
Experimental
 DIAGNOSTICS
 OF DRIVES

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GRUNE & STRATTON

NEW YORK 1952

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GRUNE & STRATTON, INC.
381 Fourth Avenue
New York 16, N. Y.

Printed for GRUNE & STRATTON in the United States of America.

SPECIFIC PSYCHODIAGNOSTICS

PART THREE

Experimental Ego Analysis

CHAPTER XVIII

The Concept of the Ego in the Experimental Diagnostics of Drives

THE EGO THEORY of the analysis of vicissitudes is based upon a number of postulates.

As regards the structure of the ego, the analysis of vicissitudes assumes that consciousness is comprised of (1) a cognitive consciousness, whose contents are the perceptions and images of the external world as indicated by the sense organs. (2) A conative consciousness, whose content are the needs determined by hereditary drive factors.

The unconscious is similarly structured in two areas: one containing the unrevealed ancestral needs—here referred to as "egoide," the other containing those drive needs which have once been realized, but have since been repressed because of external or internal forces.¹

According to the analysis of vicissitudes the realm of the lineal unconscious has two spheres of influence:

1. "The ancestral region" ($p = \text{negative}$): here are assembled all those archaic needs which have never been manifested and arranged in their original form, genes of family, kinship, stock and tribe, all the way back beyond Cain and Abel to Adam and Eve. This region dwindles as it nears its beginning, then expands again, since prior to the genes of the earliest humans there must be those of the zoologic group of ancestral animals preceding our human ancestors, and so on back to basic elements. At this point the views expressed in the analysis of vicissitudes concur with those of Jung.

2. The other region of the unconscious is the lair of those original needs which have never been realized and have been repressed and are retained as "frustrated ancestors" ($k = \text{negative}$). Here are those drive needs, which, though once manifest or conscious, have never been accredited.

Regarding the function of the ego, the analysis of vicissitudes makes the following

assumptions: there is in each human a particular genetic tendency to make conscious those strivings hidden in the lineal unconscious. This tendency is expressed in the p factor, which thus appears as the "ego-generating factor." Once this is accomplished however, the p factor tends toward further expansion of conscious awareness. The p factor, therefore, is referred to as the factor of "ego expansion, ego dilation or ego diastole." The correspondent need is the drive for self-realization and self-expansion. The process of rendering the drive need conscious, however, marks only the positive directed trend of this factor. The p need is operative, also, before it has accomplished its original aim of generating and expanding the ego. During this negative phase, the p need does not affect an expansion of the self but rather inflates people and objects in the external environment by way of projection. The most original form of the ego is not that of primary narcissism, as assumed by Freud, but one in which the ego functions by projection; correspondent to projection the following phenomena occur:

1. An alienation between the hidden drive need and the subject and its transference to an object in the external environment.
2. The superego (ego ideal), particularly that aspect of the superego which contains the resolution "this is what I want to be like." This aspect may be referred to as the "abstracted" ego.
3. Placing own guilt on another person.
4. Ideas of persecution, paranoia.

It is further assumed that, in varying degrees, there is present in everyone another genetic need, of a specific nature, opposed to the need expressed in the p factor, namely the drive toward ego-astriction and ego-confinement which is ego-systolic. Related to this need are the following psychological phenomena:

1. *The evaluative ego*: referring to the condition in which the individual assumes an appraising attitude in relation to drive-tendencies of which he has become aware. The evaluative ego has a directive function, governing the varying vicissitudes of drive needs.

2. *The introjecting "materialistic ego"*: the evaluative ego is capable of introjecting individual, conscious and also projected drive needs. It can add to the ego structure by including certain forces into its counsel ($k =$ positive). Introjections are responsible for the formation of ideals, for that part of the superego which decides what to aspire to and what to obtain.

3. *The repressive ego*: the evaluative ego has the ability to repress conscious needs, which are experienced as dangerous, a condition coinciding with the Freudian concept of repression (k negative). The experimental drive-diagnostics differentiates between two types of ego needs:

a) The ego-diastolic, ego-generating and expanding need, which serves to bring unconscious drive needs to awareness. The p need is that secret force, which has been called "Ahankara" in Indian Theosophy. It seems that the experimental drive-diagnostics connects the same empiric phenomena with the ego-diastolic need, as does Indian Theosophy with the Ahankara, namely that of ego-creation, the will to power,

megalomania, psychic inflation, paranoia, all based upon self-expansion and ego-dilation. The formation of the superego is equally related to the ego-function.

b) The ego-systolic, ego-astrictive and confining need. It develops the evaluative ego, which directs and determines the interests and ideals of the individual and guides him in his pursuits of objects of value in this world. The positive trend of this ego-drive serves introjection, the negative one repression. Related psychic phenomena are: the appraising and directing ego, that which is meant by free will; furthermore, selfish, self-centered interests, self-adoration--in short, egotism, egocentricity, narcissism, autism, also self-restriction and rigidity; egostenosis and finally catatonia.

The analysis of vicissitudes holds that the superego is closely related to both the "abstracted" p -ego, and the introjective "materialistic" k -ego, and so coincides with the concept of "Mahan-Atman"² in Indian Theosophy.

THE PHYSIOLOGY OF THE EGO

CHAPTER XIX

Ego Patterns and Ego Mechanisms; Basic Concepts of Ego Analysis

A. ANALYSIS OF THE EGO DIASTOLE, THE EGO FUNCTION p

In the test, the constellation of the p factor indicates at a given moment the status of the conflict between the two drive tendencies which make up the pair of drive opposites. This controversy has four possible phases:

1. Projection: p = negative.
2. Projection and inflation: p = ambivalent.
3. Total or double inflation, ambitendency: p = positive.
4. Elimination of the need from consciousness: p = zero.

First Phase: Condition of Total or Double Projection: p = Negative.

Both tendencies of a pair of drive opposites remain latent in the unconscious. They struggle for access to a conscious existence; neither one of them succeeds for the time being. This struggle which actually takes place in the unconscious between the two opposed tendencies is then projected onto some person or psychologic object (idea) in the external world. The object of projection is thus related to the subject—the one who projects—in the same manner as are the two drive opposites, struggling in the unconscious. Because of their very unconsciousness, these can manifest themselves merely by way of projection. This phase therefore is called one of double or total projection. This phase is indicated in the test in a purely negative

constellation of the p factor; positive p -reactions never or most rarely occur under these conditions.

It is here believed that projection is the externalization of that genetic conflict which takes place in the unconscious between two opposed tendencies, that it is a kind of reflection of the genetic struggle into reality.

*Second Phase: Projection and Inflation. Mixed Condition of the Drive Need:
 $p =$ Ambivalent.*

During this phase the struggle described above still continues. The division of power however has changed. One of the tendencies of the drives has already penetrated consciousness. This state of the one drive tendency is one of partial ego-cathexis and partial inflation. It is expressed in the positive p -reaction. The opposed drive tendency remains unconscious and operates by projection. At this stage the one tendency of the same drive need is in a state of partial inflation, the other simultaneously in one of partial projection. In the test this condition is indicated by the ambivalent stand of p (positive—negative).

Third Phase: Total or Double Cathexis, Total Inflation, Ambitendency, $p =$ Positive.

This situation occurs when both components of the pair of drive opposites simultaneously attain consciousness and then manifest themselves simultaneously (ambitendency). The struggle ceases; there is no more projection, only the double total inflation. In the test this condition is revealed by the positive stand of p (no negative p -reactions).

Fourth Phase: Elimination of the Drive Need from the Area of Conscious Drives: $p =$ Zero.

This phase sets in if the ego succeeds in removing the two drive tendencies from consciousness, and a peculiar situation develops in which the two opposed tendencies figure as neither conscious nor unconscious desires. The need is seeking satisfaction by different means, for example, in a profession, character traits, in a neurosis, psychosis or even in delinquency. The test indicates this condition by a zero-reaction in the p factor.

Following this brief outline the four variations of the p responses will be further discussed.

1. Position of the p Factor: $p =$ Negative. The Total Double Projection

In line with the above discussion, the following can be stated of total or double projection.

1. None of the opposed drive-tendencies exists as a conscious need. They continue to struggle in the unconscious. The drive need still is engaged in a primary conflict of genes.
2. This conflict is projected to some outside objects.
3. This form of projection is termed a double or total transfer, since the individual uses it in order to rid himself simultaneously of both unconsciously operative con-

stituents of the pair of drive opposites. He is trying to separate both tendencies from the subject. By contrast, a form of partial projection exists where the individual projects but one of the unconscious tendencies, while the other remains as a conscious desire.

4. The inevitable precondition of projection is the conflict between the two contradictory drive tendencies. If for some reason or other this struggle ceases, the individual's readiness for projection also ceases, since the relationship between the projecting subject and the external object reflect the unconscious feud between opposed gene complexes. This concept of projection is basic to the understanding of the other three phases.

5. The effect of projection is at the same time occult and magic.

6. The total or double projection always is a process of two aspects. The individual on the one hand discovers that he has a miraculous and magic influence upon the object of projection. Subsequently the object, onto which he projects his unconscious drive-tendency strangely turns to him with just the very tendency which he, the one who projects, tries to absolve. This is one aspect of projection. On the other hand the individual feels that he too inclines towards the object, that he cannot part from it, that he is under the spell of the object. These two aspects of total projection—previously observed in psychiatry—derived in our opinion, from the a priori duality of the latent drive need, that is, from the fact that the drive need, operative in projection, structurally comprises two usually contrasting yet connected tendencies. Because of their unconscious nature both have projective effect. It seems that the double aspect of projection is genetically based upon the dual gene structure of the projected allele pair. This duality in the projective process is normally oriented towards one or the other of these poles. In paranoia, however, projection retains its original quality of ambitendency.

A comparison of the just described concept of projection in the analysis of vicissitudes with the opinion of other authors seems to be indicated.

Psychology in general means by projection the transference of a subjective content or process to an object in the environment (Jung). Two major phases are differentiated. First, the individual desires to get away from a subjective content; virtually ejects. Second, the individual incorporates the separated content or process into the external object.

The two characteristics of projection are (1) Separation of the subjective content.
(2) Its transference onto an external object.

An example of projection: a person has homosexual inclination. He wants to rid himself of these and imagines that certain individuals in his environment (mother, sister, friend, father, brother, etc.) are approaching him with homosexual designs. In this case, the individual projects the homosexual desire as subjective content onto another person, in order to get rid of it himself.

The questions with which the analysis of vicissitudes is now concerned are: Why is it that the individual has projected just this particular subjective content and no other (in our example the homosexual desire)? Why did he choose this particular person as the object in whom to

incorporate the content from which he wishes to get away? These two questions obviously refer to the third important aspect of projection: namely, the specific relationship between the subject and object of projection. Jung states that the projecting subject and the external object are related to each other in "partial identity." Identity for Jung means a lack of psychologic differentiation of subject and object, a primal state, in which subject and object are not separated from each other. This archaic identity is characterized by a tendency in the subject fuse with the object. This state is typical of the early infantile psyche. In the sophisticated adult it is a sign of unawareness. Jung sees projection as derived from such primal identity and a primal process of subject-object fusion. He further believes that this projection evolves from the primal identity at the moment when a disintegration of this identity seems inevitable. This moment according to Jung occurs when the subject is unable to adjust to the new situation created by the absence of the projected content and so desires to reincorporate the transferred content. To cite an earlier case: a girl has lived with her mother for a considerable time in a situation of primal identity, a condition termed "dual-union" by I. Hermann. It gradually develops that a separation of the mother and daughter becomes inevitable. The daughter cannot bear the decline of the dual-union and the unconscious homosexual desires towards the mother continue to exist. She projects these desires, of which she wants to rid herself at all costs, and begins to believe that the mother now approaches her with homosexual designs. Soon, however, she has to understand her error and recognize that the mother does not actually harbor the desires ascribed to her. She has to accept the failure of the magic effect expected. She now abolishes her own homosexual tendencies and believes that the mother (sister or friend) is persecuting or accusing her of homosexual notions. This represents a case of pathologic projection.

The analysis of vicissitudes, as previously discussed, recognizes the described conditions of projection as relevant; however, it adds two important criteria. It assumes first that projection depends upon the state of primary struggle for supremacy between the two drive tendencies of pair of opposites. As soon as this unconscious struggle ceases, projection also ends. The second criterion is genetic relationship between the subject and object of projection. The two criteria can be demonstrated by the previous example, that is, projection of homosexual content occurs only in cases of strong conflict between homosexual and heterosexual tendencies (between *h* and *s* factors) for control of the unconscious. In cases of "simple" projection, where the homosexual tendencies remain unconscious, the individual follows a heterosexual orientation—sometimes to the extreme while projecting the homosexual tendencies. The object of projection is accused of homosexuality and (as in the present example) simultaneously of indiscriminate heterosexual relationships. The objects chosen for such accusation are, according to the analysis of vicissitudes, certain persons (such as mother, father, sister, brother, friend, etc.) who are themselves victims of an intense primary conflict between unconscious heterosexual and homosexual tendencies, a conflict similar to the subject's own. In short, they are chosen because of their genetic relatedness to the subject.

This primary conflict between alleles or allele pairs together with a genetic relationship between the subject and object of projection is, according to the analysis of vicissitudes, a necessary condition of the projective process.

The projected content is always an intolerable and troublesome kind of which the subject wishes to free himself. It frequently happens however that he may alienate him-

self from positive or valuable contents which he believes himself incapable of realizing owing to an unconscious lack of self-esteem. Such positive contents are displaced by experiencing them as qualities of the object of projection, thus seen as endowed with talents, beauty and high virtue. The reason for projection of these particular contents is their primary dynamic though unconscious effectiveness in the projecting subject who because of self belittling tendencies has to displace them. The object thus endowed is a person in the subject's environment who is genetically related to him. Examples of pathologic projection are hallucinations and delusions of being persecuted and robbed. They are based upon the usual mechanism of projection with projected contents appearing in extremely disfigured form.

A 30 year old paranoid-schizophrenic male, unaware of his own homosexual tendencies, overhears, when walking in the street, other men making remarks about him. The remarks contain, in various forms, statements of his homosexuality. In one instance he actually attacks a passer-by in broad day light because of a remark thus "overheard," at which occasion his serious mental disturbance is revealed.

Another case is that of a young girl who complains that her sister is having her watched and persecuted, and is accusing her of homosexuality, among other things. This girl had been brought up by her sister, after the mother's early death; when the girl was grown up, her sister's interests were turned in other directions, toward men and professional work. At this point the girl's sickness began. The projective mechanism is obvious. The girl's unconscious homosexual desires are projected into the sister; since however the projection failed to produce its magic effect, and the sister did not approach the patient with the projected homosexual desires; the tactics changed and new attempts were made to establish a closer tie between herself and the sister, namely, between persecuted and persecutor.

Both forms of projection, the physiologic and the pathologic, appear in the experiment in the form of totally negative p-responses.

2. Second Position of the p-Factor: p = Ambivalent. Intermediate State. Simultaneous Partial Projection and Partial Inflation

A pair of drive opposites is considered to be in an intermediate state if one of the constituents of the pair persists in a condition of unconsciousness and as such operates by way of projection (partial projection) while the other oppositely directed drive tendency has cathected the area of conscious desires, thus creating a state of inflation. Projection and inflation in this case are termed "partial" because one of the constituent parts is operative from the unconscious, the other from the conscious. Inflation on the other hand is double or total when both constituent parts of the drive pair simultaneously cathect consciousness.

The term "intermediate" denotes the difference between the forms of operation of drive tendencies of projection and inflation respectively. The classic example of this dual state is expressed in the m need. This need relates to the subject's primary wish to merge with the object in an intimate "dual union." According to I. Hermann, this need consists of two opposite directed drive tendencies: (1) The subject wishes to cling to the

object; (2) the subject wishes to separate from the object. These tendencies are originally unconscious and the conflict between them is waged in the unconscious. This is the state of double or total projection. Later on, when under environmental pressure the separation is to be realized, the need for dependent clinging invades consciousness thus effecting an inflation. The counter need—to separate—remains unconscious. An intermediate state is thus created: partial inflation of the dependency needs and partial projection of the independency needs. The latter is experienced in the form of anxiety or of resentment; the young child fears or suspects his mother of the intention of deserting him.

3. Third Position of the p-Factor: p = Positive. Double or Total Cathexis of Consciousness. State of Total Inflation. Ambitendency

The state of double or total cathexis of consciousness is indicated in the experimental diagnostics of drives by the following signs:

1. Both constituent tendencies of a pair of drive opposites have simultaneously entered the area of conscious need, and there attempt to operate side by side rather than against each other.

2. No projection occurs since none of the contrasting drive tendencies are unconscious.

3. Consciousness is endangered by the total or double inflation, since the physiologic self-direction between the two constituents of the drive pair has been removed. The two opposed tendencies have cathected need-consciousness as two separate and heterogeneous tendencies. The inhibitory effect of their opposition thus has ceased.

This point may be clarified by taking the sex drive as an example. The two opposed tendencies, homo- and heterosexual, simultaneously cathect consciousness as independent drive needs. The subject is both man and woman, desiring male and female objects at the same time. The extreme of this condition is found in the autistic type of mental patient who has passed the boundaries of reality. Such total inflation may occur in rare cases in highly talented "prophetic" individuals. The drive-psychologic description of the state of inflation shows that the drive need is in an external phase; at the same time, the removal of the intrinsic duality within the contrasting pair tends to endanger the individual's consciousness.

The positive position of the p factor expresses double inflation of the opposed tendencies and denotes a pathologic psychologic state called ambitendency by Bleuler and described by Jung as "psychic inflation."

By ambitendency Bleuler means the simultaneous presence of opposite tendencies, which would otherwise eliminate each other. The patient, Bleuler states, simultaneously wishes to eat and not to eat; he is like other normal individuals and at the same time deviates from the norm. He simultaneously battles God and the devil, man and woman. Experimental results show two forms of ambitendency:

1. Projective ambitendency in which both opposed drive tendencies are simultaneously effective in the unconscious in the form of projection. The characteristic pattern of total or double projection is a purely negative p . It corresponds in part to the

adualistic twilight state, which as will later be seen, goes with the constellation $p = -k O$. Projective ambitendency also is given at the dualistic level of ego development, with $p = \text{negative}$, $k = \text{positive}$. (The various ego-patterns will be discussed later on.)

2. Inflation ambitendency, in which the opposed drive tendencies simultaneously cathect consciousness, in which they operate as separate and independent conscious drive needs. This situation exists in autistic thinking where the pathologic form is the schizophrenic way of thought and the infantile form is daydreaming. It is also present in dreams and mythologic thinking.

The drive-psychologic concept of double or total inflation must be differentiated from that of "psychic inflation" in Jung's psychology.

By psychic inflation Jung means the expansion and dilation of the personality by psychic contents which transgress the boundaries. Psychic inflation in this sense is a condition in which the individual appropriates contents and qualities which actually should exist outside the self and "that which exists outside of us," Jung states, "either belongs to another, to all or to no one." If an official completely identifies himself with his office and acts as if he were the office itself, including all sorts of complicated social factors which are part of it, he reaches, according to Jung, a state of inflation.

The concept of inflation in the experimental diagnostics of drives coincides with that of Jung in that the so-called need consciousness is expanded by inflative contents. The concepts however differ in several points.

1. According to the experimental diagnostics of drives, the inflation concerns not the entire self but merely the need consciousness. It has nothing to do with that part of the self which will be termed "adjustive ego." The adjustive ego is built upon consolidated conscious contents. Inflation, under this view, merely refers to the drive tendency in states of accomplished cathexis of need consciousness, which does not mean that the adjusting ego has included the inflationary tendency in its regular system. Jung does not differentiate between contents of need consciousness and those of the adjustive ego functions, and so includes the total personality in this process of psychic inflation.

2. It is here asserted that any drive need can lead to total inflation provided the opposite drive tendency involved in each drive simultaneously emerges from the unconscious and cathects need consciousness. The danger of inflation is in the falling apart of the pair of opposites of a drive need and in the simultaneous and independent appearance of both tendencies in consciousness. This causes inflation to be a potentially pathologic factor. Jung however limits the concept of inflation to a dilation of personality by contents which are not intrinsically part of the individual, but belong to the collective community. It is here believed however that only such collective contents will be chosen for ego dilation which are part of the individual's own primary collective endowment. It seems, therefore, indicated that the notion of inflation be expanded to all need contents; the two corresponding opposite drive tendencies can simultaneously reach and expand the need consciousness.

4. *Fourth Position of the p Factor: $p = 0$; Suspension of the Drive Need*

Conditions characteristic for this state of affairs are:

1. Both constituents of the pair of drive opposites, after cathexis of the need consciousness, disappear from consciousness; this happens because of environmental forces

which oppose and inhibit the process of inflation.

2. Projection does not occur (negative p-response) since the opposed tendencies have been separated. The conflict within the drive need has been stopped leaving nothing to project.

3. The following situation develops if some drive need of initially double projection and subsequent partial simultaneous projection and inflation suddenly ceases to manifest itself in projective or inflative form. It disappears from both the unconscious and from need consciousness.

None of the corresponding tendencies however has been put out of existence. The object of both projection and inflation has been introjected into the ego. The object common to both tendencies has been incorporated into the ego (egofied) as a component part. Psychology refers to this ego function as "introjection." Such disappearance of drive tendencies is found, for example, where a person lives out dangerous drive needs in a profession. Another way of realization of drive tendencies is that of a neurosis. Here as demonstrated by analysis the ego represses perilous drive needs. Two techniques then are available by which to evacuate drive tendencies: operotropism, that is, socialization, and neurotic repression. These ego functions will be discussed at greater length.

The following is a diagnostic consideration of the other ego-function, called ego systole.

B. ANALYSIS OF THE ADJUSTIVE EGO, EGO SYSTOLE. GENERAL DRIVE PSYCHOLOGIC INTERPRETATION OF THE FOUR POSSIBLE POSITIONS OF THE k FACTOR

The ego, on one hand, is the recipient of needs emerging from the psychic depth into the area of conscious needs. On the other hand sense impressions from the external world are perceptual awareness. The ego combines these conscious contents originating from different sources. Part of these new contents thus entering consciousness is used to build up the ego. For certain periods of time the ego shuts itself off from any new need which might come up. Certain drive tendencies are kept out of consciousness merely temporarily, others for an entire life time. From time to time however the ego opens its gates for the sake of a reorganization using new drive tendencies and forming new identifications. It gradually turns old and feeble, losing its power of resistance and finally returns to the primal state from which it originally emerged.

Another of the ego's functions which is of significance in drive psychology is its active attitude towards drive tendencies which try to pass from unconsciousness into awareness. These activities of integration and reorganization, of adjustment to the external world, of compliance and of repression are, in the experimental drive theory, summed up as functions of the ego systole. The ego in this process is referred to as the "adjustive ego." Its condition is revealed in the test by the position of the factor k . Four variations of the adjustive ego could be differentiated from experimental results:

1. A totally uninterested state of ego void, $k = 0$.
2. Introjection, ego expansion, ideal formation, $k = \text{positive}$.
3. Dual attitude, ambivalence, $k = \pm$.
4. Adjustment, rapport, repression, $k = \text{negative}$.

1. *First Position of k : Nonexistence of Ego and Lack of Interest. $k = 0, +1, -1, \pm 1$*

The experiments suggest two possible interpretations of zero or drained reactions of k : The primal archaic state of ego void, where subject and object are not differentiated from each other; the primordial conflict between the two opposed constituents of the drive pair is still waged freely in the unconscious without any interference from the ego. The outcome of this struggle will depend upon the genetic strength of the conflicting tendencies. The ego is not as yet integrated and takes no part in the genetic struggle; it is totally indifferent, uninterested ego. This refers to a condition in which the ego has developed, yet fails to take a hand in the conflict between drive tendencies. The ego displays indifference, neither supporting nor rejecting either of the opponents. The ego is at a point where it leaves everything to the primary genetic balance of forces. The attitude $k = 0$, which denotes the ego's fatal apathy results in a predominance of projection and inflation of one or simultaneous projection and inflation of both drive tendencies over the ego. Not the ego but the drive need here becomes all powerful.

2. *Second Position of k : Introjection, Ego Expansion*

Introjection in psychology refers to a psychic process which runs contrary to projection. A useful definition by A. Ferenczi is this: "Introjection is the inclusion of the object in the subjective sphere of interests." Projection on the other hand "is the transference of subjective contents into the object." In projection the subject rids himself of a content and, after expelling it, incorporates it into an external object, thus adorning the external object with his own discarded garments. In the case of introjection the individual adopts the qualities of an external object, thereby incorporating alien qualities into the self. The introjecting subject fights the object by donning the garments of the latter (psychic cannibalism). In projection the individual is led by the aim of dividing and differentiating the self—"Separation of the subject from the self in favor of the object," Jung states.⁵ In introjection the Ego acts in the reverse. It seems to devour the object. The person incorporates the object by assimilating it to his own likeness. Jung describes introjection as "the assimilation of the object by the subject." In projection the alienation of subjective contents is effected away from the subject in favor of the object. The process of internalization, introjection, serves the purposes of the ego and may ultimately harm the object. Jung therefore places introjection among processes of assimilation, projection among processes of dissimulation.

The above criteria should be sufficient to enable the reader to differentiate easily between introjection and projection. It would however be erroneous to assume that the two processes because of their polarity run a separate course in psychic

events. Experimental research on drives has revealed the reverse, namely, that the processes of projection and introjection can make their appearance in psychic life simultaneously. In the discussion of ego development a "cosmodual" level will be introduced, in which subject and object, the self and the universe are no longer one but two separate things. Experiments have shown that at this early ego level, characteristic of the age of 3 or 4, the ego tends to incorporate the qualities of those objects which are at the same time chosen by the ego as the most likely objects of projection. This is the ego function, of introjection. Projection and introjection can occur simultaneously or in close succession without interfering with or inhibiting each other. The object of these contrasting processes can be mutual to both. These facts have been made evident by the experimental research on drives. Without an exact experimental method at their disposal by which to recognize projection and introjection as separate phenomena, psychologists have frequently in their literature thrown these two together. Avenarius⁶ has even termed the same process introjection which in present day psychology is called projection.⁷ The psychologic relationship between two people frequently contains projection and introjection side by side. Thus a physician might easily in the course of therapy develop a stage of active introjection, incorporating the patient's pathologic notions as objects in his own ego and so making them part of his actual subjective interests. This is in fact the only way in which a successful cure may be achieved. The patient on the other hand can rid himself of his unconscious pathologic needs by projecting them in the course of treatment onto the doctor. Transference occurs with the doctor by way of introjection, with the patient by projection. The doctor in such instances frequently produces—as research has disclosed—the ego pattern $k = +$, $p = 0$, while a patient is apt to show the ego constellation $k = 0$ or $+$, $p = -$.

Just as projection and introjection may proceed as two closely interdependent, successive or even simultaneous psychic events, so do introjection and inflation. There are ego situations in which the adjustive ego introjects the objects of drive tendencies which bring about partial or total inflation. The test in such cases shows the ego pattern D , where both k and p are positive throughout, a condition indicating a total ego-threat.

A) INTROJECTIVE OPEROTROPISM

The positive k -reaction can indicate all those ego enhancing reactions which are basically derived from introjection. These are (1) introjective operotropism, (2) narcissism, (3) egotism and egocentricity, and finally, (4) *autism*.

Introjective operotropism refers to the rejection of a dynamic drive tendency by way of the individuals' introjection of the object of this dangerous tendency, and somehow making it the object of his vocational choice. In the test, the operotropic ego is the "professional ego" indicated by the positive k -reaction. The significance of introjective operotropism lies in the fact that the ego transforms the critical drive need by means of introjection into an object or field of interest. Operotropism in general denotes a process of denaturalization and transformation of the critical drive need into an object or field of interest. Introjection here is a clever move of the ego against the dangerous

drive need. In the language of psychoanalysis this process is explained as a change from object libido into interest.⁸ Dewey and under his influence Claparède have pointed out that interests are originally rooted in drives.⁹ Claparède has formulated his general biologic principles like this: "Living means to act at every moment in the direction of the greatest interest." The analysis would expand this biologic law by adding that interests are merely socialized drive needs which find satisfaction by way of vocation. Vocational pursuits, as classical examples of the introjective process, obviously, are the most suitable way of protecting society from dangerous drive tendencies. The operotroptic ego shows an open p and positive k -reaction. The individual engaged in a suitable profession will set aside the normal claims of the critical drive by including its objects into his sphere of interests ($p = 0$, $k = +$; using again the example of homosexuality, both inflative homosexuality (positive position of p) and projective homosexuality (negative position of p) can originate in the very same drive need and so be equally dangerous to the individual. Should he satisfy the inflative homosexual need he is bound to violate both the community and his own conscience; should he allow the need to become effective by projection and magic, he may fall prey to paranoid delusions. Should he, however, transform his basic homosexual needs with the help of introjection into "homosexual interests" in the frame of a profession by making homosexuality, for instance, the object of scientific research or by devoting himself to the therapy of homosexual individuals as a sexual pathologist, or, on a lower level, should he choose an occupation which deals with the care or service of persons of the same sex (cosmetics, hairdressing, massages, etc.), such occupations serving "an interest" will remove the danger of inflation or projection of a native homoerotic drive need.

The individual feels that he has found his true field of interest, an adequate place of work and adequate tasks. Thus both a surgeon and a butcher can combat sadistic drive tendencies by operotroptic introjections which develop along an inflationary trend. A psychiatrist may use introjection against the threat of inflation or projection of drives by working with and helping patients manifestly suffering from illness related to these drives. The lawyer works by way of operotroptic introjection, in defending with ardor and genuine conviction criminals, murderers and burglars, who overtly satisfy certain drive needs, unconsciously present in the defender.¹⁰ It will be shown later how operotroptic introjection is most successfully accomplished if it allows a discharge of the drive tendency. The corresponding ego pattern is $p = 0$, $k = \text{positive}$.

B) NARCISSISM

Narcissism is the second phenomenon derived from the basic process of introjection and expressed in the test in a positive k -response.

The term has been borrowed by Freud from the pathology of sex for the drive doctrine of psychoanalysis. Clinically narcissism refers to an abnormal condition in which an adult "bestows upon his own body all the affections normally directed towards another sex object."¹¹ Freud means by narcissism a condition in which a personality turns drive energies, libido, by which he has cathected external objects, back towards the self. Psychoanalysis therefore differentiates between object libido and ego libido, with narcissism as the characteristic aspect of

ego libido. A "narcissistic neurosis," according to psychoanalysis, is a syndrome in which a damming up of libido occurs since the patient is lacking in libido-cathexis of objects. The symptomatic pictures of dementia praecox and of paranoia are derived from the process which withdraws libido and cuts it off from objects. Delusions of grandeur likewise are to psychoanalysts an expression of narcissism. The homosexually disposed individual also is using his drive energies in a narcissistic way (Freud). Experimental research on drives corroborates these findings in that homosexual women frequently show positive *k*-reactions. Freud suggests that ego libido is the primal form in the placement of drive energies and that from it object libido is subsequently developed. He speaks of primary narcissism and relates it to the autoerotic phase of infantile sexuality. The positive *k*-reaction, which in the test signifies narcissism, reveals ego libido as an ego systolic function. This function causes the ego to hold its drive energies within itself and thus renders it incapable of libidinal object cathexis. The systolic process in narcissism refers to the confinement of libido to the self.

In order to demonstrate the relationship between narcissism and introjection, Freud differentiates between two forms in sexual object-choice; (1) the narcissistic, (2) the anaclitic object choice. A narcissistic choice is one in which dependency is sought on those sex objects which resemble the self. In the anaclitic choice the self inclines towards objects which, though different from himself, have become valuable by satisfying other vital needs (for example, mother, sister, father, brother).¹² The narcissist incorporates external objects and qualities which are identical with his own manifested personality. The analysis of vicissitudes considers narcissism not merely as related to sexual object choice, but as a general attitude of the self in any choice situation which leads the individual to look for objects which are similar to the manifest self. The narcissistic personality then incorporates only those objects which are genetically related to him in overt or latent form. This suggests a narcissistic form of operotropism.

C) EGOTISM AND EGOCENTRICITY

These are also cases of positive *k*-reactions.

Freud has differentiated between egotism and narcissism by pointing out that egotism always implies a factor of personal advantage to the individual but that narcissism implies, in addition to the individual advantage, a factor of libidinal satisfaction. Narcissism, according to Freud, is the libidinal supplement of egotism. The egotist frequently is also a narcissist. Egotists, on the other hand, do not exclude object libido; there are cases of egotism without narcissism (Freud).

A concept to be differentiated from both narcissism and egotism is that of egocentricity. The three concepts all are instances of positive *k*-reactions, a fact which in drive psychology indicates that all three are derived from introjective processes.

The difference between the three phenomena is that these processes concerning the subject-object relationship take place on different levels. The egotist assimilates the value of the object for the sake of profit. The dynamic process occurs in the realm of appropriation of values under the motto: "The world is mine."

The egocentric is convinced that objects actually are as he personally sees them. His view of the world is guided by thoughts and attitudes pertaining to the self. The assimilation here occurs in the realm of subjective understanding and perception of o b j e c t s .

His motto: "The world is as I see it."

The phenomenon of narcissism takes place in the area of libidinal relationships. The narcissist will love and depend only upon someone who is in his own likeness. His motto is: "Be as I am and I will love you."

It will be shown that the three phenomena can well be differentiated by test profiles. A fourth psychic condition which is one of introjection and comes about with a positive *k*-reaction is autism.

D) AUTISM

In Bleuler's definition is a specific manner of thought, behavior and attitude in which the individual disregards reality for the sake of aims dictated exclusively by his own needs and emotions. Autism can give a psychic reality to things which otherwise are not real and which if looked upon with the eye of critical logic appear absurd.

The value of autism, Bleuler suggests, is that it helps to realize hidden goals and that it makes secret needs and anxieties real. The child's fantasies, the dreams of the adult, the hallucinations and delusions of the schizophrenic or paranoid, the poet or folk artist creating tales and myths, any works of a productive mind which transgress the conventional barriers of reality are in a certain sense cases of autistic thought. Bleuler states: "autistic thinking makes the child into a general, the little girl playing with her dolls into a happy mother"; autism helps by way of religion "to realize our longing for the eternal life, for justice, for joy without sorrow." Fairy tales and poetry are autistic expressions of our complexes; autism reveals to the dreamer his secret desires and fears; it creates for the sick one a reality, more real than that which is normally recognized as reality. Autism brings the satisfaction of delusions of grandeur, frees from responsibility for failure in reality, since efforts in reality have been foiled not by incompetence but by malevolent enemies.¹³ Autism thus frees thinking from the limitations imposed by reality. It removes the shackles of adjustment and rapport from our actions. Bleuler has cited four instances of autistic thinking:

1. The case of insufficient knowledge where curiosity leads to further thought. Questions which can only be answered by autistic thinking are those of the creation of the universe of man, the meaning of life and of humanity, the origin of God, of illness.

2. The case of an unbearable reality. The individuals take refuge in autism, a condition which calls forth neurotic symptoms, delusions, wish fulfillment, dreams, day dreaming, etc.

3. The case of unconscious processes.

4. The case in which gaps in schizophrenic or dream associations are filled, which are due to a weakening or interruption of true images in certain aspects. The "autistic logic" of drives and affects here continues the associative process."¹⁴

The fact of positive *k*-responses in autistic individuals eventually leads to the question of possible relationship between ego systole and introjection on one hand and an autistic manner of thought and behavior on the other. Autism helps to make a young child or even an adult into anything he likes, a great hero or inventor; the schizophrenic day laborer can marry a princess. (These are Bleuler's examples.) The ego patterns obtained by the test help to explain the process here at work. Both children and schizophrenics tend to give a negative *p*, positive *k* response. This ego-pattern, as

will be further discussed, must be understood as the result of the ego's tendency to introject the objects of drive tendencies projected from the unconscious, thus enclosing them in the ego (introprojection). Introprojection in this sense means the process of assimilating the objects of projected wishes. The drive energies are withheld. The subject does not simply cathect libido onto the hero or inventor as transcendent persons, but he now worships them as parts of the self, a self who at this point has turned hero, inventor, the princess' mate and master of the universe. Autism is an aspect of ego libido. The young child playfully leaving behind the world of reality, autistically turns into whatever he fancies himself to be, according to wishes either projected from the unconscious (negative p -response) or cathected by his need consciousness. His drive energies are directed from the objects back to the self.

Autism, narcissism, egocentricity, egotism and erototropism all have common underlying processes in which objects are introjected; drive energies are transferred from objects back to the ego where they are retained. They therefore all correspond to a positive k -response.

The problem arises whether these part processes will appear separately on the test, considering the mutual positive k -response. Such a differentiation is possible and depends upon the status of the other factors in the drive profiles. As a general rule positive hy and negative d positions are indicative of conditions of narcissism and egocentricity, negative hy and positive d positions of egotism (this frequently correlates to negative m -reactions, which in cases of narcissism tend to be positive m); autism frequently occurs with a pattern of positive k , negative p , open e and open s .

3. Third Position of k : Ambivalent. Attitude of the Ego. Ambivalence $k = \text{Positive and Negative}$

Ambivalence according to Bleuler is a distorted mental attitude which causes an individual to react to an object with detrimentally contradictory feelings. The behavior of one who simultaneously adores and abhors the object of his love is ambivalent. Bleuler considers inhibitedness and shame and negative attitudes towards sex a result of sexual ambivalence. Even the healthy individual may find himself in a state of ambivalence, torn between two coexistent controversial attitudes, such as wanting and at the same time dreading an operation. The healthy person, however, is capable of making a decision in one or the other direction. He may, as Bleuler says, begin to feel less love or less hatred depending upon the prevalent amount of unpleasantness or pleasantness attached to the object. A pathologic condition does not allow of such appraisal. Both love and hatred of the object are experienced with passionate intensity and neither of these feelings can have an ameliorative effect upon the other.

A schizophrenic may wish for his wife's death; should he, however, see her on her death bed in his hallucinations, he may turn desperate, crying and laughing at the same time (Bleuler).

This dual condition is plainly revealed in the test by ambivalent position of k . Part of the regulating ego introjects the object and integrates it within the self (positive k), while part of it simultaneously rejects the object (negative k). Both introjection and repression are at work. Introjection appears in the form of operotropism, narcissism, egocentricity, etc., while repression favors the development of neurotic symptoms.

4. *Fourth Position of k : Adjustment, Rapport, Repression, $k = \text{Negative}$*

In this pattern the regulating ego must renounce the mechanism of incorporating the objects as personal interests, to which it is bound by projection or inflation of needs. It does so usually under the impact of environmental pressures or its own conscience. Not only must it forego direct satisfaction for its needs in the original form, but it is not even free to transform these needs into professional or any other spheres of interest (such as sports). The ego is forced into rapport and conformance and must repress forbidden tendencies. This state corresponds to the negative k -position.

The possible meanings of negative k in the test are: (1) adjustment to the requirements of the external world, (2) a readiness for rapport, and (3) repression.

Freud defines repression as a psychologic process by which a potentially conscious act is recommitted to unconsciousness. The repressive mechanism in the adjusting ego affords the suppression of dangerous drive tendencies and, in addition, of all thoughts and images related to these. Psychoanalysis refers to such states of affairs as "complexes."

The foregoing treats of the basic concepts and definitions related to both the primary position of drive tendencies and their variations in the pattern of the regulating (adjusting) ego. The next objective is an exploration of ego development, which will involve a description of ego levels and ego patterns.

5. *Ego Level, Ego Pattern, Ego Vicissitudes*

The basic assumption of the analysis of vicissitudes is a genetic origin of all drive needs. The timing of genetically conditioned manifestations varies along with gene combinations for reasons related to differences in the development of the species. Genetics asserts that gene manifestation will depend upon both the genetic endowment and, to a considerable extent, upon a number of environmental factors (such as education, illness, physical and psychologic traumata). There is however no doubt that the time schedule according to which drive phenomena make their appearance follows a phylogenetic order. To cite but one example, the m need, to cling to a partner in a dual-union develops considerably earlier than the d need, which relates to the acquisition of and search for objects. Specific drive needs will come to the fore during different periods of maturation and so will the drive tendencies which operate within the need; these contrasting tendencies again take turns as prevalent factors at a given time. This means that changes in genetic dominance within the sphere of individual factors will be timed differently. It is assumed that even changes in tendency directions follow a phylogenetic time order. This is not inconsistent with the fact that external

circumstances, such as educational influences, or illness, are fit to hasten, delay or effectively prevent the phylogenetically determined change of contrasting drive tendencies.

To continue the example of the negative *m*-need: This need (as previously stated) comprises two constituent components: one the tendency to cling dependently to someone (for example the mother), the other a tendency to break away (I. Hermann). Phylogenetically speaking, dependency on the mother as an aspect of the nursing experience occurs at an earlier level of development (+ *m* reaction), than the tendency to break away, which occurs at a much later stage (—*m* reaction). The dependent needs of children of 9 to 12 months of age are frequently checked by the mother as an educational measure. She forces the child to break away from her. This separation, however, occurs in phylogenetic development even where the mother refrains from actively weaning the child as observations of animal life have shown. Such spontaneous separation, however, is basically dependent upon a specific drive tendency, which is roughly determined with regard to manner of functioning and timing.

It may be assumed that the order of replacement in dominance of one drive tendency in favor of the other homologous tendency of one pair of drive opposites follows a phylogenetic time sequence.

There is, furthermore, a likelihood that transformations of drive tendencies, such as their socialization in professional pursuits, or their sublimation, are phenomena bound to a genetically determined time schedule, notwithstanding the fact that these developments are decisively codetermined by external circumstances and the individual's own value system. The fact remains that the occurrence and course of drive tendencies is geared to a phylogenetic order in time. The ego therefore is bound to adjust to the contemporarily prevailing drive tendencies in a context which varies in accordance with the given stage of development.

Such dynamic changes in the ego's regulating function will affect not merely the need itself, but will extend to those objects in the environment, persons, things, experiential contents and ideas in which a given need may seek its satisfaction. Peculiar relationships develop between the self and the world, which go under the heading of live philosophy or "Weltanschauung." They entail all of an individual's object relationships and both the child's and the adult's view of the world.

The analysis of vicissitudes then sees a genetically determined time sequence in the successive transformations of object relationships and attitudes towards life in general.

In the test profile, the ego vector (*Sch*) accounts for: (1) the manner in which drive needs are committed to consciousness (*p*), (2) the attitude of the ego towards momentarily prevailing drive needs (*k*), (3) the current status of subject-object relationships and so of Weltanschauung, and finally, (4) the phylogenetic time schedule which regulates the dynamics of the three mentioned phenomena. An entire series of test profiles, however, is needed to obtain information on this last count.

These four interpretative dimensions of the ego (*Sch*) vector constitute the level of ego-development ("ego level"). A successively obtained test series will indicate each of the various stages of ego development through which the individual has passed, the pattern of his present stage and that which he is about to approach. It will further indicate the

level of fixation and of possible regression in a given case. The different phases of ego development are determined and varied by three factors:

1. The particular types of drive needs which at a given level of the phylogenetic order are pressing for satisfaction.

2. The particular phase of these momentary prevalent drive needs to which the ego must adjust.

3. The nature of the ego's adjustive attitudes towards these drive needs. The manner of ego-adjustment in turn is determined by three forces:

1. Genetic structure (in the language of genetics, autochthonous-chromosomic structure) that is, specific presenting patterns of integration of genes.

2. Environmental conditions, education and learning, illness, somatic and psychic traumata.

3. Moral attitudes; the relative level of super-ego development.

To sum up: the term "ego-level" refers to typical dynamically varying adjustive reaction patterns by which the ego handles dynamically changing drive needs.

The different levels of ego development are represented in the experimental diagnostics of drives by well defined characteristic configurations of test profiles, the so-called "ego patterns."

The ego pattern indicates the possible variations in the relationship between the two factors p and k . This means that there can be 16 variations in the status of the dynamic drive needs and in the corresponding adjustive attitudes of the ego. Examples are:

$$k = 0, p = -$$

$$k = 0, p = +$$

$$k = +, p = -$$

$$k = -, p = +, \text{ etc.}$$

Ego patterns will be discussed later in the text.

Ego patterns are the material from which the concept of "ego vicissitudes" is derived. The term "ego vicissitudes" refers to a successive series of characteristic ego patterns which follow each other during an individual's lifetime and typically denote particular stages of growth and corresponding personality states. The ego vicissitudes of an individual's lifetime are represented in the test by a sequence of interdependent ego patterns which follow each other as if by biologic necessity. The smaller the range of constituent ego patterns, the greater the likelihood of early rigidity, premature aging or pathology of the ego. Contradictory ego patterns are another indication of potential pathology.

The concepts of ego level, ego pattern and ego vicissitudes aid in the demonstration and understanding of individual phases in the process of ego development by means of the test material. It will be shown that a hierarchic system of ego levels, ego patterns and vicissitudes is evident throughout the entire process of personality development.

Experiments with the test have resulted in very definite conceptions concerning the growth process of the ego, to the effect that development proceeds by an initial regressive

step backward to a lower level which is followed by a considerably greater and vigorous step ahead onto a higher level, in something like a jig-saw pattern.

6. *Fixation, Regression, Socialization, Sublimation*

The term "fixation" is used in depth psychology to describe a condition wherein the ego is unable to move on from a specific level of development, although according to the normal order of growth it should have passed this stage long since.

Regression occurs where due to trauma, sickness or senility, the ego reverts to or remains fixed at a level which had been or should have been previously passed in the process of growth.

Socialization refers to the particular modification of drive vicissitudes by which the ego, though remaining fixated on a relatively lower level instead of living them out directly, may change his drive needs into professional spheres of interest. The killer and the butcher, the arsonist and the fire-fighter, the psychotic and the psychiatrist may live on the same level of ego development yet with the main difference that the critical drive need is lived out straight by one while the other seeks a socialized form of satisfaction for it in the framework of a professional pursuit.

Sublimation is socially on a more complex scale. It occurs where the ego, instead of living out naturally given needs in their original form, sublimates them within the character structure in ideational form. The term was invented by Freud; the concept comprises those ego drives which equip the individual for complex achievements of an elaborate order, far removed from the drive's original aim. Such phenomena as civilization, culture, humanitarianism, charity are the effects of sublimation. It can be shown through the test that in the various forms of sublimation a complex transformation of drive needs takes place. Large scale experiments, however, have revealed that only a limited number of individuals are actually capable of sublimation. In the interest of humanity, fortunately, the number of those capable of socialization is quite considerable.

CHAPTER XX

The Experimental Demonstration of Ego Mechanisms

Ego patterns can be systematized both in terms of a theory of development and of empiric data.

1. The Sixteen Theoretic Variations of Ego Patterns

	k	p		k	p		k	p		k	p
I.	0	0	V.	+	0	IX.	-	0	XIII.	±	0
II.	0	+	VI.	+	+	X.	-	+	XIV.	±	+
III.	0	-	VII.	+	-	XI.	-	-	XV.	±	-
IV.	0	±	VIII.	+	±	XII.	-	±	XVI.	±	±

It must be emphasized again that these ego patterns merely express the momentary attitude of the ego and its reactions towards the most critical drive need in a given case, without revealing the exact nature of this need. The critical need will be found by assessing the dynamics of all drives within the drive configuration characteristic for a given life period. This problem will be discussed in the chapter on "ego vicissitudes and drive vicissitudes."

2. Experimental Systematization of Ego Patterns

The following is a presentation of the sequence of ego patterns by developmental stages. A break-down of test results suggests six main categories each containing a number of interrelated and consecutive ego patterns which are representative of the different successive stages of ego genesis (the test results obviously are not in complete agreement with the theoretic expectancy).

The various developmental categories of ego patterns are marked by consecutive lettering, *A, B, C¹⁵, D, E, F*. The numbers or small index letters denote the different ego patterns within one particular ego category. The *ABC* system is assumed to have universal significance and simultaneously accounts for all four drive vectors in the test profile (*S, P, C* and *Sch*). The *ABC* system of drives thus is a kind of linnaean approach to personality, revealing the relative position which a given individual occupies in the drive system of humans in general. The six categories of the system and their respective meanings regarding the four drive vectors are:

- A*: category of infantile and involuntional reactions.
- B*: category of pubescent reactions.
- C*: 1. category of the normal average reactions.
2. category of socially menacing reactions (for example, reactions of murderers, paralytics, maniacs, etc. *C_k* and *C_p* form).
- D*: category of ego threat and of extreme humanitarianism.
- E*: category of identification, socialization and sublimation.
- F*: category of ego integration and disintegration.

Category *C*, particularly its patterns *C_p* and *C_k*, inherently imply a certain threat to the community; while category *F* characteristically entails a threat to the self in form of excessive use of inhibitory mechanisms. The previously offered definition of socialization and sublimation suggests in such instances the presence of an ambivalent

drive tendency which has made itself felt in an undiluted form at an early stage of development, for instance, as homo- and heterosexuality, sadism and masochism, and which at a later and more elaborate level of development will become socialized and sublimated. The individual in this process transforms marginal drive dilemmas. The ego patterns under category *E* briefly occur in their original natural form during infancy and nursery age. Since, however, these ego patterns are more frequently consistent and also more typical for the mature and socialized adult, it seemed appropriate to categorize them separately rather than with the truly infantile and/or senile A-reactions. It must be remembered however that *E* reactions may be encountered in young children during the period of negativism, in which case they represent satisfaction of a given drive need in the original, rather than its socialized form.

Whatever has been stated about the *ABC* categories holds true not merely for the ego vector but for all the four drive vectors. With regard to the ego vector specifically the categories of the *ABC* system have definite meanings related to corresponding ego mechanisms. Within the realm of the ego vector proper, the patterns indicate the particular technique used by a given personality to handle present dynamic drive needs by defense against them or by allowing their manifestations.

The term "ego mechanism" has originally been used in psychoanalysis (Freud). The analysis of vicissitudes applies the term with a more comprehensive and somewhat modified meaning.

The first significant difference is this: Psychoanalysis refers to ego mechanisms only in the sense of defensive measures against threatening drive tendencies. The analysis of vicissitudes uses the term in a broader sense to describe the quality of the relationship between the adjusting ego and the drive need which at the moment is dynamically most forceful. In the analysis of vicissitudes the term "ego mechanism" may include both defensive and auxiliary functions with regard to the drive need. Mechanism *B* describes a method of defense, mechanism *A* a method of support.

The ego mechanism thus is in its basic structure identical with the ego pattern: the latter term refers to the formal test configuration of the $k:p$ relationship; the former refers to the ego function, either ego systolic or diastolic in quality, which produces the peculiar ego patterns. The ego mechanism is functional, the ego pattern formal descriptive in character.

The second difference is this: Psychoanalysis fails to include in its concept the momentary condition of the drive need from which the ego seeks protection. The experimental diagnostics of drives demonstrated that the development of ego patterns is secondarily only a function of the ego's adjustive attitude and of its auxiliary forces (environment, moral, conscience). Ego vicissitudes predominantly rest upon the genuine primary impact and effectiveness of the drive needs themselves. There are, according to the diagnostics of drives, not merely four different variations in ego adjustment, but four different conditions in the genetic struggle, in which the contrasting genetic forces might operate independently from the adjusting ego. It follows that the ego mechanism should vary in correspondence to the changing condition of the particular drive need to

which the ego must adjust. The simultaneous and synchronized consideration of these two interdependent though genetically autonomous systems is required for a complete understanding of the meaning of ego mechanisms. Two types of systems must be considered; one related to ego systolic functions and ego adjustment and the other to ego diastolic functions and the condition of drive needs.

I. The ego diastolic function which describes the momentary status of the most dynamic drive need has been found to operate in four different ways:

1. $p = \text{negative}$: total or double projection; negative ambitendency.
2. $p = \text{ambivalent}$: a state of transition, simultaneous projection and inflation.
3. $p = \text{positive}$: total or double inflation and cathexis of consciousness; positive ambitendency.
4. $p = 0$: removal of the drive need from need-consciousness and from the unconscious.

II. The ego systolic function, which is descriptive of the attitude of the ego and its auxiliary forces, similarly operates in four different modes:

1. $k = 0$: lacking ego formation—no interest in external objects.
2. $k = \text{positive}$: ego expansion, introjection.
3. $k = \text{negative}$: repression and adjustment.
4. $k = \text{ambivalent}$: ambivalent attitude.

The experimentally derived concepts of the analysis of vicissitudes do not refer to mechanisms of projection or inflation as such which would mean describing the momentary state of the dynamic drive need without including the adjustment pattern of the ego. A complete interpretation of ego mechanisms has to account for both the status of the dynamic drive need and the ego's adjustive reaction to it.

CHAPTER XXI

Description of Ego Patterns

Pattern A₁
 $k = \text{zero}$
 $p = \text{negative}$

1. *The Mythical, Mystic, Contemplative Ego. State of Archaic Unconsciousness. Adualism.*

In the beginning, the infant lives in a primal state of total projection and lack of ego formation. In his experiences objects (that is, mother and self) are an undifferentiated entity. He is unaware of the duality of "I" and "You," of the self as differentiated from the external world. The boundaries between the two regions still are merged. Genetic psychology correctly refers to this condition and the corresponding age levels one of adualism. The paradisaic state of infantile adualism represents the most primitive stage of ego development. The structure of this primal level of awareness has been tentatively explored by means of the test with developmentally retarded children as well as with deeply regressed mental patients. The concept of adualism is used here as defined by Piaget.¹⁶

The complete lack of any adjustment to reality is made evident in the ego pattern by the absence of negative k -responses, that is, an absence of conformance and of repression. The young child has not yet established a relationship of rapport with the outside world. The nonexistence of ego adjustment is expressed in the $k = 0$ response. There are no positive p -responses, that is, no inflation. There is in this primitive ego picture A_1 but one loaded trend, the negative p -factor which indicates the latent ego potentialities.

It has been empirically demonstrated that the negative p -response is given in a condition of total, double projection. The configuration $k = 0, p = -$, indicates a state of undifferentiated projection and, as a result, an assumed omnipotence of projected contents and archaic fusion with external objects.

The test thus confirms the empiric and theoretic assertions of Lévy-Bruhl and Piaget. Experiments with the test have furthermore verified an important statement of Baldwin according to which adualism is recognized as a phenomenon typical of a projective stage, in which percepts are committed to and maintained in consciousness without separation of subject and object.

The frequency of the ego pattern A_1 among normal adults in the general population is approximately 7.2 per cent. The sample used consisted of 4,117 individuals between 3 and 90 years of age, representatives of all social strata. Test results revealed that the frequency of the ego pattern A_1 is highest at the involutorial age level. It is rarest towards the end of maturation, that is, 19 to 20 (2.3 per cent). It seems evident that A_1 is the typical pattern of a senile and regressive ego. Chapter XXII contains a discussion of the reasons which lead to the assumption that ego pattern A_1 is adequate not merely for the clouded awareness of senility but equally so for the adualistic and diffuse world of infancy. This postulate obviously is based upon theoretic considerations, since use of the test is not feasible with children below the age of 3.

The sociologic significance of ego pattern A_1 is illustrated by the finding that its frequency among physical laborers is two and one half times as high as among intellectuals; while with those engaged in such services as waiter, barber, or store clerk, pattern A_1 occurs half as frequently as with laborers, particularly day laborers, stevedores; others engaged in heavy manual work take the largest margin of A_1 reactions (research by F. Mérei). An interesting contribution to the theory of operotropism is the finding that while very rare among intellectuals this ego pattern is predominant with child psychologists. In a few exceptional instances however it may be found with highly talented individuals in a condition of a creative dimming of consciousness or of contemplation.

In the antisocial, delinquent group the ego pattern A_1 is most frequent with murderers, burglars, and schizophrenic-like hobos.

The pathologic significance of ego pattern A_1 consists in its increased frequency, 4 to 5 times the average, in severely deteriorated cases of general paresis, catatonic schizophrenia and epileptic twilight states. A_1 here is indicative of deep regression. The pattern is almost never given in hysteria.

<i>Pattern A₂</i> <i>k = positive</i> <i>p = negative</i>
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2. *The Autistic Ego: Cosmodualism; Period of Recalcitrance. Introjection*

The first level of ego development is typically adualistic; the child has not as yet discovered the self. This stage ends approximately with the third year of life where the fusion of objects and self begins to dissolve. The young child then reaches the stage of dual object perception with subjects and objects as two separate entities. The test results have indicated that at this stage the child reacts with the ego pattern A_2 . The corresponding ego mechanism here operates by way of introjection and assimilation of (k = positive) projected contents (p = negative). The child at this level seems virtually to incorporate the objects of the external world, onto which he has projected his drive needs; he introjects the universe. The term "cosmodualism" applies, as differentiated from the mother-child unit, the "personal-dual-union," (A_1 and E_{p2}). On the adual level A_1 without definite ego, the projected drive tendency becomes all-powerful. On the ego level A_2 , the awakening ego is omnipotent and omnipresent. Lévy-Bruhl has termed this peculiar subject-object relationship, "participation mystique."¹⁷ The subject here is capable of a sharp differentiation between the self and the object; he identifies in part with the object. Lévy-Bruhl regards this partial identity of subject-object relations as primary. It is frequent among the primitives, but can exist, though less pronounced, in individuals of our own cultural background. "Participation mystique" refers to an a priori unity of subject and object, preferably between two people, which is, however, as such not consciously experienced.

These are cases of deep transference¹⁸ in which the other person, the object, chosen by the ego for this unitary bond, actually obtains magic power over the subject. In another form of participation mystique, the ego achieves this unity with material things or ideas by means of partial identification. Jung refers to this phenomenon as one of "archaic identity."¹⁹ He describes it as a transitory state of awareness alternating between a condition of dualism and adualism.

This phenomenon is aptly characterized by the writer Charles Morgan in the novel "Sparken-broke."²⁰ The main character Piers who later becomes a poet, experiences the cosmodualist ecstasies of childhood as this: he feels "his own existence as a constant discharge of energy without the constraints of time or form, as if he were not merely a boy confined to his individual life, but that sitting under a tree he might turn into this tree and joyfully partake in its growth; he might be the earth and the waters beneath; he might be the wind, the birds and all things alive or dead."

A more adequate description of the mental state of cosmodualism (being one with the universe) has not been given.

The trend to introjection and assimilation of goal objects is a dynamic determinant in certain traits characteristic of the cosmodualistic stage of development and therefore found in the 3 to 4 year old group as a marked tendency to imitate as a result of the

child's ability to identify with anything alive or inanimate. Egocentricity follows from the child's assumption that he is the center of the universe; a conviction which thrives on the unlimited introjections of the objects of projected needs. Related to this are the child's narcissistic and autistic tendencies. If the surrounding world seriously opposes the child's egocentricity, narcissism or autism so that he is forced to realize that he cannot possibly be all there is in this world, he reacts with anger against and resentful withdrawal from the world of reality. Negativism and undisciplined aggression are likely to occur; hence the term "recalcitrant ego" for this pattern A_2 . Stubbornness here is not a primary consequence of the dualism, but a reaction to educative discipline and regimentation aimed to curb autistic and egocentric attitudes of the child.

The question arises: what actually moves the child to abandon the primary adualistic condition and to enter the cosmodualistic phase?

The authors agree that this step in development is prompted from without. Opinions however diverge on whether external sense impressions or environmental nonacceptance of internal drive needs act to bring about a dualistic perception of the world. H. Várkonyi²¹ describes this process as follows: the development of the ego comprises three phases. The first phase is a state of diffuse awareness without a definite ego image. This stage is represented in the present test by the ego level A_1 . During the second phase a gradual differentiation between the child's primitive personality and the external world develops as a result of environmental pressure. The environment dominates and plays the leading role in the formation of the child's behavior patterns. The child is not as yet an autonomous subject, but merely a partner. The test characterizes this situation in the ego level E_{p2} . During the third phase the child separates from the external world. The psychologic processes involved are identification and fusion. This is the third (cosmodualistic) level A_2 . In the primal condition without ego formation individual complexes of awareness stand out like islands in the ocean (Várkonyi). Some of these complexes obtain outstanding significance, for instance, presence or absence of mother, nurse or other persons or, according to other views, the child's impressions of his own body or parts of it. Psychoanalysts however explain the transition from the adual to the dual stage merely on drive psychologic grounds (Hermann). They assume a primary dual union and extreme closeness between mother and child. This union is formed by virtue of a primal drive need for clinging dependency. During the ensuing period of weaning and enforced abolition of the personal dual union the recognition of object and self as separate entities is accomplished under traumatic conditions. Dualism thus is the result of the enforced frustrations of the need to cling to the mother.

Our position in this controversy will be extensively presented in the chapter on "Ego Levels and Life Periods." As a preliminary we may state: the personal dual union, based upon the infant's need for clinging dependency is revealed, it seems, in the ego pattern A_1 which corresponds to the adual ego level. To agree with the view that the child becomes, during the weaning period, aware of the dual nature of ego and object, is to assume that the first need to become conscious is the one to cling to the mother. It then follows from the theory of experimental diagnostics of drives that the infant does not pass directly from the primal adual stage (A_1) into the cosmodual state (A_2). There must be a transitional period in which the young child, while retaining in part the readiness to project (negative p), has not as yet developed an adjustive ego (open k position). Nevertheless the realm of conscious

needs begins to be cathected by drive tendencies (for example, dependent clinging to the mother), whose satisfaction is at the moment prevented by outside forces. Cathexis of need consciousness is revealed in the test by positive p -responses. Consequently a transitory level (E_{p2}) must be assumed in the development from the adual (A_1) level to the dual level (A_2). In this adjustment mode one of the drive tendencies operates projective ($-p$), the other inflative ($+p$) and this ambivalent condition of p is accompanied by an absence of ego structure ($k = 0$). The arguments substantiating this assumption will be presented later. It follows, however, from the above that ego pattern A_2 corresponds to a third not second level in ego development. The second level E_{p2} presumably comprises groups between 1 and 2 years of age. This ego pattern is rare among normals, probably because it naturally fits into a period prior to the third year of life.

The third ego level, the cosmodual stage A_2 , occurs in the general population with an average frequency of 5.4 per cent.

Its greatest significance in personality development is with the group of children between 3 and 4 years of age.

The distribution of pattern A_2 by professional groups is the exact opposite of that with the adual pattern. While the latter is relatively most frequent among manual laborers and least frequent with intellectuals, the dual ego pattern is rare among laborers (0.6 per cent) and services involving physical work. Its frequency among those engaged in intellectual pursuits is twice that of the average population (data by F. Mérei).

The surprising relative frequency of the cosmodual ego pattern among intellectuals becomes comprehensible by comparing the drive vicissitudes behind the two respective ego patterns. The following is revealed:

1. The quality of collective affection ($h = \text{negative}$) and corresponding readiness for cultural achievements occurs only in 11 per cent in conjunction with the adual ego pattern; however, it occurs in 46 per cent with the cosmodual pattern.

2. With subjects showing the adual pattern, restraint of aggressions ($s = \text{negative}$) is manifested in no more than 19.6 per cent while it is found in 42 per cent of subjects giving the cosmodual ego pattern.

It seems that on the cosmodual level the tendency towards humanization of drives is relatively marked as indicated by the high frequency of $-h$ and $-s$ responses. The chapter on the development of drives contains a discussion of the contention that a majority of children accomplish the most decisive steps towards a humanization of drives during early childhood. The marked frequency of the cosmodual pattern among 3 and 4 year olds seems to indicate a close relationship between the ego pattern A_2 and infantile humanization tendencies. At this early level the ego pattern A_2 signifies the "cultured" and "humane" as does reaction D ($Sch = ++$) on the adult level. Ego patterns A_2 and D are most prevalent among intellectuals, with twice the frequency of the general population.

Among individuals of antisocial attitudes the cosmodual pattern is shown with two and one-half times the frequency of the average population (recalcitrance reaction).

In the field of pathology the cosmodual ego pattern is most prominent in cases of melancholia, schizophrenia and feeblemindedness. This and the finding that it is the most

representative ego configuration among 3 to 4 year olds seems to indicate that the cosmodual ego level follows the loss of the object of greatest importance, namely the one with whom the individual had since lived in a personal dual union. Hence the frequency of A_2 among 3 to 4 year old children, who have already undergone separation from the mother. The depression in melancholics is, according to depth psychology, a consequence of this primal object loss. Another psychoanalytic postulate of theoretic significance is the assertion that the melancholic subsequently again incorporates the lost object, introjecting it into the ego. This contention is in agreement with the test results indicating that melancholics show an introjective ego pattern (A_2).

The cosmodual reaction is relatively frequent in feeblemindedness, catatonic schizophrenia and epilepsy. It is psychologically interesting that it is practically never found in hysterics or homosexuals.

<p><i>Ego pattern C</i> <i>k = negative</i> <i>p = negative</i></p>

3. The Conformist Ego. Drill Ego

Ego pattern C rather than B_1 is discussed directly following the A_2 patterns, since the test has revealed that the $B+$ patterns are most prevalent from ages 9 to 12 (B_1) and 18 to 19 (B_2).

Between the fifth and sixth years of life a transitory pattern presents itself leading from the cosmodual stage A_2 over to the "drill stage" C rather than to the level of puberty B . This transitory pattern is $E_{k4} = A_2C$. Developmentally stage A is followed for a period of time by the stage C .

Furthermore, the ego mechanism in which the C pattern operates is a general mode of adjustment adopted by a majority of personalities ranging between 3 and 90 years of age. There are only two periods in human life in which the C pattern is outranked in frequency by another ego pattern behind which it takes second place; that is between the third and fourth year (A_2) and in preadolescence when the C pattern has to share first place in frequency with the ego pattern B_1 .

A third reason for mentioning level C before B , has to do with observations of the relationship between ego levels and life periods and the fact that the uniformity in the process of development ceases between 5 and 6 years of age. Development from then on can proceed in two different directions. The two developmental trends separate at the junction A_2C . One trend of development leads from A_2C by way of the stages C and B to E_p and thus finally to the point of object cathexis and to renunciation of the ego. The other trend, bypassing C and B , from A_2C directly to E_k ; the final stage of introjective socialization process is reached more quickly by way of E_k since it is a less complex short cut in the course of ego development. The trend E_p , on the other hand, is a more lengthy and involved course and, therefore, lends itself particularly well for the study of individual levels of development.

The frequency of the ego pattern C for the general population is 25 per cent. The

following data are significant: over 40 per cent of children between 3 and 4 years of age show an ego reaction of the *A* pattern group (A_2, A_1, A_2C, A_2D); there is no doubt thus that at this age of infantile pubescence the *A* reaction is most predominant.

About one fifth of the 3 to 4 year old children, however, has already passed this stage and show instead the drill reaction pattern (*C*). There is in this ego constellation a tendency still for complete projection which is a carry-over from earlier levels. The ego, however, must now abandon all claims for omnipotence which results in a disappearance of positive *k*-reactions. The child learns to repress and to comply. The contained tendency for projection however indicates that the child still longs for the happy period of adualism and cosmodualism where he could be whatever he wished simply by a projection of needs. Environmental pressures now interfere with the satisfaction of strivings for omnipotence and omnipresence. Training in nursery and school and domestic discipline force the child to accept reality as it is; he has to come to terms with the surrounding world. This marks the beginning of a period of repression. The change just described becomes evident in the test by an alteration from the positive phase of ego systole into the negative one during the fifth year of life; the positive *k*-reaction is replaced by the negative, a sign of repressed and restrained ego.

It was further discovered that the frequency of the ego pattern *C* in the 3 to 20 year old group remains below the general average of 25 per cent. Among the 30 to 40 year old population its frequency is 29.1 per cent; for those between 80 and 90 years of age it is 52 per cent. These developmental data as such indicate that the drive pattern is not one typical of the "elite"; it rather stands for an ego mechanism which reaches its greatest frequency during the involutorial period. It is however not a true characteristic of the pattern of involution merely since it is first or second in frequency among all the ego patterns for any age group. Ego pattern *C* designates a destructive and antisocial condition of drives, which is maintained by latent, repressed drive tendencies. Latent destructive tendencies, thus, may cause antisocial actions among individuals of the ego pattern *C*. The test has revealed that such antisocial tendencies indicated in the ego pattern *C* are the more pronounced, the stronger the *p* reaction is compared to the *k* reaction. There are in practice two variations of the pattern *C* determined by a dominance of either negative *k* or negative *p* responses. The drive pattern typical of the school age child is most accurately designated as *C* if the negative *k* and negative *p* responses are alike, for example $k = -3, p = -3$. If *k* is stronger than *p* the pattern is designated as C_k . It may be considered to be a transition to ego pattern B_1 . C_p stands for a drill pattern in which the negative *p* reaction is stronger than negative *k* (for example, $k = -3, p = -5$); this pattern, in our experience, is most likely to be a menace to society. The least dangerous is the simple school-child type of ego, the *C* pattern, a danger however of latent destructive tendencies, exists even there.

One might argue against this proposition in the following manner; how is it possible that the ego pattern *C* indicates a latent danger, particularly since this pattern is approximately the one most frequently found in any age group with its highest incidence among the oldest group? Should the assumption discussed above be correct, it would mean that the majority of

all individuals, older ones in particular, are a potential threat to society. This argument can be met as follows:

1. The low social value of the *C* reactions is reinforced by a simultaneous absence of reactions expressing humanitarian tendencies, such as collective kindness and generosity. Considering the relationships between ego patterns and drive vicissitudes, one discovers that the ego configuration typical of the drill period is representative of an individual who, as no other, is neither capable of socializing nor willing to socialize his sexual and aggressive needs.

2. The relative frequency of *C* reactions among various social groups is as follows: the *C* pattern is most frequently found among menial workers (45 per cent), next among those engaged in domestic services (40 per cent), and rarely among intellectuals (15 per cent) (data by F. Mérei). The frequency among workers thus is twice that of the average population, among intellectuals merely half. The *C* pattern, we have found, is never given by distinguished writers, poets or scientists. Among workers the butchers rank highest in *C* reactions (57 per cent). The frequency of the *C* pattern among delinquent individuals reaches its peak with murderers (46 per cent). The presence of latent destructive sadistic drive tendencies in this ego reaction is made even more evident by the following data. Almost half of the murderers tested gave ego pattern *C*; among burglars, however, whose antisocial drive tendencies are expressed less in the form of sadistic but rather of acquisitive behavior, the frequency of the *C* reaction is only 23 per cent and so below the general average. The *C* reaction is most rare among hoboies, whose behavior patterns in general are comparatively nonaggressive and harmless. The significance of the *C* pattern as an ego constellation which is a potential threat to society is further emphasized in its relation to ego pathology.

3. The importance of these findings in the field of pathology lies in the fact that, among patients afflicted with disorders of an antisocial nature, the ego pattern *C* tends to prevail. The manics, who range highest in this respect, show the *C* reaction in 63 per cent of the cases observed, the paretics in 43 per cent (data obtained by Dr. Illyés Kozumtza).

In view of the experimental data obtained it must be assumed that the pattern *C* is typical of antisocial ego constellation. An earlier statement made regarding the so-called latency period in childhood (age 7 to 8) as well as the drive configuration in old age must now be modified in certain ways. Except in cases of mental disease, the presence of the *C* pattern, does not usually establish an open, but merely a latent danger to society. The drill reaction on any age level, it seems, serves as an indicator of certain latent tendencies which must be restrained.

The ego patterns now to be presented, B_1 and B_2 , both show the negative *k*-reaction, typical of repression. In the three previous ego patterns the negative *p*-reaction stayed constant while the *k* reaction varied. Now the negative *k*-reaction remains constant while *p* is varied. A change in the *p* factor indicates that certain drive needs which previously have remained unconscious, now begin to be consciously realized, probably as a result of discharge of inflative drive needs.

<i>Ego pattern B_1</i> <i>$k = \text{negative}$</i> <i>$p = \text{zero}$</i>

4. *The Self-coercive Ego. Inability for Active Identification*

The ego pattern B_1 may be described as follows:

1. One or both of the dual tendencies of a given drive need are entering the realm of conscious needs, effecting there a state of inflation. The inflative tendencies however are not tolerated by the ego and its allied forces in consciousness. The drive tendencies are repressed (negative k -reaction).

2. As long as the repressive forces exceed the genetic force of the drive tendencies which try to cathect consciousness, these drive tendencies must remain out of awareness. This causes the ego-configuration of $p = 0$, $k = \text{negative}$, as expressed in the ego pattern B_1 . As soon, however, as the forces of drive needs seeking to reach consciousness outweigh those of the ego and the external world the mechanism B_1 changes to the ego configuration B_2 , with $k = \text{negative}$, $p = \text{positive}$. This is the reason why frequently during prepuberty and puberty the ego pattern B_2 precedes or replaces that of B_1 . This observation concurs with the fact that the ego serves mainly to repress sexual needs.

The ego pattern B_1 occurs in the general population with a frequency of 9.4 per cent. As to development: B_1 reaches its highest frequency among the 9 to 12 year old group, at the pre-adolescent stage; it may, however, already be found at the time of so-called infantile puberty. This last fact warrants the assumption that the need consciousness of the young child may be cathected by sexual needs, both affectionate and aggressive, and, furthermore, that even at this early age level repression is used as a measure of defense. This opinion was arrived at in the course of experimental research on drives which revealed that both the negative h -reaction, indicating repression of affectionate sex tendencies, as well as the negative s -reaction which shows repression of hostile feelings, may occur during infantile puberty as often as the B_1 pattern. After the twenties, inflation and repression decrease in frequency. The B_1 reaction is most rare during old age, where it hardly is found at all (1.2 per cent).

The distribution of this ego pattern by social groups shows approximately highest frequency in the three groups of normal workers which were examined. The pattern thus is relatively most prevalent in professions in which aggressive and cruel tendencies have at least in part been socialized; for example, among butchers, and among the intellectuals in teaching and psychotherapy. Noteworthy in this context is the finding that murderers give this reaction with twice the average frequency.

In the field of pathology the significant figures indicating highest relative incidence of this ego pattern are among compulsion neurotics and in conversion hysteria. These observations tend to support the view that this ego configuration expresses repression by which the individual fights off the sexual tendencies which are striving for dominance in the realm of conscious needs. B_1 is most frequent in the purest form of oral compulsion neuroses and stuttering. It also is likely to occur among cases of potential suicide, schizophrenics and epileptics.

<i>Ego pattern B_2</i> <i>$k = \text{negative}$</i> <i>$p = \text{positive}$</i>

5. *The Ego in Fight Against Conflict. The Anti-inflative Ego*

The psychologic meaning of ego pattern B_2 seems to be as follows:

1. The sphere of conscious needs is simultaneously cathected by the two opposing

tendencies of the same drive need, each one striving to make itself felt independently of the other ($p = \text{positive} = \text{ambitendency}$).

2. The individual attempts to avoid this crisis by means of repression, yet fails to succeed in this effort.

3. Since the opposing drive tendencies simultaneously cathect consciousness, none of them can obtain autonomous dominance. The resulting effect is a babylonian confusion. As a consequence of the inflative ambivalence much of the vigor of the drive tendencies is lost. The corresponding state is termed one of total inflation.

Ego pattern B_2 is characteristic of the adolescent years. The psychologic situation in relation to drive has become more difficult in as much as the opposing tendencies present a continuous threat in the realm of conscious needs, followed by a tendency toward ego inflation. The chapter on ego vicissitudes and drive vicissitudes will treat more specifically the nature of inflative needs. It should be mentioned, however, that any drive tendency, be it one of the sexual tendencies, the contrast of asceticism and hedonism, pseudo-prophecy or others, is capable of creating such an inflative crisis of the ego.

The frequency of ego pattern B_2 averages 7.7 per cent of the total population. It reaches twice this proportion among adolescent groups (age 17 to 18). During the time preceding and early in puberty, sexual needs, both the affectionate and aggressive kind, exist in consciousness as single, isolated needs, a condition facilitating repression. On a more mature level, however, need consciousness comprises not merely the sexual needs but various other, often contradictory, tendencies of equal strength which might cause inflation, such as self display and inhibition, image formation and image destruction, hoarding and squandering, clinging dependency and detachment. All of these dual-tendencies are simultaneously striving for absolute supremacy in consciousness, which is, however, not accomplished. Confronted with such multitudes of opposing tendencies, the ego cannot effectively use its repressive forces, a condition which leads to the configuration B_2 . The psychologic disintegration which characterizes late puberty is thus explained. Beside the ego pattern B_2 , a number of transitory patterns may be found, such as B_2C , B_2D , A_2C . The mechanism F , which is typical of disturbances in conscious controlling function, reaches its maximal frequency at this age. The beginning of the period following maturity (ages 20 to 30) still finds ego pattern B_2 second or third in frequency. In the fourth decade it becomes more rare and disappears almost completely in old age.

It is significant that this ego pattern appears with approximately equal frequency among the three main professional categories, physical labor, the services and intellectual pursuits, and without exceeding the average frequency.

In the field of pathology, B_2 occurs preferably in compulsion neurotics and schizoid personalities. A number of test records have shown that a compulsion neurotic who can no longer stave off the inflative sex tendencies in isolation with the help of adjustment pattern B_1 and thus presents the clinical picture of a schizophrenic-like development tends to show ego pattern B_2 . This configuration reaches above average fre-

quency among suicidal individuals and in cases of epileptic psychosis where it is associated with delusions with the content of being sought out by God, being a God-sent prophet, Luther or even Christ himself. B_2 is frequently found in homosexuals, where need-inflation results from the desire to satisfy also the sexual impulses of the other sex.

<p>Ego pattern D $k = \text{positive}$ $p = \text{positive}$</p>

6. *The Narcissistic, Obsessive and Eccentric Ego. Ego Dilation*

Two critical ego situations have been discussed in connection with two ego patterns. In the ego pattern A_2 this crisis was generated by the ego's tendency toward over-identification with objects of projection regardless of the reality situation. The autistic tendency for "Introjection" here is what constitutes the threat to the individual. This is the introjective k -crisis. A second ego pattern, B_2 , showed that the ego may become endangered by a situation in which the balance of consciousness is upset by a simultaneous inflation of two opposing tendencies of the same drive need. This is the inflative p -crisis.

The ego crisis in the ego configuration D is complete, since in this case both the dangers of inflation and introjection are simultaneously present. The threat is particularly serious in this pattern because of the absence of repression and projection, or of any other emergency controls. The individual actively identifies with all the contents which cathect consciousness, regardless of their contradictory and mutually exclusive nature; it assimilates the objects of opposing tendencies and incorporates their qualities in spite of their contradictory nature. The ego, as a result, dilates and expands with contradictory contents to a point where it seems to be virtually flooded.

A specific psychologic peculiarity of the D pattern is the extreme emphasis on humanitarian tendencies. Individuals with the ego pattern D most frequently also show a repression of sexual affections and of aggressiveness. A negative h -reaction, which indicates repression of individually directed affection and, in its place, strivings towards acculturation, was observed in 61 per cent of all cases showing the ego pattern D while the same reaction occurs in only 3.5 per cent of the reverse of this pattern C . The negative s -reaction, which shows repression of hostility and in its place generosity and refinement, is found in 75 per cent with the ego pattern D , as against 11.4 per cent with the ego pattern C . The frequent occurrence of these two humanitarian reactions with the D pattern emphasizes the great dangers encountered by the ego in the attempt to sublimate its drive tendencies through humanitarian channels. The D pattern is rare in the general population; its total frequency is 2.7 per cent.

The significance of ego pattern D is that it occurs among the 20 to 30 year old group with twice its normal frequency. While it is fairly frequent in puberty, it never is found either during pre-adolescence (9 to 12 years of age) or in old age.

The distribution of this ego pattern among the various social groups warrants the

belief that the D pattern is indicative of a sublimation of drives in their pure form. In the intellectual group the D reaction occurs with two and one-half times its average frequency. Among persons employed in domestic services the D pattern has been observed, but in rare instances. It is practically nonexistent among laborers.

In psychopathology the D pattern prevails in cases of epileptic psychosis with patients thus, who believe themselves to be "saints," apostles or prophets chosen by God. The D pattern has not been found among deteriorated cases of general paresis, in feeble-mindedness and among criminals such as killers or burglars.

The Various Forms of Ego Pattern E_k

Ego pattern E_k k = positive p = zero

7. The Narcissistic, Egotistic, Egocentric, Productive, Professional Ego

The ego pattern E_k reflects an ego situation in which the defense against unwelcome desires in consciousness is effected by means of introjection of the object of such needs into the individual's own ego. The object is, thus assimilated. The inflative need then is no longer present, neither conscious nor unconscious, which leads to a p response of zero; the aim of the drive becomes a professional objective, a field of interest. A classic example of this ego pattern is the following: during some phase of an individual's life preschizophrenic tendencies may make their appearance; he may fight them by turning his interests toward the treatment and care of schizophrenics. Schizophrenia, which in this case originally appeared in the form of an inflative or projective drive need, is now turned into a professional preoccupation and field of interest. He thus combats his own schizophrenic tendencies curing or nursing those who are actually sick with schizophrenia. The analysis of vicissitudes uses the term "operotropism" here, an assimilating, introjective, narcissistic process. Operotropism, which operates by way of socialization, is introjective in nature, the object of the need being incorporated into the ego by means of introjection. It is narcissistic, since the doctor here tries to develop his schizophrenic patient according to his own image. It was previously mentioned that this type of operotropism is found often among individuals in whose immediate family (parents or siblings) mental illness exists; the person in question is particularly attracted by these blood relations and tends to incline toward the psychiatric or psychologic profession. One may say that these individuals are introjectively identified with mental patients.

The frequency of this ego pattern in the general population is 3.8 per cent.

It reaches its highest rate during the period of vocational choice, that is, between ages 19 and 20. After this time it decreases in frequency until its appearance during old age.

The distribution of this ego pattern by social groups shows it to be most rare among laborers and domestics. It reaches four or five times its average frequency among psychiatrists, psychoanalysts, psychologists and generally all those dealing in one

way or other with the mentally ill; it is also frequent with a certain type of narcissistically philosophizing writers and professors.

The pattern rarely occurs in pathologic cases. It sometimes may be observed in epileptic psychosis or feeblemindedness.

The next ego pattern E_{k2} has already been mentioned in connection with syndromes; it is the pattern of the separating partner of a dual union. In the chapter dealing with the personal dual-union in general it was explained at length why, after the disintegration of a dual union, the partner, who leaves the other, shows an ambivalent k -response with a $p = \text{zero}$, which is the ego pattern $Sch = \pm 0 = E_{k2}$.

Ego pattern E_{k2} $k = \text{ambivalent}$ $p = \text{zero}$
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8. The Unfaithful Masculine Ego

The frequency of the ego pattern E_{k2} in the general population averages 6.1 per cent. It reaches its highest frequency between the ages 9 and 13. Its appearance at this age level denotes the final resolution of the dual union between mother and child with school entrance. The dissolving of the union is facilitated by the opportunities which the school offers to the child to find new objects of concern: acquisition and assimilation of knowledge, the exhibitionistic-narcissistic reciting of lectures. These conditions are reflected in the positive position of k . The negative k , however, indicates the beginning of school drill and readiness for rapport. The sudden appearance of ego pattern E_{k2} between the ages 9 and 13 is the more noteworthy since, in the subsequent periods, its frequency decreases to one fourth without rising again. This confirms the fact that the separation from the parents during second puberty is irrevocable and not of a transitory nature, as during the years of puberty of infancy. Between 3 and 4 years of age the frequency of ego pattern E_{k2} is relatively high and relates to the first separation.

Of sociologic significance is F. Mérei's discovery that this response is given among professors and psychologists considerably more often than in the average population.

Among those with pathologic syndromes, compulsion neurotics, conversion and anxiety hysterics may tend to show the ego pattern E_{k2} .

Ego pattern $E_{k2} = B_2D$ $k = \text{ambivalent}$ $p = \text{positive}$

9. The Talented Yet Anxious Ego

This is a rare ego pattern, sometimes encountered towards the end of maturation, among the 17 or 18 year olds. It forms a transition from B_2 , which denotes the end of puberty, to D and a thorough ego crisis and ego dilation. The ambivalent dual partner, while striving for separation, cannot entirely rid himself of the threatening bondage ($p = \text{positive}$). He tries his best to socialize this need in a profession or a neurosis yet without success. The desire to maintain the dual union is very strong and fully cathects, consciousness,

while at the same time, the two opposing tendencies, one for clinging dependency, one for separation, bring about an expansion of the ego. This state of ambivalence is typically accompanied by constant anxiety. The ego configuration in this case closely resembles that of F_1 which is characterized by forebodings of catastrophe and by excessive control ($k =$ ambivalent, $p =$ ambivalent).

In personality development E_{k3} , significantly occurs in the beginnings of the period when vocational choices are made. It rarely is found in infancy or old age.

The average frequency of this ego pattern is 3 per cent.

This pattern occurs mostly among intellectuals, particularly among college professors. It is most rare among menial workers and is almost never found in the delinquent group.

This ego pattern is infrequent in pathologic cases. It may be found in anxiety neurosis, suicidal cases and among swindlers.

<p>Ego pattern $E_{k4} = A_2C$ $k =$ ambivalent $p =$ negative</p>

10. The Ego in Fight for Independence. The Emancipating Ego

This is one of the most important transitional patterns in the course of ego development. Up to kindergarten age of 5 to 6 years personality genesis proceeds at a uniform pace. E_{k4} is the last stage found in the development of all. Once the ego at the age of 6 leaves this stage behind, individual trends of final ego development will be followed, whether by continuing in the direction of E_k , or by differentiating toward direction B , C and finally E_p . A_2 's part of this ego pattern, with regard to the readiness to project drawn from the dualistic ego level, still lies ahead (negative p), but it helps to direct the ego's strivings for power (positive k) and to guide its egocentric and autistic tendencies toward expression. The configuration negative k and negative p suggests that the cosmological omnipotence of the ego is no longer complete and that the child must adjust (negative k). The adjustment is not easy and the child prefers to emancipate himself rather than to comply. This emancipation and escape as a way out of a threatening drive situation is to begin with, merely a playful attempt in an actual play situation (for example, playing train). A majority of children of this age, however, show serious inclinations towards running away. They want to leave the confines of the home for the world outside and try to preserve the autistic and unlimited power of the ego ($Sch = +—$). In this manner the child experiences his first struggle for freedom. Since the child is bound to be the weaker partner in this fight he must avoid the decision by escaping. The test results suggest that this pattern is found preferably among juvenile hoboos, epileptic poriomaniacs and in the general category of epilepsy.

The average frequency of E_{k4} in the general population is 9.1 per cent.

The ego pattern reaches its highest incidence at a developmental level at which "running away" typically occurs, namely between 5 and 7 years of age. The paroxysmal games which, as demonstrated by Hetzer, are particularly favored during these years are playing train, fire engine, cars, etc. The pattern has a recurrence in old age, between the years of 60 and 80. It is reasonable to assume that the paroxysmal ego pattern when

occurring in old age is usually an indication of a somatic paroxysm, for instance, a vascular disturbance. It may be sociologically significant that this ego pattern is not found in the group of physical laborers. It obtains, however, twice its normal frequency among those engaged in services, particularly such as involve a great deal of moving about (waiters, chauffeurs, etc.).

In the field of pathology the pattern prevails in the paroxysmal disorders, that is, in epilepsy. It also occurs in stutterers and in melancholics. It is furthermore found many times in individuals with antisocial attitudes, among these particularly among hoboes.

*Four Types of "Separated" Dual Partners
The Ego Pattern E_p*

Ego pattern E_{p1} $k = \text{zero}$ $p = \text{positive}$
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11. The Obsessive Ego. Psychic Inflation Ambitendency

Two contrasting tendencies of one drive need here occupy need consciousness, thus causing the positive p -reaction. The ego cannot withstand this twofold inflation and therefore backs down, thus causing a zero reaction in the k factor. The individual seems to be consumed by the inflated need, which in this instance gains absolute dominance over the ego.

The frequency of this ego pattern in the general population is 3.5 per cent.

It has been observed that E_{p1} is almost never given by persons below the age of 20 or above 60 to 80. It is however frequently found between the ages of 20 and 30. Among the occupational groups this pattern has been observed many times among intellectuals such as writers with ideas of social reform or doctors and psychologists with similar ambitions. The obsessive ideas in these cases do not operate towards active performances, but rather towards some kind of passive devotion and fanatic care for an object. They frequently incline towards sectarianism. These people move about stary-eyed, dreaming it seems, in the fight for their ideals and against those of their opponents, and all of this with complete disregard of the self.

E_{p1} rarely occurs in an otherwise pathologic picture. It may occasionally be found in epileptic psychosis (epileptoid paranoia); the patients here are usually epileptics who have completely lost their previous ego ($k = 0$) and are now in a state of rigidity in which they may go about with obsessive ideas of a religious content. These people are both the slaves and the prophets of God.

The separated as well as the separating dual partner are found in three different ego configurations:

1. Nonexistence of the ego, k in zero position.
2. Introjection with positive k .
3. Repression with negative k .

<i>Ego pattern E_{p2} $k = \text{zero}$ $p = \text{ambivalent}$</i>
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12. The Forsaken, Passive, Feminine Ego

The psychologic significance of ego pattern E_{p2} has already been mentioned (see *Appendix: Personalities in Dual Union*).

1. The ambivalent p -reaction indicates that a certain drive has passed into an intermediate stage. It has been observed that where the need for a dual union is involved the desire for clinging dependency tends to spread, while the tendency for separation is simultaneously projected.

2. Both the inflative and the projective tendencies are so strong that the ego is rendered incapable of any resistance ($k = \text{zero}$).

3. The abandoned, passive dual partner evidently is thrown into a pitiful condition. He desperately clings to the partner: for instance, the mother clings to the daughter; the father, sometimes the mother, to the son; friends to one another, etc.—all cling to the partner who attempts a separation. He is tortured by anxiety and reacting to the separation in a catastrophic manner, he attacks the other with accusations and suspicions.

4. From this intolerable condition there is frequently no other escape but narcotism, melancholia, or suicide. The deserted one may attempt to replace the lost partner, who served as a psychologic support, by losing himself entirely in a social, religious or scientific idea or institution. The factorial association test will show in such cases that behind the idea there is a longing for a personal dual-union with a real person. It is no exaggeration to say that the effectiveness of a good many ideas is often the result of such latent strivings for a dual-union. Important mass movements may develop in this fashion out of a mass of passive individuals who seek dual-union relationships and therefore gather around an active dual partner.

The frequency of E_{p2} in the general population averages 2.6 per cent.

This ego pattern is of particular significance in the development of personality during the first three years of life. E_{p2} , it seems, is the ego pattern typical of babyhood thus representing the second level of ego development. The child, at this age, has already been weaned and thus has been forced into a separation from the mother. The child then must give up the archaic state of dual union in pattern A_1 . The realm of conscious needs here is partially occupied by the desire for clinging dependency, while the counter tendency, that of separation, is projected; the child now fears being abandoned by the mother. The ego is not as yet capable of adjusting, since its readiness for expansion and introjection has not yet developed.

Research has revealed that this ego pattern may recur in adults in a socialized form, particularly at a time when the individual is faced with the problem of having to resolve a dual union of marriage, of friendship or with an idea. He may find himself then on a more advanced level in the same catastrophic situation as in babyhood when he was forcibly separated from the mother. This ego pattern therefore, is found many times in a certain type of reformer or prophet of novel ideas, who after having been disappointed in these pursuits, might seek refuge in some paranoid form of neurosis.

Among pathologic cases, this ego pattern is observed most frequently with catatonic and

paranoid schizophrenics and with homosexuals. It is not found in cases of phobia and hypochondriasis.

<p>Ego pattern $E_{p3} = A_2D$ $k = \text{positive}$ $p = \text{ambivalent}$</p>

13. *The Abandoned Ego Introjecting the Departing Object*

This ego pattern shows the following characteristics:

1. The abandoned (passive) dual partner tries to escape from his painful predicament either by incorporating the object of the inflated tendency (of clinging dependency) and thus actually possessing it, or by searching for new objects and living out the strivings towards a dual union in some narcissistic profession, as a doctor with his patient, as a teacher with a student, as a nurse with her charges, etc.

2. The ego situation under these conditions ($k = \text{positive}$, $p = \text{positive}$, D mechanism) is one of total crisis. Under certain circumstances it may however happen that the configuration negative p and positive k , mechanism A_2 , is found in such cases; the individual will, as a result of the incorporating of the projected drive-tendency, regress to the early stage of cosmodualistic omnipresence. The danger is increased by the simultaneous expansion of dependency strivings.

An illustrative example is that of a young woman who, closely attached to her mother, lived with her for many years in a dual union. After the mother's death she became a worker in a mission caring for abandoned and lonesome prostitutes and criminals. Subsequently she married a rich though ailing man, 30 years her senior, whom she nursed faithfully. Unable, however, to rid herself of the idea that she had actually prostituted herself, she left her husband in order to devote herself exclusively again to the missionary work. In spite of professional successes she occasionally suffered from depressed states, fear of becoming insane and preoccupations with suicidal thoughts.

The frequency of the ego pattern E_{p3} averages 1 per cent for the general population.

It should further be mentioned that this pattern is relatively frequent in early childhood where it marks the transition from the second (E_{p2}) to the third ego stage (A_2). The child reaches this condition after having been forced out of the mother-child unity; the separation is in process and he is called upon to look for new objects (positive k). The ego pattern denotes the first step on the road towards the development of an adjustive ego, in the direction thus of introjection and of ego expansion. One therefore rarely encounters this ego picture after the third or fourth year of age.

The pattern is rarely associated with pathologic conditions. It has been observed in certain cases of epileptic psychosis, anxiety neurosis and homosexuality.

Ego pattern $E_{p4} = B_2C$ $k = \text{negative}$ $p = \text{ambivalent}$

14. The Jealous Self-aggressive Ego

In the psychology of drives this ego pattern means that the person represses ($k = -$) his loneliness ($p = \pm$). The ego finds itself in a deplorable condition; it cannot socialize the need for a dual union and therefore must take refuge in neurotic repression. The ego, however, cannot tolerate this state of affairs for long and attempts to rectify this adversity by turning its aggressions against itself. In many instances it seeks escape from the intolerable drive situation in suicide. In children, this ego configuration is often found together with self-mutilating compulsions (nail chewing and cuticle biting, excessive scratching or the painful tearing off of scabs). The ego pattern reveals jealousy and vindictiveness.

The frequency of $E_{p4} = B_2C$ in the general population is 7.2 per cent.

Its significance in personality development is mainly that of a transitional constellation during those periods when the child, because of external pressure or of the commands of his conscience, must renounce his need for a dual union and must instead adjust himself to his environment. It marks the transition from the condition B_2 over to the drill stage (C). This pattern, therefore, is found mostly during kindergarten or school entrance age. Among adults it may occur anywhere between the ages of 17 and 60.

With vocational groups $E_{p4} = B_2C$ is relatively widespread among those engaged in services such as waiters, barbers, etc. In the delinquent group this ego pattern frequently appears in murderers and sexually uncontrolled psychopaths.

E_{p4} is of particular significance in the diagnosing of potential suicide candidates. This otherwise rare pattern occurs with marked frequency in individuals about to commit suicide. Otherwise it is found in hypochondriasis, stuttering, conversion hysteria and homosexuality.

The Ego Patterns F *Integrative and Disintegrative Patterns*

This category of ego patterns is marked by the individual's attempt to maintain an integrated state of consciousness by means of an excessive use of ego controls. This is done in an attempt to escape his own fate. The ego on this level simultaneously finds itself in the disturbing condition of the departing ($Sch = \pm 0$) as well as of the abandoned ($Sch = 0 \pm$) dual partner. Here are individuals who are driven to assume a double role. This situation develops in cases where the person attempts simultaneously to join with two different persons in a dual union. As long as the controls are maintained, the individual is able to maintain contact with his surroundings, yet finds himself in a state of constant fear of catastrophe or death (F_1). In a few cases a transformation of the ego will occur at this point (F_2).

<i>Ego pattern F₁</i> <i>k = ambivalent</i> <i>p = ambivalent</i>
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15. *The Integrative Ego*

This pattern may be understood as a blending of the states of ego crisis (*D*) and of extreme adjustment (*C*). The individual here endeavors to adjust to the environment despite a thorough ego crisis; the ego controls, under these conditions, are subjected to a severe strain. Many times strivings for a dual union in one specific role, either that of dependent clinging or of abandonment, cause the psychic inflation. The opposing trend in these cases works by way of projection. The adjusting ego begins to waver and cannot take a definite stand. While doing everything to break away from father or mother, the individual may attach himself projectively to another person while at the same time trying to suppress this attachment. Or he may tie himself to someone narcissistically; this relation dominates both need consciousness and the adjusting ego; the result is an ego crisis (positive *k*, positive *p*). The person may accuse his mother or father of having caused this predicament yet still may continue to live at home and adapt to the surroundings, wanting to be a good child; as a result, however, he turns neurotic and is bothered by a continuous fear of death. This anticipation of catastrophe derives from the severe strain of conscious controls. The individual may try to escape from this critical condition by means of a paroxysmal outburst, in the form of attacks of panic or of hysteric scenes, often with hypochondriac features such as sporadically occurring heart attacks, the so-called paroxysmal tachycardiacs.

An illustrative case: An 18 year old girl has been living for a long time in a dual union with her mother, a severe neurotic with paranoid symptoms. Their mutual dependency was particularly pronounced due to the death of the father when the girl was 10 years of age. Since then the mother devoted her life exclusively to the daughter. She refused to let her leave the house and spent all her time with her. She is frightened whenever the daughter meets a third person and accuses everyone of trying to estrange the daughter from her. She talks incessantly about the wickedness of the world and of all people, and how, therefore, mother and daughter need each other and must live for one another. The mother is a drug addict and the daughter frequently has been witness to the mother's confused talking when under the influence of drugs. The daughter then takes care of her. She has tried to break her from the narcotic addiction, sometimes with temporary success; the mother's attacks, however, subsequently recur with increasing frequency. The mother has made several suicide attempts, unable to tolerate her unsatisfied need for a dual union. The daughter becomes both doctor and nurse to the mother. She loves the mother and wants to help her, while at the same time wishing intensely to be rid of her. She goes out to look for new objects and finds a new partner in a high school girl of her own age to whom she ties herself secretly; this causes her considerable suffering. She loves the girl narcissistically, dreams about her and is desperate whenever she finds this friend to be different from herself. She uses all her energies to induce the girl to be exactly as she is herself, however, without success. The partner gradually begins to tire of her and neglects her. She subsequently develops a neurosis with occasional severe, attacks of panic and of agoraphobia with a pulse rate of 140 to 160 and fear of dying. She consults a psychiatrist because of this acute disturbance. In the course of the interviews

the psychologic situation resulting from the double dual-union is uncovered. The girl subsequently renounces both these dependency relationships and attempts to socialize her needs in the frame of a professional pursuit. She becomes a doctor. The mother develops a case of paranoia after recognizing that the daughter has actually abandoned her. All through the test series the daughter has responded with the classic ego pattern F_1 .

The frequency of F_1 in the general population is 2.3 per cent.

This ego pattern is often found during preadolescence (13 to 16) and also occurs with relative frequency between the ages of 17 and 20. The pattern is never found in young children or in old age.

Pattern F_1 is most widespread among the intellectual group, where it reaches three times its average frequency. It is an interesting phenomenon that F_1 , which is one of the rarest ego patterns, is remarkably frequent among intuitive psychologists. It seems that the fields of psychology and psychotherapy lend themselves well to the simultaneous maintenance of two dual unions and to a socialization of the related needs in an operotroptic manner. This pattern is almost never found in the delinquent and the nonmanifest homosexual group. Its significance among the pathologic groups is greatest with anxiety neurotics, yet it has also been observed in cases of affect murder and feeble-mindedness.

Ego pattern F_2 $k = \text{zero}$ $p = \text{zero}$

16. *The Disintegrating Ego. Transformation, Variation or Loss of the Ego*

It may happen that a highly dynamic drive need suddenly breaks out of the unconscious and explosively cathects the realm of conscious needs, where it reaches complete primacy. The ego cannot tolerate this rule of the threatening drive-need and, therefore, fights it with all of its resources. It succeeds in eliminating the need from consciousness at the price, however, of the individual's personality structure. This process coincides with a blunt, stuporous and nebulous condition which is characterized by an absence of ego adjustment ($k = 0, = \pm 1$) and inflation or projection ($p = 0, \text{ or } = \pm 1$). Both the drive need and the adjusting ego disappear simultaneously. We may say the individual has lost "himself." He sometimes loses merely those aspects of consciousness pertaining to the "person's self"; a "new self" develops which seems to have no knowledge of the previous; clinically this transformation of the self may go about with usually transient states of disturbance of consciousness.

The psychologic significance of the ego pattern F_2 is highlighted by two clinical phenomena. The first is that it is comparatively frequent in equivalents of epilepsy, such as poriomania, or in schizophrenic stupor, compulsion neurosis and hypochondriasis. The second relates to the fact that this ego pattern occurs among creative artists, writers, painters and sculptors at the height of their creative activity, a state which resembles a disturbance of consciousness.

The frequency of F_2 in the general population is 3.8 per cent.

In the course of personality development F_2 is most frequent between the ages of 17

and 20, that phase in life where a professional choice is made. A professional role may be adopted as part of the self. It is relatively frequent also between the ages of 60 and 70 when the self shifts into the "role of old age." Ego transformation, however, is almost never found in the 70 to 80 year old group.

Ego pattern F_2 is rare in individuals engaged in domestic services. It is observed in twice its average frequency among actors and intellectuals, particularly during periods of creative activity. The pattern is sometimes found among those who live on the fringes of society, occasionally working, but mostly leading a vegetative existence.

It is also remarkably frequent among epileptoid hoboos and poriomaniacs. Clinical data indicate among these a high tendency towards vagrancy and wandering about in a condition of clouded awareness.

It is known that poriomaniac children may get out of bed and wander about for hours or days, unable to account later for their whereabouts. It has been assumed in psychiatry for quite some time that poriomania is actually a psychic equivalent of epilepsy. Our experiments tend to support this assumption.

In the field of pathology the ego pattern F_2 is most frequently found in schizophrenic and in certain stuporous states of compulsion neurosis, in epileptic twilight states and in feeble-mindedness with disturbances of consciousness. It also occurs as part of the ego transformation in homosexuality.

CHAPTER XXII

Phases and Variation in the Development of the Ego, of Ego Levels and of Life Periods

The ego develops out of an adualistic fog and with a projective need for omnipotence. Within two decades it reaches the upper limit of its development and variability; with the third decade it begins to loose some of its unique quality and coloring and gradually becomes more

TABLE 26.—Distribution of the Relative Frequencies of Independent Ego Patterns Over the Various Periods of Life (in per cent).

Ages	Life Periods	Relative frequencies (assumed)						
0-1	Infancy from birth to separation	A_1, E_{pa}						
1-2	Babyhood after separation	$E_{pa}, E_{ps} = A_2D$						
3-4	First infantile puberty recalcitrance period, %	A_2 21.3	C 18.6	B_1 10.6	E_{ps} A_1 8 8	E_{pa} 4		
5-6	Kindergarten age, %	C 20	A_2C 14	A_2 B_1 10 10	A_1 B_2 8 8			
7-8	School entrance age, %	C 24.8	A_2C 16.8	A_2 11.2	B_1 8.8	A_1 8.4		
9-12	Prepuberty, %	B_1 C 18.6 18.6	A_2C A_2 10 9.3	E_{ps} B_2 8 8.7	B_2C A_1 6 5.3			
13-16	Second juvenile puberty, %	C 22.5	E_{ps} B_1 11 11.5	A_2C 9.5	B_2 A_1 7.5 7.5	F_1 6	D 5	
17-20	Maturity, %	C 22	B_2 B_1 12.3 11.3	B_2C A_2C 9 8.7	B_2D E_{ps} 7 6	F_2 E_{ps} 5.3 4.7	F_1 4.3	
21-30	Stage of professional choice, %	C 28.3	B_2 13.0	B_1 8.9	D 7.1	E_{ps} A_1 6.6 6.6	F_2 5.1	
31-40	Age of family formation, %	C 29.1	A_1 11.7	B_2C 9.7	B_1 7.4	B_2 7	A_2 A_2C E_{ps} 5.4 5.1 4.6	
41-60	Menopause, %	C 40.3	$B_2C = E_{ps}$ 8.7	B_1 A_1 7 7	B_2 E_{ps} 5.7 4.7	E_{ps} 4	E_{ps} E_{ps} 4.3 4	
61-70	Beginning of old age, %	C 43.0	A_1 A_2C 9 8	A_2 F_2 6 6	B_2 B_2C 5 5	E_{ps} 4	E_{ps} E_{ps} 3.3 3	
71-80	Old age, %	C 54.2	A_1 16.1	A_2C 14	A_2 4.6			
81-90	Senile stage, %	C 52	A_1 22	A_2C B_2C 6 6	B_1 E_{ps} 4 4			

stable. The eighth or ninth decade marks a return again to the adualistic stage of clouded consciousness.

Table 27, in which the relative frequencies of the condensed ego patterns are indicated, shows

that with regard to the three leading ego mechanisms the life span of the ego may be divided into three major periods.

1. The first period (*A*) is the period of autism and egocentricity. The beginning phase in this period is passed in an adualistic condition in the primal state of the dual union. This lasts up to the age of 7 or 8 (school entrance).

2. The second period (*B*) is characterized by the prevalence of inflation and repression. It extends from school age up to the age of family formation.

Most significant during this period are the ego patterns E_p , which result from inflative and projective identifications. There is a peculiar variety of individuals, characterized by the ego-disposition *k*, to be discussed below, in whose development both period *B* and the closely related ego conditions E_p , are missing. The life curve of the *A*-self runs during the entire life time between ages 3 to 90 in a direction opposite to that of the *B*-self (see fig. 62).

TABLE 27.—Relative Frequencies of Condensed Ego Patterns in the Various Periods of Life.

Ages	Life Periods	Relative frequencies (assumed)							
		A		A_1, E_p					
0-1	Infancy from birth to separation								
1-2	Babyhood after separation	E_p							
3-4	First infantile puberty recalcitrance period, %	A	B	C	E	F	D		
		37.3	18.6	18.6	18.6	4	2.7		
5-6	Kindergarten age, %	A	B		C	E	F	D	
		32.7	26.7		20.0	14.1	4.7	2.0	
7-8	School entrance age, %	A	C		B	E	F	D	
		38.0	25		16	7.2	4	0	
9-12	Prepuberty, %	B	A		C	E	F	D	
		35.3	24.6		18.6	15.3	5.3	0.7	
13-16	Second juvenile puberty, %	B	C	A		E	F	D	
		25.5	22.5	22.5		17.5	7	5	
17-20	Maturity, %	B	C		A	E	F	D	
		39.6	22		14.4	12.1	9.6	2.3	
21-30	Stage of professional choice, %	B	C	A	E	D	F		
		29	28.3	15	15	7.1	6.7		
31-40	Age of family formation, %	C		B		A	E	F	D
		29.1		25.1		23.1	16	4.5	2
41-60	Menopause, %	C		B		A	E	F	D
		40.3		23.7		15	15	4.4	1.7
61-70	Beginning of old age, %	C		A		B	E	F	D
		43		23		14	9	9	2
				66					
71-80	Old age, %	C	A		B	E	F	D	
		54.2	34.7		7	4.7	0	0	
				88.9					
81-90	Senile stage, %	C	A		B	E	F	D	
		52	30		12	4	2	0	
				82					

3. The third is the drill or *C* period: it is the period of the ego in restraint in which repression and projection are predominantly used. This period continues up to the decline of the ego, becoming more pronounced with the passage of time (see fig. 63).

It might be asked whether there are truly typical variations in the course of ego development. An exact answer to this question would depend on the possibility of observing and studying the development of the ego from birth to old age with individuals from a variety of geno- and phenotypes. Since the observer himself, however, is only mortal it would require several generations of research to obtain reliable results.

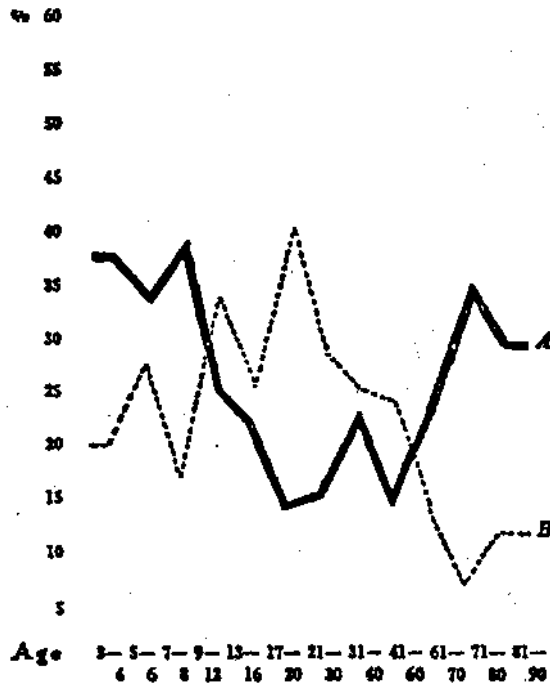


FIG. 62.—Life curves of the ego patterns A and B

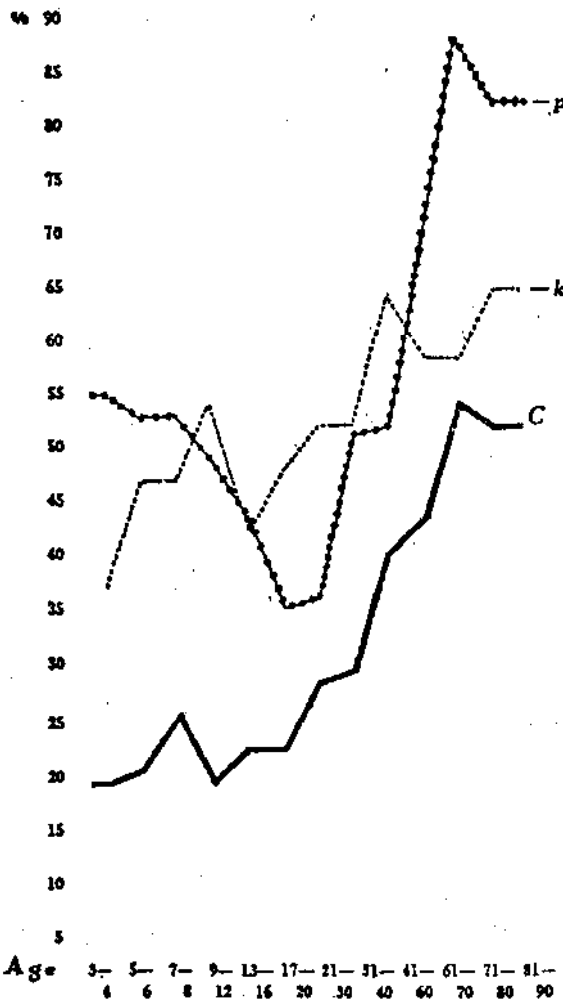


FIG. 63.—Life curves of the drill ego and of negative *k* and *p* reactions

The problem might still be approached theoretically with the help of experience from the fields of psychiatry and characterology.

Differences in the development of the ego are likely to occur during infantile puberty, that is up to the ages of 4 to 6, merely with regard to the rate of growth; the core of evolving ego vicissitudes and the sequence of ego patterns will not differ between individuals. The course of growth up to this point is probably uniform and proceeds as follows (compare table 28).

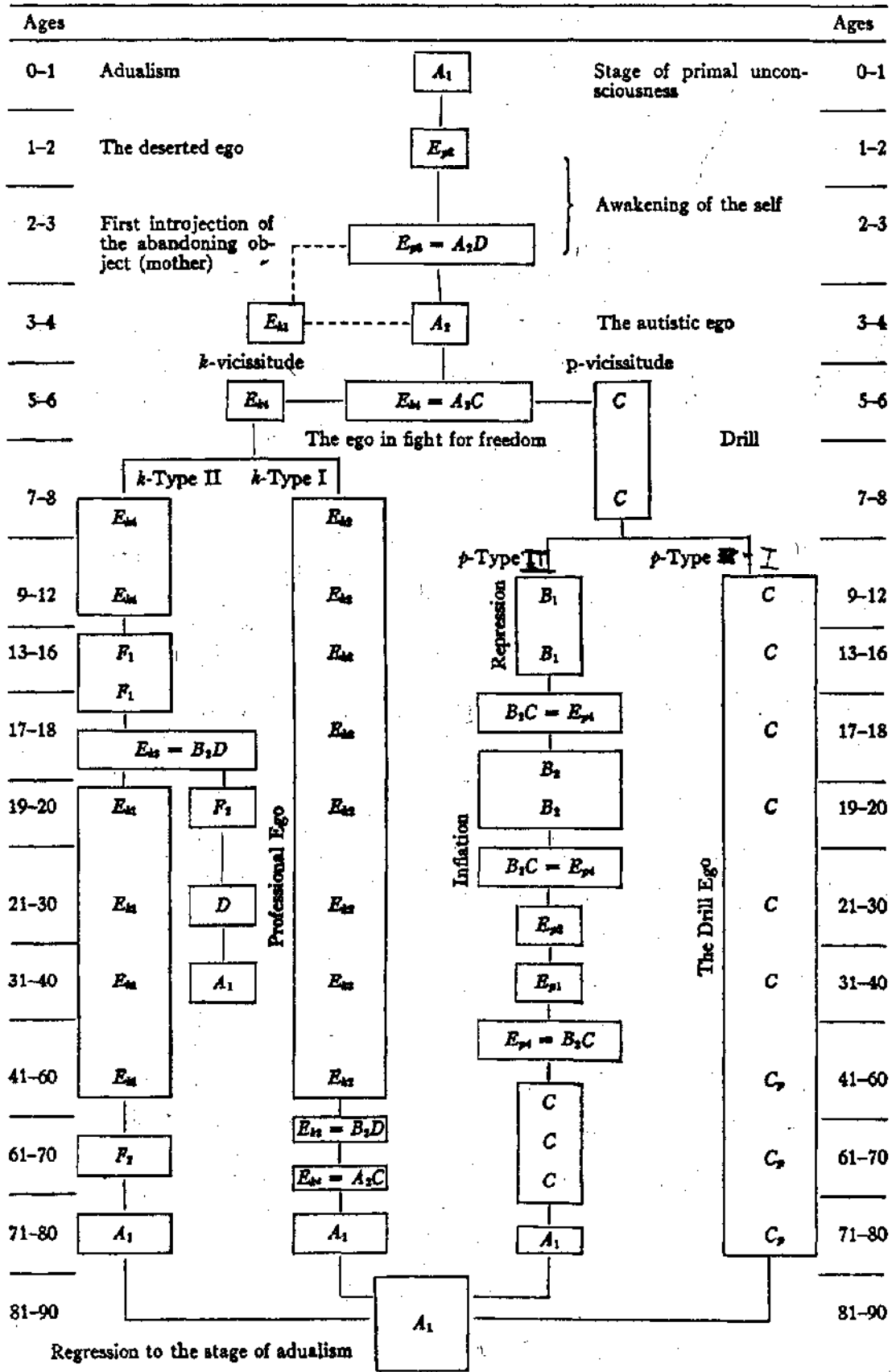
During the first developmental phase, between the time of birth and weaning, ego and object (mother) are joint in a dual union, held together by the primal drive for clinging dependency. The ego's concept of the world is adualistic. It is assumed in the experimental diagnostics of drives that the first ego level is equal to the adualistic state and to the pattern A_1 ($k = 0$, $p = \text{negative}$). The ego begins to awaken in this phase. The child then experiences the objects of the world, the mother, the mother's breast as part of his own body. After the separation the dual union between mother and child begins to loosen. We assume that the state of the ego of the previously severed child is that of ego level E_{p2} ($k = 0$, $p = \text{ambivalent}$). The child uses all efforts to continue to cling to the original object, yet is separated from it by force. The child thus is faced at this early age with a condition of threat to the ego. In the experimental diagnostics of drives this temporary ego crisis is referred to as "projective crisis of the ego." It is assumed that this state is expressed in the first transitional pattern $E_{p3} = A_2D$ ($k = \text{positive}$, $p = \text{ambivalent}$). The negative p -position indicates projection, the positive k and positive p the threat to the ego, hence mechanism D . The enforced separation leads the child to his first realization of the duality of self and object. The loss of the primal object leads him to search for a new one; the child discovers the surrounding world, as it has been known to his ancestors. His relationship to this world, however, differs much from that to his mother. The child, who during the state of dual union lived through the mother rather than through an established self, seems to be uprooted after the separation from her. He tries to meet this situation by projecting into the self both the mother and the newly discovered surroundings, in order to gain mastery over them. Up to the separation, then, the child lives on the level A , that is, without a definitely developed ego, which after the separation is followed by the levels E_{p2} and E_{p3} respectively. In adults this state is characterized by loss of the self in favor of the object. Once the child realizes that the dual union cannot be restored, he renounces the condition of projection just described (A_1, E_{p2}, E_{p3}) and adopts a new form of ego, the "egocentric-cosmodual ego." Its motto is: "I am the universe"; the corresponding pattern is A_2 , with $k = \text{positive}$, $p = \text{negative}$.

The end of the puberty of infancy coincides with the end of universality and invariance in ego development. Development from there on proceeds in one of two opposite directions. One of these runs as follows: the separation from the original object is definite and lifelong; the individual will never again be capable of successful

object attachments. Along the second direction of development, individuals tend to overcome gradually the pain of separation and to return to a condition of dual union. Later they again abandon this form of ego organization, either for the sake of a love object or for ideologies to which they cling and adhere.

The former trend in ego development is characterized by a predominance of ego systole, that is, positive k -reaction and the concomitant ego patterns E_k . The latter trend is ego diastolic, with positive p -reactions and the concomitant ego patterns E_p . The difference actually originates in a differential manner of reacting to the experience of primary separation, which thus becomes the determinant of further ego vicissitudes. Table 28 outlines the course of development along directions k and p respectively through various chronologic age levels.

TABLE 28.—Types of Ego Development



1. *The Ego Vicissitudes of k Personalities*

The ego vicissitudes of the k type of personality are determined by the event of separation. Individuals under this category forever renounce any clinging dependency. Separation from the mother here was experienced as such an affront as to forestall any further involvements with worldly objects, persons or ideas. The individual uses the self now as the center of his life's interest to replace the lost primary object. All efforts are exclusively devoted to the enhancement and accentuation of the own ego. He turns into a selfish, self-centered, narcissistically exhibiting person. His guiding principle is self-devotion rather than object devotion. He plays around with objects, exchanges them easily and frequently, tending to control and dominate them with all his might. If the object fails to serve his narcissism, it is ruthlessly dropped. In his way of thinking things are here for the purpose of introjective identification rather than for passive fusion with them. He builds his ego-ideal out of the manifest elements of his own ego, whereas the p person's superego is dominated by the latent influences of forebears. His choices, too, are narcissistic and not genotropic-anacletic as with p personalities. The prevalence of introjective identification generates a tendency to collect knowledge, to hold on rigidly to accumulated information, to use such frequently outstanding knowledge for oftentimes narcissistic purposes. They may, therefore, be great operotropic talents but poor husbands and lovers. Not particularly productive in creative work, they tend to devote themselves to the practical application of knowledge. Masters in their field, they easily reach eminence, yet only as long as they can remain in an occupation which offers them opportunities for exercising their exhibitionistic tendencies. Forever uprooted through the primary experience of separation, they easily change occupations.

The personality development of k people shows but a narrow scale of possible modifications. At the age of 5 or 6 their ego is already patterned according to E_{k4} . There is at this transitional stage still a certain readiness for adjustment and rapport (negative k , negative $p = C$ -mechanism); the positive k , however, interferes with a repression of narcissism. Under strong environmental pressure, the child at this phase might escape discipline, yet will never renounce his egocentricity. The vicissitudes of these personalities might further proceed along two related lines.

EGO VICISSITUDES kI

Individuals whose ego develops in this direction show the classic mildly neurotic operotropic pattern E_{k2} . Operotropism of narcissism is already shown in school where they are "star performers" in all subjects. Their ego pattern E_{k2} amazingly remains essentially unaltered between the seventh and the sixtieth year of life. All through life they employ the same manner of adjustment, exchanging merely the objects. This is the reason why important ego levels may be left out in the course of their ego development, such as the levels of ego inflation B_1 and B_2 . Many times their sexual development is retarded. Dilation of their personalities through love or ideation may be missing in their lives; however, they tend to be good friends. Incapable of close love relationships, they bypass the developmental levels E_{p2} and E_{p3} and subsequently

tend to show but little true creative talent. Their rigid egocentricity does not change with increasing age. Unoriginal teachers, lecturing politicians, public orators, actors, many times doctors who are exclusively preoccupied with their own personalities and knowledge are the most typical candidates for E_{k2} . They are, by virtue of their professional efficiency, capable of gaining a great deal of social prestige. They tend to be friendly toward those who bolster their narcissism, yet bitterly hostile towards those who injure it. Their reaction then is to withdraw and turn silent, from which state they will not emerge until there is an opportunity to prop up their ego. They are both touchy and overbearing, in which tendency they are supported by their often outstanding knowledge. These people never seem to age. They somehow manage, even when quite old, to be the center of situations. Only towards the end of their life time do we find critical ego constellations among them, manifested in form of patterns $E_{k3} = B_2D$ or $E_{k4} = A_2C$. They then retire into solitude until they are submerged in the clouded consciousness of senility (A_1).

EGO VICISSITUDES kII

The ego in this direction of personality development is patterned over as, considerable period of time according to the level E_{k4} (A_2C), the stage which forms the transition from autism to adjustment and discipline. Incapable of establishing close contacts they are driven about restlessly, wanderers forever whose only way out is escape and solitude. The bitter disappointment experienced through the event of separation can in their case not be abreacted in a professional pursuit. They react poorly to the changes of puberty, which sometimes force them to use conscious controls to an excessive extent (F_1). They find it difficult to realize their narcissistic and many times homosexual impulses. Maturity easily confronts them with a threatening ego crisis (B_2D). Where the controls fail, particularly between ages of 19 and 20, loss of the ego may occur (F_2) with corresponding danger of severe psychopathology. Ideas of grandeur and other autistic reactions may then be present, particularly at ego level D . Some individuals spend their entire lifetime in this state of crisis (D). They are thrown about in a dilemma between the impulse to remain in a stubborn, narcissistic isolation and, on the other hand, the impulse to lose themselves in a love- or ideational object. They are people who always seem to think around corners. Along with the D pattern one finds an extreme degree of socialization and culture as well as humanitarian inclinations. Unaware of the reasons for their great need for sublimation, they are obsessed by the desire to be saints. It is not surprising that patients suffering from epileptic psychosis, who believe themselves to be Christ, Luther or a saint, tend to show ego pattern D . In spite of keen intelligence they frequently force upon themselves a rigid and limiting frame of intellectual functioning. Towards the end of their life-span they easily glide from the rigid condition of E_{k1} into the clouded awareness of A_1 .

2. *Ego Vicissitudes of the p Personality*

In contrast to k , the development of p vicissitudes is significantly affected by conditions wherein the reaction of narcissistic egocentric recalcitrance which follows primary separation (ego, levels A , and A_2C) is, at the age of 5 to 6 years, already superseded by the conformance reaction C . Thus, individuals under the p vicissitudes will, at kindergarten age, already be socially well adjusted, a state of affairs which becomes more and more pronounced later in life. Ego vicissitudes pI consistently carry the ego pattern C . Individuals in the category of ego vicissitudes pII show, during early puberty, the other major personality difference existing between the two types of trends (k and I) in ego development. The k person fundamentally refuses to abandon himself to an object which renders him incapable of allowing any substantial influx of sexual or ideational needs into consciousness. The pII person, on the other hand, is most strikingly characterized by a dilation of these needs. During early puberty, they already show a B_1 reaction instead of the E_{k2} reaction found with the k vicissitudes. In spite of a general tendency to repress the sex drive, the isolated sexual impulses will cathect consciousness. During the period of puberty the ego still is vacillating regarding the cathexis of sexual objects, which causes the ambivalent p -response accompanied by a negative k -response. The ego in the course of this process temporarily occupies position B_2C , in which it functions badly, disturbed by anxiety and jealousy. The end of sexual maturation (age 19 to 20) finds individuals under the ego vicissitudes of pII in a condition of extreme ego dilation (B_2). They will, at the first possible occasion, mobilize their primary drive towards clinging dependency and form a dual union with a beloved person or cherished idea. The emphasis here is on service and total abandon to the object, which has been selected by way of projection. The ego, in such cases, is fitted into the object, which is considered of higher worth and value than the self. The p personality worships the object loyally and faithfully; the k personality, on the other hand, is true to himself while unfaithful to the object. The variable p in a record stands for altruism, the ego in such cases expands and elevates the object and fuses with it. The variable k , however, stands for selfishness; objects are used merely for the sake of promoting the self.

The p personality will in the event of a repetition of the primary dual union be capable of clinging to the object with the same intensity as he once clung to the mother. Their readiness for projection and for passive identification is characteristically fit for dual-union relationships, which serve to revive the primary need for clinging dependency. It is this quality which, in many instances, makes p personalities into intuitive, original and creative people. The manifested self renounces the elated though rigidifying position of omnipotence; it may even temporarily withdraw into a condition of clouded awareness in order to produce new kinds of ego organizations. Once condition B_2C has been passed (around the age of 20) the variable p with its primary tendency for dual union relationships makes itself felt, through two or even three decades, on a more complex, socialized, possibly sublimated level. During the menopause, p makes itself felt many times in the form of anxiety states, jealousy and self-torture, as in condition B_2C , brought about most likely by grief over the loss of love objects (depression) or by fear of such a loss. During the involutorial period the ego vicissitudes

deteriorate still more. The loss of beloved and cherished objects or disappointments in these makes projective identification impossible at this stage. At the same time, the likelihood of living out inflative trends in reality is reduced. The individual thus is compelled to realize the heredobiologically determined powerful tendencies for projection in a pathologic form; he becomes nagging, quarrelsome, inclined to accuse others as well as himself. Gradually these people slide, often only after many years of pathologic states of projection, into an adualistic fog (A_I), which means, at least, peace for the ego.

In contrast to Freud, H. G. Graber and Christoffel assert that identification may take two forms: (1) active or introjective identification (Freud) and (2) passive or projective identification. The latter is found in the case of love, intuition, empathy, losing oneself and merging with an object. In the active introjective kind of identification Y abandons his love object X, introjects it, identifies with it and, in some instances, even hates it. In the case of passive identification Y maintains X as his love object, while abandoning the own self by projecting it as a whole onto X.

Introjection thus will occur merely in connection with active identification; it is indicated in the test by the response pattern E_k . Passive identification, on the other hand, entails projection and/or inflation as expressed in the response pattern E_p . E_p , in the test, is related to a primal condition of the ego, namely that which develops out of the dual union of mother and child. On a higher level of socialization this primal condition emerges in a disguised form of passive identification as love, intuition, adherence to political, social, scientific or religious ideas or delusional preoccupations. E_k , on the other hand, is an ego pattern of a later date. It develops, according to Graber, when, as the result of failure in love, a passive identification is turned into an active one. Only when external circumstances or conscience has driven the individual into renouncing the blissful state of dual union will the operotropistic reaction, E_k , and so incorporation of the object, be accomplished, by way of several interpolated phases of ego organization (B_2C , A_2 , A_2C).

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for
PART THREE

¹ The ego drives will be thoroughly treated in the next volume *Trieb und Erziehung*.

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³ Jung, C. G.: Die Beziehungen zwischen dem Ich und dem Unbewussten. Darmstadt, O. Reichel, 1928, pp. 37-38.

⁴ Jung, C. G.: Psychologie der Typen, p. 640.

⁵ Jung, C. G.: Psychologie der Typen, pp. 595, 658.

⁶ Avenarius: Menschliche Weltbegriffe, p. 25.

⁷ Jung, C. G. Psychologische Typen, p. 640.

⁸ Freud, S.: Gesammelte Schriften, vol. VII, p. 430.

⁹ Claparède, E.: Psychologie de l'enfant, 1926.

¹⁰ Genotropic family research has confirmed this fact. The point, therefore, is not based merely upon experimental test profiles but has been confirmed genetically in the cases cited. See *Schicksalsanalyse*, Erbkreis & Berufskreis. Basel, Benno Schwabe, 1944.

¹¹ Freud, S.: Gesammelte Schriften, vol. VII, p. 431.

¹² Freud, S.: Gesammelte Schriften, vol. VII, p. 442.

¹³ Bleuler, E.: Lehrbuch der Psychiatrie, ed. 3, 1920, p. 34.

¹⁴ Bleuler, E.: Lehrbuch der Psychiatrie, ed. 3, 1920, p. 287.

¹⁵ C = the third ego pattern; C = contact pattern.

¹⁶ Piaget, J.: La représentation du monde chez l'enfant, p. 155.

Piaget sees as the most characteristic quality of the child at this primitive level, his complete lack of self-awareness. The child, Piaget asserts, to begin with is convinced of the actual existence of all things experienced or felt. There are no boundaries between subject and object. The child projects all contents onto objects and persons in the environment. Such behavior is a typical consequence of the absence of self awareness. Piaget reasons as follows: the young child is incapable of localizing his own body sensations. The pain in the foot does not call his attention to his foot; the pain is experienced yet not localized, which leads to the assumption that the entire universe partakes in this experience of pain. Even after having learned to localize the pain he continues to believe that all others share in his experience. The infant does not as yet realize that he alone has to bear the pain. In other words: his primitive mentality is not as yet aware of the relationship between the outwardly perceived and the subjectively experienced own body as is the adult. What the adult refers to as "internal" is by the young child considered to be something equally and commonly belonging to all people, in the same manner

as the adult understands the "external." Piaget states that therefore the child at this age does not as yet consciously grasp his own subjectivity. To him the world exists on one level only where internal and external regions are equated. He considers the universe as one with himself and himself as its master.

¹⁷ Lévy-Bruhl: *Les fonctions mentales dans les sociétés inférieures*, 1912.

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Appendix: Personalities in Dual Union

It happens frequently that a kind of dual union will be formed between two members of a family—usually of the same sex, for example, between two brothers, two sisters, father and son, mother and daughter. Imre Hermann first described this phenomenon as the normal tie between a mother and her infant child and has called it a "two-fold unity."

This relationship is characterized by intense clinging, a kind of close mutual dependency. The dual union is, according to Hermann, the very result of a strong need for clinging for support. Experimental analyses of vicissitudes have revealed that dual-union tendencies exist between those members of a family who are most closely genetically related with respect to a latent hereditary illness of the family, frequently of schizophrenic nature. Individuals tending toward a dual union preserve in their genetic stock that gene complex which in latent form underlies the hereditary degenerative family sickness. The gene relationship binds the partners in that unity which exceeds by far the common ties of blood relationship and is more remindful of a consuming love-bond or of a homosexual attachment. There is no doubt that certain life situations may act as a contributing factor in producing such dependencies between relatives or even friends. For example: the mother in a family dies and the father takes over her role; or after the mother's death the father attempts suicide and is restrained by a son who is thus obligated to watch over the father like a mother or wife; or after a divorce, mother and daughter go on living together, now in increased dependency upon each other.

In such unions, one member always plays the role of the active supporting partner, while the other is the one to be passively dependent and in need of support. The maintenance of the dual union over a length of time, meets with considerable difficulties, regardless of the partner's intentions. The supporting partner, usually in the role of a mother, is apt to attempt a gradual loosening of the bonds. There are several possible reasons for this. It may be that an older sister does not, after all, want to devote her entire life to a younger one, and chooses a man or a professional interest, requiring her full attention. Or in another instance, there may be an older brother who tries to rid himself of the younger one clinging to him, in order to be able to marry. The supporting partner here tries to detach himself from the passive dependent one. At this point the tragedy vested in the drive-dispositions of the two partners sets in. The hitherto latent illness of the supported partner breaks through in manifest form. The genetic under-structure of this illness had previously taken a genotropic effect in the dual union and so had developed into socially constructive instead of pathologic tendencies. Disintegration of the dual union frequently results in paranoia or paranoid schizophrenia of the passive partner.

The life of the departing partner, too, tends to develop in a pathologic, usually neurotic direction. The mental illness of the passive partner leaves the active one tortured by self-accusations and obsessive guilt. Thus, disintegration of the dual union leads to a process of disintegration of the partners' personalities. One turns into an obsessive compulsive neurotic, the other into a paranoid schizophrenic, accusing the first one. The ego-patterns in test profiles of separated partners of a dual union are indicative of the vicissitudes thus described.

The departing partner usually gives an ambivalent k response with 0 in the p factor. The pattern demonstrates that this partner continues to act with respect to the other. He tries to cut him off and to bring to an end the forbidden drive-relationship which held them together. The positive k -reaction of the active partner shows his attempt to turn his life toward a social adjustment. The brother of a separated schizophrenic dual-partner may become a psychiatrist. The separation sometimes, however, is not successfully carried through. The departing member is not always capable of using the energies derived from his dependent needs in this socialized fashion. The remaining energies may then be transformed into obsessive thinking dealing with self-reproaches concerning the other partner's illness. It so happens that this departing partner gives negative k -responses besides the positive ones, that is, an ambivalent k and $p = 0$ reaction. The ego pattern in this case has actually two components: one with the positive k , $p = 0$, the "operotropic" ego pattern; the other with the negative k , $p = 0$, the ego pattern of obsessive compulsive neurosis. In practice the ego vicissitudes of the separating dual partners is frequently indicated by an ambivalent k and a positive or negative p response. $Sch = \pm +$ or $\pm -$.

The severed dual-member usually shows in the test the mirrored image of the other partner's pattern, namely an ambivalent p -reaction and a $k = 0$. The negative p together with a $k = 0$ is, as will be discussed later, the ego pattern of adualism. It suggests this partner's infantile longing for a complete reunion with the other. The positive p -response shows the correspondence between this longing and a certain ego-dilation. The ambivalent p -reaction thus signifies in pathologic cases a paranoid self-inflation.

The following is the description of a classic case of a dual union:

The subject is a 25 year old student actress, the daughter of a wealthy physician. As a child she was brought up mainly by several governesses. The parents were separated, but occupied distant rooms of the same apartment, since the mother did not want to leave the mutual residence. The daughter after two years of high school transferred to a music academy to study the piano. The family's financial status subsequently began to deteriorate.

In this dual union the mother is the passive, the daughter the active partner. The mother doubtlessly is a paranoid. She initiates all sorts of law suits against the husband, wasting a good deal of money. Because of this torrent of law suits the

husband has refused to have anything to do with either his daughter or wife. He has evicted them both from the apartment and has, because of the woman's querulous conduct, been freed by the courts of the obligation to pay alimony. The father attempted to save the daughter and have her live with him, but had to abandon this idea under the constant pressure of the wife and the daughter's preference for the mother. At the present time grandmother, mother and daughter—the patient—live together in utter misery. The mother has gradually given up her law suits, yet is developing a new delusional system centered on the daughter. She believes that her daughter is predestined to great fame and is convinced that men have sexual designs upon the daughter. The daughter has willingly taken over this delusional system and begun to arrange her life in accordance with it. She interrupted her musical studies, since according to the mother, one of the professors was molesting her with immoral requests. An embarrassing scandal arose in the course of which the professor was compelled to leave the academy; he was reinstated, however, after a year and a half. Somewhat later the dual partners made the acquaintance of a very rich banker. The banker now became the center of the mother's paranoid delusions. She insists that this millionaire is in love with her daughter and willing to divorce his wife in order to marry the daughter. This plan however, she insists, is being prevented by the vicious interference of a relative of the man. The most banal incidents of her life are developed by the mother into pathologic experiences all to the effect that the daughter is persecuted by amorous men. She stages street-scandals, openly accusing passersby of following her and her daughter in the service of the banker's relative. The girl, too, adopts these delusions, re-enacting them in a dramatic-fashion. During interviews the daughter serves as a spokesman and reports extensively and thoroughly on all the delusionary experiences, observing a strangely inappropriate detailed manner of description, which contradicts the contents. The mother listens enthusiastically to the daughter's accounts taking care that no detail is omitted. She cannot bear to be separated from the daughter for even a minute and accompanies her daily on her way to the actor's school which the daughter attends at present. Though living in utmost material want, her face is radiant when they are together. They seem to live in each other. The mother is dressed like a pauper, while the daughter wears elegant clothes. Whatever money she can collect from various charity organizations is spent for the daughter, especially on her clothes. The daughter enjoys the school. The career of an artist is probably the only way out of her present life within the dangerous dual-union. She already shows indications of cooling off towards her mother, rebuking her here and there, something she never did before.

The father is the son of a wealthy landowner and though a physician himself, his main interest is his race horse stables and the races. The walls of his apartment are covered with pictures of horses. His first marriage, he asserts, has

been a bad disappointment and he was ready for a divorce shortly after the honeymoon. After the divorce he married a second time with similar results, his present wife being a difficult and querulous person. His sister's husband, a blood relation, is a ne'er-do-well who squanders money in shady business deals. Equally irresponsible and unreliable is the mother's brother who has wasted away the family's wealth. There is a characteristic tendency among both the maternal and paternal family to side with the parents rather than their married mates.

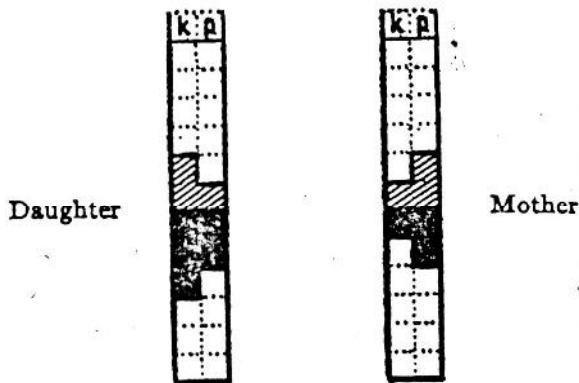


FIG. 35.—An example of a dual union

TABLE 14.—Variations of the Syndromes of the Separating, Departing and of the Abandoned Dual Partners

Classic Syndrome		Variations			
a)	$k = \pm$ $p = 0$	\pm	\pm	$+$	} The departing dual partner
		$+$	$-$	0	
Classic Syndrome		Variations			
b)	$k = 0$ $p = \pm$	$+$	$-$	0	} The abandoned dual partner
		\pm	\pm	$+$	

Figure 35 shows the mother's ego-pattern with the characteristic of the abandoned dual-partner ($Sch = 0\pm$), and that of the daughter, a classic case of the separating dual-partner ($Sch = \pm-$).

C H A P T E R X X I I I

Drive Vicissitudes and Ego Vicissitudes

One of the assumptions of this study is that the ego forms a connecting link between the impulsive (drives) and the spiritual (ideas). The more powerful this psychic authority (called the superego, ego ideal, free will or conscience) is in a given individual, the more likely is he to integrate conflicts, dilemmas, contradictory trends from the realm of drives into the ego, and so to socialize dangerous impulses. The ego thus turns into a sounding board of human drive life indicating those inner strivings which turn up on the periphery. The ego reacts to the clashing of contradictory marginal drive impulses with such sensitivity that this very reactivity of the ego may well be utilized for psychodiagnostic purposes.

The drive vicissitudes of a person are represented in the test through the vector reaction patterns *S* and *C* (partially also through the *P* reactions). Any change, however, in the organization of marginal drives will be accompanied by corresponding changes in the ego configuration, that is, the reactions in the *Sch* vector.

Evidently, an analysis of the relationship between drive vicissitudes and ego vicissitudes plays an important role in experimental psychodiagnostics. The following chapter contains illustrative cases of the application of the method of analysis of drive and ego vicissitudes. At first, however, the basic relationships between drive vicissitudes and ego vicissitudes must be considered in three ways. These are (1) ego vicissitudes and sexual organization; (2) ego vicissitudes and the organization of affect, including ethical orientation; (3) ego vicissitudes and manner of contact-making.

1. Ego Vicissitudes and Sexual Organization

The sixteen possible variations in patterning of the sex vector may be categorized into four basically differing types of sexual organization. These four categories are:

I. Sensual experiencing of love, "the earthy Eros." This category includes the *S* reactions of

$$S_1 = ++; S_2 = 0+; S_2 = +0.$$

II. Idealistic love "the nurturing Eros." The corresponding *S* reactions are:

$$S_4 = 0-; S_5 = +-; S_6 = -0; S_7 = -+; S_8 = - -.$$

III. Pseudo forms of love with the following reactions:

$$S_9 = 0\pm; S_{10} = +\pm; S_{11} = -\pm; S_{12} = \pm+; S_{13} = \pm\pm; S_{14} = \pm 0; S_{15} = \pm -.$$

IV. Asexuality, abstinence, frigidity, infantile sexuality: $S_{16} = 00$.

The relationship between the four categories of sexual organization and ego patterns. must now be considered.

Table 29 indicates the frequency with which each of the individual sex categories is associated with the different ego patterns. The following conclusions may be drawn from table 29:

I. Crude, sensual sexuality is most frequently found in individuals with these ego patterns: (1) a conformist ego (C); (2) a self-coercive ego (B_1); (3) a jealous, sadistic or

TABLE 29.—Ego Vicissitudes and Sexual Organization.

Sch → S ↓	Most frequent ego pattern				Least frequent ego pattern			
	I	II	III	IV	XIII	XIV	XV	XVI
I Sensual love	C 66.9%	B_1 60.6%	$E_{p4} = B_2C$ 58.1%	$E_{k4} = A_2C$ 57.1%	E_{p1} 17%	$A_2D = E_{p3}$ 16.1%	E_{k1} 13.2%	D 8.4%
II Idealistic love	D 64.9%	E_{k1} 57%	$E_{k3} = B_2D$ 55%	E_{p1} 52.2%	$E_{k4} = A_2C$ 24.3%	A_1 21.7%	$E_{p4} = B_2C$ 20%	$C; B_1$ 16.8; 16.4%
III Pseudo love	$F_2; E_{p3}$ 36.8 36.5%	$E_{p1}; E_{k1}$ 28.8 28.8%	$E_{p3} = A_2D$ 24.6%	$A_1; B_2$ 22.6 22.4%	$E_{k3} = B_2D$ $E_{p4} = B_2C$ 15.5 16.8%	C 13.9%	F_1 12.5%	$E_{k4} = A_2C$ 11.9%
IV Asexuality	$E_{p4} = A_2D$ 15.4%	F_1 $E_{k2} = B_2D$ 8.5 8.3%	E_{k2} $E_{p4} = B_2C$ 4 4.7%	$E_{k4} = A_2C$ 4%	C 2.1%	E_{p1} 1.8%	$E_{p3}; A_1;$ E_{k1} 1.4; 1.3; 1.3%	$B_1; F_2$ 0.7; 0.6%

self-aggressive ego ($B_2C = E_{p4}$); or (4) a paroxysmal emancipating ego ($A_2C = E_{k4}$).

It is very rarely encountered however, in individuals with (1) a threatened and intellectualizing ego (D); (2) a vocationally sublimating ego (E_{kl}); (3) an ego which attempts to reconstruct a lost object in its own ego ideal ($A_2D = E_{p3}$); and finally, in obsessive individuals (E_{p1}).

II. Idealistic love, conversely, is found most frequently in conjunction with those ego patterns most rarely associated with the crude sensual form of love, namely the ego patterns $D, E_{k1} B_2D (E_{k3})$ and E_{p1} . The same holds true in the reverse. Idealistic love is most rare with ego patterns usually associated with crude sexuality, namely, $C, B_1, E_{p4} = B_2C, A_1; E_{k4} = A_2C$.

There exists, evidently, an intimate lawful relationship between ego vicissitudes and sexual organization which may be described as follows:

A predominantly cognitive and intellectualizing approach to life, the channeling of anxiety-arousing sexual impulses into professional pursuits, obsessive tendencies, are very likely to be contraindicative of crude sensual sexuality. On the other hand: with sexual striving remaining unconscious (C), with a trend toward early infantile dual union (A_1), with compulsion neurotic (B_1) or paroxysmal ($A_2C = E_{k4}$) flight from sexual dilemmas, one may, in all likelihood, expect a sensual rather than idealistic type of sexuality.

The validity of this rule is demonstrated by the frequencies of incidence of the proposed relationships.

The conforming ego (*C*) occurs in 66.9 per cent, the intellectualizing ego (*D*) in only 8.4 percent together with sensual Eros; they occur in 16.8 per cent (*C*) and 64.9 per cent (*D*), respectively, together with idealistic Eros. Other ego patterns show similar relationships.

It has frequently been questioned whether one might be able to draw far-reaching conclusions about the personality structure of subjects merely on the basis of preferences and rejections of a number of pictures in a series of 48, portraying patients who suffer from various drive disorders. Yet, one might argue, how is it possible to obtain through this test a statistically significant rule of the relationship between ego vicissitudes and sexual organization? Surely, the theory underlying the interpretation of choice reactions on the test cannot be invalid.

III. Bisexual "pseudo" forms of love most frequently occur with ego patterns containing an ambivalent *p*-response, that is, patterns $E_{p2} E_{p3} = A_2D$ and E_{p1} .

There is empirical evidence for the existence of a relationship between ego pattern $F_2 = Sch = 00$, representing ego transformation and ambivalence in sexual identification: F_2 is often given by female homosexuals and by the "actor-type" of individual who tends to alternate between ego patterns *F* and *M*. The narcissistic ego pattern E_{k1} is frequently associated with a bisexual pattern. This association may be understood in terms of the development of the self. The condition of narcissism actually represents a state of spontaneous recovery from the paranoid-homosexual condition $E_{p3} (A_2D)$. The open *p*-response follows the ambivalent (paranoid homosexual) *p*-response. The individual drains the ambivalent *p*-contents from need consciousness which causes the transition of ego pattern $E_{p3} = A_2D = Sch = ++$ into $Sch = +0 = E_{k1}$. Individuals in these cases may manifest their narcissism by falling in love with their own professional role.

Sexual ambivalence is least frequently found together with the emancipating ego ($A_2C = E_{k4}$), the conformist ego (*C*), the integrative ego (F_1) and its derivative $B_2D = E_{k3}$ and, finally, with the jealous ego $B_2C = E_{p4}$. Ego patterns $F_1 = Sch = ++$, $B_2D = E_{k3} = Sch = \pm +$, $B_2C = E_{p4} = -\pm$ and $A_2C = E_{k4} = \pm -$ are psychologically closely related to each other. In all of these the individual attempts to bring peripheral disturbances of drive life, including sexual ambivalence, under the reign of the ego. Therefore, these ego patterns are found many times together with pseudo-forms of sexual organization. The conformist ego too is rarely associated with patterns of sexual ambivalence; it rather occurs with the sexual pattern of $S = + +$.

Sexual abstinence, frigidity, asexuality ($S = 00$) is found with those ego patterns which are most rare with bisexual patterns. These are F_1 , B_2D , B_2C , A_2C , and also $A_2D = E_{p3} = Sch = ++$ and $E_{k2} = Sch = \pm 0$. Ego pattern A_2D is characteristic for children who

go through a phase of excessive masturbation. Temporary "asexuality" thus may indicate a passing recess after exaggerated masturbation, sometimes also a deliberate discontinuation of masturbation under the pressure of conscience. This interpretation is supported by the finding that ego pattern A_2D occurs with greatest frequency during the periods of first (ages 3 to 4) and second puberty respectively (ages 13 to 16), at the time when masturbation presumably is at its height. Corroborative evidence is also found in the field of pathology, where A_2D is most frequent with cases of phobia, homosexuality with excessive masturbation and in such cases of epilepsy which go about with religious preoccupations.

Ego pattern E_{k2} is the classical picture in compulsion neurosis, hypochondriasis, conversion hysteria, that is, with patients who try to solve their sexual conflicts by means of coercive mechanisms or conversion.

These findings, on the other hand, explain the fact that ego patterns F_2 , B_1 , E_{p2} , E_{p1} , A_1 and C are almost never associated with asexuality.

Table 30 clearly shows the relationship between sexual organization and ego vicissitudes.

TABLE 30.—Relationships between Specific Sexual Patterns and Ego Patterns.

Specific sexual patterns		Average %	Most frequent ego patterns	Least frequent ego patterns
S_1	+ +	29	C, B_1, A_1	$D, B_2D \left\{ \begin{matrix} A_2D \\ E_{k2} \end{matrix} \right\} E_{k1}, E_{p1}, F_1$
S_2	0 +	4.4	$E_{p4} = B_2C, F_1, B_2$	A_2D, F_2, E_{p2}
S_3	+ 0	16.2	$E_{k1} = A_2C, F_1, E_{p4} = B_2C$	D, E_{k1}, E_{p1}
S_4	0 -	3.7	$E_{k2} \left\{ \begin{matrix} E_{p2} \\ B_2D \end{matrix} \right\} A_2D \left\} D_1, E_{k1}$	$B_1, C, B_2C = E_{p4}$
S_5	+ -	13.0	F_2, A_2	$E_{p1}, E_{p2} = A_2D$
S_6	- 0	2.2	$E_{p2} \left\{ \begin{matrix} B_2D \\ A_2D \end{matrix} \right\} E_{p1} E_{k2} \left\} D, E_{k1}$	A_1, B_1, C
S_7	- +	4.3	E_{p1}, D, E_{p2}	$C, B_2C = E_{p4}, A_1$
S_8	- -	5.5	D, E_{k1}, E_{p1}	$B_2C \left\{ \begin{matrix} A_2C \\ E_{p4} \end{matrix} \right\} C, B_1 E_{k1}$
S_9	0 ±	2.0	E_{k1}, E_{p2}	F_1, C, D
S_{10}	+ ±	6.2	E_{p2}, B_1, A_1	$A_2C \left\{ \begin{matrix} A_2D \\ E_{k2} \end{matrix} \right\} E_{p2} \left\} D, F_1$
S_{11}	- ±	2.0	E_{k1}, F_2, E_{p1}	$F_1, A_2C = E_{k1}, C$
S_{12}	± +	3.0	E_{p2}, F_2	F_1, E_{k1}
S_{13}	± ±	1.3	F_2	$F_1, A_2D = E_{p2}, B_2D = E_{k1}$
S_{14}	± 0	2.0	$A_2D = E_{p2}, F_1$	$B_2D = E_{k2}$
S_{15}	± -	2.0	E_{p2}, D	$E_{p2} = A_2D, C, E_{k1} = A_2C$
S_{16}	0 0	2.9	$A_2D = E_{p2}, F_1, B_2D = E_{k1}$	F_2, B_1, E_{k1}, A_1

2. Ego Vicissitudes and Organization of Affect. Ego Vicissitudes and Ethical Orientation

The *P* vector gives information about the prevailing condition of the paroxysmal drive. A succeeding volume will contain an extensive theoretic discussion of the reasons why reactions in the *P* vector may be used as the basis for conclusions about various emotional and ethical attitudes of a person.

At this point we will confine ourselves to a recognition of the empirical facts that the *P* vector reveals such phenomena as: (I) anxiety, panic, phobias and apprehensiveness; (II) variability in emotional tone and mood; (III) the types of emotional controls and defenses used by an individual; and, finally, (IV) his ethical (unethical, respectively) orientation.

A statistical analysis of the relationship between ego organization and affects and ethics, respectively, is presented in table 31.

The following is an analysis of the correlations presented in table 31.

I. EGO AND ANXIETY STATES

It was previously mentioned that P reactions such as these are indicators of some form of anxiety:

$$P_1 = -0; P_2 = - -; P_3 = \pm -; P_4 = +0; P_5 = 0 -; P_6 = 0 \pm.$$

Their specific meaning is given in the psychodiagnostic table below. The relationship between ego and anxiety states seems to be the following:

1. According to the test approximately half of the general population seems to be in a continuous condition of anxiety of some form (60 per cent).

Most frequent is anxiety with ego patterns $E_{k3} = B_2D$ and F_1 . These ego patterns are elicited mostly from individuals who do good intellectual and creative work, yet who, in 63 per cent and 59.2 percent respectively show anxiety. The anxiety here may be related to their far-reaching goals and strivings. They rationalize unconscious id-components ($k = +, p = +$) in a manner which does not separate them from the world

TABLE 31.—Ego Vicissitudes and Organization of Affect.

Sch → P ↓	Most frequent ego patterns				Least frequent ego patterns			
	I	II	III	IV	XIII	XIV	XV	XVI
I Anxiety states, %	$E_{k3} = B_2D$ 62.7	B_1, F_1 59.5, 59.2	$E_{k4} = A_2C$ 58.2	D 57.7	E_{k2} 47.3	C 46.9	F_2, E_{p1} 45.4, 44.4	E_{k1} 41.8
II Variability in emotional life, %	$E_{p1} = A_2D$ 24.1	F_1, E_{k1} 16.7, 16.5	$E_{p4} = B_2C$ 15.6	$E_{k4} = A_2C$ 14	D E_{p1}, E_{p2} 10.4, 10.2, 10.1	A_1, B_2 9.5, 9.1	F_2 7.1	B_1 5.4
III Rigid control of affect, %	F_2 30.2	E_{k2} 24.9	E_{k1} 22.9	B_1, E_{p1} 21.8, 21.2	D 13.3	E_{p2} 12.8	$E_{k3} \} F_1$ B_2D 10.6, 10.4	$E_{p3} = A_2D$ 7.7
IV Cain tendency, %	D 9	A_2 8	E_{p1}, E_{p2} A_1 7.6, 7.5, 7.4	C, A_2C 7, 6.9		B_1 $E_{p4} = B_2C$ 2.8, 2.8	F_1 1.9	$E_{p4} = A_2D$ 0
V Abel tendency, %	$E_{p1} = A_2D$ 19.8	E_{p1} 16.3	E_{p2} 15	$C_p, E_{p4} \} B_2$ B_2C 14, 14, 14	B_1 10.2	A_2 9.4	$E_{k4} = A_2C$ 8.2	$E_{k3} = B_2D$ 6.5

of reality ($k = -$). This trend requires a maximum use of conscious controls. These individuals must maintain a precarious balance between the irrational unconscious and the rational consciousness (simultaneous ego patterns of the D and C type with $Sch = \pm \pm$ or $\pm +$), a state of affairs which might well produce anxiety and panic. Ego pattern $F_1 = Sch = \pm \pm$, which denotes such integrative tendencies, has a marked quality of anticipation of catastrophe; its derivative is the anxiety-ridden though still well functioning ego B_2D .

2. The coercive ego, B_1 , is associated in 59.5 per cent with anxiety patterns. It

seems that the individual in these cases is uncertain of his capacity to maintain the repressive mechanisms over unacceptable impulses.

3. The ego which struggles for independence equally tends to suffer from anxiety (in 58 per cent of the cases studied). The ego here is autistic and poorly disciplined ($A_2 = Sch = +—$), trying to surmount the barriers of reality; environmental forces, however, or superego pressures compel an adjustment to reality ($k = —$), a situation so difficult as to produce readily both anxiety and escapism, ($A_2C = Ek_4 = Sch = ±—$).

4. The dangerous state of ego dilation (ego pattern $D = Sch ++$), too, is accompanied by anxiety (in 58 per cent). Anxiety in this instance is caused by the ego's acceptance of two detrimentally opposed need tendencies.

Anxiety is less frequently associated with the following ego patterns:

1. E_{kl} , the narcissistic professionally sublimating ego.
2. E_{p1} , the obsessive "enamored" ego.
3. $F_2 = Sch = 00$, the state of ego transformation. Such transformation in itself represents an emergency escape from anxiety.

Still, even these ego constellations are not free from anxiety, though of a lesser degree (41 to 45 per cent).

The "average person" who shows the conformist's ego pattern lives in 47 per cent of the cases in a condition of drive-instilled anxiety, as does the professional personality who socializes part of his threatening impulses in his work ($k = +$), and represses the rest ($k = —$; ego pattern $E_{k2} = Sch = ±0$).

II. EGO AND VARIABILITY IN EMOTIONAL TONE

Intense emotions ($P = ++$) are most frequently found together with ego patterns $A_2D = E_{p3} = Sch = +±$ and $E_{kl} = Sch = +0$.

A_2D signifies a situation where the deserted ego ($p = ±$) introjects the deserting object ($k = +$), building it up to an ideal. This process is accompanied by violent affect related to the experience of having been abandoned ($p = ±$). These feelings can be so intense that the individual may no longer be capable of controlling them and sudden discharge may occur. Low emotional tone ($P 00$) occurs with-maximal frequency in the ego situations of patterns A_2D and F_1 ($Sch = ±±$). Low affectivity here occurs because the ego incorporates the "Cain-Abel controversy" into the self thus draining it of its threatening superego tensions. This process may be illustrated like this:

	P	Sch	
Original situation	±±	0 0	= high affectivity, ego void
Solution	0 0	±±	= low affectivity, ego dilation

Low affect and a static ego condition are similarly developed in $B_2C = Ep_4 = Sch - = - \pm$, in the jealous self-aggressive ego. The individual here turns the sadism generated through jealousy first against the self, punishing the deserting partner through hysteroid suicide attempts, thus discharging affect ($P = 00$).

Such variability in affect is rarely observed:

1. With inhibited compulsion neurotics B_1, B_2
2. In ego transformation F_2
3. In the primal state of adualism A_l .

III. THE EGO AND MECHANISMS OF RIGID DEFENSE AGAINST ANXIETY

($P = \pm 0; -\pm; +\pm; \pm+; \pm\pm$)

A dealing with anxiety through rigid controls is most often found with ego patterns $F_2 = Sch = 00; E_{k1} = Sch = +0; E_{k2} = Sch = \pm 0; B_1 = Sch = -0; E_{p1} = Sch = 0+$; that is, with ego transformation (F_2) socialization of drives through a professional pursuit (E_{k1}, E_{k2}), repression (B_1) and obsessive tendencies (E_{p1}). Ego pattern E_{p1} seems to be incompatible with the sort of defense against anxiety here described. Actually, however, the person in these instances is of the ego category B_2 ($Sch = - +$), yet in a specific phase of it, where the controls are yielding ($E_{p1} = Sch = 0+$). Most difficult for the ego is the control of anxiety under conditions $A_2D = E_{p3} = Sch = +\pm$ which is characteristically accompanied by consciously experienced anxiety; second, under $F_1 = Sch = \pm\pm$ the ego anticipating impending catastrophe and its derivative $B_2D = E_{k3}$; third, in the state of loneliness under E_{p2} ; and, finally, under the over intellectualizing ego D ($Sch = + +$).

IV. THE EGO AND PURE "CAIN TENDENCIES"

The pure "Cain tendencies" occur in conjunction with six types of ego situations:

1. In the overly rationalizing threatened ego: D .
2. In the autistic ego: A_2 .
3. In the obsessive, enamored ego: E_{p1} and E_{p2} .
4. In the disintegrating ego: A_1 .
5. In the conformist ego: C .
6. In the emancipating ego: $A_2C = E_{k4}$.

It may well happen that rage, hatred, resentment and wrath will be developed and accumulated together with a readiness to satisfy any "Cain-like" strivings in a personality which believes itself omnipotent (A_2), which feels deserted (E_{p2}), which exists in a state of clouded awareness (A_1), which has been coerced into conformance with the masses, or which, though basically autistic and autonomous, has been forced into an adjustment (A_2C). On the other hand, it seems odd that the D personality which is characterized by its humanitarian tendencies ($S = - -$) takes first place in the array of Cain-oriented ego conditions.

These statistical findings have been corroborated through personal interviews with individuals of the $Sch = ++ = D$ and $S = - -$ pattern in which the following kinds of vicissitudes and drive problems have been revealed: These people are highly dependent upon intellectualization and rationalization as a way of life. They are continuously threatened by contradictions and ambivalences $p = +$, a condition engendered by the ego's simultaneous acceptance, in these cases, of both of two opposing need-tendencies. Hence in spite of the prevailing humanization of sexuality, these individuals experience strong sensual sex impulses which are equally accepted though rarely lived out in reality because of the conscience's demands for their humanization.

Such incongruity is bound to produce, regardless of the presence of humanitarian tendencies, an accumulation of angry, hostile and vengeful feelings. These individuals cannot allow themselves to manifest their crude affect in its original form and, therefore, deviously, employ the weapon of verbal aggression, injuring others through their continued, often deadly, criticism. They take vengeance for not being capable, out of "humanitarianism," of satisfying their crudely sensual needs.

Such is the case with a considerable number of teachers, educators, psychologists, psychiatrists, who all too often produce the reactions $S = - -$, $Sch = ++$. Members of these professions who fancy themselves to be thoroughly informed and almighty in their place of functioning, may be inclined to take revenge, through the use of sarcastic criticisms and tongue lashings, on innocent students, patients or experimental subjects, for the fact that in relation to them they must maintain a position of ethical superiority and dominance which requires a renunciation of all crude sensual claims. The original meaning of the word "Cain" in Hebrew is forged iron, also smith and spear of iron to be used as a deadly weapon against living creatures. This spear, it seems, is carried by these over-ethical intellectuals on the tip of their tongue and is used against all those who are allowed to satisfy their needs in less sophisticated ways than they themselves. This is the reason why one may find among educators, psychologists and psychiatrists of the pattern D or E_{kl} , a number of self-righteous hypocrites. With the rage and hostility of a Cain they try to force others to be the ideal of a mild-mannered Abel towards which they themselves aspire.

The Cain-tendencies are infrequent with ego patterns $A_2D = E_{p3}$, F_1 , $B_2C = E_{p4}$ and B_1 . A_2D is an ego configuration which is practically never associated with the P pattern of a Cain.

V. THE EGO AND PURE "ABEL TENDENCIES"

It has been observed that the ego patterns most frequently associated with the characteristic reaction of pure Abel tendencies, $P = + -$, are those governed by the ego-diastolic function p , namely, $E_{p3} = A_2D = Sch = +\pm$, $E_{p1} = Sch = 0+$, $E_{p2} = Sch = 0\pm$, $E_{p4} = B_2C = Sch = -\pm$, $B_2 = - +$ and the C_p patterns.

The corresponding personality structures characteristically include a tendency to bring drive needs to consciousness, obsessive thinking (E_{p1}), a bent towards lonesome anxious living (B_2C , E_{p2}) and finally a resentful adjustment to environmentally imposed regimentation.

There is a relationship, it seems, between the acquiescent and docile nature of Abel and trends towards obsessiveness, loneliness and conscious realization of impulses. This hypothesis is confirmed by certain negative findings: Ego patterns containing a strongly positive, negative or ambivalent k-response are seldom found together with an "Abel reaction." Such patterns are the coercive ego ($B_1 = Sch = -0$), the autistic ego ($A_2 = Sch = + -$), the emancipating ego ($A_2C = E_{k4} = Sch = \pm -$); the integrating ego ($F_1 = Sch = \pm \pm$) and its derivative $B_2D = Ek_3$.

The relationship between the ego and tendencies in the direction of either "Cain" or "Abel" in personality may be expressed as follows:

1. Individuals with a preponderance of ego-diastolic psychic functions most closely resemble the Abel image (ego structure p).
2. Individuals who show a prevalence of such ego-systolic psychic functions as autism, narcissism, egotism, repression, conformance (ego structure k) are most likely to show Cain-like features. Two ego patterns in the general category of p , E_{p1} and E_{p2} are in about half of the cases found in conjunction with "Cain tendencies."

Up to this point we have been examining the relationship between the ego and pure Cain ($P = -+$) or Abel tendencies:

I. The variations of Cain tendencies are:

- | | |
|--|------|
| 1. $P = - +$: the pure Cain, average frequency: | 6.0% |
| 2. $P = -0$: a Cain who escapes from fear into brutality: | 7.5% |
| 3. $P = - \pm$: a Cain who hides in shame ($hy = -$) : | 4.9% |
| 4. $P = \pm +$: a Cain who reforms ($e = +$): | 1.8% |

Average incidence of all Cain reactions: 20.2%

II. Variations of Abel tendencies:

- | | |
|--|-------|
| 1. $P = + -$: the pure Abel, average frequency: | 12.0% |
| 2. $P = 0 -$: a paranoid Abel afraid to be found out: | 13.0% |
| 3. $P = \pm -$: Abel, accumulating his crude affects: | 6.7% |
| 4. $P = + \pm$: Abel showing off: | 4.1% |

Average incidence of all Abel reactions: 35.8%

Table 32 gives a survey of the relationships of the ego to the different variations of Cain and Abel tendencies. According to this:

1. There are in the general population a greater number of Abel personalities (35.8 per cent) as compared to Cain personalities (20.2 per cent); still, only one third of all people seem to have the makings of a just, abiding and docile Abel.

2. Cain personalities are most frequently connected with an autistic, omnipotent ego (A_2) and with strivings for independence ($A_2C = E_{k4}$).

3. Individuals who, after having been abandoned, introject and idealize the image of the deserting object show only rarely (4.2 per cent) a Cain reaction; these subjects are of the ego pattern $Sch = + \pm = A_2D = E_{p3}$.

From the viewpoint of depth psychology it is interesting that a person shows Abel tendencies merely when he becomes aware of his loneliness. If he succeeds in eliminating this loneliness from consciousness ($p = 0$) and in socializing dangerous impulses through a profession the incidence number increases to five times its size (from 4 per cent to 20 per cent; compare the Cain reactions with ego patterns A_2D and E_{k1} , table 32).

These empiric data add to the knowledge of the educator or therapist by suggesting that one might combat the development of Cain tendencies in persons who underwent the experience of object loss by bringing the fact of their loneliness to conscious awareness ($p = +$); repression of such loneliness hampers the development of Abel tendencies, while idealization of the deserting object promotes it.

4. Abel tendencies most often occur in individuals of the ego organization p that is, with patterns E_{p2} , E_{p4} and C .

5. One rarely encounters Abel tendencies among persons whose drive needs are satisfied through the narcissistic, egotistic, autistic exercising of a profession, among those, hence, who give ego pattern E_{k4} .

Table 33 contains a survey of the relationship between the sixteen variations in organization of affect P and ego patterns Sch .

TABLE 32.—The Ego and Variations in Cain and Abel Tendencies.

Ego patterns			A ₁	A ₂	B ₁	B ₂	C	D	E _{k1}	E _{k2}	$\frac{E_{k1} - E_{k2}}{B_1 D}$	$\frac{E_{k1} - E_{k2}}{A_2 C}$	E _{p1}	E _{p2}	$\frac{L_{p1} - L_{p2}}{A_2 D}$	$\frac{E_{p1} - E_{p2}}{B_1}$	F ₁	F ₂	Frequency
		Sch → P ↓	0 -	+ -	- 0	- +	- -	+ +	+ 0	± 0	± +	± -	0 +	0 ±	+ ±	- ±	± ±	0 0	n = 4117
Cain Variations	The pure Cain	- + %	7.4	8.0	2.8	6.3	7.0	9.0	5.0	5.5	5.0	6.9	7.6	7.5	0.0	2.8	1.9	6.0	6.0%
	Cain escaping from fear into brutality	- 0	7.9	10.6	6.7	6.9	7.0	3.6	5.6	7.9	6.6	12.8	7.7	5.5	2.1	8.7	11.8	3.6	7.5%
	Cain hiding in shame	- ±	4.6	6.6	6.5	3.8	5.0	4.0	7.2	5.9	4.1	4.3	3.5	1.4	2.1	5.5	3.2	6.8	4.9%
	The reformed Cain	± +	2.0	4.7	3.1	1.6	1.0	3.1	2.0	2.6	1.6	3.5	2.6	0.7	0.0	1.0	0.0	2.6	1.8%
Cain reactions		Total	21.9	29.9	19.1	18.6	20.0	19.7	19.8	21.9	17.3	27.5	21.4	15.1	4.2	18.0	16.9	19.0	20.2%
Abel Variations	The pure Abel	+ -	12.6	9.4	10.2	14.0	14.0	12.7	13.6	10.7	6.5	8.2	16.3	15.0	19.8	14.0	11.2	11.2	12.0%
	The paranoid Abel, afraid to be found out	0 -	12.3	14.6	10.4	12.4	15.9	10.8	5.8	11.9	16.5	19.1	7.1	19.8	4.3	18.7	18.9	8.8	13.0%
	Abel, accumulating his crude affects	± -	6.4	4.5	8.9	7.3	7.4	7.0	3.4	8.5	9.1	3.9	8.1	5.9	9.3	7.4	1.0	8.4	6.7%
	Abel showing off	+ ±	6.6	3.4	4.4	1.8	4.0	2.7	7.0	6.8	0.8	2.7	6.6	3.4	0.0	1.2	5.0	9.9	4.1%
Abel reactions		Total	37.9	31.9	33.9	35.5	41.3	33.2	29.8	37.9	32.9	33.9	38.1	44.1	33.4	41.3	36.1	38.3	35.8%

3. *Ego Vicissitudes and Manner of Contact Making. The Ego and the Object. Ego Drives (Sch) and Contact Drives (C)*

The *C* vector gives information:

1. About the relationship between the ego and the surrounding world; it tells us whether a given individual tends to cling for support to objects in the environment or whether he has achieved independence from such objects; furthermore, whether the person is searching for a new object or still maintains his dependence upon the old.
2. Is the relationship between the ego and the surrounding world a realistic or unrealistic one?
3. Is the ego's attention focused in one or in several directions simultaneously?
4. Is the person in question of a superficial ($d = +$), avaricious ($d = -$) or conservative ($d = -$) nature, or is he easily swayed into disloyalty and the pursuit of any newly presenting object?
5. Is the individual oral (m) or anal (d) in personality make-up?
6. Is the prevailing mood of the person stable or labile, varying between elation and sadness?

The sixteen possible variations in the contact vector *C* fall into five groups:

(I) Happy ($C = 00, 0+$); (II) unhappy ($C = 0-, 0\pm$); (III) faithful ($C = -0, -+, - -, - \pm$); (IV) unfaithful ($C = +0, ++, +\pm, + -$); (V) problematic and unstable, relationships ($C = \pm 0, \pm+, \pm-, \pm\pm$).

Table 34 contains a survey of the relationship between these five types of contacts and the ego.

I. THE EGO AND HAPPY RELATIONSHIPS TO THE WORLD

Individuals of the following ego patterns tend to have good and happy contacts with objects in the surrounding world.

TABLE 33.—*Relationship between Specific Affect Patterns and Ego Patterns.*

Specific P patterns	Average frequency %	Most frequent ego patterns	Least frequent ego patterns
$P_1 = - 0$	7.5	$E_{k4} (= A_2C); F_1; A_2$	$E_{p3} (= A_2D); D; F_2$
$P_2 = - -$	13.6	$B_1; B_2; D$	$F_1; C$
$P_3 = \pm -$	6.7	$E_{p3} (= A_2D); E_{k2} (= B_2D); B_1$ Somewhat more than average	$F_1; E_{k4} (= A_2C)$
$P_4 = + 0$	5.0	$F_1; E_{p3} (= A_2D); E_{k1}$	$B_1; E_{p2}$
$P_5 = 0 -$	13.0	$E_{p2}; E_{k4} (= A_2C); F_1$ $E_{p4} (= B_2C)$	$E_{p3} (= A_2D); E_{k1}; E_{p1}$
$P_6 = 0 \pm$	5.7	$D; B_2D (= E_{k3}); A_2D (= E_{p3})$	E_{k2}
$P_7 = + +$	3.4	$E_{k1}; E_{k2}; A_2D; A_2$	$F_1; B_2D (= E_{k3}); D$
$P_8 = 0 +$	3.8	$A_2D (= E_{p3}); B_2D (= E_{k3})$	$E_{p2}; B_1$
$P_9 = 0 0$	5.0	$F_1; A_2D (= E_{p3}); B_2D (= E_{k3})$	$E_{k2}; B_1; F_2$
$P_{10} = \pm 0$	4.0	$B_2C (E_{p4}); E_{k2}; B_2$	$E_{k3} (= B_2D); D$
$P_{11} = - \pm$	4.9	E_{k1}	$E_{p2}; E_{p3} (= A_2D)$
$P_{12} = + \pm$	4.1	$F_2; E_{k1}; E_{k2}$	$E_{p3} (= A_2D); E_{k3} (= B_2D)$
$P_{13} = \pm +$	1.8	$A_2; A_2C (= E_{k4})$	$F_1; E_{p3} (= A_2D)$
$P_{14} = \pm \pm$	2.5	$F_2; E_{p4}$	$F_1; E_{p4} (= B_2C)$
$P_{15} = - +$	6.0	$D; A_2$	$E_{p3} (= A_2D); F_1$
$P_{16} = + -$	12.0	$E_{p3} (= A_2D); E_{p1}; E_{p2}$	$E_{k3} (= B_2D); E_{k4} (= B_2C); A_2$

1. $E_{p3} = A_2D = Sch = + \pm$: these people are aware of the fact that the period of the "mother-child unit" is over; they cope with the loss by using the deserting object as model for their ego ideal, which enables them to live happily with the introjected object. This intimate relationship with the ideal renders them capable of future happiness. They use the formation of an ideal as a means for overcoming the loss of the object.

2. $F_1 = Sch = \pm \pm$: persons with this integrative ego pattern, too, have good and stable relationships with the world. In their case all marginal contradictions and conflicts of drives have been brought under the reign of the ego thus solving and facilitating the problems of contacts (C) and love (S) with the help of ego functions.

3. $B_2C = E_{p4} = Sch = - \pm$: Oddly, a person may experience happiness at times, even with such a jealously inclined type of ego; this happens under circumstances where he turns his sadism against himself, which gives him masochistic enjoyment. He also may turn his sadism against a partner and so experience happiness through revenge.

4. $C = Sch = - -$: the "average person" with this conforming ego may be

happy at times when freely following his sensual strivings ($S = ++$), and also by vegetating without the pain produced in becoming aware of unacceptable strivings.

5. $B_2 = Sch = - +$: the obsessive who uses compulsive defenses to combat anxiety and panic may, through these very compulsions, experience release and, thus, temporarily, happiness. It is not the obsessiveness which causes happiness, but the temporary victory over panic through the application of compulsive rituals.

TABLE 34.—Ego Vicissitudes and Manner of Contact Making.

Sch → C ↓	Most frequent ego patterns				Least frequent ego patterns			
	I	II	III	IV	XIII	XIV	XV	XVI
I Happy contacts, %	E_{p1} = A_1D } 35.3	F_1, E_{p1} = B_2C } 28.3, 28	C, E_{k1} = A_1C	B_2	E_{k1}	A_2, B_1	E_{p1}, A_1	F_2
II Unhappy Contacts, %	E_{p1} = A_2D } 30	F_1	E_{k1} = B_2D }	E_{p1}, B_2	E_{p1} } E_{k1} = } = B_2C } A_1C	C	F_2	E_{k1}
III Faithful contacts, %	D	E_{p1}	F_2	E_{p2}	E_{k2}, A_2	A_1C } = E_{k1} }	F_1	C
IV Unfaithful contacts, %	C, A_1C } = E_{k1} } 47.8; 47.5	A_1, E_{k1} 45, 44.8 A_1 44.1	E_{k2} 41	F_2 38.3	E_{k1} } E_{p2} = } B_2D }	B_2, F_1 28.5, 28.3	D 24.3	E_{p2} } = A_1D } 14.8
V Problematic, un- stable contacts, %	F_2 14.7	E_{k1} 13.1	A_2 10.9	D 9.9	E_{p1} } = } E_{k2} B_2C	C 5.6	B_2, E_{p2} 5.5, 5.4	$E_{k1} = A_1C$ $E_{k1} = B_2D$ $E_{p1} = A_1D$ 5.1, 5, 4.9

Happy contacts with the surroundings are uncommon among persons:

1. Of the ego pattern F_2 , those who exchange and alter their ego in an actor-like manner. They are clowns, yet behind the merry mask, there hides a deeply sad human being;
2. Those in the ego phase $A_1 = Sch = 0-$, whose ego regresses to an early level of ego development, are unhappy, as are also those with ego patterns;
3. $E_{p1} = Sch = 0+$, obsessive personalities;
4. $B_1 = Sch = -0$, inhibited personalities;
5. $A_2 = Sch = + -$, autistic and undisciplined personalities;
6. $E_{k1} = Sch = +0$, self centered professionals who are compelled to socialize and "industrialize" threatening impulses.

II. THE EGO AND UNHAPPY RELATIONSHIPS TO THE WORLD

The best results confirm a saying according to which unhappy people are the only ones capable of at least temporary happiness. To be unhappy presupposes an underlying striving for happiness. This conception helps in understanding the observation that the same ego structures found in conjunction with patterns of unhappy contacts equally often occur with patterns of happy contacts.

Thus persons with ego patterns E_{p3} , F_1 , B_2D , E_{p2} and B_2 may be interchangingly happy and unhappy. Patterns C and A_2C go about with a prevalence of happy over unhappy states.

III. THE EGO AND LOYALTY TO THE OBJECT

A basically loyal personality is found with the following ego patterns: $D = Sch ++$, $E_{p1} = Sch = 0+$, $F_2 = Sch = 00$, $E_{p2} = Sch = 0 \pm$; this suggests that a positive p -reaction (obsessiveness, awareness of one's own needs) seems to be a precondition of loyalty. Individuals who have the capacity to integrate peripheral need dilemmas with the ego tend to be faithful to an object. (In pattern F_2 the $p = 0$ response must be understood as the result of a sudden discharge of the tensions indicated by a $p = \pm$ response.)

Disloyal individuals show such ego structures as C , F_1 , A_2C , A_2 , conditions marked by a negative p -response. Loyalty and disloyalty in a person, thus, seem to be related to the ego diastolic function p in the ego structure. A positive p -reaction, which indicates psychic inflation and strong awareness predisposes the personality towards loyalty; a negative p -reaction, indicating projection and lack of awareness, predisposes him towards disloyalty.

IV. THE EGO AND DISLOYALTY TO THE OBJECT

Evidently, the ego patterns which tend to be found most frequently associated with disloyalty in contact making, are the ones least frequently found with loyalty, namely, C , A_2C , A_2 , E_{k1} , E_{k2} , F_2 .

As pointed out in the chapter dealing with the two main categories in ego structure, persons in category k are fundamentally disloyal to objects and loyal to themselves, while those belonging in category p are many times loyal to the object and disloyal to themselves. This statement may now be supplemented by the following data:

Individuals in category p become disloyal to themselves, either by abandoning the self, as indicated by the response $k = 0$ in patterns E_{p1} and E_{p2} , or by ego transformation, F_2 . On the other hand, loyalty to the self is expressed in the test through a positive k -response: $A_2 = Sch = + -$; $E_{k1} = Sch = +0$; $E_{k2} = Sch = \pm 0$; $A_2C = Sch = \pm -$. Individuals with an ego structure of F_2 may tend toward either loyalty or disloyalty to objects, in keeping with the process of ego transformation.

The finding that ego patterns $D = Sch = ++$ ranges first among the ego patterns of loyalty, its opposite pattern $C = Sch = --$ last, adds to the validity of the test. Conversely, ego pattern C leads among the patterns of disloyalty while D is last.

It is psychologically significant that the ego structures which are most rarely associated with disloyalty and searching for new objects lead on the happiness-unhappiness scale. This may suggest that the structure of the ego determines whether an individual works out his contact drives in the sphere of happiness versus unhappiness or in the sphere of loyalty versus disloyalty.

It may be that a person's contacts and ties with the world and objects are ruled by a striving for happiness. Such persons are more likely to be unhappy rather than truly happy. Their lives are guided by the pleasure principle. There is, however, a different type of personality whose contacts with the world of objects is not governed by pleasure but by loyal devotion. They do not expect happiness from objects in the surroundings.

The pleasure principle, which entails the quest for happiness, is most powerful in people with ego patterns E_{p3} (A_2D), E_{p4} and B_2 , in those who build up their ego ideal by the image of the deserting object; it is powerful, too, in jealous individuals and those fighting obsessiveness through compulsive mechanisms. The life of such people consists of an endless run up and down the scale of happiness.

The loyalty-disloyalty issue is dominant in the lives of people with such ego patterns as:

1. $D = Sch = ++$, those living under constant threat; they faithfully adhere to objects;
2. $C = Sch = --$, conformists who tend to be disloyal;
3. $E_{p1} = Sch = 0+$ or $E_{p2} = Sch = 0\pm$, the forever deserted ones;
4. $E_{k1} = Sch = +0$ and $E_{k2} = Sch = \pm 0$, the professional persons;
5. $F_2 = Sch = 00$, individuals with interchanging ego structures who alternate between loyalty and disloyalty;
6. $A_2 = Sch = + --$, autistic and undisciplined persons.

V. THE EGO AND UNSTABLE, PROBLEMATIC RELATIONSHIPS TO THE WORLD

The relationship to the world is unstable and always problematic in individuals

1. of alternating ego structure, F_2 ;
2. in professionals of the overbearing type, E_{k1} ;
3. in autistic personalities, A_2 ;
4. in rationalizers, D .

All these are disposed towards compulsion neurosis, hypochondriasis, phobia, depression.

Such unstable object relations are rare among those who can incorporate contact difficulties into the ego (A_2D , B_2D , A_2C , E_{p2}) or who can be forced into conformance

(C, B₂).

More specific relationships between the ego and the 16 possible variations in manner of contact making are presented in table 35.

TABLE 35.—Relationships between Specific Contact Patterns and Ego Patterns

Specific contact patterns	Average frequency %	Most frequent ego patterns	Least frequent ego patterns
C ₁ = 0 0	6.2	F ₁ ; E _{ps} = A ₂ D	E _{k1} ; F ₂ ; A ₂
C ₂ = 0 +	12.8	E _{ps} = A ₂ D; C; E _{pa} = B ₂ C; E _{k2} = B ₂ D	A ₂ ; F ₂
C ₃ = 0 -	13.2	E _{k2} = B ₂ D; F ₁ ; E _{ps} = A ₂ D; D	E _{k1} ; (C; F ₂)
C ₄ = 0 ±	6.0	E _{ps} = A ₂ D; E _{k2}	A ₂
C ₅ = - 0	3.0	A ₁ ; B ₂ ; D; E _{k2} = B ₂ D; E _{ps} = A ₂ D	E _{pa} ; F ₂ ; (C; E _{k1})
C ₆ = - +	6.4	F ₂ ; B ₁ ; E _{pa} ; (D; E _{pa})	C; F ₁ ; (E _{k2} = B ₂ D; E _{k2})
C ₇ = - -	3.5	E _{pa} ; D	F ₁ ; C
C ₈ = - ±	1.8	E _{pa} ; A ₂ ; F ₂ ; E _{pa}	E _{ps} = A ₂ D; C; B ₁
C ₉ = + 0	8.1	E _{ka} = A ₂ C	F ₂ ; E _{pa}
C ₁₀ = + +	7.8	E _{pa} ; E _{k1} ; (C; F ₂)	E _{ps} = A ₂ D; D; F ₁
C ₁₁ = + ±	4.5	F ₂ ; E _{k1}	D; B ₂
C ₁₂ = + -	19.3	E _{k2} ; (A ₁ ; E _{ka} = A ₂ C; A ₂)	E _{ps} = A ₂ D; (D; F ₁)
C ₁₃ = ± 0	2.2	A ₂ ; E _{ps} = A ₂ D	E _{pa} = B ₂ C; E _{pa} ; (B ₂)
C ₁₄ = ± +	2.0	F ₂ ; E _{pa} = B ₂ C	E _{k2} ; E _{ps} = A ₂ D; F ₁ E _{k2} = B ₂ D; C
C ₁₅ = ± -	2.1	E _{k1} ; F ₁ ; F ₂	E _{ps} = A ₂ D; E _{ka} = A ₂ C
C ₁₆ = ± ±	1.4	F ₂	F ₁ ; E _{ps} = A ₂ D; E _{pa} ; E _{ka} = B ₂ D; D