

Lipot Szondi
Ego Analysis*:

***XI. The Ego and Character:
The Character Formation Function
of the Ego***

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SECTION V

THE EGO AND CHARACTER

THE CHARACTER FORMATION FUNCTION OF THE EGO

Chapter XXI

CHARACTER AND FATE

The old proposition “*Character is fate*” can be interpreted differently, depending on whether one evaluates the concept of fate in the old sense of word *ἀνάγκη** or in the meaning of our new dialectic fate science [*Schicksalswissenschaft*]. The old anankology-- as fate science -- understands by fate: compulsion, restriction of the will by outside power, that is a physical and moral need, a law of nature, which was established by the blood relationship. *[*ἀνάγκη* = In Greek mythology, Ananke, also spelled Ananke, Anance, or Anagke (Ancient Greek: Ἀνάγκη, from the common noun ἀνάγκη, "force, constraint, necessity"), was a primordial ancient Greek goddess of inevitability, the personification of destiny, necessity, and fate. She appears as a serpentine being, and marks the beginning of the cosmos, along with Chronos, in the Orphic cosmogony. Together they surrounded the primal egg of solid matter and so brought about the creation of the ordered universe. The ancient representation of the goddess is perhaps a torch-bearing figure, but she was also depicted holding a spindle, as the representation of Moira (fate). (Quoted from Wikipedia)]

Our personal old anankologic definition of fate (1937 to 1944) stated: “*Fate is the choice compulsion of the ancestors, that is the blood relatives in love, friendship, occupation, illness and death.*”¹ On the basic of this old anankology the character of a person is shaped by the compulsion of the ancestor and inheritance and thus only a particular feature of the inheriting or “compulsive fate” decided by ancestor figures.

Our new, dynamic-dialectic anankology (starting from 1944) grants however the ego a *free-choosing* function in the fate formation. We assume that the ego is able to select freely among the models and figures of the hereditary-given fate and characteristic possibilities or by the *integration* of the figures of an ancestor for himself or herself a new, personal fate and develop a personal character. The new anankology differentiates between thus a hereditary or a compulsive fate and an ego

or choice fate. These two pieces of fate stand with and against each other in an eternal dialectic, complementary coexistence. The new, dialectic anankology states:

Fate is a dynamically functional, dialectic coexistence of the compulsion of the ancestors and the freedom of the choosing ego. Compulsion and freedom constitute together the fate of the individual. From the point of view of this new anankology the proposition "Character is fate" obtains another sense. We state:

A character is that piece of the fate, which the ego into the ego, thus in itself, has already imprinted.

This definition of the character follows from the following insights:

1. The personal fate is the *choice* of the ego among the figures of an ancestor existing through the inheritance.
2. The personal character results from *imprinting* a piece from the choosing by the ego into the ego.
3. Choice and imprinting are thus both ego functions, which however are different natures.
4. In choice, projection, the shifting out of certain contents into the outside world from the personal, familial and collective unconscious, dominates. The ego-chosen personal fate is thus a *projection product*.
5. It is different with the character. A character is *only* that piece of the fate, which has already been incorporated by the ego. From this follow these assertions:

First of all fate constantly precedes the character.

Secondly the concept of fate is constantly greater than that of the character. Not all contents, which from the ego were chosen as *its* fate -- as characteristics -- are imprinted in one's own ego. The ego can choose some in such a way, which does not become incorporated and highly developed in the personality.

Thirdly imprinting is called ego-psychologically often as introjection. A character is thus an *introjection product* of the choosing and incorporating ego. Choice of the ego thus makes -- by projection -- fate.

Imprinting of the ego thus makes -- by introjection -- character.

From this our definition:

Character is the piece of fate imprinted from the ego by introjection into the ego.

The piece imprinted by the ego out of the fate into the ego becomes by the repetition of the imprinting in the course of the years ever more strongly *expressed* in the personality. Thus then the character decides the behavior, the normative valuation, and all actual attitudes of the person. And thus the character affects the fate, from which it is

derived.

The proposition “Character is fate” keeps again therefore this modified meaning of the old truth, which one once inserted into it.

In the chapters on the “Defense Functions of the Ego” the relations of the character forms to the different ego defense forms have already been discussed.² Here remain for us two remaining tasks:

I. The consideration of the role of personal, collective and familial introjection in character formation.

II. *The practical representation of the method* with whose assistance we can use the ego analysis in the character analysis.

Chapter XXII

CHARACTER AND INCORPORATION

1. Personal Introjection and Character Formation

Freud harbors the interpretation that the character of the ego is a precipitation of the given-up object cathexes [preoccupations]. Character according to him contains the entire history of the personal object cathexes.

In other words: As the chosen objects were those which the person once loved, then -- by introjection -- becomes character by setting up these love objects in the ego.

Freud stresses in particular that with women, who are much loved, "the residues of their object cathexes in their character traits" can be easily proven.

Furthermore he indicates also the possibility of consideration that a character change can result from simultaneousness of object cathexis and identification. (We call this condition contact neurosis.³)

Under a psychoanalytical aspect thus character traits result from ego changes, which are to be understood as results of the introjective identification.

We likewise adopt the personal-introjective possibility of the character formation; we must however emphasize that the object cathexes, which after the separation moment lead to introjection and character formation, are thus steered in the first place by the hereditary tendencies of the *familial unconscious* and thus guided by projective genotropism.

Thus the *familial* factors -- by the intervention of the object choice -- play a historically primordial role in the character formation.

If the love choice -- as we have tried to prove -- indeed is guided by the concealed ancestor figures, then must also the further phenomena that result from this object choice, thus also the character, to be at least partially *familial* conditioned.

In the character formation in our opinion *personal* introjections and identification play a *historically secondary* role. The primordial character forming factors, the *building stones* of the character, are those ancestor figures in the familial unconscious that function as the steering wheels in the love object choice.

A second objection, which we must raise here against the thesis of the purely *personal-introjective* kind of deriving of the character, is the following: Character traits are formed not only due to the have ideals, but also due to its *being ideals*. All that which the ego would like *to be*, forms the character exactly the same as that which the ego wants *to have*. The way to ego change is lead quite often by inflation and projection. In

other words: In the character formation not only introjection” as the pure “*k*” ego function but also the “*p*” ego function -- thus both inflation (*p*+) and projection (*p*-) -- plays a decisive role.

And still more. Not only the introjective, but also the second “*k*” ego function, the denial, the *negation* and *destruction*, occasionally can have a form-conditioning and the character-traits determining effect in the character formation. For example with the so-called antagonistic characters, who unconsciously always first say no.

It would be therefore wrong to believe that the character was a unifunction, purely introjective ego change. The character results from *imprinting*, thus by *introjection*, with which however the other three functions of the ego, the projection, the inflation and the negation, participate.

The ego “chooses” the traits, with which it equips the character, “clothed” both from the personal treasured experience treasures as well as from that of the familial, even the collective genetic makeup.

The traits of the backgrounds are to be likewise considered with the determination of the character.

2. Collective Introjection and the Persona

C. G. Jung calls the *Persona* the extraction of the personality from the collective psyche. *Persona* is “*a mask that pretends individuality, which makes the other and oneself to believe one is an individual, while the person is nevertheless only playing a role in which the collective psyche speaks.*”⁴

As the ancient actor wore a mask, through which he sounded his role that the mask represented symbolically (*personare* = *durchtönen* [person = sounded through]), and thus the collective psyche through the persona of the individual. “If the circumstance may be that the persona is a more or less a coincidental or an arbitrary extraction from the collective psyche, can we” -- writes Jung -- “fall into the error to hold something in toto for the ‘individual’; it is however, as its name states, only a mask of the collective psyche.”⁵

The persona is therefore nothing “real.” It arises as a compromise, which the individual is compelled to make with the community, “about what one appears.” In practical life the persona is therefore that mask that the minister, physician, professor, statesman, king, queen and all other dignitaries have to wear in their occupation and office, because society precisely requires of them *this* and no other manner of behavior, appearance, and character.

In the light of an ego analysis we must analyze more closely the processes that lead to the formation of the persona. The persona can occur -- and indeed the character -- *a*)

by introjection and *b*) by introinflation.

a) Persona Formation by Introjection

Each person in a community carries a preexisting, collective prototype (archetype) of a dignitary (medicine man, teacher, minister, statesman, leader, king, queen and so on) in his or her collective unconscious. This prototype of a dignitary is projected on the appropriate individuals, who exercise these occupations and offices. Those dignitaries, on whom these original pictures -- as expectation formation and ideals -- will be transferred out and are however likewise *bearers* of these "dignitaries." And now occurs the character change of the dignitaries, constantly in that sense that they *incorporate* the collective projections of the communal and their own personal occupation and office into their own egos. The person identifies himself or herself with the projected prototype of the dignitary. He or she takes into possession those dignities with all their accessories. Through the introjection of the collective forms of a certain dignitary into the ego arise appropriate contents of his "property and intellectual rights."

The persona -- in these cases -- is thus the result of an *introjection* of collective characteristics. Jung demonstrates the development of the persona on the basis of the dignitaries with the primitives. He states: "The figure of the medicine man or chieftain is our guide: Both do this by the particularity of their jewelry and their way of life, that is the expression of their role. A demarcation of the individual is established by the characteristic of the outside signs and by that possession of particular ritual secrets that still more strongly stresses their isolation. With such and similar means the primitive produces a covering around himself, which one can designate as a persona (mask)."⁶ All these persona figures (masks) -- both with the primitives as well as in our present culture where we think only of the robes of the judges, of the vestments of the priests, etc. -- serve the goals of an increase of personality and a character change that however is determined by the original prototype of the collective psyche.

The bearer of the persona is caught in the collective psyche to the degree that he succeeds to identify himself *introjectively* with the persona and thus with this extract from the collective psyche.

At the high point of this collective introjection the persona carrier is falling completely into the error that the projected characteristics of the collective psyche would be his own personal character characteristics, for which he is able to maintain a vested title. A persona carrier, be he king or priest, physician or judge, general or president, who is never conscious that he has officially to bear *only a mask* that will transfer a prototype of the collective psyche symbolically and that is transmitted projectively to his person, is constantly in the danger of separating himself from reality.

With good reason Jung stresses: "If the collective psyche is understood as a

personal accessory of the individual, then this means a seduction or encumbrance of the personality that is hard to manage.”⁷ The success of this management depends on whether the person can restrict to a large extent his collective inflation of the desire “to be everything” in office and occupation so that he is able only to have so much in the official persona and to realize from his “to-be-all ideal” what is possible through his personal reality.

b) Persona Formation by Introinflation

From this fact it becomes evident that persona formation not only by the referenced way of introjection ($Sch = + -$) but also by the means of collective *introinflation* ($Sch = + +$) can occur. If a collective inflation by persona formation ($p+$) and thus a puffing up of the ego with collective contents happens, then the person of this collective inflation can also be aided by an *introjection* ($k+$).

The success of this deflation depends on the power of the attitude-taking ego, with which the person reduces his being-all demands and by this adapts to reality. If only so much of the demand to be everything as part of the office is put into the mask, in the persona, as the society can endure and wishes, and thus to the degree that the mask equals the projection, then the mask carrier is saved from the danger of being displaced.

However if the person is unable to do without the boundless puffing up of the personal ego (inflation) and in particular to abandon the realization of this greatness in the office and occupation (introjection), then inexorably a disaster is evoked, which ensures the doom either for the mask carrier or for the masses, mostly however for both.

Merciful is the fate for only the chosen. To him or her alone is it possible for the former to realize the “greatness illusion idea” of the youth by creation of lasting works and to rehabilitate himself or herself so that his or her “greatness idea” is redeemed before the world.

3. Familial Introjection and Character Formation

The role of the environment and the inheritance is a chapter for itself. We can refer here only to the very extensive literature on this question.⁸⁻¹²

At present we have two methods, with whose assistance we are able to measure the balances of power between the environmental and the hereditary factors in the structure of the character. With both methods it concerns only an approximate “estimation” and not an accurate “computation” of the balances of power. We must keep this fact constantly in view during the valuation of the following results.

The first method is *twin research* and the second is the *dynamic, dialectic*

character analysis with the help of family research.

Environment and Inheritance on the Question of the Educability of the Ego and the Vital Drives

In the year 1939 we tried to clarify the above question on the basis of experimental drive tests of 36 identical, 36 same sex fraternal twins and 25 different sex fraternal twins, thus altogether 97 twin pairs.¹³

We divided our objectives into two groups of questions:

First of all: Do the identical twins [*eineiigen Zwillinge*] (EZ) show a greater concordance than the fraternal ones [*zweieiigen*] (ZZ) in the choice of the factorially different pictures? If then there was a greater concordance of the EZ-group, this would confirm also experimentally the theory that the *choice behaviors and the experiment choices are indeed hereditary bound*.

Secondly: Is there a certain difference in the trainability of the eight different drive needs? *Which drive needs are thus most stable and which environmental unstable, that is trainable and/or uneducable?*

Differently expressed: *Which drive needs are easiest and which are the most difficult to change by education (environment)?* The first group of the drive factors would be those of the *environmental unstable* and second those of the *environmental stable* drive needs. During our experimental twin research we used the following method:

A. The Kinds of Twin Reactions

We accepted three manners of twin reactions.

I. 1. *Parallel concordance of first degree:* The members of a twin pair select from the six pictures of a certain factor the same *numerically*, and the *direction* concerning sympathy and antipathy of the choice is likewise the *same*. The concordance refers thus to frequency and choice direction of the individual factor pictures and *not to the identity of the selected pictures*.

An example: We call a member of the twin pair X, the other Y.

The reactions of X: 0, + 1, - 1, + 2, - 2,

The reactions of Y: 0, + 1, - 1, + 2, - 2, etc.

I. 2. *Mirror image concordance of first degree:* The members of a twin pair choose the pictures of a drive factor in the same frequency, but the group choice is polar opposite. Example:

The reactions of X: + 1, + 2, - 3, + 2, - 1,

The reactions of Y: - 1, - 2, + 3, - 2, + 1, etc.

II. 1. *Parallel concordance of second degree:*

The two twins judge the pictures of the individual factors constantly in the same sympathy and/or antipathy direction, only a member -- in the context of the same factor -- chooses the picture more or less than the other one. Example:

Reactions of X: 0, 0, + 1, - 1,

Reactions of Y: + 1, - 1, + 2, - 2, etc.

II. 2. *Mirror image concordance of second degree:*

The difference of the selected pictures of the individual factors is not larger than 1 but is polar opposite the election direction. Example:

Reactions of X: + 2, - 4, - 3,

Reactions of Y: - 3, + 3, + 2 etc.

III. *Discordance in the reactions:* The *numeric* discrepancy in the frequency is *greater* than 1; the choice direction thereby can be the same or the opposite:

Example: Reactions of X: 0, 0, 0, + 1, - 2,

Reactions of Y: + 3, + 4, - 3, - 3, - 5, etc.

B. The Determination of the Percentile Concordance Quotients with the Eight Drive Factors (KQ%)

One of the most important theses of the twin physiology and pathology is: "The frequency with which differences occur in genetically identical (*monozygote*) twin pairs in an inherited trait is a measure for the variability of this peristaltic* characteristic." ¹⁴
* [peristaltic = alternating]

From the degree of the difference between the reactions of identical monozygote twins and the hereditary-variable fraternal twins, one can measure the environmental influences. With identical twins the hereditary factor is the same and with fraternal twins different. Now if the environment affects identical twins, then its effect will become more strongly apparent than with fraternal twins who are dissimilar in their hereditary factor regarding the certain characteristic (or the reaction). One can measure the portion of inheritance and environment in the way that one compares the concordance and discordance ratios with EZ and ZZ.

We availed ourselves of the following comparison method:

1. For each impulse factor we have found the percentile degree of the concordance

(K) with the EZ and ZZ:

K_1 = % frequency of the concordance with EZ.

K_2 = % frequency of the concordance with ZZ.

$$\frac{K_1 \%}{K_2 \%} = KQ\% = \% \text{ concordance quotient.}$$

This number indicates to us thus *how often the % concordance of the identical twin (K_1 %) was greater than that for the fraternal twin (K_2 %).*

2. Due to the degree of the percentile concordance quotients we set up the rank row of the “educability” of the individual drive needs. The smaller the percentile concordance quotient was, the greater was the estimate of the operation of the environment. And in reverse: The greater the percentile concordance quotient was, the greater was assumed the role of the inheritance to be. In other words: Those drive factors are influenced the easiest by the environment (implicit education) in which the percentile concordance quotient was the smallest; indeed here also with the fraternal (hereditarily different) twins the percentile concordance quotient was the greater.

We call these drive factors *environmental labile*, that is “*easily trainable*” drive needs.” However those drive needs that are *environmentally most stable*, that is *the least trainable by the environment*, are those in which the percentile concordance quotient was the largest.

3. If the $KQ\% = \frac{K_1 \%}{K_2 \%} = 1$ that means that the portion of the inheritance is equal in size to that of the environment.

If $KQ\% < 1$ that means that the portion of the inheritance is smaller than that of the environment.

If $KQ\% > 1$ (also 2, 3, 4) that means that the portion of the inheritance is two, three, or four times larger than that of the environment.

Our results are compiled in Table 16.

Table 16. The degree of the trainableness (environmental lability) of the eight drive factors calculated with the method of the percentile concordance quotients with 36 hereditary identical and 36 hereditary different various fraternal same sex twins. (According to L. Szondi, 1939.)* **[lability = characterized by a ready tendency or capability for change]*

Balance of power between the environment and the inheritance	Portion of the environment <i>stronger</i>	Power of the environment and the inheritance <i>equal</i>	Portion of the inheritance <i>stronger</i>
Ranking of the drive factors according to the degrees of the trainability	Environmental labile, <i>easily</i> trainable factors		Environmental stable, difficult to train factors
	1 2 3	4 5	6 7 8
The <i>strongest</i> order ranking	<u>e s d</u>	hy m	<u>p h k</u>
KQ% only due to the parallel concordance of the first degree	<u>0.7 0.7 0.8</u>	1.2 1.3	<u>2.5 3 3</u>
The moderate ranking	e d hy	s m	<u>p h k</u>
KQ% due to that same direction and mirror forming concordance of the <i>first</i> degree	0.5 0.7 1.2	1.5 1.7	1.8 2 4

On the basis of this table we can state the following about the balances of power between the environment and the inheritance with the eight drive factors:

1. The elementary factors of the ego, thus factor p (= ego diastole) and factor k (= ego systole), figure under the *environmental most stable* needs.

2. The tendency to test the reality (k) with the sense of reality to take a correct and real position toward the ego expanding p -tendencies *is conditioned in the highest degree by the inheritance. The portion of the inheritance with the attitude taking k ego*, thus with introjection ($k+$) and negation (renouncements, inhibition and repressions: $k-$), is three and four times larger than that of the environment.

Factor k , thus the attitude taking ego is the “reinforced concrete” factor for education.

3. The expanding ego, factor p , is only somewhat less environmental stable than its antipode, the attitude taking “ k ” ego. The portion of the inheritance -- strictly measured -- is 2.5 times greater than that of the environment.

4. *The elementary functions of the ego (k and p factors) are thus more heredity conditioned than mental functions conditioned due to environmental factors. The*

education of these elementary functions, in particular the attitude taking and the reality testing function k , is very difficult. Therefore the great difficulty of an ego therapy in depth psychology.

However involved with the ego functions, there is nevertheless given the possibility of the environmental factors to educate the ego.

5. After the ego functions the need for personal love ($h+$) and the collective love of humanity ($h-$) are the least trainable and the most difficult to influence. One can educate thus with great difficulty a man or woman to love a person or to love humanity, if he or she is fenced by the *familial* and hereditary inclination.

6. The portion of the environment and that of the inheritance are -- strictly measured -- nearly equal in size (1.2; 1.3) with the contact drive of the clinging, factor m , and with the factor hy , which causes the *moral* censor by the erection of the shame and disgust barriers. Here we may allot a larger chance to the education.

7. Most easily influenceable and thus trainable however is the formation of an ethical barrier to kill and against the Cain, thus factor e ; then the aggression, factor s and the "anal" factor d , which determines the greedy and reckless reactions and is intimately connected also with seeking and finding of the object.

From these twin investigations it becomes thus evident that *introjection* as the most important elementary function of the ego in the structure of the character is *more hereditary conditioned than environmentally determined*. This fact speaks alone already for the importance of the *familial form of introjection*; however in the role of the *environment in education the ego is nevertheless not excluded*. This is certainly one of the most difficult tasks of the educator.

Chapter XXIII

EGO ANALYSIS AND CHARACTER ANALYSIS

I. Theoretical

In his work *Psychische Entwicklung und Vererbung* [Psychic Development and Heredity] H. Hoffmann in 1930 writes:

There are two ways above all that we must pursue further. Once we, despite our better judgment, still depended too much on *static* character data collection; we should be mindful however concerning it instead from its *dynamic view* (and thus the view of the *course of development*) and thereby gain more ground. This is actually valid not only for the study of character but also for character analysis, which we put as the basis of inheritance investigations. And second, which alone concerns the heredity research, has so far been the primary discussion whether one may understand the characteristics of persons from their geneology.¹⁵

H. Hoffmann presents instructive examples of the character analysis of this kind from the collection of Lundborg and from his personal material. He stressed, however, how necessary it was to find “*laws*” according to which in this or that case had to happen one way and not otherwise.”¹⁶ That is precisely that which so far has never succeeded in character analysis.

Adopting willingly Hoffmann’s suggestions, we must however look elsewhere for the deficiency of all previous dynamic character analyses.

First of all the previous character analyses took place *only* on the basis of those familial and personal characteristics that had already manifested themselves in the *foreground* of the personality. Never was the discussion that in the character formation also plays an eminent role the *concealed background and latent* half of the personality, thus the “*background*” of the testee and his or her ancestors and that this background is precisely quite often the bearers of many ancestor characteristics that one looks for in vain in the foreground character of the person.

Fate Psychology [*Schicksalspsychologie*] preserves however the interpretation that character represents constantly a complementary coexistence, a sum of the traits of the foreground *and* the background. We stipulate thus -- as we have already often stressed -- for an actual “dynamic” character analysis that there be entered both the foreground as well as the background in the character of the person to be interpreted and

be based on the genealogy of the connections of these dialectically fighting-with-one-another complementary character halves with the ancestor characters.

A character analysis that neglects the analysis of the backgrounds is only a half analysis. Nevertheless precisely the background is quite often the bearer of those familial character traits that the person by his or her “choosing” ego were rejected and placed thus into the background.

Secondly one must complete the character analysis with an ongoing *ego analysis* of the person. Because only the ongoing ego analysis can give us the answer to the question: Which traits of the ancestors are accepted by the choosing ego of the person in the course of time, thus introjected, and which experienced by him or her become rejected, repressed, projected or inflated?

An actual dynamic character analysis should therefore consider the following criteria:

1. Analysis of the foreground character of the testee, his or her parents, brothers and sisters, aunts, uncles, male and female cousins, grandparents and so forth.
2. Analysis of the background characters of the testee, his or her parents, brothers and sisters, uncles, aunts, male and female cousins, grandparents, etc. -- so far as they still live and are accessible for an investigation.
3. Everywhere, where this is possible, should the laws in a *dialectic* between the ego and the vital drives, furthermore the Dur-Moll dialectic in the psychosexual structure, and -- not least – the dialectic between the characters of the familial foreground and backgrounds be established.

As long as the appropriate research methods were missing, one could not do justice to the postulates stated here. Fate Psychology has however in the past 15 years developed a dynamic-dialectic, functional, genotropic ancestor research method and on the other hand an experimental method for drive and ego analysis, with whose assistance we are able indeed today to execute a “*dynamic*” and “*dialectic*” character analysis.

II. Practical

Example for the Application of the Fate Psychology Dialectic Character Analysis

Case 49. The 26 year old philosophy student, who at present studies in Geneva, originates from Romania. He came for a medical consultation because of character disturbances that he represents as follows:

Characterological Self-Representation

I was born on March 12, 1926 in Bucharest as an only child. On the whole I was a 'difficult' problem child, who was easily defiant and frequently bad. Also constantly I had a very weak appetite and was sickly or rather weak. I really had no playmates, although I occasionally attended a kindergarten. Since later strange people made me nervous, I went out of the way to avoid them. Apart from a pronounced *shyness* there was a certain *jealousy*. Once I used a stick to knock off the hats of a number of acquaintances, who had come to visit with my parents. Also I displayed a certain power: A maid was placed on my order in such a way that she lay face down on a couch in the room for two hours and did not dare to rise. More peculiar than malicious. I bared once my exposed buttocks through the railings of our balcony probably to express my *contempt* for the people walking by. Generally however my bad behaviors were quite harmless. Once I threw an Alderney dog whip, which had been purchased for my corporal punishment, into a lime pit. For four years I expressed suicidal thoughts and wanted to throw myself before a streetcar. A man restrained me and brought me to a renowned psychiatrist in Bucharest, who called me an extremely easily excitable child, as one who sees directly an entire forest by one tree. Later I was brought to an entire succession of physicians, mostly mental specialists, usually which did not produce however the least success. When 24 I was sent also into a psychoanalysis, which was again broken off however after a certain time, because no results were to be expected.

*

Primary school did not leave strong impressions. I was probably an average pupil, perhaps a little *distracted*. In high school my performance varied very much. At times I did not know even remotely what was going on; thus, for example in the fourth grade, when the French phonetic transcription was given. In addition, partly in mathematics, although I was even talented for it and also occasional had good grades as I am in general very well technically inclined and possess a very practical understanding. In chemistry I was constantly first of my class. For languages I have less ability; in general none for music, where I had been even exempted -- a rare exception -- from instruction. Also in drawing and doing gymnastics I was always bad. Because of education difficulties I was about a half year in a boarding school, also once in a vacation-time home, where is promised favorable effects by a community education. My father put great emphasis on good grades and tried to achieve this

with all his might. Indeed, on the way to school he tried cramming me for irregular verbs etc., which to me -- since my father was easily excitable and hot-tempered -- were always frightful times. Moreover, I was supposed -- even during holidays -- to learn more. I was extremely hampered, always blushing, and dared often not go into a shop; I also later during my student days temporarily was affected by such inhibitions that I rather took a more circuitous route or waited until I would have passed by a stop with a group of waiting people.

In high school (1942-43) I was the best one for my class, which does not however mean much, since a large number of the older pupils had already finished. I wanted to study -- apart from philosophy -- chemistry, but was not however allowed this, since my parents for health consideration were against it.

For the time being however study was out of the question because of war conditions. For health reasons I was not drafted into military service -- before the completion of the flight test I had been already refused because of an alleged heart disease and now also my thyroid would not function properly. When the universities were again opened, I followed the advice of the philosophical faculty. I expanded my studies more or less over the entire area of the humanities. Philosophy was located in the center of my efforts.

During my school period occasionally my mood remained extremely unstable. Soon the events were frequent where I wandered for hours in the forest or the roads, stayed overnight on the overlook or in the waiting room or senselessly and aimlessly got on my motorcycle and drove. Once such a trip extended to Italy, where I tended to stay overnight in caves or in ditches. -- I had persistent pain in the right eye and in a certain part of my head, which not only made it impossible for me to do intellectual work but often was so terrible that the pain in my eye was so unrelenting that I could have pulled out my eye. With the electric shock treatment, which was effective, this condition improved on the whole considerably and only came back again after years but significantly also by far not in its old strength. One winter later I then had still substantial pain left in my lower back, which brought with it a slight paralysis of the left leg. This was found to be an insignificant *spina bifida*. For a while thyroid preparations were continued to be ordered for me. Because of my extraordinary excitability and complete lack of restraint, my parents repeatedly brought me to neurologists, who brought about no helpful change, since the entire therapy consisted of calming pills or good pieces of advice such as to count first to 100 before going into a rage.

Meanwhile my studies dragged along more poorly than well. My memory was always bad and now was added a progressive lack of ability to concentrate, as in general my progressive inability to work and my lack of any internal drive. In particular I dared not submit written work; also the simplest private letters remained unanswered for months. I spoke freely at seminar presentations, which should be prepared in writing and then read from, by holding in my hand any other written sheet for deception. More and more I let go any initiative and also any interest in my favorite books. Attempts to advance my studying by force or threats failed. At the wish of my father I remained enrolled at the university in Geneva, but any study was not practically carried out. Also otherwise any interest slackened; I didn't read newspapers any more and being always still I could stare for hours at the same spot or read twenty times a day only the ads. Occasionally I talked to myself or was confused, for example I greeted the morning with "Good Evening" and vice versa. In particular any feeling for time was missing in me. Sometimes I remained in bed without sufficient basis for weeks, sometimes omitting several meals or eating nothing for days. Also for social gatherings I did not have any remaining, particularly since I did not smoke or drink. After slight physical efforts I was always terribly exhausted and often as if dead; however -- if I make up my mind on something -- I am extremely tough and persistent, so that physical strains are not shrunk from by any means.

After a more difficult bout of pneumonia (autumn, winter 1951), I was also apathetic for weeks after healing completely. After this time the referred-to psychoanalysis was tried. Then for the first time a physician stated also that allegedly I was overbalanced with feminine hormones, as in general my entire hormone balance was disturbed. A hypophysical disturbance and weakness was assumed. I was injected with sexual hormones. My condition improved; since fluctuations however were always present, this should hardly be attributed to the treatment. Also somatically there were no changes concerning the chest and the pelvic area. Earlier this year I was again given again a supply of shots. At best it hindered a progressive degradation. By the way during the war I had been told by a girl that I moved as if I had breasts. This expression was however not considered.

Sexual development: I had my first ejaculation at 16. Without outside suggestions I began masturbating when approximately 18 with the fantasy pictures of naked women, undressing scenes, never however with daydreaming about men. My sexual waves come periodically, I am however occasionally completely asexual and have only very rarely night ejaculations. I easily fall in love; girls however never fall in

love with me. Thus I remained until today without love and without flirting. However I have much need for affection, like fondling, otherwise nothing else. In the last few years I am seized by the drive to maintain a household as the mother, to educate children, to care for them, and to keep everything in the house orderly. — Still I have never slept with a woman. I was constantly held under observation by my parents. I could never remain at home with a girl alone without my parents being there. Father above all tried to keep any possibility away from me for sexuality. For perversions or homosexuality I never harbored any interest. My thoughts are indeed of a weak nature. The more feminine women, the female artist, actress or daughters of outstanding men attract me. I reject mentally more masculine women. A mother idol was surely developed in me; I still cling much to my mother. This is also in me, since the father did not flourish in me.

External circumstances, which affected my development, are to be sought in particular in my relationship with my father. First of all I already as a boy bore very badly his oppressive tendencies. Father tried to achieve good grades with me constantly by force. Although he struck me rarely, he held nevertheless constantly a dog whip ready, which once in rage I threw into a lime pit. I experienced frequently his sudden anger fits. He is a spirit of opposition and stands no compromises. He is completely incapable of adaptation to other people. My parents tore apart each other mutually, and I always stood on the side of my mother. Controversy is with us the order of the day. Father in a dispute has the habit to choke me or my mother. I protect my mother and her me. In such situations I also hit my father. Also my mother grabs me by the collar or by the neck, if she becomes angry. As I said, we tear each other apart.

So far the self-representation of the testee.

On the basis of this self-representation we can emphasize the following character traits in the development course of the testee.

As a *young child*: 1. defiance, 2. naughtiness, 3. shyness, unsociable, 4. jealousy, 5. destructive tendencies, 6. domineering nature, 7. sadism, 8. exhibitionism (as he says) from contempt for people, 9. revenge addiction (dog whip), 10. suicidal thoughts, 11. easily excitability.

As a *school child* up to high school: 12. dreamingness, 13. lability of attention, 14. practical technical abilities (also in chemistry), 15. no ability for languages, music, gymnastics, and drawing, 16. Inhibited, 17. blushing easily, 18. contact shyness (did not

dare to go into a store).

As a *university student*: 19. Interest in comprehensive, ordered philosophy, 20. fugues: agitated with wandering in the woods, in the streets, sleeping in caves and road ditches, 21. at times complete lack of restraint up to *fits of rage* with destructions, 22. impaired concentration, 23. inability to work, 24. lack of any internal drive (in initiative), slackening of interest, 25. lack of any sense of time, 26 complete apathy and exhaustion and then again tough and persistent in great physical strains, 27. despair attacks: "Everything is passing...", 28. anxiety before death and becoming insane (schizophrenia), 29. according to information of parents the testee -- exactly like his father -- litigations on ongoing restraints, mostly because of defamation.

1. First Phase of the Dynamic Character Analysis

The Hereditary Analysis of the Characters (Fig. 10 [A Family Tree as the Basis for the Following Table])

A. Family of the Father

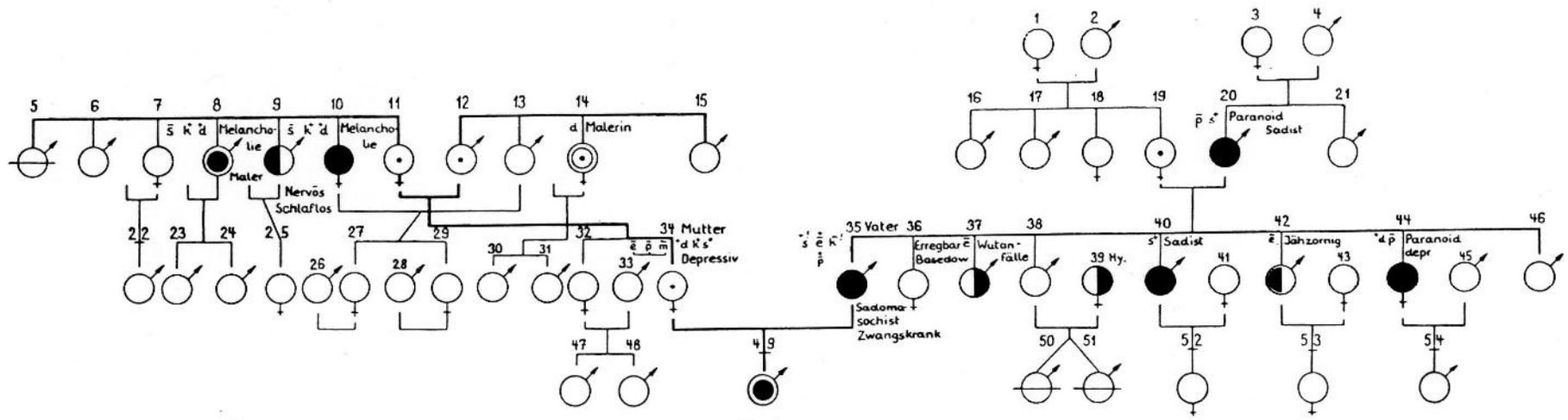
Father (No. 35), 63 years old, bank clerk, physically healthy. Has here and there bowl disturbances (*d*). Does not drink or smoke. Matured late sexually. First intercourse: *coitus a tergo**. This circumstance was decisive for his further development. The normal form of intercourse with women interested him little. *[*coitus a tergo* = Latin for coitus from behind, vaginal intercourse from the rear]

He is a *Metatropist*; prefers striking (*s +!*) with whip or even masochistically to be struck (*s -!*) by the woman.

Character Traits of the Father

1. For the family extraordinarily caring and affectionate.
2. Has however *anger fits* (with the drive to choke).
3. Suffers from compulsive thoughts: *He must kill his wife and son with a knife.*

Defenses against these thoughts and respectively demands by the compulsion that all knives must be locked up for the night. (Sadistic compulsions, *s, k*.) Another compulsive thought is this: *He must throw himself from the window into the depths.* Defense against these thoughts: He can never live other than on the ground floor. Anxiety to fall from the window into the depths. (Paroxysmal compulsion, *e, k*.)



Prob.
 Paranoid - depressive
 Psychopathie ? [Androgynie ?]

$e_s^0; p_s^0$
$d_1^0; s_2; m_2$
$h_1; hy_1; k_1$

Triebformel

Schk ⁺ .Phy ⁺ · Sh ⁻ · Cm ⁻
4 · 4 · 1 · 1
Triebklasse Ventile

Latenz-Proportionen

Dur-Mott	S	P	Sch	C	Total	%
♂	7	6	12	11	36	75%
♀	6	4	2	0	12	25%
	♂	♂	♂	♂		

Sex-Proportionen

Abb. 10. Stammbaum zu Fall 49

[Fig. 10. Family Tree for Case 49]

4. Is very impulsive, easily excited, then angry, and afterwards he wants to make amends for everything and reconcile with the offended party. Is also religious. Thinks much about the future, of dying and frightened about the future of the family after his death.

5. At home and in the bank he is a ruthless *tyrant*: Only his will is valid.

6. Frequent litigation and he is incapable of any compromise. Headstrong, argumentative.

7. In his occupation is efficient, purposeful, and energetic.

8. Easily injured in his pride.

9. Unusually inhibited and insecure with others, very sensitive.

10. Pessimistic. Contrary.

11. Ambitious. Seeks to satisfy his ambition by the means of his son.

12. A *self-lacerator* and blood-letter of others. People, who are completely independent of him, say that he trembles in his skin before them, if they only look at him. A “cunning tormentor.”

13. Complete absence of a psychology insight. Therefore also unable to adjust.

His son said about his father:

Apart from many good and rare characteristics, there are present also sick, compulsive traits with my father, he has no mature or harmonious personality, but he succumbs easily to endangerment by sinking to primitive, brutal and vulgar instinctive states of mind that often lead to complete lack of restraint against his egoistic power tendencies. He himself even actually suffers.

*The Sibling Relationships of the Father,
His Ancestors and Descendants*

No. 36:74 year old single sister, Basedow disease. Easily excitable.

No. 37: Man, single, 72 year old, bookseller, lives with his sister (No. 36), has fits of rage (paroxysmal).

No. 38:71 year old man, buyer. Ordinary. His wife:

No. 39: Hysteric, who imagines herself with various illnesses. Children: Twins (No. 50, 51), died early.

No. 40: Man, died at 50. Architect, drunkard (*m*), *very excitable*; *went after his brother with a knife*. His wife (No. 41): Ordinary. A daughter (No. 52): Shorthand typist, ordinary.

No. 42: Man, 69 years old, buyer, *hot-tempered*. His wife (No. 43): Ordinary, also like the daughter (No. 53), office worker.

No. 44: Woman. 62 years old, in her youth was embittered and sad after a disillusionment in love. Her husband (No. 45): Buyer, ordinary. His son (No. 54): died early from pneumonia.

No. 46: Man, early died.

No. 20: *Father of the father*, died at 42 from cancer. Leather wholesale merchant (*d*), coin collecting (*d*), *morbidly jealous*, hot-tempered with a sadistic element. A tormentor.

No. 21: Brother of the grandfather on the paternal side. Buyer; *only married when 62 years old* (incest binding).

No. 19: *Mother of the father*, died at 74, an affectionate woman; ordinary. Her two brothers (No. 16, 17) were mill owners, her sister (No. 18) ordinary.

B. Family of the Mother Character Traits of the Mother

No. 34: The *mother* of the testee is a sturdy Romanian. Her husband and her son described her as follows: 1. Far above average intelligence; 2. very sensitive, empathic (*p+*); 3. *selfless devotion* (*s-* in the background) and 4. *devoted to duty* (*e+*); 5. had an open, good-natured character, *naive* in some respects (*e+*), but ill-suited for social life (*hy±* in the background); is too unsophisticated; 6. her benevolence (*e+*) is based partly on her weakness against anyone, respectively inhibition (*k- p+* in the background), and on her view of the value of the bland environment and her dependence on it (Sch: *k- p+* in the background); 7. likely sexually frigid (*S = + ±* in the background); she could never satisfy herself opposite the drive-strong, perverse husband, so she gave any tenderness (*h+*) to the son on whom she fatally depends (*C = - +* in the background); 8. nevertheless she can become occasionally also very angry and in rage choke or strike her son. (See in Fig. 14 the murderer E syndrome* of the mother in the foreground.) *[murderer E syndrome = *e-, p-, m-*]

The Sibling Relationships of the Mother, Her Ancestors and Descendants

As genotropic interesting marriage choices in the genealogical tree of the mother, we refer to marriages No. 11-12 (thus the maternal grandparents of the testee) and marriage No. 10 to 13. Here two brothers (No. 12 and 13) married two sisters (No. 10 and 11). The fact can perhaps speak for the common recessive hereditary factor latent in both families.¹⁷ The character traits of the individuals in the family of the mother were the

following:

No. 32: The sister of the mother: Ordinary woman, died at 46 from breast cancer. Her husband (No. 33) was an engineer, healthy; a son died young (No. 47), another (No. 48) was lost in the war.

No. 12: *Father of the mother*: Landowner in Romania, ordinary. His brother:

No. 13: A healthy farmer, married the sister (No. 10) of his sister-in-law (No. 11); (No. 10) later *became melancholic (d)* and died at 80.

No. 14: The aunt of the mother was healthy, a talented painter (*d*). The one son is an engineer (No. 30); the other (No. 31) was killed in the war.

No. 15: The last uncle of the mother died at 21. Years of his life with tuberculosis.

The Sibling Relationships of the Maternal Grandmother of the Testee

No. 11: *The mother of the mother*, a very robust woman, died at 76 of flu. Was ordinary.

Nr.10: Her sister as mentioned was *melancholic (d)*, who became the wife of the brother (No. 13) of her brother-in-law (No. 12). Both daughters (No. 27, 29) are married and healthy.

No. 9: Maternal uncle of the mother was very nervous, *sleepless*; died young at 34. A daughter of this brother (No. 25) was ordinary.

No. 8: Another uncle was a painter (*d*), very shy, constantly sleepless and with a severe melancholic (*d*). His son (No. 23), a merchant, the other son (No. 24) a railway official. Both ordinary.

No. 7: The aunt of the mother (maternal side) died from typhoid fever. Was healthy previously as also her son (No. 22), who was lost in the war.

No. 6: An uncle of the mother died old (at 80), was healthy and lived divorced. No. 5: Also another uncle of the mother died young.

Based on this genealogical table we can find which characteristics and anomalies of character of the testee in the family of the father and which are found in the family of the mother and which appear only with the testee.

Table 17 gives an overview of the results to the character analysis based on the genealogical table *and the drive systems* of fate analysis [*Schicksalsanalyse*].

Table 17. Familial Character Analysis Based on the Genealogical Family Tree
and the Drive Systems in Case 49

Character Traits of the Testee	The same character traits were found	
	in the family of the father	in the family of the mother
<i>I. Sexual (S) anomalies</i>		
1. Androgyny (?)	-	-
2. Inverted hobbies (household management)	-	-
3. Destruction tendencies, sadism	<i>Father the testee: Sado-masochist (No. 35). Brother of the father struck his brother with a knife (No. 40). Father of the father: A sadist and tormentor (No. 20).</i>	<i>Mother of the testee can occasionally also "strike and choke" (No. 34).</i>
4. Asexual attitude		<i>Mother of the testee (No. 34) absolutely frigid. Never wished for intercourse with men.</i>
5. Late maturity	Father the testee (No. 35).	
<i>II. Paroxysmal (P) anomalies</i>		
1. Rage, hate, anger, revenge fits. Unrestrained. Anger with subsequent urge to make amends.	<i>Father the testee (No. 35). Brother of the father (No. 37). A second brother of the father (No. 40). A third brother of the father (No. 42). Father of the father (No. 20).</i>	
2. Exhibitionistic inclination. Characteristic hysteria scenes	<i>Father in the youth was voyeuristic (No. 35). The wife of a brother of the father (No. 39).</i>	
<i>III. Ego disturbances (Sch)</i>		
1. <i>k-anomalies:</i>		
a) <i>Autism</i> , narcissism also ego barrier. Eating inhibitions, language inhibitions	A sister of the father (No. 44). After a love disillusionment she has not spoken, had her hair cut off, and is completely withdrawn.	
b) Inhibited, shyness, unsociable		<i>Mother of the testee (No. 34). A brother of the mother (No. 8).</i>
c) Inhibitions of will, Apathy, inability to work	<i>A sister of the father (No. 44).</i>	
d) Compulsive thought (everything is futile, everything passes away)	<i>Father the testee (No. 35). (Compulsion to lock up all knives, compulsion to throw himself into the depths.)</i>	

Table 17. Familial Character Analysis Based on the Genealogical Family Tree and the Drive Systems in Case 49 (Continuation)

<i>Character Traits of the Testee</i>	<i>The same character traits were found</i>	
	<i>in the family of the father</i>	<i>in the family of the mother</i>
<p>2. <i>P-anomalies:</i></p> <p>a) Inflationary excitations and also sleeplessness</p> <p>b) Paranoid jealousy with lust for power</p> <p>c) Paranoid fugues, anxiety about becoming mad</p> <p>d) Paranoid projection</p> <p>e) Suicide thought (suicide)</p> <p>f) Paranoid hypochondria</p> <p>g) Dreamingness up to depersonalization</p>	<p><i>Father of the father</i> (No. 20).</p> <p><i>Father the testee</i> (No. 35).</p> <p><i>Father the testee</i> (No. 35).</p> <p><i>Father the testee</i> (No. 35).</p>	<p><i>A brother of the mother</i>, the artist painter (No. 8).</p> <p><i>Another brother of the mother</i> (No. 9).</p> <p><i>A cousin of the maternal grandfather:</i> Jealousy delusion and suicide.</p> <p><i>A cousin of the maternal grandfather</i> poisoned himself from jealousy with cyanide.</p> <p><i>Two brothers of the mother</i> (No. 8, 9). Person not affected but with bacilli phobia.</p> <p><i>A brother of the mother</i> (No. 8).</p>
<p>IV. <i>Contact disturbances</i> (C)</p> <p>1. Fixated on the incest stage</p>	<p><i>Brother and sister of the father</i> remained single and lived -- like marriage partners -- for a lifetime together (No. 36, 37).</p>	<p><i>Mother of the testee</i> (Nr.34) is inseparably bound to the son.</p>
<p>2. Oral addictions</p>	<p><i>Brother of the father:</i> Drunkard (No. 40).</p>	
<p>3. Melancholia (paranoid depression)</p>	<p><i>A sister of the father</i> (No. 44).</p>	<p><i>A brother of the mother</i> (No. 8). <i>A sister of the mother</i> (No. 10).</p>
<p>4. Anal occupations and/or illnesses (wants to be a street cleaner)</p>	<p><i>Father the testee</i> (No. 35). Bank official (anal sadist).</p> <p><i>Father of the father:</i> Leather wholesaler and <i>coin collector</i> (No. 20).</p> <p><i>Father of the testee</i> (No. 35). Intestine neurosis.</p>	<p><i>A brother of the mother</i> (No. 8) is an artist painter and a <i>sister of the maternal grandfather</i> (No. 14) is also a painter.</p>

Table 17 is an example of the kind of investigation how one is to find 1. the character traits of the testee in the genealogical tree, 2. and may “categorize” the

anomalies of character and illness symptoms with the help of the drive systems of fate analysis [*Schicksalsanalyse*], and 3. how one on the basis of these drive categories one can find the dominating drive circles that the testee, his parents and ancestors *probably* belong, respectively belonged.

A quick glance at this table allows one to determine the following:

1. The testee in the first place is bearer of anomalies of character, which in particular in the *sexual (S)* and the *paroxysmal (P)* circles, and in second place correspond to the ego and the contact circles. Despite the predominance of the sexual *S* and paroxysmal *P* anomalies there are also paranoid-depressive, thus *Sch* and *C* anomalies, are to be found. There is therefore no drive sphere where the testee is not able to exhibit abnormal characteristics.

The dynamic analysis based on the hereditary family tree and illness history supplies thus a diverse clinical picture. No wonder that on the basis of this polymorphous picture the psychiatrist has made the all-encompassing and quite often meaningless diagnosis of "psychopath."

2. The father the testee -- on the basis of the table -- is a polymorphous perverse person, in particular a metatropist, that is *perverted* sexually in the direction of *sadomasochism*. Like his three brothers and his father, he belongs to the *paroxysmal hereditary circle* (No. 35, 37, 40, 42, 20). His father (thus the grandfather of the testee) was however in the first place a paranoid with a collecting addiction (thus a so-called *p* man; a *d* man). A sister of the father indeed was a *depressive* on a paranoid basis (*d; p*).

3. The mother the testee is an *asexual woman*, who dams up latently however aggressions and nevertheless is able occasionally to discharge it. Her maternal family belongs to the circular (indeed *depressive*) hereditary circle with a slight mixture of inflative paranoids. (Suicide from jealousy, hypochondria, bacilli phobia, and inflative sleeplessness.)

4. Based on the genealogical table one can state:

A. On the paternal side the testee *a*) inherited inclination to disturbances in sexual development, *b*) the *paroxysmal* nature (rage outbreaks with fugues) and *c*) the *paranoid* attitude to the environment.

B. The maternal side is conditioned by: *a*) the *depressive* lability tendency, *b*) the *inflative* mode of reaction.

C. Both family sides appear to be conditioned by strong incest binding. (A brother of the father lived his entire life single and with his likewise single sister. The mother is incestuous bound to the son, and their family is likewise excessively family bound.)

It is noteworthy that the *maternal line exhibits few or no paroxysmal and perverse anomalies*. This appears -- based on the genealogical table -- to be transferred alone by the father and his line. In addition, the experimental test of the mother revealed however

the latent aggression. The same refers to inclination to melancholia, which was present with a sister of the father. (No. 44.)

Now waits the question of H. Hoffmann for its answer: *Must the testee have precisely this fate based on his genealogical family tree?*

On this question so far the practiced kind of dynamic character analysis can give no answer. In addition we must precisely carry through 1. a personal *ego analysis*, 2. a personal *analysis of the background ego*. Fate Psychology [*Schicksalspsychologie*] has supplied these methods.

We quite often stressed -- also in this book -- that the "life plans" and also the "building blocks" for the constructing of the individual fate are one's ancestors. (This thesis becomes evident also from Table 17.) Each ancestor with his or her particular life demands is valid for the descendant as a "model and figure," thus as a fate possibility. We have and bear however an inner plan of our fate -- we state: in our familial unconscious -- there are many ancestors and thus many "models and figures," that is *many* fate possibilities, among whom *the ego* of the person must *chose* or must integrate. Because:

Fate is in our opinion the personally selected piece, the personally imprinted form from the life of the ancestors.

The chooser of fate among the fate possibilities supplied by the ancestors precisely is: the ego. The ego of the person can do the following:

1. Certain ancestor models and figures can transfer out their demands from the familial unconscious; *projective* solution for the demands of the ancestor (*p-*);
2. The ego can be *possessed* by the contrasting demands of the ancestors (inflationary solution, *p+*);
3. The ego however can deny, inhibit, or repress (*k-*) certain ancestor demands;
4. In addition, the ego can incorporate *all* opposite ancestor demands. We call this particular kind of solution for the ancestor opposites "familial introjection" (*k+*).

The previous character analysis however was unable based on the genealogical family tree to prove what the ego *in fact* did with the ancestor contrast structure of the familial unconscious. Precisely this deficiency forced us to establish an experimental method that made it possible to answer also the question *why* the person had precisely "to choose" this and not another fate.

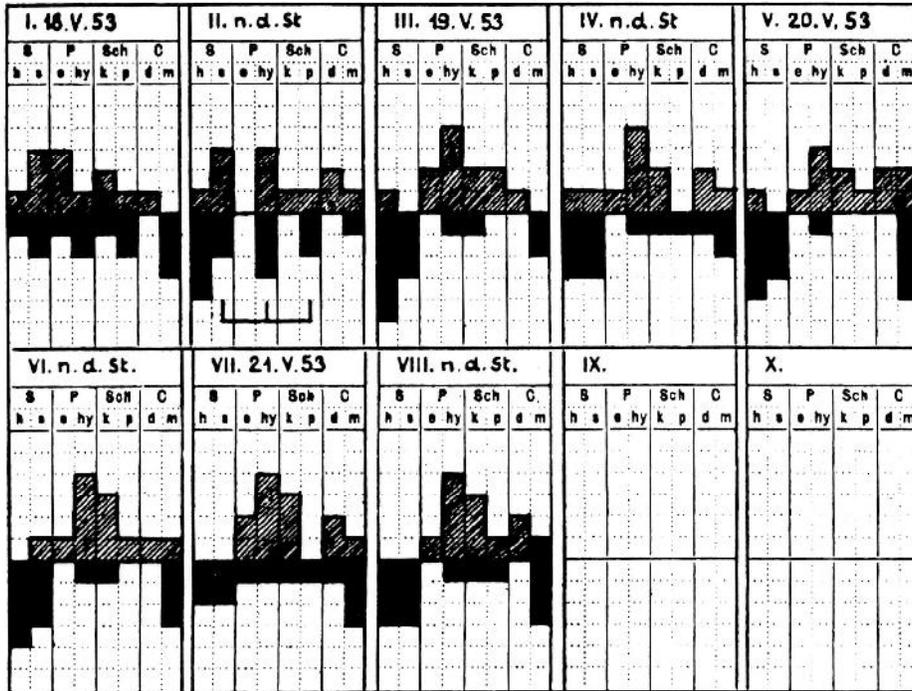
The experimental ego analysis is at present the only method that is able to answer this question in an accurate way. We continue therefore the character analysis of the testee that has been based on the genealogical family tree and come to the second phase of the experimental ego analysis.

I FORM. D V.G.P. Vordergrundprofile

Name: _____ Alter: 26 Beruf: Stud. phil I

Szondi-Test

Blatt mit zehn Triebprofilen



1953	S	P	Sch	C	Σ	Σ	Σ
\bar{y} Nr.	h s e hy k p d m	h s e hy k p d m	h s e hy k p d m	h s e hy k p d m	0	\pm	\pm
18. I.	0 ±	+ -	+ -	0 -			
ndSt II.	-! ±	0 ±	0 -	+ 0			
19. III.	-! -	+ +!	+ +	0 -			
ndSt IV.	- -	0 +!	+ 0	+ -			
20 V.	-! -	0 +	+ 0	+ +!			
ndSt VI.	-! -	0 +!	+ 0	0 -			
21 VII.	- -	+ +!	+ 0	+ -			
ndSt VIII.	- -	0 +!	+ 0	+ -			
IX.							
X.							
Σ 0	10	50	15	31	16		
Σ ±	02	01	00	01		4	
T. sp. G.	12	51	15	32			20
Latenzgrad	S = .1	P = .4	Sch = .4	C = .1			

1. % Sy. — Re: 25%

2. Tendenzspannungsquotient = $\frac{\Sigma 0}{\Sigma \pm} = \frac{16}{4} = 4$

3. Triebformel:

Symptomatische: $e_s^0; p_s^0$

Submanifeste bzw. sublatente: $+d_3^0; s_2^-; m_2^1$

Wurzel-Faktoren: $h_1^1; h_2^1; k_1^+$

4. Latenzproportionen: $\frac{Sch k^+}{4} : \frac{Phy +}{4} : \frac{Sch -}{1} : \frac{Cm^-}{1}$

5. Triebklasse:

6. Quantumspannung:

7. Dur = $\frac{75}{25}$ %
Koll = $\frac{75}{25}$ %

8. Soz. + = $\frac{0}{100}$ %
Soz. - = $\frac{0}{100}$ %

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Abb. 11. Triebprofile des Vordergrunders des Probanden in Fall 49

[Fig. 11. Drive Profile of the Foreground of the Testee in Case 49]

2. Second Phase of the Dynamic Character Analysis: The Results of the Ego Analysis

Figure 11 represents the eight foreground profiles (V. G. P.) of the testee. Here it is noteworthy that in the ego forms the elementary function of *introjection*, the reaction $k+$, dominates (7: 8). Of the seven introjective ego forms five are of a “total” nature, thus $Sch = + 0$. (V. G. P. IV to VIII.). Here thus both antipodes of the pair of opposites are incorporated by the ego. Therefore also the so-called wish consciousness is completely evacuated ($p0$). The person wants therefore *both*, that is *to have everything*. Once incorporation comes in the form of introjection (V. G. P. I: $Sch = + -$); other times in that of introinflation (V. G. P. III: $Sch = + +$). The character of the testee in the foreground is imprinted by an *introjective ego*. *The projective ego*: $Sch = 0 -$, appears *only once* (1: 8), all other ego functions are missing in the foreground.

We ask: *Which “models and figures” of the ancestors are thus incorporated into the foreground ego?*

The answer one can be given quite clearly on the basis of the foreground profile: the *depressive, autistic* ancestors.

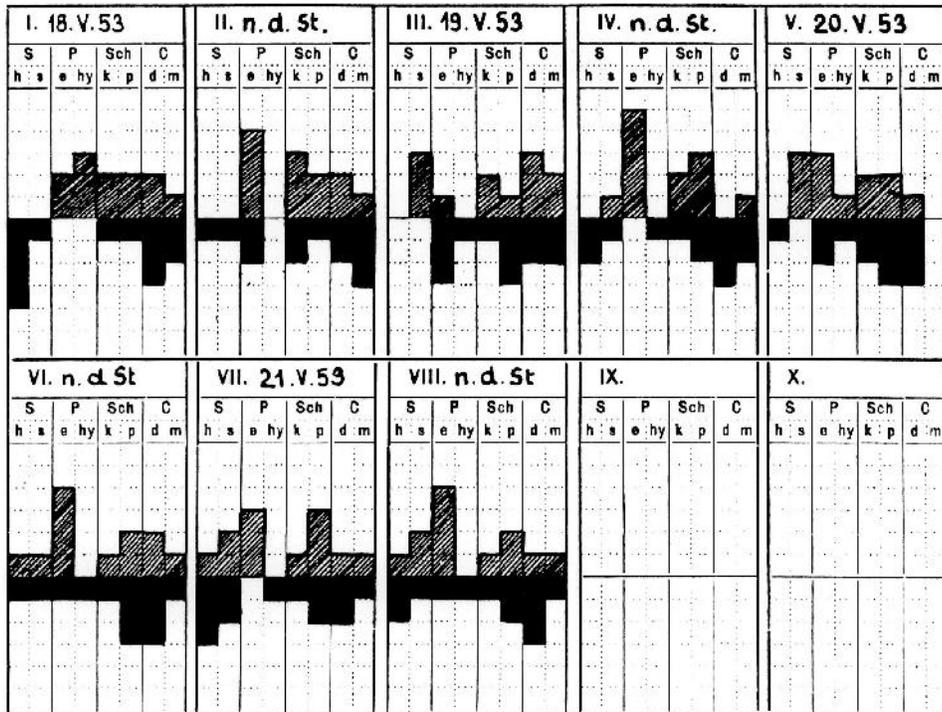
This is supported by:

	<i>In the test</i>
1. The depressive kernel syndrome in the V. G. P. IV, V, VII, VIII	$k+$ $d+$ $s-$
2. The introjection, thus the autism and narcissism in the V. G. P. I and in particular the <i>superiority of introjection</i> V. G. P. IV VIII	$Sch = + -$ $Sch = + 0$

III FORM. D E.K.P. Experimentelle Komplement Profile

Name: Alter: 26 Beruf: Stud. Phil. I

Szondi-Test Blatt mit zehn Triebprofilen



1953		S	P	Sch	C	Σ	Σ	Σ
ȳ	Nr.	h	s	e	hy	k	p	d
18.	I.	-	0	+	+	+	+	+
n.d.st	II.	0	0	+	0	+	+	+
19.	III.	0	+	-	0	+	-	+
n.d.st	IV.	-	0	+	0	+	+	-
20.	V.	0	+	+	0	+	+	0
n.d.st	VI.	0	0	+	0	+	+	0
21.	VII.	-	+	+	0	0	+	-
n.d.st	VIII.	-	+	+	0	0	+	-
	IX.							
	X.							
Σ	0							
Σ	±							
T. sp. G.								
Latenzgrad		S = ...	P = ...	Sch = ...	C = ...			

1. % Sy. — Re: _____
2. Tendenzspannungsquotient = $\frac{\Sigma' 0}{\Sigma' +}$ = _____
3. Triebformel:

Symptomatische:
Submanifeste bzw. sublatente:
Wurzel-Faktoren:
4. Latenzproportionen: _____
5. Triebklasse: _____
6. Quantumspannung: _____
7. Dur / Moll = $\frac{0/0}{0/0}$
8. Soz. + / Soz. - = $\frac{0/0}{0/0}$

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Abb. 12. Triebprofile des experimentellen Hintergängers des Probanden in Fall 49

[Fig. 12. Drive Profile of the Experimental Background of the Testee in Case 49]

The complete drive factor combination of the melancholia psychosis is well known:

$$\begin{array}{ccccc} \underline{d} & \underline{k} & \underline{s} & \underline{m} & \underline{h} \\ + & + & - & \pm & + \\ & & & (-) & \end{array}$$

Our testee has the crucial kernel reactions ($d+$, $k+$, $s-$) of melancholia; however, he gives the reactions $m-$ with $h+$.

In our experience this interpretation argues against a psychosis and indeed for the *depression* of a person, who instead of a melancholia psychosis formed out of the melancholia a *pessimistic world view or an autistic philosophy*. This corresponds completely to the facts. The world view of the testee is pessimistic. He develops an existential philosophy of despair and impermanence. He writes: "The actual cause of all despair on the other hand lies in a general world view and a question of meaning."

It is therefore definitely certain that our testee has in his foreground personality the narcissistic-autistic *melancholic* ancestors, whom he carries in himself from both the maternal side (No. 8, 10) and on the paternal side (No. 44) and is incorporated into his own foreground ego.

Tabelle 18. Der theoretische Hintergrund in Fall 49

1953		S		P		Sch		C		Σ	Σ	Σ
	Nr.	b	s	e	hy	k	p	d	m	0	±	0 u. ±
18. 5.	I.	±	0	—	+	—	+	±	+	1	2	3
	II.	+!	0	±	0	±	+	—	±	2	3	5
	III.	+!!	+	—	—!	—	—	±	+	0	1	1
	IV.	+	+	±	—!	—	±	—	+	0	2	2
	V.	+!	+	±	—	—	±	—	0	1	2	3
	VI.	+!	+	±	—!	—	±	±	+	0	3	3
	VII.	+	+	—	—!	—	±	—	+	0	1	1
	VIII.	+	+	±	—!	—	±	—	+	0	2	2
	IX.											
	X.											
	Σ 0	0	2	0	1	0	0	0	1	4	■	■
	Σ ±	1	0	5	0	1	5	3	1	■	16	■
	T. sp. G.	1	2	5	1	1	5	3	2	■	■	20
	Latenzgrad	S = 1		P = 4		Sch = 4		C = 1				

[Table 18. The Theoretical Background in Case 49; T. Sp. G. = Degree of Factorial Tendency Tension; Latenzgrad = Degree of Latency]

To where however -- we must ask -- have disappeared the more severe *paroxysmal and perverted* ancestors from the paternal family? We reply: *They are in the background*. We have indications for this in the following experimental proofs (On this, see Table 18, The Theoretical Complement Profiles I-VIII):

1. *The background ego* is five times (of eight recordings) the so-called *depersonalization ego*: $Sch = - \pm$. This ego refers to the ego situation of estrangement. The world seems to the alienated dreamlike and eerie. Subjective perception disturbances appear. The alienated raises from the inside *objection* to his own experiences and personal drive demands; he observes these experiences as a *hypochondriac* and is seized by the anxiety that he is going crazy.

From the case history we know that these ego phases occurred indeed temporarily with both the testee and also with his father. The testee believed occasionally that he stood on the threshold of schizophrenia. In this phase he remained for days and weeks in bed, missed several meals and was gripped completely by anxiety and despair. His father once one night went to a psychiatrist because he was afraid he had become crazy.

The estrangement with the depersonalization is however -- seen ego-psychologically -- a defense. The next question therefore is:

Which drive dangers must the testee (and presumably also his father) defend against by means of the estrangement and/or the depersonalization?

The theoretical background profiles of the testee indicate:

It is the aggressive, murderous Cain, whom the testee tries to avoid here by estrangement. For the correctness of this supposition speaks the following:

		Testlogically
1.	The pure Cain-Form in the Th.K.P. I	$P = - +$
2.	The classic Oedipal respectively sadistic-perverse form of diagonal splitting ¹⁸ Th. K. P. I [Theoretical Complement Profile]	$\begin{array}{cccc} s & P & Sch & C \\ 0 & - + & - + & \pm + \end{array}$
3.	The panic anxiety before the aggression Th. K. P. VII Th. K. P. III (with projection)	$\begin{array}{ccccc} s & e & by & k & p \\ + & - & -! & - & \pm \\ + & - & -! & - & - \end{array}$
4.	The incestuous nature of Cain respectively the Oedipal-perverse sadistic demands Th. K. P. I Incest-hate-anxiety Th. K. P. VII	$\begin{array}{cccc} s & P & Sch & C \\ 0 & - + & - + & \pm + \\ + & - - ! & - \pm & - + \end{array}$
5.	The unsatisfied incest love that is behind the Cain, respectively the Oedipal-perverse aggression: Th. K. P. II, III, V, VI	$b +! \quad b +!!$

6.	And the shove to repentance, the ethical ambivalence Th. K. P. II Th. K. P. IV, V, VI, VIII	$P = \pm 0$ $P = \pm -$ $\pm - !$

On the basis of these reactions an expert of the drive test must state the following:

The testee is incestuous-Oedipal bound ($C = - +, - 0, \pm +$); on the one hand the love to the mother is dammed up ($h +!, h +!!$), and on the other hand the jealousy ($Sch = - \pm$) and the hate of Cain against the father is also. The incest love and the incest hate can be dammed up in him so much that he could kill. From this demand for killing the father, he saves itself by estrangement and by depersonalization. He “is confused,” has anxiety, becomes crazy.

With the father the same process takes place, only he wants to kill his son and wife with a knife. Therefore he has once -- as already stated -- called a psychiatrist, and therefore he must lock up all knives for the night. These Cain demands the father tries to sexualize in his sadomasochistic metatropism.

A skeptic will ask us: Where do we have the proof for the supposition that the father defends indeed against his sadism by means of estrangement?

We present to the skeptic the foreground profile and the simultaneous experimental background profile of the father. (Fig. 13.)

The foreground of the father lives indeed in an estrangement. ($Sch = -! \pm$). That he takes refuge before the sadistic demands in a twilight condition is indicated by the experimental background profile (E. K. P.) in that sadism appears dammed up ($s +!$).

Here we thus have the proof for the correctness of the supposition that the testee in the background conceals the sadistic-perverted father, who himself tries to save himself by estrangement from this drive danger. The background ego of the testee is the same as the foreground ego of the father. And still more. We can prove that the son incorporated indeed the foreground ego of the mother and respectively the maternal ancestor demands.

Fig. 14 gives the foreground and the experimental background profile of the mother. In the foreground of the mother the focus is on the introprojective, autistic ego ($Sch = + -$). Also the kernel syndrome of the melancholia is present in a form that we frequently find with depressives.

$$\underline{d \quad k \quad p \quad h \quad m \quad s}$$

$$+ \quad + \quad - \quad + \quad - \quad 0 \text{ (instead of -)}$$

The profiles of the mother give us moreover an indication on the manner of the choice relationship of the parents. Because: the mother also hid the murderer “E” syndrome in the foreground (*e-*, *p-*, *m-*). In the background is the Cain perversion:

$$\begin{array}{ccc} P & Sch & C \\ - \pm & - + & - + \end{array}$$

The father in the foreground and the son in the background save themselves thus by estrangement (being confused) before the incest murder. Mother and son take refuge before the aggression in an autistic, narcissistic, and depressive dark world.

*

There is still another question, which we must consider in the character analysis, namely the question of the psychosexual drive proportions, which Table 19 summarizes.

The results are:

1. Our testee gave altogether 75% hard, masculine reactions [*Dur*] and only 25% soft, feminine ones [*Moll*].
2. Both in the affect life and in the ego and contact he is a man.
3. *On the other hand he is a two sexual being in the area of sexuality (7♂: 6♀).*

These experimental findings match themselves completely with that of the clinical investigation that found feminine breasts and a feminine pelvic area beside the normal masculine sexual apparatus. This kind of “Androgynie fruste”* was interpreted by the physicians as a hormonal disfunction. *[*Androgynie fruste* = incomplete androgyny. “In medicine, a *forme fruste* (French, ‘crude, or unfinished, form’) is an atypical or attenuated manifestation of a disease or syndrome, with the implication of incompleteness, partial presence or aborted state. The context is usually one of a well defined clinical or pathological entity, which the case at hand almost -- but not quite -- fits.” *From Wikipedia*]

This is a proof for the precision of the Dur Moll method that it could uncover so concisely the somatic double sexuality *experimentally* in the drive test.

FORM. D

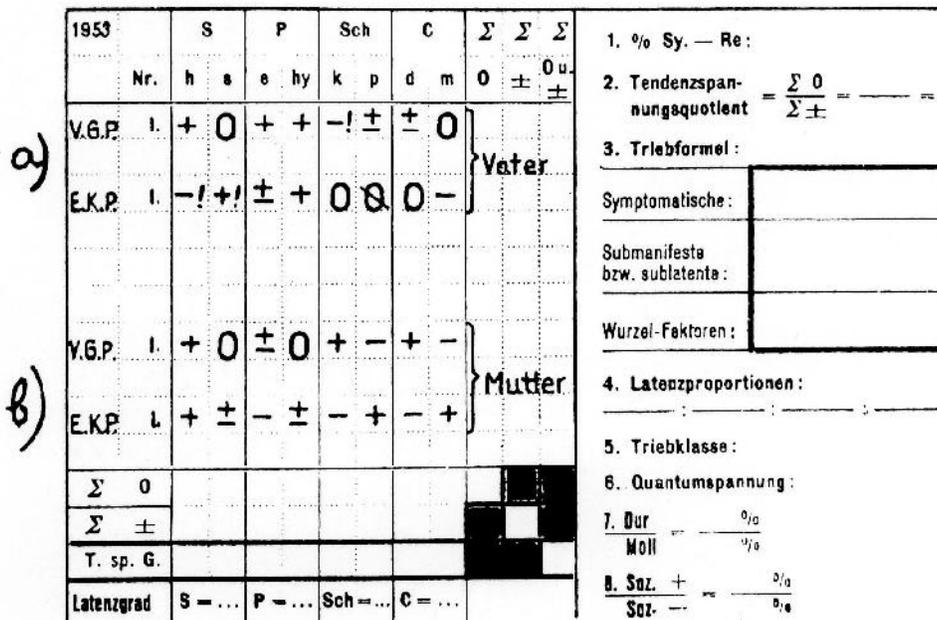
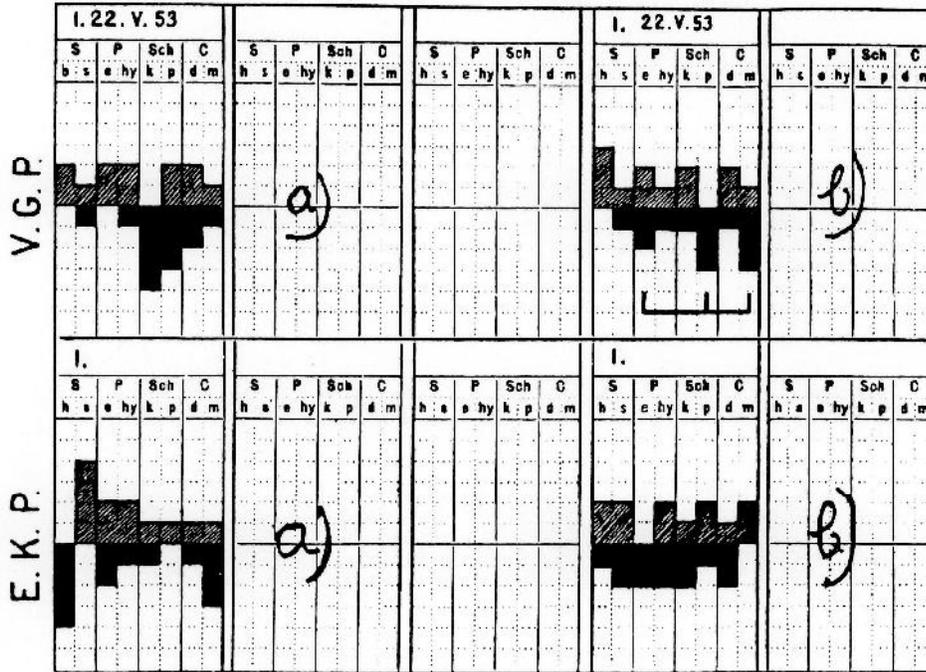
Name:

Alter:

Beruf:

Vater

Szondi-Test
Blatt mit zehn Triebprofilen Mutter



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Abb. 13. Triebprofile des Vaters in Fall 49

Abb. 14. Triebprofile der Mutter in Fall 49

[Fig. 13. Drive Profile of the Father in Case 49]
[Fig. 14. Drive Profile of the Mother in Case 49]

Tabelle 19. Die psychosexuellen Triebproportionen in Fall 49

	Dur:	Σ		Moll:	Σ		
<i>S</i>	- <i>b</i>	7	7	+ <i>b</i>	0	6	
	+ <i>s</i>	0		- <i>s</i>	6		
<i>P</i>	- <i>e</i>	0	6	+ <i>e</i>	3	4	
	+ <i>by</i>	6		- <i>by</i>	1		
<i>Sch</i>	\pm , + <i>k</i>	7	12	0 <i>k</i>	1	2	
	0 <i>p</i>	5		\pm , + <i>p</i>	1		
<i>C</i>	+ <i>d</i>	5	11	- <i>d</i>	0	0	
	- <i>m</i>	6		+ <i>m</i>	0		
Σ Dur:		36		Σ Moll:		12	
Triebproportionen:					Ps. S. Pr.		
		<i>S</i>	<i>P</i>	<i>Sch</i>	<i>C</i>	Total:	
Dur		7	6	12	11	36	75%
Moll		6	4	2	0	12	25%
		♂ +	♂	♂	♂	48	

A question remains here open: How far is the *mind* capable to support a somatic sexual predisposition and respectively its manifestation? The interrelations between hormones and the mind are well known. The mind is able to intervene extensively for example into the process of menstruation. It is thus not completely improbable that the identification with the mother and the counter identification with the father affected the anomaly of the development of the breasts and the pelvic area and perhaps nevertheless also mentally.

*

On the basis of the comparison of the foreground and the background of the son and parents we must draw the following conclusions:

1. Our philosophy student chose the autistic, narcissistic, depressive kind of solution for his sadistic drive dilemma from the fate possibilities handed down by his ancestors. He is in the foreground: narcissistic-depressive, as were the maternal and paternal aunts (No. 10, 44) and a maternal uncle, who was an artist painter (No. 8).

2. The father and the paternal uncles were loaded with rage, hate, anger, revenge and jealousy as also the background of the mother pushed there by her ego. She does not want to accept these ancestors. She cannot identify herself with these paroxysmal-sadistic ancestors.

3. Between the narcissistic-depressive and the paroxysmal-aggressive ancestors was a

drive dialectic, a fight of the ancestors with one another.

4. The philosophy student's character was shaped by the personal section, by his personal choice of the narcissistic--depressive ancestors instead of the paroxysmal, perverse, sadistic figures of the paternal and maternal ancestors.

These form the philosophy student's background. That also this sadistic-perverse ancestor is in him is proven by a memory of the testee from his childhood: He forced a somewhat stupid (probably also masochistic) farm servant in his room to lie on a couch for two hours and not to move. Probably his fugues are likewise rescue efforts from his sadistic-perverse ancestors.

5. The choice of the ego is in the question: Which ancestors should it introject and which to alienate and thus decide the character and the fate of the person.

6. Furthermore the ego analysis of this case is also a proof for the correctness of the acceptance of a familial introjection.

7. This case is thus also a paradigm on how one can in the future use the results of the genealogical table and the experimental ego and drive analysis for a dynamic-functional and dialectic character analysis. This stands here also as a reminder how easily one can be mistaken when one carelessly finds character traits: Someone has these traits from the father and those from the mother. This shortsighted interpretation -- as also in this case -- works against the genotropism of the partner choice of parents. In our case the father was manifestly sadistic-masochistically perverted, and the exterior of the docile mother concealed the murderer syndrome in the background. The family of the mother was expressly melancholic and the sister of the father paranoid-depressive. Here we have precisely the connecting link of the genotropism that united these marriage partners.

That is the basis why we stress so much the importance of the experimental drive and ego analysis and those the background analyses both with the testee as well as with the parents.

*

Thus we conclude the discussion about the relationship of the ego to character.

Against this described method of the ego and character analysis, one in the first place will object to us that this method cannot be applicable because of lack of time. There are such areas where this time consuming method of character analysis can be substituted by a simpler one. So for example in the everyday vocational guidance. However in our opinion represented dynamic-dialectic ego and character analysis -- including the hereditary analysis -- is to be used everywhere where it concerns decisions that can be dangerous not only for the fate of the individual but for that of the community. As such we advocate this method for: the partner choice in marriage, the qualification test for locomotive engineers, fliers, automobile drivers, law and government lawyers, ministers, psychiatrists, psychologists, nurses, teachers,

kindergarten teachers, military trainers, politicians, briefly everywhere, where a character abnormality of the person is able to threaten seriously the well being of the community.

End Notes

- ¹ SZONDI, L.: Schicksalsanalyse [*Fate Analysis*]. Benno Schwabe, Basel. 1. Aufl. [edition] 1944; 2. Aufl. 1948.
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- ⁵ *Ibid*, p. 63 f.
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- ¹⁵ Siehe H. HOFFMANN'S Beitrag im Buch [See H. Hoffmann's contribution in the book]: «Vererbung und Erziehung». Hrg. von [Edited by] G. JUST. Springer, Berlin 1930. pp. 173-174.

¹⁶ *Ibid*, p. 174.

¹⁷ Vgl. hierzu Schicksalsanalyse [On this, see *Schicksalsanalyse*], 2. Aufl. [Edition], p. 108 ff.

¹⁸ Triebpathologie [*Drive Pathology*], Bd. [Vol.] I, p. 129.