



SZONDIANA

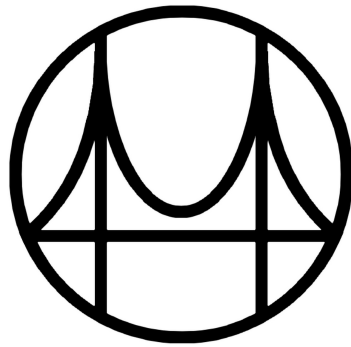
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Editorial

Chers amis szondiens,

L'année 2019 a vu la célébration du 50^{ième} anniversaire de l'institut Szondi à Zürich. L'évènement a été fêté du 12 au 15 juin avec des séances scientifiques, des conférences, des séminaires, un banquet et un programme social.

L'année 2020 aurait dû être elle aussi une année festive avec le congrès de la SIS à Bucarest. Un malin petit virus en a décidé autrement. Espérons qu'il vous aura épargné sur le plan personnel. Mais si vous étiez partant pour le XXII^e congrès de la SIS préparé par nos amis de l'[Asociatia Szondi din Romania...](#)

Nous avons attendu longtemps avant de voir venir des propositions d'articles pour ce numéro. Et puis un fameux volume de textes a été présenté qui a demandé de gros efforts de la part de nos lecteurs peer review. Là encore les vagues de Covid-19 n'ont pas aidé. Nos vous demandons pardon de vous avoir fait attendre tout ce temps.

Terminons par l'annonce de la professeur Enikő Kiss de l'université de Pécs qu'elle a décidé de quitter la rédaction de szondiana après la parution du présent numéro. Qu'elle soit remerciée pour tout le temps qu'elle a investi en dehors de ses charges d'enseignante et de chercheuse pour continuer cette publication exclusivement réservée au destins de la Schicksalsanalyse.

Nous avons le plaisir de vous faire savoir qu'à partir du prochaine numéro [Mátyás Káplár](#), Dr. Psych. attaché à l'université de Pécs, la remplacera dans le comité de rédaction de szondiana.

Dear szondian friends,

The year 2019 saw the celebration of the 50th anniversary of the Szondi Institute in Zurich. The event was celebrated from June 12 to 15 with scientific sessions, conferences, seminars, a banquet and a social program.

The year 2020 should have been a festive year with the SIS Congress in Bucharest. A nasty little virus decided otherwise. Hopefully you have been personally spared. But if you were up for the XXII ISA Congress prepared by our friends from Asociatia Szondi din Romania...

We've waited a long time to see any article submissions coming in for this issue. And then a large volume of texts was presented which required great efforts on the part of our peer review readers. Again the waves of Covid-19 did not help. We apologise for keeping you waiting all this time.

Let's conclude with the announcement by Professor Enikő Kiss of the University of Pécs that she has decided to leave the szondiana editorial staff after the publication of this issue. May she be thanked for all the time she has invested outside of her teaching and research responsibilities to continue this publication exclusively reserved for the destinies of Schicksalsanalyse.

We are pleased to inform you that from the next issue Mátyás Káplár, Dr. Psych. attached to the University of Pécs, accepted our invitation to replace her in the editorial board of szondiana.

Prof. Dr. Kiss, Enikő Csilla
University of Pécs, H

Robert Maebe, M.D.
Centre d'Études Pathoanalytiques, B

Une rencontre destinale: Ilona Radványi et Léopold Szondi

Dr. Max Aurières

Une véritable *biographie*, en faisant résonner ce *bios* dont J. Schotte aimait rappeler le sens grec de « vie et d'entrecroisement de vie », ne peut qu'être « rattachée à celle de ses semblables » comme le note George Sand dans *Histoire de ma vie*, ajoutant « toutes les existences sont solidaires les unes des autres... » et les présenter isolément n'offrirait « qu'une énigme à débrouiller ».

C'est encore plus le cas quand une biographie est marquée par une rencontre (*Begegnung*) destinale. Le sens de *rencontre destinale* s'applique au devenir (*das Werden*) ouvert par la rencontre. La rencontre ouvre des possibles de manière radicale et irréversible. La rencontre destinale dépasse toute attente, surprend et ce, quelles que soient les conditions de son effectuation, selon Claude Romano. Elle ouvre de surcroît un devenir, une temporalité dont le mouvement est irréversible et selon les mots de Wladimir Jankélévitch « un devenir sans revenir ». La rencontre destinale désigne un événement personnel (*Ereignis*) et bouleversant. Or, nous dit Henri Maldiney « ce qui marque l'événement c'est d'être transformateur, tout événement est transformateur, ressentir, accueillir l'événement c'est accueillir sa propre transformation ». Maldiney met au jour la dimension fondamentalement critique de l'antilogique de l'existence, en reprenant Weizsäcker dans *Anonyma*, «Das Antilogische (Begegnung, Ereignis, Werden)» (L'antilogique (rencontre, événement, devenir)). Ce que l'antilogique définit ainsi en dernière instance, c'est le paradoxe dans lequel nous nous trouvons, face à l'événement, de devenir autres. André Breton et Paul Éluard, posaient déjà en 1933 cette question dans la revue surréaliste *Le Minotaure* (numéros 3-4 « Pouvez vous dire quelle a été la rencontre capitale de votre vie ? »)

La rencontre d'Ilona Radványi et de Léopold Szondi se révélera destinale, celle d'une vie entière et il semble intéressant de se demander ce que Léopold Szondi a trouvé en Ilona. Quel rôle Ilona Radványi a joué dans la vie du créateur de la Schicksalsanalyse ? A-t-elle été seulement un soutien, ou une collaboratrice ? de quelle façon a-t-elle participé à la création de l'oeuvre szondienne ?

Un retour sur les différentes esquisses biographiques existantes, celles de Dino Larese (1976), Beatrice Kronenberg, Karl Bürgi, de même que l'entretien publié par Ludwig Pongratz sous le titre de *Selbstdarstellung* montre qu'elles s'attachent à la description des événements de vie, à la personnalité et à l'oeuvre de L. Szondi, mais il faut bien reconnaître que la place de son épouse est peu abordée et son rôle largement « passé sous silence ». Ce fait apparaît assez paradoxal, quand on aborde la biographie de celui qui mettra en avant dans sa doctrine des choix, ceux qui orientent le destin personnel et avant tout le choix en amour (*Liebeswahl*) et qui publiera son essai sur la théorie du choix « l'analyse des mariages » en 1937. Le parti-pris de cet article est donc de mettre en lumière la présence, le rôle de Lili Szondi, tant au niveau de la vie quotidienne qu'à celui plus discret mais réel d'accompagnement de la création de l'oeuvre. Sans prétendre à en décrire tous les

aspects, nous aborderons les deux points suivants, d'une part le milieu familial et culturel de l'épouse de L. Szondi, d'autre part une approche de sa personnalité à travers une prise de position dans une controverse entre Karl Kerényi et son fils Peter Szondi.

Une rencontre déterminante Ilona Radványi. Les années hongroises 1926-1944

Szondi a mis au cœur de son œuvre l'axiome « Le choix c'est le destin ». Les esquisses biographiques existantes considèrent la vie (1893-1986) et l'œuvre de L. Szondi, et les expériences vécues qu'il soulignait lui-même, sans questionner la rencontre de celle qui a partagé sa vie et ses épreuves. L'esquisse de Karl Bûrgi est celle qui aborde explicitement le rôle de Lili Szondi, et donne des éléments sur la famille de Léopold Szondi. Mais la famille de Lili est juste mentionnée, dans les notes, sans s'interroger sur son univers familial, sa formation intellectuelle et son milieu culturel. Sans avoir d'éléments directs sur son choix conjugal, on peut supposer que ce choix fût celui d'un destin personnel car Szondi rappelait parmi les événements qui l'avaient marqué et mis sur la voie des choix destinaux, celui vécu en 1916 alors qu'il était hospitalisé à Vienne. Alors en convalescence à l'hôpital à Vienne il était tombé très amoureux d'une femme blonde, chrétienne, professeur de langue et originaire de Saxe. Quelques semaines après il avait rêvé que ses parents parlaient de son demi-frère, lui aussi faisait des études de médecine, résidait à Vienne et était aussi tombé amoureux d'une femme blonde, venant de Saxe, professeur de langues et chrétienne. Szondi raconte qu'il repartit dès le lendemain vers son régiment et n' a plus revu cette femme. Les événements concernant son frère s'étaient passés trente ans auparavant. Szondi s'est alors posé la question « est-il possible que je répète le destin de mon frère ? » (entretien avec J. Schotte 1970).

1926 un choix destinal de mariage

Lors de son mariage Lili, née le 15 avril 1902, a 24 ans, neuf ans de moins que Léopold Szondi (âgé de 33 ans). Elle est professeur de langues, très attirée par la littérature, le théâtre et les milieux culturels d'avant-garde. Léopold Szondi est, depuis 1919, docteur en médecine, neuro-psychiatre. Il travaille comme assistant de P. Ranschburg à la polyclinique Apponyi et à l'Ecole supérieure d'orthopédagogie de l'Etat à Budapest. Il exerce depuis 1921 en pratique privée. En 1927 il sera nommé médecin-chef du laboratoire de pathologie et thérapeutique et devient Professeur de psychopathologie et de thérapeutique.

Au moment de son mariage, L. Szondi, directeur de 1924 à 1926 de deux unités de soins et d'endocrinologie, était déjà célèbre comme endocrinologue, ainsi que le rappelait Jacques Schotte, à une époque, désormais révolue, où des patients fortunés allaient consulter en Europe, des spécialistes (notamment S. Freud, A. Moll, pour la sexologie).

1926- 1944 des années cruciales pour le créateur de la *Schicksalsanalyse*

Ces années sont cruciales sur le plan de sa vie familiale, avec la naissance de deux enfants, Peter née en 1926 et Vera en 1928, sur le plan professionnel et pour la création de l'œuvre. De 1927 à

1937 une décade de travail intensif aboutira à sa publication « Analyse de mariages » en 1937. C'est durant les années 1934 à 1936 que L. Szondi, âgé de 41 ans, effectue son auto-analyse. Il s'intéressera beaucoup au rêve fait en 1916, à 23 ans à Vienne et à une affinité personnelle avec le registre « e ». Schotte notera que « c'est à la faveur de son auto-analyse que Szondi préconisa la réintégration de plein droit de l'épilepsie dans la psychiatrie ». C'est durant cette période qu'il va passer d'un travail sur les « constitutions » à références génétiques, à l'analyse du destin. C'est la période de mise au point du test, du choix des photos; la naissance du test interviendra au milieu des années 1930, suivi par de nombreuses expérimentations.

Le centre de gravité de l'oeuvre de Szondi sera, selon les mots de Schotte, le « système de(s) pulsions » qui structure le test, avec 4 vecteurs pulsionnels et 8 facteurs, « tout en y ayant incorporé une théorie de ce qui fait le propre champ de la psychiatrie ».

En 1941 Szondi fut démis de ces fonctions pour raisons raciales. En 1944 il sera déporté avec sa famille au camp de concentration de Bergen-Belsen. 1944 est l'année de la publication de son livre fondateur « *Analyse du destin* » avec le sous-titre « choix en amour, amitié, profession, maladie, mort ».

Après 6 mois passés à Bergen-Belsen la famille arrivera en Suisse, où il résidera jusqu'à son décès en 1986.

Un contraste entre la famille de Léopold Szondi et celle d'Ilona Radványi.

La famille de Léopold Szondi

Karl Bürgi dans son ouvrage note que nos connaissances sur la famille d'origine de L. Szondi étaient restées modestes et fragmentaires jusqu'en 1993. C'est pourquoi il entreprit un travail de recherche, dans les années 1993-1996, avec interviews, échanges de lettres qui permirent d'obtenir de nombreuses informations.

Son père Abraham Sonnenschein était artisan bottier, Il eut d'un premier mariage 4 enfants et 9 de son second mariage avec Rezi Kohn. Léopold était le douzième enfant. Sa mère était analphabète et sujette à des troubles dépressifs. Son père était marqué par sa foi religieuse, se vouait à l'étude de la Torah et la lecture d'écrits talmudiques. Szondi eut l'occasion d'observer une foule de destins familiaux, heureux où malheureux, où pouvait se repérer le rôle du facteur *e*. On peut s'étonner que Szondi n'ait pas fait plus de mention de ces destins familiaux, et qu'il n'ait pas insisté sur sa propre généalogie. Ceci frappait aussi István Benedek, qui en tant que plus proche collaborateur de la période créatrice hongroise rédigeait pendant l'année 1992 une esquisse biographique sur L. Szondi (non publiée). Il écrit : « nous sommes dans la situation rare que nous ne connaissons presque rien des 12 frères et sœurs de Szondi, de leurs descendants et leurs mariages ». Et d'autre part « en tous cas Szondi aurait dû établir son propre arbre généalogique de la même façon qu'il a élaboré celui de beaucoup d'autres personnes. Szondi n'a jamais mentionné que des frères et sœurs existaient encore ou qu'il était en relation avec eux. Quand il parlait d'eux il mentionnait toujours seulement des faits d'un passé révolu ». Ceci s'explique ainsi pour Benedek : « Je tiens pour le plus vraisemblable que la famille a partiellement émigré, est en partie décédée, en partie disparue ». Les résultats des

recherches effectuées par Karl Bürgi ont relativisé considérablement les déclarations de Benedek. Karl Bürgi put découvrir que András Barta, neveu de Szondi, fils de sa sœur Magdalena avait de vastes et importantes connaissances concernant les destins de vie de la famille Sonnenschein. Elles permettaient après des années de recherches de combler les nombreuses lacunes de l'arbre généalogique de L. Szondi et donner des renseignements. András Barta avait des contacts avec les frères et sœurs de Léopold Szondi. Il avait entretenu des contacts avec Lili à Zürich par correspondance et par ses visites en 1977 et 1979. On peut donc considérer qu'après 1945 L. Szondi fût renseigné par András Barta sur le destin de son cercle familial. Szondi rédigeait des lettres en réponse qu'il signait du diminutif familial de « Poldi ». András était un membre de la famille très proche. Il fut mentionné dans le testament de Szondi. Jean Bollack, ami de Peter Szondi, notait dans un témoignage sur Peter Szondi que la famille Szondi était très fortement assimilée, mais qu'elle ne faisait pas partie de la communauté juive.

La famille de Lili Radványi. Un milieu socio-culturel favorisé

En contraste avec la famille de Léopold Szondi, elle provenait d'une famille hongroise très connue, portant le nom de Stricker. Elle faisait partie d'un milieu culturel très influencé par l'avant-garde, la littérature, les nouveaux courants de la peinture, de la musique. Il faut rappeler qu'après la création en février 1867 de la monarchie austro-hongroise va succéder une période de 50 ans d'un rayonnement culturel intense. Le compromis (*Ausgleich*) crée deux pays avec un souverain unique et deux capitales, Vienne et Budapest. Les nombreux échanges vont favoriser le développement d'activités économiques et culturelles, notamment la propagation des idées dont celles de la psychanalyse.

Ilona Radványi venait d'une famille faisant partie de l'intelligentsia de Budapest. Sa mère Eugénia (Jenni) Stricker (1872-1944) était la fille d'Abraham Stricker et d'Amalia Gartner. Elle avait une sœur, Régine et un frère Sandor. Régine épousa Károly Kernstok (1873-1940), peintre impressionniste qui vécut à Paris de 1893 à 1895 et en 1906. Il faisait partie du « groupe des huit », groupe d'artistes d'avant-garde, dont les tableaux sont caractérisés par la vivacité des couleurs. Szondi possédait un tableau de lui. Ils étaient proche de Bartók. Il dût partir en exil de 1919 à 1926, comme beaucoup de sympathisants communistes. Ils eurent un Fils Károly Kernstok (1893-1953).

Son frère Sandor Striker épousa Laura Polanyi (née Pollacsek) 1882-1957, alors âgée de 22 ans. Ils eurent trois enfants Michael, György et Eva. Cette dernière deviendra célèbre aux Etats-unis comme céramiste. György devint ingénieur physicien, inventeur, et eut un fils Sandor F. Striker. Ce dernier explique que Sandor a vécu en Angleterre et qu'après erreur de l'état civil, la lettre « c » disparut de son nom orthographié dès lors Striker. Laura émigrera en 1938 aux U.S.A.

La famille Polanyi se trouvait au cœur de la vie intellectuelle et culturelle de Budapest. Son père Mihály Pollacsek (1848-1905) avait fait des études d'ingénieur à l'institut Polytechnique à Zürich. Arrivé à Budapest au début 1880 il était un entrepreneur qui avait fait fortune avec le développement des chemins de fer. Converti au christianisme il « magyarise » son nom en Polanyi. Il épouse Cécile (née Cécilia Wolf) (1862-1939). Les parents eurent six enfants. Laura Polanyi (1882-1957), Adolf, Karl, Sophie et Michael. Un autre enfant Paul né avec un handicap mental mourut en bas âge. Laura était la fille aînée. Elle était connue pour sa beauté, et ses activités avant

la première guerre mondiale. Elle sera la première femme obtenant un doctorat en histoire et économie à l'université de Budapest. Féministe, elle travailla pour les droits et l'éducation des femmes. Elle fonda également en 1911 un jardin d'enfant expérimental. Elle était inspirée par les travaux de Ferenczi « Psychanalyse et Education ». Les travaux de l'historienne Judith Szapor, (Université Mac Gill Canada), de même que ceux de l'historienne hongroise Erzsébet Vezér en 1980 ont amené un éclairage sur l'histoire de Laura Polanyi et de sa famille.

Cette famille juive est un exemple d'assimilation au tournant du siècle. Cécile avait établi un salon littéraire très connu, qu'elle tiendra toute sa vie. Elle y accueillait des intellectuels comme György Lukács, l'historien Jaszi, des artistes et des écrivains. Elle aura une correspondance avec Einstein. Cécile Polanyi est la source de l'héritage intellectuel de la famille. Le rôle de son salon à Budapest est resté légendaire. Elle y rassemblait également des jeunes intellectuels progressistes en connexion avec la Russie révolutionnaire. Elle parlait allemand comme tous les hongrois instruits mais avait une mauvaise maîtrise du hongrois. Elle était passionnée de théâtre, mais assistait uniquement aux pièces jouées par des compagnies allemandes ou autrichiennes en visite. Comme on le verra la généalogie familiale prendra l'aspect d'une véritable dynastie.

Cécile Pollacsek-Wolf ainsi que Laura Stricker-Polanyi avaient des contacts avec la psychanalyse. Cécile Pollacsek avait effectué un séjour à la clinique du docteur Bircher-Benner à Zürich, et y aurait fait quatre mois de traitement analytique. Dans la correspondance Freud-Ferenczi d'octobre à décembre 2010 on trouve les indications suivantes. Laura Polanyi avait consulté Freud qui écrit le 2 octobre (lettre 169) « la très belle et intéressante patiente de ma première heure de travail veut faire une cure complète avec vous. Je n'ai pas besoin de recommander le Dr Striker (sic) to you » Une note indique que Laura Stricker était reçue docteur en histoire et en anglais en 1904. Elle participait à la société Galilée, école libre de sciences sociales et à des associations féministes (cf J. Szapor « Les associations féministes en Hongrie », Pénélope N°11, 1984). Ferenczi répond dans une lettre de décembre (lettre 184) qu'il n'a pas reçu « la patiente avec des beaux yeux » qu'il attendait mais, à sa grande déception, sa mère « Frau Pollatschek »(!). Il écrit qu'après de nombreuses remarques sur ces « obscènes » lectures, elle est maintenant « pleine d'enthousiasme pour la cause, et veut retourner chez Birner pour se consacrer à la psychanalyse comme infirmière ». Dans la suite Ferenczi ajoute que la patiente lui a dit qu'elle s'inquiétait de savoir « si je n'avais » pas de problème avec mon complexe maternel (vis à vis d'elle).

Ajoutant que cette patiente est « une femme très intellectuelle, très bien éduquée et ayant une excellente saisie du sens de la psychanalyse ». Cécile Polanyi écrira un texte sur « *Kunst und Psychoanalyse* ».

Deux frères devinrent particulièrement connus. Karl (Károly) Polanyi (1886-1964) et son frère Michel (Mihály) (1891-1976). Karl fait une scolarité brillante doublée d'une activité militante dans les domaines social et politique. Il rentre à la faculté de droit et obtient un doctorat en 1909. En 1908 il devint président du cercle Galilée, l'association hongroise des libres-penseurs dont l'objectif était de diffuser des idées progressistes. Parmi les intervenants pour animer les débats on peut citer Sándor Ferenczi Le Cercle Galilée fondé en 1908 sera dissous en mars 1919. En juin 1919 Karl quitte la Hongrie pour Vienne. Il y restera jusqu'en 1933. S'ensuivra une période anglaise. Il élabore dans ces cours ce qui servira de base à son ouvrage *La grande transformation*. Après un séjour au Etats-Unis, il émigre au Canada à Pickering et devient un sociologue mondialement connu. Son frère Michel deviendra un grand chimiste après des études de physique et de médecine. Titulaire

d'une chaire de chimie physique à Manchester. Son fils John (János) chimiste et physicien obtient le prix Nobel de chimie en 1986.

Laura, historienne, féministe, éducatrice et politicienne, tante de Lili Szondi, âgée de 20 ans de plus, est donc inscrite dans l'histoire sociale et intellectuelle du 20ème siècle en Hongrie. Elle fréquentait les poètes de la revue *Nyaga (Occident)*, les musiciens Bartók et Kodály, et la société du dimanche fondée en 1915 par Béla Balázs, G. Lukács et Karl Mannheim.

Eugénia Striker se maria avec Imre Radványi (Klein)(1865-1941). Le patronyme Klein avait été magyarisé en Radványi. Ils eurent trois enfants : Ilona et ses deux frères, László Radványi (13 décembre 1900 -3 Juillet 1978) et Georg.

Pierre Radványi, fils de László Radványi raconte que leur grand-père Imre était rigide et sévère. La légende familiale disait que lors d'une visite au château de Versailles en 1920 il aurait craché sur le Traité de Trianon qui était exposé sans protection ! Georg né en 1899 décédé à Vienne avait émigré en Amérique du sud. A son retour il épousa une autrichienne, eut deux fils Hans-Georg et Robert. Ce dernier serait décédé lors d'une course automobile.

Le frère de Lili, László fréquentait le Cercle du dimanche autour de Georg Lukács, le philosophe et sociologue marxiste, Béla Balázs, et Karl Mannheim, de même que Michael Polanyi, et le philosophe Vilmos Szilasi. Ces jeunes intellectuels se réunissaient en 1915 à Budapest les dimanches après-midi chez Béla Balázs, de son vrai nom Herbert Bauer, écrivain et théoricien du cinéma, et ami de Georg Lukács. Le cercle accueillait des philosophes, des poètes, des artistes (Anna Leznai), des sociologues (Karl Mannheim, Arnold Hauser). Ce groupe avait une forte cohésion intellectuelle. En 1917 sera créée « l'Ecole Libre des sciences de l'esprit », une sorte d'anti-université qui organisait des conférences. Le cercle s'élargira en 1917-1918. Parmi les nouveaux se trouve László Radványi. Le programme de l'Ecole Libre de 1918 comportait des conférences de B. Balász (sensibilité lyrique), de G. Lukács (esthétique), de Bartók (musique populaire et musique moderne) et Kodály (sur la chanson populaire hongroise). Les membres du Cercle resteront profondément marqués de cette expérience formatrice. Lors de la chute de la république des conseils de Béla Kun (né Kohn) László Radványi émigra à Vienne puis en Allemagne. Il rencontra à Heidelberg sa future épouse Netty Reitling, devenue par la suite célèbre sous le nom d'écrivaine d'Anna Seghers. Il soutient en 1923 à Heidelberg une thèse dirigée par Karl Jaspers sur le « chiliarisme » (doctrine religieuse du millénarisme) et en 1926 il dirige à Berlin, sous le nom de Johann-Lorenz Schmidt l' « école marxiste MASCH », Marxistische Arbeiterschule. En 1933 c'est l'exil en France, puis en 1941 au Mexique, après un internement aux camps du Vernet et des Miles près d'Aix-en-Provence. En 1935 l'émigration allemande anti-nazie crée à Paris l'Université allemande libre dirigée par László Radványi, Walter Benjamin en est l'un des professeurs. Pendant ses années au Mexique, László Radványi a fondé l'Institut scientifique de l'opinion publique mexicaine, la Revue internationale de recherche sur les opinions et les attitudes, et de 1941 à 1952, a mené une activité de sondages d'opinion publique. En 1952 il obtint une chaire de professeur d'économie à l'université Humboldt à Berlin.

La vie de László Radványi et Anna Seghers marquée par l'exil au Mexique après une traversée en bateau est portée à l'écran dans le film « Transit » de Christian Petzold de 2018 d'après le roman éponyme d'Anna Seghers). László Radványi devint professeur d'économie à l'université de Mexico.

Puis ce sera le retour en 1952 à Berlin Est. Ils eurent deux enfants Ruth et Pierre. Ruth deviendra pédiatre en Allemagne. Pierre Radványi, physicien nucléaire français, élève de Frédéric Joliot-Curie est aussi historien des sciences. Il a raconté ses souvenirs sur l'histoire de sa famille en 2014 dans son livre « Au delà du fleuve, avec Anna Seghers ».

Pierre Radványi évoque de nombreux souvenirs de sa tante Lili, à laquelle il était très attaché. Il se souvient particulièrement des envois de chocolat lorsqu'il résidait à Meudon vers l'âge de 12 ans et des paquets qu'elle adressait de Hongrie, alors que son père László était interné au camp du Vernet (1940) et qu'il résidait avec sa mère et sa sœur à Pamiers (Ariège) chez une voyante ! Lili Szondi envoyait des courriers à Anna Seghers, marqués selon Pierre Radványi d'une naïveté, car elle ne comprenait pas les difficultés d'alimentation en France et que certains de ses propos auraient pu occasionner des problèmes.

Dès son retour en France en 1945 il rendit visite à sa tante à Zürich. Il fit plusieurs séjours à Zürich, et se souvient avoir rendu visite à Léopold et Lili âgés dans leur home à Küsnacht.

Présence de Lili Szondi

Une collaboratrice

Avant son mariage Lili travaillait comme professeur (de langue) et s'intéressait vivement au théâtre et à la littérature. Elle possédait la plupart des œuvres du jeune Lukács. Elle avait en effet été liée, par l'intermédiaire de son frère László Radványi au cercle du dimanche (*Sonntagskreis*).

Lors de son mariage Lili continuait son travail de professeur durant quelque temps, mais note Dino Larese « Ensuite, elle se décidait d'aider son mari pour son travail scientifique et abandonner sa profession ». C'est bien pour accompagner son mari dans son travail de création. Mais son rôle doit être précisé. Karl Bürgi, longtemps assistant de Léopold Szondi, donne des éléments suivant. Elle était très instruite, mais se désignait modestement elle même comme dactylo, comme aide de son mari. Par rapport au travail de son mari elle restait dans une attitude de retrait, sans être importune. Elle s'occupait de tout ce qui concernait les achats, le budget. Mais elle investissait les domaines intellectuels, émotionnels et culturels. C'est elle qui par une fine sensibilité gardait le sens de ce qui était faisable, de ce qu'on pouvait demander aux autres. Elle aidait son mari à retrouver les relations, alors qu'il était poussé par un esprit de zèle, polarisé par son travail (*Einsichtigkeit*) et ce qui sera décrit comme un *Forscherdrang*.

Jean Bollack donne cette description de Lili Szondi comme « moins soucieuse de plaire qu'anxieuse de déplaire et d'être déconsidérée ».

Une femme de « lettres » et de correspondances

Lili Szondi était elle-même très intéressée par la littérature, lisant la littérature moderne hongroise et allemande, notamment l'oeuvre de jeunesse de Georg Lukács qu'elle connaissait bien et qui fut un des auteurs qui influencèrent le plus Peter Szondi avec Adorno et Walter Benjamin. C'est elle qui tenait Szondi au courant de ce qui se passait en littérature. Elle eut une activité de correspondance importante, avec les membres de sa famille, mais aussi les amis, notamment un échange épistolaire

avec Magda Kerényi. (quelques 160 lettres en hongrois se trouvent dans les archives de littérature allemande de Marbach, Literaturmuseum der Moderne, Fonds Kerényi). Par ailleurs elle lui adressera son écrit sur les conditions de vie de sa famille dans le camp de Bergen-Belsen dans un texte de Noël 1944 « *Ein Tag in Bergen-Belsen* ». La correspondance entre Léopold et Lili Szondi et Karl et Magda Kerényi durera de 1943 à 1971. Elle échangea aussi des lettres avec Anna Seghers, de 1948 à 1981 (Se trouvant dans le fonds Seghers des archives de l'académie des arts de Berlin), et lui demandait d'adresser ses oeuvres. Pierre Radványi se souvient qu'elle appréciait beaucoup l'oeuvre d'Anna Seghers surtout *La septième croix*, roman de l'Allemagne hitlérienne, et ses nouvelles.

On peut également citer la correspondance avec Jean Bollack à qui elle apprit le suicide de Peter en 1971. Dans une lettre du 23 juin 1977, Lili, écrit à Jean Bollack : « Je le vois encore il y a bien, bien longtemps, dans ma chambre, debout devant le divan, me disant : « J'aurai une petite *œuvre* ». Cette lettre est citée par C. König qui note que « l'ironie de Szondi, clairement perceptible, visait une œuvre à fondement systématique mais ne pouvant se réaliser dans une totalité ».

Un rôle de médiatrice dans la constellation familiale

Pierre Radványi évoque dans ses souvenirs la position de neutralité de sa tante Lili qui ne voulait ni interférer dans le travail de Leopold, ni se trouver en contradiction avec lui. Il souligne les divergences de point de vue politique, « une ligne de fracture entre les familles Radványi et Szondi » (H.C Riechers) entre Léopold Szondi « très conservateur » et son père László, communiste engagé auquel Lili était très attachée. Léopold Szondi était anti-communiste. Il avait fait jurer à Peter de ne pas aller en Allemagne de l'Est. Peter y est pourtant allé une fois. Anna Seghers, dans une lettre à son fils Pierre (Seghers Briefe 1953-1983, lettre du 12 janvier 1966), décrit Lili comme une femme malheureuse, surtout à cause de sa fille (A ce propos Pierre Radványi rapporte les difficultés de contact de Vera avec les personnes extérieures à la famille) et oppose leurs divergences de conception du monde, entre un monde qui veut aller plus loin et un monde qui stagne. Léopold Szondi, quant à lui, ne croyait pas qu'une révolution apporte un monde meilleur avec elle. Anna Seghers restera fidèle à son engagement politique malgré ses doutes et ses déceptions.

Une lettre disruptive

Le contexte. Une amitié de longue date liée en Hongrie

La lettre que Lili Szondi va envoyer à Karl Kerényi s'inscrit en rupture d'une amitié née en Hongrie. Les familles Szondi et Kerényi étaient amies depuis 1938-1939. Lors de sa libération et son arrivée en Suisse à Caux sur les hauteurs de Montreux, le 7 décembre 1944 la famille Szondi reçoit l'aide des époux Kerényi. Ce sera le début pour Szondi et sa famille d'une nouvelle vie après 6 mois passés dans le camp de concentration de Bergen-Belsen. Pourquoi Caux, au juste? A la fin de la Guerre, le parc hôtelier suisse est exsangue et de nombreux établissements sont vides. Kerényi était arrivé en Suisse en 1943. Il assurait des cours à L'Institut C.G. Jung, était très influencé par la

théorie des archétypes, mais aussi par l'analyse du destin. Il enseignait en effet la théorie szondienne en 1944 et 1945, à l'institut de psychologie appliquée. Une correspondance commencée déjà en Hongrie, et qui durera jusqu'en 1971, témoigne du soutien amical que les Szondi recevaient des Kerényi, mais aussi du dialogue scientifique que les hommes menaient à l'époque sur l'humanisme dans l'analyse du Destin.

Le 10 juin 1967 Karl fait paraître un article très critique vis à vis des travaux de Peter Szondi entraînant une vive réponse de Lili Szondi.

Une lettre de Lili Szondi adressée à Karl Kerényi permet de montrer comment elle prit position, d'une manière radicale, à la suite de la parution à Zurich dans le journal « Die Tat » du 10 juin 1967 d'un texte intitulé Unruhige Hölderlin-Forschung. Ce texte se montre très critique vis à vis des travaux de Peter Szondi. Lili Szondi va réagir d'une façon extrêmement vive à cet article, en adressant une lettre à son ami, dont le caractère disruptif (du latin classique *disrumpere* briser, faire éclater, rompre) est manifeste tant dans le style de la réaction, véritable éclat de caractère paroxysmal que dans le texte même où s'énonce une rupture. Elle témoigne certes de la violence des affects suscités chez elle par cet article, cependant elle y répond d'une manière très subtile et en utilisant des termes choisis à l'encontre de son ami.

Cette lettre (non publiée) écrite en hongrois à Karl Kerényi le 24.06.1967 est traduite en allemand par le Dr Clara Csia. Certains termes sont en allemand dans le texte hongrois.

« Man hat das Recht zur objektiven Kritik jedermann gegenüber, sei es ein Freund oder der Sohn eines Freundes. Doch diese Kritik ist subjektiv, böswillig anzüglich, mit einem Wort hässlich, damit ich bei einem feinen Ausdruck bleibe. Ich kann wohl sagen, daß Du in meinen Augen tief gestürzt bist und keinerlei Freundschaft kann das vergessen machen. Nur ein Tintenfaß-Kain* kann jemanden so meisterhaft, auch durch Nebensätze abschätzig, persönlich angreifen.

Nie wäre Peter zu solch einer 'hinterhältigen'* Kritik fähig. /Sei so gut, antworte nicht, denn *dieses* 'schwarz und weiß'* duldet keine Hinein-Interpretation noch ein 'sich hinausreden'. Lili.

Mein Mann interpretiert den Artikel genauso wie ich, doch wird er seine Meinung darüber persönlich darlegen, wenn er Dich einmal trifft »

Les mots marqués d'une astérisque sont en allemand dans le texte. Le soulignement est rendu en italique.¹

¹« On a le droit, vis à vis de tout un chacun, que ce soit un ami où le fils d'un ami à une critique objective. Cependant cette critique est subjective, malveillante, désobligeante en un mot détestable, pour rester avec une expression délicate. Je peux bien dire que tu es tombé bien bas à mes yeux et aucune amitié ne peut faire oublier cela. Seul un Caïn de l'encrier* peut aussi magistralement s'en prendre à quelqu'un à titre personnel à travers des propositions dénigrantes.

Cette lettre marque une rupture dans une amitié de toujours, elle va entraîner une brouille de plusieurs années. Avant de commenter cette lettre il convient d'abord prendre connaissance du contexte de cet article. L'article de Kerényi *Unruhige Hölderlin-Forschung*². Ce titre renvoie à la publication par Peter Szondi de ses Etudes sur Hölderlin. Avec un traité sur la connaissance philologique parues le 06.06.1967. Cet article est très critique vis à vis de Peter Szondi qui occupait depuis 1965 une chaire de littérature générale et comparée à l'université libre de Berlin. A la lecture de cet article on peut effectivement noter une volonté d'atteindre le jeune professeur à Berlin *et* une vive critique de la méthode d'approche de Peter Szondi. D'emblée Kerényi indique vouloir partager quelques observations sur les recherches récentes sur Hölderlin « qui ne résultent pas d'une seule science spécialisée, mais d'un intérêt humain profond ». Dès le début de l'article la philologie et l'abord de Peter Szondi sont visés. Cet article reprend le thème, récurrent chez Kerényi, du fondement d'une science humaine. Et pour cela il aborde Hölderlin en tant que « le caractère concret du poète (*Konkretheit*), à laquelle la recherche de toutes ses dimensions conduit, montre au delà de l'être humain individuel les possibilités de l'humanité ».

Il définit l'exigence pour la recherche « d'une expertise multiple qui ne peut aboutir à un développement tranquille (*ruhig*). Il exprime que l'efficacité du poète à travers son œuvre est « comparable au déclenchement d'une réaction chimique ». Ce déclenchement est immédiat, automatique chez le déclencheur comme chez celui chez qui elle se déclenche. Hölderlin a ce caractère de déclencheur (*Auslösecharakter*). Il y oppose une science de littérature « d'un incolore académique extrême et où manque « l'aspect humain, le présent de Hölderlin, l'atmosphère ».

L'ensemble de l'article contient de nombreuses critiques négatives, « Peter Szondi dont les œuvres sur Hölderlin qui sont à mentionner ne sont pas toujours à leur avantage » (sic). A propos de l'écrit de Peter Szondi « l'autre flèche » (1963) où celui ci parle de la logique « inhérente à la métaphore » il oppose « Rien de ce qui appartient à la nature ne reste chez Hölderlin au niveau de la métaphore, c'est toujours divin ». Il évoque l'auto-suffisance d'une recherche (philologique) exclusive, plus loin il affirme que P. Szondi « a mal compris » (*Missverstand*). On le voit, sans rentrer dans le mouvement général de texte, il s'agit d'une critique acerbe, dénigrant le travail de Peter Szondi et de plus publique publiée dans un journal.

La controverse entre Kerényi et Peter Szondi a fait l'objet d'une analyse approfondie par Christophe König, dans « Welche humane Wissenschaft ? » (2006). Elle a pour cœur la poésie de Hölderlin, et des conceptions différentes de ce qui fonde une science humaine. Il est évident que les positions de Kerényi et Peter Szondi, leur interprétation des poèmes de Hölderlin étaient très peu conciliables et relevait de deux abords que Bernhard Boschenstein a décrit dans son article « Les Études sur Hölderlin de Peter Szondi ». A propos du poème « *Friedensfeier* », célébration de la paix, Peter Szondi considère que « le Prince de la fête » ne peut être interprété en référence à un contexte étranger au poème. Alors que Kerényi citant dans son article Wilhelm Michel en fait avec lui le « porte-parole du Nord », faisant de Hölderlin le poète qui édicte « les lois de la germanité ».

Jamais Peter ne serait capable d'une critique sournoise de ce genre. Soit gentil, ne répond pas, car ce « noir et blanc » ne tolère aucune interprétation (*Hinein-Interpretation*) ni de se trouver des excuses. Lili.

Mon mari interprète l'article exactement comme moi. Cependant il exposera son opinion la dessus personnellement lorsqu'il te rencontrera »

² [Lien vers les pages en question](#)

Boschenstein note que Peter Szondi perçoit l'idéologie usurpatrice qui reconnaît « la mission historique d'un guide de l'Allemagne ».

La lettre de Lili Szondi appelle les commentaires suivant :

1. Elle montre les qualités littéraires de Lili Szondi, sa subtile compréhension du texte de Kerényi. Après avoir souligné l'aspect subjectif des critiques de Kerényi, la mauvaise foi, la malveillance (*böswillig*) et enfin l'aspect « moche » détestable. Elle recourt à une expression typiquement szondienne du Caïn de l'encrier (*Tintenfass*), cette expression visant des écrits « assassins » tels que ceux de commentateurs et critiques littéraires. Cette critique est « sournoise », ne tolère aucune « *Hinein-Interpretation* ». Ce verbe *Hinein-interpretieren* dans un sens banal à le sens de tirer des conclusions hâtives, de faire de fausses interprétations, mésinterpréter, il répond au *Missverständnis* « mal comprendre » dans le texte de Kerényi. Mais ce terme, adressé à celui qui est un exégète, historien des religions antiques, à celui qui explicite (*Auslegung*) les textes est particulièrement choisi pour dire à quel point Kerényi s'est fourvoyé dans cet article. Il se trouve élevé à un niveau technique. *Hinein-interpretieren* c'est *Eis-egese* du grec (*eis, hinein, hegesthai, führen*), le type même de l'interprétation subjective, terme qui s'utilise électivement pour l'interprétation de la Bible. Mais ce terme néologique signifie ce qui va à l'encontre d'une exégèse sérieuse et digne. Ce que Lili Szondi désigne dans sa lettre par *Hinein-Interpretation*. La lettre est écrite en hongrois, mais *Hinein-Interpretation* est la traduction (calque) du hongrois *Ban-értelmezés*. *Il faut noter à ce propos que Lili n'utilise pas le terme de Missinterpretation, mésinterprétation, interprétation erronée, malentendu, ni celui de Deutung*. La *Deutung*, comme le rappelle Jocelyn Benoist « c'est l'acte qui consiste à attribuer une signification, une donation de sens en un sens neutre et minimal, pas nécessairement ni intrinsèquement « interprétatif ». Si couramment la différence n'est pas faite avec l'interprétation, pour l'allemand philosophique là où il y a « interprétation » à proprement parler, on préfère alors *Auslegung*.

2. Cette lettre montre également à quel point Lili Szondi connaissait la théorie *schicksalsanalytische*, et que son rôle fut celui d'une étroite collaboratrice. L'expression de *Tintenfass-Kain* se trouve déjà dans le *Lehrbuch* (première édition est de 1947 et seconde de 1960). Cet ouvrage lui est dédié « en remerciement », d'autre part, l'index nominum (*Sachregister*) a été réalisé par elle. Szondi indique que le petit Caïn devenu plus tard critique scientifique ou littéraire « arrosé (*bespritzt*), celui qui a réussi plus que lui-même, tel un pathétique Caïn de l'encrier, qui livre seulement sa vengeance dans sa rédaction » ; « *bespritzt* » renvoie à l'énurésie, fréquente dans leur prime enfance.

3. Cette lettre de style paroxysmal visait à défendre le travail de Peter Szondi. Il renouvelait alors à Berlin l'herméneutique littéraire en mettant en avant l'histoire impliquée dans l'accès au sens des œuvres « L'histoire dans l'oeuvre et non seulement l'oeuvre dans l'histoire » selon ses mots. A l'opposé d'une herméneutique existentielle, tournée vers la psychologie et la vie de l'auteur, il valorisait une herméneutique fondée sur les textes, une herméneutique « philologique », privilégiant une interprétation grammaticale portant sur les mots, leurs liaisons, le style. Cette lettre est aussi le signe d'une « affectibilité paroxysmale » (cf J. Kinable) à l'origine d'un ressentiment vif (destin de l'affectation?) à l'égard de Karl Kerényi selon les propos de Magda Kerényi (Entretien avec Karl Bürgi).

La réaction immédiate de Léopold Szondi ne nous est pas connue mais il écrivit à Kerényi (vraisemblablement en août 68) à propos de son livre sur *Kain Gestalten des Bösen* publié en 1969 mais dont la préface est datée de mars 1968. « Cher Karl, après que Caïn m'a presque tué et que je l'ai envoyé à Huber, je suis rentré ici épuisé (mort de fatigue) ». Si, l'endroit de la carte est allusif à l'envers était écrit « Rentre à la maison, tout est pardonné ». Une phrase stéréotypée, leitmotiv pour une déclaration de disparition ! Mais invitant en même temps à une réconciliation.

La réaction de Léopold Szondi apparaît distanciée, intellectualisée, et appelle à une réconciliation, au lieu « d'une décharge sur-le-champ, dans l'instantanéité de l'immédiat, éclatant dès qu'elle n'est plus refrénable ni parable » (J. Kinable). Léopold Szondi qui se reconnaissait une affinité élective (Wahlverwandtschaft) pour le registre paroxysmal, le registre « e, le facteur épileptique » élaborera une réponse qui témoigne d'une capacité de dépasser « la passibilité pour inventer des manières créatives d'en faire quelque chose de productif et pas seulement de destructif » dont parle Jean Kinable. Il va décrire, dans son livre *Caïn, figures du mal*, de 1969, alors qu'il traite de l'art du camouflage du Caïn (*Tarnkünstler*) un type particulier de Caïn, de formation universitaire, camouflé, dit Caïn de l'encrier *Tintenfass-Kain* (p. 145). » Ce sont des commentateurs et des critiques littéraires, qui derrière la *sécurité du mur de protection d'un journal (!)* ou de la rédaction d'un journal discréditent les travaux littéraires, artistiques scientifiques de leurs collègues » ajoutant « ainsi ils font comme s'ils étaient en personne la vraie littérature, l'art ou la science... se fourvoient... comme des génies prétendus et ratés ». On voit dans la sous-jacente des propos une allusion à l'article de Kerényi. On sait que Szondi avait commencé dès 1964 à recueillir du matériel pour une publication pour le *Kain* et dans le même temps à apprendre l'hébreu. Dans le même ouvrage Szondi aborde une autre modalité de type criminel du Caïn, dans l'écriture. Schreiben, écrire, c'est aussi pour Szondi le Schreibtisch-Kain, le Caïn de bureau et on sait que Szondi a utilisé ce terme pour A. Eichmann, qui sans lui-même tuer, quasiment avec son stylo a éliminé des millions de vies dans son bureau.

La réaction de Léopold Szondi, à l'opposé de celle de Lili, s'inscrit sur le fond d'une relation de tension avec Peter. Les relations entre Léopold Szondi et son fils Peter étaient marquées d'une forme d'incompréhension, de distance. Léopold Szondi reconnaissait ce que Peter Szondi lui avait apporté sur un plan intellectuel. Dans une lettre du 24.05.1953 écrite en hongrois, il écrivait

« Cher Peter, je remercie pour ta carte écrite dans les airs, et espère que tu as déjà atterri et apprécie d'être à Londres. La distance entre Londres et Vulpéra me donne le courage d'écrire sur ce dont je n'oserais pas te parler dans une proximité à table. Je peux résumer l'essentiel ainsi: 1. c'est une grande joie pour moi que ta ligne de vie t'amène aussi loin dans une direction intellectuelle. C'est par là que je te sens si proche de moi, comme aucune simple descendance ne peut faire mieux connaître deux hommes. 2. Franchement dit, j'avoue que le développement intellectuel stagne chez moi. Tu as beaucoup plus progressé que moi. Cela m'a fait extrêmement plaisir, et j'aimerais bien me faire guider par toi... Avec gratitude, je pense au fait que tu m'a mis en contact avec les œuvres de Rilke et de beaucoup d'autres. Et si, dans le passé, j'ai pêché par rapport à toi, aujourd'hui j'ai dépassé beaucoup de choses, j'espère toi aussi... Avec beaucoup d'amour je t'embrasse. Ton père » (Succession de Peter Szondi. Archives de littérature allemande

Marbach. Citée par C. König)

Cette lettre laisse entrevoir une forme de culpabilité vis à vis de Peter, et des difficultés dans leurs relations passées. De son côté Peter Szondi exprimait des critiques vis à vis de son père. On peut noter qu'il se déclarait « analyseresistent », résistant à l'analyse (cité par Jean Bollack). Dans une lettre de 1948 écrite à sa mère (citée par C. König) il écrivait « En ce qui concerne papa, il est enclin en tant que psychologue à une tendance à tout interpréter et à interpréter faussement ».

Quelques années avant la mort de Kerényi survenue en Avril 1973 les couples se réconciliaient. Christophe König souligne qu'il n'y a pas de trace de cette dispute chez Peter Szondi. Son éthique, lui interdisait la relation directe.

4. La lettre de Lili Szondi attire notre attention sur les dangers de l'interprétation et amène à des réflexions utiles pour l'interprétation du test. La troisième partie du Manuel du diagnostic expérimental des pulsions (1972), dans la traduction française non publiée du *Lehrbuch* (mais disponible grâce au travail d'Etienne Favraux) est consacrée aux méthodes d'interprétation. L. Szondi rappelle les impératifs suivants: renoncer au mode d'interprétation en mosaïque, connaître les corrélations entre *toutes* les réactions factorielles et vectorielles, parvenir à une *intuition d'essence* des concepts abstraits de tous les facteurs et vecteurs, comme aussi de leurs champs phénoménaux multiples, connaître les formes phénoménales qui correspondent aux niveaux de l'existence humaine. Le praticien ne doit jamais confondre les fonctions élémentaires avec leurs contenus.

L. Szondi utilise dans le *Lehrbuch* les trois termes *Auslegung*, *Deutung* et *Interpretation*. Ces trois termes ont été traduits par interprétation. Le terme *Interpretation* (comme dans *Wahninterpretation*) est utilisé (p. 45 de l'édition allemande) à propos des actes de choix (*Wahl*) là où joue justement l'interprétation. Par contre il utilise beaucoup les deux autres termes. *Deutung* est très souvent utilisé, particulièrement dans le composé *Deutungsmöglichkeiten*, les possibilités de l'interprétation, les significances possibles. *Auslegung* se trouve opposé à *Deutung* dans un exemple très parlant. A propos des fonctions du Moi, à différencier de leurs contenus, Szondi note que p- est à interpréter (*Auslegung*) comme projection et non comme paranoïdie : ce qui serait une interprétation (*Deutung*) pars pro toto. D'où le principe de la nécessité de séparer contenus et fonctions des radicaux. *Hinein-Interpretation* ne se trouve pas dans le *Lehrbuch*.

Le terme *Hinein-Interpretieren* adressé à K. Kerényi, est bien un choix personnel de Lili Szondi. Il signifie justement que ce n'est pas une *Auslegung*, une véritable interprétation, explicitante. Aux impératifs d'interprétation rappelés par Léopold Szondi on pourrait certainement ajouter celui de d'écarter toute *Hinein-Interpretation*. *Hinein-Interpretieren*, surinterpréter, est certainement un danger pour tout praticien du test. Tout le travail de Jacques Schotte depuis sa fameuse « *Notice* » et avec lui celui de l'école de Louvain a été de développer la phénoménologie des vecteurs szondiens d'opérer une relecture des vecteurs pulsionnels, de décrire des circuits pulsionnels, et des positions pulsionnelles. Les travaux de Jean Mélon sur les fantasmes originaires et leur mise en correspondance avec les vecteurs szondiens, ceux de Jean Kinable sur les lois régissant chaque vecteur, l'ensemble de ces travaux apportent des significances multiples à une grille d'analyse et d'interprétation de l'outil szondien.

Remarques terminales

La rencontre d'Ilona Radványi et de Léopold Szondi nous paraît relever de ces rencontres destinales qui bouleversent une vie. Sa nièce Margit, fille de son frère Joseph, écrivait à Léopold Szondi « j'imagine que Lili est ta collaboratrice la plus étroite car les scientifiques et les grands hommes peuvent créer lorsqu'ils sont aidés par une compagne et amie ». Jacques Schotte insistait sur le fait qu'elle avait soutenu « de bout en bout » Léopold Szondi.

Le rôle discret de Lili Szondi est mieux appréhendé quand on voit comment elle prit position par rapport à Karl Kerényi. Elle fait preuve d'une finesse d'analyse et à la fois de sa connaissance de l'oeuvre szondienne et de ses concepts. La lettre adressée témoigne aussi du surgissement d'affects en rapport avec le registre paroxysmal et de la différence des modalités de réaction de Lili Szondi et de Léopold Szondi. Ce registre paroxysmal est une spécificité de l'oeuvre de Szondi. L'homme paroxysmal fut aussi le dernier cours universitaire de Jacques Schotte, et il consacra un séminaire à la paroxysmalité en 1993 à Lille.

Comme on l'a vu, Lili Szondi permit à Léopold Szondi de se consacrer à son travail d'analyse, d'écriture, et à un destin de chercheur à propos duquel il terminait un entretien avec J. Schotte en rappelant la phrase de Hölderlin dans *Hypérion* « Nous ne sommes rien, c'est ce que nous cherchons qui est tout » (*Wir sind nichts ; was wir suchen, ist alles*).

Après de nombreuses épreuves, c'est en Suisse qu'il a pu accomplir son œuvre, mais aussi qu'il a pu transmettre. L'institut Szondi vient de fêter ses 50 ans. Un Szondiweg existe. Mais était-ce pour lui une nouvelle patrie ? Szondi écrivait à ce propos à I. Benedek (Lettre du 28.12.1972 en hongrois) « Depuis que je m'observe moi-même, je me suis toujours seulement senti sans patrie, quand je n'avais pas écrit de livre. Étrangement je me sens seulement chez moi dans le manuscrit le plus récent ; je ne peux à peine attendre le moment où je commence l'écriture d'un nouveau livre » . Ecrire des livres signifiait pour lui, sa vie durant, faire l'expérience de sa patrie.

Remerciements

Je dois cordialement remercier Pierre Radványi, neveu de Lili Szondi, fils de l'écrivaine Anna Seghers, cousin et proche de Peter Szondi, qui au cours de plusieurs entretiens (2018-2020) a partagé ses souvenirs, très vivants, de sa tante Lili, de Léopold Szondi et de Peter Szondi.

Je tiens aussi à témoigner de ma reconnaissance à l'égard des membres du Centre d'Etudes Pathoanalytiques de Louvain et de son président Robert Maebe.

Summary

The meeting of Ilona Radványi and Leopold Szondi seems to us to be part of these destiny encounters which turn a life upside down. Her niece Margit, daughter of her brother Joseph, wrote to Leopold Szondi « I imagine that Lili is your closest collaborator because scientists and great men can create when they are helped by a companion and friend ». Jacques Schotte insisted on the fact that she had supported Leopold Szondi « from start to finish ».

The discreet role of Lili Szondi is better understood when we see how she took a stand in relation to Karl Kerényi. She shows a sharp analysis and both her knowledge of the Szondian work and its

concepts. The letter addressed also testifies to the emergence of affects in relation to the paroxysmal register and to the difference in the modalities of reaction of Lili Szondi and Leopold Szondi. This paroxysmal register is a specificity of Szondi's work. The paroxysmal man was also Jacques Schotte's last university course, and he devoted a seminar to paroxysmality in 1993 in Lille, F.

As we have seen, Lili Szondi allowed Leopold Szondi to devote himself to his work of analysis, writing, and to a researcher's destiny about which he ended an interview with J. Schotte by recalling Hölderlin's sentence in *Hyperion* « We are nothing, it is what we seek which is all » (*Wir sind nichts; was wir suchen, ist alles*).

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Champs et niveaux de l'intentionnalité pulsionnelle

Maurizio Bandanai

Le présent texte s'inscrit dans un travail d'anthropologie unifiée articulant les théories de Jacques Schotte et Jean Gagnepain. Ce travail est exposé dans un cours intitulé « Anthropologie clinique », fruit d'une recherche menée entre 1996 et 2019.³

Pourquoi vouloir unifier ces deux théories ? Pour plusieurs raisons. L'une, pas la moindre, est qu'une convergence des deux visions renforcera la validité scientifique de chacune. Une autre raison est que la manière qu'a Schotte de repenser le schéma pulsionnel szondi soulève plusieurs problèmes théoriques et cliniques. L'ordonnement pulsionnel que le maître belge propose reste en effet ambigu : il va tantôt du plus simple (les positions contactuelles) au plus complexe (les positions moïques), tantôt du moins autonome au plus autonome. Tantôt encore – et c'est la vulgate reprise par la majorité des szondiens – les positions se succèdent génétiquement dans une succession de « phases » ; de « *Stationen* », comme dit Szondi. C'est ce que j'appelle la « **conception péristaltique** » (ou **liturgique**) **des circuits**.

Or voilà : malgré les alternatives théoriques proposées, cette dernière interprétation des circuits domine. Jusqu'à sa mort, Schotte lui a accordé une place qui jette sur les autres une ombre dommageable. En ce qui concerne la hiérarchie des positions en termes de complexité, cela ne pose guère difficulté dans la mesure où, de toute façon, il faut aujourd'hui repenser le pulsionnel en termes de « simplicité ». C'est ce que j'esquisse dans mon *Anthropologie clinique* en suggérant que les positions pulsionnelles de niveau n (par exemple les positions paroxysmales) sont des stratégies ou des « heuristiques » qu'on peut dire plus complexes que celles de niveau $n-1$ (par exemple les positions sexuelles) mais seulement *sous un certain point de vue*. Sous un autre point de vue, les positions « supérieures » *simplifient* les processus actualisés par les positions inférieures.

La conception génétique ou péristaltique des circuits, dominante, pose problème, disais-je. Pour n'en mentionner qu'un, théorique, elle implique que les enjeux véritablement humains sont ceux élaborés au niveau moïque. C'est là que l'homme s'obtient (Schotte). Et Szondi, avant lui : « *Die Geburt des Ichs ist gleichsam die Geburt der menschlichen Seele. Und noch mehr : sie ist die Geburt des Mensch-Seins überhaupt – im Gegensatz zu Tier-Sein* » (*Freiheit und Zwang im Schicksal des Einzelnen*, éd. Huber 1977, ch. IV, p. 82)⁴. Est-ce à dire par exemple que les

³ Une introduction est disponible sur le site <<https://bandanai.wixsite.com/philos>>

⁴ « La naissance du Moi est en même temps la naissance de l'âme humaine. Plus : elle est la naissance de l'être-homme en général – par opposition à l'être-animal ».

thymopsychopathies, les perversions et les névroses seraient moins humaines que les psychoses d'essence moïque ? C'est la question troublante que j'ai posée à Budapest.

Un autre problème grince sur le terrain cette fois clinique. Envisageons l'activité d'un grand chef gastronome. En simplifiant les choses par commodité didactique, sa destinée se cristallise autour de l'oralité, du facteur **m**. Dans l'optique génétique défendue par Schotte, toutefois, cette position contactuelle est censée rester préobjectale, syncrétique, allo-centrée sur l'ambiance, maternante, hylétique, bref : caractérisée par des propriétés qu'on retrouverait tout aussi bien chez l'animal. Or la cuisine cultivée par le chef n'est-elle pas une activité spécifiquement humaine, élaborée structurellement grâce à une technique dont l'animal ne dispose pas ? Les valeurs qu'elle promeut, par exemple la culture « bio », le « local » ou la tradition du terroir, ces valeurs ne sont-elles pas légitimées par une norme abstraite par la médiation de laquelle l'homme seul mesure sa satisfaction ?

Schotte, en fait, a importé dans le schéma pulsionnel sensé décrire la « forme entière de l'humaine condition » (Montaigne) des analyses qui, en toute rigueur, valent sur le plan phylogénétique. Que le « contact » ou la « paroxysmalité » humains ne soient pas le contact ou la sexualité animale, Schotte en est parfaitement conscient, mais il ne conceptualise pas jusqu'au bout ce qui ferait des positions prémoïques des positions authentiquement humaines.

Mon articulation de sa théorie avec celle de Gagnepain m'a conduit à plusieurs remaniements que je crois – ou en tout cas espère – aller dans le sens même de ce que Schotte poursuivait. Un de ces remaniements consiste à déconstruire les vecteurs pulsionnels en *champs* et en *niveaux*⁵, par exemple le champ du contact (**m** + , **d** - , **d** + et **m** -) et le niveau des positions contactuelles (**m** + , **h** + , **e** - et **p** -). Szondi lui-même, déjà, distinguait entre d'un côté « Kreis (cercle) », « Gebiet (domaine) », « Raum (espace) », et de l'autre « Ebene (plan) », « Schicht (couche) ou (niveau) ». Schotte est allé plus loin, grâce à sa théorie des circuits, mais le fait que l'étagement des enjeux pulsionnels reste chez lui indémodablement temporel mène à confondre champs et niveaux. Les positions sexuelles, par exemple, ont pour dénominateur commun d'être des positions « deuxièmes » génétiquement, c'est-à-dire de totaliser gestaltiquement les flux sensori-moteurs, de permettre au sujet – perdu extatiquement dans ses entours – de se retrouver spéculativement, etc. Mais comment distinguer alors l'apport fonctionnel des fonctions du champ sexuel (**h** + , **s** -, **s** + et **h** -) et celui des fonctions du niveau sexuel (**d** -, **s** -, **hy** + et **k** +) ?

La proposition très sommaire formulée au congrès de Budapest est de redéfinir les quatre champs pulsionnels en correspondance avec les quatre « plans » d'expérience retenus par les médiationnistes (les anthropologues cliniciens regroupés autour de Jean Gagnepain). On a : **C** : plan

⁵ Ou « climats », selon l'heureuse formule de Mélon.

de l'individuation, de la constitution, de l'être ; **S** : plan du faire, de l'activité, de la conduite⁶ ; **P** : plan de l'émotivité, de la réactivité, du comportement ; **SCH** : plan de l'*in*-formation, du connaître, de la conscience. Cela change passablement de choses, notamment quant à la lecture clinique des tests.

Quid alors des *niveaux* d'intentionnalité, c'est-à-dire des *climats* pulsionnels ? Merveilleusement analysés par Schotte – quand on ne se laisse pas obnubiler par une prétendue succession temporelle qui vaut phylogénétiquement mais pas ontologiquement – ces niveaux décrivent des possibilités diverses d'**abstraction vis-à-vis des conditionnements du milieu**. Ce sont – explique justement Schotte – des degrés d'*autonomisation*. À titre de **visées**, les seize tendances szondiennes deviennent des heuristiques qui, en réponse aux défis de l'existence, restent de part en part humaines mais en exploitant de manière vicariante, c'est-à-dire adaptable, des degrés de contextualisation ou de décontextualisation variables. Les positions moïques, par exemple, sont les plus « déliées de la prise du milieu » (« Umweltentbunden », disent les tenants de l'anthropologie philosophique⁷) ; les positions contactuelles, les plus participatives. Tout en affinant les interprétations classiques des tendances, mon anthropologie unifiée permet ainsi de dégager ce qu'il y a de proprement, de véritablement, d'authentiquement humain dans le schéma pulsionnel.

⁶ Ce plan avait été intuitivement associé par Szondi à la technique et plus globalement à l'activité, au travail (*Tätigkeit, Arbeit*). Il a toutefois constitué une pierre d'achoppement rédhitoire pour les diverses tentatives d'articulation Schotte-Gagnepain. Pourquoi ? Pour une raison que je ne peux développer ici, et qui consiste en ceci que ces diverses tentatives n'ont jamais distingué à ma connaissance entre les facultés abstraites qui, selon Gagnepain, mettent en forme structurellement nos expériences (à savoir la personne, l'outil, la norme et le signe), et les « **visées performantielles** » qui conduisent stratégiquement ces mises en forme au gré des circonstances. Les visées sont des orientations fantasmatiques, des propositions d'existence. C'est avec elles que les positions schottiennes coïncident, non avec les facultés abstraites que j'appelle aussi « **formants noétiques** ». Chacune des seize tendances du schéma pulsionnel recouvre donc une double casquette : elle correspond pour une part à l'une des seize facultés structurelles recensées par Gagnepain, facultés grâce auxquelles nous analysons et dénaturons littéralement la nature pour l'acculturer ; pour une autre part, chaque tendance correspond à une *manière de nous y prendre* avec les exigences du quotidien, d'y *répondre* de manière intéressée. Faute d'avoir saisi cela, on a voulu mettre en équation ce que le test mesurait « sexuellement » avec la mise en forme technique de nos expériences, ce qui ne marchait pas. Ce que les tendances « sexuelles » szondiennes mesurent – éventuellement avec le test – ce n'est en réalité que l'intérêt pour l'activité, la fantasmatisation de celle-ci, le souci qu'elle nourrit.

Types d'actes et d'œuvres :	Visées stabilisatrices		Visées remobilisatrices	
	SOCIÉTÉ, HISTOIRE C : usages ou contrats par convention.	m +	politique interconnectrice	m -
	d -	politique anallactique	d +	politique synallagmatique
TRAVAIL S : ouvrages ou produits par production	h +	industrie interceptrice	h -	industrie plastique
	s -	industrie magique	s +	industrie empirique
DROIT, LIBERTÉ P : suffrages ou vertus par habilitation (à se satisfaire)	e -	morale interpellatrice	e +	morale héroïque
	hy +	morale ascétique	hy -	morale casuistique
PENSÉE SCH : messages ou concepts par désignation	p -	pensée interrogatrice	p +	pensée poétique
	k +	pensée mythique	k -	pensée scientifique

Tableau complet des douze visées performantielles posées par Gagnepain (en noir), additionné des quatre visées « contactuelles » ou « participatives » (en bleu) dégagées par mes soins.

On voit là l'apport de Gagnepain à Schotte et à Szondi. En contrepartie, ces rapprochements peuvent montrer aux médiationnistes comment les visées humaines s'enracinent dans la nature qu'elles acculturent. Elles dessinent alors les linéaments de l'anthropobiologie à laquelle ils aspirent.

Depuis de nombreuses années, j'essaie de valider cette perspective de manière rigoureuse, documents cliniques à l'appui et en dialogue avec la psychologie expérimentale ainsi qu'avec la psychophysiologie. Sa démonstration sortirait du cadre des quelques minutes d'exposition qui me sont accordées. J'ose espérer néanmoins que ces quelques partages contribueront à entretenir la flamme d'intérêt pour l'héritage szondien dont nous bénéficions.

Summary

This text is part of a unified anthropological work articulating the theories of Jacques Schotte and Jean Gagnepain. This work is presented in a course entitled « Clinical anthropology », the result of

research carried out between 1996 and 2019.

Why does one want to unify these two theories? For several reasons. One, not the least, is that a convergence of the two visions will strengthen the scientific validity of each. Another reason is that Schotte's way of rethinking the Szondian drive schema raises several theoretical and clinical issues. The ordering according to drives that the Belgian master proposes indeed remains ambiguous: it goes sometimes from the simplest (the contact positions) to the more complex (the ego positions), sometimes from the least autonomous to the most autonomous. Sometimes again – and this is the vulgate taken up by the majority of Szondians – positions succeed one another genetically in a succession of « phases »; of « Stationen », as Szondi says. This is what I call the « peristaltic » (or liturgical) conception of circuits.

M. Achtnich's Vocational Picture Test (BBT) in Career Counselling

Henryk Jarosiewicz⁷

Introduction

We are nothing – what we are seeking is everything! (L. Szondi)

The origin of BBT

Martin Achtnich's Vocational Picture Test (*Berufsbilder-Test*, henceforth BBT) is founded on the concepts of fate psychology developed by Leopold Szondi. As Achtnich puts it: « The vocational picture test is based on the conception of Leopold Szondi, developed in his study *Fate Analysis: Choice in Love, Friendship, Vocation, Illness and Death* (Basel-Stuttgart 1944). This concept captures the interdependence of various hereditary factors and the choice of an action. Out of Szondi's conception, the author of the test adopted eight factors as the principle of division of vocational inclinations »⁸ (Achtnich, 2010, p. 17). Though just opening sentences of Achtnich's book, these words encapsulate what lies at the very core of the complexities of diagnosis by means of his choice-based test which uses pictures (specifically, photographs). Why is it so? The point is that diagnosis consists in *ascribing* the tested individuals to pre-defined categories. In the BBT, *typical* vocational characters serve as such categories. The choice of particular factors from Szondi's conception serves as the criterion of classifying an individuals as a given character.

What is essential here is the *mechanism* of choice. Testees actually choose not what they know, and not even what they understand, but are guided by their *inclinations*. For example, a mathematics student (20 years of age) chooses 12 pictures as those he likes. Six of them present the use of physical strength, but he does not recognise strength in any of them. It is typical of fate psychology: an individual chooses something, but s/he does not know *why* s/he does so. It is the counsellor's job to *explain* these choices.

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⁸ « Der Bildertest basiert auf dem von Dr. L. Szondi in seinen grundlegenden Werk "Schicksalsanalyse, Wahl in Liebe, Freundschaft, Beruf, Krankheit und Tod" (Verlag B. Schwabe & Co. , Basel/Stuttgart 194) dargestellten Zusammenhang zwischen verschiedenen Erb-Faktoren und deren Auswirkung acht Faktoren als Einteilungsprinzip und fasse sie berufspsychologisch als Neigungsradikale auf » (Achtnich, Der Berufsbilder-Test. Projektives Verfahren zur Abklärung der Berufsneigung, 1979, p. 9).

As Achtnich specifies in the subtitle to his book, the BBT is a « projective method of explaining vocational inclinations. »⁹ Given this, we must first explain what inclination itself is. Achtnich explains inclinations by referring to the needs spelled out in Szondi's framework. In what sense are these “vocational” inclination? And, importantly, how are vocational inclinations related to needs?

There are also other issues which tie in with the question of freedom and compulsion in an individual's fate (Szondi L., *Freiheit und Zwang im Schicksal des Einzelnen*, 1968). In this case, fate refers to what can be called « vocational career ». To what extent is it free, and to what degree is it genetically determined? Szondi argues that choices made in the test make it possible to *predict* that an individual will choose a given vocation, and likewise friendship, a partner in love or an illness. In other words, the test results are the basis of a specific diagnosis, i. e. of ascribing the testees to various vocational character types. Having particular factors (needs) defined in Szondi's conception serves as the criterion of classification. If a client has a clear profile – meaning that one leading factor has been found – it can be concluded that s/he *should* pursue a vocation which belongs to a particular group; otherwise, s/he will come into conflict with his/her genetic compulsion.

This is where doubts appear. Clients to whom one group of vocations can be proposed as a « medication » are few and far between. Most testees choose *several* factors of similar intensity. Besides, because a BBT-tested person can regard *any* number of pictures as pleasing, displeasing or indifferent, there is a group of « positively » oriented clients, who choose a lot of pictures as pleasing, and a group of « aversive » clients, who reject most pictures. These two groups must be analysed in different ways, which will be shown further in this paper. Arguably, if clients are free to make any number of « plus » and « minus » choices, such choices must be interpreted slightly differently than in Szondi's test.

When the BBT is interpreted in-depth, a question arises as to how the test choices make it possible to predict not only the factor-character (i. e. compulsion), but also *behaviour*. Admittedly, Szondi describes characteristics which are to be found in his eight factor-characters, but his descriptions derive from psychopathology. Consequently, he writes of manias or, if the factors are not at their extreme tension, of maniac characters.

Career counsellors expect more of the BBT. We want to predict not only the vocational character (and the risks it involves) but also behaviours which are conditioned by labour market relations. An average young client, such as a trade-school student, asks: « I've already chosen my vocation, why

⁹ Projektives Verfahren zur Abklärung der Berufsneigung.

should I have my vocational inclinations tested? » The answer is: « Vocation is one thing, and a career in this vocation is quite another thing. If you have certain aptitudes, it is the job of the career counsellor to help you find out about them and use them as competences on the labour market. »

This dialogue illustrates the other pole of the freedom-compulsion axis in an individual's fate. Basically, all people can do anything. But there are things that a person will do better, there are those s/he will do worse, and there are things in which s/he will completely fail. That is why it is imperative to know one's own abilities. Sometimes, some factor dispositions are so vivid that they must seriously be reckoned with and used in work life; as a matter of fact, they can even become an impulse for development.

Questions

Let us list the issues (questions and problems) which will guide our explorations.

1. What does the term vocational *inclinations* mean? What is the relation between work and vocation? As Achtnich aptly observes, hereditary needs (factors) are assumed to influence the choice of an action. The choice of an action is not the same as the choice of a vocation. A vocation is chosen insofar as this vocation makes it possible to undertake particular actions, that is, *work*. (By work we do not mean here work performed by necessity, e. g. to secure the means of subsistence).

I assume that work means all human *effort*, both physical and mental, which aims to transform the external world and give it a new *value* which is useful both to the individual and to others. This effort is analysable. We can identify the spheres of reality which it targets, that is, the work *place* and *material*. Further, we can establish through what *actions* and with the use of what *tools* or means, the work process unfolds. Giving the *name* of the vocation is the last element in the description of work (job) (Achtnich, *Der Berufsbilder-Test. Projektives Verfahren zur Abklärung der Berufsneigung*, 1979).

However, « vocation » is a sociological term. As any other term, the name of a vocation is « a verbal sign of a mental presentation »¹⁰. The name has two functions: the name conveys the *content* of the presentation to the listener, and simultaneously it *names* the object. In other words, all terms *mean* something (they have a particular content) and *denote* something. To understand the meaning, it is necessary to follow that which the speaker denotes with a given term.

For example, the name « tiler » refers either to the material, i. e. tiles, or to the *behaviour*, i. e. a technique of fixing tiles to the wall, or the person as such. Thus, the term « tiler » denotes

¹⁰ (Twardowski K. , *O treści i przedmiocie przedstawień*, 1965h, p. 9).

somebody who performs particular work. But it does not convey anything about the very effort of work. When *describing* vocations on the labour market, sociologists must take into account what they see – what can be observed: the work place (the farmer tills the field), the material (field), the fundamental actions (a painter paints, a teacher teaches, etc.). *Psychologists* use a different approach. If we say that somebody produces something, we indicate something more than an action, namely the effort of the will and the value that this action has for the subject.

This is where the basic difference between Achtnich's test and Holland's questionnaire lies. Holland's method is about culturally-conditioned associations with the name of a vocation, while Achtnich's test shows the relation in which work takes place. In fact, it would be more to the point to call Achtnich's method a « work picture test » rather than the « vocations test. »

2. What is the relation between factors and the object of voluntary behaviours?

When we talk of « the value of work » for the subject, we want to highlight that the *description* of behaviour in the work place alone is not enough to understand work as such. Why is it so? As already stated, work is an effort. Behaviour is a product of the subject's activities, of what the working subject « knows » and first of all of what the working subject « wants ». Even if the subject works « for money » the money is only a means to satisfy his/her *needs*. In order to understand work more deeply, we must identify the object of work, that is, its aim. Usually, we *observe the ways* in which the aim is realised. Emphatically, the « material » with which one works is not an « object », even though it is colloquially called so. The use of a material is just (and importantly) a *way* to achieve the aim. I said « importantly » because in most vocations, the *technique* of work – i. e. the skill of employing tools and tapping into the possibilities of the material – is highly relevant.

Thus, when I talk of an object that gives the effort of work a direction, I mean an aim. To specify this, an aim is what lies at the *end* of work. It is the product of work. There is more to this notion than just that. This product would not come into being, if the actor had not had an aim, or at least an outline of it at the very beginning. And so, the aim of the teacher's work is an educated individual. This aim appears at the very beginning of acting in the form of a so-called ideal graduate. The aim can be said to be a result which gives activities a direction even BEFORE they are undertaken. The aim is not the same as the motive of action. The motive determines the *way* in which the aim is pursued. Educators select their ways to match their « material » (e. g. their students' temperaments), but they all the time have their aim in sight. To lose the aim is tantamount to losing a compass during a trek: one can see various ways, i. e. motives, but one does not know which of them leads to the destination, i. e. the aim. If one is guided by motives rather than by the aim, one is doomed to constantly ramble off track. The destination can be found only by chance. The metaphor of a

journey is generally important in psychoanalysis as such. The aim can be achieved only by chance. It appears that when unconsciousness is discussed what is meant is usually acting in which the subject does not cogitate the aim of this action.

In this context, we must address the fundamental question of how the object of work comes into being and how particular factors adopted in the BBT affect its identification (see Error: Reference source not found).

3. Freedom in choice-making. As already stated, when studying choices, it is crucial to differentiate the choice of an aim from the choice of a way to achieve it. The aim must be *relevant* to the subject's needs, and the way must be *pertinent* to the situation in which aims are « made a reality » (this term aptly conveys what happens: an aim, which is a mental phenomenon, becomes something palpable: it becomes a product!).

Szondi explains choices by pointing to various factors, therein genetic factors (Szondi L. , 1968, str. 22). On his models, usually they are not instinctive choices; rather, they are choices which are made after the object of willing has been settled. Factors which are involved in this process are difficult to objectify. These factors are wishes and strivings which give a direction to our lives. The aim of this paper is to explain them within a psychological framework.

« We are nothing; what we are seeking is everything! »¹¹ (Szondi L. , 1968). Szondi wrote this sentence as a dedication in Achtnich's personal copy when the book was published in 1979.¹² Heidi Achtnich dedicated this thought to the readers in the introduction to the Polish edition of the Vocational Picture Test (Achtnich, 2010). This author dedicates his paper to Heidi Achtnich in grateful recognition of her long-lasting support for developing Achtnich's test in Poland.

Assumptions

Strivings and human fate

A diagnosis counts as a *psychological* diagnosis when we explain choices by referring to mental phenomena. In his study « On the vocational inclinations, its hereditary and depth-psychological foundations, and its relevance to the choice of vocation »¹³ (1951), Friedrich Schottkowsky argues that we can talk of vocational inclinations (for given work) when we mean various factors that

¹¹ "Wir sind nichts; was wir suchen, ist alles!" (Szondi L. , Freiheit und Zwang im Schicksal des Einzelnen, 1968, str. 36). It is Hölderlin's idea.

¹² Diesen Satz schrieb Leopold Szondi als Widmung in das persönliche Exemplar des Autors, als der deutsche Textband 1979 im Hans Huber Verlag, Bern Stuttgart Wien erstmals erschien.

condition choice-making: not only hereditary but also psychoanalytical ones. These determining factors are revealed by Sigmund Freud, who in his analysis of parapraxes in the first lecture of *A General Introduction to Psychoanalysis* explains that « the psychic » is comprised of « processes of the nature of feeling, thinking, willing; and it [psychoanalysis] must assert that there is such a thing as unconscious thinking and unconscious willing » (Freud, p. 19). It is the willing as indicated here that harbours the mystery of the human fate. If we explore career counselling, the « springs » of career are to be found in willing. Now the point is that this willing should be elucidated. To do this, we need a method of *presenting* it and then of embedding it in a grid of meanings (definitions). Basically, in our search we will follow Freud, who writes further in Lecture Four: « We do not wish merely to describe the phenomena and to classify them, but to comprehend them as signs of a play of forces in the psychic, as expressions of tendencies striving to an end, tendencies which work together or against one another. We seek a dynamic conception of psychic phenomena. The perceived phenomena must, in our conception, give way to those strivings whose existence is only assumed » (Freud, p. 60). Psychoanalysis as conceived by Freud focuses on *psychic*, rather than biological, phenomena, which he describes as « tendencies striving to an end ».

The method employed in order to comprehend the essence of human strivings consists in analysing experiences and wishes. It is « a royal way » to the realm of depth-phenomena. As Freud writes: « In psychoanalysis nothing occurs but the interchange of words between the patient and the physician. The patient talks, tells of his past experiences and present impressions, complains, confesses his wishes and emotions » (Freud, p. 11).¹³ Although experiences are crucially important, the founder of psychoanalysis does not explain how he actually understands experiences. He just asserts their existence as something taken for granted. Our point is to interpret the meaning of these experiences anew, and especially to grasp their genesis and influence on choices.

The concept of actions and products

The concept of actions and products developed by Kazimierz Twardowski can serve as a useful tool for analysing human strivings. Twardowski, who like Freud attended Franz Brentano's lectures, states that « mental life consists of a more or less comprehensive series of functions, that is mental *actions*.¹⁴ But these functions are not the only components of mental life. It also includes

¹³ « In der analytischen Behandlung geht nichts anderes vor als ein Austausch von Worten zwischen dem Analysierten und dem Arzt. Der Patient spricht, erzählt von vergangenen Erlebnissen und gegenwärtigen Eindrücken, klagt, bekennt seine Wünsche und Gefühlsregungen. » (Freud S. , Vorlesungen zur Einführung in die Psychoanalyse, str. 4)

¹⁴ Twardowski enumerates a vast array of actions: "We ascribe mental life to beings that experience sensory impressions, retrieve them from memory, ponder, think, judge, compare, differentiate, combine, doubt, pay attention, abstract, hesitate, feel pleasure and pain, worry and rejoice, fear and hope, wish, resent, desire, choose, decide"

representations and concepts, judgments and thoughts, ideas and intentions, etc. We call these mental *products* because they come into being as a result of functions, that is, actions, as their products » (Twardowski K., 1965, p. 243). How do products come into being? Twardowski clarifies: « By imagining, we produce image; by judging, we produce judgments; by conceptualising, we produce concepts; by deciding, we produce decisions; in a similar way, pleasure and pain are products of sensing, fear is a product of fearing, etc. » (ibid.). By following this line of reasoning, we can define a product: « That which arises owing to, as the result of, some action, i. e. , by means of that action, may be termed its *product*. We may therefore say that a jump is the product of jumping; a song, the product of singing; an error, the product of erring, etc. » (Twardowski K. , 1965, p. 220)¹⁵

The concept of « actions and products » provides basic conceptual tools for analysing human activity. By employing them, we can offer a *clear* description of complex mental life. In the language of this conception, every behaviour is a psychophysical product of the subject's mental actions. Analysing pairs of words such as « to walk – a walk », « to scream – a scream », etc., Twardowski notices that « [a]t first one may suppose that the distinctness of the expressions in such pairs is merely grammatical rather than logical, i. e. , that they differ only with respect to their form and not their meaning ». Nevertheless, « there is no denying that these nouns – precisely because they are nouns – do not bring into relief the aspect of action as distinctly as the verbs [...]; instead, they bring to the fore a different aspect, one that might be called the 'phenomenal' [...] aspect » (Twardowski, 1999, p. 104). Products can be studied, and as such they become objects of cogitation. They include what are referred to as « internal objects»: « For a long time grammarians have drawn attention », Twardowski writes, « to the reciprocal relations of such expressions by speaking of a so-called 'etymological figure,' by which they meant a construction in which the noun, formed from the same stem as the verb, plays the role of a complement ([direct] object) to the latter, termed in such instances an 'internal complement (object). ' [In inflected languages] this complement may require the use of the accusative case, e. g. , 'to sing a song' » (Twardowski, 1999, p. 106). These specific « objects » must be of special interest to us, for they explain the *direction* of voluntary behaviours.

The third technical term proposed by Twardowski is the notion of a « material ». As Twardowski writes, actions « are applied to something, that is, they are effected on something that already exists prior to implementing the action and continues to exist after the action is performed, and in general

(Twardowski K. , 1965f, str. 243).

¹⁵ (Twardowski K. , 1999, str. p. 108)

this [pre-existing] something can be termed the 'material' of the action » (Ibid. , p. 118). The state of the material changes under the influence of an action, while the action itself is perpetuated in the material. Given this, products can be divided into non-enduring and enduring. As far as *non-enduring* products are concerned, « in the process of distinguishing non-enduring products from the corresponding actions [...] the expressions designating the actions highlight the aspect of action and [...] those designating their products emphasize more strongly the phenomenal or static aspect » (Ibid. , p. 119). For their part, « enduring products [...] present themselves not so much as phenomena or events, but as things » (Ibid.). An important feature of enduring products is that they exist in disjunction from the activities owing to which they arise (Ibid.).

The method of analysing mental life proposed by Twardowski is a *tool* for navigating the realm of internal phenomena. In this world, we are doomed to deal with concepts. As emphasised by Jung: « But once we leave the domain of measurable facts, we are dependent on *concepts*, which have now to take over the role of measure and number. The precision which measure and number lend to the observed fact can be replaced only by the *precision of the concept* » (Jung C. G., 1976, par. 673).

Generating concepts, that is, referring by them to mental phenomena, we always indicate either an action or a product of an action. This is particularly useful in thinking of human work. Notably, the expression « work » designates not only products (e. g. tiles laid on the wall) but also a certain behaviour. The performed work is the *enduring* product, whereas the behaviour can be defined as the *non-enduring* product of the action that is the *effort* of a tiler's work. The non-enduring product becomes enduring when it passes on a material; in this case, on tiles. The material is transformed as the tiles are laid (fixed) according to the intention that the tiler has had.

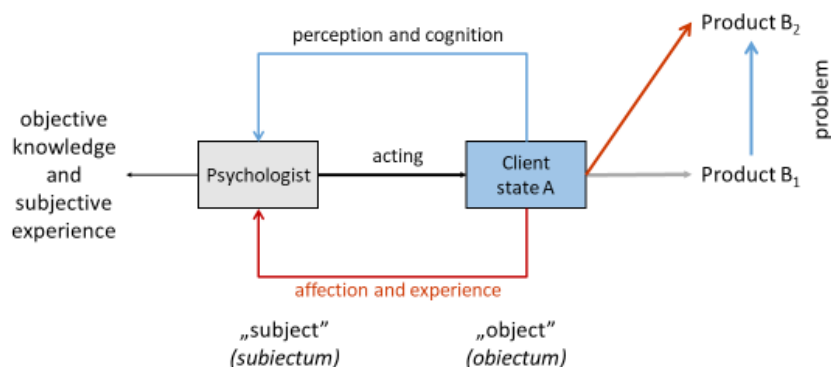
Psychological diagnosis

Diagnosing aims at answering the following questions: « What are the things like now? », « Why are they the way they are? », « Why will the things be this way and not another? » and « What should be done to achieve the desired state of things? » [...] the first question fulfils the descriptive-evaluative (depicting and assessing) function of diagnosing; the second, the explanatory (clarifying) function; the third, the predictive (anticipating) function; and the fourth, the corrective function of the diagnostic procedure » (Paluchowski, 2001).

To grasp not only the function but also the meaning of diagnosis, the action must be embedded in a relation between the human being (diagnostician) and the world. As noticed by Jozef Nuttin (the founder of the relational concept of personality): « At the level of the psyche or behaviour, the

surrounding world of situations and people comes across to us as that which is separate from us: that which as an object opposes our personality » (1968, str. 242). How this « opposition » should be conceived is illustrated in a model of the subject-object relationship in Figure 1.

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Figure 1: The subject-object relationship

The model above aims to explain how the conditions which define the direction of human acting arise. Acting usually encounters a « resistance ». In order to achieve the intended results (Product B), the acting subject must prepare for work (acting). Two aspects of this relationships which differ in experience can be distinguished:

when a human being *senses* other subjects (and him/herself), s/he experiences everything that « is happening » in him/her. Let us call this experience an experience of *subjectivity*, that is, experiencing « that » and « how » the state of the subject is changing. Sensing one's own body, gustatory impressions, aural impression [sensations], etc. , belong among such experiences, at the same time, the subject also works upon elements of the world. When the world opposes the acting subject, s/he can either a) intensify acting and experience frustration (helplessness); or b) look for the causes resistance, that is, try to cognise the subject which resists acting. The subject to be cognised is denoted with the Latin term « obiectum », which is rendered in the word « object ».

In this way, the subject which is cognised *becomes* an object, that is, the content of cognition. This content makes acting easier, because it becomes a factor which determines the *direction* for acting,

that is, its aim. This is a motive. By possessing « objective knowledge », one can accomplish more valuable products (Product B): students learn better under the direction of a teacher, and patients recover faster.

The « object » of acting is a fundamental element in the descriptions of vocations provided by Achtnich. The aim is one of the six aspects he enumerates. Importantly, when we talk about the aim, we address two mutually complementary aspects. A person strives to achieve an objective aim, whereby s/he is guided by the content of cognition. For example: I want to fill the gaps in a student's knowledge. But he also strives for a subjective aim, because « subjective experiences » are a product of experiencing. It is the subjective aim of acting to avoid pain and to seek pleasure. In this dimension, a teacher *strives* to sustain a relationship with a student or avoids it, for example if s/he does not like noise.

As a rule, the subject not only acts but also handles what is going on in him/her while acting. The aspect of « happening » is referred to as « stress », and the entire situation is explored within the paradigm of « coping » with stress (Lazarus, 1980). When the subject acts, s/he experiences his/her *agency*, that is, the activity of the will. (The experience of *subjectivity* (stress) gives way to the experience of agency).

Noticeably, a physician and a psychologist *differently* objectify the relations of acting. The former will identify biological causes of the lack of acting efficiency, while the latter will explore mental aspects (we say: the group resists therapy). Briefly, one « subject » (client) becomes an « object » of two disciplines: medicine and psychology. As for sociologists, the subject's relations with the social world are the object of their research (objectification).

This is how the meaning of diagnosis can be understood. Its first function is description, but it is not a description of behaviour itself, but a description of a subject-object relation: a teacher *endeavours* to transmit information, and a student *does not acquire* knowledge; a client complains about his/her anxieties, and a counsellor (therapist) *does not know* what advice to give him/her or in what way to « influence » him/her. It is at this point that the explaining (*explanandum*) commences as the second function of diagnosis. Explanation is always *ancillary* to acting which encounters resistance or in a situation in which stress appears.

Explaining is cognition which is supposed to serve *effective* acting. This cognition involves grasping the meaning of what is given in observation when the subject tries to act, for example to heal others. An example of such a situation is provided by Jung: « In my practical medical work

with nervous patients I have long been struck by the fact that besides the many individual differences in human psychology there are also typical differences. Two types especially become clear to me; I have called them the introverted and the extraverted types » (Jung, 1976, par. 1).

Individual differences are observable: there are tall people and short people, people who move a lot and people who are sedentary, etc. But there are also *other* differences, which Jung calls « typical »: we distinguish between helpful and egoistic people, or people who resist therapy and the cooperative ones. These differences are first « discerned », and only later « cognised » more closely. This is what happens in the BBT test, for based on choices we recognise a character type, linking it to a given factor. In and of itself, this does not mean coming to know the client.

What is actually recognition thus? In recognition, a certain *quality* is *grasped* (Jarosiewicz, 2013b). Qualities are certain states which are evidently disparate, such as for example: fever vs. hypothermia, love vs. hatred, etc. Qualitative difference is also exemplified by two states which we want to highlight in this paper: an obvious difference between the experience of subjectivity (« something is happening with me ») and the experience of agency, between (« I act »).

Turning attention to certain « states » (*modi*) later helps describe them in some detail and even define them. Jung adds: « When we consider the course of human life, we see how the fate of one individual is determined more by the objects of his interest, while in another it is determined more by his own inner self, by the subject » (Ibid.). This remark implies how essential it is to grasp the *difference* between two aspects of a human being's relation with the world – between the « subjective » aspect and the « objective » one (Figure 1). My assumption is that « diagnosing » as an action involves the recognition of states of things on the basis of their features (symptoms) and general developmental patterns. Ascribing a person to a certain « type », temperament, character or personality is the product of the action of « recognising ».

Recognition is followed by the third and fourth functions of diagnosing: prediction and correction (treatment). Grasping the type furthers order observations; the qualitative analysis opens the path to quantitative findings. We find, for example, that the extraverted types usually get up early, while the introverted types get up late, etc.

Internal objects

As already mentioned, the same subject can be *variously* objectified. Medical and psychological explanations are basically *different*. Hence, in the already-quoted passage from *Psychological Types*, Jung urges to step beyond the methodology of natural sciences in order to capture that which

is so crucial in the study of internal states: « One has only to take the concept 'feeling,' for instance, and try to visualize everything this concept comprises, to get some sort of notion about variability and ambiguity of psychological concepts in general » (Jung, 1976, par. 673). Jung encourages abandoning « the domain of measurable facts » which are available to us through « measure and number » but he does not claim that there are no other real « measurable facts ». Such states do exist, and they are exemplified, for instance, in mental phenomena captured by Brentano (Brentano, *Psychology from an Empirical Standpoint*, 2009). They are empirically given as so-called acts; hence « psychology from an empirical standpoint » is also called the psychology of acts.

What are mental phenomena then, and how are they empirically available? « Every idea or presentation that we acquire through sense perception or imagination is an example of a mental phenomenon. By presentation I do not mean that which is presented, but rather the act of presentation (Brentano, 1995, p. 72). These phenomena are available in inner perceptions: « We would never know what a thought is, or a judgment, pleasure or pain, desires or aversions, hopes or fears, courage or despair, decisions and voluntary intentions if we did not learn what they are through inner perception of our own phenomena » (Brentano, 1995, p. 22). In most general terms, these are experiences referred to by Freud about which patients talk. They are plentiful. Can they be ordered in any manner?

Using the idiom of Twardowski's framework, we can say that they are given as dual « internal objects » (Fig. 1). For one, they are products of the action of cognition, i. e. objective knowledge which serves to give acting a direction and make it effective. At the same time, they are « subjective wishes. » A wish is a specific product in the sense that it is a product of the experience of a lack (deficit). A person wishes to *return* to a situation in life in which s/he experienced pleasure and avoids experiencing pain. According to Freud, « *an instinct is an urge inherent in organic life to restore an earlier state of things which the living entity has been obliged to abandon under the pressure of external disturbing forces; that is, it is a kind of organic elasticity, or, to put it another way, the expression of the inertia inherent in organic life* » (Freud S. , 1989, str. 43).

Szondi considerably *expands* the scope of the « states » for which the subject strives. Besides the four functions which determine compulsory/forced fate, i. e. the reinstatement of *earlier* states, he points to actions which promote chosen (free) fate; they are functions of the ego and spiritual functions.¹⁶ All the activity functions should be taken into account when designing a vocational career, whereby a special emphasis should be accorded to the functions of the ego. As Szondi writes: « These functions must not be statically disjoined from each other, but must be approached

¹⁶ See Figure 1 in (Szondi L., *Freiheit und Zwang im Schicksal des Einzelnen*, 1968, p. 22).

dynamically, oppositionally, complementarily, that is, briefly, *dialectically*. (...) Thereby, the ways in which fate is manifested change in the course of time. Fate turns on the stage of individual life like scenes and play-acting on a theatre's revolving stage. (...) At a certain level of maturity, the ego acts in an individual's fate as a '*builder of bridges between opposites*,' as a '*pontifex oppositorum*.' If the ego achieves this level of maturity, it constantly finds itself on the way between heredity, instinctual and affective nature, the social and ideological environment and the spirit » (Szondi L. , 1968, p. 23)

The anatomy and physiology of the psyche

To *differentiate* between subjective phenomena which unfold within the subject and objective actions which open up a way to acting is a key element in psychoanalysis. Human life has the structure of *dramatic tension*. It is *simultaneously* « happening » and « acting ». Ancient Greek thinkers used the term *drao*, from which the word « drama » is derived, to denote this duality. If subjective phenomena, i. e. experiences which arise as products of experiencing the world, are not balanced by cognition, i. e. self-knowledge, people stop directing their lives. This is the gist of the story of Oedipus, which provided Freud which so much food for thought.

To conclude our discussion of the essence and the method of explaining human strivings, we can state that within the conceptual apparatus of Twardowski's actions-and-products framework a striving is the enduring product of experience.

These are nevertheless but tools. The major aim of this study is to outline a model of the human being. This model can be relied on to discuss what by analogy to medical sciences can be labelled the « anatomy » and « physiology » of mental life. As a result, it will be possible to explain behaviour in deeper terms than description. The point is to show not only what concepts mean but also what they *denote*. When founders of theories coin their concepts, they confer a meaning on what they have established. Ours is the opposite direction, as we move from the meaning (definition) to an *insight*. This a « return to things » demanded by phenomenologists.

It may be a necessary return. Within psychoanalysis itself, so many schools have proliferated that consensus as to the content of key concepts is difficult to achieve. To prevent just that, Jung proposed a dictionary of « *well-grounded* concepts ». In how far his attempt was successful, every reader of *Psychological Types* can see for themselves. Jung himself realises how challenging this venture is: « Since we all swerve rather more towards one side or the other, we naturally tend to understand everything in terms of our own type » (Jung, 2009, par. 2). A student of Aristotle, an

extravert as a rule, and a student of Plato, an introvert as a rule, construct their grids of concepts in different ways.

This is not a trifling matter. If a diagnostician is a trained psychologist, s/he will struggle to explain the causes of problems by using Szondi's theory. The reason for that will be that fundamental concepts of fate psychology are explained by referring to genetic processes. This is by no means an objection; Szondi was a geneticist after all. However, a psychologist, especially a non-clinician but, for example, a career counsellor, may find genetically-rooted explanations insufficient. A psychologist thinks in terms of actions and their products, as well as of mental dispositions.

What are actions?

As already stated, behaviour is not an action, but the product of an action. If so, what is an action that explains the emergence of a product and its features? In thinking about the world, a sub-class within matter has been identified which we refer to as live subjects (rather than animate bodies). What do we mean by this? The factor which makes matter form into a plant, an animal or a human being was called the « soul » by ancient Greek thinkers. Although it is difficult to define the meaning of this term, it is relatively easy to *specify* what this term *denotes*; namely, it denotes a genotype or « something » related to a genotype. Its specific property is that it is not handed down by living creatures (who would hand it down, after all?); it is this genotype that *lives* and has the capacity to reproduce itself. Of course, living as an action requires certain *conditions*. The seed from which a tree grows absorbs many tons of matter (carbon) and forms it in such and not any other specimen of its species. Every plant not only obtains matter for itself (growing), but also multiplies and decays (in a way living on in what arises from the seed). This is corroborated by the observation that we do not know any life that does not come from another life. Notably, when we cogitate the fact of life, we assert what lies at the core of Szondi's concept: our ancestors live in us, or, better perhaps, we live the same life that our parents lived. It is not an exaggeration to state that essentially *we are the same life*. Differences concern the ways of being and acting rather than the essence as such. This is indeed some food for thought.

It is more difficult to state what genotype is and what its essence (definition) is. We do not have to answer this question here. What we can do is indicate its function, that is, what actions it causes (in what actions it is expressed). This is the question about *what the soul does*. As shown above, the soul of a plant performs actions which are called *vegetation*: it feeds, it grows, and it splits producing seeds. The products of vegetative activities are growth (nutrition) and reproduction. This is illustrated in Figure 2.

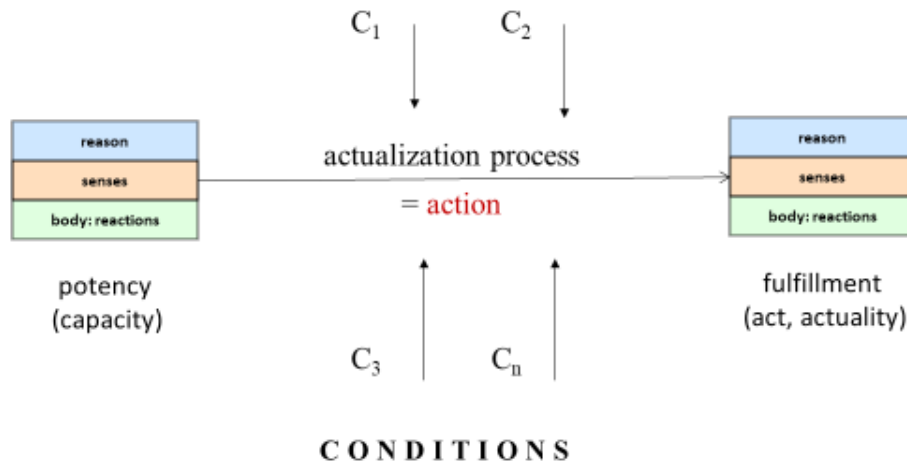


Figure 2: The actualisation of the subject

Generally speaking, living is the action of the soul, and it consists in forming matter into a given product. Yet life has its generic varieties. Besides vegetative life, there is sensual life and spiritual life. Relating to a situation sensually is the product of sensual life, while spiritual life is expressed in supra-situational actions. Human beings create situations favourable to them and act purposively.

The action of the soul triggers the process of *transition*, i. e. the process in which capacities of the subject (potencies, « resources ») are revealed with a view to their realisation (fulfilment, act). Even if we do not know how to define the essence of the soul (i. e. we cannot say what the soul is), we can conclude about it by observing how it acts, that is, in what way a given subject *exists* in the process of development and what s/he becomes. It is so because the form is the *cause* of fulfilment (the passage from potency to act). If human beings are able to use speech, we attribute to them not only a linguistic capacity but also actions, such as thinking and judging. (People speak in sentences because they think in judgments).

Notably, life is a *process*, that is, a series of intermediate acts which require certain environmental conditions. Aristotle, the founder of the theory of hylomorphism, uses the term *energeia*, i. e. action or operation, to refer to vital functions (Arystoteles, O duszy, 1992 a). An act, whether the final or an intermediate one, is referred to as a « product ».

This is expressed in a popular formula: **genotype + environment = action and its product: phenotype**. In his celebrated *Toward a Psychology of Being* (1962), Abraham Maslow, a founder of humanistic psychology, emphasises that the complicated process of *becoming* a person takes place between the *essence* of a human being and his/her *being (existence)*. The fundamental intent of this study is to show how a human being develops as a person and therein how s/he becomes prepared for work.

How are products of work to be understood?

Life is the action of the soul which forms the subject. Subsequently the subject's own actions, that is abilities, appear. For example, an animal moves, gains food, etc. By learning, a subject becomes capable of further products.

As far as humans are concerned, we talk about preparation for work. People become capable of crafting products which are *valuable* to themselves or others. In his *Nicomachean Ethics*, Aristotle puts it in the following manner: « Every art and every inquiry, and similarly every action and pursuit, is thought to aim at some good; and for this reason the good has rightly been declared to be that at which all things aim. But a certain difference is found among ends; some are *activities[actions]*, others are *products* apart from the activities that produce them. Where there are ends apart from the actions, it is the nature of the products to be better than the activities » (Aristotle, 1999, p. 3). There are examples galore. Writing an article is an action which requires certain conditions, but the author aims at a product, that is, a written article. The vision of a valuable article is an end, that is, the « object of work ». Healthy eating is an activity, but it would not make any sense if an individual did not aim at health as a product.

Undoubtedly, activities such as writing and eating are qualitatively different. They are expressions of a dynamism in which three levels can be identified (see Figure 2). Writing an article is an expression of the dynamism of the reason, while physiology is a sign of the dynamism of the body. Let us try and arrange products in an order.

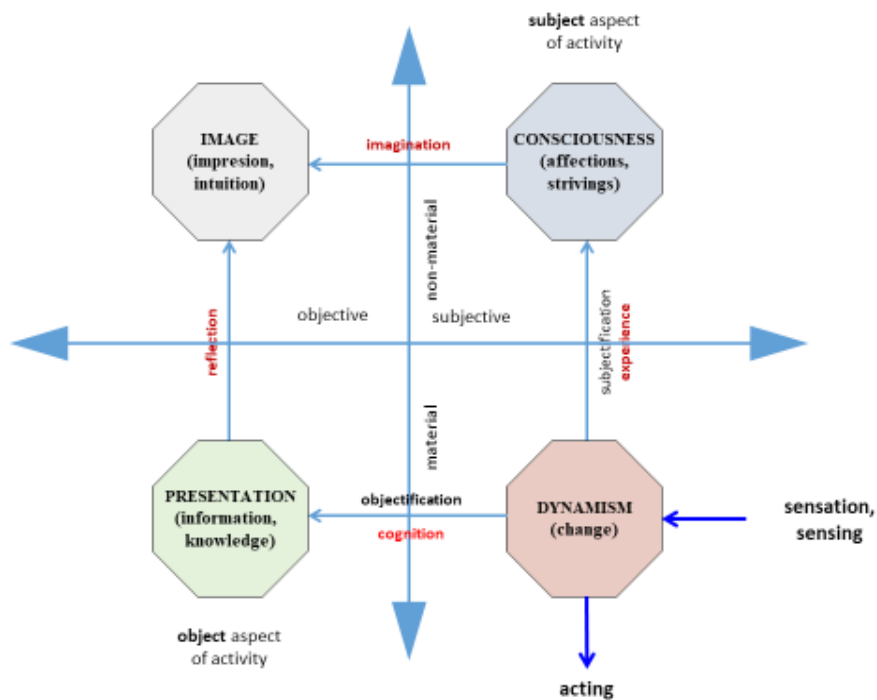


Figure 3: Products of the actualisation of a personal subject

The figure illustrates four qualitatively different actions and their products. They are:

(1) subjective material products (dynamism). In Brentano's framework, experiencing and acting are *material* phenomena. Material phenomena are observed as movements of the body: reactions or voluntary activities. In order to explain behaviour, we need to refer to *mental* phenomena.

(2) objective material products (presentations). Knowledge is an *enduring* product of the action of cognition. Cognition is the taking over (acquisition) of the *content* of what is being experienced. This content (information) adds up to a cognitive presentation of reality.

(3) subjective non-material products (consciousness). Striving is an *enduring* product of the action of experiencing. Experiencing is relating to the value of what is being sensed, i. e. to the *value of the relation* between the subject and the world. Value is nothing else than the relation of « something » suiting « somebody » because of « something ». For example, the food being sensed (taste) suits (or not) the subject because of the needs of his/her body. So-called higher feelings also arise in this way; anger is the experience of unpleasantness linked to being ignored, that is, to an unfavourable social relationship.

Affection is a *non-enduring* product of experiencing. It is associated with the state of the body, but it is qualitatively different from it. This was already recognised by Aristotle, who stated that « affections of soul are enmattered formulable essences. [...] Hence a physicist [a natural scientist] would define an affection of soul differently from a dialectician [a philosopher]; the latter would define e. g. anger as the appetite for returning pain for pain, or something like that, while the former would define it as a boiling of the blood or warm substance surrounding the heart. The latter assigns the material conditions, the former the form or formulable essence; for what he states is the formulable essence of the fact, though for its actual existence there must be embodiment of it in a material such as is described by the other » (Aristotle, *On the Soul*) (Aristoteles, O duszy, 1992 a, str. 40). While affection can be conveyed only through concepts, the subject's entire experience must be taken into account in doing this. What we can observe are only material changes, yet inner experiences involve feelings as well. Analogous changes can be experienced as different feelings. The same bodily changes can be felt on some occasions as love and in other instances as hatred, depending on the specific relation to the world. Differences are available in *feeling*.

(4) objective non-material products (impressions and intuitions). Strivings and knowledge are two sources on which the subject relies to construct his/her *image* of the world. This image is of objective nature and is non-material. It is a mental representation of reality which arises as a result of reflecting knowledge and the action of imagining what is being experienced.

Besides, a human being is capable of *thinking*, which consists in that s/he cogitates the content of the image and continually re-constructs it. Impressions form the basis for images, action plans, decision-making, etc. *Self-knowledge* is a specific connection between the mind and the heart. Self-knowledge comes into being as a product of the action of *feeling*, which is illustrated in Figure 4.

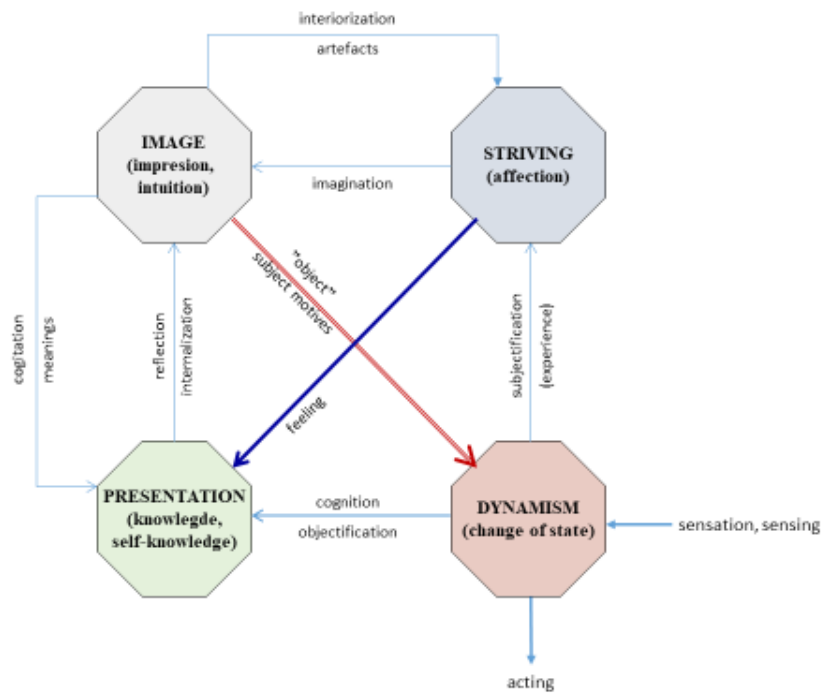


Figure 4: Physiology of the psyche

Sometimes the content of cognition and sometimes what the subject feels prevails in the self-image and the image of the world. Feelings are usually *unclear*. It is not easy to differentiate between jealousy and envy or love. This takes the efficiency of self-knowledge, which develops through reflecting what is felt and cogitation. Owing to cogitation, a human being not only reflects knowledge but also produces meanings. Understanding the world equals grasping the meanings of things and relations among things. At the same time, images that come into being not only make it possible to apprehend meanings and think conceptually but also can be interiorised as so-called artificial affections, i. e. artefacts. Because of them, people can experience higher feelings such as shame and guilt. More importantly, they are also capable of changing (improving) their situation in life. As a consequence, *conflicting* feelings and strivings arise in their hearts. Their discovery and exploration lie at the beginning of psychoanalysis.

When effective self-knowledge is lacking, internal conflicts can lead to neuroses and mental diseases. It is perfectly illustrated by the case of a woman suffering from obsessional jealousy which is meticulously described by Freud in Lecture 16, introducing his new science of neuroses. Freud observes that the symptom of jealousy « is bound up with intense subjective suffering while

objectively it threatens to break up a home » (Freud, 2012, p. 211). Freud points to two aspects of mental life. The analysed woman perfectly realises what her objective situation is (the object aspect); for example, she quickly guesses that the accusation of infidelity levelled against her loving husband by a chambermaid is entirely untrue. At the same time, she suffers or rather causes this suffering through her own delusions. What has actually happened?

Searching for an explanation, Freud does not entirely dismiss a *psychiatric* diagnosis, which states that « if this lady develops an obsession she does so because she was predisposed to it by reason of her heredity » (Freud 2012, 212). But he also proposes another – psychological – explanation of the symptom: « She herself was very much infatuated with a certain young man, [...] [her] son-in-law [...]. She knew nothing of this infatuation, or at least only very little. Because of the existing relationship, it was very easy for this infatuation to masquerade under the guise of harmless tenderness » (Ibid.). Freud argues that « the patient actually provoked the anonymous letter which now supports her delusion. The day before she announces to the intriguing chambermaid that if her husband were to have an affair with a young girl, it would be the worst misfortune that could befall her » (Ibid.). it is an instance of projection: the woman is capable of cogitating her own phenomenon (infatuation with a young man) but only in an « objective » (objectified) way, that is, by attributing it to another person.

Without recounting Freud's entire reasoning, let us look into this case in the light of our model and spell out the major analytical steps.

- we identify two worlds (two psychic qualities) in a person: the realm of subjective experiences, which is *certain* but unclear (« heart »), and objective knowledge about the situation, which is *clear* but uncertain (« mind »): « I know that my husband is a decent man, but do I love him? »;
- side by side with experiences linked to sensory sensitivity, experiences appear which are products of the objectification of one's own ponderings (Figure 4: artefacts). Freud's client did not just imagine that her husband was unfaithful to her; such imaginings are more than common, as everybody can imagine that they are Napoleon and it does not have any harmful effects. The woman, however, deeply experienced this imagining (interiorisation), which produced jealousy. Interestingly, jealousy (for the husband) is felt, while love (to the son-in-law) is not;
- two feelings cannot *simultaneously* be at the centre of consciousness (strivings); love can *alternate* with jealousy. For this reason, the woman's jealousy for the husband pushed away her own infatuation (repression);

- psychic balance is impossible without *self-knowledge*, that is, the capacity to feel what is unclear and reflect this in one's image of the world. Otherwise, a person *cannot think of what s/he is experiencing*;

- it is the counsellor's responsibility to enhance the efficiency of self-knowledge, which also happens in the analytical process. Where equilibrium fails, one can get through to one's own desires by means, for example, of analysing dreams or parapraxes.

The process described above (Figure 4) represents the *physiology* of the psyche. It consists of a mechanism (a system of conditions) which explains how some « organs » of the psyche « work ». The common idea is that the realm of affections stands for the « heart », if not for the « person » as such. Freud himself claimed that « [p]sychoanalysis stands in about the same relation to psychiatry as does histology to anatomy. The one studies the outer forms of organs, the other the closer structure of tissues and cells » (Freud, 2012, p. 215). This is a very apt metaphor indeed.

Choice as action and product

Behaviour is the product of the subject's actions. The question is what actions they are. I assume that to explain human behaviour we can draw on the following phenomena which add up to the *process* in which a human act is formed: genotype, powers of the soul (potentiality), dynamism, actions and products. The products on which Szondi focused included fate and choice, through which a person forms him/herself. Sometimes, as Szondi put it, these are « diseased choices » which are the source of « diseased fate » (Szondi L., 1968). This prompts the question about what mechanisms underlie choice, answering which will help us understand the path to free choices.

The special relevance of choice to human behaviour must be explored in the context of other psychological schools and their explanations of behaviour.

Table 1: Explaining behaviour

Phenomenon (what is denoted)	Explanatory concept (meaning)	Object of explanatory theory	Schools
Living subject	Soul as a « form »; genotype	Life, heredity	Psychiatry
Subject as the cause	Potentiality (powers)	Action: reasonable, sensory, bodily; « anatomy » of behaviour	Aristotle's philosophical psychology
Dynamic subject	Dynamism (force)	Experience (drive); « physiology » of	Freud's psychoanalysis

		behaviour	
Subject in the process of actualisation (relations)	Actions	Behaviour; individual differences, psychological functions	Brentano's empirical psychology of acts; Wundt's general psychology of content
Subject in relations to the aim (good)	Products; the soul as <i>entelecheia</i>	Typology; typical differences; Psychological types	Jung's analytical psychology
Person in relations to him/herself (per se)	Choice	Fate; Types of activity	Adler's individual psychology; Szondi's analysis of fate

Below, I outline some of the relationships among these explanations.

Underpinned by Aristotelian hylomorphism, classical psychology relies on the concept of the soul comprehended as a form that shapes a subject into what it is. The explanations it provided were based on the principle of *causality*, which was used *a posteriori*,¹⁷ meaning that the cause was to be indicated by and inferred from effects. Individual manifestations of human life, individual human experiences and acts make up a set of *effects*, while the soul is the first and proper cause of these effects. Therefore, on the basis of these effects, we can infer about the cause with utter accuracy – both about its *existence* and about its *essence*. The essence of the human subject lies in rationality, which is conceived as a capacity to formulate concepts and striving for good/an aim. This framework has always puzzled over the actions of the will and the problem of its freedom.

Modern psychology has not abandoned the classic notion of the soul, but it attends to how the soul as a formal element extracts possibilities (potentials) from the material element in which they are contained. A human being has an insight into the process of actualisation. It is available in experience and this, for its part, in inner experience. As Brentano writes: « In modern terminology, the word 'soul' refers to the substantial bearer or presentations (*Vorstellungen*) and other activities which are based upon presentations and which, like presentations, are only perceivable through inner perceptions » (Brentano, 1999, str. 10) (Brentano, 1995, p. 4).

Choice is also available in inner experience. As all mental phenomena, it can be understood in two

¹⁷ *A posteriori* (Latin « from the earlier ») is a philosophical term which is the opposite of « *a priori* » and means « following the fact » or « resulting from the fact. » It refers to knowledge formed upon experience and to reasoning about something in an inductive way (« from specific to general ») as a result of the perception of a fact.

ways: as an action and as its product (act). Fate is the product of choice: « Choices create fate » as Szondi insisted¹⁸ (Szondi L. , 1995, str. 49). The function of the action of choice is to shape fate (product) out of a certain matter of possibilities (resources of fate).¹⁹

What is this action essentially? It is an action of the will in which two aspects can be distinguished. When saying that a human being « wants something » we mean firstly that s/he wants to change his/her situation in life, that is, his/her relations with the world, to be more favourable (valuable); and secondly, that s/he must decide in what way this change is to be effected. For example, a person wants to start a family and then looks for a proper partner; or a person wants to be respected and chooses a job which is appreciated by the community, etc. To choose means to *yield to the striving* of self-fulfilment and then to decide on the object of willing, that is, on the way to act (see Figure 4). What are strivings?

In terms of its origin, a striving is a mental dynamism (force). In this sense, Frankl insists that man is not a being driven by impulses but attracted by values (Frankl, 1984, p. 32). When talking about strivings, we have in mind an *interplay of forces*. Strivings to which the subject *yields* become his/her *intents*, whereas other ones are pushed aside, some of them for a while, and other ones for good. That is why the term choice *denotes* the actualisation of some of the subject's possibilities and passing over other ones.

The subject's state in his/her relations with the world is the genesis of strivings. Current feelings and desires are not the only products of experiencing values; relatively enduring strivings of *the person* are such a product as well. They may have their origin in genetic resources, strong experiences, or complexes. Relations which are being experienced are available in the form of feelings, and that is why strivings tend to be intuited rather than cognised.

The complementarity of the two aspects of the action of choice (aim and manner) is necessary for healthy development, for the object of striving is a relation which can be realised by several *concrete* objects. The striving to be a husband and a father can be realised through many women, and the striving to be « somebody » through many available jobs. Thus the pool of possibilities must be *narrowed down* via deciding (introjection).

Given this, we can see that the *freedom* of the will must be distinguished from the *liberty* of deciding which the intellect possesses vis-à-vis various manners of acting. As for the aims, the

¹⁸ « Wahl macht Schicksal. » (Szondi L., Freiheit und Zwang im Schicksal des Einzelnen, 1968, p. 41).

¹⁹ For « fate is the totality of all inherited and freely chosen possibilities of being » (Szondi L. , Wolność i przymus w losie jednostki, 1995, p. 27)

subject can *recognise* some strivings within him/herself and *acknowledge* them as good, that is, right for him/her. This is the building of self-knowledge. As for the ways, they should be *aligned* with the aim (striving) and *adequate* to the possibilities of the situation. If this happens, maturity is complemented with efficiency.

The coherence of striving and acting is jeopardised in two ways. Excessive striving causes the domination of the aim, that is, inflation. A failure to read strivings is the opposite threat and leads to the domination of particular ways of acting (catatonia).

Conclusions from the model (second part)

Theoretical conclusions

Consciousness and thinking

Some objections can be raised against Freud's terminology. On our model (Figure 4), we say that the analysed woman suffering from obsessional jealousy *is conscious* of her state, that is, infatuated, but she cannot think of it as of her own aim. Even if this affection is felt, it does not fit in with her self-image and image of the world. She may think of herself and her social role too objectively: « I am a good mother and a loving wife ». She may only feel emotional *tension*, which she invests with a meaning that is acceptable in her self-image. Under the pressure of the internal tension (desires), cogitation work led her to a solution which disregarded her sensitivity and deeper affections. A more superficial, but stronger affection (jealousy) has pushed aside a deeper affection which did not find a meaning for itself in her thinking. This is typical of the neurotic process.

Consciousness as an action boils down to experiencing, and all experiences focus attention on the person who emerges in – and through – feeling as a consciousness structure. This person is reflected and cogitated, and then denoted with the personal pronoun « I ». This is similarly comprehended by Jung, who writes: « By consciousness I understand the relation of psychic contents to the ego, in so far as this relation is perceived as such by the ego. Relations to the ego that are not perceived as such are unconscious » (2009, p. 462 (par. 687)), or « unreflective/unknowing » in our model.

Freud gives the name of consciousness to the processes of cogitation even though cogitation may have nothing in common with the ego. Freud could have done perfectly well without it; we have a wealth of terms at our disposal: thinking, analysis, understanding, cogitating, etc. As a result, the

phenomena which Brentano calls « inner consciousness»²⁰ were defined by Freud as unconscious and then took the nominal form: unconsciousness. Why does Freud commit such an obvious error?

At this point, we can usefully recall Jung's insightful remark: « we naturally tend to understand everything in terms of our own type ». « In terms of » means here a certain image of reality which is the basis of judgments and affections. Jung believes that Freud's scholarly approach has an extraverted orientation. This means that his explanations take into account that which falls under cognition, even though he feels that there is something « beyond » it. Nevertheless, he only sees symptoms. Actually, it is intriguing to notice how little Freud's thought relies on the realm of affections(!). Although he talks of experiences, he explains them as products of cogitation, that is, in terms of his type.

As will soon be shown, two types of psychic organisation can be distinguished. One of them is organised around that which is *conscious* and as such bound up with the person and his/her experiences, while *thinking* lies at the core of the other. Thus, there are people who deeply experience certain relationships, strive for them and tend to choose them but do not always think of them (as the mathematics student mentioned above). There are also people who negate certain relationships (as the analysed woman who negated her infatuation).

According to Szondi, *negation* is one of the four functions of the ego, which can be conceived of as the last or the first of them (Szondi L., 1995, p. 101). It is the last one because the ego which incorporates certain content (introjection) and adapts to the world pushes aside everything that threatens effective acting. Yet it is the first function because development requires participation in the world and rootedness in the will of others, which also triggers negation. This is aptly conveyed by Jung, who avers that individuation has its « roots » in participation: « Before [individuation] can be taken as a goal, the educational goal of adaptation to the necessary minimum of collective norms must first be attained. If a plant is to unfold its specific nature to the full, it must first be able to grow in the soil in which it is planted. [...] A real conflict with the collective norm arises only when an individual way is raised to a norm, which is the actual aim of extreme individualism » (Jung C. G., 2009, p. 488 (par. 747)).

Individualism leads to the negation of common values and to projection. It is a specific projection which develops as an effect of disturbed participation. As Szondi writes, participation (co-engagement) is a « striving to unite and be equal with others. It proceeds through projecting the

²⁰ Brentano realised that besides « inner consciousness » linked to sensing and experiencing, some content of cognition can also be reflected and experienced (interiorisation) and thus become conscious, that is, subjectified.

power of one's own ego to produce dual entities. It is the life of the ego in others (the unity of mother and child, tribal solidarity). When a co-participating, dual entity falls apart, the striving itself works as *a secondary projection*, as a transposition of one's own power (potency) onto other people who join a given individual or even master him/her. It is also the state of deliquium (collapse) in the ego of a *projective paranoid* (persecutory delusions) » (Szondi L. , 1995, p. 100). This is followed by another function of the ego, specifically by inflation: « The consequence of inflation (expansion) » Szondi continues, « can also be called 'autism (i. e. ideas of reference) in existence' [...]. We call this function expansion (inflation), following Jung. It dominates in the ego of an *inflative paranoid* (grandiose delusions). »

Given this, a practical remark must be made in relation to the BBT. In the sub-title to his work Achtnich states that it is a « projective method of explaining inclinations », and in the description of the test procedure he says that the testee « identifies » with the person in the picture. We may thus wonder whether the method is based on projection or on identification. It would probably be more accurate to call it *a choice test* in which the object of choice is variously defined. Usually it involves the developmental mechanism of identification. However, sometimes the mechanism of negation prevails, on other occasions the projection of one's own wishes on the object takes place, and in yet other cases inflation appears.

If a lot of pictures are rejected, it is undoubtedly (1) individualism (negation). Few pictures are then considered to be indifferent (suspension of choice). If there are few positive choices but also few rejections, it is (2) an unknowing (unreflective) choice of relations with which the client identifies, or (3) the choice of ways of acting which is characteristic of people extremely adjusted to the demands of the labour market. In both cases, there is no inflation, which is expressed in searching for a model of identification (self-ideal).

In cases (2) and (3), experience is not accompanied by feeling (see Figure 4). It is important because experience is a factor that disintegrates acting. Re-integration requires feeling which makes it possible to build activity not upon innate dynamism but upon one's own strivings. Feeling breeds an introverted orientation and consequently a reorganisation of the psyche. Presentation then becomes a *dynamic* factor, and it derives its force not so much from the content known as from the affection felt. As Brentano writes: « By presentation I do not mean that which is presented, but rather the *act of presentation* ». Feelings and desires are complemented with self-knowledge and take part in thinking about oneself (see Figure 5).

We need yet another version of our model to compare two structures: the structure which is

produced by affections and the structure which is based on knowledge.

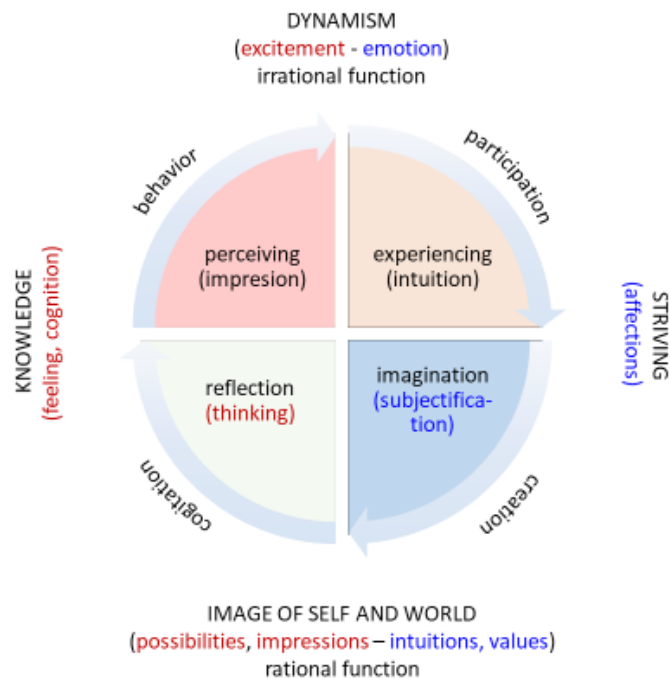


Figure 5: Psychological types

The model illustrates four psychological types which were identified by Jung. As rendered in Figure 5, the model shows the difference between irrational and rational actions as well as their products. Irrational actions include perceiving and experiencing, with impressions and intuition as their products. Rational actions include imagining relations or desires being experienced, which produces affections. At the same time, another rational action is reflecting the perceived content and thinking, with general knowledge as its product. The product of feeling one's own desires (introspection), self-knowledge is a special kind of knowledge.

In Figure 5, the four arrows illustrate the *direction* of the processes. On the basis of their innate excitability, people perceive stimuli and act; at the same time, they experience acting and its value as well as experiencing their relations with the world. On the basis of their own feelings and desires, their striving for an optimal situation in life – to experiencing pleasure and participating in the world of values – arises.

Human fate is shaped at two levels. At the level of the senses (irrational actions), it is *forced* (*compulsory*) fate. At the level of mental life, *free* choices appear on the basis of one's self-image and image of the world. A person not only feels his/her experiences and desires, but also creates his/

her own images, both of valuable situations and of his/her own self. Let us scrutinize these actions in some detail.

Perceiving releases the dynamism of *excitement* and an inclination to act. The perceived stimuli are reflected in the image of reality as *motives* for acting. They are also reflected as impressions and thus become the basis of thinking, a rational action. Reproductive (imitative) images and knowledge are the product of thinking. *Sensing* causes a *qualitative* change of dynamism. *Emotion* arises which is experienced and makes it possible to participate in social relations. The experienced relations are a qualitatively new dynamism. The human being is « homo patients » (a suffering being) because the experience of values brings about the disintegration of instinct. Nevertheless, this is a positive disintegration because it marks a person's entry into the realm of creativity (Dąbrowski, 1964). The person spontaneously imagines that which is not there.

Let us observe at this point that emerging strivings are « responsible » for the inclination to choose certain relationships. For this reason, people with an extraverted orientation (for example, technical university students) have considerable difficulty in choosing pictures *spontaneously*; they choose what they know about. These are ways of acting which are based on knowledge rather than on personal aims. As a rule, they choose only few pictures, and it does not take them a lot of time.

The image of reality is the basis of free choices. The self-image and the image of the world encompasses intuitions and impression as well as more complex images of situations which present *values* and *possibilities* of acting. These provide a « material » for the qualitatively new action of choosing, that is, deciding on the aim of activity. As the aims emerges, the *type of activity* takes shape.

Importantly, several values can be felt and multiple possibilities can be imagined, but they cannot be all made a reality simultaneously. It takes a decision to embark upon one's own activity. If one's own desires and strivings are the object of decision, we call this decision a choice. The process of choosing the aim is influenced by the states of *consciousness*, and *thinking* makes it possible to determine the ways in which the aim is to be realised.

The limits of language

To develop a model of psychic phenomena in order to indicate what psychological terms *denote* was our fundamental goal. As shown above, the term « unconsciousness » does not denote either mental actions or products; rather, it denotes certain dynamisms which can be experienced as a *forced activation* of the body (excitements) and reactions related to it (actions).²¹ Affective

²¹ An excited person attributes value to a material stimulus because this stimulus is associated with the experience of pleasure that accompanies the return to homeostasis (it is introversion in extraversion). However, this is not a

experience, which is conditioned by emotion, is the first mental action which fosters some *distance* from one's own body.

Feeling (affection) causes an introverted orientation on the personal subject that is not one's own body. The term « consciousness » denotes a product of affective experience. Being conscious of oneself in relation to the realm of values is fundamentally different from the action of thinking and its products. However, very often specific contents of consciousness (experiences and strivings) are not felt, even though, as Freud brilliantly noticed, we cogitate their results in the form of dreams, parapraxes and, as Szondi would add, unreflecting (unknowing) choices.

In *Heilwege*, A. Müller discusses Alfred Adler's critical attitude to the concept of unconsciousness, quoting Schultz–Henke, who « in one of his lectures (Stuttgart 1952) stated that the excessive use of nouns in psychology was deplorable. Among other things, he argued that observations of [there being] unconscious psychical phenomena was not reason enough to assume [that there is] 'unconsciousness' » (Szondi L. , 1968, p. 101).

Let us return to Freud's lecture, where he states that « [t]he patient *talks*, tells of his past experiences and present impressions, complains, confesses his wishes and emotions. The physician *listens*, tries to *direct* the thought processes of the patient, reminds him of things, *forces his attention* into certain channels, gives him explanations and observes the reactions of understanding or denial which he calls forth in the patient » (Freud, p. 11). Two aspects surface in this passage: language and what this language denotes. In his career design concept, Mark Savickas insists that career counselling must be « immersed » in the language of the client, wherein he builds on Ludwig Wittgenstein's assertion that « *The limits of my language mean the limits of my world* » (Wittgenstein, 1922, p. 74). The client's « complaint » introduces one into his/her world and delimits the current possibilities of solving the problem.

At the same time, Freud *forces* the client's attention in the direction of the drives of the id, whereby he often overlooks the realm of values and strivings which grow out of relationships with other people. Briefly, the founder of depth psychology failed to apprehend the deep relevance of experiences which are involved in participation. This may be why he did not « discover » consciousness...

Irrespective of this terminological change, the notion of consciousness helped conduct therapy. In the analytical process, Freud built the patients' self-knowledge and « familiarised » them with the world of experiences and wishes.

However, when notions do not denote anything real, « words are the source of misunderstandings ».

relationship in which something suits the person; rather, something suits the body. The person does not participate in this relationship.

When interpreting the patients' complaints, Freud reduced them to material phenomena (see Figure 5). Through the lens of his theory, he saw excitement, but failed to discern emotion. As a result, he offered an utterly extravert image of the human being based on a *reduction* to that which is available in perception.

Besides, and more pertinently to this paper, if we *sever* the meaning of concepts from their denotation, it is impossible for various schools of psychoanalysis to communicate. It is even more difficult to transfer the insights of depth psychology to other branches of psychology. That is why in this paper we call for the « return to things », to the specific « anatomy » of the psyche, which is consistent with what Freud himself observed: « Medical lectures taught us to *see*. »

The approaches developed by Adler, Horney and other schools which build on the discovery of the realm of strivings appreciate the experience of social values. One of the reasons why Adler distanced himself from the fictional world of unconsciousness was that he regarded himself as a *counsellor* of his clients. The clients are conscious of their desires and strivings even though they not always can *cope with* them or do not want to or cannot think of them. By valorising the significance of the actions of the will, the counsellor opens up a path to freedom for the client.

Self-determination and the freedom of choice

Freedom is not only – and not so much – independence from instincts/drives, but rather self-dependence. It can be defined as self-governance or self-determination (self-realisation). Self-determination consists of two kinds of actions: cognitive self-ownership and self-mastery. Self-ownership involves a distance fostered by cogitation vis-a-vis the dynamisms which are reflected in the image of the world (see Figure 4). A person's cognitive orientation in his/her self-relations and relations with the world is made possible by cogitation. The products of cogitation include meanings and one's self-presentation and presentation of the world. Strivings are marked with the term « I »: « I am hungry ». Cognitive self-ownership makes self-mastery possible. This means that a person's « acting » appears within that which « is happening » in nature.

This is what lies at the core of personalisation of mental phenomena discussed, for example, by Nuttin. « Human behaviour nevertheless differs from physiological processes in that it is personalised (personnalis ) to a lesser or greater degree, that is, it makes up an individual's holistic and meaningful response to a situation which matters to him/her » (Nuttin, 1968, p. 28).

A margin of freedom is empirically available in the form of the experience of agency. This experience comes along with another experience, specifically, the experience of subjectivity. The

latter indicates that the person *yields* to what « is going on » in his/her nature (e. g. hunger, excitement or pleasure/pain associated with relationships).

Freedom is the dynamism of self-determination which enables a person to « use » the will. Agency reveals to us a person’s activity, creativity and responsibility for choices. Agency is available in the experience of « I can want or not want ».

The choice of aim and the type of personal activity

The choice of the aim is fundamentally relevant to human activity. A person experiences his/her situation in life and strives either to reinstate certain relationships²² or to optimise them. Striving makes him/her *inclined* to choose certain relationships as aims of his/her own activity. The aim is an imagined result which triggers and gives direction to personal activity. In Szondi’s concept it is represented in the Ego vector (Sch).

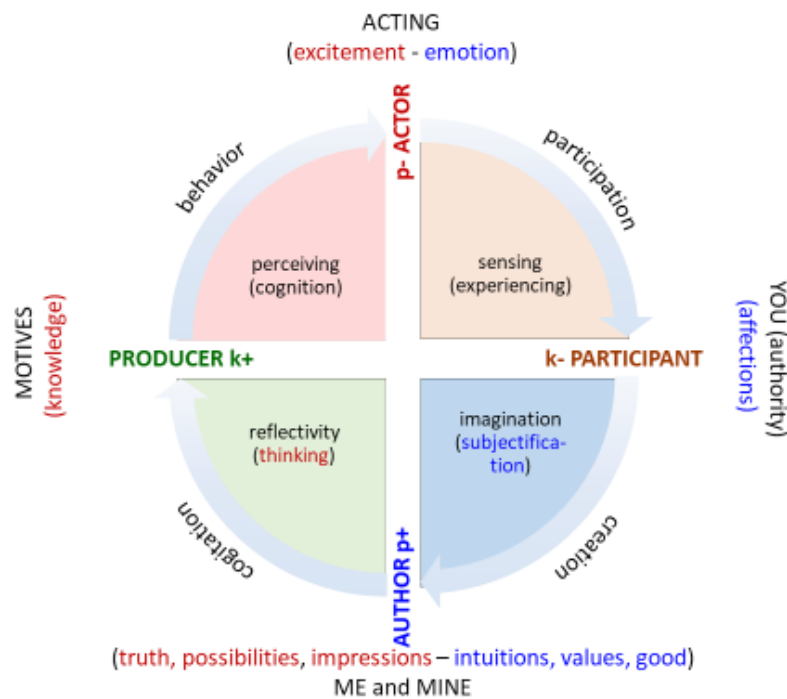


Figure 6: Types of activity in life [life activity)

As a result of the choice of the aim, entire activity is organised around the aim, and life takes a certain *direction*. The relevance of the aim as a factor that gives direction to the will was highlighted

²² Freud regards the striving for return as the essence of instinct. In our model, instinct is conceived of as a desire and the feeling of the person’s state which is not encompassed by cogitation, rather than as the state of nature’s energetics.

by Adler (Adler, 1986). We distinguish directions « from nature » (psychological types) and a « person's » life directions.

There are four *typical* organisations, which we call Actor, Participant, Author and Producer (Jarosiewicz, 2017).

The **Actor's** activity is oriented to acting in a situation. The actor creates a presentation of the situation in its material aspect (impressions and intuitions) and strives to change this situation. This is the most mobile type because *change* is its aim. According to Szondi, the Sch{k0p-} vector represents full projection and the mythical ego that attributes to others its own affections which it does not feel.

The **Participant** is oriented to participating in social relationships. In the cognitive dimension, the subject is guided by the authority of other people. The Sch{k-p0} vector represents complete negation and the compulsive ego (Szondi). In this context, negation does not mean opposing others, but negating one's own needs and affections for the sake of other people's will.

The **Author** creates a self-image and strives to be somebody. Through his/her actions, s/he creates a so-called internal environment where the centre of gravity of his/her life is located. This environment emerges under the pressure of the vivid imagination. The Sch{k0p + } vector represents complete inflation and the obsessive ego.

The **Producer** type is extrovertedly oriented on things and knowledge about things. It is concrete knowledge which is linked to grasping the situation or knowledge which arises as a result of cogitation. This knowledge makes it possible to decide on the motives of acting. The Sch{k + p0} vector represents complete introjection and the professional ego.

As a result of the choice of aim and the direction of the psychical organisation, a given type possesses a *constellation* of features. A human being « has » certain features but « is » a certain type. « The concept of the type », Nuttin explains, « is a tool constructed by the human mind that aims to capture the infinite diversity of individuals. [...] It is a set of features which tend to co-occur. Thus, the frequency of a given feature is not the point; the point is that an ensemble of features are correlated. It is in the latter sense that the term type is applied in psychological typology systems » (Nuttin, 1968, p. 113).

The choice of the aim is a mental action which is conditioned by the *quality* of the image of the world, that is, by the state of sensory dynamism – i. e. the C, P and S vectors. This will be addressed below in the discussion of the *levels* of activity.

Conclusions concerning the BBT test

With our model of activity put together, we can revisit the questions asked in the Introduction. In-depth analysis of BBT test results helped develop interpretive methods that go beyond factor analysis proposed by Achtnich.

Vector analysis is the most important method. Factors are analysed in pairs, as is the case in Szondi. It can be noticed (Figure 7) that two factors make up various vectors of forces. Then we propose exploring the *levels* of activity, which promotes *developmental* thinking in two respects. First, three levels of dynamism can be identified which add up to temperament, character and personality (see Figure 2). Over time, the maturation process takes place at each of these levels. As a consequence of development, a situation emerges in which some factors are dominant and chosen as positive; sometimes temperament dynamisms prevail, and sometimes the dynamisms of character or personality do. At the same time, other factors become indifferent or are even negated. In the latter case, we deal with *aversive* types. The process of negation is linked to the last issue we discuss, that is, to the formation of *identity*. In this regard, Achtnich's test has proved an excellent tool for diagnosing disturbances in the process of building the cognitive representation of one's own « self ».

Vectors of activity

Generally speaking, the inclination to choose a vocation is explained by Szondi's factors. Nevertheless, this needs to be made more precise.

First, what is meant here are not vocational inclinations, but inclinations which make it possible to perform work.²³ These inclinations are explained by referring to vectors of activity, the components of which are two Szondi's factors. (Where only one factor « works » we are faced with a developmental threat.) The value of vector analysis lies in that a vector illustrates a certain *interplay of dynamic forces*.

Let us use an example. The S factor represents social orientation. Achtnich states that it is expressed in two ways: as a wish to help others (S_H), and as psychic energy (S_E). It is clear because the inclination to help will manifest itself *differently* in the $+S+Z$ vector than as the component of the $+S-Z$ vector.

²³ Various kinds of work must be performed in any given vocation. A pedagogue is a teacher and an educator as s/he transmits knowledge and supports development.

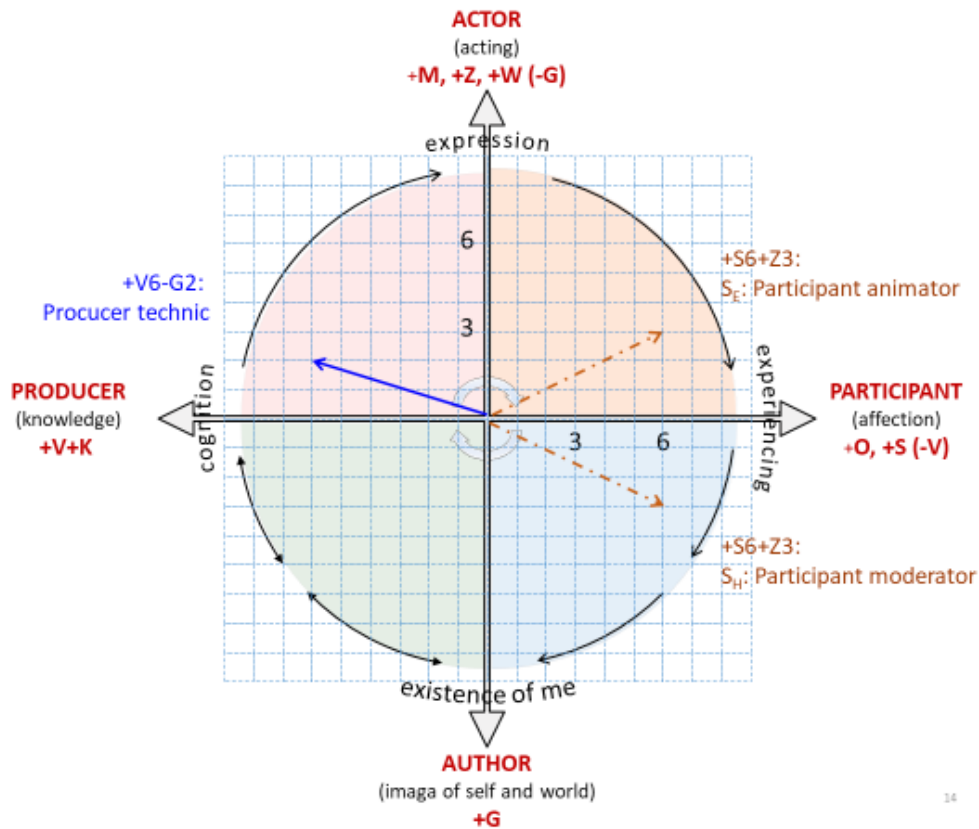


Figure 7: Vectors of activity

The paroxysmal vector can be located in any of the four quadrants of the model. Depending on this, it is called by different names, analogously to labelling the ego vector (VG) (see Figure 9). The vector which is described by two factors $+S_6 + Z_3$ is called the « animator » Participant (as it « animates » the group), while the vector described as $+S_6 - Z_3$ is the « moderator » Participant (the educator type).

The developmental process

Drawing on the results of Achtnich's test, we can reconstruct the developmental process and preparation for career on the labour market. In vector analysis, each of the four pairs of factors (S, P, Sch and C) is presented in a specific coordinate system in which the axes are determined by two complementary dimensions. One of them is cognition (extraversion) and experiencing (introversion), and the other is dynamism (experience of subjectivity, acting) and the image of the world (experience of agency, self-determination).

Because our explorations aim to explain the results of the BBT test in the context of the labour market, we can refer to the concept of Cameron and Quinn (1999) by way of illustration. Cameron

and Quinn discuss types of organisational cultures – cultures of adhocracy, clan, hierarchy and market. These cultures can be presented in our model, which attests to its universality.

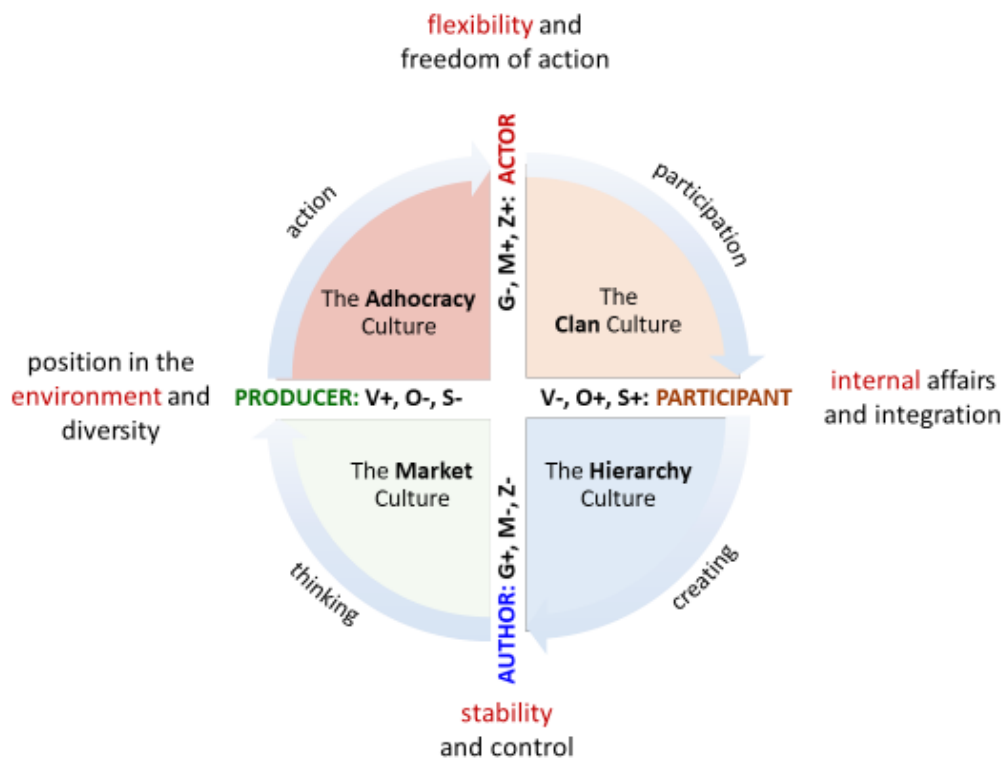


Figure 8: Types of organisational cultures

As indicated by Figure 8, a person in whose BBT scores the + Z (hy in Szondi) is the strongest factor, while the other factor of the P vector, i. e. the -S (e), is rejected, has an inclination for working in the culture of adhocracy. This means that s/he wants to act « flexibly » in a changeable organisational « setting ». A person with the dominant Sch (k-p +) vector (-V + G in the BBT notation) has an inclination for imagination, that is, creating visions, and strives to be somebody in or for an organisation. This corresponds to the culture of hierarchy.

Levels of activity

Activity not always consists in realising abstract aims which are associated with good and truth. Three levels of orientation in one's own situation in life can be identified which differ in the *quality* of presentation (image of the world). They are:

Intuitive and *impression-related* aims which arise on the basis of temperamental processes, which

means that they are conditioned by typical emotionality. They are represented in the C vector and factors M(d) and O(m).

Image-related aims which emerge in the process of character formation with the involvement of factors S(e) and Z(hy). At this level, the situation is a configuration of values and possibilities (see Figure 6). Character is the enduring product of the action of the will. Initially, it is the will of people who raise the child and then, as the person grows up, his/her own will. Feelings (the C vector) and moral capacities (the P vector) become integrated with the aims of activity (the Sch vector, the p factor). Strongly intensified factors cause a stiffening of the developmental process, which can trigger pathological symptoms observed by Szondi (mania, depression, etc.)

If the aims of activity are shaped very early under the pressure of feelings, the emerging self-image and image of the world are very deeply entrenched and difficult to modify. Such early « orientations » of life were discussed by Adler (Adler, 1948; Adler, 1986).

Typical orientations in life, that is, personality types, are discussed in detail below (see Figure 10).

Aversive factors

In his interpretation of test results, Achtnich primarily focuses on positive factors, while devoting less attention of the interpretation of aversive choices, which he nevertheless mentions. Achtnich discovers an entirely new phenomenon which Szondi did not address. It is *reversion*, i. e. *indirect* utilisation of the energy of rejected factors which become the basis for vocational *interests*. To offer a deeper explanation of activity, we must also delve into the relations which the client rejects. Vector analysis makes it possible to establish not only the preferred (positive) types but also *aversive* ones. Figure 8 illustrates both the relations at which the client aims and those which s/he avoids. Aversive types are called Agentive, Matched, Restrained and Independent.

As the Figure shows, the Restrained type negates factors M (d), Z(hy) and W(h); the Independent type negates factors O (m) and S (e); the Matched type negates the V(k) factor; and the Agentive type negates the G (p) factor.

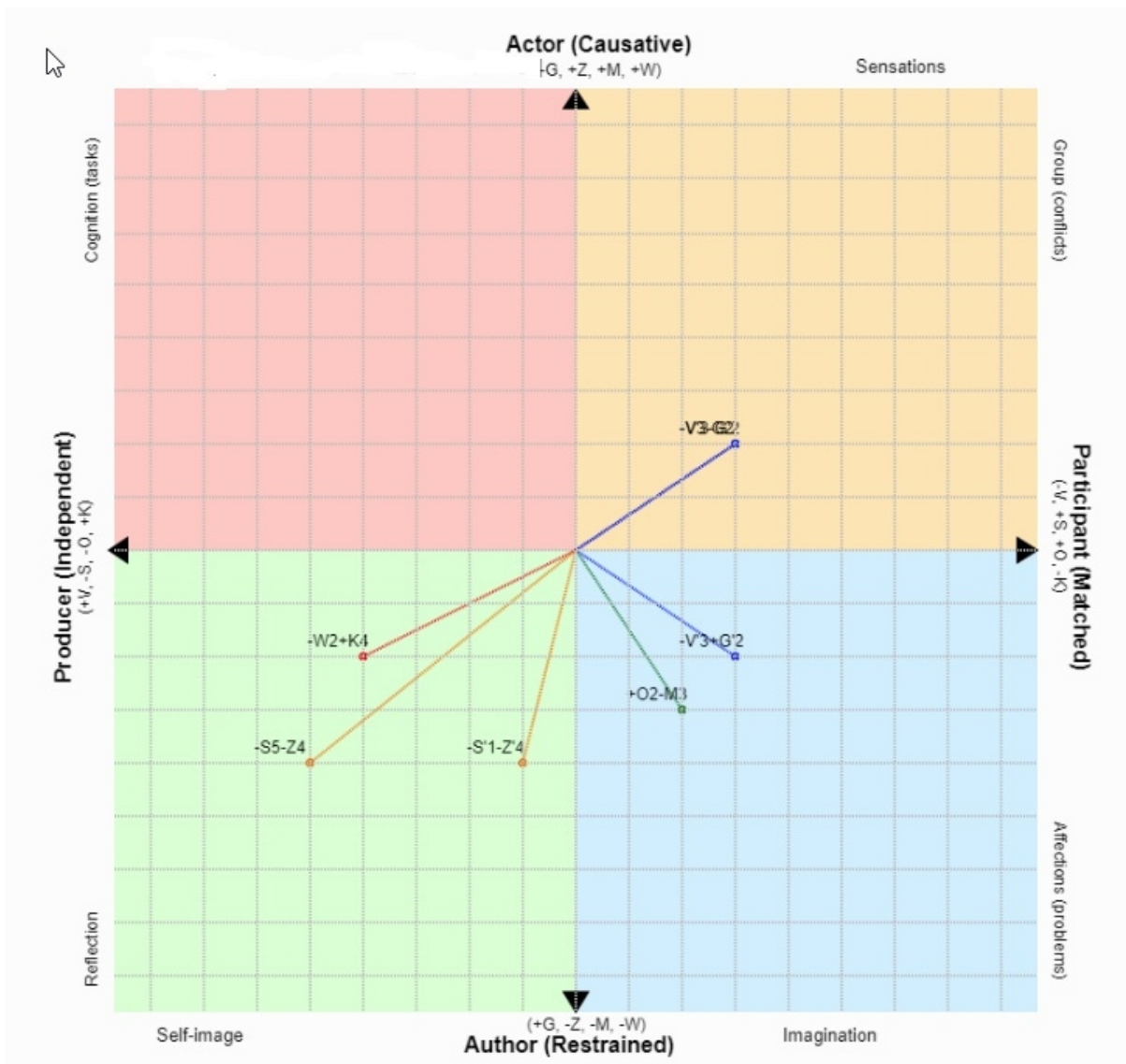


Figure 9: Preferred and aversive types

It is a printout from a computer programme for using the BBT test to diagnose vocational inclinations.²⁴ Aversive inclinations are also manifested in the choice of particular relations on the labour market. People who negate participation (the O and S factors) choose task-oriented actions on things or formal thinking.

The client who was mentioned in the Introduction chose twelve positive pictures and thirty-two aversive ones. The positive factors are $+K(4) + V'(2) + G'(2)$. A striving to undertake actions which require strength and overcoming obstacles prevails. This type is described as « hard Actio » (the $+K-W$ factor). The series of aversive factors includes $-S(5)-Z'(4)-Z(4)$. These are vectors located in the quadrant of reflective actions. This represents the type of an Independent « analyst »

²⁴ See www.doradcazawodu.pl The programme is available in English and Russian (as of 2019).

(-S5-Z4) and the type of a Restrained « designer » (-S'1-Z'4). The interpretation easily offers itself: this young man avoids expression (appearing on the stage): -Z'4-Z4 and distances himself from social values: -S5. At the same time, he associates pictures expressing force (the K(s) factor) with common precise actions. The Szondi test completed by the same client shows the acceptance of male sexuality: S{h-s +} (see Figure 11). To answer why this is not cogitated, we must refer to the ego vector (Sch). The Figure below illustrates the process of ego development.

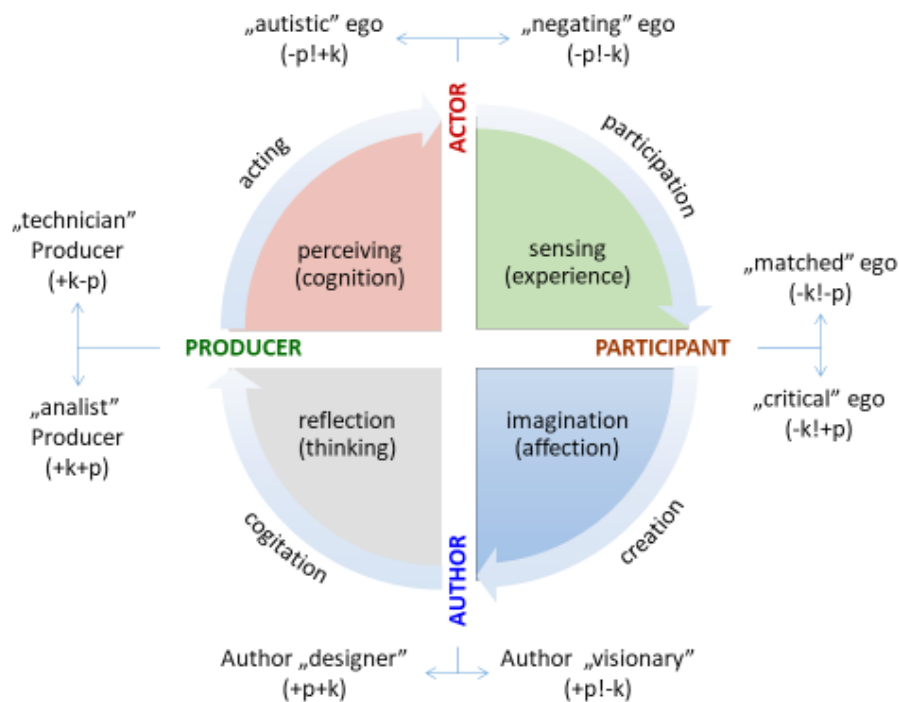


Figure 10: The process of ego development

Besides the basic types of activity, there are also subtypes. For the Actor, there is the « stubborn » Agentive type and the « negating » Agentive type. It is a problem for the « negating » type to participate in the will of other people.

In Jung's framework, there are three stages of identity development:

- (non-reflective) « identification » with the personal model (i. e. with the father): the « adjustive » ego. According to Szondi, the Sch{k-p-} vector represents « adjustment ». extreme participation and conformity.

- subsequently, the « critical » ego and the « visionary » Author; Szondi describes the Sch{k-p + } vector as « inhibition, the ego fighting obsessiveness ». The point is that the contents in which the subject participated when growing up (11-18 years of age), i. e. desires involved in the process of puberty, are felt and reflected in the self-image. A male personal ideal is indispensable in this process. This is the stage of « individualisation » (Jung),

- « individuation » – the following stage of identity formation – involves the « designer » Author; Szondi defines the Sch{k + p-} vector as « introjective inflation»: « be everything, have all ». The wish to be « somebody » is made real by introjection. What is introjection? Let us refer to Szondi, who describes the *freely chosen fate* as follows:

« First of all, the question was asked: *what entity is capable of choosing fate consciously instead of submitting to the forced one?* »

In our view, the *ego-pontifex* is this entity in the human being which, as we anyway know, gives a chance to overcome recognised oppositions. For fate to be able to consciously make free choices, the ego must develop the following functions:

Firstly, integration. The ego must self-reliantly master all basic functions and manage them. In psychological terms, it means that the ego realises (*inflation*) various family attitudes which it has unconsciously projected onto the world so far (*projection*) and then tests them by the gauge of reality. If one of the inherited possibilities gives a chance for a better fate, the ego accepts and incorporates it (*introjection*), while rejecting the -so-far experienced forced fate (*negation*), no matter whether it should be sexual deviation, a neurosis expressed in affects, in the ego or in contacts, or finally any pre-psychotic state » (Szondi L. , 1995, p. 41).

Incidentally, we would say that it is about « cogitating oppositions ». Through cogitation (see Figure 4), one can all by oneself set aims for one's deeds/acts, choose means that lead to them, change some of them and replace them with other ones, ponder them, etc.

Career design is based on cogitation. The « designer » Author is the first stage on the way to the integration of personality, whose product is character. Aims of activity must be supplemented with ways, because an aim is an expression of striving to improve one's own situation in life. For example, a person imagines him/herself as a company owner and sets this as his/her own aim. The ways in which it can be realised include being promoted to such a position in the organisation in which s/he works or founding (buying) his/her own company. The Producer type has two subtypes: a « technician » and an « analyst ». Setting up a company requires analytical abilities or employing a

person who has them.

Let us return to our example (Figure 8). It aptly captures the developmental moment of our twenty-year-old client. He is highly talented in solid sciences; many of his ancestors were physicists or mathematicians. At the same time, a lot of neurotic symptoms have appeared which make studying very difficult to him. These symptoms include compulsive disorders which interfere with his everyday life and occupy his family's attention. We could see this during the BBT test, as completing it took over sixty minutes while the average time is six minutes.

We can suppose that this young man experiences relations with women and strives to change his situation in life, but does not know anything about it. These strivings have already found their expression in *unreflective (unknowing) choices* of the K(s) factor.

A series of applications of Szondi's test showed that he belonged to the Cm- subclass, that is, people with the sense of loneliness.

PRIMARY PROFILES												O.b. student of mathematic, I. 20	
	S		P		Sch		C		Σ	Σ	Existential forms	Drive calculation	
	h	s	e	hy	k	p	d	m	0	±			
1	-	+	0	-	-	+	!	+	-	1	0	3a	
2	-	!	+	+	0	0	+	±	-	2	1	3b	
3	-	!!	+	±	0	+	+	+	-	1	1	3b	
4	-	+	+	0	0	+	±	±	-	2	1	3b 8a	
5	-	!	+	0	0	+	+	±	-	2	1	3b	
6	-	!	+	0	0	0	+	!	±	-	!	3a 3a,8a	
7	-	!!	+	0	0	+	+	±	-	2	1	13b 3b	
8	-	!!	+	0	0	+	+	!	±	-	-	13b 3b	
9	-	!	+	0	0	0	+	!	±	-	-	13a 3a,8a	
10	-	+	+	0	0	0	+	!!	-	-	!	3b	
S 0	0	0	6	9	5	0	0	0	0	20		Σ 0	
S ±	0	0	1	0	0	0	7	0			8	Σ ± 2,50	
Tend.Sp.Gr.	0	0	7	9	5	0	7	0				28 Sy % = 35%	
Quant.Sp.Gr.	10	0	0	0	0	6	0	2				Σ! = 18 80	
Dur	20		1		0		12		33			= 1,32 57%	
Moll	0		9		16		0		25			= 1	
Soz. +	0		1		1		7		9			= 16%	
Soz. -	20		9		15		5		49				

Drive calculation

$$e_6^0, hy_9^0, d_7^{\pm}$$

$$k_5^{0,+}$$

$$h_0^{\pm}, s_0^+, p_0^{\pm}, m_0^{\pm}$$

Latent proportions

Cm-	Schp+	Pe+	S
7	5	2	0

Cm-

Figure 11. Szondi's test: The primary profile of the mathematics student

In the supplementary profile, symptomatic factors were conflictual ones: e_{\pm} , hy_{\pm} and k_{\pm} .

The question about the relation between the results of Achtnich's test and the results of Szondi's test remains open. The $s+$ source factor was chosen in the BBT as the preferred inclination, but it was not recognised in terms of its content. As can be seen (Figure 8), there are two ego factors: the «adjustive» ego – V3-G2 and the «changeable» ego – V'3±G'2. What is essential here is an

oscillation between experiencing and feeling, between adjustment and the « critical » ego, which passes from participation to the building of a self-ideal. Szondi describes this type as an « inhibited, projective ego; a jealous ego which turns against itself ». On the one hand, there is a projection of force on another object (probably on the father), and on the other there is an emergent criticism of the father, which he may not want to allow himself. How does the client resolve this situation?

What can be seen is *defence* against the tension which is caused by unmet desires in the form of focusing attention on objective tasks coming forth in the situation (extraversion). This is illustrated by the -S5-Z4 vector, which represents the « analyst » Producer. Analysing the formal content is helpful in the study of mathematics, but it does not help solve the problem of the lack of identity.

According to Szondi (Szondi L., 1968) a healthy ego is in motion, which means that it is capable of adopting various attitudes to the world. Sometimes, however, it « freezes » (a computer metaphor) on a certain function and becomes an « adjustive » ego. This calls for departing from cognitive analysis for the sake of imagination and creation of a self-vision. Is it possible?

To answer this question, we must consider an important issue. Jung understands a psychological type as a « habitual attitude in which one mechanism predominates permanently » (Jung, 1976, par. 6). A habitual attitude thus determines forced/compulsory fate. Szondi inventively develops the notion of ego analysis proposed by Freud and introduces a functional concept of the ego as a « pontifex oppositorium »: « This pontifex ego is a distributor of power, an administrator and an organizer of all the bodily and spiritual energies it brings with itself » (Szondi L., 1968, p. 67). Given this, Szondi continues: « The greatest and most important work of an analyst of fate consists in that he uncovers for the patient the previous, false divisions of power and teaches and prepares him for being able to distribute his power of being between internal and external faculties so that his being – as fate – will not be tormented in the future. By educating the patient for a proper distribution of power, that is by instituting an entirely new system of values based on a new ideal of being and having, the patient becomes capable of socialisation and humanisation. »

The *programme* of patient education for the « proper distribution of power » outlined by the founder of fate psychology demands appropriate aids. They are supposed to help create free fate.

On our model, the mechanism of free choice is referred to as self-determination. Thus the client must first cognitively « possess him/herself », that is acquire a certain self-knowledge. This is helpfully facilitated by our model of the developmental process, as the client « sees » the entire process and can diagnose for him/herself at which stage s/he is at the moment. In Polish *wiedzieć*, i.

e. « to know », is derived from *widzieć*, i. e. « to see ». « Possession » makes « self-mastery » and thus *new* choice-making possible.

Identity in vocational career

The BBT testing which we have been carrying out for years now indicates that *identity* is crucially relevant to free choices. It is not a novel insight, as Erik Erikson observed quite a while ago that confusion as to « who I am » is an obstacle in vocational career (Erikson, 2004). In the process of career construction, the counsellor and the client together cogitate the past (« Where do I come from? ») and the present (« Who am I »). It is the process of building a « narrative identity » (Savickas M. L., 2005; Savickas M. L., 2012). Identity makes it possible to design the future. In the testing procedure proposed by Achtnich, ample time is devoted to *association analysis*. Achtnich wrote: « We are convinced that the structure of the subject's inclinations is inferable from a range of factors, but its specificity is only expressed through associations. Without associations, the most important thing eludes us » (Achtnich, *Der Berufsbilder-Test. Projektives Verfahren zur Abklärung der Berufsneigung*, 1979, str. 21).

Emphatically, designing the future is not a purely intellectual action. Admittedly, it is an instance of introjection, but it consists in identifying one's own good to which one strives and which becomes one's aim. Therefore, it can be described as « willing thinking ».

The answer to the question what contents should be absorbed (introjection), i. e. cogitated, is obvious: primarily, sexual strivings. However, sometimes *obstacles* appear in the formation of a mature identity. (The results imply that the client identifies with masculinity and wants it, but he cannot think of himself as a male).

In the case of our client, it is an attitude which can be called « intellectualism » or « thinking willing ». In other words, one wants what one knows. The flaw of this type lies in limiting oneself to the means and even in *changing* ends for means. This is clarified in Figure 12:



Figure 12: Will and character

This type of the organisation of the psyche, stretching, so to speak, along the Participant-Producer axis, indicates the predominance of character over the dynamism of the will. The will is inhibited (transferred onto the environment, as Jung would put it).

The tested student wants to be good (the « adjustive » ego and the « ethos » character), but at the same time he negates rules which are associated with his controlling mother figure (the Independent « analyst », i. e. the « agos » character) (see Figure 8).

The programme of ego maturation thus involves: (1) passing from projection to inflation: the stage of Icarus, who « flies away » from the father (the mother); (2) passing from inflation to introjection and choosing his own aim in life.

The process of passing from the identity of a child, who is subjected to the will of parents and educators (the « ethos » character) to a mature identity (the « actio » will) is extremely difficult. It was insightfully described by Kazimierz Dąbrowski, the founder of the « positive disintegration » theory (Dąbrowski, 1964). Disintegration is a necessary moment in the development of every human being; more than that, it can be said to be the *condition* of development, hence the modifier

« positive ». However, it is painful and, besides, sometimes a re-integration does not take place. We try to explain it to our clients by using our model.

Disintegration proceeds in two stages. The first of them is the transition to participation in the will of other people, which breeds resistance not only in early childhood but also in the first phase of adolescence (11-15 years of age). The second is the disintegration of thinking, which is subjected to exuberant adolescent affections. A vivid imagination and creative tendencies develop. Dąbrowski, who studied highly creative individuals, found that they were often neurotic and self-centred (egotism).

The sufferings bound up with the emergence of one's own « self » can be « remedied » by integration which takes place in early adulthood. One's own aims serve as the axis of integration. As stressed by Jung, nothing threatens the function of thinking as much as feelings (subjectivism), but also nothing harmonises feelings as much as the function of thinking. It is the responsibility of a career counsellor in these difficult years to guide young people to re-integration, which occurs at a higher level, as it entails not only one's own good but also a more general good which comes to serve as the basis of mature vocational choices.

Practical implications for career counselling

Vocational relations

Essentially, Achtnich's test diagnoses a person's desired vocational relations. These strivings should be explained by relying on the relational concept of needs. As Nuttin states, « the need is much more about the necessity of some sort of *contact* with the environment *through behaviour* than an inner state. [...] The subject of need is the relationship between a body and the environment: the need is a strength which strives to establish or sustain specific structure of this type of relation. In the starting point, a need does not have a specific object, but is a pursuit to find a type of joining the world, i. e. a contact with an object through behaviour – a contact to establish a relation required for a proper functioning of psyche » (Nuttin, 1968, pp. 257-258).

Our model includes four relations which the subject strives to institute or to maintain. They are: relations to *things*, in which motives of action are important; relations with *people* in view of experiencing community (participation); relations to one's own *strivings* (personal), which condition creativity (imagination); and, finally, relations to one's *knowledge*, which makes it possible to plan action.

Developmental thinking about career

Interpreting the test results within the model of a person presented in this paper requires developmental thinking. The point is to retrace the process of activity formation across developmental periods. Not only the ego develops in certain phases (stages); a similar process occurs at the levels of temperament (the M and O factors) and character (the Z and S factors). It is vital that clients of a career counsellor, especially young ones, see themselves in the process of maturation. That is why the simple and intuitive language of communication we propose – from an Actor through a Participant to the Author of career – is so crucial.

Obviously, some *interactions* take place among the three levels of psychic organisation. The psyche has a capacity for compensation (Adler, *Sens życia*, 1986; Jung C. G. , 2009). A person who is extraverted at the level of affections (temperament) may be introverted at the level of character if s/he becomes sensitised to the ethos factor (values).

Vocational competences

What are inclinations?

At the beginning we asked what are the inclinations which explain the choice of pictures. It is an important issue because, according to Achtnich: « When we talk about requirements of a vocation, they should be understood not only as some required abilities, but also as certain inclinations which are their part » (Achtnich, *Der Berufsbilder-Test. Projektives Verfahren zur Abklärung der Berufsneigung*, 1979, p. 17). « Required abilities » are behaviours which enable one to effectively perform one's tasks.²⁵ Inclinations lie deeper. They cannot be learned because they are a product of the maturation process.

The very action of choice is a complex *process* which is associated with the world of « srivings » and the « presentation » of reality (see Figure 4). On the one hand, the action of deciding on the object of willing is an element of choice. A person « wants THAT » which s/he presents to him/herself in cogitation. On the other hand, the will is not only a certain strength (« strong will) which makes it possible to perform tasks; it also possesses its own *unknown* aims. We remember Szondi's maxim: « We are nothing; what we are seeking is everything! »

These aims usually are only revealed *after* the choice has been made. Szondi tells of a man who married a woman who, when already married, developed obsessive-compulsive disorder. The man's mother also suffered from this condition. To explain the man's choice of his love object, Szondi

²⁵ The term ability usually refers to an acquired skill but sometimes it also denotes innate resources.

adopted a hypothesis that the man's genes carried the same condition (inherited from his mother) which appeared in his wife's life. Guided by his inclination, he chose not only a wife, but also *a part of himself* in the wife. She was similar to him, not only to his mother. We popularly think that men chose women resembling their mothers because they have tastes like their fathers'. Yet it happens sometimes that there is more to the reasons for the choice than meets the eye and more than the discovered motives. It is about the world of strivings which we call « the heart ».

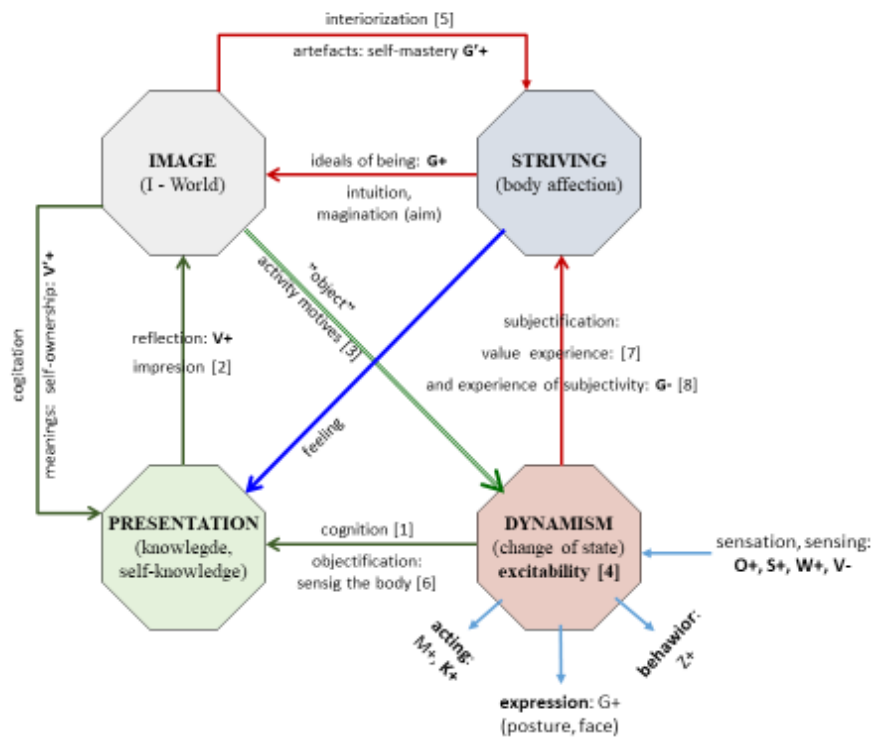


Figure 13: Analysis of the mathematician's inclinations

The fundamental question is in what ways some forces of nature (including heredity) find their expression in choices which are after all the most voluntary actions. We must assume that choices are influenced by personal strivings. A person is inclined to choose certain relations with the world because s/he seeks to satisfy some needs. But a person can also negate them. This is the phenomenon we want to describe here. It seems that a need of nature *becomes* a person's striving (affection, wish) and as such is satisfied in a *voluntary* way. A person will be inclined to choose or to reject some relations with the world. A « margin » of freedom appears in experience (affection). Our mathematician will help us illustrate this (Figure 12).

Knowledge [1] of « what » is given in a relations is reflected as an impression [2]. Impressions become motives [3] which trigger excitement [4]. The content of the image (impressions) is also subjectified as sensory affection [5]. Having clear motives enables the man to act effectively. This sequence does not happen here.

An inhibition takes place because excitement is also *experienced* as a value of the relations with the woman; point [7]. A bodily affection arises which is a *person's* spontaneous *response* to the situation; it can involve opening up to pleasure or closing up against it. Affective attitude concerns sexual sensations (W +), participation (O +), customs (S +) and power (V-). Simultaneously, excitement is available as *sensing* the body state [6]; this is often the dominant content.

The experience of values gives a margin of freedom which must be used. Behaviour is an expression of self-determination, which, as noticed above, involves cognitive self-ownership (self-presentation) and self-mastery (striving). Self-knowledge is based on sensing bodily affections, therein pleasure. Emphatically, sensing excitement is something else than feeling this state in affection, that is feeling that one *is excited and strives* to establish a relationship with a woman. This is what the man discussed here relinquishes. He chooses the K factor (aggression), but he does not know « what » he chooses, just as the man described by Szondi. And, as already stated, in life and in BBT test pictures one chooses oneself.

To conclude: an inclination is a person's disposition which is conditioned by his/her heart's striving to accept or reject certain relations with the world.

As all dispositions, an inclination conditions some actions and influences the quality of products. At stake in this case is the action of self-determination, i. e. the dynamism of freedom. Because self-determination is a condition of free choices, inclinations affect a person's free fate.²⁶

Of course, inclination is neither compulsion nor determination. In life, the young mathematician does not yield to his inclinations although in the test he chooses the K factor relations. In his life, aggression is manifested in behaviours which may not resemble aggression in the least.

The question arises why strivings are not felt? Why is the representation of the « ego » lacking in the self-image? Firstly, the body states which are available in *sensing* excitement absorb attention more than inclinations of the heart. One can attempt to *control* these states, avoiding sexual stimulation. Secondly, aggressive sexual affections are overly powerful. This is why the man does

²⁶ Szondi shows how a human being passes from compulsion to freedom. We may equally assume that free action (self-determination) is proper to human beings, but it can easily be lost for the benefit of nature's "happening," i. e. drives/instincts.

not yield to visual stimuli. The $S\{-! +\}$ image poses a threat of excessive domination in relations, leading to *sadism*: $S\{0 +\}$.

The only channel through which strivings can reach cogitation is provided by products of *imagination* [9]. Due to their fantastical character, they are not regarded as one's own aims, while in fact striving actually convey what a given person is.

Personalisation, or managing aggressive affections

In adolescence, the experience of values [7] comes to be accompanied by the experience of subjectivity [8]. The latter is the experience of the actions of the will. A young man may « want » to be aggressive due to his identification with a male model (usually his father). Adjustment – $Sch\{-\}$ – is a very frequent image in adolescence. Often masculine ideals of being, $Sch\{- +\}$, appear as well. This opens the path to mature self-determination.

This is the situation of the young mathematician analysed in this paper, who chooses relations associated with male strength. We can say that he is conscious of them, but he does not feel them (see Figure 5). These relations do not become the content of his self-image (ego), either; that is, they do not form part of the content that makes up his identity. In other words, he cannot think of himself as a male.

In analytical therapy, attention is turned to one's own feelings and imagination. This cognition produces self-knowledge, which is the product of objectification. It is so-called objective subjectivity which pushes aside « subjective objectivity », i. e. false images of oneself and of the world.

Inclinations and vocational competences

An advantage of the relational approach to needs and inclinations lies in offering a new way of thinking about development and its dynamisms. A person engages in increasingly mature vocational relations, and through the choice of his/her own aim becomes an Actor, a Participant or the Author of his/her own Activity. This influences the way of thinking about the phenomenon of work and vocational competences.

Inclinations have their genesis in striving for an optimal relation with the world of work (Jarosiewicz, 2012). A relation involves bilateral requirements. On the one hand, the subject aims at « inclusion » in the world that is optimal for him/her. On the other hand, the world demands certain behaviours. These behaviours are easier learnt if one has proper inclinations. « In this way », Achtnich

continues, « we extend the notion of vocational requirements: besides the abilities (intelligence, talent, manual skills, etc.) which a worker in this vocation should possess, he must match the structure of the vocation's inclinations. If he has abilities and required inclinations, we can expect him to faithfully adhere to his vocation and become a talented and successful expert » (Achnich, 1979, p. 17).

This is Achnich's fundamental thesis. In this way, BBT results acquire a clear « market » significance. The identified inclinations can be interpreted as *competences* for meeting certain demands of the labour market. The term competence denotes the outcome of the measurement of inclinations required by a given job (besides basic knowledge and skills). This result can be compared with other people's test results, which helps choose the optimal candidate.

If a person represents the « presenter » Actor type, s/he can distinguish him/herself in a job that requires working on things and presenting his/her outcomes (or him/herself). Typical inclinations are the source of career (which reverberates in the term « resources »). Can these competences be arranged in a systematic form? Working with clients, we use a so-called Map of Competences (Figure 13):

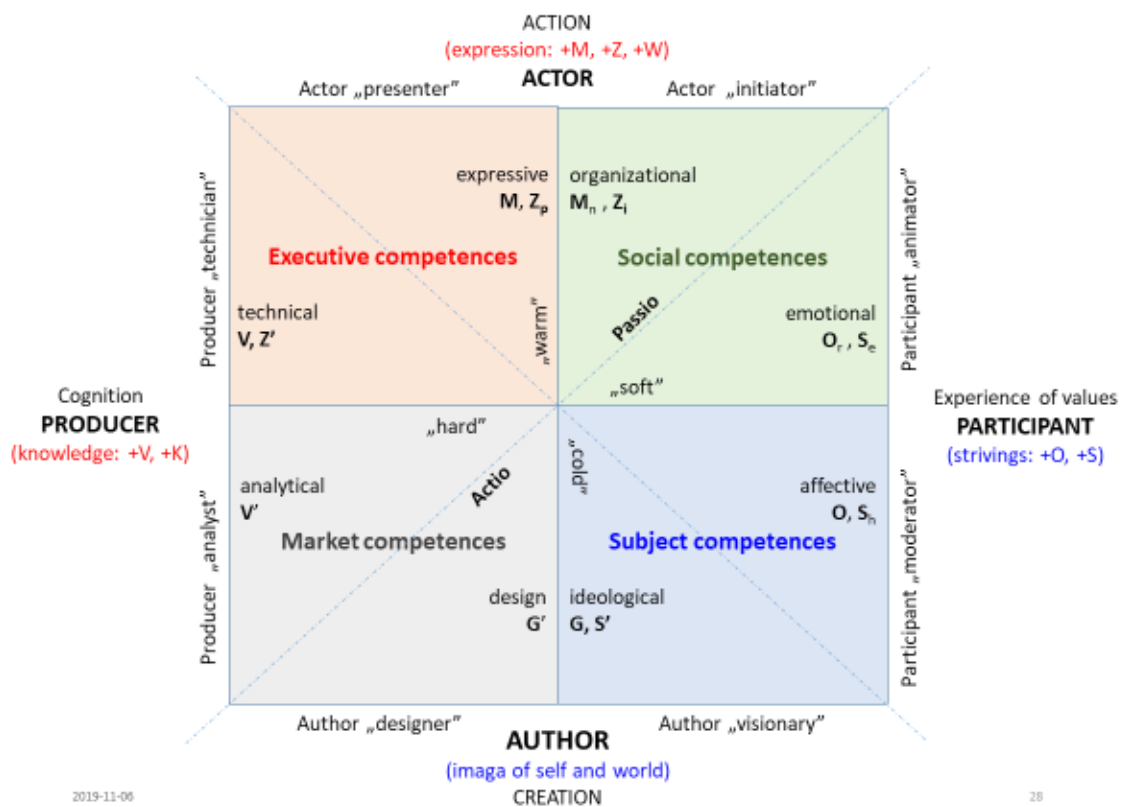


Figure 11: Map of Competences

The obtained results (see Figure 9) help identify the inclinations which can form vocational competences. We distinguish four types of competences: executive, social, personal and market competences. The Producer type possesses executive competences (as a « technician ») and/or analytical competences (as an « analyst »), sometimes acting and planning, and sometimes preferring acting to planning, or the other way round. Importantly, results in the sexual dimension (the $S\{h, s\}$ vector) extend then between the poles of « hard”-« soft » and « warm”-« cold ».

In the case of the discussed student, the + K4 factor is the strongest inclination. It represents the « analyst » Producer type, with the corresponding competences of imitative imagination, analytical thinking, systematicity and managerial abilities.

As can be seen in Figure 14, the K(s) factor brings about an analogous orientation as the V(k) factor: cognition in relation to things (extraversion). Achtnich describes it as an inclination to use physical force and be « tough ». According to Achtnich, in this type « relations are patently or latently aggressive [...]. We believe that the ‘aggressive’ character is the source strength in every human being, rather than only an expression of response to aggression one has experienced » (2010, str. 103). Such characters are colloquially referred to as Mars. Within Szondi's framework, it corresponds to sadism in a pathological form and to a tendency to develop technology and civilisation in a sublimated form.

Of course, one factor does not determine everything. Our interpretations are based on exploring three-factor series. One of the factors indicates the preferred activity (the object of action, that is, the aim) and the other two point to other aspects of the job: work place, material and tools.

Conclusion

In his analysis of the operations of practical reason, Aristotle stated that « the soul never thinks without an image » (*On the Soul*) (Aristoteles, O duszy, 1992, p. 132). Achtnich relies on pictures in his study of how people think about work. He follows a path similar to Szondi's, but he explores not so much genetically conditioned needs as rather dynamisms which are encountered in work. Because these dynamisms are actualised in relations with the environment, the relations of the subject with the world of work are the content of the pictures presenting work. They are always actions of the will and the intellect, for work is the product of a person who realises his/her aims by means of motives established by the intellect. Sometimes these actions transform a material, as a result of which enduring material products are produced; sometimes they are situational behaviours

(we listen to somebody or control traffic); and sometimes the products remain in the « internal environment », as the acquired knowledge or an idea for a book plot. In the latter case, we see the subject with working « tools » typical of mental labour (a pen, a computer, etc.) or with appropriate « aids » (a book as the source of knowledge). Using Achtnich's test, we diagnose activity at the levels of temperament, character and personality.

The aim of this paper was to develop tools for illustrating psychic processes that explain the phenomenon of work. The model presented above is such a tool of thinking. The model is a mental image. It differs from a sense image in that the former illustrates objective and logical relations in psychic life which are not available in external observation. As such, the model does justice to the data provided by internal experiences. A human being is capable of sensing, knowing and feeling, of mentally reflecting the acquired content and of cogitating it (see Figure 5). On the basis of this model, we could show what fundamental notions of fate psychology, such as choice, freedom, inclinations and strivings, denote. This helped define these key phenomena.

The *objective approach* is an essential feature of the model presented in this paper. On the one hand, a human being is the subject of his/her existence and acting and experiences his/her subjectivity in a specific experience which we called the experience of subjectivity. On the other hand, the human subject possesses knowledge about him/herself, i. e. self-knowledge. It is the knowledge of one's own experiences and strivings. In psychological terms, we talk about « objective subjectivity ». « Subjective objectivity » is its contradiction which reduces the human being to one dimension of his/her psyche: either to relations alone (behaviourism) or to mere knowledge (cognitivism), or exclusively to experiences and desires (classical psychoanalysis).

Self-knowledge enables one to cognitively possess oneself and to subjectively direct oneself, which we called self-determination (self-government). It is accompanied by another experience, one that we called here the experience of agency. These two experiences (subjectivity and agency) constantly co-exist, which gives the human existence (being) a dramatic dimension. It is « happening » and « acting » at the same time.

The margin of freedom which appears in human fate is associated with the choice of one's own aim. Not every choice opens a path to freedom. Freedom should not be understood as independence from genetic conditioning and from the situation (social and natural environments). Freedom means self-dependence, which comprises dependence on the truth about the self. Maturation and change of aims are characteristics of thus-conceive freedom. We called this change maturation to being the Author of one's life and vocational career. This process of searching for one's own « self » can be

labelled « the art of reconstruction », which Achtnich does quoting Herman Hesse, or « positive disintegration », to use Dąbrowski's coinage.

Abstract

Achtnich's Vocational Picture Test (*Der Berufsbilder-Test*, BBT) is a frequently used tool in career counselling. As any test, the BBT requires interpretation which draws on certain theoretical underpinnings and a defined concept of the human being. Given this, a psychological model is needed to explain the test results. The primary aim of this paper is to develop such a model. The paper has a tripartite structure. The Introduction discusses the current status of the BBT method and raises some questions and problems connected with it. Subsequently, the theoretical part outlines a model of the subject which helps explain the process of work and is expected to clarify the key concepts of fate psychology, in particular choice and freedom, in their psychological dimension. Finally, the third – practical – part revisits the questions raised at the beginning and presents an illustrative analysis of results of an Achtnich test application. Also, new methods of interpreting Achtnich test results are proposed, including vector analysis, activity level analysis, aversive choice interpretation and identity problems in professional development.

Résumé

Le test d'image professionnelle d'Achtnich (*Der Berufsbilder-Test*, BBT) est un outil fréquemment utilisé dans l'orientation professionnelle. Comme tout test, le BBT nécessite une interprétation qui s'appuie sur certains fondements théoriques et un concept défini de l'être humain. Compte tenu de cela, un modèle psychologique est nécessaire pour expliquer les résultats des tests. L'objectif principal de cet article est de développer un tel modèle. Le document a une structure tripartite. L'introduction discute l'état actuel de la méthode BBT et soulève quelques questions et problèmes qui y sont liés. Par la suite, la partie théorique esquisse un modèle du sujet qui aide à expliquer le processus de travail et devrait clarifier les concepts clés de la psychologie du destin, en particulier le choix et la liberté, dans leur dimension psychologique. Enfin, la troisième partie - pratique - revient sur les questions soulevées au début et présente une analyse illustrative des résultats d'une application de test d'Achtnich. De plus, de nouvelles méthodes d'interprétation des résultats des tests d'Achtnich sont proposées, notamment l'analyse vectorielle, l'analyse du niveau d'activité, l'interprétation des choix aversifs et les problèmes d'identité dans le développement professionnel.

Keyword: BBT, Achtnich's test, model of a subject, psychological analysis, interpretation methods,

career counselling.

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Henryk Jarosiewicz, *M. Achtnich's BBT in Career Counselling*

Norms for the Szondi Test on a prison sample²⁷

Benjamin Thiry²⁸

Introduction

The Szondi test is a projective personality test, mapping the unconscious drive structure of an individual by assessing the level of fate-analytical variables of Leopold Szondi's theory. Methodologically the Szondi test is a photo-card-sorting measure in which the participants have to express their preference (positive or negative) towards the presented faces on the cards. There are six series of eight cards. Each card represents the face of a distinct psychopathological class. The Szondi test has four vectors, all of them containing two factors in which the preference of participants can be either positive or negative. The test is ideally proposed ten times to each subject. Consequently, there are ten profiles in one protocol. The test was first created by Szondi around 1935 and mostly used as a clinical assessment tool after 1945.

The test material remained unchanged until today, but its methods of interpretation have changed over time, especially under the influence of psychologists of the Louvain school such as Jacques Schotte, Philippe Lekeuche, Michel Legrand, Jean Mélon, etc. The test had a limited diffusion, rather confidential and badly studied. The application of this test by psychiatrists and psychologists around the world is precisely unknown. The test was also studied in the United States of America after it was introduced there by a Hungarian psychologist, Susan Deri. However, the test has survived through the decades and continues to rise interest and even excitement for some mental health professionals. It proposes a theory of personality influenced by psychoanalysis and philosophy that fits particularly well to case studies. An important question remains so far: what are the scientific bases of the test. Lekeuche and Mélon (1990) actually note that « Szondi does not tell us how he came to build his drive pattern », which is the basis of psychological interpretations. According to Legrand (1979, p.175), « empirical and clinical validity of the Szondi test as a diagnostic tool remains intact ». Lekeuche and Mélon (1990) explain that the method of validating a test such as the Szondi test should apply upon the overall theory underlying it. According to them, « the few isolated experiments that once claimed to permanently invalidate the Szondi were conducted without rigour and misunderstood the szondian theory » (p.195). Classically, studies involving the Szondi test consist of collecting responses from participants from different groups: spasmophilia (Gilson & Holvoet, 1986), patients with anxiety neurosis or anxiety hysteria (Paisane, 1977), etc. A study by Gonçalves, Kiss and Káplár (2010) compares the scores obtained by 126 Hungarians and 176 Portuguese who took the test on a voluntary basis and who did not come from clinical samples. They report prevalences (in percentages) for each drive position in the two

²⁷ This study was possible thanks to the precious collaboration of these persons: Anne Claude, Cécile Collard, Jan Cootjans, Laurent Duvivier, Cindy Haine, Pascal Lambot, Caroline Leclercq, Fabienne Letecheur, Caroline Meyers, Laurence Stas, Gregory Vastrat, Cécile Verhulst, Amandine Wielemans and the support of Benoit Marghem, Valérie Julien, Isabelle Storme and Werner Vanhout.

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samples. For example, 38.5% of Hungarians and 44.1% of Portuguese have h +. This difference is not significant at the 0.05 threshold at Mann-Whitney's *U*. Regarding the m + position, it is present in 66.4% of Hungarians and 77.5% of Portuguese. This difference is significant at 0.001 with the Mann-Whitney *U* test. The advantage of this study is to propose data that can be considered normative for two populations even if we can deem those samples as quite small. In addition, context of data collection is not clearly defined in the report of their study. Siso (2008) collected 335 clinical cases and used the vectorial valences to predict psychiatric diagnostic with a discriminant analysis and a logistic regression: « the validity of the test of Szondi, relative to diagnostic groups, is located around 0.80 » (p. 89). The usual method of validating the Szondi test consists in comparing frequency of the drive positions of one group with that of another group. Significant differences (often using an independence test such as) thus serve to emit psychological hypotheses on the pathological groups but also to validate the szondian theory. One problem with this method is that the researcher finds himself testing hypotheses on the groups involved at the same time as on the measurement tool. It may seem risky to test groups with a tool whose reliability and validity are not precisely known. Interpretation manuals frequently used for the Szondi test such as Deri (1949) and Derleyn (2008) never address the question of reliability and validity of the test. Of course, this silence around the psychometric qualities of the Szondi test calls for caution and even suspicion. In the absence of more specific information in this regard, use of the test by professionals should be discouraged. However, test validation methods have undergone significant changes in recent years. We did not find any recent studies addressing psychometric qualities of the Szondi test. The aim of this study is to assess psychometric properties of the szondian variables on a large sample. It focuses on the reliability and not (yet) on the validity of these variables. Indeed, reliability is of prior interest because there cannot be valid variables without reliable ones (Dean, 1992). One important concern for us was to adapt classical szondian variables so that they can be used with actual statistical processing. We had therefore to get back to the szondian theory that relies on a psychoanalytic point of view of the drive: the energy involved in a specific drive can accumulate (inducing a tension) and tends towards a discharge. Szondi was inspired by Freud (1920) for this matter.

"In the psycho-analytical theory of the mind we take it for granted that the course of mental processes is automatically regulated by 'the pleasure-principle': that is to say, we believe that any given process originates in an unpleasant state of tension and thereupon determines for itself such a path that its ultimate issue coincides with a relaxation of this tension, i. e. with avoidance of 'pain' or with production of pleasure.
»

This assumption led to a *need-system* (Guertin, 1950) in which tensions are quantifications of the needs. In the szondian theory, there are four drive vectors, each containing two factors. Table Error: Reference source not found presents the four vectors and the eight factors. There are four valences for each of the eight factors: (a) positive choice, (b) negative choice, (c) discharge and (d) ambivalence.

Table 1: Vectors and factor in the Szondi theory

Sexual (S)	Paroxysmal (P)	Ego (Sch)	Contact (C)
h s	e hy	k p	d m

For instance, $m +$ (in the Contact vector) means that the m drive is *tensed* while m_0 means that the tension in the m drive is not present. The test specifies also the direction of the tension: it may be $m +$ (most of m pictures are seen as sympathetic) or $m -$ (most of m picture are seen as antipathic). If some of the m are seen as sympathetic and some of them are seen as antipathic, the code is $m \pm$ which is called an *ambivalence*. Classically, each drive position is coded with these signs: 0, +, -, \pm , +!, +!!, -, -!! or $\pm!$ We count nine modalities for each variable. Note that reality of choices behind one code may be different. For example, 0 can mean that no choice was made in the drive. It can also mean that only one sympathetic or antipathic was made. The code 0 is the same for four different situations. From our point of view, we lose some information that may be considered negligible by some but not by us. Consequently, we wished to respect proper choices made by the participants. We therefore refined the way the variable is assessed in respect with the accurate choices. For example, one m seen as sympathetic and one m seen as antipathic will have a slightly different score than no m chosen at all. In this paper, we will describe how we calculated each variable and give the statistical properties of it.

Method

Participants

Participants of this study are 433 inmates detained in Belgian prisons. The Szondi test was obtained during a comprehensive psychological assessment prior any conditional release. The psychologist in charge of the psychological assessment met the inmate in a quiet and private office. Preliminary psychological interviews assessed cooperation of the inmate. In this study, we asked psychologists of the psychosocial service to provide Szondi protocols (with ten profiles) they had previously administered. Anonymized protocols were gathered by a member of the Psychosocial Service and prepared for data analysis. This study aimed to receive as many completed tests as possible. This sample therefore has a weakness: criterion for administration of the Szondi test was not strictly controlled. It is conceivable that psychologists have administered the Szondi test to the most collaborative inmates. Some inmates may be reluctant to pass any psychological test. However, we find that the Szondi test is often well accepted by most inmates. Personality assessment only takes place after a court decision (conviction or internment). Inmates in custody are not tested by the Psychosocial Service. Therefore, participants in our sample have been held in detention for months or even years. This is important because it implies that our sample is not representative of inmates who face the psychological stress of recent incarceration. Indeed, incarceration is a difficult time for most inmates, who discover a new, isolated and often violent world. Participants in our study are aware of prison customs and probably overcame the shock they experienced when they were arrested. Eligible for conditional release, they start a project in order to be released from prison. Some inmates refuse psychosocial interviews or are considered as too dangerous to allow

interviews. Therefore, these inmates have not been tested. These situations happen seldom and are often transient. It may take several months before these meetings are possible. Our total sample counts 409 (94 %) men and 24 (6 %) women.

Mean age of our sample is equal to 38.06 years ($SD = 11.46$, $min = 18$, $max = 79$). Concerning the legal status, 390 (90 %) had been sentenced to prison and 41 (9 %) had been interned (which means they were seen as irresponsible by the judges because of mental illness – they are Mentally Ill Offenders, MIO). Note that in Belgium MIO might stay in prison, waiting for a proper therapeutic project to be available. The number of inmates having both status was equal to 1.

Ethics

Every inmate agreed on the psychological assessment and the Szondi test because prison psychologists have to build a collaborative relationship with inmates who have an active role in the assessment. They remain free to refuse psychological interviews or to refuse any particular test. Psychologists anonymized and gave a code to their protocols before sending them to one member of the psychosocial service. The global database only contains the inmate code, szondian variables, age, sex and legal status. It is therefore impossible to identify a single case from the database.

Data analysis

Table 2 and Table 3 are the key figures to label our basic variables for each participant. These tables look like some excel files that encode Szondi protocols.

Table 2: Szondi variable labelling system for the foreground (VGP) and

Table 3: Szondi variable labelling system for the background (EKP)

	VGP				EKP			
	h	s	e	hy k p d m	h	s	e	hy k p d m
one p	onehp			onemp	onehpekp			onempekp
m								
two p								
m								
three p								
m								
four p								
m								
five p		fiveep				fiveepekp		
m								
six p								
m								
seven p								
m								
eight p								
m								
nine p								
m								
ten p								
m	tenhm			tenmm	tenhmekp			tenmmekp

There are 160 variables for the foreground (VGP) and 160 variables for the background (EKP). This means that we have $(160 + 160 =)$ 320 variables for each participant. These variables are the «

bricks » used to calculate the szondian scores. As we can see, every variable has a name that takes into account three pieces of information: (a) number of the profile, (b) drive factor, (c) polarity, (d) background. For example: onehp (profile one, number of h seen positively) is the number of h pictures seen as sympathetic at first profile in the foreground. In the same way, tenmmekp (profile ten, number of m seen negatively) is the number of m pictures seen as antipathic at the tenth profile in the background.

We calculated the scores and analysed data with the R program (R Core Team, 2013).

Results

Tables 4 and 5 show the mean and the standard deviation for each of our 320 variables respectively at the VGP and EKP.

Table 4: Mean (and Standard Deviation) for each Szondi variable (VGP)

		h	s	e	hy	k	p	d	m
one	p	2.14 (1.29)	1.80 (1.12)	1.14 (0.88)	0.82 (0.82)	1.12 (0.75)	1.15 (1.1)	1.03 (1.02)	2.79 (1.27)
	m	0.75 (0.92)	1.94 (1.24)	1.47 (0.93)	2.22 (1.12)	2.05 (1.01)	1.55 (1.13)	1.23 (0.99)	0.80 (0.93)
two	p	2.27 (1.3)	1.51 (1.11)	1.3 (0.84)	0.78 (0.82)	1.17 (0.81)	1.11 (1.09)	1.12 (0.96)	2.74 (1.33)
	m	0.75 (0.82)	2.01 (1.33)	1.36 (0.92)	2.38 (1.13)	2.06 (1.09)	1.54 (1.13)	1.13 (0.98)	0.76 (0.84)
three	p	2.16 (1.31)	1.55 (1.21)	1.29 (0.82)	0.79 (0.81)	1.18 (0.77)	1.15 (1.06)	1.14 (1)	2.72 (1.32)
	m	0.83 (0.97)	1.97 (1.37)	1.44 (0.94)	2.28 (1.07)	2.03 (1.1)	1.44 (1.08)	1.24 (1.1)	0.78 (0.86)
four	p	2.12 (1.29)	1.49 (1.17)	1.33 (0.83)	0.87 (0.86)	1.23 (0.77)	1.14 (1.03)	1.16 (1)	2.66 (1.25)
	m	0.75 (0.88)	2.01 (1.32)	1.44 (0.93)	2.32 (1.09)	2.01 (1.06)	1.45 (1.16)	1.21 (1.03)	0.82 (0.86)
five	p	2.13 (1.38)	1.47 (1.18)	1.33 (0.85)	0.88 (0.91)	1.21 (0.82)	1.14 (1.09)	1.17 (1)	2.68 (1.33)
	m	0.83 (0.96)	2.03 (1.36)	1.47 (0.97)	2.25 (1.1)	2.00 (1.08)	1.35 (1.14)	1.29 (1.03)	0.78 (0.82)
six	p	2.15 (1.49)	1.46 (1.22)	1.3 (0.9)	0.89 (0.84)	1.25 (0.86)	1.14 (1.06)	1.12 (1.03)	2.66 (1.31)
	m	0.78 (0.94)	2.03 (1.4)	1.4 (0.9)	2.3 (1.04)	1.96 (1.08)	1.43 (1.12)	1.26 (1.09)	0.84 (0.88)
seven	p	2.09 (1.42)	1.52 (1.23)	1.31 (0.91)	0.91 (0.79)	1.23 (0.82)	1.15 (1.08)	1.07 (0.99)	2.73 (1.28)
	m	0.84 (0.99)	1.99 (1.42)	1.43 (0.98)	2.31 (1.07)	1.93 (1.1)	1.44 (1.12)	1.24 (1.04)	0.82 (0.88)
eight	p	2.17 (1.41)	1.42 (1.18)	1.25 (0.88)	0.87 (0.87)	1.20 (0.81)	1.15 (1.07)	1.20 (0.98)	2.74 (1.28)
	m	0.80 (0.96)	2.00 (1.45)	1.51 (0.93)	2.27 (1.05)	2.02 (1.14)	1.39 (1.12)	1.20 (1)	0.81 (0.84)
nine	p	2.12 (1.42)	1.49 (1.21)	1.3 (0.87)	0.88 (0.85)	1.16 (0.77)	1.23 (1.08)	1.12 (1)	2.69 (1.28)
	m	0.82 (1.03)	2.04 (1.47)	1.42 (0.93)	2.33 (1.08)	2.00 (1.12)	1.29 (1.12)	1.27 (1.07)	0.85 (0.85)
ten	p	2.09 (1.47)	1.39 (1.14)	1.32 (0.87)	0.87 (0.85)	1.26 (0.85)	1.20 (1.08)	1.16 (1.01)	2.71 (1.31)
	m	0.85 (1.01)	2.01 (1.45)	1.41 (0.92)	2.33 (1.09)	1.94 (1.15)	1.41 (1.15)	1.26 (1.06)	0.79 (0.83)

Table 5: Mean (and Standard Deviation) for each Szondi variable (EKP)

		h	s	e	hy	k	p	d	m
one	p	1.98 (1.28)	1.06 (0.97)	1.58 (1.03)	1.22 (0.88)	1.25 (0.91)	1.68 (1.04)	1.78 (1.17)	1.44 (1.04)
	m	1.14 (1)	1.19 (1.02)	1.81 (1.06)	1.74 (1.17)	1.57 (1.03)	1.63 (1.05)	1.96 (1.15)	0.97 (0.95)
two	p	1.81 (1.18)	1.17 (0.98)	1.61 (1.05)	1.2 (0.86)	1.18 (1)	1.72 (1.06)	1.70 (1.14)	1.60 (1.04)
	m	1.18 (1)	1.31 (1)	1.73 (1.04)	1.63 (1.16)	1.60 (1.14)	1.61 (1.1)	2.04 (1.14)	0.89 (0.87)
three	p	1.89 (1.26)	1.14 (0.99)	1.6 (0.95)	1.21 (0.99)	1.28 (1.06)	1.71 (1.14)	1.71 (1.19)	1.46 (1.01)
	m	1.12 (0.99)	1.33 (1.01)	1.67 (1.06)	1.72 (1.13)	1.51 (1.12)	1.72 (1.09)	1.9 (1.12)	1.03 (0.96)
four	p	1.90 (1.25)	1.12 (1.01)	1.62 (1.02)	1.19 (0.98)	1.21 (1)	1.75 (1.17)	1.69 (1.17)	1.52 (1.08)
	m	1.23 (1.12)	1.38 (0.99)	1.60 (0.98)	1.62 (1.09)	1.55 (1.04)	1.67 (1.1)	1.94 (1.2)	1.01 (0.91)
five	p	1.86 (1.27)	1.16 (0.97)	1.62 (1.05)	1.18 (0.93)	1.16 (0.99)	1.75 (1.16)	1.7 (1.15)	1.55 (1.07)
	m	1.18 (1.06)	1.34 (0.99)	1.58 (1.06)	1.69 (1.1)	1.62 (1.08)	1.76 (1.18)	1.84 (1.1)	1.00 (0.94)
six	p	1.89 (1.3)	1.11 (1.03)	1.57 (1.07)	1.19 (0.96)	1.23 (1.08)	1.67 (1.1)	1.8 (1.17)	1.54 (1.03)
	m	1.18 (1.11)	1.40 (1.02)	1.73 (1.04)	1.62 (1.05)	1.52 (1.08)	1.77 (1.08)	1.81 (1.12)	0.97 (0.9)
seven	p	1.82 (1.25)	1.09 (0.98)	1.54 (1.08)	1.26 (0.99)	1.22 (1.05)	1.80 (1.18)	1.78 (1.12)	1.50 (1.09)
	m	1.25 (1.08)	1.4 (1.05)	1.72 (1.05)	1.53 (1)	1.61 (1.03)	1.62 (1.14)	1.9 (1.2)	0.96 (0.89)
eight	p	1.86 (1.28)	1.16 (1.04)	1.55 (1.06)	1.14 (0.93)	1.28 (1.07)	1.78 (1.16)	1.69 (1.15)	1.53 (1.01)
	m	1.18 (1.08)	1.42 (1.05)	1.68 (1.04)	1.71 (1.04)	1.51 (1.07)	1.69 (1.14)	1.89 (1.14)	0.93 (0.92)
nine	p	1.88 (1.23)	1.17 (1.05)	1.57 (1.05)	1.18 (1)	1.28 (1.04)	1.72 (1.09)	1.76 (1.17)	1.47 (1.05)
	m	1.19 (1.04)	1.31 (1.03)	1.71 (1.1)	1.61 (1.04)	1.58 (1.09)	1.76 (1.11)	1.85 (1.17)	0.98 (0.93)
ten	p	1.87 (1.26)	1.21 (1.04)	1.54 (1.05)	1.18 (0.88)	1.29 (1.05)	1.69 (1.06)	1.75 (1.14)	1.48 (1.01)
	m	1.20 (1.08)	1.39 (1.05)	1.73 (0.98)	1.61 (1.04)	1.51 (1.03)	1.7 (1.09)	1.82 (1.16)	1.03 (0.95)

Factor and vector tropisms

Tropisms are the number of choices made at the foreground for each factor and for each vector. We propose this formula to compute the tropisms for the h factor:

tropismh =

(onehp + onehm + twohp + twohm + threehp + threehm + fourhp + fourhm + fivehp + fivehm + sixhp + sixhm + sevenhp + sevenhm + eighthp + eighthm + ninehp + ninehm + tenhp + tenhm) / (24 * number of profiles)

The formula is the same for the other factors by replacing h by the letter of the factor (for example

s, hy, etc.). We divided the sum of choices made in a single factor by 240 to highlight proportions of the choices for each profile. The score reflects then the percentages of choices for each profile. For example, participants have chosen 15% of the m pictures at the foreground for the ten profiles.

Concerning vector tropisms, here is the formula:

$$\text{SexualTropism} = \text{tropismeh} + \text{tropismes}$$

Table Error: Reference source not found shows descriptive statistics for each factor and vector.

Table 6: Mean and Standard Deviation for vectors and factors of the Szondi test

Tropisms	Mean	SD
Sexual tropisms	0.27	0.05
Paroxysmal tropisms	0.24	0.04
Ego tropisms	0.24	0.04
Contact tropisms	0.24	0.04
h	0.12	0.04
s	0.15	0.03
e	0.11	0.03
hy	0.13	0.03
k	0.13	0.03
p	0.11	0.03
d	0.10	0.03
m	0.15	0.03

Drive tension

The drive tension gives a piece of information about the direction of drive. Classically, it is noted + or -. To calculate this score, we referred to Bandi Szabolcs (2017, p. 111), who proposed this formula:

$$\text{Factordriving} = (\text{sum of the positive answers on the chosen factor}) + ((-1) * \text{sum of the negative answers on the chosen factor})$$

In our case, here is the formula for the h factor:

$$\text{tensionhp} = \text{onehp} + \text{twohp} + \text{threehp} + \text{fourhp} + \text{fivehp} + \text{sixhp} + \text{sevenhp} + \text{eighthp} +$$

ninehp + tenhp

tensionhm = onehm + twohm + threehm + fourhm + fivehm + sixhm + sevenhm + eighthm + ninehm + tenhm

These formulas sum the choices of h pictures seen as sympathetic (tensionhp) and antipathic (tensionhm) for the ten profiles. Eventually, we applied the following formula:

tensionh = (tensionhp – tensionhm) / number of profiles

In our case, the number of profiles is equal to ten. The score theoretically varies from -6 to + 6.

Table 7 shows descriptive statistics for the drive tension for each factor relating to the ten profiles. It is therefore a global score.

Table 7: Mean and Standard Deviation for the drive tension at the Szondi test

Drive tension	Mean	SD
h	1.35	1.54
s	-0.49	1.87
e	-0.15	0.87
hy	-1.45	1.10
k	-0.80	1.02
p	-0.27	1.41
d	-0.10	1.14
m	1.91	1.43

Ambivalence score

The ambivalence was harder to score because we wanted to have a more accurate score than the classical \pm and $\pm!$. We propose to use this formula:

ambivalence = 3–

(absolute value (nb of sympathetic pictures for the specific factor

– nb of antipathic pictures for the specific factor) / 2

+ (6 – nb of sympathetic pictures for the specific factor

– nb of antipathic pictures for the specific factor) / 2

Here is an example for the h factor at the first profile:

$$\text{ambione}h = 3 - (((\text{abs}(\text{onehp} - \text{onehm}))/2) + ((6 - \text{onehp} - \text{onehm})/2))$$

This ambivalence score varies from 0 (no ambivalence) to 3 (maximum ambivalence, which means that three pictures have been considered sympathetic and three other pictures have been considered as antipathic for the same factor).

This formula calculates the mean of the ambivalence scores for all the profiles. Here is the formula for the h factor:

$$\text{ambih} = (\text{ambione}h + \text{ambitwo}h + \text{ambithree}h + \text{ambifour}h + \text{ambifive}h + \text{ambisix}h + \text{ambiseven}h + \text{ambieighth}h + \text{ambinine}h + \text{ambiten}h) / \text{number of profiles}$$

Concerning the ambivalence in the vector, we compute the mean of the two factors. For example, here is the formula for the sexual vector:

$$\text{Sexualambivalence} = (\text{ambih} + \text{ambis}) / 2$$

Table 8 shows prevalences of each score for each factor.

Table 8: Mean and Standard Deviation for the ambivalence at the Szondi test

Szondi variable	Mean	SD
Sexual	0.68	0.31
Paroxysmal	0.76	0.28
Ego	0.75	0.26
Contact	0.60	0.28
h	0.52	0.40
s	0.83	0.47
e	0.83	0.34
hy	0.70	0.44
k	0.93	0.40
p	0.57	0.41
d	0.56	0.35
m	0.64	0.41

Tropism, tension and ambivalence to be considered simultaneously

In order to qualify how participant relates to each drive, we propose to use simultaneously the three scores that we just presented. The primary score is tropism because it informs on the choices made in a specific facet. If tropism is close or equal to zero, it means that there is a discharge in this facet. There cannot be any significant tension nor ambivalence. When tropism increases, there are two possibilities: (a) drive tension or (b) ambivalence. The two other scores discriminate one possibility from the other. We have therefore to take into account the three scores.

Variability scores

In the Szondi test, choices made by participants may differ from one profile to the other. It is therefore important to assess the variability for each profile and for the whole protocol. The first score compares choices made at the second profile with choices made at the first profile. Every time one more or less picture has been chosen, the score increased by one point, for every facet. For example: at the first profile, one participant has chosen two h pictures as sympathetic and one h picture as antipathic. At the second profile, the same participant has chosen three h pictures as sympathetic and no h picture as antipathic. The variability score for h at the second profile will be equal to 2. The formula is this one for the variability of h at the second profile:

$$\text{variation} = |\text{twohp} - \text{onehp}| + |\text{twohm} - \text{onehm}|$$

We calculate the same score for the eight facets in order to assess the variability at the second profile with this formula:

$$\text{variatwo} = \text{variahtwo} + \text{variastwo} + \text{variaetwo} + \text{variahtwo} + \text{variaktwo} + \text{variaptwo} + \text{variadtwo} + \text{variamtwo}$$

Eventually, we obtain nine variability scores, the last one being the variability between the ninth profile and the tenth profile. These nine variability scores are used to assess the mean variability score for the whole protocol with this formula:

$$\text{variability} = (\text{variatwo} + \text{variathree} + \text{variafour} + \text{variafive} + \text{variasix} + \text{variaseven} + \text{variaeight} + \text{varianine} + \text{variaten}) / 9$$

This last score is the most interesting for us now. In our sample, the mean global variability score is equal to 14.58 (SD = 3.12, min = 6, max = 29.44).

Links between vectors and factors tropisms

Are the four different vector tropisms linked in a way or another? Table Error: Reference source not found presents the correlation matrix for the four vectors. As we can see, when one vector increases, the others are prone to decrease. It seems to be mostly the case for the Sexual vector and the Contact vector for which correlation is equal to -0.53 ($p < .001$).

Table 9: Pearson correlations between vectorial tropisms

	Sexual	Paroxysmal	Ego	Contact
Sexual	1	-0.35*	-0.41*	-0.53*
Paroxysmal		1	-0.25*	-0.17*
Ego			1	-0.23*
Contact				1

* $p < 0.001$

Are the eight factor tropisms also linked in a way or another? Table Error: Reference source not found presents the correlation matrix for the eight factors tropisms. As we can see, when one factor increases, the others are prone to decrease. It seems to be mostly the case for the h factor and the m factor for which the correlation is equal to -0.41 ($p < 0.001$). The first is part of the Sexual vector and the latter is part of the Contact vector.

Table 10: Pearson correlations between factorial tropisms

	h	s	e	hy	k	p	d	m
h	1	-0.02	-0.16**	-0.25**	-0.30**	-0.07	-0.08	-0.41**
s		1	-0.03	-0.18**	-0.28**	-0.07	-0.23**	-0.26**
e			1	-0.15**	-0.20**	-0.04	-0.12*	-0.11*
hy				1	0.06	-0.24**	-0.07	-0.01
k					1	-0.22**	-0.14**	0.15**
p						1	-0.24**	-0.14**
d							1	-0.13**
m								1

* $p < 0.05$

** $p < 0.001$

Links between vector and factor tensions

Tropisms and drive tensions do not have the same psychological interpretation in the szondian theory. It may then be useful to consider them differently. Do tension scores for the eight factors share common links? Table Error: Reference source not found presents the correlation matrix for the eight factors tensions.

Table 11: Pearson correlations between drive tension variables

	h	s	e	hy	k	p	d	m
h	1	0.08	-0.18**	-0.33**	-0.35**	-0.26**	-0.09	-0.25**
s		1	-0.21**	-0.40**	-0.41**	-0.42**	-0.45**	0.11*
e			1	-0.17**	-0.02	0.04	-0.05	0.00
hy				1	0.28**	0.13*	0.27**	-0.34**
k					1	0.03	0.06	-0.09
p						1	-0.02	-0.29**
d							1	-0.33
m								1

* $p < 0.05$ ** $p < 0.001$

Does age have an influence on vector and factor tropisms, drive tensions, ambivalence and variability?

We used a Pearson correlation to answer that question.

Concerning vector tropisms, age does not seem to have a significant effect on the Sexual, Paroxysmal nor Ego vector but does on the Contact vector ($r = 0.15$, $p = 0$). Concerning factor tropisms, age does not seem to have a significant effect on h, s, e, hy, k, p nor m but does on the d factor ($r = 0.12$, $p = 0.01$). Concerning drive tensions, age does not seem to have a significant effect on h, s, e, hy, p, d nor m but does on the k factor ($r = 0.13$, $p = 0.01$). Concerning global ambivalence score, age does not seem to have a significant effect. Concerning global variability score, age seems to have a significant effect ($r = 0.15$, $p = 0$).

Does sex of participant have an influence on vector and factor tropisms, drive tensions, ambivalence and variability?

We used a t test to answer that question. Concerning factor tropisms, we found two significant correlations ($.05$). Men seem to have a higher score ($t = 2.423$, $df = 26.431$, $p = 0.023$) in the p factor and a lower score in the m factor ($t = -2.169$, $df = 26.913$, $p = 0.039$) than women.

Concerning drive tension, men seem to have a lower score at the h factor ($t = 2.316$, $df = 26.572$, $p = 0.029$) and at the s factor ($t = -2.53$, $df = 25.928$, $p = 0.018$) than women.

Still, we have to be very cautious here because of the number of women in our sample (24) which diminishes the power of the t test. Our results in this section call for replication.

Concerning ambivalence scores, we used the Mann-Whitney's U Test and found no significant difference (0.05) with the sex variable.

Concerning the global variability score we found no sex effect ($t = 0.326$, $df = 26.125$, $p = 0.747$).

Does legal status have an influence on vector and factor tropisms, drive tensions, ambivalence and variability?

Concerning factor tropisms, we found only one significant correlation (.05). Mentally ill offenders seem to have a higher score ($t = -2.704$, $df = 48.113$, $p = 0.009$) in the d factor than other offenders. Concerning the drive tensions, we did not find significant correlations (.05).

Concerning ambivalence scores, we used the Mann-Whitney U Test and found no significant difference (0.05) with legal status variable.

Concerning global variability score we found no legal status effect ($t = -0.47$, $df = 49.505$, $p = 0.64$).

Discussion

This study highlights significant features of szondian variables referring to a large sample. We proposed an accurate scoring system coherent with classical approach that permits thorough statistical analysis. Our results show that participants tend to choose more s, k or m pictures and less d, p or e ones. Concerning h and e pictures, they are close to the mathematical expectation. Globally, tropisms are quite spread in each vector. There seems to have a mutual influence between Contact and Sexual tropisms because when one tends to increase, the other tends to decrease. The same is to be said for h and m tropisms. Concerning the drive tension, we looked into the factor variables that were mostly chosen. Referring to classical szondian scores, the mean profile could be coded like this: $h + s \pm e0$ $hy- k- p \pm d0$ $m +$. Of course, we must address here a major question: is the obtained profile close to normal population or is it specific to inmates? Unfortunately, we cannot answer to this question because we do not have comparison group. Our descriptive statistics may be used as norms for the Szondi test keeping in mind they have been obtained in a very specific context (with much more men than women for instance). In order to use these norms, the mean and the standard deviation for each tropism can be used to compute z scores or t scores. For the Contact score, one could compute the z score like this: $ContactZ = (Contact\ tropism - 0.24) / 0.04$. A z score close to zero means that it is close to the normative sample. A positive z score means that it is higher than the normative sample. A negative z score means that it is lower than the normative sample. Sixty-nine percent of the population have a z score between -1 and +1. Our norms can be used to assess the three variables we presented to qualify drive tension: three scenarios are possible: (a) release, (b) strive or (c) ambivalence. These are coherent with the classical szondian codes respectively: (a) 0, (b) + or - and (c) \pm . Concerning age, we highlighted a significant positive effect on Contact and d tropism. This means that participants are prone to choose d pictures when they are older. Age seems also have a positive effect on k drive tension. This means that older participants are prone to choose k picture as sympathetic. Note that Fancher (1956) found choice differences between 200 seven-year old children and 88 14 to 16-year-old adolescents in these factors: p (- to +), d (0 to -) and m (- to +). Our results on an adult sample does not support such major changes due to age. Age seems also to have a significant positive effect on variability score. This means that

older participants are more prone to change their choices from one profile to the next one. Concerning sex, we discovered that men are more prone to choose more p and less m pictures than women. They are also more prone to dislike h and s pictures than women. Sex had no significant influence on the variability score as earlier stated by Cahill (1951) on a 77 high school students sample. Concerning legal status, MIO seem to be more prone to choose d picture during the test.

In this study, we only focused on descriptive features and on reliability of szondian variables. We did not address validity issues because it demands other methodological approaches. These later are of major interest because they are the only way to support or discard psychological assumptions related to the Szondi test. We propose that our study makes this kind of research possible in a near future.

Abstract

Though the Szondi test has been used by psychologists and psychiatrists for nearly seventy years, it still lacks scientific evidence relating to its reliability and validity. Its professional use is thus questionable. For this study, we collected Szondi test protocols for 433 inmates detained in Belgian prisons. We propose an accurate scoring system coherent with classical approach allowing thorough statistical analysis. We present descriptive statistics for each Szondi variables, study the links between the more important ones and the effect of age, sex and legal status on them.

This study opens the gate for validity studies compatible with actual psychometrical methods.

Résumé

Bien que le test de Szondi soit utilisé par les psychologues et les psychiatres depuis près de soixante-dix ans, il manque encore de preuves scientifiques concernant sa fiabilité et sa validité. Son usage professionnel est donc discutable. Pour cette étude, nous avons collecté des protocoles de test de Szondi pour 433 détenus dans des prisons belges. Nous proposons un système de notation précis cohérent avec l'approche classique permettant une analyse statistique approfondie. Nous présentons des statistiques descriptives pour chaque variable de Szondi, étudions les liens entre les plus importantes et l'effet de l'âge, du sexe et du statut juridique sur celles-ci.

Cette étude ouvre la porte à des études de validité compatibles avec les méthodes psychométriques actuelles.

Keywords: Szondi, norms, inmates.

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