

Rereading Szondi through Lacan's Graphe of Desire.

Four structural positions, primal phantasms and myths in the human development.



Wouter Mareels
Gustaaf Papestraat 43
9300 Aalst
wouter.mareels@gmail.com , +32495505039

While trying to explain the theories of Szondi and Schotte in a seminar in Ghent, I had to retranslate Freud and Lacan into Szondi, which resulted in a construct that tries to bring Szondi and the Freudian-Lacanian thought closer together. I won't have the time to illustrate and prove all the things I am working on, I can only give you a résumé of the idea's I am developing at the moment.

1.) Freud – Szondi : drive components

I departed on a search for arguments in the works of Freud for the drive-factors and their organized combination into drive-vectors in the Szondian drive-system and the ordination in the Schottian drive-circuits.

S	P	SCH	C

Table 1: drivecircuits

During my research I encountered two quite often cited quotes from Freud. They both originate from *New Introductory Lectures On Psycho -Analysis — lecture XXXII, Anxiety and instinctual life* (Freud, 1933a [1932]):

- “The theory of the instincts is so to say our mythology. Instincts are mythical entities, magnificent in their indefiniteness. In our work we cannot for a moment disregard them, yet we are never sure that we are seeing them clearly.” (Freud, 1933a [1932]: 4701). Dr. Ruelens uses this quote in his book on Schotte. This quote from Freud illustrates the same as Mélon’s quote “The phantasms are the *Vorstellungsrepräsentanten* that come closest to what we can grasp of the drives.” (Lekeuche en Mélon, 1990: 26)
- a little further in the same text we find another, more often cited paragraph: “An instinct, then, is distinguished from a stimulus by the fact that it arises from sources of stimulation within the body, that it operates as a constant force and that the subject cannot avoid it by flight, as is possible with an external stimulus. We can distinguish an **instinct’s source, object** and **aim**. Its source is a state of excitation in the body, its aim is the removal of that excitation; on its path from its source to its aim

the instinct becomes operative psychically. We picture it as a certain quota of energy which presses in a particular direction. It is from this **pressing** that it derives its name of ‘*Trieb*’.” (Freud, 1933a [1932]: 4702) This quote was used by Schotte in order to point out the drive-determinants (source, object, pressing and aim) which he combined with the drive-vectors (with their ordination C>S>P>SCH) .

S	P	SCH	C
object	pressure	aim	source

Table 2: drive-determinants

But in between these two paragraphs in *lecture XXXII, Anxiety and instinctual life* I found a paragraph which seems to contradict the Szondian idea of four drives:

“You know how popular thinking deals with the instincts. People assume as many and as various instincts as they happen to need at the moment - a self-assertive instinct, an imitative instinct, an instinct of play, a gregarious instinct and many others like them. People take them up, as it were, make each of them do its particular job, and then drop them again We have always been moved by a suspicion that *behind all these little ad hoc instincts there lay concealed something serious and powerful* which we should like to approach cautiously. Our first step was modest enough. We told ourselves we should probably not be going astray if we began by separating two main instincts or classes of instincts or groups of instincts in accordance with the two great needs - hunger and love. However jealously we usually defend the independence of psychology from every other science, here we stood in the shadow of the unshakable biological fact that the living individual organism is at the command of two intentions, self-preservation and the preservation of the species, which seem to be independent of each other, which, so far as we know at present, have no common origin and whose interests are often in conflict in animal life. Actually what we are talking now is biological psychology, we are studying the psychical accompaniments of biological processes. It was as representing this aspect of the subject that the ‘ego-instincts’ and the ‘sexual instincts’ were introduced into psycho-analysis. We included in the former everything that had to do with the preservation, assertion and magnification of the

individual. To the latter we had to attribute the copiousness called for by infantile and perverse sexual life. In the course of investigating the neuroses we came to know the ego as the restricting and repressing power and the sexual trends as the restricted and repressed one; we therefore believed that we had clear evidence not only of the difference between the two groups of instincts but also of the conflict between them. The first object of our study was only the sexual instincts, whose energy we named 'libido'. It was in relation to them that we sought to clarify our ideas of what an instinct is and what is to be attributed to it. Here we have the libido theory. ” (Freud, 1933a [1932]: 4701).

Here Freud warns us against the idea of too many drives. He tells us he believes *that behind all these little ad hoc instincts there lay concealed something serious and powerful*, namely 2 main instincts: the ego-instincts and the sexual instincts. We can retranslate these instincts in drives. He also learns us that the ego-drives are the repressing drives and that the sexual drives are the repressed ones. Furthermore, we can read something else about these 2 main instincts in *Psycho-Analysis*: “An empirical analysis leads to the formulation of two groups of instincts: the so-called ‘ego-instincts’, which are directed towards self-preservation, and the ‘object-instincts’, which are concerned with relations to an external object. The social instincts are not regarded as elementary or irreducible.” (Freud, 1926f: 4403). In the same text, Freud states that there are two more fundamental instincts underlying these two drives: “Theoretical speculation leads to the suspicion that there are two fundamental instincts which lie concealed behind the manifest ego-instincts and object-instincts: namely (a) Eros, the instinct which strives for ever closer union, and (b) the instinct of destruction, which leads towards the dissolution of what is living.” (Freud, 1926f: 4403).

In *The Ego and the Id*, we learn that “the sadistic component of the sexual instinct would be a classical example of a serviceable *instinctual fusion* (=Triebmischung); and the sadism which has made itself independent as a perversion would be typical of a *defusion* (Triebentmischung), though not of one carried to extremes.” (Freud, 1923b: 3975). More precisely, we learn that drives have components and that these components are reigned by the principles of fusion and defusion. In *Civilization And Its Discontents* Freud suggests that there are derivatives or representations of the fundamental drives Eros and Thanatos: “ “This aggressive instinct is the derivative and the main representative of the death instinct which we have found alongside of Eros and which shares worlddominion with it.” (Freud, 1930a

[1929]: 4512). Here Freud considers the aggression-drive as a representation (or manifest form) of the death drive Thanatos (which is then latent).

This gives us four drives: the ego-drives and the sexual drives as manifest drives, and Eros and “the instinct of destruction” or “Thanatos”, being latent drives, all of them with the capacities of fusing or defusing into different manifest forms. We know that Szondi uses 8 drive-factors and 4 drives in the construction of his genetic theory of the drives. Since the Freudian drive system seems to handle 4 drives as well (2 manifest and two latent drives), I started wondering if it would be possible to reconsider Szondian-Schottian drive-system as a retranslation of the 2 fundamental drives Eros and Thanatos. So I started examining the *relation between the 4 drives in Freud’s theory*. I had to do this first since I wanted to see if I could retranslate them into the Szondian system with respect to both the Freudian and the Szondian organization of interrelations between the drives. Therefore I began this examination with the hypothesis that the 4 drive-circuits of Schotte were a retranslation of something that was already there in Freud’s theory, although implicitly and hidden in front of our eyes.

I considered the idea that the 2 Freudian latent drives (Eros and Thanatos) would have to be “crossed” with the 2 different applications or manifestations of the drives (ego-drive and sexual drive). The crossing of these two drive-types (i.e. latent drives and manifest drives) resulted in the following crosstab:

Sexual drive or object- drive		
Ego-drive		
	Thanatos	Eros

Table 3: Elementary table of 2 manifest and 2 latent Freudian drives.

My idea was that if we want to retranslate the Freudian system to the Szondian system and at the same time evaluate correspondences between these two systems, I would have to make use of some intermediary terms which I could compare with both systems. I chose to introduce the terms ‘erotic application’ and ‘Thanatic application’. *Here, the ‘erotic*

application' is that what streams to the Ego, and 'Thanatic application' is that what moves away from the Ego. This is because at first, this 'streaming to the Ego', satisfies the Ego (and is therefore 'erotic'). Later on, for vectors P and SCH, these terms will change in their meaning, since satisfying oneself means that one first has to pass along the Other in order to satisfy oneself (which is 'Thanatic'). These terms express the appreciation of the effect or result of a drive. What is erotic for the other is Thanatic for the Ego and the other way around. Ego-libidinal investment in the object is Thanatic for the Ego and erotic for the Other. When the Other invests in the Ego of the child, this is Thanatic for the Other and erotic for the Ego of the child.

Sexual drive or object-drive Thanatic application (t)	Thanatic application of the Thanatos (tT)	Thanatic application of the Eros (tE)
Ego-drive Erotic application (e)	Erotic application of the Thanatos (eT)	Erotic application of the Eros (eE)
	Thanatos (T)	Eros (E)

Table 4: elementary table of the Freudian drive-components

This “elementary table of the Freudian drive-components” might possibly allow us to translate the Szondi drive-system back to the Freudian drive-system (and the other way around) and contains 4 different drive-components (eE, tT, tE, eT). My suspicion is that these 4 drive-components are the Freudian partial drives which each have to be cultivated during the development of the subject. Together they form the complete *Triebmischung*.

2.) Freud – Szondi – Lacan: the creation of phantasms

I also hoped the elementary table of drive components would fit the drive circuits at both the levels of the vectors and the factors. Alas, as it turns out, our optimism proved to be too great. At first sight this seemed to fit, but after some closer examination, it was possible to see that the 4 drive-circuits of the vectors had 2x2 different ordinations. Eros-application or Amour derives from “love factor” which contains the most primitive and most developed position (m, h, e, p); and “Thanatos-application or Travail derives from the vector of work (d, s, hy, k). Eros and Thanatos are resp. the positive charge and negative charge of a factor. We now place

all the drive circuits on top of each other. The starting point for vectors C and S is the ending point for vectors P and SCH. These 2 groups of vectors run through the table of drive components in opposite direction:

	Eros-application / Amour	Thanatos-application / Travail
Eros	m+ h+ (1/4) eE e+ p+	d+ s+ (3/2) tE hy+ k+
Thanatos	m- h- (4/1) eT e- p-	d- s- (2/3) tT hy- k-

Table 5: drive components and different directions in which they are run through

We illustrate the same in the following table:

	C	S	P	SCH
eE	m+ (1)	h+ (1)	e+ (4)	p+ (4)
tT	d- (2)	s- (2)	hy- (3)	k- (3)
tE	d+ (3)	s+ (3)	hy+ (2)	k+ (2)
eT	m- (4)	h- (4)	e- (1)	p- (1)
	Circuits in direction eE=>eT		Circuits in reverse direction eT=>eE	

Table 6: table with drive components and factors

In order to facilitate the comparison I will first show you the periodic table of the drives of Schotte and then the 2 tables of drive components I had to create in order to place all the factors on it.

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

Table 7: periodic table of the drives

Sexual drive or object-drive Thanatic application (t)	Thanatic application of the Thanatos (tT) d- , s-	Thanatic application of the Eros (tE) d+, s+
Ego-drive Erotic application (e)	Erotic application of the Thanatos (eT) m- , h-	Erotic application of the Eros (eE) m+ , h+
Vectors C & S	Thanatos (T)	Eros (E)

Table 8: factors of C and S in the elemental table with drive-components

Sexual drive or object-drive Thanatic application (t)	Thanatic application of the Thanatos (tT) hy- , k-	Thanatic application of the Eros (tE) hy+ , k+
Ego-drive Erotic application (e)	Erotic application of the Thanatos (eT) e- , p-	Erotic application of the Eros (eE) e+ , p+
Vectors P & SCH	Thanatos (T)	Eros (E)

Table 9: factors of P and SCH in the elemental table with drive-components

Searching for an explication for these two different directions in the drive-circuits, I stumbled on the following idea: In the Lacanian “Graphe of desire”, as used in *Subversion du sujet ou dialectique du désir dans l’inconscient freudien* (Lacan, 1966b: 793-827), one can also find four structural positions, divided over 2 fields or levels. There is the first level or *étage* which contains the positions (A) and s(A). This can be observed in Graphe 1.

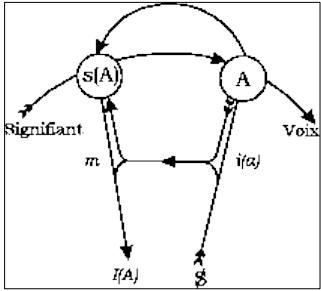


Figure 1: Graphe 1

After some intervention of the “Other”, marked as “Ché vuoi?”, another level is added. Ché vuoi means “what do you want?”. The Other asks this question to the child which lives by the

principle of “le désir de l’homme, c’est le désir de l’autre”. When the child hears that the other doesn’t know what he wants, the child is confronted for the first time with the fact that even he himself doesn’t know what it wants.

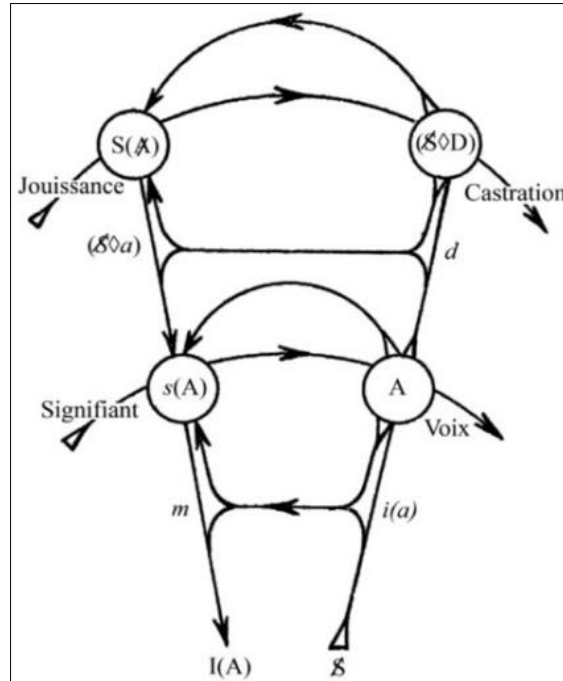


Figure 2: Complete Graphe of desire

It will have to choose and act, but also know about Law and Death. This *étage* contains the structural positions $(S \diamond D)$ and $S(A)$ which can be seen in the “complete Graphe” as shown below. I started wondering if the first level of the Graphe of desire corresponds with the drives components ordered in the succession $[eE, tT, tE, eT]$ of circuits C and S and if the second level corresponds with the drive components in the reversed order $[eT, tE, tT, eE]$ of circuits P and SCH. The Graphe of desire is also a rendering of the movement of the drives through structural positions or moments. (A) is the position of the total Other and his voice to which the subject clings. $S(A)$ is the signifier naming us and constituting our Ego as an imaginary specular result (m) of mirroring the lack of the Other ($i(a)$) of the parole. $(S \diamond D)$ is the introduction of death and Law and the mastery of the pulsion where we have to take position towards our drives and feel the emergence of a desire (d). $S(A)$ is the castration of the Other who sends us on our path as an autonomous Ego, since the Other hasn’t got any answer ($S(A)$), thus leaving us to ourselves when it comes to identification: we have to identify

ourselves with our desire instead of the lack of the Other. In response we create a phantasm ($\mathcal{S}\diamond a$).

Via Mélon's interpretation of the 4 periods (I, II, III and IV) in *Dialectique des pulsions* we can link these periods to resp. projection, introjection, negation and identification/inflation, which are also the four "structural positions" of the circuit SCH :

(II) Introjection k+	(IV) Inflation/identification p+
(III) Negation k-	(I) Projection p-

Table 10: circuit of SCH with 4 structural positions

I then guessed that this elementary scheme of structural positions (Table 10) in the drive-circuits was *applicable for all drive-circuits* of the 4 vectors:

(II) S Introjection d-, s-, hy+, k+	(IV) SCH Inflation/identification m-, h-, e+, p+
(III) P Negation d+, s+, hy-, k-	(I) C Projection m+, h+, e-, p-

Table 11: structural positions, vectors and factors

E.g.: (m+) is also projection, (m-) is also a form of identification, here with a self which is different from the Other from whom the self separates. Since the interpretation of the 4 periods (I = m+h+e-p-, II= d-s-hy+k+, III=d+s+hy-k- and IV= m-h-e+p+) by Mélon (Lekeuche and Mélon, 1990: 21-25) allowed us to attach the "structural positions" of the circuits (projection, introjection, negation, inflation) to the "structural positions" of the Graphe of desire, which I will not elaborate here, we can now bind all the factors, vectors and periods to the Graphe of desire.

I	II	III	IV
m+, h+, e-, p-	d-, s-, hy+, k+	d+, s+, hy-, k-	m-, h-, e+, p+
Projection	Introjection	Negation	Identification/inflation
(A)/ voice	s(A) / signifier	($\mathcal{S}\diamond D$) / castration	s(A) / jouissance
i(a) = manco of the Other	m = specular Ego	d = desire	$\mathcal{S}\diamond a$ = phantasm
C	S	P	SCH

Table 12: periods, structural positions, factors & vectors

It can be observed that the Graphe of desire has a position called “castration” (period III), rendered on the Graphe of desire as ($\$ \diamond D$). This castration debouches in the creation of and investment in a phantasm. We already had the 2 latent and fundamental drives, retranslated them through 4 structural positions on the Graphe of desire, and now we encounter the phantasm as something that seems to coincide with one of these 4 structural positions. We can now add the four Freudian primal phantasms to our scheme in still the same way Schotte combined them with the vectors

I	II	III	IV
m+, h+, e-, p-	d-, s-, hy+, k+	d+, s+, hy-, k-	m-, h-, e+, p+
Projection	Introjection	Negation	Identification/inflation
(A)/ voice	s(A) / signifier	($\$ \diamond D$) / castration	s(A) / jouissance
i(a) = manco of the Other	m = specular Ego	d = desire	$\$ \diamond a$ = phantasm
C	S	P	SCH
Regression	Seduction	Primal scene	castration

Table 13: periods, structural positions, factors & vectors and primary phantasms

The 4 phantasms are resp. the phantasm of regression, seduction, the primal scène and castration. But the fact that there are four phantasms did create a problem: In the Graphe of desire a castration leads to a phantasm. But then, can we make the assumption that the drive (with its 4 drive components in their particular organization) runs through a system such as the Graphe of desire is? The Graphe only contains 1 phantasm. The Graphe of desire must be run through 4 times if we want to assume that the 4 drive circuits (with 4 vectors, 8 factors) are in fact a retranslation of the 2 Freudian latent drives Eros and Thanatos which are “crossed” with 2 means of application of the drive (Ego-drive and Thanatos-drive) that are, in their turn, retranslated through the diaphragm of 4 structural moments which operate on the organization of these drive components [4x(2x2)], thus giving cause to 4 vectors, 8 factors and 16 factorial positions. In the text I am preparing I demonstrate the relations between the Graphe of desire and the vectors and factors. But we must also be able to reverse the thought-exercise and take a random factorial position or vector and, through our schemes, be able to retranslate it back to Freudian terms, but now with more detail and be able to point out how they influence the creation of the unconscious.

3.) Freud – Szondi – Lacan – Freud: Phantasm and *Triebmischung*

With Dolto we learned in *L'image inconsciente du corps* (1984) that there are 5 symboligenic castrations. One castration to enter the pulsional life (the umbelical which isolates the arterial circuit of the infans from the system infant-mother) and 4 successive castrations during the oedipal development: namely the oral, anal, primary non-oedipal genital and the oedipal genital castration. This allows us to assume that 4 phantasms may result from 4 different stages or castrations in the oedipal-complex. Thus we can indicate four phantasms on the Graphe of desire, through which the drives in their particular *Triebmischung* (as seen in the elementary table of drives and components) are retransformed. This also explains why with Szondi and Schotte we have 4 different drive circuits instead of only one as we have observed in the Freudian drive system. This is because of the fact that for each phase of elaboration of the drive components another “organization of signifiers” (Laplanche and Pontalis, 1964) operates. This “organization of signifiers” contains the verbs that are bound to the Szondian factorial tendencies and grouped together in a vector they form phantasms which operate on the drive-components [eE, tT, tE, eT] in their particular *Mischung*.

As a result of these 4 retranslations of the 4 drive components through these 2x2 phantasms the 4 circuits obtain a different *ordination* and a *layering*. Vectors C and S, which are now situated on the lower *étage* of the Graphe of desire run in the other direction as the vectors P and SCH situated on the upper level do. C and S run in one direction of the ordination of the drive components [eE-tT-tE, eT] and vectors P en SCH in the opposite direction [eT, tE, tT, eE].

With this reversion of direction in which the drive runs through the Freudian elementary table, we must also assume a reversion of drive-application (Ego-drive and Sexual drive swap). In C&S we talk of the investment of the Other in the Ego, in P&SCH we talk about the investment of the Ego in the Other on top this primary investment. This reversion of drive-applications influences the means of defusion or *Triebentmischung* and the interpretation of their different results. At first, for vectors C, S, P and SCH we can discover the following table of *Triebentmischung* in which only Thanatos (T) and Eros (E) swap. The smaller letters of the erotic (e) and Thanatic (t) drive-applications remain the same. We added the vectors in their order of succession according the first numbers of the table.

<p style="text-align: center;">tE (3) disappears/diminishes => tT (2) more in foreground P</p>	<p style="text-align: center;">tT (2) disappears/diminishes => tE (3) more in foreground S</p>
<p style="text-align: center;">eE (1) disappears/diminishes => eT (4) more in foreground C</p>	<p style="text-align: center;">eT (4) disappears/diminishes => eE (1) more in foreground SCH</p>

Table 14: table of *Triebentmischung*

The first number derives from the drive-components in the original order [eE-tT-tE, eT] and the second number derives from the drive components in the reversed order [eT, tE, tT, eE]. Each vector has only one *Triebentmischung* or desintrication of the drives. E.g. for vector S: if tT drops out (when the Other doesn't invest Thanatos in the Ego of the child, in order to submit it (s-), it will dominate (tE, s+) and won't learn to actively invest in the Other (eT, h-) in order to attain something indirectly. In vector P, the Thanatic application of the Eros drive (tE) (object-libidinal investment of the Eros-drive) "falls out" (*Triebentmischung*), and as a result the Thanatic application of the Thanatos drive (tT) surfaces, which is the object-libidinal investment of the Thanatos drive, thus defusing the object-libidinal applications of the Eros and Thanatos drives (as latent drives), resulting in the manifest form of drive P which is "aggression" in the form of an non-sexual aggression (tT).

We can observe that the axis [(s-) – (s+)] is crucial in the development of the Ego and the *Neurosenwahl*. The drive orientation swaps here from (tT) to (tE) at the same moment when we move from the lower level of the Graphe to the upper level, from vectors C&S to P&SCH where the application of the drive swaps to. It is the shift from (s-) to (s+) that allows the subject to make the jump from the lower level to the upper level. This is where the subject might become sexualized or not. It inscribes itself in a sex here. This is the position *Ché vuoi?* on the Graphe of desire, where the subject has to become dominated to learn how to dominate, to invest in an external object. This is also the place of the phase of mirroring as described by Dolto, where the subject discovers that it is more than its specular image alone and that the realm of the symbolic opens its doors and leaks through the hole the scopic castration slams in to the specular image at the point where the subject meets the *regard*. (Dolto, 1984: 148-163). When the subject doesn't make this leap, the drive remains unsexualised, thus in P allowing only the desintrication of the drive in that sense that the

Thanatic application of the Eros drive drops out and allows the subject to only use the Thanatic application of the Thanatos-drive (tT). I mention this here since in *Cain & Abel, the prodigal sons of psychoanalysis* (De Vleminck, 2007) De Vleminck argues that the Freudian system doesn't suffice to explain the non-sexual aggression. We show here that implicitly this non-sexual aggression can be explained by the Freudian drive system as a drive defusion within the organization of signifiers of the primal scène as a result of the lack of movement from (s-) to (s+).

In addition, since for vectors P and SCH the drive-application reverses too (since now the Ego invests in the Other), we must also assume (and are able to observe) that for vectors P and SCH the original table of *Triebentmischung* (Table 14) changes: here the object-drive becomes erotic (instead of remaining Thanatic) and the Ego-drive becomes Thanatic (instead of remaining erotic). This is because the subject now has learned that investing in the Other loans in the long run, and investment in the own Ego doesn't. For vectors P and SCH the interpretation of "erotic application" (e) and "Thanatic application" (t) thus changes. In the first 2 periods, before the moment of reversion of direction of the drive-components [eE-tT-tE, eT] in [eT, tE, tT, eE], (e) meant Ego-libidinal and (t) meant object-libidinal. This accounts for the first *étage* of the Graphe of desire [(A) – s(A)].

After that moment of reversion of the direction of the drive components, (e) means object-libidinal and (t) means Ego-libidinal. This accounts for the second *étage* of the Graphe of desire [(S◇D) – S(A)] where the subject has to redefine its relation to the "need" or pressing (Freud:Stauung) (S◇D) and transform it into desire *d* if it wants to maintain a relation to the Other who hasn't the answer S(A), which results in the creation of a phantasm (S◇a). In vectors C and S we only have the first interpretation of the table of *Triebentmischung* (Table 14); in vectors P and SCH the first interpretation is latently present and the second interpretation is manifestly present. This is the result of the *displacement* or *Verdrängung*. Because of the displacement the original drive-orientation reverses from libidinal investment in the Ego for the pleasure of the Ego into libidinal investment in the Other for the sake of the libidinal investment in the Ego in the long run, thus making the original strivings unconscious. They become latent and the inverse strivings become manifest. E.g. drive circuit P starts with (e-), which is, in Table 6, concordant (eT), erotic application of the Thanatos-drive. Latently (first interpretation before reversing of direction) this means the erotic

application of the Thanatos-drive (which means that it is applied for the direct sake of the Ego, Ego-libidinal), the *Schutztrieb*. Manifestly (after the swap of ego and sexual drive), we interpret this erotic application of the Thanatos-drive as a object-oriented investment of the Thanatosdrive. Furthermore, in P in order to prevent drive defusions, tE (= hy-) must be reached in order to prevent future drive defusions releasing tT (= hy+ : manifestation of the aggression in e-). Thus one can observe that we are able to retranslate the Freudian drives into Szondian factorial positions, and back again. We now closed our circle of retranslation : From Freud, through Szondi and Lacan, back into Freud again, giving us a better understanding of the Freudian drive-system, influenced by the insights of Szondi. As a result of this, we can also state that the Szondian drive-system is the same as the Freudian drive-system which is then retranslated through four phantasms, which we located on the Graphe. (Table 15: expanded Graphe of desire)

The drive vectors now point to 4 successive phases in which the drive-fusion (*Triebmischung*) is each time different. These vectors group factorial tendencies that are now coupled to the drive components (Table 6). They have a meaning too since they are represented as verbs or *signifiants* (e.g. grabbing, holding, killing, ...). Thus one can interpret the drive-vectors as organizations of signifiers which constitute a phantasm. In the final analysis one can say that the 2 Freudian primal drives Eros and Thanatos are retranslated through 4 periods or phantasms which constitute a different organization of the drive-components. These 4 periods are: for vectors C en S: projection = eE, introjection = tT, tE = negation, eT = inflation and for the vectors P en SCH inversely: projection= eT, introjection = tE, negation = tT en inflation = eE.

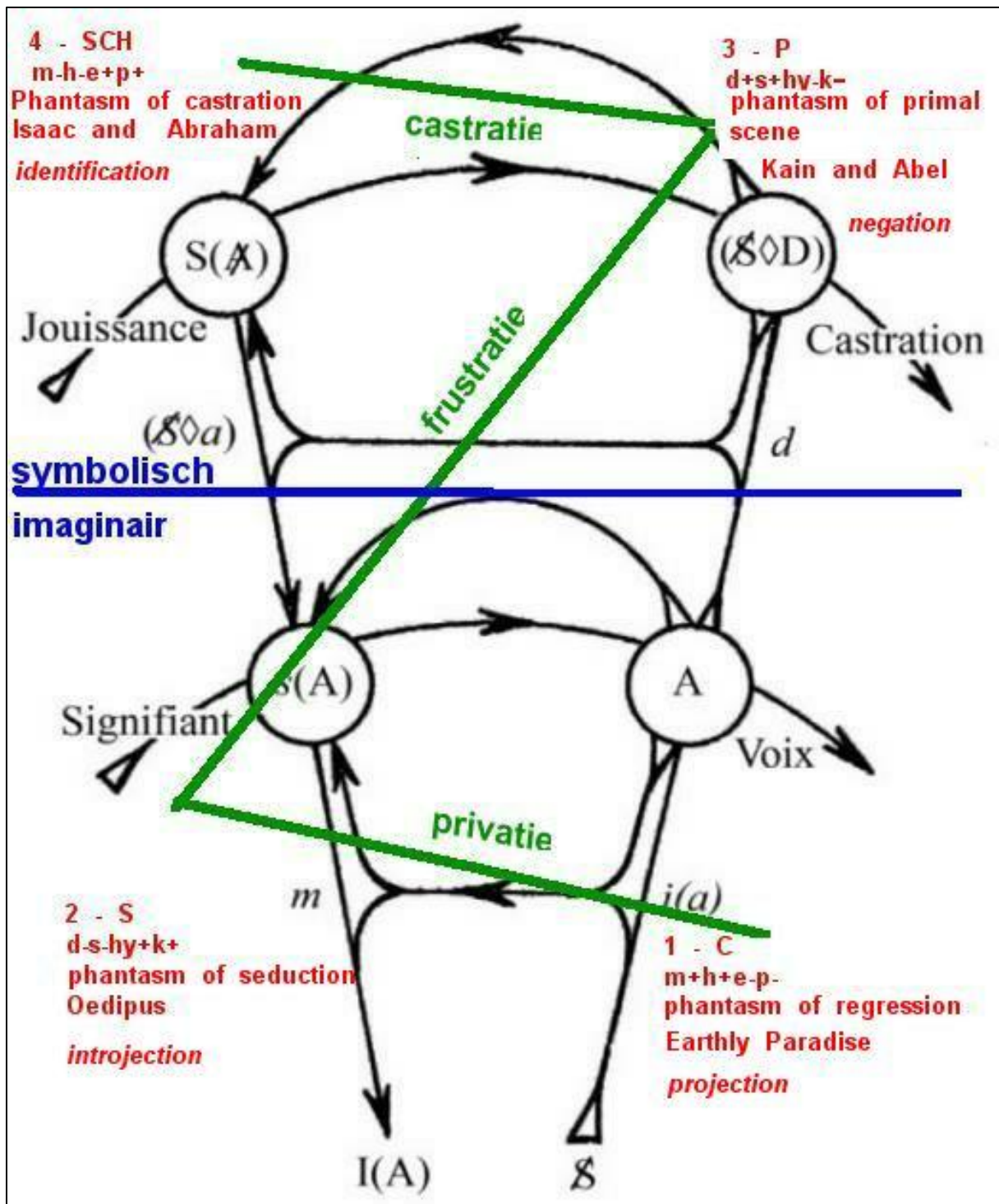


Table 15: expanded Graphe of desire

4.) Myths

We know Szondi associated the myth of Cain and Abel with vector P and that Schotte attached the phantasm of the primal scene to it. As a matter of fact, all the vectors and phantasms can be coupled tot a myth: For C we can chose the myth of the Earthly Paradise and the eviction of the Garden of Eden. Vector S can be associated with the myth of Oedipus, P with Cain and Abel and SCH with the story of Isaac and Abraham. Apart from this, it

might be interesting to evaluate the possibilities of connecting these four stages to four other stages Freud described, namely the four stages of phylogenetic development of the human in *Moses and Monotheism* (1939a [1934-38]). We can also observe that these different stages might coincide with the four isolated myths.

vector	C	S	P	SCH
phantasm	Regression	Seduction	Primal scène	Castration
myth	Earthly Paradise and the eviction of	Oedipus	Kain and Abel	Isaac and Abraham
Stages in <i>Moses and Monotheism</i>	In the first period only the primal father and his females appear; there are no mothers and language has hardly developed.	murder of the primal father occurs and unexpectedly results in the establishment of matriarchy.	As a transitional phase it contains a strange mixture of matriarchy, mother goddesses, clans of brothers, and an emerging totemism	The fourth and last stage brings the reintroduction of the primal father-patriarch, <i>thanks to an intermediate figure: the son</i>

The development of those ideas will have to happen in a future article.

Conclusions:

It is possible to rebuild the Szondian drive system with Freudian theory. Szondi claimed that he was going to build a new drive theory (Szondi, 1947:30), but it turned out that his drive system isn't very different from the Freudian system. But in order to rebuild this Szondian drive system with Freudian elements, we have to make some things in the Freudian drive system more explicit and we also have to add four structuring phantasms (which are also explicitly already there in Freud's theory. This exercise helps us to found a certain commensurability between the Freudian, Lacanian and Schottian/Szondian drive system. It also helps us to "hear" signifiers in the speech of our patients, signifiers such as the verbs Schotte connected to the factorial tendencies. Being able to hear these signifiers helps us to localize the patient on the Graphe of desire, which is a dynamic construct allowing to situate the patient in his subjective development. This allows us to prevent "castrating" too early, thus only frustrating the patient instead of having him receive a symboligenic castration. One more last thing is this: a system of thought such as developed here, allows us to consider the Oedipus-complex as a complex consisting of 4 different periods. The Oedipal myth is linked to the second structural moment, the so-called *Cain complex* is in fact the third structural moment in the Oedipal complex. Cain's non-sexual aggression is then a (psychotic) decompensation resulting in a *Triebentmischung* releasing the Thanatos-drive (tT) in a dual-imaginary context, albeit still in the triadic structured context of the Oedipus-complex. Thus formulated, the oedipal myth and the myth of Cain and Abel are both structuring moments within the Oedipus complex giving raise to different constellations and manifestations of *Triebmischung* and *Triebentmischung*.

Abstract

Freud claims that we can suffice with 2 latent drives (Eros and Thanatos) and two manifest drives (Ego-drive and object-drive) in order to represent the human pulsional life. Szondi, on the other hand has 4 drives and 8 drive-vectors. This paper is a résumé of a project in which I try to demonstrate that “crossing” the manifest and the latent drives result in an elementary table with 4 drive-components. The Schottian drive-system contains 4 times 4 drive-tendencies. We believe that the “elementary table of the Freudian drive system” is in fact retranslated four times through the diaphragm of 4 phantasms. We coupled these four phantasms with 4 periods we could relate to 4 structural positions on the Graphe du désir of Lacan. This paper is an exercise in translating the Freudian drive-system into an Szondian drive-system. Now that we know the contents of “the drive” that is retranslated, we run our “elementary table” through the 4 structural positions of Lacan, thus giving corroborating the idea that the Freudian drive system is retranslated 4 times through 4 structural moments or phantasms.

Keywords:

Latent drives, manifest drives, Freud, drive system, Szondi, Schotte, phantasm, Lacan, displacement, retranslation, drive components, instinctual fusion, instinctual defusion

Bibliography (cited & related)

- M. De Kesel (2010) *Sprekend een lustmachine. Over Lacans Graphe du désir*. in: Sjeff Houppermans, Marc De Kesel & Peter Verstraten (red.), *Spreken, zwijgen, ... schrijven*. Psychoanalyse en taal, Antwerpen/Apeldoorn: Garant, pp87-109
- J. De Vleminck (2007), “*Cain and Abel, the prodigal sons of psychoanalysis*”, *Psychoanalytische Perspectieven* vol:25 issue:3-4 pages:347-375
- F. Dolto (1984) “*L'Image inconsciente du corps*”, Seuil, Paris
- S. Freud (1933a [1932]), *New Introductory Lectures On Psycho -Analysis — lecture XXXII, Anxiety and instinctual life*, In “*Freud – Complete Works*” by Ivan Smith 2010
- S. Freud (1939a [1934-38]), “*Moses and Monotheism*”, in “*Freud – Complete Works*” by Ivan Smith 2010
- S. Freud (1923b), “*The Ego and the Es*”, in “*Freud – Complete Works*” by Ivan Smith 2010
- S. Freud (1926f), “*Psycho-analysis*”, in “*Freud – Complete Works*” by Ivan Smith 2010
- S. Freud (1930a [1929]), “*Civilization and its discontents*”, in “*Freud – Complete Works*” by Ivan Smith 2010- J. Lacan (1938), “*Les complexes familiaux*”, *Autres écrits*, Seuil 2001
- J. Lacan (1966), “*Subversion du sujet ou dialectique du désir dans l'inconscient freudien*”, *Écrits*, Paris: Seuil
- J. Laplanche en J-B Pontalis (1964), “*Fantasme originaire, Fantasmés des origines, origine du fantasme*”, *Les Temps Modernes*, 1964, 19, n°215
- P. Lekeuche et J. Mélon (1990), “*Dialectique des Pulsions, 3^e édition revue*”, De Boeck-Wesemael, Bruxelles
- J. Mélon (2002), “*Hommage à Schotte*”, Zurich.
- L. Ruelens (2010), “*Naar een andere psychiatrie. Het rebelse denken van Jacques Schotte*”, *Literarte*
- L. Szondi (1947), “*Lehrbuch der experimentellen Triebdiagnostik.*” (Testkasten mit Bildern). Bern: Huber
- L. Szondi (1969), “*Kain, Gestalten des Bösen*”