

Proposal For A Projective Test To Determine Suicide Intentions.

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ABSTRACT

Sociologists find that man is no longer sexually frustrated, but existentially. Today man suffers less from an inferiority complex, but rather from a sense of absurdity, of meaninglessness. This feeling is accompanied by a feeling of emptiness, of an existential vacuum, and psychosociological research and studies demonstrate beyond doubt how this sense of meaningless life extends. The overabundant information system creates an image of the world that is partly real and much more fictitious, imaginary, mythical. And it is not always possible to distinguish the demarcation between these two worlds, which are constantly mingling, binding and loosening like clouds in a storm. And any lack of information reduces the ability to act and organize existence in its development in the real world and is reflected in the ability to make decisions, to choose, to participate in the life of the group. Hence the double danger that haunts contemporary man, whom we call generic, modern man: non-participation, inactivity in his own world, action outside the real, in an imaginary world created by his deficient information. Thus man can alienate himself, being an alien in an environment, in a universe in which he does not find himself. The alienated information has the effect of detaching the individual from the world and from his fellows. Suicide is just a consequence of this effect. In this article, we propose a (projective) test for determining suicidal ideation, which, in our opinion, may play a role in preventing tragic events.

KEY WORDS: suicide-archetypal portrait, suicide patterns, suicide risk formula, mental illness

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I. INTRODUCTION

THE UNHAPPY STATE OF THE CONTEMPORARY WORLD. The book *The Man in Search of the Meaning of Life*, written by the father of speech therapy Dr. Viktor Frankl, a chronicle of the horrific experiences of the renowned psychiatrist during his detention at Auschwitz and other concentration camps, has become an international bestseller with over 10 million children sold. The book opens the most intimate perspective on understanding man in situations of survival, how he accepts trauma and finally finds meaning in what he lives. Asked about the success of the book, how does it feel after such a success, the Viennese doctor replied: which has reached the contemporary world: if hundreds of thousands of people buy a book that still promises to deal with the issue of the meaning of life, then it is likely that this issue is deeply grinding these people. "According to Victor Frankl [11, Frankl, 2010], there are three sources that hide the meaning of life in their depths. We discover a meaning in creating or doing something that we give major significance to by explicitly or implicitly incorporating human progress. A second source is to love something (to be passionate about something), or to love Someone, both of which have the gift of overcoming Time, and of making you flirt with the idea of Immortality. Meaning comes from the seeds of suffering, you have a meaning in life if you empathize with human suffering, if you have an attitude towards suffering and you dedicate your life to the noble cause of a harmonious world in peace and happiness. natural, non-conflicting and non-anthropocentric order ... The motives that animate these meanings - in the case of the first of them: to create or to do something - is Death. with lime stay that the species has entered in our genetic code: 120 years. The motivation for passion and love is given by the feeling of guilt. Of original sin. Through love we direct the guilt for which we have been cast out of Eternity. And also through love we give our lives the meaning of Eternity. It's a continuous spiraling back to where we left off. We have created suffering on earth and it is our responsibility. The compassionate attitude towards suffering, empathizing with the suffering man becomes an obligation, contributing to the reawakening of our moral sense. Of ideality. We make sense of the need to bring about reconciliation between body and soul, between soul and spirit on Earth motivated by the enormous and unjust physical and mental suffering around us. The engine of the meaning of life in creating or doing something is the freedom of the will. We create or do, being free to give ourselves to Man of our own will, of our own conscience. In the case of

Love the meaning is in love itself as living-love is the meaning of life, it is intrinsic to the human being. We are born of Love and through love we pass beyond death into the infinite dimension of time. Suffering presupposes the will of Meaning ... It presupposes an assumption that comes from the noogenous seeds of the being, it comes from the individual unconscious. At the psychotherapy office, Viktor Frankl used to ask patients a question: Why don't you kill yourself? Depending on the answer received, he tried to build a meaning of life around this answer.

II. THE THEORETICAL BASIS OF SUICIDE

DEFINITIONS - SUICIDE. It is defined as the act of killing one's own person. Suicide is either a rational act, performed for certain moral, social, religious, philosophical or personal considerations, or, on the contrary, a pathological act that occurs in this case during the evolution of various mental disorders (depression, chronic delirium, dementia, confusion, etc.) or an acute existential crisis in the form of a self-aggressive anxious abduction, a abduction very different from the premeditated suicide of certain melancholy or delusional. The etymology of the word suicide is: sui = self and cidium = killer. Suicide means a person's desire to stop living tomorrow. How can such an aspiration or idea appear in the mind and soul of a human being programmed for life, having, in principle, an instinct of self-preservation capable of making it resistant to the greatest dangers? The importance of suicide as a public health problem is persistently underestimated, although in almost every developed country the world of suicide, as a cause of death, is among the top 10 causes of death. Suicide, as the main self-aggressive behavior, has been defined over time by many perpetrators. Among the famous definitions is Emile Durkheim's "The term suicide is applied to any case in which death results directly or indirectly from a positive or negative act committed by the victim himself, who knows that the act will cause his death." [8, Durkheim, 1993]:. A real exegesis on the definitions given to suicide was undertaken by I.C. Douglas in his book "The Social Meanings of Suicide" [6, Douglas, 1967], reveals the presence of six criteria in the correct definition of suicide, namely: initiation of the act; the act that leads to death; desire / intention (self-destruction); loss of will to live; motivation to die; awareness of the fatal potential of the act. A simple and objective definition is given by the 1973 edition of the Encyclopaedia Britannica: "Suicide is the intentional act, performed by the human being in order to cease its existence." In the definition adopted by the O.M.S. it states: "Suicide is the act by which an individual seeks to physically destroy himself, with the more or less genuine intention of losing his life, being more or less aware of his motives." Constantin Enăchescu gives the following answer to the question of what suicide is: part, with ideo-affective resonance on his personality, triggering self-aggressive impulses by changing the moral attitude towards himself and towards the world and having as finality the interruption of the natural development of the biological life course through a process of traumatizing his own body " [Enăchescu, 2007]. This definition of suicide allows both a purely pathological etiology to be accepted, as well as an absolutely non-pathological attitude, motivated by the moral interests of that person. In the case of suicide, the interruption of the course of life should not be seen only as a clinical-psychiatric event, as an expression of a disease or at least a mental disorder. It is not only the annulment of the conservation instinct, but also the symbolic desire to come out of death, considered a suicidal gesture, from an existence felt unacceptable to the individual, an existence that he perceives as a constraint and on who refuses it. In this case, the suicidal gesture has the symbolic significance of an attempt to pass into another register of existence, thus overcoming an imposed "limit situation". Suicide itself remains an act of conduct, inaccurate to identify in self-aggressive behavior, especially in children and adolescents. . A study by INSERM, led by F. Davidson and A. Philippe, showed that in France, for example, suicide is currently responsible for almost 12,000 deaths a year (in 1999); and for several years it seems to be growing, especially in men and young subjects. In Finland, the European country with the highest suicide rate, the ratio is 46 per 100,000 (men) and 11 per 100,000 (women). However, the different statistical correlations do not allow the demonstration of a positive relationship in the case of men (eg the evolution of unemployment is not a predictor of male suicide). On the other hand, for the female population, the evolution of the unemployment level could be a favorable cause. However, loneliness remains one of the most important factors. It is generally accompanied by a feeling of rejection, especially in the last mentioned population. Suicide has become more common than ever before, especially at the two extremes of life. In young adults and adolescents, suicide has reached alarming proportions in the last ten years. Often, in the face of failure, the inability to fit in socially and professionally, the young adult will commit suicide, confirming the phrase of writer Drieu La Rochelle: Suicide is an act, the act of those who could not do anything else [La Rochelle, 2006]. This act of despair is most often performed in addictive behavior, the final overdose ending a progressive suicidal trajectory. In adolescence, separations from the family environment, the first emotional breakdowns or, most often, the suicide attempt are the ones that cause suicide. Suicide is also very common in the elderly. Almost 30% of suicides in European countries are over 60 years old. If certain cases are related to an obvious psychiatric condition (dementia, pre-senile or senile melancholy), it is most often the consequences of an existential crisis, an expression of a neurotic state whose defenses are

outdated, or a reactionary depressive state that it occurs during a difficult event whose painful emotional impact is increased by the intellectual and organic potential of senescence, but also by the defective social living conditions. Suicide generally has the meaning of an act of liberation from a situation considered embarrassing, painful and especially impossible to change (Th. Lemperière). As for infanticide, it often precedes the suicide of melancholy mothers, who want to take their offspring to death to save them from a situation they believe, in their delirium, desperate. David Hume, in "Essay on Suicide," shows that voluntary death is not a violation of one's debt to God, neighbor, or self, because suicide is man's power over himself as a free act. motivated by the fact that by suicide the rights of divine dominion are not harmed in any way, because man possesses the body as his property, which he has the right to dispose of as he wishes [12, in Iuga, 2018]. D. Hume, in his statement, does not distinguish between the right of possession and the right of use. Man has the right to his body, but not to destroy it, but to preserve it, to take care of it, to perfect it, as, in fact, nature itself imposes on it. For his part, Albert Camus, in the chapter "The Absurd and Suicide" in "The Myth of Sisyphus," says: "There is only one really important philosophical issue: suicide. It is a question of answering the fundamental problem of philosophy: People commit suicide because life does not deserve to be lived. existentialists, denial is their God. In the truest sense, this God is sustained only by the denial of human reason" [5, Camus, 1942]

THE SUICIDE. ARCHETYPICAL PORTRAIT

1. HOPE. It is generally said that hope dies last in life. In the case of the suicide bomber, she dies first. The suicide bomber is a disappointment. He believed too much in life and life offered him almost nothing. Prior to the annihilation, the suicide bomber came to light. He saw the emptiness in the soul of the world, and the revelation frightened him. He feels that he has assassinated all his illusions and then how could he refuse the invitation to self-murder? He turns his face to God and has the power to say: I am this Nothing. Everything he was, everything he represented, his idea of himself no longer exists. It would be useless and inappropriate to persist in existence. Because, as of today, he survives. He chooses non-being because he is dead inside anyway.

2. PREMONITION OF DEATH. The suicide bomber lives permanently with the premonition of death. He is fascinated by death, attracted by cosmic nothingness. His being is only superficially prepared for life. His life is like a death, and if you objectively analyze his signals, you can guess the features of a living body. His life has no meaning, it is devoid of happiness except death; only death is its reservoir of meaning. Thus, his personal essence and truth are death. His soul and the soul of the outer void are interconnected, they are twinned in the depths of absolute silence. Since his presence is an absence, his absence must be his destiny. Being dead while alive, his existence is an exile; death being his direct adventure, his dream, his perfect drug. Always absent, he thinks he would make a mistake by staying alive; in death he sees the salvation he deserves.

3. SELF-PRESERVATION INSTINCT. The suicide bomber has an instinct for self-preservation that he has annihilated. An instinct for self-preservation that embodies the subject's dream of a lost hero. That is why, for the suicide bomber, going into death is a heroic departure. He wants to draw attention to himself because he feels neglected, unimportant. His lack of social (or interpersonal) significance, isolationism, if we use Sade's words, are acute. A suicide bomber may be psychopathic in the sense that he is unable to interact. The threads with which people are usually tied together (the so-called chains), the suicide bomber cut them. Suicide cuts the last ties, loosens the shackles of the conservation instinct; the suicide bomber breaks the last thread, the one that binds him to himself. He thus separates himself from all that is relative, preferring the absolute. In other words, by killing himself, he breaks the umbilical cord between life and me, and thus death gives birth to him [17, Samuel Beckett, *Waiting for Godot*, 1948]. A symbolic suicide attempt is a scream that confesses inadequacy, breaking, alienation. Suicide can then be interpreted as an extreme desire for healing because by attempting to annihilate the suicide bomber really draws attention to himself, being prepared to pay the ultimate price for this unconventional form of advertising.

4. VITAL MOVEMENT. By totally denying his vital impetus, the suicide bomber frequents the absolutes, frequents the world of stable equilibrium, and, in fact, this is the suicide target. If he chose the absolute of death, it is very likely that he loved the absolute of life, in other words, that he lived intensely; or, if he did not live intensely, he had at least nostalgia for the absolute in life, which, not finding it, he chose the absolute of death. The suicide bomber is an extreme looking guy. He is a rebel, a non-conformist, a non-mediocre, he has in himself deeply hidden the feeling of uniqueness and implicitly of loneliness, becoming directly the victim of his passion for the absolute, the slave of his desire to stand out, the prisoner of an illusion. Loving the extreme, the suicidal man wants to transform himself into what he loves, yet he is aware of the impossibility of his desideratum. He is unhappy, dissatisfied, yet a very ambitious and competitive person. The obstacles he sets out to overcome, once overcome, make him stronger and more desolate. What brings him closer to his ideal self distances him from other people and at the same time from a (banal) facet of his ego; paradoxically, what brings him closer moves him away from himself. When he reaches his ideal, he dies at the top and at the same time in the abyss. In order to enjoy the intimacy of his ideal, he must give up the body. Seen from another perspective, his perfect suicide is a deification. He reaches the state where the dream becomes the world, he reaches the

perfect identity, which is a split if we represent the whole right body-soul, but in fact the perfect identity is the communion between his self and the dream of his dreams, the harmony between soul and spirit . If we look at the deification of suicide objectively, his attack is just that: madness, but there is no deadline for his mental adventure.

THEORETICAL BASIS OF THE TEST FOR DETERMINING SUICIDE INTENTIONS

The result of our research, aimed at identifying and preventing suicide situations, is the creation of a "Test for Determining Suicidal Intentions" (TIS). The test was applied experimentally on a group of 800 people between 15 and 85 years old, belonging to very different socio-professional categories [27, Sofronie, Zubcov 2004].

TIS is a shape measurement test. The world is made up of objects, each with a unique shape that obeys its own laws. The form of a thing is an uncontrollable reality, something that can be perceived, but not contained, held, measured, weighed. In short, it is something that speaks to both intelligence and senses, reason and sensations. Form is a fundamentally qualitative notion. It is not a quantity like mass, speed, temperature, it cannot increase or decrease, it is not known a conservation principle like that of energy or motion, not being quantifiable, the shape seems to defy any attempt at scientific investigation according to the laws of positivist sciences as formulated by Auguste Comte. But today the idea that science must be strictly quantitative is overtaken by morphological theories: catastrophes, fractals, strange attractors, chaos, and the science of complexity. A science that allows not only action on the world but also an understanding of it. The science of complexity achieves a new type of unification, approaches the most varied fields to discover in them what is universal, treats unitary phenomena of the most different. Thus it can be said that She is in search of the Whole. In order to capture the essence of complexity, one cannot use the classical study model of science — which would involve the fragmentation of the Whole and the study of such isolated parts. The science of complexity is first of all another way of approaching reality rationally, another way of constructing an ontological vision of the universe, in order to be able to capture nonlinear phenomena, singularities, synergies, evolutions. The number of elements in a system is essential to define a complex system. Complexity theory has revolutionized scientific thinking. It is believed that scientific knowledge has revolutionized many researchers believe that the science of the twentieth century will go down in history for three achievements: the theory of relativity, quantum mechanics and the science of complexity. Nature works nonlinearly and implicitly chaotically

ARGUMENTS FOR "TIS" FORMS

The TIS forms are part of the "Model of Human Behavior" that I discovered through the aforementioned experiment. The model is inspired by Francis Bacon's Idol Theory (based on Plato's Cave Mith). Bacon writes "The spirit of every man is like a cave, which interrupts natural light due to different causes such as the individual and particular nature of each individual, education, conversations, readings, environment, authority of persons admitted and respected, finally, the diversity of impressions that produce different effects. unequal, more variable, more unstable than the disposition of the human spirit considered in different individuals, its spontaneous operations are almost entirely the product of chance "[28, Bacon, in *Novum Organum* 1957].

Arguments for these forms:

1. The established symbols of the genesis archetypes: the representation of the male by an arrow (I) and of the female by a horizontal line (-)
2. The experiments made by Martin Hoffman [Hoffman, 1982] - forms inscribed in the texture of the nervous system demonstrated by proving the sensitivity to these forms of infants (the forms are (I, -, x)
3. Signs defining arithmetic operations: +, -, x, /
4. The neurological basis used in NLP [26, Bandler R, Grinder J, 2005]- the way the eyes move is identical to the shapes projected by the subjects in TIS: I, -, / _
5. Quantum cryptography. The mode of propagation of the photon in space, depending on the environment encountered, can be rectilinear (vertical propagation, symbolized by the arrow (I) or horizontal (-). In cryptography is used the code (+), representing the androgyne. The transmission is the diagonal one, oriented either to the left or to the right. In cryptography the X model is used, a reunion of the two diagonals in one. We note that all these forms underlying TIS were obtained by us on the basis of an experiment. Subjects who worked with discontinuous elements (dots) were asked to place six dots inside a rectangle, as they see fit to define their attitude / behavior toward a given stimulus. The experimenters, using the psychographic method, joined the dots in lines to obtain Euclidean geometric shapes, reflecting the way the brain processes information. The experiment looked at ways to process information correctly (good forms) and ways to process it incorrectly (weak, disorganized forms). Good forms are limited and are reduced to: I, -, /, +. In TIS we use only the version with good forms, and the way to apply the test is by choice.

REFLECTIONS ON THE WORLD OF TIS SHAPES.

- 1) If the forms in the natural world are the visual materialization of tensions between inside and outside, between the centripetal and centrifugal tendencies of objects, the forms in TIS are meta-forms, they are forms of the forms of / moving.
- 2) There seem to be two main poles in the world: a magnetic and conservative pole that sends man into the past and a revolutionary electric pole that pushes him forward. The two poles interact and diverge from each other. Gravitational, man loves his history and hates the uncertainties of the future. Electric, he wants a bright and intelligent future. This is the essence of the human behavior model reflected in the TIS forms
- 3) Looking at a TIS shape does not just mean looking but seeing. It's not just about internalizing it, it's about asking yourself, it's not just about feeling it, it's about touching it from the inside.
- 4) A TIS model captures time itself; time undergoes physical compression and encapsulation. The time in such a model is cultural time, transfiguration of real time, folded, solidified.
- 5) TIS forms are able to combine real space, emotion carried by a real substance and ontological knowledge in a concrete subliminal / unconscious body
- 6) The philosophical premise of TIS is to understand the world as a dynamic context, as a network of interwoven transformations.
- 7) TIS brings to the fore the image of man as a geometric shape. It is, in fact, a symbiotic image that combines the human profile with a geometric network (an atomized network of cells).
- 8) It could be seen as the cultural image of man, an image of the natural man in the mirror of the artificial environment he created and, finally, an expression of infinity.
- 9) TIS forms are non-dynamic epigenetic forms obtained from within the "phenomenal nature of the dynamic being."
- 10) TIS forms have archetypal value with:
 - ✓ A universal structure that can appear anywhere in the world
 - ✓ A dynamic structure, which can be presented in several ways (through several meanings)
 - ✓ A generic structure that can be recreated in a variety of ways
- 11) TIS forms understood by their archetypal value are a connector that connects elements that we usually consider to be either complementary or antithetical and irreconcilable. He thus performs a kind of miracle, unifying what usually seems to be separate and autonomous, and creating something new in the process.

WHAT DOES PSYCHOMETRIC TESTS MEASURE?

The experience of almost 40 years of testing that we have so far, highlights the fact that psychometric tests that measure skills, traits or psychological qualities take into account the general and abstract nature of that aptitude / trait / quality. They measure punctually: here and now, they do not take into account the dynamic character of the aptitude / feature / quality taken as a reference for testing, but only refer to the static aspect of the psychological entity. And, at the same time, the general appearance. That skill / trait / quality is not measured in a specific context, such as the relationship to workload. The test excludes from its characteristics, both the time and the concrete space in which the subject exercises his aptitude, trait or quality. The results obtained with the help of psychometric tests are optimally found in Lewin's formula: $C = f(P, M)$ -behavior is a function of Personality and Environment that correlates well with the mathematics of quantity and statistics

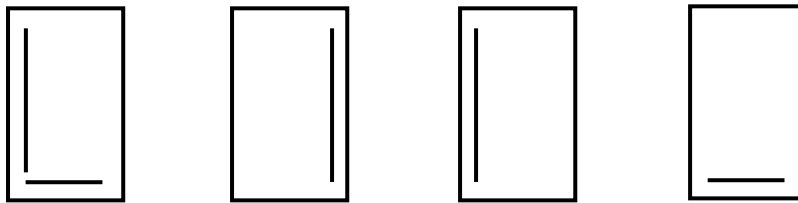
WHAT DOES SHAPES MEASURE?

Shape measurement tests allow contextualization and understanding of aptitude / trait / quality in its dynamics. Form is, in fact, the configuration of a thought understood as a complex structure signified by a scheme - as an inner representation of the outer reality. By testing we obtain the map of the chosen territory as an incentive for evaluation (workplace, relationship with family or organization, relationship with workload, etc.). A determined stimulus, concretely seen not as a static reality but, on the contrary, as a dynamic one, in its development, signifying in testing the unity of space-time. Form measurement tests refer to the particular, concrete significance of the respective skills / traits / qualities. The results obtained are reflected in the equation $C = N(Q, T, M)$ -behavior is a nonlinear function dependent on the state of the psychic system (Q), time parameters (T) and environmental disturbances (M) which is in agreement with theories morphological and with fuzzy type logics

III. RESULTS AND DISCUSSION

TEST FOR DETERMINING SUICIDE INTENTIONS (abbreviated version)

TEST MATERIAL: A. Four cards on it, the four figures below representing the cognitive patterns of suicidal thinking, marked on the back, in order, with M, A, S, E



B. A card with five colors on it: red, green, gray, blue, black. The colors allow the calculation of the energy coefficient existing in each pattern

HOW TO APPLY THE TEST.

STEP I. The psychologist asks the subject: Look carefully at the four figures and put them in order, starting with the one you feel best describes your way of being and ending with the one you feel best fits. a little with your nature.

STAGE II A: After the subject has arranged the cards in the order he considered to be in line with his nature: Assign to each figure a color of those written on this card, as you feel it fits best with your nature, with your way of being, but also with the figure for which you choose the color. The psychologist notes the answers, respectively the order of the letters symbolizing the cards and the color associated with each card.

DEGREE OF SUICIDAL RISK

The risk of suicide involves several factors, the knowledge of which ultimately leads to the calculation formula. So:

1. STRUCTURAL ELEMENTS AND THE VALUE OF THE ELEMENT ITSELF (Ve)

- M-Premonition of death, symbol Thanatos, Ve = 10;
- A-The instinct of self-preservation, symbol Eros, Ve = 10;
- S-Hope, symbol of Ethos, Ve = 2;
- Vital E-Elan, Hypnos symbol, Ve = 2

2. FUNCTIONAL VALUE (Vf) OF THE ELEMENTS RELATED TO THE POSITION IN THE PATTERN STRUCTURE

- Position I-dominant function, Vf = 4p
- Position II-auxiliary function, Vf = 3p
- Position III-tertiary function, Vf = 2p
- Position IV-lower function, Vf = 1p

3. TOTAL VALUE OF AN ELEMENT (T)

The total value of an element (T) is given by the product between the value of the element itself (Ve) and the value as a function (Vf);

$$T = Ve \times Vf$$

EXAMPLE.

- a) The total value of the element M (T-M): Ve = 10p regardless of the position it is in; T-M will be: 10x4 = 40 (when M is in the first position) T-M: 10 x 3 = 30 (in the second position). T-M-on the third position will be 10 x 2 = 20. And on position 4, T-M: 10 x 1 = 10.
- b) The total value of S (T-S) is: on the first position 2 x 4 = 8, on the second position 2 x 3 = 6, on the third position 2 x 2 = 4 and on the fourth position 2 x 1 = 2.
- c) The total value of the pattern (VP) results from the sum (T) of each element that makes up that pattern. Depending on the score obtained, the VP presents different degrees of risk (GR) (grade I, II, III, IV) which we present in the following table. For each degree of risk (GR) a score is given (I-5p, II-4p, III-3p, IV-2p, I-1p.

PATTERN RISK DEGREE (RD)

FORMULA	SCORE	GRADE OF RISK
MASE, AMSE	Ex: 40+30+4+2= 76	I (5p)
MAES, AMES	76	I (5p)
MSAE, ASME	68	II (4p)

MEAS, AEMS	68	II (4p)
MSEA, ASEM	60	III (3p)
MESA, AESM	60	III (3p)
SMAE, EMAS	60	III (3p)
SAME, EAMS	60	III (3p)
SAEM, EASM	52	IV (2p)
SMEA, EMSA	52	IV (2)
SEMA, ESMA	44	V (1p)
SEAM, ESAM	44	V (1p)

4. ENERGY VALUE OF COLORS ASSOCIATED WITH STRUCTURAL ELEMENTS (Vc).

For element M: = red-value 10; green color-value 7; gray-value 5; blue-value 3; black color - value 1.
 For elements A, S, E: = red-value 0, green-value 3; gray-value 5; blue-value 7; color black-value 10

5. DETERMINATION OF PATTERN ENERGY VALUE (Ep)

For the calculation of the suicide risk (Rs) it is necessary, and the determination of the energy value of the pattern (Ep). Ep results by summing the individual energy value (Ei) of each component element of that pattern. And (Ei) is calculated by summing the value value (Vf) of the element in the pattern with the value of the color with which it is associated (Vc). Then the sum (S) is related to the maximum possible energy value: Em = 40. The result obtained means: Energy coefficient index (CI). Suicide risk (Rs) is determined by the product of the type of suicide degree associated with the pattern (RD) and the energy index (CI) relative to the maximum possible risk value: Mp = 5

COLOR CHARACTERISTICS

RED: Reflects the maximum amount of energy that a structural element can contain. Red enlivens the element, gives it life. Thus, Thanatos associated with the color red suggests a very active foreboding of death. As red is the most natural color for Eros. He shows us the life that exists in the subject's self-preservation instinct. Red opposes black.

BLACK: Black means lack of energy, lack of life. Present inside Eros, black indicates an inert, inanimate instinct for self-preservation. And embedded in Thanatos, it reflects a premonition of a sleeping death that does not have the power to complete suicidal thoughts. But a red-black combination between Thanatos and Eros / Eros and Thanatos reflects that kind of energy on the edge that separates life from death.

GRAY: The energy present in the structural elements is uncertain. It can be anywhere from red to black.

BLUE: It is the energy that, as a meaning, is very close to the characteristics of black. However, there is still life inside the element with which blue was associated

GREEN: Green reflects a maximum energy distance, it indicates the existence in the element of a balanced type of energy

SUICIDAL RISK CALCULATION FORMULA (Rs).

Formula: $Rs = GR \times IC / Mp$

Example: A subject chooses the MASS formula which he associates with the following colors: M-gray, A-red, S-green, E-black.

- Type of degree of suicide risk associated with the pattern (GR) - 5p
 - The Ep-value resulting from the sum of the value of the position on which each element located is (Vf) and the color value associated with the element (Vc): $EP = M (4 + 5) + A (3 + 0) + S (2 + 3) + E (1 + 10) = 28$;
 - IC index calculated as the ratio between the resulting EP and the total possible value (E m) = $28/40 = 0.7$
 - Maximum possible risk value: Mp = 5p
 - The score made by the subject P = $Mp \times IC = 5 \times 0.7 = 3.5$
- Suicide risk formula: $Rs = GR \times IC / Mp = 3.5 / 5 = 0.7$ so 70%

INTERPRETATION OF THE VALUE OF SUICIDE RISK

Value	Type of thinking	Type of act
Over 70%	Suicidal thinking. In moments of depression and despair the subject may think / verbalize: I commit suicide	Suicidal act. In conditions. favoring the subject may intend to suppress his own life. Impulsive self-aggression.
Between 70 and 50%	The shadow of suicidal thoughts. How to think or verbalize: I would kill myself	Parasicide. The subject does not aim at self-suppression of life, but only wants to draw attention to his situation to others, resorting to acts that can be interpreted as suicide attempts. Instrumental self-aggression
Between 50 and 30%	The shadow of suicidal thoughts. Suicidal information does not reach the level of consciousness. It exists in the abyssal areas and manifests itself as a state of mind.	Latent self-harm.
Under 30%	Absence of suicidal ideation	Absence of suicide

PATTERNS THAT REFLECT SUICIDAL TRENDS. DESCRIPTIONS

MASS, AMSE (I). Judging by themselves, they are the patterns with the highest suicidal potential. The couple represented by the premonition of death (M) and the instinct of self-preservation (A), regardless of their order in the relationship (MA or AM), create the emotional climate necessary for the thought of annihilation. An important indicator is given by the association of M with the color red, while A is associated with black. This reveals a bright, radiant call to non-existence, a call that can no longer be hindered by a completely energy-deprived self-preservation instinct. But an A associated with red together with an M associated with black can have the same effect. The instinct for self-preservation, benefiting from excessive energy, becomes irrational. Due to the approach to the premonition of death, the suicidal thought, the need for self-destruction flourishes inside A. Thus, the MA / AM configuration will direct the entire chain that makes up the pattern to a single goal: nothingness. Life expectancy and zeal receive this information and comply.

MAES, AMES (I). There are patterns that contain the couple MA, a borderline couple signifying the twinning of death and life, a twinning between Hypnos and Thanatos (or, as the poet says: That dream of eternal death / is the life of the whole world). Through its content, this couple puts life and death in a relationship of complementarity. This fact reflects a certain philosophy of life, elaborated or momentary, a certain spiritual model installed in the mind of the individual with suicidal thoughts, which urges him to make the fatal decision more easily. The MAES / AMES pattern has a force approximately equal to the MASE/AMSE pattern. However, its strength is slightly diminished by the hope-vital momentum configuration. If in the case of the MASE / AMSE pattern, the lack of hope is placed on a natural and functional line of continuity in relation to the MA dyad, in this case the lack of hope gives way to the lack of vital momentum. But lack of hope is a morbid factor stronger than lack of vitality. It has a stronger self-destructive force, being more active and full of a content that involves the destiny of the individual, his personal biography. In the absence of hope, there are accumulated frustrations, disappointments and depressive meanings that can receive strong suicidal valences depending on the type of energy that animates the action of the father.

MSAE, ASME (II). The premonition of death or the instinct for self-preservation keep the destructive force of this pattern at a high level of risk. The hopelessness of the subject is morbidly insinuated in the mind of the individual like a river carrying alluvium born of the consciousness of a failed destiny. However, the premonition of death or the instinct for self-preservation coupled with hopelessness do not have the power of self-destruction that M has with A. M and S or A and S are no longer complementary, because while M and A represent active functions, S is a passive function. The presentiment of death and the hopelessness or the weak instinct of self-preservation and the hopelessness, understood by each other, are pleonastic rather than complementary configurations; are configurations in which one element is defined by another, M / A and S melt into each other, they do not have the gift of potentiating each other as happens in the case of the relationship between M and A. Obviously, the destructive value of the pattern as a whole It can increase depending on the type of energy invested in each of the elements. But compared to the previous pattern, the suicidal potential of MSAE and ASME is lower

MEAS, AEMS (II). It is a new combination of an active and a passive function. Between a goal action and a passive tool. However, the lack of vital momentum is too pale an instrument, lacking the necessary spiritual dimension to orient the presentiment of death towards the supposed self-destructive purpose or to create the morbid premises of abandonment for the instinct of self-preservation. However, it is an alarm signal that M or A are active and are in the position where, in the formula with the highest degree of suicidal risk, hope lies. Thus, this position, through the value of the two structural elements, becomes stronger than in its original form. As hope also gives a higher morbid value to the lower function (fourth position) strong movements are expected in the unconscious of the subject that leads to ideas, thoughts, suicidal states. As in all other cases, their magnitude depends on the type of energy invested

MSEA, ASEM (III). In the context of the MSEA pattern, two purposes are associated, as a dominant and auxiliary function: one active (M), one passive (S). But although their suicidal function has a precise direction, they lack the necessary tools for action. Hope lost drowsily in the foreboding of death can deepen depression. The subject may ask questions such as: What good is it? Why do I have to live? Who else am I useful in this world? But although it has a lower functionality, the self-preservation instinct plays a saving role for the subject rather than a destructive one. To the question: Why live? Coming from the premonition of death, the instinct of self-preservation can give a playful but salutary answer for the moment: that's why!

In the structure of the ASEM pattern, the instinct of self-preservation is a powerful tool with the value of a dominant function. The goal, the lack of hope, is not commensurate with the strength of the instrument. The subject does not ask questions, it is consumed in emptiness, beyond thoughts. It is true that his depressive state is very morbid, the AS couple as a dominant function-auxiliary function is often a signifier of melancholy, however the premonition of death is a lower function, it is therefore rejected by the subject. The weak instinct of self-preservation, in this configuration, does not, in fact, reconcile with the idea of death. But, ultimately, the real strength of the pattern is given to us by the amount of energy invested especially in M and S or in A and S.

MESA, AESM (III). MESA is a father very close to MSEA. But the foreboding of death is no longer fueled by the ruminations that develop within the hopelessness, but by the subject's lack of vitality, by his vegetable-vegetable condition. Under these conditions, the state of death, although it is constituted for an active purpose and represents the dominant function of the father, does not have sufficient morbid motivation, it is deprived, therefore, of the very spirit of death.

AESM's employer, on the other hand, is closer to ASME. The instinct of self-preservation is the dominant function, but death is far away, the refugee in the lower function. It is, in fact, a deafening conflict between Eros (A) and Thanatos (M). The lack of vital momentum (E) symbolized by Hypnos, as an auxiliary function, does not have the power to give the instinct of self-preservation the information of death. However, both parents can get quite high risk suicidal values if the energy invested gives them self-destructive information.

SMAE, EMAS (III). In this case the dominant function is represented by a passive purpose seconded, as an auxiliary function, by an active purpose. It is a juxtaposition between a passive Ethos (hope) and an active Thanatos. Hope is the place near God. But the lack of hope removes the linen

Mai multe despre acest text sursă
Textul sursă este necesar pentru informații suplimentare privind traducerea

SAME, EAMS (III). The suicidal pattern of SAME is based on passive purposes, enclosed in a protective shell, where all the negative feelings of the subject seem to be in a trance. There, without any glimmer of hope, lies the memory of frustrations and failures that the individual feels in an acute way, especially in the moral plane. The subject is amorphous without power, I would say without the desire to decide in any way, having the active functions between two passive covers: Ethos (S) and Hypnos (E). But for him today is only the uncertainty of tomorrow. The EAMS pattern is dominated by the Hypnos function, the subject is characterized by a lack of vitality, by awareness of the drama of failure, but the suicidal value for both patterns is not very high; however, its overall value is determined by the energy drives within each element.

SAEM, EASM, SMEA, EMSA (IV). There are patterns that indicate a decrease in the likelihood of suicide risk to limits that highlight the lack of danger in this regard. The dominant function is represented either by purposes or by passive instruments. Negative thoughts, which cause temporary depressive states, do not lead, either as goals or as tools, to morbid intentions, even if the lower function is either a goal or an active tool and, through its role, manages to oppose the dominant function. But all that can happen is only diffuse, unconcerted negative thoughts that dissipate into the deep sleep of M (Thanatos) or the vitality of A (Eros). However, beyond the patterns, it is worth analyzing the impulses of life and death, the positive or negative energies, which are found in the elements. This analysis can give us clues about the evolutionary trends of the subject.

SEMA, ESMA, SEAM, ESAM (V). They are the parents with the lowest probability of suicide risk. In the context of these patterns, the dominant and auxiliary functions are both passive (both purpose and instrument), while active functions are rejected by the subject as both purpose and instrument. The lack of hope of the subject and the lack of vital momentum, on the positions they are in, are normal states, inevitable in the life of any individual, there are moments in front of which the individual has healthy defense mechanisms. Morbid intentions are dormant, they exist only in a latent state; they can be activated to a certain extent only by the negative superego of the subject or by the energetic impulses, especially those of M and A. the genetic program of the individual. They describe a dose of self-regulatory aggression, normal within certain limits, within which there are the germs of a vital, necessary aggression, directed outwards.

ADDITIONAL INFORMATION. The interpretation of the results is valuable not only by the interpretation of the formulas but also by the information provided by each element of the structure. Even in those situations where the formula does not indicate a high degree of risk, the separate elements can provide the psychologist with valuable information about the subject.

SYMBOLIC CHARACTERISTICS OF DIADAS AS DOMINANT/AUXILIARY FUNCTIONS

DYADS

MA, AM Thanatos draws Eros into the metaphorical trap of the afterlife, where the relationship between life and death is seen as a process of continuous death-rebirth. The suicide bomber dies in disappointment, but with the hope of a resurrection from the dead.

MS, SM The presentiment of death finds support in the hopelessness of the subject. And in the already annihilated hope, the prospect of nothingness sprouts. Thus, the only hope of the individual remains the divine.

ME, EM The subject's lack of vitality coexists with the premonition of death. A hypnotic state is born. The subject perceives reality as a realm located somewhere beyond the horizon.

AS, SA Eros and Ethos, on Charon's boat, are twinned in and with the perspective of reality on the other shore. Lack of hope also destroys the instinct for self-preservation. However, the annihilation is uncertain. Unforeseen events can still occur between the two shores, floating on murky waters.

AE, EA Eros withstands the deeply inhibiting force of Hypnos. The instinct of life is asleep, then. His sleep is a terrible nightmare from which the individual may or may not wake up.

SE, ES A fragile cohabitation between Ethos and Hypnos. The temptation of the afterlife is weak. Together, this couple does not have a very significant role in defining the existential meaning.

ELEMENT / COLOR ASSOCIATED USEFULNESS OF INFORMATION

M -(red). Provides information about the degree of morbid load accumulated in and by the subject's unconscious. There are images, stories, thoughts, excessively self-destructive ideas that, as they enter the subject's consciousness, can affect his philosophy of life, his value judgments about the meaning of existence, orienting the subject to a pessimistic way of understanding reality.

A-(black/blue). Shows the state of self-preservation instinct. He emphasizes an anchoring of the subject strictly in the moment, his indifference to the future, in fact, the inability to feel the future and, implicitly, to elaborate lasting projects. The subject perceives only the moment, not the time, he does not have the instinct of danger, he is ready to take the risk very easily.

S-(black/blue) Indicates a lack of hope, the absence of real desires, the inability of the subject to dream. It is a sign of a feeling of blasphemy, non-evolution and non-stimulation.

E-(black/blue). Lack of vitality, feeling of energy deficit, lack of zest for life, apathy, need for isolation, self-withdrawal, avoidance of conflict.

IV. CONCLUSIONS:

Behavioral forecasting is the touchstone for any specialist in the field of economic, social, human sciences... In the field of economics, such a system has been created, with the aim of preventing situations of risk and major uncertainty in the market. In medicine, the use in diagnosis of both quantitative (analysis) and qualitative methods (magnetic resonance imaging-MRI / MRI) has greatly increased the potential of early warning diagnosis in case of serious conditions. This is what we propose with this test, which, on an individual level, has the role of preventing suicide situations. The test we have built is based on another paradigm (other than atomistic, behaviorist, etc.), springing from morphological theories, chaos theories, quantum theory. It is a test of measurement by forms, which measures the Whole, it is of the holistic type. We do not claim that by proposing a different type of test and a different way of testing we have solved such a thorny issue of the difficulty of psychometric tests in making viable predictions about human behavior. We only offer a method complementary to measurement by calculation (psychometric tests and methodologies based on statistics),

according to the model in medicine: analysis-imaging. A measurement in unity: calculation-forms, a unit of quantitative-qualitative. And that means an extra chance to anticipate and anticipate suicide

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