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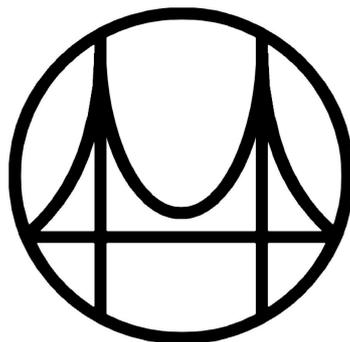
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Authors and lectures
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Bornemisza Ágnes

Lipót Szondi's Fate Analysis on the Movie 'Sunshine' by István Szabó7

Fouxon Itzhak, Alexander J. Vidgop, Malka Haguel-Spitzberg

On the theory of meta-clans: A multidisciplinary research12

Gábris Zita

The Genotropism Theory Considering the Fate Analysis of Leopold Szondi35

Gonçalves Bruno

Relevance and Problems of Empirical research with the Szondi Test44

Kenmo Rolf

Does Szondi's Personality Theory Have Competitiveness?53

Kolosváry Eszter

The Genealogy of Destruction advanced in Szondi's works63

Maebe Robert

Devising Psychotraumatism67

Reinhardt Melinda, Lukács Dénes

Up-to-date Interpretation of the Szondi Test75

Schweikert Almut

Antonia and thirteen Dreams. A single-case study83

Siso Andres Garcia

Interprétation szondienne du Dessin Libre de l'Enfant89

Szabolcs, Bolgár Dóra, Nagy László

The Psychodynamic Correlations of Narcissism: The Relationship Between the Szondi Test and the Orthogonal Narcissism Concept 102

Welter Giselle

‘Thoughts’ on Vintage inspired Lifestyle125

XXIth ISA Congress Programm.....134

Instruction for authors.....137

Editorial note

This Szondiana volume is dedicated to the publication of the XXIIth ISA congress acts. The "Power of Fate : Past, present, future" headed congress was again a successful meeting of szondians from over the world. We want to thank here again Garai Dóra and Reinhardt Melinda for the flawless organisation.

For various reasons not all papers were submitted for publication. As usual, this publication of the congress acts was not submitted for peer review. It shows the great and stimulating diversity of themes, approaches and elaborations of Szondi's living heritage.

Notice des éditeurs

Ce volume de Szondiana est consacré à la publication des actes du XXIème congrès de la SIS. Le congrès intitulé «Pouvoir(s) du destin: passé, présent, futur» fut de nouveau une réunion réussie de szondiens du monde entier. Nous voulons remercier ici encore une fois Garai Dóra et Reinhardt Melinda pour leur organisation sans faille.

Pour diverses raisons, pas toutes les communications nous ont été soumises pour publication. Comme d'habitude, la publication des actes du congrès n'est pas sujette à l'évaluation par des pairs. Elle montre la grande et stimulante diversité des thèmes, des approches et des élaborations du patrimoine vivant de Szondi.

Kiss Enikő Csilla

Robert Maebe

Lipót Szondi's Fate Analysis on the Movie 'Sunshine' by István Szabó

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The idea of analysing the movie *Sunshine* by István Szabó from the point of view of Lipót Szondi's fate analysis theory was born while I was studying the life and works of the Hungarian psychiatrist, Lipót Szondi.

To introduce the concept of Szondi's familial unconscious, I quote his work as follows:

“To complement the Freudian concept of the individual unconscious, and Jung's idea of the collective unconscious, Szondi introduces the notion of familial unconscious to describe the role of individuals' familial ancestry grounding their choices. In Szondi's conception, people's fate is shaped by their choices. The choices of partner-, friend-, profession-, illness- and form of death are pivotal among these (Szondi, 1944).” (Gyöngyösiné Kiss, 2010)

On the connection between familial unconscious and the so called fate analysis Huth, Kürsteiner and Jüttner wrote: “The ancient figures of the familial unconscious refer to the determined nature of our choices, as it is these ancient figures that lead us to our particular choices, thus to shaping our forms of fate. However, individuals also possess a personal ego, which is able to form a new personal fate from the potential possibilities offered by the familial unconscious. Fate analysis holds that our possible fate always contains certain compulsions, (due to familial ancestry, heredity, and genetic determination) but the free choice of the ego is always present, which can result in a freely chosen destiny. Fate analytic therapy aims to confront patients with the legacy of their ancestors, and acknowledging that they will be able to decide freely how they are going to handle this heritage, i.e. what new fate they want to create for themselves (Huth, 1978, Kürsteiner, 1987, Jüttner, 2003).” (Gyöngyösiné Kiss, 2010)

The movie "Sunshine" is a 1999 historical drama film directed by István Szabó and written by Israel Horovitz and István Szabó (not to be confused with the movie with the identical title "Sunshine" released in 2007, written by Alex Garland and directed by Danny Boyle).

“The central male protagonist of all three generations is portrayed by Ralph Fiennes. The film's stars include Rachel Weisz and John Neville, with the real-life daughter and mother team of Jennifer Ehle and Rosemary Harris playing the same character across a six-decade storyline. The film was an international co-production among companies from Germany, Austria, Hungary, and Canada. It won three European Film Awards, including Best Actor for Fiennes, and three Canadian Genie Awards, including Best Motion Picture.” (Wikipedia, 1999)

A historical storyline provides the background for the movie. In this film the audience can detect a couple of famous Hungarian people. Among others, the Hungarian Olympic champion Attila Petschauer was an inspiration to the film.

“Although the story is a work of fiction, the film draws inspiration from historic events. The Sonnenschein family's liquor business was based on the Zwack family's liquor brand Unicum. One of Fiennes's three roles is based at least partly on Hungarian Olympian Attila Petschauer. Another role in the film which is similar to that of a historic person is the character Andor Knorr, played by William Hurt, which closely resembles the latter part of the life of László Rajk. Sonnenschein itself was a name in director István Szabó's family.” (Wikipedia, 1999)

On the following pages I would like to introduce the plot of movie for those of you, who are unfamiliar with it, along with my interpretation of it.

The film *Sunshine* introduces the history of a Jewish family in the Austro-Hungarian Monarchy and later in Hungary. The first generation depicted in the movie is Áron Sonnenschein, who lives in a small town in the Austro-Hungarian Monarchy with his family. They are respected members of the town and follow the rules of Jewish belief. Áron Sonnenschein is a pub owner, who invents a unique herbal liquor and through that he lays the foundation for his family's wealth and their future for the following 75 years. There is an explosion in the pub in which unfortunately Áron dies and the pub burns down. In the remains the family finds his the golden pocket watch and the precious recipe of the herbal liquor. With this legacy his older son, Emmanuel goes to Budapest and settles down. He works hard for his goals and based on his father's recipe he produces the famous herbal liquor called “Sonnenschein”. He makes a fortune by selling the liquor and marries, has children. He lives in a nice town house in prosperity. The family continues to live according to Jewish traditions. During this time he adopts the orphaned daughter of his brother.

Emmanuel is proud of his sons, although they do not follow in his footsteps, since they are not planning to take over the management of the liquor factory, but they would rather assimilate into society. Ignác, his older son enters the legal profession and Gusztáv, his younger son becomes a doctor. The career of Ignác would suffer from his Jewish sounding family name, Sonnenschein, therefore the siblings decide to take up Hungarian names instead. They choose the name “Sors”, which means “fate” both in Latin and Hungarian. Ignác marries his first cousin, Valéria and they have two sons later on. The ascending legal career of Ignác and his loyalty for the emperor (Franz Joseph I.) continues. After the World War I. and the fall of the Austro-Hungarian Monarchy his mental and physical health breaks down and he dies. Gusztáv, his brother has communist beliefs and emigrates to France.

The younger son of Ignác, Ádám becomes a successful sabreur, but his Jewish background could possibly hold him back in his career. Therefore he decides together with his brother that they are going to take up the Catholic religion. Ádám wins gold medal at the Berlin Olympic Games in 1936. In the following years both brothers marry and have children. All three generations live with their grandmother, Valéria in the town house of the family mentioned earlier on. During the World War II all members of the family are deported. Ádám and his son, Iván are taken to the Soviet Union (USSR), to a forced-labor camp. There Ádám is brutally executed in front of his son.

After the World War II, the surviving the Sors family member's return to the Sonnenschein's family house. Who return to home; Vali, her granchild Iván, and the faithful maid, Kata. In next months Gusztáv comes home. That evening they have a happy dinner, they remember the old beautiful

times. Vali plays the piano and the other people sing and laugh loudly and taste the Sonnenschein's liquor. Later Gusztáv dies. In this period Iván becomes a state policeman, working for police Major General Knorr rounding up fascists from the wartime regime.

Iván climbs the official ladder in the communist regime relatively quickly and starts an affair with Karola, the wife of a high-ranking communist official. Later in the plot, General Kope unofficially urges Iván to start vehemently arresting people Jewish origin, including Knorr, who are suspected of inciting conspiracies against the current government.

When Stalin dies in 1953, Iván feels guilty for helping Kope and not saving Knorr. He is disappointed in himself and frustrated as a consequence, therefore he decides to give up his job and swears to fight the communist regime. In 1956 the Hungarian Revolution breaks out, he almost unwillingly becomes a leader in the rebellion, because he speaks up for the people. Unfortunately, he is imprisoned after the revolution was crushed. The mass arrests continued in the following months as well. The communist regime was strengthened and the rebels faced cruel fates. Iván was released in the late 1950's, he returns to live together with his grandmother, Valéria in a single room of the former family estate. They are the only members of the family Sonnenschein, who are still alive. She falls ill while they search for the recipe of the liquor – after she dies, he fruitlessly continues the search. Iván comes across a box full of letters written by his male ancestors. After reading these, he finds the continuation of his life and reconnects with his deep family roots. Afterwards he changes his name from Sors back to Sonnenschein. At the same time, the communist system undergoes significant changes, and Iván following all these events discovers his true identity, which helps him to write the Sonnenschein family's story.

There are detectable similarities in Szondi's and the fictional Sonnenschein family's background. There is almost a close identity between them: the Jewish origin, the serious exercise of faith, the fact that both families rooted in the Austro-Hungarian Monarchy, the identical name (the original family name of Lipót Szondi was also Sonnenschein) as well as both families' geographical origin from the former Upper Hungary. The early roots of the Sonnenschein family presented in the film match the roots of the blood family of Lipót Szondi. (Füzesséry, 1994; Szondi, 1987)

In addition, in both families the breadwinner is a simple blue-collar worker. In the movie a pub owner and in Szondi's case a shoemaker, although both fathers train themselves and make something lasting. Following Jewish traditions, the exercise of faith and obtaining knowledge is very important in both families. In the movie a kind of liquor made from herbs and based on a secret recipe establishes the financial background of the family for almost 50 years.

However, beyond the superficial, though no less interesting biographical data, the film shows something deeper. If we follow the lives of the family members, Szondi's fate analysis theory of chosen fate and forced fate as well as family unconscious can be detected.

Describing the choice of fate of each character would overcome the framework of this lecture, so I would like to focus on the life of one of the key characters. Her name is Valéria Sonnenschein and she is present in the story in various roles: an adopted orphan cousin, a lovely child, a young girl who becomes a legitimate child by her family, a cursed bride, later a happy wife, a mother and finally a grandmother. Vali enters the family as an orphan niece, and despite the fact that her aunt and uncle recognize her as their own child; this beginning of her life can be considered as a forced

fate.

Vali's personality helps her use the opportunities of life well and she becomes a happy adolescent among the wide range of possibilities provided by an upper class family. She plays the piano beautifully, dresses nicely, visits cafés and pursues her hobby of photography, the new technical invention of the period. Her photographic insights are brave and original and make her self-confident, providing a sense of self-fulfilment and finally determining her fate as well. It is also important to note, that her photographs are not only documents of her age but at the same time the crucial milestones of her own life and fate. She feels happy and safe in the emotional support of the family and of her brothers and she is not even afraid of taking up the Hungarian surname *Sors* which means Fate. In the movie literally it is her who makes the final decision to make this change. Perhaps all these great decisions and choices offer Vali another "free choice of fate" which is to fall in love with her elder cousin, Ignác. She does not give up her choice despite the family disagreement and follows her cousin and finally seduces him. Ignác is afraid of committing to Vali, because he is afraid of the family judgement. In the meantime a new decision is born in Vali perhaps unconsciously. To finalize and legitimate their relationship she announces Ignác, that she is expecting a baby. Her courage and endurance helps the family through difficulties and problems, for instance defying her aunt's (at the same time her mother-in-law's) curse on her son's birth which curse is hidden but somehow present in the family's subconscious.

The issue of the chosen fate and forced fate often appears in her relationship with her husband, Ignác. The chosen fate is represented by Vali and the forced fate by Ignác, who is seemingly conscious but somehow ends up in the forced fate of his life events.

In the following years Vali becomes a mature woman during the absence of her husband but on this change there are only some hints in the movie. On his return Ignác finds a self-confident wife planning and shaping her own future. That night symbolically she collects the broken pieces of her marriage and leaves her home.

The historic and political situation brings a new turn to Vali's life and she consciously decides to return to her husband when he is in trouble. In the following short episode she confronts her stepmother, by this time her mother-in-law, and in the end she does not let herself to be shamed. After the death of her stepmother and husband, she takes up the role of the head of the family following the traditions. She does this with such discretion and wisdom that she becomes a spiritual support and a solid rock in the family for everyone.

During this period she seems to be happy and she gives an account of this by saying that she has always found the little pleasures of her life. She takes several photos of family-get-togethers or of her son taking part in fencing competitions. She confesses just before her death that her life philosophy was to photograph the most beautiful moments of life and that gave her strength and pleasure even at the very end of her life.

Perhaps one of her most important decisions was when during their deportation from the ghetto she suggested hiding in the attic which finally made them escape.

The final part of her life might be the most painful one, since she loses her sons, daughter-in-laws as well as one of her grandchildren. However, her deep serenity coming from her life wisdom does not only help her through this period, but makes her able to give this love to her brother coming home from the emigration, to her grandchild who lost his identity and to her faithful maid, Kata.

In my opinion, keeping her identity was mainly due to the family traditions (even if she despised them as demonstrated in her view of religions), to her family and her home with furniture and personal belongings surrounding her and to a catchy melody of a Hungarian folk song called *Spring Winds*.

The essence of her life is summarized by her grandson, Iván: "The family secret was not hidden on the pages of the lost recipe booklet, but preserved by my grandmother, the only member of the family who was able to breathe freely."

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Abstract

Beyond the superficial, though not less interesting, the film shows deeper values than just biographical data. And if we follow the family members' life and fate, not only Szondi Lipót's theoretical fate analysis becomes clearly and specifically outlined but that of the family unconscious as well. It presents five generations' fate multi-threaded and hidden. The fate is going to be followed alongside the key figure's life in my work.

Keywords

Szondi's fate analysis theory of chosen fate and forced fate, free choice of fate, Jewish traditions, identity

Abstrait

Au-delà des apparences en surface, mais pas moins intéressantes, le film montre des valeurs plus profondes que des données biographiques. Et si nous suivons la vie et le destin des membres de la famille, non seulement la théorie de l'analyse du destin selon Szondi Lipót devient claire et précise, mais aussi celle de l'inconscient familial.

Le film présente le destin enlacé et caché de cinq générations. Le destin qui sera poursuivi dans mon travail suit la vie du personnage clé.

On the theory of meta-clans A multidisciplinary research¹

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Introduction

The present research is multidisciplinary and as such it transcends the boundaries of a particular scientific discipline. This obliges us to state several premises in order to put the reader in the context of the problems that moved us to launch the research. The totality of the problems outlined in this work is considered for the first time and analyzed from the angle that we have proposed. The innovation in approach is determined by the research itself, comprising the scientific basis of the article, as well as by the introduction of a number of new, fundamental hypotheses and basic formative concepts.

The subject of this research is comprised of the laws and relationships discovered using the example of Jewish clans.

From this view-point, the present research presents, in our opinion, a certain opportunity, limited by the yet scarce statistical data, to consider for the first time certain laws and relationships regarding clans using the example of Jewish clans.

Objectives

The research examines the historical, genealogical, sociological and other aspects. Both the prominent Jewish clans that have left significant imprints in history by their active involvement in one field or another (in the scientific, economic life etc.) during the period studied and the much less conspicuous clans were used as material for the research. The pool includes 63 Jewish clans during temporal periods of 150 to 900 years of the recorded history of their existence.

Research goals

To reveal the existence of laws in the transmission from generation to generation of a set of the dominant characteristics of the clan (if such exist). To trace and describe the laws where they exist.

¹ Following the publication of the below research, the authors have been awarded "Zeiti Yerushalaim" prize for the contribution to the national heritage and its development.

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Methodology

A unique combination of the bibliographical and historical materials together with the documental testimonies and memoirs of the clan members was used for the research.

Despite the inaccuracies inevitably connected with the use of personal testimonies, the work of the expert group has reduced to a minimum the element of subjectivity, such as the emotional involvement of the witness and the personal attitude of the witness to the event or the person described.

In the course of the research it was confirmed many times that a personality which fit all the dominant characteristics of a clan belonged invariably to that clan. Therefore, utilizing the reverse connection - from the personality to the clan - it was possible to find lost branches of several clans, verifying the kinship over a further, deeper investigation of the genealogical trees (to 7-10 generations). By this, the "blind" inspection of the objectivity of the expert evaluation of the data with respect to particular personalities was checked.

To perform the quantitative estimate of the most essential, distinctive qualities of the individuals and the clans, a choice of examined parameters described below was made. The histograms of the clan members were drawn. Relative changes in the function of the clan members distribution concerning the addition of new members were investigated.

The research has shown that such invariant approach is most effective in describing the maximal amount of the experimental data in the area studied.

The pool of people studied

The pool of data studied can be divided into three groups.

The first group (39% of the total) are the families, whose genealogy was fully reconstructed for 2-3 centuries (8-12 generations). This group includes all the descendents, without exception, of the forefathers of these families and their partners (according to both the male and female lines).

The second group (38% of the total) – are representatives of large Jewish clans, whose genealogy was reconstructed for 6-9 centuries (24-38 generations). Representatives of these clans, in the majority of cases, were connected along the male line. This group includes accidental members of these families, scattered along the genealogical tree and separated from each other, both along the horizontal (cousins with different degrees of kinship), and along the vertical (from the ancestors to the descendents).

The third group (23% of the total) – are the pool from several small families that are members of one big family (in the majority of cases, along the male line). These small families were scattered along the genealogical tree of a big family and were separated from each other.

Demography

Categories	Before 1500	16 century	17 century	18 century	19 century	20-21 centuries	Now Living	Totals
People, total	175	81	143	365	1260	1856	2113	5993
Men	160	66	126	349	1112	1098	1081	3992
<i>Clan members</i>	155	66	126	337	1031	679	670	3064
<i>Partners of clan members</i>	5	-	-	12	81	419	411	928
Women	15	15	17	16	148	758	1032	2001
<i>Clan members</i>	5	11	15	10	117	417	547	1122
<i>Partners of clan members</i>	10	4	2	6	31	341	485	879

Original information

Number of sources	Men	% from total	Women	% from total	Totals	% from total
Number of people for whom there is only one source of information	1565	39,2%	1369	68,4%	2934	48,96%
Number of people for whom there is more than one source of information	2427	60,8%	632	31,6%	3059	51,04%

Analysis of personal information

Source of information	Men	% of total??	Women	% of total	Totals	% of total
Analysis of one's writings	771	11,6%	118	4,4%	889	9,5%
Analysis of documental and encyclopedia materials	1096	16,5%	161	6,0%	1257	13,5%
Analysis of historical literature	214	3,2%	79	2,9%	293	3,15%
Analysis of autobiographies	119	1,8%	32	1,2%	151	1,6%
Analysis of biographies	1364	20,5%	413	15,35%	1777	19,0%
Analysis of recollections	1998	30,1%	857	31,85%	2855	30,6%
Personal interview	1081	16,3%	1032	38,3%	2113	22,65%
<i>Totals:</i>	6643	100%	2692	100%	9335	100%

Research results

As a result of the studies conducted by the Institute over 8 years, the following laws were revealed:

Despite the large extent of the temporal existence of the clans (the observed members of a specific clan were separated by up to nine hundred years); despite the geographical separation between the family branches (that is their isolated habitation during no less than 100-150 years, not only in different countries, but also on different continents without any connection between them); despite the kinship separation between members of the clan of 10, 25, 38 generations and the complete absence of any information on other family members – dominant characteristics of the clan [hereafter: meta-clan] are preserved and transferred stably.

In the course of the research a series of the dominant characteristics of a meta-clan has emerged. These characteristics have not undergone changes during the last thousand years of the investigated clan history. These characteristics were observed in all clans studied with no exception. Usually, by the notion of the “clan” or the “big family”¹ one understands the totality of all the descendents of one person, regardless of whether they are the carriers of the dominant set of the clan traits. In connection with this, in our research we had to introduce a new notion of a “meta-clan” that differs from the usual term “clan” which, in addition to the physical aspect of the blood kinship, also involves the non-physical kinship, expressing itself as a set of the same dominant personal traits.

Thus, **by the notion of a meta-clan, we refer here to** a group of people having one common ancestor and related by common kinship, and which independently of the degree of kinship have the same dominant characteristics of the clan passed down through the generations. Meta-clan membership can be transferred via the paternal as well as the maternal lines. Each person simultaneously belongs to different clans (via the ancestors) but only to one meta-clan, the dominant characteristics of which the person carries. Correspondingly, among members of the same clan there can be representatives of several meta-clans.

In the following research, the name of a meta-clan “N.” is assigned by the family name of a person (an ancestor) who most conspicuously possessed the dominant traits of the meta-clan under discussion.

The research has showed that neither the difference in the historical epochs, nor the historical cataclysms, nor the social structure of the society, nor the economic situation of the clan members appreciably influenced the dominant features or characteristics of the meta-clan. Thus, one can conclude that at least during the period of 900 years studied the dominant characteristics of the Jewish meta-clans remain unchanged (at the moment the researchers do not have sufficient statistical and historical material to go beyond those time limitations).

Analysis and processing of all the available data on the investigated clans have revealed a number of laws showing the presence of the following **dominant meta-clan characteristics**:

- Members of the same meta-clan choose not more than four (in the exceptional cases -

five) **areas of activity**. Moreover, the professions are not dynastic, that is, they are not passed from father to son.

- Statistically, members of the same meta-clan chose specific **type of partners** (the type is not determined by the mother or father types). Thus, in every meta-clan, a concrete typology of female and male partners builds up.
- Members of the same meta-clan, despite having no information about each other's existence, lead the same **way of life**.
- **Destinies** of the members of the same meta-clan continually repeat themselves.
- **Characters, habits, hobbies** repeat themselves among members of the same meta-clan.
- Members of the same meta-clan are susceptible to the same **psychosomatic disorders**.
- Members of the same meta-clan have stable dominance in the **family-sexual relationships** (number of children out of marriage or their absence, number of marriages and divorces and so on).
- One and the same law governs also the **social behavior** of the members of the same meta-clan, despite the difference of countries and political environment.
- Members of the same meta-clan, despite the above-mentioned historical, geographical or kinship separations, have the same stable **personal traits** such as creativity and intellectual capabilities, dominant motivation and type of interaction with the environment.

Let us expand on the above.

1. Areas of activity

The studied meta-clans demonstrate extraordinary stability regarding the area and direction of activity of the clan members. Working on the general typology of the areas of activity, the following main areas of the activity were singled out (each including different professions) –

Social activity – activity connected with active work in society. This type of activity includes such professions as politicians, educators, social activists, rabbis, and so on.

Technical activity – activity directed to the resolution of technological problems, in the broad sense. This type of activity includes such professions as engineer, technical designer, technologist, agriculturalist, and so on.

Production activity – product-oriented activity. This activity type includes such professions as craftsman, skilled worker, farmer, and so on.

Physical activity – activity related to active physical labor or interaction with nature. This activity type includes such professions as sportsman, soldier, hunter, and so on.

Artistic activity – activity related to art. This type of activity includes such professions as painter, poet, composer, writer, and so on.

Socio-intellectual activity – this type of activity includes such professions as teacher, lawyer, doctor, journalist etc.

Scholarly activity – activity related to the expansion of the limits of knowledge. This activity

includes such areas as science, philosophy, theology, etc.

Enterprise-activity – related to business and commercial work. This activity includes such professions as manager, businessman, director, high-level bureaucrat, and so on.

The sphere of activity of each one of the studied meta-clans can be described with the help of the above parameters. It was observed that often concrete professions are not passed down from father to son and do not have a dynastical character. In the course of the history of a meta-clan, we observe both declining (less active) participation in the domain of activities of the meta-clan and sudden bursts of activity (very active participation) after a number of generations. It should be noted that even those members of the meta-clan who participate less actively in the meta-clan activities do not turn to other areas of activity.

As a rule, members of the same meta-clan express themselves in 3-4 kinds of activity (in rare cases, in 5). For example, in one of the studied clans (S-n), people who achieved maximal success in their professional life devoted themselves exclusively to three kinds of activity – they were either revolutionaries (in some area of life), or poets, or researchers in the field of neural and psychological human activity. It is remarkable that all the professions named were not passed from father to son, but rather more often to the contrary: families were observed where the son of a revolutionary father became a researcher, while the son-researcher had a daughter who became a poet, etc.

Another finding which proves certain laws in the choice of the activity type is the anomalously high occurrence of rare professions among members of the same meta-clan. For example, such a rare profession as theater or film director was observed among members of one of the meta-clans (V-p) anomalously often - 11 directors out of 360 clan members known to the research who could choose the profession (that is who reached the age of profession's choice and lived in the 20th century when the profession existed), or 3%. In comparison, note that in countries with European culture the average percentage of people with this profession varies in the range of hundredths of a percent.

Let us stress that most of these 11 people were very much separated from each other in the sense of the kinship, they lived in different countries, and the family branches to which they belonged were not in contact with each other for long periods of time (up to 130 years).

We would also like to mention another phenomenon. Meta-clan members were identified who were separated in time by many centuries and yet their activity type was essentially identical.

To illustrate this phenomenon let us provide two examples of the kind. People were separated in one case by 200 years, while in the other by 550 years.

In the first case, two members of the same meta-clan (W-m), separated by 200 years and living in different countries, worked out and tried to implement a certain social program which target was to develop the surrounding society. Despite the historical separation of the authors of these programs, the essence of both programs is extremely similar so that even particular items of the programs are absolutely identical in content and formulation. We stress that the later author was not acquainted with the work of the earlier one and was unaware of the existence of this relative.

In the second pair of members of a meta-clan (C-f), one observes two poets whose lives were separated by 550 years. One of them lived and worked in Spain, while the linguistic environment of the second was Russian. The range of topics covered by the poets and their writing styles are

extraordinarily similar. According to one of the leading experts in translation from Spanish to Russian while reading works of the Russian speaking poet, he stressed that the verses were written as if in Spanish – the rhyme, the character, and the style of these verses were as though they been borrowed from medieval Spain. Like in the previous example, the later author was unaware of the existence of the earlier one; moreover, it appeared that he also was unaware that his ancestors had lived in Spain.

Undeniably, the last two examples could be interpreted as some historical or clan "coincidence" but because the researchers encountered a great many similar "coincidences", the observations are better ascribed to the domain of a law.

The examples described above are but several of the expressions of a wider tendency of members of the same meta-clan to choose the same mode and type of self-realization.

2. Partner choice

In the course of the meta-clan research we processed information on the partners entering the meta-clan (mainly during the last 150 years), that is, wives and husbands of the meta-clan members who were not relatives. [Note: up until the beginning of the 20th century the practice of marriages between relatives was very wide spread among the Jewish clans]. We have also analyzed the types of the partners entering the meta-clans. In every meta-clan we observed a particular law relating to the choice of partner, pertinent to this specific meta-clan. Thus, in some meta-clans, mainly conducted and passive partners were chosen; in others, dominant partners prevailed; while yet in others there was a very high percentage of authoritarian partners. The categories above determine not only the partner type with respect to the scale of dominancy, but also the compatibility of the studied couples in the different meta-clans. Naturally, the categories brought above are not strict binary categories – for example, a partner may possess a quality such as active but may be at the same time conducted and governed.

The results of the research also point out that the average statistical choice of a partner is dictated not by the type of one of the parents (though naturally this factor is significant), but, first of all, is determined by the compatibility of that partner with the dominant features, or orientation, of the meta-clan. For example, we do not encounter passive partners who choose a passive lifestyle in the meta-clan (L-ky) where the tendency to social and spiritual activities is clearly expressed; while in the meta-clan (B-l), where the tendency to the physical activity types is pronounced, there are no partners with strikingly different tendencies.

The similarity between the partners entering the meta-clan is not limited to the similarities in their tendencies in life and dominant traits. In the course of the research there emerged an anomalously frequent occurrence of the physical similarity between unconnected partners entering the meta-clan. Moreover, striking physical similarity was observed even among the partners who belonged to different peoples.

In one of the studied meta-clans (G-t), while comparing pictures of the incoming women-partners of certain members of the clan, we encountered an extraordinarily vivid example. Some men chose as partners women who were physically very similar to their great-grandmothers (who had also once entered the clan). Moreover, it should be clarified that these men never saw the pictures of their

great-grandmothers, which were discovered much later in the course of the genealogical research. It is also remarkable that neither the grandmothers (incoming partners) of this family line, nor the mothers were similar to the aforementioned great grandmothers.

3. Lifestyle

When analyzing lifestyles of members of different meta-clans, the following dominant criteria were determined:

- Mobility – mobile or stagnant lifestyle
- Traditionalism – traditional or novel (untraditional)
- Sociability – family-oriented or individualistic
- Interests – presence or absence of hobbies

In this research, by lifestyle, we mean the collection of personal traits and human peculiarities, one's behavioral model, based upon individual choice, interaction with the environment, life routine, interests, and hobbies. The research has shown the presence of a high level of persistence of these characteristics among members of the same meta-clan, and of the features observably distinguishing them from the other meta-clans. For example, among the studied meta-clans, one of them (F-z) was characterized by a predominantly mobile, very active, almost adventurous lifestyle. A major part of the meta-clan members were occupied and continue to be occupied with the kinds of activity demanding frequent movement: travels, adventures and constant changes of places and environments are very frequently observed in this meta-clan.

Another one of the studied meta-clans (R-d) demonstrates a predominantly patriarchal-traditional lifestyle and an extremely strong attachment to the place of residence. Change of the place of habitation (during almost 500 years) was and continues to be an enormously shocking experience every time for the members of this meta-clan: even a threat to life for several members of the meta-clan did not represent a sufficient reason to leave their places.

Another example is the meta-clan (Z-d) demonstrating a particularly high degree of individualism. Many members of this meta-clan had already left their families at an early age, breaking off any relationships with their relatives, community, and tradition. Biographies of the meta-clan members were full of sudden and unexpected turns – from law-abiding teachers, they turned into the founders of social movements, from humble Russian high school girls – into desperate commissars and anarchists. Along with such meta-clans, others were observed (B-n), in which family orientation and meta-clan attachment, on the contrary, played an extremely important role during the entire lifetime of the meta-clan members. In these clans they tried to keep in touch with their relatives even when it could cause much trouble including a threat to life and freedom.

An additional illustration of the commonality in the lifestyle of the meta-clan members may be found in examples of their hobbies. In one of the studied meta-clans (G-z) over the last 100 years, there was an anomalously high percentage of people who were involved in extreme sports. (Incidentally, their ancestors, in their turn, were involved in gambling and dangerous trips). The hobbies of the descendents included rafting, car races, yacht races, surfing, etc. Moreover, this tendency clearly was not spread by direct inheritance; that is, as a rule, children did not have it. In

another meta-clan (R-k) there was an extremely high occurrence of essentially unusual kinds of hobbies. In the course of the research we encountered an anomalously high percentage of collectors. It ought to be said that these were generally very exotic collections – from antique phone apparatuses to war miniatures; from figurines of elephants from different countries and cultures to erotic postcards of the nineteenth century; from rich collection of ex libris to a collection of snakes.

4. *Destiny*

Despite the fact that the term "destiny" may sound like an unscientific notion to scientists, this criterion in the research cannot be neglected. By the term "destiny" in this research, we naturally do not mean a mystical fate but rather a very real, actual path in the life of a concrete person. To study such multi-notion factors as destinies of the meta-clan members, composed of the multitude of known and unknown components, the following criteria, by which the dominant life paths of meta-clan members were determined, were introduced into the research:

- ”Self-made person“ / submission to circumstances
- Traditional / untraditional life-path
- Degree of success in the accomplishment of set goals
- The element of happy / tragic coincidences

In the context of this research, human destiny is considered a certain set of life events within the frame of either known laws or unknown laws of a higher level - the so-called ‘factor of chance’. Even such a limited statistical pool of data as the one we possess today (63 meta-clans) provides foundations for the most interesting conclusions. The range of life-time events has a strong connection to the meta-clan. That is, those kinds of events that were extremely wide-spread in one meta-clan were not observed in another, and vice versa.

For example, in one of the studied meta-clans (R-n), over 250 years, there were revealed in each generation several cases of sudden tragic deaths of the members of the meta-clan. When the main means of transport was horse carriages – the members of this meta-clan were run over by horses; when trains appeared – they were run over by trains, they became victims of ship wrecks, car accidents, and aircraft crashes. Furthermore, this phenomenon cannot be described by the so-called factor of "tragic chance" that is invariably present in all the clans. Repeatability of these tragedies in this particular meta-clan in comparison with other meta-clans exceeds any reasonable factor of statistical probability (percentage of the victims of accidents in the meta-clan R-n exceeds the average over other 25 meta-clans by about six times). It should be noted that this picture emerged only after the genealogical research was conducted. Having connected all the separated branches of the meta-clan, which had been isolated for long periods of time, we saw the picture as a whole and revealed the above described phenomenon.

The degree of success in the accomplishment of preset goals is also clearly tracked as a clan feature. For example, in one of the meta-clans (W-r) a strict tendency to set personal goals and accomplish them was recorded. Many members of this clan during several centuries chose grandiose challenges and acting persistently, they achieved them. This meta-clan produced a large number of major financiers, politicians, diplomats, and community leaders. They were often reformers directing their

efforts to the good of the society, as well as to the advancement of their own interests, always striving to achieve a balance between the two. Another meta-clan (S-g) over the entire course of its studied history attempted to set as few as possible personal challenges. These were mainly people characterized as very mistrustful and responsibility-avoiding. Most of their successes (which were rather small on average) in one area or another were achieved by them under the influence of their environment which they deliberately chose. Furthermore, the impression was created that it was probably the carefully-chosen environment which stimulated their activity and supported them through their path in life.

The research has showed that both the traditional and untraditional character of the destinies of the meta-clan members also is closely connected to the meta-clan. For example, in one of the meta-clans (M-m), in the course of 13 generations there was a high percentage of people who during their lives constantly found themselves in situations where their life was endangered. Furthermore, this happened during the war years as well as during peacetime. They were always in the epicenter of the war actions when there was a war; during peace time they constantly opposed the existing regime (and openly confronting a totalitarian regime – is usually perilous); they went out on dangerous expeditions and travels; some of them were involved in the criminal world, etc. There is an impression that members of this meta-clan during the whole history of the meta-clan subconsciously strived to live “on the edge”, on the verge of death. In contrast, members of another meta-clan (D-sky) never "distinguished" themselves by behavior deviating from the social norm. It seems that from the very outset, their existence was directed at maintaining their tradition and creating the minimal risk for the meta-clan's existence. They created around themselves an environment of comfort and order, permanence and stability.

Yet another example of a meta-clan pattern is the degree of the tendency to obey "life circumstances" or, alternately, refusing to accept them, preferring to construct one's own destiny. This parameter is rather clearly followed in all the meta-clans studied. For the more exact, quantitative estimate of this parameter, we took the percentage of the meta-clan members who could be classified as a "self-made person", that is, the percentage of people who acted throughout their lives without regard for or in opposition to the circumstances. There were meta-clans where overwhelming majority of members resisted the circumstances and meta-clans whose members obeyed the circumstances.

5. Character

Every one of the studied meta-clans demonstrates the predominant presence of one or another stable set of character traits. Among the representatives of a meta-clan one can observe the expression of one identical character inherent in this meta-clan and not in other meta-clans. Furthermore, most often character traits are passed not through direct inheritance (i.e., not from father or mother to son).

For example, we observe in one meta-clan (B-l) an explicitly dominant presence of people with a gentle, agreeable and appeasable character, while in another (O-h) there are dominant, almost authoritarian personalities with a tendency to conflict. It should be noted that the carriers of the meta-clan character were both men and women. It is also interesting that during the research it was

observed that several of the exact same habits have a tendency to repeat themselves among the meta-clan members, who have no information about each other.

A rather vivid example of the character traits expression is provided by the following meta-clan studied (F-x). An overwhelming number of members of this meta-clan, men and women alike, had a noteworthy tendency to conflict. These were emotional, anxious people possessing, at the same time, a high degree of determination. In the course of generations a large number of very successful businessmen have emerged from the meta-clan and have created fortunes under unfavorable conditions. At the same time, during all the years of work on this research we have never encountered another meta-clan involved in such a large number of court proceedings. They initiated legal actions against the states in which they lived, against their business competitors and against the neighbors; sons initiated legal actions against their fathers, while daughters against the cousins. It is remarkable that the phenomenon was observed in all the meta-clan branches though they were separated in time and space and unacquainted with each other.

6. Psychosomatics

Considering the sufficiently wide interest and the scientific developments in the investigation of the question of genetically-transmitted physical diseases, this area has not been given sufficient attention. The research has concentrated on the hereditary transmission of factors, which, today, is either not established, or is still being studied.

Psychosomatic diseases are related today to the group of diseases where susceptibility is explained by the combination of such factors as genetic predisposition and certain psychological and character-related qualities. When considering the profiles of the meta-clans from the clinical perspective, so-called clan diseases were revealed; that is psychosomatic diseases to which members of the meta-clan are most susceptible.

The meta-clan (W-pf) may serve as an example where the tendency to the clan disease is clearly seen. Many men of this meta-clan were characterized as extremely active people, and they could be described as nervous, quick-tempered and very impulsive, with heightened sexuality and sensitivity. Their life is full of stress and romantic relationships, frequent mood changes and conflicts, which may be observed both among the modern meta-clan members and among their ancestors living in the "calmer" times of the 18th and 19th centuries in Austria-Hungary. Among the men of the meta-clan W-pf, in comparison with other meta-clans living at the same time, in the same country, one observes more frequent cases of tuberculosis and susceptibility to other infectious lung diseases (about four times more than the average over 6 other meta-clans). And in fact, the research in the field of psychosomatic diseases describes the personality type which has a predisposition to infectious lung diseases in general and to tuberculosis in particular as follows: these people are, as a rule, sensitive and vulnerable types, living through a large number of extreme stresses and conflicts; they are characterized by increased sensitivity in inter-personal relationships, an extreme zest for life, and hyper-sexualityⁱⁱ. Indeed, in this meta-clan, the masculine type fitting the above description is very common while these people are occasionally not even close relatives.

Another example is the meta-clan (R-g) where there are frequent occurrences of rheumatoid arthritis among the women of the meta-clan (about five times more than the average over 6 other

meta-clans). Describing this meta-clan, one notes the following dominant traits: these are mainly people with very restrained expressions of mental activity, who enjoy increased physical strain, and tend to under-react in stress situations. The women of this meta-clan, as a rule, chose authoritarian partners while they themselves lead an active way of life, both socially and physically. Many women were active in the labor union movement (which was rarely observed in the Western Europe of the beginning of the 20th century, where a majority of the meta-clan members resided at the time), they were always responsive and ready to give a hand to a wide circle of friends, and at the same time they often suffered from depression. These observations are similar to the clinical description of the psychosomatic-rheumatoid type. This type is characterized by the following dominant personal qualities: inclination to suppress aggressive and adverse impulses, combined with the expression of a sense of duty (excessively conscious) and submissiveness; the need for self-sacrifice and an exaggerated aspiration to help others, in combination with depression disorders; a strong need for physical activityⁱⁱⁱ.

7. Family-sex relationships

Family-sex relationships is a factor defining one of the dominant traits of a meta-clan. In this case the life of the family members is investigated from the perspective of behavior in married life. For a comparative estimate of this factor for each meta-clan the following parameters were introduced:

- The number of people who have not married
- The number of divorces per person
- The number of marriages per person
- The known number of children out of marriage

Tracking the number of children out of marriage, and also the number of marriages and divorces in the meta-clans studied, it was discovered, that, on the one hand, these differ very much from meta-clan to meta-clan and, on the other hand, there is much similarity within the same meta-clan. For example, in one of the meta-clans (V-c) more than 50% of the meta-clan members - both men and women- who lived in the 20th century had married more than once. Also there is evidence that in the earlier times, men of this meta-clan had long-term relationships out of marriage. In another meta-clan (Gr-sky) throughout its history, there is only one divorce. The research has showed that there is some pattern of family-sex behavior for every meta-clan which can be described numerically. For comparison, the following table with data on five meta-clans is brought.

Table 1

<i>number of clan members</i>	<i>Not married</i>	<i>Married once</i>	<i>Married twice</i>	<i>3 and more marriages</i>
286	4 (1,4%)	201 (70,3 %)	67 (23,4%)	14 (4,9%)
102	-	101 (99,9%)	1 (0,1%)	-
309	43 (13,9%)	231 (74,8%)	35 (11,3%)	-
108	2 (1,9%)	93 (86,1%)	13 (12,0%)	-
301	-	129 (42,9%)	108 (35,9%)	64 (21,3%)

Analyzing the data brought in the table, one can safely assert that every meta-clan has its own individual pattern of family relationships which demonstrates clear differences. It is worthwhile to note some peculiarities of behavior in the family-sex area which are brought in the above table. If among the members of the meta-clan V-p, second marriages are common, then the meta-clan of Gr-sky demonstrates in this respect an extreme degree of the adherence to the tradition – essentially all members of this meta-clan married only once. In the meta-clan of S-sky one can observe an unusually high percentage (for a Jewish family) of people who never married. This also corresponds to information we have about the meta-clan members, among whom there were numerous people experiencing difficulties in interactions with society and, in particular, inter-personal contact.

8. Social behavior

Social behavior is one of the clearest markers of a meta-clan. To analyze and evaluate interaction with society, researchers suggested the following criteria:

Adaptation to society:

Integration – adaptation while preserving personal characteristics

Absorption – adaptation at the expense of loss of personal characteristics

Impact on the society:

Evolutionary – the impact achieved through convincing and educating

Revolutionary – impact achieved through direct confrontation

Rejection of the society:

Asociality – rejection of the society

In the course of the research it was found that along with other factors, the social behavior of the members of one meta-clan reflects obvious similarities. The strength and the character of the interaction between "personality-society" demonstrate extreme stability amongst the members of one meta-clan. The interaction was considered both from the perspective of the intensity of social involvement and from the perspective of the quality of this involvement.

For example, among the meta-clans studied there are some whose members predominantly demonstrate an extremely low involvement in the surrounding society, limiting their contacts with the environment to the necessary minimum. It can be said that the members of this meta-clan (B-d) focus predominantly on their inner life. Along with that, we observed the meta-clans whose members not only demonstrated clearly remarkable social activity but also often became the leaders of communities – from heads of a community to heads of a political movement.

For example, in one meta-clan (L-s) over 400 years of its recorded history, we examined the expression of social protest offered by its various members. These people continually aspired to change the surrounding society. Moreover, during this period of time the social systems changed, the environment underwent changes, often dramatic, but despite all of this, their demands upon the society continued to have a revolutionary character. Their actions included joining the Hassidic movement in Judaism while living in the midst of Lithuanian Jewry, which declared war on the

Hassidism; they organized public protests against the politics of the victorious Pinochet in Chili and openly preached the ideas of socialism there; and after the trial against the Pinochet collaborators and their imprisonment, they achieved amnesty for those collaborators; likewise this meta-clan included the most famous dissidents during the public opposition to the totalitarian communistic regime in the USSR. This phenomenon was also observed among people unaware of their relation to this meta-clan. Further, their protest was always public and effective, and it never went unnoticed abroad.

In contrast to the above, among the meta-clans that we studied there was also a vivid example of a very different interaction. Many members of the meta-clan (P-s) headed communities, they were often the spiritual and political leaders in their countries of residence, but they never engaged in an open confrontation with the surrounding society. They led their communities by way of gradual evolutionary development, both in the manner of convincing and by the power of their authority. The communities led by them often experienced periods of spiritual and economic prosperity. It should be noted that the members of this meta-clan, unaware of the kinship between them, behaved in this way in medieval Spain and in Morocco, in the countries of Eastern Europe and Latin America, and in Israel of today.

Like other factors, the social behavior of the meta-clan is characteristic of all the meta-clan members without exception. We did not observe examples where in a meta-clan showing increased social activity, there would be "recluses".

Another conspicuous example is the meta-clan (A-s) where many members had an exceptional propensity toward integration and absorption into their society. These people always tended to integrate into the surrounding society, and they could change their country of residence and, correspondingly their surrounding dominant social-cultural context, several times during their lifetime. Living in Lithuania they were in better command of Lithuanian than the average native speaker; when they lived in Israel – nobody could take them for emigrants from Lithuania; and having arrived in Mexico they became indistinguishable from the Latin-American native population.

An example of a different adaptation to the surrounding society is provided by another meta-clan (V-r). In the course of the six centuries of its known history, its members never lost their own meta-clan self-identification. They could be readily identified according to a number of observable, dominant characteristics. At the same time, the members of the meta-clan never had difficulty integrating into the surrounding society. Even after such a dramatic experience as changing their country of residence (which happened more than once to the meta-clan members) – after only a few years they found their place in the new environment and developed successfully there, achieving significant success in many areas of activity.

Interaction with society by rejection, which expresses itself in asocial behavior or reclusion, by its very nature contradicts the culture, philosophy, and traditions of Judaism. Therefore, among the Jewish meta-clans studied, we encountered an extremely low proportion of this type of interaction. Possibly it is because the few meta-clans who had a strong tendency to reject society left Judaism in the course of time. As a rule, members of these meta-clans became hermits in other cultures also, they preached an actively anti-Semitic outlook (some of the heads of the Inquisition in the medieval Europe were descendants of Jews), or they kept themselves apart from society till the end of their

days, not having succeeded in integrating into any community.

9. Personal traits

By ‘personal traits’ we mean such factors as creativity, intellectual capabilities, motivational aspect and type of interaction with the environment.

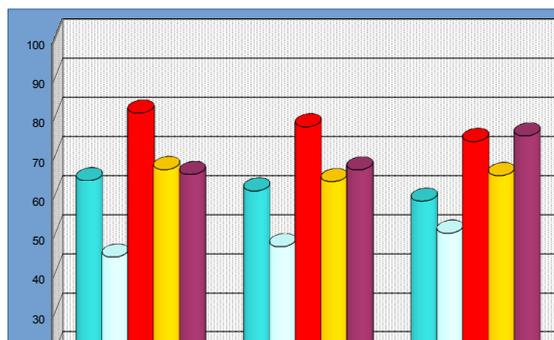
To perform the comparative analysis few well-known meta-clans were studied.

To establish the dominant parameters in this area, in the course of the research we collected, when available, and processed the personal traits of the meta-clan members. The evaluation of the above parameters was performed by an expert group, both by direct interview of the meta-clan members and by the use of the personal traits’ restoration with the help of biographies, recollections, and personal memoirs.

For evaluation 20 representatives of each meta-clan were selected. Furthermore this pool was selected so as to contain relatives as distantly related as possible, separated by at least 3-4 generations (according to the principle that one is the descendent of the other), or having a common ancestor at least in the 4th-5th generation. The majority of the people comprising the pool (86 people) are alive or lived in the 19th -20th centuries, while 14 people are earlier representatives of these meta-clans, for which there was information available. By this the researchers strived to reconstruct the most objective picture of the meta-clan as a whole.

Naturally, the researchers were interested in the difference between the results for different meta-clans. To check this we chose from the very beginning such meta-clans that show in their history a fundamental difference between themselves. That is, the meta-clans were selected such that they had very different values with respect to at least, one parameter. It was found that,

- A distinguishing feature of meta-clan L-u was the large number of people with outstanding talents in the area of intellectual creativity; the meta-clan members are distinguished by high value of provisional parameter of "ideas and concepts". Their goals may be described as predominantly metaphysical. This also correlates in the meta-clan L-u with the highest value for the ethical parameter – "the system of moral values" - among the meta-clans presented.
- Meta-clan P-z was distinguished by the aspiration to achieve a certain dominating status in the surrounding society. A large number of politicians and community leaders came from this meta-clan;
- Representatives of the meta-clan W-r predominantly possess a truly remarkable will and determination to achieve the set goal. One can say that the very meaning of their existence is focused on choosing a goal and achieving it. Having these traits, they, as a rule, achieved the realization of their plans. This meta-clan produced a significant number of prominent financiers and businessmen.



Analyzing the results one clearly saw the difference between the selected meta-clans. The results of the study indicate unconditional meta-clan signature of personal traits.

Summarizing, we can safely assert for now that first, the members of the same meta-clan show similar personal traits, and second, the meta-clans in the course of their history have clear differences between them.

Appendix – phenomenological observation of the similarity in appearance

Similarity in appearance is yet another, at first seemingly paradoxical, observation made while conducting the research. This refers to the presence of distant relatives in the meta-clan who look extremely similar. It turned out that often people separated by 7-8 and, sometimes 9 generations (eighth and ninth cousins) look like each other more than like their own brothers and sisters. This observation concerns the majority of the meta-clans studied. Moreover, in one case, one of the "look-alikes" was even different ethnically; that is, among his ancestors there were many representatives of other nations. Further, the similarity in appearance expressed itself not only in similarity of facial features and physical parameters but also at the level of similar independent choices in fashion, hairstyle and make-up (up to shades in the colors of lipstick of women who grew up in completely different countries and cultural environments). Observing this phenomenon raises many questions about randomness (or some yet undiscovered law) in the transmission of genetic information from generation to generation. Within the framework of classical genetics, the more distantly related two individuals are, the smaller the physical similarity between them should be, yet in these examples, one observes a rather constant percentage (1-1.5%) in the appearance of anomalously similar people.

Discussion of the results and definition of basic notions

Invariability of the dominances and the panotype

All the dominant traits of the meta-clan which were pointed out and described in the research remain constant and form a certain general dominance that conveys the essence of the meta-clan, defined in the research as **the panotype** (from the Greek **pan** – *all*, **type** – *print, model*) of the meta-clan. **The panotype** is the set of definite, stable, dominant traits of the meta-clan, present among the meta-clan members despite temporal, geographical or kinship separations, and remaining unchanged despite the changes of the ethnic, social-economic, and communal environment.

A sequence of the most conspicuous expressions of the panotype among the meta-clan members was analyzed in the research. The sequence had its own laws which are characteristic of every meta-clan. At the same time the signature of the panotype turned out to be expressed more or less forcefully among all the members of the meta-clan.

The research has also shown that the meta-clan panotype not only possesses such the quality of invariability but also characterizes the meta-clan thoroughly. At the same time the panotypes of different meta-clans differ from each other quite powerfully. We did not observe a so-called

“smeared” or unclear panotype in a single meta-clan investigated. On the contrary, the panotype of every meta-clan was expressed so characteristically that not only the researchers but also the members of the meta-clan themselves and their relatives from other meta-clans took note. In addition we did not succeed in finding people who carry the so-called “mixed” panotype (that is, a panotype resulting from the mixing of two and more meta-clans which is a compromise between the two with respect to its characteristic features). Rather, conversely, even in the limited pool at the disposal of the research, one could clearly see the precise panotype of the meta-clan in every one of its members.

Within the framework of the research we also analyzed the approximate ratio of the carriers of the dominant meta-clan panotype and the panotypes of other meta-clans in the average so-called “big family” or clan. This ratio varied between 65-85% in the “strong” meta-clans and decreased up to 30-40% in the “weaker” meta-clans. By a “strong” meta-clan we mean a meta-clan possessing a strong energetic potential, the panotype of which clearly dominates in the mixing of the meta-clan members with representatives of other meta-clans.

All the above data invites the introduction of a phenomenological notion known as the “meta-clan personality”. Here the **meta-clan personality** refers to a conditional category that expresses and brings together the concrete, distinct, well-articulated meta-clan panotype, remaining invariable over the course of generations.

In the singling out the panotype one also determines rather rigorously the main orientation of the meta-clan or its panotypical vector. **Panotypical vector** represents the dominant, unconscious (in the majority of cases) orientation of the meta-clan members consisting of the aspiration to realize one’s panotype. As it follows from the research, the main target of the panotypical vector is probably to realize the meta-clan traits over a longer period of time.

It is remarkable that considering the meta-clan panotype in its inter-relation with the personality, we find the following picture: most often the panotype itself appears as a subconscious factor, while the refusal by the personality to realize one's own panotype, as paradoxical as it may seem, belongs to the domain of the conscious.

Function or mission of the meta-clan

The research has also revealed that each meta-clan (and thus also all its members, to some degree) carries quite well-defined meta-clan “load”, or in other words it, consciously or not, strictly fulfills its main function or mission.

By the function or the mission of the meta-clan one understands here the constant, purposeful (though most often subconscious) panotypical vector transferred on the genetic or energetic level from generation to generation and providing spiritual and physical survival of the meta-clan and the specific type of its interaction with the environment.

As an example we can bring the functions or the missions of several meta-clans studied in the course of the research:

In the meta-clan of D-sky, over the course of 400 years of recorded history, we observe people

preoccupied almost without exception with the improvement of their existence. The main objective of these people was, first and foremost, the creation of a comfortable and stable environment for themselves and theirs. They consistently acted to achieve a stable (but not maximal) expansion of the field of their life activity. Of main importance to them always were quality of life, comfort, stability, and safety.

In the meta-clan S-k, during the course of 300 years of existence, we observe people who are extremely active, constantly moving, energetic, resisting all signs of stability and orderliness. Wherever they happened to be, a commotion would appear around them as though they were some turbulence affecting the environment.

The meta-clan K-n in the course of 500 years of its existence produced a number of brilliant thinkers. The members of the meta-clan were distinct not by their being philosophers and wise men, but rather by the originality which allowed them to find original new solutions to long-known problems every time. The originality of approach with which meta-clan members were gifted helped them elucidate the problems from a new and unexpected angle, creating a new opportunity for resolution.

Summarizing the above examples one can say that the function of the first meta-clan was and is the introduction of maximal stability and permanence into the environment, a decrease of entropy; the function of the second meta-clan, directing and focusing the potential energy of the environment; and the third, providing development in the area of new concepts and ideas.

As we can see from the several examples brought above, the meta-clans' missions do not intersect and do not overlap. Studying the history of sixty-three Jewish meta-clans we came to the conclusion that the meta-clan mission shows some correlation with the environment, up until the probabilistic formation of the environment (taking into account that man himself is a part of this environment).

Another fact observed in the course of the research attracted our attention: it turned out, as we pointed out above, that the function or the mission of the meta-clan depends directly upon its panotypical vector. It is remarkable that upon losing or refusing the panotypical vector, the existence of the meta-clan, as a rule, ends (the meta-clan either dies out or its traits exist in a deeply latent state, that is the meta-clan dissolves, assimilates and disappears). This is actually confirmed by analogous observations of personality – from Abraham Y. Kook with his attitude toward the spiritual life of a man, to Abraham Maslow with his clinical investigations supporting the assertion that a personality that stopped fulfilling its meta-purpose destroys itself, up until the literal acceleration of one's own physical death. Thus, we may surmise that in fulfilling its mission, the meta-clan provides its own existence or in evolutionary terms – meta-clan is found in the process of struggling for its survival. Obviously the struggle takes place indirectly, occurring in the existential categories rather than in the categories of a simplistic evolutionism. Naturally, this “struggle” is not directed against any external factor; on the contrary, the struggle has an exceptionally intra-meta-clan orientation and can be described in terms of creativity. This is a powerful stabilizing factor invoked to strengthen the meta-clan specific impulse or message, its mission. In addition, the existence of the metaphysical purpose itself connects parts of the meta-clan chain throughout the generations.

On the other hand, considering this situation hypothetically one can suggest that the meta-clan that rejects its mission and thus ends its existence brings irreparable damage not only to itself but also to the whole human race, by violating the general ecological (in the broadest sense of the word) balance of the environment. Self-consciousness with which human beings are endowed, in contrast to other representatives of the living world, suggests the possibility of the intentional self-preservation of the meta-clan and correspondingly (in this case most often subconsciously) fulfillment of its mission.

Accounting for the above and relying upon an analysis of the facts known to us we can put forward the assumption that the meta-clan mission not only exerts a powerful influence on the members of the meta-clan but, in essence, it shapes the meta-clan.

Meta-clan mission and individual choice

Returning to the issue of the role of personality in the described concept of the existence of the people, one should note the following results obtained by the research. As mentioned, it is extremely rare case when any of the meta-clan members not only feels but also realizes the function or the mission of the meta-clan. The absence of the conscious realization of this mission in no way influences the fulfillment of this mission. As we pointed out earlier, this is explainable from the view-point of the relation between the subconscious panotypical vector and individual consciousness. A certain fact draws one's attention: in the course of the research we discovered not a single external factor that would influence the choice of the meta-clan members in the fulfillment of the mission (which they all do). Accounting for these factors we may allow for the following conclusion about the relation between the meta-clan mission and the individual choice of a meta-clan member.

Experimental data shows that the individual choice by the metaclan members to fulfill the clan's mission most often happens subconsciously, on the one hand, and freely on the other hand – in the absence of any external factors influencing the choice. As the results of the research show, the paradox of this situation is that determinism of the meta-clan mission expresses itself specifically in freely chosen fulfillment of this mission by the meta-clan members. In other words, the “freedom of choice” of a personality consists solely of accepting upon oneself the commitment to fulfill the metaclan mission.

Thus, the seeming contradiction between “determinism” and “freedom of choice” is not a contradiction in the real life of the meta-clans that we studied. Thus, the famous binary dilemma: “to accept one's mission or to reject it” (to say “yes or no”) as regards freedom of choice is not relevant in this case. Moreover, based on the results that we obtained, we would suggest that the meta-clan member, by choosing the way of the meta-clan subconsciously (most often) and freely (without any external influence upon the decision made) is genuinely realizing his freedom of choice.

Summary

According to modern views, the personality is a result of the interaction between the genetic information and the environment. Most possible practical applications of this assertion (of course, if not to count some single attempts vulgarizing this principle) are currently beyond the capabilities of science, in view of almost complete ignorance of the exact and deep meaning of most genetic information. This situation will apparently continue for some time.

In light of the above, the research into the meta-clans' history provides a unique yet underestimated possibility to observe the results of "migration" of the genetic information and its interaction with the environment. The results of the meta-clans investigation point out the strong dominant character of the genetic or hereditary information in comparison with environmental influence. Instead it is claimed that the genetic factor is able to influence and to change the environment, optimizing it for one's existence. In this sense, the meta-clans' history resembles the experiments that investigate physical dynamic systems in the absence of a theoretical knowledge of its micro-laws.

The result of multi-disciplinary research into one meta-clan is systematized information on the destinies, nature, way of life, areas of activity, social behavior and other characteristics of hundreds of its members. It may have been predicted that the general features of the members of one meta-clan (patterns) start to recede quickly with the increase of kinship, geographical and temporal distances. Indeed, the growth of the kinship distance would have to correspond to the growth of the difference in individuals' genetic information, while the growth of the geographical and temporal separations introduces with it significant changes in the environment in which the individuals found and formed. The above assertions should be considered as taking place on the average, that is after the statistical processing of the data.

This makes even more amazing the results of the research of the Institute in which, on the basis of the data on almost six thousand people belonging to 63 different Jewish meta-clans, it was discovered that the statistical correlations of the dominant characteristics of the members of one meta-clan, essentially do not decay. One talks about the anomalously long correlations in the professions, characters, interests, destinies etc., of members of the same meta-clan.

Regarding the necessity to explain the data, the Institute has proposed a phenomenological theory based upon the assumption of the existence of a certain dominating part of the hereditary information (conditionally referred as the "charge") that, being present in the meta-clan members, is conserved an anomalously long distance along the genealogical tree. This theory makes possible the revelation of certain laws in the genealogical tree of a family in the course of many years, repeating in a number of generations. Such a theory makes it possible to determine the conditional, dominant, "meta-clan personality", the features of which are transmitted stably to the descendents as the energetic potential that is expressed in a number of inclinations or talents, that eventually lead the person to achievements and successes in one area or another, while conversely, the refusal to accept one's own mission leads to frustrations and sometimes a personal crisis.

Despite the fact that the amount of data at the Institute's disposal is yet insufficient to reach rigorous conclusions, the new data obtained since the formulation of the theory until the present fit the predictions of the theory with high accuracy. Already today on the basis of the model developed within the framework of the theory, practical applications become possible, such as the preliminary probabilistic modeling of the reunion of existing genealogical trees of different families, on the

basis of the similarity in the parameters of the family patterns and the prediction of the capability and the degree of success of the members of the meta-clan in different domains of life activity.

At the moment it is impossible to evaluate accurately all the implications of this kind of information, due to its novelty and the as-yet insufficient amount of data to perform rigorous statistical analysis. Basing itself upon the results of the research, the Institute has started the construction of a physical-mathematical model of the conservation of the informational charge over long periods of time on the basis of the reconstruction of the coherent behavior of the meta-clan members. Once collected and organized, this information, objective by its very nature, can serve as a basis for the development of many scientific theories.

Connection with work by L. Szondi

Many years after the main research underlying this work was complete the researchers learnt of works by L. Szondi⁴. It is most remarkable that conclusions described in this paper were obtained, sometimes word by word, in these works. Persistence and reappearance of traits after possible disappearance for some generations is the most conspicuous unifying observation of the works. Having independent researches bringing identical unexpected conclusions is reassuring that the conclusions are objective.

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Endnotes

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Résumé

La présente recherche multidisciplinaire examine les aspects historiques, généalogiques, sociologiques et autres de deux clans juifs importants qui ont laissé des empreintes significatives dans l'histoire par leur participation active dans un domaine ou un autre (de la vie scientifique, économique etc.) Le sujet de cette recherche est celui des lois et des relations découvertes en utilisant l'exemple des clans juifs pour révéler l'existence de lois dans la transmission de génération en génération d'un ensemble des caractéristiques dominantes du clan (si elles existent). Tracer et décrire les lois là où elles existent. Au cours de la recherche, il a été confirmé à plusieurs reprises qu'une personnalité qui correspondait à toutes les caractéristiques dominantes d'un clan appartenait invariablement à ce clan. En utilisant la connexion inverse - de la personnalité au clan - il a été possible de retrouver des branches perdues de plusieurs clans, vérifiant la parenté sur une enquête plus approfondie des arbres généalogiques (à 7-10 générations).

The Genotropism Theory Considering the Fate Analysis of Leopold Szondi

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In the case of magnetic poles, contraries attract each other. While there is a Latin proverb: “*Similis simili gaudet*”, which states that like rejoices in like. Can we identify ourselves with this saying? Does this idea manifest itself in our weekly actions, behaviour and choices? We may get closer to an answer thanks to Leopold Szondi’s genotropism-theory.

Leopold Szondi is one of the most widely known Hungarian neurologist, psychiatrist, advocate of psychoanalysis of the 20th century, the author of the theory of the fate analytical instinct system and the creator of the Szondi-test (Gyöngyösiné Kiss, 1999, 2002).

He worked at Apponyi Clinic’s Neurological and Psychiatric ward between 1919 and 1924, while between 1924 and 1926 he was at the Endocrinological and Pathological ward. He was moved to the Pathological and Therapeutical Laboratory in 1927 (Gyöngyösiné Kiss, 2016). During the years, he conducted many researches in the fields of endocrinology, constitutional biology, and hereditary biology that he mostly performed on handicapped teenagers. Throughout his studies, he investigated close to a thousand ancestral trees, during which he realized that there are visible traces of the same disease within the family trees of married individuals. This discovery served as a foundation for the publication of his fate analytical research in 1937 (Gyöngyösiné Kiss, 1999, 1999, 2002, 2007, 2016; Hargitai, 2008).

Leopold Szondi put the concept of fate in the focus of psychology. According to the fate analysis, he elaborated that the hereditary factors that bear a fate-shaping force conflict with the similar fate-shaping force of our external experiences, therefore the fate of the individual is synthesized during such biopsychological fights (Benedek, 1987).

Fate analysis is a school of depth psychology, which relies on Freud’s subconscious mind theory, and is closely connected to psychoanalysis, but delves deeper into the topic: it studies the familial subconscious mind (Szondi, 1969). Szondi places fate analysis among the schools of depth psychology as follows: Freud focuses on the ontogenetic experiences - those obtained in childhood - , Jung deals with images and their effects deriving from phylogenetics – human evolution -, while fate analysis bridges the gap between the two systems by exploring the fate-shaping role of genealogical - hereditary - factors. The task of fate analysis is the exploration - and possibly the manipulation - of the powers that shape our fate (Benedek, 1987).

During his work, Szondi noted a remarkable phenomenon that a certain hereditary disease - such as schizophrenia – may not only appear in straight-line descendants, but also in individuals that married within the family. As a result, the same genes are latent in the chosen spouses as in blood relatives. This brings up the question: “Why is it that one, who is seemingly healthy, judging by their phenotype, chooses for their spouse, of all people, a person in whom the gene of a given disease is manifested?” (Benedek, 1987). The reason is that even though the person was healthy in

terms of phenotype, the gene of the disease was still latent in his or her genotype. Szondi figured out that the instinctive choice is directed by the latent gene of the disease (Benedek, 1978). This is the theory of genotropism, which has become the doctrine of fate analysis. It was Leopold Szondi's "well-raised" intellectual creation that he looked up to with praise throughout his life (Bereczkei, 1999).

To better understand the essence of this theory, four important definitions must be established, that, in cohesion with one another, form the basis of the idea: instinct, gene, genetic theory and tropism.

"All the creating and sustaining conditions of human existence are rooted in instincts. These are the factors that determine all activities of the individual, all their behaviours, efforts, needs and personal desires. Instincts reach back into the deepest layers of our existence" (Szondi, 2002).

"Fate analysis traces every instinct back to the genes." The hypothesis of fate analysis states that the source of instincts are the genes that have an influence on every human's behaviour from birth till death (Vleminck, 2008). "The collective nature of the instincts is determined by the collective nature of the genes. Bearing their very own unique structure, genes are nature's smallest substance – possibly only existing on a molecular level - that are responsible for inheriting the individual's qualities and reactions" (Szondi, 2002).

"According to the gene theory of instincts, instinctive actions are determined by specific genes." (Szondi, 2002). These are the instinct genes. The theory of genes suggests that ancient substances that are inherited throughout generations can be found in humans. These genes are present in every instinctive behaviour and reaction (Szondi, 2002). It derives from the gene theory that instincts aim to restore an earlier state, which they already had during human evolution (Varga, 2016).

Szondi assumes that the latent genes that remain hidden in the genotype are functionless, as these are the exact genes that become the determinants of instinctive choices. He called this phenomenon genotropism (Benedek, 1987). The similarity in genes is that every familial gene bequeaths a certain aspiration to the following generations (Varga, 2016).

Tropism is a term taken from the science of ethology, which defines a physicochemical attraction from an external source that urges a given plant or animal to turn in the direction of, or approach a given attractive force (Benedek, 1987). Szondi created the definition of genotropism with the use of this term, which is a bio-psychological approach, so it bridges the gap between the sciences of biology and psychology. Therefore, genotropism is a subconscious attraction that specifically influences the genes. Taking a more direct approach, he only concerns this definition with a person that has his or her gene pool attracted by another gene pool, profession, disease, or manner of death (Szondi, 1969).

Szondi named the hereditary tendency that led to people being biologically attracted to their family members, the familial subconscious (Vleminck, 2008).

The theory of genotropism has multiple meanings, which apply to different layers of reality. Firstly, genotropism indicates attraction between the carrier and the identical genes. In addition, it represents patterns that run through generations (Hughes, 1997).

Another definition states that "genotropism is the process, in which the identical or related gene factors of the gene pools - i.e. the familial subconscious minds - attract two people to each other and keep them together" (Szondi, 1996). "The recessive genes are oppressed and therefore more dynamic elements, which are manifested in the descendants: these ancestral instinctive powers are

determined within us and by us” (Hargitai, 2008). These latent genes fight each other to return to various areas of life in such a form that was once already present in the lives of ancestors a very long time ago (Bürgi-Meyer, 1996). “Consequently, genotropism is one of the most important functions of the familial subconscious. The genotropic effects of the hidden familial inclinations are limited to that of the subconscious spiritual life” (Szondi, 1996).

From the aspect of this theory, Szondi defined man such an entity, whose fate depends on the opportunities bestowed upon him as a heritage by ancestors, and on the potential of his own existence (Varga, 2016). “His fate is created according to a subconscious life plan, in which genotropism is the base” (Bürgi-Meyer, 1996).

Genotropism is divided into separate groups according to the chosen object of instinct:

Libidotropism is the genotropic impact of the familial subconscious experienced in love choices. Libidotropism inconspicuously includes every me-you relation of the individual. This is the principle that shapes every couple’s relationship and the cohesive force of the family also derives from it (Szondi, 1996). By this, he alludes to the process, in which the inherited latent genes of two people – latent genes inherited in the gene pool of their familial subconscious in identical or nearly identical ways - exert an attractive force on each other (Varga, 2016).

Later, Szondi discovered that this attraction is not limited to the area of choosing a partner (Kaplár, 2016; Gyöngyösiné Kiss, 1999), and by 1944 he broadened the object of fate-shaping choices of an individual with the following:

Idealotropism is the inherited inclination of the family, and a non-conscious genotropic impact in the selection of ideals. This respective power of the familial unconscious is called ideal choice, or idealotropism. The spiritual bonds and relationships are created on this basis between the partners that owe the finding of one another, and their deep bond, to the relation of their subconsciously inherited substances. The smallest unit of such idealotropic relationships is the friendship, but every bond that serves a shared cultural or spiritual idea belongs to this category (Szondi, 1996).

The third group is constituted by the so-called operotropism, which is, from a social aspect, the most common form of manifestation of the familial subconscious, as it exerts its attractive force in career choice. Unconsciously, one chooses a career in which they get a chance to deal with people who are relatives in terms of their gene pools. The attraction to a given profession is entirely due to the manifestation of the familial unconscious. This is how, for example, the successors of squabblers turn out to be lawyers, or judges. Within the other group of career path choices, it is observed that people often choose a profession with the help of which they can satisfy their determined familial instincts in a socially accepted manner. While, for example, one of the family members is a criminal, the other one takes up the position of a prison guard. Often times, the means of occupation and even the place of occupation is determined by familial factors (Szondi, 1996).

The fourth operation area of the familial unconscious is the choice of disease, also called morbotropism. This term seeks to find an answer to the question as to why a certain kind of disease becomes attractive for someone because of a given bodily injury. This is the choice of symptom, where not only the specific disease matters, but more so the already defined genes of the familial unconscious, which are the determiners of the received disease. Szondi states that the external injuries are not responsible for psychological traumas and infectious diseases, but rather the familial genotype is that, which “conjures” them, as the hereditary inclination directs the diseases to those

internal organs, which are already susceptible (Gyöngyösiné Kiss, 1999). This theory primarily applies to disorders of the mind and the nervous system, but to a certain extent even somatic diseases, such as diabetes, hormonal disorders or problems of the gastrointestinal tract are also determined by the familial subconscious (Szondi, 1969, 1996).

The familial subconscious also has an impact on the choice of death. This is called thanatotropism. This does not only apply to a person's choice of suicide or a possible accident, but also to cardiac arrest, carcinoma, which can be familial, as their occurrence is determined by genetic propensities (Szondi 1996, 1996). Several questions may be raised relating to this theory: Are we able to recognise the subconscious familial bonds in other humans? How does our subconscious know that choosing a certain profession can satisfy our unfulfilled needs? (Jüttner, 2009). Why does it happen that some females are attracted to violent, aggressive and narcissistic males, while on the contrary, others tend to be attracted to introverts? Why do so many males get attracted to flirty women, while others prefer the more conservative type? (Müller, 1997)

The next example aims to facilitate the essence of genotropism and answer the raised questions. Let's say that two people meet within a large group of people – X and Y -, they get accustomed to each other and start to feel a kind of affection. The next day, they think back and feel an inexplicable sympathy or probably antipathy towards each other. According to Szondi's theory, these feelings are caused by the latent, inherited genes. By his understanding, X and Y are "gene relatives", as both of them inherited genes from their ancestors that influence their fate. The required attraction is due to this inherited gene pool, which can be manifested as either sympathy or antipathy. Their attitude can be contrary to each other's as well, where X sympathises with Y, but Y feels antipathy towards X. This phenomenon may be explained by that X's great-great-grandfather was a gambler back at the end of the 19th century – though X is not aware of this fact – and those genes are still impactful to this day. X does not gamble, but likes to bet on horse races every now and then. Within the ancestors of Y, there were also many passionate gamblers - out of which one committed suicide due to the accumulated losses and debts - whose genes were inherited. This shameful event turned out to be a secret of the family and is the sole reason why Y does not know this story. Despite this, Y still visits horse races, but does not place bets (Lukács, 2016).

The predisposing role of the genes are even greater in the event of choosing a partner or ideals, than for example when choosing a career, where the general idea is that the environment of an individual forces them onto a certain profession's path. This is partly true, especially for instances in the past, when a farmer's son grew up to be a farmer himself, or the child of a lawyer chose a civil profession. Think about it: all the money in the world could not convince many people to choose a certain type of profession, while others feel content in that role. The external factors undoubtedly exert limitations on our choices to a certain extent. Still, genes maintain their role, even if the environment makes our choices more difficult (Szondi, 1969).

Szondi thought that humanity's uniqueness, compared to other living creatures, was clearly demonstrated by this theory. The inherited instincts' absolutism in creatures of a higher hierarchy tend to be milder, as the act of practice, experience and reminiscence overcome that. The more prominent the instincts are, the less chance of them getting accustomed to the environment. Humans bear the least amount of flawless instincts, as they are able to overcome the nature of oppressive instincts (Varga, 2016).

The genetic theory of genotropism was often reprehended during Szondi's time, both between psychological schools that rejected genetic determination and between those who accepted and even used the genotropism-based Szondi-test. The reluctance against the theory was not only due to the contemporaries' inability to comprehend it, but the science of biology itself could not avail figuring out whether individuals with similar genes attract, and select one another. Due to the undeveloped state of genetics, there were no other arguments besides the genealogic statistics of the analysis of ancestral trees, and the empirical sciences did not support its validity for an ample amount of time (Berezkei, 1999, 2003).

There is a certain controversy in Leopold Szondi's theory, since on one hand, he connects humans to natural sciences, while on the other hand, to "cognitive sciences", as he defines genotropism through the means of biology with cell division, but instincts through the connection to the spirit. It is entirely possible that this ambiguity was the reason for the theory's negative reception in its era (Gyöngyösiné Kiss, 1999).

Szondi's original concept was confirmed during the researches in the past years. "Through the extension of an evolutionary biology model, it was interpretable that the altruistic, selective attitude of individuals carrying similar genes is adaptive, if it facilitates the probability of the reproduction of similar genes in the following generations. Stated by the so-called relative-selection theory, the living creatures are selected to be supportive with their relatives - with respect to the proportion specified by their lineage - towards those, who bear a duplicate of their genes. When the support directed towards them result in a rise of their survival and reproduction chances, the favour is returned in the form of a genetic profit for the selfless individuals. Apart from the closest relatives, even spouses or friends may have genetic copies of certain anthropometrical qualities, attitudes, and characteristics (Berezkei, 1999). The Genetic Similarity Theory proposes that living creatures are able to recognise the genetically similar creatures and they behave in an identically altruistic way with these "strangers", as with their own relatives (Rushton, 1989) (Berezkei, 1999; Hargitai, 2008). Several researches support that genetic selection is a trait of not only animals, but humans as well (Berezkei, 1999). "We've managed to discover numerous genetic components in the interpersonal selection and preferences of spouses and friends" (Berezkei, 1999). Also the fact was uncovered that "the endeavour for adequacy between partners is correlated to a given characteristic's hereditary tendencies – the more dominant a bodily or personality trait is in terms of its genetic nature, the more pronounced are its selective tendencies" (Berezkei, 1999).

Nowadays, the modern studies provide an increasingly stable support for the inheritance of disease, with a single change. Contrary to Szondi's belief, whereas a given characteristic's presence is ensured by a gene, present day researches point to that it is, in fact, ensured by thousands of genes, which are in interaction with not only each other, but their environment (Káplár, 2016; Gyöngyösiné Kiss, 1999).

The genetic background of choosing a partner was the scope of several researches. The genetic-marker analysis done by Rushton in 1989 uncovered that the spousal relationship also means a relation in genes, since couples present more severe genetic similarities than randomly selected and compared people of the population (Berezkei & Gyuris, 2007).

To verify his researches in the past, Rushton performed another genetic research with Bons in 2005, where they examined monozygotic and dizygotic twins', spouses' and friends' gene pools.

According to the results, the similarity-rate was 0.53 of the monozygotic twins, 0.32 of the dizygotic twins, 0.32 of the spouses as well, while 0.2 of the individuals in friendship. The result of his research outlined that the spouses and friends are genetically similar in the same proportion as dizygotic twins (Rushton, 2005; Vajda & Gyöngyösiné Kiss, 2015).

Besides foreign countries, several studies have been done in Hungary as well to validate the existence of genotropism. In 2008, with the lead of Enikő Kiss Gyöngyösiné, 45 (ages 20-35) couples were examined with the help of the 10 profile Szondi-test that “monitors” the motivational factors. Apart from the motivational factors, they also examined the similar latencies. The study showed that most of the couples had the same motivational factors. This supports the Similarity Theory both from the standpoint of the clinical analysis, and the statistics as well (Gyöngyösiné Kiss, 2008).

In his doctoral dissertation in 2016, István Mátyás Káplár connected the Szondi-test to functional magnetic resonance imaging (fMRI). During his research, he studied the affective evaluation of information processing, by showing the participants pictures of the Szondi-test, after which they had to pick towards which picture’s individuals did they feel sympathy or antipathy. Since the individuals on the pictures were strangers for the research’s participants, they could not rely on the cognitive skills based on formerly achieved knowledge during processing the information. Therefore, in situations like these, we rely on our affective skills, or “gut feelings”. Such affective information, or “personal impulses” spring from our personalities. The same happens in real life, when we first see a stranger and immediately know, whether he or she is appealing or not. During the experiment, the participants filled out the Minnesota Multiphasic Personality Inventory (MMPI) multidimensional personality questionnaire, which consists of 556 items and 13 scales (hypochondria, depression, hysteria, psychopathy, masculine or feminine, paranoia, psychasthenia, schizoid personality disorder, hypomania, social introversion, mendacity, fidelity, correction scale). The results of the fMRI researches supported the fact that in our early information processing stages we do, indeed, rely on our affective information. In addition, the instinct-objects of the Szondi-test and the MMPI questionnaire closely correlate, which validates the genotropism-based Szondi-test. The correspondence of the two studies verify that the decisions regarding the selection of the sympathetic and antipathetic pictures were not due to random factors, but due to the genetically determined personality traits (Káplár, 2016).

Numerous concepts were created relating to genotropism. One of the early concepts was written down by Leopold Szondi himself in 1911, in the topic of the hero choosing of novel writers. The scope of this work was Dostojevski’s personality, in which he suggested that the frequent occurrence of murderers, monks and thieves as protagonists in his work might be due to certain inherited genes. At that point, however, Szondi did not have any factual evidence. Years later, in 1940 Henri Troyat, a Russian-French historian and biographer traced Dostojevski’s family tree back to the 16th century. He came up with the surprising results that there were murderers, thieves, swindlers, priests, monks, clergymen, prophets, and litigants within the ancestors of Dostojevski. This research confirmed Leopold Szondi’s former suggestion (Hughes, 2000; Gyöngyösiné Kiss, 1999).

“Similar story with Honoré de Balzac, who places the murderer character of Vautrin in his novels time and time again.” (Gyöngyösiné Kiss, 1999). We presumed that the attractive power of

genotropism is the cause of this as well, since in 1819 it was found out that Balzac's father's brother was framed for murder and sentenced to death (Gyöngyösiné Kiss, 1999).

There was a notion that the genotropism-based Szondi-test might be introduced to the medical sciences, since it examines the concept of diseases and death from an entirely different (bio-psychosociological) viewpoint and might form a connection between the medical and medical psychology fields. Thereby, the over-technologized state of the medical sciences could become more effective and person-oriented, while the use of systematic psychological techniques could facilitate the development of researches, treatments and personal trainings (Dumitru, 2002).

The increasing number of theories, evolutionary biological, psychological and genetical studies endorse the validity of genotropism and its correlated test, the Szondi-test, and open more and more doors towards conceiving human personality from the viewpoint of depth psychology, while also exploring the inconspicuous factors in the background of each action of the individual. The conflicts regarding the Szondi-theory will only concern the "groves" of psychology, until the ever-advancing researches make any doubt subside.

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Abstract

"Similis simili gaudet". As quoted in the Latin proverb, like rejoices in like. This idea serves as a basis for Leopold Szondi's genotropism theory. In the 20th century, this theory raised doubt not only in psychological schools, - where the concept of genetic determination was rejected - but throughout contemporaries that used

the genotropism-based Szondi-test, owing to the state of development of the genetical sciences. The theory of genotropism bridges the gap between the sciences of biology and psychology, and sheds a light on the inconspicuous hereditary factors that alter an individual's actions and subconscious decisions regarding their partner, career, disease symptom, ideal, and manner of death. This research is a literary review about the creation of genotropism, the concept of the theory, the biological and psychological background, the disbelief and disagreements it caused throughout its existence. As a result, the divisive theory of one of the most well-known psychiatrist, in accordance with the outcomes of the constantly developing and perspectively broadening foreign and Hungarian ethological and genetical researches, which prove that Leopold Szondi's genotropism-theory is becoming more and more accepted both in studies and in the field of therapies is presented.

Keywords

genotropism-theory, genotropism, hereditary factors, subconscious decisions

Résumé

"Similis simili gaudet". Comme le dit le proverbe latin, les mêmes s'attirent. Cette idée sert de base à la théorie du géotropisme de Leopold Szondi. Au XXe siècle, cette théorie soulevait des doutes non seulement dans les écoles de psychologie, où le concept de détermination génétique était rejeté, mais chez tous les contemporains qui utilisaient le test de Szondi basé sur le géotropisme, en raison de l'état de développement des sciences génétiques. La théorie du géotropisme comble le fossé entre les sciences de la biologie et de la psychologie et éclaire les facteurs héréditaires discrets qui modifient les actions et les décisions inconscientes d'un individu concernant son partenaire, sa carrière, son symptôme, son idéal et son mode de mort. Cette recherche est une revue de la littérature concernant la création du géotropisme, le concept de la théorie, le contexte biologique et psychologique, l'incrédulité et les désaccords qu'il a causés tout au long de son existence. En conséquence est présentée la théorie de la division de l'un des psychiatres les plus connus, en accord avec les résultats des recherches éthologiques et génétiques étrangères et hongroises en constante évolution, qui prouvent que la théorie du géotropisme de Léopold Szondi devient de plus en plus acceptée à la fois dans les études et dans le domaine des thérapies.

Relevance and problems of empirical research with the Szondi Test

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This paper does not present any new results, but rather a reflection on the empirical research with the Szondi test, on the interest and the difficulties of this research. This reflection is based on my personal journey. I have almost always developed research projects aimed at the differential characterization of certain groups, mainly clinical groups, but not exclusively.

Schematically, empirical research of this kind serves three purposes.

1. First, to validate the test. The Szondi test has not yet been generally accepted as a valid instrument. It is very important to show that the test results enable an establishment of meaningful differences when comparing different clinical groups or when comparing clinical groups with the general population.

2. Second, to learn something about the psychic dynamism characteristic of the individuals belonging to the clinical group under study.

3. Finally, to learn something about how the test itself works.

As regards point 1, confirmation of the validity of the test, the results obtained are generally quite satisfactory. However, the battle is far from being won as we have recently seen in Brazil.

The difficulties encountered are not unexpected. In spite of the very high number of research projects, studies on the validity of Rorschach encounter similar difficulties. In general, it is useful to be familiar with the research on the Rorschach which can inspire the research that may be developed with the Szondi. One can also learn from the difficulties and failures encountered by this research. For example, attempts to establish correlations between the Rorschach results and the results of questionnaires such as the MMPI have generally not yielded very satisfactory results. From the point of view of the test's validation, the most interesting studies seem to be those in which the test results are compared with an objective external criterion, such as clinical diagnosis.

Notwithstanding, it should be noted, that in all my prior research, whether by comparing clinical groups or by comparing clinical groups with samples from the general population, clear differences have always emerged. These differences have not always confirmed the indications that can be found in Szondi's work but have generally been consistent with the theoretical understanding of the disorders in question.

This is not at all an obvious result. Results are never self evident. It is precisely for this reason that the fact of actually encountering differential traits is in itself important.

Point 2 requires more detailed comments.

“To learn something about the psychic dynamism characteristic of the individuals belonging to the clinical group under study”. The controversial word here is "characteristic." It may be understood as referring to the idea of average: the "characteristic" functioning of a group of individuals can be

considered as an abstraction which ultimately does not apply to any of the concrete individuals that make up this group.

Psychologists will probably accept this perspective without difficulty. However, I remember very well that I triggered a strong reaction from some members of the audience when I tried to present the characteristics of a group of alcoholics². If I understood correctly, the reaction came from the idea that alcoholics were very diverse and that it would make no sense to define common characteristics.

My answer was that I did not deny the diversity of alcoholics, but even so it still made sense to try to clarify at what level the problems of these individuals were most frequently found. The results of the comparison with a sample of the general population showed mainly differences in the contact vector. This result was, of course, consistent with the Szondian theory and with what we can say about the functioning of alcoholics from the perspective of this theory.

The aim to describe a "characteristic psychic functioning" is more specifically conveyed, in the case of the Szondi test, by the effort of establishing a typical profile for a specific clinical group. Here we will encounter further specific difficulties.

Two ideas are implicit here. (a) First, that it is possible to establish *one* profile that would gather the main features of the responses of a clinical group. (b) Second, that this profile will be *characteristic*, that is to say, that it will enable a distinction of the individuals of this group from individuals belonging to other clinical groups and to the general population.

One profile or several profiles?

I was led to distinguish different subgroups in my research on schizophrenia (Gonçalves, 1989, 1990). The excellent study recently presented by Garcia-Siso (2014), based on a large sample, appears to confirm, albeit partially, these results.

I was also been to distinguish several subgroups in a study on depression presented in the last Szondi Congress in Brussels (Gonçalves, Schweikert, & Pires, 2014).

This suggests that at least in some cases there is not one but rather several characteristic profiles which may be related, for example, to different stages in the evolution of the pathological process or to different subtypes.

The most frequent responses or differential characteristics?

In general, these profiles do not include the most frequent responses in each factor or vector. This procedure does not appear to be suitable to reveal the specific characteristics of the studied group. In the case of depression, this would even lead to an average profile very close to the average profile of the general population, as already verified by Bucher (1975).

Most authors, therefore, adopt a comparative approach. They seek the answers (factorial positions or vector constellations) that clearly distinguish the clinical group under study from a sample of the

² At the *Colloque du Centre d'Études Pathoanalytiques*, Vaalbeek, Belgium, 2001.

general population or another clinical group.

Influence of the comparison group

One of the difficulties of these studies arises from the chosen comparison sample. In analogous studies with other instruments, the comparison of the results of a clinical sample with a sample of the general population is often used. However, a comparison of clinical samples with different characteristics is also common, and there are still other possibilities.

In research with the Szondi test, practical difficulties make comparative studies with a sample of the general population less frequent. Furthermore, there is a clear lack of detailed reference norms. However, when clinical groups are compared with each other, there is always a risk of important pathological features shared by both groups remaining camouflaged. On the other hand, however, when comparing a clinical group to a community sample there is also the risk of finding differential traits that are not *specific* to the clinical group under study.

At this point, the example of alcoholics and contact disorders in alcoholics may be mentioned. Indeed, when one compares a sample of depressed individuals with community samples, it is also mainly in the contact that differential traits can be found.

It was, therefore, of interest to re-examine the results of these studies (Gonçalves 2001; Gonçalves, Schweikert, & Pires, 2014) and to complete them by establishing a direct comparison between alcoholics and depressed individuals. The main purpose of such analysis was not to discuss the differences in the contact between depressed individuals and alcoholics. It was above all to study, in a concrete example, the variation of the results according to the comparisons through which these results were established.

The following schematic table presents the results of the comparisons made (Table 1). All factorial or vectorial responses giving rise to significant differences (Mann-Whitney U test) at the .05 level have been included, as have, in brackets, some differences that are only significant at the .10 level.

Table 1. The contact vector in alcoholic and depressed individuals

<i>Alcoholics vs. gen.population</i>		<i>Depressed vs. gen.population</i>		<i>Alcoholics vs. depressed</i>	
Alcoholics (n=39)	Gen. population (n=36)	Gen. population (n=42)	Depressed (n=30)	Alcoholics (n=39)	Depressed (n=41)
				m0	
	m+				m+
	m+ !				m+ !
m-					
m+				m+	
			d+		
	d-	d-			

d- !			
C0-	[C0-]		
C0+		C0+	
		C+0	
C+-	[C+-]		C+-
		C++	
		C-0	
C-+	C-+		C-+

In order to simplify the table, no percentages have been recorded, only the sample where the response is more frequent.

For instance: when comparing the sample of alcoholics with the sample of the general population, significant differences were found in the frequency of the C - + response, faithful or neurotic contact. This form of contact is significantly more frequent in the general population sample. It may be said that it characterizes the sample of the general population positively in this comparison. Therefore it appears in the general population column. A vertical reading of this column thus makes it possible to identify all the factorial and vectorial responses which are more frequent in the sample of the general population. The result is quite consistent since the factorial responses characteristic of the general population sample are precisely the two factor responses d- and m + that integrate the C - + factor constellation.

The same method was used with alcoholics. The responses which are significantly more frequent in the alcoholics' sample when compared with the general population sample also constitute a fairly coherent set, including the factorial responses m - and m ± and the two vector constellations in which these positions dominate exclusively (C 0 + and C 0 ±). It is only necessary to add the hypomelancolic constellation C + -.

Finally, the same procedure was used to synthesize the results of the comparison between depressed individuals and another sample of the general population. The results of both comparisons have been displayed side by side to show the convergences. Note that two different samples of the general population were used. The convergence of results is all the more interesting. One may observe, in both cases, that the C -+ response and the factorial response d - are significantly more frequent in the general population sample.

However, it would be necessary to compare the alcoholics with the depressed individuals to see if there truly are any really specific characteristics. The results of this comparison are presented in the last two columns of Table 1. From a methodological point of view, above all, this comparison leads to very different results, at least upon our initial observation. The information is not redundant. That is, the result of this comparison could not be predicted by the two previous comparisons.

Furthermore, it should be noted that these three studies complement each other. First and foremost, it is clear that that with only the comparison between alcoholics and depressed individuals, one might tend to interpret the C - +, m + and m +! responses as related to depression. There may even

be good theoretical arguments to justify this interpretation. However, if all three comparisons are taken into consideration, these responses appear to be characteristic of the general population. One might say that the configuration of the contact of our sample of depressed individuals seems to be closer to the general population than our sample of alcoholics.

In fact, this comparison between alcoholics and depressed persons would not reveal one of the responses that most clearly characterizes our sample of depressed people when compared to the general population sample: the $d +$ response. It is true, on the other hand, that it would show that the so-called hypomelancolic ($C + -$) position is characteristic of the depressed persons, which we would not be able to conclude on the basis of the other two comparisons.

The conclusions that may be drawn from this comparison with regard to alcoholics appear to be more satisfactory. Indeed, one may observe that a certain number of responses characterizing the alcoholic sample in the comparison with the general population retain their differential value in the comparison between alcoholics and depressed persons: this is the case of $m \pm$ and $C 0 \pm$. On the other hand, the comparison between alcoholics and depressed persons shows, as differential characteristics of alcoholics, several responses related to the position $m 0$: $m 0$, $C + 0$, $C - 0$. This result is interesting since $m 0$ has been interpreted as a possible sign of an oral perversion (Derleyn, 2008, p.279; Mélon, 1975, p.45).

The purpose of this analysis was to show how the type of comparison chosen allows us to examine the same data in a very different way. When a database with the data collected in different studies is available, it is possible to multiply the perspectives on the same clinical group.

The use of convenience samples

Another problem affecting the possibility of generalizing the results comes from the use of so-called convenience samples.

The use of convenience samples (in the general sense of a sample that is not randomly selected from the population) is the most common method in clinical research. This is not at all specific to Szondian research. Difficulties may arise from the existence of unknown specific characteristics of the sample under study. There is always a risk of error when the results are generalized.

The only way to respond to these kinds of difficulties is to multiply the research projects. One of the difficulties here is that a lot of important research already developed in the past is not easily accessible. Szondiana plays an essential role in making all the results of the research available. Ideally, however, it would be preferable to have access to the protocols through a general data base. One of the purposes of the International Szondi Archives project is to address this issue.

The functioning of the test

The Szondi test is a clinical instrument which was not designed as a research instrument. What can a clinician gain from these studies in practical terms? The answer to this question is not unrelated to the third statement set out at the beginning of this paper referring to empirical research having also to teach us something about the functioning of the test itself. In other words: to learn something about the meaning of the different responses, different factor positions for example. The following

two examples highlight this idea: (1) the p- and p + positions and (2) the frequency of m+!.

The p - and p + positions

The opposition between the p - and p + positions plays a central role in the results of several studies. In each case, these opposing positions have been interpreted slightly differently, depending on the clinical entities involved.

The importance of this opposition was underlined in my first study on the comparison between anxiety neurosis and phobic neurosis (Gonçalves, 1977).

Anxiety neurosis is a nosological entity defined by Freud at the beginning of his work within the framework of what he refers to as the actual neurosis. Later on, Freud defined another entity which he proposed to call “anxiety hysteria”. At a superficial level, there may be some similarities between “anxiety neurosis” and “anxiety hysteria” since, at least at a preliminary stage, anxiety is also the main symptom in anxiety hysteria. However, in this case, anxiety is finally attached to a phobic object. The term anxiety hysteria tends to be considered as synonymous to what is commonly referred to nowadays as “phobic neurosis.”

However, Freud does not appear to have abandoned the concept of anxiety neurosis (as well as that of actual neurosis). Furthermore, his ideas on the etiological mechanism of these disorders may be related to the theories of Pierre Marty and other psychoanalysts who studied psychosomatic disorders later on.

Table 2 presents the frequency of the most frequent p positions in anxiety neurosis and phobic neurosis. Statistical analysis (not presented here) confirms that the differences in the frequency of p + and p – are significant.

Table 2. Factor p in the comparison between anxiety neurosis and phobic neurosis

	Anxiety neurosis (n=22)	Phobic neurosis (n=17)
p+	17,7%	68,6%
p -	43,2%	3,0%
p 0	35,5 %	23,1%

The comparison with phobic neurosis takes its meaning from within the framework of the Freudian conceptions. In this case, I was led to interpret the p+ position in the sense of psychological elaboration (the phobic symptom formation being itself a result of psychological elaboration). In this context, the p- position would be defined above all as the absence or insufficiency of psychological elaboration. At the time, I was probably also influenced by the theories that propose to understand psychosomatic disorders as a result of the absence or insufficiency of psychological elaboration. The danger of this interpretative line is the obvious normative connotation: the p + position appears to be a more favorable position, especially from the perspective of “good” psychic functioning.

However, from the angle of understanding these two positions, there is another teaching that may be drawn from these results, namely with regard to the interpretation of the p – position as *projection*.

This interpretation is likely to be true, however it should be taken with a pinch of salt. Indeed, it must be admitted that projection plays an important role in phobias³. However, it was the almost total absence of the p - response that characterized the phobic individuals under study.

The same opposition (p + vs. p -) appeared in my study on schizophrenia (Gonçalves 1989). The results were less clear since it was necessary to establish different subgroups. Yet overall, my aim was to show that it was the p + position that appeared to be more characteristic of early schizophrenia, especially in comparison with the general population.

The theoretical framework of the above study on schizophrenia was the reformulation of the Sch circuit proposed by J. Schotte. In relation to Freudian theory, the p + position could be put here in relation to the “psychical mastering” of the libido that withdraws on to the ego (Freud, 1914/1957, p.86). This interpretation of p + is different to the one proposed in the research on anxiety neurosis. They are not contradictory, however this is not obvious.

As far as the general sense of the opposition between p + and p - is concerned, above all, the results of another study on the general population (Gonçalves, 1999) were what forced me to rethink. At least in the Portuguese community samples studied, the p + position tended to dominate in individuals with a higher social level, while p - was clearly more common in individuals from a lower social level. A more sociological interpretation might then be proposed: the p + position would be related to the individualism that is characteristic of modern society, especially the more affluent social strata.

Reflecting on these different studies, it is evident that the opposition between p + and p - plays a central role in each case. However the meaning of this opposition was interpreted in a slightly different way each time. This kind of work, which results from the confrontation between theory and empirical results, has an inevitable bearing on the understanding one may have of the p + and p - positions when one is confronted with these responses in a new protocol, in a new clinical case. It is in this sense that empirical research tells you something about how the test works.

The m+! responses

In my opinion, test interpretation manuals do not always take these kind of results into account, especially when they are not exactly in line with Szondi's assertions.

A very simple example is the interpretation of the m +! responses

One of the results which may seem surprising in several comparisons between clinical groups and samples of the general population is that the m +! position appears to be rather characteristic of the general population. This was the case in the comparison between alcoholics and the general population. It was also the case in my research on schizophrenia.

Indeed, the m +! responses are quite frequent in the general population, at least in the Portuguese general population. In the Hungarian population they may be slightly less frequent. More precisely, in the comparative study that I published with Enikő Kiss and Mátyás Káplár (2010) the frequency of m +! in the Hungarian sample was 24.0% against 37.8% in the Portuguese sample. In the

³ Freud described the phobic symptom as a projection in reality of a drive danger (an instinctual danger).

Hungarian sample, 36.1 % of the m + responses were loaded responses. The corresponding value for the Portuguese sample was 48.8%.

We should, therefore, be cautious when interpreting m +! as an essentially pathological response, related to addiction or separation anxiety, for instance, as existing manuals generally do.

Curiously, manuals do not mention the relationship with depression - which, however, had been emphasized by Bucher (1975). In fact, the research on depression that I presented in the Brussels Congress (Gonçalves, Schweikert, & Pires, 2014) suggested that m +! could reach a significantly higher frequency among the depressed individuals in consultation with the psychologist, than among the general population sample. However m+! does not appear to be a general differential characteristic for all cases of depression.

Conclusion

To conclude, the following should be stressed:

Research on clinical groups is still, in my opinion, the most interesting aspect of empirical research with the Szondi test.

Comparison with a sample of the general population is still one of the most interesting methods. It would be very useful to have a reference sample for each country. Ideally, a representative sample of the population should be available, yet it is also possible to use a heterogeneous sample of an acceptable size.

The comparison with other clinical samples also provides interesting information.

For this kind of research, it is essential to have computerized archives. The Szondi International Archives project sets out precisely to create such data bases.

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Résumé

Cet article ne présente pas de nouveaux résultats, mais plutôt une réflexion sur la recherche empirique avec le test de Szondi, et sur l'intérêt et les difficultés de cette recherche. Cette réflexion est basée sur le parcours personnel de l'auteur qui a presque toujours développé des projets de recherche visant la caractérisation différentielle de certains groupes, principalement des groupes cliniques, mais pas exclusivement.

En guise de conclusion, l'auteur souligne que la recherche sur les groupes cliniques demeure l'aspect le plus intéressant de la recherche empirique avec le test de Szondi, et que la comparaison avec un échantillon de la population générale reste l'une des méthodes les plus intéressantes. Il serait pour cela très utile de disposer d'échantillons de référence pour chaque pays.

Pour ce type de recherche, il est indispensable de disposer d'archives informatisées. Le projet des Archives Internationales Szondi vise précisément à créer de telles bases de données.

Does Szondi's Personality Theory Have Competitiveness?

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Objective

Among the most common theory applications in personality tests used in Sweden 2017 we found

- 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 considers four dimensions, which are opposites of each other, and two opposite orientations, extraversion and introversion. The theory behind DISC and similar was developed by Dr W Marston also uses four dimensions in the same way as MBTI. The origin of the “Big five” tests have statistical background based on R. Cattell's 16PF – 16 Personality Factors. He started from a list of qualifying adjectives that he reduced to statistically with factor analysis 16 significant factors, or dimensions.

The HumanGuide test is proposed here as an application based on Szondi's theory. How competitive can it be?

Background

In his article “Personality Plus” in “The New Yorker” Sep 20th 2004 Malcolm Gladwell refers to Annie Murphy's book “Cult of Personality”. In that book she mentions twenty-five hundred personality tests. Testing is a four-hundred-dollar-industry and e.g. 89 of the Fortune 100 companies are using the MBTI. If someone googles personality tests now, you get ca. 11 200 000 hits...

So there is a market for personality theories, but are they accurate enough for the purpose they should be used for. That depends of course of the purpose. Basically there are two purposes. One is to predict a job candidate's behaviour, 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

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to Great” by Jim Collins.

Below we analysed three theories with Szondi’s personality theory. The tests are among the most common applications of theories in personality tests, which are used in Sweden 2017

- MBTI
- DISC
- “Big Five” model

The applications are evaluated for the purpose that the layman should have great use of it in the everyday work.

MBTI, Meyers Briggs Type Indicator

The theory behind MBTI is primarily based on Carl Jung’s book “Psychological types”. It has four dimensions with two opposing qualities each. Then the developers of the MBTI added one dimension. The dimensions are then

- (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 has a preference for one of these positions. This means that everyone could be classified in one of the 16 combinations types, as showed below (fig 1. by Potentia).

Such 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 another result.

Fig. 1

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

The DISC Model

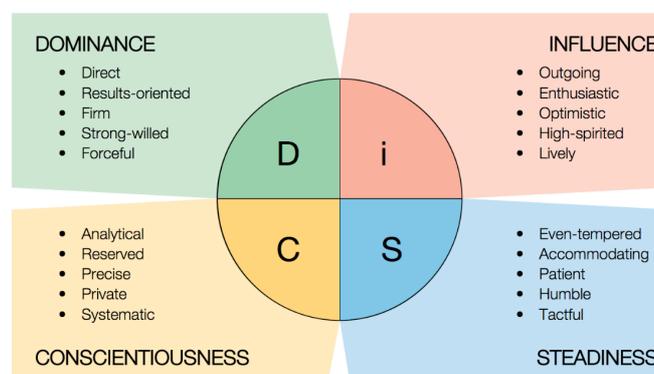
The tests based on the DISC model also have four dimensions, based on the theory by W. Marston. The dimensions are (the version below is from Homegrown Leadership)

- 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 coloured quarters of a circle (fig. 2).

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

Fig. 2



The “Big Five” model (many test versions)

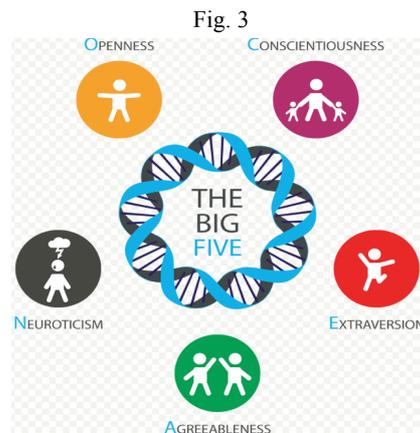
Raymond Cattell started his research with 18.000 adjectives. Then he reduced the list with synonyms, etc. in order to establish basic personality traits. Based on this work he created the Sixteen Personality Factor Questionnaire (16PF) published for the first time 1949.

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.

The five global factors are

- Openness; being curious, creative, original, intellectual and open to new ideas
- Conscientiousness; being organised, systematic, punctual, achievement oriented and dependable
- Extraversion; being outgoing, sociable, talkative and enjoying social situations
- 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).



The HumanGuide test and Szondi’s theory

We have developed the HumanGuide test as an application derived from Szondi’s⁵ theory, 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 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.

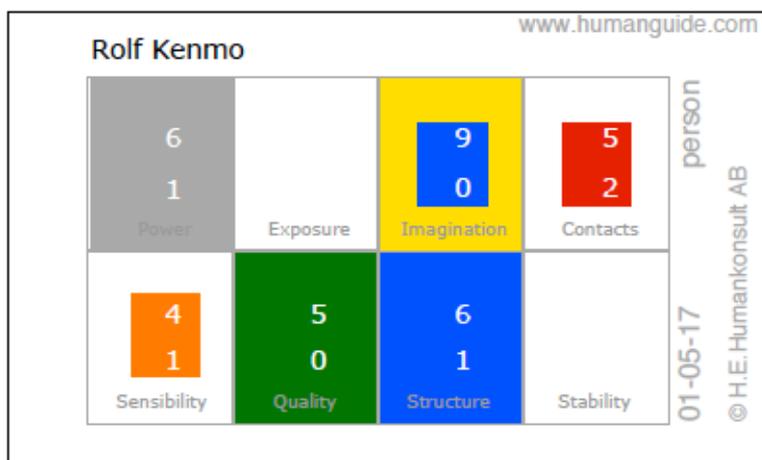
⁵ Leopold Szondi (1893-1986)

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. in order to be pedagogic. HumanGuide uses both symbolic colours and symbols for each factor. Symbols are easier to understand than colours.

- Sensibility* - The symbol is a hand with a heart, both to illustrate the sensibility and the caring of the body. The colour is orange, a warm colour.
- Power* - The symbol is a hammer to illustrate the possibility to transform and overcome obstacles. The colour 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 colour 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 colour is violet, which is a colour that stands out.
- Structure* - The symbol is a chessboard, to illustrate both the borders and the rule that chessmen have to act according to the framework. The colour is blue as a clear sky. It also symbolizes emotional control.
- Imagination* - The symbol is a telescope in order to illustrate that Imagination looks into the future and searches for the new. Imagination looks also for other perspectives. The colour is yellow, expressing the expansion of energy, like the sun. It symbolizes light and the stars far away.
- 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 colour 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 colour 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



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.

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.

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), Sensing (3), Perceiving (3)	Steadiness (12)	- Extraversion (2), - 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(32)	- Extraversion (4), - Openness (2), - Neuroticism (3), Conscientiousness (5)
Contacts	Extraversion 4), Feeling (3), Perceiving (7),	Influence (3)	Extraversion (5)

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 more clear. 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 onestests, which were destined for the laymen’s market.

Comparing HumanGuide and DISC (Marston) we see that DISC factors are more clear, but still two

of the DISC's factors can be relevant for two or three factors in HumanGuide.

Comparing, finally, HumanGuide and the Big Five we can show that in the latter the factors are less clear, compared to HumanGuide. 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 Mueller – Roger Welter, including 815 participants. The objective was to investigate the validity with 16 PF.

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

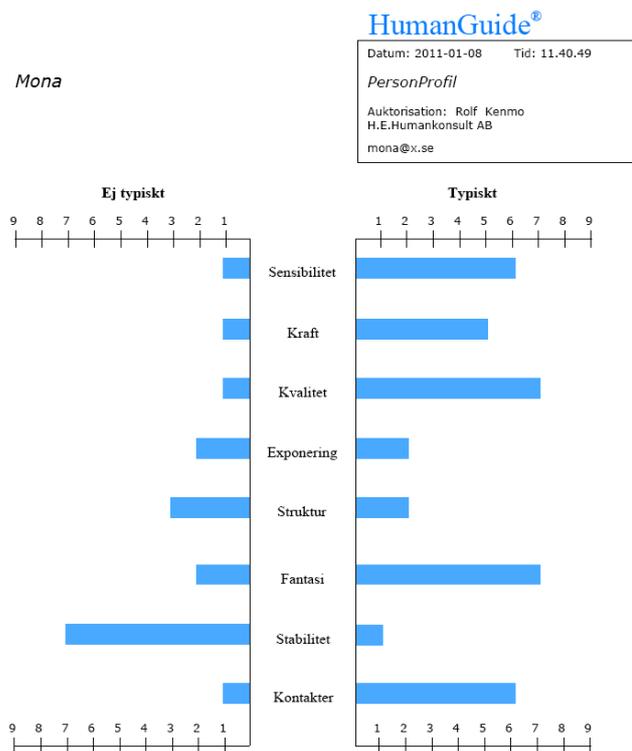


Fig. 5

However, it limits the possibility of correlation analysis with other variables, due to the huge amount 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 three follow-ups of the first validation study

- 2014 with 47.898 participants

- 2014 with 63.904 participants
- 2016 with 109.109
- 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 0,571 – 0,64. 2014 had a range from 0,53 to 0,61 and in 2016 a range from 0,2552 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 Welter 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, Conscientiousness 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 also 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 behaviour, but

HumanGuide aims at the drive for that behaviour – the *why*. Big Five answers mainly *how* people behave.

The conclusion will be that Szondi's theory applied in the HumanGuide⁶ test is quite competitive. 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 have been

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

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⁶ More information about the HumanGuide test and concepts on www.humanguide.eu

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Abstract

Swedish market survey of dominant theories and derived test methods in the context of organizations compared to L. Szondi's personality theory, as it is applied in the HumanGuide® test.

Keywords

Personality assessment, Szondi's fate analysis, MBTI, DISC, "Big Five",

Résumé

Étude du marché suédois des théories dominantes et des méthodes de test dérivées dans un contexte organisationnel par rapport à la théorie de la personnalité de L. Szondi, telle qu'elle est appliquée dans le test HumanGuide®.

The genealogy of destruction advanced in Szondi's works

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In my paper, I would like to reconstruct Szondi's concept of evil and human destruction, and trace out some correlations between Szondi's analysis of fate and the psychoanalytic ideas of developmental psychopathology in relation to human destructive urges. In my investigation, I would like to call the attention to the less analysed motive of Szondi's ideas about the possible role of exogen factors influencing destructive drives.

Szondi claims that our existence centers on Cain and his violent passions⁷. For Szondi Cain is the primordial model of human destruction, the compelling figure of evil. In his understanding, evil in some form is traceable in all of us, he claims Cain is raging even in newborns when they are biting or having tantrums and crying fits. Similarly, he supposes that world history also can be conceived as the recurrence of Cain's tale, a tale of evil. Despite Cain's ubiquitous nature, Szondi remarks that it is very challenging for us to take responsibility for it or acknowledge its human origin, just as Cain blamed God for his sins. Szondi teaches us to assimilate destruction as part of human nature.

Szondi characterizes evil in humans by being conscienceless, hateful, insidious, envious, jealous, vindictive, displaying boundless pursuit of dominance and fierce ambition, even murderous tendencies, desiring immense power and possession and having raw mood swings. Regarding Cain Szondi particularly emphasizes the accumulation of rough emotions or narcissistic desires to the point of explosion. It's notable that though the basic condition of any kind of violent act is the attitude of Cain, Szondi distinguishes Cain and aggression. In his concept aggression is a self-preserving or sexual force, which can lend its energy and dynamism to Cain, though Cain's deeds are always of an emotional nature (unlike aggression), as Cain raises from agonizing mood swings and overbrimming emotions turned against others in an explosive manner.⁸

In Szondi's understanding, our relation to Cain's destruction is modulated by our hereditary-instinctive compulsions, and by the power of the ego, serving as the organ of free choice.⁹ The latter Szondi also relates to ancestry, though he draws attention to the role of fate forming events affecting the function of the ego and even influencing or igniting hereditary aptitudes. Szondi asserts that in the exceptional case of Cain the exogenous factors even seem to be more powerful than the weight of inheritance: he claims that among the other instinctive inclinations, Cain's urges seem to be the most impressionable by environmental effects. In the following, I would like to attend to these exogenous factors influencing destruction.¹⁰

7 Szondi L. (1997). *Káin, a törvényszegő, Mózes, a törvényalkotó*. Budapest: Gondolat.

8 Szondi L. (2002). *A kísérleti ösztöndiagnosztika tankönyve*. Budapest: Új Mandátum.

9 Szondi L. (1999). *Szabadság és kényszer az ember sorsában*. In: Gyöngyösiné Kiss E. (Ed.), Szondi Lipót. Budapest: Új Mandátum Könyvkiadó.

10 Szondi L. (2002). *A kísérleti ösztöndiagnosztika tankönyve*. Budapest: Új Mandátum.

Szondi claims that the most influential environmental factor of Cain's fate is abandonment and desertion, an overall accumulated deficiency of tenderness.¹¹ Cain's emotions are the primary reactions of love retreat. They take their origin of injured narcissism, the revoke of the sense of tenderness and disturbances of the archaic maternal participation. These circumstances elicit Cain in us to reacts with rage and anger, and according to Szondi incite hatred and vengeance on the world and on life. Szondi particularly emphasizes the frustration of maternal participation during the phase of the dual union. The participation is not necessarily unsatisfactory due to the lack of love, Szondi rather suggests it's imperfect because of the deficiency of a sensitive attunement. Szondi asserts that the injured dual union evokes regression. We might speculate that the regression can result in an incestuous fixation, and we know that Szondi believed that the unresolved incestuous love shifts the entire instinctive life into the direction of Thanatos and Cain.

Szondi also calls the attention to the possible role of an above average need for attachment in the formation of Cain. In such cases aggression can be accumulated because of the more likely loss of the object of tenderness and poured over the outer world on which the individual feels he can't have a grip anymore.

Szondi describes the captivating concept of flash like or lightning like traumatic memory engravings. While suffering the trauma of desertion or abandonment, the infant incorporates its own Cain-like anger and projections resulting from his frustrations. The fierce experiences of traumas can leave lightning-like, extremely deep and permanent traces in the person's self, the "traumatic engravings". By repetition compulsion, these engravings can be revived later in life through external stimuli in the form of the deeds of Cain. According to this view, Cain's violent destruction is the recurrences of the introjected early traumatic engrams. The engravings are more likely to be repeated the earlier they are.

After discussing how adverse life events elicit the instinctive power of destruction, now I would like to briefly turn to the examination of the regulatory role of the highest instance of the personality over the evoked urges.¹² The ego is the instance which can ensure the swirling of bipolar instincts into their humane form thus making decisions about indulging the need in its original, native form, or to subject them to social adjustment. Szondi claims that freely selectable fate is built up by the functions of the ego, at the same time he paradoxically supposes that the ego-functions are also mediated by our familial legacy and developmental or environmental factors. Traumatic experiences, convulsions impair the strength and relative autonomy of the ego which normally accomplishes the task of socialization and sublimation of the instincts, also humanizing Cain – thus adverse life events not just elicit destruction but also weakens the regulatory powers ruling over them.

In the remaining section of the paper, I would like to briefly call the attention to some similarities between Szondi's concept of the nature of evil and some analytic ideas of developmental psychopathology regarding destructive behavior. All analytic approaches claim that destructive urges are kindled under pathogenic conditions especially by the imperfections of attendance and

11 Szondi L. (2002). *A kísérleti ösztöndiagnosztika tankönyve*. Budapest: Új Mandátum.

12 Szondi L. (1999). *Szabadság és kényszer az ember sorsában*. In: Gyöngyösiné Kiss E. (Ed.), Szondi Lipót. Budapest: Új Mandátum Könyvkiadó.

affection. According to Kohut¹³ narcissistic injuries of the self (which are also mentioned by Szondi as a factor in Cain) can result in the need for balancing the self-esteem with subversive and destructive acts. Destructive aggression is inclined to emerge if during the oedipal phase (which seems to be a sensitive period for Szondi also in relation to Cain) the caregiver is too frustrating or overstimulating, for example returning the rivalry of the child. Obstructions in early relationships can also hinder the idealization process of the superego which can result in a transgressive behavior and impaired conscience, thus influencing prevailing elements of destruction and Cain.

According to the theory of mentalization, neglect or abuse results in the defensive inhibition of mentalization due to the actual threat in the intentional space of the abuser which lack of mentalization produces voids in the self-representation, an alien self. Fonagy¹⁴ argues that the individual tries to get rid off the alien-self by the identification with the aggressor, engendering further destructive behavior.

Anna Freud¹⁵ likewise Szondi emphasizes the role of regression in the emergence of destructive, aggressive behavior. Regression derives from traumatic shocks or any kind of excessive strain and results in the weekend regulatory powers of the ego and superego and also in the consequential breakthrough of aggressive and destructive tendencies as Szondi observed also. Anna Freud and Winnicott¹⁶ remark that the imperfections of attendance and love can result in the loss of the fusion of the libidinal and aggressive instincts, liberating pure destruction from its libidinal connections.

Likewise Kohut and Anna Freud, Kernberg¹⁷ states that the early adverse experiences in relationships endanger the development of the neutralizing and regulating instances of the personality increasing the likelihood of aggression. Furthermore, the negative experiences result in anger and frustration filled introjections – later being projected onto others in an aggressive way as Szondi noted also. Kernberg calls the attention to early frustrations evoking a strong need for vengeance which we know to be a peculiar aspiration of Cain.

Our investigation suggests that a more extensive comparison of Szondi's theory and the analytic ideas of developmental psychopathology in relation to the origin of destructive urges, might help us to attain a more complete interpretation or explication of the insights marked in Szondi's works, particularly regarding the motives of deficiencies of attendance, engendered hostile, vengeful or narcissistic affects, disruption of the oedipal phase or the impairment of the regulatory powers of the personality.

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13 Kohut, H. (2007). *A szelf helyreállítása*. Budapest: Animula.

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16 Winnicott, D. W. (2004). *A kapcsolatban bontakozó lélek*. Budapest: Új Mandátum Könyvkiadó.

17 Kernberg, O. (1993). *Borderline személyiség-szerveződés és patológiás nárcizmus*. Budapest: Párbeszéd Könyvek.

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Abstract

Objective: I would like to reveal some correlations between Szondi's analysis of fate and the psychoanalytic ideas of developmental psychopathology in relation to destructive urges. Our existence centers on Cain and his violent passions, Szondi claims. In Szondi's understanding, our relation to Cain's destruction is regulated by our hereditary-instinctual compulsions and by the power of the ego, serving as the organ of free choice. The latter Szondi also attributes to familial ancestry, although at times he draws attention to the role of fate forming events as well that can influence our hereditary inclinations and abilities. Among the fate shaping events related to destruction, he mentions e.g. the annexation of Cain's resentment aroused by the deficit of maternal participation, the accumulated feelings of hostility owing to deprivation from attachment, the repetition compulsion of trauma engrams in the form of Cain's violent paroxysms, etc. I would like to call the attention to this less analysed motive of Szondi's ideas about the possible role of exogen factors influencing Cain's power over the personality and also would like to compare Szondi's concept to the analytic ideas of developmental psychopathology about the reactive factors of destructive behavior.

Methods: Conceptual analysis.

Result: According to Szondi environmental factors seem to be prevailing in the emergence of destruction; his approach shares common features with other prominent psychoanalytic ideas.

Conclusion: Other analytic concepts of the genealogy of destruction can help us interpreting and explicate the insights marked in Szondi's works.

Keywords

destructive urges, exogen factors, ancestry, developmental psychopathology

Devising psycho/trauma/tism

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Trauma and Psyche

Scientific language often uses sophisticated terms derived from Ancient Greek. As in the case of 'psycho/trauma/tism'. We will see along the developments of trauma theory how the biology — psychology bias seems to return regularly through meandering discussions. Jacques Schotte used to stress the necessity for a proper theory before developing ideas about 'psyche', 'nosology' and 'method' in clinical investigation and practice. In his view the word 'psyche' in 'psychiatry', and in other combinations, was insufficient to specify their human aspect. Does the expression 'psychotrauma' do better?

The prefix 'psycho-' – derived from 'psyche' – is used today as an evident concept. It's long history of diverging interpretations – somewhere between soul, life and — in Szondi — liberty, was reviewed by Szondi in his book *Schicksalsanalytische Therapie*.

The word 'trauma' dates back to Homer's epic accounts of the Trojan war. It has been translated as

- Wound in living beings
- Damage of materials, like a leak in a ship
- Defeat of an army
- Blur by intoxication

The suffix -ism finally refers to an action causing — in this case — a trauma, a damage. Freud only made use of the word 'Trauma'. In the nineteenth century, before Freud, French psychiatrist Pierre Briquet introduced in psychiatry the acknowledgment of the impact of adverse life events in the genesis of hysteria. After him, Jean-Marie Charcot and followers – among them Sigmund Freud – made use of the term 'trauma' to designate the realm of a violence on the mental level, with acute or lasting damaging effects. This short recall to indicate how this word 'trauma' was transmitted through common, epic, military and medical language.

The psychoanalytic c(o)urse

Trauma was first attributed to the impact of an external action until Freud made a significant conceptual move in 1897. Abandoning his '*Neurotica*' built on the distressing effects of an inappropriate real sexual seduction in childhood, he devised the effects of imaginary seduction. The unconscious phantasy was born. As traumatizing as a real event could have been.

Trauma had an important place in Freud's clinical anthropology — his conception of 'man' — that

was rooted from the beginning in

- the primacy of sexuality,
- an irreducible opposition between childhood and adult world,
- and relativisation of the difference between normality and pathology.

This clinical anthropology underwent important modifications that made it hard to keep the three together, as discussed in both Van Haute's and Geyskens' books *Confusion of the Tongues* and *From Death drive to attachment theory*. In these books the authors demonstrate how Freud's late introduction of the Oedipus complex, situated in the frame of a rather biological evolutionary theory, undermined the original fundamentals he previously developed. They resume Freud's biologising turn, F erenczi's renewed trauma theory that reintroduces the real traumatising effect of a profound difference between child and adult sexuality, and also Jean Laplanche's work on generalized seduction introducing the concept of 'enigma'. Enigma signifying both the traumatic impossibility for the child to apprehend the effects and means of the adult's passion and stressing how his own passion is enigmatic for the adult himself, adding to the traumatic effect. These critical readings also question Freud's biologising view on the child's attachment to the mother motivated just by needs of survival means.

Furthermore, they advocate the recognition of attachment as a primary drive in its own right. Van Haute and Geyskens try to address the Freudian impasses by refunding Freud's anthropology overruling sexual primacy by primacy of the child, since passion and enigma reach further domains than just sexuality.

Do we need then here in Budapest to stress the importance of Sandor Ferenczi advocating a return to the reality of the traumatic effects of the mother-child primal separation and of psychotrauma, as it is realised by the unbridged misunderstandings between the child's sexuality and the adult passion. Ferenczi warned for traumatic repetition in the cure, stressing the need for careful analysis of the counter-transference. These theses were published in many articles, and among them in the 1933 *Confusion of Tongues Between Adults and Children: The Language of Tenderness and of Passion* and certainly also in the 1932 *Clinical Diary* – first published in 1985 thanks to Michael Balint's and Judith Dupont's conjoint efforts.

Trauma is not a specific lemma in the index of Szondi's works. We only find the adjective form 'traumatic', in "*traumatische Neurosen*". I suppose that this qualification refers mainly to the distinction between traumatic and "psycho-" neuroses and to a distinction dear to Szondi between Freudian psychoanalysis and his own fate analysis referring to inherited, familial and ancestral unconscious claims. On the fourth ISA Congress in 1966 Szondi gave a lecture on *The dialectics Ego/Heredit y, and Ego/Trauma in the individual's fate* which was published in Szondiana VII, introducing this tridimensional approach.

In it he criticised the lack of confrontation between research in environment, early life trauma and

frustration and a well conducted heredity analysis. He also criticized Freud's static concept of Ego as an apparatus, or as mere defense mechanisms, thus missing fundamental wider Ego functions. The lecture presented the Ego as a dynamic relationship of four – inherited – elementary functions and as a circuit in which they follow each other in phases, starting with the participative-projective Ego function or genotropic hereditary Ego fate. The description is followed then by the explanation how they treat trauma as well as the heritage ("*das Erbe*").

In short:

- The projective Ego is unconsciously in search of situations that might repeat mental injuries of the past.
- The 'inflating' Ego function makes the person becoming conscious of and temporarily obsessed by these trauma's revealed to his / her consciousness without acknowledging the contradiction between pre-traumatic and traumatic parts of the Ego.
- The introjecting Ego plays the most prominent role in the aetiology of many conduct disorders and specifically through what Szondi calls the «ad hoc» introjections of traumatic events.
- The negating Ego, finally, known for it's defensive and adaptive aims is abundantly and sufficiently described in psychoanalysis, says Szondi.

This leaves us with the impression that trauma was considered by Szondi as defined in freudian terms and it's impact considered less important than heredity, and highly dependent on the activity of Ego functioning.

For the French psychoanalyst Jacques Lacan, trauma should not be understood as something accidental, but occurring as a fact of structure. The Lacanian categories of the Real, the Imaginary and the Symbolic contributed to a reordering of Freudian theoretical materials.

Fig. 1 Borromean knot (J. Lacan)



R for real (to be distinguished from reality), I for imaginary, S for symbolic
'a' being here the 'objet petit a', object of desire)

According to this trauma was to be distinguished in

- **real** trauma which the subject is not able to symbolize — that is to put in words — as in Freud's first theory.
- **imaginary** trauma stressing the afterward – «*nachträglich*» – effect by the encounter with an emerging sense of sexuality. Due to the conscious missing of the original event by repression it remains impossible to grasp as such and leads to the constitution of a significant

scenario by which the subject elaborates in it's own way a relation between enjoyment – «*jouissance*» (in French) – and the Law, that will direct it's desire.

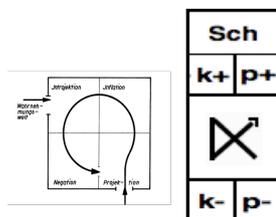
- **symbolic** trauma where something makes a hole – «*trou*» (in French) – in the symbolic fabric. This hole concerns the encounter with the real of the sexual, that is impossible to symbolize. It is the place of an ineffable enjoyment that the symbolic can not succeed in absorbing. The phantasy then constantly deploys its protean figures around this elusive nucleus for which Lacan will consider topology – as shown in the figure of the rings – the most pertinent approach. The access to language as constituting the subject, leads to a primal splitting and definite incompleteness, leaving the subject fundamentally traumatized.

In 1963 Jacques Schotte congratulated Szondi for his 70th birthday with a *Notice* (Szondiana V, pp 144-201) introducing a structural reading of Szondi's drive system, presenting Szondi counting and telling and aiming at a totality: the human being and existence. Thus devising a closed, comprehensive, and structured system. Structure meaning a type of internal relationship both between a whole and it's elements, and internally between these elements. Leaving aside both Szondi's genotropism and Mendelian inheritance Schotte focused in the 6th ISA conference of 1972 on features of the *Triebsystem* through a series of both formal and logical modifications stressing it's structural value. Szondi — he said — opened the possibility of an extension of drives to the number of four, breaking up the monopoly of Freud's dualistic view, in which maybe sexuality was the only specific *Trieb*.

Schotte started with a comparison of the four Freudian drive determinants – source, object, pressure and aim with the four drive vectors in Szondi. Showing both an ontological and an ontogenic relationship. Before that he revisited the concept of categorial dialectics. The passage from a dyadic (2), via a triadic (3) to a final tetradic (4) structure was Schotte's bridge to cross the river.

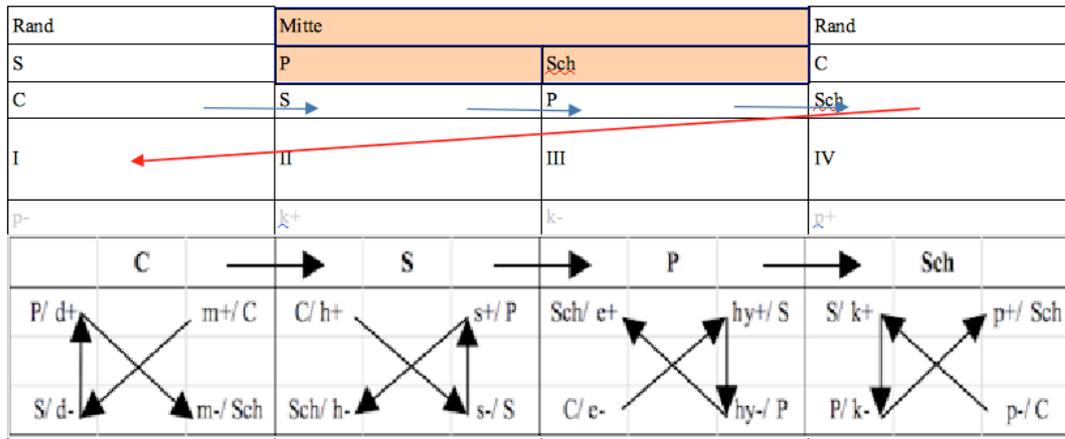
Then Schotte – aiming at an autologic psychopathology – proposed to implement the same view modifying Szondi's circuit – 'Umlaufbahn' – of the Ego vector into a new spiral circuit, starting from p minus crossing to k plus, reversing to k minus and crossing again to and ending in p plus. Schotte's so-called 'fishes' or 'butterflies'. The Mitte — Rand dialectics are replaced here by a progressive order from C to Sch, increasing in complexity.

Fig. 2 Szondi's 'Umlaufbahn des Ichs' vs. Schotte's ego circuit



Here is a brief look at this patho-analytic topology: as already indicated the whole drive scheme was to be modified too, leaving the Rand – Mitte construction to propose a new model. In this model the reading of the vectors starts from the most simple to the most complex element: from C to Ego mediated via S and P. This generalized drive circuit model parallels the ego circuit presented above.

Fig. 3 Pathoanalytic drive scheme: Szondi's Triebssystem revisited



From here the circuit idea was extended to all vectors through a further structural exploration. These correspondences between the newly ordered vectors and tendencies, resulted in a so-called 'table of Mendeleev' summarizing the structural concept and showing the different drive positions. The term 'positions' stresses the homologous structural position of the tendencies in the different vector circuits.

Fig. 4 so-called Mendeleev table of positions

	I	II	III	IV
C	m+	d-	d+	m-
S	h+	s-	s+	h-
P	e-	hy+	hy-	e+
Sch	p-	k+	k-	p+

Table of categories

The further articulation developed later within the Louvain School around Schotte considered different categories. Dr. Jean *Mélon* established a factual homology between the Szondian vectors, and other Freudian key concepts among which the four drive fates – reversal, turning back, repression and sublimation – and, in the first place, the primal phantasies. The primal scene is the best known of these unconscious phantasies. Freud himself did not develop a systematic model of primal phantasies, although one can find four of them described throughout his writings. The primal phantasies, are the “core of the unconscious” and inductors of a pre-comprehension of what occurs to the child, subject of and subjected to the drives — as in the theories of infantile sexuality. Laplanche and Pontalis describe how the primal phantasies account for the origin as well as for the sudden emergence of the first constitutive elements of human desire. They offer at the same time a matrix and a form by putting one in a scene where the positions of subject and object are not fixed. Primal phantasies are dynamically coherently linked with desire, drive, anxiety and trauma. What is beneath them, is the «*unheimlich*», the enigmatic, what cannot be grasped nor represented. This

enigma is the specific mark of the traumatic. When the primal phantasy fails to answer a potential trauma anxiety develops or increases.

Topology

Putting into relationship the Szondian vectors and the primal phantasies permits to consider them from a topographical point of view, as places and scenes of a particular topic, a trauma, a complex, an anxiety, a wish, and of a drive destination, each of them being set up with relative specificity. Szondi's system makes it possible to gather in a coherent way and to format a series of concepts whose homogeneity is thus underlined, but which in Freud and others generally appear as 'disiecta membra', 'scattered fragments'. With each of the Szondi vectors a particular field of psychic operation with its own problem corresponds, in particular: in connection with the subject-object relation, aggression, the body, the grammatical position of the person, primal phantasy, primal trauma, and existential questions. In the case of trauma the four are: primal separation, object loss, exclusion, senselessness.

Fig. 5 Table of pathoanalytic categories

PSYCHIC ACTIVITY \ VECTOR	Subject-Object relationship	Type of aggression	Place of the body	Pronominal category	Primal phantasy	Primal trauma	Problem
C-FUSION (pre-objectal, pre-narcissistic) (depressive) anal separation	Neither object nor subject in a proper sense	Refusal of the mother or family space as a global environment	As a place of sensations	The indefinite 'it'	Regression to the mother's womb	Separation	Origin of life
S-MIRROR (perverse) sado-masochism	Subject and object in a specular relationship	Murder of the double (the brother)	As objectified totality	The third person 's/he'	Seduction	Object loss	Origin of desire
P-LAW/ TRANS-GRESSION (hysterical) 'ban' vs. 'desire'	The (desiring) subject confronted with the (desired)	Murder of the tyrant (father of the hoard)	As forbidden and desired	The second person 'you' (vocative form)	Primal scene > anger	Exclusion	Difference of generations
Sch-PERSON (sec. Narcissism) CASTRATION 'being' vs 'having'	The subject facing itself	Destruction of the Self	As re-presentation Ego as heir of the body	The first person 'I' (subject of the world)	Castration	Nonsense	Difference of gender

Conclusion

We have seen **trauma** successively as a name given to an event:

- real,
- not real but imaginary,
- made real by the adult's passion and repeated in and by the cure,
- depending on Ego functions and less relevant than heredity,

Then as a fact of structure:

- real, imaginary and symbolic, considering man as determined and seized by the impact of his access to language, and finally,
- ordered in a patho-analytic tetrad reinterpreting through Szondi's system Freud's anthropology of primal constitutive elements of the human psyche.

Trauma – meaning 'damage' – refers all these in complexity.

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Abstract

The author sketches here 'trauma' as it appeared in the course of development of psychiatry and psychoanalysis, and more specifically in Jacques Schotte's pathoanalysis, in the wake of Sigmund Freud, Sandor Ferenczi, Jacques Lacan and especially of Leopold Szondi.

Keywords

Trauma, traumatism, psychotrauma, fate analysis, psychoanalysis, pathoanalysis

Résumé

L'auteur décrit ici «trauma» tel qu'il est apparu au cours du développement de la psychiatrie et de la psychanalyse, et plus particulièrement dans la pathoanalyse de Jacques Schotte, à la suite de Sigmund Freud, Sandor Férénczi, Jacques Lacan et surtout de Léopold Szondi.

Up-to-date interpretation of the Szondi-test

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When Leopold Szondi led genealogical researches in Budapest at the Bárczi Gusztáv Faculty of Special Education in the 1930's, he placed a great emphasis on the multidimensional approach of the personality. Beside the biological genealogy and physical examinations, he also put personality and social skills assessments through. In 1927 Szondi, the endocrinologist, was appointed to the head of the research lab, where he and his colleagues (physicians, psychologists, social workers, pedagogists, special education teachers) dealt with heredity, endocrinology and with analysing family trees. Beside this he was more and more interested in psychoanalysis. He picked up on some general patterns in the family trees of neurotic (e.g. depressed) patients. He was a charismatic researcher and found a new trend, a theory and practice in psychology.

In the 1930s his work could warm up and animate the Hungarian psychology, mainly the clinical and applied studies. He tried something that nobody before him in Hungary, namely to integrate the psychoanalysis and the contemporary knowledge of genetics together with the experimental methodology.

At that time it was a modern and holistic viewpoint. These findings led off to establish the constitutional analysis, later the fate-analytical theory and to introduce the Szondi-test in the end of the thirties. However, the terminology of the interpretation of the genotest is too metaphoric for today's psychology and the psychiatric diagnoses had changed much during the past few decades. It presents difficulties for the professionals when they try to interpret the results of the Szondi-test.

Moreover, Szondi used a lot of metaphoric statements. For example, when he featured the – + constellation of the Sexual-vector he wrote about 'Culturesadism and sodomasochism'. But what does really mean for the psychology of today? Or he said about the – + constellation of the Contact-vector, it means 'Loyalty in relationships, incest attachment'. But what is the actual or real meaning of incest attachment? Further examples are: 'become everything', 'the pious hangman' or 'projective negation'. These diagnostic comments and the symbolic meanings of them are similarly ambiguous for the Szondi-test experts.

The difficulties of the interpretation are also increased because Szondi used very often the terms of 'homosexual' and 'lesbian' as diseases or diagnostic categories. In Szondi's era these phenomena were interpreted as illnesses, but today this approach is outworn. Hence, this conceptualization couldn't apply in today's clinical psychodiagnostic process. For example, Szondi interpreted the 0 ± constellation as the passive homosexuality of men, but we can't use this explanation, because it is an exploded idea.

The Szondi-test users, namely the psychologists who use the genotest have to make an interpretation in a language which is clear and understandable, furthermore isn't misunderstandable for the colleagues (e.g. the psychiatrists) who are not experts in Szondi's theory.

Dr. Dénes Lukács, a Hungarian psychotherapist worked out a present-day interpretation of the four vectors and their constellations according to more than 50 years of Szondi-test use and clinical practice. A book about this work came out in 2016¹⁸, in which the author illustrates the interpretations with several case examples. Dr. Lukács believes that case examples and case studies are the best way to explain the real meaning of certain constellations. This method has been a tried-and-tested model in the education of the Szondi-test in Hungary, and can lead to draw parallels between certain traits and certain Szondi-test indicators. In Hungary between 1996 and 2010 more than 600 psychologists learnt the marking and the interpretation of the 10-profile Szondi-test. And this work continues in our days with the help and the context of the Dr. Szondi Lipót Memorial Foundation in Hungary.

This study tries to summarize this work and as part of this it details the frame and the content of the Sexual, the Paroxysmal, the Ego and the Contact vectors in the terms of the modern psychological terminology and according to current researches and clinical observations. We highlight that all of the vectors can affect our fate or course of life unconsciously and all of them can be interpreted as a balance with two pans (the two factors) which are trying to counterweight the vector. Finally, the review tries to explain the modernized or cutting-edge interpretation of some major constellations.

Characteristics and interpretation of the factors of the Sexual-vector

The Sexual-vector has two drive needs, the h and the s. The h factor exposes homosexuals' and lesbians' portraits, while on the s factor the person has to judge sadistic murderers' photos as sympathetic or antipathetic. But, Szondi didn't explain why he used photos about homosexual people to measure 'Eros', namely the 'tender emotions'. It may be hypothesized that his observations in his praxis led to the idea that the homosexuals choose objects based not only on the preference of the same sex person, but the increased interest towards the arts and culture.

Szondi defined the h factor as the expression of the Freudian Eros. The h factor signs the direction of the libido. The h+ is the sign of positive emotions, the healthy proportion of the libido. But the increased, the saturated form of h+ (h+!) indicates 'extra libido', either because the libido is too increased and the object can't gratify it or because the lost object is missing and the new object can't attract this amount of libido. The following is a case example to have a better understanding of the meaning of the saturated h+. A 13-year-old anorexic girl gave h+! ten times in her profile. In a late summer she lost radically weight. When she appeared at the adolescent psychiatry her mood was dysthym or depressed and had increased anxiety, but there were no changes in her school performance. Her performance and eating were very important for her father. Her self-representation and body schema weren't altered. She only said she couldn't enjoy tastes. During the first interview she mentioned that her mother betrayed her father. Since then the parents'

¹⁸ Lukács, D. (2016). *A Szondi-teszt korszerű értelmezése*. Budapest: Oriold és Társai. (In English: Lukács, D. (2016). *Up-to-date Interpretation of the Szondi-test*. Budapest: Oriold és Társai.)

relationship have been very conflictive. She felt that her mother also betrayed her. She punished the mother for her unfaithful behaviour almost continuously. The lost object, the mother as an ancestor was lost forever. We have to mention that on the Contact-vector the 0 0 constellation is appeared three times, which means according to Szondi the 'Childish, pleasure-seeking relationship or rather the desire to this pleasure-seeking relationship', in a symbolic way 'desire to return to the uterus'.

Now, let's see the h-, which refers to the repression of the libido, the renunciation of the loved object. When the libido refers not to persons, but to objects and activities (e.g. sports, properties or research), we are talking about sublimation. But sublimation is always a compensation, because the libido, the sexual drive is reduced roundabout. For example, a man who isn't able to make contact with the loved woman, writes poems to her. Or the childless kindergarten teacher who focuses all of her love, her libido to the children.

To sum up the h factor refers not only to the motivation (emotions, attachment, liking) towards the others, but to the quality of the relationships.

As the h factor shows the presence of Eros, the s factor shows Thanatos, the drive of Death and destruction – said Szondi. The reactions to the sadistic killers' photos simulate the attitudes towards sadism, aggression and activity. But in the light of today's conceptions the equality of the s factor and Thanatos isn't acceptable. Naturally, the saturated form of s+ would mean increased aggression or the possibility of sadistic desires, but the activity or the aggression which can function well in the society are important instruments to the healthy life. At that point we are thinking of the certain forms of self-defence, assertivity or the social resistance of social movements. Aggression also works for Eros, not only for Thanatos.

Devided reaction is always the sign of ambivalency and indecisiveness. According to this statement devided h (h_{\pm}) refers to the ambivalency via the loved object: Can I love him/her? or Do I have to deny him or her? And h_{\pm} also refers to the unconscious ambivalency of the activity (Could I dare to him/her or not?).

If we get only 0 reactions in all of the 10 records, namely 0 0 in the Sexual-vector, we couldn't interpret this as the person hasn't got motivation for sexuality. Rather it means that the motivation, the drive is in the background for some reasons. In this case we need to take a look at the constellations in the background which can refers to what factors caused the zeros in the foreground.

When we are making an interpretation about the constellations we have to analyse the interactive relationship of the two factors of the vector. The bilateral relation of the two factors can be visualized with two pans of a precise scale. For example, if in one of the pans (one of the factors) is plus and in the other is minus, it effects the end of the balance. Also, if one of the pans contains zero, namely it is empty, there is no balance. Neither the balance, nor the lack of the balance can't be seen as good or bad. The interpretation is based on the content of the vector and the two factors of it. For example, the ++ constellation on the Sexual-vector means that love (h_{+}) and activity (s_{+}) have a healthy combination. The scale is in balance. When there is + – on the Sexual-vector, we can talk about discrepancy, but this is not good or not bad by itself. The + – refers to the feminine sexuality, which is based on more emotions, while the – + refers to masculine sexuality in which the activity and the performance have a prominent role. If either of the pans is empty or overwhelmed, the balance is decomposed. For example, if the h factor is saturated, but the activity, the s vector is

empty, the love doesn't combined with sexual activity.

Furthermore, there is an other main point. We can only interpret the constellations which occurred more than three from the then choice in each vectors. For example, on the Sexual-vector we can only interpret a certain constellation, if the person gives this response at least three times.

The Paroxysmal-vector

On this vector epileptic and hysterical patients' portraits are exposed. The two components of this vector according to the terminology of Szondi are ethics (e) and moral skills (hy). But, this concept hides or masks the essential meaning of the Paroxysmal-vector, namely the need of protection. We have to protect ourselves either against the shock from the environment or against our own inner strain. Furthermore, Szondi's labels, the ethics and the moral are meaningless in the health care system, till in the field of justice can cause serious misunderstandings. Therefore instead of ethics and moral more productive and useful to use the following term: 'communication of emotions and passion', or more accurately unconscious communication of emotions and anger.

According to Szondi, Paroxysmal-vector pretends a kind of protection tactic, which could help us to decline the inconvenient stimulus in order to surprise our milieu and the attention on this stimulus doesn't exist any more. Szondi said that anger and emotions give vital energy to these behaviours. The e factor shows harsh emotions, while the hy factor refers to tender affects.

There is an other problematic point in the interpretation of this vector: Szondi justified the labels of ethics and moral through the Bible story of Abel, the ethical man and Cain, the fratricidal. Later Cain was changed to Moses.

Cain wasn't able to verbalize his jealousy towards his brother, while Moses couldn't express his anger, namely they demonstrated their emotions and anger via their behaviour, which is an acting-out process.

Abel is naive and credulous, therefore defenceless. A person who could very likely become a victim. A person who is always pushed back when he is standing in a queue. So the e+ tendency refers to the pious person who has got only positive emotions, while e- refers to the negative emotions, passion and anger. But, in everyday life the epithet of Cain refers less to the murderous passion, but the everyday hostility, envy, jealousy or teasing.

The hy factor indicates the way and the quality of the communication of (unconscious) positive (e+) or negative (e-) emotions and thoughts. Hy- signs defences, namely repression. This happens when someone isn't able to communicate and verbalize his or her emotions and thoughts. This process appears when someone escapes to his or her own fantasy, to the irreality. Later, the suppressed emotions can turn into psychosomatic symptoms. Hy+ refers the process when someone can react to the factors which cause stress for him or her. For example, reacts with playing a role, a strong, self-confident person's role. Consequently, hy+ shows the need of communication either positive emotions (e+) or negative emotions (e-). For example, let's imagine a mother who collapses during the wedding of her loved son. She couldn't accept the girl-friend of her son (e-), but she wasn't able to verbalize these emotions (hy-). The factor of communication becomes empty (h0), she can only communicate through her body: she collapses. We can see that hysteroid reactions are not always games (according to Eric Berne), but could sign that emotions can't come

out from the unconsciousness.

Both defenses work under the direction of the Ego. The Ego-vector shows how successful this Ego function. For example, Szondi said about the P $\pm\pm$ constellation this is the 'integration in emotional life'. We have to add only if the Ego-vector is integrated. Otherwise the divided-divided P doesn't refer integration, but compulsiveness, hesitation. If this constellation appears more than four times from the ten, it refers that the difficult balance ($\pm\pm$) can be only maintained with compulsiveness, which is a neurotic process.

After all, the P-vector summarizes the way of expression of emotions and emotional intelligence.

The vector of Having and Being – The Ego-vector which indicates the structure and the degree of rigidity or fluidity of the Ego

Szondi wrote that the Ego does the integration. The main condition of this healthy integration is the enough good mother–child relationship in the early childhood. According to this process the four ego-functions, namely projection (p–), inflation (p+), introjection (k+) and negation (k–) can come into existence. Furthermore, the Ego as 'the pontifex oppositorum' makes a bridge between opposites.

The two factors of the Ego-vector are the k and p. Face portraits of the k factor are catatonic, and portraits of p are paranoid patients. Szondi labels the k factor as 'affirmation and negation' as Ego-functions. It is easier to understand, if we imagine the k factor as a gate.

If k is minus (so if the person finds the majority of the catatonic photos antipathetic), the gate is closed: the patient refuses (represses) his or her unconscious thoughts, which remain unaware. In spite of this the k+ can symbolize an opening gate, which allows the traffic in every direction. The saturated forms refer to tension because of the excessive intensity of control mechanisms. Saturated k– signs personal destruction (multiple occurrence signs suicidal imaginations), while saturated k+ refers to narcissistic and omnipotent fantasies.

Consequently, the 16 constellations of the Ego-vector give informations about self-regulation, and self-control. So, k– means the presence of self-regulation (see the metaphoric closed gate), while k+ means suspension of the strict self-regulation (with the opened gate the barriers of the Ego, the self leave off). It is important that healthy k function not allow to wide the ego-barriers, at the same time doesn't represent a kind of over-control.

We have to interpret the k factor with the p factor. The p– is the position of projection. This could mean curiosity, interest, but in a saturated form also suspicion, moreover paranoid reactions. P+ is a gateway of self-expression, extroversion, enthusiasm, or ego-expansion as Szondi noted.

The p factor shows the possibilities of the fate of the Ego in the light of the control function of the k factor.

Szondi gave high priority of the control function of the Ego, as well as the Ego-vector. This is very important, because self-control has a huge impact on our emotional life and cognition. The Ego-vector takes a great effect on the other three vectors.

Now, let's see a short example from the 16 constellations of the Ego-vector. Szondi featured the divided Ego-vector constellation (Sch $\pm\pm$) as the 'integrative ego, anticipating catastrophe', but Szondi didn't explain the real meaning of it and this meaning isn't useful in the diagnostic process.

He said 'the pontifex oppositorum, the Pontifex-ego is facing the catastrophe suspect ego', therefore the Ego can handle the catastrophe. But, Szondi also said that psychotic patients give this constellation many times before their «Schub», before the regression. What could be our explanation? In the case that the $\pm \pm$ constellation of the Ego vector occurs more than three times it refers to a distracted self-regulation where the k factor (the gate) tries to handle the distress, but once it rises, another time is closed. The Ego also try to operate all of its defenses (inflation (p+) and projection (p-) at the same time. This is what Szondi named the Ego who 'anticipating catastrophe'. But, if this constellation occurs less than three times from the ten choices at a sine morbo person, we could think a people who is able to operate his or her self-regulation in a need or in a transitional stressful situation (e.g. during a final exam). This is what Szondi termed 'integrated ego'.

Contact-vector

Szondi built the theoretical background of the Contact-vector upon a Hungarian psychoanalyst, Imre Hermann's freudian theory of attachment. Hermann explained in his theory two drives which are connected to attachment, namely the 'clinging' and the 'going-in-search' instincts. In the Contact-vector the stimuli are photos about depressed and maniac patients. While the depressed persons have decreased motivation, methaphorically they hide back, the maniac is the opposite of this: everything is heightened of him or her (speaking, emotions, movements etc.). According to this, the Contact-vector rather connects with the social relationships, more restrictive to extraversion and introversion. The quality of the Contact-vector can show the person's unconscious motivation to the relationships.

According to Szondi d- refers to insistence, parsimony, preserving everything, so conservatism. The opposition of this (d+) is the desire to change, seeking the new. D- refers to attempt the suppression of depression, while d+ means the opposite of it, so extraversion, reality, activity, future-orientation, and disloyalty to the objects.

Tendency m+ indicates clinging to something, mainly to the mother, to the parents, to the family, to the friends or to the profession. But during the personal development, side by side with clinging, separation also becomes increasingly important (m-). The increased emotional clinging could embarrass autonomy. So, the opposition of clinging is the m- tendency, which can help self-sufficing in a proper proportion. Secure attachment means the healthy relation of the two factors.

Let's see a final example, namely C- +. Szondi wrote about this constellation as 'Incestuous love, clinging to the first object.' Naturally, it is metaphoric. 'Incestuous love' symbolizes the attachment style what an adult lived through in his or her childhood in the relation to his or her different-sex parent. If this kind of attachment continues or keeps up during the adulthood, the adult could behave in a narcissist manner: he or she expects his or her partner to satisfy his or her needs as his or her mother did or didn't do. He or she doesn't want to return the given emotions and assistance. In that type of relationships the wife gets into mother role and the husband becomes the son of her wife. Naturally, C- + also could refer the adult child who can't get loose the childhood attachment and clings in a symbiotic emotional adult child - parent relationship. The incest loyalty makes difficulties in the autonomous life and in reshaping the first attachment pattern. In conclusion, if we

have to interpret C+ – constellation in the case of a certain person, not only mention 'incestuous love', but explain the psychological background and consequences of it.

In fate-analysis Szondi emphasized that the human drive isn't an inflexible, but a variable, even more changeable phenomenon. With uncovering the drives the main aim of the 10- profile Szondi-test is that the person will be able to constitute his or her fate by finding out the unconscious, instinctive levels, namely the possibilities of the fate. According to this, the person can form his or her walk of life purposefully. This is the prime statement of the Szondi-theory: 'Take your fate in your hand.' Szondi wrote in the Ego Analysis in 1956: 'A human is rooted in the past, lives in the present and always prepares for the future.'

In conclusion, our study outlined the modern and updated language and the need of this updated language of the constellations of the four vectors, which can help professionals to use the Szondi-test more bravely and frequently in psychological praxis.

We encourage the colleagues to interpret the results of the Szondi-test embedded in a present-day psychological language and technical terms. This summary was a call for this pressing and important work and hopefully we were able to inspire some ideas and thoughts about it.

Abstract

When Leopold Szondi led genealogical researches in Budapest at the Bárczi Gusztáv Faculty of Special Education in the 1930's, he placed a great emphasis on the multidimensional approach of the personality. At that time it was a modern and holistic viewpoint. These findings led off to establish the constitutional analysis, later the fate-analytical theory and to introduce the Szondi-test. However, the terminology of the interpretation of the genotest is too metaphoric for today's psychology and the psychiatric diagnoses had changed much during the past few decades. It presents difficulties for professionals when they try to interpret the results of the Szondi-test.

Dr. Dénes Lukács, a Hungarian psychotherapist worked out a present-day interpretation of the four vectors and their constellations according to more than 50 years of Szondi-test use and clinical practice. A book based on this work came out in 2016.

The present study tries to summarize this work and as part of this it details the frame and the content of the four vectors in terms of modern psychological terminology and according to current researches and clinical observations. We highlight that all of the vectors can be interpreted as a balance with two pans (the two factors) which are trying to counterweight the vector. Finally, modernized interpretation of some major constellations will be explained.

Our paper outlines the modern and updated language of the constellations of the four vectors, which can help professionals to use the Szondi-test more bravely and frequently in psychological praxis.

Keywords

up-to-date interpretation of the Szondi-test, four vectors (Sexual, Paroxysmal, Ego and Contact), more than three occurred constellations

Résumé

Lorsque Léopold Szondi dirigea les recherches généalogiques à Budapest à la Faculté de pédagogie spécialisée Bárczi Gusztáv dans les années 1930, il mit l'accent sur l'approche multidimensionnelle de la personnalité. À l'époque, c'était un point de vue moderne et holistique. Ces résultats ont conduit à établir l'analyse constitutionnelle, plus tard la théorie de l'analyse du destin et à introduire le test de Szondi. Cependant, la terminologie de l'interprétation du 'génotest' est trop métaphorique pour la psychologie d'aujourd'hui et les diagnostics psychiatriques ont beaucoup changé au cours des dernières décennies. Il présente des difficultés pour les professionnels lorsqu'ils essaient d'interpréter les résultats du test de Szondi. Le Dr Dénes Lukács, psychothérapeute hongrois, a élaboré une interprétation des quatre vecteurs et de leurs constellations en plus de 50 ans d'utilisation du test de Szondi et de pratique clinique. Un livre basé sur ce travail est sorti en 2016.

La présente étude tente de résumer ce travail et en détaille le cadre et le contenu des quatre vecteurs en termes de vocabulaire psychologique moderne et en fonction des recherches actuelles et des observations cliniques. Nous soulignons que tous les vecteurs peuvent être interprétés comme un équilibre avec deux pans (les deux facteurs) qui tentent de peser sur le vecteur. Enfin, l'interprétation modernisée de certaines constellations majeures sera expliquée.

Notre article décrit le langage moderne et mis à jour des constellations des quatre vecteurs, ce qui peut aider les professionnels à utiliser le test de Szondi plus courageusement et fréquemment dans la pratique psychologique.

Antonia and thirteen dreams. A single-case study

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Initial contact with Antonia

I am happy to share this psychodynamic, fate-analytical case work with you today. It is a combination of dream work (dream analysis), a ten-profile Szondi test, and family tree analysis. Antonia stayed in therapy for 40 weekly sessions for the period of exactly one year. At the time of her first session with me, Antonia was a woman in her late forties. She was quite attractive and very charming, wearing a gorgeous smile. Antonia had an eleven-year-old son, and she was divorced. Her husband had left her five years ago.

Antonia came to me because she had been diagnosed with breast cancer and had suffered from depression right after radiotherapy.

She had seen the psychiatrist I work with twice, and by the time she had the first session with me, she was without symptoms. Consciously, she felt fine. This was the challenge in the therapy work with Antonia. Antonia was trying to convince me, that she was alright without further psychotherapy sessions and I was trying to convince her to stay and begin therapy work. Why? What made me keep her?

It was about an information Antonia had given to me during the very last minutes of her first therapy session. Antonia had told me that she was not lucky in love, that her partners tended to abandon her. That was something I found astonishing, since she appeared to be so gentle, very feminine, with long hair, all in all very attractive. Her husband told her, that the reason he had left her was that she had been too good for him. In addition to this, her former partner had repeatedly left her for another woman, but then came back to her afterwards. And Antonia took him back every single one of eight times in total. Antonia told me, that she would do anything he wanted.

And then right at the very end of the last session, almost as we already rose from our chairs, Antonia mentioned quickly, that her father had suffered from depression and had committed suicide when she was ten years old. And Antonia also said, that the fact that she mentioned this now was something she would never have done a couple of years ago. And she said that she had been afraid of another depression, like the one she had had just now, which had been the reason for her to come and see me.

With these last words, Antonia had justified the need and the use of psychotherapy for her today. But, two souls alas, were dwelling in her breast! Should Antonia go into further emotional work? Should she commit herself to psychotherapy because I said that it was important, or should she quit, because that was so much more comfortable and she felt fine today, anyhow?

Reaching through Resistance

In order to supersede the resistance, which manifested itself in her reluctance to start psychotherapeutic work, I decided to do some psychoeducation about the importance of dreams. Why dreams? I decided to try to work with dream analysis, because Antonia has a considerable stable structure and dreams can be very helpful to reveal the underlying conflict.

I told Antonia, that we would have to be sure that she is not leaving therapy, that is, leaving here with possible unconscious guilt feelings. I told her, that would be serious, for she might want to use self-punishment instead of facing her guilt feelings. But only when she is facing what exactly she is accusing herself of, will she be able to decide whether she is going to do reparation or whether she can successfully unmask the accuse of a sadistically functioning super-ego. I soon had the impression, that Antonia was unconsciously punishing herself in the way she lived her relationships. And I talked to her about this. Because my experience in the work with guilt evasion and the problems resulting from this, is that these specific clients need information to support that inner part that wants to get rid of the conflict. This is where I, as a therapist, can take the client's hand so to speak.

Antonia understood and she started to remember her dreams. And her dreams fairly quickly showed her, that she was – unconsciously – still quite busy with her father. In her second dream, she had to travel back to the funeral of some distant relative, although, in the dream, she didn't want to go there at all. The distant relative turned out to be her father undercover, because the funeral was so very much like her father's had been (in reality). Many people were there, and she had felt so shocked, so heartbroken. Antonia was impressed by this discovery and started to talk about the last time, she had seen her father. All she could remember then, is that he had argued with her. But she could absolutely not remember the issue.

What we had to find out is if Antonia really felt guilty unconsciously and if yes, then why, for exactly what reason? What would definitely help to understand was to know what exactly had happened in connection with her feelings, when she last saw her father?

In the course of the therapy, Antonia was able to reconstruct, what had happened that day. She had had a fight with her girl-friend and she was grumbling out loud about this friend of hers, as her father, mother and her five-year-old sister, sat down for lunch. Antonia remembered, that her father, who had been depressed at the time, got very angry at her and told her that she should never ever complain or shout out loud or complain about someone again.

Antonia had felt offended and left the table. She remembered, that she had strongly hoped, that her father would come right after her, but he didn't. He left straight after and Antonia never saw him alive again. Instead, he had taken a lethal dose of his regular antidepressants and was found dead two days later.

Once Antonia had recovered this missing information, also with the help of her mother, whom Antonia had never dared to ask before, Antonia started to talk to her father in therapy. In the course of her dream analysis, she addressed him directly. Her words came busting out: "Yes Dad! I am allowed to scold! I am allowed to raise my voice! And now I know, that it was not my fault, that you never came back. I had nothing to do with your decision to commit suicide. It was not my fault. I am aloud to express my needs, I don't have to worry to hurt anyone by doing this. And! I won't be

abandoned when, or because I demand something. On the contrary!” (Then she addresses me): “I think that my husband left me, because I never contradicted him. When he complained about something, I did whatever he wanted, swallowing down my own anger. In fact, I didn’t even feel my own anger. When you (Antonia is talking directly to me) first told me about my anger in that picture test, I didn’t believe a word you said!” (picture test meaning Szondi test).

To sum up:

Antonia had suppressed everything that had happened just before her father left. It was frankly too dangerous for Antonia to remember, since she unconsciously blamed herself for being culpable for her father’s suicide. And she was afraid of experiencing loss again!

So, in her relationships with men, including her husband, Antonia acted like a lamb and did not dare to contradict or disagree. Her husband had told her, that she had been “too nice” to him. Antonia had been afraid to live even the slightest friction with him, and in other love relationships.

The Szondi Test

Then, I took the chance to discuss some of the outstanding Szondi test results with Antonia. I discussed the s+ tendency with Antonia and I asked her: “where do you live your urge to set the tone, to be dominant?” And Antonia came to understand, that s+ is very essential in its normal, everyday function. Up to now, the function of s+ in her life had been very much suppressed, therefore seemed strange and not at all familiar to her.

The Szondi test helped to unmask the aggression problem, that Antonia was dealing with. Look at this. What a beautiful test! I would have never even guessed something of the sort.

Table 1

Geschlecht: weiblich		Alter:											
Vordergrundprofile (VGP)													
		h	S	s	e	P	hy	k	SCH	p	d	C	m
1.	Profil	0		+	+		-!	-	0		-		!!!
2.	Profil	0		+	±		-	±	0		-		+
3.	Profil	0		+	±		-!!	-	0		0		!!!
4.	Profil	0		+	±		-!	±	0		-		+
5.	Profil	0		+	+		-!!	±	0		-		+
6.	Profil	0		+	-		-	±	0		-		+
7.	Profil	+		+	+		-!	-!	0		-		+
8.	Profil	0		+	±		-!	-	0		-		+
9.	Profil	0		+	+		-!	±	-!	0	-		+
10.	Profil	0		+	-		-!	±	0		-		+

see an enormous amount of aggression and we see a lot of m+!. According to these Szondi test results, Antonia is captative, she is clinging (to the object) in both an anxious and an aggressive

way.

Then we see k-!, and k± : the negation, repression (k-) and the compulsive Ich Sch(±0) plus the tendency to hide all the aggression, to camouflage, see hy-.

Antonia probably spent a lot of energy on camouflaging her aggression: hy-!! with s+!

What a tremendous effort must she have taken over all these years!

And look at all the zeros in p. Antonia could very probably not really perceive her needs. Because of the boundary conflicts (aggression s+! together with the strong fear of being abandoned, m+!!), her p is practically eliminated).

The test shows how difficult it must have been for Antonia to get into contact with her own aggression.

Table 2

Formule réduite $\frac{P_{10}}{s_0}$	$\frac{s_s^+}{9}$	$\frac{S_s^+}{9}$	Classes pulsionnelles			
Classe de danger: 9			$\frac{S_s^+}{9}$	$\frac{P_{hy}^-}{4}$	$\frac{Sch_k^\pm}{4}$	$\frac{C_m^+}{1}$
Formule pulsionnelle Zurich						
$\frac{h_9^{0+}}{e_4^{+\pm}}$	$\frac{k_6^\pm}{hy_0^-}$	$\frac{p_{10}^0}{d_1^- m_0^+}$				

Note also the forlornness and abandonment in the SCH vector of the EKP. As well as the tendency to feel offended (p+!). Note also her rage (e-!) and the enormous need for affection and tenderness in a love relationship.

Table 3

Empirische Komplementärprofile (EKP)

	S	P	SCH	C
	h s	e hy	k p	d m
1. Profil	+!! 0	- -	0 +!	- 0
2. Profil	+!! 0	0 -	0 ± +!	- 0
3. Profil	± 0	0 0	0 ± +!	± 0
4. Profil	+!! 0	0 -	0 ± +!	- 0
5. Profil	+!!! -	- 0	- +!	+ -
6. Profil	+! 0	0 -	0 +!!	- 0
7. Profil	+ 0	-! 0	0 ± +!	- 0
8. Profil	+! 0	0 -	0 ± +!	- 0
9. Profil	+!! 0	- -	0 ± +!	- 0
10. Profil	± -	+ -	0 ± +!	+ 0

Using the Szondi test results in a direct therapeutic sense

And then, Antonia went onward to transcend and integrate her s+.

On the level of s+ in her character and family traits she found out, that her relatives, father's and mother's sides are very good with their hands. They like to work in and around the house, doing constructional, and heavy work. Her father built her parents' house. Antonia was fixing up her own house at the time she was in therapy with me. She loves to drill holes and she is very much into combat sport (karate, judo), as is her son.

Antonia began to understand, that there is more to s+ than torture and control, or sadistic aggression.

She is clearly relieved, and it seems like a burden has been taken off her shoulders. As if she has arrived „at home“, and is now ready to begin to integrate her s+, when she tells me how it runs in the family: how Grandma used to slap over to Grandpa's side with the fly flap, when he snorted at night. Or how Antonia herself sort of whipped her son out of the house to his Karate lesson, and more...

At his time of the therapy, Antonia was over the stage of admitting her sense of dominance. She openly admitted, that she loves to be dominant, is fond of arguing, has a ready tongue, and dares to show more of her s+ altogether. Antonia seems happy to live her rediscovered belligerence. During the course of the therapy, Antonia fell in love with a partner, with whom she dared to live more of her s+ tendency. The match with her new love seemed advantageous, since he accepted Antonia with her tendency to set the tone. Interestingly enough, he had also experienced loss in his life (his ex-wife left him), so Antonia could share her fear of abandonment with him, and that connected the two.

Conclusion

It was the combination of dream analysis and Szondi test work, that made this psychotherapy turn into a fruitful process. Dream analysis helped us to detect and handle treatment resistance, since Antonia's dreams clearly showed us how much she was still occupied with her father; something she had strongly denied on a conscious level, at the beginning of her psychotherapy work with me.

During the course of Antonia's psychotherapeutic work, the results of the Szondi test raised our attention to her strong but obviously completely split off, s+ need. Antonia seemed to live exactly the opposite in her relationships. Submissive and oppressive behaviour seemed to be something she experienced a lot. However, Antonia was able to transcend and discover her personal connection to s+. She discovered, that s+ could be quite useful to her, and in the course of the therapy, was even able to decide to show more s+, especially in relationships. Antonia was on her way to integrate her aggression.

Finally, Antonia allowed herself to reconstruct the lost memories of what exactly had happened, the last time she had seen her father. This fact strongly implies that Antonia had "known", all the time, though unconscious, exactly what had happened thirty-eight years ago. She was just not ready to face it yet. At one point near the end of the therapy, Antonia was herself, utterly amazed on realizing how much energy she had spent, trying to ward off her memories over all these years.

Something which now, at the end of her therapy, seemed like a pointless thing to do. It was then, that we profoundly understood the dimension of the effort it took for Antonia, to have arrived at unveiling her fear of being culpable, and being abandoned.

References

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Abstract

During the psychotherapy with Antonia, a woman in her late forties, the Szondi test revealed a significant amount of aggression, of which Antonia didn't seem to have the slightest idea, when she first came to see me. The early loss of her father (death by suicide) at the age of ten, had left her with a challenging combination of mostly unconscious anger and guilt feelings. With the help of transcript excerpts of specific therapy sessions, I will show how Antonia revealed her own conflict with the help of dream analysis. The Szondi test results proved to be crucial, also in combination with specific needs represented in Antonia's family tree. During this psychotherapy, we took advantage of both the therapeutic, as well as the diagnostic value of the Szondi test.

Résumé

Au cours la psychothérapie avec Antonia, une femme dans la fin de la quarantaine, le test de Szondi a révélé une quantité significative d'agression, dont Antonia ne semblait pas avoir la moindre idée, quand elle est venue me voir pour la première fois. La perte prématurée de son père (mort par suicide) à l'âge de dix ans l'avait laissée avec une combinaison difficile de colère et de sentiments de culpabilité. À l'aide d'extraits de transcriptions de séances de thérapie spécifiques, je montrerai comment Antonia a révélé son propre conflit à l'aide de l'analyse de rêves. Les résultats du test de Szondi se sont avérés cruciaux, également en combinaison avec des besoins spécifiques représentés dans l'arbre généalogique d'Antonia. Au cours de cette psychothérapie, nous avons profité à la fois de la valeur thérapeutique et diagnostique du test de Szondi.

Interprétation szondiennne du dessin libre de l'enfant

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Introduction

Depuis un siècle le dessin est utilisé dans l'exploration psychopathologique des enfants. Au début, par Goodenough (1974), pour examiner le degré de maturation dans le processus de développement de l'enfant. L'exploration graphique a suivi ensuite deux voies, d'un côté celle pour mesurer le fonctionnement des instruments de l'intelligence, comme dans les travaux de L. Bender, de l'autre côté chez des auteurs comme Mira i Lopez, appliquant le psychodiagnostic myokinésique, actualisé par Tous Ral et al (2012), capable d'établir un rapport entre la trace la plus simple et des caractéristiques de la personnalité. Le dessin de l'enfant a été utilisé dans ces deux sens, tant pour examiner l'intelligence que les traits de la personnalité. Finalement ce dernier usage est le plus précis, tandis que le dessin comme mesure de l'intelligence donne des résultats trop approximatifs. Par contre, des auteurs comme Koppitz (1995) et Hutt (1975) ont développé des explorations qui complètent le test de L. Bender (1997) de façon à obtenir avec ce test de Bender des conclusions concernant la personnalité, c'est-à-dire, en l'utilisant aussi comme test projectif.

Le dessin de l'enfant, comme test projectif, a suivi un autre parcours en proposant à l'enfant de dessiner soit des contenus définis tel que le gribouillis, le bonhomme, l'arbre, la maison, la famille... soit de faire un dessin libre. On a fait une correction plus qualitative ou même quantitative, surtout pour étudier des groupes d'enfants (par âge, sexe, diagnostic). Les tests graphiques ont pu se regrouper comme THP (arbre, maison, personne en anglais), chaque représentation graphique étant soumise à des principes d'interprétation nettement définis par rapport à la réalité empirique. La catégorisation de l'espace et le style des lignes forment une partie de l'analyse, mais ils accordent surtout beaucoup d'importance au signifié symbolique des images du dessin. Notre proposition szondiennne est de souligner l'importance majeure des rapports entre l'espace géométrique et l'espace psycho-pulsionnel. Le dessin libre place le sujet devant d'un triple choix : de contenu (ce qu'il veut dessiner), de l'espace dans le plan et inconsciemment aussi des lignes utilisées, et enfin du style expressif et des formes élémentaires prédominantes.

Le test de Szondi a pu démontrer l'importance du choix comme méthode révélatrice de l'organisation psychique profonde du sujet. D'autre part, le choix de la couleur au test de Lüscher et le choix qui révèle le mouvement des lignes dans l'espace de l'écriture, la graphologie, ont été mis en rapport avec le test de Szondi, tant de façon théorique qu'empirique, respectivement par J. Borg (2004) et par L. Lefebure et Gille-Maisani (2007).

But

Notre propos est d'articuler la contribution de J. Schotte (1990) sur les positions pulsionnelles dans

les vecteurs szondiens, avec l'espace de projection et l'interprétation du dessin libre de l'enfant.

Méthode

Dans ce travail nous présentons l'application à **un cas clinique** d'une méthode qui est le résultat d'une élaboration théorique que nous présenterons d'abord établissant une articulation entre des concepts sur la peinture et des concepts psychanalytiques et szondiens sur le circuit pulsionnels. L'interprétation szondienne du dessin libre de l'enfant nécessite la reprise de certains concepts provenant des théorisations sur la peinture, comme chez V. Kandinsky (2003) dans sa recherche sur les fondements de la peinture, et leur différentiation capitale entre point, ligne et plan. D'un autre côté la psychanalyse, dans le sens de D. Widlöcher (1978) qui considère le dessin comme une écriture, d'ordre hiéroglyphique ou comme un pictogramme (les enfants choisissant en général le pictogramme par sa tendance à représenter quelque chose de leur vie quotidienne). Dans le même sens d'une écriture il faut rappeler ici P. Aulagnier avec ses réflexions sur les pictogrammes. Finalement, S. Freud, qui avec sa différentiation entre Représentant de pulsion, Représentant représentatif de chose (les images) et Représentant représentatif de mot (les brefs commentaires faits sur le dessin) et les Affects de chose et de mot, devient notre guide à l'heure de concevoir le système de représentation mentale, qui servira à catégoriser et interpréter les dessins des enfants.

La situation du dessin libre

On propose à l'enfant donc de dessiner librement ce qui lui plaît. Il s'agit d'une relation enfant — thérapeute dans laquelle on peut distinguer trois temps :

Un temps pour penser et décider ce qui sera dessiné:

- Choix mental des images: on vise le sens d'un désir.
- Une image visuelle surgit, qui va se dessiner choisissant un espace, un point de départ (la tension cherche un sens), le mouvement trace des lignes (courbes/droites, et avec d'autres caractéristiques de signifié connotatif) intermédiaires entre la position et l'image dénotative de la représentation de chose.

Un temps de réalisation du dessin:

- Choix de l'espace sur la feuille (choix de couleurs dans le cas échéant)
- Choix de ligne (courbe, droite) et direction, pression, vitesse, limitation, continuité de la trace
- Choix d'images, construction (rapport partie/tout, travail symbolique), expressivité (affect de chose)
- Le désir du sujet est en rapport avec l'organisation pulsionnelle qui recherche un sens, à partir d'un point de tension de l'espace de projection, et pousse un mouvement à la recherche d'un objet intermédiaire pour atteindre son but, un chemin vers la satisfaction étant un signifié (représentation de chose) avec implication du corps.

- L'organisation pulsionnelle fera choisir l'espace de projection de l'image et l'image même avec ses propriétés expressives. Les lignes seront intermédiaires entre le choix de l'espace (espace de configuration courbe ou droite) et de l'image (connotant la représentation de chose). L'ensemble est l'image du corps projetée et avec une charge progressive de signifié. Il y a des lignes invisibles que sont les lignes de composition.
- La ligne, mais surtout les formes élémentaires et les images avec la relation entre elles, permettent de reconnaître des phénomènes médiateurs d'hyper-signification (symbole, métonymie, métaphore) qui mettent en jeu de nouveaux signifiés et désirs.

Un temps de terminaison: on termine son dessin-récit, en disant « c'est fait ».

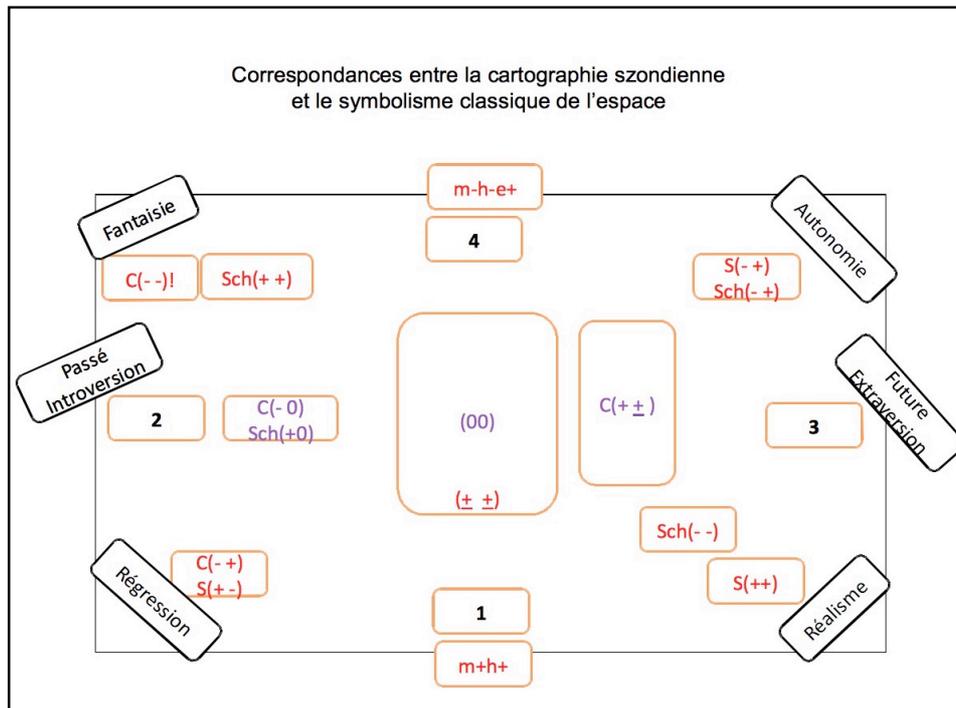
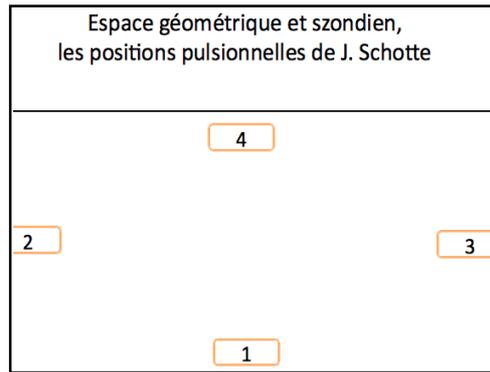
L'instrument : Brève explication de la méthode d'interprétation du dessin avec l'aide szondienne

Processus d'analyse du dessin libre d'un enfant: l'apport szondien principalement en point trois.

- 1 - Définir les séquences que l'enfant réalise jusqu'à compléter le dessin.
- 2 - Prendre note des commentaires verbaux entre l'enfant et le thérapeute pour améliorer la compréhension du dessin.
- 3 - Analyser dans chaque séquence et dans le dessin complet, la **position des images dans le plan**.
- 4 - Décrire les caractéristiques des lignes, les formes élémentaires et les mouvements tant des traces que des lignes de composition.
- 5 - Analyser la construction des images: la relation entr'elles, le rapport partie / ensemble, l'expressivité des images, la fonction poétique (métonymie, métaphore, symbolisme).
- 6 - Le symbolisme et la signification par rapport à leur patho-biographie personnelle et familiale et le contexte socioculturel.

Analyser dans chaque séquence et dans le dessin complet, la position des images dans le plan.

On propose un rapport concret entre l'espace géométrique et l'espace szondien, tel que montré ci-dessous. La feuille blanche qui s'offre deviendra chargée dès le moment où l'enfant se met à penser ce qu'il va dessiner. Alors l'espace géométrique se transforme en espace pulsionnel et les côtés du plan correspondent avec les positions pulsionnelles décrites par J. Schotte, pouvant alors définir l'espace géométrique comme une cartographie pulsionnelle. Dans la feuille chacun des vecteurs pulsionnels va suivre le mouvement qui part d'en bas, vers la gauche, la droite et ensuite le haut. Cela oppose le bas et le haut comme positions 1-4, et la gauche et la droite comme positions 2-3, positions intermédiaires.



Si nous reprenons l'interprétation de l'espace dans le dessin de l'enfant qu'ont apporté les auteurs spécialistes tout au long de l'histoire de la psychologie, il y aurait un consensus dans la définition qu'on porte au-dessus. C'est à partir de la conception szondienne, que nous venons de proposer, qu'on peut comprendre mieux la relation entre l'espace géométrique et l'espace sémantique, en fonction des rapports entre les images vectorielles et leur signifié. Les signifiés des espaces du plan viennent de l'espace vectoriel qu'ils occupent.

Discussion à partir d'un cas clinique

Un exemple d'analyse szondienne d'un dessin libre, le cas Lucie.

- Lucie est une fille de 10 ans, au début de la puberté, intelligente, bien adaptée à l'école et avec ses amies, qui exerce des activités extrascolaires exigeantes (patinage, piano, anglais), mais ses parents et elle-même font la consultation, parce qu'elle n'est pas capable de s'endormir toute seule (elle a besoin d'un des parents). De plus lorsqu'elle se réveille à six heures du matin, elle va au lit parental, et finalement par

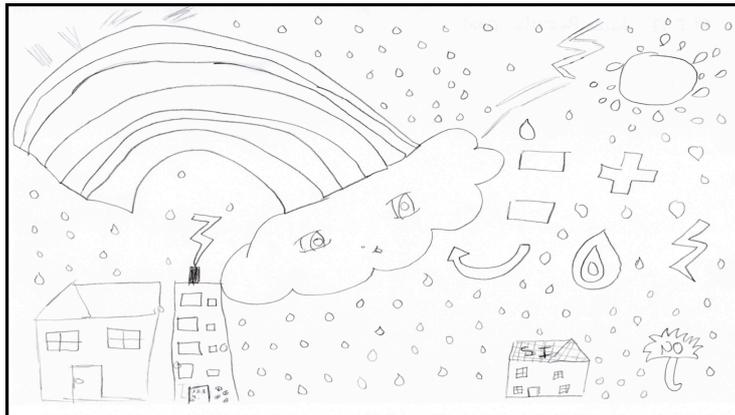
conséquent, pendant la dernière année les parents dorment séparés, et d'habitude c'est la mère qui reste dans le lit de sa fille pendant toute la nuit.

- La peur empêche Lucie de passer la nuit chez une amie, faire la fête du pyjama, ou d'aller en voyage avec ses congénères. Ses parents sont médecins et elle a un frère de huit ans.
- On peut dire que Lucie présente un trouble léger avec un développement vers l'individuation quelque peu entravé.

1.SÉQUENCES ET COMMENTAIRES VERBAUX

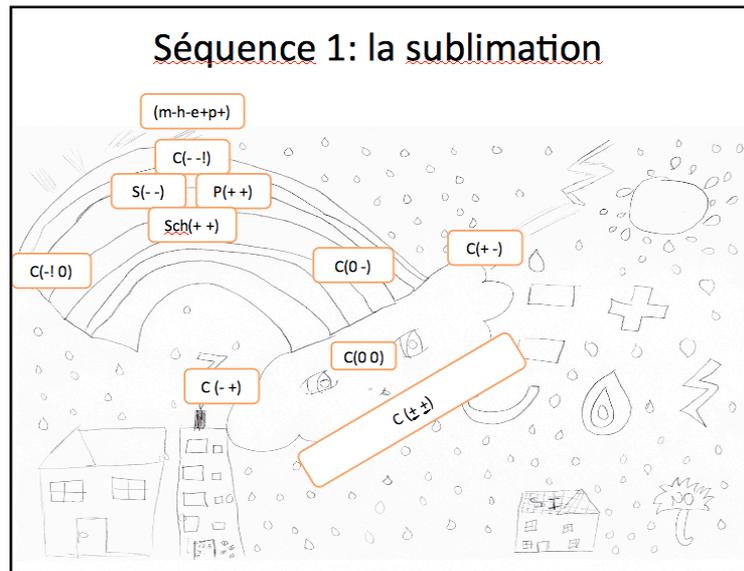
1.Séquences du dessin de Lucie

- 1-L'arc-en-ciel et le nuage-bébé
- 2-Soleil et la moitié droite avec son symbolisme
- 3-Les maisons en bas à gauche
- 4-Le fond de gouttes, rayons et tonnerre



Commentaires verbaux :

Par rapport aux commentaires sur le dessin, Lucie remarque (dans la séquence 2) que le SI (Oui sur le toit de la maison en bas à droite) et le NO (Non, dans le parapluie à côté) veulent dire respectivement que la maison protège des dangers du tonnerre, tandis que le parapluie attire le péril. Je lui dis que ce parapluie ressemble à un oursin, parce qu'elle m'avait raconté, que quand elle était petite, ses parents l'emmenèrent aux urgences médicales, après qu'elle eut eu une piqûre d'oursin au pied un jour de plage. Elle m'avait dit que les derniers jours elle avait eu un rêve, qu'étant à la plage avec ses amies, elle avait eu une piqûre d'oursin. Dans le rêve elle-même avec l'aide de ses amies avait été capable de trouver une solution à cette difficulté, sans interventions des adultes.



- Le corps de l'arc-en-ciel:(m-h-e+p+) *devenir une fille parfaite à l'état de veille.*
 - C(- -) Prise de distance dans le contact (on apprécie chez Lucie un contact sérieux)
 - S(- -) Sublimation dans la relation d'objet
 - P(+++) Socialisation (elle aime réaliser des idéaux sociaux)
 - Sch(+++) Soutenir l'estime de soi (renforcer le narcissisme)

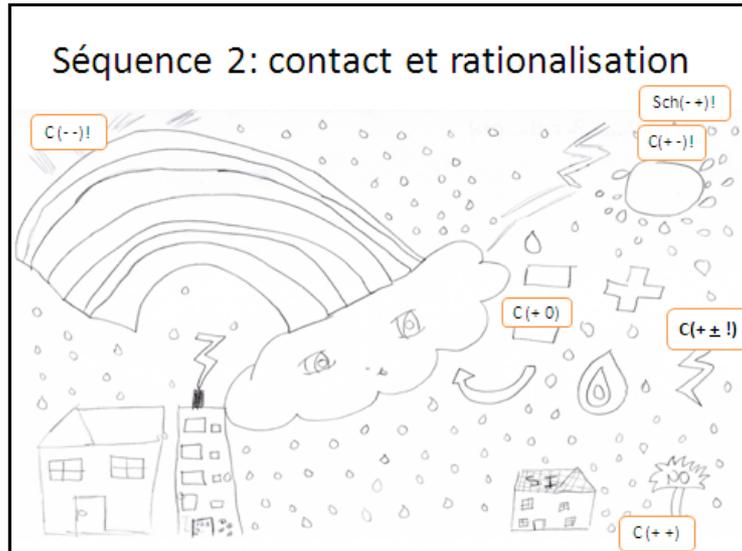
Lucie essaye de réussir la séparation par la voie sublimatoire renforçant le narcissisme du moi. Les lignes sont courbes entre limites droites (bien délimitées, harmonie de rythme, pression et organisation) avec perfectionnisme: sept espaces courbés correspondant aux sept couleurs de l'arc-en-ciel, avec correction dans la ligne 3 pour ne pas la modifier).

- Les extrêmes de l'arc-en-ciel:
 - À gauche, éviter tout mouvement (- 0) pour, à droite, ne pas subir l'abandon (0 -).
 - Attaché au côté droit, le bébé montre l'effort d'hyper-intégration, avec régression imparfaite, car le bébé reste éveillé entre l'union au corps familial C(- +) et la pseudo-autonomie de la raison C(+ -).
 - Le sujet pour s'endormir tout seul doit ré-articuler l'union duelle avec l'individuation (la figure montre qu'on ne peut pas s'endormir avec la langue en dehors et les yeux ouverts, ces sources de la pulsion orale et scopique sont incapables d'investir la représentation interne de l'objet primaire, incapables de ré-introjecter l'objet primaire).



Analysons cette séquence 2 sur les vecteurs C, S et P, Sch.

- C(+±) **État sub-dépressif**, au début d'un changement (d+), tel que la puberté, qui met en branle l'angoisse de perte ou d'abandon de l'objet ancien, ce contact étant pour le sujet très ambivalent ($m \pm$), tout changement vers le nouveau évoque une forte perte.
- Tout cet espace dessiné à droite est Cd+, l'objet nouveau (l'orage de la puberté), où le danger de perte est défendu par **la Rationalisation (1) et le travail de Symbolisation (2)**.
 - (1) Les conflits de la puberté sont traités par **la raison** (d'écolière). Lucie explique en quoi consiste un orage, les dangers qu'il comporte.
 - (2) La **fonction symbolique** est reconnue dans cet hiéroglyphe même avec des **signes mathématiques (= égal et --> implication)**, l'ensemble est « l'équation de l'arc-en-ciel » formée par: soleil + goutte (métonymique). Une *métaphore* « Dans l'orage le soleil (de l'individuation) est noyé par les gouttes (de l'inhibition). L'arc-en-ciel, comme sublimation, dénie l'orage (le conflit).
- Dans cet espace à droite du dessin, où domine la présence conflictuelle du nouveau (d+, s+), le sujet met en marche encore d'autres défenses. En haut **l'inhibition** (le soleil de l'individuation noyé) et, par **déplacement** « des nouveaux rayons de l'indépendance » vers la prise de distance C(+ -)/(- -)! d+ à d- (le soleil, à la place de ses rayons a une couronne de gouttes, et les rayons sont déplacés à gauche, l'espace de la séparation, de la distance). Et en bas, l'angoisse par risque de confusion C(+ +)! (entre nouveau/ancien), observé dans l'opposition entre parapluie/maison, danger/protection, Non/Oui.



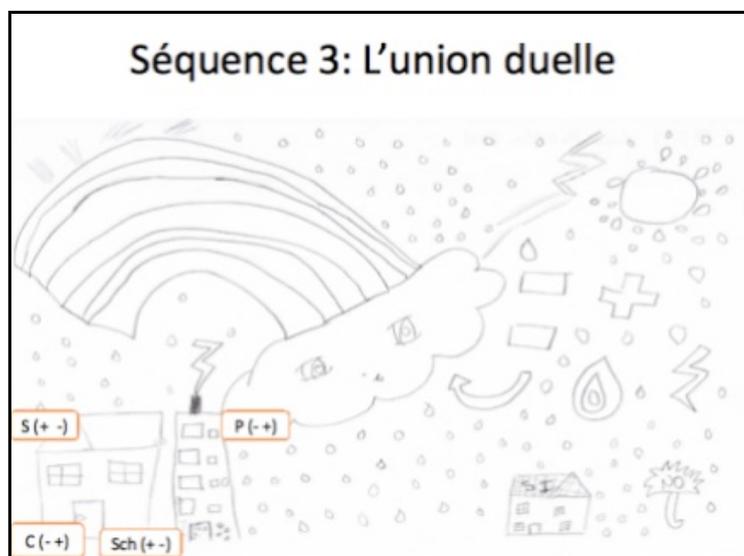
- S(±+)! La relation d'objet global est possessive, mais l'ambivalence fait qu'elle réussit son contrôle social (une écolière idéal), malgré que son comportement en famille soit régressif (la fille exemplaire, en même temps, réclame son besoin de tendresse et protection).
- S(0+) Les signes = et + assimilent la raison logique au contrôle de l'objet S(0+).
- En haut, S(-+) l'investissement actif des rayons à S(--+) est déplacée vers la sublimation.
- En bas, S(+++) presque une scission résulte d'une forte opposition symbolique entre investissement agressif et amoureux.



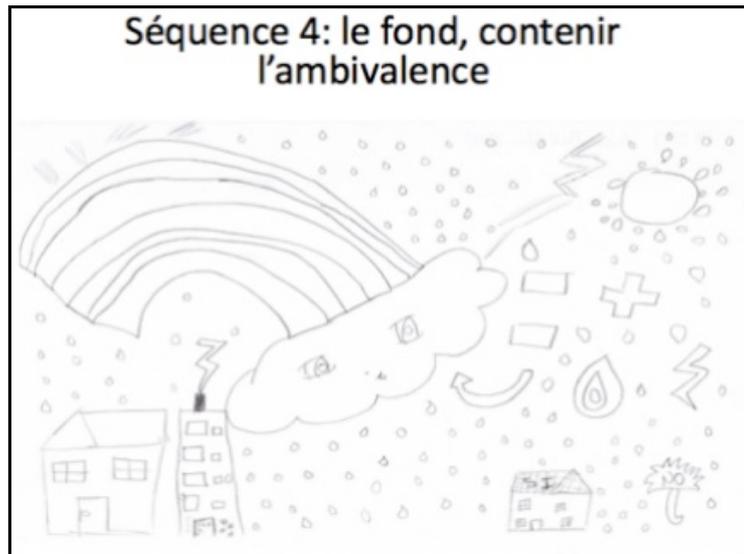
Le Moi Sch(-±) nie un des courants internes, en cohérence avec la défense de **rationalisation**. La fille n'a pas subi d'étrangeté, mais les peurs dans la nuit sont présentes.

Les signes mathématiques de rationalisation occupent l'espace de la répression Sch(-0) et de la honte P(0-).

- P(±-)! La fille, avec ses comportements exemplaires, cache dans le social sa peur pour le nouveau et elle met en jeu une ambivalence envers la loi.
 - Après 2 sessions, quand la fille ne réclame plus ses parents, le matin au réveil, ce progrès s'accompagne de plaintes et de manipulations pour obtenir plus d'attention à l'heure d'aller au lit (il s'agit d'un appel à la loi).
 - En bas, la panique de ne pas cacher ou réfréner un désir criminel, permet de deviner la dynamique Œdipienne. Méconnaître la loi peut détruire même l'existence, au lieu de favoriser l'individuation.
 - En haut, l'adaptation sociale et l'inhibition (soleil inhibé tendant vers la régression bébé).



- Dans la régression vers l'union duelle, le danger apparaît sur la cuirasse protectrice, l'attaque et la défense sont sur la même surface, alors, « dormir avec » est s'assurer de la présence d'une **peau protectrice** et défensive (paratonnerre renforcé d'ombre et précision des sonneries au dessin du bâtiment qu'habite la grand-mère qui d'habitude lui donne le repas). Il faut une double peau pour s'abandonner au sommeil sans peur de la pénétration du phantasme (consistant à se trouver toute seule dans un monde étrange, où le vécu d'abandon occupe le lieu de l'individuation).
- L'union duelle C(-+) cherche une relation d'objet passive S(+), de fusion avec les parents. En même temps, elle projette Sch(+/-) vers l'extérieur des affects colériques P(-+), qui prennent la forme des exigences à l'heure de dormir, et quand elle s'améliore, prendra la forme d'opposition à un limite vécue comme imposée.



- La foudre est présente surtout dans la diagonale harmonique, opposant l'espace de l'union duelle à celui de l'individuation.
- Les gouttes contiennent les conflits d'ambivalence très présents.
- La ligne prédominante est la courbe, laquelle exprime Ss-, la contention, la coarctation de l'agressivité, le sacrifice, et en Phy+ la plainte pour que cet effort et cette souffrance soient reconnus.
 - L'apothéose de la courbe est la pluie, courbe obsessionnelle partout, la fine pluie qui ne cesse pas, toute goutte a son contraire dans l'espace du plan, l'ambivalence est totale, le sujet décharge ainsi ses tensions. La courbe s'oppose à la ligne droite.
 - La ligne droite est présente surtout dans l'espace de l'union duelle, elle organise la cuirasse face à l'objet nouveau (d+), agressif (s+) et peu mentalisé (k-).

Mouvement et composition



- Les séquences diachroniques suivent le mouvement des aiguilles de l'horloge, autour d'un centre, le bébé incapable de s'endormir, un mouvement cyclique qui n'arrive pas à la spirale régressive de P. Klee.
- Des lignes de composition synchroniques observables sont : le cercle de l'arc-en-ciel qui se renferme vers les maisons à gauche, montrant un mouvement régressif que surtout évite n'importe quel changement, retournant à l'amour primaire. En même temps il y a un mouvement vers la droite, qui s'oppose à la moitié gauche, où le sujet est à la recherche, à l'exploration, bien que rationalisant, de l'objet nouveau.
- En termes synchroniques, la diagonale harmonique tient ce rond bébé entre l'angle carré de l'union duelle et la piqûre aigüe de l'individuation.
- Cette diagonale annonce la possible articulation entre l'omnipotence possessive duelle et la jouissance de l'autonomie, à condition d'intérioriser la loi des parents (castration), et ainsi de pouvoir introjecter l'objet primaire (au lieu de l'incorporer), condition nécessaire pour s'endormir.

Conclusion du cas:

- Lucie essaye plusieurs solutions à son conflit d'individuation: la sublimation transforme l'énergie, mais l'accommodation aux idéaux, oblige le moi à dépenser assez bien d'énergie pour alimenter son narcissisme ainsi que pour rationaliser et s'adapter. Tout ceci amène une fatigue et une régression du moi, qui la pousse vers la position bébé, pas assez libre de tensions, elle est en état d'alerte.
- Mais cette position bébé-central cherchant le nirvaña, qu'est le sommeil, est insoutenable (les yeux ouverts surveillent le conflit d'individuation), et décide de se réfugier dans l'union duelle avec l'objet ancien (c'est une régression infantile, pas psychotique). La régression affective arrive jusqu'au moment où la séparation est déjà bien établie, où les craintes de la pensée magique se réactualisent. Dans les entretiens nous nous apercevons que la fille est encore la princesse de son père, le complexe d'Œdipe est en train de se résoudre, et en même temps son individuation.

En guise de conclusion

- Ce système de cartographie szondiennne appliquée dans la pratique quotidienne des dessins libres de l'enfant, est capable d'enrichir l'interprétation des dessins grâce à l'interprétation psychanalytique en articulation avec les vecteurs szondiens. Cette théorie d'interprétation est applicable aussi à l'interprétation de la peinture, question que nous pourrions développer dans un prochain article.
- Nous voudrions rappeler que ce travail est inspiré par le livre « Fonction poétique et psychothérapie » de F. Tosquelles (1985).

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Résumé

Pour proposer une nouvelle méthode d'analyse des dessins d'enfants dans la clinique de pédopsychiatrie basée sur les concepts de Szondi, l'auteur présente une recherche théorique-clinique qui considère la feuille de dessin vierge comme une structure similaire aux vecteurs de Szondi. Cette hypothèse sera illustrée par quelques exemples de dessin libre dans des séances de diagnostic et de psychothérapie, en vérifiant les contributions de cette méthode et l'accord avec d'autres formes classiques d'interprétation du dessin.

La contribution principale de ce travail est de considérer le blanc comme un lieu qui articule l'espace géométrique avec la charge pulsionnelle, selon les quatre positions vectorielles de J. Schotte, correspondant respectivement au bas, à la gauche, la droite et au haut de la page. Ainsi la feuille est un lieu contenant le représentant pulsionnel à travers le choix de l'espace occupé par l'image. L'espace est une cartographie szondienne.

Le dessin libre des enfants s'exprime à travers la représentation de la chose, i.e. une image dessinée, avec l'expressivité qu'elle porte, et à travers leur chose affect, comme un moyen de manifester les pulsions. Mais le représentant de la pulsion la plus authentique doit être recherché dans la position spatiale que les images occupent dans le plan, en tenant compte également des qualités du trait et des formes élémentaires.

Abstract

To propose a new method for analyzing children's drawings in the child psychiatry clinic based on Szondi's concepts the author presents a theoretical-clinical research, which considers the blank drawing sheet as a structure similar to the Szondi vectors. This hypothesis will be illustrated with some examples of free drawing in diagnostic and psychotherapy sessions, checking the contributions of this method and the agreement with other classic forms of drawing interpretation.

The main contribution of this work is to consider the blank as a place that articulates the geometric space with the drive load, according to J. Schotte's four vector positions, corresponding here respectively with

down, left, right and up. So that the sheet is a place holding the drive representation through the choice of space the image occupies. The space is a szondian cartography.

The free drawing of children is expressed through the thing representation, i.e. a drawn image, with the expressiveness it carries, and through their thing affect, as a way of manifesting the drives. But the representative of the most genuine drive has to be sought in the spatial position that the images occupy in the plane, also taking into account the qualities of the stroke and of the elementary forms.

The Psychodynamic Correlations of Narcissism: The Relationship Between the Szondi Test and the Orthogonal Narcissism Concept

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Introduction

Narcissism, as a key-notion of psychoanalytic metapsychology (Freud, 1975) has a long cultural- and psychological history since its appearance in the late years of the 19th century. Due to its relatively long history (at least in the case of such a young discipline like psychology) it is quite tough task to find (or create) a complete and fully comprising definition. There are different approaches to the understanding narcissism. As a general tendency in the non-clinical population we could define narcissism as an exaggerated sense of self-importance which regularly attends with low level of empathy and a higher level of exploitative behaviour (Bandi & Nagy, 2017). It is important to note, that this kind of attitude and these forms of behaviour – in spite of it's not to „friendly” impression – do not necessarily implicate maladaptive or negativistic nature, moreover, there is a lively debate about the possible adaptivity of narcissism (Kelemen, 2010; Bandi, 2014). One of the sign of this insecurity around the judgement of narcissistic tendencies is the so called „celeb-cult”, which was elaborated in details with the famous social critic and historian, Christopher Lasch in his famous monography, the Culture of Narcissism (Lasch, 1979,). (For further cultural-historical and societal aspects of narcissism see for example Bandi, 2012; Wolfe, 1976 and Lust, 2009). In an other perspective this kind of personality structure can be seen as a psychopathology called Narcissistic Personality Disorder (NPD) (APA, 2013). However several former efforts were made to reconceptualise the diagnosis of NPD – among other personality disorders, especially the seriously diffuse situation of Antisocial Personality Disorder and (primary) psychopathy – since its appearance in the diagnostic nomenclature, it remained unaltered (APA, 1980; APA, 1994). The diagnostic criteria consist of a pervasive pattern of grandiosity, low level or (complete) lack of empathy and an excessive need for admiration with the following symptoms: (1) exaggerated sense of self-importance; (2) fantasies about power, beauty and success; (3) beliefs about being special and unique; (4) requires admiration; (5) sense of entitlement; (6) exploitativeness in social situations; (7) lack of empathy; (8) envy towards others or the belief that others envy him/her; (9) arrogant attitude. Naturally to the diagnosis of NPD these features have to be so serious that it makes the everyday functioning (for the patients and very often for their social environment) impossible or at least very hard. The prevalence of NPD is between 2 and 16% in the clinical population, while it is less than 1% in the community sample according to the DSM-IV (1994). In 2013 the DSM 5 identified a range of 0-6,2% prevalence for NPD, while in an outstanding meta-analytic study

Twenge, Konrath, Foster, Campbell and Bushman (2008) found a definite increasing in the non-clinical population in the case of „subclinical” narcissism. Under the latter notion, under „subclinical” narcissism we mean those narcissistic tendencies that in spite of their relatively high level still do not reach the level of pathology. (In clinical quarters this slice of the population tends to be referred as people „who are on their way to become clinical patients, but they did not get there yet”.) An other contemporarily emerging approach in the understanding of narcissism is undoubtedly carrying the effects of positive psychology (for example see Snyder & Lopez, 2001). Ronnie Solan described narcissism as an „immune system”: in her analogy a healthy level of self-love helps us to prevent those malignant impacts which could endanger the balance (or homeostatic state) of our self (Solan, 2015). Her conception of healthy narcissism is described by high level of self-esteem which is based on the actual real achievements, a moderate level of seeking of the occupation of power and a conscientious, principle based thinking and behaviour. Overviewing these definitional plurality we can state that the discourse around the nature of narcissism involves several different and equally valid approach.

Psychodynamic theories of narcissism

As we indicated above, there is a strong diversity in the scientific research of narcissism. This tendency characterise not just the definitional segment, it stands in the case of the theories as well. Regarding the limitations of this study in the following we will review only the relating relevant psychodynamic approaches. For further information and theories see for example the works of Bandi (2014), Campbell & Miller (2011) and Sperry (2016).

The forerunner of the complex psychoanalytically orientated narcissism-theories roots on the basis of sexology and on a quite special form of „sexual-perversion”. We can first find the term „narcissus-like” and even „narcissism” in the work of Ellis Havelock and Paul Näcke (Ellis, 1927). According to their idea, the exaggerated forms of autoerotism (e.g. masturbation) signs a special and severe maladaptive form of attachment: the sexual narcissists have only intimate feelings and sexual arousal towards themselves. They are the one and only subjects of their sexual-drives: they „love” only themselves. As we can see this approach emphasize only a small part of the human psychological processes in which narcissism can bear a part, but their ideas served as a solid and inevitable basis for the further scientific research of malignant self-love (Bandi, 2014; Bandi & Nagy, 2017).

The notion of narcissism became popular with the appearance of Sigmund Freud in the beginning of the 20th century. In his famous work, *On Narcissism: An Introduction* (1914, 1975) he elaborated his ideas about narcissism, which played a quite important role in his metapsychology and in the theory of psychosexual development. Freud saw narcissism as an early stage of development in which the infant’s libido is able to possess only the body and self itself: the psychic structure and the physical abilities of the infant are not developed enough yet to create attachment with other psychological objects. This phenomenon is called in the Freudian terminology as *primary narcissism*. On the other hand Freud presumed another form of appearance called *secondary narcissism*. This type is the malignant version of narcissism: in this case a person, who is in a higher level of the psychosexual development eventually „falls back” to the narcissistic stage in

order to maintain the coherence of him/her psychic system. This happens usually when the person met with crises (for example puberty, see Erikson, 1968) or with traumas and serves as an instrument (defence mechanism) of maintaining relative control over the associative negative affections (for example anxiety and depressivity). This latter form becomes pathological if it remains as a pervasive and common form of coping. As we can see, the Freudian contribution to the development of the notion of narcissism was metapsychologically motivated: to complete his theory of development he used narcissism as an instrument to be able to psychoanalytically describe the earliest stage of life.

The latter followers of Freud – blissfully – elaborated the term of narcissism in a much more detailed way. These tendencies led to the famous and very interesting debate between Heinz Kohut and Otto F. Kernberg (Cicchetti & Cohen, 2006). In spite of their relative opposition in several aspects of narcissism, their default position was the same: both of them refused the concept of primary narcissism, which means that in their theoretical framework the libido trends toward outer objects – even in the earliest time of the development. However, they had a very different picture about the nature of narcissism. Kohut believed that narcissism is an obstruction in the developmental processes which is caused by the „not-good-enough” parental mirroring of the infants grandiosity. Thanks to this malfunction the children is unable to experience that his/her „greatness” is accepted by the socially relevant others, which later could lead to intra- and interpersonal insecurities. The grandiose-self gradually split off and became unintegrable to the personality: the narcissistic oral rage and exaggerated grandiosity serve as guards of the immature and incomplete self. Summarizing in short the Kohutian theory we can say that in his theory narcissism is a defence mechanism against the insecurities which are rooting in the malfunction of early parental mirroring processes. Kernberg’s thoughts about the narcissistic pathology is entirely different. In his idea narcissism is caused by parental coldness and rejection, which causes oral-anger towards them. This situation however extremely hard for the children: they feel this elemental anger towards their parents but in the same time they know, that these people mean the one-and-only opportunity to form attachment. This ambivalent bonding will never reach the level of the matured object-relations therefore in his thoughts the following will dominate: even if I’m able to form temporary relationships, I’m the one-and-only in which I can truly trust. Summarizing Kernberg’s idea, the parental coldness creates a diffuse insecure attachment pattern which lead to a relative cohesive but pathologised self-concept in which the narcissist believe that he/she is the only one, who is worthy of being trusted.

The approaches listed above give us a brief introduction to the psychodynamic thoughts about narcissism. Which is clearly very salient for the first sight is the diffuse, complex and several times the antinomic nature of the notion: even in just one psychological school there are at least four different approaches which are providing us entirely different answers about the pathogenesis of the malignant self-love. This plurality – just in the case of the definitional considerations – pervades the whole scientific and even the clinical psychological circles of this pretty unique and extraordinary phenomenon. As we will see in the followings, this kind of diffusion is discoverable in almost every aspects of narcissism, which gradually leads us to our theoretical model, the Orthogonal Narcissism Concept, whose purpose is not less than to provide a clear theoretical and practical framework to the understanding of narcissism.

Typological insecurities and the Orthogonal Narcissism Concept

Besides the parallel pluralities in the case of the definition and theories of narcissism, the largest number of insecurities can be found around the different typologies and subtypes of the phenomenon. In our overview we will pay attention to the dynamically orientated differences and to those typologies that are based on the empirical trait theories. These latter approaches serve as the basis of ONC (Bandi & Nagy, 2017).

After the *primary*- and *secondary narcissism* typology – formulated by Freud himself – the following psychoanalytical approach was elaborated by Bursten (1973). He identified four subtypes. *Carving* subtype is characterised by shrillness, neediness and insistent clinging nature, to gather positive feedbacks that guarantee their inner-peace. The *paranoid* narcissists are critical and sceptical about almost everything in their social relationships and they compulsively try to avoid the possible rejection. People of the *manipulative* subtype find joy and superiority by the volitional manipulation and deception. *Phallic* narcissism (the term came from the work of Wilhelm Reich) is the most undesired form of manifestation: they show aggression towards others which is usually accompanied by recklessness and the (conscious or unconscious) repulse of social norms. This latter form is a good example of the possible comorbidity between Antisocial Personality Disorder (APD) and Narcissistic Personality Disorder (NPD). For further information see the work of Wink (1996) and Bandi (2014).

Another dynamically orientated typology was created by Kohut and Wolf (1978), which is based on the first authors self-psychological assumptions, which is one of the leading tendency among the object-relationship theories. The authors found three subtypes. The *merger-hungry* narcissists always expect the active and secure attachment for the relevant others in order to feel themselves safe. The *contact-shunning* subtypes is characterised by refusal of social interactions and deep relationship because they are terribly afraid of being rejected by others because of their inner thoughts and behaviour. The last subtype, the „mirror hungry” narcissism is manifested in an intense urge to present their superiority in almost every situation to gain positive feedbacks from others.

As a critique of the typologies presented above, several researcher noted that they are (1) excessively embedded into their theoretical framework, whereby their generalizability and expansibility is quite difficult – if it is possible at all, (2) not able to explain the possible diversity and interfusion of the different types, the „borders” of the categories are too strict and arbitrary. As a reaction with the appearance of the trait-based personality psychology (see Matthews, Deary and Whiteman, 2003) new typological principles and distributions emerged in the case of narcissism. With the use of empirically based self-reporting personality measures the authors were able to identify two narcissism subtypes as a result of a relative broad professional consensus. One of the most well-known results of this effort was summarised in the work of Paul Wink (1991). In harmony with the observed multi-facial nature of narcissistic pathology in the clinical fields a scientific consensus started to outline in which two personality psychological subtypes of narcissism appeared. The first was called *overt* or *grandiose*. These notions described the phenotypical, in the social spheres well known narcissists: arrogant and boastful interpersonally

style, exaggerated sense of self-importance which consistently manifests in the behaviour and a pervasive feeling of superiority and entitlement. According to the consensual view this subtype of narcissism is much closer to the diagnostic criteria of NPD than the other, the so called *covert* or *vulnerable* subtype. These kind of narcissists are characterised with shyness and acute symptoms of distress (or even anxiety); the fear of being ashamed because of their inner feelings and thoughts; elaboration of inner and hidden desires of being superior in the level of fantasy; hostility and even aggressive anger towards others, who are thought to be contemptuous or judging. Up till now, this approach is the most widely accepted contemporary and scientifically verified explanation of the diversity observed in the case of (malignant?) self-love. For example it could help us to better understand the famous psychoanalytically based debate between Kohut and Kernberg: while Kohut mostly treated covert/vulnerable narcissistic outpatients, whose general level of functioning was significantly higher and who seek help on their own motion, Kernberg's patients were mostly grandiose/overt psychiatric inpatients with almost complete inapprehension about their condition and showed mixed features of NPD and APD at the same time (i.e. aggression, manipulation, antagonistic tendencies, etc.) (Gabbard, 2005; Bandi & Nagy, 2017).

In spite of its consensual popularity and widely accepted and applied features of the covert/vulnerable – overt/grandiose distinction, there are some points which need to be refined. The first of the critics related to the terminological plurality, namely why do we need double terms to define a single phenomenon (Bandi & Nagy, 2017). The first hypothesis in order to clarify this question states that *we do not need* double notion for a single thing, it is not more just scientific redundancy: we could simply leave one of the names, it would simply be the same, and the meaning wouldn't change. The other assumption is based on an entirely different basis: it states that the reason behind the double terms is that *they do not mean the same*, but due to some commonly associated features they became – by a wrong oversimplification – handled as unigenous notions. This latter idea led to the new and complex hierarchical reconceptualization of pathological narcissism (Pincus and Lukowitsky, 2010). In their novel and insightful model they handle pathological narcissism as a multilevel construct which are organized hierarchically. The highest and broadest domain is the pathological core of narcissism, which is common in all forms. According to the subclinical personality psychological observations and research data this pathological core consists of personality traits or characteristics like deceitfulness and callousness, which are also generally appearing in the case of other „dark personalities” (Marcus & Zeigler-Hill, 2015). The second-ordered level of their model contains the general pervasive nature of the narcissistic core which can be *vulnerable* or *grandiose*. Vulnerable themes are characterised by insecurities about personal worthiness, suppressed feelings of superiority and generally cumulated high level of aggression and neurotic tension. Grandiosity manifests in high level of self-esteem, feelings of entitlement and exaggerated superiority. The last (output) level of the model offers four forms of manifestations: overt-grandiose and covert grandiose; covert-vulnerable and overt-vulnerable. This distinction represents that conception that *both* vulnerable and grandiose narcissism *could manifest* in a covert and also in a vulnerable way. Summarising the idea of Pincus and Lukowitsky (2010), there is a hierarchically organised system of pathological narcissism, in which vulnerable and covert or grandiose and overt do not mean the same things: they are different theoretical „levels” of a complex scheme.

Pincus and Lukowitsky's theory served as a basis of ONC: practically the Orthogonal Narcissism Concept is the trait-based personality psychological derivation of the contemporary clinical model (Bandi, 2014; Nagy & Bandi, 2014; Bandi & Nagy, 2017; Bandi, Nagy & Nagy, 2017). The ONC accepts the idea of the difference between the overt/covert and grandiose/covert typologies and also welcomes their fundamental psychological discrepancy in the case of narcissism. Which is different is the organisation of the different levels of the model of Pincus and Lukowitsky. The ONC does not handle the variables as concrete and closed categories: we believe that there are two perpendicular dimension, the overt-covert and the grandiose-vulnerable. Due to its continuous dimensional nature of ONC it provides not just four closed types: based on the scores achieved during the assessment the different narcissistic tendencies people can locate themselves anywhere in the fields of the two dimensions. Overviewing the most important theoretical features of the Orthogonal Narcissism Concept, we can say that it is: (1) complex, because it describes the different narcissistic tendencies in a single model; (2) trait based, because it handles the different narcissistic tendencies as continuous dimensions; (3) dynamic, because it makes us able to describe the possible interactions among the different tendencies in order to get a subtle insight to their characteristics; (4) contemporary, because it uses up-to-date statistical methods to identify the typical distributions based on the actual samples (see in detail later or in Bandi, 2014). In our study we used the tendencies identified by ONC to explore its possible connections with the theory of Leopold Szondi.

Narcissism and its signs in the psychodynamically orientated measures

As we discussed earlier, narcissism is a predominantly psychoanalytically rooted concept in spite of its current popularity in the field of trait-based personality psychology and in the social-learning theories (for further information see for example Millon (2000) and Miller, Lynam, Hyatt and Campbell, 2017). In this section we will review the up till now observed connections and correlations of narcissism and the different psychodynamically orientated personality tests, namely the three most important projective-tests, the *Rorschach-test*, the *Thematic Apperception Test* and last but not least the *Szondi-test*.

In the case of the *Thematic Apperception Test (TAT)* Phebe Cramer provided a short but complete overview about the relationship between the test and the different forms of narcissism (1996). In the case of NPD the most outstanding feature was the fluctuation between certain uncertainties and the exaggerated wish to gain power and perfection. This strange situation ensues from the impossibility to reach the idealistic perfect state, which is in the focus of the thinking of the NPD patients. In an other methodological framework the researchers were interested which cards activates narcissistic themes in the participants. They found that in a sample of college students (N=75) that Card 1 and Card 13MF are could be useful indicators of narcissistic tendencies assessed by clinical consensus along different aspects of narcissism (for example grandiosity, idealisation, entitlement, interpersonal exploitativeness, oversensitivity to criticism, lack of empathy, etc.).

The Rorschach Test (see for example Exner, 1997) also have some important common connections with narcissism. For example narcissists in their given answers they tend to present answers which contain Pure Colour (C) and Colour Form (CF). Reflection of ornate, expensive and the exotic

besides responds directly aimed Shading (Y, YF, FY) with often texture making (T, TF, FT) are also good indicators of narcissistic features (Sperry, 2016). Nezworski and Wood (1995) reviewed the role of the Egocentricity Index, as the main indicator of narcissistic tendencies, with great emphasis on the probable problems of the concept. Handler and Hilsenroth (2008) reported in their chapter about the Rorschach characteristic of NPD typical answers like "the greatest airplane known to man", "the majestic take-off of a spaceship", "a brilliantly coloured galaxy" and "volcano on the inside but it's frozen over on the top where no one would guess what's on the inside" (all extracts came from Handler and Hilsenroth, 2008, for further detailed information about the testological correlations see the literature cited above). As we can see reviewing the TAT and Rorschach connections and signs of narcissism, that the grandiose themes are overrepresented, while the vulnerable themes nearly appear: the same tendency observable not just in the case of NPD, but in the (sub)clinical and even in the healthy forms of narcissistic manifestations (for a current report about the reasons behind "popularity" of the narcissistic grandiosity see Miller et al., 2017).

The most important psychodynamic connections and correlations – at least in this study – are between the Szondi-test and the narcissistic tendencies. We have to premise, that the following information are mostly theoretical assumptions which were several times verified by the practice of the fate-analytic therapy. Despite of the indisputable value of these observations, in the current scientific psychological discourse they do not satisfy the conditions of empirical researches (just as most of the psychodynamic theories).

Both Szondi (2007) and Lukács (1996) highlight the relevance of the role of p+ reactions in the psychodynamics of narcissism. People with recurrent p+ reactions (mostly in pair with k+ à (Sch + +)) want to become and possess everything, who had omnipotent feelings and desires. According to Szondi their professional choices (as females) often contain being teacher, academic lecturer, psychologist and psychiatrist (!). Lukács highlights the psychodynamic role of masturbation in childhood, which is in strong connection with the ideas of Havelock and Näcke and the psychosexual observations of Freud.

The (Sch + +) is the most significant recurring testological sign of narcissism. Both Szondi (2007) and Lukács (2016) describe this state as „total narcissism”, the „*introylation*” of the ego. The formerly mentioned tendencies – becoming everything and possessing everything – is the basis of this (mostly malignant) form of narcissism. Its occurrence appreciably higher (1) in the age 12-16, in the so called „second puberty” phase (2) and between the age 20-30, which according to the observations of Lukács (2016) could be an adaptive characterological mark in the case of young, career entrant white-collar intellectuals – despite of the general negative quality described by Szondi. In saturated forms (for example Sch +^{!!} +^{!!!}) its prognosis is apparently socially negative: it could be a characteristic of sociopaths and psychopaths, which is in connection again with the formerly described comorbidity of Cluster B personality disorders, especially between NPD and APD. (Antisocial Personality Disorder in its current form shows a very diffuse and theoretically unclear picture: it could mean serious psychopathy, anxiety based sociopathy and just simple impulse control-deficit.) Szondi also highlights that in criminal psychological context this testological constellation is quite rare – in consonance with the empirical findings regarding narcissistic traits and criminality.

Commonly mentioned constellations in the aspect of narcissism were the Sch + 0 as the sign of total

introjection particularly in the age of 4-6 as a sign of egocentric thinking and egotism due to the strong desire of possession, the Sch \pm 0 as a prognostic sign of narcissism in the case of males and the Sch + \pm with the meaning of narcissistic projection. Lukács (1996) also cited the words of Szondi regarding k+, which is in general not counted as a maladaptive mark, but in its exaggerated form, when „someone wants to be god” it even could become a prognostic feature of (paranoid) psychosis.

Aims of the study and hypotheses

Our study's main object is to explore the possible connections between the constructs of ONC and the fate-analytic approach of Szondi in order to (1) verify the validity of ONC (2) and to empirically explore and verify the Szondi conception's theoretical assumptions regarding narcissism. Therefore our broad hypotheses are that (1) the different narcissistic tendencies show different constellations along the variables of Szondi's theory; (2) the above described theoretical-based testological signs will have the biggest occurrence and relevance regarding the hypothetical differences in the narcissistic tendencies.

Method

Participants

The participants of the study were mostly undergraduate students of the University of Pécs. The participation was voluntary, the participants got detailed information about the aims and the nature of the procedure, then after this they got the opportunity to choose whether they were willing to take part. They could stop and finish the cooperation at every part of the data-collection process. Altogether 45 people participated (N=45), their average age was 23,98 years (SD=2,938), 29 of them were female, 25 male and one participant did not specify gender.

Procedure

The data collection consisted of ten sessions. The first (1) and last (10) sessions contained the self-report measures designed to assess ONC. The demographic data were collected at the first session, while the Szondi-test – for the measure of the Szondi-concept – was available at all the ten sessions. The whole procedure was anonymous, the participants choose their identical identifying password which was collected in all the ten sessions in order to make us able to link the data coming from the participants. During the data-analysis personal assessment was not conducted and psychological diagnostic features were not calculated. The analysed data contained only the group total of the sample.

Instruments

Narcissistic Personality Inventory (NPI)

NPI is a self-report paper-pencil type measure of sub-clinical narcissistic grandiosity, consist of forty forced choice item and this current version was developed by Raskin and Terry (1988). The English version contains seven subscale, but in Hungarian sample so far no empirical finding supported this factor-structure, therefore we handle the total score of NPI as a comprehensive marker of the level of narcissistic grandiosity, as a component of ONC.

Maladaptive Covet Narcissism Scale (MCNS)

MCNS is a self-report measure of narcissistic vulnerability with its 23 items, all of them assessed in a 5-point Likert-type scale. It was developed by Cheek, Hendin and Wink (2013), as an upgraded version of the formerly created Hypersensitive Narcissism Scale (HSNS) (Hendin and Cheek, 1997). MCNS do not have subscales, its total-score measures the general level of narcissistic vulnerability as a component of ONC.

Behaviour Inhibition System and Behaviour Activation System Scales (BIS-BAS)

The BIS-BAS is a self-report measure designed to assess the overt-covert tendencies of the ONC. It was created by Carver and White (1994), and contains 24 item which are scored on a 4-point Likert-type scale. The inhibition system is a good indicator of covert narcissistic tendency, while the activation system's score prognoses the level of overt tendency. The Hungarian adaption of the test is the work of Hargitai et al. (2016).

Szondi-test

The Szondi-test is a projective measure which assess the level of the fate-analytical variables of Leopold Szondi's theory (Szondi, 2007). Methodologically Szondi-test is a card-sorting measure in which the participants have to express their preference (positive or negative) towards the presented faces on the cards. The different cards and faces represent different psychopathologies and their typical psychological characteristics in the normal population. The Szondi-test has four factors, all of them contains two subscales in which the preference of the participants can be either positive or negative. For the detailed description of the test see the work of Lukács (1996) and Szondi (2007).

Results

General information about the data management

All of the collected data were analysed with the SPSS 22 software. Standard values were not available in the case of almost every instruments, therefore with the help of Z- and T-transformation we manually created subgroups based on the level of overt-, covert-, grandiose- and vulnerable tendencies. Regarding the relatively small size of the sample we decided to handle the participants above 55 T-scores as high and below 45 T-scores as low, which is a common and accepted

procedure in personality psychology.

It is important to highlight, that in this study we handled the different Szondi-indices as traits, not just as simple pathological symptoms and fate-analytical constructs. We defined differently the positive and negative answers and created a common variable as well, combining the two formerly mentioned tendencies in the following way: [sum of the positive answers on the chosen factor]+[(-1)*sum of the negative answers on the chosen factor] = combined sum of the positive and negative answers on the chosen factor. All of the factors and subscales were corrected with the number of the completely accomplished Szondi-profiles.

Reliability analysis

Reliability analysis was conducted in the case of the variables of the ONC. The NPI's Cronbach-alpha score at the first session was 0,813, while in the tenth 0,860. At the case of MCNS 0,778 and 0,814; in the BIS scale 0,777 and 0,787 and at least but not last at the case of BAS 0,792 and 0,780. The two-tailed Pearson-correlations between the scores administered in the first and tenth session were at the case of NPI 0,924 ($p<0,001$); at the case of MCNS 0,821 ($p<0,001$); at the case of BIS 0,812 ($p<0,001$) while in the case of BAS 0,823 ($p<0,001$). According to the result the temporal reliability of the components of ONC are completely adequate.

Normality analysis

We checked the condition of normal distribution with the help of Kolmogorov-Smirnov Test (with the Lilliefors complementation) in the case of all variables. According to our result the indicators of the Szondi-test all variables were normally distributed in the foreground except $s+$; $hy+$ and $k-$, while in the case of the background the situation is the same except in the case of the combined s . The variable of ONC also showed normal distribution in the case of overt, grandiose and vulnerable narcissistic tendencies, while covert tendency was unevenly distributed. In the case of violation of the condition of normal distribution non-parametric procedures were applied, while in every other case parametric probes were carried out.

Analyses of intergroup differences

In order to explore the possible differences along the Szondi-indices in the case of the four narcissistic tendencies defined by the ONC we used the Student T-test of independent samples and the Mann-Whitney U-test: we compared the Szondi characteristics with high and low levels of the different ONC tendencies. In the case of grandiosity higher level of this tendency was connected with higher level of $d-$ in the *foreground*; $s+$ and s in the *background*; while the lower level of grandiosity was connected with the higher level of d in the *foreground* and $d+$ and k in the *background*. In the case of vulnerability higher level of this tendency was connected with higher level of $d-$ and d in the *foreground*, while the lower level of vulnerability was connected with the higher level of $h+$ and hy in the *background*. Higher level of overt tendency was connected with higher level of $k-$ in the *background*, while the lower level of overt narcissism was connected with

the higher level of k^+ in the *foreground* and p^- in the *background*. At last but not least higher level of covert tendency was connected with higher level of d^+ ; hy^- and hy in the *foreground* and with hy^- in the *background*, while the lower level of covert narcissism was connected with the higher level of e^+ ; m^- and e in the *foreground* and with hy in the *background*. For detailed statistical information see Table „A”.

Correlational analysis

In order to explore the possible connections between the indicators of the Szondi-test and the variables of the ONC we applied Pearson-correlations (in the case of normally distributed scales) and Spearman-correlations (in the case of the violation of normality). In the case of grandiosity positive correlations were detected with d^- and d in the *foreground* and s^+ ; hy^- ; k^- and s in the *background* while negative correlations were detected in the case of d in the *foreground* and k^+ ; d^+ and k in the *background*. In the case of vulnerability positive correlations were detected with d^- in the *foreground* and with e^+ and hy^- in the *background* while negative correlations were detected in the case of d in the *foreground* and in hy in the *background*. The overt narcissistic tendency was in positive correlational connection with k^- ; s and p in the *background*, while negative correlations were detected in the case of hy^+ in the *foreground* and with p^- in the *background*. Covert narcissism showed positive correlations with e^+ ; hy^- ; m^- and e in the *foreground* and hy^- in the *background*, while negative correlations appeared in the case of d^+ in the *foreground* and hy in the *background*. For further statistical information see Table „A”.

Regression analysis

In this section of our study we tried to observe the specific effects of the different narcissistic tendencies on the possible appearance of Szondi-choices. We used linear regression analysis to assess the existence and direction of these hypothesised connections. In the case of grandiosity we found one positive (d^-) and two negative (d , hy^+) connection in the *foreground* and four positive (s , s^+ , hy^- and k^-) and four negative (k , k^+ , d^+ and s^-) in the *background*. Narcissistic vulnerability shows positive connection with d^- and negative with d and hy^+ in the *foreground*, while two positive (e^+ and hy^-) and one negative (hy) in the *background*. In the case of overt tendency in the *foreground* we found one negative (hy^+) connection and three positive (s , p and k^-) and one negative (p^-) in the *background*. Covert tendency was in connection positively with m^- and negatively with d^+ and hy^- in the *foreground* and there are one positive (hy^-) and one negative (hy) connection in the *background*. For further statistical information see Table „B”.

Distribution of observed differences

Across the assessed variables of the Szondi-tests and ONC there were several differences found. In the case of intergroup differences 12,5% of the observed variables showed divergent tendency, in the case of correlational connections around 12% of the variables were convergent while in the case of linear regression this ratio is circa 14%. Summing up the ratio of those variables in which

significant intergroup differences or connections were observed it's around 18%, in which 41% can be found in the foreground while 59% in the background. Overviewing the significant Szondi-variables along our statistical analyses we can state that the largest amount of differences/connections were found in the case of the *hy* scale and its subscales (*hy-* or *hy+*). Therefor our first hypothesis, albeit weakly, seems supported while the second hypothesis is apparently non-supported. For detailed information about the reasons behind these results see the Discussion and Table „C”.

Discussion

According to our results the first (1) hypothesis (*the different narcissistic tendencies show different constellations along the variables of Szondi's theory*) is supported while the second (2) (*k and its variants as testological signs will have the biggest occurrence and relevance regarding the hypothetic differences in the narcissistic tendencies*) is apparently false, therefore not supported.

According to our idea Szondi-test, as an accepted and popular projective method, is able to distinguish among the different forms of narcissistic tendencies assessed by ONC. This idea is based upon the strong and extensive psychodynamic theoretical literature starting from Freud through Kohut and Kernberg until the contemporary „mask-theory” of narcissism (for this latter conception see for example Miller et al., 2017). According to our result around 18% of the observed variables were in connection with the different narcissistic tendencies, which is (1) – quite weakly, but – supports the validity ONC. Although we have to highlight: we assumed and hypothesised much larger amount of distinguishing-power. These expectations are based on the earlier (but yet unpublished) results coming from the empirical trait-based researches on the validity of ONC. With the use of the alternative Five-Factor Model of Zuckerman and its latest version of self-report measures, the Zuckerman-Kuhlman-Aluja Personality Questionnaire (ZKA-PQ) (Aluja, Kuhlman & Zuckerman, 2010; Surányi & Aluja, 2014) we found 40% of distinguishability along the tendencies and subtypes of ONC, which findings were consonant with the available contemporary empirical researches. It highlights the most important methodological question about our research: are dynamically changing characteristics and trait-based, (relatively) constant construct interpretable in a common single paradigm? According to the basic concept of personality and trait theories our behavioural acts are based on and „directed” by the nature and patterns of our deep intrapsychic schemes. However in the light of trait consistency paradox (see for example Mirnics, 2006) this assumption of stability is questionable. On the other hand, the choices during the Szondi-testing procedure are affected by unconscious, instinctive and genetically driven forces, which characteristics – based on Freud's model of the dynamic and hydraulic nature of our psyche – are in sharp discrepancy with the (relative) permanency of the trait theories. Based on the quite convincing arguments behind both theories, it seems like the connection between them is quite marginal, or at least hardly interpretable. The small size of the sample – while it means no problem in the case of the qualitatively orientated Szondi-test – serve as a huge limitation, because the variables of the ONC are assessed in a much more quantitative way, therefore this ratio of connections is poorly generalizable.

In spite of the limitations cited above, we have gathered some relevant information about the nature

of the different subtypes. We weren't able to create ONC subgroups of the four types of narcissists (the number of participants would have been so small that we wouldn't have been able to apply mathematical statistical probes – if even we would have been able to reproduce the typology on this sample!), therefore we observed the differences appeared in the case of the different narcissistic tendencies. The Szondi-test characteristics of *grandiosity* in the foreground manifest in a form of exaggerated desire to attach to objects (*d-*) like a child, even as an early incest form of mother-child relationship, which can be explained as a reaction to parental refusal and the fixation to the early (split-off?) grandiose self(-part). In the background there are tendencies of unchanneled aggression (*s+*) and the intention to hide the tender feelings to the world of fantasy in order to avoid indignity and refusal. This latter finding vividly highlights the possible relevance of the „mask-theory”: in the background of grandiose tendencies a high level of vulnerability can be found, which is a strong evidence for the dimensionality assumption of grandiose-vulnerable themes of ONC. The appearance of inhibition and repression (*k-*) in the background also enforces this latterly mentioned idea. The low level of introjection (*k+*) in the background is in consonance with the main expectations of grandiose narcissism: in the foreground, the actual field of everyday functioning is based on the libidinal investment to the self itself – instead of outer social object, as it would have been in a matured object-relationship.

According to our findings *vulnerability* in the foreground is in strong connection with the incest-type attachment (*d-*) reviewed in the section of grandiosity: according to this finding, this maladaptive bonding seems like to be a core-feature in the (ethology) of narcissism. The low level of self-actualisation and assertiveness (*hy+*) also serve as a general tendency in the case of vulnerability: the intrapersonal insecurities inhibits these tendencies. In the background we can observe actually repressed (*hy-*) conscientious anxiety characterised by jealousy, spitefulness and enviousness (*e+*) with low level of person-orientated libido (*h+*). This constellation shows us a very problematic and even dangerous picture: the (not efficiently) repressed maladaptive feelings accumulate in the background waiting for the final stimulus to outburst: even in behaviour (overt form) or even in hidden symptomatisation like depression and severe anxiety (covert form).

Overt tendencies in the Szondi-test's foreground are characterised by low level of introjection (*k+*) and assertiveness (*hy+*). At first sight this could be a strange result, because this testological constellation is one of the main indicator of narcissism in the Szondi-nomenclature. On the other hand several findings support the idea that overt tendencies of narcissism (not in an extremely exaggerated form) are more adaptive than the covert variants: the narcissists in this cases several times find acceptable ways to channel their needs for example in their profession. Although – as it is highlighted for example in Miller et al., 2017 – its high level easily becomes maladaptive or even destructive. In the background we have found high level of the repression (*k-*) and projection (*p-*): it means that tendencies are just lying in the subconscious background of the behaviour, they do not tend to manifest by themselves. We also had to note, that a serious impact on the ego (staggering negative life event which negatively affects the self-esteem) could cause naturally this kind of change: the overt form could turn to covert and the anxious repression and projection by the fantasies could appear.

Covert manifestations of narcissism in the foreground were characterised by strong positive connection with the desire of detachment, being lonely even with the feeling of unworthiness (*m-*)

and with a kind of repression and withdrawal from the fields of action (behaviour) to the world of fantasies (*hy*-). This latterly mentioned strong positive connection with the withdrawing tendencies appears also in the background, which suggest us a relatively high level of pervasiveness of the covert manifestations. The low level of searching for new objects of attachment, new psychological object of libidinal bonding (*d*+) and the conscientious anxiety (*e*+) is also in consonance with the empirical and clinical observations about the „mimosa-type” narcissists. The low level of Super-Ego-based anxiety could be explained by the formerly mentioned hiding-tendencies: if the behavioural-manifestation of the inner needs is blocked, the person is not likely to „act badly”, practically the covert narcissists (consciously or unconsciously) avoid to „corrupt” themselves.

Summarizing our findings we can state, that the first hypothesis is – albeit weakly, but – supported. Which is quite interesting, that most of the connections between the ONC and the Szondi-theory were detected in the background profiles of the Szondi-test: it suggest us that the narcissistic tendencies are tend to be unconscious for even the narcissist itself. This phenomenon supports the often reported inapprehension in the case of people suffering in almost any kind of personality disorders: they perceive themselves as normal and think that the world is „mad” around them. The NPD patients for example see others as unworthy for their attention if they are unable to realise the narcissist’s (putative) superiority. This lack of recognition of the pathologised self- and personality structure makes almost impossible (or at least extremely hard) to efficiently treat this types of disorders.

An other – expected, but yet empirically not tested – interesting result was the distribution of possible connections among the four tendency identified by ONC. The most distinguishable form of narcissistic tendency was undoubtedly the grandiosity. Due to its formerly described strong (theoretical?) connection with overt manifestations and its psychological „popularity” compared with vulnerability makes grandiosity the most robust member of this group. Empirical overview carried out by Miller et al. (2017) highlighted that grandiosity is the most „prototypical” form of narcissism, which is supported by several research papers. The least distinguishable tendency was the overt manifestation.

On the other hand, the second hypothesis was not supported, which means that most of the differences and connection were not detected in the case of *k* and *p* scales, which was expected by the overview of the related literature. At first sight it seems strange, but if we take a deeper look, there are several plausible explanation. The first and most important is the relevance of the „core” features of narcissism. As Marcus and Zeigler-Hill (2015) elaborated, behind (almost every) dark traits there is an observable common core, which is mostly characterised by antagonistic features. The same analogy is valid in the case of different narcissistic tendencies. As Pincus and Lukowitsky (2010) and Bandi (2014) assumed, there is a common core behind narcissism, which consists of intensified traits of hostility, spitefulness and deceitfulness. In an other point of view (for example represented by Miller et al., 2017) there are „central” and „peripheral” characteristics of narcissism: the former is common in all subtype of narcissism while the latters are those features which are different in the subtypes. According to our result it seems like that the (mostly) *k*-related choices are representing the central attributes of narcissism, while the different forms of *hy* (these indicators had the biggest number of choices) are divergent across the tendencies of ONC. To understand these features further research is needed.

In spite of its important findings the study has a few limitations and further directions of research. The first is the relatively low size of the sample. Having regard to the time-consuming nature of the administration of the Szondi-test (personal data-collection at ten different meetings with maximum two different sessions on one single day), the number of the participants (N=45) is adequate, but in the point of view of reliable mathematical statistical analysis a larger group of people is needed. This discrepancy also roots in the theoretical and mostly methodological nature of projective and self-report paper-pencil measures: it is a tough organisational task to absolve both qualitative and quantitative validity at the same time. The increase of the number of the research staff involved in the future study could resolve this problem. An other limitation is the way of assessment. Naturally the qualitative analyses of the given Szondi-profiles were not available: there were no resources to record and elaborate personal psychological interviews in order to contextualise the results of the Szondi-test. Although the quantitative indices could be the subjects of further analysis, for example in the case of dur- and mol-correlations of the theoretically and empirically described gender bias in the case of males in narcissism.

Summarizing our study, the whole research process had two general aims. The first was to provide further validity to the complex and novel idea of ONC, which albeit weakly but fulfilled. The other important and groundbreaking idea was to conduct the first exploratory analysis of the possible connections between the psychodynamically orientated Szondi-theory and the empirical trait-based tendencies of narcissism. In spite of the methodological issues, we can say, that we succeeded in our efforts. Due to the results and findings of this study in the future the differential diagnostic problems around narcissism could get wider attention and our observations could provide empirically more reliable approaches to efficiently distinguish among the several subtypes of narcissism. At last but not least we hope our approach of combining the different methodologically created psychological assessment instruments in order to gain much more subtle information about constructs like narcissism will facilitate and inspire the researchers of this field to fall into the line of our comprehensive and complex outlook.

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Abstract

The aim of the study is to provide possible connection and common framework between the personality psychologically trait-based Orthogonal Narcissism Concept (ONC) and the psychodynamically based Szondi-theory and its measurement instrument, the Szondi-test. Both narcissism and the theory of genotropism root in the basis of the psychodynamic approach, therefore it is possible that there could be several common points in them. In our exploratory study we tried to identify the correlations between the four subtypes and tendencies of ONC and the indices of Szondi-test. Forty-five mostly undergraduate students participated in the research process (N=45) from the age 20 to 32. We used paper-pencil test to assess narcissistic tendencies two times during the data collection (Narcissistic Personality Inventory – NPI, Maladaptive Covert Narcissism Scale – MCNS, Behaviour Inhibition- and Behaviour Activation Scales – BIS-BAS Scales) and the 10 profile version of the Szondi-test to assess the depth psychological characteristics. According to our results about 20% of the observed Szondi-test indices were different among the narcissistic tendencies identified by the ONC, which differences were mostly detected in the background. The most distinguishable variable was the narcissistic grandiosity, while the overt manifestation forms were the less different along the factors of the Szondi-theory. These findings serve as preliminary and restricted proof of the validity of ONC, while in the same times highlights the methodological challenges of the complex assessment of trait-based- and psychodynamically oriented concepts.

Keywords

narcissism, orthogonal narcissism concept, Szondi-test, psychodynamics

Résumé

Le but de l'étude est de fournir une connexion possible et un cadre commun entre le concept de narcissisme orthogonal (ONC) basé sur les traits psychologiques de personnalité et la théorie de Szondi fondée sur la dynamique des pulsions et son instrument de mesure, le test de Szondi. Le narcissisme et la théorie du génotropisme sont tous deux à la base de l'approche psychodynamique, il est donc possible qu'ils aient plusieurs points en commun. Dans notre étude exploratoire, nous avons essayé d'identifier les corrélations entre les quatre sous-types et les tendances de l'ONC et les indices du test de Szondi. Quarante-cinq étudiants de premier cycle âgés entre 20 et 32 ans ont participé au processus de recherche (N = 45). Nous avons utilisé le test papier-crayon pour évaluer deux tendances narcissiques lors de la collecte des données (Narcissistic Personality Inventory - NPI, Maladaptive Covert Narcissism Scale - MCNS, Behavior Inhibition- and Behaviour Scale Scales - BIS-BAS Scales) et la version 10 profils du test de Szondi pour évaluer les caractéristiques psychologiques de la profondeur.

Selon nos résultats, environ 20% des indices dans le test de Szondi observés étaient différents des tendances narcissiques identifiées à l'ONC, ces différences étant principalement détectées en arrière-plan.

The most distinguishable variable was the narcissistic grandiosity, while the overt manifestation forms were the less different along the factors of the Szondi-theory.

La variable la plus distinguable était la grandiosité narcissique, tandis que les formes de manifestation ouvertes étaient moins différentes selon les facteurs de la théorie de Szondi. Ces résultats servent de preuve préliminaire et restreinte de la validité de l'ONC, tout en soulignant en même temps les défis méthodologiques de l'évaluation complexe des concepts basés sur les traits et ceux sur la psychodynamique.

Appendices

Table „A”: Intergroup differences and correlational connections of Szondi-test and the ONC (Lo = Low level of the observed variable; Hi = high level of the observed variable)

		Grandiose	Vulnerable	Overt	Covert
Foreground	h+				
	s+				
	e+				t(27)=-1,875; p=0,072 (Lo>Hi) r=0,260; p=0,089
	hy+			r=-0,268; p=0,078	
	k+			t(28)=1,853; p=0,074 (Lo>Hi)	
	p+				
	d+				t(27)=2,473; p<0,05 (Lo>Hi) r=-0,436; p<0,05
	m+				
	h-				
	s-				
	e-				
	hy-				t(27)=2,353; p<0,05 (Hi>Lo)
	k-				
	p-				
	d-	t(22,77)=-3,412; p<0,05 (Hi>Lo) r=0,405; p<0,05	t(22)=-2,080; p<0,05 (Hi>Lo) r=0,283; p=0,063		
m-				t(27)=-2,032; p=0,052 (Hi>Lo) r=0,345; p=0,067	
Background	h+		t(22)=1,898; p=0,071 (Lo>Hi)		
	s+	t(28)=-2,075; p<0,05 (Hi>Lo) r=0,318; p<0,05			
	e+		t(22)=-2,057; p=0,052 (Hi>Lo) r=0,267; p=0,079		
	hy+				
	k+	r=-0,256, p=0,094			
	p+				
	d+	t(28)=2,240; p<0,05 (Lo>Hi) r=-0,375; p<0,05			
	m+				
	h-				
	s-				
	e-				
	hy-	r=0,261; p=0,87	t(22)=-2,545; p<0,05 (Hi>Lo) r=0,333; p<0,05		t(27)=-2,696; p<0,05 (Hi>Lo) r=0,322; p<0,05

The Psychodynamic Correlations of Narcissism:
The Relationship Between the Szondi Test and the Orthogonal Narcissism Concept

	k-	r=254; p=0,96		t(28)=-1,837; p=0,077 (Hi>Lo) r=0,264; p=0,084	
	p-			t(28)=2,092; p<0,05 (Lo>Hi) r=-0,351; p<0,05	
	d-				
	m-				
Foreground	h+				
	s+				
	e+				t(27)=-2,251; p<0,05 (Lo>Hi) r=0,271; p<0,076
	hy+				t(22,684)=-2,128; p<0,05 (Hi>Lo)
	k+				
	p+				
	d+	t(28)=2,940; p<0,05 (Lo>Hi) r=-0,395; p<0,05	t(22)=1,903; p=0,070 (Hi>Lo) r=-0,257; p=0,092		
	m+				
	h-				
Background	h+	U=167,5 p<0,05 (Hi>Lo) r=0,368; p<0,05		r=0,305; p<0,044	
	s+		t(22)=-1,776; p=0,090 (Hi>Lo)		
	e+		t(22)=2,248; p<0,05 (Lo>Hi) r=-.272; p=0,074		t(27)=2,360; p<0,05 (Lo>Hi) r=-0,308; p<0,05
	hy+	t(28)=1,744; p=0,092 (Lo>Hi) r=-0,357; p<0,05			
	k+			r=0,265; p=0,082	
	p+				
	d+				

Table „B”: regression connections of the Szondi-test and ONC

Fore-ground	Grandiose	Vulnerable	Overt	Covert	Back-ground	Grandiose	Vulnerable	Overt	Covert
h					h				
s					s	17,1% F(1,42)= 9,839; p<0,05 B=.436		4,7% F(1,42)= 3,102; p=0,085 B=.262	
e					e				

hy					hy	5,2% F(1,42)= 3,349; p=0,074 B=-.272		7,6% F(1,42)= 4,544; p<0,05 B=-.312
k					k	10,7% F(1,42)= 6,134; p<0,05 B=-.357		
p					p		4,8% F(1,42)= 3,180; p=0,082 B=.265	
d	13,6% F(1,42)= 7,750; p<0,05 B= -.395	4,4% F(1,42)= 2,965; p=0,92 B=-.257			d			
m					m			
h+					h+			
s+					s+	8% F(1,42)= 4,719; p<0,05 B=.318		
e+					e+	4,9% F(1,42)= 3,235, p=0,079 B=.267		
hy+	7,1% F(1,42)= 3,205; p=0,081 B= -.266	5,2% F(1,42)= 3,344; p=0,075 B=-.272	6,5% F(1,42)= 4,008; p=0,052 B=-.295		hy+			
k+					k+	4,3% F(1,42)= 2,935; p=0,094 B=-.256		
p+					p+			
d+				4,5% F(1,42)= 3,047; p=0,088 B=-.260	d+	12% F(1,42) = 6,863; p<0,05 B=-.375		
m+					m+			
h-					h-			
s-					s-	6,3% F(1,42)= 2,545; p=0,056 B=-.290		

The Psychodynamic Correlations of Narcissism:
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e-					e-				
hy-				5,2% F(1,42)= 3,363; p=0,074 B=-.272	hy-	4,6% F(1,42)= 3,078; p=0,087 B=.260	9% F(1,42)= 5,241; p<0,05 B=.333		8,5% F(1,42)= 4,975; p<0,031 B=.325
k-					k-	4,2% F(1,42)= 2,906; p=0,96 B=.254		4,7% F(1,42)= 3,138; p=0,084 B=.264	
p-					p-			10,2% F(1,42)= 5,884; p<0,05 B=-.351	
d-	16,1% F(1,42)= 8,242; p<0,05 B=.405	5,8% F(1,42)= 3,651, p=0,063 B=.283			d-				
m-				9,5% F(1,42)= 5,515; p<0,05 B=.341	m-				

Table „C”: the distribution of the different ONC connections with the Szondi-test

	Foreground					Background					Σ
	d	i	e	r	y	e	L	y	e	Σ	
h											0
s						X		X			2 (10%)
e					X		X				1 (5%)
hy					X		X		X		2 (10%)
k						X					1 (5%)
p								X			1 (5%)
d	X		X								2 (14%)
m											0
h+							X				1 (5%)
s+						X					1 (5%)
e+					X		X				1 (5%)
hy+	X		X		X						3 (21%)
k+					X	X					1 (5%)
p+											0
d+					X	X					1 (5%)

Szondiana 37

m+					0					0
h-					0					0
s-					0	X				1 (5%)
e-					0					0
hy-			X		1 (7%)	X	X	X	X	4 (20%)
k-					0	X		X		2 (10%)
p-					0			X		1 (5%)
d-	X	X			2 (14%)					0
m-				X	1 (7%)					0
Σ	3 (21%)	3 (21%)	2 (14%)	6 (43%)		8 (40%)	5 (25%)	5 (25%)	2 (10%)	

The vintage inspired lifestyle as an answer to the post-modern Zeitgeist a Szondian approach

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Introduction

The rapid changes we are experiencing bring a reality very close to the ones imagined by Aldous Huxley (2007) and Isaac Asimov (1959). The futurologist Alvin Toffler (1981) already predicted it, and, more recently, philosophers and social scientists like Zigmunt Bauman (2000, 2013, 2015) and Domenico de Masi (2001, 2013) described it: we are getting closer and closer to the realities of the well-known cartoons “The Jetsons” and ‘The Flintstones” from Hanna-Barbera productions, possibly with parallel existences.

The scenario is quite similar to what Bauman (2000) describes: “On the contrary to the millennial tradition, the powerful people avoid the durable and crave the transient, while the people at the bottom of the pyramid - in all likelihood - struggle desperately to make their fragile and transient possessions last longer.” (p.21)

There is a strong contrast between the tendency to innovate and discharge, represented by the Jetsons, and need to keep, represented by the Flintstones. With this picture in mind, this article aims to promote a reflection based on Szondi’s theory (Szondi, 1972, 1963/1998) about the changes we are experiencing as a society.

The post-modern Zeitgeist

Huyssen (1995), who is known for his work on cultural memory, urban culture, and globalization, points out that the emergence of memory is a key concern in Western societies: turning towards the past stands in stark contrast to the privileging of the future. The presence of characteristics of earlier decades of twentieth-century modernity in the third millenium is therefore one of the most surprising cultural and political phenomena of our Zeitgeist, the ““der Geist unserer Zeit”. Hegel, more than two hundred years ago, already understood this influence on people's life, for “no man can surpass his own time, for the spirit of his time is also his own spirit.”

One hundred years later, Paul Valéry (in Bauman, 2000), experiencing the disturbing effects of the industrial revolution, concluded that it would dramatically change people's life. And this was just the beginning of what was about to come. What would he say if he had the chance to experience the changes that Bauman (2000) later magnificently described as 'liquid modernity'?

"Interruption, incoherence, surprise are the ordinary conditions of our life. They have even become real needs for many people, whose minds are no longer fed by anything but sudden changes and constantly renewed stimuli. We can no longer bear anything that lasts. We no longer know how to

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make boredom bear fruit. So the whole question comes down to this: can the human mind master what the human mind has made?" (Valéry, in Bauman 2000).

Bauman (2000) created the concept of 'liquid modernity' to describe the quality of the post-modern Zeitgeist. He uses the liquid metaphor, because 'fluids move easily. They "flow", "run", "splash", "overflow", "leak", "flood", "spray", "drip"; and can be filtered and distilled. Unlike solids, fluids are not easily restrained – they bypass obstacles, dissolve others and invade or flood what is on the way. He describes this phenomena's effect on the categories of space, maps, geographies, borders, trade routes, migrations, displacements and diasporas, and so on.

The solids are melting at this moment, and the things that are melting during the momentum of fluid modernity, are the links that interweave individual choices into projects and collective actions - the patterns of communication and coordination between individually conducted life policies, on the one hand, and the political actions of human collectivities, on the other (Bauman, 2000).

Modernization is associated with an increased risk of depression, since specific components of modern, Western culture are contributing to this phenomenon: family ties are now fluid; the young generation dates two, three partners at the same time, choosing as his/her date the one most likely to be seen more often. They dance, kiss and have sex, but this partner cannot be called a boyfriend or girlfriend. This comes much later. They can move together, but this does not necessarily mean that they would like to marry each other.

The stability in work is also long gone, as it is the condition to live in the same place during one's entire life. Relationships, the economy, country borders, political situation, knowledge, and so on... almost everything is now ephemeral, virtual, impermanent, transitory: boundary-less work, virtual teams, i-cloud, cloud business platform... Fragmentation of reality prevails.

The postmodern culture entails the celebration of surface versus depth, speed versus slowness. Modernization is accompanied by the atrophy of valid tradition, a loss of rationality and the entropy of stable and lasting life experiences. "The ever increasing speed of scientific, technical and cultural innovation produces ever larger quantities of the non-synchronous, and it objectively shrinks the chronological expansion of what can be considered the present" (Huysen, 1995, p. 26).

Each of these aspects of the contemporary environment is associated with diseases of modernity and affects depression incidence and treatment. The temporal, cultural, and mechanistic characteristics of 'our Era' suggest that depression is a disease of modernity, due to disease-promoting changes in modern daily living, which include growing waistlines in relation to poor diet and physical inactivity, endocrine dysfunction from inadequate sunlight exposure and sleep, as well as a toxic social environment characterized by increasing competition, inequality, and social isolation.

The unattended human drive needs

The Szondian Contact Vector refers to personality characteristics, which can be derived from early stages of psychosexual development, when the libidinal satisfaction is obtained mainly through the mouth zone by sucking the mother's breast (m factor) or through the anal function (d factor).

Szondi (1972) incorporated the oral stage concept in his Contact Vector as *m* factor. It refers to the sequence with which the newborn finds the breast of the mother and touches it with the mouth,

grasps it, touches and sucks it. The breast of the mother remains during the entire life the primal object of all instinctive search and clinging. In the nature of all forms of getting into contact, there is always the essential need to look for a substitute object for the mother's breast and to cling to it.

The *m+* tendency refers to the urge of clinging to the mother's breast and body, to secure all the later substitute objects only for themselves, to be loved and accepted unconditionally, to embrace the loved one, to cling to life and existence, and to secure eternity by deed and fame, to assure him/herself self of sickness, accident and death. On the contrary, the *m-* tendency of the Contact Vector expresses the need to free oneself from the mother's breast, to separate from her body, to free oneself from the embrace of the loved one, to break all ties to family, friends and outdated ideas, the urge to be free at last, to be lonely, to be alone in life.

According to Deri (1949), the satisfaction of the infant oral needs on social sphere has a strong influence on the attitudes of the adults: adequate satisfaction leads to optimism and a friendly attitude toward his/her environment; overindulgence leads to a carefree and indifferent personality, assuming that somebody will take care of him/her; frustration leads to aggressive and demanding social attitudes, erratic and exaggerated attempts to cling to others. Manic disorders can be traced to the frustration of the oral drive in the infant's sucking on and clinging to the mother's breast (Deri, 1949). Therefore, it is the social factor that turns the individual into a fellow man. However, on the other hand, it also divorces and divides, driving the individual to isolation and loneliness. It is also the factor of all addictions, from the longing to alcoholism and drug dependency (Jüttner, 2003).

The anal stage was incorporated in Szondi's drive theory as *d* factor in the Contact Vector (Szondi, 1972). Finding and losing the object is the source of all feelings of happiness and unhappiness. In addition, there is the need for acceptance, confirmation of one's existence by the other, through the support and restraint object (which is one of the most important educational factors).

Deri (1949) points out that 'the specific experience which acts traumatically on the individual is the compulsion under which he/she had to give up something which belonged to him/her. This traumatic experience may result in personality characteristic of being unable to give up objects, or trying to compensate for the loss for the primary, libidinally cathected object by hoarding or avidly accumulating possessions'.

The urge to change, the search for new objects, the tendency to innovate, the sense of acquisition of new objects of value, the curiosity that makes man conquer new worlds and feel the urge for freedom, excess and waste of all values, infidelity, correspondent to the *d+* tendency is being overvalued in the Western culture. On the other hand, the *d-* tendency, the urge to collect everything, to keep miserly, the retention of everything with symbolic or real value, the desire to save and to withhold everything, greed, restraint of everything that is old and once was, to persist in a goal, conservatism tendency of fidelity, the tendency to persevere in all spheres of existence cannot find a proper way to be satisfied. Today, there is tendency to discharge, to change, to give up long-term projects and look for new ventures and opportunities, for short-term projects. Traditional values are gone! One can have the feeling that everything is constantly moving. Nothing is stable, only the instability.

Therefore, all human beings, whatever their position in society, are now suffering from a deterioration process: they feel insecure, lonely, and deprived of the naive, simple and unsophisticated enjoyment of life. The essence of the crisis in our time concerns the relationship of

the individual to society, whose position in society is such that the egotistical drives of his make-up are constantly being accentuated, while his social drives (Contact Vector) progressively deteriorate. However, the needs represented by the Contact Vector continue to exist, and are still looking for satisfaction.

According to Deri (1949), the loss of a particularly strong, 'sticky', attachment to a love object elicits depressive symptoms. Depression (major depressive disorder) is a common and serious medical illness that negatively affects how the individual feels, the way he/she thinks and acts, [...] causes feelings of sadness and/or a loss of interest in activities once enjoyed. It can lead to a variety of emotional and physical problems and decrease the ability to function at work and at home.

Depression symptoms can vary from mild to severe and can include different symptoms: feeling sad or having a depressed mood, loss of interest or pleasure in activities once enjoyed, changes in appetite — weight loss or gain unrelated to dieting, trouble sleeping or sleeping too much, loss of energy or increased fatigue, increase in purposeless physical activity (e.g., hand-wringing or pacing) or slowed movements and speech (actions observable by others), feeling worthless or guilty, difficulty in thinking, concentrating or making decisions, and thoughts of death or suicide (APA, 2017).

Bucher (1977) considered that the 'dependence of depressive moods on Zeitgeist influences has been addressed by many authors, but few have investigated or attempted to understand the how and why of such dependence. Kiehlholz (1959) pointed to the negative effects of 'modern life', characterized by 'growing noise, by a rate that reaches exhaustion, by depersonalization of work due to automation, materialism and the neglect of affective forces', as co-responsible for the increase in the number of patients with depressive disorders, especially in urban environments.

Kuhn (1970) believed that the existential structure of men in our technical age "really brings a constitutional depressive to the manifestation of his depression". The excessive onslaughts to which the individual is exposed in the technological world can submit to hard evidence his/her set of existential values and his/her capacity for adaptation and adjustment, which can episodically lead him/her to corresponding de-compensations, once the stabilizing fixations of his life are not enough to help him/her to deal with this situation.

According to Bucher (1977), the pathogenesis of depression includes psychic conflicts, disappointments and, perhaps, above all, loss of ideals. The endogenous specificity of depression in general has its origin in the drive scope of the Contact Vector: acceptance neurosis, manias, lack of support, feeling of helplessness and hopelessness that can lead to the abandonment of objects and the feeling of abandoning oneself, and favoring depressive withdrawal due to the difficulty to structure oneself through the internalization of stable and reliable images.

A systematic review of studies conducted by Luppino et al. (2010) found a reciprocal cause-and-effect relationship between obesity/overweight and depression: i.e. obese individuals had a 55 percent increased risk of developing depression compared to those of normal weight at follow-up, and depressed individuals were 58 percent more likely to become obese than those not depressed". The symptoms comprise health factors such as eating disorders, for example anorexia, bulimia, orthorexia and obesity. There is also an interesting evolutionary biological hypothesis for increasing depression rates: inappropriate intestine inflammation arising from the loss of ancient relationships with microorganisms in modern environments may be contributing to a reduced ability to cope with

psychosocial adversity (Raison, Lowry & Rook, 2010).

The relationship with time is defined by the use of information and communication technologies, in its relentless effort to annihilate time by the negation of sequencing: on one hand, compressing time, on the other hand, blurring the sequence of social practices, including past, present, and future in a random order, as in web 2.0 electronic hypertext, or in the dilution of life cycles, both at work and in parental care (Bauman & Lyon, 2013).

Electronic autism is a new mode of mass communication. Connectivity enables users to address a global audience. However, at the same time, it is a form of self-communication, because the production of communication is self-generated, the definition of the interlocutors is self-directed, and the retrieval of the specific message or contents on the web and in electronic networks is self-selected (Castells, 2009). Facebook fills the void left by the dissipation of social ties (Bauman & Mauro, 2015). The collective consumerism substitutes shared values, while the need to collect manifests itself in new ways: collection of likes and “friends” at Facebook, Instagram, LinkedIn, etc. Unfortunately this also manifests itself in a neurotic way, just like the messie syndrom.

The deterioration of social cohesion among modern-industrialized populations may be a central component to rising rates of depression. According to Hussein (1995), “the more the present of advanced consumer capitalism prevails over past and future, sucking both into an expanding synchronous space, the weaker is its grip on itself, the less stability over identity it provides for contemporary subjects”.

Looking for compensation

How is the Western culture dealing with all of this? How can the individual recover the lost stability and social support? How can he/she overcome his/her loneliness, anxiety and fears? Some authors, of different fields like Philosophy and Social Sciences are very concerned with this situation. I will refer to Michel Foucault (1998) in my effort to describe one of the expressions of the post modern Zeitgeist, which he calls Heterotopia.

Heterotopias are real, actual places, but “utterly different from all the emplacements that they reflect or refer to”. They are a kind of “contestation, both mythical and real of the space in which we live” and are “present in every culture, yet in very diverse forms, and perhaps not universal”. There are many different Heterotopias (Foucault, 1998):

- Heterotopia of juxtaposition, bringing together in a single real place several incompatible emplacements. For example: theater, cinema, garden, created and surreal places;
- Heterotopia of eternity, of accumulating time, such as cemeteries, and the cult of the dead;
- Heterotopia of isolation, through an opening and closing operating system. For example, the requirement of a certain permission or purification ritual to enter a special place, like the Muslim baths, Scandinavian sauna, visa requirement;
- Heterotopia of deviation, in which an individual’s behavior is deviant with respect to the mean or required norm. For example: rest homes, prisons, psychiatric hospitals, etc;
- Heterotopia of compensation, such as the creation of a real perfect place, as meticulous and well arranged to compensate the disorganized, badly arranged and muddled: colonies and cities as Brasilia, the capital of Brazil.

I will focus on the Heterotopia of eternity, accumulation of time, which comprehends small plots of time that are closely linked to heterochronies. Musealization is no longer bound to the institution in the narrow sense (the museum), but has infiltrated all the areas of everyday life: never before has a culture been so obsessed with the past. A museum sensibility seems to be occupying ever larger chunks of everyday culture and experience (Huyssen, 2000, p. 14). This phenomenon is well described by Foucault (1998):

[...] in a society like ours heterotopias and heterochronies are organized and arranged in a relatively complex way. [...] there are heterotopias of time that accumulates indefinitely (museums and libraries), in which time never ceases to pile up and perch on its own summit. [...] the idea of accumulating everything, the idea of constituting a sort of general archive, the desire to contain all times, all ages, all forms, all tastes in one place, the idea of constituting a place of all times that is itself outside time and protected from its erosion, the project of organizing a kind of perpetual and indefinite accumulation of time and place that will not move – well, in fact, all of this belongs to our modernity.

Considering the situation described above, my hypothesis is that the vintage lifestyle could be a collective unconscious movement towards the ‘lost past’, recreating the ‘lost space’, searching for lost references and values, constructing what Foucault describes as Heterotopia of eternity. What drives and needs are behind Facebook groups such as ‘Ultra Swank – the challenge of a vintage lifestyle in the twentieth century’ (Ultra Swank, 2017)? What kinds of needs bring these people together? To be a Hipster, a Vintie is now cool and in, and brings the individuals to past Eras, especially the ones in his/her twenties and thirties. Why is there such a need?

“If you feel most at home surrounded by nostalgia, Vintage Style has got you covered. With interiors built around hip Midcentury-Modern designs to perfectly imperfect weathered finds and furnishings, it’s all about finding new ways to use fabulous old stuff” (Vintage Life, 2017).

In Interior Design, the crude and the brute give a sense of tangibility, of something that is real and will last. It also has to do with recycling dead wood and to show its old age. Bricks and stones covering the wall give a sense of reality, of something without makeup. Earth colors prevail.

Grandmother's furniture, recycled elements in decoration and home appliances of the past are *en vogue*, they give a sense of coziness. This is the opposite of throwing away what is obsolete and does not have any function. The old and the new are now side by side. Is this the search of the golden middle? Even big retailers such as Ikea (2017) are following the vintage inspired trend. Old fashioned home appliances enhance the value of what is vintage. In fashion we can observe the same trend: second hand shops, the old and ragged jeans is now beautiful, a strong comeback of the fifties fashion style.

At the same time, culinary arts have now a special status and became an increasingly important theme of interest. Gastronomy experiences the very same influence of the vintage inspired lifestyle: slow food, organic food, do it yourself, grandmother’s traditional recipe, and the new definition of cooking as a contemporary hobby that brings people together. The search for old tastes can bring back old memories? Vintage is the new value, even for Nespresso (2017).

“If we think of the historicizing restoration of old urban centers, entire museum villages and landscapes, the boom of flea markets, retro fashions, and nostalgia waves, the obsessive self-musealization per video recorder, memoir writing and confessional literature, and if we add to all

that the electronic totalization of the world on data banks (Huysen, 1995, p. 14), then we are dealing with a new paradigm.

Conclusion

How do we explain this success of the vintage inspired lifestyle, of the musealized past in an age that is being accused for its deficient memory, it's pervasive amnesia? The planned obsolescence of our relentless consumer society found its counterpart in the vintage inspired lifestyle. There is a dialectic of innovative drive and museum desire, a tension between the need to forget and the desire to remember.

If we understand the individual as a participant in the transitory character of his time, then it becomes clear that time can transform his/her human 'essence' and, at the same time, promote different forms of mental disorders and behaviors that he can adopt (Bucher, 1977).

The vintage inspired lifestyle seems to be a heterotopian answer to the liquid modernity that characterizes our Zeitgeist. Collectively and unconsciously the western civilization is adopting behaviors and recreating spaces that can compensate the painful loss of references. With Szondi's theory in mind (Szondi, 1972, 1963/1998), the vintage lifestyle trend seems to be a possible way to channel the unsatisfied drive needs related to the Contact Vector. Could the Vintage inspired lifestyle be then a self cure trend? Maybe this is a something worth a special research.

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Abstract

The post modern culture of the XXI Century is marked by high speed and fantastic technological innovations. As a side effect, it has brought fragmentation and uncertainty, rupture of ties, instability, and a disposable attitude towards things. The ephemeral and virtual dominates the scenario. Capital and labor flexibility prevail. Capital shifts and moves at a swift pace, without recognizing borders. The life cycle of products is dwindling drastically, the rule being discard and innovate. How can one deal with this absolute loss of references without getting literally sick? To address this theme a review of the literature on depression, modernity, lifestyle and Szondi's theory was conducted. Different authors suggest that an evolutionary mismatch between past human environments and the modern-day living, may explain the rising rates of depression, since the characteristics of the contemporary environment is being associated with mental diseases of modernity. Maybe as a last-ditch effort, either collectively or unconsciously, to recover the stability and putting down roots to compensate the loss of references, the rise of a new trend in the lifestyle, the so-called vintage inspired lifestyle and the 'slow movement' can be observed. This paper aims to discuss this scenario considering the Szondian Contact Vector.

Keywords depression; liquid modernity; lifestyle; post-modern culture; contact vector.

XXIst Congress of the
International Szondi Association

POWER OF FATE: PAST, PRESENT, FUTURE

Programme



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I./A Chair: Dóra Garai
Session in English

Éva Markó, Enikő Csilla Kiss: Personality Characteristics of Regular Smokers and of Those Who Gave up Smoking

Szabolcs Bandi, Dóra Bolgár, László Nagy: The Psychodynamic Correlations of Narcissism: The Relationship Between the Szondi Test and the Orthogonal Narcissism Concept

Péter Bagaméri, Enikő Csilla Kiss: Relationship Between Mindfulness Disposition, Emotion Regulation and Protective Personality Factors

Takahisa Yamashita: An Approach Using the Szondi Test in the Field of Religious Psychology to Analyze Various Aspects of Religious Personality Structures

I./B Chair: Andrea Kövesdi
Session in Hungarian

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Session in Hungarian

Tünde Bukta: Workplace Health Behaviour Development Program Experiences in the Light of the Szondi Test

Andrea Kövesdi: Personality Testing of Anorexic Adolescent Girls with Szondi Test

Bálint Szekeres: Szondi Test and Laterality

Afternoon

II. Chair: Mátyás Káplár
Session in English

Bruno Gonçalves: Relevance and Problems of Empirical Research with the Szondi Test

Melinda Reinhardt, Dénes Lukács: Up-to-Date Interpretation of the Szondi Test

III./A

Chair: Giselle Welter

Session in English

Rolf Kenmo: Has the Szondi Theory
Competitiveness?

Giselle Welter, Rodrigo Neman:

HumanGuide® Test – New Normative and
Exploratory Studies in Brazil

3. Henryk Jarosiewicz: Fate Analysis in Career
Counselling

III./B

Chair: Robert Maebe

Session in French

Maurizio Badanai: Schotte and Gagnepain :
The Instinctual Positions as Heuristic
Investments of the Human Cultural
Abstractions

Leo Ruelens: Comparison of the Drive theories
of Leopold Szondi and Jacques Lacan

Andrés Garcia Siso: Szondian Analysis of Free
Drawings of Children
2. day: 07.07.2017,
Friday

Chair: Enikő Csilla Kiss

Marc Calmeyn: Psychosis: The
Anthropopsychiatric Connection

IV. Session in English Chair: Bruno Gonçalves

Robert Maebe: Devising Trauma/tism

Júlia Gyimesi: Szondian Criminal Psychology in the Light of Early Hungarian Forensic and Criminal
Psychology

Giselle Welter, Roger Welter: The Vintage Inspired Lifestyle as an Answer to the Post-modern
Zeitgeist – A Szondian Approach

V./A Chair: Dóra Garai

Session in English

Melinda Reinhardt: The Rootless Personality –
Case Presentation

Almut Schweikert: Antonia and Thirteen
Dreams, Single-Case Study

Tomas Geyskens: The Szondi- Test in the
Work with Adults with Intellectual Disability.

A Case Study

Ágnes Bornemisza: Fate Analysis of Leopold

Szondi in the Film of Istvan Szabo, 'Sunshine'

VI./A Chair: Mátyás Káplár

Session in English

Alexander Jonathan Vidgop, Malka Haguél-
Spitzberg, Itzhak Fouxon: Clan Regularities

Jan Cootjans: Are There Precursors to Szondi
in the Domain of the Quantification of the

Pulsional Energy From Libidometry (Bernfeld)
to Libidotropism (Borg).

Eszter Kolosváry: The Genealogy of
Destruction Advanced in Szondi's Works

V./B Workshop in English Chair: Rolf Kenmo
Introduction of Human Guide: Test and Mobile
Application

VI./B Session in Hungarian Chair: Andrea
Kövesdi

1. Melinda Reinhardt: The Rootless
Personality – Case Presentation
2. Veronika Stefiková: The Family
Unconscious Representation in the Present
3. Borbála Tóth: Genodrama as a Possibility of
Dramatic Processing of Family Patterns and
Family
Heritage

3. day: 08.07.2017, Saturday

Poster Session in English

Chair: Dóra Garai

1. Zita Gabris: The Genotropism Theory Considering the Faith Analysis of Lipot Szondi
2. Gábor Makai: The Language of the Unconscious Mind in the light of Depth Psychology

Closing

Dóra Garai – President of the Dr Szondi Lipót Memorial Foundation

Instruction for authors

Submission and publishing process

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- **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
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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.

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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

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