

Kazimierz Dąbrowski

**MULTILEVELNESS
OF EMOTIONAL AND INSTINCTIVE
FUNCTIONS**

**TOWARZYSTWO NAUKOWE
KATOLICKIEGO UNIwersYTETU LUBELSKIEGO**

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K. Gębrowski

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INTRODUCTION

The work of Prof. Kazimierz Dąbrowski entitled *Multilevelness of Emotional and Instinctive Functions* is a fruit of long-standing and revealing research carried out by the Professor on the multilevel character of the emotional functions and on the role of emotions in human development. The research was conducted within the framework of a three-year scholarship granted by Canada Council in Ottawa, at the University of Alberta in Edmonton, Alberta, at the Department of Psychology, at the Chair of Professor Kazimierz Dąbrowski.

The research was made possible owing to kind support from Prof. Dr. T.M. Nelson, Head of the Department of Psychology at Edmonton University, Alberta, as well as help offered by post graduate students from the chair of professor K. Dąbrowski. In the works of the group of Prof. Kazimierz Dąbrowski took part the following scholars: Dexter R. Amend, Sister Luz Maria Alvares-Calderon, William Hague, Marlene D. King, Michael M. Piechowski, Maurice Taurice Turned, Leondor Mos, Lorne Veudall, and Pat Collins.

Taking a multilevel approach to the issues of emotions and their significant role in the acts of cognition, the work *Multilevelness of Emotional and Instinctive Functions* introduces us into the sphere of science, as well as orders the discipline which has been little studied so far, and which is highly crucial for the knowledge about man. Accordingly, the work lay a direction for methodological reflection and scientific procedure in the humanities. All this amounts to the fact that the work is ranked exceptionally high within the system of contemporary knowledge. It is a topical work, especially now at the time when aberrant, or even pathological behaviors abound, characterized by "moral callousness," atrophy of higher emotions, syntony and empathy, by aggressive and terrorist attitudes.

The book makes up a special compendium of the humanistic knowledge on the development of emotions in relation with other dynamisms and functions of personality. Therefore it corresponds to a social and individual demand for a systematic study of the theory of the development of emotions. It should be stressed that the hitherto research has promoted rather the cognitive and intellectual theories of the development of the individual, and neglected the sphere of emotions in the forming of a mature personality.

The fact that prof. Kazimierz Dąbrowski took up emotions and studied their role in the processes of personality development is a pioneering achievement. Many contemporary authorities of contemporary science such as: Abraham Maslow, J. Aronson, H. Quillet, G.R. Dr. Grace, G. Borofsky, K. Jankowski, J. Pieter, P. Joshi, T. Nelson, M. Grzywacz-Kaczyńska, O.H. Mowrer, and T. Weckowicz, who spoke about Professor's work, acknowledge its pioneering role. Numerous comments from patients who turned to the Professor for help as well as passages from His Theory of the Development of emotions pinpoint that there is a social demand for Kazimierz Dąbrowski's books in general, and in particular for this publication dealing with the development of emotions: *Multilevelness of Emotional and Personality Functions*.

K. Dąbrowski conducted his scientific and clinical activity in Poland, France, Canada, the United States, Portugal, Switzerland and in many other countries. Some of his works are well-known at home and abroad, but as a whole they were known neither to the Polish nor foreign reader. The present work, which comes to the reader's hands, is his least known book.

I met Professor Kazimierz Dąbrowski for the first time during my studies at the Catholic University in Lublin in 1958. His lectures on the conception of mental health, disease, pathology of the person's development aroused vivid interest among students. Animated discussions about his classes impressed greatly not only students, but involved their participants in the current problems concerning some aspects of social life turned pathological.

The book whose content is the development of affections and emotions grasps crucial aspects and dimensions of the development of personality, things which have so far been presented by the textbooks of developmental psychology only from one point of view, which have been treated with significant simplifications. This publication may give momentum and bring forward suggestions for a new research on the role and function of emotions in the development of a mature personality. Multilevelness, types of development and the traits of development have been analyzed here.

In chapter VI the reader will find a description of the observed emotional behaviors in such dimensions as reality function, diagnosis of the differentiated interlevel behaviors as well as various degrees of the differentiation and hierarchization of emotional values which are not indifferent for the individual. The author describes the states of reflection, inhibitions, sympathy and empathy. He states, among other things, that the latter dynamism is the most powerful with prominent authors.

Chapters VII-IX make up very interesting psychological analyses of emotions. The reader will find in them the description and psychical analysis of overexcitability (nervousness) and its diverse forms; a further part presents an analysis of the basic emotional states. Chapter IX discusses the emotional-cognitive functions in the aspect of the reality function, success, ideal, justice, and religious attitudes. The cognitive functions have been described in chapter X. The problem of emotional complexes and states from the borderline of pathology and norm, as well as other emotional states are the subject matter of chapters XII-XV. In chapters XIV and XV the author conducts thorough analyses of such emotions, today barely discussed in professional textbooks, as altruism, sincerity, humility, and responsibility.

The next chapter XVII displays the levels of development in the aspect of various scientific disciplines such as: psychiatry, philosophy, religion, ethics, and political sciences. We should in vain seek the problems discussed in this chapter in other works treating of emotions. Therefore this chapter is exceptionally valuable in the book.

The issuing of the book may help us to draw psychological, pedagogic and therapeutic conclusions within the sphere of forming emotions and feelings, and not only their inhibition or containment. The readers of the book may consist of a vast group of the youth, students of psychology, education, and medicine.

The book may serve professionals, psychologists, educators, priests, and the clergy as an aid in the forming of emotions. It may serve anybody who wishes to develop their own personality toward the highest individual and social ideal.

The *Multilevelness of Emotional and Personality Functions* is an exceptional item at the publishing market. We should wish the patient and careful reader of the book that he have some profound reflections and rich experiences, which in turn will lead to the forming of emotions and a harmonious personality. All those interested in the development of emotions should be wished courage to reach the fifth level of development, where dominates a full awareness of responsibility for the higher moral values; even if we are to lay down our lives to realize those values.

Translated by Jan Kłos

CZESŁAW CEKIERA SDS

MULTILEVELNESS
OF EMOTIONAL AND INSTINCTIVE
FUNCTIONS

Part 1
THEORY AND DESCRIPTION OF LEVELS OF BEHAVIOR

Kazimierz Dąbrowski, M.D., Ph.D.

1

INTRODUCTION

THE NEED FOR A DEVELOPMENTAL PARADIGM

In the last two decades the psychology of human development underwent an "explosion of knowledge" (Mussen, 1970, p. vii). Curiously, however, the *concept of development* as an approach to the study of human behavior does not appear on the official map of psychological systems (Marx and Hillix, 1963 and 1973) nor do the names of Gesell, Piaget, and Werner appear on the pages of a recent textbook covering the history of modern psychology (Schultz, 1969). Nevertheless, this lack of official theoretical status has not hindered the study of development as a phenomenon in its own right.

Development has many aspects. There is physical growth and physical maturation. There is motor and language development. There is social development which leads to the role and position in society assumed in adulthood. There is intellectual development and learning which may lead to the appearance of individual cognitive style. There is psychosexual development and emotional development, the two often not distinguished at all. The development ascendance is followed by decline in consequence of disease, old age deterioration of the body, loss of social function, senility and death. Not all aspects of development, and only several have been mentioned, are studied with equal vigor, while the study of some has not yet actually been attempted.

On the official map of developmental psychology (Mussen, Langer, and Covington, 1969; Mussen, 1970) we note a prominent presence of cognitive studies and an equally prominent absence of studies on affect. That means that *emotional development* does not appear on the map of developmental psychology. But unlike development in general, and cognitive and moral development in particular, emotional development is not even recognized as a phenomenon in its own right.

Indeed, it appears that emotional development is a blank space in developmental theory and research.

It is possible that the reason for this lies in a commonly held conception of emotions as something ephemeral, elusive, ill-defined and not researchable by other than clinical methods. But this is no longer so. The phenomenon of emotion is recognized and is the subject of a host of studies and reviews (Davitz, 1969, Arnold, 1971, Izard, 1971, Strongman, 1972, Leventhal, 1974). Feelings have been shown to be very precise phenomena of dynamic communication, perhaps more precise, than sensory perception (Clynes, 1970). But except for unsystematic psychoanalytic approaches dealing with neurotic and sexual conflicts a systematic approach to emotional development has not yet appeared.

The fact that the developmental approach in psychology is not recognized as a system of thought, or paradigm, is intriguing. The roots of this appear to be historical. For a long time development was seen as a function of age, that is as a function of time. Time, therefore, was just another parameter in the study of human behavior. Within such an approach development could not present anything distinctive.

The situation is different in biology where development for over 150 years was known as a complex process of differentiation and sequences of changes in structural and functional organization of living organisms. The development of the embryo from one cell into a complex multicellular organism goes through many stages characterized by different morphology and different biochemistry. In consequence, the structures and the functions of an organism at different stages of development can be so different as to be unrecognizable. Compare, for example, the tadpole and the frog, the larva and the butterfly, the human embryo in the first few weeks and the newborn infant. Similar differences can be found in the complex life cycles of fungi, mosses, ferns or higher plants. Or, take the extreme example of a virus which after infecting a cell vanishes so entirely as an entity that this stage of its development has been called the "eclipse" (Stent, 1963). In some instances the different stages of ontogenesis of a single organism were at first described as different species.

The point of the above biological invocation is first, that it is necessary to follow the sequence of developmental transformations if the phenomena of life, including human behavior, are to be understood; second, that the different stages of development can be so dissimilar that without knowing their succession they could appear unrelated; third, that there must be an underlying structure which secures the continuity and regularity of development. At the biological level this structure is the genetic material and its function is storage of information. What would correspond to that structure at the psychological level we do not know. We know, however, that the awareness of one's identity persists through wakefulness and sleep, through grave emotional crises, or through periods of amnesia.

The application of developmental biological knowledge to human psychological development was attempted by Gesell (1946), Piaget (1967, 1967a, 1970) and

Werner (1948, 1957). Their attempts focused on identifying those general principles of development established in the biological realm which could also apply to the psychological. Closely examined, those principles are essentially descriptive. They do not explain developmental phenomena because they do not point to specific processes which would account for a given transformation.

This, perhaps, is the reason why the developmental orientation in psychology, in spite of its vast membership and explosive output, has not risen to the rank of a system of thought. The function of a system is to provide an "inclusive framework which serves as a general theory of the subject" (Marx and Hillix, 1963). The function of a general theory is not only to describe and identify specific phenomena and relationships between them but also to provide means of explication (Piechowski, in press).

In this sense the developmental theories of Piaget, Werner, and the psychoanalytic theory are descriptive. They describe the course of development, identify the distinctive features of its different stages, correlate them with age, establish relationships between different structures and functions, but do not tell what specific, identifiable, unitary factors can account for the transition from one stage to another. The psychological analogs of genes and molecules are yet to be discovered.

The attempt to identify the "molecules" of psychological development is best exemplified by the work of Piaget (1970). His conceptualization of internal structures and functions which cannot be observed but which can be discerned in a child's method of handling cognitive tasks provides us with the psychological analogs of biological structures and functions.

Nevertheless, the analogs of the genes are yet to appear.

THE NEED TO DISCOVER EMOTIONAL DEVELOPMENT

If the first revolution in American psychology was behaviorism, the second appears to be "a kind of cognitive functionalism" (White, 1970). The study of development and the theories of development are now focused on problems of cognitive development while those of emotional development lie fallow.

The reason for this is hard to find if one is aware of the power of emotions in human experience, but if one looks at the development of the science of human behavior, it is not so hard to understand the reasons for leaving emotional development out of the picture. For several decades learning had been one of the central issues in American psychology. Consequently, the study of cognitive *development* finds, in a certain way, a prepared ground. On the contrary, a systematic psychology of the emotions is a recent occurrence, too young and too limited theoretically and methodologically to have prepared the ground for a study of emotional development.

Thus, a third revolution is needed. Our understanding of human behavior and human development cannot be complete without the study of emotional develop-

ment. Not only does human life lose meaning if the emotional component is taken away, but a general theory of human development is not possible if it does not include emotional factors. But we have to go even farther than that. Emotional factors, more than the acquisition of symbolic language (Pribram, 1971), are significant in the process by which man becomes human. Therefore, they not only have to be included but must be given a position of primary importance.

The various levels and complexities of human experience cannot even be approached without considering the emotions which give rise to them. Stripped of affect, human relationships become meaningless, albeit theoretically tractable (e.g. Heider, 1958). The age-old problems of universality and objectivity of human values and value judgments cannot be solved if the emotions which generated the hierarchy of values are not brought into the picture (Dabrowski and Piechowski, 1970); similarly, when we try to penetrate the mystery of creativity and religious experience, both associated with rich affectivity, we cannot comprehend them without taking into account emotional development.

We need a general theory of human development but one which would include and account not only for cognitive but for emotional development as well, and let us hasten to add, a theory where emotional factors are not considered merely as unruly subordinates of reason but can acquire the dominant role of shapers of development. This last requirement, namely to bring emotional factors into the forefront of developmental dynamics, is not arbitrary, although it may appear emotional, but stems from a comprehensive analysis of human development.

When one studies the life histories of writers, composers, artists, scientists, one is struck by the fact that from early childhood they manifest an enhanced mode of reacting to the world around them. Furthermore, their enhanced reactivity is coupled with intensified experiencing in cognitive, imaginal, and emotional areas. One observes a similar pattern in gifted and creative children and youth (Dabrowski, 1972). In tracing the development of such individuals it becomes quite clear that in those cases where development reaches toward universal human values, i.e. values which persist across epochs and cultures, emotional factors play a dominant role. They appear as internal conflicts, striving through anxieties and depressions for true empathy and genuine concern for others, striving for unique and exclusive bonds of love and friendship, desperate search for the meaning of human existence, or a desperate search for God not as an abstraction or institutionalized father figure, but as a personally felt living presence.

The thesis offered here is the following. The key to the understanding of complex phenomena of human behavior lies in the *developmental approach as a system of thought*. Just as the theory of evolution reoriented biological thinking from description of isolated phenomena as finished and unchangeable forms to viewing them as a progression of evolving patterns, so a general theory of human development may reorient psychological thinking to a view of human behavior as a progression of differently organized behavioral patterns interweaving hereditary, environmental, and conscious, self-determining factors. Analogous to the

theory of evolution, a general theory of development could thus become the *integrating paradigm* for the numerous, disparate, and seemingly unrelated fields of psychology.

We can summarize the foregoing discussion by saying that in spite of the wide front of developmental research a general theory of development which would rise to the rank of a conceptually distinct system of thought in psychology has not yet emerged. The closest to such a general theory are the theories of cognitive development. In our view a general theory of human development must also include emotional development because emotional factors are crucial in shaping the transition from human animal to a human being.

Available theories of development appear bound to an ontogenetic approach. It is our contention that a general theory must look at development as a more general sequence of evolving patterns of organization of behavior. This leads to a discovery of developmental sequences which may occur in some ontogenetic paths but be absent from others. The comparison of these paths will then lead to a more extended overall picture of development that *can* occur but does not always occur.

The theory of development to be presented here rests on an evolutionary rather than ontogenetic conception of human development. Its central concept is that of multilevelness.

MULTILEVELNESS, DISINTEGRATION AND DEVELOPMENTAL POTENTIAL

THE CONCEPT OF MULTILEVELNESS

In 1884 John Hughlings Jackson delivered three lectures on the *Evolution and Dissolution of the Nervous System*. In these lectures he presented the idea that progressive impairment of neurological activity, such as observed in epileptic seizure, descends step by step down the evolutionary strata of the nervous system.

The evolution of the nervous system is a particularly striking example of development of new structures and associated functions. This development is hierarchical because the organization of the nervous system is hierarchical. The relationships between levels of this hierarchy are very intricate but here we want only to point out one general feature which was particularly significant to Jackson's line of thought, namely, that higher levels control lower levels through inhibition. Thus, when alcohol, extreme fatigue, or epileptic seizure dim consciousness and voluntary activity, the highest level of neurological functioning is impaired, or "dissolved". The next lower level is now functionally the highest and the controlling one. But it is more automatic. If, in turn, this level is "dissolved", the organism's functioning descends again to the next lower and even more automatic level.

Jackson said that automatic actions can be automatic because they are independent of other actions. In consequence, they have simple organization, even though they may be quite elaborate. Automatic action has to run its course, it can be stopped but it cannot change pattern or sequence. Functional complexity, on the other hand, requires intricate and mutually responsive mechanisms. With this in mind Jackson formulated three laws of evolution of the nervous system:

(1) Evolution is a passage from the most to the least organized; "the progress is from centers comparatively well organized at birth to those, the highest centers, which are continually organizing through life."

- (2) Evolution is a passage from the most simple to the most complex.
- (3) Evolution is a passage from the most automatic to the most voluntary.

The essence of Jacksonian thought is that the highest levels of nervous activity are the most complex and the least automatic. It is, however, hard to accept his view that they are also "least organized". Rather, one may say that they are more flexible and because of their complexity, allow a multiplicity of operations (Dabrowski, 1964).

The significance of Jackson's theoretical contribution lies in associating a hierarchy of levels of functioning with evolution and suggesting its general trends. Jackson represents a multilevel and evolutionary approach to development.

Such a concept of multilevelness differs from that of Piaget. For Piaget conceptualizes development in terms of *stages*. Each stage represents a more complex and more efficient level of organization *produced* in the course of ontogenetic *development*. It is the process of development which produces the different levels in stagewise orderly succession. Piaget's approach is ontogenetic, while Jackson's approach is evolutionary (but not necessarily phylogenetic).

The studies of McGraw (1943) provide a link between these two approaches. The control of movements and reflexes develops during infancy and childhood through successive phases. The early phases are automatic, the later ones deliberate and voluntary. The transition from the early to the late ones requires inhibition, analogous to Jacksonian inhibition of lower, more automatic levels by higher, more voluntary levels. At the time of gaining voluntary control, for instance of grasping, the early automatic control is inhibited with the result that the baby's ability to support his weight is comparatively high up to the age of 40 days, then is gradually lost, and is not regained at the same level of proficiency until the age of 5. But by then it is voluntary and deliberate. This demonstrates how a level higher in the evolution of functions is acquired in the course of ontogenesis. McGraw's approach is both ontogenetic and evolutionary.

In the theory of positive disintegration (Dabrowski, 1949, 1964) *development is a function of the level of organization*. We have argued earlier that the most significant aspect of human development is emotional development but we now have to point out that it has different character than neuromuscular or cognitive development. There is no, as yet, discernible ontogenetic pattern of stages of emotional growth. Children gradually develop their ability to recognize emotions as a function of age, while adults appear to gradually lose it (Dimitrovsky, 1962). The solution to this contradiction lies in approaching emotional development as a non-ontogenetic evolutionary pattern of individual growth. This means that the *level* of emotional functioning is not produced automatically in the course of ontogenesis but evolves as a function of other conditions, which we shall examine later. Thus a high level of cognitive functioning in no way guarantees a high level of emotional functioning. The reverse may not be true.

Making *multilevelness* the central concept in the approach to development means that we have to apply it to every phenomenon under scrutiny. It means that we are using a new key, or paradigm, with which to approach human behavior and its development. It now becomes less meaningful to consider, for instance, aggression, inferiority, empathy, or sexual behavior as unitary phenomena, but it becomes more meaningful to examine different levels of these behaviors. Through this approach we may discover that there is less difference between the phenomenon of love and the phenomenon of aggression at the lowest level of development than there is between the lowest and the highest level of love, or the lowest and the highest level of aggression (at which point there is no aggression but instead empathy for the opponent).

The enormous amount of differentiation occurring across levels will show us that, in general, at the lowest level of development different behaviors have a fairly simple underlying structure. We call it primary integration. With the progress of development toward higher levels the process of differentiation becomes so extensive that the differences between levels are greater and more significant than differences between particular functions (i.e. behaviors).

The concept of multilevelness is thus the starting point for the analysis of all forms of behavior and their development. It represents the new "system of thought" which we see as necessary to represent the developmental approach on the official map of psychology and the clinical sciences as well. Nevertheless, this conceptual orientation, however fruitful for the analysis of behavior and development, requires something more which would account for the fact that not all individuals, in fact very few, reach the highest level of development. If it is not the length of time needed to complete the 'cycle of individual evolution' through many levels, and it is not, it must be something else. At this point a new concept is needed.

In order to account for differences in the extent of development we introduce the concept of the *developmental potential* (Dabrowski, 1970, Piechowski, 1974). The developmental potential is the original endowment which determines what level of development a person may reach if the physical and environmental conditions are optimal. The concept of developmental potential is a necessary one. In a later section we shall describe the components and manifestations of the developmental potential and its interaction with three basic sets of factors affecting development.

POSITIVE DISINTEGRATION

Jackson (1884) did not specify what the processes of evolution are and by what mechanisms a transformation takes place from a lower to a higher level, from simple to complex, from automatic and unconscious to voluntary and conscious. Many mechanisms, viewed by him as "dissolution", play a key role in evolution. We call them processes of positive disintegration.

There is no reason to believe, as Jackson did, that "dissolution" starts from higher and more recently evolved functions and proceeds downward to simple automatic ones. The course of life of prominent individuals, highly creative persons, and many psychoneurotics, reveals a disintegration, or even atrophy, of simple automatic functions, while the higher and more complex functions remain fully intact. A prolonged hunger strike or self-immolation by fire as a moral protest are proof of complete control over self-preservation, hunger and pain. A recovery from mental illness — a form of "dissolution" to Jackson — can result not in a return to a previous supposedly "normal" condition but to a higher level of mental functioning and creative output (Dabrowski, 1964). Obviously a new and higher level of functioning could not exist in a dissolved state but must have been intact, although hidden. Or, at least, whatever gives rise to it, must have been intact.

In the process of individual evolution the factor of conflict with one's milieu and with oneself plays a decisive role in inhibiting primitive impulses. Internal conflict becomes thus a controlling factor. It is also more complex than the impulse it inhibits. Thus the impulse represents a higher level of functioning according to the rules of hierarchical organization laid out in the discussion of multilevelness.

Reflection, hesitation, and inhibition are less automatic than an immediate response to stimuli. They represent a reaction to stimuli which cannot be derived from the stimulus the way a tropism response may be derived, as for instance, in the case of positive phototropism when movement toward light appears automatically with the shining of light.

The less automatic but more voluntary responses are in conflict with the old conditions and modes of functioning. Such conflict is a necessary prelude to the gradual process of adaption to new external and internal conditions. This results in a disequilibrium which allows the emergence and organization of new levels of control, higher than those of the previous stable period. Thus the instability, and partial, or even complete, disorganization of behavior, is necessary in the process of development from a lower to a higher level of mental functioning. Yet this does not mean that development occurs inevitably.

This view of development as a process of positive disintegration is based on several decades of clinical and psychological study of children, adolescents, and adults, talented and creative as well as retarded and psychopathic (Dabrowski, 1949, 1964, 1967, 1970, 1972). Gradually it became apparent that within each group the individuals functioned at strikingly different levels, and that these levels had certain distinguishing characteristics. But what was most striking was the realization that those with, as Jackson would put it, partly or completely "dissolved" areas of functioning (creative psychoneurotics, some psychotics) were actually undergoing a process of transformation and reorganization in their internal psychological makeup. And it was not so much their intellectual but their emotional structure which was being demolished. Amidst the debris a new one would emerge, often not precipitously but slowly and painfully.

This process was called positive disintegration to stress the particular nature of its developmental direction (Dabrowski, 1949). While Jackson looking at the impaired functions of injured, intoxicated, or epileptic individuals considered only the negative aspect of functional disintegration, the theory of positive disintegration introduces the positive aspect of disintegration as a general developmental principle.

General principles, however, are not very useful if they do not spell out specific factors with which to measure their operation. Thus, for instance, we find in Piaget a mention of lack of equilibrium as a necessary aspect of development (Piaget, 1967b, p. 104). Development, according to him, proceeds through the inclusion of newly encountered aspects of reality (assimilation) and adjustment of available modes of functioning to concrete situations (accommodation). The interplay of these two processes, more and more active as development goes on, is called equilibration. Disequilibrium arises when these two processes are not balanced. Equilibration serves the organism to become more integrated and at the same time more adapted to objective reality. Nothing more is given to make possible an empirical grasp of this general principle. In Piaget's opinion the interplay of assimilation and accommodation explains development, but for us it is only a descriptive and uncomfortably general principle.

One could review and compare the contrasting features of equilibration and of positive disintegration. But then, we would be arguing the merits and uses of different descriptive principles, similar to Werner's discontinuity, sequentiality, and differentiation.

It is not enough, therefore, to say that positive disintegration, or equilibration, or differentiation, is the process by which individual development may proceed from one level of functioning to the next. One must specify the factors involved and offer means of identifying them. One must, further, be able to show logical connections between different sets of factors. When these conditions are satisfied, a general theory can begin to emerge.

The description and analysis of the wide range of phenomena of disintegration is presented in detail elsewhere (Dabrowski, 1937, 1967). They are discussed in relation to different types of disintegration, and in relation to certain periods of life, e.g. adolescence or climacteric, and grave events which are particularly stressful and disintegrative. Such phenomena of disintegration are triggered by events in the course of life and changing conditions of the maturational phases of the life cycle. These events alone cannot account for the great individual differences in how they are experienced and handled. Even less can they be involved to account for those instances where a person deliberately seeks frustration and stressful conditions so that he would not stagnate in his development. Such development, propelled as it were, from within, is a function of strong developmental potential, and is not bound or determined by the phases of the life cycle.

INTEGRATION AND DISINTEGRATION

Earlier we introduced multilevelness as the central concept of a developmental approach to the study of human behavior. We said that the change from a lower to a higher level of development requires major restructuring of the individual's psychological makeup. This process was called positive disintegration.

The next step is to uncover how the different developmental levels are related to each other. We shall speak of levels of integration and disintegration.

That type of individual development which follows the maturational stages of the life cycle without any profound psychological transformation, which for us means no change in the emotional structure, we conceptualize as an *integration*. In such life history an individual follows the path of environmental adaptation. He learns, works, and fits in, but he does not suffer mental breakdown or experience inner conflicts, hierarchization of values and ecstasy. In contrast, when in a life history such phenomena do take place we have *disintegration*.¹

There are many factors involved in development. Our concern here is with the intra-psychic factors which shape development and the expression of behavior. The intra-psychic factors of positive disintegration are called *dynamisms*. The analysis of these dynamisms and their relative strength allows one to decide whether a given process of disintegration is positive or negative without having to await its outcome.

The levels of integration and disintegration constitute a hierarchy. At the bottom we have primary integration, then three levels of disintegration (one of unilevel, two of multilevel) and finally secondary integration.

The concept of development through positive disintegration means that development occurs when there is movement (i.e. restructuring) at least from primary integration to the first level of disintegration. Development is more extensive if it proceeds through several levels of positive disintegration. Development is most extensive when it reaches secondary integration. This is extremely rare, nevertheless not entirely beyond empirical reach.

THE CONCEPT OF DEVELOPMENTAL POTENTIAL

Developmental potential is the original endowment which determines what level of development a person may reach under ideal conditions.

¹ Disintegration may be positive or negative. Development is associated with positive disintegration, while chronic disintegration of mental functions is associated with negative disintegration. It is often objected that one cannot decide, prior to the outcome, whether the actual process witnessed is positive or negative. This is not so. There are many identifiable factors involved in the process of positive disintegration. Their presence and level of activity can be assessed at any time and on this basis a very clear picture can be drawn. This is reported in detail in Part 2.

Developmental potential describes the relationships between individual development and three sets of factors which control development (Dabrowski, 1970).

The first set of factors embodies the genes and the permanent psychical changes in the organism's constitution which may occur during pregnancy, birth, or soon after. For the sake of simplicity we consider only the changes in the physical makeup of the organism. The first factor thus represents innate constitutional characteristics and potentialities of the organism.

The second set of factors represents all the social environmental influences which come from other persons individually or as group pressures. One could venture to say, for example, that the theories of H. S. Sullivan and A. Adler are an elaboration of the role of the second factor in individual development.

The third set of factors represents those autonomous processes which a person brings into his development, such as inner conflict, self-awareness, choice and decision in relation to personal growth, conscious inner psychic transformation, subject-object in oneself. When the autonomous factors emerge, self-determination becomes possible, but not before. This means that an individual can transcend, at least to some degree, the sets imposed on him by his constitution and by the maturational stages of the life cycle.

The developmental potential does not necessarily include a measure of each one of these sets of factors. It can be limited to the first factor alone, or to the first and the second (Piechowski, 1974).

Piaget (1967b, p. 103) also mentions three factors of development, heredity, physical environment, social environment, and adds a fourth, equilibration. The first two of Piaget's factors correspond to our first factor. But equilibration cannot legitimately be considered a factor in development because just like the time variable (Wohlwill, 1970) it cannot be separated from the process of development itself. One would be making the same logical error were one to consider positive disintegration a developmental factor. Positive disintegration is the process of development. Thus the difference between Piaget and the theory of positive disintegration lies primarily in the inclusion of most psychoneuroses and *autonomous* factors in development.

When the developmental potential is limited to the first factor we are dealing with a psychopathic or sociopathic individual indifferent to social opinion and social influence, pursuing only his own totally egocentric goals. Such individuals are incapable of reflection on their actions. Their life is a function of externals. This would correspond to Kohlberg's (1963) stages 1 and 2. For instance when Jimmy Hoffa described to an audience the depersonalization he suffered in prison he could only describe it in terms of being deprived of the choice of haircut, clothing and unlimited use of his money.

The developmental potential can be limited to the first and the second factors only. In that case we are dealing with individuals who throughout their life remain in the grip of social opinion and their own psychological typology (e.g. social climbers, fame seekers, those who say "I was born that way" or "I am the product

of may past" and do not conceive of changing). External influences from groups or individuals shape their behavior but not necessarily in a stable fashion. Changing influences shift the patterns of behavior or can deprive it of any pattern altogether. Autonomous developmental factors do not appear, and if they do only briefly, they do not take hold.

The developmental potential may have its full complement of all three sets of factors. In that case the individual consciously struggles to overcome his social indoctrination and constitutional typology (e.g. a strongly introverted person works to reduce his tendency to withdraw by seeking contacts with others in a more frequent and satisfying fashion). Such a person becomes aware of his own development and his own autonomous hierarchy of values. He becomes more and more fullinner-directed.

There is thus an important difference between the first two factors of development and the third. The first two factors allow only for *external motivation*, while the third is a factor of *internal motivation* in behavior and development. This is another example where a question of determinants of behavior cannot be properly settled outside the context of development. Aggressiveness, enterprise, and leadership of "self-made" men may often appear to spring from an internal locus of control but more closely examined often show no evidence of autonomous developmental dynamisms. Such individuals may be driven by a great deal of energy but their motives and goals are geared to external norms of success.

The developmental potential may be particularly strong when in addition to the three components there are special talents and particular strength of self-awareness and self-determination, such as manifested in great saints and leaders of mankind. Here development is characterized by great intensity and often severe crises. It is accelerated and universal, meaning that it encompasses the whole personality structure and goes in the direction of high human values and ideals which hold across time and across cultures.

The above description of the developmental potential and its breakdown into three components does not allow one to measure it independently of the context of development. So far we have considered the three factors of development as general sets of conditions which allow only to distinguish an externally from an internally controlled type of development. We need now to identify specific factors whose presence is a condition of development through positive disintegration and whose absence would limit it to primary integration.

In the Introduction we discussed the significance of emotional development. It was mentioned that creative and gifted individuals react and experience in an intensified manner, and that this particular characteristic can be observed in intellectual, imaginal and emotional areas. We now add the psychomotor and the sensual as well. The enhanced mode of reacting in these five areas was called psychic overexcitability (Dabrowski, 1938 and 1959).

The three forms of overexcitability mentioned first are always associated with accelerated and universal development, that is development in which autonomous

factors are particularly strong (Dabrowski, 1970). The psychomotor and the sensual forms of overexcitability may enhance such development by giving it more energy and more numerous areas of conflict. However, the psychomotor and sensual overexcitability by themselves alone do not contribute to the autonomous factor. In the case when intellectual, imaginal and emotional overexcitability are weak, or completely absent, development remains under strong, if not total, external control.

The five forms of overexcitability are the constitutional traits which make it possible to assess the strength of the developmental potential independently of the context of development (Piechowski, in press). They can be detected in small children, already at the age of 2-3 (Dabrowski, 1972, p. 8-9). These five forms are described in a different section.

Developmental potential is strongest if all, or almost all forms of overexcitability are present. The three forms, intellectual, imaginal, and emotional, are essential if a high level of development is to be reached. The highest level of development is possible only if the emotional form is the strongest, or at least no less strong than the other forms. Great strength of the psychomotor and the sensual forms limits development to the lowest levels only.

The five forms of overexcitability undergo extensive differentiation in the course of development. One of its products are developmental dynamisms, i.e. the intrapsychic factors which shape and direct development. Emotional and imaginal overexcitability, in cooperation with the intellectual play the most significant role in their formations.

A more precise definition and resolution of the relationships between the three sets of factors and the five forms of overexcitability awaits future analysis.

The developmental potential is a conceptually necessary structure. When the human organism begins to grow and interact with its environment, this structure responds to the three groups of factors determining the course of development. If the developmental potential is limited then development is also limited although there might be no limitations on the external conditions to be the most favorable to nourish even the richest endowment. When developmental potential is present in its full complement then multilevel development becomes possible, i.e. development in which many different levels of experience become active.

Developmental potential may be negative. When enhanced psychomotor or sensual overexcitability is combined with strong ambition, tendencies toward showing off, lying, and cheating, then it constitutes a nucleus of psychopathy and characteropathy (Dabrowski, 1972, p. 11).

3

LEVELS AND TYPES OF DEVELOPMENT

LEVELS OF DEVELOPMENT THROUGH POSITIVE DISINTEGRATION

Even though the emergence of new structures and constellations of functions gives it a discontinuous pattern (Werner, 1957), development is a continuous process. The levels of development through positive disintegration are holistic conceptualizations serving to identify the types of processes involved.

The concept of *level* means here a characteristic constellation of developmental factors at work. These factors are the intra-psychic dynamisms to be described in Chapter 5.

A level is a distinct identifiable developmental structure. It is not a temporal sequence, which makes it distinct from a stage. Thus when we use the expression "a level is attained", it means that the structure of a lower level is replaced by the structure of a higher one. Here again, the use of the expression, "transition from one level to another", is colloquially convenient but inaccurate. In the process of development the structures of two or even three contiguous levels may exist side by side, although it must be understood that they exist in conflict. The conflict is resolved when one of the structures is eliminated, or at least comes under complete control of another structure.

Development does not occur at an even pace. There are periods of great intensity and disequilibrium (psychoneuroses, depressions, creative process), and there are periods of equilibrium. Development achieves a plateau, and this may occur at any level or "between" levels, when the developmental factors are active in shaping behavior but are not active in carrying out further transformation and restructuring. This may denote partial integration. But the more development is advanced, i.e. the higher level it reaches, the less possible it is for it to

slacken off and cease to carry on the process of psychic transformation. This is one reason why such advanced development was called accelerated (Dabrowski, 1970). Here acceleration does not denote a rate of change toward completion but rather the greatest extent and depth of the transformation of personality structure.

Human development according to the theory of positive disintegration includes five clearly distinguishable levels:

- I. Primary integration
- II. Unilevel disintegration
- III. Multilevel disintegration: Spontaneous
- IV. Multilevel disintegration: Organized or Directed
- V. Secondary integration

The following description of each level may appear loose and diffuse, i.e. too clinical in character. However, this is necessary before one can show that behind this general and inchoate pool of features there are more structured factors at work. Therefore, a more rigorous definition of each level in terms of constellations of developmental factors will be provided in Chapter 5.

Primary Integration. The characteristic of cognitive and emotional structures and functions of primary integration is that they are automatic, impulsive, and rigid. Behavior is controlled by primitive drives and by externality. Intelligence neither controls nor transforms basic drives; it serves the ends determined by primitive drives. There is no inner conflict while external conflicts are the rule. The overall picture is of little differentiation, primitive drive structure, and predominant externality.

Unilevel Disintegration. It consists of disintegrative processes occurring as if on a single structural level. There is disintegration but no differentiation of levels of emotional or intellectual control. Unilevel disintegration begins with the loosening of the cohesive and rigid structure of primary integration. There is hesitation, doubt, ambivalence, increased sensitivity to internal stimuli, fluctuations of mood, excitations and depressions, vague feelings of disquietude, various forms of mental and psychosomatic disharmony. There is ambivalence of action, either changing from one direction to another, or being unable to decide which course to take and letting the decision fall to chance, or a whim of like or dislike. Thinking has a circular character of argument for argument's sake. Externality is still quite strong. Nuclei of hierarchization may gradually appear weakly differentiating events in the external milieu and in the internal milieu but still there is continual vacillation between "pros" and "cons" with no clear direction out of the vicious circle. Internal conflicts are unilevel and often superficial. When they are severe and engage deeper emotional structures the individual often sees himself caught in a "no exit" situation. Severe mental disorders are associated with unilevel developmental structure.

Spontaneous Multilevel Disintegration. Its characteristic is an extensive differentiation of mental life. Internal experiential factors begin to control behavior more and more, wavering is replaced by a growing sense of “what ought to be” as opposed to “what is” in one’s personality structure. Internal conflicts are numerous and reflect a hierarchical organization of cognitive and emotional life: “what is” against “what ought to be”. Behavior is guided by an emerging autonomous, emotionally discovered, hierarchy of values and aims. Self-evaluation, reflection, intense moral conflicts, perception of the uniqueness of others, and existential anxiety are characteristic phenomena at this level of development. The individual searches not only for novelty of experience, but for something higher; he searches for ideal examples and models around him and in himself as well. He starts to feel a difference between what is higher and what is lower, marking the beginning of experience and perception of many levels. Critical awareness of oneself is being formed, and of others as well. There is awareness of one’s essence as it arises from one’s existence.

Spontaneous multilevel disintegration is a crucial period for positive, i.e. developmental transformations. The loosening and disintegration of the inner psychic milieu occurs at higher and lower strata at the same time. This means that the whole personality structure is affected by this process. The developmental factors (dynamisms) characteristic for spontaneous multilevel disintegration are described in Chapter 5. They reflect the nature of multilevel conflicts crucial to the progress of development: positive maladjustment, astonishment with oneself, feelings of shame and guilt, disquietude with oneself, feeling of inferiority toward oneself, and dissatisfaction with oneself, positive maladjustment.

Organized Multilevel Disintegration. Its main characteristics are conscious shaping and synthesis. At this level a person exhibits more tranquility, systematization and conscious transformation of his personality structure. While tensions and conflicts are not as strong as at the previous level, autonomy and internal hierarchy of values and aims are much stronger and much more clearly developed. The ideal of personality becomes more distinct and closer. There is a pronounced growth of empathy as one of the dominants of behavior and development.

The developmental factors (dynamisms) characteristic for organized multilevel disintegration are: subject-object in oneself, third factor (conscious discrimination and choice), inner psychic transformation, self-awareness, self-control, education-of-onself and autopsychotherapy. Self-perfection plays a highly significant role.

Secondary Integration. This level marks a new organization and harmonization of personality. Disintegrative activities arise only in retrospection. Personality ideal is the dominant dynamism in close union with empathy, and the activation of the ideal. The relationship of “I” and “Thou” takes on the dimension of an absolute relationship on the level of transcendental empiricism. There is a need to transcend “verifiable”, “consensual” reality (known through sensory perception)

and to reach empirically through intuition, contemplation and ecstasy toward a transcendental reality. A balance develops between the philosophical orientations of essence and existence.

The developmental dynamisms characteristic of secondary integration are: responsibility, autonomy, authenticity, and personality ideal. Those who achieve the level of secondary integration epitomize universal compassion and self-sacrifice. There are no internal conflicts at this level, in the sense of opposition between "what is" and "what ought to be". The cognitive and emotional structures and functions are fused together into a harmonious and flexible whole.

TYPES OF DEVELOPMENT

The development of instinctive, emotional and intellectual functions can be 'normal', one-sided, or universal (Dabrowski, 1970). Multilevelness entailing a greater complexity of the inner psychic milieu, favors a more universal development, while unilevelness and integration favor 'normal' or one-sided development. Only within the context of multilevel development a high level of emotional and instinctive functions is possible. Thus, for instance, multilevel development leads away from primitive reactions of self-preservation manifested as needs for only economic, social, and insitutional security to moral values and principles. For such a person moral values and principles are more important than security and material self-preservation. Similarly biologically controlled sexual behavior is replaced by depth of interpersonal relationships manifested as lasting and exclusive emotional ties. On a high level of development creative instinct becomes an instinct of self-perfection which besides the media of artistic expression begins to stress more and more strongly the concern for inner perfection.

The analysis of developmental patterns makes possible the distinction of the three types of development mentioned above. 'Normal' and one-sided development lack universality and the more potent multilevel developmental factors, and, therefore, do not reach the highest levels, i.e. organized multilevel disintegration and secondary integration (Dabrowski, 1970).

1. 'Normal' development. By this we mean a type of development which is most common and which entails the least amount of inner conflict and of psychological transformation. Development is limited to the maturational stages of human life and to the innate psychological type of the individual.

The use of the term 'normal' is not fortunate here. It derives from the widespread and pernicious use of statistical standards as a basis for "normality". There is no statistical normality in nature. Different forms of a gene are not more or less "normal", they are only more or less viable, where the extreme is a lethal mutation in a gene, which nevertheless can be carried in the population. Similarly different isotopes of an element, i.e. atoms of an element possessing different

numbers of neutrons in the nucleus, are not more or less normal, they are only more or less frequent.

In developmental terms normality means an undistorted, i.e. free from accident, expression of developmental potential. If the developmental potential is limited, as for instance in mental retardation, such development must be considered normal in terms of the original endowment.

In the present discussion of types of development we have retained the use of the term 'normal' for historical reasons only.

2. One-sided development. Individuals endowed with special talents but lacking multilevel developmental potential realize their development mainly as a function of their ability and creativity. Such creativity, however, lacks universal components. Only some emotional and intellectual potentials develop very well while the rest remains undeveloped, in fact, it appears lacking. There is often disproportionate development of certain forms of expression of emotional, sensual, or imaginal overexcitability. It may be manifested for instance as excessive identification with others to the point of losing one's identity but which lacks the more mature and balanced aspects of relationships, or as great fascination with the whole range of the world of real life or the dream or occult world but without any sense of discrimination. This may give rise to copious creative outpourings in writing, painting, movie making or scientific endeavor but it will lack the universal context of human experience, knowledge, and objective hierarchy of values.

One-sided development may also take a totally negative turn. This occurs in psychopathy and paranoia. In this case mental processes and structures are strongly "integrated" and resistant to environmental influence. Intelligence serves to manipulate objects in the environment, including, and foremost, other human beings. Combined with good or even great intelligence such integrated structure produces criminal leaders and dictators of whom Hitler and Stalin are the most tragic examples. They were characterized by a total absence of empathy, emotional coldness, unlimited ruthlessness and craving for power (Dabrowski, 1970, p. 30).

3. Universal or accelerated development. When all essential cognitive and emotional functions develop with relatively equal intensity and with relatively equal rate then development manifests strong multilevel character.

The individual develops his potential simultaneously in intellectual, instinctive, emotional, aesthetic and moral areas. Such development manifests strong and multiple forms of overexcitability. But above all it distinctly manifests the individual's awareness and conscious engagement in his own development. Here the autonomous developmental factors carry out the most extensive process of psychic transformation. Development proceeds fairly uniformly although not without intense crises, on a global front encompassing all functions and all dynamisms.

Comparing these three types of development we may say that both 'normal' and one-sided development proceed in conformity with the general maturational pattern of the human species of infancy, childhood, adolescence, maturity, aging and culminate in death. It is characterized by gradual psychobiological integration of functions. There is adjustment to external conditions of life, and conformity to a prevailing in a given culture pattern of professional, social, and sexual pursuits. Mental overexcitability and maladjustment appear only in specific phases of development, such as puberty and adolescence, or under stressful conditions, but disappear when the maturational phase or the stress pass. In this type of development we observe the prevalence of biological and social determination which gives it a fairly narrow and inflexible pattern.

In 'normal' development the level of intellectual functions is usually average, while emotional functions appear to some degree underdeveloped. In one-sided development intellectual functions may be superior, but emotional functions may still be underdeveloped, only a few of them are developed.

Accelerated development tends to transcend the general maturational pattern and exhibits some, or even a strong, degree of maladjustment to it. It is characterized by strong psychic overexcitability which give rise to nervousness, frequent disintegration of functions, psychoneuroses, social maladjustment. But with all this there is an accelerated global process of psychic transformation of cognitive and emotional structures and functions.

Accelerated development is an expression of developmental differentiation, certain degree of autonomy from biological laws, creativity of universal character, and transformation of the innate psychological type. Here we observe above average abilities in many areas, emotional richness and depth, and multiple and strong manifestations of psychic overexcitability. In individuals so endowed one may observe from childhood difficulties of adjustment, serious developmental crises, psychoneurotic processes, and tendency toward disintegration of lower levels of functioning and reaching toward higher levels of functioning. This however, does not occur without disturbances and disharmony with their external environment and within their internal environment. Feelings of "otherness" and strangeness are not uncommon. We find this in gifted children, creative and prominent personalities, men of genius, i.e. those who contribute new discoveries and new values, (Dabrowski, 1970, pp. 29-30).

In summary, the description of the three types of development shows correspondence with the three general factors of development. 'Normal' and one-sided development are controlled primarily by the first two sets of factors, i.e. constitution and the environment. Autonomous factors, if present at all, are never strong enough to push development much beyond unilevel disintegration. Accelerated development is controlled primarily by the third, i.e. autonomous, set of factors. The stronger the autonomous factors the more resistant is development to the environment. This points to an important feature of accelerated development; it proceeds in opposition and conflict with the first and the second factor.

HIERARCHY OF LEVELS AS AN EVOLUTIONARY SCALE

The overall hierarchy of levels of integration and disintegration serves as a full evolutionary scale on which individual developmental sequences may be mapped.

We argued that the most significant aspect of human development is emotional development because only in the area of emotional development the most extensive psychological transformations of behavior and personality are possible. Also we argued briefly that emotional development is *unlike* cognitive development, since it does not appear to follow an ontogenetic sequence. Rather, the changes in the organization of emotional structures and functions depend on the developmental potential which varies from individual to individual.

A strong developmental potential will manifest multilevel components already in childhood (Dabrowski, 1972, p. 8). In consequence, the developmental sequence of a person so endowed from the start cannot be limited at any time totally to primary integration. One could say, of course, that the period of infancy is one of primary integration. However, we cannot at that time identify the developmental factors such as those we shall be concerned with here. By the time a child begins to speak in sentences we can attempt to discern developmental factors and establish whether the developmental trend is integrative or disintegrative. Perhaps it would be worthwhile to indicate that the neurological examination outlined in Part 2 does offer some suggestions for possible avenues of exploration of indicators of developmental potential in infancy.

A weak developmental potential will limit development to primary integration and unilevel disintegration. However, already, here, if potential for extensive unilevel disintegration is present it will manifest itself early, for instance in forms of psychosomatic lability (Dabrowski, 1972). This means that if there is the potential to proceed beyond primary integration, then development can never be limited totally to primary integration because of the nuclei of disintegration which have to be present from the start.

The developmental sequences of positive disintegration are non-ontogenetic. They are measured in terms of levels attained in the course of development which has no distinct time schedule just as the process of evolution has no distinct time schedule. The levels of development are, therefore, a *non-ontogenetic evolutionary scale*. Any individual developmental pattern may cover part of this scale but none can cover the full extent of it (Piechowski, in press).

4

GENERAL CHARACTERISTICS OF DEVELOPMENTAL EVOLUTION

THE ROLE AND THE NATURE OF CONFLICT IN DEVELOPMENT

The richer the developmental potential the more factors are brought into play which are in conflict with each other and the more disequilibrium is produced.

That disequilibrium may be a necessary dynamic of development is gradually being recognized (Piaget, 1967, Ch. 4, Langer, 1969), but there is still a long way to recognizing the developmental power of conflict. The nature and the extent of conflict as a developmental process has not been specified except for some aspects of cognitive development.

The position presented here is that a *multilevel emotional conflict*, or multi-level emotional-cognitive conflict is the sine qua non condition of development. Let us take, for example, the forms of overexcitability. Strong emotional and strong intellectual overexcitability lead to a powerful conflict between a personal, feeling and relationship-oriented intuitive approach to life and a probing, analytical, and logical approach. Inevitably the two will clash many times in the course of development before a resolution of the conflict is achieved. If strong imaginal overexcitability comes into play the conflict may spread even further. When sensual overexcitability enters the picture there arise conflicts between pleasure-orientation which even in its refined esthetic form touches only the surface of experience, and the more rigorous and profound demands of empathy, self-denial, moral principle and need for self-perfection. There may be a violent and enduring conflict between lower level needs of comfort and sensual satisfaction and the higher needs of reflection, solitude and attenuation of sensual desires which are now regarded as interference.

Others constellations, such as a mixture of extraversion and introversion, a mixture of schizothymic and cyclothymic tendencies, the opposition of automatic against deliberate behavior, are seeds of many conflicts. But at the same time, together with different forms of overexcitability they sooner or later become multilevel conflicts, i.e. conflicts between "what is" against "what ought to be".

The developmental transitions are from integration to disintegration and from unilevel structures to multilevel structures. It was stated that the feasibility and the extent of these transitions is a function of the developmental potential; its components, the three factors and the five forms of overexcitability, were identified. It would seem this is all that is needed. However, the developmental potential is defined as the original endowment *necessary* to reach a given level of development. This does not mean that it is *sufficient*. It appears as a logical necessity to postulate an organizing factor which can gradually bring order out of the chaos of the clashes and conflicts provided by the multivariate components of the original endowment. This organizing factor might be distinct from it. This certainly is a difficult problem and one which cannot be readily resolved. But the use of a concept of a 'developmental instinct' addresses to this problem.¹

ON THE NON-DERIVABILITY OF MULTILEVEL FROM UNILEVEL STRUCTURE

The structure of unilevel disintegration and the structure of multilevel disintegration are entirely different. In unilevel disintegration we have horizontal conflicts of opposing tendencies and of equal value since everything is relative, arbitrary and governed by the moment and the circumstance. In multilevel disintegration there is a vertical conflict of value between "what is" and "what ought to be"; in place of relativism and chance there is an autonomous direction of development and autonomous choice.

These two structures appear to have nothing in common. Consequently there is no way in which to produce a multilevel structure out of all the available unilevel ones. Because unilevel times unilevel is still unilevel just as unilevel imposed on

¹ Previously I used the term 'developmental instinct' (Dabrowski, 1964, 1967, 1970). The term 'instinct' was used in a very loose sense while clearly stressing at the same time that it is not understood as a rigid pattern of behavior analogous to imprinting. The point was made then that human instincts, i.e. the programs for patterns of human behavior, are subject to change in development, and that in the process of transition from a lower to a higher level the primitive instincts are gradually replaced by higher instincts. The activity of primitive instincts weakens while the activity of higher instincts, such as the cognitive, creative or self-perfection, becomes stronger. At the same time each instinct undergoes its own development and change of level (intra-instinctual development). As a result lower levels of an instinct are gradually replaced by its higher levels. This marks a transition from animal to human functions, from stimulus-response automatism to deliberate action. The higher functions are the consequence of transformations within the psyche.

unilevel remains unilevel. At the same time once a multilevel structure appears in the form of a strong multilevel conflict which means that an inner perception and experience of higher levels as determinants of behavior is strongly registered, then it cannot collapse back to a unilevel structure.

The transition from a unilevel to a multilevel phase of development is both the most crucial and the most unexpected developmental event. It can be observed *in statu nascendi* yet it cannot be readily explained. One can think of an integration and a disintegration as opposite poles of a continuum between maximum of structure and a total lack of structure but this gets us only as far as unilevel disintegration, which, in fact, can be temporary and can convert back to primary integration.

But unilevel and multilevel disintegration cannot be thought of as opposite poles of a continuum. This contradicts the expectations of some theoreticians that lower levels of organization logically imply the higher ones (Langer, 1969, p. 168, Piaget, 1970). Indeed, one might well ask how is a butterfly logically implied in the larva, or a complete virus in the unassembled mixture of proteins and nucleic acids. The point is that there is nothing in the unilevel structure that would suggest hierarchization because multilevelness, by definition, already is hierarchical and multilevel. Therefore, it follows logically that the potential for multilevel development must exist already in the original endowment, i.e. in the developmental potential. And it was in order that this be accounted for that the concept of developmental potential was used. The very fact that man can overcome biological control and determination demonstrates that the power of the potential for multilevel development is greater than the combined power of primitive drives and needs (Dabrowski, 1970, p. 28).

GENERAL TRENDS OF NEUROPSYCHOLOGICAL EVOLUTION

The developmental transformations are characterized by a transition from unilevelness to multilevelness, from ahierarchic to hierarchic structures, from a narrow to a broad understanding of reality, entailing the capacity for reflecting on one's past history (retrospection) and for envisaging future conflicts with oneself and tasks of one's personal growth (prospection). We see also a transition from impulsive, reflexive syntony as a function of temperament and mood of the moment, to reflective syntony, that is, empathy; from subjugation of the intellect to basic drives, to its close link and balanced interaction with higher emotions.

Behavior of the individual becomes autonomous by being transformed from scarcely conscious to a highly conscious mode of acting, from egocentric to alterocentric attitudes, from reflex adjustment to existing situations to a conscious adjustment, that is, an adjustment to that "which ought to be", in conflict with that "which is" (positive maladjustment).

We see further a transition from an action of will combined with primitive drives, through a phase of many "wills" (i.e. multichangeable motivating tendencies) which operate simultaneously or in succession, to a unified "will" which characterizes the formation of personality at the level of secondary integration. The individual ceases to be an object of education but begins to educate himself within his personality structure, he ceases to feel inferior toward others but begins to feel inferior in regard to himself and his unrealized potential (not to be mistaken for external success); his psychotherapeutic needs are fulfilled by authentic autopsychotherapy or enlightened empathic guidance rather than therapy; his adjustment does not follow group norms but is an adjustment to the norm of personality (secondary integration).

Kohlberg's research (Kohlberg, 1973; Kohlberg and Turiel, 1971, 1973) on levels of moral development showing that moral reasoning is not culture-bound but follows more general developmental trends offers strong support for the ideas expressed here.

The following table summarizes and expands the above discussion. The neuropsychological correlates of man's psychological evolution are discussed elsewhere (Dabrowski and Piechowski, 1970).

Table 1
Syllabus of Transitions from Lower to Higher Forms
of Psychic Functions

unilevel	multilevel
ahierarchic	hierarchic
automatic reflexiveness	deliberate reflection and autonomous behavior
motivation limited to stimulus- response system of drives	motivation based on intra-psychic determinants
first and second factor (heredity and environment)	third factor (self-determination by a number of autonomous dynamisms)
primitive instincts (e.g. self-preservation, sex, aggression)	higher instincts (e.g. cognitive, creative, self-perfection)
primitive levels of an instinct	higher levels of the same instinct (intra-instinctual development)
reality function limited to everyday life	creative reality function associated with retrospection and prospection (new aims and higher aims)
fractional, narrow understanding of reality	integral, broad, multilevel understanding of reality
impulsive, temperamental syntony	reflective and meditative syntony (empathy)

intellect subordinated to primitive drives	intellect in harmonious conjunction and collaboration with higher emotions
subordination to primitive instinctive forces	autonomy
limited role of consciousness	significant role of consciousness (self-awareness)
relativism of values	universal hierarchy of values
selfishness	alterocentrism .
complete dependence on the biological life cycle	transcendence of the biological life cycle (e.g. sustained creativity and lucidity of the mind in spite of infirmity of the body)
limitation to innate psychological type	transcendence of innate psychological type
one-sided or 'normal' development	universal and accelerated development
imitation of others	originality and creativity
conformity	authenticity
adjustment to social norm	adjustment to norm derived from personality ideal
simple adjustment to actual situation in life (adjustment to "what is")	qualified adjustment and positive maladjustment (adjustment to "what ought to be")
feeling of inferiority toward others	feelings of inferiority toward oneself
training and education	education-of-oneself
heteropsychotherapy	autopsychotherapy
conjunction of volition with primitive drives	will as a function of personality

A SCALE OF FUNCTIONS AND LEVEL CHARACTERISTICS

We cannot attempt to understand universal development of the creative and moral human being without taking into consideration the levels of mental functions. Under mental functions we mean all those expressions of behavior which are variously called instincts, cognitive functions, emotions and the like. The lowest and the highest forms of mental functions are the easiest to distinguish because they are at the extremes. Our aim here is to provide a characteristic of each mental function as it would be manifested at each level of development.

We have defined five levels of development. Human perception, experience, creativity and behavior are the function of the developmental level of a given indi-

vidual. Observing a number of expressions of behavior, for example, joy, sadness, anger, sexual behavior, religious attitude, notions of success, ideal, or immortality, we can assess each in terms of level characteristics. The bulk of this volume is a level by level description of 48 such functions. This list is not, and could not be, exhaustive. In addition there are level by level descriptions of the five forms of overexcitability, several psychiatric categories (for more cf. Dabrowski, 1972), and eight disciplines, or fields of human endeavor.

Apart from the above each developmental level has a characteristic constellation of dynamisms. These are described in the next chapter. The dynamisms are the intrapsychic factors which shape development, behavior and its expression. They constitute functions of a higher order of organization. It is this organization which reveals the structure of each level.

In sum, we have several ways of recognizing a given level of development:

- (1) By making observation of the level of expression of behavior (observation of emotional, cognitive, and instinctive functions);
- (2) By looking for expressions of specific developmental dynamisms. This is a more direct and more powerful way of indentifying the developmental level, however, it calls for more penetrating methods;
- (3) By examining the nature of psychopathological processes. One can discern whether they are positive (i.e. developmental) or not.

In general, severe mental disorders, hypochondria, and psychosomatic illnesses are typical of unilevel disintegration, while psychoneurotic anxieties and depressions involving moral and existential problems are typical of multilevel disintegration. Closer examination based on a multidimensional and hierarchical classification of such symptoms gives basis for a more comprehensive assessment of developmental level.

We hope that further research will allow to refine this scale of developmental levels by differentiating levels between the five established so far. Kohlberg's work on moral development (Kohlberg, 1963) suggests that what here is considered as primary integration may correspond to the first four levels identified by him. Ultimately one should be able to develop a quantitative index of responses characteristic for each level of emotional functioning. This would help to identify the phase of development prevalent at the time of diagnosis of a given individual. This would also make possible, at least to a certain extent, to identify earlier phases of a person's development and establish their residual strength and manifestation as suggested by Werner's principle of "genetic stratification" (Werner, 1957, p. 145). Thus one should also be able to discern the direction of individual development, i.e. to define what phase of development a person is approaching.

DYNAMISMS: THE SHAPERS OF DEVELOPMENT

THE DETERMINATION OF LEVELS OF DEVELOPMENT BY DYNAMISMS OF THE INNER PSYCHIC MILIEU

Analogous to the external environment in which he lives, man has an internal environment. The development and differentiation of this internal environment, or inner psychic milieu, is the distinctive feature of autonomous development (cf. Chapter 3, and Dabrowski, 1963, 1968, Dabrowski and Piechowski, 1970b). The structure of the inner psychic milieu depends on the dynamisms that constitute it. We have defined the dynamisms as the intra-psychic factors which shape development. However, we are concerned here with the means by which the previously described (Chapter 3) five levels of development can be distinguished.

At the lowest level, primary integration, there is no inner psychic milieu proper because there are no intra-psychic transformative factors at work. At the second level, unilevel disintegration, psychological factors begin to play a role, and therefore, an inner psychic milieu appears. It is, however, ahierarchic, or without structure. The intra-psychic factors are not transformative, only disintegrative in respect to the cohesive structures of primary integration. With the appearance of multilevel transformative dynamisms a hierarchically structured inner psychic milieu is formed.

Knowing the elements of the structure, or detecting their absence, is a clue to the determination of developmental level. And also, the presence or absence of dynamisms characteristic for a given level is the differentiating factor in recognizing the developmental level of a given form of behavior (otherwise called 'function').

The factors involved in characterizing development at each level are depicted in Figure 1. We shall give a brief description of each one of these factors starting with level I.

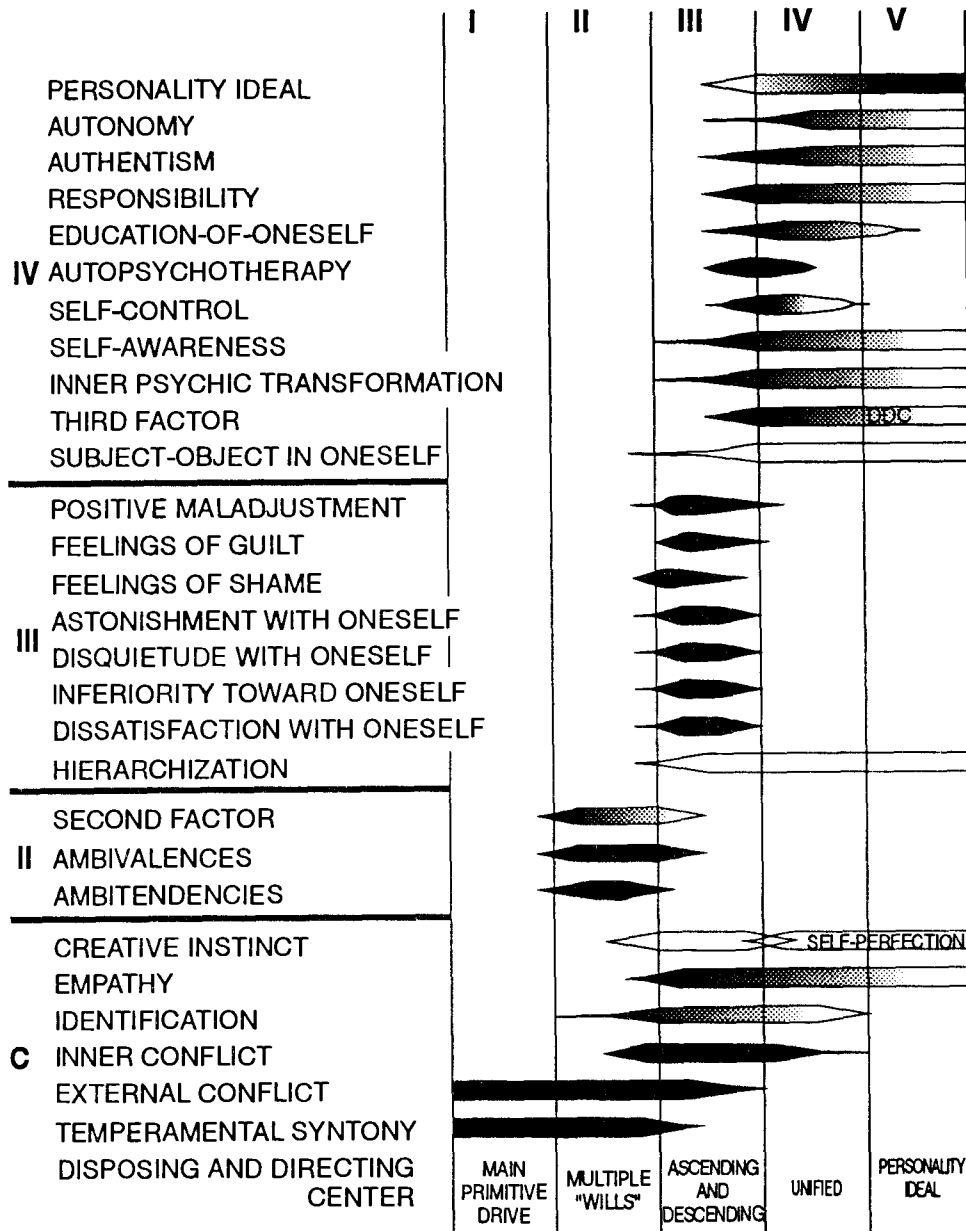


Figure 1

Figure 1 shows that at each level of development there is a different constellation of factors. Roman numerals refer to levels, C refers to that category of factors whose operation extends over several levels of development. Dark shading indicates tension in the operation of a given factor. Tension abates toward higher levels of development. But there is one exception—personality ideal—the highest dynamism which increases in significance and power as development advances to higher levels. The spindle shapes are meant to indicate the incipience and disappearance of a given factor. They reflect an expected frequency of responses identifiable as expression of a given factor. Thus, for instance, when the dynamisms of level III appear and gain ground, the three dynamisms of level II should disappear.

The borderlines of levels show an interesting feature. Here the dynamisms of a lower level exist side by side with the emergent dynamisms of a higher level. In the detailed study of biographical material (Part 2) we can distinguish responses as representing one or another dynamism. We have found several instances where, for example, the unilevel factors of level II acquire a somewhat multilevel character (e.g. a multilevel ambivalence). But the important thing is that the multilevel dynamisms do *not* appear to be *derived* from the transformation of the unilevel ones. Rather, they emerge as new and distinct factors (cf. Chapter 4, Section 2). This at once illustrates Werner's principle of differentiation in development, and the principle of discontinuity, because the new structures emerge next to the old ones or in place of the old ones, but *not from* the old ones as their modified extensions.

LEVEL I: PRIMARY INTEGRATION

Primary integration is a rigid and narrow structure. Figuratively speaking, it corresponds most closely to Jackson's lowest level of evolution—the level of tightly organized automatic functions.

External conflict. In conflicts with others the individual never finds fault with himself. He does not reflect on his own behavior and its consequences. He lacks consideration for others, instead tends to humiliate others, and take advantage of those who are weaker. He has respect, even abases himself, before those who are stronger than he.

Temperamental syntony. Superficial, easy, and immediately expressed feeling of commonality with others. Group feelings of doing things together, such as athletics, dances, drinking, brawls, or union strikes and wars. Temperamental syntony is governed by the mood of the moment and absence of conflict of interest. When such conflict appears feelings of kinship are replaced by aggression.

Disposing and Directing Center. The term stands for whatever factor or group of factors directly guide behavior and its expression. Primary integration

is a rigid tightly organized structure of primitive, i.e. least evolved, drives and instincts (cf. footnote page 23). The dominant drive or group of drives act as the DDC, and can do so with great force and unity of action. This may be represented by ambition, craving for power, craving for security or financial gain, etc. In the extreme case, this is particularly evident in criminal or political psychopathy.

Negative elements of diagnosis for primary integration are the following: absence of inner conflicts, absence of scruples and consideration for others, absence of feelings of relationship with others, absence of recognition of a common hierarchy of values but recognition only of one's own goals (selfish egocentrism).

LEVEL II: UNILEVEL DISINTEGRATION

Unilevel disintegration is a loose ahierarchical structure. It would probably be more correct to say that it is a structure without a structure. In many ways it is the opposite of primary integration. This condition of lack of structure and sense of direction often is so distressing to the individual that he develops a nostalgia for the cohesiveness of primary integration, hence worship of psychopathic heroes and psychopathic life styles (Harrington, 1972). Authenticism and existential experience are considered an aberration.

Ambivalences. Changeable or simultaneous feelings of like and dislike, approach and avoidance, inferiority and superiority, love and hatred. Fluctuations of mood, alternations of excitation and inhibition (4-157).¹

Ambitendencies. Changeable and conflicting courses of action. Indecision, wanting and not wanting, or wanting two irreconcilable things at once. Self-defeating behaviors (4-147).

Second factor. Susceptibility to social opinion and the influence of others. Behavior is guided by what people will think or say, or by the need for recognition and approval. Feelings of inferiority toward others. Values are internalized from external sources: parents, church, government, authority of the printed word. Acceptance of stereotyped ideas and values is a function of the need to conform since there is no internal structure to *generate and support non-conformity*. Relativism of values and ideas.

External conflict persists from primary integration although it is not as aggressive and not as consistently self-centered but more variable and triggered off more unpredictably.

Internal conflict. Beginnings of hierarchization introduce a multilevel conflict which marks the transition to multilevel disintegration. Otherwise conflicts are unilevel in the form of ambivalences and ambitendencies (q.v.).

¹ In Part 2 a developmental analysis of several subjects, based on response units is given. The first number in brackets refers to subject number and the second to response unit.

Temperamental syntony. Fluctuation of syntonic and asyntonic moods (mood cyclicity) with easy transition from mood of companionship to withdrawal. Sensitivity combined with irritability—a person is offended easily, is touchy. Enthusiasm and feelings of friendship may arise very quickly and may equally quickly vanish as a result of minor disappointments. In particularly emotional persons there are tendencies toward excessive (uncontrollable) reactions whether positive or negative. External conditions and influences dominate in the fluctuations of syntony.

Identification. Identification differs from syntony in that it is directed toward another person while syntony is directed both toward individuals and groups. Syntony is less differentiated than identification. Identification at this level is initial, variable and partial. 'Partial' means that it does not impart the intuitive knowledge of another person as given by high empathy, rather, it is an identification with one's image of another person, while the image is not checked with the psychological and emotional reality of the other. There is also disidentification—variable states of opposition to attitudes expressed by others that on occasion, or only apparently, differ from one's own. Identification is more lasting than syntony, sometimes can be obsessive.

The controlling factors in identification are more psychological and more internal than in syntony. There is a great deal of suggestibility in identification with others but also periodical rigidity. In the extreme case identification with another person may be excessive to the point of losing one's identity. This occurs not only in schizophrenia and psychosis but also in an undifferentiated, and not uncommon, conception of love.

Creative instinct. Creativity is impulsive, spontaneous and isolated from personality development. This means that creative pursuits and personal growth do not interact (another indication of lack of structure in unilevel disintegration). Creativity arises from fascination with the endless variety of phenomena but lacks discrimination and evaluation, often being an art for art's sake. There is fascination with exotic and magic phenomena. There may be fascination with evil and psychopathic heroes and psychopathic life styles. Absence of ideal and reflection. Often through distorted and broken forms, creativity expresses the distortion and chaos of unilevel disintegration. Not infrequently there is fascination with the pathology of human behavior and experience. The films of Ingmar Bergmann or Buñuel, the surrealist art of Picasso and Salvador Dali, action painting, pop-art and op-art, are prominent examples.

Disposing and Directing Center. The paradox of unilevel structure is that there is hardly any structure. The influences directing behavior and its expression come from external sources, or desires, moods and primitive drives, all vying for dominance, but none gain it for an extended period. Hence ambitemperencies or a multiplicity of "wills".

LEVEL III: SPONTANEOUS MULTILEVEL DISINTEGRATION

The inner psychic milieu of multilevel disintegration is a hierarchic structure in which many factors are in conflict or in cooperation. The conflict is always between “what is” as opposed to “what ought to be”. Its intensity is reflected in the particular nature of multilevel dynamisms to be described below. The appearance of a split between the “lower” and the “higher” marks the emergence of a vertical direction in development which pushes from within, as it were, and is strongly felt but not entirely clear to the individual as to its nature, hence the name ‘*spontaneous*’.

Hierarchization of internal conflict and development opens a channel for resolution and direction of developmental tensions. When this channel is not open, as in unilevel disintegration, the tensions lead to severe psychosomatic illness, psychosis, or suicide. The power of the dynamisms of spontaneous multilevel disintegration is mainly a function of the power of emotional overexcitability.

Hierarchization. It is a recognition of higher and lower levels of experiences and phenomena. It is the beginning of sorting things out prior to the emergence of an autonomous hierarchy of values (3-24, 3-105, 3-113.1). As a developmental factor in its own right, hierarchization is probably the least specific and the least differentiated of multilevel dynamisms.

Dissatisfaction with oneself. A very powerful dynamism of discontent with one’s own behavior in relation to oneself and in relation to others. Strong dissatisfaction with oneself is one of the most highly significant indicators of accelerated development.

Inferiority toward oneself. A powerful dynamism which consists of the experience and awareness of the disparity between one’s actual level and a higher one toward which one strives. It is the shock of realization of one’s unfaithfulness to an ideal of personality even if only vaguely perceived, and to a hierarchy of values which begins to take shape but as yet is lacking in stability. Feeling of inferiority is followed by a desire and actions to bring about developmental change in oneself.

Disquietude with oneself. An early dynamism of multilevel process. The feeling of uneasiness with oneself when realizing within oneself primitive behaviors, lack of control, compulsions; also serious worries about one’s sanity.

Astonishment with oneself. One of the earliest dynamisms of the multilevel process. The feeling that some of one’s mental and emotional qualities are surprising, unexpected, or strange. It is accompanied by astonishment and surprise with the world and the behavior of others. In its mild and positive aspect it is a sense of wonder. In its strong and negative aspect, but nevertheless developmentally important, it is the beginning of critical attitude toward oneself—the forerunner of subject-object in oneself.

Feelings of shame. The feelings of self-conscious distress and embarrassment with usually a little more of external than internal sensitivity. Shame is often combined with a strong somatic component, some anxiety, need to withdraw, hide away. In its less conscious and more externally occasioned form shame may appear already in unilevel disintegration (this is why the spindle in Figure 1 is drawn a little heavier toward level II). Shame is usually associated with a feeling of inferiority toward others. However, a strong feeling of shame may arise out of inner moral conflict, and then, it would be more closely associated with disquietude with oneself.

Feelings of guilt. A sense of quilt is particularly significant if it is combined with a need for reparation and self-correction. Guilt, as meant here, arises on the basis of a relationship with another person or persons, and one's relationship with them. Feeling of quilt is the forerunner of the higher dynamism of responsibility.

Positive maladjustment. A conflict with and rejection of those standards and attitudes of one's social environment which are incompatible with one's growing awareness of higher values. The higher values as an autonomous and authentic hierarchy become an internal imperative. In its incipient form positive maladjustment may appear as a critical reaction and opposition to one's environment but as yet without being accompanied by a clearly developed hierarchy of values.

Creative instinct. Hierarchization of experience and the emergence of an autonomous hierarchy of values shape creativity in many important ways. Creativity comes to express the drama and tragedy, even agony, of human existence—on the one hand the power of fate, humiliation, absence of grace (“no help from anywhere”), on the other hand longing for ideal, inspiration, and a heroic struggle. The tensions of subjective experience express themselves in a need for finding objective criteria for high human values, hence an existential opposition to and struggle with relativism of values. Characteristic examples of multilevel creativity are Greek tragedies, Shakespeare's tragedies, Dostoyevski's “*Crime and Punishment*” as a demonstration of the rift between the higher and the lower, Van Gogh's paintings, the chimeras of Notre Dame in Paris. Another important expression is a deeply emotional experience felt in relationships such as between Desdemona and Othello, Ophelia and Hamlet, or the theme of friendship in E. M. Forster's “*Passage to India*”. The formation of a hierarchy of values out of personal experience and the fear that those values may not survive is the theme of great existential poems and novels, religious dramas and tragedies extant in the history of literature and art. Multilevel creativity is a manifestation of the conjunction of emotional, imaginal and intellectual overexcitability, with emotional being clearly the strongest.

Identification. Growth of understanding and of feeling for others arises out of personal emotional experience and out of the development of a hierarchy of values in oneself. While sympathy as a global, undifferentiated feeling toward others

disappears, multilevel identification is more selective than on level II, and at the same time it is more personal, that is, directed more toward a deeper relationship. There are conflicts in identification followed by creative solutions of these conflicts. The identifier and the identified will share their need for novel solutions and for transcending the present level of their relationship. A growing desire to know and understand others makes identification a developmental dynamism closely related to empathy.

There is also disidentification arising from the deeply felt aversive reactions to models of lower levels.

Empathy. Syntony is transformed into empathy through growing identification with higher levels in oneself. Syntonic feelings toward others are based on reflection, self-evaluation, clear hierarchization of values, and growing readiness to bring help to others. Growing understanding of others is based on genuine acceptance of others as unique persons. There is an ability to differentiate subjective individualities. But there is also a distinct dissyntony with lower levels in oneself and in others. Nevertheless, lower emotional attitudes, though negated, are not condemned. One still observes some imbalance between an understanding acceptance and negation, there can still be present a certain emotional impatience.

In consequence of internal conflicts, increasing hierarchization and the transposition of the DDC to a higher level, grows an increasingly more conscious and reflective empathy toward oneself and toward others. This is manifested in reduced irritability but augmented sensitivity and responsiveness to the difficulties and efforts seen in others. A previously unilevel attitude of like and dislike is transformed into an understanding of others with considerable emotional investment, even a sense of closeness to other persons besides one's intimate friends and loved ones. Impulsive and chance relationships disappear. In mature persons, although strongly emotional, tendency to falling in love and falling out of love disappears and yields instead to an attitude of appreciative distance which does not, however, reduce the depth and permanence of feeling.

Inner conflict. The hallmark of level III. The nature of multilevel conflict is in essence the opposition between "what is" against "what ought to be". The conflict exists between higher and lower levels of an internal hierarchy, between the subject and the object within oneself, between the "lower self" and the "higher self", between the forces of negation and the forces of affirmation. Not infrequently very intense conflicts lead to suicide or even psychosis (see Ideal). The different factors operating at this level are manifestations of the different dynamic dimensions of inner conflict.

External conflict. The transition from unilevel to multilevel disintegration is characterized by increasing role of inner conflict and gradual decrease in the frequency of external conflict. External conflict arises not from conflict of interest with other persons but from a conflict of moral principles and human ideals. Most

strongly external conflict arises out of the need to defend and protect those who are weak, oppressed, helpless and defenseless.

Disposing and Directing Center. While in unilevel disintegration there is no distinct DDC, in multilevel disintegration the DDC seeks to establish itself at a higher level. This, however, is not achieved until level IV. As a result, the DDC ascends to a higher level and then descends to a lower one. Or, another way of looking at it is that there are various disposing and directing centers, representing antagonistic levels of the inner structure: those which are closer to primitive drives against those which are closer to personality ideal.

LEVEL IV: ORGANIZED (DIRECTED) MULTILEVEL DISINTEGRATION

As the structure of level III is one of opposing and conflicting vertical forces, the structure of level IV is one of synthesis and increasing order of the organization of the inner psychic milieu and its activities. Inner conflicts abate while the unifying power of personality ideal increases in intensity.

The dynamisms of level IV work much more closely together so that frequently they appear overlapping. The process of developmental synthesis leads to an increasing stabilization of the hierarchy of values and of the multilevelness of emotional and instinctive functions, which is more clearly and more consciously discovered and explored in inner conflicts.

Subject-object in oneself. A process of looking at oneself as if from outside (the self as object) and of perceiving the individuality of others (the other self as subject, i.e. an individual knower and experiencer). The activity of this dynamism consists in observing one's mental life in an attempt to better understand oneself and to evaluate oneself critically. This process of critical self-evaluation is coupled with aims of further development, which means that this dynamism works closely with the dynamism of inner psychic transformation.

There is a strong cognitive component in the subject-object process. At a more elementary level it could be compared with Piaget's decentration as a necessary shift from a primitive egocentric view of the world to a more differentiated non-egocentric and objective view of the world.

Subject-object in oneself may appear in a precursor form already at the borderline of levels II and III. Then it is only a process of introspection and self-observation. Only with the appearance of self-evaluation do we have a multilevel component. Self-evaluation coupled with a conscious need to develop oneself is the differentiating criterion between a precursor and a dynamism proper of subject-object in oneself.

Third factor. A dynamism of conscious choice by which one sets apart both in oneself and in one's environment those elements which are positive, and therefore

considered higher, from those which are negative, and therefore considered lower. By this process a person denies and rejects inferior demands of the internal as well as of the external milieu, and accepts, affirms and selects positive elements in either milieu. This leads directly to the awareness of not being identified with one's body, but that body and consciousness can be separated.

Third factor is a dynamism of valuation, i.e. of developing consciously an autonomous hierarchy of values. One could say that third factor decides upon what subject-object in oneself has uncovered, while inner psychic transformation is the process by which the decision is put to work. Third factor is the par excellence dynamism of self-directed development. It also coordinates the inner psychic milieu. (SE 30, 31, 45, 47, 87).

Inner psychic transformation. The process which carries out the work of developmental change in man's personality structure, of which the changes in the emotional structure are by far the most crucial.

Where there is lack of inner psychic transformation then whatever the individual's experience does not represent developmental changes. Death in the family, humiliations, events which uncover their deficiencies and shortcomings, do not bring about deeper and lasting psychological changes, on the contrary, they rather enhance their egocentric and aggressive tendencies. Years pass and these individuals remain insensitive, rigid, narrow and primitive. Inner psychic transformation is observed in fundamental, deep responses, sometimes even violent, which change the direction of behavior, deepen sensitivity, and bring about the transformation of psychological type. We can quote as examples the changes in Władysław David after his wife's suicide and in J. Ferguson as a result of his growing concern for his patients (Dabrowski, 1967). David underwent a total change of his scientific interests and his development towards—unknown to him previously—mystical attitude. Ferguson gradually curbed his paranoid and litigious reactions for the sake of greater empathy and dedication in work with his patients.

These two types of reactions: adevelopmental and developmental are commonly described as: "Nothing moves him, nothing will change him", and "He is so moved by everything, he has understanding for everything".

There are two, although not the only, distinct manifestations of this dynamism. One is *the transcending of biological life cycle*. Somatic determinants of maturation, aging, or disease, are replaced by mental and emotional determinants of rich (accelerated) psychic development. The result is a continuation of creativity in spite of aging, continuation of psychic growth past maturity, expansion of emotional experience with age and deepening of love and friendship (6-126, 6-128, SE 69, SE 79, SE 80). The second manifestation is the *transcending of psychological type* by introducing traits of opposite type, for example an extravert becomes somewhat introverted, or an impatient and irascible person becomes patient and gentle, or a timid and anxious person turns into a confident leader. When such transformation reaches the point of irreversibility, i.e. losing the impulse to revert

to the earlier trait of form of behavior so that it does not flare up even under stress, then we consider it developmentally true. The transformation would not be true if it were only a suppression. Inner psychic transformation may be observed in precursor form at a lower level, for instance in efforts to become more self-controlled, organized, considerate of others. At level IV this process is much more distinct, engaging deep reflection and concentration as, for instance, in meditation.

Self-awareness. Awareness of one's identity as a continuity of past with the present; awareness of one's individual uniqueness and that certain distinctive personal qualities are significant and lasting while other qualities are secondary and transient. Awareness of one's development and its direction (6-107, 6-148, SE-46).

Self-control. A highly conscious dynamism of bringing order and unity into one's development. The growth of self-control takes place in proportion to increasing calmness and confidence in one's developmental path. At the borderline of levels IV and V the dynamism of self-control becomes absorbed into DDC at a high level.

Autopsychotherapy. Psychotherapy, preventive measures, or changes in living conditions applied to oneself in order to control possible mental disequilibrium. Autopsychotherapy is the process of education-of-oneself under conditions of increased stress, as in developmental crises, in critical moments of life, in neuroses and psychoneuroses. It is an off-shoot of education-of-oneself operating at the borderline of levels III and IV. As development advances through spontaneous to organized multilevel disintegration, the conflicts, disturbances, depressions, and anxieties are handled consciously by the individual himself. Because of the great rise and differentiation of autonomous factors the individual has available to him the means not only to contain areas of conflict and tension but even more so to transform them into processes enriching and strengthening his development. Conscious self-healing is an example of this process at work; it is, however, more crucial in the mental and emotional than in the physical realm. Solitude and concentration play a very important role in this process.

Education-of-oneself. This dynamism guides the realization of personal development according to a definite program built on an autonomous hierarchy of values. It entails a conscious alertness and activity of converting one's experiences and actions toward the stream of personal growth. It denotes a capacity for long-range programs of self-development. In the words of Saint Exupéry: "Each evening I review the truth of my day: if the day was sterile as personal education, I am malevolent for those who made me lose it." (SE 29). System of yoga and meditation, and related systems (e.g. Schultz's autogenic training) when taken up seriously and systematically, are good models of education-of-oneself.

Creative instinct. Creative instinct becomes more strongly united with the global process of personality development, with religious needs and self-perfection.

Elements of insight and sensitive understanding of human experience become the leading themes. There is an advanced differentiation of types of individual and group processes which are grasped intuitively rather than analytically. Creativity is distinguished by moral religious, existential, and transcendental elements. In consequence it deals with the problem of lasting, unchangeable, and unique emotions essential to deep relationships of love and friendship. High level of self-awareness plays a key role here.

Self-perfection. Systematization and organization of a program of personality development is called here self-perfection. The goal and the process of self-perfection become clearly defined with special emphasis on moral and empathic development. There occur states of meditation and contemplation in which the individual realizes the existence of a superior hierarchy of personality as the highest self-chosen, self-affirmed, and self-aware structure attainable in human development. Following this realization, the individual endeavors to unite himself with the highest levels discovered by him in his experience. This is the discovery of the ideal as the goal of personality development. The process described is that of the dynamization of personality ideal.

Identification. Strong and full identification with oneself as to the essence of the high levels of one's psychic structure. Strong disidentification with the lower levels of one's personality structure. Identification with others is replaced by empathy. There is full empathy toward others, but never full toward oneself, while identification with oneself is total, but never total with others.

Empathy. Differentiation of empathy proceeds as a function of the process subject-object in oneself. There is more discretion in respect to others but without diminishing profound sympathy, understanding, or readiness for sacrifice. There is growth of love and concern for those who suffer injustice and are oppressed. Exclusive bonds of love and friendship become deep and enduring. Empathy and self-control are mutually balanced. Empathy tends toward universal love but does not quite achieve it at this level. Nevertheless, it achieves a profound expression out of continued striving for identification with the highest level of development.

Inner conflict. On the borderline of levels III and IV inner conflicts are strong. In these conflicts, doubt, depression, states of anxiety are converted into developmentally positive action. This is a period of systematic "organization of conflicts" in the service of personality. There are existential, philosophical, and transcendental conflicts. The danger of suicide or psychosis is nil. The powers of conflict are looked upon as positive; they are in the service of personality and its ideal.

Disposing and Directing Center. The DDC becomes unified and is firmly established at a higher level. The DDC is now the controlling agent of development directing its organization and systematization with personality ideal being the highest and the dominant dynamism. The third factor is its closest and most distinct component.

**LEVEL IV-V: THE BORDERLINE OF ORGANIZED
MULTILEVEL DISINTEGRATION
AND SECONDARY INTEGRATION**

Secondary integration as the highest level of development is also called here the level of personality. By *personality* we mean a self-aware, self-chosen, and self-affirmed structure whose one dominant factor is personality ideal. In Figure 1 the disposing and directing center is marked "unified" in level IV, on the borderline of levels IV and V the function of the DDC is carried out by third factor, while in level V the DDC becomes completely united with the personality. Through the synthesis and organization carried out in level IV, all dynamisms operate in harmony. They become more unified with the DDC established at a high level and inspired by the personality ideal. Out of all the developmental distillation, personality ideal remains as the only dynamism recognizable in the fifth level.

The chief dynamisms involved in the grand synthesis leading to secondary integration are: empathy, responsibility, authenticity, autonomy, and personality ideal. Self-perfection also plays an important role.

Responsibility. Responsibility before personality (the highest level of development) and its ideal. The sources of responsibility are: the highest level of empathy and love for every human being and the need to turn this love into action. Christ's life was the acme of responsibility for all those who suffered injustice. He expressed this at all times—"come ye all to me"—with not merely a hope but certitude of obtaining life in the kingdom which is not of this world: "Dwell in me as I in you", "I am the way, I am the truth, and I am life; no one comes to the Father except by me".

Authenticity. When individual and common essence is attained at the level of personality, it means that central unrepeatable and experientially unique individual qualities are retained and continue to develop together with universal qualities of humanity. Authenticity signifies the realization that the experience of essence, i.e. of the meaning and value of human experience, is more fundamental than the experience of existence.

Autonomy. Freedom from lower level drives and behavior and from the influence of the external environment (which does not negate responsiveness to its needs). Autonomy is a function of identification with the highest levels, in particular with personality ideal.

Personality ideal. Prior to secondary integration it is an individual standard against which one evaluates one's actual personality structure. Personality ideal arises out of individual experience and development. It is shaped autonomously and authentically, often in conflict and struggle with the prevailing standards of society. Let us take the example of Christianity which is founded on love and

poverty. Every Christian who tried to live these ideals fully meets first with persuasion how unreasonable it is to attempt this, then opposition, and finally persecution in one form or another.

Personality ideal as a mental and emotional structure is first perceived intuitively in a broad outline and becomes the empirical model after which personality is shaped. As development advances, personality ideal becomes more and more distinct, and plays an increasingly significant role in the synthesis of the inner psychic milieu by guiding the activity of the DDC. This process is called the dynamization of the ideal.

At the level of secondary integration, personality ideal is the primary source of both inner life and of outwardly expressed behavior.

Empathy. Empathy achieves its highest expression in the readiness to sacrifice one's life for the sake of others. Empathy develops not only toward the people one is responsible for but also toward one's highest strivings, one's own unrepeatability harmonized with a total respect for "Thou" which exceeds the respect for oneself. The highest level of an authentic "I" in relationship with an authentic "Thou". We encounter here the development of empathy for everything that exists, especially all living creatures. There is a profound and active empathy toward all those who are hurt and humiliated. Love is emanated equally strongly in the contemplative states of meditation as in conditions of everyday life.

Self-perfection. The program of development worked out in level IV can now be fully carried out. It is conceived as a synthesis through intuition, it is "self-evident". The program is taken up without excitation, without inhibition, and without resistance. The reason for this comes from the attenuation and cessation of inner conflicts and tensions, and from the establishment of hierarchy of values under only one kind of tension, namely, personality ideal. The ideal becomes accessible and comprehensible. Dynamization of the ideal becomes a concrete process because the main dynamisms of personality are already unified with the personality ideal.

Moral differentiation of others is based on the deepest empathy toward them. This empathic differentiation occurs through intuitive-synthetic insights, obtained frequently during meditation and contemplation. The feeling that it is possible to step over from empirical experiences into the borderline of transcendence is based on an understanding of the differences and closeness of "I" and "Thou" in a harmonic duality of existence and essence. The individual reaches his own ideal and the ideals of others through mystical experiences and identification, thus achieving full harmony in perfecting himself and others.

Inner conflict. No inner conflicts, there is only the memory of internal struggles. The fruits of those struggles are utilized in the development of the ideal.

Disposing and Directing Center. The DDC is totally unified and identified with the personality ideal.

6

THE SHAPING OF BEHAVIOR BY THE DYNAMISMS OF THE INNER PSYCHIC MILIEU

OBSERVABLE BEHAVIOR VERSUS HIDDEN CONSTRUCTS

The problem of multilevelness of emotional and instinctive functions has two aspects. One, the expression of a function at a given level of development, and two, the influence of the dynamisms of that level on the expression of the function.

The expression of a function can be observed directly in behavior or it can be measured by appropriate tests, even if such tests still have to be constructed. This is the empirical aspect of multilevelness which consists in the collection of descriptive data. The theoretical aspect consists in uncovering the dynamisms involved in shaping the expression of behavior.

Since the dynamisms are theoretical constructs postulated to be the shapers of development and behavior, one could think that they cannot be directly observed in expression of behavior. However, they can be identified in the manner a person relates to his own experience. For example, absence or rejection of inner conflict can be stated very clearly: "I rarely think of inner conflict in relation to myself", (1-42); "I know what I want to do... and anything that conflicts with that, I get rid of", (2-72); as can be the presence and the significance of inner conflict: "I argue with myself whether or not life is worth living, or if life has any point to it", (5-148).

This holds for all other dynamisms described in Chapter 5. Thus, a dynamism as a theoretical abstraction is within easy grasp of what is observable and analyzable, at least in verbal behavior. A qualitative and quantitative analysis of responses representative of all the dynamisms of positive disintegration has been attempted. The methods and the research material are given in their entirety in Part 2.

FOUR FUNCTIONS: SEXUAL BEHAVIOR, FEAR, LAUGHTER, REALITY FUNCTION

In this chapter we shall describe the expression of four functions: sexual behavior, fear, laughter, and reality function, at five levels of development. We shall attempt to indicate in turn the contribution each dynamism makes to the expression of these functions. We shall also try to identify the key factors in making a differential interlevel diagnosis, that is, we shall discuss the crucial dynamic factors which operate at the "borderline" of levels and which push the process of development forward and upward.

Sexual Behavior

Level I

Sexual behavior is undifferentiated: it is controlled entirely by biological factors. It is directed towards more or less attractive but stereotype representatives of the opposite sex. It is marked by lack of sensitivity and consideration for the needs of the partner. Sexual needs are imposed on the other without a feeling of personal relatedness; the other is an object of sexual gratification. In consequence a human relationship of love cannot be formed, equally there is no parental responsibility.

The dominance of biological factors is evident by the following traits: the lack of consideration for age, state of health, emotional condition of the partner, little inhibition in the use of force, little inhibition in sexual expression in the presence of others, sexual behavior is understood primarily in terms of its physiology and absence of retrospection and prospection in sexual life. After the sexual act a state of depletion may follow which in some psychopathic individuals leads to violence, even murder.

Level II

Gradual loosening of the dominant biological structure of the sexual instinct takes place. This occurs through periodical states of reflection, changeable syntony with the partner, occasional retrospection and prospection, disequilibrium of sexual excitations and inhibitions. Sexual tension builds up easily, often with some inclination toward perversion but not without the consent of the partner. This indicates that sexual aggressiveness is not as strong as in primary integration. Certain sensitivity and responsibility for the partner and the family is present and may increase but because it is generally weak and unsteady it cannot be relied upon. These vacillations are a manifestation of the dynamisms of *ambivalence* and *ambitendency*.

At times the biological force of the sexual instinct diminishes due to inhibition arising from an increase of sensitivity, syntony, and consideration for the emotional needs of the partner and the family. Sexual experience is influenced at this level

by the interplay of stimuli and reactions but is not subject to clear hierarchization of values, only to occasional "moods of reflection". Group opinion, the influence of advertizing and vogues in sexual life play a big role (*second factor*).

In summary, sexual behavior in unilevel disintegration is governed by diverse tendencies. Occasionally they cooperate, but more often there is manifest need for a variety of sexual experiences, which may be unexpected and inharmonious. Stability and exclusivity of emotional bonds is not understood and is not sought, instead there is the facility for turnover of the objects of love. These diverse, fluctuating and alternating sexual tendencies correspond to diverse and conflicting disposing and directing centers, none of which gives direction or stability.

Level III

Reflection and valuation begin to play an increasingly significant role in the hierarchization of sexual life. Their expression is sexual selectivity and a need for more personal and exclusive relationships. Selectivity is the result of a felt need for more meaningful emotional life; it is also the result of the ability to foresee the consequences of one's actions. Exclusivity and stability of feelings begin to manifest strongly, as well as responsibility for the partner and the family. In sexual life emotional components prevail over physical. Sexual instinct gradually loses its character of a biological species drive and becomes an instinct with an expression individually human. The predominance of emotional over physical attachment finds its expression particularly in the need for exclusivity. Exclusive attachments lead to strong sexual inhibition, even impotence, when the partner leaves or dies. For example, in my clinical practice I met a 40 years old man, father of seven children, who became impotent after his wife left him. His impotence lasted several years until the time when his wife returned to him. This is an example of an inhibition of the lower level of an instinct (biological level of sexual drive) by a higher level of the same instinct (emotional and exclusive attachment).

Such behaviors develop as a result of the action of the dynamisms of spontaneous multilevel disintegration. These dynamisms promote the development not only of an increasing responsibility for the family but also of strong tendencies toward idealization of sexual life and seeking its fulfillment in deeply emotional relationships.

Astonishment with the phenomena of one's own sexuality occurs when one is surprised and embarrassed by the strength of the biological level of sexual impulses arising easily and unselectively. For instance, a person experiences a wave of sexual tension but the mate is weak because of menstruation, or tiredness, seeing this he retreats and realizes with surprise that his biological urge is blind to more personal empathic consideration for the other. In consequence the urge is inhibited, loses tension, and subsides without a need of actual release.

Disquietude with oneself precipitates an experiential grasp of one's deficiencies. To come face to face with one's own sexual primitiveness, lack of control,

or compulsions, is something of a shock. In consequence one becomes aware of deficiencies in other forms of behavior as well. A negative attitude arises toward the sexual instinct in oneself. Disquietude about one's sexual behavior subjects it to inhibition, weakening, and differentiation which leads to its greater emotional complexity.

Inferiority toward oneself plays mainly a critical role in the evaluation of one's sexual life; it is less essential in the diagnosis of the level of sexual behavior. It results from depressive feelings as a reaction to having yielded to various still primitive sexual manifestations and tendencies in oneself. The feeling of inferiority acts as a strong emotional factor in breaking away from the lower levels of sexual life. There is a feeling of distance from what one begins to feel to be ideal in sexual life. The individual becomes sensitive to higher, i.e. emotional and more inspiring experiences of sexual life, such as sharing experiences of beauty in nature, art, and experiences of trust. Recognition of higher and lower levels in oneself and identification with the higher ones results in a sense of confidence in opposition toward the lower ones.

Feelings of shame and guilt are essential for the diagnosis of the developmental level of sexual behavior. Shame and guilt loosen the cohesive primary structure of sexual instinct; they inhibit and weaken its biological level of control by bringing it to the higher emotional level of exclusivity and responsibility. Shame and guilt are most often recognizable in the concern over harm or embarrassment caused the partner in sexual life. *Shame* produces an impulse to flee, to disappear from the sight of others in order to reflect and sort out the disjunctions of one's sexual behavior. *Guilt* produces the experience of heightened sensitivity to one's primitiveness, carelessness, and inconsiderateness in relation to the partner, or to the family. Guilt generates a sense of responsibility. Guilt here acquires the deeper meaning of feeling responsible for failure in loyalty towards one's ideal: for betraying one's ideal.

Dissatisfaction with oneself is of great significance in the diagnosis of a level of a function. It is a more global diagnostic dynamism than those previously discussed. Dissatisfaction is an expression of strong discontent with yielding often to frequently arising sexual impulses. It is thus a measure of an already occurring separation from lower levels of biological functioning. Dissatisfaction brings about inhibition of primitive behaviors in oneself and prevents their unchecked expression. As a pervasive feeling it produces a state of alertness to oppose such expression in their incipience. Dissatisfaction intensifies the need for endowing sexual life with deeper emotional meaning. It thus builds a bridge toward higher more personal levels and more individual, levels of sexual experience.

Positive maladjustment is manifested by an awareness already on a higher level of the disparity between the situation at hand and one's own evaluation of it. It is frequently concurrent with a program of abandoning the present level of reality "what is" and adjusting oneself to a higher reality of "what ought to be". Positive

maladjustment cooperates closely with dissatisfaction with oneself. It is, in a way an active demand to develop a hierarchy of sexual life. Positive maladjustment expresses an actively negative attitude toward primitive manifestations of the sexual instinct in one's own life, in one's social environment, in the exploitation of sex for effect or commercial gain, or in prescribing for others the norms of morality and individual sexual behavior. At the same time positive maladjustment is an expression of idealization of sexuality and of a need of "what ought to be" in sexual life. It may take the form of aversion to the rituals of dating, or to the competition for the favors of the opposite sex.

Creative instinct shapes sexual behavior by looking for new and more enriching expressions of sexuality. At this level of development creative instinct helps to experience the "other" and the "new" (most often also the "higher") in sexual life. By itself the creative instinct does not enable one to develop universally toward the highest level. This is possible only in conjunction with the instinct of self-perfection. The creative instinct usually begins by a more or less extensive disintegration of the lower levels of an emotional or instinctive function, in this case of sexual behavior. This might be transiently manifested by some strong sexual primitivisms or perversions. This happens because the creative instinct by destroying sexual automatisms and stereotype sexual behaviors, acts, so to speak, upward and downward seeking new fields of expression. Nevertheless there soon arises a need for evaluation and selectivity of such expression. Emotional sensitivity accelerates this process.

Identification and Empathy introduce the emotional components of attention to the subjective needs of the partner, and of selectivity and exclusivity of relationships of love. Sexual behavior becomes a function of the more significant and more pervasive process of building a relationship.

Level IV

The organization and synthesis of the inner psychic milieu, primarily by emotional-cognitive dynamisms, such as third factor and subject-object in oneself, results in deep transformations in attitudes toward sexual life. The ideal of exclusivity and permanence of an emotional relationship develops as a deeply reflective philosophical attitude. (By 'philosophical' we mean the principles a person believes in and lives by as a function of an examining and searching attitude). The loved one becomes the subject endowed with individuality and uniqueness. A program of sexual life and of its sublimation is developed through retrospection and prospection. Meditation and highly developed empathy and responsibility for the family play here a crucial role.

Self-awareness and Self-control play an important role in shaping sexual expression at this level. It is inconceivable to find a primitive manifestation of sexuality in behavior if at the same time there is a highly developed self-awareness and

self-control. Both dynamisms are essential to the diagnosis of this level of sexual behavior. The lower levels of sexuality are weakened and inhibited, and replaced by higher, increasingly more exclusive and more reflective components, together with an increasing responsibility for the partner and the family. Self-awareness and self-control are not to be mistaken for self-observation or just a form of introspective checking of inner events. Rather, they provide a strong active barrier against sexual behaviors of lower levels, which is maintained without effort and without tension. At the same time they augment the need to experience more often, if not solely, sexuality of a higher level, such as one offering unique, faithful, and ideal emotional relations.

Subject-object in oneself takes sexual life as an object of penetrating observations and experiences. It interrupts frequently and systematically the "habitual routine" and turns a person into a sharp observer of himself. Example: "In this moment of a sudden vision of myself I saw a dissociation—on one side my attraction toward an almost perfectly beautiful body, on the other a repelling commonness of sexual excitement, its species appeal and its common animal quality. My 'physical' rapture broke like a soap bubble". Sexual instinct, as in this example, is subject to a split between its lower level, which grows weaker and is being transformed, and its higher level approaching to personality and its ideal.

Third factor works toward a high level of sexual life by separating and selecting what is to be curtailed and eliminated from what is to be accepted and developed. Third factor determines what constitutes a positive or a negative experience in relation to higher and lower levels of sexual life. It eliminates all that is animalistic and selects all that is authentic, individual, social, and empathic. Third factor thus chooses exclusivity of emotional ties, responsibility for the partner and the family, and the unrepeatability of the union of love. In cooperation with empathy, self-control, self-awareness, prospection, retrospection, third factor creates a 'school' of marital and family life. Example: "I would not exchange for anything her unique 'power' over me. Always unity of the physical with the moral and the spiritual. Union of minds and hearts, never the physical union alone. I feel disgust toward the tyranny of the physical aspect of love, but in its spiritual aspect I feel close to something like an 'immortality of sex'".

Inner psychic transformation acts in close cooperation with all other dynamisms of level IV. Sexual needs and their realization undergo a deep change so that their fulfilment occurs in harmony with the higher emotional and experiential aspirations of the individual. No external or internal sexual stimuli are accepted without first being screened and modified, if necessary, to harmonize with the ideal. Under the influence of this dynamism sexual behavior is characterized by exclusivity, responsibility, and uniqueness of emotional ties. It is marked by very deep care and concern for the family.

Education-of-oneseif and Autopsychotherapy. Autopsychotherapy operates on the borderline of levels III and IV. In relation of sexual life autopsychotherapy

may come into action at a time of emotional and sexual conflict in a relationship, or with the lower instinctive levels in oneself. Previous experience, memory of errors, failures and previous psychoneurotic sexual conflicts (Dabrowski, 1972, p. 100) enrich the analysis of one's sexual behavior and establish it at higher level. What remains from previous times are only traces of therapy, struggles and victories achieved in the development of the sexual instinct. In level IV, a program of systematic self-development, which results in lowering of inner tension but greater calmness and harmony, affects and smoothes out the unevennesses that may still be experienced in sexual life. This level of sexual life is clearly subordinated to the operation of empathy and ideal.

Identification and Empathy. It is hard to separate the activity of these dynamisms from all other dynamisms of organized multilevel disintegration since the emotions of empathy are now the dominant emotions in shaping a relationship. The sexual aspect of a relationship becomes sublimated. Love and friendship may flourish without much interference of demands from the biological level of the sexual instinct.

Identification and empathy shape understanding, sympathy, desire to help in various difficulties in life; they also express a distance and separation from lower manifestations of sexuality, such as the distinctly physiological, selfish aspect of sexual release, which acts outside of empathy, exclusivity, intellectual, esthetic and moral rapport. Moral emotions press for separation from such manifestations of sexuality. A person on this level of development cannot display symptoms of undifferentiated, irresponsible and nonexclusive sexual behavior. Such a person will love in an exclusive way, will long for fully individual contacts, will desire to create with his partner a "school of life together", will need him intellectually, morally, esthetically for his own and their mutual growth, and for the sake of others as well. Such a person will value more highly mental, emotional, and physical individuality of his partner than his sexual potency. Such is the way to higher levels of sexuality.

Identification and empathy also promote an understanding for all manifestations of sexuality including such aspects as perversions or inversions, which are often considered only in the narrow context of rigid and insufficiently studied "norms" of human sexual behavior and emotional development. Such "norms" are provided either by social standards or by psychoanalytic theories. Let us discuss as an example necrophilia and homosexuality. In certain individuals necrophilia is a function of association of love with death. In others, who may be very idealistic, there might be a fear of actual sexual intercourse, but at the same time there is an attraction to the body of a dead person because it might feel less threatening. There may be no urge to undress the body or perform the sexual act, rather, it all occurs in the imagination. Masturbation may serve to release mental and sexual tension. In homosexuality again the expression of feeling and affection may be more important than the actual physical contact and sexual release. When emotional and human factors play a directive role then there is no interference

with individual development. Such behaviors are understood as forms of stepping out of the rigid norms of common stereotypes of sexual behavior and its procreative service to society and the nation. These two dynamisms form an attitude of affirmation of sexuality in its expression on higher levels, and at the same time the acceptance and affirmation of divergent ways of sexual experience which may lead to the higher levels.

Level V

In addition to profound responsibility for the partner and his development there is also an even greater responsibility for the development and sublimation of sexual instinct in others. There is an effort to make the hierarchization of sexuality an individual reality in human life. The means to it are envisaged to be through a subordination of sexual instinct to a highly developed hierarchy of values, moral ideals, emotional and ideological closeness with the partner and responsibility for the family — one's own and the larger family of mankind. Friendship replaces sexual love. Spiritual union is realized through love (Kierkegaard).

Autonomy and Authentism establish the highest level of exclusivity, uniqueness, unrepeatability, and responsibility for the partner and the family. There is complete independence from the primitive (animalistic) levels of sexual instinct. Autonomy is characterized by reflection, thoughtful and idealistic, yet not naïve, approach to the loved one. The physical and sensual aspect of sexuality is transcended. The power of sex is perceived and experienced as the universal power of life, to be treated with reverence and guarded against shortchanging it through moments of pleasure. However, individuality is perceived as shaped by the history of personal experience and by its aspirations.

Responsibility takes development and its direction as a whole, of which sexuality is just one of many aspects. We see an increasing attitude of responsibility for the "I-and-Thou" relationship in marriage and in friendship. No aspect of sexual aspirations and realizations at this level can be isolated from the context and experience of responsibility, as well as empathy.

Personality ideal. Under the influence of personality ideal sexuality is approached through an ideal of uniqueness, the highest exclusivity, unrepeatability, and in a certain sense, transcendence. This is expressed in the highest attitude of "I-and-Thou" in respect to the partner and the family.

Empathy together with personality ideal inspires the highest level of love that transcends separation and death.

Fear, Dread and Anxiety

Level I

Fear arises as a primitive reaction before sudden, threatening phenomena such as the forces of nature, catastrophes, physical pain, sudden death, or the authority of

power. This type of reaction shows that reflection is totally absent, or is very weak. The individual is either immobilized by his fear through a paralyzing concern with his survival, or acts only to protect himself, regardless if it means harm to others.

Level II

Fears and anxieties arise from lack of directive dynamisms. Fears are not defined but take the form of fears of closed or open spaces, or are occasioned by cyclicity of moods, feelings of helplessness, loneliness, or an indeterminate fear of death (*ambivalences*). Fluctuation of feelings of inferiority and superiority, or feelings of shame before others give rise to anxiety. We observe coexistence and cooperation of fear and depression. The environment has strong influence as a source and shaper of anxiety (*second factor*). In a different way, the presence of others may induce weak manifestation of altruistic behavior. Self-control and self-awareness are totally absent or weak. There may be alternation of fear and short-lived courage (*ambitendency*). With positive progress of unilevel disintegration one can observe an increase in the role of psychological factors, such as beginnings of reflection, even precursor forms of subject-object in oneself, attempts at control of fears and anxieties, also some growth of sensitivity to fears experienced by others.

Level III

Beginnings of alterocentric and altruistic anxieties. Appearance of existential fears and of fear of death. In reflection on their origins and nature we observe beginnings of control of fears of lower levels and of transforming them into fears of higher level (hierarchization). Unmotivated fears and apprehensions also appear but combined with reflection.

Astonishment works through surprise as to the origin of fear and upon reflection, surprise that one should be afraid, and at other times, clear realization that one ought to be afraid.

Disquietude is manifested as a concern about the level of states of fear, for instance, by suddenly realizing that one may fear more the loss of one's health than of a loved person. Such disquietude, as a rule, raises the developmental level of fear. Under the influence of this dynamism fear loses its biopsychological cohesiveness. It becomes subject to criticism, self-awareness and self-control. The temperamental and egocentric component of states of fear is being reduced. One becomes anxious over the fact that fear has often a paralyzing effect suppressing existential experience.

Feelings of inferiority toward oneself introduce differentiation between lower and higher levels of fear, and lead to significant analysis, disintegration, even pushing out of primitive states of fear to the margin, and slowly working out a transition toward altruistic fears. Disquietude over primitive types of fear and

affective memory of such primitive fears causes a feeling of inferiority toward oneself, thereby creating the need to move to higher anxieties, such as the existential.

Feelings of shame and guilt play a considerable role in overcoming fears of lower level, their primitive dynamic and primitive symptoms. As a result, the altruistic elements of fear can be more freely expressed: fear for others, the feeling and need to help others in their states of anxiety; fear is now much stronger.

Dissatisfaction with oneself establishes a line of demarcation between primitive fear resulting from instinct of self-preservation or selfishness and fears of a more alterocentric character. Primitive fears are thus transcended through strong discontent with them. Dissatisfaction leads to constant readiness to counteract the pressure of primitive fears. It acts prophylactically against being seized and controlled by a primitive state of fear.

Positive maladjustment, besides being an attitude of discontent with primitive states of fear, engenders the formation of methods by which to counteract such fears. Primitive states of fear are brought under control while alterocentric elements begin to play a bigger role. It was known to the ancient Greeks that the object of fear is fear itself (Tillich, 1967). In the experience of fear one can face it deliberately and attempt nothing to prevent its intensification. One may be tempted to consider that by getting up, going out for a walk, talking to someone in the family, or by other actions one could shake off the fear, but instead one may let it grow, develop before one's eyes in order to face it to the end, so that fear would be overcome by looking straight at it, by a kind of passive awareness. At other times one can fight fear by the above methods of active dispersion. Another method is practice of a form of "mental indignation", or "mental shouting", as a kind of impatience with oneself for letting oneself yield to fear as something less human.

Creative instinct brings new contents into states of fear. The "new" can be expressed on the hand by attitudes of curiosity toward fear (introduction of elements of analysis and intuition), and on the other it may express an urge for active transformation of experienced fear to other kinds of fear, usually of higher level, as for instance, into alterocentric and existential fears, and thus gain control of primitive states of fear. The element of curiosity brings complexity into the experience of fear and leads to the discovery of its new dimensions, such as anxiety, dread, or terror, even agony. My patients expressed it in many different ways, as for instance: "I have fear of my fear, but I let it grow, I let it try me, whether it will weaken my self-awareness, whether it will be stronger than me, or whether I will know more about it when I catch it in its weakness". Many have experienced a kind of saturation with fear which leads to an altruistic transformation. Killing fear for oneself makes room for a new kind of fear—a fear for the sake of others. The content of fear is expressed in painting (e.g. Goya), literature (e.g. Kafka), or music, especially in modern music (e.g. Penderecki). One observes

the beginning of a positive attitude toward fear, or even its friendly acceptance (e.g. Kierkegaard).

Identification and Empathy express identification with the fears and anxieties experienced by others and an empathic willingness and readiness to help them by either attenuating or removing their fear or by helping them to see its significance in their development.

Level IV

Altruistic anxieties, including moral anxieties in respect to others, begin to develop. There are anxieties in face of one's own imperfection or inadequacy, empathic anxieties in regard to the death of others, existential anxieties over difficulties of reaching empirically to transcendental experience.

Self-awareness and Self-control have strong alterocentric components, therefore, in states of fear they do not allow the individual to be overcome with concern for his own self-preservation, or be reduced to thinking only about his own safety. These dynamisms are responsible for the abandonment of the primitive level of fear and the development of alterocentric fear characterized by identification with others and active desire to help others in their fears and anxieties. In addition, the individual develops a friendly, accepting attitude to anxieties of a higher level, those which are alterocentric and existential.

Subject-object in oneself acts to control and weaken fears of lower level through an objective scrutiny. The state of fear, the object of fear and its source are examined with penetration. Fears and anxieties experienced by others are understood more clearly not only in terms of those one has experienced oneself but also as experiences of extreme and intriguing subjectivity of others.

Third factor affirms and selects those fears and anxieties which are altruistic, existential, or even cosmic, and rejects fears which are selfish, temperamental, or psychosomatic.

Inner psychic transformation operates closely with subject-object in oneself and with third factor in changing states of fear by clearing them of everything that is not alterocentric, social, or existential. This is achieved by repeated objective testing of fear tensions at a lower level for increase in sensitivity to concern for others and for the direction of one's own and their development. Lower levels of fear are thereby sensitized to more evolved concerns and transformed to fears of a higher level. In consequence primitive fears are inhibited and eventually entirely eliminated.

Education-of-oneseif and Autopsychotherapy supplement the transformative work carried out by all other dynamisms. The result is an intuitive readiness for action and giving of oneself to the needs of others who are burdened by fears which they cannot overcome. The problems of fear and the distress of anxiety are

dealt with in the context of personal development as a whole. At this level of development only in exceptional cases there may be a need to develop a systematic program of dealing with one's anxieties and fears, because rarely do they become debilitating. This would come more readily from excess of empathic sensitivity to the fears experienced by others and their existential despair than from any other source.

Identification and Empathy. The primary element in fear is altruistic concern, care for others, for those who are weak, easily frightened and taken advantage of by others. In consequence states of fear are not subject to the instinct of self-preservation but express, instead, social concerns, understanding and readiness to help.

Level V

At this level there are anxieties over one's own imperfections, anxieties of not knowing the absolute, anxieties arising in states of strong psychic tension connected with the search for philosophical and mystical yet empirical solutions. Anxieties arise as a result of difficulties in reaching these solutions.

Autonomy and Authentism are expressed by a total control of all primitive states of fear. Responsibility, care for others and for things of "higher order" become an all-inclusive alterocentric concern.

Responsibility acts against any elements of egocentric character which could find their way into operations on this level. Responsibility here is, in fact, a readiness to protect others, while the experience of fear is evoked only through affective memory. Responsibility is present at a sustained level of concern for all those fears and anxieties which others experience both at lower and at higher levels, but especially for the fears suffered but those who are wronged and humiliated.

Personality Ideal. finds its expression by a very direct and spontaneous readiness for sacrifice, for protecting others from fear and from any harm or evil. Example, Dr. Korczak, a Polish educator, went into the gas chamber together with the children of his orphanage telling them stories so as to spare them the fear of death (Dabrowski, 1972, p. 120).

Empathy. It is clear from the above discussion of other dynamisms that empathy is a strong all-pervading component in each one of them.

Laughter

Level I

Laughter is primitive, loud, brutal, physiological. It is frequently evoked by watching someone's misfortune or humiliation, e.g. physical handicap, brutality, injury, abuse. In other people such situations provoke sadness or shock. This type of crude and inappropriate laughter can be often observed at showings of movie dramas.

On this level smile as an expression of an inner process does not exist. Laughter has the character of a collective release of primitive emotions. It is frequently associated with brutal behavior. It contains no good will and no identification with the object of laughter.

Level II

On this level laughter is variable, on the one hand it might sound loud and brutal, on the other hand, there might be certain saturation with brutality and noise and some embarrassment because of it (*ambitendencies*). Laughter becomes calmer and less coarse. It is more psychological and often subdued. It becomes more individual with the appearance of smile. There is a beginning of differentiation between primitive laughter and a cultured smile. Responsiveness to more subtle humor develops.¹ There is a marked fluctuation between syntony and dissyntony in response to stimuli evoking primitive laughter (*ambivalences*). There is a tendency to attenuate the brutality of laughter, or occasionally feel constraint and shame in respect to primitive expressions of laughter. A sensitivity in distinguishing situations which can, from those which should not, cause laughter begins to develop to some degree. External influence (*second factor*) plays often a big role either way, i.e. whether a person will join in with the crowd in a more primitive laughter, or will be embarrassed by it.

Level III

Laughter becomes more differentiated, quiet and subtle. There is a distinct kind of smile which begins to predominate over loud laughter. The smile reveals a history of grave experiences and an increasing introvertization. The differentiation and sublimation of smile arises in consequence of growing empathy toward people, and of creative tendencies which develop new and more subtle forms of smile.

Astonishment with oneself causes astonishment in regard to different levels of laughter. Suddenly one is shocked by one's own loud, crude and uncontrolled laughter: "Is this coming out from me?" The brutal and noisy character of primitive laughter begins to disappear and the process of astonishment with oneself exerts an inhibition on all forms of laughter which do not fit to an already felt hierarchy of this function. Gradually laughter as such is eliminated and most often is replaced by smile. The forms of laughter and of smiling become differentiated, varied to fit different occasions, contents and the expression of inner process. Thus laughter and smile express, and are a function of, an increased excitability of emotions, imagination, and intellect.

Disquietude with oneself in relation to laughter is even more than other dynamisms a valuable diagnostic factor. It brings about a strong readiness for in-

¹ In 1887 J. H. Jackson gave an address on levels of joking, which he considered to be, in ascending order, pun, witticism, humorous story (Jackson, 1932).

hibition, for being ashamed of oneself and even of feeling guilty. One becomes troubled over one's way of laughing and over what one is laughing at. Smiling, which begins to predominate, becomes a manifestation of a transition from an egocentric self-assured attitude of brutal laughter to an attitude of considerateness and lack of self-assurance (empathic anxiousness).

Inferiority toward oneself acts similarly to disquietude with oneself in shaping the expression of laughter by constraining it. There is a felt fear of possibility of inopportune and inappropriate laughter. There are repeated attempts to prevent and inhibit occurrences of improper forms of laughter which cause disquietude about one's primitivism. As a result loud laughter is rather rare, or disappears almost entirely.

Feelings of shame and guilt eliminate noisiness from laughter and above all preclude laughing at someone. Laughter is frequently checked when it could be unpleasant or hurtful to someone. During the interview one can frequently meet evidence of experiences of shame and guilt, concern for responsibility, and desire for reparation in relation to someone who was, or could have been, harmed and hurt by the client's abusive laughter.

Dissatisfaction with oneself determines that any form of brutal, harmful, noisy laughter is not permissible because it could bring to others sadness, humiliation, or even pain. By strong reaction of discontent toward it, primitive laughter is eliminated.

Positive maladjustment represents an attitude of independence from temperamental syntony and thus from loud collective type of laughter. There is a growing independence, even in the workings of one's imagination, from commonly occurring occasions of insensitive laughing at others, such as scorn and sneering.

Creative instinct may enable one to produce wild, barbaric, hurting laughter. This is possible and needed in the creative process in which the creator by being involved with many different types and characters carries out a multilevel and multidimensional process of identification. But in everyday life a creative individual will not express himself in loud and noisy laughter, even less so in a laughter which is harmful or scornful. Experiencing and producing the primitive type of laughter in imagination, shows the distance separating the actual emotional life of the creative individual from the lower level which in his affective memory can still exist or can be produced through fantasy.

Identification and Empathy are instrumental in replacing laughter more frequently by smiling. Smiling becomes "embarrassed", anxious, expressing thus a need to prevent the possibility of hurting someone. A smile can also convey an attitude of warmth, acceptance and encouragement to another person.

Level IV

Collective laughter disappears; it is replaced by subtle individual laughter and most often by an individual smile which is moral, esthetic, a smile toward the ideal, a smile of mutual understanding in the most subtle things. The past history of suffering and agony can be clearly discerned in such empathic smile.

Self-awareness and self-control eliminate almost entirely loud, temperamental, primitive laughter. The dominant expression is a differentiated smile radiating as a total expression of the individual. Such smile is all encompassing.

Subject-object is oneself objectivizes, reduces and removes the laughter characteristic of lower levels. Instead of laughter there is a smile with very subtle traits and removed from laughter and actual laughing. Through the activity and practice of subject-object in oneself a person acquires the sensitivity and ability to recognize the quality of smile in others and decode its deeper experiential contents.

Third factor establishes the level on which laughter can be accepted by the developing personality, that means the level of smile containing sincerity, open-heartedness, understanding of others and readiness to help, in other words a smile of empathy. Third factor shapes a smile of concern which is cordial, warm, which could even be called existential or cosmic, expressing distance from transient matters, even weariness with them.

Inner psychic transformation acts toward greater subtlety of smile. The approach to smile is more intuitive. Smile becomes all encompassing, spontaneous, and self-developing. There is a continuing effort extended over longer periods of time to transform lower levels of smile to higher ones as a function of deepening inner experience and empathy.

Education-of-oneself and Autopsychotherapy maintain a constant attitude of continuing perfection and bringing greater subtlety of smile. They effect a direct or indirect inhibition of lower forms of laughter and also a tendency to choose always a smile in its sincere, direct, subtle, rich but also subdued form.

Identification and Empathy express through smile states of high differentiation such as the highest level of insight and penetration into experiential states and paths of others. These dynamisms develop in a person an ability to look on emotional life of others, and on one's own, from a certain distance, from an attitude of being removed from small everyday affairs, yet expressed in a smile which is accepting toward these small everyday affairs. Such smile expresses the deep relationship of "I-and-Thou". Identification and empathy develop a smile toward everything and everybody. It is a smile that radiates love and compassion.

Level V

Smile is autonomous and authentic, it is a smile of love, forgiveness, and devotion. It is a smile of the highest empathy in recognizing and appreciating the

existential unrepeatability or "I" and the unrepeatability of "Thou". This level of development is expressed by a smile which is both existential and transcendental. It embodies the history of suffering and sadness, as in a smile from the cross. But it can also be a smile that radiates joy, yet not without the awareness of and compassion for human sorrow.

Autonomy and Authenticism shape the most subtle level of smile which never loses its spontaneous balance of dwelling on a very high level. The smile is delicate, direct, and universal; it is close to and at the same time very distant from concrete things.

Responsibility is felt for the most subtle manifestations of smile, its stability and its unrepeatability. Smile is an expression of great sensitivity and continual striving on a very broad scale to eliminate those levels of smile which are evoked externally and which do not express the full transformation of personality.

Personality ideal shapes smile into one which is "not of this world", a "transcendental" smile which one can see in Rembrandt's painting "Christ on the way to Emmaus", or in the French sculpture of the "Unknown from the Seine" (Inconnue de la Seine).

Empathy is expressed in the radiating power of a smile of infinite unconditional love.

Reality Function

Level I

Reality function at this level has two negative characteristics. One is an insufficient understanding of the horizontal dimension of human reality, that is, of different kinds and elements of human experience on the same level. The second is the lack of any understanding of the vertical aspect of human reality, that is of higher levels of human experience. It is not uncommon that highly intelligent and educated people—scholars and scientists—may lack the perception of the multilevelness of reality. Conception of reality is limited only to what is tangible, concrete, and available to sensory cognition. It is the reality of everyday life and statistically established norms. In the analysis of reality mental operations tend to be limited to handling data obtainable through measurement only and cast into a rigid system of thought, such as logic or deductive reasoning.

Level II

Reality ceases to be perceived as something fixed but its perception begins to show fluctuations (*ambivalences*). Reality ceases to be compact and manipulate but may begin to appear as having many dimensions, and, vaguely even many levels. Reality is usually understood as that which at the present moment gives the most varied and rich experiences. On the one hand there may be a quick

saturation with a given dimension of reality, but on the other hand there may be a desire to bring that dimension into another kind of reality (*ambitendency*), for example, "I do find myself attracted by opposites, the light and the dark" (2-107). Although in emotional experience and in intellectual understanding multilevel elements may appear, they are, however, not stable or consistent. Changeable vogues and theories influence a person's changing unstable conceptions of reality which either keep on replacing each other or boil down to paradoxical relativistic views that the subjectivity of individual realities cannot be known, but at the same time it is all molded by society and culture (*second factor*).

Level III

Gradual hierarchization of reality begins. The individual regards reality, objects, events, and experiential phenomena not according to commonly established interpretations and values but according to his higher emotional functions. These functions allow him to see, to evaluate and to create new forms and discover new contents for phenomena which until now were limited in their meaning. Example: "From my sorrows, despairs, disappointments, surprises, and restlessness emerges a new reality which 'sees' different realities: lower and higher, poorer and richer, stereotype and creative, those that passed and those that are going to come. Before, I never felt the silence and calmness of vegetation, the wisdom of some old people. I did not know that one can cry internally feeling the suffering of someone whom I have never met, feeling the suffering of an animal, even an insect. All this is a new and different reality that has opened before me".

Astonishment with respect to oneself introduces into the reality function an important differentiating element. Reality begins to be experienced in its complexity and new dimensions and levels of reality begin to open. This leads to an irritation with common practical conceptions of reality. Someone says, "you don't have a sense of reality", which is immediately countered by "*what* kind of reality are you talking about?" Imagination and creativity play an important role in discovering the great complexities of many dimensions and levels of reality. Such discoveries will surprise, astonish, and may fill a person with awe; but experiencing this repeatedly sets him on a search for realities of higher level.

Disquietude with oneself is even more effective than other dynamisms in destroying a unilevel perception of reality. A feeling appears that reality is intricate, obscure, unknown, hiding dangers (more within one's own than in the reality of others). Disquietude with oneself, more than astonishment with oneself, precipitates a stronger dynamization of the need to understand the multilevelness of reality in a general sense, but especially the many levels of one's own inner reality. There is a sense of the unknown, of a risk in getting to know one's inner reality, because there might be something unexpected, even frightening in one's own structure. Reality becomes hierarchical, changeable, multilevel and multi-generic. Other mental functions are introduced into the reality function in order

to provide a wider basis for understanding and evaluating reality. Intuition, imagination, even fantasy, play an especially significant role.

Inferiority toward oneself provides an emotional basis for differentiation of levels of reality. It enhances the need for understanding higher levels of reality and of moving away from its lower levels. It thus plays a role of spontaneous and emotional evaluation of different levels of reality.

Feeling of shame and guilt are particularly effective in opening dramatically new dimensions of social (shame) and emotional (guilt) reality of human interactions. These interactions are intensely experienced rather than intellectually structured. These feelings cooperate strongly with other dynamisms in expanding the discomfort with one's adjustment to reality of lower level. As a result, the attitude of the individual in relation to the lower level of reality becomes undermined. A new hierarchy of reality emerges and with it the need to adapt to this new hierarchy. To recognize and understand this new reality, a reality of that "which ought to be" is a preparation for moving away from the actual reality of "what is".

Dissatisfaction with oneself brings about a growing sensitization to the fact that others may not distinguish and ignore different levels of reality. There is also a growing realization that one is given a one-sided, inaccurate, and often erroneous picture of reality. One becomes further sensitized to future possibilities of such deceptions. Dissatisfaction with oneself promotes a decisive transition from a reality of a lower level to the reality of a higher level. It is an expression of an all-inclusive moving away from primitive levels of reality toward a distinct increase of sensitivity to its higher levels. We can actually interpret it as meaning that the individual has already left the lower levels of reality.

Positive maladjustment makes an all-inclusive universal evaluation of reality and promotes actions toward transformation of actual reality. It effects active moving away from lower toward higher levels of reality. It manifests an effort to carry out a hierarchization of reality. It is an expression of active choice of higher against lower realities. Positive maladjustment has thus two aspects: one, an emotional evaluation of different levels of reality resulting in moving away from its lower levels, and two, a need for changing the actual reality and, in addition, creating a basis for projections toward discovering a new and higher reality and establishing oneself in it.

Creative instinct has a fundamental influence on the transformation of reality function. How often in the development of prominent personalities, creative writers, composers, artists (e.g. Kierkegaard, Keats, Kafka, Proust, Emily Dickinson, Elizabeth Barrett Browning, T. S. Eliot, Ezra Pound, Saint-Exupéry, Pearl Buck, W. H. Auden, Dag Hammarskjöld, J. S. Mill, Chopin, Gustav Mahler, Michelangelo, Gabriel Marcel) the realization appears that it is better to be restless, to suffer depressions, and even to be gravely ill, if these afflictions give in return

the possibility of finding access to the world of "higher reality", a world of new ideas, new creative stimuli, new intense dreams, rather than remain in the world of everyday reality, full of boredom, full of trivial relations, a reality repulsive in its monotony and uneventfulness. Although the creative instinct is irregular in its disintegrative effect on the lower level of reality, nevertheless this effect is total. It destroys the lower level of reality function with great force and makes room for the expression of developmental projections in the direction of higher—even the highest—level of reality. In this way creativity provides expression for the negation of unilevel (stereotyped) reality. Creativity on this level can be an expression of a strong attempt to break away from such hierarchically undifferentiated reality.

Identification and Empathy open up the many levels and dimensions of experience of human relationship, but above all the relationship of love and friendship. Existential experiences bring on the realization that, perhaps, of all aspects of reality, lasting, unique and unrepeatable bonds with another person, or persons, is the key to the meaning of human existence as well as to its purpose.

Level IV

Dynamisms of this level together with highly developed emotional functions and cognitive activities enable one to develop a multilevel organization of reality. One of the fundamental factors operating here is intuition which functions as a process of multidimensional synthesis. Example: "Life is that which tends toward more improbable states of existence" (SE 67), "Civilization is an invisible boon; it concerns not the things we see but the unseen bonds linking these together in one special way" (SE 99).

Self-awareness and self-control are dynamisms of a developing personality. They enable a person to experientially see and analyze lower and higher levels of reality. Thus, one clearly sees, analyzes, and differentiates primitive levels of reactions, stimuli and responses as lacking inner psychic transformation and one contrasts them with the complex higher levels of emotionally rich, multilevel, autonomous and authentic behaviors of high empathy and insight into oneself.

Subject-object in oneself enhances the understanding and experience of reality as multilevel. In consequence the approach to reality is consistently multilevel. Example: "I behaved like a beast again. After many successes for the better, after victories, the humiliation of the strength of old habits, letting myself act and talk as I used to before. Revival of old automatisms, alas. Unfair gossip about others, tacit permission to let myself be flattered. And again trying to justify myself while criticizing others". This observation and experiencing of one's own development is an example of the action of the dynamism subject-object in oneself. A person in whom this dynamism is developed is not only sensitive to the multidimensionality of reality as he encounters it, but also to the hiatus between its highest and lowest levels. It is a sensitivity to events pointing "upwards" and "downwards".

In this way this dynamism is a very sensitive gauge of the “lowering” or “rising” of different aspects of inner reality. With this process a person has an already established feeling of separation from the reality of a lower level and of being established on its higher level.

Third factor establishes decisively a division between lower and higher reality and affirms its higher level, the level of creativity, self-perfection, intuition, empathy, and self-control. Thus it selects in a general way the reality of the higher level and gives the basis for a more elaborated approach to it. It develops a feeling of being at home in the reality of higher level. Third factor also helps in the direction of achieving distinct autonomy in relation to a reality of lower level, and also takes part in an emotional, though calm, reinforcement of the negative autonomous attitude towards it.

Inner psychic transformation gradually develops in a person an insight into the highest levels of reality accessible only to thrusts of intuition. This is related to contemplative, and even ecstatic experiences. Although such experiences appear to be the result of genuinely practiced mysticism, its methods, nevertheless, should be considered as empirical.

Education-of-oneself and autopsychotherapy express themselves in a readiness and an alertness to preserve, vitalize and move closer to the ideal of a reality of higher level. The action of these dynamisms results in a dynamic grasp of ever higher reality and a dynamic transition to a higher level. This may be observed as an optimistic approach and hope of reaching ever higher levels of reality, also in a certain feeling of power coming from the results of successfully self-developed programs of education-of-oneself and autopsychotherapy.

Identification and Empathy produce a level of reality in which others are treated as subjects while the individual treats himself as object, where alterocentric and altruistic attitudes are manifest on a high level, where interpersonal responsibility is very high, where one approaches oneself and others on the same level, although with more empathy toward others than toward oneself. At this level of development a subjective attitude toward reality becomes an indispensable means of structuring many levels of reality. Subjective attitude is the condition sine qua non of discovering and developing multilevel reality. Empathy develops toward such higher reality, and helps to expand it and to make it dynamic.

Level V

Reality of a higher level is expressed in philosophical conceptions of development, in existential experiences, in true mysticism, contemplation, and ecstasy. On the highest level it is not a reality of objects and psychosocial relations but a reality of the ideal. It is the threshold of transcendental reality discovered through first-hand experience.

Autonomy and authenticity mean that man has reached the highest accessible to him, level of reality. The autonomous forces of self-determination in development

are localized on the highest level of uninterrupted contact with personality ideal. Other forces and other factors are under the control of personality ideal. The capacity for responsibility and sacrifice is ever present.

Responsibility represents a very sensitive, very calm solicitude towards universally understood development, towards its history, and towards its chief dynamisms, such as autonomy, empathy and the personality ideal. Responsibility expresses a great force connected with an all encompassing attitude towards the history of each individual development and an awareness of the localization of this development, its forces and its results.

Personality ideal acts as a force of transposition to ideal reality which one achieves only by way of true empathy, mystical contemplation and ecstasy, a reality which is free from selfishness and from temperamental egocentric actions and concerns. This is the reality of ideal, of creativity and self-perfection on the borderline of transcendence.² The center of gravity is transposed to the world of higher values and ideals which represent the objective and the subjective reality equally, and which endow transcendence with concreteness.

Empathy—the reality of all encompassing cosmic love which transcends death.

DIFFERENTIAL INTERLEVEL DIAGNOSIS

The five levels of development have by now been described in three different ways. First, the general characteristics of each level were given in Chapter 3, Section 1, second, the constellations of each level's developmental factors were given in Chapter 5, and third, the expressions of behavior at each level were presented in this chapter in terms of four functions. We can now try to bring together this information by first focusing on the features differentiating contiguous levels, and then, in the next section, by tracing several developmental gradients operating along the evolutionary scale of development through positive disintegration.

Differences between lower levels of development are much sharper than differences between higher levels of development. Figure 1 shows this quite clearly. The differences between levels I and II, and between II and III, are very sharp, but between III and IV there is a great amount of overlap. In addition, different dynamisms of level IV start operating in precursor form quite early in level III. Detecting the presence of such precursors is an important fact in itself because it tells something about the direction and breadth of development. The more precursors of level IV dynamisms are found operating next to level III dynamisms the more accelerated and universal is the development and the more likely its advance. However, if we find, and this does happen, precursors of level IV dynamisms amidst some, but not all, dynamisms of level III with still strong dynamisms of

² Transcendence is understood here as the sphere of the highest concrete and cognizable reality in contradistinction to Kant's approach.

level II, then the development is not accelerated and is not universal. Level IV cannot be reached directly from level II. The full phase of level III must first unfold in all its intensity, it must replace and eliminate the ahierarchy of level II, before the precursors of higher levels can become true dynamic forces of further development.

The transition from level I to level II is rare and difficult. It is possible only if there are some nuclei of disintegration already present *in the developmental potential*, because there must be some susceptibility to the environment and to others, or there must be some internal lability built into the system if its rigidity and cohesiveness is to yield. The environment must be particularly favorable in providing influences and models toward the development of feelings for others and toward some, even if rudimentary, evaluation of one's behavior and its consequences. Grave life experiences and stresses may facilitate the process, but in case of very rigid integration, the disintegration which occurs under stress is temporary and is quickly followed by re-integration to the original level of primitive automatic functioning (Dabrowski, 1967, p. 57). The difference between level I and II is one of a cohesive, more or less inflexible and automatic organization against a lack of cohesion and lack of organization. Instead of inflexibility we observe fluctuation rather than flexibility; we observe an instability comparable to the biblical reed in the wind. Or, to use a biological analogy level II is like a poikilothermic system, i.e. one which responds to ambient temperature. Level III is, by contrast, one of structuring the fluctuations. We observe hierarchical complexity of levels of control, although the control level is not firmly established, sometimes it is higher, sometimes it is lower. The fluctuations, however, are now internal rather than externally induced. The organization of level III can be compared to a homoiothermic biological system, i.e. one which can regulate the temperature of its inner milieu against changes in the environment.

At level III there are a number of different dynamisms at work which at different times operate separately, or together, or can overlap their spheres of activity. In fact, a complete separation of all dynamisms from each other would be an artifact.

Since level IV is also a hierarchical structure, and a further elaboration of that of level III, this accounts for the overlaps between these two levels. But the distinguishing feature of level IV is synthesis—a directed and self-determined organization of development. In consequence, there is more and more of overlap and cooperation between different dynamisms than there was at level III. Since this trend becomes more pronounced the closer development approaches secondary integration, it follows, that the difference between levels IV and V is even less sharp.

At level V the process of developmental synthesis leads to a harmonious unity represented by personality ideal as the only dynamism recognizable at this level. There is something of a paradox here. In evolutionary development we observe increasing differentiation from the simple to the complex. But the harmony and unity of functioning postulated for the level of personality resulting in an ab-

sorption³ of most, if not all, previously differentiated developmental factors (dynamisms) into one—the personality ideal—is, perhaps, a novel phenomenon in psychobiological evolution. It would present a case of some kind of dedifferentiation but one ensuring a greater freedom and flexibility of operation.

In more detail, the differences in expression of behavior at different levels appear as follows. In level I behavior is determined by somatism and automatism. There is a narrow concern with one's organism in terms of its biological function. For example, in sex it is the need for release, often brutal, in conflict it is the need to settle it physically, often violently, in fear it is the need to keep the body intact, always in response to a concrete threat and disregarding what happens to others, in laughter it is the need to feel it in the belly.

Toward level II there are departures from these behaviors. Somatism prevails, but automatism loses its cohesiveness. Inner processes begin to come into play, although inconsistently and often only weakly. In sex there might be light syntony and beginning identification with the partner, and although it does not last there may be short-lived efforts to counter too much concern with one's body. In conflict the tendency to aggression and violence declines, in fear there may be no concrete physical cause—anxieties may arise from shame or vague feelings of disquietude. In laughter its most primitive expression becomes inhibited, and occasionally a smile appears. These changes and departures from primary integration become more pronounced as disintegration becomes broader and deeper.

The contrast between level II and III is one of differentiation and hierarchization which takes many forms. In sex it appears as differentiation between the emotional and the physical level of expression, between the selective, personal, and even exclusive relationships and the unselective, temporary and frequently shifting involvements. In conflict it is the differentiation between emotional, intellectual and moral aspects and generalized, relativistic and socially influenced aspects, between protection of the weak, the sick and protection of oneself or only of those whom one likes. In fear, it is the differentiation between fear for the loved one, existential anxieties, and fears of unknown origin, often somatic or phobias of different kinds. In laughter it is the differentiation of smile expressing inner experience and an empty smile or laughter, between what one is laughing at and laughing at anything. Level III represents not only the beginning of opposition to lower levels but also the beginning of control.

The contrast between levels III and IV lies mainly in the increase of more conscious hierarchization and deliberate synthesis of development. The lower levels are well controlled and are gradually eliminated. The processes of inner psychic transformation are strongly involved in the process of organization and synthesis. In sex, empathy and identification are determinants of the formation of exclusive

³ This absorption does not concern in any way the qualitatively unchangeable, differentiated traits of individual essence and social essence (a detailed description and definition of both essences can be found in other books by the present author).

bonds of love and friendship. In conflict, moral and altruistic concerns prevail, and the concern for one's own safety and intactness is greatly reduced or even eliminated totally. In fear, hierarchization of all fears is carried out and new types of fears and anxieties appear, such as moral fears for others, anxieties over one's imperfections and profound existential anxieties. Smiling replaces laughter on most occasions.

Finally, in level V the synthesis approaches completion. The inhibition of lower levels is effortless; in many functions they disappear altogether. In sex, the highest empathy of an authentic "I-and-Thou" replaces sexual relations, in conflict there is no aggression or fighting but rather cooperation with others on far-reaching universal and spiritual goals as a means of eliminating aggression. In fear, there are only altruistic, existential and transcendental anxieties. The problems of life and death become crucial. Smiling becomes all-inclusive, expressing infinite love.

Thus, at the highest level the differentiation of "what is" against "what ought to be" reaches its full fruition. The lower "what is" is replaced by the "ought" of the highest level which thus becomes the new and ultimate "what is". The internal split disappears but without it the ultimate synthesis would not have been possible.

DEVELOPMENTAL GRADIENTS

In this section we examine developmental gradients underlying the evolution and progressive differentiation of levels.

It must be clear by now that the view of development presented here provided both a parallel and a link between Jackson's evolutionary principle of transition from automatic to deliberate operations and the principle of emotional development as a transition from egocentric to alterocentric operations.

We can identify several gradients in the developmental process: (A) changes in structure (hierarchization), (B) increase of inhibition, (C) increase of reflection, and (D) increase of syntony leading to empathy. Other gradients, such as increase of internal conflict, decrease of external conflict, or increase of awareness, are functions of these main gradients. These gradients reflect the general trend of development where biological determinants decrease in significance while psychological (i.e. conscious and deliberate) determinants increase in their control of behavior.

A. Gradient of Hierarchization (Changes in Structure). While level I represents the most cohesive and inflexible structure, level II represents the opposite—the greatest disconnection and instability. This ahierarchic structureless structure is thereby highly labile. As development continues in unilevel disintegration there may appear a reaction of fatigue and tedium with such perpetual chaos, inconsistency, disorganization and directionlessness. There may arise a need to differentiate what appears as "the more it changes the more it is the same thing".

This reaction marks the initial need for hierarchization, for replacing the repetitious and tiresome "what is" with the more promising and more organizing "what ought to be". A multilevel process emerges and a hierarchical structure appears where previously there was no hierarchy and no structure.

The consequence of hierarchization is greater complexity of inner processes. The epitome of a hierarchical conflict is moral conflict. The more emotionally invested it is the stronger it is. A multilevel hierarchy is built by the great tension of such conflicts. They arise from an intense personal experience of becoming aware of different levels of every aspect of human life: mind vs. body, emotions vs. intellect, sex vs. love, the virtue of selfishness vs. responsibility, relativism vs. autonomous values, social conformity vs. social responsibility. Thus from the inconsistency and changeability of level II emerges a consistent vertical valuative mode of functioning. This valuative process is consistent because the emotions that give rise to it are consistent in their reaction to what is higher and what is lower, though the behavior is not yet so consistent.

When the multilevel processes are active, a hierarchy begins to appear and development takes on a definite direction. But that does not mean that the organization of this hierarchy is firm or that the level of control is consistently placed on a high level. In consequence development leads to a need for organization and synthesis. The progress from level III to IV is marked by an increase in the awareness of the levels of the autonomous hierarchy and the beginning of a synthesis. This means that higher emotions, intuition, analysis and creative processes are brought together into greater unity and harmony of operation. The hierarchy becomes fully elaborated and all-encompassing. In level V the synthesis is complete, or almost complete, and the full level of personality is attained. The hierarchy operates by concentration of power in its highest level (personality ideal).

B. Gradient of Inhibition. Inhibition can have many different and quite complex patterns. Inhibition is the fundamental feature of hierarchical control exhibited by biological systems. In relation to the nervous system, Pribram (1971, p. 338) points out that "true neuronal inhibition is an organizing property of neuronal function, not just a depressant". He also quotes Sherrington (p. 104): "Between the reflex action and mind there seems to be actual opposition. Reflex action and mind seem almost mutually exclusive—the more reflex, the less does mind accompany it", which is another statement of Jackson's principle that the more automatic an action the less deliberate or conscious it can be.

Behavior at level I responds only to external controls. A system operating more or less automatically does not have the faculty of deliberate flexible control, or "mind" in Sherrington's sense. Inhibition comes about only from external pressure. There is no inhibition as an inner control system.

Internal inhibition begins to appear in level II but is partial and fluctuating (ambivalences and ambitemencies). But this departure from primary automatism brings with it already some inhibition of primitive, lowest level behaviors.

When inhibition becomes more frequent and more consistent, when lower behaviors are inhibited more often than the higher ones, then multilevel inhibition is in operation. But the attempts to place the controls at higher levels are not always successful. This can often happen through sudden dynamic insight ("prise de conscience") which has the effect of generating permanent developmental changes in behavior. It is the type of realization which because of its clarity and power can suddenly inhibit, or even eliminate, an undesirable form of behavior.

In level IV inhibition of lower level behaviors is carried often to the point of eliminating them. Such inhibition is conscious, consistent, and deliberate. In level V inhibition of lower levels becomes effortless because most of the lower level behaviors are now totally eliminated. The inhibition of lower levels is carried out more significantly as participation in the development of others and as the work of transforming the environment into a more positive one progresses.

C. Gradient of Reflection. At the level of primary integration there is no reflection in the sense of self-evaluation. Neither is there any ability of foresight in anticipating the consequences of one's behavior. Political leaders at this developmental level stand out for their lack of broad long range perspective. Equally, their constructive contributions to history are minor (e.g. Hitler's autobahns) and short-lived. They excel, however, in the destructive.

In unilevel disintegration psychological processes begin to appear. There is certain interiorization, there is a response to external influence which may cause some, even if superficial, introspection or feeling of shame.

With the increase of the spectrum and depth of reflection, multilevel inner processes become apparent. Reflection becomes combined with affective memory which serves to compare past and present experience, past and present behavior, in order to pass judgment on them. The more negative the judgment, the stronger the dissatisfaction with oneself, the stronger is the need to bring about radical changes in oneself. Curiously enough, the stronger is the negative evaluation of oneself the greater becomes the appreciation of others. This is the beginning of subject-object in oneself and the beginning of becoming more other-oriented in the sense of withdrawing judgment on others, and of greater acceptance of others if one is to accept oneself. One begins to expect more from oneself and less from others. The demands for an external "what ought to be" lessen while the demands on one's own inner psychic transformation increase. Conflicts with oneself become more organized and are more controlled by concern for others and for being of service to others. The problem of the meaning of one's existence begins to arise more often and with increasing force.

Thus growth of empathy, altruistic and existential concerns mark the transition in the deepening process of reflection from level III to IV. In level V this is augmented by 'transcendental' concerns. The process of inner psychic transformation started with the aid of meditation and contemplation is carried on in a more essential all-inclusive manner. Reflection becomes a systematic practice of

deep calm concentration. It ceases to be an analytical argument but begins to depend more and more on the operation of intuition.

Intuition is one of the consequences of developmental synthesis where the operation of emotional and cognitive dynamisms is fused together into a multidimensional and multilevel grasp of external and internal, objective and subjective reality. Such intuition becomes a reliable process of knowing and cognizing.

D. Gradient of Syntony. Syntony in its simplest form can be described as tuning in with others. In its most evolved form it becomes reflective empathy with a wide range of multilevel concerns for others. The gradient of syntony is a very sensitive gauge of developmental level, and it is, perhaps, easier to measure than the gradient of reflection or hierarchization.

At the lowest level syntony is limited to a group feeling engendered by participation in common activities, by belonging to a certain class, team or ethnic group. Such syntony is external, superficial and temperamental, it ceases as soon as there is a conflict of interest.

In level II syntonic feelings begin to fluctuate but with the changing moods and instability of one's own identity a psychological need for the company of other people and their opinions and feelings begins to appear. The essential difference with level I is the feeling for others extending beyond common activities. Occasionally there may arise, for a brief period, an empathic concern for another person. But it is not until the beginning of multilevel disintegration that syntony as a superficial temperamental feeling disappears to be replaced by empathy and related feelings of exclusivity of relationships, of respect and concern for others as persons, of acceptance of others in their subjectivity and individuality leading to a sense of responsibility in relations with others.

Empathy is thus possible only with the emergence of the multilevel split between "what is" and "what ought to be" because it brings about an emotional evaluation of one's relation to others and of their role and participation in one's development. It is now that caring (Mayeroff, 1971) enters into relations with others—a relationship with another person becomes a true relationship because a chance meeting is replaced by an encounter. Further development transforms empathy into a greater concern for others in their development, for being of help to them and for protecting those who suffer.

Growth of empathy is one of the most powerful developmental dynamics and one which most clearly shows the progressive and hard won change from narrow egocentrism to an all-encompassing universal love. Empathy grows out of the strong emotions of search for the meaning of life and finding it in concern and service to others, and out of the need for self-perfection as a human being. Self-perfection is not possible in a vacuum but grows out of a sense of relatedness with others measured in terms of an 'ideal other' embodied in one's personality ideal. It grows out of conflicts with oneself which produce an increase in caring and appreciation of others, and a deeper humility within oneself.

PSYCHIC OVEREXCITABILITY (NERVOUSNESS)

FORMS OF OVEREXCITABILITY

Psychic overexcitability is a term introduced to denote a variety of types of nervousness (Dabrowski, 1938, 1959). It appears in five forms: emotional, imaginal, intellectual, psychomotor, and sensual.

Forms of psychic overexcitability were already mentioned in discussion of developmental potential (pp. 13–14), types of development (pp. 19–20), and the sources of developmental conflict (pp. 22–23). Here we present a general description of the phenomenon including its manifestations at different levels of development.

Responses to a variety of stimuli may markedly exceed the value of an average response, they may last significantly longer (although this is not a necessary attribute of overexcitability), and they may occur with greater frequency. For instance, a child's puzzlement with causes of events expressed in frequently asked questions, in long periods of concentrated observation and thought, insistent demands for answers to his question, are manifestations of intellectual overexcitability. A child who is disturbed when a leaf is broken off a plant, who feels that the plant is hurt, and who often identifies with feelings of other living creatures manifests emotional overexcitability. In such children the anxiety over an accident or injury to their siblings or playmates is greater than over their own.

The prefix *over* attached to 'excitability' serves to indicate that the reactions of excitation are over and above average in intensity, duration and frequency. There is another essential feature characteristic for reactions of overexcitability, namely, that the response is specific for that type of overexcitability which is dominant in a given individual. For instance, a person with prevailing emotional overexcitability will always consider the emotional tone and emotional implications of intellectual questions, i.e. what do they mean for people's feelings and experiences. Because

of this such a person may fail to appreciate intellectual insights if they do not translate into human relationships. And controversially, a highly intellectual person may, in the extreme case, be so caught up in the analysis of feelings and behavior, and his need to seek causal relations to everything that he may not be capable of a genuine emotional relationship with another person.

The following description of the five forms of overexcitability follows that given by Dabrowski (1959) and Piechowski (in press).

Sensual overexcitability is a function of a heightened experiencing of sensory pleasure. It manifests itself as need for comfort, luxury, esthetics, fashions, superficial relations with others, frequent changes of lovers, etc. As with the psychomotor form it also may, but need not be, a manifestation of a transfer of emotional tension to sensual forms of expression of which the most common examples are overeating and excessive sexual stimulation.

In children sensual overexcitability manifests itself as a need for cuddling, kissing, clinging to mother's body, early heightened interest in sexual matters, showing off, and need to be with others all the time.

Psychomotor overexcitability is a function of an excess of energy and manifests itself, for example, in rapid talk, restlessness, violent games, sports, pressure for action, or delinquent behavior. It may either be a "pure" manifestation of the excess of energy, or it may result from the transfer of emotional tension to psychomotor forms of expression such as those mentioned above.

Imaginational overexcitability in its "pure" form manifests itself through association of images and impressions, inventiveness, use of image and metaphor in verbal expression, strong and sharp visualization. In its "impure" form emotional tension is transferred to dreams, nightmares, mixing of truth and fiction, fears of the unknown, etc. Imaginational overexcitability leads to an intense living in the world of fantasy, predilection for fairy and magic tales, poetic creations, or invention of fantastic stories.

Intellectual overexcitability in contrast to the first three does not distinctly manifest the transfer of emotional tension to intellectual activity under specific forms. This does not mean that intellectual and emotional processes of high intensity do not occur together. They do, but they do not appear to take on such distinct forms. Intellectual overexcitability is manifested as a drive to ask probing questions, avidity for knowledge, theoretical thinking, reverence for logic, preoccupation with theoretical problems, etc.

Emotional overexcitability is a function of experiencing emotional relationships. The relationships can manifest themselves as strong attachment to persons, living things, or places. From the developmental point of view presented here intensity of feelings and display of emotions alone are not developmentally significant unless the experiential aspect of relationship is present. This distinction is very

important. For example, when a child is refused candy he may throw a temper tantrum just to show his anger. Or, he may go away sad thinking he is not loved. In the first case we have a display of emotion alone, in the second a relationship. The manifestations of emotional overexcitability include inhibition (timidity and shyness), excitation (enthusiasm), strong affective memory, concern with death, fears, anxieties, depressions, feelings of loneliness, need for security, concern for others, exclusive relationships, difficulties of adjustment in new environments, etc. Relationships of friendship and love are developed usually with very few persons or only one person. For an "emotional" person as defined here such exclusive relationships often are the only source of meaning in life.

In children emotional overexcitability is easily observed when a child cries at the sight of a dead bird, when it becomes absorbed in thought and worry on seeing physical deformation or handicap, when it suffers insomnia or nightmares after an upsetting film, or when it is moved to be generous to others and tries to hide it.

Each of the forms of overexcitability, however, does not usually appear in isolation from the other forms. In a profile of a person who shows signs of overexcitability we will normally find a dominant form accompanied by varying strengths of the other forms. Only in the case of development limited to primary integration we may observe no overexcitability or only the psychomotor or sensual forms.

The different forms of overexcitability are not of the same significance for development. As was just mentioned, the psychomotor and the sensual forms cannot by themselves break down the cohesive structure of primary integration. Psychomotor overexcitability is characterized by restlessness, need for activity, muscular tension. None of it leads necessarily to the engagement of psychic processes. The case is similar for sensual overexcitability which is characterized by extreme extraversion, seeking pleasure, comfort, superficial beauty, high turnover of contacts with others, and is antagonistic to solitude, reflection and enriching lasting relationships.

The overexcitabilities of greatest developmental significance are the emotional, imaginal and intellectual. They give rise to psychic richness, the ability for a broad and expanding insight into many levels and dimensions of reality, for prospection and introspection, for control and self-control (arising from the interplay of excitation and inhibition). Thus they are essential to the development of the inner psychic milieu.

Psychic overexcitability in each of its forms is displayed either in all-inclusive or confined forms. For instance, in an all-inclusive form emotional overexcitability may seize the whole psyche in a stream of a psychoneurotic process such as general depression or anxiety. In its confined form, it is displayed, for instance, as phobias. In such reactions as neurasthenia or hypochondriasis, emotional overexcitability is also in its confined form. Psychomotor overexcitability in the all-inclusive form manifests itself as a general restlessness, sudden movements, explosions of anger or screaming. There may be psychomotor crises, which although similar in display

to the above, reach deeper into psychic life, even to the unconscious and the sub-conscious, last longer and have a poorer prognosis. Confined forms of psychomotor overexcitability appear as ticks and hyperkineses. The all-inclusive forms of overexcitability are more conducive and receptive to developmental transformations.

LEVELS OF OVEREXCITABILITY

At lower levels of development overexcitability is more often confined than all-inclusive, and more often it occurs in isolation from other forms. The characteristics of a low level of development as being primitive, of little consciousness (reflection) and control, ahierarchical, egocentric, selfish and non-creative, apply also to the manifestations of overexcitability. The characteristics of a high level of development are the very opposite.

For example, a person of high level of emotional overexcitability displays a great deal of inner psychic transformation, a rich hierarchical inner psychic milieu and strong control by inhibition. Such a person is sensitive. A person of low level of emotional overexcitability will be distinctly irritable and insensitive to others, egocentric, poorly reflective, of little insight and empathy. His inner psychic milieu will be ahierarchical.

A person of high level of psychomotor overexcitability will manifest great abilities toward planning, dynamic course of action and organizational abilities, while a person of low level of psychomotor overexcitability will manifest violent irritability, lack of control in outward expression of his crises such as acting out, physical fights and destruction.

The interaction between different forms of overexcitability leads to important developmental consequences. It was said earlier that the psychomotor and the sensual forms by themselves cannot promote development to a higher level. However, in combination with the other forms such as emotional, intellectual and imaginal, they can be transformed and raised to a higher level. Thus, for instance, emotional overexcitability (provided it is all-inclusive and sufficiently developed) introduces controlling, inhibiting factors to psychomotricity and sensuality. Imaginal overexcitability enriches them by elements of fantasy, humor and prospection which tends to diffuse and control the primitive drive aspect of enhanced psychomotricity and sensuality, by transferring the energy of the impulse to a different and broader territory.

Enhanced excitability, especially in its higher forms, allows for a broader, richer, multilevel, and multidimensional perception of reality. The reality of the external and of the inner world is conceived in all its multiple aspects. In consequence, overexcitability plays a fundamental role in the development of dynamisms, their tension, their seeking for channels leading "upward", their positive maladjustment and transformation not only of the inner milieu but also of the external milieu.

SENSUAL OVEREXCITABILITY

Level I

Sensualism in everyday contacts—"epidermal" attitudes of like and dislike, excessive kissing, caressing and hugging (children as well as adults), excessive eating, especially sweets, frequent nibbling, capriciousness in foods, laziness, frequent masturbation at the slightest stimulation.

Level II

Periods of some reflection resulting in certain amount of attenuation of primitive sensualism and sexualism. At times, through short-lived astonishment or disquietude in relation to one's sensuality, some inhibition. In sexual needs egocentrism begins to weaken and yields to some personal consideration for sexual partners.

Level III

Strong linkage of sensual overexcitability with emotional and imaginal. This leads to hierarchization of sensuality through inner conflicts, inhibition, greater control, critical self-evaluation and deepened syntony (i.e. greater empathy). There is growing introvertization. Inclinations toward demonstrativeness and exhibitionism become sublimated and refined.

Level IV

At this level sensuality never appears in isolated forms but is controlled and transformed by higher forms of overexcitability. This manifests itself in esthetic sensitivity, in responsiveness to the beauty of nature, in high level of dramatization such as perceiving movement and contrast in emotional attitudes and relationships—a sense of human drama, in the inclination for concreteness in relation to events, places, people and relationships. Sensual overexcitability adds to the warmth and cordiality in expressing empathy.

PSYCHOMOTOR OVEREXCITABILITY

Level I

Violent irritability and uncontrollable temper with easy return to equilibrium, general restlessness, impulsive actions, need for frequent changes of jobs and places, primitive wanderlust (impulse to be constantly on the go), juvenile delinquency (frequent running away from home, frequent attempts of escape from detention, stealing cars, getting into fights, etc.).

Level II

Ambivalences and ambitemencies bring about, from time to time, a suspension of the drivenness of activity and replace it instead by somewhat more controlled activity.

Level III

Psychomotor overexcitability comes into closer linkage with higher forms of overexcitability (emotional, imaginal and intellectual) and begins to be transformed and modified by them. Within the drivenness of psychomotor overexcitability appear inhibitions, multilevel conflicts, energetic search for channels "upward". Psychomotricity plays thus a role in the formation of a new DDC at a higher level because of the person's decisiveness.

Level IV

Psychomotor overexcitability provides the dynamics and energy for carrying out a developmental program of action. In Patanjali's *Yoga Sutras* we find a statement: "Success in yoga comes quickly to those who are intensely energetic" (aphorism 21, Prabhavananda and Isherwood, 1953). At this level psychomotor overexcitability is totally subordinated to higher forms of overexcitability and provides them with "executive" power.

EMOTIONAL OVEREXCITABILITY**Level I**

Aggressiveness, irritability, lack of inhibition, lack of control, envy, unreflective periods of isolation, or an incessant need for tenderness and attention, which can be observed, for instance, in mentally retarded children.

Level II

Fluctuations, sometimes extreme, between inhibition and excitation, approach and avoidance, high tension and relaxation or depression, syntony and asyntony, feelings of inferiority and superiority. These are different forms of ambivalence and ambitemendency.

Level III

Interiorization of conflicts, differentiation of a hierarchy of feelings, growth of exclusivity of feelings and indissoluble relationships of friendship and love. Emotional overexcitability appears in a broader union with intellectual and imaginal overexcitability in the process of working out and organizing one's own

emotional development. The dynamisms of spontaneous multilevel disintegration are primarily the product of emotional overexcitability.

Level IV

Emotional overexcitability in association with other forms becomes the dominant dimension of development. It gives rise to states of elevated consciousness and profound empathy, depth and exclusivity of relationships of love and friendship. There is a sense of transcending and resolving of one's personal experiences in a more universal context.

IMAGINATIONAL OVEREXCITABILITY

Level I

Imagination is in the service of sensualism and impulsiveness. It is manifested in confabulation, facile mendacity, identification with such externally defined roles as for instance, the office of the president or "I am the boss". It is also manifested in acting out such roles with theatrical gestures to enhance the effect. Mesmerism of rally and revival speakers belongs here as well.

Level II

Productive and seemingly fertile creativity, primitive suggestibility (magic, witchcraft, spiritism), success in acting on stage but not as the highest and universal art. Unselective taste for fantasy and adventure stories. Occasionally intense visions of the future, egocentric fantasy (self-delusion) and anxiety states. Frequent dreams and daydreaming, interest in dream symbolism, especially sexual.

Level III

Imaginational overexcitability becomes more closely associated with emotional and intellectual forms. There is differentiation of the "lower" from the "higher" in imagination and creativity. Dreams and symbolic contents are distinctly multilevel. Dreams and visions of the ideal. Creative instinct makes contact with the instinct of self-perfection.

Level IV

The multilevel characteristics of imaginational overexcitability described for level III become intensified at this level. They serve as tools of conscious development of personality; they become more fully engaged in the realization of transcendental needs.

INTELLECTUAL OVEREXCITABILITY**Level I**

Intellectual activity consists mainly of skillful manipulation of data and information ("a brain like a computer"). Intelligence rather than intellectual overexcitability serves as an instrument subservient to the dictates of primitive drives.

Level II

The functions of intelligence become uncertain and at times suspended by greater emotional needs. Internal opposition, ambivalences and ambitemperances create a fair chance of disconnection of the linkage between intelligence and primitive drives. This creates the possibility of incipient opposition against the ruling power of primitive instincts. Such an opposition, in the course of progressing development, creates the possibility of multilevel internal conflicts.

We observe erudition which can be extensive and brilliant but without systematization and evaluation of knowledge, there is no felt necessity to penetrate into the meaning of knowledge, to analyze in order to uncover the "hidden order of things", or to arrive at a deeper synthesis. Exceptional abilities in many fields can be, nevertheless, one-sided.

Level III

Intellectual overexcitability intensifies the tendency toward inner conflicts and intensifies the activity of all dynamisms of spontaneous multilevel disintegration. It enhances the development of awareness and of self-awareness. It develops the need for finding the meaning of knowledge and of human experience. Conflict and cooperation with emotional overexcitability. Development of intuitive intelligence.

Level IV

Intellectual overexcitability in close linkage with emotional and imaginal operates in a united harmony of drives, emotions, and volition. The DDC is more closely unified with personality (the level of secondary integration). Intellectual interests are extensive, universal, and multilevel. Great deal of interest and effort in objectivization of the hierarchy of values. Inclinations toward synthesis. Intellectual-emotional and intellectual-emotional-imaginal linkages are the basis of highly creative intelligence.

BASIC EMOTIONAL AND INSTINCTIVE STATES

In this group of functions we describe those which are the least complex, most fundamental, and common to all human beings. We do not claim that the list is in any way complete or final. However, six of those listed here (excitation, displeasure, sadness, joy, anger and fear) can be related to most of the basic nine emotions listed by Izard (1971), such as interest, disgust, distress, joy, anger, and fear. Izard's concern is, however, with the phenomenon of emotion, while we are concerned with the developmental differentiation of emotional functions (expressions of behavior). We have stated that the difference between *levels* of an emotion are greater and more significant for development and behavior than differences between particular emotions (p. 8).

EXCITATION

Level I

Excitations are evoked by stimuli of biological needs (e.g. hunger, sex, fear) and simple primitive tendencies of approach and avoidance. There is a prevalence of excitation over inhibition, since inhibition is imposed only externally. Typical forms of excitation are aggressive reactions, fights, or jeers.

Level II

Frequent alternation of excitation and inhibition. In either process reactions are changeable and uncertain, nonetheless somewhat more differentiated and on a higher level than in primary integration. Inhibitions begin to be slightly more frequent than excitations, for instance in aggression which loses its brutal thrust and need for physical resolution.

Level III

The differentiation of levels of excitation and inhibition develops gradually. More distinct and more dynamic excitation develops with respect to higher levels of reality, and inhibition with respect to lower levels of reality. The role of stimuli which inhibit functions and dynamisms of a lower level is taken over by excitations, functions and dynamisms of a higher level, such as: astonishment with oneself, disquietude with oneself, feeling of inferiority toward oneself, feelings of shame and guilt, etc.

In the interplay of excitation and inhibition, hierarchical inner conflicts play an important role by reducing the excitation of lower levels but increasing it toward higher levels, and, similarly, by reducing the inhibition (resistance) felt toward higher levels but increasing it toward lower levels. The following schematic representation makes this clear:

Schematic representation of multilevel excitations and inhibitions:

Stimulation of Higher Functions → Inhibition of Lower Functions

Stimulation of Lower Functions → Inhibition of Higher Functions

Inhibition of Higher Functions → Stimulation of Lower Functions

Inhibition of Lower Functions → Stimulation of Higher Functions

Level IV

Harmoniously organized cooperation of excitation of higher levels and inhibition of lower levels. Significant attenuation, often complete elimination, of purely biological excitation, or excitation coming exclusively from external environment, replaced by sensitivity to stimuli which are calm or "quiet", and which derive from the prevalence of internal over external stimulation and from the strong activity of inner psychic transformation.

The dynamisms of inner inhibition are very strong, as is the readiness to eliminate any "excitability" from sources of lower levels. There is a program of methods and means of developing excitation on higher level with simultaneous inhibition of dynamisms of medium or low level (i.e. borderline of levels II and III, and early III). It is well known that the state of meditation brings about inner quietude, calm awareness of one's weaknesses, calm equilibration of what has been achieved in the struggles of everyday life. This inner calm can be considered a meditative inhibition which strengthens our achievements. In rare moments one may be given the chance to reach to very high levels of reality. In such moments appear new insights which in some way stimulate us "upwards". This stimulation as an immediate result of the experience is full of positive and serene tension. It is a calm excitation coming "from above". We could call it a contemplative excitation.

Level V

Hierarchy of excitations based on higher goals is worked out. Hierarchy of values operates the balance of excitation and inhibition while dynamisms of lower and medium levels are to a great degree inhibited automatically. The chief source of excitation are personality and its ideal.

INHIBITION**Level I**

Inhibitions are externally imposed. Inhibitions are primitive, physiological, deprived of the possibility for compensation or sublimation, since compensation does not become possible earlier than level II, and sublimation not earlier than level III. Fear, sudden unpleasant experiences, pressure or other external stresses produce inhibitions which paralyze the individual, leading sometimes to his total immobilization.

Level II

Inhibition is unstable, unbalanced, without the participation of sublimatory factors but with partial participation of compensatory factors (e.g. too much inhibition is compensated by aggressiveness, too much emotional involvement by disappointment or even some forms of retaliation; other forms of compensation include discharging excess of energy in sports rather than aggression or violence, too strong emotional conflicts are handled through hysterical conversion). Transient changeable reflective activities are present. These reflective activities cause inhibitions and periodical excitations manifested as aggressive courage or escapes.

Level III

Inhibition of lower levels of the inner psychic milieu is rather widespread. Inhibition toward lower forms of external reality also develops. This process causes, on the one hand, stimulation of higher emotional and intellectual functions (empathy, reflective courage, and sensitivity to higher, more evolved external stimuli), and on the other hand, it leads to the control of various instinctive reactions. One observes here the formation in awareness of something like an alert of inhibition and excitation in the service of the developing personality (see the schematic representation of excitation and inhibition on page 79).

The hierarchization of the inner psychic milieu and the hierarchization of inner conflicts lead to the prevalence of inhibition in relation to others, and to prevalence of excitation of negative emotions toward oneself, even self-aggression. Related to this is the reaction of release, or descent to a lower level, when the excitation and tension toward a higher level was too extreme thus withdrawing energy from

control (i.e. inhibition) of the lower levels. Dostoyevski said that when he experienced the sublime and the ideal, just then, as if through a physical fissure, leaked in the lower impulse of sex or violence (Dabrowski, 1972, p. 51 and 62).

Level IV

Development of an increasingly deeper awareness of moral evil and its dangers both internal and external. Development of conscious courage. Constant readiness to inhibit negative stimulations. Stimulation of positive processes and positive attitudes. There is something like "automation" of the excitation of higher functions which inhibit lower levels of functions. The habit of feeling and being responsible for one's own and other's development in the area of inhibition and excitation develops very distinctly. Characteristic for this level prevalence of inhibition over excitation is the consequence of growing inner calm and quietude achieved through meditation and contemplation.

Level V

Constant readiness for the activity of the highest forms of reflection. Inhibition of primitive drives and tendencies occurs without great effort. The individual has a highly developed ability to differentiate psychophysiological and spiritual functions. He also possesses a high level of coupling between inhibitions and excitations which take part in the dynamization of the personality ideal. The systematized inhibition of lower and medium levels developed in level IV is gradually replaced by the more pervasive and more powerful dynamization of the ideal.

SUGGESTIBILITY

Level I

Suggestibility has its source in brutality, power, or external authority. Suggestibility has an uncontrolled character, it is rigid and follows the single track of self-centered ambitions. It is excited by one's own ideas (being impressed with oneself) which are subsequently realized. Frequently this type of suggestibility manifests itself as imitation of primitive models (political dictators, union bosses, financiers, psychopathic artists and fanatics). This may lead through autosuggestibility to attempts to surpass these models.

Level II

Suggestibility has either a hysteric or hysteric-like character typified by excessive imitation of others, such as taking on the mannerisms and traits of others. It is an excessive susceptibility to variable suggestions, hence instability and capriciousness of behavior. It is manifested by changeability of opinion and fluctuation

of moods. Intelligence is subservient to these switches, easily leading to justification of sudden likes or dislikes, or irritations and sudden loss of faith in others. Autosuggestibility often results in excessive self-admiration (especially in case of sensual overexcitability).

Level III

Evolution of levels of suggestibility. Distinct forms of reflection involving hierarchical perceptions appear first, together with hierarchical differentiation of the value of different stimuli and responses. Primitive influences are clearly rejected. In all aspects of life susceptibility to suggestion is oriented toward higher values. Suggestible movements have a sublime character since the individual has enthusiasm for values and turns away from suggestions of lower order. The individual gradually becomes more susceptible to suggestive influences of higher level as a result of his positive maladjustment and the operation of all other dynamisms of spontaneous multilevel disintegration.

Level IV

Suggestion is hierarchically developed and planned. The individual becomes immune to lower levels of suggestion. This growing immunity results from distinct activity of the third factor, subject-object in oneself, inner psychic transformation, self-awareness and self-control. Actions and attitudes reflect the striving for the ideal, the need to emulate it, and the need to identify with it, even if only partially. As a source of suggestion at this level, personality ideal is the dominant dynamism. It removes suggestions of lower level, such as somatopsychic and psychosomatic reactions (Dabrowski, 1972, p. 304). The individual, often quite distinctly and without much difficulty, draws on the strength of personality ideal.

Level V

Suggestibility and authenticity of the ideal. Suggestibility stems from the highest examples of heroism, self-sacrifice, ideals of goodness, beauty and truth. This level of suggestibility and of autosuggestibility, augmented by empathy and authenticity of experience, creates a harmony in the experience of the absolute "I" and the absolute "Thou".

PLEASURE

Level I

Pleasure comes from satisfying basic drives. Typical examples are the pleasures derived from eating, from sexual impulse, from physical strength, from money,

from having other people subordinated to oneself. Pleasure and the satisfaction of ambitions of power are not easily distinguished at this level.

Level II

Psychologization of basic drives appears as a result of beginnings of reflection in respect to oneself. Mental and physiological needs become fluctuating and changeable, but some satisfaction in the pleasure of psychological, or even moral nature, is possible. But in most instances the source of pleasure is external and contingent upon variety and frequent turnover of social contacts, sports, or pleasant escapes into nature. In some individuals a feeling of fatigue arises from continual saturation with physiological needs.

Level III

The gradual development of needs of higher order brings more satisfaction from realizing those needs. We have here an ascendancy of pleasure in the moral category such as pleasures arising from altruistic and alterocentric actions, from fulfillment of ambitions of higher order (pleasure derived from one's own personal growth, from the shaping of one's own hierarchy of values), also from maladjustment to some forms of reality but adjustment to that which "ought to be". Satisfaction is more and more derived from overcoming one's inner conflicts, from the growing robustness of one's upward developmental strivings, from being able to help others as a result of one's own struggles, failures, and victories.

Level IV

Experiencing of pleasure has its source in the realization of a more developed hierarchy of values and in the work directed toward the realization of one's personality ideal. Growth of empathy is a source of profound pleasure, as is meditation and contemplation.

Level V

Experiencing pleasure comes from the realization of ideals, from a growing autonomy and authenticism, from empathy which encompasses all aspects of life. We observe here a clearly developed harmony between the need and the attempts of uniting oneself with others on the threshold of transcendence. Meditation and contemplation become powerful vital sources of the highest levels of bliss.

DISPLEASURE

Level I

Displeasure results from lack of satisfaction of basic needs, chiefly biological, such as eating, drinking, sex, shelter, and safety. Displeasure is caused by pain, by loss of physical fitness, or by being totally dependent on others. Another source of displeasure are obstacles and failures in the realization of one's ambitions or achievement of a position of power.

Level II

Displeasure results from unsatisfied needs of somewhat higher level and more psychological in nature, such as not receiving sympathy from others, failures of social and professional ambitions ("name and fame"), etc. Characteristic for this level is marked fluctuation in the experiencing of displeasure caused by lack of opportunity to satisfy these needs and at the same time by the appearance of psychological sources of displeasure.

Level III

Displeasure results from critical evaluation of one's own deficiencies. This is manifested by dissatisfaction with oneself and the feeling of inferiority towards oneself. These feelings are evoked by the realization that one has not fulfilled one's duties toward others, that one has not taken full advantage of one's skills or creative abilities and that one has not been developing them in the right direction. In the early development of this level distress may come from feeling that one is progressing slowly and that the channels leading to further and higher development are not opening readily.

Level IV

Displeasure is caused primarily by the sense of slowness of development. This comes about from comparisons made between one's present level of development and the personality ideal, and is frequently related to a sense of difficulty and inadequacy in being of help to others in their development. Another source is the awareness of deficiencies in the growth of the inner psychic milieu such as not fully balanced activity of the third factor, of the dynamisms subject-object in oneself, of identification and empathy, and of inner psychic transformation.

Level V

Displeasure has the character of sadness evoked by the feeling that the distance from ideal is too great. It has both an existential and a transcendental character.

Displeasure arises in face of difficulties in finding philosophical and mystical solutions, and especially in face of an inadequacy of resolving the relation between oneself and others in the sense of a lasting union, even eternal, and in the sense of the deepest empathy and respect for the distinctness of their personalities.

JOY

Level I

Joy arises from satisfaction of basic needs. It arises as a result of one's own superiority, triumph over others, and even from injustice, persecution and suffering of others. Joy comes from possessing concrete things, from brutal victories, etc.

Level II

Joy achieves a somewhat higher level. It arises through sympathy as variable joy from the joy experienced by others, or as sadness from the sadness experienced by others. Joy is brought by temporary mental support, sympathy, rest, contact with nature, kindness received from others.

Level III

Joy is brought by overcoming difficulties in development. It is a joy of discovering oneself in an objective and authentic way, of discovering one's own negative traits and the joy of overcoming them. Joy is also brought about by a dramatization of one's attitude towards life, the increasing depth and quality of inner experience, by the expansion of awareness, self-criticism, and the discovery of the creative power of sadness. The growth of one's autonomous hierarchy of values is also a source of joy.

Level IV

Joy flows from growing inner strength. This is directly related to the growth of personality and to an increasing awareness and control of oneself. Unique and exclusive relationships of friendship and love are a powerful source of joy, sometimes even ecstasy. An important element contributing to joy are creative dynamisms of sadness. Very characteristic for this level is the joyous awareness of the impossibility to regress to earlier levels of development, because one has taken education-of-oneself and autopschotherapy into one's own hands.

Level V

Joy arises from the achievement of autonomy, authenticity, and empathy. There is a joy of a clearer vision of the ideal, and joy from experiencing the concrete

elements of transcendence, joy from the dynamization of ideal, and sometimes from possibilities of approaching transcendence. The joy of an all-encompassing love which transcends death.

SADNESS

Level I

An individual at the level of primary integration experiences displeasure or disappointment rather than sadness, because sadness has elements of reflection and also implies a certain amount of detachment from its immediate cause. Thus disillusionment rather than sadness operates at this level. It is short-lived and is occasioned by failure to realize externally measured success. This pseudosadness easily converts into anger and aggression.

Level II

Sadness is variable and subject to changes of mood, often without cause. Sadness is thus cyclic and related to joyous moods, to alternation of excitation and depression, to alternation of feelings of inferiority and superiority (ambivalences and ambipendencies). One observes the appearance of purposeless sadness manifested in primitive forms of reflection (e.g. being lost in thought without being aware of what one is thinking about) or vague nostalgias.

Level III

Sadness achieves a higher level. The individual may experience states of sadness not without some elements of joy. This is directly related to transformations involved in the hierarchization of values. Such a new and different way of valuation leads to sadness over one's own imperfection, over distance from the ideal, and over lack of sufficiently active creativity. Sadness here is very clearly provoked by the dynamisms of astonishment with oneself, dissatisfaction with oneself, feelings of shame and guilt, and also positive maladjustment to lower levels and lower types of reality.

One of the most intense experiences of pain and sadness is separation from loved ones, the experience of breaking or separation of an exclusive relationship, the realization that death may come and separate for ever. Sadness, grief and despair are often evoked by the realization that those we love do not return to us after death.

Level IV

Sadness is the result of a strong activity of the third factor, of subject-object in oneself, of growing self-awareness, and of the painful perception of one's imperfect identification with others and insufficient empathy.

Sadness has an existential character. The content of sadness arises from difficulties in helping others to distinguish what is unessential from essential. Sadness is a reaction to the suffering of others as individuals or groups. Sadness is also a result of experiencing a distance from the ideal.

One of the greatest sources of sadness is death of loved ones and the problem of death in general. Attitude toward death is more tranquil and more reflective than in level III. At the same time it penetrates all other attitudes and concerns. One of the deepest sources of sorrow is a position of not being able to help others, especially because of their lack of response or absence of awareness for the need of change. This is most piercingly expressed in many sculptures of the Sorrowful Christ who accompanies us but who cannot help because of our hardness.

Level V

Sadness results from deep solitude of thought in relation to transcendence and the absolute, in relation to one's own death and the death of others. Sadness comes from an understanding of the unavoidability of separations and at the same time from a desire for perpetual relationships. As a result of striving for absolute empathy there is sadness in the search for an identification of "I-and-Thou".

LAUGHTER

See pages 55–59.

CRYING

Level I

As an expression of sympathy for oneself or for someone else, crying is virtually absent; neither does it arise as an expression of being moved. Crying is possible only as an expression of anger. Crying occurs in psychopathic individuals with hysterical typology.

Level II

Crying is most often evoked by self-pity, less often by sympathy toward another person. Crying is evoked easily, but one observes cyclicity of crying and laughter, sadness and joy, with a facility for switching from one to the other. There are several forms of crying at this level, for example spastic, temperamental, childish, easy crying which expresses few inner process; crying serves as a physiological release evoked by an external stimulus rather than a personal inner experience. Sometimes crying is done just "for practice".

Level III

Crying is distinctly interiorized, controlled, connected with an understanding and experiencing of a hierarchy of values, connected with the struggle to inhibit lower drives. Crying is a symptom of identifying with others more than with oneself; it is an expression of sympathy and of reflection.

Crying appears at the time of entering into new, unknown problems.

Crying appears during performances, concerts, reading novels, or as a reaction to observed events. Crying appears also as a result of spiritual uplifting, or at times of "sad joy" (e.g. during tragic plays or films).

Crying is mainly a function of emotional overexcitability, and to some extent also of imaginal overexcitability. It often results from the pressure of empathy. Crying occurs more often in solitude than in the presence of others.

Level IV

Internal crying is most frequent. Crying is manifested quietly, its source is the awareness of the pain and sorrow in this world, the injustice and humiliation suffered by others. Crying is evoked by affective memory (q.v.), by reaching into the world of ideals, into transcendence and absolute values. It reveals an ability for prospection and retrospection. Crying has a transcendental and existential character and is coupled with the activity of the instinct of partial death (q.v.) associated with the work carried out by the dynamisms of organized multilevel disintegration. (The instinct of partial death is the inner drive which compels the individual to let die or to actively destroy his lower levels—that which is less himself).

Level V

The highest level of empathic crying. This is an internal crying of compassion over the difficulties of the world, crying resulting from the highest level of the relationship "I-and-Thou", a cosmic crying as a response to the pain and the suffering of being. Christ's crying on the cross: "My God, my God, why hast thou forsaken me?"

ANGER

Level I

Anger is brutal, frequently combined with aggression. It is aroused by obstacles in the realization of such needs as self-preservation, sex, ownership of property, power, etc. One frequently observes anger arising without clear reason. Such anger results from psychomotor overexcitability which has no counteracting or trans-

forming components of emotional, imaginal, or intellectual overexcitability. In situations of forced inhibition (restriction by rules or confinement) one also observes anger arising without control and growing in intensity. This comes from an easy intensification of a negative reaction (a grudge, dislike, animosity) frequently converted into strong, primitive anger.

Level II

Anger is periodically inhibited and its manifestations have a less brutal character. Anger results from a disharmony of action between primitive impulses and conscious processes, between opposing tendencies and emotions (e.g. clashes of likes and dislikes). Ambivalences and cyclic moods diminish the intensity and persistence of anger, because it also becomes subject to the fluctuations and switches of diverse and changeable moods. To a significant degree anger is also inhibited by feelings of sympathy toward others and by a tendency toward sympathy with others, more of a mood and feeling kind than primitive psychomotricity.

Level III

Anger is inhibited and its outward expression is less frequent and does not take on extreme forms and does not get out of control. However, anger directed against oneself arises easily. The dynamisms of positive disintegration are an essential element in the process of inhibiting and controlling anger. Related to this is an ability to encompass new and creative aspects of reality.

Level IV

Anger is increasingly more controlled and more subtle. This is brought about chiefly by hierarchization of values as a result of a more intense work of higher developmental dynamisms. The development of personality and of the personality ideal, the growth of respect and empathy toward others cause the disappearance of previous primarily external expressions of anger, simultaneously with diminishing of internal forms of anger.

Level V

Personality reaches the highest level of development; the dynamic of love toward others becomes very strong. Empathy has an existential character with attempts to reach transcendence. Deep understanding of other psychological types and of their developmental level (yet without an approval of their negative con-

feelings of friendship and a desire to help create conditions eliminating anger toward others. Anger may arise in confrontation with moral, ethical and social evil as in Christ's confrontation with the money changers in the Temple.

FEAR AND ANXIETY

See pages 51-55.

EMOTIONAL-COGNITIVE FUNCTIONS

Under this heading we are grouping functions in which complex cognitive and emotional developmental factors are intertwined. Three of these functions serve as verbal stimuli for eliciting material from subjects or patients for developmental diagnosis and analysis. These functions are: Success, Ideal, and Immortality. Three functions described in the previous chapter also serve as verbal stimuli: Inhibition, joy as Great Joy, and sadness as Great Sadness. The use and analysis of verbal stimuli is described in Part 2.

REALITY FUNCTION

See pages 59–64.

SUCCESS

Level I

Success is measured externally for the sake of possession or attracting attention: as achievement in sports, exercise of violence, securing a position, money, material possessions. Success is seen as winning power and defeating others in ruthless competition.

Level II

Success is also measured externally, however, there is beginning of selectiveness and lessening of a drive to attain primitive forms of success. Beginning of esthetic and moral considerations in relation to success (beginning of hierarchization). Occasional renouncing of external success for the sake of others. Instances of altruistic success based on sympathy and need of help begin to appear.

Level III

Hierarchization of success: gradual turning away from external forms of success. Transfer of weight toward moral, altruistic, and creative success. "Lower" forms of success are renounced for the sake of "higher" ones. Sometimes there is a spasmodic elimination of lower kind of success as in trying to achieve the ideal by force. This can be seen in dramatic initial forms of generosity and self-sacrifice. At times this takes the greater form of asceticism and renunciation of worldly life. The meaning of success is developed in meditation and contemplation.

Level IV

The principle "My kingdom is not of this world" begins to be enacted more and more. The notion and the principle of success begin to disappear. Success is measured in terms of helpfulness in others' personal growth, or as "success through love". Renunciation of external, lower forms of success becomes a principle and a natural habit. Success is perceived in terms of the path of self-perfection. Success of lasting bonds of love and friendship.

Level V

The problem of success drops out naturally from life concerns. There is only the need for realizing self-perfection. The success in activating the ideal, and the attainment of universal love, are not regarded as success, because one begins to dwell in 'other dimensions'.

IDEAL**Level I**

There are no ideals, only goals. A person may be quite incapable of differentiating the two. There is no understanding, or almost none, of the "ideals", or rather, goals of other people and groups. The goals of others are taken into consideration only when they interfere with the individual's own goals. There is an unconscious, one-sided, automatic identification with models of power, wealth, authority, violence, or criminality.

Level II

In the transition states from one set of tendencies to another there may arise certain, usually short-lived, glimpses of the "ideal". If these glimpses become more frequent then there is a greater probability of the formation of a nucleus of an ideal. These moments of recognition are, however, transitory and changeable, and most often an ideal is understood in terms of imitation of another, or of flowing with one's moods and changes.

Level III

Transition from an imitative to an authentic ideal. Hierarchization and multi-levelness provide a structure for an understanding and for an actual experiencing of the “lower” and the “higher”. Ideal becomes something essential and concrete. The realization of ideal gives meaning to one’s existence. Thus the realization of ideal becomes comprehensible and necessary. The “collapse” of one’s ideal may lead to suicide, or even psychosis.

Level IV

Ideal is individual and is developed and discovered authentically. An authentic ideal may be a group ideal as well. Personality ideal becomes the dominant principle and directing force of development. There is no weakening or wavering of attitude toward one’s ideal. On the contrary, the dynamization of the ideal is easily brought about. The DDC, and later personality, are the exponents of the ideal.

Level V

The main principle is the striving for complete identification with one’s ideal. All dynamisms of personality are linked into unity and subordinated to the ideal. Ideal becomes the only dynamism endowed with fullness of developmental tension.

JUSTICE**Level I**

Egocentric sense of “justice” serving only one’s selfish gain and self-preservation. “Justice” is always to one’s own primitive advantage. Protection of individual rights is established by ignoring or violating the rights of others, e.g. as in lynching.

Level II

Hesitation in deciding what is just and what is unjust. Beginnings of “justice for others” as a consequence of felt sympathy. Inhibition of primitive tendencies in respect to justice arises as a consequence of moods and impressions of what is just and what is unjust. This leads to beginnings of hierarchization.

Level III

Hierarchization of justice and of injustice. What is primitive is considered unjust, what is empathic and more differentiated is considered just. Gradual development of distinct moral feelings. There is a capacity to go against one’s own advantage

for the sake of justice. What is altruistic and "higher" is felt to be just, the opposite to be unjust.

Level IV

Hierarchization of just and unjust actions is experienced and systematically organized. There is a distinct identification of actions and attitudes of justice with the principle: "Love thy neighbor as thyself". Good will and justice are more and more strongly linked together. There is also an active realization of justice.

Level V

The qualities of justice are more developed, more calm and more harmonious than those of level IV. There is a consistent tendency to put the needs of others before one's own. Justice through self-sacrifice. Dynamization of ideal in dealing with others: all-encompassing universal love above justice.

IMMORTALITY

Level I

The concept and the experience of immortality are ignored. The question of immortality is pushed aside or treated jokingly, and sometimes derisively.

Level II

Immortality is taken to be the continuity through one's progeny and living in their memory. There may occur sudden flashes of interest in life after death accompanied by fears of nonexistence, however, most often pushed away. There are occasional and short-lived fears of separation from others. The ideas of life after death presented by different religions are most often easily accepted.

Level III

Growing interest in the question of life after death, interest in esoteric teachings and different approaches to this question. Strong anxieties in relation to passing away of others. There is a search for prophylactic solutions both theoretical and practical, such as joining and studying in esoteric schools, or serious study of psychology and philosophy on the subject of immortality. States of strong anxiety in relation to death and the after-life are frequent and may lead to psychoneurotic and existential anxieties, suicidal tendencies and actual suicide.

Level IV

Considerable calming down in relation to the meaning of one's existence and the question of immortality. There is a systematic search for viable solutions. Contemplation and ecstasy serve as a means of self-perfection and of finding an answer to the problem of life after death. There is equal or even stronger interest in the survival of others than in one's own. The subject of survival after death is studied and given much thought, particularly the question of those essential qualities which survive. There is a balance between common essence and individual essence (cf. p. 40, Authenticism). Love and friendship transcend death.

Level V

Internal quietude and self-determination. The sense of permanence of existence is embedded in the structure of the ideal. The ideal is developed through continuing practice of meditation and contemplation. Emotional bonds are inviolable. Immortality of friendship and love.

RELIGIOUS ATTITUDE AND EXPERIENCE

Level I

Primitive anthropomorphic conception of forces of "good" and "evil" is based partly on a magical approach and partly on unreflective tendencies of approach and avoidance. One appeals to higher forces primarily to obtain support and protection in the realization of primitive endeavors and satisfaction of biological needs. Success in such undertakings brings about a sense of power and a magic attitude toward oneself, such as conviction of possessing superhuman heroic attributes, or even of being a demi-god. Such attitudes are easily produced by self-suggestion that one is in favor with the gods because one or another of one's undertakings has succeeded. Such religious attitude is characteristic of primitive tribes and psychopathic individuals who believe themselves to possess superhuman powers. Outstanding examples are Nero, Ivan the Terrible, pope Alexander VI, Hitler, Stalin, Charles Manson.

Level II

Ambivalences and ambitemencies manifested as belief and disbelief, as "spiritualization" of one's approach to a divinity, as periods of fear or disregard of a divinity. Symbolization of personal fears and inner conflicting impulses as different gods is characteristic here as a personification of human opposites. Or, there may be a feeling of an exclusive contact with the divinity symbolized by a ritual of betrothal to a divine personage, often followed by a feeling of letdown, or lack of

favor (grace). Also characteristic at this level are periodical attitudes of atheism alternating with search for contact with a deity and its protective power.

Level III

Under the influence of multilevel dynamisms develops a hierarchy of religious values. This is followed by a need to spiritualize and differentiate the conception of divinity. The image and conception of divinity grow out of one's developmental tendencies and strivings. The concreteness of immanence is linked with the concreteness of transcendence. In religious immanence one creates an idea of God through one's subjective needs, in transcendence one sees God independently of one's subjectivity. Concrete transcendental realities correspond with strong emotional realities of a high level of development. Immanence and transcendence may appear as an antimony, yet at the same time they constitute a two-part harmony. The search for grace it is experienced as coming from two directions at once: from the subject and from higher reality. Sometimes one observes deviant forms of devotion of the divinity characterized by artificiality, excessive self-criticism and self-abasement or spiritual narcissism.

Level IV

With the development of a high level of alterocentrism one observes gradual development of existential attitudes, of delving into essence of valuing divinity as an embodiment of love together with a deepening need of faith in the uniqueness of God and his personal attributes. As a result of experiences gained through systematic meditation and contemplation and the effort at self-perfection a tendency develops toward making one's subjective religious needs more objective, and toward making transcendence a concrete reality. Religious attitude is manifested as a search for objective supernatural realms in transcendence.

Level V

Development of the relationship "I-and-Thou" in the sense of development of absolute religious values of faith together with all-encompassing empathy and universal love. The search for transcendental hierarchy in religious attitude finds expression in authentism and in idealization of personality. Such an attitude develops through an intuitive synthesis of one's personal relationship with the divinity. In this level religious attitude is marked by clarity and simplicity which is nourished by great depth and complexity of religious experience. It is also characterized by an effort to make the relation between immanence and transcendence understandable, to make God a concrete experience, to carry with him a dialog in place of his monolog. There may occur breaks and interruptions in such a dialog leading to the "dark night of the soul", but the need and the search for the dialog remains intact and unassailable. The search is calm though intense.

ESTHETIC ATTITUDE AND ESTHETIC EXPERIENCE

These few sketches cannot be considered in any way an adequate treatment of this complex and difficult subject. Their purpose is to indicate a few markers differentiating higher and lower levels of esthetic attitude.

Level I

Sensitivity to distinct, strong and lively rhythms of dance, to strength and vitality of voice, to strong colors, to distinct and primitive symbolism in painting and sculpture; primitive realism of gigantic forms, huge figures, rigid definiteness of features. Sensitivity to primitive "holy" pictures, kitsch, ostentatious splendor, utilitarian "beauty"—the esthetics of basic needs and the conditions necessary for their satisfaction (e.g. the importance of possessing new things, where the new is automatically taken to be beautiful).

Level II

Fairly strong but partial sensitivities in response to colors, dance, music, sculpture, handicraft, decorations, etc. There is a tendency for seeking saturation with some esthetic stimuli. Absence of response to the expression of personality (i.e. the highest developmental level) in esthetic forms, absence of recognition and of connection between esthetic sensitivity and self-perfection. Creative instinct operates in a developmentally narrow range without connection with inner psychic transformation (whose even initial activity is rare at this level). One observes a variety of interests, sensitivities and talents. Esthetic experiences do not tend to be mutually related within a larger context of development and search for the "new" and "higher". They are not a means of transformation and hierarchical differentiation of esthetic experience as a part of emotional and cognitive growth. They are not linked with the inner psychic milieu, which is weak anyway. Frequent attitude of "art for art's sake" (Oskar Wilde), although "human" experiences begin to act as stimuli for esthetic experience and esthetic expression, thus leading to beginnings of psychological content in art.

Ahierarchical experiencing is manifested in search for "disintegration and decay" in art: breakdown of harmony without hierarchization; expression of pathological breakdown depicting special pathological symptoms and syndromes. This can be seen in that type of modern art which is preoccupied with fragmentation of faces, figures displacement of limbs and features, visual disorientation; as pathological anatomy and physiology depicted in art or film; as the art of the negative, delimited by typology and biological constitution (no transcending of one's type). Rebellion against norms and harmony with concentration on abnormality. Contrasts of the positive and the negative of equal strength and equal attraction (ambitendencies); equipotentiality of good and evil ("heaven and hell burn with the same fire").

Level III

Beginnings of giving esthetic expression to the life experiences of others and one's own. Understanding of one's own drama and that of others in esthetic creativity: painting, sculpture, sound and writing. Unharmonized reaches into the depth of human experience. Search and demonstration of elements other than those characteristic for a given form of art, such as literary and musical elements expressed in sculpture, elements of drama expressed in music, etc. Moral and religious strivings appear in artistic expression. Need for finding and expressing philosophical elements in art. Need to relate to such creators as Dante, Michelangelo, Shakespeare, Beethoven, Chopin, Bach. Need to introduce and comprehend pathology in art—not as a source of fascination (level II) but in a larger hierarchical context of human experience. This implies an understanding that suffering and illness lead to the clearing of difficult obstacles in the hard path of individual development. Increasingly more distinct hierarchization of values in art. Problems of positive disintegration expressed in art: contrasts of higher and lower, sublimity and degradation, search for hierarchies other than good and evil, introduction of empathy as one of the highest values.

Level IV

Attitude in art expressed as “nothing human is alien to me”. Multilevel and authentic synthesis of many different kinds of art. Close relationship with Michelangelo, J. S. Bach, Mozart, Franck, Fauré, Gregorian chants. Elaboration and resolution of pathology in art in the sense of capturing positive aspects of certain “pathological” or thought to be pathological processes. Responsiveness to drama and tragedy in life generates the need to give them expression in art, in fact, to infuse art with the sublimity of tragic human experience. Understanding of and need for religious drama. Identification with others and individual authenticity in art. Work on solving the problem of an artist and an observer in oneself. “I and not-I” (e.g. “I am not proud of what I think and nothing interferes between what I see and what I write”, SE 47). Experiencing and expressing in art the absolute “I-and-Thou”. Art as a function of growing calmness, concentration, meditation and contemplation. The highest art-synthesis of many levels of art into one integrated whole.

Level V

High level of empathy in art. Need to express in art a synthesis of science and philosophy, goodness and wisdom. Beauty of moral actions of Saint Francis of Assisi. Religious and moral contents clearly expressed in art forms. Continuing development of great art embracing all levels of sensitivity, e.g. the Polish hymn “Święty Boże”, Gregorian chants, mystery plays and rites of initiation through art, and contemplation of nature in art.

COGNITIVE FUNCTIONS

The functions of cognition are related to but different from the concept of intelligence. High intelligence can be totally divorced from other aspects of behavior. It is possible that this would apply only to convergent thinking but not to divergent thinking (Guilford, 1967), but it is also possible that divergent thinking may draw its strength from confined forms of imaginal overexcitability but none from higher emotions may be found to operate without contact with personality development. Intellectual overexcitability (p. 71 and 76) is a special endowment for development of active, penetrating, and creative cognition.

One of the functions listed here, Criticism, is used as a verbal stimulus (cf. p. 92). Criticism may have strong emotional components, while intuition in its true highly developed form is the synthesis of cognitive and emotional factors.

COGNITION

Level I

Cognitive activities and intelligence are in the service of basic needs (self-preservation, feeding, aggression, sex, etc.). Intelligence is directed exclusively toward the external world in order to find means and methods necessary to satisfy the primitive needs of the individual and the group he belongs to. Cognition may operate in complete isolation from other forms of behavior, which most often are quite primitive. For instance, scientific and scholarly specialization (usually, though not always, narrow) can reach high level of achievement without concurrent development of essential emotional and instinctive functions, i.e. there may be no consideration for others, no sense of relationship with others, but primitive sexuality, self-enhancement, or need for power.

Level II

Gradual loosening of the total subjugation of intelligence to primitive drives. Increase of an ability to reflect. Characteristic for this level is a one-sided and brief directing of intelligence to the individual himself, to his motives of cognition, to a primitive "knowledge of oneself" which requires certain capacity for retrospection, prospection and analysis. The beginnings of thinking for the sake of thinking, (in contrast to thinking serving only primitive drives or special abilities whether in science, philosophy or business), is a signal of a developing intellectual activity. In this level intellectual and emotional functions are separate but begin to interact. In level I they are separate and do not interact at all.

Level III

Gradual process of relating cognitive activities and methods to a developing hierarchy of values. Cognition comes under the influence and eventually control of higher emotions. Intellectual functions are more and more clearly subordinated and combined with the activity of multilevel dynamisms. This is the basis for developing consciousness and self-awareness. Creative processes begin to appear. In this level the pressure of experiencing is so great that it is no longer possible to save one's "independence" and "stability" of thinking (or, rather an inflexibility of thought patterns frequently confused with "objectivity" of thought) from the revolution created by the forces of multilevel disintegration. This inner revolution introduces intuitive processes into thinking. This may manifest itself as in the following example: "It did not happen to me until recently that I had to try over and over again a once established line of thought. In recent years I have lost the feeling that I can establish the position of my thinking; I begin to experience gaps in my thoughts. Thinking appears to me to be one-sided; it has lost somewhere its logical certainty. I am more uncertain and more hesitant, yet at the same time I find myself richer in my thoughts and feelings. Perhaps loss of certainty in thinking and its closer interdependence with feelings is really tied together with a greater complexity and depth of thinking as a way of knowing".

Level IV

The individual under the influence of such dynamisms as the third factor, subject-object in oneself, and inner psychic transformation begins to develop a hierarchy of value levels in relation to different problems. He approaches in similar manner cognitive methods directed to these problems. The interests of knowing are universal and at the same time with a clearly elaborated multilevel hierarchy. Cognitive activities are entirely in the service of the developing personality. Through meditation and contemplation they reach empirical forms of mystical cognition. The link between cognitive functions and higher emotional dynamisms is here

very distinct and very strong. For example, it may be expressed thus: "There was a time when I was sure of the independence of thought. I believed that when one passes from the experiential sphere of emotions to the discursive sphere of thought then the whole of human life is raised to a higher level. Today I know that these were just speculations based on unfounded presuppositions. Events and experiences in my life, especially when I felt isolated, sad, in mental pain, broken down, convinced me that my intellectual interests underwent fundamental changes. My thinking has lost its clearly delineated boundaries of thinking for its own sake. It became an instrument of something higher, something you could call a synthesis of intuition and ideal. Isolated thinking has lost its appeal for me, but such thinking which is geared to "higher functions" gives me at times the feeling of reaching to others, to an ideal, and may be to something even higher, like the reality of transcendental experience".

INTUITION

Intuition is the capacity to perceive non-sensory gestalts, i.e. those that are cognitive, conceptual, or emotional. Intuitive processes are essential to creativity as shown by MacKinnon's research (1962). The activities of intuition at a higher level are the product of the experiential transformative process of development. Intuition is, therefore, the capacity for synthesis derived from small amount of significant information. A person capable of such synthetic intuition invariably seeks to verify his intuitive perceptions and almost always succeeds.

Level I

No intuition. Intuition is replaced by shrewdness and usually by extensive experience in observing well-established schematic patterns of behavior. The individual relies upon his sensory perceptions without being capable of individual differentiation.

Level II

Beginnings of primitive intuition. Intuitive feelings are most often a matter of chance. One encounters apparent intuitions, intuitions of primitive suggestions and of self-suggestion, such as for instance guessing the thoughts of people with whom one has an emotional contact, superstitions and charms associated with cats or non-living objects, the moon, numerology, etc. Relationships with other people are often based on such, usually untested, hunches and "intuitions", which are followed and half the time rewarded with failure. On the substratum of such apparent intuitions develops primitive magic.

Level III

Beginnings of intuition based on development of a hierarchy of sensations. Development of intuitive insight as an ability to grasp the core of a problem without having to approach it by trial and error. Beginnings of differentiating intuitions of lower and higher level. Beginning of attempts at concentration and meditation. Intuition is the product of hierarchization of values and of gradual detachment from ongoing involvements and preferences. The individual begins to pay attention to the needs of others, begins to discover new relationships and principles guiding one's search for the "new" and the "higher". Intuition ceases to be concerned with the manifestations of external reality, such as telepathy, ESP, and the like, but begins to outline the shapes of truths yet unknown to the individual.

Level IV

Development and deepening of intuition is closely related to the increasing distance from lower levels of reality and closer approach to its higher levels. The framework of reference for intuitive processes is much broader, because it is taken, so to speak, from a much higher altitude. Knowledge is easily applied to particular phenomena, because perception is multilevel and multidimensional having its source in the highest level which organizes in an all-encompassing and yet precise manner all the lower levels of reality. Intuition is thus developed through detachment from the needs of a lower level and through closer binding with the personality ideal. Meditation and contemplation contribute to the growth of intuition.

Level V

The highest level of intuition has its source in personality as a structure and as a developmental ideal. Intuition as a means of knowing and cognizing denotes a multidimensional and multilevel grasp of external and internal reality. Such intuition is contemplative and mystical; it comes from reaching the absolute "I" and the absolute "Thou".

CRITICISM

Level I

Criticism frequently takes on brutal, aggressive forms with tendencies to humiliate and ridicule others, even to destroy them should they oppose the critic. In its extreme form criticism is psychopathological being based on primitive (even paranoid) understanding of the principle "who is not with me is against me".

Level II

Ambivalences and ambitemperencies create a fluctuating, dependent on the moment, understanding of differences in attitudes and judgments carried by other people. That others can also be critical towards us is not always accepted. The understanding of some value of being criticized, although dependent on a given state of mind of the individual, marks the beginning of self-criticism.

Level III

The dynamisms of spontaneous multilevel disintegration increase moral awareness and hierarchization of values. In consequence criticism develops as an ability for objective judgments, ability to see one's own negative side. Gradually one develops more severe and more penetrating evaluation of oneself together with greater empathy for others.

Level IV

Mental activities of criticism and discrimination are being organized. The positive and negative elements of critical attitude are ordered into a hierarchy. On this level of development the individual is not only receptive to criticisms but also promotes situations in which exposure to criticism serves him as an aid to a higher level of his own development.

Level V

Realization in criticism of increasingly fuller understanding, identification, and help in relation to others and rejection of forms of criticism which arise from self-interest. Criticism is always at the service of personality development of others, it is therefore constructive and fully positive. The necessary condition of such development is predominance of critical self-evaluation since it is of fundamental importance in self-development. Criticism, then, is ultimately developed as a relation of the ideal, absolute, or even transcendental "I" in respect to oneself, and above all, in respect to others.

UNCERTAINTY

Level I

Uncertainty is evoked by feelings of weakness, dependence, or inferiority toward a stronger opponent. Uncertainty may be felt as a consequence of lying, cheating, etc.

Level II

Uncertainty is evoked by opposing and conflicting drives and emotions (ambivalences and ambipendencies). Uncertainty in relation to the external world is based on the lack of recognition of one's own developmental potential and mental capacities. Uncertainty arises in relation to the feeling of inferiority toward others. There is also the uncertainty of mental illness and severe psychoneurosis.

Level III

Uncertainty arises in relation to oneself and the external world. It marks the beginning of development of the inner psychic milieu and of gearing one's behavior to its promptings. Uncertainty stems from the absence of a strong disposing and directing center (early level III). Uncertainty and internal torment as a consequence of strong tensions may lead to suicide or mental breakdown. Uncertainty is also evoked by a sense of vulnerability and distrust of the external world.

Level IV

Uncertainty is transmuted into humility. There is more of a sense of one's weakness and unimportance and less of an uncertainty in relation to the external. Uncertainty of being capable of adequate understanding of oneself and of others. Uncertainty yields more and more to searching and seeking and to the growing strength of moral sense. Uncertainty is overcome by the power of the ideal and by increasing faith in the transcendental good.

Level V

The union of personality and its ideal makes uncertainty absent from thought and experience. Uncertainty is removed by empathy and by works of love for the sake of others, and by one's own development. Uncertainty is overcome by contemplation and ecstasy.

AWARENESS**Level I**

Awareness is limited to the narrow range of the external world. This awareness is, like intelligence, in the service of basic drives. Intelligence is used in an instrumental, manipulative manner.

Level II

Broader awareness results from uncertainty and lability of mental states. Awareness becomes detached from manipulative operations and shifts to perception of

the changeability of moods, emotional states, etc. Awareness of one's inner disjunction and instability. The power of rigid drive controls lessens: the drives lose their primary unity and to some extent become less the instruments of biological constitution.

Level III

External and internal awareness expands through hierarchization: awareness of authentic values, awareness of one's inner psychic milieu. Development of awareness of one's own internal growth (not to be confused with the popular conception of individual growth as "doing my own thing"). The perception of the external world changes as a function of a new multilevel conception of reality. Perception and experience of many strata of awareness. Exploration of the borderline of subjectivity and objectivity.

Level IV

Awareness and self-awareness are the function of the activity of the dynamisms subject-object in oneself and an increasingly stronger multilevel internal structure. Awareness is in the service of development and ideal. Growing awareness of the uniqueness and independence of individuality and at the same time of sharing in the community of mankind. States of heightened awareness or transcendental awareness occur. Awareness and self-awareness develop through meditation and contemplation.

Level V

Strong increase of awareness through systematic meditation and contemplation. Resolution of the distinctness of one's awareness and of one's unity with others. Self-awareness and awareness are in the service of highest empathy as well as one's independence, i.e. one's individual essence.

IMAGINATIONAL FUNCTIONS

Humor, fantasy, visualization, metaphor, or animism are all functions of heightened imagination. We give only two examples: reverie, or daydreaming, and magic in human thought and behavior.

REVERIE (DAYDREAMING)

Level I

No actual daydreaming. Thinking and planning is concrete, prospecting are mostly realistic, frequently dynamic but without factors that would loosen and enrich the primarily integrated mental structure of the "dreamer".

Level II

Although the understanding of reality is already different from primary integration, the fantasies and reveries are still very primitive. Sensuality plays a great role in shaping the content of fantasy. Waking dreams occur as a function of strong emotional states and certain psychoneurotic disorders (e.g. hysteria, psychoneurotic infantilism). One of the characteristic features of unilevel reverie is the variability in shifting from tangible reality to ill-defined magical dreams. This is very much like child's daydreams with their typical shifting of themes and directions.

Level III

Daydreams are partially planned and conjoined with a hierarchy of values, prospecting, and multilevelness of reality. Daydreams, together with inner longings, go in the direction of knowing oneself and of developing oneself. They can extend

to perfecting oneself and to perfecting the world. The individual shows a hierarchy of daydreams and anxieties in respect to everyday reality. The dynamisms of multilevel disintegration shape the multilevelness of dreams, and at the same time of desires and feelings.

Level IV

Clearly organized hierarchy of values in daydreams. Longings and daydreams are to a large extent "programmed" or "limited" and pertain to complex creative efforts. The dynamisms of organized multilevel disintegration direct daydreaming to contents which are abstract or ideal.

Level V

Clarity of the ideal becomes a necessary element of daydreaming. Dreams are realized through the instinct of self-perfection. These are dreams concerned with transcendence which becomes an experientially attainable reality; dreams of reaching the level of the absolute.

MAGIC

Level I

Primitive magic of thought, voice, words, gestures, and drawings or figures; most frequent among primitive tribes and people on a low level of development. This type of magical thinking is manifested as experience of one's physical prowess and magic strength generated by self-suggestion of one's physique, gestures, speech, ambition, etc. Magic of ritualistic forms.

Level II

Partial inhibition of primitive magic. Breakdown of physical magic and partially of the magic of external ritual. Clearly observable struggle and vacillation of magic forces of higher and lower levels. Interests and suggestibility associated with telepathy, ESP, palmistry, and other psychic phenomena without differentiating their value and significance for personal development, hence dependence on uncertain and unverified authorities. Ambivalences and ambipendencies with respect to previous magical attitudes cause periodical diminution of attraction to primitive forms of magic. Manifestations of magical thinking similar to that of children: fairy tales, fantasy, animism.

Level III

Magic undergoes hierarchization. Magic forces gradually shift upwards (to higher levels of the inner psychic milieu) according to the principle of hierarchization of functions. Clear disorganization of magic of lower level. Higher emotional factors (unconscious and conscious) begin to act and collaborate together with discursive factors. In consequence the level of magical activity is raised. The attitude of ritual, gesture, or suggestion is, as a rule, coupled with the action of higher dynamisms such as empathy and inner psychic transformation. Certain elements of magic are accepted and respected but the individual demands their elaboration, verification and integration with the whole process of development. The magic of word and gesture ceases to be of any significance if it is isolated and not connected with the higher levels of the developing personality. A clear example of the action of positive maladjustment is reaction against primitive forms of magic. Thus, for instance, prayer limited to external form, or a blessing not having its source in authentic contemplative spirit, are not acceptable anymore.

Level IV

Magic ceases to apply as such, instead, it is replaced by the cooperation of spiritual forces which integrate elements of an ecstatic state, prayer, a sense of spiritual power, and sometimes also a high level of artistic expression. This blending of high level processes suggests the notion of an inner mystery play. Magical suggestibility works no longer at this level. "Magic" of higher levels is elaborated through self-awareness and self-control. There is a total separation from magic of physical character, and in consequence, total rejection of magic on a low or medium level. The individual strives to reduce his egocentrism and to put magic to the service of meditation and contemplation. Magic becomes a function of a mystical attitude and of ecstasy. No magical elements work in isolation from the dynamics of higher spiritual reality.

Level V

"Magic" becomes autonomous and authentic. Magic is a part of an existential attitude bordering on transcendental, it is in the service of empirical mysticism, empathy and the ideal. Magic is clearly purified, controlled and totally free from any egocentrism: magic of the mystery of transcendence.

COMPLEX EMOTIONAL FUNCTIONS

The functions described in this chapter are, at higher levels of development, derivatives of emotional overexcitability. This is particularly true of high capacity for enthusiasm, emotional ties, low threshold of frustration, loneliness, awareness of death and of its interpersonal consequences.

Intensified experiencing of exclusive relationships of love and friendship is the quintessence of highly developed emotional overexcitability. Feelings of loneliness, suicidal thoughts, existential anxieties, and anxieties over death of others are its frequent manifestations along with the joy and love generated in intimate relationships.

Two of the functions described here serve as verbal stimuli: Solitude and Loneliness, and Suicide (see p. 92).

ENTHUSIASM

Level I

Total lack of enthusiasm of alterocentric character. Sometimes one does observe as in self-adulation, a form of enthusiasm for oneself, for one's own success, physical prowess, achievements in athletics, external recognition.

Level II

Fluctuating moods of enthusiasm caused by ambivalent attitudes toward physical, emotional and mental phenomena. Enthusiasm for strength, and for primitive models of primary integration wavers at times, in consequence of which the individual may become depressed about his previous enthusiasm for such "integrity". This leads to a slow increase of sensitivity to hierarchical values. Such a change marks the beginning of enthusiasm for moral values.

Level III

Growing enthusiasm for moral, esthetic, and emotional values, attitude of respect for eminent people. Enthusiasm may be manifested through strong emotional reactions, sometimes as "laughing through tears". The increase of idealization develops a greater consonance between beliefs and actions, as well as a distinct hierarchization and control of enthusiasm. Enthusiasm for real people or heroes of novels, drama, film who personify conflicts, developmental strivings, breakdowns, suffering, tragedy, is an expression of one's own experiences. These experiences expose the relationship between development and the inevitability of suffering and failure. There is admiration for persons who are destroyed by fate but who, nevertheless, remain faithful to moral values, and who are capable of heroism in the most difficult, or quite hopeless, situations.

Level IV

Clear and conscious separation from lower levels of enthusiasm. The individual discovers in his development qualities which are immutable (individual essence). The difference with level III lies in recognizing that enthusiasm has value only when it had been detached from responding to lower level stimuli and come fully under the dominance and control of individual essence and personality ideal. Enthusiasm becomes an attitude, or manner of responding, which is stable, quiet and decisive in the realisation of personality ideal.

Level V

Fully developed differentiation between essential values and pseudovalues. The expression of enthusiasm is calm and directed chiefly toward high levels of moral and emotional values. It is an enthusiasm of silence, meditation, contemplation, and ecstasy. It appears in the realization of ideals. The only difference in its expression with that of level IV is that here enthusiasm is much more strongly allied with transcendental values.

FRUSTRATION

Frustration is highly significant for development. It is often combined with increased tolerance for a low level of frustration. An individual with strong developmental potential, in absence of challenging conditions in his immediate environment, will deliberately seek frustration in an alien environment, or will take on tasks which will either "make him or break him", thereby increasing his developmental tension. The lower the level of development or the earlier the phase of a given level the less there is possibility for inner psychic transformation. In consequence, difficult life situations appear at lower levels of development more

readily as frustrating or without possible solution. The higher the level of development the more active is inner psychic transformation (which becomes a fully active dynamism in level IV).

Level I

Primitive feelings of frustration are caused by severe stress and physical pain. Frustration arises in connection with ambition, jealousy, financial difficulties. There is also frustration with ambiguity. The reaction characteristically produced by frustration is aggressiveness, hatred, feelings of inferiority and fear.

Level II

Frustrations arise in connection with primitive feelings and behaviors such as aggression, financial difficulties, jealousy and envy. These are, however, more psychological and more complex than those of level I. Frustrations can be strong though usually short-lived. Their intensity increases and decreases fairly easily. Subconscious frustrations may arise in consequence of tensions, irritations of unspecified origin, or from external causes such as low points of biorhythm cycles. These conditions lead to seemingly inexplicable depressions, anxieties, and feelings of frustration. Grave and chronic frustrations are possible as a function of a potential for severe psychoneurosis and psychosis. Inner psychic transformation of frustration is very weak, or nonexistent, hence the difficulties and severe mental disorders associated with unilevel disintegration.

Level III

The individual understands and values more positively situations of inner conflict, suffering and frustration. One writer (Żeromski) put it this way: "One has to tear the wounds so that they would not overgrow with the membrane of vileness". In multilevel disintegration frustration becomes consciously and gradually differentiated as a hierarchy of levels of frustration. The individual recognizes both the negative and the positive aspects of frustration when he cannot satisfy his needs. Levels of frustration are developed as an integral part of the process of positive disintegration. Frustration may lead to multilevel ambivalences and ambitendencies. Being able to perceive the positive aspects of frustration leads to activation of creative tendencies.

Level IV

Deep understanding of the positive significance of frustration for emotional and moral growth leads to its calm acceptance, or even deliberate augmentation, such as taking on very grave responsibility, working under conditions hazardous to health or life (e.g. working with lepers or those on skidrow), or accepting conditions of humiliation. Under such conditions the satisfaction of basic needs is denied deliberately.

Level V

Frustration operates in the service of a fully autonomous and authentic hierarchy of values. Frustration arises in relation to the ideal of self-perfection and to the ideal of personality. Voluntary fasting or death are in the service of others and the ideal. The same applies to the instinct of partial death, i.e. deliberate and voluntary frustration of oneself and one's needs. In some cases, if there is no other way of helping others, a person may undertake deliberate fast until death. Gandhi's prolonged fasts, the fasts of Buddhist monks, or their self-immolation as a moral protest, have this character. Such self-sacrifice is carried out with calm and decisiveness, without a trace of impulsivity.

AFFECTIVE MEMORY

Level I

Memory of offense, humiliation, ridicule, being proven wrong, stupid, or brutal. Memory of opposition and rebellion. Need for vengeance and retaliation. Sensual memory fails to differentiate "happy" experiences of sensory nature; such as remembering sexual experiences, big drinking and eating binges, places of great luxury and fame. Other memories include psychopathic actions, such as satisfaction from having humiliated someone, fulfillment of ambitions of superiority, achievement of power, winning in competition with others.

Level II

Ambivalent memories: memory of pleasant experiences, of contact with others and dislike for them (love and hate). Beginnings of some hierarchization of memory; the individual at times retreats to the past of lower level (seeking support in the more secure primitive behavior) and at times, reaches, although vaguely, to a hierarchy. Affective memory plays a role of trying things out: there is advance and retreat as if to find out, somewhat unconsciously, what will feel better ("unconscious groping"). At times of grave experiences the action of affective memory can be overpowering and manifested as intense longing for maternal care, or as a recourse to magic, animism, dreams. An escape from depressing reality to the carefree world of emotional warmth and fantasy is a means of self-protection and also a means of looking for a way out of actual difficulties.

Level III

Very sharp memory of internal agony, of suicidal thoughts, of the hurt of others and one's own. Search at all costs for channels leading "upward". Experiences are engraved in memory and very much alive. All the dynamisms of spontaneous

multilevel disintegration are linked with affective memory. If there had been mystical experiences they are never forgotten. Their memory is of high tension and recurs constantly. Since emotional experiencing is very intense for anyone who reaches fully this level of development, the memory of exclusive bonds of friendship and love is extremely strong—all subtleties and nuances of these experiences are clearly perceived. This enhances the development of exclusivity even further. If in his actual emotional experience a person encounters something concretely ideal then, by capturing the essence of experiences and persons, memory opens a way of creating a personality ideal.

There may also be a saturation with global as well as narrow hierarchical experiences by focussing on small events or by blowing one's experiences out of proportion. This is accompanied by great inner disquietude and emotional restlessness.

Level IV

Gradual quieting down but very strong and vivid memory of experiences from earlier, grave and tragic, periods of development (level III). Very clear working through memory of positive and negative experiences. Besides retrospective memory there is also prospective memory: an elaborated plan of development of actions lying ahead (i.e. inner psychic transformation) which is vividly remembered and is never abandoned. Memory of exclusive emotional ties of friendship and love is systematized and is forever active. Symbolic dreams may play a significant role in this. Constant awareness and memory of those who are harmed, oppressed, humiliated. Indelible memory of good and evil. Memory of duty (vocation) and responsibility is always present and alive.

Level V

Processes of affective memory described for level IV are further intensified but most dominant is the memory of the stages and dynamisms of one's development. This memory is used with strong emotional impact for understanding and helping others in their development. Affective memory of errors and omissions in one's own developmental history is also utilized in helping others in their development. Strong affective memory of symbolic dreams and mystical experiences is combined with differentiation of individual and common elements. Memory of concrete tangible experiences of ideal. Dynamization of ideal can come into effect through affective memory of its distinct activity.

EMOTIONAL TIES

Level I

Absence of emotional ties in the sense of emotional intimacy and relationship with another person. Instead, one observes possessiveness manifested as a belief

that one owns another person as a mate, a slave, a child. Suspicion, hatred and aggression arise against those who may approach more humanely, or threaten to induce independence in the persons one thinks one owns. In other situations the games of mate swapping are indulged in freely and show that instead of personal relations there are only object relations.

Level II

Temporary, usually not fully conscious, initial relationships of an exclusive character. Attachment, rather than love, is predominant, not infrequently of physiological character. Attachment is more selfish, temperamental, dependent and tactual than an exclusive relationship which is more conscious and more autonomous (level III). Emotional ambivalences and ambipendencies are characteristic, although there is some need for preserving emotional ties. There is a significant increase of understanding of others and of personal attachment with some initial elements of self-awareness.

Level III

Emotional ties become more exclusive. There is a distinct need for stability which is realized according to some general developmental program of the individual. The relationships of love, friendship, family are exclusive or almost exclusive. We see here beginnings of hierarchization of values and gradual understanding of such principles as a "school of friendship", or a "school of marriage and family life". The individual shows more and more an attitude of maladjustment to commonly accepted categories in the conception of love and friendship.

Level IV

Love and friendship take on a spiritual character and are based on working together in the context of a common goal of self-perfection. The action of the dynamisms of organized multilevel disintegration, in particular the dynamisms of identification and empathy, constitute the basis of conscious design of a developmental program in relation to the exclusiveness of emotions. Emotional ties are more deeply than ever before understood as unique and unrepeatable.

Level V

The individual experiences and realizes eternal relationships. For example, Kierkegaard in order to preserve the absolute and the ideal aspect of his relationship with Regina made her believe that he was a scoundrel and was merely playing with her emotions. In this manner he made her free of her attachment to him. Kierkegaard believed that their union, impossible on earth, was possible in the absolute. The highest level of emotional relationships is represented in Christ's love for Saint John the Evangelist and the apostles, or in the love shared by

Saint Francis of Assisi and Saint Clare. At this level of love and friendship there is a constant search for absolute relation between "I" and "Thou" and there is persistence in the effort to safeguard transcendental attitudes.

SOLITUDE

Level I

Low tolerance of solitude and an antagonistic attitude toward solitude. Absence of any introvertiveness, rejection of introspection.

Level II

Usually a distaste for solitude; need of being attached to a group and consequently considerable dependence on the group. In psychotic states isolation, rather than solitude, is based on resentment, suspicion, or fear. There is flight into sickness and into isolation but still there remain various forms of dependence on the environment. Compensation for suppressed extraversion appears as suspicions, quarrels aggressive behavior.

Level III

Solitude appears as a need. Isolation is sought as a means of understanding oneself and others (development of the inner psychic milieu). Increasing need for reflection, meditation and contemplation augments the need for solitude as a necessary condition of developing the dynamisms of multilevel disintegration. The search for true friendship and true love often leads to isolation from a group. There is also a need for solitary contemplation of nature and art.

Level IV

"Organized" solitude. All external functions and responsibilities are worked out in the context of solitude, meditation and contemplation. Solitude becomes the necessary condition for developing the higher and the highest dynamisms of the inner psychic milieu, particularly the DDC and inner psychic transformation. The programming of these dynamisms is carried out in solitude.

Level V

Solitude is attained at will even under conditions of contact with a group. Solitude is a necessary condition of recognizing personality ideal and endowing it with power. Relationships with loved ones are deepened in solitude, and contact with them is created and developed by means other than ordinary perception (intuitive and transcendental perception).

ATTITUDE TOWARD DEATH**Level I**

There is no understanding of the problem of death. The individual does not conceive the possibility of his own death. When faced with it he is completely incapable of controlled behavior. Death of others may evoke a superficial, impersonal form of reflection. In case of an immediate danger to life, attempts are made to escape it, but there is panic and terror, or violent defensive reactions.

Level II

Attitudes toward death are ambivalent, ranging from uncontrolled fear, phobias and suicidal tendencies, to mental rigidity and indifference. Awareness of death is limited revealing absence of hierarchical conception of death. Death is thought of as something external to the normal order of life, consequently there is no significant effort to integrate the problem of death into one's personal growth.

Level III

Slow integration and hierarchization of the problem of death in one's own development occurs through states of anxiety, heroism, and repeated reflection. Death is placed in the context of all human dilemmas as one of them main existential questions. The sense and meaning of life is evaluated in relation to death. The attitude toward death may be manifested in dramatic, at times tragic form which enters into all problems of personal development. Suicidal thoughts are dealt with in reflection, but actual suicide is possible.

Level IV

The problem of death is placed within one's authentic hierarchy of values. It is clearly interiorized and incorporated into one's personality structure. The problem of death is placed in the context of other values such as responsibility for others, universal love, permanence and unrepeatability of one's spiritual values and one's bonds of love and friendship. Relating the problem of death to other human problems and values does not make it less important or less dramatic in the way it is experienced. As a factor in development we observe the activity of an instinct of partial death. It is a conscious and deliberate program of eradication of the lower personality structures. In order to accomplish this the disintegrative activity of some dynamisms (e.g. the rejection aspect of third factor, the critical aspect of subject-object in oneself, or the containing aspect of self-control) may be increased in order to destroy the residual structures of primitive levels of the inner psychic milieu. This can take the form of asceticism, of resignation from personal ambitions, for the sake of serving others, or deliberate and voluntary frustration of one's basic needs.

Level V

The definition of one's attitude toward death becomes even more precisely developed. The death of others and their attitude toward death become an important concern. The problem of death is not only placed in respect to other human problems and values but enriches them in turn. When the individual has become responsible for the totality of his own development and for the development of his external environment as well, he takes the problem of death as one of the main questions in the universal process of inner development. Death as the door of transcendence.

SUICIDE

Level I

Suicide occurs when no other means of escape are possible. Suicide can also occur on orders from others, or as a consequence of primitive cowardice of a criminal who was caught. Suicide is an attempt to escape liability and punishment.

Level II

Suicide occurs in consequence of extreme imbalance of strong drives such as loss of control in drug addiction, alcoholism or nervous illness. Suicide occurs as a result of pathological conditions, or of extreme tension when there is no possible way of channeling the tension. Suicide as a means of flight from grave difficulties, analogous to flight into sickness. Suicide as a consequence of a narrowed field of awareness to fixed ideas (monoideism) such as narrow obsessions and perseverations if accompanied by extreme tension. Suicide in children as a consequence of feeling extremely hurt or as a means of drawing attention. Suicide as a means of revenge, retaliation or in order to evoke the concern or admiration of others.

Level III

Suicide as a consequence of empathic identification with one's own difficulties or with those of others, or with the inner pain of others, or the "pain of the world" (existential despair). Suicide as a consequence of being met with betrayal, cruelty, injustice. Suicide as a consequence of periodical loss of hierarchization and feeling of being unable to reach a higher level, loss of sense of the meaning of life. Suicide as a consequence of loneliness, lack of understanding and excessive traumas, such as severe disappointments in realizing exclusive relationships with others, or being unable to continue a relationship due to forced separation (moving away or death).

Level IV

Reflective-experiential suicide after having fulfilled one's duty may be carried out in consequence of experienced loneliness and the desire to join those departed ones with whom one was most closely associated. Suicide as a consequence of an incurable and repulsive to oneself and to others disease. Preventive political suicide when one fears that one will not endure the tortures and might reveal the names of others.

Level V

Calm heroic suicide such as surrender to executioners in lieu of another (Father Kolbe in Auschwitz took the place of a man who had a family), or submission to law (Socrates). Suicide as a consequence of acceptance of death in which case critical health conditions (e.g. a cardiac ailment) are not treated but used to facilitate conscious departure to "other dimensions".

SELF-ORIENTED FUNCTIONS

The grouping of functions as "self-oriented" is more an excuse to provide a category than can be justified since with the advance of development almost all functions undergo the change from self-orientation to other-orientation.

SELFISHNESS

Level I

Selfishness is exhibited in the struggle to save or increase material values, external recognition or to satisfy personal ambitions. It is characteristic for mental retardates, psychopaths and some mentally ill. It is particularly strong in relation to sex, security, priority, position, fame etc. Frequently one observes manifestations of open and brutal selfishness toward children. Primitive selfishness precludes even the most elementary aspects of identification and empathy. In such individuals only a one-sided identification of others with oneself is possible (but never of oneself with others), as would be the case with members of one's family, or someone blindly loyal.

Level II

Variable inclinations oscillating between sympathy and selfish concerns. Altruistic and selfish attitudes are always subject to constantly operating ambivalences and ambipendencies. It is not uncommon to encounter attempts of covering up one's selfish tendencies by apparent altruistic concerns. There is a need for recognition and for obtaining external evidence of one's distinction in the form of rewards, position, title. Certain elements of identification with others and empathy do appear, nevertheless, they are unstable.

Level III

Appearance of distinct elements of reflection combined with the activity of multilevel dynamisms splits the primitive structure of the inner psychic milieu into higher and lower levels. The individual becomes dissatisfied with his lower urges. He begins to be alarmed by his selfishness. His selfish attitudes and actions evoke shame and guilt. This is the beginning of erecting a hierarchy of values in which selfishness occupies a low level. The hierarchical disintegration of selfishness is related to the beginning process of sublimating selfishness in the direction of authenticity and individual essence.

Level IV

The attenuation of selfishness continues as a result of development through level III. The hierarchy of values is already clearly structured, empathy is more developed, the control of oneself and insight with systematic labor of personal transformation are much stronger. These gains in inner growth are incompatible with selfishness. On the basis of active retrospection and propection, and of affective memory of one's own selfish experiences, arises an alertness against even the smallest manifestations of selfishness. With time this alertness grows in strength. This alertness is a function of education-of-oneself and of autopsychotherapy. In the process of systematic organization of one's inner psychic milieu the elements of self-centeredness are transformed and sublimated to become components of a developing individual essence (dominant interests, vocation, exclusive emotional ties, and identification with oneself and one's developmental history).

Level V

Identification with personality and its ideal together with the very highest value of the relation between "I-and-Thou" form an objective attitude towards oneself and an attitude of always approaching others as subjective beings. In this way one arrives at authentic and autonomous attitudes which are beyond selfishness. Preservation of the authentic self is accomplished through growing empathy toward others. The level of secondary integration is characterized by dual functions of the highest level, the first, affirmation of oneself and one's individual essence, the second, affirmation of others through the highest empathy.

SELF-PRESERVATION

Level I

Primitive, biological manifestations of the instinct of self-preservation take the form either of aggression or escape. The instinct is directed primarily toward the

preservation of the individual himself. It comes into action at times of threat to health or material existence (with periodical need of protecting the nearest family). In case of hunger the need for food is realized brutally, without any feeling for justice or fellowship. In the extreme case eating flesh of a human corpse is possible; this may occur also on the borderline of levels I and II, but never in level III. (Descriptions of this kind of behavior are common in the literature concerning German concentration camps.)

On a slightly higher level the instinct of self-preservation shows a tendency for protective actions, but only into the near future, like selection of shelter or accumulation of food supply. These actions frequently involve deceit and may cause harm to others.

Level II

Self-preservation instinct is "psychologized" to a certain extent. This is manifested in a concern for the preservation of good name and honor, or for the preservation of one's line and tradition through subsequent generations. One observes hesitations in the realization of self-preservation needs, weakening of brutality, socio-moral inhibitions, temporary inhibition of aggressive tendencies, uncertainty of action, sympathy colliding with aggressive tendencies, temporary manifestations of concern for others.

Level III

Under the influence of multilevel dynamisms the change in the operation of self-preservation becomes quite marked. Mental determinants begin to act. One observes growing care for the preservation of moral, cultural, emotional, and creative values, frequently with a neglect, for instance, of the necessary care for health. This stage of growing above the instinctive drive for self-preservation plays an enormously significant role in education. Its most frequent expression is the fact that parents and educators strive to develop in children moral values on a higher level than their own. This is an example of subjugation of the instinct of self-preservation to moral values.

Suicidal tendencies, various forms of aggression directed against oneself, various forms of the instinct of partial death are expressions of an inner manifestation of higher and lower levels of self-preservation. Reflection and meditation on death are frequent. In this level the self-preservation instinct undergoes a necessary and inevitable disintegration without which further development would not be possible.

Level IV

On this level there is a clear hierarchical organization of values in which the lower levels of the self-preservation instinct are subordinated to its higher levels.

This is manifested in a capacity for sacrifice for the sake of ideals, in a need to preserve and to develop these ideals. One of the strongest growing concerns is the preservation of spiritual values and individual essence.

Level V

Identification with personality and its ideal is total, as is striving for a balance between preservation of central immutable traits of one's personality (individual essence) and the preservation of the central qualities of other persons, (common essence) in other words, it is an attempt to maintain a balance between the preservation of an absolute self and the preservation of others as absolute subjective selves. The highest level of self-preservation that man has ever ascended to was given by Christ in his suffering.

COURAGE

Level I

A primitive expression of physical strength. Brutal courage is the trait of a psychopath, of a naïve uninformed child, or of a mental retardate. Such courage is without developmental value and without the ability to foresee and take into account the possible negative outcome of one's "deeds of courage".

Level II

Variableness of courage as a result of the fluctuation of excitation and depression. Frequent readiness for aggressive action minimally controlled by reflection, or by the consciousness of one's tendencies of approach and avoidance. As a function of enhanced psychomotor overexcitability courage may be impulsive and aggressive since inhibition is not strong and only periodical.

Level III

Courage is more under control. It results from inhibition of lower dynamisms and excitation of higher dynamisms. Such courage is based on reflection related to the formation of a hierarchy of values. Some patients have expressed it as in the following example: "When it comes to be courageous I find myself much less impulsive than I used to be; I feel more determined, more aware, and more balanced in my expression of courage. I begin to experience a difference in being courageous, as if courage separated itself into two kinds. One, which is bold, quick and impulsive, really not thinking much, another, which grows quietly under the surface, free from the noise of impulsiveness, and becomes very strong and lasting. There is a sense of quiet power and awareness to this new kind of courage".

Such courage, in spite of great excitability and intensity of conflicts, is controlled, reflective, and decisive.

Level IV

Courage is always connected with the feeling of responsibility for oneself and for others and with the development of autonomy and authenticism. The role of a hierarchy of values in courage is brought about by the linking of inhibition of lower functions with the dominant excitation of higher functions. Courage ceases to be controlled by two distinct disposing and directing centers, one, the need for physical intactness and safety (lower level DDC), the other, the need to protect others and to safeguard higher values (higher level DDC), since in this level only the higher DDC is in control. Thus courage is stabilized and supported by a strong feeling of inner calm and control.

Level V

Full awareness in carrying out the responsibility for the highest moral values, even to giving up one's life for their sake. The courage in face of death exhibited by Socrates, Christ, Sir Thomas Moore, Mahatma Ghandi is based on the principle "my kingdom is not of this world".

PRIDE AND DIGNITY

Level I

Pride is barbaric, autocratic, egotistical, cruel, displayed through domination, oppression, humiliation of others. Pride can be based on wealth, power, or a sense of "unlimited" power ("nothing will stand in my way or I'll annihilate it").

Level II

Pride is at times similar to the primitive, self-centered pride of level I yet less strong and less sure of itself and also more accessible to the feeling of sympathy. Certain inhibitions and critical attitudes toward pride operate periodically. Beginnings of shame in regard to one's pride. Beginnings of humility but arising only periodically. Recurrence of a primitive sense of self-importance.

Level III

Certain "pride" is derived from developmental attainment, from spiritual progress, from the awareness of one's inner life and hierarchy. Pride may arise from having unusual but genuine spiritual experiences. Manifestations of "pride in humility" alternating with genuine humility (multilevel ambivalence of pride and humility). Struggle with pride of lower level.

Level IV

A sense of the "sons of God". A sense of strength and value of responsibility. Pride derived from helping others and from lack of pride. Dignity manifested in humility. Dignity and pride expressed as independence and authenticity. Dignity of love.

Level V

Characteristics similar to level IV. Pride and dignity are replaced by an all-encompassing love, responsibility, ideal, and ever present readiness to help. Full and all-inclusive union with personality.

OTHER-ORIENTED FUNCTIONS

The functions described here are implicated specifically in interactions with other people. This interaction, however, is directed more toward individuals than toward a group, as is the case for functions of social interaction.

ALTRUISM

Level I

There is no genuine altruism. There are only pseudoaltruistic attitudes in regard to the established leading group. There is subordination to its needs as demanded by the group's rules and commands, but a frequent goal is to subvert the group to become an instrument of one's own primitive urges. Caring for the group's welfare appears on the surface as a concern for others. The attitude toward the individual's family is based primarily on selfishness. For instance, we observe solicitude over the health of those who provide for the family. These attitudes are subject to sudden change if the selfish needs are not satisfied.

Level II

Attitude toward others is variable and largely dependent on mood. Selfishness and altruism of a low level take turns, frequently the altruistic behavior being a camouflage of selfish goals. Rarely does one observe instances of genuine altruism that would be without personal gain in sight. Genuine altruism can be sometimes encountered in severe psychoneurosis or psychosis as unstable yet strong thrusts, of concern for others or devotion to others.

Level III

Distinct hierarchization of altruistic feelings is based on an increasing awareness of one's own attitude and on significant sensitivity in evaluating oneself or others. This leads to increasing identification with others and greater sensitivity and empathy toward others. The important sources of these feelings are astonishment with oneself, disquietude with oneself, and feelings of shame and guilt. Strong inner conflicts generated by emotional and imaginal overexcitability provide the basis for multilevel and multidimensional development of one's relations with others leading to growth of empathy, compassion, self-sacrifice, etc.

Level IV

Growing control and dissatisfaction with one's own selfishness and superficial altruism lead to tendencies for genuine sacrifice, for going beyond the limited range of personal concerns in order to be able to understand others and to more truly respond to other people's feelings and needs. One begins to differentiate the ethical values of the external world and to form altruistic attitudes according to one's own hierarchy of values. Readiness for self-sacrifice as a consequence of deep empathy is equally strong as the need to preserve one's own unrepeatable values. Empathy is not possible without the affirmation of one's highest values and without empathy one cannot affirm one's highest values (individual essence).

Level V

Altruism is truly autonomous and authentic. It becomes an ideal standing against the actual selfishness of human nature. This ideal is developed through previous (level IV) education-of-onself and autopsychotherapy. It is expressed in serene readiness for self-sacrifice for the sake of others. The relationship of "I" and "Thou" takes on transcendental character together with profound and intense multilevel empathy. States of meditation, contemplation, or ecstasy bring about the synthesis of an altruism encompassing all human values.

SINCERITY**Level I**

Brutal, aggressive "sincerity" based on uncontrolled needs of self-preservation, sex, ambition, etc. Total lack of inhibition and reflection. It can also be a naïve sincerity of a child, or a "psychopathological sincerity" of children, adolescents or adults. This type of sincerity is possible at the borderline of levels I and II, particularly in some mental disorders such as manic states, paranoia, or paranoid schizophrenia.

Level II

Sincerity is variable, unbalanced. In outbursts of uncontrolled, even brutal sincerity, one does observe beginnings of inhibition and sensitivity to others, which somewhat check the expression of sincerity. One observes the straightforward sincerity of psychotics, schizophrenics, who because of being labeled insane are given "carte blanche" to speak openly. Such sincerity is the result of breakdown of external inhibitions but lacking the reflective thought of taking others into consideration and the appropriateness of the situation.

Level III

Reflection causes significant inhibition of sincerity harmful to others. There is differentiation and hierarchization of sincere and insincere attitudes as a result of deepening empathy and progressing multilevel disintegration. Superficial and unauthentic forms of sincerity gradually fall off. There is growing introvertization and refinement of sincerity. One develops the need of always speaking the truth, and of exercising agreement between belief, word, and action.

Level IV

Sincerity becomes more evolved. Characteristically it is restricted to saying what is needed and useful and not saying (and not doing) what could be harmful to others. Even more strongly than in level III we are dealing here with autonomy from the external environment and social pressure even when it means danger and personal loss.

Level V

Sincerity involves a highly developed sense of keeping silent or to offer constructive input as education of personal value to others. Such sincerity is limited by the level on which it can be received. Sincerity here is the courage to speak the truth but combined with strong reflection guarding against hurting others in their development. It must thus be guided by intuition. Socrates delivered his Apologia to the judges in Athens knowing that his sincerity will not win their favor. In our times Solzhenitsyn was faced with the charge of treason punishable by death, but was exiled instead.

HUMILITY

Level I

Total lack of humility. Instead there may be false respect, cunning and sycophancy, often with deep envy.

Level II

Fluctuation of feelings of inferiority and superiority, of inhibition and excitation, of self-confidence and its lack generates transient feelings of humility. Periodical feelings of dependence on others and a sense of weakness induce temporary feelings of humility.

Level III

The individual begins to experience the levels of his development as values differentiated into "what is" and "what ought to be". He identifies with persons and heroes who embody his ideals but at the same time feels that the distance between his actual level and theirs is distressingly great. This induces a feeling of deep humility stemming from the activity of inferiority toward oneself, dissatisfaction with oneself and the feelings of shame and guilt.

Level IV

Humility has its source in the awareness of one's inner growth, and at the same time of the vastness of human misery, falsity, suffering and sorrow against which one is helpless in spite of feeling ready to work against it. Intellectual and emotional understanding of being distant from the ideal, yet strongly striving toward it. At times of reflection and meditation on the ideal, the feeling of humility and respect for that which is higher in the hierarchy of universal human values grows.

Level V

All mental forces are directed to the realization of personality ideal. The evolving feelings of humility and respect for essential and existential values, for a hierarchy of absolute values, are directly connected with the yearning to reach the ideal and transcendence. Humility is experienced in meditation and at time of inner uplifting, which generates calm but poignant encounter with one's deficiencies.

RESPONSIBILITY**Level I**

Lack of responsibility toward others. Selfish interests govern the individual's behavior. There is a total lack of understanding and sensitivity toward others and of responsibility towards them, including the family and closest associates. Responsibility for others arises only when they are used to fulfill primitive instinctive needs of the individual.

Level II

Beginnings of sensitivity toward others induce initial development of responsibility for others. The understanding of responsibility is short-term, however, because of a tendency to delimit the range of responsibility "from-to". The individual feels afraid to extend his accountability to wider range of matters which would require him to step out of the secure frame of external formality. Actually responsibility does not grow or develop significantly in this level. Instead it is replaced by various emotional attitudes of concern for others. Such attitudes are temperamental and rather unstable in comparison with the ones of actual conscious commitment. Abivalences produce fluctuations between occasional altruistic and the more frequent selfish concerns.

Level III

Distinct growth of responsibility for others. In relation to others and in relation to oneself one experiences uneasiness of conscience. Syntony decreases to a significant degree while altruism and responsibility increase. The two functions differ in that altruism represents a more general attitudes (e.g. resignation from one's needs, actions of generosity) while responsibility is more elaborated, more concrete, and more directly involved. For example, the responsibility for raising children is undertaken as a program entailing preparation and education and also an active concern for being able to guide the development of one's children. As a consequence of the action of multilevel dynamisms the individual develops sensitivity and insight in regard to matters for which he did not previously feel responsible. There is a distinct development of a hierarchy of levels of responsibility.

Level IV

Responsibility is not only more broadly elaborated but is also more systematized. The action of the higher dynamisms of multilevel disintegration demands compensation even for apparent evasions of responsibility. Responsibility is completely free of a formal conception but finds its source in responsiveness to the suffering and developmental needs of others. The growth and expansion of responsibility make it resemble a program of altruistic action such as exemplified by Mahatma Gandhi, Albert Schweitzer, Antoine de Saint-Exupéry, Dag Hammerskjöld and so many others. Such men are incapable of being satisfied with a discussion of evil, they must actively engage in action against it.

Level V

Responsibility becomes a dynamism of secondary integration. See page 42.

SOCIAL AND BIOLOGICAL FUNCTIONS

The behaviors described here are more directly involved in the interaction of the individual and his social environment. Aggression and sexual behavior represent functions with stronger measure of biological input than most of the other functions would appear to have, except for self-preservation and excitation.

SOCIAL BEHAVIOR

Level I

Primitive syntony on a low level appears typically in an attitude of "we" expressed in entertainment, dance, fight, strike, etc. If personal interest is threatened then aggression against members of the group, so far acting in solidarity, arises easily. Flattery, adulation in respect to those who are stronger and ruthlessness towards those who are weaker, are characteristic in interpersonal and group relations. There is no identification with others (even in the sense of cooperation), however, there is subordination to a stronger group and ruthlessness toward a weaker group. Personal aims and ambitions are realized through deceit and lies.

Level II

Loosening of primitive attitudes towards another and toward a group. The individual may at times put forth the interest of others before his own more as a function of his mood than as a deliberate commitment. The understanding of a necessity to cooperate, even beginnings of self-sacrifice for other's sake, develop gradually but are unstable. In this way identification and syntony develop, and even some reflective syntony toward others, but alternating with periods of return to primitive attitudes.

Level III

Beginnings of understanding and of recognizing a hierarchy of social values. This recognition is followed by a clear attitude of accepting this hierarchy both in its theoretical and in its practical sense. Increasing understanding of the needs of others and of the needs of a group is caused by dynamisms of shame and guilt. Actions undertaken by the individual begin to show creative thinking in relation to others. There is an increase of sensitivity, sympathy, understanding and a desire to help. The individual becomes increasingly more sociocentric. There is a growing concern for one's family, for contact with other social groups. A need to cooperate with others develops as a function of growing appreciation of others.

Level IV

Growth of social concern and social responsibility is based on active empathy. The need to engage oneself in social or political action for the sake of others is exemplified by Nansen, Florence Nightingale, Martin Luther King, Margaret Mead, and so many others. There is a considerable predominance of alterocentrism over egocentrism. There is high empathy toward individuals and groups on different levels of development, with a constant tendency for understanding and help, though without the approval of attitudes regarded to be negative. In this level one develops the understanding of always being a responsible contributing member of a social group.

Level V

Systematization and mastery of alterocentric attitudes (self-sacrifice). Not only a full harmony develops between social views and the capacity to put them to practice, but they are supported by the ability to cooperate with different levels of philosophical attitudes in respect to oneself and to the environment. Most important here is an existential respect for the absolute "Thou" and the absolute "I".

ADJUSTMENT

Level I

There is a need and an ability to adjust to the dictates of basic drives, striving for power, career, recognition, etc. Adjustment is periodical, hypocritical, often deceitful. This is a morally negative adjustment. Adjustment is used to win favors, to charm and conquer the opposite sex. Adjustment to external norm hides a discrepancy between one's intentions and an externally assumed compliance.

Level II

In general adjustment is made to external norms but with certain instability of the consistency of adjustment. At times behavior departs from adjustment to external norms. Periodical inhibition, constraint and feeling of shame in regard to one's adjustment. At times resistance, even rebellion against adjustment. Periods of sincerity. Low frequency of deceit and disregard for others in one's adjustment. Recurrence of periods of negative adjustment (maladjustment). Maladjustment can be manifested antisocially, and mostly as behavioral disturbances, mental illness, and suicide.

Level III

Periods of grave struggles with adjustment and maladjustment. Negative adjustment (i.e. adjustment to external norms) becomes rare, but negative maladjustment (global rejection of external norms) is more frequent taking the form of extreme individualism. Inner conflicts manifest the struggle of gradual rejection of lower values and an effort to adjust to higher values. Desire for greater strength and development of higher values is combined with a need to approach the ideal. Hence frequent maladjustment to the "lower" self but adjustment to the "higher" self. Increasing courage in standing up against conformism and externality. Search for the creative "newness" and "otherness". Rejection of norms forced upon one by external pressures.

Level IV

Adjustment to higher values. The organization of one's hierarchy of values is strong. It is based on the strength and elaboration of one's autonomy and authenticity. There is awareness of the developmental significance of one's actions; such as activation of empathy, self-awareness, third factor, and responsibility in the service of positive adjustment. Total rejection of external norms and opposition against them whenever they influence human development toward inauthenticity and dependence on social opinion. Adjustment to the ideal, transcendence and universal love as the main forces of development.

Level V

Adjustment to personality ideal. Calmness and harmony derived from independence from the "lower" I and form the lower levels of the inner psychic milieu. Independence through love, sacrifice and self-sacrifice. Full acceptance of the way of suffering as a means of attaining spiritual liberation.

INFERIORITY TOWARD OTHERS

Feelings of inferiority toward others are most typically manifested in level II where they are part of the second factor as a factor controlling development (see page 33).

Level I

Subordination, servility, cruelty in the name of rulers, meanness dictated by dependence on stronger authority. Intelligence is used to cover up one's feeling of inferiority toward others. The sense of inferiority may not be conscious but masked by more readily activated aggressiveness.

Level II

In the initial phase of level II others are manipulated with the aim of covering up one's sense of inferiority to lead them away from one's "secret of inferiority". Feelings of inferiority are often compensated asocially or pathologically by showing off, exhibitionism, play acting, or display of superiority. Instability and fluctuation of feelings of inferiority and superiority. Feelings of uncertainty in relation to external and superficial attitudes of inferiority and superiority. Need for approval, acceptance and recognition by social milieu as a source of well being. Values are taken from external sources. Socially operating values such as prestige, position of influence, social class are taken as norms of behavior. Desire for group membership is a strong motivator. Acceptance of stereotype ideas and values of conformity. Group norms are not distinguished from individual norms. Social usefulness is understood in terms of the needs of the majority. Relativism of values and ideas. Adjustment of one's thought and behavior to "what will people think of me".

Level III

Feelings of inferiority toward higher values. Increasingly conscious feeling of distance from ideal. At the same time ideal becomes more desirable and more attractive. Growth of respect and reverence toward ideal and toward highly developed personalities. Feelings of inferiority are sincere and without envy toward others. Strong feelings of inferiority toward oneself.

Level IV

Balance between the feeling of inferiority towards oneself and the feeling of inferiority toward ideal and an authentic hierarchy of values. Sense of smallness within the enormity of cosmos combined with a sense of one's spiritual worth. Blending of external and internal feelings of inferiority in the core of individual and common essence.

Level V

One cannot properly speak about feelings of inferiority at this level.

RIVALRY

Level I

Primitive competitiveness in which the individual uses physical force and deceit responding only to his own primitive urges and seeking only his own advantage. Rivalry serves selfish needs and is carried out aggressively, or even violently.

Level II

Gradual appearance of some restraint. In competition less recourse to the use of force, deceit, or aggression. Inhibitions and controls begin to operate in a limited range. At times the individual begins to show dissatisfaction with rivalry, especially when it comes to physical form of rivalry.

Level III

Psychological and moral rivalry with diminution of personal interests. It is a struggle for hierarchical social and moral principles and values. The individual begins to experience states of consideration, reflection, and disquietude. He strives to reduce lower levels of competitiveness through activation of the dynamisms of spontaneous multilevel disintegration.

Level IV

Rivalry is highly organized and above all takes into consideration the interests of others. There is understanding and sympathy towards one's rivals. Rivalry is now a struggle for ideals.

Level V

Struggle for ideas and values carried out with love for those who compete or oppose. It is an expression of a need to work together than to direct. The individual is motivated by service to others, and reaches the absolute "I-and-Thou", which precludes any sense of rivalry.

AGGRESSION

Level I

Primitive and brutal forms of aggression such as physical assault, disablement, destruction, mutilation. In war these forms of aggression toward the enemy occur sometimes even after victory, thus indicating rigid and primitive emotional reactions, lack of sympathy for the victims of aggression, incapacity for identification with them and for understanding their suffering. On this level instinct of aggression works together with primitive activities of other instincts, such as, for instance, self-preservation.

Level II

Instinct of aggression is less strong and comes into action nonsystematically. Some degree of inhibition of impulsive aggressiveness is evoked by reflections arising at the start of fighting, even more so when encountering the consequences of one's own aggression. These inhibitions take the form of tendencies to interrupt, or give up, fighting. There are beginnings of sympathy and identification, changeable manifestations of sympathy (expressed by disquietude and still rather weak feeling of guilt). When the instinct of aggression is active ambivalence and ambivalence cause in it an imbalance of reactions "for" and "against". Such conflict of opposing tendencies divides and weakens aggression and may even exhaust its initial force by leading more quickly to loss of tension. As a result some reflection may arise in respect to one's own aggression and that of others.

Level III

Aggression on this level is never a reaction of self-defense. Instead one of its essential components is a concern for the welfare of others. Aggression is attenuated by the action of the creative instinct. Through creativity one searches for different forms of expressing aggression, above all such forms whose fundamental elements are moral, esthetic and intellectual. The essential features of multilevel development of the instinct of aggression are: achieving an attitude of persuasion, gradual loss of impulse to have to win an argument and to impose one's views on others, gradual understanding and appreciation of the value of concession or defeat. Aggression becomes a moral struggle for a righteous cause (either personal or for others).

Level IV

Total elimination of such forms of aggression as physical force or deceit, or anything that is promoted by selfish and egocentric attitudes. It is a struggle for an ideal, a principle, or a cause, carried out with honest methods. The dominant characteristic of this struggle is persuasion and respect for the opponent. There

is not only a tendency to understand his motives but even an attempt to present them in a better light and on a better level than they actually are. This was Abraham Lincoln's approach. Aggressive opponents are approached empathically through attempts to influence them toward sublimation of their methods of fighting. This distinct hierarchization of values guarantees a high level of development of the instinct of aggression by subjugating it to the personality ideal. This instinct of aggression becomes strongly linked with and transformed by a highly developed social concern and empathy.

Level V

Aggression in any form disappears—it is replaced by an understanding and putting to life the principle: “love your enemies, bring peace to those who persecute you”. This principle, which expresses far-reaching goals, is a basic factor in the prevention of aggression. On this level fighting will take the form of resolving—on an ideal plane—of the relationships “I-and-Thou” (or “We and You”); it will be expressed in constant help in development through conflict of ideas but without imposing them.

SEXUAL BEHAVIOR

See pages 45–51.

SOME SO-CALLED PATHOLOGICAL SYNDROMES

The question of the nature of psychoneurosis as a developmental process, and the question of different levels of psychoneuroses is elaborated elsewhere (Dabrowski, 1972). Here we shall only give a very sketchy description of the characteristics differentiating psychoneuroses at each level of development.

It might be worth pointing out that a given type of psychoneurosis is not limited to one level of development but may display lower and higher levels in itself. Predominance of somatic components points to a low level of a given psychoneurosis, while predominance of emotional and moral conflicts points to its higher level (Dabrowski, 1972, Chapter VII, Sections 2 and 3). Infantilism and regression are closely related to psychoneuroses as is the phenomenon of nervousness or psychic overexcitability.

NERVOUSNESS

See "overexcitability", Chapter 7.

PSYCHONEUROSES

Level I

Total absence of psychoneuroses. The rigid structure of primary integration with its predominantly automatic behaviors controlled biologically and externally precludes the formation of psychoneurotic processes which, by their very nature, are disintegrative exhibiting a disequilibrium and conflict between external and internal determinants. The internal determinants are absent in primary integration.

Level II

Unilevel disintegration dissolves the cohesive structure of level I but does not produce any structure that would replace it. In consequence, instability and fluctuation of behaviors can easily, under external environmental or internal emotional stress, develop into severe mental disorders. The absence of an internal hierarchy and of a direction of development limits the individual's capacity for reflection and for inner psychic transformation. Emotional tensions and conflicts, therefore, have to be converted into somatic processes or transposed into dreams and imagery which become populated with agencies and creations whose existence appears to be external to the individual. Thus we encounter here disorders on the borderline of psychopathy and neuroses, psychosomatic disorders, hysterical conversion, flight into sickness, hypochondriasis, neurasthenia, phobias, perseverations and obsessions with stereotyped contents.

Level III

The emergence of multilevel inner conflict, even if somewhat indistinct at first, shows greater involvement of reflection and emotions in moral concerns, i.e. in questions of right and wrong, of one's relations with others, and in the search for the meaning of life. When the conflicts are intensified we observe psychoneuroses in the form of obsessions in relation to higher levels of experience, anxieties and fears about others, existential anxieties and depressions, loneliness, suicidal thoughts, hysterical conversion but with reflection and control, psychasthenia, states of depression, worthlessness or anxiety associated with creative processes, etc. In most cases one observes a distinct striving for inner psychic transformation, i.e. for changing oneself so that one would move away from "what is" and develop toward "what ought to be". The developmental gradients of hierarchization, inhibition, reflection, and syntony (i.e. increase of alterocentrism) described at the end of Chapter 6, are very distinct in psychoneurotic processes at this level of development.

Level IV

Here existential problems become more pronounced than in level III. Psychoneuroses are generated by a sense of failure in self-perfection and responsibility, by a sense of blocked progress in meditation and contemplation. Tendencies toward genuine ecstasy may be quite strong. Empathy may increase to the point of incapacitating the person in face of the extent of suffering and injustice in the world. Hence depression and anxiety over the fate and failure of other people. But all the psychoneurotic disturbances possible at this level are not severe because they are subject to autopsychotherapy, inner psychic transformation and education-of-oneself. Creative process may generate systematized obsessions of higher level as was the case of such writers as Marcel Proust, Franz Kafka, Miguel de Unamuno, William Faulkner, and so many others.

Level V

Absence of psychoneuroses or other disturbances, only the affective memory is alive which makes it possible to recall the experience of a given psychoneurosis for use in the work of self-perfection or in work with others.

INFANTILISM

Infantilism denotes a combination of mental and emotional characteristics which in their developmentally positive form are associated with openness, naïveté, trust and emotional sincerity usually encountered in children but far less common in adults. In its negative form infantilism is a function of curtailed developmental potential, as in mental retardation. Positive infantilism is a function of strong imaginal and emotional overexcitability usually combined with creative talent.

Level I

Emotional infantilism is absent, instead there is emotional underdevelopment. Creative childlike characteristics are very weak or nonexistent.

Level II

Characteristic forms of childlike behavior are variably manifested as excessive sincerity, animism, magical thinking, sensitivity and irritability, rich world of fantasy and fiction, inclination toward exclusive attachment and devotion to others, unexpected changes of mood and feeling.

Level III

Sensitivity, sincerity, openness, dreaminess, lack of adjustment to everyday reality. Strong elements of magical thinking, strong creative imagination and fantasy, hierarchy of values develops in fantasy life, imagination and creativity (stories of heroism, love, honesty, devotion to good causes). Interplay of sensitivity, emotionality, and imagination. Development of empathy and of rich imagination in understanding and sensing the needs of others. Imagination and fantasy facilitate escape from difficult and painful reality giving appearance of immaturity and infantile behavior, yet at the same time when the stresses become extreme they may lead to severe psychoneurosis and schizophrenia.

Level IV

Infantile traits are part of very strong creative dynamisms. The individual is more adjusted to the reality of higher levels than to the actual reality of lower levels surrounding him. The individual is sincere, open, vulnerable, and appears to be

naïve, but combines simplicity, charm, nobility and freshness with inner strength and persistence in carrying out programs which may have no merit in the eyes of his contemporaries. Examples of such infantile yet strong personalities are Joan d'Arc, Saint Clare, Franz Kafka, Emily Dickinson, Antoine de Saint Exupéry, Pierre Bonnard. Poets and musicians who manifested strong infantilism abound.

Level V

Enhanced and subtly differentiated emotional and imaginal overexcitability allows the highest level of artistic expression in understanding and representing the suffering, as well as the joys experienced by man. In the creative process the artist, poet, musician, intuitively rises to this highest level, although he himself may not have reached it in his own development. But such individuals as Saint Francis of Assisi or Ramakrishna combine childlike nature with the highest level of development guided only by their personality ideal; for Saint Francis represented by Christ, for Ramakrishna by Divine Mother Kali.

REGRESSION

Level I

Psychopaths with moderate severity of the disorder regress to the lowest level of psychopathy manifested by hatred, cruelty, or vengeance. Their intelligence is in the service of such plans of action and can be metaphorically viewed as being in the service of subconscious animal archetypes of mutual devouring ("If I don't eat them, they will eat me").

Level II

Regression to primary integration, or regressive thoughts of a psychoanalytic character serve to achieve a complete identification with mother, or other persons, and offer an opportunity for full relaxation. Regression through flight into sickness. Regression to extreme passivity, immobilization. Regression to one-sided, more physical than emotional sexual release. Regression to attitudes of formality or to compulsive orderliness as a means of propping up one's sense of security (external structuring).

Level III

Regression to self-destructive tendencies carried out in thought, a retreat from life. Regressions in waking dreams, in dreams, and in sleepwalking. Sometimes regressions take the form of flight into sickness, obsessions to tear open one's wounds (cf. p. 10, Frustration, level III), periods of obsessive search for warmth

and affection (especially during times of recuperation from internal conflicts—“regression in the service of the ego”), avoidance of conflicts (when too many or too intense multilevel conflicts have been experienced). A need to lose oneself in love or in creativity typifies highly positive (i.e. developmental) regressions.

Level IV

At this level the term “regression” can be used only metaphorically. We observe reflective and elaborated relaxation, periods of total solitude, at times excessive introvertization of mystical states, periods of prayer, meditation and contemplation in order to collect one’s strength in the face of a social mission, before having to undertake decisions of great responsibility, or in order to develop common essence. Fairly calm and fairly systematic tendencies to regression through death (martyrdom) are also observed. Regressions at this level are always positive and occur as a necessary self-protection and as a means of continuing the labor of development.

Level V

Absence of any type of regression. There are periods of spiritual rest in nature but with instant readiness to resume one’s work. Indeterministic imperative of work till the hour of death. Relaxation prior to taking an important decision or prior to carrying out an important decision whether it involves internal or external heroic action. The highest authenticity of man capable of an instantaneous suspension of his activities in order to take up in all simplicity total sacrifice and death.

DISCIPLINES

How a person develops, views and approaches the world, fellow people and himself is inseparable. The seven disciplines discussed in this chapter have a long history and are represented by a wide range of views and people who produced them. These different orientations can be sorted out according to the level of human development they appear to represent. In the course of history and man's ideological and social strife the higher levels seem always to lose in battle with the brutal unscrupulous power of the lower ones, whether we look at Prometheus, Socrates, Christ, Jeanne d'Arc, Galileo, Pablo Casals, Solzhenitsyn, or the United Nations and the American democracy. Yet how to account for the fact that the higher levels are not overwhelmed and wiped out?

PSYCHOLOGY

Level I

Absence of understanding of man as a psychological being. The interest in man is chiefly as a living organism, hence the study of sensory reactions, perceptions, stimulus-and-response, and animal psychology. Man is regarded as a product of external determinants. Clinical psychology is treated as a profession rather than as a field of research exploring and expanding the understanding of the human psyche.

Level II

Awakening of humanistic interests. Interest in the workings of the human psyche grows through self-observation of sensations of bodily awareness and through grave personal experiences or crippling conditions of health or status. Hence interest in the lower neuroses (e.g. psychosomatic disorders or phobias) and psychoses.

One begins to observe in oneself symptoms and reactions characteristic of neurotic and psychotic processes. Becoming aware of such symptoms in oneself awakens interest in introspection as one of the means of studying these phenomena. The need to know oneself also appears although still in a vague form.

Level III

Beginnings of differentiation of levels of emotional and instinctive functions. Gradual development of individual psychology and of viewing personality as a developing structure. Psychology becomes existential and begins to recognize individual goals of inner psychic transformation (cf. p. 37). Because of the increasing realization that not only that which is perceived and consensually validated is objective but also that which is perceived and experienced only by some individuals, the problem whether emotional functions have objective validity becomes a subject of study and theory as exemplified by the approaches of Nicolai Hartmann, Soren Kierkegaard, William James, Eduard Spranger, Abraham Maslow, Erich Fromm, Gordon Allport, Carl Rogers, Susane Langer, and many others. The conception of man becomes more inclusive and universal, in consequence of which psychological and therapeutic skills develop on the basis of wider and deeper experience, acceptance of others and intuition (see p. 100). The psychologist develops a balance of interest between the role of external and internal stimuli and events. He easily captures the developmental perspective of individual and social growth.

In the approach to psychological problems the work of the dynamisms of the inner psychic milieu becomes evident, such as, for instance, dissatisfaction or positive maladjustment which stimulate the search for new approaches. Beginnings of understanding of "selectiveness", of objectivity and of the reality of "subjectivity" in psychology and education. Understanding of the role of "selectiveness" and "subjectivity" in psychology of development and educational psychology. Increasingly perceptive understanding of levels of psychology itself. The clinical psychologist becomes from a professional an authentic person.

Level IV

Multilevel and multidimensional psychology. Distinct interest in the psychology of inner experience and in existential psychology. Systematic elaboration of objectivity of values, as represented by Jaspers, Binswanger, Tolstoy, Tagore, Camus. Organization of empirical psychology on different levels of empiricism. Elaboration of differentiating principles and methods of multilevel psychology, in which task the dynamisms of organized multilevel disintegration play a highly significant role (e.g. the third factor, subject-object in oneself). Examples: Kierkegaard, William James, Jung, Minkowski, Allport, Van Kamm. Understanding that there is value in methods of cognition through meditation, contemplation or ecstasy, and that mystical experiences can be studied objectively. Mystical and similar

experiences become thus accessible to empirical approach. Understanding that phenomena of psychopathology have to be differentiated on many levels.

Level V

Systematic application and elaboration of multilevel empiricism. Empirical and introspective methods are tested and applied to contemplation, ecstasy, and to the psychology of mystical experience. Study of the question of essence in psychology. Psychology of autonomy and authenticity. Empirical approach to the study of the relation "I-and-Thou" on the highest level. Here belong the contributions of Christian saints known for their considerable psychological knowledge and experience (e.g. St. Theresa of Avila, St. Gregory the Great), masters of yoga and similar systems (Gandhi, Steiner, Aurobinho, Ramakrishna).

PSYCHIATRY

Level I

Statistical mean is accepted as the standard and ideal of normality. Abnormality is regarded as a function of the deviation from the mean. Brutal methods of treatment (electric shock, lobotomy, chemical treatment divorced from the context of personality development) of those who are not normal. The ill are taken out of their proper family and work environment, persecuted and destroyed. There is no understanding of the fact that those labeled mentally ill deteriorate in hospital conditions because of their low threshold of frustration (see p. 110), sensitivity and irritability, and because they are deprived of qualified individual attention. The mental norm is patterned after the physiological and physical norm. "Healthy mind in a healthy body" is accepted as a principle without understanding the complexity of human mental and emotional structure. Mental functions are treated as a narrow superstructure of anatomical and physiological functions.

Level II

Beginnings of an attitude differentiating mental disturbances. Beginnings of seeing some positive aspects in psychopathological processes. Pharmacological and psychological therapies are often combined on the basis of available knowledge and theory. A great variety of therapies and approaches is represented here by Freudian psychoanalysis, transactional analysis, Perls's Gestalt therapy, and many others. All these approaches help a person in one way or another to deal with his feelings. They enable him to function in relations with other people in order "to get the most out of it". However, the egocentric focus of these therapies precludes the development of genuine relationship with another person as

an encounter of "I-and-Thou". Physicians, psychologists and philosophers in contact with the mentally ill begin to identify with some patients and with certain forms of mental disturbances. Still they tend to treat these disturbances as illnesses. In consequence humane treatment of the ill, sometimes even regarding them as above average and worth more than normal individuals. Psychotherapy through consolation, charity, also—in part—psychoanalysis. Examples: Adler, Rank, Horney.

Level III

Gradual development of treating of patients as individuals. Attempts to introduce a hierarchy of values into various so-called morbid processes. Great potential for empathy with disturbed individuals. Feelings of affinity with patients. Lack of tendencies for avoiding patients and for indiscriminate hospitalization. Experience of inner conflicts such as those represented by the dynamisms of spontaneous multilevel disintegration facilitates noticing them and taking advantage of them in patients during their therapy. This facilitates observation of one's own states similar to psychoneurotic states. Multidimensionality of life's problems is perceived and applied. Cases are treated individually. Transition from clinical diagnosis to multilevel multidimensional descriptive-interpretative diagnosis. This is a diagnosis which attempts to obtain as full a picture as is possible of the patient's developmental potential, his family and work environment, and his developmental direction. It is derived as an approximation and set of hypotheses from the first collection of information and then continually verified in the course of therapy and the patient's personal development. Examples: Jung, Adler, Rogers, May, Frankl, Fromm, Fromm-Reichmann, Van Kamm and other existentialists.

Level IV

Increasingly more insightful and subtle treatment of patients as individuals who possess positive, even accelerated authentic developmental dynamisms. Continuous development and adjustment of these dynamisms in relation to patients. The basic approach is to uncover creative elements and psychic richness of clients as the most helpful and vital elements of their psychotherapy and development. Psychotherapy is based on stimulating and balancing the direction and the autonomous forces of individual development. Readiness to check the value of past and anticipated experiences as well as of goals. Being able to recognize and demonstrate that many of the mentally ill are extremely valuable members of society who, because of unfavorable social conditions, are barred from contributing to enrichment of society. These are the people who have the perception and the sensitivity to moral, esthetic and emotional values so sorely lacking in a mass society. Psychotherapy is based on the promotion of education-of-oneself, and of autopschotherapy.

Level V

The highest level of empathy. Mentally ill are treated as unique and unrepeatable individuals. Most mental and emotional disturbances are looked upon as a means of development. Negative components in order to be transformed and employed in development are linked with positive ones. For instance, sensual needs for attention and frequent contact with others can be reduced by practicing relaxation and calm induced through meditation. Psychotherapy with a client is carried out with the aim of his being able to develop autopsychotherapy, i.e. to activate consciously and systematically his developmental dynamisms in the process of inner psychic transformation. Instead of treatment there is education. The goal for the client is to become capable to education-of-himself. Various systems and disciplines of yoga and self-perfection based on moral and spiritual principles have this character.

EDUCATION

Level I

Application of principles of biological rearing similar to raising animals. Education by means of training to develop proper conditioning. The goal of education—a consequence of positivistic principles—is adjustment to changing conditions of life. In methods and goals of education absence of understanding and consideration for the need and possibility of individual development of mental structures and functions. The individual is treated as a human animal. Individual autonomy is not differentiated from aggressiveness.

Level II

First signs of reflectiveness. Uncertainty and disharmony in educational systems. Conflicts between automatism based on the principles of animal training and systems of “inner psychic transformation”. Liberalism based on tolerance and pluralism of many different systems but without a possibility of evaluating their individual value in context of a moral hierarchy because of belief in the cultural relativism of values. Reaction against education based on prohibitions and systems of rules. Growing uncertainty in regard to different educational attitudes. Education is not based on a hierarchy of values. Absence of such a hierarchy causes fluctuation of educational trends. Educational systems are developed on so many premises that “anything goes”.

Level III

The problem of a hierarchy of values in education appears and grows in significance. Growing significance of developmental psychology and of individual

education. Beginnings of understanding autonomy. Beginnings of grasping the value of an authentic ideal. Needs of objectivization and of differentiation of the value of emotions. Hierarchization of aims. These characteristics represent those educational systems of East and West which incorporate the struggle between lower and higher tendencies, inner conflict, and autonomous development. Such education is founded on hierarchical models of behavior in relation to oneself and others.

Level IV

Principles and methods of education are based on such dynamisms, defined in Chapter 5, as third factor, subject-object in oneself, inner psychic transformation, self-control, self-awareness, identification and empathy. Development of humanistic systems of education. These systems and methods are known in all schools of education based on a hierarchy of values and on developmental principles. The dynamisms mentioned above are perhaps only more precise conceptions of the most fundamental and the most advanced forces of development. Multilevelness of values and of emotional and instinctive functions is not only recognized but is applied consistently. Development of self-determination, autonomy and authenticity. Education takes into account the emotional and intellectual development of the relationship between "I-and-Thou". Education based on programs involving education-of-oneseif and autopsychotherapy.

Level V

Continuing growth of self-determination, education-of-oneseif and autopsychotherapy. Meditation, and empathy contribute to the development of educational methods. Comprehension of the value of intuitive and mystical cognition and of their influence in education in close cooperation with empathy. Education of personality and development of paths leading toward personality (cf. page 42) and its ideal. Education is founded on the recognition and experience of individual and common essence (cf. page 42, Authentism). It recognizes the indispensability of contemplative methods and of testing them empirically. In consequence, these methods are part and parcel of the highest level of education.

PHILOSOPHY

Level I

No philosophical activity other than pseudophilosophy of power manipulation and mechanistic object relations.

Level II

Puzzlement and curiosity in respect to the external world. Pluralism of philosophical orientations. Philosophy is, in general, concerned with uncovering the principles of nature. At one extreme philosophy elaborated from unconscious and untested myths, at the other positivistic philosophy. Relativism and body-bound consciousness of Sartre's existentialism are typical representatives of such ahierarchical orientations. Fluctuation between positivistic approach and religio-cognitive, pantheistic and monistic approaches.

Level III

Principle "know thyself". Two trends in the development of philosophy: one in relation to the external world, another in relation to the inner world. The philosophy of external world becomes gradually subordinated to philosophy of the inner world leading to the development of introspective, religious, existential, and mystical philosophy. Multilevelness of methods and principles of cognition in the service of an existential search for the meaning of life. Philosophy dealing with the meaning of man's existence develops on the substratum of individual experience and inner transformation of conflict with oneself, personal drama, suffering. Such philosophy deals with the development of an autonomous hierarchy of values and aims. In consequence, it deals with the hierarchy of inner experience. The main representatives are: Kierkegaard, Jaspers, Heidegger, Gabriel Marcel, Camus, Unamuno.

Level IV

Further development of existential and moral philosophical trends described in level III. Philosophy becomes more consistently a way of life. Philosophy is based on a program of self-perfection as exemplified by Pythagoras, Kierkegaard, Jaspers, Tagore, Tillich, Buber, Barth. Philosophy of emotions and will is developed as a function of multilevel empiricism of systematic meditation. The need for multilevel methods of exploring human experience is stressed. Two directions of philosophy emerge a most characteristic for this level: monistic (in the sense of accepting total identification with the first cause, the principle of being, or the highest being) and essential (in the sense of accepting individual essence as having an indestructible existence not to be dissolved in ultimate oneness). Gradual transition toward the orientation of individual essence.

Level V

Amalgamation within oneself of the essential values of sensory-perceptive, rational, intuitive and mystical philosophies. Continuing growth of the philosophical

principle of multilevelness and multidimensionality. Philosophy based on empiricism of mystical experiences combined with a need for developing scientific foundations for such empiricism. Philosophy of multilevel reality based not only on "common knowledge" but also on individual "privileged knowledge" arising from experiences on higher level. Philosophy as a science and synthesis of intuitive wisdom. Empirical philosophy of a transcendental and absolute conception of the relation of "I-and-Thou". Philosophy of an all-encompassing love that transcends death.

RELIGION

Level I

Primitive naturalism frequently as a function of the need of self-preservation. Fear and humbleness before "higher forces", expectation of punishment. Primitive symbolization of gods. Praising the gods and bribing them with gifts and offerings. Brutality and cruelty in making live sacrifices. Forms of deification of oneself.

Level II

Beginnings of experiencing and adopting an immanent attitude. Some degree of respect for divinity. Fluctuation of feelings toward gods or one god manifested in atheistic and personalistic attitudes. Variable attitudes of fear, self-abasement and subordination alternating with periods of self-confidence. The emotional attitude toward a god of good and a god of evil is not elaborated and, therefore, inconsistent and unstable. The conceptions of immanence and transcendence are vague because a superficial external attitude toward a god prevails, hence attraction toward religious ceremony and ritual.

Level III

Attitude of respect toward the divine is distinct. Gradual hierarchization of values and of divinity. Prevalence of monotheism. Development of religion based on respect and conscious freely accepted dependence. Immanence combines with a tendency to see transcendence as a concrete possibility. Development of inner religion with diminishing needs of external expression, that is more of inner worship and less of external worship.

Humility which grows out of a sense of personal relationship with God increases while authoritarian attitudes grow weaker. Religious attitudes and feelings undergo distinct differentiation into many levels due to dissatisfaction with oneself, feeling of inferiority toward oneself, feelings of shame and guilt. Development of sincerity. Religious attitude based on that "which ought to be" rather than on that "which is", i.e. a growing need to be consistent in one's religious beliefs with one's deeds. Objection to a formal and abstract conception of God grows stronger

because one's religious attitude becomes experiential, mystical, and empirical as well. God is perceived less as a God of power and more as a God of love and justice.

Level IV

Organization of an autonomous hierarchy of religious values. Projection of religious ideals and the personality ideal onto other functions and values. Appearance and development of the "partial death instinct", i.e. the need, in striving for self-perfection, to destroy all that is undesirable, negative and constitutes an obstacle in development. This can be accomplished through deliberate frustration of one's basic needs (cf. page 111). Turning away from excessive institutionalism and dogmatism of religious organizations. The distinct action of developmental dynamisms causes a separation of higher from the lower religious levels. A strong need to feel and realize love in relationship with others. Consistency between religious convictions and one's deeds. The balance between an intellectual and an emotional attitude toward God grows stronger because at this level emotional and intellectual functions begin to operate in unity and harmony. Concrete transcendentalism also increases as does the distinct need for dialog with God.

Level V

Fully developed attitude of love stemming from the highest values which personify divinity and people in their unrepeatable and individual relationships. Active love resulting from experiences gained in meditation and contemplation. Total readiness for sacrifice for the sake of others and for one's faith. Union with God is experienced in meditation or in strong intuitive projections. Such experiences generate an inner understanding of God through so-called infused knowledge. The deepest respect and love of God do not obliterate the awareness of one's individuality. This means that the sense of affinity and union with God exists together with preservation of distinct and permanent individual essence. At times when it becomes difficult to obtain a response from God, one's relationship to him is built through continuing work of inner perfection and through creating and discovering ever higher values.

ETHICS

Level I

Principles of animal ethics in the service of primitive stages of development. Efforts to justify the right of the stronger, of brutality and deceit. Attempts at providing ethical explanations subservient to the regime in power. Ethical principles based on the law of the jungle expressed in such beliefs as: "it is moral if I take someone else's property, it is immoral if someone takes my property", "might makes right". In the motivation of such principles there is the distinct tendency

to identify others with oneself but never to identify oneself with others. Total lack of inner process that would warrant a capacity for ethical considerations.

Level II

Principles of ethics take into account initial forms of empathy and identification. Taking into account one's own interests and those of others is subject to a wide range of fluctuation. Moral motivations give some role to feelings and actions of involvement with other people (syntony). Lack of clear formulations of ethical principles. Weak reflectiveness in moral motivations. Distinct moral relativism which is not rigid because of the instability, fluctuation and lack of directions of ethics.

Level III

Hierarchization of values becomes the principal basis of scientific analysis of behavior and motivation. Decrease of egocentrism and increase of empathy and understanding of others. Development of a postulate of objectivity of emotions, evaluations and moral deeds. Gradual and distinct differentiation of the "lower" and the "higher" of that "what is" from that "what ought to be". Decrease of the egocentrism characteristic of primary integration as a result of distinct action of such dynamisms as dissatisfaction with oneself, disquietude with oneself, feelings of inferiority toward oneself. Ethical principles are based on an attitude of compassion and helpfulness toward others, on deep though partial identification, understanding of the developmental level and associated inner struggles.

Level IV

Ethical explanations and ethical principles derive from the main dynamisms of organized multilevel disintegration (p. 36). Understanding, compassion, and help toward others are active, however, without approving principles and conduct incompatible with one's personality ideal. Empathy and responsibility become the main factors in the development of ethical behavior. Unilevel approaches, such as sensory-perceptive, or unilevel empiricism, are abandoned. The principles and methods represented by authentic moral systems (i.e. those based on conscious individual responsibility) recognize and incorporate the ideal of multilevelness of reality. To such systems belong Christian systems, certain moral systems of India, certain existential schools, or those closely related (e.g. Allport, Minkowski, May, Rogers, Teilhard de Chardin, theory of positive disintegration). These ethical systems are all developed from the basis of individual processes and of an individual developmental hierarchy of needs, values and aims.

Level V

Moral principles are explained on the basis of the structure of personality and its ideal. Intuition is given an important role in differentiation of levels of reality. In

the analysis of motivation and in moral principles importance is given to a highly developed empathy and sacrifice, and to the treatment of others as subjective beings. A highly developed intuition and synthesis derived from contemplation, even ecstasy, plays a big part in the formulation of moral principles. Transcendental moral ideals are given weight and validity. There is an effort to comprehend the "I-and-Thou" relationship in absolute terms.

POLITICS

Level I

Analysis, motivation and justification of brutal aggression or cunning, are in the service of primitive drives. Methods are developed for spreading dissension between groups (as in the maxim "divide et impera"). Treason and deceit in politics are given justification and are presented as positive values. Principles of taking advantage of concrete situations are also developed. Political murder, execution of opponents, concentration camps and genocide are the product of political systems at the level of primary integration.

Level II

In motivation of political positions there are considerable inhibitions in justifying the realization of the lowest drives in politics. There is an uncertainty about primitive motivations. Political leaders and political groups yield alternately to positive and negative pressures without clear orientation. Partial understanding of a responsibility for distinctly negative actions. Support, although reduced, for trivial forms of treason and deceit still operates.

Level III

Distinct presence of scruples in analysis and motivation of political phenomena. Labile yet strong need for honesty in representing political events. In the analysis of the political process a strong need for moral responsibility, even for partial identification with the position occupied by the opponents. Under strong pressure of lower level motivations there is a regression to level II but in its more positive aspects. Hierarchization of values is expressed in the separation of that which is negative from that which is positive and developmental in politics. There is clear understanding of the importance and the need to support and further develop international organizations such as The League of Nations, The United Nations, The International Court of Justice, and the like. Honesty in politics is increasingly more stressed. Partiality is weak and subordinated to a more developed hierarchy of values.

Level IV

Appreciation of international relations based on identification and authenticism, indicating that in politics one is guided by a more highly developed hierarchy of values and by higher ethical criteria. Problems of agreement of professed beliefs with actions and of faithfulness in political obligations are given primary attention. In politics based on the differentiation of right from wrong and on the enactment of that which is right, one can detect the action of positive maladjustment, the third factor, subject-object in oneself, awareness and self-control, identification and empathy. The role of ideal and even the transcendental relationship of "I-and-Thou" makes a contribution towards solving political problems.

Level V

Introduction and systematization of the highest criteria of moral politics. Postulates of high moral value in persons occupying key positions of leadership. Development and realization of politics on the highest level of honesty. One's own nation is treated more objectively while other nations are treated more subjectively. This represents greater discipline in thinking and in an emotional attitude towards oneself and one's own nation but at the same time higher empathy and reduced severity to other individuals, groups, and nations, as exemplified by the political actions of Lincoln and Gandhi. Professing and realizing full harmony between beliefs and actions. In politics one is governed by identification and empathy stemming from authenticism and education-of-oneself. In a synthetic approach to politics one reaches towards transcendental morality. Principle: "My kingdom is not from this world" yet, in part, it is *for* this world.

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MULTILEVELNESS
OF INSTINCTIVE AND EMOTIONAL
FUNCTIONS

Part 2
TYPES AND LEVELS OF DEVELOPMENT

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With the Assistance of Michael M. Piechowski
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[errata]

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1

INTRODUCTION

THE BEGINNINGS

The Theory of positive disintegration has existed for more than thirty years (Dabrowski, 1939, 1946, 1949, 1959, 1964a and b), but systematic research on questions defined by the theory was not possible until recently. There were numerous obstacles in starting research on the central question of levels of emotional development. For the senior author the change of country and language, and the lack of grant application *savoir-faire* was, in the beginning, a handicap in obtaining funding for research in an area which was considered subjective, limited to the individual, and therefore unresearchable. Because of the generally held view that emotions are primitive undifferentiated energizers of behavior, the attempt to distinguish levels of emotional functioning was considered unrealistic. And because of the universally held view that emotions are more primitive than cognition, and that values are relative and culturally determined, the attempt to differentiate levels of valuation as levels of emotional functioning was considered quixotic.

At that time the implications of Kohlberg's research on the stages (or levels) of moral development (Kohlberg's, 1963) were not understood. The present research was developed independently of Kohlberg's, and for this reason we shall abandon further reference to it. Those familiar with Kohlberg's work will easily see how both types of research complement each other, and how both—one directly and the other indirectly—converge on the question of levels of emotional development. In the meantime, research in biocybernetics has shown that feelings are very precise and reproducible phenomena measurable by instrumental methods (Clynes, 1970).

In view of the initial difficulties—the novelty of the questions and impediments in communicating them—it was fortunate to be in Canada where pioneering research is encouraged in many fields by Canada Council. In 1969 the Council awarded a three-year grant to study the levels of emotional functions. The present part is one, but not the only, product of this triennial endeavor.

METHODS OF DATA COLLECTING

The original idea was to develop measures roughly defining the level of emotional development for a given individual, since we thought, at first, that it would be possible to find typical examples representative of each level of development. Several questionnaires and two picture tests were attempted. They were useful in the preliminary screening of hundreds of subjects. They were also useful in attracting many different subjects, some by the very novelty, others by the emotional impact of the questions asked. Eventually it became clear that a pool of material characterizing different levels of many expressions of behavior had to be collected before any reliable brief tests could be developed. There is one exception however, and this is the neurological examination.

The neurological examination had been used in over three decades of clinical practice by the senior author, who has combined reflex tests with an observation of behavior to yield indicators differentiating between higher and lower levels of development. In this part this method is described for the first time. It has to be stressed that it is considered to be nothing more than a first step in an attempt to find a quick and objective test that would enable the evaluation of a person's possible disturbances (neuroses and psychoneuroses) and permit assessment of the dominant developmental level. The examination takes only 15 minutes and the evaluation of the data another 15–30 minutes. In the hands of the senior author it has proven to be fairly reliable (0.85 correlation with the other more extensive tests).

At the very beginning of the research a number of subjects were willing to undertake the task of providing more extensive material by writing their autobiographies and the Verbal Stimuli test. Like the neurological examination both essay tests were used previously, but the present method of scoring differs from the one used earlier. Previously, the material was read and the key emotional events and the subject's reactions to them were analyzed for the type and level of development. The present analysis is very detailed and its purpose is different. In clinical use the writing of an autobiography is a means of focusing the subject's attention on his emotional history to give him a sense of perspective, and to uncover and show to him concretely the direction he is taking in his development. It is a tool of developmental diagnosis where the diagnosis is a part of therapy (see section on Therapy Through Diagnosis). In research the autobiography serves as a means for detecting as many dynamisms, functions, and components of the

developmental potential as possible. From these separately identified units the mosaic of the developmental pattern is constructed. Thus the autobiographies and the Verbal Stimuli serve as a source of material in which—by method of comparison—the different levels of emotional development can be observed.

It may be said that every individual has a developmental “center of gravity” or dominant level at which he functions emotionally and intellectually. He may lean away from this “center” by engaging in behavior on a lower level (e.g. aggression or the brotherly sympathy of beer party), or on a higher level (e.g. mood of silence and reflection, or genuine feeling of compassion and helpfulness). Since almost everyone grows psychologically to some degree, we encounter residues of previous developmental levels and precursors of new levels—those toward which the individual is moving.

THE ENDOWMENT FOR DEVELOPMENT: PSYCHIC OVEREXCITABILITY

It is not our intention to unravel the intricacies of the human psyche in all their fascinating and bewildering detail. Our purpose is to demonstrate that human behavior can be more readily understood in the macroscopic framework of a scale of development, that levels of emotional development can be differentiated and measured, and that the transition from one level to another occurs through conflict.

The conflict is unavoidable because different levels are incompatible with others (i.e. pure I is incompatible with pure II, and pure II is incompatible with pure III). The more intense the conflict the more intense and global is the developmental process. The development is accelerated when it engages most, or all, of the developmental dynamisms and functions.

The acceleration of development and the intensity of conflict are a function of psychic overexcitability.¹ We distinguish five forms of overexcitability: psychomotor, sensual, intellectual, imaginal, and emotional. Each form can be viewed as a mode of experiencing and acting in the world. Thus, the psychomotor mode is one of movement, agitation, need for action whether trivial or well planned; the sensual mode is one of surface interaction through sensory inputs of pleasure and displeasure; the intellectual mode is one of analysis, questioning and logic; the imaginal mode is one of dreams, images, plans never carried out, strong visualization of experience whether direct or from hearsay; the emotional mode is one of relationships with others and with oneself, of the despair of loneliness and of the joy of love, of the enigma of existence. This is especially true of accelerated

¹ The term *overexcitability* rather than *excitability* is used to denote the idea that only when excitability is strongly exaggerated, does it make a significant contribution to development. Almost every individual possesses a modicum of excitability in the five areas. This basic endowment does not allow more than stereotyped (i.e. “normal”) development.

development. In one case (no. 5) the development is so intense and convulsive that the person reaches almost the highest level without having fully undergone the prerequisite lower levels.

Another important aspect accounting for the fact that one cannot find individuals narrowly confined to one level of development is the complexity of emotional development. There are many functions² and dynamisms³ involved. The absence of a given dynamism is as significant as its presence. For instance, the rejection of inner conflict and the absence of a feeling of guilt characterize level I, while the presence of inner conflict and the presence of feelings of guilt characterize level III.

Because of the large number of dynamisms and functions involved, a person in his development does not activate all of them uniformly. Some advance and some lag behind, and some are never brought into play. Thus, no one can have all his dynamisms and functions narrowly confined to one developmental level. Consequently, no one can in his development represent only one level. The only exception would be absence of development, which by definition is level I (primary integration).

The analysis developed in our research led us to a new approach, and this was to break the essay material and the neurological examination into small units and evaluate each unit separately according to the criteria of the theory of positive disintegration. By this procedure the terms of the theory are tied to concrete expressions of behavior—verbal and subjective in the case of the essays, nonverbal and non-subjective in the case of the neurological examination.

As modes of experiencing and acting, these forms of overexcitability may be regarded as two-way channels of information flow. They can be large, small, or nonexistent. Development is most accelerated when all five channels are present and are great. The variety of inputs creates numerous conflicts and interactions (cognitive and experiential) which fuel the developmental process.

In order to account for the fact that not all individuals reach higher levels of development the concept of the developmental potential was introduced (Dabrowski, 1970; Dabrowski, 1972; Piechowski, 1970). It is described more fully in the first part.

The five forms of overexcitability count among the components of the developmental potential, the others being special talents and abilities.

In the present research we have paid particular attention to the manifestations of psychic overexcitability, but alas, not from the very start. When the analysis of the biographies and Verbal Stimuli was well under way it became clear that the material offered numerous occasions for identifying one or another form of psychic overexcitability. This, however, is only an indirect way of detecting it. It was too late to develop a test that would measure directly the presence and relative

² Functions are expressions of behavior

³ Dynamisms are the postulated moving forces of development

strength of each form of overexcitability. Although we feel that we have obtained a fairly good picture of the relative strength of each form of overexcitability for each type of development, the picture is only approximate.

TYPES OF DEVELOPMENT

The types of development are: normal⁴, one-sided, and accelerated (Dabrowski, 1970).

Normal development is characterized either by the absence of psychic overexcitability, or by limited strength of its forms. Examples no. 1 and no. 2 are the best illustrations. Example no. 3 with its fair amount of emotional and imaginal overexcitability illustrates a type of development which is already much richer than the normal. Its limitation, in this particular case, appears to come from a more egocentric than alterocentric orientation of emotional responses.

One-sided development is characterized by the power of a special talent or ability which does not engage the whole personality structure. It may carry a person some distance in one area but does not extend to a global developmental transformation. For instance, the female musician (Example no. 2) spends a lot of energy perfecting her music and feels highly responsible for the quality of her skill, even to the point of feeling that others should not end up taking blame for her imperfections. But we do not observe her spending much energy in perfecting herself as a person.

Accelerated development is characterized by multiple and very strong forms of overexcitability. Example no. 5 shows a young man who reaches toward the highest level of complete self-sacrifice for the sake of others. His emotional overexcitability is very strong and highly alterocentric. It is coupled with psychomotor overexcitability, the other forms being fairly weak. This combination—almost inevitably—leads to an explosion. Example 6 shows someone with similar endowment but balanced by greater strength of the imaginal and intellectual forms. The developmental tensions have, therefore, more channels over which to distribute themselves. Examples 4 and 7 show the richest mixture, and, perhaps the best relative balance of strength of all forms of overexcitability. Development in such cases proceeds fairly uniformly on a global front encompassing all functions and all dynamisms.

LEVELS OF DEVELOPMENT

The developmental processes are essentially of two kinds: integration and disintegration. The levels of development constitute a five-step scale of which the

⁴ By "normal" we mean the type of development which is most common; it entails the least amount of conflict and of psychological transformation.

bottom and the top are integrations while the required intermediate steps are disintegrations.

Primary integration, or Level I, represents development limited to the constitutional typology of the individual without transforming it to any significant degree. Example no. 1 is closest to this category. At the other end of the scale is secondary integration, or Level V. It is the highest form of development that can be empirically established. We have not included an example of this level.

Between these two extremes partial integrations can occur at any level. Example no. 2 represents, to a great extent, partial integration at Level II—higher than the almost total primary integration of no. 1.

The two types of disintegration are the unilevel and the multilevel. Unilevel disintegration, or Level II, is characterized by undifferentiated disassembly of the cohesive structure of primary integration. There is a loss of unity of action and there is a loss of direction. Internal conflicts exist but they do not engender a hierarchy of values—a sense of higher and lower within oneself. A large amount of the past history in the Examples no. 3 and 4 is of this kind.

When differentiating factors begin to appear and the unilevel conflict becomes multilevel we observe the beginning of multilevel disintegration. At first it is spontaneous (Level III) and the emerging hierarchy of values is an experiential process of unknown (to the individual) origin. Many fundamental changes have to take place and many different dynamisms have to come into action before the storm begins to sort itself out. When more conscious and more deliberately systematizing factors begin to pull together the field of experience that was upturning and demolishing, as it were, all areas of the personality structure, we observe a transition to Level IV (organized multilevel disintegration).

Examples nos. 3 and 4 are the best illustrations of the transition from Level II to III. In no. 4 it engages the full complement of the dynamisms of spontaneous multilevel disintegration in their incipient form (i.e. at the demi-level II-III). Their relative strength appears much greater than in no. 3, which, on the contrary, is missing some of them.

In no. 5 we observe a curious mixture of levels II, III, and IV. Although this appears irregular and exceptional it is not unique. It is an example of development subject to the greatest amount of hardship and harmful interpretations.

Advanced level III is well illustrated in no. 6. Here the development is moving toward its clarification. Here also we observe the full complement of multilevel factors already active during childhood. They press for an organization and inner consistency—a transition from Level III to IV.

In no. 7 (Saint-Exupéry) we have the full harmonious organization of level IV. There is already present the anticipation of secondary integration (level V). It can be observed in a sense of universal harmony and universal empathy, in perception of inner unity without and within, in service to others, and in the readiness to lay down one's life to defend values most cherished and consciously lived.

In this manner the theory provides for the distinction of five levels of develop-

ment. These levels are vastly different. In our analysis we assign a level value to each response. If the level is I the value is 1.0 and if the level is II the value is 2.0, and so on. Because of the distinct character of each level and also because of the continuity of development which involves transitions from one level to another, we found it necessary to also assign values to demi-levels or borderlines between one level and another. Thus a response characteristic for the borderline of levels I and II (i.e. an expression of behavior less integrated than I but not as advanced as II) is given a value of 1.5, and response characteristic for the borderline of levels II and III is given a value of 2.5, and so on. In practice, then, we distinguish nine levels: five full levels and four demi-levels.

MANNER OF PRESENTATION

The data related to the subject's heredity, environment, and his own role, if any, in his development, are collected in the Inquiry and Initial Assessment of Development. For the purpose of this research the inquiry was carried out after the neurological examination (see Selection of Material).

The Inquiry is followed by the Autobiography, which is divided into response units rated separately. The ratings are given in the margin. The biography is followed by Summary and Conclusions which focus on the developmentally significant responses of the subject. The distribution of ratings across levels is given and a Level Index is derived.

The Verbal Stimuli are treated in the same manner as the Autobiography, although the material and manner of expression are often different.

All the ratings on the responses isolated from the Autobiography and the Verbal Stimuli for each case are presented in a table. This table is a key which enables one to locate every rating of every response⁵. The table has three parts. The first part lists all the instances in which a dynamism was identified. The second part lists all the instances in which a form of overexcitability was identified, and the third part, all the instances in which a function was identified.

The table is followed by an analysis of all the ratings that count as developmental dynamisms (this is explained in the section on Dynamisms). The next analysis is devoted to kinds and levels of overexcitability—the basis for evaluating the developmental potential.

Next are the results of intelligence testing and its evaluation according to the WAIS and the positive disintegration criteria. The function of intelligence in development is derived from the biography and Verbal Stimuli. The Neurological Examination is next with its own data and interpretation which is given in the summary. The overall evaluation of development plus its clinical and social aspects are discussed in the final Developmental Assessment.

⁵ Responses from Verbal Stimuli are underlined.

At the end of the part a developmental profile of each example is constructed. It includes a brief assessment of the strength of the developmental potential, Level Index, I.Q., and an evaluation of the capacity for developmental transformations.

2

SELECTION OF SUBJECTS AND ADMINISTRATION OF TESTS

Material for this part was collected at the University of Alberta, Edmonton, Alberta, over a three-year period. During this period several tests were developed and revised; some of them were used only in the beginning of the project for initial screening of subject populations.

Two questionnaires, Verbal Items aimed at assessing the present stage of the subject, and Personal Inventory (a type of forced autobiographical questionnaire), were used in the initial stages of investigation as screening procedures for levels of development. Subject populations for these tests numbered 1258 and 1590 respectively. These tests are presently undergoing revision, but were helpful in clarifying the range into which the subjects fell. Subjects were then chosen from various points across this range, and further tests were administered. These tests were: The Neurological Examination, The Verbal Stimuli, and The Autobiography, which, in most cases, the subjects completed at leisure in their homes. The Autobiography pool numbers 81 subjects, the Neurological, 127, and the Verbal Stimuli, 950. Eventually, Verbal Stimuli was administered in group settings as well, with and without time limits. Much of this material is still awaiting analysis.

Two other tests, Faces, and Situations (the former a series of faces of individuals and the latter, groups of individuals), have been administered to subject populations of 576 and 565 respectively; but they have not been included in this part and are also presently in a state of revision.

Subjects sampled included graduate and undergraduate students, firemen, nurses, housewives, members of various religious groups, and patients from a mental hospital. Although the general subject population was broad in terms of age, education and profession, the selection of students, both undergraduate and graduate, for further research, was agreed upon because of the greater ease of data collection. Those who were not students volunteered for research after hearing of the project through other students.

Initially, some of the subjects responded to the Verbal Stimuli and objective tests as part of their required course work in an undergraduate psychology course. When it was obvious that some of these subjects were of interest because of their more pronounced developmental typology, they were requested to participate in further testing. In some instances, payment was made for time spent writing tests.

The subjects were approached in regard to the use of their material for this part. Permission was granted in all cases. Identifying features such as name and places have been disguised; otherwise, except for the correction of spelling and typing errors, the material is offered exactly as it was presented by each subject.

Subjects chosen for further research were thus initially screened by the Verbal Items and Personal Inventory tests, followed by the Neurological Examination and the Inquiry. They took home with them the Verbal Stimuli and Autobiography, which they completed and returned by mail. The Wechsler Adult Intelligence Scale was administered after all other testing was completed.

The Autobiography, and Verbal Stimuli were rated independently of other tests. While an effort was made to separate the Inquiry and Neurological in terms of time, because of the fact that this was a personal encounter, absolute independence was impossible. The Neurological was administered first, with a minimum of conversation between subject and examiner, with the subject returning in approximately four weeks for the more detailed Inquiry. Because the examiner was performing the Neurological examination on the other subjects at the same period of time, and interviewing a number of subjects, it was felt that the subject would less likely be recognized when he returned for the Inquiry.

The initial goal of the research was to represent each level of development by the selection of a typical case. Difficulties lay in the following areas:

1. the largest proportion of the population represented the borderline of the first and second level.
2. pure types were practically non-existent, types spanning several levels being much more prevalent.
3. higher level subjects were not easily found, and it is now felt by the researchers that such subjects are not to be found randomly in general population pools. It may be necessary to choose very specific populations (members of helping professions, missionaries, etc.) in this area of the research. For this reason, it was decided to select the case of Saint-Exupéry—a case which provides ample material illustrating the fourth level of development.

Although most responses were written, in one case (no. 2) the responses were tape-recorded. The taping seemed to serve the purpose of keeping the subject going and elaborating on her responses. This method may be more appropriate for those subjects, at all developmental levels, who find it difficult to express themselves in writing. Also, it may well prove applicable to the subjects (often the lower level subjects), who, while they may well be interested in the remuneration of testing, do not wish to apply themselves to the task of many pages of writing.

Individual researchers, after considerable screening, voiced a preference for individual test administration, particularly for the Verbal Stimuli. Group research, which included the necessity of minimizing personal attention seemed to introduce a lessening of interest on the part of the subjects. This proved detrimental to the quality of the research material.

In summary, the cases for this book were originally chosen through mass screening procedures; they were given the Neurological and the Inquiry in the research offices at approximately a 4 week interval, during which time they wrote their responses to Verbal Stimuli and their Autobiography. Finally, they were administered the intelligence test. Test administration and scoring methods were kept as independent as possible under the circumstances.

3

METHODS

As described in the Selection of Subjects and Administration of Tests a serious effort was put forth to make the tests independent of each other.

The Neurological Examination was given first. Then within about a four-week period the subjects wrote their autobiographies and responses to verbal stimuli. They returned for the Inquiry which was conducted by the same person who gave the Neurological Examination. The Inquiry, therefore, is not entirely independent of the neurological examination, but at the same time, it is not used in assigning a numerical value of the level index.

The WAIS test was given independently by another person. Besides this test the intellectual functioning is also evaluated on the basis of the Autobiography and the Verbal Stimuli.

The Autobiography and the Verbal Stimuli were analyzed blind by a different examiner who did not come into contact with the subjects. Ideally these two tests should have been rated by two different examiners. This was not possible because the work presented here constitutes the development of the procedure and its demonstration. From now on it will be possible to have these tests rated independently, or even to use simultaneously several raters for the same material. This presents, of course, an interesting problem. For one thing, there are many, in fact still too many, possible categories (dynamisms and functions). Some of them appear at times more or less interchangeable (e.g. in the case of Saint-Exupéry the categories of cognitive function, intuition, and reality function in several instances are interchangeable; similarly it is not always possible to decide whether subject-object in oneself is more appropriate than hierarchization or inner conflict).

The reasons for this occasional interchangeability are: (a) the content of a response can at times be interpreted in several way, (b) some categories are more closely related (even overlapping) than others, (c) at higher levels of development there is a convergence of expressions of behavior reflecting the trend toward developmental unity.

Another important factor is the length of the essay material. In six out of the seven examples we have isolated between 96 and 182 response units, and correspondingly between 117 and 345 ratings. No person, unless his memory is extraordinary, can be expected to cut that many responses and assign that many ratings identically two times in a row on the same material; so much less two different persons. We believe, however, that the atomization of the material into the smallest possible response units cancels out the effect of these indeterminacies if the number of responses is large enough (we favor a minimum of about 100). The rationale is similar to that for precision of weighing on a two-arm swinging balance. Repeated weighings give a more accurate measure. What we do here is take more points on the developmental space of a subject. Perhaps rather than developmental analysis we should call our approach developmental topology.

By following this procedure the precise details of the analysis will vary from rater to rater, but they all should arrive at the same overall value for the level and the type of development for any given subject. But the drawback of the method remains in that it requires a comprehension and interpretation of the subject's enunciations.

This difficulty can be reduced by taking the following step. One can create a file of responses for each diagnostic category. Extending the file by material obtained from additional biographies and answers to verbal stimuli, one will arrive at a collection of self-descriptions of behavior characteristic for a given category. The examination of this collection will allow one more directly than a descriptive definition to tie the theoretical construct with a recognizable range of behavior.

The neurological examination was attempted and introduced here in order to open the possibility of an entirely different approach, which rather than supplanting the use of verbal disclosures could become a reliable and independent measure of their value. Perhaps then the preferred minimum of 100 could be reduced. We are fully aware that further development of the Neurological Examination depends on the finding of a greater number of well differentiating items.

INQUIRY AND INITIAL ASSESSMENT OF DEVELOPMENT

The purpose of the Inquiry and Initial Assessment of Development is to make a preliminary evaluation of the subject's hereditary endowment, environmental influences during childhood and adolescence, and the autonomous factors of his development. The subject's present state and background are evaluated to obtain a tentative picture of his level and type of development.

The items of the Inquiry are similar to those found in any initial clinical interview. Yet they enable a tentative diagnosis of development in the context of the theory of positive disintegration because they refer to, and reflect, the presence and extent of developmental influences derived from the three factors of development and the developmental potential. First factor, or constitutional determi-

nants in the subject's development, are covered by items 1 and 2. Second factor, or socio-environmental influences, are covered by items 3, 4, and 7. Third factor, or the operation of "own forces", is offered expression in item 9. The rest of the items (5, 6, 8, 10, 11) touch on the factors already mentioned, but pertain more specifically to the developmental potential, or the manifestation of the different forms of overexcitability, special talents and abilities, and their interrelationships, which give rise to signs of positive disintegration.

Description of the Items

1. **Heredity and psychic constitution in the family:** incidence of mental illness, mental retardation, psychopathy, alcoholism, drug addiction, and other forms of psychic anomaly in family members. Special traits, talents, abilities, and interests of family members, as may be expressed through professional occupation, hobbies, art, music, etc.
2. **The same or similar characteristics in the patient** (as above).
3. **Familiar situation during childhood and adolescence:** perturbations in family structure due to separation or death of family members. Focal point, or dominant member(s) of family structure—father, mother, parents, or children. Family atmosphere—was there love in the family with respect and concern for the interests of all, or was there hate, fear, indifference, ineptitude or contempt among family members?
4. **Education and school environment:** did learning for the most part occur under strained or insecure conditions, or under conditions of security and openness? Were teachers predominantly authoritarian and insensitive to the personal interests and abilities of the subject, or were teachers understanding, attending to the subject's interests while cultivating his abilities? Did teachers present strong, weak, or poor moral influence?
5. **Puberty:** incidence of psychoneurotic symptoms, suicidal tendencies, drug addiction, etc.; expressions (evidence) of creativity, self-awareness, strong emotional ties, etc.
6. **Interests and talents:** special interests and abilities, creative pursuits.
7. **Marital—familial life:** nature of the relationships with spouse and children. Family atmosphere—subordination, individuality, conflict, coexistence, active concern, etc. Nature of the role of husband (father) and of the wife (mother) in marriage and the family.
8. **Psychopathological symptoms:** disturbances of reality functioning such as disorientation in time and space, and in relation to himself; suspicions; delusions of grandeur and persecution; illusions and hallucinations; severe obsessions; indications of personality splitting.

9. Does the subject see anything pathological in himself?

10. Signs of positive disintegration: nervousness (kinds and levels of overexcitability), symptoms of neuroses and psychoneuroses, suicidal tendencies, anxiety, obsessions, tics, hyperkineses, emotional crises, self-criticism and self-evaluation, self-awareness, feeling of shame and guilt, positive maladjustment, creativity, empathy, etc.

11. General appearance: physical bearing—facial expressions, gesticulation; conduct and attitude of the subject toward the examiner; forms of excitability and inhibition; traits of psychological type—introvert, extrovert, etc.

12. Tentative assessment of type and level of development: integration or disintegration; normal, one-sided or accelerated development; approximate level of emotional development.

AUTOBIOGRAPHY

Nature and Purpose of the Test. As a psychological measure, the Autobiography serves to probe and bring to surface information regarding emotional attitudes an individual has toward himself and others. Our basic assumption is that the expression of these attitudes reflects the level of the individual's emotional development. The content of each expression (response) is a guide to identifying a given function or dynamism.

The functions are behavioral expressions and, therefore, not particularly difficult to recognize in the material. The dynamisms are the moving forces of development postulated by the theory of positive disintegration. The dynamisms shape the functions, i.e. the expression of behavior, and because of this are of greater diagnostic significance. For this reason the first attempt in rating a response is to identify a dynamism, and if that fails, the response is rated as a function. The forms of overexcitability are rated in each response separately.

Besides giving information regarding an individual's attitudes toward himself and others, the Autobiography reflects to some extent his developmental history and his psychological type (forms of psychic overexcitability, if present, extraversion-introversion, etc.). This information is used in assessing his developmental potential. Consequently it helps in determining whether the possibility of transcending his particular type and level of development exists.

Procedure. Subjects are given the following request:

Please, describe on 6–8 (or more) typewritten (or handwritten) pages your personal history from childhood till the present. Concentrate especially on the sad and joyous experiences that you can remember, as well as your thoughts, reflections, dreams and fantasies associated

with them. Include your emotional relationships to parents, siblings, etc. Describe your most prominent or important (positive or negative) personality traits.

The autobiographies are written by the subjects at home at their own convenience. The autobiography is used in its entirety, unedited, except for spelling and typing errors.

The material of the autobiography is divided into responses. A response is the smallest amount of material (a sentence or a paragraph) which can be evaluated independently of the rest of the text. Each response thus becomes, as closely as possible, a separate measurement.

A response is evaluated in the following manner: (1) what dynamisms or functions does it represent, if any; (2) what developmental level of a given dynamism or function does it represent; (3) what kind(s) of overexcitability does it represent, if any. Although it would be possible to give separate level ratings to each dynamism, function, or form of overexcitability, we have limited ourselves, for practical reasons, to only one level index for each response. If there is more than one dynamism, function, or overexcitability detected in a given response, then each is given the value of the level of the response. The separate categories (i.e. dynamisms, functions, or overexcitabilities) that can be detected in a given response we call ratings. For example, in a biography in which 100 responses have been isolated, there can be 100 or more ratings.

In most cases we have tried to explain the level assignment and the particular rating. In other instances, the justification can be found by reference to Part 1.

The ratings identified in the biography are collected in a table according to the level they represent. From these data is derived a Level Index. To obtain the level index the number of responses in each level category is multiplied by the numerical value of the level: 1.0 for level I, 1.5 for the borderline of levels I and II, 2.0 for level II, etc. The sum of these values is divided by the number of the ratings to give the level index.

The level index shows only the *average* level of emotional functioning of a given individual. It does not indicate the extent or the direction (integration or disintegration) of his developmental process.

The ratings are also enumerated in the Table of Level Assignments of Biography and Verbal Stimuli Responses. This table consists of a list of developmental dynamisms, functions, and overexcitabilities as described in Part 1.

The responses are numbered in sequence. The sequence number of a response is given in the superscript to its level indication. Every rating obtained within a response is identified by the same number and the same level indication. The content of each response can thus be quickly found to illustrate the identified function.

Positive and Negative Aspects of the Autobiography Test. We make the assumption that the subject cannot present himself through his autobiography at

a level higher than his actual level of development. Nevertheless, the possibility exists that he would not furnish the information revealing more primitive forms of his behavior.

Individuals with tendencies toward fantasizing, confabulation, or pathological lying often falsify or distort aspects of their life histories. But, such falsification may be detectable (from internal inconsistencies and comparisons with other tests) and distinguishable from truthful material. The very fact of detecting falsification and its nature can be very informative with respect to the subject's personality and development. An important distinction, particularly meaningful in the light of the theory, with implications for the subject, is the difference between: (1) falsification of self to others, and (2) falsification of self to self. In the material studied so far we have not met with this problem.

Some individuals with extremely high internal tension cannot express themselves well, or not at all. Although in these cases the biographies are often brief and oblique, they are still very helpful. Such biographies frequently reflect profound and well differentiated signs of morbidity, particularly in paranoiac and psychopathic conditions. This problem is more serious with respect to the Verbal Stimuli test, where the response is more likely to be artificial than in recounting the story of one's life.

In the senior author's experience it has been found that falsification is minimized when the attitude of the examiner towards the subject is appropriately helpful and kind. Out of a good relationship emerges sincerity in the subject and trust between him and the examiner. The best approach and relationship give the best autobiography. In general, individuals sincerely seeking help, especially nervous and psychoneurotic individuals give reasonably objective and extensive autobiographies.

There may be some legitimate apprehension regarding the use of the autobiography as a psychological measure. An autobiography is decidedly subjective. Nevertheless, it should be emphasized that content, in terms of factual information, is in itself not very important. What is important is the detection of the developmental dynamisms and of forms of psychic overexcitability. With this in view, the autobiography is particularly well suited to the theory. For example, the individual is asked to reflect upon and recount what has been most important to him. This task demands of him to "stand outside of himself". How he does this and how well he does it gives, perhaps, the most complete and direct indication of those processes involved in the "division of subject-object of oneself", inner psychic transformation, inner conflict, etc. It is these processes and other related dynamisms which are the key diagnostic measures of emotional development.

It should be remembered, finally, that the autobiography is only one in a battery of tests, the results of all of which are necessary for a complete picture and assessment of development.

VERBAL STIMULI

Nature and Purpose of the Test. The difference between the Autobiography and this test lies in the nature of the stimulus. In the biography the subject tells his life story as he sees it and as he is willing to present it to others. Here the subject responds to specific stimuli which direct him to areas of experience, or concepts, which are of high diagnostic value in our developmental analysis. These stimuli elicit responses allowing a fairly clear differentiation of emotional attitudes, or their absence, toward basic facts of human experience.

This test usually produces more material than when it follows the autobiography. The only exception is example no. 2 (#350) where the responses were taped. Taping appears of advantage in testing procedures where stimuli are introduced at various intervals.

Procedure. Subjects are given the following request:

Please describe freely in relation to each word listed below your emotional associations and experiences. Use as much space as you feel you need.

<i>Great sadness</i>	<i>Nervousness</i>
<i>Great joy</i>	<i>Inhibition</i>
<i>Death</i>	<i>Inner conflict</i>
<i>Uncertainty</i>	<i>Ideal</i>
<i>Solitude and Loneliness</i>	<i>Success</i>
<i>Suicide</i>	<i>Immortality</i>

The responses are written either at home at the subject's convenience or in the classroom when the test is given to a whole group. In such cases the list is shorter and includes only

Great sadness	Suicide
Great joy	Inner conflict
Death	Ideal
Solitude and Loneliness	Success

The list used in the initial stages of our research was a little different. Case 3 (#406) shows the responses to this early list. In place of Uncertainty there was Anxiety. In place of Solitude and Loneliness was Solitude. While Ideal and Success were absent, Irony was included as another stimulus.

The procedure for identifying the responses, evaluating and rating them is the same as for the Autobiography.

We give below several examples of different levels of Sadness and Inner conflict.

Great Sadness

- Level I: *"Such thoughts as losing parental respect come to mind. Another thought is the inability to attain self-made goals in life."* (Example 1, no. 28 and 29)

We note external orientation and absence of reflection. In fact, the absence of sadness.

- Level II: *"Sadness, great sadness, has a connotation of utter helplessness—all being dark and no light to be seen anywhere. Sad is truly a darkish grey word."* (Example 3, no. 98)

The subject's orientation is internal and there is reflection, but no possibility of resolution (psychic immobilization).

- Level III: *"Sometimes I can experience great sadness in my children when, for instance, one is tired and hurt by one of the family looking then as if the unhappiness of the moment never would go away."* (Example 3, no. 99)

We observe not only an internal orientation and reflection but also empathy and identification with others (alterocentric orientation).

- Level IV: We do not have an example in the material presented here. Sadness can be experienced as a consequence of feeling distant from one's ideal.

- Level V: *"Protected, sheltered, cultivated, what could not this child become? It is the sight, a little bit in all these men, of Mozart murdered."* (Example 7, no. 90)

Here sadness is an expression of the highest empathy.

Inner Conflict

- Level I: *"I rarely think of inner conflict in relation to myself."* (Example 1, no. 42)

"Hardly ever (experience inner conflict) because I know what I want to do and ...anything that conflicts with that I get rid of or get out of the way somehow, even if it's something that I would want to do. ...I'm always happier for being able to make a decision like that. Whereas a lot of people can't make these decisions and that's why they suffer." (Example 2, no. 72)

Absence of and rejection of inner conflict.

Level II: *"Perhaps I can say that, though at times I feel I am a person who would like to be truly happy, joyful, I do find myself attracted by opposites: the light and the dark."* (Example 3, no. 107, see also no. 104)

The forces of conflict are of equal strength and of equal value (hence of one level).

Level III: *"I argue with myself whether or not life is worth living, or if life has any point to it."* (Example 5, no. 148)

This level is characterized by the distinction of "what is" from "what ought to be", hence the existential question of the value of life.

Level IV: *"Here one is far from the hate mill, but notwithstanding the kindness of the squadron, I suffer from a certain human impoverishment. I never have anyone to talk to, which is already something. I have people to live with, but what spiritual solitude!"*. (Example 7, no. 88)

This level signals the approach of secondary integration and is expressed as a trend toward inner unity, hence spiritual concerns.

DYNAMISMS

The diagnostic significance of the dynamisms of positive disintegration is described in Part 1. Here we describe the procedure for analyzing the data obtained from Autobiography and Verbal Stimuli.

Every response unit that is isolated in the Autobiography or the V.S. is scrutinized for the dynamism or several dynamisms it may reveal. If none can be identified we try to match the response with a function most closely corresponding to what is expressed in the response.

The dynamisms are organized into four groups corresponding to the diagram in Figure 1 of Part 1. Three of these groups correspond to Levels IV, III, and II. The fourth group is called category C. Level I, being that of Primary Integration, does not have characteristic dynamisms because, by definition, very little development occurs here. Positive disintegration begins with the loosening and breaking of this structure—the transition to Level II.

Level I is identified by the total absence of developmental dynamisms, by external conflict, rejection or absence of inner conflict, primitive temperamental syntony, and the disposing and directing center united with egocentric drives. The primitive expressions of behavior are described in Part 1 in the Level I category for every function.

The criteria for counting a response as a dynamism are as follows. We assign a value to each level: 4.0 to Level IV, 3.0 to Level III, and so on, and a middle

value for each demi-level: 3.5 for the borderline of Levels III and IV, 2.5 for the borderline of Levels II and III, and so on.

The dynamisms of positive disintegration do not appear at a given level like *deus ex machina*. They appear earlier at lower levels as precursor manifestations. This is illustrated in the diagram (Figure 1, Part 1) where we tried to reflect this course of events by the spindle-shaped contours for each dynamisms. The value assigned to these manifestations is thus lower than the proper level value for a given dynamism. Thus we occasionally note the manifestation of Inner psychic transformation (Level IV) at the borderline of Levels II and III, and accordingly assign it a value of 2.5. This, however, is not counted as the activity of the dynamism. It is only a precursor manifestation.

The transition from one level to another requires that the dynamisms be present and active in something more than a precursor form. We assign such manifestations a value 0.5 lower than the full level value and count them as an instance of the activity of a given dynamism. For example, Dissatisfaction with oneself is a distinctly multilevel process denoting an experience of higher and lower values: 'what one is' against 'what one feels one ought to be' (or what one ought to have done). It is a departure from the unilevel process of "everything goes", or "black and white are equally attractive". For this reason even the earliest manifestation of dissatisfaction with oneself cannot be rated lower than 2.5. When the experience is more conscious and more elaborated we assign it values of 3.0 or even 3.5.

In short, we count as dynamisms of positive disintegration at Level II all those manifestations which are rated at least 1.5, at Level III, all those which are at least 2.5, at Level IV all those which are at least 3.5.

The mid-values are supposed to indicate that the dynamisms *begin* to be present and active, and that the transition from one level to another is in progress. The clearest examples of this are subjects no. 4 and no. 6, one illustrating the transition from Level II to III, the other from Level III to IV.

In category C we have put together a group of dynamisms which, by themselves, do not characterize any particular level but can be expressed over a wide range of levels. To reflect their different developmental significance and somewhat different levels at which they begin to manifest, we have assigned them different minimum values. Thus, Identification and Syntony must have a minimum value of 2.0 to be counted as dynamisms, Creative instinct, Inner conflict and External conflict a minimum value of 2.5, and Self-perfection, Empathy, and Disposing and Directing Center, a minimum value of 3.0.

This leaves us with the peculiarities of subject-object in oneself. In its full form this is a dynamism of Level IV. In our study of the material presented here we had to assign some value to introspection, reflection, etc. Rather than create separate categories we counted them all under subject-object in oneself as its preliminary manifestations. We assign a value of 2.0 to introspection without self-evaluation, a value of 2.5 to introspection with some self-evaluation, and a value of 3.0 and

higher if the self-evaluation is used for self-correction (i.e. at the point when the introspective process *serves* development and as such becomes one of its dynamic factors). Thus the minimum value for counting subject-object in oneself as a dynamism is 3.0 rather than 3.5.

OVEREXCITABILITY

The importance of different forms of overexcitability as the components of the developmental potential was discussed in the Introduction. Here we describe the identification and rating of overexcitability.

The Autobiography and Verbal Stimuli are read first in order to isolate response units and identify dynamisms and functions. The manifestations of the five forms of psychic overexcitability are identified in a separate reading of the material.

The identification of overexcitability is easiest at a younger age (i.e. in memories of childhood and adolescence) and at lower developmental levels. As the development and age advance overexcitabilities are differentiated into dynamisms and higher levels of functions, and are masked by greater complexity of experience.

At this stage of our research we assign the level value of a given response to whatever is identified in it (dynamism, function, overexcitability). The possibility exists of assigning individual level values to different forms of overexcitability contributing to one response. For instance, an adolescent recalls how he planned a detailed strategy of snowball fights to give victory to his class and to make a friend of his happy. We could give this response a rating of 1.0 or 1.5 for psychomotor and intellectual overexcitability (planning action and solving problems in the service of aggression), 2.0 for imaginal overexcitability (visualizing the scene), and 2.5 for emotional overexcitability (friendship rather than partnership for mutual profit). Such refinement, even if it could be justified in each instance, would require more effort than is useful.

The ratings for overexcitability are collected in a table according to kind (P, S, E, Im, Int) and to level. This table, cumulative for the Autobiography and the V.S., gives an approximate (but probably accurate) picture of strength of different forms of overexcitability at different levels. For instance, the subject no. 4 shows most of the manifestations of overexcitability at Level II and II-III; however, psychomotor and sensual overexcitability appear much less frequent, in comparison with other forms, at Level II-III than at II. This may be interpreted to mean that these forms of overexcitability, being developmentally less valuable, lag behind the other forms. But it may also mean that we detect less reliably higher manifestations of these forms of overexcitability.

The only form of overexcitability that appears to be consistently poorly detected is sensual overexcitability. It seems that verbal self-description does not lead one to explore this area of experience unless it is unusually strong. However, the Neurological Examination has several items (e.g. cutaneous sensitivity, ab-

dominal reflex) which give a qualitative assessment of the presence and strength of sensual overexcitability. The Neurological Examination also detects emotional overexcitability well.

Psychic overexcitability is an enhanced manner of responding to external and internal stimuli. The five forms of overexcitability have different significance for development. Each form may appear in a given individual in a developmentally strong or weak variant.

In our Example no. 1 (Primary Integration), we do not observe any significant amount of overexcitability. In no. 2 we see a small amount of emotional and more of psychomotor, which is dominant. This does not strongly favor development. In no. 3 we see fairly strong emotional and imaginal overexcitability. The development does not appear to advance more intensely because the emotional form seems to be more egocentric than alterocentric, i.e. it does not involve a strong measure of deeply experienced relationships with others, nor a strong need of service to others. By way of contrast, in no. 5 we observe an enormous power of alterocentric emotional overexcitability combined with fairly strong psychomotor, but little of any other form. No. 6 appears to have a similar pattern but imaginal and intellectual forms are fairly strong and counterbalance the tensions created by the emotional and the psychomotor.

In no. 4 we have the richest combination of all five forms with the emotional, intellectual and imaginal being the strongest. This combination is similar to that of Saint-Exupéry.

Developmental thrust is generated by interactions between different forms of overexcitability. In the material presented here we have observed on occasion interesting conjunction of different forms of overexcitability, for instance emotional-intellectual or imaginal-psychomotor. Such conjunctions arising from the blending of different forms add to the richness of the individual's development.

The achievement of higher levels of development seems to depend on the particular strength of emotional overexcitability. It seems that the highest level of development is possible only if in the constellation of all five forms the emotional is the strongest.

INTELLIGENCE

For the purposes of our research intelligence was evaluated using the Wechsler Adult Intelligence Scale. In addition, the material contained in the Autobiography and the Verbal Stimuli was used for an evaluation of the role of intelligence in development. In this case we were looking at intellectual functioning in relation to emotional development. Here caution: intellectual overexcitability should not be confused with intellectual functioning and intelligence. Under the term intellectual overexcitability we put those forms of enhanced reactivity which are expressed in logical and causal cognition focused on finding answers to probing questions.

The broader theoretical subject of the interpretation of intelligence from the standpoint of the theory of positive disintegration is treated in Part 1.

The subjects studied in this research cover a wide range illustrating the role of intelligence in development.

In Example no. 1 (Primary Integration) we observe fairly high intelligence. It is used as an instrument for satisfying basic needs and drives (e.g. the choice of teaching in view of the advantage of long vacations). This subject's intelligence neither serves nor promotes development. In Example no. 2 (Partial Disintegration and Integration) we observe not too different a picture, although the intelligence does serve occasionally the function of reflection and self-observation, and of taking other people into account.

In Example no. 3 intelligence is combined with imagination, introspection, and reflection—the precursors of subject-object in oneself. The dynamism itself is active too. There is also a strong creative element (art and poetry). It begins to aid developmental transformation. Here intelligence is distinctly in the service of creativeness and development. It is enriched by all five forms of psychic overexcitability. It is manifest in numerous precursor activities of subject-object in oneself such as introspection, observation of oneself and others, but the dynamism itself begins to be active too. Intelligence is also active in the manifestation of all other dynamisms of spontaneous multilevel disintegration.

In Example no. 5 intelligence lags behind development. It is insufficient to provide the subject with enough of a field to match his excessively intense emotional process. Unfortunately it is not creative, and for this reason could not absorb, or balance, some of the excess tension.

In Example no. 6 intelligence is very much in the service of development and it is creative. It is enriched by imaginal and intellectual overexcitability. It strongly contributes to subject-object in oneself and to autopsychotherapy. And in Saint-Exupéry intelligence is already in the pursuit of the final synthesis. We observe integral perceptions and preoccupation with the hidden yet more fundamental dimension of reality.

NEUROLOGICAL EXAMINATION

Purpose and assumption

The purpose of the neurological examination is to obtain a global impression of the nervous and psychic activity of the subject. The presence and extent of various reflexes and forms of reactivity involving the voluntary and autonomic systems are investigated. Other manifestations of nervous activity, such as trembling of the hands and the eyelids, and the coordination of bodily movements, are observed and evaluated. These reactions are given context and qualified by the general conduct of the subject during the examination. Of

great importance is the subject's responsiveness to his own nervous reactions, to the requirements of the examination, and to the examiner.

It is assumed that the subject's nervous reactions and his behavior during the neurological examination are outward expressions of the structure and activity of his inner psychic milieu. As the psychic activity of more highly developed individuals differs markedly from that of persons less developed, so, it is assumed, the nervous activity of those more highly developed may be distinguished from that of those less developed.

Types of Observable Nervous and Psychic Activity

The Neurological Examination focuses primarily upon identifying and assessing (a) forms of nervous overexcitability, (b) forms of nervous inhibition, and (c) indications of conscious control of excitation and inhibition, as follows:

(a) Overexcitability expresses developmental potential. Psychomotor overexcitability is usually reflected in exaggerated muscular reflexes. Sensual overexcitability may be reflected in cutaneous hypersensitivity. Emotional overexcitability is often reflected in increased reactivity of the autonomic system (as in hyperthyroidism, or arrhythmia during the oculocardiac reflex).

(b) Inhibition usually gives rise to and accompanies tension—or a build-up of nervous energy. Tension forces the loosening and disintegration of simpler psychic structures, necessary for transformation and elaboration of more complex psychic structures. Inhibition and tension may be evidenced in muscular reflexes. Even when reflexes are forcefully strong, they may be of short duration, evidencing inhibition (e.g. when the stimulated member, as the lower leg in the patellar reflex, returns very quickly to its normal position). Inhibition and tension may be observed in strong trembling of the eyelids and of the hands. Motoric restlessness and fatigue, expressed in the bodily movements and posture of the subject, are also indications of inhibition and tension.

(c) Conscious control of excitation and inhibition indicates a complexity of psychic structure which reveals that some transformation and elaboration has already occurred. Conscious control may also indicate the ability of the subject to properly channel and utilize his nervous and psychic energy to further his own development. Subjects with conscious control of excitation and inhibition are alert and attentive, but relaxed. They display general psychic overexcitability, and relatively strong inhibition, but without impulsiveness, restlessness, or fatigue. During the examination they show interest in their own nervous reactions. But they are not startled, disturbed, or otherwise made uncomfortable by their reactions. Their bodily movements are usually well coordinated and directed by thoughtful anticipation of the requirements of the examination. Subjects with conscious control are able to establish and maintain close psychic contact with the examiner. This is evidenced by increased eye contact with the examiner, and by their responsiveness to subtle cues—they are often able to anticipate the ex-

pectancies of the examiner. The Neurological Examination for such subjects is an empathic relationship, an endeavor of collaboration.

Procedure and Interpretation

Most of the forms of nervous reactivity covered in the Neurological Examination are common and familiar. However, the procedure for evoking some of the reactions, and the interpretation of many of the reactions differs, or takes on new meaning, in the framework of the theory of positive disintegration. The two instances described below serve to demonstrate and exemplify our orientation.

(*The patellar reflex*) The patellar reflex is elicited three times. It is elicited at first in the usual manner (tapping the patellar tendon while the legs are crossed) to check the magnitude and duration of the response. Next, the subject is asked to look away (at the ceiling, or out of the window, etc.) raise his arms, clench his fists, and tense his muscles from the waist up—at which time the reflex is elicited again. These conditions disinhibit the reflex so that its magnitude and duration increase. The greater the difference between the first and second elicitations of the patellar reflex, the more nervous inhibition is present in the subject. The last elicitation occurs under the same conditions as the second, except the subject is asked to watch his knee while it is being stimulated. This final elicitation usually brings a response smaller than the second but greater than the first. This elicitation shows the effect of disinhibition with attention, and to some extent, conscious control over the reflex.

(*Waxy flexibility*) Usually, after a subject's arm is extended horizontally in the air by the examiner, he lets it drop, or brings his arm back down to his side immediately. This has traditionally been considered the normal response, while leaving the arm extended for a period of time after it has been moved by the examiner has been considered pathological—a sign of psychic spasticity or immobility. Leaving the arm extended after it has been moved by the examiner is not considered pathological here. Rather, such a response is indicative of inhibition and suggestibility—both developmentally positive traits. Often the extended arm is maintained by the subject in passive arrest. Occasionally, however, a subject will show hesitation while his arm is extended, expressing an attempt to discern the examiner's expectancies in order to appropriately comply. The peculiar circumstance of having the arm extended by the examiner without his providing any verbal or other cues as to what the subject should do, serves to distinguish between (a) subjects who are inattentive and show little or no concern for the examination and the examiner, (b) subjects who are inhibited and highly suggestible, but show little or no conscious control, and (c) attentive subjects who look for more subtle cues, who show conscious control, and who attempt to discern and comply with the wishes of the examiner.

Relationships Between Overexcitability, Inhibition, and Conscious Control

When overexcitability (usually confined to psychomotor and sensual) distinctly dominates nervous activity, such that there is little or no inhibition or no conscious control, the indication is Level I. When overexcitability (usually including emotional) is accompanied by inhibition, but without conscious control, the indication is Level II. When inhibition distinctly dominates nervous activity giving rise to great and pervasive tension, but with little or no conscious control, the indication is the borderline between Levels II and III. When overexcitability and strong inhibition appear concurrently or simultaneously, with some conscious control, the indication is Level III. The distinct predominance of conscious control, in the presence of overexcitability and inhibition, indicates the borderline between Levels III and IV, or higher.

The five forms of overexcitability are ordered in terms of increasing importance for development: psychomotor, sensual, intellectual, imaginal, emotional. In particular cases, it is necessary to know the forms and extent of overexcitability. For example, even when overexcitability pervasively dominates over inhibition, if emotional overexcitability is present, the level diagnosis is higher. The kind and form of inhibition is also important in particular cases, for example, uniform and indiscriminate inhibition of all forms of overexcitability including higher forms, is less positive than selective inhibition of lower forms, which shows some conscious control.

Psychosomatic vs. Somatopsychic Manifestations

Psychosomatic and somatopsychic disturbances both result from strong inhibition and tension. But, they differ in that psychosomatic manifestations reflect the channeling of excess nervous tension in ways which produce psychic elaboration or growth of the inner psychic milieu; whereas, somatopsychic manifestations reflect the build-up and release of excess nervous tension in ways which produce specific somatic symptoms and forms of organ neurosis.

Diagnosis of level of development and assessment of the direction of development is assisted to by the identification and differentiation of symptoms more somatic from symptoms more psychic. For example, with severe obsessions, when tension is released psychomotorically through tics or other largely unconscious compulsive behavior, the indication is of lower level than when such obsessions manifest through emotional and intellectual functioning (such as moral obsessions concerning responsibility for others or creative obsessions involving discovery of means to express perfectly)—on this basis a distinction between Levels II and III can be made.

When there are no clear indications of the presence of psychosomatic or somatopsychic disturbances, tentative assessment can be made according to whether nervous overexcitability and inhibition is localized in particular areas, or is more

pervasive and global, affecting many functions. When nervous activity and tension is confined to release through psychomotor and sensual functioning, the possibility of psychic development is extremely low, and, the likelihood of eventual somatic disturbance is high. But, if nervous activity and tension is more expansive, such that nervous energy may also be expressed through imagination, intellect, and emotion, the likelihood of psychic elaboration, and hence further development is greatly increased.

Items of the Neurological Examination and Diagnosis of Levels

1. Trembling of eyelids, frequency of eye closing, and tension while closing eyes

a. Trembling of eyelids:

- No trembling, or very feeble trembling—Level I.
- Strong trembling, without indications of conscious control—Levels II and III.
- Trembling, with conscious control—Levels III and IV.

b. Frequency of eye closing:

- Very infrequent—usually Level I
- Frequent and strong eye closing, with tension and fatigue—Levels II and III.
- Frequent eye closing with conscious control—Levels III and IV.

c. Tension while closing eyes:

- No tension—usually Level I.
- Extreme tension, with fatigue—Level II and III.
- Moderate tension with conscious control—Levels III and IV.

2. Pupillary activity

- Pronounced dilation, pronounced contraction, or frequent alternation—Levels II and III.
- The above symptoms, with conscious control—Levels III and IV.

3. Oculocardiac reflex

- Normal oculocardiac reflex, with no signs of emotional overexcitability—usually Level I.
- Sympathetic or parasympathetic dominance—Level II.
- Distinct functional arrhythmia—Levels II and III.
- Moderate manifestation of the above symptoms, with conscious control of emotional overexcitability—Levels III and IV.

4. Chwostek reflex and Thyroid

a. Chwostek reflex:

- Positive Chwostek—Level II.
- Positive Chwostek, with signs of emotional overexcitability—Levels II and III.

- Positive Chwostek, with signs of emotional overexcitability and conscious control—Levels III and IV.
- b. Thyroid:
 - Signs of hyperactive thyroid—Levels II and III.
 - Signs of hyperactive thyroid, with conscious control of emotional overexcitability—Levels III and IV.

5. Palatal and Pharyngeal reflexes

- a. Palatal reflex:
 - Pronounced palatal reflex—Level II.
- b. Pharyngeal reflex:
 - Pronounced pharyngeal reflex—Level II.

6. Trembling of the hands.

- Little or no trembling—usually Level I.
- Exaggerated trembling of the hands, with little or no signs of conscious control—Level II and III.
- Moderate or pronounced hand trembling, with signs of conscious control—Level III and IV.

7. Coordination of movements

- Good coordination, no signs of inhibition or tension—Level I.
- Good coordination with some inhibition Level II.
- Poor coordination, with increased inhibition and strong tension—Levels II and III.
- Relatively good coordination, but with distinct inhibition and conscious control—Levels III and IV.

8. Muscular reflexes

- Normal reflex, or exaggerated reflexes with no inhibition—Level I.
- Exaggerated reflexes immediately followed by strong inhibition—Level II.
- Exaggerated reflexes, accompanied by strong inhibition, occasionally followed by reflection—Level III.
- Conscious control of muscular reflexes—Level IV.

9. Abdominal and Testicular reflexes

- Exaggerated reflexes, and enlargement of the area sensitive to stimulation (when not accompanied by other forms of overexcitability)—Level I.
- Exaggerated reflexes, accompanied by other forms of overexcitability (e.g. emotional)—Levels II.
- Decreased abdominal and testicular reflexes, accompanied by other forms of overexcitability—Levels II and III.
- Fairly great diminution of these reflexes, with clear signs of conscious control—Levels III and IV.

10. Inhibition of reflexes

- No inhibition—Level I.
- Generalized inhibition, or uniform inhibition with no selectivity—Level II.
- Very strong inhibition accompanied by great tension—Levels II and III.
- Extensive but selective inhibition which prevails over excitation through conscious control—Levels III and IV.

11. Dermographia

- Pronounced dermographia, together with other symptoms of somatic neurosis—usually Level II.

12. Waxy flexibility

- No signs (without hesitation, the subject brings his arm back down to his side immediately after it has been extended by the examiner)—Level I.
- Long and passive arrest of the arm after it has been extended—Level II.
- Maintenance of the extended arm, with hesitation, and attentiveness to the examiner's expectancies—Levels III and IV.

13. Cutaneous sensitivity

- Great generalized, or localized cutaneous sensitivity—usually Level II.
- Great generalized sensitivity together with emotional excitability—Levels II and III.

14. Subtleties of expression (face and gestures), and demeanor (inhibition, speed of response, timidity, self-control)

- Open and easy, or impulsive or aggressive demeanor, with no signs of inhibition or subtlety—Level I.
- Ambivalent demeanor displaying hesitation and uncertainty, without reflectivity—Level II.
- Demeanor of restraint with reflectivity, and attentiveness toward the examiner and the conditions of the examination—Level III.
- Subtle and calm sensitivity and receptivity, with conscious control of expression and distinct signs of empathy—Level III and IV.

Grouping of the Items

To facilitate an understanding of how the Neurological Examination (NE) enables a tentative diagnosis of developmental level, the items of the NE may be grouped under three main headings which refer to the kinds of information used when assessing development. Information from a single item, or a single group is not sufficient for making a level diagnosis because information from particular items and particular groups is qualified and given context by information from the others. Information from as many items as possible, and from all groups, is necessary to form a global impression of the subject's nervous and psychic activity.

One group includes items involving procedures which enable the observation of general psychic overexcitability, as well particular forms of overexcitability (e.g. psychomotor, sensual, and emotional). Included in this group are:

1. Trembling of eyelids, frequency of eye closing and tension while closing eyes.
2. Pupillary activity
4. Chwostek reflex and Thyroid
6. Trembling of the hands
13. Cutaneous sensitivity

The next group includes items which demonstrate hierarchization of nervous and psychic activity. Items in this group involve procedures capable of evoking distinctly different responses which correspond to different levels of development.

Included in this group are:

3. Oculocardiac reflex
8. Muscular reflexes
12. Waxy flexibility

Another group concerns forms of somatic neurosis as distinguished from symptoms of psychoneurosis. Included in this group are:

5. Palatal and Pharyngeal reflexes
9. Abdominal and testicular reflexes
11. Dermographia

Conclusion. The Neurological Examination presented here is an elaborated version of an earlier NE which has always been given in the past. Prior to the present elaboration, the NE served as an aid in diagnosis by determining the presence or absence of gross organic dysfunction, and by enabling the identification of tendencies toward specific forms of somatization. But the NE has never been an adequate independent measure of development.

The present NE is the result of recent attempts to formulate and clarify a feasible and relatively precise measure of developmental level. It is hoped that the NE may eventually become a valid independent measure of development, but this hope remains far from realized. Much obviously remains to be done with respect to the elaboration of specific procedures, as well as the clarification of specific interpretations before this NE may be utilized reliably by other professionals. Furthermore, results of the NE, in the form presented here, have been systematically related to results from other measures on only six cases (those which appear in *Emotional and Instinctive Functions*, Part II)

It must therefore be emphasized that this NE is still in the preliminary stages of elaboration. Even though the NE presented here gives more complete and precise information than the earlier version, results obtained through use of the present NE must be considered as approximate and tentative.

4

DEVELOPMENTAL ASSESSMENT

The type and level of development is established on the basis of the analysis of dynamisms and forms of overexcitability. This gives us the theoretical picture of the subject's development. From the clinical point of view this theoretical picture needs to be translated into the practical terms of a program of the subject's further development. From the social point of view it needs to be translated into the context of the subject's milieu: family, school, work, etc.

SYNTHESIS

The Synthesis is the first part of the final Developmental Assessment. It is designed to give a general view of the subject's development on the basis of all the information produced by each of the methods used. Individual aspects of the subject's behavior and development are also brought into view.

CLINICAL DIAGNOSIS

The processes of positive disintegration often produce conditions classified by a variety of psychiatric categories. Our task is to discern in these conditions, if they arise, their developmentally positive and negative aspects. We are not concerned with the removal and treatment of these conditions, because for the most part we consider them inevitable and necessary in development. Rather, we see our task as showing their developmental nature and thereby enabling the subject to take a more active part in his development. This theme is more fully treated elsewhere (Dabrowski, 1967; Dabrowski, 1972).

PROGNOSIS

The prognosis of development is based on the type and level of the subject's development, and on the likelihood of his willingness to take active and conscious part in his own development. The latter may occur through psychotherapy or counseling, and at a higher level of development, through autopsychotherapy and education-of-oneself.

THERAPY THROUGH DIAGNOSIS

Since the task of the Clinical Diagnosis is to discern developmentally positive and negative aspects of emotional disturbance, it is the task of therapy to make this discernment work. The task is not easy when one deals with unilevel disintegration (Level II) because the subject either does not consciously experience his development, or does so only to a limited degree. Mental disorders associated with this level of development are often severe and chronic because there is no transition from unilevel to multilevel disintegration (cf. Dabrowski, 1972, Chapter 8).

When multilevel factors begin to play a significant part in development the use of developmental diagnosis in therapy becomes effective. It may constitute 40 to 50 percent of the therapy, the basic idea being to guide the client from psychotherapy to autopsychotherapy and education-of-himself. It is the task of the guide to introduce the client to the process of differentiating positive and negative aspects of depression, anxiety, obsessions, etc. Then the client, with the help of his guide, can discover the positive side of his own depression, anxiety, obsession, etc.

The detailed developmental analysis demonstrated here can be carried out in every case if the client is willing. By understanding the dynamics of his own development a person can take more active and more conscious part in it—he can take it in “his own hands”. If the theoretical constructs of the theory are well translated into everyday activities and experiences of the client, then success will follow. The client's creative pursuits, whether attempted for the first time, or more strongly developed, are very important in this process. They help the client to evaluate his successful and unsuccessful attempts to develop himself.

With the progressing realization of his personal growth he will have less need for visits to his guide as a professional but more and more as a friendly exchange of experience and counsel. This theme has been elaborated elsewhere (Dabrowski, 1967; Dabrowski, 1972).

SOCIAL IMPLICATIONS

In this section of the Developmental Assessment we look at the subject in relation to his social milieu, and at the relation of the milieu to the subject. Our goal is to determine to what extent these relations are beneficial or harmful both to the individual and to his milieu.

In the case of individuals on a low level of development (particularly Level I) the harm to the milieu is quite possible. In the extreme case such individuals are psychopaths and sociopaths. Often they are valued for their intelligence, social skill, decisiveness, and leadership ability. These qualities arise not from conscious desire to serve and benefit others, but from the use of others to further their own narrow egocentric aims. On a small scale we only observe lack of consideration for the long range consequences of decisions, easy adaptation, and emotional deficiency (i.e. lack of consideration for others). On a large scale we observe dictatorship, oppression, corruption, and war. Such leaders—big or small—are, from our point of view, either constitutionally emotionally deficient, or, through early negative environmental effects, emotionally retarded.

An early diagnosis of such individuals would allow for a long-range therapeutic program which would minimize, and perhaps even eliminate their negative propensities.

In the case of individuals at a higher level of development, they can be harmed more easily by unfavorable conditions in their milieu. The subject in our Example no. 3 did not have a good relationship with either parent, no. 5 had an extremely cruel father, and no. 6 had an authoritarian and unsympathetic mother (like no. 3). The vulnerable individuals, like the subjects mentioned here, are psychoneurotic. Often they are quite creative (e.g. no. 3 and no. 6). They are characterized by uncertainty, doubt, anxiety, and depression, and for this reason often rejected in their milieu as unstable and unproductive. Because of our failure to recognize the depressive and unproductive period as a necessary part of their development, these creative and talented individuals are rejected. They are compared unfavorably to well-adjusted normals, and not infrequently, derided as being abnormal and weak. Their depressive periods call for special consideration and care, since it has to be recognized that it often precedes a productive and creative season of work (Dabrowski, 1972).

PRIMARY INTEGRATION

Example no. 1 (#389)

Sex: Male

Age: 23 years

Marital Status: Single—at the beginning of this study, later—Married

Education: B.Sc., B.Ed.

INQUIRY AND INITIAL ASSESSMENT OF DEVELOPMENT

1. **Heredity and psychic constitution in the family.** The father is emotionally cold, fairly authoritative, adjusted and flexible—takes things as they come.
2. **The same or similar characteristics in the subject.** The subject appears emotionally cold, like his father.
3. **Familiar situation during childhood and adolescence.** The father, cold and strict, but more sociable the past ten years. The mother, warm and more tolerant, and emotionally close to the subject. The subject was troubled by tics; he rubbed the corner of his pillow to soothe himself to sleep. He never passed through a psychic breakdown. The subject appreciated the value of money very early—he stole to buy candy. He was often troublesome, but had good friends.
4. **Education and school environment.** The subject recalls that he always enjoyed school. He was very mark conscious, and always did well (an honors student in his earlier years). He has B.Ed. and B.Sc. degrees. He likes teaching not because he is especially interested in children, but because he enjoys the long vacations.
5. **Puberty.** Minor neurotic symptoms (tics). His first sexual relations with a girl occurred at 17 years of age. He had sexual relations with many girls afterwards.

He liked talkative girls with nice figures. They needn't be popular, but he liked them to be somewhat intelligent.

6. Interests and talents. Athletics, vacations, girls; special form of exhibitionism (juvenile delinquency).

7. Marital-familial life. The subject's wife is short and over talkative. She doesn't like art or music, but is easy going. Note: the subject was not married when his autobiography was written.

8. Psychopathological symptoms. Minor neurotic symptoms: tics, rubbing his pillow to put himself to sleep. No psychic breakdowns. The subject exhibits something like self-admiration, and a feeling of superiority over others. He is very possessive.

9. Does the subject see anything abnormal (pathological) in himself?
No.

10. Signs of positive disintegration. Limited sensual and psychomotor overexcitability expressed through tics and motoric restlessness, but no psychoneurotic symptoms.

11. General appearance. The subject is taller than average, fairly muscular, and shows vivacity of movement. He appears a little inhibited, but is generally free and easy going. He expresses some restlessness (quick movements, pacing, etc.), but he is sure of himself, and does not distance himself in any way from the examiner. He is superficially polite toward the examiner, but not really concerned. The subject gives the general impression of a complete extrovert.

12. Tentative assessment of level of development. Mainly Level I, with some indications of the borderline between Levels I and II—on the basis of early minor narrow obsessive symptoms (tics, pillow rubbing).

AUTOBIOGRAPHY

I was born in Johnston and lived in Hanly and Woodrow till I was about three years old of which I can remember nothing.

My first recollections occur when we were living in Danfield in a small house with a dug out dirt basement. /I can always remember when going downstairs an eye looking at me from a shelf in the dark which I know today to have been a jar of onion pickles which only looked like an eye. I was always intrigued but never really afraid of this for some reason./¹

I-II¹ *Imaginational o: primitive fantasy—there is no enrichment of the primary visual stimulus and associated illusion, some obsessive elements.*

/Another memory of Danfield was a nest of birds we found (my cousin and myself) and we were playing with the chicks when one got away and fell down under our back porch never to be seen again. For this I felt truly sad and sorry. I guess in some way I felt that I should have been punished for this but I never was./²

I-II² *Feelings of guilt but without reflection, without elements of valuation (there is only expectation of punishment) and without resolution to repay the damage.*

/A happier remembrance was that of going to a show on Saturday afternoons and for some reason I can always remember seeing one with Elizabeth Taylor in it and I thought she must be one of the most beautiful women in the world./³

I-II³ *Pleasure: stereotype aesthetic response—undifferentiated sensibility to a beautiful woman; generalized perception of woman as a type; sensual o.*

/I can always remember that my sister and myself would always do things together. Wherever we went we were always together./⁴ I recall once when we went to a farm of some people my mother and father knew and they had a dog—a German Shepherd which of course was bigger than I was and we used to ride on it. I really enjoyed doing this and going to the farm.

I⁴ *Temperamental syntony: attitude of “we”*

/I can also slightly remember at that time going to Hamilton to visit relatives which I also enjoyed very much and as a result my cousins and myself are all on very good terms and quite close./⁵

I-II⁵ *Syntony: feeling of closeness is expressed but not specified.*

/On moving to Hamilton at the age of four I recall my best friend who lived down the street. My brother was in grade one at the school and thus I became friends with him./⁶

I-II⁶ *Syntony: no trait of the friend is recalled although he is considered “best” friend.*

/I recall many experiences we had together including one time when we tried to steal a bottle of pop from the store and got caught. I felt very bad about this and since the storekeeper said he was going to tell our fathers, I immediately went home and told my father. I can't remember the punishment that I got for this./⁷

I-II⁷ *Second factor and Self-preservation: shame (fear of losing parental respect, cf. 28) and action to ward off punishment.*

/Another recollection I have is when my friend Bob and myself were standing on the side of the road and a truck went by and then screeched to a stop. He

came back and gave us heck for throwing a rock at his truck as it went by—which we didn't do. My father saw this and when I told him we hadn't done anything of course he thought I was lying and I got a spanking for lying as well as for throwing something at the truck. I felt very unjustly treated but I laugh when I think of it now./⁸

I-II⁸ *Justice: he sees external injustice, but not his own injustices on other occasions (2, 5, 7, 12).*

/I also recall my friend and I stealing pop bottles from a neighbourhood private garage and buying stuff at the store./⁹ (Another remembrance in going to the store was the bigger boys whom I was always afraid of. I thought they might beat me up or something./¹⁰ The area was characterized by gang fights when I was that age.

I⁹ *Absence of guilt or guilt conflicts*

I-II¹⁰ *Fear of stronger individuals.*

In going to school, I can never remember not enjoying it and I guess my first recollection of anything was when /one of the nice looking girls in class (grade two or so) stopped at my desk and talked to me. I never really had much interest in girls till I was in grade ten or so but for some reason I felt good that she talked to me./¹¹

I-II¹¹ *Syntony: primitive, superficial relations with others.*

/I remember in grade three I read the most number of books in the class and got a prize for it at the end of the year. It wasn't really fair because my main objective was to win the prize and thus I read the shortest and simplest books I could find./¹²

II¹² *Subject-object, initial form: intellectual self-evaluation without emotional components, primitive ambition with no hierarchization.*

/In grade four I recall having a very strict teacher—the first one I had and I also remember that I had an 84% average and that I was so disappointed that she had not given me honors at 80%./¹³ /I guess I was always very mark conscious, and my parents would give me money for a good report card which reinforced such an attitude./¹⁴

I¹³ *Justice understood as an externally controlled system of rewards.*

I-II¹⁴ *Psychology: interiorization of the most simplistic theories of behavior.*

In grade five I got the strap for the first and only time in my life for something which I felt very hard done by. I had a sling shot and the teacher took it away from me. I went and took it at noontime and for that I got the strap. /I was very conscious of punishment and my parents always said that if I got the strap and never told them then I would get the same thing there. So I went home and

told them. They were not too pleased about it but at least I never got the same punishment at home./¹⁵

I¹⁵ *Fear: externally oriented fear of physical punishment; no guilt in relation to parents or himself.*

/Soon I went on to grade seven—the big step to Junior High. It was then that my interest in sports particularly soccer and hockey developed. I played intramural soccer and hockey for the community team in Mites./¹⁶ /We won the city championship which I was tremendously happy about./¹⁷

I¹⁶ *Special interests: one-sided development, only one interest—sports; developmental tensions are channeled into physical expression (biological fitness controls mental fitness here); psychomotor o.*

I¹⁷ *Syntony: primitive identification with a group.*

In grade eight I played with the school team in a new school as we had moved to the east end of the city. This team got to the city finals in soccer but lost the final game. Again I played hockey with the community team. From then on I played hockey and soccer throughout till grade twelve.

/At this point in grade nine I was somewhat of a juvenile delinquent. I was stealing cars and bikes and eventually got caught for it./¹⁸ /My only concern was with what my parents would think of me then./¹⁹ /Very little was said by them and the only real discussion of it was with my probation officer who talked with both me and my parents. Of course I was the center of attention at school which I must say I rather enjoyed./²⁰

I¹⁸ *Second factor: antisocial behavior which he judges by external stereotype, absence of guilt and reflection; psychomotor o.*

I-II¹⁹ *Second factor: concern about parents' opinion.*

I²⁰ *Joy: self-importance as a source of joy and satisfaction.*

/Probation was an enjoyable experience. I enjoyed going to my probation officer once a week. I think perhaps the reason for this was because he was the only person that I ever had the opportunity to talk personally with./²¹ /I was on probation for about one year. I think it was at this time that I really seriously stopped any sort of outright dishonest illegal acts./²²

I²¹ *Primitive integration, psychopathic structure with some hysteric traits (he likes to draw attention); lack of sensitivity and shame toward his probation.*

I-II²² *Conscious inhibition of dishonest acts controlled externally, absence of feelings of shame, guilt, inferiority, etc.*

Grade ten was also my first date with a girl. I took her out once and never again until grade eleven.

My high school experiences were mainly centered on girls—one in particular through grade eleven and on sports again. /I was also pleased with my grade nine achievement on departmental exams—honors. This continued in high school with two academic and one athletic award. In general I was satisfied with my life through high school./²³

I²³ *Pleasure: satisfaction derived from externally measured achievement.*

/My tendency was in dating to take out only one girl and there was four such affairs lasting about 5—6 months each. Each one broke off with me and I was getting very discouraged in dating in that manner by the time I got to University./²⁴

I-II²⁴ *Emotional ties: no reflection on the causes of breaking off. Girls appear as objects not persons; feelings of discouragement suggest some psychologization.*

In University I passed my first two years by borderline marks. I was being sponsored by the Navy in a special program which I enjoyed very much. The basic training and summer work with them was exciting and I was looking forward to actual training upon graduation. However in my final year (grad. year) I flunked and was thus dropped from the program. I stayed out three years and then returned to complete my degree. /From third year university till present I have been going out steady with one girl while every so often I would take out other girls./²⁵

I²⁵ *Emotional ties: absence of deeper personal relationship.*

At present I am engaged to this same girl and we are to be married in the coming autumn in October. I am in my first year of education after degree and will be teaching the coming fall.

This is the story of my life.

Biography: Summary and Conclusions

Of the 29 ratings obtained on the 25 responses identified and evaluated in the Biography, the results are as follows:

1	2	1×2
Level	Number of ratings	
I	12	12
I-II	16	24
II	<u>1</u>	<u>2</u>
	29	38

Level Index: L.I. = 1.31

The subject's autobiography relates a history of almost complete external orientation (13, 14, 15, 18, 19, 23), with no inner elaboration (no dynamisms of Level II or higher were identified), and no true emotional experience (24, 25).

The subject displays a strong instinct of self-preservation (7), need for recognition from others (21), feelings of inferiority toward others and externality (2, 10, 12, 19), and fear of physical punishment (15).

Although he is intelligent, the subject gives evidence of very little reflectivity, no inner conflict, no distinct inhibitions (22), and no guilt (9).

Some signs of syntony are shown mostly as temperamental syntony (4, 5, 6, 11, 17), but no identification or empathy. He finds most satisfaction in physical activities (16).

The material presented in the subject's autobiography portrays fairly clear primitive integration—only one response was rated Level II (12).

VERBAL STIMULI

Great Sadness

My first impressions from this phrase (reminds me of teenage affairs with girlfriends and "steadies". Many of such "first love" type of associations end in sadness./²⁷ On further thought, /such thoughts as losing parental respect come to mind./²⁸ /Another thought is the inability to attain self-made goals in life./²⁹

I-II²⁷ *Sadness: disappointment taken for sadness.*

I-II²⁸ *Second factor: sadness is considered possible in a loss of an external social value—respect.*

I²⁹ *Sadness: failure of achievement is equated with sadness rather than being a cause of sadness; absence of any elements of reflection.*

Great Joy

/Sports come to mind in my associations as I have experienced triumph in Soccer and Hockey leagues. I always have been proud and happy in remembering athletic experiences./³⁰ /Second thoughts come to mind in friendships with other people and a certain personal joy in having close relations with friends./³¹

I³⁰ *Joy derived from physical prowess; psychomotor o.*

I-II³¹ *Joy and Syntony: close personal relations are given as a source of joy but there is no reflection on their nature and value.*

Death

/Old people is my first impression in this area./³² /In a personal sense, I turn to science as a hope of extension of life expectancy./³³ /Smoking and death through cancer come to mind as well./³⁴

- I³² *Death as a biological consequence of aging*
 I³³ *Death is treated as an external event which could be controlled by science—no connection with the possibility of his own death, rather the contrary.*
 I³⁴ *Death as a biological process.*

Uncertainty

In this area /I think of my coming marriage this summer and the uncertainty that we will be compatible and “everlasting”./³⁵

- II³⁵ *Ambivalence: hesitation and doubt.*

Solitude and Loneliness

/I think of avoiding this type of environment even in relation to studying. I would rather study where other people are around. I also think of living alone in a negative way./³⁶

- I³⁶ *Solitude: absence of inner psychic milieu—solitude has no value (it has value only when there are internal experiences demanding attention).*

Suicide

/Of course I think of death above but I do not think of it in a personal sense./³⁷
 /Whenever I wonder about people committing suicide I think of great courage to carry out such an act especially in the more violent acts such as jumping off a bridge./³⁸

- I³⁷ *Suicide: absence of suicidal thoughts, no connection with the possibility of his own death.*
 II³⁸ *Syntony and Identification: he considers a person as a concrete act of suicide and the courage necessary to carry it out.*

Nervousness

/I think of relationships in a group of people unknown to me. Such nervousness would increase if I was of inferior intelligence to the others./³⁹ /As long as there is a purpose for such associations then the nervousness decreases./⁴⁰ Knowledge of the subject affects such nervousness as well.

- I-II³⁹ *Second factor: feeling of inferiority toward others.*
 I⁴⁰ *Frustration: low tolerance for ambiguity.*

Inhibition

/I also think of this in a group sense and the fact that the larger the group, the greater is my inhibition./⁴¹

I-II⁴¹ *External inhibition without reflection.*

Inner conflict

/I rarely think of inner conflict in relation to myself./⁴² I presume such conflict means in the area of morals, etc. /In terms of decisions, I sometimes have difficulty in choosing a course of action./⁴³

I⁴² *Absence of internal conflicts.*

II⁴³ *Ambitendencies: hesitation in making decisions.*

Ideal

/I think of [ind{ideal}] life in general and a concept of entire satisfaction in living, in working, with oneself, etc./⁴⁴

I⁴⁴ *Absence of ideals.*

Success

/I consider success in mainly a mundane way. That is, I consider success to be the accomplishment of certain goals in life, one of which is material possessions, i.e. car, house, clothes./⁴⁵

I⁴⁵ *Negative adjustment.*

Immortality

/I consider this an impossibility in "real" life and do not consider any manner of life after death./⁴⁶ /Immortality to me exists only in the minds and thoughts of people in society after the death of someone./⁴⁷

I⁴⁶ *Death: rejection of the implications of death.*

II⁴⁷ *Second factor: immortality conceived only as a memory of a person.*

Verbal Stimuli: Summary and Conclusions

Of the 24 ratings obtained on the 21 (nos. 27—47) responses, the results are as follows:

1	2	1×2
Level	Number of ratings	
I	13	13
I-II	6	9
II	5	10
	<u>24</u>	<u>32</u>

Level Index: L.I. = 1.33

Responses to the verbal stimuli show a near complete external orientation: the subject's main interest is athletics (30), he sees success in terms of material goals (45), death is a physical external event (32, 33, 34, 37), immortality is of no concern (46), and conflict is confined to choosing a course of action (43). His inhibitions are external (41), he avoids being alone ('needs other people around'), and his nervousness is due to inferiority toward others (39).

Although there are expressions (one each), or hesitation (43), virtually no inner milieu can be postulated (36). In one response only we find an identification with another person's actions (38).

The subject's emotional experience is not deep or strong (27) but syntonuous (31)—particularly revealing is his uncertainty that his marriage will be 'compatible and everlasting' (35).

Of the five Level II responses (25, 58, 43, we already mentioned) identified in the verbal stimuli, two were distinct expressions of external orientation: sadness is associated with loss of respect (28), immorality with being remembered (47). This prevailing tendency, together with an absence of inner elaboration, and shallow emotional experience, indicates primitive integration.

Example no. 1 (#389)

LEVEL ASSIGNMENTS OF AUTOBIOGRAPHY
AND VERBAL STIMULI

Dynamisms

	≥ 2.5	Feeling of guilt	1.5 ² 1 ⁹
III	≥ 3	Subject-object in o.	2 ¹²
		Second factor	1.5 ⁷ 1 ¹⁸ 1.5 ¹⁹ 1.5 ²⁸ <u>1.5³⁹</u> 2 ⁴⁷
II	≥ 1.5	Ambivalences	<u>2³⁵</u>
		Ambitendencies	<u>2⁴³</u>
	≥ 2	Syntony	1 ⁴ 1.5 ⁵ 1.5 ⁶ 1.5 ¹¹ 1.5 ¹⁷ <u>1.5³¹</u> 2 ³⁸
C	≥ 2	Identification	<u>2³⁸</u>
	≥ 2.5	Inner conflict	<u>1⁴²</u>

Functions

Fear	1.5 ¹⁰ 1 ¹⁵
Adjustment	<u>1⁴⁵</u>
Inhibitions	1.5 ²² <u>1.5⁴¹</u>
Pleasure	1.5 ³ 1 ²³
Joy	1 ²⁰ <u>1³⁰</u> <u>1.5³¹</u>
Sadness	<u>1.5²⁷</u> <u>1²⁹</u>
Frustration	1 ⁴⁰
Emotional ties	1.5 ²⁴ 1 ²⁵

Integration	1 ²¹
Psychology	1.5 ¹⁴
Justice	1.5 ⁸ 1 ¹³
Death	1 ³² 1 ³³ 1 ³⁴ 1 ⁴⁶
Solitude & Loneli.	1 ³⁶
Suicide	1 ³⁷
Ideal	1 ⁴⁴
Special interests	1 ¹⁶

≥ 1.5

Overexcitabilities

Psychomotor	1 ¹⁶ 1 ¹⁸ 1 ³⁰
Sensual	1.5 ³
Imaginational	1.5 ¹

DYNAMISMS

In the 53 ratings obtained on the 46 responses (no. 26 was skipped inadvertently) isolated from the Autobiography and Verbal Stimuli, dynamisms are represented in only 9 of them. The distribution is as follows:

1 Level	2 Number of dynamisms ratings	1×2 Percent of total number of ratings
II	18	15.4
II-III	20	17.1
III	7	6.0
	<hr/> 45	<hr/> 38.5

Of the 9 dynamisms ratings, 5 are instances of 'Second Factor' (7, 19, 28, 39, 47). The presence of 'Second Factor' (or responsiveness to social-environmental influences), particularly as manifested in this case, reflects little or nothing that is developmentally significant; it further corroborates the subject's orientation toward externality.

Of the 4 remaining dynamism responses: one showed ambivalence (35), and one showed ambivalence (43); under category C, there was one response representing both 'Syntony' and 'Identification' (38), and another 'Self-Evaluation' (12)—a precursor to 'Subject-Object in oneself'.

These four manifestations of the dynamisms of unilevel disintegration give very little ground to assume that development is active in the subject, and progressing toward Level II. It seems more safe to conclude that the subject is stabilized

at Level I, with little likelihood of developing further. This tentative conclusion receives further support from the findings concerning overexcitability.

KINDS AND LEVELS OF OVEREXCITABILITY

Level	P	S	E	Im	Int	Total	% of total number of ratings
I	3	—	—	—	—	3	5.7
I-II	—	1	—	1	—	2	3.8
	3	1	0	1	0	5	9.5
% of total number of ratings	5.7	1.9	—	1.9	—		

Some week imaginal overexcitability was displayed by the subject as a child (1). There is evidence of intellectual interests, particularly in adolescence and adulthood (12, 13, 14, 23, 33). None of these instances, however, correspond to the concept of intellectual overexcitability. The subject showed signs of sensual overexcitability as a child (3), and presently shows signs of low level psychomotor overexcitability (16, 18, 30). The latter is also evident from the Inquiry (items 5, 8, and 11), which reveals tics and psychomotor restlessness.

INTELLIGENCE

Because of the impossibility of obtaining an intelligence test score on this subject, the following conclusions have been drawn from the remaining material:

(1) The subject, in his biography, talks of being on the honor roll (84% average in Grade 4) during his school years: elementary, junior high school, and senior high school.

(2) The subject, at 23 years of age, has completed at least four, and perhaps five years of university, and has his B.Sc. and B.Ed. University entrance regulations generally require that a student have a minimum I.Q. of 115.

We can assume, on this basis, that the subject is above average in intelligence.

There is very little evidence of intellectual overexcitability in this subject, we note only intellectual activity, such as enjoying school, earning high grades and athletic honors. His intellectual achievement behavior is motivated by external rewards (12, 13, 14, 23). His view that science will eliminate death is an example of stereotype thinking (32).

His intelligence, which is above average, is subordinated to a low level of emotional and instinctive functions. It is engaged in the service of his physical and social needs (16, 23, 30, 31, 45, Inquiry: 4). He enjoyed stealing, and felt proud of stealing cars and bicycles, and of his subsequent period of probation (18, 20, 21).

As an adult, he lacks personal and inner values, using his intelligence to adapt to changing external events in the exclusive interest of his own well-being.

NEUROLOGICAL EXAMINATION

	Tentative level assessment
1. Trembling of eyelids, frequency of eye closing, and tension while closing eyes. Moderate trembling of eyelids; moderate tension while closing of eyes.	I-II
2. Pupillary activity Normal.	—
3. Oculocardiac reflex Normal.	—
4. Chwostek reflex and Thyroid Chwostek negative, thyroid normal.	—
5. Palatal and Pharyngeal reflexes Both reflexes slightly increased.	I-II
6. Trembling of the hands No trembling of hands.	—
7. Coordination of movements Good coordination.	—
8. Muscular reflexes A slight exaggeration of reflexes, no inhibition.	I
9. Abdominal reflex Strongly increased; no inhibition	I
10. Inhibition of reflexes Weak inhibition.	I-II
11. Dermographia Fairly strong, linear, prolonged.	I-II
12. Waxy flexibility No signs of waxy flexibility.	I
13. Cutaneous sensitivity Fairly strong.	I-II

14. Subtleties of expression (face and gestures), and demeanor (inhibition, speed of response, timidity, self-control).
 Not especially subtle expression, fairly good attitude to examiner, some reflection. I-II

Level of Development

(a) Level index:

1 Level	2 Number of rated reponses	1×2
I	6	6
I-II	8	12
	<hr/> 14	<hr/> 18

Level Index: L.I. = 1.29

(b) Summary:

Although the subject displays moderate trembling of the eyelids, with moderate tension while closing the eyes, other signs of general psychic overexcitability (such as hand trembling, positive Chwostek, and hyperthyroidism) are absent.

Muscular reflexes are slightly exaggerated, with no inhibition, indicating psychomotor overexcitability.

Abdominal and testicular reflexes are exaggerated without inhibition, and cutaneous sensitivity is fairly strong, indicating sensual overexcitability.

The signs described immediately above together with slightly positive pharyngeal and palatal reflexes indicate a tendency toward organ neurosis.

No signs of waxy flexibility reveal an absence of suggestibility or hesitation usually indicative of psychic sensitivity and reflection. Although the subject showed interest in the examination as an external event, and in the examiner, no distinct signs of reflectivity, or other forms of psychic subtlety were evidenced in his behavior.

On the basis of these observations, the diagnosis is Level I, with some traits indicative of the borderline between Levels I and II.

DEVELOPMENTAL ASSESSMENT

Synthesis

Most of the responses indicate primary integration, and some show psychopathic features. There are a few indications of unilevel disintegration but these do not amount to a tendency toward Level II.

Indications of primary integration are: absence of inner conflicts (42), low tolerance for ambiguity (40), negative adjustment (14, 23, 45), self-preservation (7), satisfaction from physical prowess (16, 30), no thoughts about death (37) except as an external biological event (32, 33, 34), no notion of sadness (27, 28, 29).

Psychopathic features are shown by: absence of guilt, fear of punishment (15), antisocial behavior (8, 18), need for recognition expressed through criminal activity (20, 21).

His illegal activity was inhibited (prohibited) by probation, as a consequence of which he came to recognize the power and order of society (22). His recognition appears to be related to his fear of stronger individuals (10), and his belief that justice is determined by external control (13).

There are a few weak indications of loosening of his primitive structure: shame (7), superficial guilt (2), nervousness and feelings of inferiority toward others (19, 28, 39, 41). There is only one sign of self-evaluation (12); hesitation, and doubt occur only once (35, 43). Another indication of deviation from primitive integration is his belief that suicide takes courage.

The Inquiry and the Neurological Examination reveal sensual overexcitability and minor neurotic symptoms (tics, and smoothing the corner of his pillow to go to sleep, as a child). These minor signs of disintegration are insufficient to enable further development.

In general, the subject behaves according to his impulses. Although he has overcome his tendency toward criminal activity (stealing in youth), his intelligence, which is above average, functions in service of his sensual and social needs (23, 30, 31, 45, Inquiry: 4).

Clinical Diagnosis

The subject displays psychomotor overexcitability, with limited nuclei of neurosis (tics, hyperkinesia, nervousness, restlessness), and sensual overexcitability, with tendencies toward sexual neurosis (exaggerated abdominal and testicular reflexes, and pronounced cutaneous sensitivity). Nearly all of the subject's traits are indicative of Level I, with some traits on the borderline of Levels I and II. This intelligent subject is a fairly clear example of primary integration—or low level normalcy bordering on psychopathy.

Prognosis

Because of the prevalence of low level functioning, egocentrism, and sensual overexcitability, it appears unlikely that this subject will develop further. Nevertheless, limited development may be possible owing to the limited nuclei of neurosis present in his structure. Under very negative and stressful conditions, this subject could display psychopathic or criminal behavior.

Therapy Through Diagnosis

This subject presently shows almost no indication of what is ordinarily considered pathological. He considers himself perfectly normal (as many others like

him), and sees no reason to seek help. At the present time, therapy through diagnosis would be out of the question for him. In the first place, he would be alienated by the suggestion that he needs help, and secondly, his rigid and narrow psychic structure largely precludes the possibility of his benefiting by therapy, even if he were to accept it.

Social Implications

Although this subject is intelligent, he shows no signs of inner culture. He lacks personal ideals, and is not motivated by inner values. Instead, his intelligence operates in service of his own immediate physical needs, and in strict conjunction with changing external events. His complete orientation toward externality makes him very familiar with, and very adaptable to social-environmental circumstances. But, at the same time, his orientation provides a dangerously narrow and simple attitude toward life.

As a teacher, his adaptability and decisiveness respecting external events make him appear very capable and desirable. But, these same traits reflect an unfortunate developmental lack; consequently, he is unable to offer moral and developmentally beneficial influences to his pupils. This subject, like many of his fellow teachers and others, is considered normal, even desirable by society—which (in our view) speaks less well of society, than of this subject.

6

PARTIAL DISINTEGRATION AND PARTIAL INTEGRATION

Example no. 2 (#350)

Sex: Female

Age: 23

Marital Status: Single

Education: 2 years of university

Note: The autobiography and verbal stimuli of this subject were tape-recorded.

INQUIRY AND INITIAL ASSESSMENT OF DEVELOPMENT

- 1. Heredity and psychic constitution in the family.** The father is very stubborn with a tendency to impose his will on others. The mother is soft, loving, altruistic. A younger sister is mentally retarded. Children of mother's sister have epilepsy. No special abilities or talents in the parents or grandparents. A great uncle was a composer.
- 2. The same or similar characteristics in the subject.** The subject has shown independence from early childhood on. She displays behavior similar to father's stubbornness and tends to impose her will.
- 3. Familial situation during childhood and adolescence.** The contrasting attitudes of the subject's mother and father, and the mentally retarded sister, created on the one hand an atmosphere of conflict, collision, insecurity, and inhibition, and on the other, of love. There was considerable moral example from parents. Family unity was stressed by both parents. The father and the mother gave support to each other.

4. Education and school environment. The subject was educated in a one-room school, where she gained "independence and awareness." She showed a tendency to exclusiveness with schoolmates: "one good friend who left at grade 4."

5. Puberty. She displayed some fears and anxieties in relation to losing "guys". "Did not fit in city high school social structure."

6. Interests and talents. A very great interest in music dating back to early childhood. The subject composes modern and old-style folk songs. Her strong ambition is to be a good musician.

7. Marital-familial life. The subject thought about getting married but has rejected this idea because she feels she could not be responsible for a husband, children, and music. She has clearly chosen music as a way of life but she has also decided that "one must have at least one other person to be close to."

8. Psychopathological symptoms. No clear psychopathological symptoms except for nervousness with anxieties and fears related to her musical ambitions and difficulties.

9. Does the subject see anything pathological in herself? The subject does not see anything clearly pathological in herself.

10. Signs of positive disintegration. Because of the conflicting, even contradictory factors in her family atmosphere, the subject has been exposed to some conditions conducive to positive disintegration but this disintegration is of a partial, rather than a global type. She gives the impression that she has not passed through especially difficult crises, nor through multilevel development. She displays partial integration and partial disintegration, the latter of which aids in her development.

11. General appearance. The subject appears unconstrained though her reactions, at times, are too quick; at other times she displays, periodic immobility; some uncoordinated movements, periodic lack of control, strong trembling of eyelids, some tension while closing eyes. Gives impression of mixed type with prevalence of extraversion. Some psychomotor overexcitability (quick gestures, at times talks fast). Positive relation toward examiner, but without depth. Fairly relaxed in discussion, without any special inhibitions and without a distinct emotional attitude. No self-control apparent, but none apparently needed. No tension. Nothing distinctly noticeable as indicative of significant emotional experiences. Gives the impression of someone who is intelligent, warm, adaptive, without special emotional and existential problems.

12. Tentative assessment of level of development. The subject appears to be at the second level of development, sometimes showing signs of the third.

AUTOBIOGRAPHY

(transcription from tape)

Well, my family is really close and I'm particularly close to my mother because my father has been busy most of the time, he's been away from home a lot. As far as he goes /even though I'm closer to my mother I think my father had more influence on my life—mostly because I always wanted respect from him. I really respected him and that was really what I judged my life by for a long time—his respect and approval/¹ because /my mother always let me do what I felt was best for me. She gave me certain guidelines I think when I was younger that she felt I should live by but she never made it a point that I had to live by them. If I felt they were right to go ahead and if I didn't do what I figured I should do. That's what I have ended up doing now and I've sort of come to the situation where I think she is right—her way is the best way especially to bring up children—help them but not pressure them into being something they aren't/²

II¹ *Second factor: behavior and values modeled after her father—his respect appears as a primary motivation.*

III² *Education: she recognized by her own experience that guidance is better than coercion in education; initial ideas and needs for education of oneself.*

/My father on the other hand gave me a lot of the backbone that I have to go out and do something and do it right. I really thank him for that kind of thing but I don't thank him for a lot of the agony I went through trying to be the person I thought he wanted me to be when really all I was doing was defeating my own purpose by wanting to do that because the more I tried to please him it seemed the less he was pleased./³ /Since I've just decided that I'm going to do what I want and what I think is right I've had much more respect from him./⁴ / I think a lot of kids go through that very experience,/⁵ circumstance.

II³ *Ambivalence: ambivalent attitude toward her father, with prevalence of critical attitude.*

II-III⁴ *Positive maladjustment: she gains respect for her father by winning her independence.*

II⁵ *Identification with others which does not go beyond the generalized extrapolation of her own experience.*

/I've got five sisters and one brother and I'm really close to most of them. The only trouble was that I had to go away for school and so the younger ones I don't know as well but we're still quite close./⁶

I-II⁶ *Syntony: superficial conception of being close.*

/I went to a one-room school from Grade 1 and to Grade 8. It was really an outstanding experience that it's really too bad that everyone can't have, in my opinion. It's kind of bad in that what you learn probably wouldn't technically prepare you for what's happening today. You just can't learn enough in a school like that with just one teacher to get you ready for the world the way it is now. But personality-wise it's such a close thing, with such a variety of people rather than just your own age that you really gain a lot I think in a variety of ways of thinking./⁷ /It's really unfortunate that most people don't experience that now. They're kind of stuck with what their own peer group thinks is right. A lot of kids don't even regard their parents' ideas as being considerable—the only thing they consider is what their own age group thinks of./⁸

III⁷ *Third factor: she consciously chooses the value of personality growth in education over adjustment to life today.*

II-III⁸ *Positive maladjustment: in her thinking and her hierarchy of values she begins to show independence from her peer group.*

/After Grade 8 I went to town for Grade 9 and that was really good but I got really homesick. It was really good getting out to something different and I came back home for Grade 10 and took correspondence because I really wanted to stay at home./⁹ /I just realized that what I wanted wasn't there, that I could sort of bury myself there if I wanted but to really do anything personally I couldn't stay in a little 14 family village all my life./¹⁰ So I went out to high school. /My mom made it possible for me to come to the city for high school. That was probably one of the most terrible times of my whole life because it was just such a shock, a cultural shock. The city is so different especially from anything I'd ever experienced. It's different enough for small town kids but I wasn't even a small town kid./¹¹

II-III⁹ *Emotional o.: positive regression—emotional dependence on home environment after her first bout of exploration.*

II-III¹⁰ *Positive maladjustment: a need to get into a different environment.*

II-III¹¹ *Emotional o.: strong anxiety reaction to a new environment.*

/I didn't know anybody and I felt completely inferior to everybody and stupid and everything./¹² /It was really hard but I'm glad that I did go through it although I don't think I would wish it for other people as good experience because I just don't think a lot of people would make it. In fact I know a lot of kids don't, they just go back home again. That's all. It was good for me because I would,'t be doing what I am now had I not gone through it. I kind of knew that at the time that I had to do it to be able to do what I wanted eventually./¹³ I might as well do it and get it over with that kind of idea. /I did my high school and I went home for another year after that. I realized once again that as awful as it was here that I just had to make the best of it because it was more dreary being

at home, being around home because my life was no longer my family. You just grow up to that./¹⁴

II-III¹² *Inferiority feeling toward external milieu and Inferiority toward herself.*

II-III¹³ *Positive maladjustment and Ambitendency: feelings of superiority and inferiority.*

II¹⁴ *Second factor: Acceptance of the stereotype idea that living in the city is incompatible with small village family life and that this transition means "growing" (cf. 15).*

/I think everybody goes through that stage where how the family lives is no longer an excuse for the way you live./¹⁵ /You have to decide for yourself how you are going to live and do that. So I came back and I worked for two years here in the city and took night school to get the rest of my high school to go to University because that's what I wanted to do at the time./¹⁶ Mostly I wanted to go and get a teaching certificate—just the two years so I could go back home and teach and be doing something concrete. At the time too I was involved in riding horses, I come from a ranch. I wanted to be able to have my horses and still be making a living, what I considered a challenging job. So I went here for two years of University.

II¹⁵ *Identification with others: it does not go beyond a generalized extrapolation of her own experience.*

II¹⁶ *Partial integration.*

/At the time I got involved in music while I was here and then I had to go through the decision of whether I wanted to go out in the country and teach and give up music and have my horses or whether I wanted to stay here and live with the city and put up with it and be able to have music, which is what I eventually decided to do./¹⁷ /I sort of figured I could teach when the time comes and ride horses back when the time comes but if I can't do the music thing right now it'll be to late. You can only sort of do it while you're young. Having made that kind of decision I've been much happier here in the city./¹⁸ Eventually I do want to have a place of my own in the country, preferably the mountains. You sort of wander sometimes if there's going to be any kind of relapse by the time you want to do that. You have to do what you can do now and that's why I decided to go into music.

II¹⁷ *Ambitendency: a unilevel conflict.*

II¹⁸ *Partial integration and Disposing and directing center: her decisions are guided more by her vocational choice (and choice of life style) than by involvement in her personality growth.*

Question: How did you get along in school with your classmates?

Answer: Very well in the one-room school. The last years I was there, however, it was really a weird situation. This older girl came in from some small town and

of course she was really quite a sensation especially with the guys that were my age at the time which of course is really important when you're in Grade 8 you're just starting to notice each other, that kind of thing. /This girl was probably 2-3 years older than most of the guys there, really had them all wrapped around her finger. I remember the last year of school we got along okay but I really didn't approve of some of the things she did. She really looked down on everybody that lived there. What happened to start the whole thing off was—her and one of the guys were horsing around and we had correspondence at the time and we had to do it and get it done on our own or it didn't get done. They were wasting time, causing a real disruption in the classroom./¹⁹

II-III¹⁹ *Positive maladjustment.*

/The teacher that was supervising was just sitting there reading a book. She couldn't give a shit about what happened. I was trying to get some work done. Finally I said: "For Jesus Christ's sake, you guys, settle down so that a person can do something." I was really pissed off. Of course the teacher then realized that she had to do something so she sent Jane to the back of the room./²⁰ Jane vowed from that time on she was going to get me back. She started this thing about fleas, a person has fleas and nobody touches you and the whole trip. And of course the whole school went along with her because that's the kind of thing that happened. /Being that kind of an outcast really had a lot of effect on me. It develops a kind of thing in you where you just say: "I'll show you fuckers, I'll just show you." If you want to be petty like that I can do better things than any of you ever dreamed to do. Like I say, it was really a trying time for me./²¹

II-III²⁰ *Criticism: there is a certain level of objectivity in her evaluation of the teacher and her classmates (cf. 19).*

I-II²¹ *Rivalry, aggressiveness and External conflict.*

Then I went to town. /When I came back in Grade 10 it was a whole different situation because I was like in her situation. I really hoped to say that I never used it the way she did./²² I had a good time that year and it was really an enlightening year looking at how phony people are because coming back then I was the belle of the village. /All the girls that at one time were on Jane's side and treated me like dirt were trying to be my best friend because that was where it was at or so they thought. It just made me realize that when people treat you like that they aren't even worth considering because the next time they're going to change. People like that aren't constant enough to worry about./²³

III²² *S-o (cf. 19).*

II-III²³ *Criticism: her criticism is generalized and entirely lacking in empathy; weak hierarchization.*

/A really terrible experience for me was when I was about 13. I discovered that my father was cheating on my mother and that really put me through a lot of really heavy changes because I respected my father so much and it really destroyed that kind of thing for me for a while/²⁴ until I realized—/when you're 13 you're often very moralistic and I was/²⁵—and I just thought that it was just the worst thing that could ever be possible and /since then I've learned to realize that it doesn't really mean that he never loved my mother or the rest of us like I thought it did at the time. But it took a long time to be able to live with that and when I found out that my mother knew anyway and that she was able to live with it, it was a lot easier./²⁶

II-III²⁴ *Frustration: temporary loss of respect for her father and conscious elaboration of the conflict; emotional o.*

II-III²⁵ *S-o.*

II-III²⁶ *Empathic identification with her mother; emotional o.*

/I sort of felt that I should tell my mother and then I thought it would make her a lot more unhappy if I was to tell her and so therefore I shouldn't. So I just sort of lived with it until she told me that she knew. That was probably one of the worst things that I ever had to go through along with the time I spent it high school./²⁷

II-III²⁷ *Internal conflict combined with empathy for her mother; her conflict stems more from her growing empathic attitude toward her mother rather than from a multilevel conflict of values.*

The best things that happened to me were things like joining the folk group that I joined the first year university. /First year I also got into a light opera production and that was just one of the most fantastic experiences I've ever been through./²⁸ And/in the folk group that year I started working with four guys which was really what I'd wanted to do for so long. It was really a good thing and a good experience even though musically maybe it wasn't one of the greatest things but yet it certainly improved my musical ability./²⁹

II²⁸ *Enthusiasm for the arts, egocentric and unreflective.*

II-III²⁹ *Creative instinct: she seeks new opportunities to improve her skill in music.*

/Other good things that have happened were things like two years ago I went out on hunting trips with my father for three weeks and it was really one of the most beautiful experiences of my whole life because we were really close then./³⁰ /The mountains are so beautiful, I really dig them./³¹

II³⁰ *Syntony: she expresses a feeling of closeness with her father but does not provide deeper reflection.*

II³¹ *Pleasure: aesthetic pleasure derived from admiration of nature (cf. 38).*

AUTOIOGRAPHY: SUMMARY AND CONCLUSIONS

Of the 36 ratings obtained on the 31 identified responses the results are as follows:

1 Level	2 Number of ratings	1×2
I-II	3	4.5
II	12	24
II-III	18	45
III	3	9
	<hr/> 36	<hr/> 82.5

Level Index: L.I. = 2.29.

The autobiography is not very extensive, and provides relatively few responses, most likely because it was taped without the interviewer providing many leading questions. This was intentional to allow the subject to follow her own sequence of memory associations.

The material provided by the subject shows an inadequate synthesis of her reasoning and emotional attitudes. She arrives, perhaps too quickly, at an intellectual synthesis, rather than a more profound emotional synthesis (5, 13, 15). She is fairly critical toward others (3, 8, 10, 19, 20, 23) and toward herself (22). Her feelings of inferiority toward others and toward the external milieu (1, 11, 12, 14) are more prevalent than an inferiority feeling toward herself (12).

She is concrete in her ideas, actions, and aims, easily making decisions (16, 17, 18), fairly quickly resolving difficult situations (3, 14, 26) and conflicts (24, 27), and adjusting to the changing situations of life without a deeper emotional synthesis (13, 14, 16, 18).

Most of her behavior reflects limited reality functioning with an inability to reach a higher perspective (30, 31). There is more prevalent need for concrete actions on a lower level of reality (14, 17, 18). She does not place her aims in a larger perspective.

The subject shows a fairly high level of sensitivity toward the distress and injustice experienced by others (13, 27, 51), but at times she lacks sensitivity and an intuitive grasp of other negative situations. Thus she does not develop a critical evaluation of her father's behavior (24), and her sense of beauty does not conflict with the cruelty of hunting (30).

The subject shows a strong tendency toward integration (16, 18) through her need for concrete action, quick decision, and a quick resolution of conflict. Her capacity to engage into and become saturated with critical experiences is limited. She wants to be integrated.

Initially, the rating of the responses for this subject presented a singular difficulty because of her strong tendency toward integration. This tendency and the resulting partial integration is not fully egocentric, and therefore not primitive, but stems from her need for concrete action and concrete results.

VERBAL STIMULI

(transcription from tape)

Great Sadness

I don't really know what to connect with it. /I suppose death would be the only thing I could really say you could call great sadness. I guess I'd have to say I've never experienced it, that's why I can't say what it means to me. I'm talking about the death of somebody very close to you.³² Like sort of /the closest thing that I've experienced to great sadness, and I really can't call it that, would be Joplin's ¹ death because she's the only person that's died that's been personally close to me.³³

II³² *Death: stereotype response with some reflection.*

II-III³³ *Identification with a folk hero and a singing star; elements of exclusiveness and of a personal relationship.*

Great Joy

I think /I have experienced brief instances of that most of it being connected with something good that's happened musically. A really good gig—I feel really happy.³⁴ I could say it's probably just maybe one or two occasions in my life that this sensation, sort of all I can describe it as, has happened. /I think it's something that very few people experience, very little of the time. I've always been of the opinion that a lot of people are mediocly happy.³⁵ /To really experience great joy you have to go through a lot of bad times but not necessarily great sadness times but just one or two times.³⁶

II³⁴ *Joy brought by music, especially with fast rhythm; psychomotor o.; feeling "happy" identified with joy—absence of reflection—a mood response.*

II³⁵ *Identification: generalized opinion by extrapolation from her experience.*

II³⁶ *Joy: the experience of joy can be enhanced only by contrast with time of hardship (contrast of opposites of equal strength).*

¹ Janis Joplin, a blues singer, died tragically in 1970.

Examiner's comments: /Do you experience it in your music.

Answer: Yes, when it's a personal thing that I feel I've done./³⁷

II-III³⁷ *Joy derived from a personal artistic accomplishment.*

Another time is maybe /once or twice when I've been in the mountains with my father and it's just so beautiful out there and so perfect that that's when you can say an experience of great joy./³⁸

II-III³⁸ *Joy derived from contact with nature combined with the experience of perfection in nature; beginning of a hierarchical attitude—she associates beauty and perfection.*

Death

The only person that's died in my family has been my grandfather and it didn't mean anything to me until a couple of years later when he didn't come to see us in the summer time. I just realized he was gone and it didn't really—it made me sad, but not really heart rending so. I was 17. /I've always wondered how I feel about death because I've never really experienced it closely and I'm really wondering how I will feel when I do—when somebody else dies first. I think it's going to be a really traumatic thing for me to accept that kind of a thing. Like for example, my mother or father or one of my sisters. I've never had to feel it. You think of a lot of people who have and you just wonder how they have gotten through it. It's just something I realize that even if I think about it, it's not going to solve it for me, I just got to handle it when it comes. So I don't much think about it./³⁹

II³⁹ *S-o: she makes the attempt to imagine her reaction but realizes that she cannot predict her behavior in a situation she had not experienced; her imagination is insufficient to experience the event without it really occurring.*

/And my own death—I don't want to die at all. I don't know whether I'm exactly afraid of it, it's just that there's so many things that I want to do instead of dying that I don't want to die. At least not right now./⁴⁰ /There have been times when I've thought, Jesus, I just wish I could die, it would be a lot better, but I sit down and think about it and I know I really don't mean it./⁴¹ /I'm not sad thinking or worrying about my own death, I just realize that there's just nothing I can do about it, so you just got to let it happen when it does./⁴² /I kind of console myself with the idea that there's another dimension anyway—whether I'll be aware of it, that I've gone into it if there's one, I don't know./⁴³

II⁴⁰ *Death is perceived as an event external to the course of life.*

- II⁴¹ *Ambivalence and Ambitendency: suicidal thoughts are not very strong and are countered by thinking it through—attitude of “I’d want to yet I don’t want to.” (cf. 53).*
- II⁴² *Death as an external event beyond control and beyond any need to include it in the present.*
- II⁴³ *Reality function: acceptance of another level of reality but vague and illdefined.*

/I don’t really believe in a heaven or anything like that. But I think that spirits of people, especially people who are very intense people, still are around doing things of some kind or another somewhere./⁴⁴ I really don’t know what. /I figure the only way to look at death is just to get as much done that you want to do in this life as possible, not at somebody else’s expense but what you really want to do and then when you die you’ve done all you could and that’s all you can do/⁴⁵ and don’t worry about it. /But don’t sort of sit around wasting time here because you don’t have that much./⁴⁶

- II-III⁴⁴ *Reality function: belief in human survival after death linked to the perception of different levels of mental energy in people and their involvement in life.*
- II-III⁴⁵ *Responsibility: fairly strong feelings of obligation to do her best; psychomotor o.: need for being active and accomplishing; consideration for others and their needs.*
- II-III⁴⁶ *Psychomotor o.: need for action, also existential awareness of the value of time.*

Uncertainty

/Uncertainty right now is not having a job. I really hate it. I really hate not knowing exactly what is going to happen and not being able to plan for things. I really like to be able to either know what I’m going to do or if something comes up that I didn’t expect, to be able to do something about it. I really hate to be in a position where I just have to sit and wait for something to work itself out./⁴⁷ That is uncertainty to me and /I hate uncertainty in people. I like people to be really straight across, you know, I don’t like to have to guess about what they really think about me or what they really think about the way they live. That’s sort of my whole thing connected with honesty in people. I hate to be uncertain about them or anything./⁴⁸

- II⁴⁷ *Reality function and psychomotor o.*
- I-II⁴⁸ *Reality function: superficial conception of honesty, low tolerance of ambiguity (cf. 78).*

Solitude and Loneliness

There are rare times when I really appreciate solitude but for the most part I'm not the type of person who could live alone, for example, for very long. /I like moments alone but I really don't like being by myself for great lengths of time or having to live by myself and not be able to look forward to somebody being there./⁴⁹

II⁴⁹ *Ambivalence: ambivalent and superficial attitude toward solitude.*

/I have been terribly lonely. I think that's probably one of the strongest things I've ever experienced. When I came to the city to go to high school I had to leave home sort of for the first time and all my friends and stuff and I didn't know anybody here. I was really tremendously homesick and it was probably the worst thing I've ever had to go through. I don't really regret it now because it made me sort of independent, but I know I would not wish it on anybody./⁵⁰

II-III⁵⁰ *Emotional ties: she values her home and friends in a somewhat exclusive way, ambivalent attitude toward dependence and independence from her family: emotional o.*

When I think of solitude, I kind of think of just moments of solitude because the way my life is going I don't have a great deal of solitude. /If I was in a place like when I came to town here and didn't know anybody and did have to spend time in solitude without other people, there's the connection with loneliness. It's really a dreadful thing to me for anybody to have to feel that way./⁵¹ /But solitude in itself now and then is a really groovy thing. You just have all your time to yourself to do what you want for a little while. Just do things that you want to do that you can't do with other people or just time to yourself. I don't know whether I actually use times of solitude for soul searching or not—but just having it to myself to get myself settled down for the next thing I'm going to do./⁵²

II-III⁵¹ *Identification and Empathy: she extrapolates her experience of loneliness to others and feels compassion for lonely people.*

II⁵² *S-o: she reflects on solitude as a means of maintaining a certain level of balance and integration.*

Suicide

Like I said, /once or twice I've thought about it for myself but when I really sit down and think about myself thinking about it I realize that that isn't what I want to do, that I really probably could never ever commit suicide because you always know that even though things are just so shitty today that there just seems to be no way out—that tomorrow or a week away no situation is

so desperate, at least in my case, that it isn't going to get better. Sometimes it's just that you need a change in your life.^{/53} /You're going to die sometime so just do all the things you could do now. Of course, if you're completely and entirely miserable and can't do anything about it, I can see a person considering it, but I can't see myself being in that situation where I know that there's going to be no way out.^{/54} /The only situation I would consider suicide in would be like if I was to be, probably not even then, in prison for life or something like that.^{/55} /Or, I was thinking of being captured by another country or something that I just couldn't live, but that probably isn't so because you'd find something to live for, at least I think I would.^{/56} /But I can understand some people committing suicide because there is no way out for them. Mostly because they've their own personal ways of handling their life—they'll always end up in the same rut again. If they can't get out of it there's not much sense in going on, and I can understand it in some instances for that reason.^{/57}

- II⁵³ *Ambivalence: ambivalent attitude toward death—suicidal thoughts are followed by optimistic desire to live (self-preservation instinct) (cf. 41).*
- II⁵⁴ *Adjustment: easy verbalization about difficult life situations; absence of deeper reflection—negative adjustment.*
- II⁵⁵ *Suicide as a response to a "dead end" situation.*
- II-III⁵⁶ *Self-preservation: she is confident to be able to find something worth living for even in extremely difficult situations.*
- II-III⁵⁷ *Identification with second level type of suicide (no exit).*

Nervousness

/I've just learned to live with it because I'm always nervous. I don't like being that way but it just seems that to really get into things—you have to get uptight about them to be involved.^{/58} I just haven't seemed to find a way to approach situations, especially ones that I am uncertain about without apprehension, thus nervousness.

- II-III⁵⁸ *Psychomotor o.: nervousness is recognized and accepted as a necessary adjunct of excitation.*

Examiner: Do you think you'd want to approach situations without apprehensions, would like to be not nervous ever?

Answer: No, definitely not. /I went through a stage about two years of my life where I really wasn't into anything enough to worry about it and it was just the draggiest time I've ever spent. I just thought you got to do something because you're just sitting around doing nothing. That was probably the most relaxing time for me but at the same time, it wasn't a happy time, I wasn't pleased with

myself for anything./⁵⁹ /I've gotten to the point now where I'm not nervous going on stage whereas I was at one time and there are a lot of things that I've been able to work out so that I don't let the apprehension get the better of me physically./⁶⁰ /In a lot of instances you can't help but worry and get nervous about them, like the show we did last week. It was just so tense not knowing whether the tapes would come off or whether it would be ready in time. I was really nervous, I lost five pounds last week./⁶¹ which made me very happy anyway, but it isn't too healthy.

II⁵⁹ *Psychomotor o.: fatigue resulting from inactivity; she shows herself incapable to use such time for reflection or meditation.*

II-III⁶⁰ *Self-control and Inner psychic transformation.*

II⁶¹ *Psychomotor o.: nervousness with psychosomatic components—the tension comes from concern about the quality of her work.*

Inhibition

/I could talk quite a bit about that. In a way it's a terribly negative thing and it's really too bad that it's there. I have been really inhibited up till the past 2-3 years of my life, maybe less time than that even. And I still have inhibitions but I can now recognize them as inhibitions. Especially for the kind of thing that I have to do, like on stage, being inhibited about just being yourself on stage is really bad and I've kind of gotten over that. I really have envied people that weren't inhibited./⁶² /Then, there's the people that are not inhibited at all about anything and are thus unthoughtful about others and certain circumstances and I don't like that. I think that even though it's a restriction on your own personal freedom there are times that inhibitions are the right things especially if they infringe upon somebody else's personal freedom. There are just times that what you want to do isn't the right thing to do and thus you shouldn't do it./⁶³ /I really would have trouble explaining what the right thing for the right circumstance is, it's just sort of an intuitive thing that some people don't seem to have at all. They're just themselves all the time and it isn't too good but, I think it's even worse because people are much more unhappy that are so inhibited that they are hardly ever themselves any of the time. I think that's really terrible. I think these are the people who end up having nervous breakdowns and are in institutions. Like most of your inhibitions don't come from yourself./⁶⁴ /The kind of inhibitions that I think are good are the ones that you have decided are right for the circumstances you're in and the kinds that you've decided yourself that you will accept and take/⁶⁵ and /the kinds that are wrong are the kinds that don't fit you that other people have said you can't do that and therefore, you kind of adapt your life to what they said./⁶⁶

II-III⁶² *Positive maladjustment to being inhibited, i.e. suppressed, self-conscious, shy.*

- III⁶³ *Inhibition: as a necessary means of some form of internal control of behavior.*
- III⁶⁴ *Positive maladjustment: she recognizes the difference between lack of inhibition in behavior and inhibitions externally imposed and harmful to personality growth (cf. 63 and 65).*
- III⁶⁵ *Inhibition: recognition of self-imposed restrictions as a means of self-control.*
- III⁶⁶ *Positive maladjustment.*

Inner Conflict

/I don't know how to talk about that, whether to talk about it as a good or bad thing. I, like everybody, went through a lot of inner conflict having to do with mostly religion, like my family is Catholic, not strong Catholic however, but there were a lot of things that I had accepted in the religion and let my life run by that. I realized that they just didn't apply to me and that I had to get out of them somehow. That I finally worked out so that I didn't feel guilty about breaking away and doing what I feel was right.^{/67} /Another kind of inner conflict is knowing that you want to do with your life and then do it.^{/68} /As soon as I resolved that one and decided that I will be a musician and that's what I'm going to be, I've been much happier and I think that most people would find their lives a lot easier and be a lot happier and probably do a lot more with themselves if they could resolve that kind of conflict.^{/69} I think most people are faced with the conflict that they don't know what they want to do with their lives or they think they want to do a certain thing and find out that they can't or else they think that they want to do something and really think that they can't do it and, therefore, don't try. Whereas /I think that if you really want to do something bad enough that you can do it no matter what it is.^{/70}

- II-III⁶⁷ *Internal conflict and Positive maladjustment: ambivalence—she is not sure whether conflict is “good or bad thing”; initial form of positive maladjustment to her religion.*
- II⁶⁸ *Internal conflict: ambivalence in deciding what to do; not a conflict of value.*
- I-II⁶⁹ *Identification of others with herself: she thoughtlessly decides that what is good for her is good for everyone; psychomotor o.: facility for decision without deeper reflection.*
- I-II⁷⁰ *Psychomotor o.: internal pressure for action and carrying out plans without evaluation and reflection.*

/A lot of people don't realize this and they let the fear of not succeeding stop them from even trying to do something and they just end up in a situation where they're doing something they don't want to do. Some people live their whole lives with that kind of conflict and I don't know how they possibly can.^{/71}

II⁷¹ *Psychomotor o. and Identification with others: she observes that fear of succeeding is possible but can only see a solution to it in terms of her own type.*

Examiner: Do you experience inner conflict now?

Answer: /Hardly ever because I know what I want to do and anything aside from that, anything that conflicts with that, I get rid of or get out of the way somehow, even if it's something that I would want to do. I just say, well, your decision is this, you can't do that. I'm always happier for being able to make a decision like that. Whereas a lot of people can't make the decisions and that's where they suffer.^{/72} /Any other conflict that happens to me that don't involve music or what I want to do, I think there are very few that wouldn't be connected somehow, they aren't really worth hassling about, I just sort of either let them work themselves out and not worry about them^{/73} or say just do such and such it really doesn't make that much difference, just do it. /I see a lot of personal conflict for a lot of young people that are growing up today and it really worries me because I don't know whether the situation is looking better or worse, but I know that there's really a lot of change happening and a lot of kids are going through that thing where what they think that they have to do isn't what they want to do so they aren't doing anything.^{/74} They're just like either doing dope or something like that and it's really sad.

I⁷² *Internal conflict: rejection of internal conflict, the need to make a decision and act upon it is stronger than any need for reflection and evaluation of goals; psychomotor o.*

I-II⁷³ *Internal conflict: rejection of conflict except when it relates to music*

II-III⁷⁴ *Internal conflict: she perceives the conflicts (of unilevel nature) of her generation and shows concern for the uncertainty of direction of these conflicts*

/Then there are the other kids that are saying I don't care what I'm supposed to do, I'm going to do what I want. I think that's good.^{/75} /I don't know whether the majority is increasing in that direction or not but I wish that it would because I think that in time everybody will be a lot happier if they could look at things that way with consideration for other people of course.^{/76}

I-II⁷⁵ *Internal conflict: return to the level of primitive integration—absence of valuation in decision making which appears egocentric and impulsive.*

II⁷⁶ *Ambitendency: egocentric decision making and tempered by consideration for other (cf. 74).*

Ideal

/It depends what you call ideals. Like, if you think of ideals in terms of un-reachable goals, I think they're really terrible things for people to have because they cause conflicts and things like that. If you think of ideals in terms of goals that you want to reach and is feasible for you to reach, then I think it's the best thing you can have.^{/77} /Ideals to me are things like honesty in people. Some people just don't have it and never will, but that's still what I look for in people because I know that some people have it and it isn't an impossible thing.^{/78} /Goals that are ideals to me are being able to live my life as a musician, fairly successful, not necessarily in the big star sense of the word or anything like or making millions of dollars. Just to be able to know that I'll be able to continue in music and developing it, and being able to live at it.^{/79} /My own personal ideals of how I should be are to continue being honest with myself and with other people and living that too.^{/80} /Some people regard ideals as things that human beings are not capable of, especially in religion. There are a lot of ideals set in religion, like for example, in the Catholic Church where they say these are the sins and don't commit them and if you do confess them and say you'll never commit them again. I think that's the kind of ideal that is impossible to make people try to live by because if that's the kind of person they are they're going to do it again and it just causes such hassles within you to know that even though you've confessed that you've sworn, you know you're going to do it tomorrow and you can't live with yourself under that kind of ideal.^{/81} /Yet those are the ideals that the Catholic Church and a lot of other things, like society and institutions expect people to live by. They set up ideals that would be right things for everybody to do but there is no way that everybody can do them all the time. And the people that can't do them suffer. There's no way that those ideals can be met by everybody all the time because we're human beings. That's the kind of ideal that I dislike, that I think are wrong and harmful.^{/82}

- I-II⁷⁷ *Ideals: rejection of ideals that cannot be reached based on rejection of conflict; the only "ideal" accessible to her is an immediate goal.*
- II⁷⁸ *Ideals conceived in terms of the simplest personality values (cf. 48).*
- I-II⁷⁹ *Reality function: "ideals" are limited to pragmatic goals.*
- III⁸⁰ *S-o and Personality ideal: beginning of humility, and of a value system where ideals and actions agree.*
- III⁸¹ *Positive maladjustment: rejection of externally imposed hierarchy of values; germs of authenticity.*
- II-III⁸² *Hierarchization: she distinguishes different human capacities to live by certain values; she does not differentiate unnecessary suffering caused by imposed standards from suffering necessary for growth.*

Success

/Success to me would be able to live my life in music and to be recognized for it. The more recognition you get, of course, the nicer it is, especially if you're an egotripper and I think most musicians are./⁸³ /I think everybody wants people to look at them with respect and that's what success is to me. Respect as far as my music goes and as far as my person./⁸⁴ /I never want to be regarded as a superstar in the sense that you're not human anymore. I'd never want that kind of success or recognition./⁸⁵ /Success as far as money goes isn't in my personal value system for success doesn't include money. I want to have enough money that I can live and be able to buy what I need and live comfortably, not necessarily luxuriously, just comfortably. A lot of people tie the two together and say if you've got lots of money you're successful. I think that they're wrong and I think that they eventually find out they're wrong. I think a lot of people are really unhappy for it./⁸⁶ /Success is whatever makes each individual person happy, that's what success should be and each person has to sort of decide for themselves what is going to make them happiest when they're alive and do it./⁸⁷ /Not necessarily if you succeed in doing it but if you're doing it and living your life doing it and being happy, you're successful. I feel successful now although there are other things I want to do./⁸⁸ /I don't think a person can ever be successful and have all their aims accomplished. You have to keep building new things for yourself to get into and to/⁸⁹ but there's no sense in setting goals that you'll never reach because that kind of success isn't going to do you any good at all.

II⁸³ *Second factor: dependence on external recognition.*

II⁸⁴ *Respect: too much respect for herself too little for others.*

II-III⁸⁵ *S-o.*

II-III⁸⁶ *Hierarchization: she begins to develop her value system; sensual o.: she likes her comfort.*

II⁸⁷ *Success: individual choice is a key to success but no differentiation of the value of different choices.*

III⁸⁸ *Joy: the source of joy is in being dedicated to one's vocation; she underlines the importance of experiencing the vocation.*

II-III⁸⁹ *Creative instinct and psychomotor o.*

Immortality

There are two kinds of way that you can look at immortality. One is the life after death thing that people seem to regard as immortality. Like your spirit or soul will go on forever. I just don't know what to think about that sometimes. /I kind of think it's possible that the kind of soul that you develop here, if you develop one, and I think some people don't, will live on. I think the people that don't develop one just either return as people or don't return as anything. I kind of think there's something to the idea of reincarnation of souls. Some people will forever go on,

like I don't think this is the first time for anybody's time on earth./⁹⁰ /Being immortal isn't coming back as a person again, being immortal to me is going on as a person you've developed here, if you've developed that kind of personality. Like I said, I think a lot of people don't and I think there's quite a few that do really develop something positive and I mean in that sense, something concrete as a person and that kind of soul, personality never goes. It does live on through time, or well through eternity,⁹¹ time really is not a relevant thing being as it's sort of a measure developed by man.

III⁹⁰ *Hierarchization of personality values*

III⁹¹ *Personality ideal: personality growth as an imperishable value—the continuity of personal essence (soul) must be lasting and extend over a sequence of lives.*

/Immortality here on earth, of course, is impossible. I'd never want it, I don't think I'd ever want to be able to be immortal physically./⁹² /I'd never want to have to make the decision of whether to die or not to die, to have the choice of staying alive forever, like even if a person didn't grow old and decrepit and everything, it just makes your decision for you./⁹³

III⁹² *Hierarchization: value distinction of spiritual immortality from physical immortality.*

II⁹³ *Ambivalence: rejection of decision conflict.*

/Immortality in another sense here is what is left behind you with the people that are here. I don't think that's important at all to me anyway. I'd like people to remember me in a positive way, like with respect and such./⁹⁴ /I don't necessarily want a lot of people to remember me, that's not why I want to be a musician or a successful musician so that billions of people remember me as the great X. That isn't important at all, the only reason I want to do it is for my own personal satisfaction./⁹⁵ /I wouldn't want to be remembered in a bad light though mostly because of the people who were connected with me that would have to suffer for it. If I didn't involve other people, people could think of me how they wanted to. They could regard me as evil or bad or anyway they wanted to. Except if there are other people who have to live with the things I've created, I wouldn't want to be responsible for that./⁹⁶

II⁹⁴ *Second factor: external standard of "social" immortality.*

II-III⁹⁵ *Emotional ties: beginning of selectivity in personal relations.*

II-III⁹⁶ *Autonomy: germs of independence from external world; autonomy very limited, hesitant; Feeling of responsibility: she feels responsible for the quality of her work and how it affects others.*

VERBAL STIMULI: SUMMARY AND CONCLUSIONS

Of the 81 ratings obtained on the 65 identified responses the results are as follows:

1 Level	2 Number of ratings	1×2
I	2	2
I-II	8	12
II	31	62
II-III	29	72.5
III	11	33
	81	181.5

Level Index: L.I. = 2.24.

The subject is fairly well adjusted to "life as it comes" (39, 42, 93). Her intelligence operates as an instrument of a stereotyped emotional and instinctive adjustment (54, 68, 69, 70), rather than as an instrument of global hierarchical experiences and needs. Hierarchy, for the subject, means an adaptive, positive attitude toward experience, primarily through her vocation (37, 38, 45, 46, 58, 60, 89). Lacking in prospectation (53, 68), retrospection (52, 59), and imagination (32, 39, 69) she displays no tendency to undergo a deep global crisis.

The subject appears to have a somewhat rigid attitude toward reality. She does not understand in depth such problems as internal conflicts, loneliness, or nervousness because of her own inability to experience life globally. This inability is a function of her deficiencies in emotional and imaginal overexcitability (there is no single response indicating this form). When faced with the possibility of a critical experience the subject retreats (36, 39—death: "I don't much think about it", 48—"I hate to be uncertain about them or anything", 54, 72—rejection of internal conflict, 77).

The activity of her intelligence is, as mentioned above, in the service of stereotyped forms of experience and is not acting as a creative and periodically independent function. All higher perceptions, such as ideal, happiness on a higher level, or death, are rather distant from her (32, 37, 38, 54, 77, 78). Problems such as success, immortality, or solitude, are met in an adaptive rather than creative manner.

In relation to concrete problems of human behavior the subject shows a multilevel grasp of the value of self-control (inhibition: 63, 64, 65), of the wrong in imposing a value system on others (67, 81), of the need for words and actions to agree (80), of experiencing one's vocation (88), and of the need to keep defining new goals for oneself (89). Her conceptions of personality ideal and of immortality are also multilevel (90, 91, 92).

The subject manifests positive, though limited, development with a prevalence of adjustment and partial integration over disintegration at Level II, and in a few areas (e.g. creative instinct, identification, hierarchization) on the borderline of Level II and III, and in some instances, reaches Level III (e.g. inhibition, immortality).

Example no. 2 (#350)

LEVEL ASSIGNMENTS OF AUTOBIOGRAPHY AND VERBAL STIMULI RESPONSES

		Dynamisms	
		Personality ideal	<u>3</u> ⁸⁰ <u>3</u> ⁹¹
		Autonomy	<u>2.5</u> ⁹⁶
		Responsibility	<u>2.5</u> ⁴⁵ <u>2.5</u> ⁹⁶
IV	> 3.5	Self-control	<u>2.5</u> ⁶⁰
		Inner psychic transf.	<u>2.5</u> ⁶⁰
		Third factor	3 ⁷
	> 3	Subject-object in o.	3 ²² 2.5 ²⁵ 2 ³⁹ 2 ⁵² 3 ⁸⁰ <u>2.5</u> ⁸⁵
		Pos. maladjustment	2.5 ⁴ 2.5 ⁸ 2.5 ¹⁰ 2.5 ¹³ 2.5 ¹⁹ <u>2.5</u> ⁶² <u>3</u> ⁶⁴ <u>3</u> ⁶⁶ <u>2.5</u> ⁶⁷ 3 ⁸¹
III	> 2.5	Inferiority toward o.	2.5 ¹²
		Hierarchization	<u>2.5</u> ⁸² <u>2.5</u> ⁸⁶ 3 ⁹⁰ 3 ⁹²
		Second factor	2 ¹ 2 ¹⁴ <u>2</u> ⁸³ <u>2</u> ⁹⁴
II	> 1.5	Ambivalences	2 ³ 2 ⁴¹ 2 ⁴⁹ <u>2</u> ⁵³ <u>2</u> ⁹³
		Ambitendencies	2.5 ¹³ 2 ¹⁷ 2 ⁴¹ <u>2</u> ⁶⁸ <u>2</u> ⁷⁶
	> 2.5	Creative instinct	2.5 ²⁹ <u>2.5</u> ⁸⁹
	> 3	Empathy	<u>2.5</u> ⁵¹
	> 2	Syntony	2 ⁶ 2 ³⁰
	> 2	Identification	2 ⁵ 2 ¹⁵ <u>2.5</u> ³³ 2 ³⁵ <u>2.5</u> ⁵¹ <u>2.5</u> ⁵⁷ <u>1.5</u> ⁶⁹ <u>2</u> ⁷¹
	> 2.5	Inner conflict	2.5 ²⁷ <u>2.5</u> ⁶⁷ <u>2</u> ⁶⁸ <u>1</u> ⁷² <u>1.5</u> ⁷³ <u>2.5</u> ⁷⁴ <u>1.5</u> ⁷⁵
	> 2.5	External conflict	1.5 ²¹ 2.5 ²⁶
	> 3	Disp. & Dir. Center	2.5 ¹⁸
> 1.5		Overexcitabilities	
		Psychomotor	<u>2</u> ³⁴ <u>2.5</u> ⁴⁵ <u>2.5</u> ⁴⁶ 2 ⁴⁷ <u>2.5</u> ⁵⁸ <u>2</u> ⁵⁹ <u>2</u> ⁶¹ <u>1.5</u> ⁶⁹ <u>1.5</u> ⁷⁰ <u>2</u> ⁷¹ <u>1</u> ⁷² <u>2.5</u> ⁸⁹
		Sensual	<u>2.5</u> ⁸⁶
		Emotional	2.5 ⁹ 2.5 ¹¹ 2.5 ²⁴ 2.5 ²⁶ <u>2.5</u> ⁵⁰

Functions

Self preservation	<u>2.5</u> ⁵⁶
Adjustment	<u>2</u> ⁵⁴
Inhibition	<u>3</u> ⁶³ <u>3</u> ⁶⁵
Pleasure	<u>2</u> ³¹
Joy	<u>2</u> ³⁴ <u>2</u> ³⁶ <u>2.5</u> ³⁷ <u>2.5</u> ³⁸ <u>3</u> ⁸⁸
Frustration	<u>2.5</u> ²⁴
Emotional ties	<u>2.5</u> ⁵⁰ <u>2.5</u> ⁹⁵
Feeling of respect	<u>2</u> ⁸⁴
Reality function	<u>2</u> ⁴³ <u>2.5</u> ⁴⁴ <u>2</u> ⁴⁷ <u>1.5</u> ⁴⁸ <u>1.5</u> ⁷⁹
Criticism	<u>2.5</u> ²⁰ <u>2.5</u> ²³
Rivalry	<u>1.5</u> ²¹
Enthusiasm	<u>2</u> ²⁸
Partial Integration	<u>2</u> ¹⁶ <u>2</u> ¹⁸
Education	<u>3</u> ²
Inferiority toward o.	<u>2.5</u> ¹²
Death	<u>2</u> ³² <u>2</u> ⁴⁰ <u>2</u> ⁴²
Suicide	<u>2</u> ⁵⁵
Ideal	<u>1.5</u> ⁷⁷ <u>2</u> ⁷⁸
Success	<u>2</u> ⁸⁷

DYNAMISMS

Of the total of 117 ratings, 46 represent developmental dynamisms (see the Table of Level Assignments of Biography and V.S. Responses). The distribution is as follows:

1 Level	2 Number of dynamisms ratings	1×2 Percent of total number of ratings
II	18	15.4
II-III	20	17.1
III	7	6.0
	<hr/> 45	<hr/> 38.5

The dynamisms of Level III are represented only by positive maladjustment, hierarchization, and subject-object in oneself. Inferiority toward oneself appears only once and on checking the response (12), the manifestation is fairly weak. Subject-object in oneself appears in the form of its first precursors of superficial introspection (39, 52), of incipient self-evaluation (25, 85), and only in

two instances as the dynamism of evaluative judgment in regard to the subject herself (22, 80). Hierarchization appears in relation to the subject's value systems and beliefs (82, 86, 90, 92). Positive maladjustment appears as a function of the subject's assertive inclination to criticism (20, 23) and independent thinking (4, 62), and of her need to explore the world (10) and follow her vocation (13). She shows a certain independence of thought from her social group (8, 19, 64, 66) and rejects externally imposed value systems (67, 81).

The dynamisms of Level II (ambivalence and ambitendency) are not abundantly represented because the subject does not tolerate conflict and hesitation well (16, 18, 47, 54, 79).

Other dynamisms such as creative instinct, empathy, syntony, identification, and conflict appear either at Level II or at the borderline of Levels II and III, but not higher. The rejection of inner conflict at the present time (72, 73, 75) shows the integrative tendency to be stronger than previous experiences of inner conflict (27, 67). In spite of her artistic aspirations in music, her creative instinct does not appear to play a significant role in her development (29, 89).

The initial manifestations of higher dynamisms, such as personality ideal, autonomy, self-control, inner psychic transformation, and the third factor, are represented by single occurrences only. Their further development into true dynamisms appears highly unlikely, first, because inner psychic transformation is not operative, and second, because the processes of multilevel disintegration are only partial and limited in kind.

The constellation of dynamisms represented in this subject's responses does not show significant and active developmental forces. Most of the dynamisms of spontaneous multilevel disintegration are totally absent. Her disposing and directing center is not in the service of development but of her vocation (18). This case is an example of normal, one-sided development.

KINDS AND LEVELS OF OVEREXCITABILITY

Level	P	S	E	Im	Int	Total	% of total number of ratings
I	1	—	—	—	—	1	0.9
I-II	2	—	—	—	—	2	1.7
II	4	—	—	—	—	4	3.5
II-III	5	1	5	—	—	11	9.4
	12	1	5			18	15.4
% of total number of ratings	10.2	0.9	4.3				

Out of the 18 responses rated as overexcitabilities 3 are below Level II, which we consider as the developmentally significant minimum. The prevalence of psychomotor over emotional overexcitability is not particularly favorable for development. We interpret it to mean that the emotional overexcitability is not strong enough to act upon and transform psychomotor overexcitability in the service of development. More energy flows into the external forms of action than directed into the internal work of personality growth.

INTELLIGENCE

TABLE OF SCALED SCORE EQUIVALENTS*												
Scaled Score	RAW SCORE										Scaled Score	
	Information	Comprehension	Arithmetic	Similarities	Digit Span	Vocabulary	Digit Symbol	Picture Completion	Block Design	Picture Arrangement		Object Assembly
19	29	27-28		26	17	78-80	87-90					19
18	28	26		25	17	76-77	83-86	21		36	44	18
17	27	25	18	24	16	74-75	79-82		48	35	43	17
16	26	24	17	23	16	71-73	76-78	20	47	34	42	16
15	25	23	16	22	15	67-70	72-75		46	33	41	15
14	23-24	22	15	21	14	63-66	69-71	19	44-45	32	40	14
13	21-22	21	14	19-20	13	59-62	66-68	18	42-43	30-31	38-39	13
12	19-20	20	13	17-18	13	54-58	62-65	17	39-41	28-29	36-37	12
11	17-18	19	12	15-16	12	47-53	58-61	15-16	35-38	26-27	34-35	11
10	15-16	17-18	11	13-14	11	40-46	52-57	14	31-34	23-25	31-33	10
9	13-14	15-16	10	11-12	10	32-39	47-51	12-13	28-30	20-22	28-30	9
8	11-12	14	9	9-10		26-31	41-46	10-11	25-27	18-19	25-27	8
7	9-10	12-13	7-8	7-8	9	22-25	35-40	8-9	21-24	15-17	22-24	7
6	7-8	10-11	6	5-6	8	18-21	29-34	6-7	17-20	12-14	19-21	6
5	5-6	8-9	5	4		14-17	23-28	5	13-16	9-11	15-18	5
4	4	6-7	4	3	7	11-13	18-22	4	10-12	8	11-14	4
3	3	5	3	2		10	15-17	3	6-9	7	8-10	3
2	2	4	2	1	6	9	13-14	2	3-5	6	5-7	2
1	1	3	1		4-5	8	12	1	2	5	3-4	1
0	0	0-2	0	0	0-3	0-7	0-11	0	0-1	0-4	0-2	0

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Psychometric rating as determined by the WAIS places the subject in the superior range of intelligence (VS 133, PS 119, FSS 129). The marked depressed arithmetic score suggests anxiety. This is supported by reduced performance scores in general, a reduction which may also reflect an intellectual-psychomotor split in the subject's intellectual functioning (even of a schizoid nature).

The full scale score of 129 is considered a more accurate reflection of the subject's intellectual capacity than is the more elevated verbal scale. This is based on the fact that anxiety would not interfere with performance in individuals manifesting such an intellectual-psychomotor dichotomy. It would be expected that, in interpersonal relations, the subject would be capable, without too much conflict, of coping with her anxiety by displacing it in intellectual or psychomotor activity.

Test responses reveal anxiety and a dichotomized intellectual-psychomotor adjustment, in which each functions well, but does not result in interaction. In the light of the theory of positive disintegration, this may reflect the subject's tendency to avoid making the effort to tolerate anxiety, and, in fact, to reduce inner conflict by intellectual or psychomotor activity, a tendency to re-integrate at a lower level rather than deal with tension consciously when it arises.

On the basis of her Autobiography and Verbal Stimuli material this subject displays no signs of intellectual overexcitability. Her intelligence expresses itself in intellectualization (15, 41, 42, 53, 55, 56) and the rejection of conflict (72, 73, 75), thus serving her strong tendencies to integrate.

Her identification with others does not go beyond a generalized extrapolation of her own experience (3, 15, 69), that is, reconverges on herself rather than diverging. Ambivalences and ambitendencies, when experienced by the subject, are 'intellectualized away' (41, 42, 53). Her need to end conflict and make a decision is stronger than the need to reflect and evaluate her goals. We see in this the domination of psychomotor overexcitability over intelligence.

Nevertheless she is capable of critical attitude (20, 23), of independence from her peer group beliefs (8, 19, 64, 66), and of rejection of externally imposed value systems (67, 81), although her own hierarchy of values does not appear to be far developed.

NEUROLOGICAL EXAMINATION

1. Trembling of eyelids, frequency of eye closing, and tension while closing eyes.	Tentative level assessment
Strong trembling of eyelids; frequent eye closing.	II-III
2. Pupillary activity	
Normal.	—
3. Oculocardiac reflex	
Distinct functional arrhythmia.	II-III
4. Chwostek reflex and Thyroid	
Chwostek positive; thyroid normal.	II
5. Palatal and Pharyngeal reflexes	
Both reflexes moderately increased.	II

6. Trembling of the hands Moderate.	II
7. Coordination of movements Good coordination.	—
8. Muscular reflexes Fairly strong, with some inhibition.	II
9. Abdominal reflex Strongly increased on both sides and at all levels.	II
10. Inhibition of reflexes Fairly strong.	II
11. Dermographia Red; fairly clear; large and prolonged.	II
12. Wavy flexibility Sustained and prolonged, with no hesitation or checking after the arm was positioned by the examiner.	II
13. Cutaneous sensitivity Normal.	—
14. Subtleties of expression (face and gestures), and demeanor (inhibition, speed of response, timidity, self-control). Inhibition is observed; fairly great timidity; good attitude toward the examiner. The subject shows the desire to adjust herself to the conditions of the examination.	II-III

Level of Development

(a) Level index:

1 Level	2 Number of rated reponses	1×2
II	8	16
II-III	5	12.5
	13	28.5

Level Index: L.I. = 2.2.

(b) Summary:

Strong trembling of the eyelids, and frequent eye closing, with moderate trembling of the hands, indicates emotional overexcitability. Emotional overexcitability is also indicated by distinct functional arrhythmia during the oculocardiac reflex.

Arrhythmia shows autonomic dystonia, and may reflect the beginnings of transcendence of the psychological type.

However, the signs described above, when accompanied as they are by increased abdominal and pharyngeal reflexes, and red dermographia indicate a lower level of emotional overexcitability and a tendency toward somatic or organ neurosis.

Sustained and prolonged waxy flexibility without hesitation or checking once the position is assumed, indicates great suggestibility and rigidity. It may also reflect a certain psychic rigidity in terms of attitudes—this consideration is also supported by the positive Chwostek.

Although inhibition of reflexes appears moderately strong, it is not sufficient to indicate self-control—that is control higher than Level II.

The level of development is estimated as Level II, with some extensions toward Level III.

DEVELOPMENTAL ASSESSMENT

Synthesis

The material of this case reveals a picture of development in the service of a vocation (18, 69). The vocation is music but the creative instinct does not seem sufficiently strong (29, 89) to interact with or influence the subject's development. The development is, therefore, one-sided.

The subject shows a trend toward decisiveness (16, 17, 18), resolution of conflict (3, 14, 24, 26, 27), avoidance of critical emotional experiences (36, 39, 48, 54, 77) and adjustment (13, 39, 42, 54, 93). Her intelligence is in the service of these integrative trends and finds its expression in intellectualization (15, 41, 42, 53, 55, 56) and the rejection of conflict (72, 73, 75). All this adds up to an overall picture of integration.

The subject's integration is not primitive in spite of the rejection of conflict, primitive rivalry (21), rejection of unreachable ideals (77, 78), and satisfaction with pragmatic ones (79), because multilevel perceptions are also present, such as inhibition (63, 64, 65), individual choice of values (67, 81), experiencing one's vocation (88), defining new goals (89), personality ideal (80, 91), autonomy (96), differentiation of human merit (90), distinction of spiritual and physical immortality (92). She is also sensitive to the distress suffered by others (13, 27, 51). She does appreciate, to some extent, the value of exclusive human relationships (Inquiry: 4, 7).

Multilevel dynamisms are few; they are represented chiefly by positive maladjustment, and to a lesser extent by subject-object in oneself and hierarchization. Unilevel dynamisms—ambivalences and ambitendencies—are weak. In consequence we do not observe a transition from one level to another but a stabilization. The lack of development transitions is shown by the absence of responses

assessable as even the most rudimentary manifestations of inner psychic transformation. There is only one exception (60) but even this one is in the service of her vocation rather than of her development.

The prevalence of psychomotor over emotional overexcitability, and the absence of imaginal and intellectual overexcitability would appear to account for this case of partial integration. The psychomotor overexcitability in its higher form, as in this case, expresses itself in the need for organized action and decision. Here it dominates the emotional overexcitability which is not strong enough to activate more global dynamisms of disintegration, both unilevel and multilevel, and thereby push the development away from integration.

Major development changes could occur in this subject only through the activation of her emotional overexcitability. For this to happen the stress of a major crisis appears necessary since the subject herself does not seek out opportunities for growth.

Clinical Diagnosis

Indications of positive disintegration are limited. The subject sometimes gets depressed, when she changes to a new environment and is separated from her home and friends (9, 50, 51). This is a function of emotional overexcitability. She is also somewhat depressed by forced inactivity and uncertainty (47, 59) which is a function of her psychomotor overexcitability. Her nervousness is evoked primarily in relation to her career, when she is nervous before a performance or a taping session (58, 61).

On the basis of the neurological examination, the subject shows some symptoms that indicate the possibility of a „migratory” organ neurosis (Dabrowski, 1972). There is also an indication of sensual and sexual overexcitability. These forms of overexcitability together with the prevalent psychomotor appear restricted from the point of development.

Other processes of positive disintegration (e.g. positive maladjustment) warrant a certain amount of only one-sided development due the prevailing tendency in the subject for adjustment and integration.

Prognosis

The development observed in this subject is positive although narrow. There is no evidence of global dynamisms of positive disintegration. The subject appears to be avoiding global emotional experiences—a necessary condition for further development.

Therapy

At the present the subject would not see the usefulness of psychotherapy. If, at time of severe emotional stress, she were inclined to take advantage of psychotherapy, the main effort would have to be directed into introducing more global psychological processes. Since on the basis of the neurological examination, she is likely to develop an organ neurosis, the psychotherapeutic and developmental

effort in such a case would have to be directed to converting the neurosis into a psychoneurosis. One would have to broaden her life interests, her artistic and moral concerns.

Social Implications

This case is typical of many who are similarly one-sided in their development. Without more profound universal interests, the possibility for further development lessens. In cases like this, the influence of a very highly developed social and emotional environment is very much needed.

UNILEVEL AND MULTILEVEL DISINTEGRATION

Example no. 3 (#406)

Sex: Female

Age: 44

Marital Status: Married, 7 children (6 living)

Education: Matriculation, Teaching Certificate, four years of university

INQUIRY AND INITIAL DEVELOPMENTAL ASSESSMENT

1. Heredity and psychic constitution in the family. The father was intelligent and authoritarian. The mother was excessively submissive and emotionally cold. The father displayed ambiguous morality—verbally, it appeared high, but in actuality, it was low. No history of mental disease in the family. No information about special abilities and talents in parents and grandparents.

2. The same or similar characteristics in the subject. Intelligent, like her father; in many ways authoritarian, but with some ability to see her negative traits.

3. Familial situation during childhood and adolescence. Negative, authoritarian, and lack of moral strength in the father; terrible experiences under Nazi domination during World War II; many stresses and tragedies.

4. Education and school environment. The subject tended to give the appearance that she was very capable; she was always aspiring to do better. This was due in part to her feelings of inferiority toward her brother whom she felt was more capable than she. The subject showed, an early interest in languages and an early tendency toward self-observation and objective observation of others. Her

experiences at school were not developmentally helpful. The personal interests and talents of the children in the school she attended were given no particular attention.

5. Puberty. At puberty, the subject witnessed the persecution of many Jewish people, including friends and relatives, by the Nazis. She experienced anxiety states concerning her parents and friends at this time.

6. Interests and talents. Literature, languages, poetry, art. Interest in social activities (when it coincides with her personal interest) as in leading a church encounter group workshop, or in teaching art to children.

7. Marital-familial life. The relationship with her husband is poor. Sexual life is satisfactory. Psychological and moral relations in the home are poor. The atmosphere is negative. She experiences difficulties with her children. She feels her oldest daughter tends to reject her, show resistance to her, see her negative rather than her positive traits.

8. Psychopathological symptoms. The symptoms observed in this subject border between pathological and developmental. They appear as different forms of anxiety, depression, and even obsession. In her history, besides the above symptoms and several suicide attempts, we see a fairly clear alternation between feelings of inferiority and superiority and an insufficient differentiation between higher and lower levels of functioning, particularly clear in some of her authoritarian attitudes.

9. Does the subject see anything pathological in herself? The subject suspects, but not too strongly, the possibility of some pathological factors in her personality, such as suicidal tendencies and severe depressions. Nevertheless, she tends to regard them as positive factors in her personal growth.

10. Signs of positive disintegration. Occasionally, the subject is fairly aware that, in most of her so-called pathological symptoms, deeper developmental personality changes are taking place. She differentiates, but not too clearly, between lower and higher tendencies in herself. She recognizes some of the positive aspects of suffering and anxiety, but in most of her emotional functioning fails to see, on her own, the positive or negative aspects as they manifest themselves.

11. General appearance. The subject presents a mixture of introvert and extrovert type in her behavior. During the interview, she was a fairly quiet, self-controlled person, but, at the same time, showed high tension and inhibitions together with strong expression in somatopsychotic symptoms such as spontaneous red dermographia around the neck, trembling of eyelids, and occasional fine trembling of fingers. She conveyed something like independence and some rigidity in her movements, yet, at the same time she was very sensitive and attentive during the interview. She tends to argue in discussions.

12. Tentative assessment of level of development. The subject appears to be developing, although unevenly with regard to different aspects of her personality. There is some rigidity and egocentric impulsiveness along with some tendency to understand herself better. The subject shows some evidence of hierarchical structure. Her developmental level appears approximately on the borderline of second and third level.

AUTOBIOGRAPHY

I was born on August 20, 1927, in the bedroom of my parents' apartment in a city in Europe. It was a quick birth, and it all hapened before the doctor had arrived. From that address a year later our family moved to a comfortable and roomy apartment on the square of at that time one of X's modern districts. Here my brother, 2 1/2 years older than I, and I grew up.

My father held a job with a finance company. He was employed with the same company until retirement. I was born at a time when he was in great financial difficulties. Like so many others he had invested significant sums of money when the stock market fell. He once mentioned that he actually remembered little of my early years because he was so overwhelmed by his financial losses.

/Who were these two people who were my parents?/¹

0¹ *Intellectual o.: before speaking of herself she introduces her parents as the most influential figure in her life.*

My father came from a Jewish home. He became active in the humanist movement after he left his parents' home. After having finished elementary school he pretty well educated himself. He spoke Dutch, English, French and German fluently and he loved reading literature in these languages. My father was eager to show the world how well he could converse in foreign tongues. He was fond of myths and fairy tales and legends and wrote some poetry occasionally. At our home we had visitors over quite frequently. Much of our conversation was on topics such as politics, literature, art. My father usually led the conversation and enjoyed being heard by all. /He tried to be a good father, spent many hours reading to us, played games of chess and checkers and took us for walks or trips on the bike. I feel sure that he considered himself somewhat of a charmer, could smile most charmingly, but to my taste was too much of a "pretty boy". He could be quite critical of people, and my brother and I had more than our share of his criticisms./²

II² *Criticism: she evaluates her father without trying to understand him with empathy.*

/My father often wanted to cuddle me. Now I feel that he was overaffectionate, overdid it. I wanted to withdraw then, but he did not understand and showed

much disappointment as I recall. He also was quite a domineering type of a man. I loved him very much during my preteen years. After that I drew away from him and felt disappointed in him./³

II³ *External conflict: she withdraws from her father only because he did not act according to her feeling.*

/I have felt for a long time that my mother was a somewhat sad person who tried very hard to be cheerful, but basically was not. She played second fiddle to my father, and had some sort of inferiority complex. She tried very hard to be a good mother by providing us with our basic physical needs in a very well organized and efficient way./⁴ /The house was never in disorder ever from what I can recall. I often felt that she compensated for her inferiority feeling by being extra good in what she could do well: her homemaking./⁵ /My mother was not a warm person. Spontaneous hugs I cannot remember. She always kissed us good night, but I don't have pleasant memories about these good night kisses./⁶ I cannot recall having seen her laugh heartily very often. But she did attend well to our basic needs and was definitely a concerned parent.

II⁴ *Criticism: she evaluates her mother seemingly objectively but she lacks empathy in trying to understand her.*

II⁵ *Criticism: superficial judgment of her mother's behavior based on psychological theories rather than empathy; the criticism is somewhat aggressive (cf. 95).*

II⁶ *Sensual o.: expression of sensual needs.*

When I was four years old I went to Montessori school. I could read before entering elementary school. I have many memories of these early school years, of how things looked and of everyday happenings. /I think that I was a rather mild and accepting child at school and have the feeling that emotionally I was just there and not much more./⁷ My mother told me once that I was quite a cry baby when in my pre-school years.

II⁷ *S-o: self-observation without components of valuation.*

One occasion at home I can remember quite well. /I had an almost hysterical crying spell, must have been very upset, though I don't remember why. In her very efficient manner my mother took me under her arm and held my head under the water tap. I now wonder if she ever got really mad at me at such a moment or if she was so controlled that nothing would show. I now also wonder how she ever comforted me. Did she hold me? I have no memories of such./⁸ /When I was almost 6 years old I was sent for my health to a children's "health home". This was for about four weeks I think. I was the youngest one there. I now wonder if it really was for my health or perhaps my nervousness that I was there. I was a nail biter./⁹ /Here too I was a rather accepting child, looking on, so to speak, and doing as the others did or as was expected of me./¹⁰

- II⁸ *S-o: puzzlement over her mother's behavior and feelings; the question —was she angry or self-controlled—does not contain any hierarchical differentiation.*
- II⁹ *S-o: similar to above; nail biting indicates psychomotor overexcitability.*
- II¹⁰ *S-o: she sees herself as a detached observer.*

There was one incident I remember well. /I had been given a bedsheet with a small tear in it. During the night the tear had become a big tear (as tears in bedsheets usually do). This was purely accidental on my part. I felt I was not to blame at all. Yet, a very big and very cross woman in a white uniform decided I should be punished for my crime. And so I was to remain in bed that morning, which meant being all alone in that hospital like room with its many white beds along the walls. I was ordered and so I followed the order, and injustice had been done. No, I had no self pity then, I sort of accepted it, not even felt angry, but felt very very small. I had learned a lesson about the world of adults which had made a deep impression upon me. Innocence apparently did not always count, so I learned then. It was the "privilege" of those who are big and have power to deal out their orders to those smaller than they. Apparently injustice was very much a part of the world of adults.¹¹ /The sense of immense helplessness and smallness of the six year old little girl is something I have never forgotten/¹²

- II-III¹¹ *Second factor & Justice: feeling of inferiority toward the world of big and powerful adults; the injustice is recognized but the dynamism of positive maladjustment is so weak that the status quo is accepted.*
- II¹² *Unilevel disintegration: feelings of inferiority and helplessness are still much alive; emotional o. (strong affective memory).*

/I also can remember well the occasion when my parents and I visited together during that time. I was not overly happy to see them, nor felt much emotion one way or another. It was just happening to me and that was all.¹³

- II¹³ *S-o: note the passivity characteristic of unilevel disintegration and stemming from weak engagement of emotions and intellect in the developmental process.*

/There was plenty of room for playing in the square where we lived. I liked the roses which grew in the center surrounded by well kept grass. I played outside often and recall well sitting along the sidewalk with my girlfriends as we talked and gossiped. These were happy moments for me. I too enjoyed playing ball against the school wall.¹⁴

- II¹⁴ *Joy derived from transitory carefree moments of external harmony.*

/I was entered into Montessori school for grade one, upon recommendation of the teacher. I was considered to be a bright child and could work well without supervision. My brother went to the other elementary school. Throughout the

school years he did not do as well as I did and was more the trouble child. He was an awful tease. I was the crybaby./¹⁵ /I can remember my burning hot anger at him. There were many times when I tried to kick him, screaming at the top of my voice. But he almost always managed to hold me at a distance from him. I was much aware of his superiority over me because of his physical strength. I just never could get even with him./¹⁶ /Later, in our teens, we began to appreciate each other more. One summer we spent three adventurous weeks together traveling (hitch-hiking) through our country./¹⁷

II¹⁵ *Second factor: feeling of superiority toward her brother.*

I-II¹⁶ *External conflict and Second factor: she feels inferior to her brother because of his physical strength and she resents his physical superiority; emotional o. psychomotor o.*

II-III¹⁷ *Fraternal syntony with hierarchical elements (appreciation).*

We had a lot of freedom at Montessori school. No report cards; three grades in one classroom. I have never liked arithmetic (nor was I very good at it), and therefore I managed to spend little time with it. Instead, I was ahead in literature and language. /At times I started writing some stories none of which I ever finished./¹⁸ /We had time for making up our own plays and perform these. This I loved immensely. My best performance was that of a witch in a fairy tale, a very wicked and evil witch. I did a very good job of it and took everyone by surprise with my performance. I enjoyed it tremendously. My whole personality was completely transformed into this wicked character, voice, mannerism, everything (I still could do it!)/¹⁹

II¹⁸ *Creative instinct: initial expressions apart from personality development.*

II¹⁹ *Creative instinct: fascination with an evil character (absence of hierarchical components of valuation); imaginational o. emotional o.*

My life as a child was rather simple, an even flow of events. We had a good regular income, and we spent our days in a regular sort of way with not many unusual upsets.

/At school I felt I quite belonged and was accepted. We had our girls' club of which I was chairman for a while./²⁰ /In other circles of children, with my brother and his friends I felt often somewhat aloof and on the outside. I sort of felt that I lacked their daring and glibness, and then I felt quite miserable, isolated./²¹

II²⁰ *Second factor: feelings of acceptance in her own milieu.*

II²¹ *Second factor: feelings of inferiority toward others; emotional o.*

In 1940 Germany occupied our country (see my paragraph on *Death*). /The second day of the occupation a Jewish family in our block tried to commit suicide by turning the gas on. A man I knew walked crying along the street, his face wet with tears. I felt bewildered at it all. It was a sunny day. The contrast at

that warm and sunny day against the threat of war miseries is something I can remember very vividly./²²

II-III²² *Astonishment with the world: hierarchical component is present in the contrast of the "sunny day against the threat of war miseries"—nature vs. the human condition and suffering.*

/So much happened during these years. My father was a Jew; I hardly knew what it meant. I could enter places he was not allowed to go to. People had to go "underground". I now ask myself where was my indignation, my anger. I did not have these. I was bewildered, yes. A strange, new kind of emotional sensation had touched me, an empty sort of feeling./²³ There were the razzias, mostly at dusk or in the evening. /The atmosphere was so haunting, creepy sort of./^{23.1} /These big men, with their heavy boots, nazis, gestapo, soldiers, all that power over plain common just nice people. I sensed it deeply, yes, the contrast between the powerful and the powerless; the negative forces had strength, the *good were helpless*./²⁴

II-III²³ *S-o and Astonishment with oneself: she records her emotional states and is surprise at the absence in her of anger at the cruelties of war.*

II^{23.1} *Imaginational o.*

III²⁴ *Hierarchization: she makes a differentiation of values by identifying with the "good" and helpless.*

/I have had many dreams about my Jewish girlfriend who was led away to Germany (see my paragraph on Death). The theme of these dreams is somewhat like this: Hennie has returned. She hopes to find me. I know she had returned, but have lost her address or forgotten to look her up. I spent some time with her, but then I sort of drop her. She feels very alone back in Holland, needs a friend, but I no longer give her my friendship. I feel uneasy about it, but let it go at that. When I wake up after these dreams I always feel very disturbed and sometimes I have cried./²⁵

II-III²⁵ *Feelings of guilt and Disquietude with oneself: the dream expresses a sense of guilt for lack of empathy with her girlfriend's fate; imaginal o. emotional o.*

My father too was imprisoned. He had broken one of the many anti-jewish rules. He had luck. During his transport, destination Germany, he was let off at a camp near the German border, but still in our country. Here he managed to become a Barracks supervisor. Part of his job was reading out the lists of names of those who were to be on the next transport to Germany. This job saved him his life, for he managed to stay behind instead of being placed on a transport.

/Years later, as a patient in a Mental Institute (I was then about 26 years old), I was given an injection of some "truth serum" (sodium pentothal)?, and was asked to comment on the war years. I then began to talk about the above episode and then discovered my very upset, but repressed, reaction to what my

father did to save his life. In order to save his own life, he, so I had felt, had been instrumental in leading other fellow Jews to their death. For me, who had looked up to my father very much, this was a traumatic discovery, one which I had suppressed all these years, until that moment at the Institute. I cried for a long time that afternoon which gave me much relief./²⁶

III²⁶ *S-o and Inner Conflict: her suppressed emotions came to surface under treatment and showed a moral conflict over what her father did; emotional o.*

My father returned home before the war was ended. He and my brother had to remain confined to our home. My mother and I became the ones to go out to obtain food from farmers and wood for cooking wherever we could find this. /Tensions were great during these months and tempers flared. I grew up fast during this time, and I began to discover the smallness and pettiness in my father's personality./²⁷ These last years of the war, with little food and fuel, and the men at home, were years of great stress for all of us. I was eighteen years old when the war ended.

II²⁷ *S-o and Criticism: she does not evaluate her "growing up"; her criticism of her father is totally negative.*

Some years ago I had the following dream:

/A group of gentiles (non-Jews) lead me through a long and narrow corridor. I want to stall, escape, for I know I am being taken to the stake to be burned. I ask permission to go to the washroom, just stalling for time./²⁸ We come to a large grassy area. On the left of the corridor, behind a low fence are sitting in rows Jews, all men in white tunics, many have beards. Between the corridor and the benches are steps going up, somewhat like an amphitheatre. At the highest bench my mother and father are sitting, like spectators. /I am being led past the group of Jews and I feel an immense love, overwhelmingly great, for these people./^{29a} My parents are just sitting there, looking on as their daughter is being led to a separate small grass area on which stands a high stone or cement pedestal. /I feel very frightened, but do not struggle. I know there is no way out of this./³⁰ On top of the pedestal is the Jewish star of David. I step on to the pedestal. The fire is lit. I can almost feel the flames. Then I woke up and felt very upset.

II²⁸ *Fear: no hierarchical elements, only desire for escape, the imagery of the dream indicates strong anxiety; imaginal o.*

III-IV^{29a} *See III-IV^{29b}*

II-III³⁰ *Fear: acceptance of fate and resignation from escape.*

/What I particularly recall of this dream is my feeling for this group of Jews, such an undescribably all encompassing feeling of love of an almost religious nature./^{29b}

III-IV^{29b} *Empathy and identification of almost universal character yet limited to the nation she is related to.*

/I have often wondered why in this dream I did not struggle, tried to free myself, escape, why I allowed these people, the gentiles, to take me to my death. In many ways this is a puzzling dream to me./³¹

II-III³¹ *S-o: she does not understand the meaning of her dream, [the whole dream appears to be a resolution of her guilt feelings over her girlfriend's death (25) and perhaps expiation of her father's guilt (26)].*

(During my teen years I often felt lonely, felt to be a person quite apart from others./³² /I often went out by myself on my bike, almost as if wanting to stress this sense of aloneness. At the same time I then could enjoy deeply the places I rode through, and even now I can bring such places to my mind with ease: the city park full of melancholy on a fall afternoon at dusk, or a spot in the country on a very hot, perspiring hot day, sitting near one of the canals, or a small lake./³³ /Even during such moments I can remember to have experienced a deep sense of sadness, aloneness, while at the same time there was also the feeling of immense joy, a grateful sort of sensation for being me and having my experience live through me in such a vivid, intense kind of way./³⁴

III³² *Self-awareness.*

III³³ *Third factor: she chooses her aloneness which has something to offer; imaginal o.*

II-III³⁴ *S-o and Ambivalence: mixed feelings of sadness and joy; attitude of dramatization (in the last two lines she relates it as if on stage); multilevel experience present in an initial form—simultaneous feeling of joy and sadness; emotional o. imaginal o.*

/A girl I respected and loved very much suggested we go skating one day, on the canals at the city outskirts. I felt very happy about this, since for a long time I hoped to become friends with her. We spent a lovely winter afternoon skating and talking and discovering our friendship for each other. I have a fond memory of that winter afternoon./³⁵

III³⁵ *Emotional ties: tendency to exclusivity—note the long wait for this cherished moment of friendship.*

/I was 17 years old when I had my first kiss. I was a bit frightened of this boy who for a long time had cared about me a great deal./³⁶ /He was so very gentle and understanding about my reluctant ways. I still can feel my gratitude about the beautiful and most tactful way in which he introduced me to this first tender experience./³⁷

II³⁶ *Ambivalence; emotional o.*

III³⁷ *Sexual instinct: predominance of emotional factors (as opposed to biological factors); emotional o.*

A couple of years later he and I became engaged. For one year we corresponded, wrote many letters since he was stationed with the army overseas. /There he experienced war close at hand, and spiritually he suffered much from this./³⁸

III³⁸ *Empathy: compassion for her boyfriend's war experience.*

/During that time I had once the following dream: the dream began with a large chess board. The board was the only image of the dream at that moment—or perhaps I myself was that chess board. Then one of the pieces—I think now that it was the knight—which we call in our country “horse”) appeared at the side of the board, growing larger and larger until it had covered the whole chess board, and then all was black, dark black. I then woke up and felt very upset and frightened, although I then did not understand the meaning of the dream./³⁹

II³⁹ *Fear: general anxiety of the unknown—symptoms of unilevel disintegration—a “no exit” situation (“all was black”); imaginal o. emotional o.*

/When playing chess as a child I was always very worried about the knight of the other player, nervous really. The moves of the knight, I then felt, were so unpredictable, and I always was relieved when I could eliminate these pieces from “the game”./⁴⁰

II-III⁴⁰ *Fear and Intuition: emotional o. imaginal o. magical elements of intuition.*

/The memory of this dream has always been quite clear with me. I feel it a remarkably good image of my fears of the unpredictable, of that which I have difficulties coping with, now these can become so large in my mind that they push out of sight all the rest of the game./⁴¹

II-III⁴¹ *S-o: she knows her fears but shows no transformative attitude.*

I had a nervous breakdown, became very depressed, during that year, which I did not write my fiance about. /Much of my living and thinking during these months were towards the time of his return home. I wanted to be to him all he might hope for./⁴² /About half a year after his return I found myself forced to break our engagement, although it was not very clear to me why./⁴³ /Now today, we both know and understand. We had an opportunity recently to meet, and we talked about it at great length. During that year, of our engagement, we cared so much for each other, yet, somehow it seemed both of us felt surrounded by barriers, which made it impossible to come truly close to each other. There was passion, love, affection, but we were unable to come close, soul to soul, to each other. Somehow, we even seemed to push the other away from ourselves. For both of us our recent visit together was an important experience. There was great beauty and depth in our relationship./⁴⁴

II-III⁴² *Emotional ties and Identification: exclusivity and identification with her fiancé but with some loss of her own individuality; she wants to meet his expectations at all levels; emotional o.*

II⁴³ *Ambivalence.*

III⁴⁴ *S-o and Emotional ties: fruition of a close relationship built on years of personal growth.*

I met Tom a few months after the engagement was broken. Tom fell head over heels in love with me. It warmed me to receive all that attention and approval. We met for two weeks, became engaged, and Tom left for Canada as an immigrant, which he had planned to do for a long time. I followed him a year later, and a couple of weeks after that we were married in a small town in Manitoba.

Yes, /I felt happy during the first two years of our marriage. We wanted to start our own business, had this as our common interest and future, and we worked and saved hard to make this dream a reality. We felt close to one another, were compatible sexually, and talked much with each other. The sense of adventure ran excitedly, like a bright colored thread, through these first years of our marriage./⁴⁵

II⁴⁵ *Sexual instinct: marriage built on the basis of common interests and sexual compatibility rather than as a "school of life" (sharing of personal growth).*

/The birth of my first baby was an unforgettable and very beautiful experience for me. I was very relaxed and thus was able to see the whole birth process in the mirror in front of me. The pain was immense, true, but I realized its meaning and thus the birth of my first baby was for me a truly exhilarating experience. I shall always be grateful to Dr. Fast who seemed as delighted as I was, and helped me along so beautifully./⁴⁶

II-III⁴⁶ *Joy derived from conscious experience of the birth of her baby and control of her labor pains.*

/Once the business was bought and I had my first baby I became very depressed, overwhelmed by the isolation and my new responsibilities. When the baby was six months old I tried to commit suicide./⁴⁷ We moved to Y. Not long after I was charged with attempting to commit suicide and placed in a Mental Institute for six months.

II⁴⁷ *Suicide as an escape from her postpartum depression and new conditions of life; emotional o.*

/I remember so well after my first shock treatment waking up in the room where some of the more serious cases were, schizophrenics and so on. The smell was foul, the snakepit like surrounding so eerie. And yet, when my memory returned I felt relieved that I was being taken care of./⁴⁸

II-III⁴⁸ *Psychoneurosis: flight into sickness as a function of positive regressio (she feels safe in a place otherwise repugnant to her).*

/Dr. Gold, one of the interns on staff, took an interest in me and spent some extra time with me, just talking. He seemed so genuinely concerned. He, I believe sparked that first sense in me, that perhaps I might be a worthwhile person after all.⁴⁹ His visits with me meant a lot to me. Nurses were kind to me; /somehow I felt I was given a bit more attention than most of the patients. I felt taken care of, secure, had little desire to return home.⁵⁰

II-III⁴⁹ *S-o and Inner psychic transformation: she looks for the sources of her turning away from feeling worthless.*

II⁵⁰ *Ambitendency: feeling of superiority (she feels she can draw attention) following closely her feeling of inferiority and depression.*

/It must have been an immense blow to my husband to have seen his wife change so much during that time. I don't think he ever forgave me, nor did he later when I had other mental collapses.⁵¹

III⁵¹ *S-o and Identification with her husband's difficult position.*

When back with my family, I seemed to manage. Yet, /I now know that I was to my first baby less a mother than to, for instance, our last one. I think I was afraid of the first somehow.⁵²

II-III⁵² *S-o.*

In 1960 I collapsed again, a month or so before my mother was due to arrive for a visit with us. I had then gone through the loss of our little boy (note my paragraph on death). /All seemed to tighten up in me when thinking of my mother's visit. I had extreme difficulty doing my housework and cried a lot, wanted to sleep all the time.⁵³ I went into group therapy under the guidance of Dr. Smith. A year and a half later I felt ready to manage without the group. /During the year of my therapy life was hell, for me, and for Tom. I am sure Tom never could understand; he was very angry with me. He beat me at times, out of his sense of helplessness I suppose, in the face of something much too large and unfamiliar for him to cope with.⁵⁴ I feel sure he has never forgiven me the things I did during these times of my mental breakdown.

II⁵³ *Ambivalence: hysterical reaction caused by the apprehension before her mother's visit; emotional o.*

III⁵⁴ *Identification and S-o: she tries to understand her husband's frustration.*

/I can recall the times I had set out to end it all. I knew I just was no good, incapable, just too inadequate to cope. "They would be better off without me." That sensation of not being able to cope, feeling too small in the face of my responsibilities, that sensation I experienced again and again in most desperate

ways. "What others could I could not", and therefore the only way out seemed suicide./⁵⁵

II-III⁵⁵ *Suicide as an escape but combined with Feelings of Inferiority toward herself and others; emotional o.*

/Although after therapy I have felt depressed at times, very depressed, I never once again have felt, that suicide would be the answer. I have gained enough strength and self-respect to know I had it in me to pull through./⁵⁶

III⁵⁶ *Inner psychic transformation: discovery of inner resources to prevent suicide.*

/Shortly after my "recovery" I was invited by the minister of my church to lead a workshop during a conference. Even now I feel most grateful when thinking back to this. It meant so much to me that after all I had done I was given the honor just the same; that someone actually felt positive enough about me to choose me for this task./⁵⁷ /I accepted, though very reluctantly,/⁵⁸ but /with the Reverend's encouragement and help I managed to lead a successful workshop. This probably was the starting point for many better things to come. I began to discover many new facets of the new me, and felt happy and pleased about it. I had more confidence, more hope, more faith in my capabilities. With it came a new enjoyment in my children, the little moments, the beautiful, the positive./⁵⁹ /My work with children, my understanding of them, art classes, garden work, new friends. Life, I began to learn, held many treasures for me. I was unaware of before./⁶⁰

III⁵⁷ *Second factor: recognition from others as a positive stimulus to live and to grow.*

III⁵⁸ *Feeling of inferiority toward herself (cf. 57).*

III⁵⁹ *S-o, Inner psychic transformation, Self-awareness, and Disposing and Directing Center: she has discovered new aspects of her personality as a consequence of her growing confidence in herself, satisfaction from her children and her conviction that this was a "starting point".*

III⁶⁰ *Empathy and Creative instinct in their initial phase of development.*

The relationship between Tom and I slowly deteriorated. The new me took him by surprise and often upset him. Early in our marriage I used to be so very submissive; now I spoke up at times, asserted myself. Arguments started, anger, hostility, hurt, reproaches, criticisms, harsh words meant to hurt. The marriage is now kaput. Can't make a go of things. Spiritually we live far apart, seldom have a conversation. We talk only about the most necessary. It is a very sick situation.

/Tom cannot hack it—that new woman. He cannot have control over me as I feel he would like—possession. Yes, we are still living under the same roof. The little ones care about him a lot. I have given much thought to all this. I am

counting the years. Would like to get away from him, but do not think the time is ripe for this just yet./⁶¹

III⁶¹ *Positive maladjustment, Self-control and Responsibility: she stays in this difficult situation for the sake of her children; the sense of timing indicates self-control.*

/There are new friendships, new relationships, very deep, very beautiful. I feel that I am very much alive, have a lot of love in me./⁶²

II-III⁶² *Inner psychic transformation of limited scope because lacking in empathy for her husband (cf. 61).*

/Whereas only three years ago much of me was still more a vegetable than woman, now this has changed and I am deeply grateful that at last I have learned to drink from the cup which has so much to offer me. I have experienced a new kind of spontaneity which I treasure immensely, and which amongst others, has made my relationship with my children and with others so much richer and more meaningful./⁶³

II-III⁶³ *Inner psychic transformation of limited scope: she is open for new experiences to come to her rather than to the self-directed experience of her own personality growth; emotional o.*

AUTOBIOGRAPHY: SUMMARY AND CONCLUSIONS

For the 108 ratings obtained on the 62 responses identified in the Autobiography, the distribution is as follows:

1 Level	2 Number of ratings	1×2
I-II	4	6
II	42	84
II-III	32	80
III	28	84
III-IV	2	7
	<hr/> 108	<hr/> 261

Level Index L.I. = 2.42.

The material presented by the subject offers, in the beginning, a great deal of observation and criticism of her father (2, 3) and her mother (4, 5, 6, 8), and of self-observation (7, 8, 9, 10). This attitude is very characteristic of her throughout her life (23, 27, 61). Although she appears emotional her attitude toward her husband is more based on identification, of trying to understand his

position, than on empathy (51, 54, 61). Her affect, therefore, often appears to be egocentric. In this light, one can look at her suicide attempts: in one instance a suicide attempt occurs when her baby is six months old—the suicidal impulse is not checked by feeling of responsibility for the baby (47); in another instance she loses the sense of responsibility toward her family (55).

The subject often experienced strong anxieties (28, 30, 39, 40, 52), depressions (41, 42, 48, 53, 56) and suicide attempts (47, 55), all with strong psychosomatic symptoms. These periods of disintegration represent her lower level of functioning when the stresses are too great for her to handle. Nevertheless, she makes a successful effort in overcoming and controlling these stresses, and gains confidence in herself (56, 59). In this process the help received from others has been crucial (49, 57, 58) indicating that her autonomous forces are not very strong.

She has feelings of inferiority toward others (12, 16, 21, 55) more often than feelings of inferiority toward herself (55, 58). She also experiences the opposite—feelings of superiority (15, 50). She chooses her aloneness and herself apart from others (32, 33, 34)—the beginning of self-awareness.

Her higher level of emotional functioning is evident in her identification with the suffering of others (22, 24), her moral conflict over her father's action to save his life (26), her guilt over her Jewish girlfriend (25), her subtlety in sexuality (36, 37), her devotion to her fiancé (42) and the much later resolution of the breaking of their engagement (44), and the expiatory dream expressing high empathy for the Jewish nation (29).

Her imaginational overexcitability appears to dominate her responses to the world and her own experiences. She is also creative, as shown in her early attempts to write (18), in her stage role of a witch (19), in her teaching of art (60).

The pattern of her development appears uneven—on the one hand succumbing to stresses and being overwhelmed by new responsibilities, on the other reaching toward higher values, sensitivity to human suffering, moral conflict and beauty. In this biography we are witnessing in many ways the subject's struggle from the recurrent conflicts and defeats of unilevel disintegration to the inner transformation when development gains more in multilevel control: it is the borderline of unilevel and multilevel positive disintegration. That the subject's hold on the higher level of functioning is not firm can be seen from her excess of self-confidence and hope that all crises are over and she has become a "new woman" (61, 62, 63).

VERBAL STIMULI¹

Anxiety

The times that I experienced the greatest anxiety were when responsibilities I had to meet seemed too large for me to cope with. /I recall the sense of extreme fear when I had some difficulty at my first job, as a teacher. After a few

¹Some of the V.S. here are different from those in other cases—this one here was an early list.

months of teaching I just felt unable to cope, had become frightened of the young students./⁶⁴ /I then pretended to be ill for several days and one night I made a weak attempt to commit suicide./⁶⁵ /I can still easily bring to mind the feeling of being overwhelmed by what was expected of me (by myself in particular) as a teacher./⁶⁶

II⁶⁴ *Fear: note absence of alterocentric elements.*

II⁶⁵ *Psychoneurosis: flight into sickness, suicide as an escape.*

II-III⁶⁶ *Inferiority toward oneself; emotional o.*

When I was married for three years I had my first baby. /With high hopes, and again with immensely high expectations of making a great go of things, we moved into a small two room house./⁶⁷ /When the baby was 3 months old, I cut my wrist in a suicidal attempt. I can well recall the tense and horrible feeling in my stomach at that time. All was tight and in tense knots. Again then I felt I could not cope./⁶⁸ /I had become disillusioned in my husband who, I felt, was not half as great and capable as I had dreamt he was./⁶⁹ We had this great dream of becoming successful in business. But I could not even see myself cope with the housework, the new baby—and I knew that I was failing all over. /My mother was coming to visit us some years later. Anxiety. I felt I was not as capable as I should be, not coping. She would find nothing she could admire me for. Again a period of depression. I stopped doing my work, a giving up, suicide attempts./⁷⁰

II⁶⁷ *Imaginational overexcitability.*

II⁶⁸ *Suicide as a means of escape: prevalence of psychosomatic responses emotional o.*

II⁶⁹ *Sexual instinct: changeable syntony with her partner (Ambivalence) (cf. 36).*

II⁷⁰ *Second factor: need for appreciation—crisis because of lack of it (suicide attempts) emotional o.*

/There were the pregnancies, overtiredness, too much work. Another baby—can't cope. The stomach becomes creepy. You want to give up, just sleep, sleep, sleep. A sense of utter inadequacy./⁷¹ Psychotherapy. I cried a lot during such periods; it gave some relief.

II⁷¹ *Psychoneurosis: psychosomatic symptoms of depression and anxiety, sleep is an escape; mild symptoms of conversion.*

/Now there are still the moments of tenseness, anxiety moments when demands are too many, or so it seems./⁷²

II-III⁷² *S-o: she acquires a certain distance toward her anxieties.*

/Finally I began to learn: can't control everything. So what—you can't live every moment for those around you. Let them fight it out sometimes, be upset, get mad./⁷³ /Slowly you begin to say: "Lay off the Goddess image." Slowly you

begin to accept the anxiety phantom. Oh, yes, it still appears. Often in the early mornings, when four of the children have gone to school and then it's all there, staring at me. The work, more work. You don't know where to start, feel it as much more than you can manage. Then the shakiness in the stomach is back and you dawdle for a few minutes until you have gathered some courage and get to work, and eventually the phantom moves away./⁷⁴

II-III⁷³ *S-o, Self-awareness, and Inner psychic transformation: the recognition that one cannot always comply with the expectations of others shows the transition from second factor to the third factor type of control.*

II-III⁷⁴ *S-o and Inner psychic transformation, i.f.: she observes how her own anxiety works and begins to control it; imaginal o.*

/Anxiety no longer scares me as it used to; it no longer drives me into wanting to escape everything. I suppose I have learned to live with it, somewhat like an invalid who has accepted his difficulty and managed to live quite a good life in spite of it./⁷⁵

III⁷⁵ *Subject-object in one-self.*

In the world of images. (Anxiety can overcome a person somewhat like a sudden fog. It slows one down, it makes it awkward to go about one's business normally./⁷⁶

II⁷⁶ *Fear: this type of directionless anxiety is characteristic of unilevel disintegration (cf. 39, 40).*

/Or from a grassy area one suddenly steps out into a muddy clay-like substance. Each step becomes more difficult, all becomes awkward./⁷⁷ /Or a steel reinforced brick wall. You are surrounded, can't escape, but there is a couch. How comfortable to lie down here and to go to sleep, to forget about the wall./⁷⁸ /Or like being caught in a room with creepy slimy green ghost-like whiny creatures, screaming at you—fear—fear—fear, coming closer and closer, all phantoms of course, but still.../⁷⁹

II⁷⁷ *Fear: being caught by surprise and being helpless.*

II⁷⁸ *Fear (anxiety): yielding before obstacles and seeking an escape is characteristic of unilevel disintegration. The image of the brick wall reflects the impossibility of making a breakthrough from unilevel to multilevel growth process.*

II⁷⁹ *Fear: the imagery of external powers reflects the type of pathology frequent in unilevel disintegration
76, 77, 78, 79, 80 Imaginal o.*

Shall I go on? Yes, /the image of my anxiety has changed. It is now a very high open iron fence. But as I walk toward it, there is to be seen a world beyond, and I have learned to touch the fence that it melts down and I can step beyond./⁸⁰

II-III⁸⁰ *S-o and Inner psychic transformation i.e.: the transition from a "brick wall" to an "open iron fence" that melts down when touched reflects the transition from a unilevel to a multilevel growth process.*

/While there was a time I felt I had to fight my anxiety whenever it hit me—or give up completely (suicide), now I have learned to handle it, or live with it, as a part of me./⁸¹

II-III⁸¹ *Inner psychic transformation: she begins to control her anxiety.*

Death

/It was during the year 1940 that I became truly aware of death as something which actually could happen to me or those close to me. Bombs were being dropped over the city. Airplanes were being shot down. People were being killed. It became a reality to me for death was all around us. German soldiers were killed. In reprisal women and children were rounded up like cattle and shot down. Jewish relatives and friends were picked up, never to return. We heard of concentration camps, torture, gas chambers, Razzias./⁸²

II-III⁸² *Death: syntony changing to empathy with, as yet, no clear hierarchization.*

It was evening, dusk. My favourite girlfriend, who was Jewish, was taken away with her parents by gestapo. Even now I still dream about her.

/Strangely enough, I did not live these moments through totally. I experienced them more as an observer, and sometimes I sensed that my acting of being shocked, indignant, angry, were not completely genuine. I just could not grasp what was happening. I was bewildered, yes, but never truly felt deeply upset. In a poem I described myself once:

...the silent observer,
And felt no pain./⁸³

II-III⁸³ *S-o and Creative instinct: valuation is present in her feeling that her reactions were not quite genuine; her attitude of an observer (cf. 7, 10, 13, 23) stems from one, overload of events and experiences which she did not have the capacity to absorb, and two, imaginal o. and her creative abilities which enabled her to look upon the events as a drama on stage; imaginal o.*

Death. /When her younger brother was six months old, our first little girl was killed by a car. She was 3 years old then. I feel that emotionally I did not live this through fully at that time. I was going to miss her, her pleasant little face, her firm body, yes,—but I did not break down or cry, and I could not understand myself. I kept so very calm under it all. Some said that I appeared to have such strength. Did I? Mary was no longer and I seemed to have accepted./⁸⁴ /Yet, a month later I no longer could respond to my husband's love making. I felt, I said once, like

a half filled bag of flour. Shortly after I had a serious nervous breakdown and tried to commit suicide on several occasions.^{/85} /Is there a connection between the death of my daughter and my breakdown? I tend to think that it perhaps brought it to a head somewhat faster, but it would have occurred sooner or later just the same.^{/86}

I-II⁸⁴ *Fear: psychic immobilization; (primitive reaction to severe psychological stress).*

II⁸⁵ *Psychoneurosis: hysterical reaction of frigidity and suicide as an escape; psychomotor o.: impulsive suicide attempts.*

III⁸⁶ *S-o: in her self-analysis she sees that the conditions for breakdown are in her and not in external causes.*

/Death does not frighten me. Even now, if I had to die soon, I could accept it. I would be saddened about leaving, particularly because of my two youngest children, for I mean so much to them and can give them still much that is good.^{/87} /But as for myself, the person I, I feel that I have repaid most of my debt to life by living as fully as I have felt I could. I therefore think that I shall be ready when the final bell will ring for me.^{/88}

II-III⁸⁷ *Death: her easy acceptance of her own death contradicts her expressed concern (empathy) for her children—her emotional ties with them are not as deep as she makes them appear.*

II⁸⁸ *Death: "the final bell" appears more theatrical rather than an expression of a multilevel experience of death in the context of personality growth.*

Solitude

/Solitude is a word which paints mostly pleasant pictures for me. I can truly say that to some extent I am indebted to solitude for having become who I am.^{/89a}

III^{89a} *S-o and Inner psychic transformation: solitude as an aid to personal growth (see 89b).*

During my teens I often used to go bicycle riding by myself. I enjoyed going into the country. On weekends I often went to youth hostels, sometimes with others, but occasionally by myself. /The best moments I recall have been those near the ocean. I used to climb the highest sand dune and could then sit there for long stretches of time, taking in the beauty of the sea, beach and sky. These three images in one have since held a great deal of meaning to me:

The vastness of the wide sky
The ever moving rolling waves
The calm of the far stretching beach^{/90}

III⁹⁰ *Creative instinct: creativity expressed in poetry.*

/When I feel pressured and in need of a battery recharging I occasionally try to visualize that scene near the ocean./⁹¹

III⁹¹ *Autopsychotherapy; imaginational o. (visualization).*

/Often it has been through solitude that I have gained in insight and understanding. I would feel that I have more need for solitude than most persons./^{89b}

^{89b} *Elaboration of response 89a.*

Great joy

/Great joy is an experience I have not felt often. I picture it as a young girl dancing in the sunlight, feeling all light and free and at one with the world around her./⁹² There has to be an exuberance which is a quality I can understand, even act out, but not often have experienced. But those rare and so very beautiful moments when great joy was fully felt by me, have now become some of my most cherished memories.

II⁹² *Joy: feeling of spontaneity and general syntony with the world, absence of individual and multilevel components.*

/Experiencing great joy I feel one must have been able to have lost oneself totally in the completeness of the experience, overcome the sense of self-awareness. This is a difficult thing for me because I am a very self-aware person./⁹³ Also, I carry with me a bit of sadness pretty well most of the time.

II⁹³ *Joy perceived as a spontaneous experience freeing one from being self-conscious (cf. 100 and 102); note absence of individual, existential awareness, and of empathy.*

/Most of my moments of great joy experiencing have been when another person, in an atmosphere of Martin Buber's I-Thou relationship, a love relationship on a very high and "complete" level, particularly over the last four years or so./⁹⁴

III⁹⁴ *Emotional ties; exclusivity of emotions with strong intellectual component; intellectual o. emotional o.*

In 1966 I joined an Encounter Group. This was a very important experience for me, joyful, exhilarating and quite intoxicating really.

Great Sadness

A sensation not alien to me.

/My mother was a person who was seldom very happy. There was always some sadness about her and I feel sure that this somehow carried over to me. All is never quite sunshine and roses, so I felt often in her presence./⁹⁵

II⁹⁵ *Criticism and Identification: Ambivalence of syntony and asyntony. She puts the blame on her mother—"picking up" traits from others is characteristic of unilevel disintegration (cf. 4, 5, 6).*

/I like to see much contrast in art works, painting for instance, the light and the dark, the gay and the somber. Vincent Van Gogh's works appealed to me even when quite young. There is for instance the painting of the dark birds over the light wheat field. I could understand this painting already quite well when in my early teens./⁹⁶

II⁹⁶ *Unilevel disintegration: unilevel perception of reality through contrasts—the opposites are of equal strength (horizontal opposition) imaginal o.*

/In my most happy love affairs there always has been throughout a tone of "Wehmut", which however did not make the beauty of the affair any less. Perhaps, on the contrary, gave it more depth./⁹⁷

III⁹⁷ *Sadness: sadness and joy can be simultaneously experienced and enhance each other (vertical opposition).*

/When I feel "low" I seldom would describe it as great sadness, rather call it feeling miserable. Sadness, great sadness, has a connotation of utter helplessness—all being dark and no light to be seen anywhere. Sad is truly a darkish grey word./⁹⁸

II⁹⁸ *Sadness: psychic immobilization—sadness without the possibility of exit (cf. 77, 84); imaginal o.*

/Sometimes I can experience great sadness in my children when, for instance, one is tired and hurt by one of the family looking then as if the unhappiness of the moment never would go away./⁹⁹

III⁹⁹ *Sadness experienced through Empathy and Identification with her children.*

Inhibition

I have been very inhibited, cocooned in chrysalis, for a long time.

/Much of my inhibitions have left me, thank goodness,—and I am a more complete person because of it. Inhibition blocks one's pathways, it slows one down, cuts down one's realization of happiness./¹⁰⁰

II¹⁰⁰ *Inhibition is understood by her only as a limitation, note absence of alterocentric components (cf. 102).*

/It bothers me very much to realize that through wrong actions and attitudes on my part I in some way or another have inhibited some or all my children at one time or another./¹⁰¹

III¹⁰¹ *Feeling of guilt based on Empathy and Identification with her children.*

/It would seem to me that the less inhibited a person is, the greater his capacity could be for great enjoyment./¹⁰²

I-II¹⁰² *Inhibition: a stereotype view of a spontaneous person as one who is not inhibited; alterocentric components are absent.*

/My work as an art teacher with young children is important to me, partly because I feel that here I am contributing something positive towards helping children to become freer, less inhibited persons./¹⁰³

III¹⁰³ *Creative instinct combined with Empathy (helpfulness).*

Internal Conflict

/I can truly say that I have had more than my share of it. I am speaking here of the kind of internal battles, where you feel you are more than one person, and where it is a matter of finding out who is who or what, and who ought to come out as a victor in the long run. My nervous breakdowns were somewhat like that. They started as uncertain, vague kind of battles. Because of the haziness and vagueness at first the arms were just laid down. Too much uncertainty, much too foggy,—but then, much through therapy—and thank heaven for psychotherapy—some soldiers did take up arms. Some pretty hot and bloody battles took place, God, and what wild confusion sometimes./¹⁰⁴ /I suppose, so far, the best ones won and kicked the rest into some sloppy corner where they are still sitting looking on, licking their wounds probably./¹⁰⁵

II¹⁰⁴ *Unilevel internal conflict: the forces of conflict appear equal—initial hierarchization is suggested in “finding out who ought to come out as a victor”.*

II-III¹⁰⁵ *Internal conflict: emerging hierarchical differentiation of “best” and “worst” but the defeated have not been obliterated; imaginal o.*

/Much as I am likely to shy away from conflict, disagreements, arguments, oddly enough it is the personal internal conflicts which eventually have helped me to get to where I am now, and I am pretty happy about that./¹⁰⁶

III¹⁰⁶ *Third factor, and Inner psychic transf.: internal conflict as an aid in personal growth.*

Irony

Not so easy to say much about. (Perhaps I can say that, though at times I feel I am a person who would like to be truly happy, joyful, I do find myself attracted by opposites the light and the dark./¹⁰⁷ /I even may say that at times I seemed to have enjoyed somewhat my moments of deeply felt misery. I have experienced much unhappiness in my past. It is partly because of this that I am now the person I am who is fully capable of deep enjoyment, complete happiness./¹⁰⁸ /Could it be then, perhaps, one has to live through much unhappiness, in order to be able to find the complete realization of happiness./¹⁰⁹

- II¹⁰⁷ *Internal conflict: the opposites appear to be of equal strength.*
 II-III¹⁰⁸ *Ambivalence and Ambitendency: inflated self-image, easy change of mood—she appreciated the value of internal conflict, however, her “complete happiness” denotes lack of awareness of the possibility of new conflicts as a condition of further growth.*
 II-III¹⁰⁹ *S-o and Self-awareness: multilevel perception of personality growth.*

Nervousness

I certainly wished I had less of it.

/When too much comes to me at once, I suddenly become quite awkward, have difficulty concentrating, my mind goes semi-blank and I just cannot do well whatever I happen to be doing at such a moment. I still quite often get butterflies in my stomach, but appear to outsiders to be a calm person, which deep down I really am not./¹¹⁰

- II-III¹¹⁰ *Nervousness with psychosomatic components but also with initial self-control.*

Some of these nervous tendencies I now see at times in my children, and that I feel badly about.

Immortality

/When I saw in the first test the photograph of Helen Keller and her teacher, in a way I sensed something like what to me immortality means. It is a touching from soul to soul. When one person has something of value, of goodness, he can choose to keep it to himself or pass it on to others through some form of communication or another. Once a wheel has been set into motion, no one knows how far it may lead. My immortality has already become a fact because my life has touched and been of influence on many others./¹¹¹

- III¹¹¹ *Self-preservation: immortality as sharing of moral and personal values and their transmission.*

VERBAL STIMULI: SUMMARY AND CONCLUSIONS

For the 85 ratings obtained responses the results are as follows:

1 Level	2 Number of ratings	1×2
I-II	2	3
II	36	72
II-III	25	62.5
III	22	66
	<hr/> 85	<hr/> 203.5

Level Index: L.I. = 2.43

Psychoneurosis (71, 85), psychosomatic reactions (68, 71, 85, 110), images of fear (76, 77, 78, 79), suicide attempts (65, 68, 70) give a rich illustration of the processes of unilevel disintegration in this subject. Some of her reactions are at times more primitive, such as for instance her immobilization in response to the death of her child (84), or in sadness (98).

Her perception of internal conflict ranges from an opposition of forces of equal strength—a conflict without resolution (96, 104, 107), through a transition from unilevel to multilevel—a conflict with possible resolution (80, 105), to a conflict as a positive process of personal growth (106, 109). This perception is reflected in her overcoming her recurrent anxieties (72, 73, 74, 75, 86, 110), and becoming engaged in her personal growth (89). Her vivid imagination helps her to apply an initial form of autopsychotherapy (90, 91).

Her higher ideals are expressed as a sense of sharing of moral and personal values (111).

With all these gains she becomes confident too soon of having become a “full person” (108), while her sense of fullness lacks hierarchical depth and perspective: she sees inhibitions as limitations (100, 102), joy as undifferentiated spontaneity (92, 93) with loss of individual self-awareness. These examples show that her hold on a multilevel hierarchy of emotions is not yet firm and consistent.

She is given to self-observation and criticism (83, 86, 95). Her relationships with others are not even—we observe empathy (82, 99, 101, 103), intellectual and emotional components in an “I-Thou” relationship (94), and lack of empathy in her disillusionment with her husband (69), and in her thoughts of death (87, 88). This points to a fair amount of egocentrism (e.g. 92, 93, 110).

The subject appears to be at the borderline of unilevel and multilevel disintegration while the balance of forces does not appear, as yet, sufficiently in favor of further progress toward multilevel development—the subject may achieve partial integration at the present level of functioning.

Example no. 3 (#406)

LEVEL ASSIGNMENTS OF AUTOBIOGRAPHY
AND VERBAL STIMULI RESPONSES

Dynamisms

		Responsibility	3 ⁶¹
		Autopschotherapy	<u>3</u> ⁹¹
IV	> 3.5	Self-control	3 ⁶¹
		Self-awareness	3 ³² 3 ⁵⁹ <u>2.5</u> ⁷³ <u>2.5</u> ¹⁰⁹
		Inner psychic transf.	2.5 ⁴⁹ 3 ⁵⁶ 3 ⁵⁹ 2.5 ⁶² 2.5 ⁶³ <u>2.5</u> ⁷³ <u>2.5</u> ⁷⁴ <u>2.5</u> ⁸⁰ <u>2.5</u> ⁸¹ <u>3</u> ⁸⁹ <u>3</u> ¹⁰⁶
		Third factor	3 ³³ <u>3</u> ¹⁰⁶
	> 3	Subject-object	2 ⁷ 2 ⁸ 2 ⁹ 2 ¹⁰ 2 ¹³ 2.5 ²³ 3 ²⁶ 2 ²⁷ 2.5 ³¹ 2.5 ³⁴ 2.5 ⁴¹ 3 ⁴⁴ 2.5 ⁴⁹ 3 ⁵¹ 2.5 ⁵² 3 ⁵⁴ 3 ⁵⁹ <u>2.5</u> ⁷² <u>2.5</u> ⁷³ <u>2.5</u> ⁷⁴ <u>3</u> ⁷⁵ <u>2.5</u> ⁸⁰ <u>2.5</u> ⁸³ <u>3</u> ⁸⁶ <u>3</u> ⁸⁹ <u>2.5</u> ¹⁰⁹
		Pos. maladjustment	3 ⁶¹
		Feeling of guilt	2.5 ²⁵ <u>3</u> ¹⁰¹
III	> 2.5	Astonishment w.o.	2.5 ²² 2.5 ²³
		Disquietude w. o.	2.5 ²⁵
		Inferiority t. o.	2.5 ⁵⁵ 3 ⁵⁸ <u>2.5</u> ⁶⁶
		Hierarchization	3 ²⁴
		Second factor	2.5 ¹¹ 2 ¹⁵ 1.5 ¹⁶ 2 ²⁰ 2 ²¹ 3 ⁵⁷
II	> 1.5	Ambivalences	2.5 ³⁴ 2 ³⁶ 2 ⁴³ 2 ⁵³ <u>2</u> ⁶⁹ <u>2</u> ⁹⁵ <u>2.5</u> ¹⁰⁸
		Ambitendencies	2 ⁵⁰ <u>2.5</u> ¹⁰⁸
	> 2.5	Creative instinct	2 ¹⁸ 2 ¹⁹ 3 ⁶⁰ <u>2.5</u> ⁸³ <u>3</u> ⁹⁰ <u>3</u> ¹⁰³
	> 3	Empathy	3.5 ²⁹ 3 ³⁸ 3 ⁶⁰ <u>3</u> ⁹⁹ <u>3</u> ¹⁰¹ <u>3</u> ¹⁰³
	> 2	Syntony	2.5 ¹⁷ <u>2.5</u> ⁸²
C	> 2	Identification	3.5 ²⁹ 3 ⁵¹ 3 ⁵⁴ <u>2</u> ⁹⁵ <u>3</u> ⁹⁹ <u>3</u> ¹⁰¹
	> 2.5	Inner conflict	3 ²⁶ <u>2</u> ¹⁰⁴ <u>2.5</u> ¹⁰⁵ <u>2</u> ¹⁰⁷
	> 2.5	External conflict	2 ³ 1.5 ¹⁶
	> 3	Disp. & Dir. Center	3 ⁵⁹
> 1.5		Overexcitabilities	
		Psychomotor	2 ⁹ 1.5 ¹⁶ <u>2</u> ⁸⁵
		Sensual	2 ⁶
		Emotional	2 ¹² 1.5 ¹⁶ 2 ¹⁹ 2 ²¹ 2.5 ²⁵ 3 ²⁶ 2.5 ³⁴ 2 ³⁶ 2 ³⁷ 2 ³⁹ 2.5 ⁴⁰ 2.5 ⁴² 2 ⁴⁷ 2 ⁵³ 2 ⁵⁵ 2 ⁶³ <u>2</u> ⁶⁶ <u>2</u> ⁶⁸ <u>2</u> ⁷⁰ <u>3</u> ⁹⁴

Types and Levels of Development

Imaginational	2 ¹⁹ 2 ^{23.1} 2.5 ²⁵ 2 ²⁸ 3 ³³ 2.5 ³⁴ 2 ³⁹ 2.5 ⁴⁰ <u>2⁶⁷</u> <u>2.5⁷⁴</u> <u>2⁷⁶</u> <u>2⁷⁷</u> <u>2⁷⁸</u> <u>2⁸⁰</u> <u>2.5⁸³</u> <u>3⁹¹</u> <u>2⁹⁶</u> <u>2⁹⁸</u> <u>2.5¹⁰⁵</u>
Intellectual	0 ¹ 3 ⁹⁴

Functions

Sexual instinct	3 ³⁷ 2 ⁴⁵ 2 ⁶⁹ 3 ¹¹¹
Fear, Anxiety	2 ²⁸ 2.5 ³⁰ 2 ³⁹ 2.5 ⁴⁰ 2 ⁶⁴ 2 ⁷⁶ 2 ⁷⁷ <u>2⁷⁸</u> <u>2⁷⁹</u> <u>1.5⁸⁴</u>
Inhibitions	<u>2¹⁰⁰</u> <u>1.5¹⁰²</u>
Joy	2 ¹⁴ 2.5 ⁴⁶ 2 ⁹² 2 ⁹³
Sadness	<u>3⁹⁷</u> <u>2⁹⁸</u> <u>3⁹⁹</u>
Emotional ties	3 ³⁵ 2.5 ⁴² 3 ⁴⁴ <u>2.5⁸⁷</u> <u>3⁹⁴</u>
Criticism	2 ² 2 ⁴ 2 ⁵ 2 ²⁷ <u>2⁹⁵</u>
Intuition	2.5 ⁴⁰
Nervousness	<u>2.5¹¹⁰</u>
Psychoneurosis	2.5 ⁴⁸ 2 ⁵³ 2 ⁶⁵ 2 ⁷¹ 2 ⁸⁵
Disintegration	2 ¹² <u>2⁹⁶</u>
Justice	2.5 ¹¹
Death	<u>2.5⁸²</u> <u>2.5⁸⁷</u> <u>2⁸⁸</u>
Suicide	2 ⁴⁷ 2.5 ⁵⁵ <u>2⁶⁵</u> <u>2⁶⁸</u> <u>2⁸⁵</u>

DYNAMISMS

Of the total of 193 ratings obtained on the 112 identified responses, 53 represent developmental dynamisms (see the Table of Level Assignments of Biography and V.S. Responses). The distribution is as follows:

1 Level	2 Number of dynamism ratings	1×2 Percent of total number of ratings
I-II	1	0.5
II	10	5.2
II-III	14	7.3
III	26	13.5
III-IV	2	1.0
	<u>53</u>	<u>27.5</u>

Representation of the dynamisms of the third level is fairly sparse: we note one or two responses for several dynamisms but hierarchization appears weak and

dissatisfaction with oneself is absent. This reflects in the subject only a partial advance toward multilevel disintegration. It reflects too, perhaps, her egocentric attitude—she does not find occasion to be dissatisfied with herself.

The dynamism chiefly representing Level III is subject-object in oneself (26, 44, 54, 59, 75, 86, 89). The subject's bent for self-observation is expressed in numerous manifestations of the subject-object process on a lower level where it does not involve self-evaluation nor movement in the direction of changing oneself. These manifestations should, therefore, be considered only precursors to subject-object in oneself and not actual representation of the dynamism itself.

Inner conflict is weak and the dynamisms of unilevel disintegration take—in her case—more often the negative, because shunning, expression of suicide attempts (47, 55, 65, 68, 85). Psychoneuroses are accompanied by psychosomatic symptoms (48, 53, 65, 71, 85, 110). Ambivalences and ambitendencies appear less often, and only in two instances involve some hierarchization (34, 108).

The third level is also represented in the precursors of higher dynamisms, such as self-awareness (32, 59), inner psychic transformation (56, 89, 106), third factor (33, 106), self-control (61), autopsychotherapy (91), and responsibility (61). The preliminary manifestations of inner psychic transformation are numerous but none of them represent conscious organized work toward developmental change—a quality necessary for a Level IV assignment. This reflects the irregularity of this subject's development—the precursors of higher dynamisms appear before the full development of spontaneous multilevel disintegration. One should not, therefore, ascribe to these precursors much strength and developmental significance.

The subject's development shows most promise in her empathy (29, 38, 60, 99, 103), identification with others (51, 54, 101), and creative instinct (60, 83, 90, 103).

KINDS AND LEVELS OF OVEREXCITABILITY

Level	P	S	E	IM	Int	Total	% of total number of ratings
I-II	1	—	1	—	—	2	1.0
II	2	1	13	12	—	28	14.5
II-III	—	—	4	6	—	10	5.2
III	—	—	2	2	1	5	2.6
0 (unassigned)	—	—	—	—	1	1	0.5
	3	1	20	20	2	46	23.8
% of total number of ratings	1.5	0.5	10.4	10.4	1.0		(o-e reponses below Level II are excluded)

The two prevalent forms of overexcitability in this subject are the emotional and the imaginal. Our detection of psychomotor overexcitability in the autobiographical and Verbal Stimuli material is probably not sufficient in this case, because one could expect from the frequency of her suicide attempts that they were often impulsive, in which case they would be counted as a manifestation of psychomotor overexcitability.

The subject's level of education, writing ability, and critical observation gives an overall impression of an intellectual approach to life. This, however, does not correspond to the development concept of intellectual overexcitability which entails probing, analysis, and search for answers to ever new questions.

Expressions of the subject's emotional overexcitability infrequently involve relationships with others (26, 36, 37, 42, 94)—a quality essential to this form of overexcitability. Her feelings of inferiority toward others (12, 16, 21, 66), suicide attempts (47, 53, 55, 68, 70, 85), or feelings of spontaneity (34, 63) point to the egocentric nature of her affect.

Expressions of her imaginal overexcitability give us a vivid imagery of anxiety (28, 74, 76-79), and portray the transition from unilevel to multilevel disintegration (80, 105). Her recurrent dreams appear very complete (25, 39) even so that one dream fulfills the task of expiation (29).

The constellation of imaginal and emotional overexcitability together with creativity is very favorable for development. The limitation in this subject comes from a deficiency in her emotional component which is neither strongly existential, alterocentric, or geared to self-perfection.

Psychometric rating as determined by the WAIS places the subject in the bright average range of intelligence (VS 118, PS 113, FSS 117). The low sub-scale score in digit span and object assembly reflect anxiety, a hypothesis supported by a general reduction of performance scales. This may reflect either cultural deprivation or intellectual compensation for felt inadequacies.

The full scale score of 117 is considered to be an accurate estimate of the subject's ability. The hypothesis of intellectual compensation is supported by the fact that the subject missed some of the easier items on the information subtest, displayed an unwillingness to be analytic in the comprehension responses, and was conscious of time on performance items. She is capable of using her intellectual capacity to cope with her anxiety. It would be expected that, in social situations, the subject would also attempt to conceal her anxiety with respect to her intellectual capacity by negativity.

Test responses reveal anxiety, and negativity. In the light of the theory of positive disintegration, this may indicate that the subject is experiencing feelings of inferiority with respect to herself, as well as to others. Her negativity, in relation to others, may be seen as effort to resist social influences (socialdeterminism).

On the basis of the Autobiography and Verbal Stimuli there is little evidence of intellectual overexcitability in this subject, although it is obvious that she has an intellectual approach to life. This is apparent in her level of education, her

INTELLIGENCE

TABLE OF SCALED SCORE EQUIVALENTS*												
Scaled Score	RAW SCORE										Scaled Score	
	Information	Comprehension	Arithmetic	Similarities	Digit Span	Vocabulary	Digit Symbol	Picture Completion	Block Design	Picture Arrangement		Object Assembly
19	29	27-28		26	17	78-80	87-90					19
18	28	26		25		76-77	83-86	21		36	44	18
17	27	25	18	24		74-75	79-82		48	35	43	17
16	26	24	17	23	16	71-73	76-78	20	47	34	42	16
15	25	23	16	22	15	67-70	72-75		46	33	41	15
14	23-24	22	15	21	14	63-66	69-71	19	44-45	32	40	14
13	21-22	21	14	19-20		59-62	66-68	18	42-43	30-31	38-39	13
12	19-20	20	13	17-18	13	54-58	62-65	17	39-41	28-29	36-37	12
11	17-18	19	12	15-16	12	47-53	58-61	15-16	35-38	26-27	34-35	11
10	15-16	17-18	11	13-14	11	40-46	52-57	14	31-34	23-25	31-33	10
9	13-14	15-16	10	11-12	10	32-39	47-51	12-13	28-30	20-22	28-30	9
8	11-12	14	9	9-10		26-31	41-46	10-11	25-27	18-19	25-27	8
7	9-10	12-13	7-8	7-8	9	22-25	35-40	8-9	21-24	15-17	22-24	7
6	7-8	10-11	6	5-6	8	18-21	29-34	6-7	17-20	12-14	19-21	6
5	5-6	8-9	5	4		14-17	23-28	5	13-16	9-11	15-18	5
4	4	6-7	4	3	7	11-13	18-22	4	10-12	8	11-14	4
3	3	5	3	2		10	15-17	3	6-9	7	8-10	3
2	2	4	2	1	6	9	13-14	2	3-5	6	5-7	2
1	1	3	1		4-5	8	12	1	2	5	3-4	1
0	0	0-2	0	0	0-3	0-7	0-11	0	0-1	0-4	0-2	0

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writing, and her excellent capacity for critical observation, which was present at an early age. An intellectual approach does not correspond to the developmental concept of intellectual overexcitability, which entails probing, analysis, and search for answers to numerous questions.

There are only two responses scored as indicators of intellectual overexcitability. Before speaking of herself, the subject presents the question "who were these two people who were my parents?" (1) thus giving here first indicator of intellectual overexcitability. The second appears in her expression of great joy, a "love relationship on a very high and 'complete' level" in which she manifests exclusivity of emotion with a strong intellectual component evident in her quoting Buber (94).

Her intellectual functioning is enriched by her imaginal overexcitability. She often thinks in images.

NEUROLOGICAL EXAMINATION

	Tentative level assessment
1. Trembling of eyelids, frequency of eye closing, and tension while closing eyes. Moderate trembling of eyelids; fairly frequent eye closing	II
2. Pupillary activity Normal.	—
3. Oculocardiac reflex Normal.	—
4. Chwostek reflex and Thyroid Chwostek slightly positive; very mild symptoms of hyperthyroidism.	II-III
5. Palatal and Pharyngeal reflexes Normal.	—
6. Trembling of the hands Moderate.	II
7. Coordination of movements Good coordination.	—
8. Muscular reflexes Strongly increased with marked inhibition.	II-III
9. Abdominal reflex Strongly increased, and inhibited.	II
10. Inhibition of reflexes Fairly strong.	II-III
11. Dermographia Spontaneous, large and irregular—covering the entire neck and throat.	II
12. Waxy flexibility Prolonged but controlled. The subject asks what she should do.	III
13. Cutaneous sensitivity Increased.	II
14. Subtleties of expression (face and gestures), and demeanor (inhibition, speed of response, timidity, self-control). Expression sensitive, but controlled and subtle; inhibitions fairly strong; quiet and controlled contact with the examiner; fairly clear reflectivity; some indication of an egocentric attitude	III

Level of development

(a) Level index:

1 Level	2 Number of rated reponses	1×2
II	5	10.0
II-III	3	7.5
III	4	12.0
	<hr/> 12	<hr/> 29.5

Level Index: L.I. = 2.5

(b) Summary:

Moderate trembling of the eyelids, slightly positive Chwostek, slight hyperthyroidism, and moderate trembling of the hands, indicate tension and general psychic overexcitability.

Strong increase of abdominal reflexes and very strong spontaneous red dermographia, together with increased cutaneous sensitivity, suggest a tendency toward organ neurosis.

Prolonged and controlled waxy flexibility, with the subject's asking what she should do, indicates fairly great suggestibility, but with control.

Strongly increased muscular reflexes together with strong inhibition indicate an initial form of self-control.

Control is also indicated by subtlety in facial expressions and gestures, inhibitions, and attitude toward the examiner.

All the signs taken together indicate the borderline of Levels II and III.

DEVELOPMENTAL ASSESSMENT

Synthesis

In the study of this case the following pattern emerges: we observe two levels of emotional functioning, one higher, and one lower; and, in tracing the history of the subject, we see a gradual, though uneven, transition from the lower to the higher level of functioning. The transition is incomplete and the higher level is not as yet fully developed.

The lower level appears in the form of anxieties (28, 30, 39, 40, 52, 64, 72, 73, 74, 75, 86, 110), depressions (41, 42, 48, 53, 56, 71) with strong psychosomatic components, suicide attempts (47, 55, 65, 68, 85), feelings of inferiority toward others (12, 16, 21, 55), psychic immobilization (84, 98), egocentric attitudes (69, 87, 88, 92, 93, 110), unilevel conflicts (96, 104, 107).

The higher level appears in the form of identification (22, 24, 51, 54, 61, 95, 101), empathy (29, 82, 99, 103), moral conflict (25, 26), sexual subtlety (36, 37), deep personal relationships (44, 94), personal growth (86), autopsychotherapy (90, 91), higher ideals (111).

The transition from the lower to the higher level is evident in her efforts to control her anxieties (56, 59, 72-75, 86, 110), in her constructive use of support received from others (49, 57, 58), in the unilevel-to-multilevel transition conflict (80, 105), and in conflict as a part of the growth process (106, 109).

The dynamisms involved in this developmental transition (see table) are the initial manifestations of inner psychic transformation, subject-object in oneself, creative instinct, identification, empathy, and inner conflict. The dynamisms of the third level are not strongly represented, and some are totally absent, such as dissatisfaction with oneself or shame. This accounts for the incompleteness and unevenness of her transition to multilevel disintegration. This is also reflected in the numerous precursors of Level IV dynamisms, such as self-awareness, the third factor, and inner psychic transformation but none of these rate high enough (minimum 3.5) to be counted as dynamisms.

The precursors of higher dynamisms appear before the full unfolding of spontaneous multilevel disintegration. They indicate the possibility of further development, and they indicate also that a hierarchy of values is emerging in the subject. Nevertheless, the process of multilevel disintegration is still far from being global. This conclusion finds support in the responses where the subject feels to be "fully grown" and does not anticipate the perspective of further growth nor its difficulties (108). Some forms of unilevel experience are still close to her (92, 93, 100, 102).

The developmental assets of this subject are her creativity, her emotional and imaginal overexcitability, faculty for criticism and self-observation, and a moral sense which makes her sensitive to human suffering and injustice. The deficiencies entail premature confidence of being a "full person", often egocentric attitudes, unilevel ideals of spontaneity and freedom from inhibitions, dependence on environmental support, and a fair measure of one-sidedness to her emotional overexcitability. The fact that the subject herself sees her past difficulties and crises as beneficial to her personal growth (Inquiry: 9, Inner conflict: 106) is significant and developmentally positive.

Clinical Diagnosis

Psychoneurotic anxiety and depression, periodically in acute form (suicidal attempts), and a tendency for conversion.

Prognosis

The prognosis is fairly good. The subject is partially aware of her difficulties except for occasions when she feels "fully grown" and does not foresee the inevitability of future developmental conflicts. She can move toward a more quiet relationship with herself and her environment. She needs contact with a group of

specially chosen people who would provide her with positive and enriching influence. Her further development depends to a large extent on the diminution of her egocentrism.

Therapy Through Diagnosis

For this subject, therapy through diagnosis, would constitute about one third of her psychotherapeutic program. She needs further insight into her relationships with her husband, her children, and her friends. She needs to further develop objectivity, sincerity, and openness toward herself and others. She needs to develop a strong reflectivity, so that her insights would have a lasting effect. She also needs to develop a stronger sense of responsibility. This would entail a program of development for herself with a particular stress on developing her empathy.

Regular contact with a psychologist or psychiatrist would be beneficial for this subject so that she could check on the progress of her mental health. Then, in a few years, the next global diagnosis could play a much more significant role in her psychotherapy.

Social Implications

The subject experienced and witnessed a great measure of negative human relations. Her mother was emotionally cold, and her faith in her father was shaken, but she did not understand it until she was a grown woman. She was not prepared for marriage and she chose her husband rather suddenly. Both of them were not sufficiently emotionally mature to approach their marriage as a "school of life" (45). This is not uncommon.

The cruelties of the Second World War she had witnessed left a negative effect on her. This traumatic effect cannot be underestimated in people with emotional overexcitability, as in the present case. It is necessary to take this into account, whether in psychotherapy, or in normal human relations. Individuals who have experienced war directly can be damaged in their development in two ways: one, by the very trauma of the war experience, two, by having to function in social relations where the psychological consequences of such an experience are not taken into consideration. Such people are left without the special psychological and social support which they need. There is no doubt that in most cases they do need it because of their lowered resistance to crisis situations.

8

UNILEVEL AND MULTILEVEL DISINTEGRATION ACCELERATED DEVELOPMENT

Example no. 4 (#914)

Sex: Male

Age: 17

Marital Status: Single

Education: High school—Grade II

INQUIRY AND INITIAL ASSESSMENT OF DEVELOPMENT

- 1. Heredity and psychic constitution in the family.** The father is intelligent (Gold Medal in political science), but authoritarian—no relaxing of the rules. Incest occurred in the father's family. The mother's sister received a Gold Medal in Greek and Latin. No pathological symptoms on the mother's side. One younger sister is severely mentally retarded; she is placed in an institution.
- 2. The same or similar characteristics in the subject.** Besides intelligence, the subject displays no characteristics of his father's family. The subject felt he possessed many of the liberal traits of his mother's family.
- 3. Familial situation during childhood and adolescence.** The father showed no warmth toward the children; he was always busy, occupied with his job. The mother was liberal, concerned, and protective toward the children. The father is French—the subject dislikes his father and all French. The mother is English. The subject's parents separated when he was 15.
- 4. Education and school environment.** Liberal, and generally positive conditions in school.
- 5. Puberty.** No drug use. Thoughts of suicide due to difficulties in his relationship with a girl.

6. Interests and talents. The subject has a great interest in history, literature, painting, poetry, and biology.

7. Marital—familial life. The subject is not married.

8. Psychopathological symptoms. The subject has sexual obsessions—he says “everybody has such obsessions.”

9. Does the subject see anything abnormal (pathological) in himself?
No.

10. Signs of positive disintegration. Emotional, imaginal and intellectual overexcitability, evident particularly in the poetry which the subject wrote and occasionally shared with the examiner.

11. General appearance. Very expressive, with an interest and attraction toward people and objects. Friendliness toward the examiner. Subtle mind. Vivid, but not primitive, gesticulation. Fairly large pupils; equilibrium between inhibition and excitation.

12. Tentative assessment of level of development. Indications of unilevel disintegration, with strong irradiations toward multilevel disintegration. The borderline of levels II and III.

AUTOBIOGRAPHY

/About the first thing that I can remember having done is splitting my brother's head open with a pocket watch. Every now and then I can visualize in my head a reproduction of the scene as seen through my eyes. I can see my brother advancing toward me, his hands are blurred so I don't know if he is carrying anything in them. I am caught in a corner of the house, outside. The sun is shining brightly—time—late morning. We have just had a fight, and, true to my style, I have hit him good, and then run away, hoping that he'll calm down, before he gets a chance to pay me back. But, I ran to the wrong place. He is coming for me, but for all that I try, I do not know if he had anything in his hand. Anyway, I reach for a weapon, none around. I dig my hand in my pocket and there I feel, sweaty and smooth, my grandfather's pocketwatch. I grip it tight./¹

I-II¹ *External conflict: no remorse; imaginal o. (he visualizes the scene vividly); psychomotor o.*

That is all that I can remember. /My parents tell me that I threw the watch at my brother, hitting him in the head. I gave him twenty-three stitches. When my brother returned from the hospital, I can visualize this too, I was sitting in the kitchen. He walked in and sat down across the table from me. He just sat there staring. I bowed my head, not out of shame, but with a kind of “I wish I hadn't

done it" feeling—I don't even know why I wish I hadn't done it, I just do. For me then, and even now, it doesn't seem like a question of guilt for having hurt him, but more of a feeling of uselessness and waste for what I had just done./² /I could have beaten him again./³

II-III² *Feeling of guilt and s-o: reflection of the lack of guilt; imaginal o.*

I³ *External conflicts: aggressive impulse.*

/The next thing I remember is my father coming home from the airport—he was an air force pilot at the time. He was dressed in a flight suit, and as he came in he gave my mother an affectionate, long kiss. I felt happy, for my parents and for me because I had parents like that—everything seemed perfect./⁴

I-II⁴ *Syntony limited to a stereotype of a happy family.*

The kids around our block always used to play together, and though that's all that I remember of them, /there was one instance when a member of our little group was kicked out for cheating. I remember, because it was I that accused him of it, while in truth it was just that we were starting to lose, and we needed an excuse to get rid of him. The kid argued, and I remember getting real mad, and almost plunging myself into a fight with him./⁵ /After I had done it though, I should not have said we above, because it was my idea and not even the members of my own team knew about it, I started feeling sorry for what I had done. Once again, it was not shame, but just a feeling that I shouldn't have done it. I made a point of avoiding the kid from that day on./⁶

I⁵ *External conflict: ruthless treatment of another for selfish gain.*

II-III⁶ *Dissatisfaction with oneself.*

Around this time too, I used to have odd dreams. /I dreamt that I was all bundled up in a college football type fur coat, and sitting on top of a flagpole. The view that I would get was from the top, looking down at an angle towards the front of my head, but it was all distorted, as though looking through a close-up lens. That is, the area closest to me was overly large, while the perspective seemed to slip away too quickly and bent in towards the ground. I could not see the ground, it was black and blurred. I remember feeling confused and a little perturbed at the dream, because I didn't know what to think about it. Even today, if I'm not doing anything, it comes back to me, not as a dream but just as a memory. I still can't figure out what I was doing./⁷

II⁷ *Unilevel disintegration: the dream is an expression of change in perception of reality without showing what it is going to be: the ground (reality) is not visible, the nearest area is distorted (he does not like it) & the forward perspective shrinks too fast, the subject sitting on the flagpole sees himself removed from the ground of reality; imaginal o.*

Those are about the only feelings that I can remember from by pre-school days. My parents were married in, I think, August of 1952. My father was flight-lieutenant, and my mother a nursing sister, also with the rank of lieutenant. They were both stationed in Winnipeg, and that is where they were married. Soon after, they were transferred to Portage la Prairie, where my sister and I were born in March, 1954. A few months later, we were all transferred to Zweibrücken Germany, as part of the Nato detachment there. My brother Eric is German by birth. Two years later, we were transferred back to Winnipeg, where we have lived ever since. My father stayed in the Air Force until 1959. We lived in the West End, in a house built and owned by my grandfather. When he died, my mother inherited the house, a fact which was to lead to problems later on. /I can remember when my grandfather was dying. I have no recollection of him before that, I was about five years old. I didn't know he was dying, and I was just snooping around the house. I came to a door which, as far as I knew, had always been closed for as long as I can remember. I opened the door, out of curiosity. The room was painted green and the shades were drawn. A little light was filtering in, but none from the door. There was a white bed in the far corner of the room. It seemed like a long way off, oddly enough, not only in distance. The distance was in actuality about seven or eight feet. But there was something still, utterly quiet and almost unsettling about the room. As though it were in an entirely different world. I looked on the bed, and there was an old man, balding, lying on it. He was lying on his back with the covers pulled up to his chest, but his back was held up by his pillow. His arms were lying, tight against his side, on top on the covers. The queerest thing about the whole place, was that everything was perfectly still. I felt puzzled, as I don't recall ever having seen this man before in my life./⁸ At this thought, I can remember nothing more. (I am told that I always used to play and have fun with my grandfather, and that he had a dog—Penny—that I used to play with, until she died when I was seven, but except for that one small memory of the room, I can remember nothing about either of them. It is as though they never existed./⁹

II⁸ *Death: reflection on the atmosphere of death as stillness; (age 5) imaginal & intellectual o.: attention to detail, puzzlement and strong visual perception; imaginal o.*

II-III⁹ *Astonishment with oneself: he stresses the contrast between what he was told had happened & the fact that he remembers only this one instant (restricted field of consciousness).*

/Another small memory is, one morning, when I was about four or five, I was afraid of the dark. I left my bedroom, it was about five o'clock in the morning, and made my way to my parents bedroom. I remember now why I was scared. I had seen a horror movie that day about this lady in some haunted castle. She woke up in the middle of the night, and all the empty suits or armor were plodding around. One tried to break into her bedroom. They were all moving slowly, and

awkwardly, like robots. She avoided the one trying to get her, and ran into the hall. The armor that was there instantly noticed her and began moving toward her. She ran and hid in a vault, the door being of thick stone. The T.V. screen was black and silent, and then, a sound of armour on rock was heard, from inside the vault. My mother turned off the T.V. just then, as it was the first horror movie that I had ever seen in my life, and she was worried about me. I don't know how I felt. Anyway, when I went into my parent's bedroom that morning, I was scared. I wanted someone to protect me in case a suit of armour tried to break into my bedroom./¹⁰ /Before going though, I had thought a bit on how I was going to kill them if they did. I was going to use my superhuman strength, my parents always told me I was a strong tough kid./¹¹ I still went. I woke my mother and father and asked them if I could sleep with them. I remember that they had their arms around each other and smelled heavily of sweat. They weren't wearing pyjamas. (Note: interesting thing, and that will come later—I know it may seem like an unsavoury thought, but I just thought of it now—who knows to what depth teenager's mind may sink, and how innocent is the mind of a child). The aforementioned may not be the case, but anyway, /my parents both told me to get the hell back to bed and quit bothering them. Then they both went back to sleep. I didn't know what to think, here I was, asking for protection, and they were refusing me. I felt hurt and annoyed./¹² and /I went back to my own bed and spent the next few conscious minutes planning to sock the head off the first suit of armour to walk through the door, and to finish off the others in like fashion./¹³

II-III¹⁰ *Fear: he intensely experiences a fear of unknown powers; imaginal o. ("I wanted someone to protect me") expressed as here indicate rich sources of creativity; intellectual o. (elaboration of fear) (age 5).*

II-III¹¹ *Magic (child's magical thinking) and imaginal o.: a child's "will to power"—he feels capable to fight and win—elements of s-o, and self-awareness (age 5).*

II¹² *Frustration: being rejected in the moment of his weakness his pride is hurt; intellectual o., emotional o. (age 5).*

II-III¹³ *Magic: child's magical thinking; imaginal o.*

After my sister was born in March (1958) I guess the above-mentioned incident is earlier than I imagined, or I am mistaken, but I do remember there being a crib in my parents bedroom, and I have never thought of it having belonged to anyone but my little brother. /Now that I think of it though, I cannot remember ever having seen my little sister until she was about eight years old. The first recollection of my brother was when I hit him with the pocket watch, and the first of my twin sister was the game in which the other kid was accused, by me of cheating. Even then, except for my brother, whom I cannot forget, or imagine as never having been there, I cannot recall anything about my sisters until I was about grade six. It may seem odd, but even here they are only vague faces or

actions which I cannot remember exactly until about grade eight.¹⁴ During my school days, except for a few fights with my brother, I cannot recall my feelings, emotions, or acts which anyone in my family performed. /When I entered school, partly because of the fact that my parents kept telling me that I was a genius, and the best, most honest, outstanding boy in the class. I withdrew into my studies. The only place I lived, so to speak was at school.¹⁵ I cannot recall anything that happened at home, though I am certain that the family did nothing as a group, a fact corroborated by my mother.

II-III¹⁴ *Astonishment with oneself.*

II¹⁵ *Second factor: superiority without hierarchization: period of strong introversion; DDC—somewhat primitive—tied to the only ambition of academic success.*

The only instance which I can recall at home is the loss of my dog, Tip. My mother told me to go upstairs and take a nap, which I did—while she was looking. I then got out of bed and took up a position by my mother's bedroom, where I could see the street out front. /Suddenly, my mother walked out of the back yard dragging the dog, who apparently didn't want to go, and led him across the street to two people who were standing near a car. I can remember the model too. It was a 1958 Ford. My mother handed the leash to the woman, who led the dog into the car. The two people, whose faces I can never picture, but that just seemed to have smooth skin instead of facial features, got in the car and drove off.¹⁶ /I ran back to my bedroom and buried my head under my pillow, trying to deny what I had just seen. I wouldn't even admit that my mother had just sold the dog. I kept telling myself that it wasn't true. When I asked my mother about it that night, she said that it had been for the dog's own good, and that I should take it like a man. I agreed with her, and said that it didn't make any difference anyway, as long as the dog was happy. After I left the table, I went up to my bedroom and cried.¹⁷

II-III¹⁶ *Imaginational o.: the dog is taken away by anonymous figures without individual features.*

II-III¹⁷ *Frustration emotional o.: sympathy toward the dog initial hierarchization—he regards the dog as a person and accepts his own deprivation for the dog's own good.*

Other instances, I cannot find much emotion in, but there was a time, my mother was in the hospital—we were told she had cut herself with a butcher knife, but in grade nine I was to learn that she had aborted. She aborted three times when I was a kid, after my brother was born, and twice after my baby sister was born—I never knew of either case until I was in grade nine. Anyway, my mother was in the hospital, and something had happened—one of us had broken something or done something bad – my father was watching over us, it was one of the few times he was home, I remember that. Nobody knew who had

done it, for all I know it might have happened by itself. Anyway, it was not me. My father was determined to find out who had done whatever it was that had been done. Nobody owned up, so he lined us all up, my two sisters, my brother and I, in the living room and threatened to give us each a licking if one of us didn't own up. /I was in about grade three at this time, and my class was in an experiment testing how much work could be handled by young students. We were doing grade four and five work, and most of the students were getting low marks, except for me—I was on top of the class, and getting honor ratings, but it was only because I ever did was work./¹⁸ Anyway, /I had reason to feel proud, I felt like a grown man. When my father came out with his ultimatum, it struck me as unjust, and stupid. So I stepped out of line and told him so./¹⁹ I cannot remember what he did, but none of us were licked, and he just went away and read a book all night. /That was, I believe the first time that I felt really alienated from my father—I was only in grade 3 and had not yet learned how to feel contempt, but the seeds were there./²⁰

II¹⁸ *Second factor: superiority feeling in relation to others.*

III¹⁹ *Positive maladjustment & Self-awareness (age 9).*

III²⁰ *S-o.*

In school, I enjoyed popularity for the first few years, but it began to wane in about grade four, as skills in sports were beginning to attract the minds of us kids. I was fairly good in intramural sports, but I never had time to play and get good at them, as I was always concentrating on my studies. The school was supposed to be bilingual, actually it was divided in every grade into one French class and one English class. I was in the French class. All during my elementary school years, the French class would fight the English class—because I had done my share of studies, /I had picked up a fair knowledge of history, I could recite the Gettysburg Address when I was in grade one. This I think stemmed from every kid's natural liking of war and action, mixed with my desire to be better than everyone else – I had to know./²¹ In any case, /the more aggressive class was the French class, and this fact, coupled with the fact that I spent my nights making battle plans for the following day's snowball fights, always seemed to surpass the fighting skills, as well as the numbers (the English always outnumbered the French) of the English class./²²

II²¹ *Second factor: striving for superiority in line with an external hierarchy of values; intellectual o.*

II²² *Imaginational o., Intellectual o., Psychomotor o.*

/These fights began as soon as we entered school and kind of bonded the first students together./²³ /When a new student, K. first came to the school in grade four, he was immediately rejected by all of us, in particular me (he could draw better than I could)./²⁴ /Surprising as this may seem, this ostracism lasted until he left College after grade nine. I always felt guilty about what I was doing to him,

being it beating him up with some friends, mashing his sandwiches at lunch time, pulling his hair in class, but it didn't seem to matter what I felt after, whenever someone was picking on him I'd join in.^{/25} /I could never figure it out, so instead, I just tried to forget about it/²⁶

- I²³ *Temperamental syntony.*
- I-II²⁴ *External conflict and Second factor Feeling of inferiority relation to others.*
- II²⁵ *Ambitendency and Initial feelings of guilt overruled by impulsive aggressiveness & temperamental syntony.*
- II²⁶ *Ambivalence & avoidance of inner conflict (cf. 25)*

/I was always trying to be nice to the teachers too. I always tried to be nice, friendly and helpful. In grade two, my teacher trusted me enough to leave me in charge of a class while she went out. I took down the names of everyone who so much as inhaled too deeply, and then went around collecting bribes to take the names off the list.^{/27} /I was collecting a bribe, when the teacher walked in the back door, sneaked up behind me, observed as I collected the bribe and laid down the rules of the bargain, and then asked me what I was doing. I paled, then the blood rushed to my head and I went back to my seat. Nothing came of the affair, and the teacher probably forgot about it the same day too, but I really felt guilty and ashamed of what I had done.^{/28} /Some of it was fear, but I also felt as though I had betrayed someone, and I felt as though I must have hurt the teachers deeply—partly because I thought everyone thought highly of me. In any case, I then avoided as much as possible getting too friendly with the teacher, to the point where I could be given a position of trust. Instead, I just concentrated on making everyone look up to me.^{/29}

- I-II²⁷ *Partial primary integration: intelligence partially in the service of a power play but with humor & creative approach; imaginational o.*
- II-III²⁸ *Shame & guilt; emotional o.*
- II-III²⁹ *Second factor Feeling of inferiority toward others & feeling of shame; Inner psychic transformation; emotional o.*

/Most of the emotions, except for that one, were mixtures of pride and self-satisfaction. I continued to get the top marks in the class, my parents and teachers kept telling me I was great, my fellow students kept away from me, which I assumed was out of respect, and I kept telling myself that I was a genius, and that there was no one smarter than I.^{/30}

- II-III³⁰ *S-o.*

/The more I think about it, the more I am sure that there was little feeling in me toward anyone while I was in school. As I have said, the family never went out or did anything together, I have no recollection of my brother and sisters, that is to say, almost none anyway. About all that I did with the family was eat supper.^{/31}

/Sometimes during this period, my father began having numerous affairs with other women. My mother knew, and would often stay up late at night fighting and arguing with him. . . it never came to blows though, and I never worried about it much. It bothered me though, but only because it was difficult to concentrate on my studies. It may sound cold, but that is how I looked at it./³² I figured all parents fight from time to time, and left it at that. Of course, my parents would give this to us as excuse for the reason that they were constantly nagging each other. It is probably why I understood that as being the true reason.

II³¹ *S-o: self-analysis without self-evaluation.*

II³² *S-o: self-analysis without self-evaluation.*

My littlest sister was born in 1964—April. I was then in grade four, but I have no recollection of ever having seen her until I was in Grade eight, and we had just learned that she was retarded. /As can be seen, about the only thing noticeable in my family and myself during my years in elementary school is the lack of anything noticeable. Nothing happened, and I felt nothing personal toward anyone else. All that mattered were my studies./³³

II-III³³ *S-o: intellectual & egocentric attitude yet conscious of his impersonal outlook.*

In September of 1966, I entered College (boys school) as a boarder. It was my parents idea, and it didn't matter to me where I was sent. /When I first came in, I was scared and nervous. Everyone was bigger than I was. This, of course, made a difference to me, in that I was treated as a small kid by everyone else./³⁴ /I felt a need to distinguish myself. I worked hard on my studies in the first few weeks but no one noticed me for that./³⁵ Earlier that summer, I had read my first Canadian history book. Before that it had been all American history, and I had thought I was an American until the time I was in Grade four, when I was told I was Canadian—I never believed it at the time, and tried to forget about it, /The book I read that summer was on General Isaac Brock, commonly known as the saviour of Canada. I was really taken by the story, became proud of Being Canadian./³⁶ The same day I finished the book. The daily paper offered a prize of a set of encyclopaedias for the best essay by children on "Who do your think was the greatest man that ever lived". I wrote a one page essay on Brock and mailed it in. Then I forgot about it.

II³⁴ *Second factor: inferiority feeling toward others; emotional o.*

II³⁵ *Second factor: need for external recognition; Ambivalence: feeling of inferiority and superiority.*

II³⁶ *Emotional o.*

/While I was racking my brain for some way of proving myself, it struck me that I could pass myself as a historical genius by memorizing a few little known facts./³⁷ /I went upstairs to the library, and drew out a book on the battle of

Quebec, 1759. The battle for Quebec was fought on September 13 and I was ready for that day—I went around the College telling everyone I knew and didn't know, what anniversary it was that day. By the end of the day, my hopes had been realized. People were coming to me, even teachers, and asking what the anniversary was. I told them every detail, dates, times, casualty figures, tactics, political repercussions, everything. Everyone nodded in mute fascination, that a little grade seven could know so much. I was proud, fiercely proud of what I had done. I can think of no other time in my life when I was so proud and happy.^{/38} /Then it happened, the inevitable. Next morning, on my way to breakfast, several people stopped me and asked me what the anniversary was today. My heart sank. I scrambled through my brains, searching. Then I remembered. One of the generals of the aforementioned battle, Montcalm, had died the morning after—I passed this out to content and appease their thirst for my knowledge, left my tray and ran as fast as I could, indeed I never recall ever running as fast, to the library where I spent the rest of the morning desperately searching for facts and dates. I memorized a few, and then returned for lunch prepared for the time being.^{/39}

II³⁷ *Second factor: strong need for external recognition but his ambitions are not psychopathic i.e., they are not harmful to others; intellectual o.*

II³⁸ *Joy: egocentric joy from winning recognition and feeling superior in an established field of endeavor; intellectual o.; emotional o.*

II-III³⁹ *Disquietude with oneself (“the inevitable”), second factor, Cognitive function and emotional-intellectual o.: need to excel and win recognition yet combined with genuine enthusiasm for his subject; emotional o. “my heart sank”, desperately searching for “facts”.*

/I was a pretty calculating kid from there on, and I anticipated that soon people would begin asking me what happened on such and such a date. It was then that I resolved to learn everything there was to know about history, I dropped sports, friends, studies, everything, and spent all my time in the library.^{/40} /I learned quite a bit and in three months I was already more knowledgeable in most aspects of history (Social Studies) than most of the grade twelves. It gave me a great feeling of warmth and pride, though not condescension that I could know more than they.^{/41} /Then my first report card had lousy marks—it didn't look right, and I began to wonder if people might begin to suspect. I therefore spent a little less time in the library, and a lot more time on my studies. The effect made me even more proud.^{/42} The next report card, I drew the highest average marks of the entire class, and has raised my average from about 60% to around 90%. I kept it there for the rest of the year, and then /having established myself in the eyes of most of the people at College as a genius, I allowed myself to slacken off. One year was enough. I didn't have to read any more, or even maintain good marks. I only had to try and act intelligent, and everyone would believe me.^{/43} All through my Junior High Years, I kept aloof of everyone else, my family included, and stayed

in the library, or on my bed, wasting time, I was a boarder only in grade seven, but the break from my family then kept me away from them, or I should say, helped me stay away from them for the next three years.

- II-III⁴⁰ *DDC associated with the drive to excel & win recognition on emotional & intellectual o.*
- II⁴¹ *Pride derived from a task well done; feelings of superiority & inferiority toward others (he compares himself with 12th graders); emotional o.; intellectual o.*
- II-III⁴² *Self-control, i.f. and feelings of inferiority toward others; emotional o.*
- II⁴³ *Wandering of DDC Second factor: he is testing the limits of others' credulity (cf. 74, 81).*

/The feelings I felt when I was a boarder, toward my family anyway, are hard to explain. When I was at school, I wished I was at home with my family. I wanted to have someone to tuck me away and give me a kiss before I went to bed at night. I still have no memories of anyone in my family from that time, but I thought I cared about them. Yet, when I was at home, I wished that I was back at College where everyone didn't treat me like a child.⁴⁴ I still insisted on coming home every weekend though. Around this time too, I was taking violin lessons, a fact which aided those opposed to me to cause onto my person various acts of teasing and corporal punishment. False praise or no, College was split into two camps. The grade twelves, elevens, and most of the grade tens like me. Most of the grade nines, all of the grade eights, and some of the grade tens, hated my guts! /Though I cannot claim to have influenced anyone at College's life in any way, I did become one of the better known students. I ranked with the grade twelves, if you know what I mean. In small schools, at least that has been my experience—everyone knows who is above oneself, but never anyone who is below oneself. I was known by everybody.⁴⁵ The little cliques that were formed, stuck together just a little closer, I think, because they would get into fights with members of other cliques that would be teasing me or trying to trump me with history questions. In any case, this bit of noticeability was short lived, and I disappeared from everyone's minds by the time that I began grade eight. Up until a little while ago, I can say that /I never felt any emotions for anyone apart from fear, mixed with contempt and distaste, and selfsatisfaction and pride for when I did good; shame, annoyance and an urge to do better when my marks were low. I never felt anger, only contempt. I never cried, except when some pain was unbearable, and I could not stifle a tear or too. I lie. I cried once.⁴⁶

- II⁴⁴ *Ambitendency conflicting desires between being at home and at the college; expression of emotional and sensual needs; emotional o., sensual o.*
- II-III⁴⁵ *S-o: incipient hierarchization and valuation is suggested in his perception of student hierarchy.*
- II-III⁴⁶ *S-o: self analysis with beginning of self-evaluation.*

/It was in grade seven, and there was going to be a dance at College one weekend. I wanted to go, and I wanted my sister to go. She refused on account of the fact that my father had been bugging her about how fat she was becoming, as well as she was breaking out in pimples all over. He used to tease her by calling her a cow all the time. I never tried to stop him and I even joined in if I wasn't feeling very good./⁴⁷ /She would not come, and I began bawling and threatening not to go if she would not. She left the table and went to her bedroom, and I continued to howl and cry. I never did go to that dance. How could I have backed down. As can be seen, I was only using the crying as a last attempt at getting my sister to come./⁴⁸ It didn't work and I have never cried since (Note: until quite recently).

II⁴⁷ *Temperamental syntony and occasional Identification with father.*

II⁴⁸ *External conflict: emotional outburst; emotional & psychomotor o.*

I almost forgot, and it may lend some weight to what I was saying before about the way everyone looked up to me for my knowledge of history. If you recall what I said about that essay on General Brock; well, I won the set of encyclopaedias. There were several thousand other contestants, a fact which I spared no one, I even had my picture in the paper. As well, and maybe a reason for my winning, was that year the Canadian Magazine (printed by the paper) was putting out a long article on Brock, on the anniversary of his birth and death (seven days separate the two dates). I never thought about it before, but for all I know it would be possible that my essay had something to do with their writing an article on it. Maybe it was a coincidence. I don't think so. /I was announced as being the winner Wednesday, October 6, 1966 (Brock's birthdate) the article was in the magazine that same Saturday. Whatever, everyone at College found out about it anyway./⁴⁹

II⁴⁹ *Second factor: feelings of superiority toward others.*

I have just finished reading what I have done to date, and certain corrections should be made. For one thing, /I am wondering if I am not endowing myself with powers of thinking and calculation, at least not conscious ones anyway, as regards how I regarded being considered a lower student when I first came to college. I believe now that up to a little while ago, I thought yes, but never really thought about thinking, or never realized that I did think. I think it was more of an animal way of thinking, in that it was all for the moment. Maybe I am mistaken—I think not./⁵⁰

II-III⁵⁰ *S-o: Self-awareness intellectual o.: he becomes aware of his own power to think & differentiates reflection from thinking as a reflex response to situations.*

In June 67, we moved from our old house in the East End to a new one in Parkview—the rich end of the city, but this has little effect on me for the reason which I should have mentioned before.

My parents wanted that I should be bilingual, so I was sent to the only bilingual school in the city at the time. It was about fifty blocks away, and so I was deprived of any neighbourhood friends. This was even worse when we moved to Parkview as there were only two of my school companions living within a radius of about three miles from me. Moreover, /both schools: Glendale and College, have very small student numbers, as well as those numbers being spread thinly in every part of the city. I don't know how or if this affected the other members of the class before high school, but I do know now that because of this everyone in the grade eleven class at college is closer knit to the other members of the class than you will probably find in any other school in the city, except maybe the Academy, which shares our dilemma./⁵¹

II⁵¹ *Syntony & Identification with other members of his class: the closer relations come as a result of external circumstance rather than inner affinities.*

Nothing much had been going in my life up to now, in grade nine—my marks were beginning to slip again. /Then, April, of 1969. . . my parents separated. The whole thing was a surprise and a shock to me. My family, so perfect, so ordinary, split./⁵²

II-III⁵² *Astonishment as a consequence of a moral shock.*

/Then, for about the first time in my life, I got mad. I went around yelling and fighting and accusing my mother until she would cover her ears and run into her bedroom crying. I would often have fights with my father that would often come to blows. I did not do my studies./⁵³ /Everything seemed to have turned upside down, and I felt almost as though I was running for my life. It is a difficult thing to explain, but it reminds me of running in fear of something. As though there is a force in your chest heaving and trying to blow itself out of your head./⁵⁴ /I began to have delusions about myself from movies that I had seen on T.V., where the children try to bring the family together again, and invariably succeed. It may sound little sick, but I began to think of myself as a martyr./⁵⁵ When it came time to write my departmentals, I had not studied for at least three months. I had not reviewed anything. Whether it was the attitude I had at the time or not, I don't know, but with no studying, and a complete forsaking of all my studies, I pulled off a stanine average of 8. I can't figure it out.

II-III⁵³ *Anger: emotional outburst with hierarchical elements rooted in his image of an ideal family (cf. 51); psychomotor o., emotional o.*

II-III⁵⁴ *Indeterminate fear and tension of powerful emotions; emotional o.*

II-III⁵⁵ *Self-preservation: concern with saving the unity of the family: emotional o., imaginal o. (childish agony).*

Back to the family anyway, the tension in the house was getting pretty bad. What bugged me a great deal was the fact that though everyone now knew that

the family was breaking up, indeed broken up, the reason for it was a ridiculous one, and no one except me was trying to do anything about it. My brother, when told went into a mild state of shock, and emerged from it complacent and accepting. My little sister cried a bit but not too much, and mostly to herself. My twin sister withdrew completely, though she had known about it before we did, and before the definite announcement. /I suppose one of the reasons for my blowing up was the fact that I knew I should have seen it moving that way as well as the fact that no one consulted me before-hand, which I thought of as being unjust, as I was most certainly involved, though only to a point./⁵⁶

II-III⁵⁶ *Dissatisfaction with himself and Justice: he is angry with himself for not catching on, his sense of justice in egocentric (he does not include his brother & sisters); Intellectual o. & Responsibility ("I should have seen it").*

It was my mother who told me the news alone. When I asked why, she said that she and my father didn't get along. What a dumb thing to say to a kid who thinks he's smart. When I questioned my father, he would phrase it differently. He would say, your mother doesn't think we get along. Then he would provide me with a few instances, quite recent in which he had had me ask my mother for him to go out, to the symphony, dinner and the like. It all seemed to fit in perfectly, my mother was a good for nothing bitch who didn't give a damn about anybody, including me. /I began to hate my mother, and I had never hated any one before. The cynical way in which she talked to my father and the way she would always cry and run away when I started to yell at her and accuse her of ruining their marriage seemed to prove and consolidate all that my father had told me./⁵⁷ In the same May, of the year I was told, I couldn't even stand the thought of living with my mother any longer. We got into another fight, and I told her I was leaving to live with my father. She said all right, and even drove me down to see my father. I had my bags with me, and /I was thinking how nice and melodramatic all this was./⁵⁸ First though, my mother went to talk to my father. When he came back he said I couldn't live with him, but the way he said it made me realize that my mother had told him not to let me go with him. I figured as much, because my mother was watching the proceedings.

II⁵⁷ *External conflict & Identification: his hatred stems from emotional o. rather than primitive selfish drives; he identifies with his father.*

II⁵⁸ *S-o: self-observation without self-evaluation.*

/The hate I felt for my mother reached its apogee then and there, but was immediately shattered when I pressed my father further./⁵⁹ /I think that the only reason the tables have been turned is due to a slight misinterpretation of what would ordinarily be quite an innocent statement. I was thinking faster than I was talking, I guess, because when I think of it as I am typing this out it seems to me that my father could not be so stupid as to say what he said in the context

that I understood him in. Nor can I see how I could have come to the question which I thought he answered without having a long discussion, or without him giving the prepared answer./⁶⁰

II⁵⁹ *Frustration & strong emotional tension; emotional o.*

II⁶⁰ *Intellectual o. and s-o.*

/I must have asked why won't you take me in, when he turned to my mother and asked her if they should tell me the real reason. This would be fitting the role he was then playing as he would have been trying to put the blame on my mother. As it was, it backfired on him, and I accepted it as meaning that there was another reason behind the separation./⁶¹ Hereafter, I could not trust him, and relied on pressuring my mother to tell me the truth. She must have wanted to, because she gave in only after a struggle in which I am sure now she could have kept quiet if she had really wanted to. /All this time, I felt like a supersleuth, trying to get down to the root of a seemingly insolvable problem. I felt content with myself, and sort of let myself settle for a little while after I found out the truth./⁶² /Then I did what I now realize to have been a stupid thing. I continued to attack my mother, though probably only because she had withheld the truth from me for so long./⁶³ and /I shunned my father entirely, and developed for him the most intense hate I have ever felt for anyone in all my life. He was beneath contempt, and I treated him in the most sarcastic manner I could whenever I did see him./⁶⁴ /I never told him, until a few weeks ago that I knew what he had done. It was not a conscious calculation to make him suffer, but I can say it was probably along those lines anyway./⁶⁵ /The fights I kept having with my mother were always of a very picky nature. Any small thing that she would do that I didn't like, I would pounce on her for it. Any opinion she would have, I would attack, even if I believed it myself. I would attack her friends, her relatives (that is to say I would attack her in relation to the aforementioned). Everything she was for I was against./⁶⁶

II-III⁶¹ *Intellectual o. and Intuition—he is trying to grasp the reason for the separation.*

II-III⁶² *Intellectual and emotional o. his search is driven by the intensity of his emotions.*

II-III⁶³ *External conflict and Dissatisfaction with o.*

II-III⁶⁴ *External conflict & Frustration: his hate stems from emotional o.—he rightly blames his father for misleading him & making him commit a moral error (by hating his mother).*

II-III⁶⁵ *S-o with some self-evaluation.*

I-II⁶⁶ *External conflict: irritability, aggressiveness and Ambitendency.*

I might as well say that what I am about to tell you is probably the only part of my life that I have never revealed to anyone else in my whole life (recent anyway). I am repulsed by what I did, though I hear it is natural, still, I question that that is true according to the way I did it.

When I was in grade eight, I had a room to myself (bedroom). /At night, I derived pleasure from laying on my back with a cloth handy, for use against investigation possibilities, and urination on my abdomen and letting it trickle and flow all over my flesh. I like it mainly because it felt warm. I would even go so far as to spread it all over my body, face included, with my hands. As if this isn't bad enough, one night I ejaculated, and the feeling derived the first time is one of sheer pleasure./⁶⁷

I-II⁶⁷ *Sexual instinct: sexual pleasure at the genitourinary level (i.e., biological level) exhibitionism; sensual o.*

Words cannot describe it, and only a male who has done it unknowingly and accidentally too can realize what it is like. Orgasm is a pretty powerful thing for a thirteen year old kid, especially if he doesn't know what it is. Explanation needed: my parents wouldn't let me attend sex education classes in grade seven. Anyway, /this feeling pleased me, but I thought I had to urinate all over before I could do it. I did this every night for about six months before I learned from both personal experience and books on the subject how I could do it. Clarification: after the first few tries, I had got it down to being able to do it everytime I tried with the urine and all. The thing I liked about it is hard to explain. After a while a lot of the first pleasure I lost doing it every night and sometimes twice in the same night./⁶⁸ /It still gave me, if not physical, at least mental pleasure in that no one ever talked about it. The teachers would get embarrassed, if the topic came close to sex./⁶⁹ Teachers and parents would kid about it slyly, and pounce on the nearest thing like a joke or something that even hinted at the thought of sex. /It seemed to be a fun thing, and as I don't think I could ever go out and ball a chick, I just stayed around in my bedroom and masturbated. It probably also relates to the fact that I had to find another way of getting at my mother, as I will show you later. In any case, I continued doing it every day, twice a day more often than not wherever I could, be it in a bathroom at home or at school. Even downtown./⁷⁰ This has carried on until about three months ago, which I will explain later, then a few last times, and I believe I have quit for good now. This is another point which will be clarified if I can reach the grade eleven part of my life, without boring myself to death.

I-II⁶⁸ *Sexual instinct: sexual pleasure at the genitourinary level. sensual o. & sexual o.*

II⁶⁹ *Pleasure derived from knowing a taboo subject.*

II⁷⁰ *Ambitendency in the sexual instinct: inhibition (timidity in relation to opposite sex): sensual & sexual o.*

Note: After having typed out the above part, went told my mother. I figured I should, and I figured she'd understand. Why not, she's a nurse—actually. I never thought it out, but I knew somehow, but I knew somehow that she already knew. It was no shock to her when I told her, and it was no shock to me when she

told me she already knew. I think I did the right thing. Who's to say anyway (no affront intended).

Anyway back to the story. I hope I don't sound too frivolous now, because what I am saying is the absolute truth, and /I am, I think, becoming more aware of myself by writing this out. That may sound a little like self praise, and I would have treated it as such a few days ago, but I don't care now. All I can do is try, and hope I don't screw myself by thinking too much.^{/71} /One more thing—dreams I used to have, and daydreams I used to force myself to have around grade six, were falling down long tubes, half filled with urine, and landing in a big cavern where beautiful women in bikini and harem costumes would tie me up and bury me up to my neck in excrement (shit). Then they would go through erotic dances all around me, and sit on my head. There was always an eerie glow in the cavern and though I couldn't say for certain what color it was, I have always associated it, by the shades and the nature of the cavern as being orange, like a lava flow. This is possibly because of the excrement like nature of the lava flow you see in movies (which are a little too hot for the nature of my dream)^{/72} The real problem with this dream is that I am not sure if it is a dream or not, or if I just made it up. If I did make it up though, it belongs in the same time category as when I think I dreamed it—grade 5–6. Anyway, I feel I should warn you that all the little order that this (paper)? has contained to date may disappear now that I am coming closer home. I may begin trying to analyse myself, something which I want to avoid at all cost. So don't worry if I skip around a lot from here on.

II-III⁷¹ *S-o with some self-evaluation.*

II⁷² *Sexual instinct: genito-urinary fantasies—regression to primitive level of sexual life (i.e., predominantly biological level); perhaps contents are an example of reflection on the archetypes of the collective unconscious; sensual o., imaginal o.*

This summer after grade nine I tried to stay away from my family as much as I could. /I had a racing bike (still do), so I went on cycling excursions to Dymont and Wabigoon.¹ Something I was ashamed to tell anyone though is that I never really cycled to those places at all. I would just go out onto the highway till I came to the nearest town, and then get onto a train for wherever I had said I was going.^{/73} /Everyone believed me though so I never cared to tell them the truth.^{/74} /I am accredited with having cycled to Wabigoon in one day. I could have done it too, make no mistake about that, I was in excellent physical condition, had very powerful lungs and legs, and to this day, though I didn't do it, the distance I did go, in the time it took me are good enough for me that I could have done it. Whether this is false pride or not, I really do know that I could have. That is important to me.^{/75} /It didn't matter how much I lied about my achievements, all that mattered was that people believe me, I would even get mad if they doubted

¹ Towns 180 and 240 miles away, respectively.

what I said./⁷⁶ /I have no regrets of what I said though, though now I do feel a bit, pardon, a great deal, as though I have betrayed their trust in me. I feel like telling them all what a liar I've been, but somehow I can't seem to tell them. Even if I do tell them, it won't do me any good, because it will still bug me that I did it./⁷⁷ But aren't I just making excuses for myself. Hold it. In the past few lines you can see my problem, or the problem as I see it. /I keep telling myself that I should do something while at the same time arguing against it, while at the same time realizing that I am getting nowhere, while at the same time realizing that I don't want to go anywhere, while at the same time relating all these things together. It irritates me, in that I can seem to realize everything without getting anywhere, and that the realization itself prevents me. I find it difficult even to write this, and it irritates me even more that I cannot explain fully the feelings./⁷⁸

II-III⁷³ *Sincerity and imaginal o. he invents his own way of toutism.*

II⁷⁴ *Second factor: he is testing other people's credulity-creative games (cf. 43, 81).*

II⁷⁵ *Creative instinct & Ambitendency: need to be in the spot-light; his "personality ideal" is here only as the physical feat but subject to hesitation—he feels he can do it but it is not important to him to actually do it; imaginal o. combined with psychomotor o.*

I-II⁷⁶ *Second factor: impulsive need for recognition combined with creative inventiveness; imaginal o.*

II-III⁷⁷ *Beginning of Inner Conflict and Feeling of shame.*

II-III⁷⁸ *Ambitendencies: unilevel conflict expressed in circular arguments; initial elements of Dissatisfaction with oneself; emotional o., intellectual o.*

Anyway, there are other things I lied about too, or if I don't lie about it, I pass in a suggestive way that makes the opposite of the truth. Girls for instance—What are you doing tonight. What do you think, it's Friday night—and the person gives a grin and utters a knowledgeable Oh! /But the problem is that though I realize all this, I cannot do anything about it, and if I let it be I feel helpless and lost, wandering about it with no purpose./⁷⁹

II-III⁷⁹ *Ambitendencies: unilevel conflict and incipient Dissatisfaction with being lost.*

/Nothing happened in grade ten, absolutely nothing. I withdrew into a kind of suspending state between school and home, never in either except for the physical part of me./⁸⁰ /In the summer of grade ten, I went on another trip (on my bike) to Balgonie.² Once again, I took the train and passed myself as going by bike. In record time yet. Nobody can cycle as fast as a train. That is about when I started to irritate myself. Everyone believed me. Were they all fools, or was I missing

² City about 900 miles away.

something./⁸¹ /About the beginning of grade eleven I began looking in mirrors, in fact every chance I got. I'd stare, frown, try to look handsome, talk to myself in the reflection, until around November. When I looked into a mirror I would start to feel hot, and tired, and I would, after a little staring suddenly grab my face with both hands and begin to massage it hard and fast as though I was trying to get in./⁸² /All the time my mind would seem to be whirling around and around, or just suddenly break from some unknown order and wander, until I couldn't stand it any longer and then I would force it back "into place" and everything would be all right again./⁸³ /Around the same time we were taking psychology and I fixed upon Positive Disintegration as the reason for what was happening. Double think here again. I realized that I was probably developing but the fact that I realized it seemed to spoil it, while the realization of the two seemed to confuse me even more as to the use of realization, and what hope there was for me./⁸⁴ /In grade ten, through an accident on the part of the school counselor, I learned my I.Q. It bothered me because I knew I wasn't a genius. I kept trying to find excuses, putting down the tests, etc. Incidentally, it's 118. That doesn't seem high enough to me, because I find it impossible to imagine that other people can think in the way that I do./⁸⁵ Shouldn't that make me the only person who can think, and therefore a genius—rare, unique? Of course, not but I doublethink here again, and so it doesn't get me anywhere, only more and more confused and mixed up. I am having more and more problems with writing this, for I have only done one piece of homework in several years. This is many times longer than that. I feel doublethink coming along again, so I'll carry on with the story.

- II⁸⁰ *S-o: self-observation without self-evaluation.*
 II-III⁸¹ *Dissatisfaction with himself & with others because of their suggestibility (cf. 43 & 74).*
 II-III⁸² *Feelings of shame and Disquietude; emotional o.*
 II⁸³ *Psychoneurosis: unilevel obsessions of thought and tendency toward control & order (partial integration).*
 II-III⁸⁴ *Ambitendency & Feeling of Inferiority: in spite of his emotional-intellectual confusion he feels inferior to the prospects of development ("what hope there was for me"); emotional o., intellectual o.*
 II-III⁸⁵ *Feeling of inferiority and s-o: he is conscious of his own individuality.*

Anyway, this year I came to College and went on making friends and establishing myself as one of the boys with a vengeance. Only /thanks to the psychology course I took. I began to question my motives and began to think of myself as an ass./⁸⁶ /Here again I doublethink, in that I think I am an ass. But do it anyway, always realizing but never doing anything about it. Even the realization of this doublethink is doublethought, in that what good does it to me to doublethink and still know that I am doublethinking, and still realize all this ad infinitum... /⁸⁷ Every day lately that I go to school, I tell myself that I am going to withdraw completely for the day, but I can never seem to do it. This would happen mostly

during December and January, until I met this girl. She made the first move, and I did my best to repulse her, but after a while began to reciprocate. /For the first few weeks, I could think of no one else, and it stayed like that until I thought it must seem like a comic book type romance/⁸⁸here it gets tricky. /It was only after I started to think it phony that I actually started to believe I loved her. I had known girls before, I wasn't a slow kid for that, but I had never kissed one before, never petted, never hugged. Only talked to. I had had crushes, but this wasn't a crush. It seemed too deep and personal to be.⁸⁹ Then, my doublethink came in on me here. (I met her on January 28) I had already had it for some months, but it had never seemed to bother the relationship I had towards her at least.

- II-III⁸⁶ *Feelings of inferiority towards himself, Dissatisfaction with himself.*
- II⁸⁷ *Ambitendencies and Ambivalence amplified.*
- II-III⁸⁸ *Imaginational o., emotional o. and subject-object*
- II-III⁸⁹ *S-o and Inhibition: he is evaluating the genuineness of his feelings; his attitude is idealistic; emotional o.*

/It was only when a little seed of distrust, she wasn't home one night when I phoned, appeared, that I began to distrust everything. I doubted the world, I doubted myself, I doubted her, I doubted God, all in a round about doublethink way, until that same night, I had a heavy think on suicide.⁹⁰ /But it was the fact that I thought about it, and reasoned it out that pushed further into a doubt about the validity of anything and everything, in that if I could reason everything, what true emotion could there possibly be.⁹¹ /In this way, though I still care for her, I cannot admit loving here, because I have reasoned love out: doublethink again. If I know I don't love, yet inside really feel as though I do, how can I look at both and realize I do, without doing something about it.⁹²

- II-III⁹⁰ *Emotional ties: loss of trust brings about a global emotional reaction; emotional o.*
- II⁹¹ *Ambivalence: emotional and intellectual o.*
- II⁹² *Ambitendency: emotional and intellectual o.*

/Another problem is that whatever I do, I criticize, and thus detract from whatever true feeling I might have.⁹³ /She had told me the week before about some boy who was always beating her at school. Then we had a date for a basketball game at her school, it suddenly occurred to me that the guy would be there, and that he might try something. I got together with some friends, and practiced all the fighting skills I could remember when I had taken Karate. I even had my strategy all planned out, so as to lure him into an open position for a series and combination of Karate, Kung-Fu and Judo holds that would have had the guy down in a few seconds. I should explain. The guy is six foot two, and built like a football player.⁹⁴ I had it all planned, and I kept it all to myself. I doublethought about my intentions, but I was able to override it for a change. I was ready for the guy. Mentally and psysically. /On the way to the school she said that he would be

there, but I shrugged it off at though I didn't care whereas I was really shitting bricks by this time./⁹⁵

- II-III⁹³ *Ambitendency, Inhibition & Criticism directed toward himself; emotional and intellectual o.*
- II⁹⁴ *Aggression: he makes ready to deal with his girlfriend's oppressor on his level; imaginal o., psychomotor o.*
- II⁹⁵ *Fear associated with feelings of inferiority: anxiety before the confrontation in his girlfriend's presence; emotional o.*

/We walked in, he wasn't there yet, but I had all my muscles tense, waiting. We sat in the bleachers and the game began. Then guess who walked in. She saw him as he came up to the bleachers and pointed him out to me. It's okay, I'm ready for him, was my answer. She asked me to explain, and I did, including what were the intended meeting points of fist and foot as well as their desired effect. To my surprise she took offence that I should ever have thought of that, and then she told me she was having a date with him the following night. That really shook me up, mostly talked to myself the rest of the night. Feeling sorry for myself./^{95.1} /One of the reasons I like her so much is that she's unpredictable, and so open, yet, I wonder if I only say that to protect myself from getting hurt./⁹⁶ /Anyway, she is the first girl I have ever kissed, not passionately, but just a little smack on the lips. To use a modern expression, I was high for the next couple of days./⁹⁷ This was after my suicide thoughts, and I was pretty well into doublethink, yet for those few days, after I had kissed her (March 20, 1971) I was able to throw off any ideas of doublethinking, until the next weekend, when she said her parents wouldn't let her go out with me that weekend. It sounded like a flimsy excuse, and though I didn't tell her, I started thinking again. I was able to keep it under control, but when the next weekend, April 2, 1971, she insisted that her little brother come along with us, it came flooding back in torrents. /Everywhere I turned, it was back to November and December, only worse, because I knew I wanted to hurt her, but thought I would never do it, the thought seemed enough to me. I realized I was searching for an excuse again, to split up and so not be hurt. I even debated how to do it so that I was hurt, and not her./⁹⁸

- II^{95.1} *Emotional o.*
- II⁹⁶ *Ambivalence and Ambitendency: liking for variation without a discernible direction; he is ambivalent about his feelings*
- II-III⁹⁷ *Emotional o., sensual o., imaginal o.*
- II-III⁹⁸ *Ambitendency and Ambivalence combined with initial Empathy for the girl expressed in the subtlety of his attitude (absence of aggressive reaction); emotional o.*

Once again, I have wound up doing nothing. April 3, 1971, was the first time I really scared myself. All the aforementioned has been going on in the space of what was left of that Friday night, that Saturday too, and most of Sunday.

/Whenever I think. I usually type it out, and then I ask someone what they think. I have only been doing this since the middle of February, and I like it because it pushes off some of the burden of doublethink, in that I don't have to keep following it around until it never stops, but I just give out the thought and forget about.^{/99} Anyway, /the subject was: are emotions real or just taste buds for the brain. I had just had a fight with my mother, which is what prompted my writing.^{/100} After I had given her the paper, I left for what might be termed a night on the town with the boys. We didn't drink that night though. Anyway, I had gotten into a discussion about God and emotions with a girl. I had presented the more reasonable case, I always do. Now can you deny logic. She didn't believe me, and I was thinking about it, and weighing the possibilities when I got home. I went upstairs and asked my mother what she thought of the essay. She held it up, folded it over, saying she didn't agree, and remarked that had used too much filthy language in writing it. I was about to ask her if she wanted to discuss it, when /she wrenched her hands each in the opposite direction, and deliberately tore my little essay in half and then in quarters. The words that were coming up my throat broke into a scream and the wail of something akin to a mad dog reached my throat. After my mother had calmed herself (it shocked her), and when I was finished with my scream, I grabbed the scraps of the paper and cuddled them up to me,^{/101} while all the time /I could feel a frustrated hatred building up in me against the fucking bitch that was my mother.^{/102} She asked what was that for, and /I countered with a tirade which lasted a full forty-five minutes, in which time tears came to my eyes, cracks were made in the plaster of the walls (and probably on my mother's face too). I had blown up, completely, had never before with such force. The only reason I stopped was because, after forty-five minutes, I started to calm down. When I was calmer it became impossible to speak—the words would come to my mouth, but after the first few words, I could not bring my line of reasoning down. All that I could do was repeatedly (3 times) shout out the first few lines of a sentence, and then I had to repeat it again.^{/103} Then my mother, seizing the initiative started to counterattack and /at that moment, being so ridiculously defenceless and open. I think is the closest I have ever come to shooting myself—no, that's not true. The other time with the problem of my girlfriend, was just as close, but the difference was that this would have been an impulse move,^{/104} and I doubt whether I would have been thinking, while the other time it was the thinking that brought me to the brink. Anyway, I think maybe my mother sensed something wrong because she stopped and just let me stand there for a couple of minutes until I had calmed down further. Then she suggested that I see a psychiatrist, I agreed with her.

III⁹⁹ *Autopsychotherapy: he finds a method for relieving his overactive mind and to check his thinking with others; Inner psychic transformation S-o;*

II-III¹⁰⁰ *Intellectual-emotional o., psychomotor o.*

- II¹⁰¹ *Psychomotor o. and emotional o.*
- II¹⁰² *Anger stemming from emotional o.*
- I-II¹⁰³ *External conflict: acting out; psychomotor o., emotional o.*
- II¹⁰⁴ *Suicide following an impulse or desire for retaliation; psychomotor o., emotional o.*

/One reason that I came to see you is that night after the previously mentioned episode, I felt as though I had to speak to somebody, somebody who was, or at least acted like somebody./¹⁰⁵ /I had been to see a psychologist before, and I hadn't liked it—he just asked me what was the problem and it seemed as though he was trying to make me see some angle, or see something that might shame me. It was before I could doublethink, but it didn't bother me then, and it would be utterly useless to lie on a couch and blab my problems, because I do that all the time at school./¹⁰⁶

- III¹⁰⁵ *Hierarchization: distinction of "what is" and what "ought to be".*
- III¹⁰⁶ *S-o and Positive maladjustment: he evaluates and differentiates the help he needs from the one he was given.*

/Whenever something happens, usually the whole class finds out the next day, because I tell them. I tell them my problems, if not my achievements, in complete honesty but this brings about a reversal in honesty. By being honest, I become dishonest because I just throw my problem around, and don't do anything about it./¹⁰⁷ What can I do if my sister is mentally retarded, or if the other drops out of school in grade eleven, or if my family separates. What then, it does me equally no good to go telling everyone about it either. What can I do? /Maybe I just want to be noticed./¹⁰⁸

- II¹⁰⁷ *Ambitendency and Ambivalence: in relation to himself; intellectual o.*
- II-III¹⁰⁸ *Second factor and s-o: he observes his need to impress others.*

/A dream I had about a week ago—I'm not even sure if it was a dream, but I had just woken up, hardly awake, when I fell back to sleep for a few seconds. Actually, I'm not sure how long it was but it seemed extremely short. Anyway, I went through about two periods of my classes, as though it was real life, and everyone I would put a little trust in, would betray me, I even forget how, but even the person I probably trust the most at College, my English, Lit., Social, Psychology teacher betrayed me. I was horrified at the moment, but I still kept trusting people, and still kept getting stepped on. It was all very real./¹⁰⁹ and it took me a few seconds to realize it wasn't true when I was wakened for the second time. I don't worry about that dream, though I think I should. I think it was just that /I began to question my motives for everything and one of those things was why I was always so generous, even when I didn't feel like it, with what I had. Material objects only. My problems too, but I kept them to myself by telling everyone about them./¹¹⁰ I have written quite a bit, though not enough, but I think I will sum up.

III¹⁰⁹ *Disquietude with o. and Inferiority toward o. and s-o: he finds himself betrayed as if he weren't trustworthy, but he does not give up; Imaginational o.*

III¹¹⁰ *S-o: he begins an honest self-appraisal.*

I don't believe it is possible to think too much on anything, but /it seems to me that I go about thinking the wrong way. I think to stay stagnant, whereas it should be to overcome too many problems, and that it is safer where I am right now./¹¹¹ /This double-thinking bit worries me though, because it seems to be pushing me back./¹¹²

III¹¹¹ *S-o & Feelings of Inferiority to oneself.*

III¹¹² *Disquietude with oneself.*

Problem 1) How can I begin to think positively, while still being able to look at all sides of the picture, as well as my motives and my aims? This problem brings up a lot of questions—Do I really care for my girlfriend, or am I just holding onto her to prove that I can feel, or that I am capable of love—Do I really love her? Does such a thing exist? Next, in relation to my friends. Do I really care about the friends I have at College, or is it just that I am nice to them so that they will be nice to me? What good am I doing by trying to analyse and review every situation, when I know that no matter what I see I will do nothing about it? What is the alternative? How do I progress?/¹¹³

II-III¹¹³ *S-o. Disquietude and Dissatisfaction: although he begins to see that he is doing nothing about changing himself; his questions still sound a bit theoretical; intellectual o. displaying some refinement through the hesitation of his thought.*

/I think I should note that of all the guys at the College, the one I like best is Jack. He doesn't say he's sorry for me, nor does he tell me that I should try to think positively—he doesn't sympathize, he just tells me that I am stupid for thinking like that. It doesn't do much good, as far as advice goes, but it's better than all those others who offer sympathy and other crap like that, or who think that they're doing you a favor by listening to you./^{113.1}

III^{113.1} *Hierarchization: he selects a friend who helps him to be objective toward himself.*

Problem 2) /How will any change affect my personality as far as others see me? Can I expect to be rejected, and so have maybe more problems than I can handle? Can I do it all?/¹¹⁴

II¹¹⁴ *Second factor: question of change arises tempered by fears of what others will see and say.*

Problem 3) Is ignorance bliss? Would I want that anyway?

Classifications

On page 34, I speak of renouncing God. /I quit going to church in grade seven, and though I honestly don't believe in him, the question is still there as to whether he exists or not. It never really bugged me, until February and March of this year,¹¹⁵ at which time /I went on a private expedition to wipe out any doubts that I had about him out of my mind. Of course I failed, because if there is a God, he is beyond the scope of reason anyway. The odd thing about it is that, while for two months I was discussing continually about God, all the reasoning in favor that was any good, came from me. To myself anyway, I built it up to the point where I could prove neither.¹¹⁶ Then it started bugging me, I dropped it, and /I'll just take what's coming when I die. Whatever it is, oblivion, or a run for my money between damnation/bliss.¹¹⁷

II¹¹⁵ *Ambitendency in the Cognitive function: thinking for the sake of thinking, intellectual o.*

II¹¹⁶ *Ambitendency in Cognitive function: thinking for the sake of thinking; intellectual o.*

II¹¹⁷ *Death is not taken seriously here—a response given on impulse (cf. V.S.—143).*

/I think I build myself up too much on pages 4–5. I felt that I had a large influence, whether it is true or not I have no way of being certain. When I say what other people thought of me, it should be understood that that was my opinion, and could (probably) be wrong.¹¹⁸ /As regards my relations with my family in grades ten and eleven, I stayed mostly aloof from them during grade ten, but began to seep back into the family very slowly beginning around Christmas of this year. Not much though, and it took mostly the part of being nice to my little sister, respecting the attitudes of the rest of the family by keeping discussions with my mother, all of which ceased about two weeks before the blow up incident previously mentioned.¹¹⁹

II-III¹¹⁸ *S-o: self-evaluation, uncertainty and hesitation in relation to himself.*

II-III¹¹⁹ *Syntony and Inner psychic transformation: he sees that initiative and goodwill on his part are essential for maintaining relations with others.*

/About my little sister being retarded, I felt nothing except the disappointment that I could no longer have a little, little sister to play with.¹²⁰

II¹²⁰ *Emotional ties; emotional o.*

/As regards that thought of suicide and near attempt, previously mentioned (not blow-up), it was a sudden outburst of emotion, everything that I can think of—love, lust, hate, anger, frustration, affection, contentment and satisfaction, emptiness, all at the same time. I hope to be able to get you the poems, essays, etc., that I wrote during that time.¹²¹ If I can, they will be enclosed with this (work?).

II-III¹²¹ *Creativity as a means of handling tension and conflict; emotional o.*

As regards my dreams, I could only remember three, those being the only ones I have recalled. Often though, I go to sleep with the covers neat, and I may wake up to find them strewn all over the room. I am also a heavy sleeper. Once, the house caught fire, it was mostly in the room directly adjacent to mine, the firemen were all over the place, everybody was running around, trying to get me up—they couldn't.

Personal hygiene—Fair—I wash every night, but have lousy eating and sleeping habits. It is now three o'clock in the morning, and I have been typing since eight. I do this often, and missed over 26 days of classes last semester. I don't know why I do it, because I never get anything done anyway.

Dress—optional, I wear whatever my brother throws away. Always too short, with an overly large pot.

/Father—throughout grade ten, and until this Christmas I hated his guts. After Christmas, I relented, and I work in his office now. He's not a bad little bastard, in his own way./¹²²

II-III¹²² *Syntony and initial form of Inner psychic transformation of his attitude toward others.*

Jobs—Fall/70, I got a job with the post office. It took six months to get, passing of intelligence exams, etc., but I made it anyway. Five nights a week \$1.75/hour. I quit after two months, and \$397.21. It was a little too much for me to take.

/Language—since the beginning of this year, as “filthy” as I can make it. I even enjoy talking in a Bronx type style, and make no attempt whatsoever to use formal English on essays, a fact which has cost me at least 10% on many of my essays./¹²³

II¹²³ *Creative instinct: creative play in the use of language.*

/Subversive activities—was co-editor of a school underground newspaper, but it folded before it went into print, mostly because of me, I could no longer see any point to it, and I was the main instigator./^{123.1} Beginning of doublethink-politics.

II-III^{123.1} *Creative instinct and Hierarchization: he evaluates the project in terms of “what ought to be” vs. “what is”.*

/Religious beliefs—do not believe in structured churches—still hashing out the problem of God's existence./¹²⁴

II-III¹²⁴ *Religion: striving for autonomous solution to religious beliefs.*

Political beliefs—they're all out to get me.

/Attitude towards sex—have you ever had sexual relations with a member of the opposite sex?—No—Do you ever wish that you could?—Yes—Would you if you had the chance?—No—/¹²⁵

II¹²⁵ *Ambitendency in Sexual instinct: inhibition and hesitation.*

Hobbies, sports—tennis when the courts are clean, and someone to play with, football if there is nothing else to do.

/Personal philosophy—I think therefore I am not./¹²⁶

II¹²⁶ *Philosophy.*

/Attitude towards myself—Distrust.

Attitude towards others—distrustful of my intentions towards them./¹²⁷

III¹²⁷ *S-o.*

/Personal interest—history and biology, with a smack of literature (novels, poetry, and short stories) thrown in; art (study) Beethoven (5, 7, 8, 9), drawing—mostly military figures./¹²⁸

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Dislikes—constantly changing people who smile with no reason, people who *try* to be nice, people who judge other people, people who seem blind to what is going on/¹²⁹ (the following are debatable) /coloured people, paraplegics, cripples, blind and handicapped people. Actually, those people bother me, yet I don't know why—I don't think I'm a bigot, but how can I change it unless I recognize that I notice that person because of the colour of his skin, and is not possible that I am pushing myself to dislike them by all this damned useless honesty?/¹³⁰ /Paraplegics, cripples and the handicapped scare me more than anything else—I think I would rather be dead than like a vegetable and a parasite—same for other people too. Old age pensioners, the senile, and the like. I hope I die before I get old./¹³¹ Also /students who stick to their studies too much (fairies). I don't know why, but I just do. Some I don't mind, but I have to get used to them. Also, the playboy dumb student type/¹³²—/maybe I expect too much of everyone around me./¹³³

III¹²⁹ *Positive maladjustment: reaction to false appearance & superficiality—concern with human values.*

III¹³⁰ *S-o: he observes his reactions but lacks identification and syntony for those different from him: incipient self-evaluation.*

II¹³¹ *Fear and s-o: through prospection he experiences the loss of physical & mental powers (i.e. loss of creative powers); lack of elements of transition from creative instinct to self-perfection.*

II-III¹³² *Positive maladjustment: irritation with narrowness & people who are limited to roles.*

II-III¹³³ *S-o, and beginning of hierarchization.*

Note: /My sister (twin) is now a high-school drop out and religious (Catholic) fanatic. She is lazy, never does anything. Yet, when my mother threatened to throw her out of the house this February, I began to feel as though I really

wanted her to stay. I did not fight with my mother, but tried to be calm and peaceful while I reasoned with her. My mother didn't really want my sister to go, so she gave in./^{133.1}

III^{133.1} *Empathy and self-control: he feels compassion for his sister.*

Still, /the reason my sister did become so lazy, and eventually a drop-out is that my mother kept prodding her along in that direction. My mother is a perfectionist—if no one meets her standards she tries to shame them into doing it—it worked the wrong way on my sister – I resent her for it—it's my fault too. She's my twin./¹³⁴

II-III¹³⁴ *Feelings of shame & guilt: he does not show the desire to make up for his share of guilt.*

AUTOBIOGRAPHY: SUMMARY AND CONCLUSIONS

For the 285 ratings obtained on the 138 identified responses (including 95.1, 113.1, 123.1, 133.1), the distribution is as follows:

1 Level	2 Number of ratings	1×2
I	3	3
I-II	21	31.5
II	130	260
II-III	111	277.5
III	20	60
	<u>285</u>	<u>632.0</u>

Response no. 128 was not assigned a level rating.

Level Index: L.I. = 2.22

The material of this biography is very rich. Nearly every response gives the opportunity to detect more than one dynamism of form of overexcitability. The total picture is one of increased nervous and psychic activity, with pronounced tension. His sustained energy finds release in many forms of activity. The subject displays visual memory, high intelligence and learning ability, a sharp sense of observation, and marked sensuality.

Most of the responses belong to Level II and the borderline of Levels II and III. There is a residue of more primitive forms of behavior at Level I and the borderline of Levels I and II. Several responses appear at Level III. The 15 Level III responses (with 20 ratings) are particularly significant because they all manifest developmental dynamisms, which, unlike functions, give a very clear ground for level diagnosis. Every dynamism of spontaneous multilevel disintegration is manifested several times in this subject's Autobiography.

The strong affect of this subject appears in his attachment to his dog (17), in the relationship with his girlfriend (88, 89, 90), in the shock of his parents' separation (52), in his tendency toward exclusive relationships with his girlfriend (89), and with his family (52, 119, 133.1, 134). It is also expressed in his fears of rejection (109, 114), and in his great nervous tensions ("I paled, then the blood rushed to my head" - 28, "my heart sank"—39, "Everything seemed to have turned upside down. . . As though there is a force in your chest heaving and trying to blow itself out of your head"—54, "When I looked into a mirror I would start to feel hot, and tired"—82).

His strong visual memory (e.g. 1, 2, 8, 10, 11, 16), dreams and day-dreams (7, 22, 55, 72, 109) are evidence of a very active imagination.

His intellectual ventures (e.g. 18, 37, 40, 42, 123.1, 128) and his physical activities (1, 22, 75, 94) indicate not only versatile intelligence but also a great deal of energy which at first is released in external conflict (1, 3, 5, 53, 103), and in sexual tension (67, 68, 70, 72) but later finds more controlled and more creative forms of expression (e.g. 99, 123, 123.1). Another aspect of his intellect is an unrelenting pursuit of truth as in the case of his parent's separation (61, 62).

The above examples show that the different forms of overexcitability when present in such strong forms as in this subject create a wide range of frequent and conflicting interactions: the interplay of strong excitations and strong inhibitions. The subject in spite of his strong sexual urge is inhibited with girls (89, 97, 125). His exhibitionism and desire to show off his achievements is tempered by search for an impartial opinion (99, 107, 110, 121). His fights and conflicts with his mother and his father give place to a more empathic attitude (119, 122, 133.1). His desire to defeat his rival by physical aggression (97) is inhibited by his girlfriend's double play, which throws him into confusion—he spends the night thinking (95.1, 96). This appearance of strong inhibition, hesitation, and reflection on top of strong excitations indicates the presence of the nuclei of inner psychic transformation.

We observe different types of conflict. Ambivalences and ambitendencies (e.g. his "doublethink"—83, 87) stand for unilevel conflicts. In this case there are many. Perhaps the fact that the ambitendencies occur twice as often (16 times) than ambivalences (7 times) is an indication that the processes of disintegration in this subject are more active.

The dynamisms of spontaneous multilevel disintegration reflect the presence of multilevel conflicts. Although in their initial appearance, as in this case, these conflicts are not always conscious—they occur as a spontaneous reaction to an experience of different levels of value, as for instance, in his moral outrage (64, 65).

The subject appears to be becoming aware of his own development and of the need for reliable guidance (105, 113.1).

VERBAL STIMULI

Great Sadness

/Corny as it may seem the saddest I have ever been is when I lost my dog—It was given away—something that has bugged me ever since—not even my parents' separation bugged me as losing that dog/¹³⁵—Another time I am /in grade 10—having gone to school for four years here—I “met” for the first time one of the students; I'd been told he was dumb—his nickname was “Guber”. It was May—near the end of the school when I decided to find out what he was like—to my surprise he was just as interested as I was in everything that I was—he was, however, a boarder and had to go home for the summer—the rates went up for boarders and he didn't come back. I'm sick and mad with myself when I remember that I didn't bother to meet him until 4 years had elapsed. He was the best friend I ever had. Maybe I say that because I hardly knew him and that I always like to think of him as my best friend—maybe I knew he wasn't coming back and stalled till the last minute so I could feel sorry for myself. It's my fault I never knew him—no one else's but I always try to find an excuse for myself./¹³⁶

II¹³⁵ *Sadness; emotional o.*

III¹³⁶ *Dissatisfaction with o., Feeling of guilt and S-o: sadness and anger over lost opportunity to develop friendship; Emotional ties: strong inclination toward exclusive relationship; emotional o.*

/Great sadness has little meaning for me—or so I like to think—when my parents separated I almost went into shock—I therefore take great pains to avoid people with whom I might strike up a deep relationship—as long as I keep to myself – I can't get hurt—but it does hurt me being by myself all the time/¹³⁷—yet I cannot ever figure out why—even though the answer—I don't admit it—/the very word sadness—let alone “Great Sadness” has a negative connotation for me—I see is as phony—though I know it's not and I keep trying to convince myself both ways until I feel lost./¹³⁸—/Whenever there is something that should make me sad—I go into a discussion with myself—though I always win out “for” being sad—it takes me so long that by the time—I think it's too late./¹³⁹

II-III¹³⁷ *Ambitendency and Hierarchization: differentiation between the desire for relationships and the risks of being hurt; emotional o.*

II-III¹³⁸ *Ambitendency and Hierarchization: concern for the genuineness of sadness (valuation).*

II¹³⁹ *Ambitendency: the choice for sadness becomes confused by intellectual exercises; intellectual o.*

Great Joy

Great joy bugs me. I can't remember when the last time I had it was. /Joy sounds like a phony name—overused and overestimated. Though I don't like the thought

of this, I force myself to believe it—"the higher you get the harder you fall"/¹⁴⁰—/if I am never really joyously happy—what's it going to be like if I should get depressed—thus I try to stay in the medium—seemingly never happy or sad—and it bugs me./¹⁴¹

II-III¹⁴⁰ *Hierarchization: beginning awareness of multilevel experience; valuation present in his concern for the genuineness of joy.*

II-III¹⁴¹ *Ambivalence with S-o (prospection); emotional o.*

The nearest reason I can get for all this is that /when I was 9 yrs. old I wanted a knapsack for Christmas. None of my presents seemed big enough for one—I was really depressed then I opened the package and it was there, folded over tightly—that was about the greatest joy I've ever experienced. Two extremes so close together—maybe that's why I don't trust it./¹⁴² (That's about all I have to write—notice how much shorter this "Joy" is than "sadness" maybe I'm scared).

II¹⁴² *Inner conflict: unilevel conflict and emotional o.: experiencing extremes as opposites of equal strength.*

Death

/Death seems intriguing to me—no cares—no worries—just slipping into an empty void—nothingness—(perfection). You don't give a damn and neither does anyone else/¹⁴³—damn it—/I didn't like the way I wrote that—it sounds sickening—rotten—like some suicidal idiot—life is worth living—even if you're not really "living it up"—I hope I "don't go gentle into that long night."/¹⁴⁴

II¹⁴³ *Death is seen as liberation from the trials of life; emotional o.: life is not worth living without personal relationships and concerns.*

II¹⁴⁴ *Ambivalence.*

Funny the way I wrote that just now—I was concentrating (?) on death when I suddenly got mad at myself—maybe I wrote my anger to sound interesting—or to sound sane to the reader. Either way—I don't know. /I often have dreams of dying—cycling on my bike—breaks don't work—I fly over the handlebars and impale myself on a picket fence/¹⁴⁵—it seems to me after – when a knife is near that I would like to try and stab myself with it—or shoot myself with my gun—I don't know.

II¹⁴⁵ *Disintegration: signs of something breaking down in him; death appears desirable—to make the disintegration total; imaginal o.*

Uncertainty

/My feelings of uncertainty are not present when I am around with my "friends"—I would do anything then/¹⁴⁶—but /when I am alone I struggle with myself just to

decide on anything—any course of actions—no matter how little or insignificant—
if it's talking to someone—I'll put it off until it's too late—if it's a supper—I'll
starve/¹⁴⁷ (I have not eaten breakfast in several days)—get up at 6 run around
until 7:30—then catch the bus—in that hour and a half I have yet to wash, shave,
eat, work, etc. It bugs me.

I-II¹⁴⁶ *Excitation: dominance of external stimuli; Temperamental syntony.*

II¹⁴⁷ *Ambitendencies: hesitations in action—alternation of excitation and inhibition.*

Solitude and Loneliness

/Seeing as my loneliness is usually self-inflicted I “try” to tell myself I want it that
way—the truth is I don't—but I can't decide what to do about it./¹⁴⁸ /Solitude
and loneliness—being alone in an empty (soundless or ungeeding) world—I usu-
ally get an idea of being lost between my ears. There are no sounds—(or I don't
hear them) and a forest keeps surrounding me—trapping me in silence and itself—
that's what it seems like./¹⁴⁹

II¹⁴⁸ *Ambitendency.*

II¹⁴⁹ *Anxiety: feeling trapped in a “no exit” state.*

Suicide

/I often think of it—as repugnant and cowardly, or as an escape, or as freedom,
joy—all that I lack now—a kind of a weird feeling crawls over my stomach begging
me to put a knife there—sometimes I pick up the blade—look at it—even try the
motions—but I always put it down with a two edged cry of “coward”/¹⁵⁰

II¹⁵⁰ *Ambitendencies: many conflicting directions.*

Nervousness

/I only seem to be nervous with people I know—They “know” me – why should
I act anymore—but this is nervousness only an act in itself—am I trying to repulse
people who know me so as not to be hurt?/¹⁵¹

II¹⁵¹ *Ambivalence and initial S-o.*

Inhibitions

/I have almost complete control over my emotions “I think” or like to think, I have
yet to meet someone who can shake me—though I need it. It is a one-sided fight
though. The person has to break through me because, if I know he's trying—I try
to block him./¹⁵²

II¹⁵² *Ambitendency.*

Inner Conflict

/I have 4 personalities—at home—at school—with strangers—with myself—I have several “Avalon Hill Battle Games”—seeing as I know of no one (which is a lie) who would like to play them—I play alone—I develop another personality for when I play the enemy’s play (turn). This person (myself) being the enemy is completely evil—he is formless, black and heaven knows what all. Often when I am tired, he seems to come back to me—haunts me—try to take over until only by a conscious and hardfought struggle I win (Do I)? Who wins these struggles? Me or me and how do I tell who wins—I am never so frightened as when I fight “Him”—it scares the hell out of me./¹⁵³

II-III¹⁵³ *Inner conflict in preparation for transition from a unilevel to multilevel conflict; engaging in struggle with the “evil” in himself but he remains uncertain who wins; imaginal o.*

Ideal

/I never think about it—maybe it’s because I know or like to think—I’ll never reach it—it seems useless to me/¹⁵⁴—/I’ll do what the group does or suggests and damn them if they change their minds. I’ll do it myself anyway./¹⁵⁵

II-III¹⁵⁴ *Ideal: longing for ideal is countered by discouragement with the distance from it.*

II-III¹⁵⁵ *Second factor: beginning of independence from group behavior.*

Success /I don’t like that word—It stands for everything I’d like to be but think I couldn’t be though in reality I probably could—it stands for responsibility and I try to avoid that./¹⁵⁶

II-III¹⁵⁶ *Inferiority toward oneself.*

Immortality

/I don’t believe it has meaning for me—I don’t believe in it though I’d like to./¹⁵⁷
/It seems to me to be something to lean unto when everything has fallen apart—and I don’t like that—when I stand I want to stand on my own two feet—if I can./¹⁵⁸

II¹⁵⁷ *Ambivalence.*

III¹⁵⁸ *Autonomy: desire for autonomy in existential terms.*

Verbal Stimuli: Summary and Conclusions

Results of the 40 ratings obtained on the 24 identified responses (nos. 135-158) are as follows:

1 Level	2 Number of ratings	1×2
I	0	
I-II	2	3
II	18	36
II-III	14	35
III	6	18
	<hr/> 40	<hr/> 92

Level Index: L.I. = 2.30

Despite the comparatively small number of responses present in the V.S., the pattern of their distribution parallels the results obtained from the Biography.

Most of the responses express uncertainty, ambivalent attitudes, or lack of sense of direction (e.g. 149) and thus indicate the predominance of unilevel disintegration. Signs of disintegration are also present in his recurrent dreams of dying (145).

Nevertheless, his sense of sadness (136, 137, 138) and joy (140, 141) indicates a differentiation of value of "higher" and "lower", as does his notion of inner conflict (153), ideal (154, 155), and success (156). In responding to Success he shows awareness of his responsibility. In responding to Immortality he shows a striving for autonomy in existential terms (158), but his feelings about death and suicide are still delimited by escapist thoughts (143, 144, 145, 150), a characteristic of Level II.

Three responses (146, 147, 155) show a range of excitation and inhibition from external stimulation ("When I am around with my friends—I would do anything then"), through hesitation in action ("when I am alone I struggle with myself just to decide on anything") to the beginning of independence from the group ("I'll do what the group does or suggests and damn them if they change their minds. I'll do it anyway.").

The need for close human relationships is strong yet countered by a fear of being hurt (136, 137, 148, 151, 152).

Example no. 4 (#914)

**LEVEL ASSIGNMENTS OF AUTOBIOGRAPHY
AND VERBAL STIMULI**

Dynamisms

Autonomy	<u>3</u> ¹⁵⁸
Responsibility	2.5 ⁵⁶

IV	≥ 3.5	Autopsychotherapy	3 ⁹⁹		
		Self-control	2.5 ⁴² 3 ^{133.1}		
	≥ 3	Self-awareness	3 ¹⁹ 2.5 ⁵⁰		
		Inner psychic tranf.	2.5 ²⁹ 3 ⁹⁹ 2.5 ¹¹⁹ 2.5 ¹²²		
III	≥ 2.5	Subject-object in o.	3 ²⁰ 2.5 ³⁰ 2 ³¹ 2 ³² 2.5 ³³ 2.5 ⁴⁵ 2 ⁴⁶ 2.5 ⁵⁰ 2 ⁵⁸ 2 ⁶⁰ 2.5 ⁶⁵ 2.5 ⁷¹ 2 ⁸⁰ 2.5 ⁸⁵ 2.5 ⁸⁸ 2.5 ⁸⁹ 3 ¹⁰⁶ 2.5 ¹⁰⁹ 3 ¹¹⁰ 3 ¹¹¹ 2.5 ¹¹⁸ 2 ¹¹⁸ 3 ¹²⁷ 2.5 ¹³⁰ 2 ¹³¹ 2.5 ¹³³ 3 ¹³⁶ 2.5 ¹⁴¹ 2 ¹⁵¹		
		Positive maladjust.	3 ¹⁹ 3 ¹⁰⁶ 2.5 ¹²⁹ 2.5 ¹³²		
		Feeling of guilt	2.5 ² 2 ²⁵ 2.5 ²⁸ 2.5 ¹³⁴ 3 ¹³⁶		
		Feeling of shame	2.5 ²⁸ 2.5 ²⁹ 2.5 ⁷⁷ 2.5 ⁸² 2.5 ¹³⁴		
		Astonishment w.o.	2.5 ⁹ 2.5 ¹⁴ 2.5 ⁵²		
		Disquietude w.o.	2 ³⁹ 2.5 ⁸² 3 ¹⁰⁹ 3 ¹¹² 2.5 ¹¹³		
		Inferiority t.o.	2.5 ⁸⁴ 2.5 ⁸⁵ 2.5 ⁸⁶ 3 ¹⁰⁹ 2.5 ¹⁵⁶		
		Dissatis w.o.	2.5 ⁶ 2.5 ⁵⁶ 2.5 ⁶³ 2.5 ⁷⁸ 2.5 ⁷⁹ 2.5 ⁸¹ 2.5 ⁸⁶ 2.5 ¹¹³ 3 ¹³⁶		
		Hierarchization	2.5 ¹⁷ 3 ¹⁰⁵ 3 ^{113.1} 2.5 ^{123.1} 2.5 ¹³³ 2.5 ¹³⁷ 2.5 ¹³⁸ 2.5 ¹⁴⁰		
		Second factor	2 ¹⁵ 2 ¹⁸ 2 ²¹ 1.5 ²⁴ 2.5 ²⁹ 2 ³⁴ 2 ³⁵ 2 ³⁷ 2 ³⁹ 2.5 ⁴² 2 ⁴³ 2 ⁴⁹ 2 ⁷⁴ 1.5 ⁷⁶ 2.5 ¹⁰⁸ 2 ¹¹⁴ 2.5 ¹⁵⁵		
		II	≥ 1.5	Ambivalences	2 ²⁶ 2 ³⁵ 2.5 ⁸⁷ 2 ⁹¹ 2 ⁹⁶ 2.5 ⁹⁸ 2 ¹⁰⁷ 2.5 ¹⁴¹ 2 ¹⁴⁴ 2 ¹⁵¹ 2 ¹⁵⁷
				Ambitendencies	2 ²⁵ 2 ⁴⁴ 1.5 ⁶⁶ 2 ⁷⁰ 2.5 ⁷⁸ 2.5 ⁷⁹ 2.5 ⁸⁴ 2 ⁸⁷ 2 ⁹² 2 ⁹³ 2 ⁹⁶ 2 ⁹⁸ 2 ¹⁰⁷ 2 ¹¹⁵ 2 ¹¹⁶ 2 ¹²⁵ 2.5 ¹³⁷ 2.5 ¹³⁸ 2 ¹³⁹ 2 ¹⁴⁷ 2 ¹⁵⁰ 2 ¹⁵¹
				≥ 2.5	Creative instinct
≥ 3	Empathy			2.5 ⁹⁸ 3 ^{133.1}	
≥ 2	Syntony			1.5 ⁴ 1 ²³ 2 ⁴⁷ 2 ⁵¹ 2.5 ¹¹⁹ 2.5 ¹²² 1.5 ¹⁴⁶	
≥ 2	Identification			2 ⁴⁷ 2 ⁵¹ 2 ⁵⁷	
≥ 2.5	Inner conflict			2.5 ⁷⁷ 2 ¹⁴² 2.5 ¹⁵³	
≥ 2.5	External conflict			1.5 ¹ 1 ³ 1 ⁵ 1.5 ²⁴ 2 ⁴⁸ 2 ⁵⁷ 2.5 ⁶³ 2 ⁶⁴ 1.5 ⁶⁶ 1.5 ¹⁰³	
≥ 3	Disp. & Dir. Center			2 ¹⁵ 2.5 ⁴⁰ 2 ⁴³	

≤ 1.5

Overexcitabilities

Psychomotor	1.5 ¹ 2 ²² 2 ⁴⁸ 2.5 ⁵³ 2 ⁷⁵ 2 ⁹⁴ 2.5 ¹⁰⁰ 2 ¹⁰¹ 1.5 ¹⁰³ 2 ¹⁰⁴
Sensual	2 ⁴⁴ 1.5 ⁶⁷ 1.5 ⁶⁸ 2 ⁷⁰ 2 ⁷² 2.5 ⁹⁷
Emotional	2.5 ¹⁰ 2 ¹² 2.5 ¹⁷ 2.5 ²⁸ 2.5 ²⁹ 2 ³⁴ 2 ³⁶

	2 ³⁸ 2.5 ³⁹ 2.5 ⁴⁰ 2 ⁴¹ 2 ⁴² 2 ⁴⁴ 2 ⁴⁸
	2.5 ⁵³ 2.5 ⁵⁴ 2.5 ⁵⁵ 2 ⁵⁷ 2 ⁵⁹ 2.5 ⁶² 2.5 ⁶⁴
	2 ⁷⁸ 2 ⁸² 2.5 ⁸⁴ 2.5 ⁸⁸ 2 ⁸⁹ 2.5 ⁹⁰ 2 ⁹¹ 2 ⁹²
	2 ⁹³ 2 ⁹⁵ 2 ^{95.1} 2 ⁹⁷ 2.5 ⁹⁸ 2.5 ¹⁰⁰
	2 ¹⁰¹ 2 ¹⁰² 1.5 ¹⁰³ 2 ¹⁰⁴ 2 ¹²⁰ 2.5 ¹²¹ 2 ¹³⁵
	3 ¹³⁶ 2.5 ¹³⁷ 2.5 ¹⁴¹ 2 ¹⁴² 2 ¹⁴³
Imaginational	1.5 ¹ 2.5 ² 2 ⁷ 2 ⁸ 2.5 ¹⁰ 2.5 ¹¹ 2.5 ¹³
	2.5 ¹⁶ 2 ²² 1.5 ²⁷ 2.5 ⁵⁵ 2 ⁷² 2 ⁷³ 2 ⁷⁵ 1.5 ⁷⁶
	2 ⁸⁸ 2 ⁹⁴ 2 ⁹⁷ 3 ¹⁰⁹ 2 ¹⁴⁵ 2.5 ¹⁵³
Intellectual	2 ⁸ 2.5 ¹⁰ 2 ¹² 2 ²¹ 2 ²² 2 ³⁷ 2 ³⁸
	2.5 ³⁹ 2.5 ⁴⁰ 2 ⁴¹ 2.5 ⁵⁰ 2.5 ⁵⁶ 2 ⁶⁰ 2.5 ⁶¹
	2.5 ⁶² 2 ⁷⁸ 2.5 ⁸⁴ 2 ⁹¹ 2 ⁹² 2 ⁹³ 3 ⁹⁹ 2.5 ¹⁰⁰ 2 ¹⁰⁷
	2 ¹⁰⁷ 2 ¹¹⁵ 2 ¹¹⁶ 2 ¹³⁹

Functions

Self-preservation	2.5 ⁵⁵
Sexual instinct	1.5 ⁶⁷ 1.5 ⁶⁸ 2 ⁷⁰ 2 ⁷²
Aggression	2 ⁹⁴
Fear, Anxiety	2.5 ¹⁰ 2.5 ⁵⁴ 2 ⁹⁵ 2 ¹⁴⁹
Cognitive function	2 ³⁹ 2 ¹¹⁵ 2 ¹¹⁶
Excitations	1.5 ¹⁴⁶
Inhibitions	2.5 ⁸⁹ 2 ⁹³
Anger	2.5 ⁵³ 2 ¹⁰²
Pleasure	2 ⁶⁹
Joy	1.5 ³⁸
Sadness	2 ¹³⁵
Frustration	2 ¹² 2.5 ¹⁷ 2 ⁵⁹ 2 ⁶⁴
Emotional ties	2.5 ⁹⁰ 2 ¹²⁰ 3 ¹³⁶
Sincerity	2.5 ⁷³
Intuition	2.5 ⁶¹
Magic	2.5 ¹¹ 2.5 ¹³
Psychoneurosis	2 ³⁸
Disintegration	2 ⁷ 2 ¹⁴⁵
Partial integration	1.5 ²⁷ 2 ⁸³
Philosophy	2 ¹²⁶
Religion	2.5 ¹²⁴
Justice	2.5 ⁵⁶
Pride, Dignity	2 ⁴¹
Death	2 ⁸ 2 ¹¹⁷ 2 ¹⁴³ 2 ¹⁴⁵
Suicide	2 ¹⁰⁴
Ideal	2.5 ¹⁵⁴
Special interests	0 ¹²⁸

DYNAMISMS

Of the 324 total ratings, 111 represent development dynamisms. The distribution is as follows:

Level	Number of dynamism ratings	Percent of total number of ratings
I-II	3	0.9
II	40	12.3
II-III	52	16.0
III	16	5.1
	<u>111</u>	<u>34.2</u>

The Table of Level Assignments of Responses gives the complete data.

The residual primitive structures and functions of the subject are represented by external conflict (1, 3, 5, 24, 66, 103) and temperamental syntony (4, 23, 146).

The wide front of unilevel disintegration is represented by Ambivalence and Ambitendencies, Second factor, Identification, and Disposing and Directing Center (15, 43). The fact that Ambitendencies occur twice as often (22 times) as Ambivalences (11 times) may be an indication that the processes of disintegration are very active. It is also important to note that many of the manifestations of these two dynamisms are fairly clear indicators of multilevel perceptions and experiments (78, 79, 84, 87, 92, 98, 137, 139, 141). This indicates that the transition to multilevel disintegration occurs already in the very dynamisms of unilevel disintegration.

The range of responses which represent subject-object in oneself shows also a transition from unilevel to multilevel disintegration. On Level II subject-object in oneself manifests as introspection without self-evaluation (31, 32, 46, 58, 60, 118, 151). On the borderline of Levels II and III, some self-evaluation is evident but without a conscious need to act upon it (i.e. the dynamism subject-object in oneself has not yet acquired full transforming power; 30, 33, 50, 65, 71, 85, 88, 89, 108, 109, 113, 130, 131, 133, 141). On Level III, the dynamism manifests a sharpened self-observation and self-evaluation, with the potential for self-transformation (20, 106, 110, 111, 127, 136).

The fact that all the dynamisms of spontaneous multilevel disintegration are represented in the initial form (2.5 level rating) and most of them also on the third level, e.g., Positive maladjustment (99, 106), Feeling of guilt (136), Disquietude (99, 106), Dissatisfaction (136), Inferiority (109, 112), Hierarchization (105, 133.1), indicates that in this subject the process of positive disintegration is global. The fact that all the dynamisms of spontaneous multilevel disintegration are represented several times indicates that the processes of disintegration

are very active and that the transition to the third level is occurring uniformly throughout the whole personality structure.

Higher dynamism are signaled in their precursor form: autonomy (138), autopschotherapy (99), self-awareness (19, 50), self-control (42, 113.1), inner psychic transformation (29, 99, 119).

The developmental process observed in this material has certain deficiencies, such as the absence of signs of transformation of the creative instinct into a striving for self-perfection, the absence of conscious valuation and choice processes (third factor), and the absence of conscious multilevel inner conflict. Higher levels of syntony are almost absent: on the borderline of Levels II and III syntony appears twice (119, 122), and empathy once (98), and on level III only once (133.1). Nevertheless, one should note the particular strength of the dynamisms of dissatisfaction with oneself of hierarchization which, together with all other dynamisms, very likely, will lead to a significant reduction of these deficiencies.

Kinds and Levels of Overexcitability

Level	P	S	E	Im	Int	Total	% of total number of ratings
I-II	2	2	1	3	—	8	2.5
II	6	4	26	10	16	62	19.1
II-III	2	1	19	7	9	38	11.7
III	—	—	1	1	1	3	0.9
% of total number of ratings						111	34.2

The material presented by the subject shows abundant evidence of the activity of all five forms of psychic overexcitability. Of the total number of 162 responses, 77, or almost 50 percent, are rated on several forms of overexcitability. They can be detected already at the age of five: emotional (10, 12), imaginal (10, 11, 13), and intellectual (8, 12). Psychomotor overexcitability can be deduced from his need for action depicted in the events that took place at the age of five.

Emotional overexcitability is the most prominent. Next in strength are imaginal and intellectual overexcitabilities, while sensual, although very strong in its sexual aspect (67, 68), is already controlled by marked inhibitions (70, 88, 89, 97, 125) and transfer to the field of imagination (72, 89).

Important also, are certain less common conjunctions of different forms of overexcitability, such as imaginal-psychomotor (75, 94) and emotional-intellectual (39, 62, 84, 100).

The emotional form of overexcitability being the most frequent, the main thrust of development occurs through affect rather than imagination or intelligence.

INTELLIGENCE

TABLE OF SCALED SCORE EQUIVALENTS*												
Scaled Score	RAW SCORE										Scaled Score	
	Information	Comprehension	Arithmetic	Similarities	Digit Span	Vocabulary	Digit Symbol	Picture Completion	Block Design	Picture Arrangement		Object Assembly
19	29	27-28		26	17	78-80	87-90					19
18	28	26		25		76-77	83-86	21		36	44	18
17	27	25	18	24		74-75	79-82		48	35	43	17
16	26	24	17	23	16	71-73	76-78	20	47	34	42	16
15	25	23	16	22	15	67-70	72-75		46	33	41	15
14	23-24	22	15	21	14	65-66	69-71	19	44-45	32	40	14
13	21-22	21	14	19-20		59-62	66-68	18	42-43	30-31	38-39	13
12	19-20	20	13	17-18	13	54-58	62-65	17	39-41	28-29	36-37	12
11	17-18	19	12	15-16	12	47-53	58-61	15-16	35-38	26-27	34-35	11
10	15-16	17-18	11	13-14	11	40-46	52-57	14	31-34	23-25	31-33	10
9	13-14	15-16	10	11-12	10	32-39	47-51	12-13	28-30	20-22	28-30	9
8	11-12	14	9	9-10		26-31	41-46	10-11	25-27	18-19	25-27	8
7	9-10	12-13	7-8	7-8	9	22-25	35-40	8-9	21-24	15-17	22-24	7
6	7-8	10-11	6	5-6	8	18-21	29-34	6-7	17-20	12-14	19-21	6
5	5-6	8-9	5	4		14-17	23-28	5	13-16	9-11	15-18	5
4	4	6-7	4	3	7	11-13	18-22	4	10-12	8	11-14	4
3	3	5	3	2		10	15-17	3	6-9	7	8-10	3
2	2	4	2	1	6	9	13-14	2	3-5	6	5-7	2
1	1	3	1		4-5	8	12	1	2	5	3-4	1
0	0	0-2	0	0	0-3	0-7	0-11	0	0-1	0-4	0-2	0

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Multiple forms of overexcitability together with universal interests (128), indicate a rich potential for accelerated multilevel development. The constellation is particularly favorable, as is the case here, where the emotional imaginal, and the intellectual forms are stronger than the psychomotor and the sensual. The presence of all these forms of overexcitability inevitably leads to many interactions between sensations, responses, and perceptions received through each one of them, since each form of overexcitability can be pictured as a channel of information flow. Inevitably too, these interactions between the different types and levels of information create internal conflicts and clashes—the warp and woof of development.

Psychometric rating as determined by the WAIS places the subject in the superior range of intelligence (VS 118, PS 120, FSS 120). The low sub-scale scores in comprehension, similarities and digit span reflect poor judgment, rigidity in

thinking and difficulties in concentration and attention as a result of anxiety, and perhaps depression. This is supported by the low score in object assembly, which appears more vulnerable to anxiety than the other performance sub-tests.

The full-scale score of 120 may be considered to be an underestimate of his intellectual capacity, primarily in view of this anxiety. Secondarily, considerable negativity is expressed in comprehension and vocabulary sub-test responses, and an intellectual focus on the part of the subject is suggested by the superior performance on specific achievement tasks: vocabulary, information, and arithmetic. There is no evidence of idiosyncratic thought in spite of low scores on comprehension and picture arrangement, or of psychomotor impairment: witness block design, digit symbol. With respect to a more general personality profile, it would be expected that the subject would utilize the same two methods of coping, emphasis on intellectual prowess, and the more primitive negativity.

The responses reveal decidedly poor social judgment, an intellectual focus as a coping strategy, anxiety, and perhaps depression. In the light of the theory of positive disintegration, this may be regarded as reflecting the subject's conscious efforts to resist environmental influences (social determinism) accompanied by anxiety with respect to his ability to function confidently at a higher level (mental determinism).

On the basis of the Autobiography and Verbal Stimuli the interpretation of the intellectual capacity of this subject as assessed by indicators of intellectual overexcitability would be that, while his intelligence is high, it is often bound to emotional reactions. When this occurs he feels particularly vulnerable and, at such times, or when he is already in states of anxiety, he tries to "distance" himself by intellectualizing, by the use of humor, and even cynicism (91, 92, 93, 100, 125, 127, 135, 140, 152). Thus, his intellectual functioning, under emotional stress, does not operate smoothly, but varies with the degree and kind of emotion involved.

He has a strong cognitive drive (21, 37, 38, 39, 40, 41) which, aside from a passing ambition to excel and win recognition, is expressed clearly in his saying "I had to know" (21). On a deeper and strongly emotional level this drive is apparent again in his effort to understand why his parents separated (56, 60, 61, 62).

His cognitive functioning at times turns onto itself and becomes thinking about thinking (50, 99, 115, 116). But these circular arguments are not always an art for art's sake but shift to questions about his own development (78, 84, 107).

On other occasions his strong preoccupations with emotions stemming from his emotional overexcitability, claim their share of his intellectual activity (91, 92, 93, 139) with its fascinating, but unfortunately lost, product—the essay "Are Emotions Taste-Buds for the Brain?" (100).

The numerous expressions of his intellectual overexcitability display themselves in the manner in which he questions himself even as he writes his autobiography. It is complemented by his extraordinary memory, vivid visualization, quickness of thought, and considerable writing talent.

In summary, we observe in this subject's development, already at an early age, the conjunction of emotional, imaginal, and intellectual overexcitability. It strongly favors development by promising to more consciously involve his intelligence in the elaboration of his development.

NEUROLOGICAL EXAMINATION

	Tentative level assessment
1. Trembling of eyelids, frequency of eye closing, and tension while closing eyes. Strong and fine (small amplitude) trembling of eyelids; moderate tension while closing the eyes.	II-III
2. Pupillary activity Normal	—
3. Oculocardiac reflex Decrease by 4 beats/min.; slight arrhythmia.	II
4. Chwostek reflex and Thyroid Chwostek slightly positive; thyroid normal.	II
5. Palatal and Pharyngeal reflexes Both normal.	—
6. Trembling of the hands Strong, and of small (fine) amplitude.	II-III
7. Coordination of movements Good coordination.	—
8. Muscular reflexes Strongly increased and occasionally strongly inhibited, with self-observation influencing both excitation and inhibition.	II-III
9. Abdominal and Testicular reflexes Both strongly increased, with some inhibition.	II
10. Dermographia Strong, partially irregular, partially linear.	II
11. Waxy flexibility Very strong and prolonged; the subject does not change position without first asking the examiner. He watches himself and the examiner.	III
12. Inhibition of reflexes Very strong.	II-III

13. Cutaneous sensitivity

Strongly increased. II

14. Subtleties of expression (face and gestures), and demeanor (inhibition, speed of response, timidity, self-control).

Facial expressions and gestures clearly subtle; marked inhibition of strong reflexes; not all responses are given after reflection—which may indicate irregularity of some functions (discontinuity of synthesizing activity) openness, sincerity, emotional overexcitability—emotional facial responses to stimuli coming from the examiner; good attitude toward the examiner. II-III

Level of Development

(a) Level index:

1 Level	2 Number of rated reponses	1×2
II	5	10
II-III	7	17.5
III	1	3
	<hr style="width: 50px; margin: 0 auto;"/> 13	<hr style="width: 50px; margin: 0 auto;"/> 30.5

Level Index L.I. = 2.34

(b) Summary:

Strong trembling of the eyelids, increased tension during eye closing, and strong trembling of the hands, indicate emotional overexcitability.

Increased dermatographia and cutaneous reflexes indicate enhanced sensual excitability.

Exaggerated muscular and cutaneous reflexes accompanied by strong inhibition, indicates the beginnings of self-control.

Marked and prolonged waxy flexibility indicates suggestibility. For this subject it shows an attitude of trust and subtle understanding to comply with the conditions of the examination, as well as a certain respect for the examiner. This is reflected in very subtle and differentiated facial expressions during the course of the examination.

The examination reveals increased general psychic overexcitability and increased inhibitions in emotional life, with some indication that functions are developing irregularly—some advancing more than others. Imaginative overexcitability is reflected in the subject's creative manner of responding. The diagnosis is the borderline between levels II and III, with the likelihood of further development, owing to the wide dispersion of levels of functions.

DEVELOPMENTAL ASSESSMENT

Synthesis

The essay material of this case consists of 324 different ratings of 162 responses. Of the total number of ratings 34.2 percent represent developmental dynamisms and 34.2 percent represent different forms of psychic overexcitability. A glance at the Table of Level Assignments of Autobiography and V.S. Responses reveals that this subject is in the process of global disintegration. The Table of Kinds and Levels of Overexcitability gives the data on the frequency with which each form of overexcitability occurs. From the survey of these two tables and from the discussion of Dynamisms it is easy to see that the developmental processes are both unilevel and multilevel, global, and accelerated.

The following discussion focuses on specific points of the developmental process of this particular subject in order to show more clearly his particular forms of behavior and experiencing, and the ways in which he handles them.

Due to the presence of all five forms of overexcitability, this subject experiences many kinds and levels of conflicts. Many of them are external conflicts (e.g. 3, 5, 66, 103); but because of the prevalence of intellectual, imaginational and emotional overexcitability, internal conflicts (e.g. 88, 89, 97, 125) are by far more numerous indicating the beginning of inner psychic transformation. Every dynamism of spontaneous multilevel disintegration represents inner conflict.

New and difficult situations, e.g. his leaving home and entering boarding school (37, 39, 44); the separation of his parents (56); and the loss of his dog (17) do not leave him disoriented. When events become more difficult, he returns to them, to re-examine them in order to find a better solution as when he seeks the reason for his parents' separation (61, 62), or the break with his girlfriend (95.1, 98); as well, the habit of typing out his thoughts (99), developing better relations with his family (119), and seeking objectivity and guidance (105, 113.1, 121) are forms of behavior which indicate nuclei of inner psychic transformation.

He is predominantly introvertive (schizothymic), as manifested by his need (described above) to re-examine situations and his feelings, by his activation of internal stimuli (e.g. 134, 158), and by his need for exclusive relationships (89, 136, 137, 152).

He experiences multilevelness, especially regarding moral values but not in an organized manner (29, 63, 77, 98, 113, 124, 129, 134).

He is subject to depressions which vary widely in content: the beginning of an existential attitude to emotions and to others (90, 92, 98, 129, 137, 138), loneliness (148, 149), withdrawal (80), suicidal thoughts (144). He is subject to brief periods of sadness (138, 139).

In his emotional reactions to others or in states of anxiety he is extremely vulnerable, which he tries to handle and cover up by temporary measures of intellectualization, humor, and even cynicism (91, 92, 93, 100, 125, 127, 135, 140,

152). This superficial cynicism is a developmental defense to protect himself and his creative aims even if they are not yet explicit.

His aggressive attitude toward his mother, although subject to remorse (63), appears to have a subconscious basis (70), and is not subject to control and inhibition (66, 101, 102, 103) until much later (119, 133.1).

His active approach to life and occasional inclination toward leadership or adventure (22, 37, 38, 39, 73, 81, 123.1) serves to create new situations for himself in which he can observe himself and observe others. This is another aspect of the initial form of the dynamism subject-object in oneself.

There are many manifestations of Ambivalences and Ambitendencies in this subject's material. They do not represent unilevel disintegration exclusively but in many instances (e.g. 78, 79, 84, 92, 98, 137, 138, 139, 141) give a fairly clear indication that the levels of experience begin to be differentiated. His associations, identifications, tensions, and sometimes obsessions (67, 78, 83, 115, 116) are wide and varied in content.

His strong creative instinct is expressed in many different ways: planning snowball fights (22), collecting bribes in grade two (27), inventing cycling excursions (75), writing essays, poems (100, 121, 123), universal interests (128).

On the basis of these results it may be concluded that the subject has the rare possibility of developing to higher levels of positive disintegration and partial secondary integration. Considering his strong creativity and strong excitations and inhibitions, the possibility exists that he may in the future move toward self-perfection.

Clinical Diagnosis

There are numerous indicators of positive disintegration:

1. Nervousness (overexcitability) manifested in moments of stress (e.g. 54, 95).
2. Sexual obsessions combined with reflection (67, 71, 89) and inhibition (70, 125).
3. Obsessions of the need to understand certain problems (61, 62, 115, 116); obsessions of thought (78, 83, 139).
4. Obsessions of shame (82).
5. Strong tensions followed by creative outbursts (100, 121).
6. Initial forms of self-observation and self-awareness (e.g. Subject-object in oneself on Level II and borderline of II and III).
7. Initial forms of inner psychic transformation (29, 99, 119).

Prognosis

The developmental prognosis for this subject is good, it is contingent upon appropriate guidance. The subject needs direction and support in establishing and maintaining the processes of education-of-onself and autopsychotherapy. He must be helped to understand how his further development depends upon his own choices and personal responsibility.

Therapy Through Diagnosis

One of the most suitable approaches for this subject would be a series of meetings fairly widely spread in time designed not only to discuss his difficulties but more importantly to show interest in him as a person and in the products of his creativity. This approach would entail a discussion of the essential elements of global multilevel development, showing the subject where it applies in his case. This would include manifestations of hierarchization and of inner psychic transformation. Another important topic for discussion would be the links between the experiential processes of disintegration and the creative process, showing the subject where it applies to him.

Since the subject is given to existential reflections it would be helpful to discuss with him possible practical ways of solving existential problems, rather than being limited and overpowered by their negative aspects.

A very important task would be the activation of empathy—one of the most powerful forces of growth. In this subject there is a promise that such activation is possible—we see it in his inhibitions, his subtlety (98), and his need to idealize (52, 89).

Social Implications

For optimal development the subject needs not formal, but open unstructured conditions of rich interactions with strong hierarchical models. He has the possibility of development to a very high level of multidimensional and multilevel personality structure. At the present he has some tendencies toward cynicism, egocentrism which nevertheless appear to be in the service of his development. Similarly he has some suicidal and psychoneurotic tendencies. Early recognition of such structures in him as indicators of positive development, rather than of "pathological" deviation, is a necessary safeguard to his accelerated development. His uneven performance at school, his hesitations and inhibitions must be understood in the context of his development. Individuals such as this subject have much to offer their peers and the rest of society because they present different and richer models of personality. Yet they are most often misunderstood, or not appreciated, suffering from social pressures and preclusion from positions of influence. Such individuals are shy and do not seek power, they, therefore, yield place to more aggressive and less scrupulous members of the society.

MULTILEVEL DISINTEGRATION:
ACCELERATED
BUT DISCONTINUOUS DEVELOPMENT

Example no. 5 (#419)

Sex: Male

Age: 20 years

Marital Status: Single

Education: Matriculation, 2 years of University

INQUIRY AND INITIAL ASSESSMENT OF DEVELOPMENT

1. Heredity and psychic constitution in the family. The father is an authoritarian characterized by low level of psychomotor excitability (outbursts of violence, beating the children, at times threatening their lives); and low level of emotional overexcitability (he often had extramarital love affairs and was generally cruel to the mother). The mother is less impulsive, more reflective, subtle and protective toward the children, but not always capable of defending them. No special talents in the parents or grandparents.

2. The same or similar characteristics in the subject. Impulsivity; emotional overexcitability on a higher level than his father's (emotional sensitivity toward others, timidity, analysis and control of behavior). Like his mother, he shows a prevalence of positive protective feelings toward others, compassion and helpfulness toward the weak and the sick.

3. Familial situation during childhood and adolescence. Poverty: the subject suffered deprivation of his basic emotional and subsistence needs (e.g. poor clothing); for a period of time he stole candy, chewing gum, pop. Whenever caught, he was cruelly beaten by his father. There are 10 children in the family.

4. Education and school environment. The subject was always very sensitive to authoritarian attitudes. He was more mature than his peers, and because of difficult conditions at home developed a sense of responsibility early. He appears to have a need to grow up fast and take on responsibility. He missed on some of the simple joys and freedoms of childhood and youth in order to grow up. He sought contact with adults because he always felt that there was something difficult in him and his life that needed guidance. He has feelings of superiority and inferiority toward his peers; very often feelings of inadequacy in regard to his achievements in class. He has a very positive attitude toward teachers who are sincere and open to him.

5. Puberty. The same difficulties as in early childhood—sensitivity toward psychic injury, feelings of inferiority and superiority, ambivalences and ambigendencies. He developed deep empathy, but also excessive impulsivity.

6. Interests and talents. The subject is interested in philosophy, especially his own individual philosophy with orientation toward world reform, removal of social injustice, abolition of war, etc.

7. Marital–familial life. The subject is single. He has very deep feelings of inferiority toward the opposite sex. He has made some efforts to stabilize his relationships with girls on the basis of exclusivity, uniqueness and responsibility. He desires to share his life with a sensitive and understanding woman.

8. Psychopathological symptoms. Psychoneurotic depression. The subject is experiencing psychoneurosis of failure, very often thinking of suicide as one of the possible solutions to the unresolvable problems of his life. He has obsessive traits related to his feeling of inferiority; excessively traumatized and obsessed by the persecution suffered from the hand of his father; sensitive to the feelings of inferiority and harm done to others. Given to suspicion of authority figures (e.g. his superiors in the medical corps). Strong proclivity toward suicide.

9. Does the subject see anything abnormal (pathological) in himself? In general, the subject sees himself as healthy (growing) but with an inadequate relation with reality. He was aware that he had extreme difficulties in his efforts to transcend his feelings of inferiority and in finding emotional and sexual fulfillment in exclusive relationships. He was of the opinion that at times he was a compulsive liar, which he considered to be pathological. In our opinion this should be regarded as his defense for his extreme feelings of inferiority, due to the authoritarian cruel attitude of his father. Since he can see and understand it, his lying should not be thought of as pathological.

10. Signs of positive disintegration. Very strong signs: positive maladjustment, feelings of shame and guilt, disquietude with himself, discontent. His development is very intense and positive, in spite of the impossibility of resolving

fundamental emotional problems. The subject has a fairly clear hierarchical attitude toward reality, empathy toward others, and the beginning of subject-object in oneself.

11. General appearance. The subject is short (about 5 ft. tall) which adds to his inferiority feelings. Generally subtle but with an exuberance which makes impetuous decisions quite likely. Warm, kind, subtle, timid smile. His face expresses emotional excitation and at the same time inhibition. From time to time there are fairly clear expressions of fatigue, and small nervous movements of the face and hands. In discussion, the subject is very attentive toward others. There is gentleness in his attitude and expressions.

12. Tentative assessment of the developmental level. Many of the dynamisms of spontaneous multilevel disintegration are present and active; there are no signs of organized, directed multilevel disintegration. These observations indicate the early stage of Level III.

AUTOBIOGRAPHY

The things that happened in my early childhood life may not be related in proper time sequence.

/One of the earliest things I can remember is one day my Dad came home and he and my Mother started arguing. My Mother called me over and asked me to say whether or not my Dad had lipstick on his collar. I had said that he had and he (my Father) took a cup (ceramic) and tossed it at me. I ran away from him and he missed me but I remember it as being a very frightening experience and at the time I did not know what it was all about./¹ /I am sure that I disliked my Father and that I wanted in some way to strike back at him but was frightened of him./²

II¹ *Indeterminate fear: he fears not physical assault but the uncontrollable force of his father's anger; emotional o.*

II² *Frustration.*

/I remember that I was afraid of the dark and that one night my aunt was babysitting us and I wanted the light on in my room that night and she locked me in our cellar in the dark. I hated her for it and remember being very frightened./³

II³ *Indeterminate fear; emotional o., imaginal o.*

/I remember when my parents adopted my cousin and I had to share my toys with him. I did not like this and felt why did this intruder get to have some of my toys./⁴ This was when I was about five years old and he is just a little older than me (about 11 months).

II⁴ *Displeasure and astonishment with others.*

/I remember when I burned a lot of cigarettes that belonged to my father and he got very mad at me and I got the licking of a life time. I did not understand why, all I knew was that I must have done something bad./⁵

II-III⁵ *Astonishment with inexplicable punishment.*

/I remember when my father was extending the garage and I cannot remember exactly what I had done but I know that it was not any reason for him to hit me the way he did. He busted a heavy ruler over my hands and left welts on them. My mother consoled me and told me that he was just being unreasonable. I hated my father./⁶

II-III⁶ *Anger at unjust punishment; emotional o.*

/I remember once my brother had done something bad but not that bad and my Dad chased him with a gun which was loaded and to me he would have shot him if he had caught him. My sister phoned the police and when they came my brother was back home and my father denied what my sister had told them and she (my sister) was too frightened of my father at that time to say anything to the police. She got a severe beating for doing that. I hated my father./⁷

II-III⁷ *Anger at unjust punishment and his father's behavior, Identification with his brother and sister; emotional o.*

/I remember my father when I was young being a cruel, drunken bum who cheated on my mother, beat us kids and hurt my mother and made her cry. I remember once my father came home and had a fight with my mother and he kicked her across the legs with his shoes and made her legs all black and blue. I remember my father as always hitting my mother./⁸

II-III⁸ *Empathy and Identification: he identifies with his mother and resents her being abused; emotional o., imaginal o. (visual memory).*

I remember us as a family being very poor but at the time I did not realize what it was to be poor. There are ten kids in our family. The oldest is now 30 and the youngest in our family is 14. We are even split 5 boys and 5 girls.

/I had a best friend at the place we lived when I was young. We moved when I was about eight years old. I did not want to leave and felt that I would never see my best friend again. We moved across the city. But to me that was a long way./⁹ I saw my friend again by taking the bus to see him. /I started to steal at about this age. I only saw stealing as a way to get those things that my parents could not get me and to get things like gum and candy./¹⁰ /Once when I went to see my friend I told him how I did this and he wanted to try it. So I took him down to the corner store and we tried to steal some gum, the owner caught him and was going to check me to see if I had any and I knew it so I ran around the corner of the counter while he was checking my friend and emptied my pockets of the candy I had and when he checked me he could not find anything. He gave us

both a lecture and sent us out. He was a nice guy who I used to do small chores for and he would give me candy/¹¹ and /he knew our family was poor that is why I think he did not do anything about it./¹² My friend and I started seeing less and less of each other and I felt it was because of this incident.

- III⁹ *Emotional ties; clear tendency to exclusive friendship; emotional o.*
- II¹⁰ *Self-preservation: compensation for deprivation of basic needs; psychomotor o. (shoplifting).*
- III¹¹ *Respect: respect toward positive, kind attitude of others*
- III¹² *Identification: he understands the grocer's attitude.*

/I was a liar, a thief and really a bugger when I was this age and for some time to come./¹³ /I remember in grade four our teacher did not like me and that she used a method of class popularity to determine our marks. I was not very well liked and therefore got very poor marks that year. I resented her doing that but there was nothing I could do about it. I told my parents this is why my marks were bad and I do not know if they believed me./¹⁴

- III¹³ *Dissatisfaction with oneself and S-o; emotional o.*
- III¹⁴ *Positive maladjustment.*

/I remember in grade six I was hit in the stomach by a kid who did not like me and being small I could not fight him./¹⁵ So I spit at him and a teacher saw me do this and was going to take me to the office. I told her what happened but she only wanted to take me to the office and not the other boy. I broke loose from and ran. The kids in the playground at the school all ran after me to try and catch me but no one did. I went home and told my mother what happened and that night she and my Father went over to the Principal's home because he had asked them to. They talked to him and when they came out they told me that nothing would happen to me. The next day at school the kids all picked on me and made up horrible stories as to how I helped the teacher and threw rocks at the teacher. I had not done this but no one would believe me. The principal called me to the office and he strapped me for the other day all the same. /I hated that bugger then and felt he was a real bastard. I do not hate him now I just feel that it was too bad other kids had to be subjected to him./¹⁶ /I feel that it is this way with many teachers and principals that they can do too much on their own and not under consideration with other people./¹⁷

- II¹⁵ *Second factor: feeling of feebleness and inferiority in relation to others.*
- III-IV¹⁶ *Empathy and Justice: he feels empathy for the kids because of the injustice they suffer; he has outgrown his hatred.*
- III¹⁷ *Identification and Responsibility: he tries to understand the position and the responsibilities of people with authority.*

/I remember once having a crush on a girl and that I was very shy. I bought her a gift but could not give it to her myself. I gave it to my sister to give to her

and then I ran./¹⁸ My sister told her who it was from. /The next few days at school this girl said things to me like why didn't I wear pants that fit me or why didn't I wear some clothes that were not so old. I soon lost interest in her as she started to put me down./¹⁹

II-III¹⁸ *Feeling of shame and Inhibition; emotional o., psychomotor o.*

II-III¹⁹ *Emotional ties: he evaluates the injustice of her attitude and withdraws his interest.*

/I also had another crush on a girl at that age. I used to phone her and talk to her but would not give her my name. Then one day I went to her house to walk her to school but she had already left. Then that night on the phone I told her where I sit in school and she knew who I was. The next day at school some boys came up to me and told me I had better stop bothering her. I felt as if there was no one who liked me./²⁰

II-III²⁰ *Emotional overexcitability and Frustration of his need for closeness.*

To go back a step, when I was in grade five, in the fall in September on a Thursday night I wanted to go out with my brother and a friend and go camping out in the woods and cook some food. My parents told me that I couldn't but when they left I asked my sister who was babysitting us if I could go and she also told me that I could not. I sneaked out and so did my brother and we met my friend. We sneaked our stuff out of the house earlier and had put it in the garage. So we were all set. There was some deep bushes not too far from where we lived and that is where we went. We used gasoline to start the fire with from a small can. We also had some sticks with rags on it which we used to light the area. I took one of the sticks and tried to put it out in the small can of gasoline and it flared up, not exploded but just flared up. I was afraid that it was going to set fire to the bushes so I tried to move the can over a hole filled with water which we used to put out our campfire with. /When I tried to move the can it exploded and I was all on fire. I was frightened at first and the other two were jumping about me shouting and keeping away from me. I put myself out in the puddle and went home while the other two put out the fire caused by the gasoline which was not very big. It was I who told them to do so as they did not know what to do./²¹

III²¹ *Self-control in face of danger (inhibition of the primary fear response).*

While I was walking home I met my sister who was out looking for me. She was very frightened and did know what to do. I went home and took a bath and washed the dead skin and dirt off me and thought that I was not in too bad a shape and that my Mother and Father would not notice anything wrong with me but my sister said I looked horrible and she called my Mother who was bowling with my Father on a league. She (my sister) just caught a hold of my mother as she was just about to leave. Her and my father were going to some sort of

a party after bowling and we would not have been able to get a hold of them so it was lucky for me that we did. /I was more frightened about what would happen to me when my Father found out. When my Mother got home she was scared and rushed me to the hospital. I did not feel any pain although I felt a burning sensation slightly all over my body and I wanted some cool air to be blown over me on the way to the hospital. When we got to the hospital people started looking at me and nurses were in a hurry to get a doctor to look after me. When the doctor got to me he gave me a shot and I got drowsy. I remember my Mother crying and being all upset./²²

III²² *Second factor and Disposing and Directing Center: he is less concerned about himself than about his father's reaction—a manifestation of his DDC of self-annihilation (cf. 97); emotional o.*

The next thing I knew I woke up in a bed with an intravenous in my arm and I threw up. Then I went back to sleep. The next time I woke up I was covered with bandages and when the nurses came in to take them off they hurt. There were all sorts of treatments that I had done to me during that time. /I remember being a bugger even in the hospital doing such things as running away from the nurses in my wheel chair, blocking the doorways to rooms so that nurses couldn't get out./²³ But I also had a favorite nurse who my Dad bought a couple of pair of white nylons for me to give to her. I did not think too much of that at the time but I will recall this incident later. I was in the hospital a couple of months with my burns.

II²³ *Psychomotor overexcitability.*

/I liked my grade five teacher and she liked me./²⁴ /During this time I was in the hospital I received a basket of fruit from the kids of my class and I think it was because of my teacher that I got it not because of the kids./²⁵ /When I got out the hospital I was a monster at home after being spoiled at the hospital/²⁶ /It was awhile before I could go back to school but when I did my teacher helped quite a bit with catching up on the work I missed and I passed that year with average marks. I really liked that teacher and recall as being one of the truly great people I have ever met./²⁷

II-III²⁴ *Syntony and Empathy (cf. 27).*

III²⁵ *Subject-object in oneself (cf. 27).*

II-III²⁶ *Subject-object in psychomotor o. (cf. 23).*

III-IV²⁷ *Personality ideal and Respect: he perceives the teacher as a person who cared for him when no one else did—a person with true empathy (cf. 25); emotional o.*

Also I would like to mention that /this is the first time that I have ever stated to another person exactly what happened that night I got burned. To everybody else it was not my fault but that of my friend who I said put the stick into the

can and it flared up and as I turned around to see what flared up it exploded. I have never before told the truth about that incident./²⁸

II-III²⁸ *Sincerity, Responsibility: sincere need to tell the truth—his fear of his father prevented him from telling earlier (cf. 22).*

/During High School I got just above average marks but was not well liked by the kids around me./²⁹

II-III²⁹ *Second factor: inferiority toward others; emotional overexcitability; need for love and friendship (cf. 20).*

During the time I was in Junior High School I went uptown and met my friend from where I used to live, the same one mentioned before and /we went shoplifting. We hit a couple of stores but were caught with about twenty dollars of goods on us. When we were caught I cried because I was mainly thinking of what would happen to me when my Father found out./³⁰ When the store manager got to us he phoned our parents. He phoned my friend's mother first and she said something to the effect of "my son stealing? It is not like him to steal it must have been the other boy who got him into this." It was of his own accord that he came along with me, it was just the first time that he was caught. When he phoned my Mother she was upset and asked what was going to happen to me. /I got the beating of my life when my father got a hold of me. I was sort of confused because my Father did things that were bad and he never was punished and here I did something that I figured was not really bad and he beat the life out of me. This did not stop me from stealing./³¹ /I stole cookies, ice cream, pop, pastries, you name it from our neighbourhood store and was caught twice. The first time it was by one of the cashiers and she didn't tell the manager. The second time it was by one of the stock boys and he just warned me and let me get away with it. I knew the guy and I figure he just didn't like to turn people in./³² /It shook me up getting caught because I was thinking of the narrow escape I was getting from a severe beating from my Father./³³

II³⁰ *Emotional overexcitability: his crying is an emotional expression of fear of consequences; psychomotor o. (shoplifting).*

II-III³¹ *Astonishment and Positive maladjustment: he reflects on punishment as ineffective means of correction if applied without moral authority.*

III³² *Identification and Respect: empathic observation on motives; psychomotor o. (shoplifting).*

II³³ *Fear: excessively strong emotional reaction provoked by fear of physical punishment: his fear of his father dominates his thoughts and feelings (cf. 22, 97); emotional o.*

/I used to steal also from a store near my Junior High. One day my math teacher said I couldn't chew gum in class unless I bought enough for the whole class. At noon that day I went to the store and stole enough gum to give the whole

class 4 or 5 sticks each./³⁴ My mathematics teacher was very mad and took the rest of my gum away from me. He took me down to the Principal and he asked me how I got all the gum and I told him that I bought it with money that I got from delivering fliers. He phoned my mother at work and she confirmed that I had just got paid from a boy whom I helped deliver fliers. She was under the impression that I got paid by that boy because I told her I was going to get the money that morning. I was relieved but the Principal told me that if he ever caught me with gum in school again that he would give me a strap for each stick of gum I had. /I was not worried about that, I got the strap from him several times and that didn't hurt me because I was used to much more severe beatings./³⁵

II³⁴ *Second factor: response to a challenging occasion for group recognition—compensation for frustrated emotional and social needs; psychomotor o.*

II³⁵ *Self-preservation: physical punishment appears as his only concern but he also displays the mental quality of endurance.*

/Altogether I was caught 3 or 4 times and my father punished me for it. It was this I was afraid of not anything else./³⁶ /Then one day I was caught at the store across from the school and the principal was informed and I saw him after I was released from the store and I told him that I was forced to steal because some boys made me do it. Actually I did it because a guy wanted me to prove to him that I could get anything that I wanted./^{36.1} /The principal told me that I had to tell him who the boys were before the day was over. I was worried all through classes that I was going to get suspended from school. Finally I went to the principal before the end of the day and told him the truth that I did it on my own accord./³⁷ He gave me a token strapping and I call it that because he told me that he was strapping me because he had to even though I told the truth about it. /It was that day that marked the beginning of a change in my attitude of stealing./³⁸ /I phoned my mother and begged her not to tell my father about being caught. After a while she agreed and I think that her doing that for me helped me to start gaining self-respect./³⁹

II³⁶ *Fear (cf. 32).*

II^{36.1} *Second factor: inferiority toward others; psychomotor o.*

II³⁷ *Inner conflict: unilevel conflict between fear of suspension and fear of the consequences of telling the truth; emotional o.*

III³⁸ *Subject-object and Inner psychic transformation: his self-respect develops in a fairly objective manner (cf. 39, 47).*

III³⁹ *Subject-object and Inner psychic transf.: he sees his mother's understanding as a help in changing himself (cf. 38, 47).*

/At home I also did various things such as stealing money from my father who I figured had a lot of money and just didn't want to give me any. He caught me only once and beat me for that./⁴⁰ /I also stole once from my mother and said

I found the money in the street. She knew better but didn't let on to me and just took the money from me. I never stole from her again.^{/41} /I also stole things from my oldest sister and she used to line up all the kids and beat us all until some one confessed to stealing her things. I never confessed. She used to beat us kids for any reason at all.^{/42} /Once someone left some toast which burned and filled the house with smoke. The person who had done it was lying in bed and forgot about the toast and fell asleep. My sister lined us up and beat us even though none of us had done it. We told her that it was the one who was in bed who did it, she hit us all for telling a lie because she decided it wasn't her because she was asleep.^{/43}

II-III⁴⁰ *External conflict and Positive maladjustment: compensation for his father's unfair attitude toward him—a contrast with his mother's attitude (39, 41).*

II-III⁴¹ *Inner psychic transf.*

II-III⁴² *External conflict and Positive maladjustment: compensation for his sister's unjust attitude (cf. 40)*

II⁴³ *Justice: he reacts against the injustice to him and his siblings (cf. 45).*

/Me and my oldest sister fought the most in our family. I ran away from home once because of her and one of my other sisters followed me for about three miles before I would go back home.^{/44} /When I got back home with my sister my Dad beat me for trying to run away. He left welts on my back and on my buttocks. I really hated him for that and especially because he didn't punish my sister who was the cause of it all.^{/45}

II⁴⁴ *External conflict of strong emotional tension (as opposed to an external conflict for selfish gain—Level I); emotional o. psychomotor o.*

I-II⁴⁵ *Justice: primitive conception of justice.*

/I must admit however that my father got less severe over the years to the point where now he doesn't punish my younger sisters for the little things that he used to punish us for.^{/46}

III⁴⁶ *Empathy toward his father; Identification with his younger sisters.*

/It was in grade* nine that I started changing in my attitudes towards lying and stealing. After the incident where I phoned my mother and asked her not to tell my father.^{/47} /I started wrestling in grade nine and I was good at it. And I used this to gain prestige among my peers.^{/48} I won the city championship in my weight division and also the provincial.

III⁴⁷ *Inner psychic transformation: control by emotional o. (cf. 38, 39).*

II⁴⁸ *Second factor: striving for group recognition; psychomotor o.*

/It was in grade nine that I started delivering the journal and this too gave me some responsibility and I think helped to change.^{/49}

III⁴⁹ *Subject-object, Inner psychic transformation, and Responsibility.*

/In high school I started changing so rapidly that I was very frustrated by trying to stick to my new way of not lying or stealing./⁵⁰ /But I got to the stage where I no longer wanted to steal or lie because I considered them as very bad and that they only hurt me in the long run./⁵¹ I got what was about my best marks in grade ten.

III⁵⁰ *Astonishment with oneself & Inner psychic transformation; emotional o., psychomotor o.*

III⁵¹ *Third factor & Hierarchization: conscious choice of a developmental value; prospection*

/At the end of grade ten I ran for the position of assistant treasurer in the students union. I ran against two other kids but won with what I found out to be a substantial margin./⁵²

II⁵² *Second factor: on the road to self-respect by means of testing the social milieu.*

/I handled money and held considerable amount of responsibilities. I once took a dollar from the cash because I needed it but I was going to put it back. I never did put it back but felt guilty about it for quite a while. That was the last time that I stole anything that really belonged to anybody else./⁵³

III⁵³ *Feeling of guilt and beginning of Inner psychic transformation as a consequence of felt guilt.*

/In grade eleven I helped do a number of extracurricular activities such as dances and plays. I received a minor service award for doing this. I really started to gain pride in myself./⁵⁴

II⁵⁴ *Second factor: he is pleased with evidence of his own change; emotional o., psychomotor o.*

/I also continued to wrestle in high school and won in my weight division in the high school championship and also in the city and in the provincials. I also got an award for the best form in my class of junior wrestlers./⁵⁵ /They announced my awards over the P.A. system at school and it gave me a great pride to sit back and revel in glory./⁵⁶

II⁵⁵ *Second factor: feeling of superiority and satisfaction from his achievements; psychomotor o.*

II⁵⁶ *Joy: temperamental response; emotional o.*

/But I never got on a real friendly basis except with one person. This friend and I were real close and could talk to each other and always count on each other. I am still involved in a close relationship with him but not as close as it used to be./⁵⁷

III⁵⁷ *Emotional ties: exclusive relationship based on trust; emotional o.*

To go back a bit I joined the cadets when I was twelve years old. /I was very proud of being in the cadets and once I really got involved with them I think that this may have had something to do with the change in my personality./⁵⁸ /I went to camp but it was here that I started to get responsibilities as a person. I was picked to be the camp sargeant major. It held quite a few responsibilities and there were two others before me who did not make it as they failed their tryouts./⁵⁹ After I got back from this camp I was promoted from my corps rank of private to a corporal. It was that year that our captain was burned to death in a factory fire and we got a new commander. This guy had a son in the cadets and it seems that this guy and his friends got it very easy in the corps. The next summer I went to another camp this was for seven weeks. /Here I was also picked for a position of rank and not that many kids were picked and those who were, were considered as better than average cadets./⁶⁰ /When I got back from this camp to my corps, I was not promoted because I was told I was too immature. I got a better report than his son or his son's friend and they both got a double promotion./⁶¹

II-III⁵⁸ *Second factor and Subject-object; emotional o.*

II-III⁵⁹ *Second factor and Responsibility, feelings of superiority.*

II-III⁶⁰ *Second factor: social recognition as evidence of self-worth.*

III⁶¹ *Justice: detached reporting of social injustice (the facts speak for themselves).*

I then quit the cadets and joined the militia and progressed very rapidly and was promoted to corporal in one year. Six months after I got my stripes I had my corps trade which was the medical corps. I went to camp during that next summer and finished my trade course. /I instructed classes to the recruits and was always given praise for my uniform and my conduct and for excelling in my duties in general./⁶²

II⁶² *Second factor: social recognition as evidence of gaining self-worth.*

I worked that summer for the regular force in a temporary summer hospital set up to look after the cadets at their summer camp. I was the only one from a militia corps who was at that camp. I was also the youngest. I was given full regular force privileges and respected for my rank as corporal by even the regular force privates. /I chummed around with a guy who worked with me and a friend of his. We went to the canteen and got drunk several times and got into fights and we were fairly close in everything except when it was time to go into town and to pick up some girls and take them out and shack up with them. The two other guys would always go without me./⁶³ /Once however one guy would not go and the other decided to take me along to pick up his girl friend and a friend of hers for me. I was really mixed up inside when we went because this would

have been my first time.^{/64} /When we got to his girl's house I found out that her friend could not make it. In a way I was relieved but also sad.^{/65} But I also mention this because I drove the car and my friend made out with his girl in the back seat while I was driving.

II⁶³ *Temperamental syntony with significant inhibition; psychomotor o. (fights).*

II⁶⁴ *Ambivalence; emotional o.*

II-III⁶⁵ *Ambivalence and Inhibition; emotional o.*

/This guy who I have been calling my friend took me for twenty bucks at the end of the summer saying he would mail me the money. I believed him.^{/66}

II-III⁶⁶ *Emotional ties: disappointment in friendship based not only on temperamental syntony but also on trust on his part; emotional o.*

The next year before summer I took part one senior N.C.O. course and I received top marks in the course but couldn't take part two because it was in the fall and I couldn't miss out on school.

The summer I again worked in a summer camp with the regular force and came near to having a fatal accident. I was assigned to a bush familiarization course to handle anything that came up out there as a medic. I had a jeep ambulance and on the last day of the first half of the course I was coming back to camp and was cut off by another vehicle and went over the edge of a cliff. The jeep rolled over a number of times and two trees came through the cab of the jeep and injured and hospitalized my passenger for two weeks but I came out of it without a scratch. I was shaken up.

When I got back to my own corps that Fall I decided that I wanted to take a lieutenant qualifying course and get my commission. It was approved by our temporary company commander but our corps sargeant major didn't want me to take the course and tried to convince me to become a senior N.C.O. but there was no way that I could get my part two senior N.C.O. and without that I couldn't become a senior N.C.O. /He was in a position of power in that unit because there was no one else who was above him that he didn't have under his thumb and he did not want to lose this to me who would not let him control me if I got my commission. So he rode me and convinced the officers of most of the corps that I was a troublemaker and should be kicked out but I kept my rank and corps association by joining another unit, that he had no influence in, as a medic.^{/67} I stayed with them for about a year then my school commitments made me quit the militia.

II-III⁶⁷ *Positive maladjustment: the incident suggests an external conflict over power and control against justice and individual rights.*

/I fell in love with a girl I met in the militia and we went together for about a year while I was in the militia. She was the only girl I had ever gone out with. We

developed a real close relationship and we were planning to get married but that did not last. She wanted to put it off a while and I was sort of willing to.^{/68} /But then she started to go out with another guy whom she started seeing regularly. This hurt me very deeply as I felt that I and she were very close together.^{/69} /We had petted and necked very heavily and had layed in bed together both in the nude and touched each other very dearly in all areas and I thought this meant a lot to me and to her but apparently it did not mean too much to her.^{/70}

III⁶⁸ *Emotional ties: conflict uncovering the emotional inequality of the relationship; strong need for exclusive ties; emotional o.*

III⁶⁹ *Emotional ties: hurt comes from partner's infidelity—note absence of jealousy; emotional o.*

III⁷⁰ *Subject-object and emotional o.; sensual o. does not appear strong ("we touched each other very dearly" is an emotional rather than a sensual response).*

It was at this time that everything seemed to be falling apart. At university I found the work very heavy and was afraid that my finances were not going to hold me the year and my father would not give me even a penny to help me, and I was putting myself through because all I could get from the student's grants and loans was my tuition paid because my father made too much money and he was supposed to help me through. Also it was at this time my girlfriend started breaking away from me. It was at this time that I was kicked out of my unit. /That night, the night that my girlfriend betrayed me as I see it, I tried to commit suicide.^{/71} I took a number of tranquilizers that my Doctor had just given me to calm my nerves and to keep me from getting depressed, and also some penicillin pills to which I am allergic. My sister found me and my brother took me to the hospital.

II-III⁷¹ *Suicide as a response to the loss of value of love and trust (humiliation) compounded by external difficulties; emotional o.*

/A couple of months later I got over my attempt personally. I say this because it took this long for little things to stop happening to depress me in a great way.^{/72} For example my girlfriend stayed with me for about another month before she left me.

III⁷² *Inner psychic transformation and subject-object in oneself.*

Her father did not like me because /I was shy with people when I got between the stage of knowing them slightly and knowing them well.^{/73} Also because /I was short. He had a real complex about short people and how they were inferior to people that were bigger than they were. He did not want his daughter to marry a short person.^{/73.1}

III⁷³ *Subject-object in oneself; emotional o.*

III^{73.1} *Subject-object.*

I dropped two subjects at university in which I was enrolled as a pre-med student because I got behind what with my hospitalization and such so that I could make my other subjects. I would have to take more years of university because of that if I wanted to get into the Faculty of Medicine. /I was very confused at this point and unsure of what to do./⁷⁴ I thought of going into education but didn't decide for sure.

II⁷⁴ *Ambivalence.*

That summer I worked at a city hospital as a nursing orderly where I decided what I wanted to do I thought. I felt that I could not make two more years of university by putting myself through and my father would not help me so I was going to take the nursing orderly course and become a certified nursing orderly and work for a couple of years and go back to university. When I went to apply to the school they would not accept me because it was a course for those who could not go to university and wanted to improve their status. It was supported by the Canada Manpower who paid for most of the expenses of the person going through the course. /I was really frustrated and didn't know what to do./⁷⁵

II⁷⁵ *Frustration occasioned by financial difficulties & impossibility of reaching external goals.*

/On top of this my Father kicked me out of my home because I earned over \$1,000 and he could not claim me as a tax deduction and he stated this outright as the reason./⁷⁶ This actually proved to be beneficial to me because I went to see the counsellor at the University and he wrote me a letter stating that because of conflicts between me and my father I was better off living on my own. This enabled me to get a grant and a loan from the student's assistance. I enrolled in a two-year R.N. course at the College School of Nursing where I am at present in my first year. /I have my plans all laid out for the future which includes taking post-graduate courses to get my B.Sc. in nursing then to take a Master's degree majoring in midwifery down in the States./⁷⁷ ,

II⁷⁶ *Frustration over external difficulties & his father's attitude.*

II⁷⁷ *Reality function: narrow and rigid planning of the future.*

/I have not gone out with another girl since I broke up with the other girl. I often dream that I marry this girl and that she puts me down and ends up breaking up with me./⁷⁸

III⁷⁸ *Emotional ties: exclusive unrepeatable love; Feelings of inferiority toward himself; a sense of failure; emotional o., imaginal o.*

I have a half sister who is the same age as me who happened when my father had one of his many affairs. The time I was in the hospital and he bought some

nylons for a nurse whom I liked—he did it to try and get her as another one of his women at least I felt this way about it.

I am going back a bit again to say that /I am glad that I am away from my father in that I can visit my family and not hate my father for his bad points but like him for his good points./⁷⁹ /He still emotionally hurts my Mother. But at least I don't add to the trouble by entering the fight./⁸⁰ /I am very lonely at my place because it is a small room smaller than a normal bedroom. I have no sink or room in my room for all my stuff. I cannot invite anyone up to my room for all my stuff. I cannot invite anyone up to my room because it is not big enough for two people at once./⁸¹ /I have no one I can really talk to my own age group because they are not interested in the kind of talk that I like. I have never talked with kids my age because I have always been away for the summers except this last summer. I feel that I can get along better with adults than with kids my own age because I can talk on their level and they talk to me about things that interest me. I can talk to adults those who are older than me and my age group. But I have never formed friendships with adults because at times I feel like acting my own age./⁸² Also /I feel that those who are older than me wouldn't form a friendship with me because I am younger than them./⁸³

III-IV⁷⁹ *True empathy, Inner psychic transformation*

III⁸⁰ *Subject-object in oneself; emotional o.*

II-III⁸¹ *Feelings of inferiority, humiliation; emotional o.*

III⁸² *Subject-object and Internal conflict; multilevel conflict of loneliness vs. finding the right company on his own level—he does not compromise the growing awareness of his own individuality and of his exclusive emotional needs; intellectual o.*

II-III⁸³ *Second factor: feelings of inferiority toward others; emotional o.*

I have never been invited to any parties throughout my life except one through a guy at militia and I feel that was because I was going with a girl who was popular. /I tried to have a birthday party when I was 13 but the only one that came was the son of one of my mother's best friends and I think that he had to come./⁸⁴

II-III⁸⁴ *Emotional o.: feelings of isolation recalled by the earlier description of his own loneliness.*

I know I am hopping all over the place and it is not very co-ordinated but this is the way I am recalling it. I am not apologizing but am saying that you are going to have a tough time to put all the parts together.

/The first time I tried to commit suicide it was not only because of the troubles piling up on me but I felt that I was actually inferior to other people./⁸⁵ When I was writing this at the first I had only tried once but recently I tried again which I will explain about later.

III⁸⁵ *Subject-object in oneself.*

I am slipping back again to tell of my religious experiences. At the time I was a child I went to a Baptist Church because my Mother and Father were of different religious beliefs and the Baptist church did not baptise people until they could decide for themselves what they wanted to be. After we moved I didn't go to church for quite a while until I was 14 then I went to the United Church. I went there for about one year then I lost interest in their long sermon type lectures and didn't go to any church for another little while. Then /when I was 18 I went to the Catholic church and I was for the first time really interested in church because of the participation of the congregation in the mass./⁸⁶ /I then took Catholic conversion lessons but did not end up joining because of the infallibility of the pope and I do not think that any human being is infallible./⁸⁷ I then took the Anglican confirmation lessons and was baptised in the Anglican church. I only went there for about a year because another factor entered my life. I was interested in religion so one day a Jehowa Witness came to my place and I discussed with him his beliefs on religion. For a while I did not know which way to turn because he had a totally different interpretation of the Bible than any of the Christian churches. /I am now of the belief that I will live or try to live a good life which includes those things of the Bible such as be good to thy neighbor and to do unto others as you would have them do unto you sort of thing not because I believe in any religion now but believe this as part of the values I have formed. I have found no reason to live just for myself so I decided to live my life to help others and do what I could to help the suffering and the poor./⁸⁸

III⁸⁶ *Syntony & Empathy: he responds to the collective religious harmony: emotional o.*

III⁸⁷ *Hierarchization: he can accept only such systems of belief which do not conflict with his own autonomously developed hierarchy of values; intellectual o.*

III-IV⁸⁸ *Beginning of Authentism, Hierarchization, and Empathy: he consciously develops his own hierarchy of values.*

/I have ideas which I am not sure would work but I sure would like to give them a try. Ideas such as if I had the backing to buy out a number of business and run them strickly at cost so as there was only enough to keep in business but with the idea of lowering the total prices of material in the country. I would like to see the government of the country take over more control of the business of the country and run them so that the profits stayed in Canada as a first step to enable us to be in a position to help other countries./^{88.1} I do not want to see communism but do not feel that democracy is the answer either. /I feel that what we need is a real mixture of various forms of governments/⁸⁹ and that it is politics as they are run now that are causing quite a bit of the problems. /I would like to see us off the monetary system so that people would not worship the almighty dollar./⁹⁰ /I would like to see everybody working for the welfare of everyone else and that is the only way that we could start towards unity. Unity as a world not as a country

but everyone together./⁹¹ /What good is all the money that a few people have tied up in the real big corporations and are lavishly spending money on foolish things, this is real picture of how sick our society is. I do not really blame those people as they have either probably always been sick and used to their kind of life or they made it the hard way and think that they deserve what they have and others can make it too if they try./⁹² /I do not feel I have all the answers but I feel that if we worked together for the good of people as a whole instead of just ourselves we would be a lot better off./⁹³ /I also get very mad at most of our youth today in that they want to destroy what we have as a society but they have not planned how to replace what they destroy and this is foolish because if they destroyed what we have without having something to replace it with we would be in complete confusion. I tried to tell some kids one day that before you destroy a system you have to look at all its good points and replace it with something that is at least equally as good./⁹⁴ Those kids called me Mr. System but I am far from that. Like one of my teachers described it for me is that I want to see evolution not revolution. /I feel that at times I never really belong in society. I have been looking for an answer to what life is all about but so far I have failed to come up with any answer./⁹⁵ /Sometimes I feel I need a psychiatrist to analyze me to see if I am crazy or not./⁹⁶ But /I do not like them because of one very bad experience with one after my first attempt at suicide. I had to go see him as a matter of legality but I was in his office about ten minutes. He asked me what was wrong and I started talking and in about ten minutes he told me that there was nothing wrong with me and if I wanted help to see one of the counsellors at the university./⁹⁷ So I did and /he had me talk about my beliefs and fears and feelings and he mostly listened and he asked how I wanted him to help me and I told him I did not know. That was just before the Christmas break and I did not go back to see him again./⁹⁸ I also moved out of home at that time because my Doctor had told me it would be best. So /I moved into the place of my brother but I felt very guilty about it because he could not afford to have me live there because his wife had not finished training as an R.N. and he was paying off his car and a \$10,000 loan which he made for my father./⁹⁹ My Father never did pay him back for this loan. Also (my mother made me feel very low because she took it as being against her that I moved out of the house and I moved back also to please her and get her off my mind as she made me feel guilty about the whole thing./¹⁰⁰

II-III^{88.1} *Imaginational o.*

II-III⁸⁹ *Politics: pluralistic thinking.*

III⁹⁰ *Reality function: fairly naive but strong idealism (cf. 92).*

III⁹¹ *Social instinct: growing alterocentric orientation.*

III⁹² *Reality function: naive & narrow idealism in social & economic views (cf. 90).*

III⁹³ *Social instinct: solidarity and empathy.*

- III-IV⁹⁴ *Partial secondary integration: perspective of continuity—change must be constructive and one must be aware of what it is to be; emotional o. intellectual o.*
- III⁹⁵ *Feeling of inferiority toward himself, Authenticism: existential search for an answer.*
- III⁹⁶ *Disquietude with oneself.*
- II-III⁹⁷ *Hierarchization: conflict of values between his image of a psychiatrist as an empathic helper (“what ought to be”) and his actual experience (“what is”); emotional o.*
- II-III⁹⁸ *Hierarchization: similar to (97) but evoked by the counsellor’s lack of a concrete program of action; emotional o.*
- III⁹⁹ *Feeling of guilt, Responsibility & Empathy; emotional o.*
- II-III¹⁰⁰ *Feeling of guilt resolved by positive action; emotional o.*

/To get back to my recent attempt at suicide I took 310 mg. of librium which I figured would do me in but good but I woke up 15 hours later feeling high. I did this because I felt useless as a person in the world and that I would make no difference in the world even if I was perfect./¹⁰¹ /I can still not see any purpose in life but right now I am not depressed and will go along helping others in the best way I can until I again start to fail in my efforts and get depressed and make another attempt./¹⁰² /But the next time I will know it will take more and I will get more and do the job proper./^{103a} I figured I had really packed it in that time and no one knows about this except you, one of my instructors at the nursing school and a girl I have developed somewhat of a close friendship with. She is going to get married in the near future but I don’t think that is why I couldn’t form a relationship with her because I couldn’t even if she wasn’t going to get married because she is just a friend. /I feel though that I could easily commit suicide without the battling back and forth that I had the first time before I tried and if right now I get depressed I will do myself in./^{103b}

- III¹⁰¹ *Feeling of inferiority toward himself and existential despair; emotional o. (seeing the existential void).*
- III¹⁰² *Hierarchization & Inner conflict: crisis in values & in personal life; strong alterocentric orientation.*
- III^{103a,b} *Disposing & Directing Center in union with his tendency toward self-annihilation (cf. 22); psychomotor o.*

/I can accept faults in others very easily but I just can’t see why there has to be a world filled with people with unkind attitudes./¹⁰⁴ /I don’t think that you could please everybody all the time but I do feel that one could please everybody some of the time./¹⁰⁵

- II-III¹⁰⁴ *Astonishment toward external world.*
- III¹⁰⁵ *Empathy & Inner psychic transformation.*

/I do however expect perfection in myself and cannot tolerate mistakes in actions which I consider important such as any aspect of nursing./¹⁰⁶ /I get very upset and uptight about any mistake on the wards no matter how small./¹⁰⁷

III-IV¹⁰⁶ *Personality ideal, Responsibility and Self-perfection with somewhat rigid attitude.*

III¹⁰⁷ *Nervousness: hierarchical obsessions—his reactions are evoked by his feeling of responsibility; emotional o.*

/That is what led me to talk to one of my instructors who, to my advantage, was a person great understanding. She did not have an answer for me as to what life is all about but she did have some good ideas to make me think for a while. Also she offered herself as a person to whom I may talk to when I feel I need someone and I feel that I can talk to her without her saying well you just mustn't think about suicide./¹⁰⁸ /I did phone the suicide bureau that night and they had me talk to a person from the Salvation Army but he was the soap opera type and I didn't feel like talking to him. Not saying that he may not have done some good for someone else but he could not help me./¹⁰⁹ I do feel that they serve their purpose to some extent but /I also feel that some individuals need some other individuals who understand how the other feels but just doesn't agree with them but tries to help them help themselves./¹¹⁰ Personally when I heard the speaker who introduced you to me and to your study I agree with you on many points but also feel that there are persons who are a mixture of all these types who are not of the fifth level.

III¹⁰⁸ *Respect & Empathy: response to an authentic attitude.*

III¹⁰⁹ *Subject-object and Positive maladjustment: insight into what he would need to be helped, tolerance and kindness toward the helper; imaginational o. (use of character analogy).*

II-III¹¹⁰ *Hierarchization: he explains the principle of autopsychotherapy as he sees it and as he needs it; need for help.*

/I would like to say that the way I feel right now I could drink, eat and sleep in nursing and shut everything else out of my life but I have some kind of a feeling that this could not last too long until I felt useless again and tried to commit suicide./¹¹¹ /I am very confused a lot of times in that I feel there is a lot that I could do but then there are the times that I feel I am useless and they get me down no matter how many good things I have done./¹¹²

II-III¹¹¹ *Subject-object and Disquietude with himself: prospection—he foresees his psychic agony & recurrence of suicidal obsessions.*

III¹¹² *Feeling of inferiority toward himself; components of existential depression; emotional o.*

/I would also like to find a girl and form a relationship with her so that I could have someone who needs me and someone who I could use to meet my needs./¹¹³

/I know that I am not totally self-sufficient and could not be at this time a totally independent person/¹¹⁴ and /frightened sometimes of being the only one of my kind in the world./¹¹⁵

III¹¹³ *Emotional ties: need for love; need to share his "road of life"; emotional o.*

II-III¹¹⁴ *Subject-object in oneself.*

III¹¹⁵ *Self-awareness: existential awareness.*

/Right now I am going to start trying beer to get me in a carefree mood when I get depressed and I know that I will not then try to commit suicide./¹¹⁶ /I do not know why I don't try again tonight; I just don't feel like it but I may again sometime and that time may be it and I don't really care as it won't make any difference./¹¹⁷ /I feel life is a very round circle ever widening and getting more confused as it goes along./¹¹⁸ /I feel that there is no real purpose to life and that it doesn't make one damn bit of difference who lives and who dies./¹¹⁹ I feel that you may prove what you hypothesize but that you will never accomplish a change in your lifetime and if no one takes over where you left off and it is not followed until the change is complete then your life will have been almost sadly wasted. It will only be there for others to look at and wonder about for a few minutes.

III¹¹⁶ *Inhibition: external means of releasing tension (inhibition—disinhibition).*

II¹¹⁷ *Ambivalence: prevalence of mood of depression.*

II-III¹¹⁸ *Ambivalence but with a sense of expansion.*

III¹¹⁹ *Philosophy: pessimistic existentialism—despair without exit.*

I would like to meet you if you have the time to talk to me, I would be very interested to hear more of your beliefs. Also if I need to tie up any loose ends about what I have written. /I am not in the least worried about what I have said here getting around because I no longer care what other people in this world think of my beliefs as long as I do and I can do some good for others./¹²⁰ /It is not my life that matters any more it is only that of others that concerns me. I may change in this opinion as I grow older and gain new experiences and meet new people or if I ever fall in love again./¹²¹

III-IV¹²⁰ *Autonomy, beginning of authenticity, combined with empathy and responsibility for others.*

III¹²¹ *Empathy: prospection—he realizes that his opinion may change.*

/I forgot to mention that my Mother told me that I was supposed to die that night that I was burned and that my regular doctor's colleague stayed with me that night and that it was only that I made through that night by a miracle and that I should have died and this is one of the main reasons why I chose the field of medicine as my life career. I do not feel that I owe it to anybody to do this

but I feel that it is without doubt one of the most overall rewarding fields that a person could work in to serve other people./¹²²

III-IV¹²² *Personality ideal, Empathy, Self-perfection, Authenticism: his conscious choice of a helping profession stems from empathy; emotional o.*

Autobiography: Summary and Conclusions

For the 227 ratings obtained on the 122 identified responses, the results are as follows:

1 Level	2 Number of ratings	1×2
I-II	1	1.5
II	50	100
II-III	71	177.5
III	86	258
III-IV	19	66.5
	<u>227</u>	<u>603.5</u>

Level Index: L.I. = 2.66

The emotional and developmental tensions evident in this biography appear along two main axes:

A. Deprivation and compensation:

1. delinquent compensation for poverty and emotional deprivation as a child and adolescent (10, 30, 32, 34);
2. feelings of inferiority toward others (15, 29, 36.1, 81, 83, 84);
3. transformation of delinquent behavior and feelings of inferiority into achievement-oriented behavior (48, 49, 53, 54, 55, 58, 59, 60, 62);

B. Self-annihilation and self-sacrifice:

1. suicidal tendency (71, 85, 101, 103, 109, 111, 116, 117);
2. transformation of feelings of worthlessness into empathy and service to others (16, 27, 46, 102, 106, 107, 120, 122).

The primary sources of these tensions appear to be emotional overexcitability and psychomotor overexcitability.

In the response of this subject we do not observe any primitive forms of behavior, such as lack of inhibition, absence of inner conflict, aggressiveness, selfish interests, temperamental syntony (the only instance—63—is attenuated by inhibition), etc.

The second level of development is represented by fears (1, 3, 33, 36), self-preservation (10, 35), excess of energy and restlessness (23, 30, 55), sibling rivalry (44), sports and striving for recognition (34, 36.1, 48, 55, 56). Hesitation and doubt are infrequent (64, 74, 117, 118) probably due to his tendency to resolve conflict through action (psychomotor overexcitability) or empathy.

The borderline between Levels II and III does not appear to have any characteristic grouping of responses, i.e., they are not characteristic of a transition from Level II to III. The heaviest loading of responses occurs at the third level. Their distribution has certain curious features. It is strong in alterocentric functions, such as empathy (46, 86, 92, 99, 105, 108, 109), identification (12, 17, 32, 46, 92), social instinct (91, 93, 89), responsibility (17, 28, 49, 59, 99), respect (11, 32, 108), justice (43, 61). The rest of the responses represents the dynamisms of third level and of the fourth level. The representation, however, is very uneven. It appears, as though by the intensity of his affect and his alterocentric drive toward self-sacrifice his development is leaping forward without fully going through every level of disintegration. It seems that he has never fully undergone unilevel disintegration.

His highest level—the borderline of Levels III and IV is represented by an alterocentric personality ideal and authenticity (27, 88, 95, 106, 122), developmental choices (50, 52, 79, 94), existential awareness (115), empathy (16, 88), and self-perfection (106, 122). Here, again, we encounter the curious phenomenon that self-perfection appears without its precursor—the creative instinct.

The developmental transformations of this subject occur in relation to his petty stealing, his hatred of his father, and his suicidal tendencies.

In three different responses he refers to the “change in my attitude of stealing” (38, 39, 47). He sees it as a function of his mother’s trust in him (39, 41, 47) which he juxtaposes against his father’s indiscriminate punishments applied without moral authority, and therefore without effect on his behavior (31, 40). Thus by his behavior he shows that he respects moral order but not an authoritarian power order (other examples: 5, 6, 8, 42, 43, 67), a clearly multilevel reality functioning.

This change becomes a conscious developmental experience for him (49, 50, 51, 58, 59). He works on developing a sense of self-respect and in this process the recognition received from others is a source of evidence of his progress (48, 54, 60, 62). It would be erroneous to interpret his need of recognition as total dependence on others and as the only guiding factor of his behavior, because we observe also feelings of inferiority toward himself (78, 81, 95, 101, 112), self-evaluation (subject-object in oneself), inner conflict (82, 102), and hierarchization (87, 88, 97, 98, 102, 109, 110).

His hatred of his father evoked by injustice to him, his mother and his siblings (6, 7, 8, 45) is replaced by a high level of empathy (46, 79, 80). It is in fact remarkable how often he gives an empathy response in spite of not being liked by others (14, 19, 20, 66, 84).

The subject’s strong suicidal tendency appears to have at least two sources. One is his tremendously strong need for an exclusive love relationship (9, 57, 68, 83, 113). This need is always frustrated (66, 69, 70, 78). His emotional needs are so strong that they appear to extinguish the need for sexual consummation (70)—an example of control of biological drives by emotional factors—a characteristic of higher levels of development. The other source lies in his proneness to act on

impulse (psychomotor overexcitability) in order to release the unbearable tension in one final stroke. He has made attempts to control this tendency (72, 108, 109). Some of which were not really developmental because they were based on mechanisms of disinhibition by alcohol (116). As his narration progresses toward the end his mood of existential despair prevails (112, 117, 119) and his prospection leads to the decision that the next attempt will be the final one and without hesitation (103). It appears to be a losing battle.

The subject developed an extremely alterocentric orientation of empathy, helpfulness, and service to others. His personality ideal is clearly of those who are genuinely helpful to others and fulfill their responsibility (27, 106, 122). This again is characteristic of a high level of development, however in his case something is missing, and it is self-affirmation. The genuineness of his self-sacrificing attitude cannot be doubted, i.e., it is not a temporary sublimation or repression of more primitive forms of behavior (by primitive we mean egocentric, disregarding of others, indifferent to moral implications of one's acts). The unfortunate thing is that his self-sacrifice is lacking the foundation of a full course of development that reached the level of harmonious calm inner organization and consciousness of the choices and their implications. His disposing and directing center appears to be in the service of self-annihilation (22, 103) rather than of conscious self-affirmation.

VERBAL STIMULI

Great Sadness

/To me this has changed over a period of time. I used to get depressed when I was really sad and think that life was not worth living./¹²³ /I am really sad for example when I see my Father emotionally hurting my Mother and feel that I wish that there was something I could do about it without hurting my Father./¹²⁴ /I am really sad when I hear from my Mother what kind of life my Father had when he was growing up at his home and I wish that it could have been different for his sake and for that of my Mother./¹²⁵ /I was really sad today when I read in the newspaper of a boy who was burned to death with people standing around who could do nothing about it./¹²⁶ /I wish that things like that never had to happen but I am no longer depressed to the point to think that life is no longer worth living like I used to do. Now I would like to do something about them but do not know what I can do./¹²⁷

- II-III¹²³ *Reflective sadness: retrospection; emotional o.*
 III¹²⁴ *Empathy: syntony based on reflection; emotional o.*
 III-IV¹²⁵ *Empathy and Inner psychic transformation: he shows empathic understanding of the origin of his father's behavior; he overcame his intense hatred toward him; emotional o.*

- III-IV¹²⁶ *Sadness: existential attitude of empathy toward the suffering of others; emotional o., imaginal o.*
 III¹²⁷ *Empathy with readiness to be helpful; emotional o.*

Great Joy

/I am very happy when I get a good mark on an important exam. I am very happy when I get a good evaluation for my clinical experiences.¹²⁸ /I am very happy when I help someone who has a problem and they are in some way relieved of that problem. I am happy when I think that I can actually help others and they say that they can come to me.¹²⁹ /I am very happy when I give blood at the Red Cross knowing that it may help some person.¹³⁰ /I am happy when I can walk outdoors and just ramble and enjoy the beauty of the world around me and think just how we are so lucky to have what we have.¹³¹

- II-III¹²⁸ *Joy derived from work well done; emotional o.*
 III¹²⁹ *Empathy and helpfulness; emotional o.*
 III¹³⁰ *Empathy; emotional o.*
 II¹³¹ *Joy derived from a temporary contact with nature.*

Death

My own death I am not that concerned about. I used to be before in that once I had something happen to me that was very detrimental to me and I tried to commit suicide but /when I had taken some drugs and was going to die, at least so I thought, I did not want to die like this.¹³² But /today I realize that death could come upon me any day and that would be that. I do not worry about that but think that when it is time for me to die I will wish that death never had to happen to me or to anyone.¹³³ /Death of other people bothers me more than that of my own death.¹³⁴ When I know of a person who is going to die I look at what he is dying from, how old he is, what his position as a member of a family, and other things concerning him. /It would bother me more to see a person who had a family or two or three children die at the age of thirty and leave them in a situation of hardship than to see a man of the same age with no family or love relationships or ties of any sort and who has traveled, die.¹³⁵ /It would bother me more to see a person who inevitably going to die suffer through a long painful death than for a person to die quickly.¹³⁶ Also /I am very upset or moved for those he leaves behind and how they feel and what kind of position they are left in.¹³⁷

- III¹³² *Subject-object: reflection on the manner of death.*
 III-IV¹³³ *Death: existential, authentic attitude toward death—he accepts his own death but realizes at the same time that at the moment of death he may not want to part with life nor anyone else; emotional o.*
 III-IV¹³⁴ *Empathy & Self-preservation i.: his empathy begins to dominate and control his instinct of self-preservation.*

- III¹³⁵ *Identification with those who lose someone through death*
 III¹³⁶ *Identification with suffering; emotional o.*
 III¹³⁷ *Empathy toward others and their grief; emotional o.*

Uncertainty

/I am not worried about uncertainties. If I am uncertain about something I will seek out the answer by asking someone of knowledge in that area or by doing research on the subject./¹³⁸ /Uncertainty can frustrate me if it persists or if it is in an area of nonfactual material and is of importance to me, such as life./¹³⁹

- II¹³⁸ *Second factor: his answers depend upon others.*
 II-III¹³⁹ *Philosophy: glimpses of existential questions.*

Solitude and Loneliness

/I am often in a situation of loneliness. I do not like being alone as much as I am these days and I do not know what to do about it. I do not like to be with someone just for the sake of being with the person. I like to be with someone to enjoy being with that person./¹⁴⁰ /I do like being alone at times to just think about the world around me and to ponder life. I like to be alone sometimes to think about personal problems and to figure out what I can do about them./¹⁴¹ /There is no real companionship among people, there is only people feeding upon other people for their own needs./¹⁴³

- III¹⁴⁰ *Third factor & Emotional ties: he does not settle for company only to alleviate his loneliness but he wants to be selective; emotional o.*
 II-III¹⁴¹ *S-o: in spite of being lonely he has a need to be alone at times to give attention to his personal problems*
 III¹⁴³ *Emotional ties: frustration of needs for exclusive emotional bonds; Identification: disidentification with selfishness of others; emotional o.*

Suicide

As I have previously stated I have tried to commit suicide. I think about it sometimes still when I get greatly depressed. /I wonder what life is really all about and if it is worth living. After all we serve no real purpose in life, not any of us and life is just one big ever widening circle and who knows where it will end?/¹⁴⁴

- II-III¹⁴⁴ *Ambivalence & Astonishment toward existence (cf. 118).*

Nervousness

/I would say I get nervous if I am worried about something. My nervousness is never very great or a cause for concern. I worry for example when I am bowling if

I have two strikes in a row and wonder if I can make it three in a row and I may get a little shaky about it./¹⁴⁵

II¹⁴⁵ *Nervousness characterized by ambivalence and hesitation; psychomotor o.*

Inhibitions

If something is of no apparent reason and it is inhibiting me from doing something I do not like it and usually do not let it stand in my way. (I set my own values and go by them insofar as it does not directly hurt someone else. Rules are usually set for the good of people in general and this does not mean they have to be strictly adhered to. For example traffic lights are for the purpose of controlling the passage of traffic. If I am driving down the street and there is a red light and there is no other traffic around that I might endanger by going through that red light, I will go through it./¹⁴⁶

III¹⁴⁶ *Hierarchization: self-reliance in value judgments; Positive maladjustment, signs of moral autonomy.*

Inner Conflict

/I have lots of inner conflicts. They confuse me a lot of times but I try to resolve them. Sometimes I am very disturbed by them and sometimes not. For example is sexual relationship out of marriage right or wrong. Or is sex just for the sake of sex and the need for it right?/¹⁴⁷ Also /I argue with myself whether or not life is worth living or if life has any point to it./¹⁴⁸ /I also wonder if there is anything that I can do in life that is of importance./¹⁴⁹

III¹⁴⁷ *Hierarchization & Inner conflict: preoccupation with moral questions and value judgments; intellectual o.*

III¹⁴⁸ *Inner conflict: existential question of the value of life; intellectual o.*

III¹⁴⁹ *Inferiority toward oneself.*

Ideal

/Utopia is like an ideal to me. I would like in some way to make my life useful to others and do things for the gratification of knowing myself that in some way I have made someone's life better or happier for them./¹⁵⁰ Also to find out what life is all about.

III¹⁵⁰ *Empathy: highly idealistic but somewhat utopian attitude; imaginal o. (visions of a better world).*

Success

/To meet with my ideals in some way or to some portion./¹⁵¹

III¹⁵¹ *Personality ideal: feeling of irradiation of ideal, and Self-perfection.*

Immortality

/It is too bad that those who are old and wise and who have all the experiences of their life have to die and cannot be around as philosophers. There have been a lot of great people and a few very great people who I wish could still be around to help out this troubled world./¹⁵² For example I wish you could live long enough to do everything you would like to do and help those who you could. As I feel by what I have heard about you and your work that you would be one of the wise men I would like to see help others as you have realized more what life is like and about and could help more people. I would like to have your knowledge and experience.

III-IV¹⁵² *Personality ideal & Respect for experience and wisdom; idealistic and empathic attitude in regard to the application of experience and wisdom.*

VERBAL STIMULI: SUMMARY AND CONCLUSIONS

Of the 55 ratings obtained on the 30 identified responses, the results are as follows:

1 Level	2 Number of ratings	1×2
II	5	10
II-III	7	17.5
III	35	105
III-IV	8	28
	<hr/> 55	<hr/> 160.5

Level Index: L.I. = 2.92

The majority of the responses are characteristic of the third level of development. The two predominant themes are empathy and existential anguish. Both reflect the subject's extreme alterocentric orientation—his desire to put some meaning into his life through service to others (150). Lacking self-affirmation the subject seems to vanish in that extreme.

The high level of his empathy is manifested in his attitude toward his father (124, 125), in his compassion for others (126, 127, 135, 136, 137), in his joy from being of some help (129, 130), in his attitude toward death (133, 134).

His existential anguish centers around the problem of the meaning of life (123, 139, 144, 148), to which he does not find an answer. He sees isolation (142) and "people feeding upon other people for their own needs" instead of genuine companionship (143).

His hierarchical differentiation of human relations (140), of the application of moral principles (146, 147), of the distance from his ideal (149, 151), and of the social value of wisdom, all indicate a multilevel control of his behavior in which the higher values are clearly dominant. Nevertheless, at the time of uncertainty he seeks certainty in others rather than within himself (138) which shows that he has not gained full possession of the higher levels.

Example no. 5 (#419)

**LEVEL ASSIGNMENTS OF AUTOBIOGRAPHY
AND VERBAL STIMULI RESPONSES**

Dynamisms

		Personality	3.5 ²⁷ 3.5 ¹⁰⁶ 3.5 ¹²² <u>3</u> ¹⁵¹ <u>3.5</u> ¹⁵²
		Autonomy	3.5 ¹²⁰
		Authenticism	3.5 ⁸⁸ 3 ⁹⁵ 3.5 ¹²²
		Responsibility	3 ¹⁷ 2.5 ²⁸ 3 ⁴⁹ 2.5 ⁵⁹ 3 ⁹⁹ 3.5 ¹⁰⁶
IV	≥ 3.5	Self-control	3 ²¹
		Self-awareness	3 ¹¹⁵ <u>3</u> ¹⁴²
		Inner psychic transf.	3 ^{38,39,47} 2.5 ⁴¹ 3 ⁴⁹ 3 ⁵⁰ 2.5 ⁵³ 3 ⁷²
			3.5 ⁷⁹ <u>3.5</u> ¹²⁵
		Third factor	3 ⁵¹ <u>3</u> ¹⁴⁰
	≥ 3	Subj.-obj. in o.	2.5 ¹³ 3 ²⁵ 2.5 ²⁶ 3 ³⁸ 3 ³⁹ 3 ⁴⁹ 2.5 ⁵⁸
			3 ⁷⁰ 3 ⁷² 3 ⁷³ 3 ^{73.1} 3 ⁸⁰ 3 ⁸² 3 ⁸⁵ 3 ¹⁰⁹
			2.5 ¹¹¹ 2.5 ¹¹⁴ 2.5 ¹¹⁴ <u>3</u> ¹³² <u>2.5</u> ¹⁴¹
		Pos. maladjustment	3 ¹⁴ 2.5 ³¹ 2.5 ⁴⁰ 2.5 ⁴² 2.5 ⁶⁷ 3 ¹⁰⁹ <u>3</u> ¹⁴⁶
		Feeling of guilt	2.5 ⁵³ 3 ⁹⁹ 2.5 ¹⁰⁰
		Feeling of shame	2.5 ¹⁸
		Astonishment w. o.	2 ⁴ 2.5 ⁵ 2.5 ³¹ 3 ⁵⁰ 2.5 ¹⁰⁴
III	≥ 2.5	Disquietude w. o.	3 ⁹⁶ 2.5 ¹¹¹
		Inferiority t. o.	3 ⁷⁸ 2.5 ⁸¹ 3 ⁹⁵ 3 ¹⁰¹ 3 ¹¹² <u>3</u> ¹⁴⁹
		Dissatisfaction w. o.	3 ¹³
		Hierarchization w. o.	2.5 ⁵¹ 3 ⁸⁷ 3.5 ⁸⁸ 2.5 ⁹⁷ 2.5 ⁹⁸ 3 ¹⁰² 2.5 ¹⁰⁹
			2.5 ¹¹⁰ <u>3</u> ¹⁴⁶ <u>3</u> ¹⁴⁷
		Second factor	2 ¹⁵ 3 ²² 2.5 ²⁹ 2 ³⁴ 2 ^{36.1} 2 ⁴⁸ 2 ⁵²
			2 ⁵⁴ 2 ⁵⁵ 2 ⁵⁸ 2.5 ⁵⁹ 2.5 ⁶⁰ 2 ⁶² 2.5 ⁸³
II	≥ 1.5		<u>2</u> ¹³⁸
		Ambivalences	2 ⁶⁴ 2.5 ⁶⁵ 2 ⁷⁴ 2 ¹¹⁷ 2.5 ¹¹⁸ <u>2.5</u> ¹⁴⁴ <u>2</u> ¹⁴⁵

Types and Levels of Development

C	≥ 3	Self-perfection	3.5^{106} 3.5^{122} $\underline{3}^{151}$
	≥ 3	Empathy	2.5^8 3.5^{16} 2.5^{24} 3^{46} 3.5^{79} 3^{86} 3.5^{88} 3^{99} 3^{105} 3^{108} 3^{109} 3^{121} 3.5^{122} $\underline{3}^{124}$ $\underline{3.5}^{125}$ $\underline{3}^{127}$ $\underline{3}^{129}$ $\underline{3}^{130}$ $\underline{3.5}^{134}$ $\underline{3}^{137}$ $\underline{3}^{150}$
C	≥ 2	Syntony	2.5^{24} 2^{63} 3^{86}
	≥ 2	Identification	2.5^7 2.5^8 3^{12} 3^{17} 3^{32} 3^{46} $\underline{3}^{135}$ $\underline{3}^{136}$ $\underline{3}^{143}$
	≥ 2.5	Inner conflict	2^{37} 3^{82} 3^{102} $\underline{3}^{147}$ $\underline{3}^{148}$
	≥ 2.5	External conflict	2.5^{40} 2.5^{42} 2^{44}
	≥ 3	Disp. & Dir. Center	3^{22} 3^{103}

 ≥ 1.5

Overexcitabilities

Psychomotor	2^{10} 2.5^{18} 2.5^{26} 2^{30} 2^{32} 2^{34} $2^{36.1}$ 2^{44} 2^{48} 3^{50} 2^{54} 2^{55} 2^{63} 3^{103} $\underline{2}^{145}$
Sensual	3^{70}
Emotional	2^1 2^3 2.5^6 2.5^7 2.5^8 3^9 3^{13} 2.5^{18} 2.5^{20} 3^{22} 3^{27} 2.5^{29} 2^{30} 2^{33} 2^{37} 2^{44} 3^{50} 2^{54} 2^{56} 3^{57} 2.5^{58} 2^{64} 2.5^{65} 2.5^{66} 3^{68} 3^{69} 3^{70} 2.5^{71} 3^{73} $3^{73.1}$ 3^{78} 3^{80} 2.5^{81} 2.5^{83} 2.5^{84} 3^{86} 3.5^{94} 2.5^{97} 2.5^{98} 3^{99} 2.5^{100} 3^{101} 3^{107} 3^{112} 3^{113} 3.5^{122} $\underline{2.5}^{123}$ $\underline{3}^{124}$ $\underline{3}^{125}$ $\underline{3}^{126}$ $\underline{3}^{127}$ $\underline{2.5}^{128}$ $\underline{3}^{129}$ $\underline{3}^{130}$ $\underline{3}^{133}$ $\underline{3}^{136}$ $\underline{3}^{137}$ $\underline{3}^{140}$
Imaginational	2^3 2.5^8 3^{78} $2.5^{88.1}$ 2.5^{109} $\underline{3}^{126}$ $\underline{3}^{150}$
Intellectual	2.5^{67} 3^{82} 3^{87} 3.5^{94} $\underline{3}^{147}$ $\underline{3}^{148}$

Functions

Self-preservation	2^{10} 2^{35} $\underline{3.5}^{134}$
Fear, Dread, Anxiety	2^1 2^3 2^{33} 2^{36}
Social instinct	3^{91} 3^{93}
Inhibitions	2.5^{18} 2.5^{65} 2^{116}
Anger	2.5^6 2.5^7
Pleasure	2^{54}
Displeasure	2^4
Joy	2^{56} $\underline{2.5}^{128}$ $\underline{2}^{131}$
Sadness	$\underline{2.5}^{123}$ $\underline{3.5}^{126}$
Frustration	2^2 2.5^{20} 2^{75} 2^{76}
Emotional ties	3^9 2.5^{19} 3^{57} 2.5^{66} 3^{68} 3^{69} 3^{78} 3^{113} $\underline{3}^{140}$ $\underline{3}^{143}$
Sincerity	2.5^{28}
Feeling of respect	3^{11} 3.5^{27} 3^{32} 3^{108} $\underline{3.5}^{152}$

Reality function	2 ⁷⁷ 3 ⁹⁰ 3 ⁹²
Nervousness	3 ¹⁰⁷ 2 ¹⁴⁵
Partial Integration	3.5 ⁹⁴
Philosophy	2 ¹¹⁹ 2.5 ¹³⁹
Politics	2.5 ⁸⁹
Justice	3.5 ¹⁶ 2 ⁴³ 1.5 ⁴³ 3 ⁶¹
Death	3.5 ¹³³
Suicide	2.5 ⁷¹ 3 ¹⁰³

DYNAMISMS

Of the 282 ratings obtained on the Autobiography and Verbal Stimuli responses, 120 represent developmental dynamisms. The distribution is as follows:

1 Level	2 Number of dynamism ratings	1×2 Percent of total number of ratings
II	14	5.0
II-III	29	10.3
III	58	20.6
III-IV	19	6.8
	<hr/> 120	<hr/> 42.5

The dynamisms manifested in this case are scattered over all levels except Level I, but no level has its full complement of dynamisms represented. (The table of level assignments of Autobiography and V.S. responses gives the total picture). It appears that this case is one of accelerated development. The thrust toward higher levels is so great that development at lower levels has not become stabilized or complete, precluding a uniform transition from one level to the next.

The great tension of alterocentric dynamisms characterizes this subject's development. Responses assessed at the borderline of Levels III and IV for the most part represent alterocentric dynamisms. Syntony has been almost entirely replaced by identification and empathy at a high level (16, 78, 88, 122, 124, 125, 134), self-perfection is alterocentric at a high level (106, 122), as well as responsibility (106), and personality ideal (27, 106, 122, 152). Significant also are certain functions which indicate alterocentrism at a high level, such as respect (27, 152), and nervousness (107). High level of development is reflected (but to a lesser degree) in autonomy (120), authenticism (88, 122), inner psychic transformation (29, 125), and his sense of constructive continuity in social evolution (94). Precursors to third factor (51, 140) and self-awareness (115, 142), appear respectively in the forms of definite value choices, and existential awareness of human aloneness.

The dynamisms which organize and direct the process of multilevel disintegration such as inner psychic transformation, third factor, education-of-oneself and autopsychotherapy, are either absent or insufficiently strong to warrant the assumption that the subject is entering Level IV (organized multilevel disintegration).

The dynamisms of spontaneous multilevel disintegration are not distinctly differentiated. We observe positive maladjustment (13, 40, 42, 67), feelings of guilt (53, 100), feelings of shame (18), astonishment (5, 31, 104), more often on the borderline of Levels II and III, than on Level III (14, 109, 146, 99, 50z). The frequent occurrence of hierarchization is another indication that the multilevel processes are present, but not yet differentiated into other distinct dynamisms.

For this subject, the most clearly differentiated dynamism of spontaneous multilevel disintegration appears to be inferiority with respect to oneself (78, 95, 101, 112, 149), which in every instance appears to express a sense of complete failure and uselessness. Developmentally this is not the most positive aspect of this dynamism which in its fullest form serves the function of becoming aware of one's unrealized potential.

Subject-object in oneself takes a special form in this case. It appears as judgment of himself (13, 26), as observation of the factors involved in his change of behavior (38, 39, 49, 58, 72), or as observation of himself and others (70, 73, 73.1, 80, 82, 85, 109, 111, 114, 132). In almost every instance subject-object reflects strongly felt values, rather than intellectual reflection and introspection. The subject does not analyze himself and others so much as he reacts to his experiential perception of a felt hierarchy of values. His subject-object in oneself is therefore affective rather than cognitive-intellectual.

The incompleteness of the set of dynamisms of spontaneous multilevel disintegration appears in the sparse representation of feelings of shame, disquietude with oneself, and dissatisfaction with oneself.

The dynamisms of unilevel disintegration are represented by second factor and ambivalence, but ambitendencies are absent. Second factor is a definite and significant developmental dynamism for this subject because he often seeks evidence of his own growth in the external environment (48, 52, 54, 55, 58, 60, 62); this growth is also reflected on a higher level by numerous preliminary forms of inner psychic transformation (38, 39, 41, 49, 50, 53, 72). On other occasions, activity of second factor can be observed in his inferiority toward others (15, 29, 34, 36.1, 83).

The subject's ambivalences are related to his sexual inhibition (64, 65), indecision (74), depression (117), and existential attitude (118, 144). The absence of ambitendencies reflects the weakness and incompleteness of his unilevel disintegration. Perhaps his strongly felt alterocentric hierarchy of values impelled him away from the unilevel conflict of false starts in opposite directions.

Dynamisms of the C category, besides those already mentioned, are represented by external conflict (which appears hierarchical, 40, 42), inner conflict, and the disposing and directing center. The disposing and directing center appears to

be more closely united with his tendency toward self-annihilation than with the mental conviction and endurance necessary for complete self-sacrifice (22, 103). Inner conflict is expressed in terms of moral concerns (147, 148), but we do not observe conflict of the type which is involved with inner change. Instead, we see a struggle for life itself. Perhaps most characteristic of this subject's narrow and dangerous developmental path is response no. 102, where we see a close-up of his tragic conflict between losing the meaning of life (suicidal depression), and recovering it only in self-sacrifice to others. The next response (103) shows very clearly that there is no middle road. The middle road could be found in creativity, but this subject appears to have none.

KINDS AND LEVELS OF OVEREXCITABILITY

Level	P	S	E	Im	Int	Total	% of total number of ratings
II	11	—	9	1	—	21	7.5
II-III	2	—	18	3	1	24	8.5
III	2	1	29	3	4	38	13.5
III-IV	—	—	2	—	1	3	1.1
	15	1	58	7	6	87	30.8
% of total number of ratings	5.3	0.4	10.6	2.5	2.1		

The two prevalent forms of overexcitability in this subject are the emotional and the psychomotor. The fact that we detect the forms of overexcitability indirectly, i.e., only on the basis of Autoiography and Verbal Stimuli responses and the Neurological Examination, can lead only to an approximate picture. Most likely we underestimate the subject's psychomotor overexcitability. His suicidal attempts being impulsive acts would qualify as manifestations of psychomotor overexcitability yet their mention in the subject's responses does not give enough detail to score them as such.

Imaginational and intellectual overexcitabilities are low. The activity of imagination is evident in his fear of darkness (3), in his visualization of suffering (8, 126), in his dreams (78), in his naive socio-economic fantasies (88.1, 150), and in his use of character analogy (109).

Intellectual overexcitability is evident in his analysis of the corps' power structure (67), in his need for discussion (82, 148), in his hierarchization of moral

INTELLIGENCE

TABLE OF SCALED SCORE EQUIVALENTS*												
Scaled Score	RAW SCORE											Scaled Score
	Information	Comprehension	Arithmetic	Similarities	Digit Span	Vocabulary	Digit Symbol	Picture Completion	Block Design	Picture Arrangement	Object Assembly	
19	29	27-28		26	17	78-80	87-90					19
18	28	26		25		76-77	83-86	21		36	44	18
17	27	25	18	24		74-75	79-82		48	35	43	17
16	26	24	17	23	16	71-73	76-78	20	47	34	42	16
15	25	23	16	22	15	67-70	72-75		46	33	41	15
14	23-24	22	15	21	14	63-66	69-71	19	44-45	32	40	14
13	21-22	21	14	19-20		59-62	66-68	18	42-43	30-31	38-39	13
12	19-20	20	13	17-18	13	54-58	62-65	17	39-41	28-29	36-37	12
11	17-18	19	12	15-16	12	47-53	58-61	15-16	35-38	26-27	34-35	11
10	15-16	17-18	11	13-14	11	40-46	52-57	14	31-34	23-25	31-33	10
9	13-14	15-16	10	11-12	10	32-39	47-51	12-13	28-30	20-22	28-30	9
8	11-12	14	9	9-10		26-31	41-46	10-11	25-27	18-19	25-27	8
7	9-10	12-13	7-8	7-8	9	22-25	35-40	8-9	21-24	15-17	22-24	7
6	7-8	10-11	6	5-6	8	18-21	29-34	6-7	17-20	12-14	19-21	6
5	5-6	8-9	5	4		14-17	23-28	5	13-16	9-11	15-18	5
4	4	6-7	4	3	7	11-13	18-22	4	10-12	8	11-14	4
3	3	5	3	2		10	15-17	3	6-9	7	8-10	3
2	2	4	2	1	6	9	13-14	2	3-5	6	5-7	2
1	1	3	1		4-5	8	12	1	2	5	3-4	1
0	0	0-2	0	0	0-3	0-7	0-11	0	0-1	0-4	0-2	0

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questions (87, 147), and in his clear perspective of a constructive continuity of social evolution (94).

Both these forms of overexcitability do not appear often enough and rich enough to absorb some of the great energy of his psychomotor and emotional overexcitabilities. In his case the mixture is explosive.

The subject's development is powered mainly by his emotional overexcitability. This is evident from the distribution of the ratings at different levels—they are by far more frequent at Level III than below, while the ratings for psychomotor overexcitability are most frequent at Level II. The lower level of psychomotor overexcitability indicates propensity toward impulsive action, which in combination with intense affect makes suicide an always present possibility.

Psychometric rating as determined by the WAIS places the subject in the average range of intelligence (VS 111, PS 103, FSS 108). The FSS of 108 is considered

an accurate estimate. Reduced sub-scale scores in arithmetic, digit span and similarities suggest anxiety or perhaps depression. The ability for abstract thought is concrete and rigid, and social judgment idiosyncratic.

Control by intellectual function appears limited; it is attempted but appears to repeatedly fail. Performance sub-scale score scatter indicates that the affective depth or range, because of its inarticulate nature, is primarily experienced by the subject as anxiety. The greatly depressed object assembly score may be indicative of acute anxiety, even depression. In interpersonal relations, it would be expected that the subject would repeatedly use patterns, governed by emotions and felt as anxiety, which would, because of his intellectual rigidity, be self-defeating.

Test responses reveal intellectual concreteness and rigidity, anxiety, even depression. In the light of the Theory of Positive Disintegration, this may reflect either primitivity or autonomy, the latter resulting in misinterpretation which would constantly lead to depression.

On the basis of Autobiography and Verbal Stimuli we find that the intellectual overexcitability of the subject is low, especially in comparison to his emotional overexcitability, which, along with the psychomotor, governs his mode of experiencing and reacting.

In practical and dangerous situations of life he is capable of self-control and quick action (21, 66/67). In a different situation in the military he saw clearly the power hierarchy and managed to avoid being victimized by it (67).

His intellectual functioning can be observed in the questions he asks, especially in relation to moral issues (147) and the meaning of life (95, 148). He feels the need for discussions to expand the horizons of his thinking (82). The fact of his intellectual functioning being governed by his emotional and moral concerns is best exemplified by his autonomous hierarchy of values which does not allow for imposed moral authority (87).

In other areas he appears to spend some of his time thinking, naively and idealistically, about social and economic reforms (88.1, 89, 90). But he is not naive when he justifies the need for the continuity of social evolution not by conservatism but by stressing the importance of knowing one's goals: "I also get very mad at most of our youth today in that they want to destroy what we have as a society but they have not planned how to replace what they destroy and this is foolish because if they destroyed what we have without having something to replace it with we could be in complete confusion." (94).

NEUROLOGICAL EXAMINATION

1. Trembling of eyelids, frequency of eye closing, and tension while closing eyes

Strong trembling of eyelids; strong tension while closing the eyes.

Tentative level
assessment

II-III

2. Pupillary activity	
Normal.	—
3. Oculocardiac reflex	
Increase by 12 beats/min—positive, in the direction of sympathicotonia.	II-III
4. Chwostek reflex and Thyroid	
Chwostek negative; thyroid normal.	—
5. Palatal and Pharyngeal reflexes	
Both reflexes strongly exaggerated.	II
6. Trembling of the bands	
Strong, and of small (fine) amplitude.	II-III
7. Coordination of movements	
Good coordination.	—
8. Muscular reflexes	
Increased, with strong inhibition.	II-III
9. Abdominal and Testicular reflexes	
Both increased, and slightly inhibited.	II
10. Inhibition of reflexes	
Very strong inhibition.	II-III
11. Dermographia	
Red; fairly strong, and linear.	II
12. Wavy flexibility	
After a moment of thought, the subject returns his arm to its previous position.	II-III
13. Cutaneous sensitivity	
Fairly strong.	II-III
14. Subtleties of expression (face and gestures), and demeanor (inhibition, speed of response, timidity, self-control).	
The subject's smile is subtle, refined, and expresses authenticity. He is attentive; given to temporary hesitation before expressing himself, and discrete in relation to others. The subject combines inhibition with a tendency toward natural and truthful self-expression. He is responsive toward the examiner. He is open to other persons; he wishes to treat others authentically—he listens carefully and attentively, his answers are directed to the person. All these observations indicate strong emotional overexcitability. Apart from his emotional subtlety and hesitation, he is inclined to decisiveness in concrete matters.	III-IV

Level of Development

(a) Level index:

1 Level	2 Number of rated reponses	1×2
II	3	6
II-III	7	17.5
III	0	0
III-IV	3	10.5
	<hr/> 13	<hr/> 34.0

Level Index: L.I. = 2.62

(b) Summary:

Strong trembling of the eyelids, great tension while closing the eyes, and strong trembling of the hands indicate increased emotional overexcitability. Cutaneous sensitivity, and increased abdominal and testicular reflexes, indicate sensual overexcitability, although weaker than the emotional.

There is increased psychic tension—it appears as if the subject was expecting unpleasant surprises. This supposition finds some basis in his marked inhibition of muscular reflexes, and his positive oculocardiac reflex—tendency toward sympatheticotonia.

Marked palatal, pharyngeal, abdominal, and testicular reflexes, and red dermographia, indicate a tendency toward a condensation of tension in localized areas. There is a concomitant difficulty in distributing the tension (energy) to other areas, whether somatic or psychic. There is therefore a likelihood of localized neurosis.

Strong inhibition, localization of tension in some areas, and closing himself to suggestion, consequently leads to inflexible and not always conscious decisions.

From the subject's mode of expression, (face, gestures, attitude toward the examiner, etc.) we observe on the one hand a need for contact with the environment, and on the other, some measure of distrust, rigidity, strong inhibition, and depression. When the attitude toward the subject is appropriate (i.e. empathic) his distrust and inflexibility are reduced and disappear, giving place to sincerity, openness, and trust in relating to the other person.

These findings, especially the strong exaggeration and simultaneous inhibition of most of the reflexes, sympatheticotonia, somatopsychic symptoms, timidity, and self-observation, support a diagnosis of the borderline of Levels II and III, with some irradiation beyond Level III.

DEVELOPMENTAL ASSESSMENT

Synthesis

In contrast with the other cases, this case shows an unusual pattern. While every case studied so far appears to have a 'center of gravity'—that is a particular level, or two contiguous levels at which most of the dynamisms, forms of overexcitability, and functions appear—this case does not. Instead, indications of development are manifested over a wide range (Levels II to IV), with no particular level receiving its full complement. The subject's development appears to be accelerating toward higher levels without having fully undergone the process of disintegration at any given previous level.

The lack of a 'center of gravity' in this case appears to be reflected in the disparate indices for Autobiography, Verbal Stimuli, and the Neurological Examination (although, the numerical index for the NE must be considered only tentative at present). Since the Autobiography index is derived from the largest amount of material, it is probably the most reliable of the three measures. Results of the Autobiography indicate an early stage of Level III (an index of 2.6, where the borderline of Levels II and III is represented by an index of 2.5).

Among the factors which figure in this unusual developmental pattern is very high emotional overexcitability in combination with strong psychomotor overexcitability (cf. *Kinds and Levels of Overexcitability*). Another factor is the subject's strong external orientation, involving feelings of inferiority toward others, a need for social-external recognition, and a transmutation of these two into empathy, helpfulness, and service to others.

Because of the two predominant forms of overexcitability, his feelings of inferiority toward the external world and toward himself, his emotional tension is very high. Because of the lack of development of self-affirmation and of a wider range of interest (absence of creativity) his development is discontinuous and unprotected. His idealism is quite strong but not globally and flexibly developed. It becomes active in a limited field (his ideas of reforming society appear both naive and obsessive) but does not develop into constructive work that could tap some of the energy of his psychomotor and emotional overexcitability. Under conditions of emotional stress the lower levels (although not primitive) of his functions become stronger than the higher ones of empathy, identification, responsibility and personality ideal. Life loses all meaning and suicide appears automatically as a rational solution (102, 103). Under such conditions the ties with individuals whom he trusts can be completely severed. Under favorable conditions they may be greatly increased (108, 152). Sometimes he cannot bear the pressure of all these conflicting forces together. He has yet nothing of the quietness and balanced organization characteristic of development emerging from the struggles of spontaneous multilevel disintegration and entering the beginning harmony of organized and self-directed process of multilevel disintegration (Level IV).

Clinical Diagnosis

Depression and psychoneurosis of failure. Strong suicidal tendencies. Accelerated development through typological and environmental crises.

Prognosis

Good prognosis, nonetheless, it does not exclude the possibility of sudden deterioration by depression and suicide.

At this point we wish to add a note about the sincerity of this subject. Throughout his Verbal Stimuli and Autobiography, it is evident that he is, and has been, for most of his life, willing to open himself to experiences, both positive and negative. His reflections are honest and open, desiring to hide nothing, an indication that he is willing to assume the risk of the reactions to his openness. This courageous attitude appears again and again throughout his life history.

Because of the subject's developmental potential, fairly high level of internal conflicts, multilevelness of positive disintegration, we can assume the possibility of accelerated development; but—because of very high psychological tensions and a state of (fairly strong) acute depression, this does not exclude the possibility of another attempt at suicide (103). His unevenness and discontinuity of development is not balanced by a wide range of interests and abilities. This limitation makes suicide much more likely.

Therapy Through Diagnosis

In the year following the first contact with the subject and his contribution of his Autobiography and Verbal Stimuli, several encounters took place between the examiner (K.D.) and the subject. At the end of that year the subject appeared more prepared to undertake the therapeutic program offered by the examiner. The intention of this program was to make the subject more aware of his developmental processes and more receptive to therapeutic suggestion and guidance in the direction of positive growth. (*Note:* one of the subject's difficulties discussed in the summary of the Neurological Examination is his low suggestibility and often lack of flexibility in changing the direction of his behavior).

The subject appeared to be seeing himself more objectively and more hierarchically. As time went on the chance of a serious crisis appeared to diminish. The subject felt he had an obligation to remain alive, and to choose life with its accompanying pain, for altruistic reasons. Nevertheless, strong jumps of emotional tension excessively concentrated in one field are always possible. This may easily lead, as it did in the subject's past, to impulsive decisions not fully conscious and not controlled by his full psychic capabilities. A brief diminution of consciousness, a sort of blackout or emotional spasm may end in suicide within hours or minutes. Under such circumstances if someone close to him, in whom he trusts, is not available immediately, the prognosis is very poor.

Note: The subject committed suicide a year after he wrote his biography and after the previous section was completed.

Social Implications

This is of very great importance. There are large numbers of such individuals with potential for accelerated development obstructed by typical environmental difficulties (the subject suffered in childhood emotional deprivation and cruel abuse from his father), with very deep crises and possibility of suicide, and on the other hand, with possibility of development even near to personality (i.e. the level of secondary integration). Unfortunately, when they seek counselling they do not meet with an empathic and positive understanding of their qualities and developmental strengths but are seen as lacking in ego strength, as being totally externally oriented, and generally not very bright. Their need for an exclusive and deep emotional relationship is interpreted as an underdeveloped sexuality; their empathy, helpfulness, and sense of responsibility as search for recognition; their existential despair, as inability to seek the pleasures of life.

MULTILEVEL DISINTEGRATION
ACCELERATED DEVELOPMENT

Example no. 6 (#49)

Sex: Female

Age: 34

Marital Status: Married (second time)

Education: Matriculation, 4 years of university

INQUIRY AND INITIAL ASSESSMENT OF DEVELOPMENT

- 1. Heredity and psychic constitution in the family.** The father appears to have a mixed constitution of strong schizothymic and cyclothymic traits. A quiet man extremely open to the difficulties of others. Subject to manic-depressive states evoked most likely by great emotional activity and tension and followed by protracted states of exhaustion. The mother is formal, even rigid. The father is well read; he was involved in labor union movements. Grandmother, on mother's side, was a social reformer. One older sister (resembles the father—schizophrenic episodes but no hospitalization) and one younger brother (resembles the mother but recently is more withdrawn and more psychoneurotic).
- 2. The same or similar characteristic in the subject.** Very strong traits of mixed schizothymic and cyclothymic constitution with tendency to depression and states of anxiety.
- 3. Familial situation during childhood and adolescence.** The father was liberal and very personal in his approach to the children. The mother was more authoritarian and impersonal in her approach.
- 4. Education and school environment.** The subject enjoyed learning at school, and found the teachers' attitude good toward her.

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- 4. Education and school environment.** The subject enjoyed learning at school, and found the teachers' attitude good toward her.

5. Puberty. The subject manifested psychoneurotic symptoms—excessive feelings of guilt, fear, obsessions (preoccupation with death, fears of the unknown), and a strong sense of values. She experienced the sense of life, death, and immortality.

6. Interests and talents. The subject has a wide range of interests which she pursues with passion. She reads a lot, she plays the violin, and likes to listen to music (euphoric experiences), she writes stories, essays, poetry. Writing is one of her means of expression and fulfillment. She takes an active role in social and educational reform. The subject feels the need to perfect herself—to use her potential to the utmost.

7. Marital–familial life. The subject is married for the second time. The first marriage was a source of deep frustration and evoked in her near schizophrenic symptoms. The first marriage lasted ten years. She has three children from the first marriage and experiences difficulties with the oldest (a girl). The second marriage is good (now in its fourth year)—the husband is very understanding and tolerant.

8. Psychopathological symptoms. The subject experiences at times trembling of the hands or the whole body. At the age of 19 she underwent surgery which resulted in hemorrhage in both lungs. She has experienced splitting of personality (see 7), however, she did not feel out of control except on two occasions. In the experiences of splitting she felt that she was divided into parts: one, her physical body, and another, a subtle or ethereal body with which her consciousness appeared to be associated. She suffers from periods of depression, and obsessive syndromes (fears of failure, fears of death, excessive sensitivity to human suffering and injustice).

9. Does the subject see anything pathological in herself. As above.

10. Signs of positive disintegration. The subject is highly empathic but over-identified with others and their experiences: when she is in the presence of someone who is depressed, she experiences a “contagious depression”. She shows distinct manifestations of emotional (intense relationships with others and herself), intellectual (voracious reading, questioning, probing), and imaginal (creativity, metaphorical expressions) overexcitability. The subject shows the activity of positive maladjustment, dissatisfaction with herself, third factor (choices of developmental values). Subject-object in oneself is active but ceases during periods of depression. There is extreme inferiority toward herself, excessive feelings of guilt, but no suicidal tendencies. The subject has shown on occasion significant mental control of her biological functions (overcoming pain or extreme fatigue).

11. General appearance. The subject, in external expression, appears to be rather introverted, yet at the same time she is clearly sensitive to what is happening around her. Her observations of the external milieu are good, but not always.

From time to time she withdraws from external contact and enters a quiet mood in which she is not strongly absorbed by external situations. She appears very responsive to any sign of an empathic attitude, reacting by sensitive smiling. She argues with others only rarely, but in spite of this she gives the impression of having definite opinions and attitudes of her own. Often, she appears mildly depressed, but at times her depression deepens.

12. Tentative assessment of the level of development. The material of this interview is not sufficient to allow a clear definition of the subject's level of development. There are strong indications of the dynamisms of multilevel disintegration with prevalence of the dynamisms of Level III, and sometimes on the borderline of Levels III and IV. Periodically there are severe psychosomatic symptoms, and severe depressions but responsibility for others is manifestly present (i.e. the subject does not give up her responsibility in times of severe stress). There are also clear indications of a universal development in several directions (empathy, creativity, social reform, clinical work in psychology).

AUTOBIOGRAPHY

Being born to a compulsive housekeeper, I believe I was regarded as one more thing to be kept clean, tidy and well-ordered. My earliest recollections are of spending what seemed like eternity sitting on the chesterfield while the house was cleaned. /One time, while the vacuum was on I crept to the kitchen and at mandarin oranges, never stopping until the vacuum stopped, and then of course, it was too late.¹ /As I ate these oranges, I recall being aware of the eventual consequences, but it didn't seem to matter.²

II¹ *Sensual and psychomotor o.: release of tension by eating a "forbidden" fruit.*

II² *S-o: self-observation and prospection with the emotions and valuation suspended.*

/I felt the same way about my fingernails, which had to pass inspection every Saturday bathtime. They never did, of course, as I chewed them constantly.³ /Only once did I forgo the desire to gnaw for long enough to be rewarded. I recall standing with outstretched hands, a nickel on each of the unbitten nails. It was short-lived triumph. The money had no meaning to me.⁴ /The biting continued, but I always felt guilty, anxious about bath-night, and sorry that my parents had a bad little girl.⁵

II³ *Psychomotor o.: high tension without possibility of resolution.*

III⁴ *Feeling of guilt: an attempt to overcome the compulsion; the reward was inappropriate.*

III⁵ *Shame and guilt with alterocentric components: feeling of inferiority; emotional o.*

/In order to make up for my misdeeds, I tried very hard to please, the main purpose being to not cause anger in my direction./⁶ and because /my father looked so incredibly sad whenever one of my faults was aired. I couldn't bear to see him suffer on account of me./⁷

- III⁶ *Guilt, avoidance of external conflict, and need for sympathy*
 III-IV⁷ *Empathy, emotional overexcitability.*

These memories are of the time between 3 and 5 years. We lived in a house on the top of a hill in Northern Manitoba. At the bottom of the hill was a lake. Across the street was a sharp cliff, dropping hundreds of feet to this lake. We were cautioned to be careful, were not allowed to go near the lake and the warnings were adequate, for I wouldn't have dreamed of it. /I respected and feared the water, and was terrified of the cliff./⁸ /Several of my friends played near the edge and I begged them to stop. When they didn't I couldn't bear to watch them, and would run away, filled with a sense of dread./⁹

- II-III⁸ *Imaginational overexcitability.*
 III⁹ *Emotional overexcitability combined with empathy.*

My parents would comment on the beauty of the lake, and on dark and windy days would say "Look at the white caps!" (white froth on the peaks of the waves). I would beg to see and he lifted me to the window, where /the sight of the angry lake filled me with dread. I could see nothing but anger and doom in that black water./¹⁰ /My heart felt like a lump of lead./¹¹

- II¹⁰ *Fear: anxiety reaction similar to "no exit"; imaginational and emotional o.*
 II¹¹ *Emotional o.*

/I carried this leaden feeling around quite often, although I have been told I was a happy good-natured child, energetic, a compulsive talker, and always optimistic./¹²

- II-III¹² *S-o: contrast between her inner feeling and how she appeared to others; emotional o., psychomotor o.*

/There was a boy on our street who seemed different than the other children. He was big, but he acted like a child. My parents cautioned us not to tease him, for he had had an accident, and he had a steel plate in his head. The leaden feeling settled in again and I asked many questions "What does a steel plate do? Is it heavy?" How terrible!/¹³ /One day I saw that young man riding down the hill, smiling so happily like a child, his white shirt billowing out behind him, like a sail. My breath caught in my throat, for his white shirt and his smiling face, were so "impossible" when he was doomed by a steel plate in his head./¹⁴ /It was my first feeling of sadness and joy mixed together and it make a lump in my throat./¹⁵

III¹³ *Empathy toward others beside family; emotional o. and intellectual o. (asking questions)*

II-III¹⁴ *Imaginational o. and emotional o.*

III¹⁵ *Sadness; emotional o.*

/Fear was my constant companion, and I imagined small incidents into big ones. There was a tone sounded on the radio to signal the beginning of a certain program. It seemed furtive and menacing./¹⁶ /I had dreamed that our house was on fire, and, when I wakened, the image remained, although there was no fire. I was panic-stricken, and could even after, bring that scene clearly to my mind./¹⁷

III¹⁶ *Unmotivated fear; imaginational o.*

II¹⁷ *Unmotivated fear with reflection; imaginational o.*

/My parents had to put a table-knife in our front door to keep it shut. One day, our music teacher arrived to teach a lesson to my sister. He was very cold and came in without knocking, pushing the door open and breaking the knife. My insides jumped and wouldn't stop shivering, even though I knew it was our friend. After that, any loud noise had the same effect./¹⁸ /My mother worked energetically around the kitchen, in so doing, banging pots and pans. It always startled me, and, as a matter of fact, disciplined me, for I thought she was angry at me, and I would stop doing whatever I was doing./¹⁹

II¹⁸ *Nervousness: hypersensitivity and high tension*

III¹⁹ *Second factor and feelings of guilt without the occasion for guilt (cf. 68).*

/I don't remember being openly defiant, but my sister, 18 mos. older, was, and, when she was disciplined, I made a note of never doing what got her into trouble. I wanted everything to be happy and couldn't stand the tension I felt around me at times./²⁰

III²⁰ *Autopsychotherapy: avoidance of external conflict as a means of handling hypersensitivity and susceptibility to tension (cf. 23); emotional o.*

An uncle came to visit once, and with him, came the tension. My mother was glad to see him, my father less so. He played with me, tossing me up in the air—something else I couldn't bear, and laughingly held a brightly colored cushion over my face once. I couldn't breathe, and when I escaped I eyed him cautiously, associating him with the bad feeling in our house.

/Once, when angry at my sister, I pushed her doll off the stairs and its head cracked. My guilt was overwhelming, for I did it on purpose. It seemed nothing would set it right, even patching, and I felt I had destroyed something forever. I vowed never to do it again./²¹ /Five years later, at nine years of age, I broke this vow, and dropped her porcelain piggy bank. However, I made a mistake; it was

mine. I was overcome with relief but hated myself for my urge to hurt her—the thought then bothered me as much as the actual deed had earlier./²²

III²¹ *Feeling of guilt with a resolution “never to do it again”.*

II-IV²² *Feeling of guilt combined with empathy; s-o in oneself; emotional o.*

/When I started school I remember having more fears. My mornings were difficult, for my clothes had to exert the same pressure on both sides of my body. One stocking had to be exactly as tight as the other, or I couldn't function. Dressing was a ritual for me, and an ordeal for my mother./²³ I'm sure. /I couldn't eat in the morning, my stomach sick with fear, of I didn't know what./²⁴ /One day my work page in school was all wrong, because I had misunderstood the directions. My sorrow was so great that it didn't ease for days./²⁵

II-III²³ *Fear is handled by countering its tension with balances body feeling; sensual o.*

II-III²⁴ *Fear: psychosomatic reactions, indeterminate fear*

III²⁵ *Emotional o.*

/When I came home from school, the washing machine was on, and the swish-swish of the clothes in the water seemed to be saying “You can do better—you can do better.” Even when I covered my ears, the machine hounded me./²⁶

III²⁶ *Feeling of inferiority toward oneself; imaginal o.*

/There was a fire escape at school, a metal cylinder with a slide inside. In case of fire, students were to ride down this slide. Now I had added worries. The thought of going down that slide filled me with terror. I was in a classroom on the first floor and it was unlikely I would have to go down that slide, but I lived in fear of being sent upstairs to the principal's office in case a fire broke out while I was there./²⁷ /I felt very sorry for the older students who had classes on the second floor, and it was my goal to never pass out of Gr. III (Gr. IV's were upstairs)./²⁸

II²⁷ *Imaginational o., emotional o.*

II-III²⁸ *Empathy; emotional o.*

/I regarded bodily injury with a fear bordering on panic—my sister gave herself a nosebleed with a baseball bat swung too enthusiastically and everyone on the street thought that I had been injured, as I did all the crying./²⁹

II²⁹ *Fear of bodily injury amplified by imaginal and emotional overexcitability.*

/A boy in my classroom broke his leg that year (Gr. I), and, when I heard this, I ran home crying and couldn't be consoled, no matter how much I was comforted. Later, when Bobby returned to school, I was overjoyed to see he still had his leg for I thought it had broken right off. My relief was so great, that I was ecstatic./³⁰

III³⁰ *Identification; imaginal o., emotional o.*

/One incident regarding my dominating other children remains active in my memory. There were two children across the street whom I envied because they looked so serene. In an effort to upset them, I shouted to them to run for their lives, that the plane flying overhead was a German plane and we would all be killed. They ran, screaming to their mother,³¹ who spoke to /my mother. She instructed me to march across that street and apologize to the children's mother. This I did, reluctantly, pausing under a vine covered arched gateway to enjoy looking at growing leaves one last time before certain death.³² My dread turned to surprise, when, upon entering the home and making my apologies, /I observed that the children were standing in the middle of the room eating bread and jam. Bread and jam right smack in the middle of the frontroom. What freedom! What a life! Now I knew why these children looked so serene. I left the house knowing I must not associate with those children again, or my envy would get the best of me and I would hurt them again.³³

II³¹ *Second factor: strong tendency to dominate others; envy; emotional o., imaginal o.*

II-III³² *Fear of retribution; emotional o.*

III³³ *Third factor and s-o: she makes a clear decision in order to protect the others and herself, although it means the loss of their company; emotional o.*

/At this time (1942-43) I became aware of the fact that many men had gone to war, and my father had not. I asked him why, because my friends said he should, and he talked to me about the enemy, and said that the enemy was made up of little girl's daddies, and that he couldn't hate them enough to kill them although he hated the war. I never forgot that, for neither could I, then hate an enemy I did not know.³⁴

III-IV³⁴ *Empathy; emotional o.*

When my sister was 9 and I was 7, my brother was born. My parents moved to a small town, even further north, where they awaited his birth, while my sister and I, in the care of our grandmother, completed the school year. One incident stands out clearly. /It was raining one morning and we had no raincoats or hats. My grandmother, whom I loved dearly, put a brown paper bag on our heads to protect us from the rain. We thought this old-fashioned, but didn't argue. A block away from her home, my sister threw her paperbag hat to the ground. I didn't want to wear it, but couldn't do as she did. Instead, I returned crying home to my grandmother, saying I was sick and couldn't go to school.³⁵ /Because she believed me, I felt I had to get sick and I think I succeeded. I felt very badly for deceiving her.³⁶

III³⁵ *Inner conflict between the shame of ridiculous appearance and empathy for her grandmother; emotional o.*

III³⁶ *Feeling of guilt.*

/We joined my parents, where I met and hated my next-door neighbor who bragged because she'd seen my brother before I did. She was artificial and superior. I never changed my mind about her./³⁷

II-III³⁷ *External conflict based on a sense of personality values.*

/My brother was a longed for son and adored by all. My mother always thought I hated him, and I guess I was jealous. The way I showed it was by refusing to push him in his baby carriage because the wheels squeaked. Actually I liked him, but felt obliged to maintain a hostile stand. He sensed my deep-down liking and we had a good relationship in spite of the squabbles./³⁸

II-III³⁸ *S-o and second factor: she succumbs to what she thinks is expected of her although it is contrary to her feeling.*

Life was less dangerous in this town—no steep rock cliffs, and the lakes were farther away from our home. Because of dense bush and wild animals, we didn't stray far from home. I felt less afraid, temporarily. Then one day, as we were walking to school, we saw /there was a fire in a home down the street. We knew the family. They had a baby. As I watched, transfixed, the mother came running by, crying "My baby, my baby, save my baby." Apparently the neighbours had been watching the sleeping baby while the mother went downtown, and faulty wiring had caused a fire. I was out of my mind with anxiety, running in a circle of fear. We were sent on to school by neighbours, where during music class I cried so much that I was sent home./³⁹ Later I learned that the baby was fine, it has been saved before it was harmed.

III³⁹ *Identification; emotional o.: alterocentric fear.*

/The precariousness of life frightened me. Life seemed so fragile, so delicate. I tried to understand why we were born, if it was only to wait in agony for death./⁴⁰ /Friends have lost a retarded youngster. Because I wasn't at school at that time, I was taken along to the funeral. Everyone was crying, but my mother said it was best because the child was so retarded it didn't know it was alive. That's what I wanted to be—so retarded I didn't know I was alive so I wouldn't be so worried about how I was going to die./⁴¹

III-IV⁴⁰ *Self-awareness: existential questions about the meaning of life; intellectual o.*II-III⁴¹ *Fear: the solution to the anxiety of living & dying is sought in mental oblivion (tendency toward psychic immobilization combined with a need to obliterate thinking); emotional o. (cf. 131).*

/Another friend was struck down by spinal meningitis. He has died, said my mother. Teddy, why Teddy? What did he do? He was a nice boy, he just wanted to live. I thought of Teddy, gentle, kind Teddy, and my mind filled with dread.

Teddy. Why Teddy? No answers that would satisfy. You could just be quietly living, and death would creep up on you and then you were gone. I couldn't accept it. Not for Teddy and not for me. I wanted to back time up so Teddy could make another move, escape those germs.^{/42} /I denied the fact of his death, keeping him alive in my mind/⁴³ until /one day I forgot to think about him, and I was overcome with guilt. No peace, anywhere.^{/44}

III⁴² *Inner conflict: rejection of death as unfair and arbitrary; emotional o., intellectual o.*

III-IV⁴³ *Death: overcoming death by remembering the person*

III-IV⁴⁴ *Feeling of guilt in relation to the memory of another person.*

/I recall, when 7 yrs., my mother restricting my reading of Swiss Family Robinson to 30 pages a day because I read books too quickly and she thought I was skipping pages. The restrictions seemed so unnecessary that I disregarded them, saying I was reading only 30 pages, but actually reading the book twice in the time allotted.^{/45} /My passion for books was never satisfied as we had no library in the small town, and the school library was very small. Consequently, I read Anthony Adverse and The Sun is my Undoing before I was 12, followed shortly by Karl Marx's works.^{/46} /Although the first two books were forbidden to me, as soon as my parents went out, I read them! This crime added to my constant anxiety and compounded and confused my fears. Every time my name was spoken sharply, I thought I had been found out, and I would startle and tremble inside for a long time.^{/47}

III⁴⁵ *Positive maladjustment; intellectual o.*

III⁴⁶ *Intellectual o.—intellectual not in service of lower drives.*

II-III⁴⁷ *Second factor: fear associated with feeling of guilt and dependence on external opinion; emotional o., intellectual o.*

/Around 8 years of age I engaged in such silly activities as crushing colored glass into a tin can and burying it in the swamp in the fall of the year. During the following spring, I would dig it up and, very excited about my treasure, hurry home with an exaggerated tale of daring and danger.^{/48} /The more my mother frowned, the more I exaggerated until I got so I couldn't recall myself what was truth and what was fiction. That frightened me, and I would resolve never to enlarge a story again, until the next time.^{/49} /Apparently I talked so much and displayed so much enthusiasm about everything I did that I was a source of annoyance.^{/50}

III⁴⁸ *Imaginational o. Creative instinct and Enthusiasm; psychomotor o.*

II-III⁴⁹ *Feeling of guilt; imaginational o. emotional o.*

II-III⁵⁰ *Enthusiasm and psychomotor o.*

/At this time I developed several tics, a second one taking hold as soon as I mastered the first. One was blinking, another, sniffing (twice), a third, tapping

each utensil at my plate before starting to eat and, if disturbed during my meal, having to tap and start again.^{/51} /I know it must have been annoying but it took me a long time to catch myself doing it in order to stop it.^{/52}

II-III⁵¹ *Psychoneurosis: tics as a means of handling psychic tensions; note the success in controlling each tic in turn; psychomotor o.*

III⁵² *S-o and Inner psychic transformation.*

/Our meal times were particularly unpleasant for me as I had so much energy. My parents insisted on our starting each course at the same time, and since my father chewed more slowly than anybody I knew, I sat for "hours", it seemed waiting to be released.^{/53} /Often I spent the extra time eating more than I needed, which led to a tendency to overweight that took years to understand and partially control.^{/53.1}

II-III⁵³ *Psychomotor overexcitability.*

II^{53.1} *Psychomotor o., sensual o.*

/There was always a depressing aura at the table, and, it seemed to me, a lot of tension. As a result, I chattered endlessly and drove others to distraction. When this finally resulted in a sharp reminder to be quiet, I reacted with great fear and more anxiety and then would attempt to transform the anger into laughter by saying something funny.^{/54} Often it succeeded, and /that method I use still—always accompanied by tension, and after, embarrassment, and a resolution not to "clown it up" for clownings sake. (If people laugh, and feel more at ease, I feel good about it, and sometimes I do it deliberately).^{/55}

III⁵⁴ *Autopsychotherapy: creative handling of internal conflict and tension—initial form of Inner psychic transformation; emotional o., psychomotor o.*

III-IV⁵⁵ *Autopsychotherapy with care to be authentic and responsible.*

/My greatest joy at this time was music. I had an opportunity to take piano lessons and I approached the piano as I approached everything else, with vigor. I practised until my family begged me to stop.^{/56} Practise hours were sharply curtailed because my father worked a late shift in the mine and could not be disturbed before noon. At 12 sharp, I hit the piano with a thump, realizing vaguely that I was annoying, but unable to control my enthusiasm. Several very formalistic teachers aided that considerably, /I was strongly discouraged by them in the creative pieces I played, and, after some time, in spite of passing standardized grades, felt hopelessly inadequate in relation to the piano.^{/57} My grandfather visited us and offered me his old violin. I was very excited and begged for lessons. Fortunately this time, the teacher was very kind to me and did not impose rigid techniques. /I loved the violin passionately. Several years later, when we moved west, my new teacher placed a great emphasis on technique. This succeeded in raising many doubts about my ability and I began to feel hopelessly inadequate

here too.^{/58} In spite of that, the violin has remained a source of delight for me, one in which I indulge periodically. (I have discovered that giving way to a desire to play the violin or listen to recordings for too long a period of time triggers off such a state of ecstasy that I do not attend too well to daily activities and so I limit my time spent in this pleasure, feeling that any extreme is somehow not for the ultimate good.^{/59}

II⁵⁶ *Psychomotor o.*

III⁵⁷ *Inferiority toward oneself; emotional o.*

III⁵⁸ *Inferiority toward oneself; emotional overexcitability.*

III-IV⁵⁹ *Personality ideal, S-o, and Self-control: esthetic value as the highest emotional stimulus; emotional o. (ecstasy).*

/My young brother was involved in a number of accidents, all of them quite serious, for which I felt responsible. The anxiety drove me into desperation. Perhaps this had something to do with my jealousy of him—maybe I imagined hurting him and then thought I somehow caused his accidents.^{/60} /Even a minor accident, in which he slipped on the stairs and knocked himself out, left a picture of his limp little body that is burned into my brain. If I think about it, it comes clearly and can still upset me.^{/61}

II-III⁶⁰ *Feeling of guilt and empathy; emotional o.*

III⁶¹ *Emotional and Imaginational o.: affective memory with high tension.*

/In one case after being cautioned to watch him (he was 2, and I was 9) while my parents had a nap, I didn't watch him closely enough and he pulled out the stick holding up a window. The window came down forcibly, severing the end of his middle finger. I will never forget my frantic parents, my father with bare chest, holding my brother, his hand bleeding. My mother found the end of his finger. I couldn't bear their agony. No one punished me or even looked angrily at me. It was a house full of pain.^{/62}

III⁶² *Emotional o.: affective memory with high tension; Identification with her parents' anguish; imaginational o. (strong visual memory).*

/Another time, my brother scalded himself accidentally, and, although I wasn't even there, I held myself responsible.^{/63} /I had to walk with him to the doctor where, every second day or so they burned away the excess flesh. This was very painful for him, and I wasn't much help as I died inside while watching.^{/64}

III⁶³ *Feeling of guilt without direct cause.*

III⁶⁴ *Identification with her brother; emotional o.*

/If I add to this the fact that, while boosting him up on my sister's shoulders for a piggy back ride, I "accidentally" (deliberately) pushed him too hard causing him to go right over, and fall, cutting his face, I now see why I had such mixed up

feelings. My real guilt was mixed up with my assumed guilt, and I felt responsible for everything that happened to him./⁶⁵

II-III⁶⁵ *Aggression and mixed feelings of guilt—the aggressive feelings are only half-conscious; emotional o., intellectual o.*

My sister and I had a seemingly good relationship, but seldom communicated. We went everywhere together, because we were told to, but /I teased and giggled and talked a lot/^{65.1} and she found me a source of embarrassment. When she became a teenager we went our separate ways. /She did try to instruct me, when I was 15, as to how to improve my looks, pointing out my bad points especially my profile. I confirmed this by looking into the mirror and for a long time after tried not to offend others by having them view me from the side./⁶⁶ /I was disheartened by my overweight but didn't seem able to control it, so denied it./⁶⁷

II^{65.1} *Psychomotor o.*

II-III⁶⁶ *Second factor: feelings of inferiority; Feelings of shame.*

II⁶⁷ *Ambitendency.*

The person dearest to me I haven't mentioned much—my father, who was a vague, shadowy picture for the first years of my life. /He never played much of a part in discipline, although I disciplined myself from the looks which crossed his face in reaction to my deeds and misdeeds./⁶⁸ /I did well in school, and, if I talked about it he said "We don't hold a person responsible if they're born slow and can't do well in school." In other words, no praise was due; if I had greater ability, I also had greater obligation. He reminded me of the students who had to work hard and still failed, and urged me to feel compassion for them./⁶⁹ /I became ashamed of my achievement standards for myself, and if I failed to meet them, felt miserable./⁷⁰

III-IV⁶⁸ *Third factor (cf. 19).*

III-IV⁶⁹ *Education of oneself through Empathy.*

III-IV⁷⁰ *Dissatisfaction with oneself and Self-perfection.*

/I loathed competitive games and would only play for fun. Perhaps I sensed I could win quite easily and didn't want to lose my friends./⁷¹ /If I did compete I tried to perfect my ability. Sometimes this brought dislike from others which surprised me for I assumed they knew I was not competing with them./⁷² /They would say "You think you're smart", and I would realize they thought I was superior and condescending. I withdrew from all participation, very unhappy. I was then regarded as a "poor sport." I didn't rejoin./⁷³

III⁷¹ *S-o and Second factor.*

III⁷² *Self-perfection and Astonishment with others and herself.*

III-IV⁷³ *Positive maladjustment and Authenticism; emotional o.*

/At about this time (10 yrs) I began to write poetry, pouring my heart into poems of tragedy and love, with no moderation. Life, in those poems, was either very ecstatic or very tragic./⁷⁴ /Excitedly I shared my creations. The slightest criticism was met with withdrawal. I would write poems and hide them, if I didn't rip them up immediately./⁷⁵ Again, /my father encouraged me. He told me that if I wrote a number of them, he would try to have them published. Although I secretly thought they were not good enough to be published, my father's support was one of the reasons I continued to write./⁷⁶

III⁷⁴ *Creative instinct: multilevel experience—ecstasy, tragedy; emotional o., imaginal o.*

III⁷⁵ *Second factor: feelings of inferiority, excessive dependence on external opinion.*

III⁷⁶ *Subject-object: she evaluates her creative output and her father's role; Second factor and Hierarchization.*

My father was an active labor leader in the small mining town that was our home, and, because there was a lot of anti-labor feeling at that time, we were branded as 'different'. /One day, on a narrow path, I met the Catholic priest and I said "Hello, Mr. Lafontaine." He stopped me, blocking the way so that I could not get by, and said, "You will call me Father Lafontaine!" I said "My father is John X."/⁷⁷ He was angry at me and would have liked to do something—his face became very red. However, he let me pass. Later I told my parents, fearing that they would hear from someone else that I had been disrespectful to an older person. My father supported what I had done, saying that if I had addressed him courteously, even though I used the title "mister" instead of "Father", that I need do no more. The same priest later branded my father a "Red, which, in those days, had negative implications. My sister and I were barred from joining group activities sponsored by the United Church. My father fought for our right to join. Eventually, we were allowed to do so, but my sister was afraid to, and I didn't want to.

III⁷⁷ *Autonomy.*

My father's position as union leader was particularly dangerous during a strike in which the men were trying to improve lighting conditions down in the mines, to reduce accidents and deaths. For several months, there was a warrant for his arrest, and I can recall how little we saw of him, and how, when he was home, if someone came to the door, we were instructed not to speak a word of his whereabouts. /Because of his intense activity, periods during which he had little rest, my father periodically fell into a deep sleep, for several days-sometimes weeks. During this time, he ate one bowl of soup a day, and slept deeply, his pulse and respirations slowed almost to nothing. I used to go into the bedroom and look at him, afraid, because he was so still, that he would drift away in his sleep and die./⁷⁸ My mother told us he had the 'flu', but I knew it was something that she

was ashamed of, and, in our small town, there was some talk about it. I suspected that some people thought he was 'crazy'. /When he was 'down' like this, our home was very strange and quiet, and I always felt depressed, but I did my best to cheer up the other members of my family./⁷⁹ /My mother always thought I was taking sides with my father, because I defended him all the time, finding reasons why he was so tired./⁸⁰ Later in my life, she told me that she was concerned that I was becoming more and more like my father. That was a compliment to me, but at the same time, I knew a bit more about mental illness, and I had read specifically about manic-depression, which I thought best explained the situation. /My father never did anything usual except sleep for long periods of time. When he was awake, he was kind, gentle, 'knowing'. He could be firm and sharp, and I heard him speak at meetings where he was very strong-minded. To me, he was what a person should be./⁸¹ Except for those long sessions in bed. /I wanted to be like him, but I didn't want to sleep for long periods of time. At one point in my life, during my twenties, I became depressed to the point where I never wanted to go out of the house again. Always, during this time, I made a point of getting up early, and reading, so that I would never get in the habit of sleeping too much./⁸²

- III⁷⁸ *Fear for her father's life (alterocentric fear); emotional o.*
- III-IV⁷⁹ *Responsibility, Self-control and Empathy to help other members of the family.*
- III⁸⁰ *Identification with her father—need to defend and justify him*
- III⁸¹ *Personality ideal embodied in her father.*
- III-IV⁸² *Autopsychotherapy and Self-control.*

/I spent a lot of my time being afraid—I was afraid of silence and I was afraid of noise. As a result, I talked a lot, trying to fill up gaps in what were, for me, moments of painful silence./⁸³

- II-III⁸³ *Global unmotivated fear; psychomotor o.*

/If someone raised his voice at another, I flew to his defence, trying to deflect some of the hostility in my direction. To do this, I tried to introduce humour into the situation./⁸⁴ Because of this, /I soon became regarded as a person who took things too lightly, and one who could handle anything. Although I was shaking with fear sometimes, I accepted this explanation of my character, and tried hard to live up to it. The tension grew, for I was afraid that I would reveal my 'weak' side in an emergency./^{84.1}

- III-IV⁸⁴ *Empathy: need to defend others; psychomotor o.: need for action.*
- III^{84.1} *Self-control (control of fear) and Second factor: living up to others' expectations but for alterocentric reasons.*

The breaking began with funerals. /I could never tell at funerals if I felt most sorry about the person who was dead or those who were still alive./⁸⁵ /The funeral atmosphere rang with hypocrisy I couldn't understand./⁸⁶

III⁸⁵ *Empathy and S-o; emotional o.*

III⁸⁶ *Hierarchization and authenticity.*

/Friends of our family lost a two-year old youngster. The man, who had always been stern and decisive, broke down completely. The woman, emotional, excitable, was strong. What was happening? Were we all the opposite of what we appeared to be?/⁸⁷ My mother went to see the family. They lived on a mink ranch several miles from town. To get to their home, one travelled by boat. She told us that when she arrived at the ranch, no one was in sight, and no one answered the door when she knocked. /She went in and found the remaining four members of the family, the parents and two teen-age children, lying on the bed, holding each other, and crying. I never forgot that. It haunted me day and night. I almost wished we had a tragedy that would allow us, as a family, to hold each other close./⁸⁸

III⁸⁷ *Astonishment and S-o; intellectual o.*

III⁸⁸ *Frustration arising from lack of closeness and unity in her family; emotional o., imaginal o. (visualization).*

/When I was fifteen, one of my high-school teachers died, suddenly. We attended the funeral as a class. Usually so composed and almost 'flippant', I was shocked at the degree to which I was upset./⁸⁹ /I cried for days and couldn't stop. Finally I was able to resume my studies, but, if I attempted to play the violin, I couldn't practice my required work, but played haunting melodies which moved me so much that I would drop into despair again./⁹⁰ /My behavior at home became difficult to understand. I was moody and withdrawn, appearing hostile and resentful of my parents and my life-situation./⁹¹

III⁸⁹ *Disquietude with oneself.*

II-III⁹⁰ *Emotional o.*

II-III⁹¹ *Psychoneurosis: schizoneurosis.*

At this age, I met the man I later married. He listened while I talked and talked. From our earliest encounters on, he used subtle pressure, in the form of unspoken implications, and, somehow, /I was afraid of him at the same time as I thought I was in love with him./⁹² /My parents forbid me to see much of him, in case my studies suffered. I worked very hard at my schoolwork and my music, to prove I was responsible and sincere./⁹³ This didn't make any difference. Eventually /they forbid me to see him at all for a year. By this time, I also felt terribly obligated to him somehow, and felt torn between two forces./⁹⁴ At the end of my high school years, my parents urged me to go on to University. /My boyfriend said I could go on to University or marry him, which ever I chose, but,

if I went on to University, he would jump off the High Level Bridge. The thought of being responsible for his death terrorized me.^{/95} /I decided to take a summer school session at University, and teach for a year, to prove to my parents that I was not totally irresponsible, and also to indicate to my boyfriend that I didn't have any plans to go into a career that would take six or seven years to achieve.^{/96}

II-III⁹² *S-o and Ambitendency.*

II-III⁹³ *Second factor and Responsibility (DDC).*

II-III⁹⁴ *Ambitendency and Inner conflict between respect for her parents' wishes and a feeling of obligation to her boyfriend (thoughtful reflection is lacking here in the hierarchization of the conflict).*

II-III⁹⁵ *Fear for her boyfriend stemming from an imposed by him "responsibility" for his life (absence of reflection and psychotherapeutic attitude toward him).*

III⁹⁶ *Second factor and Autonomy: she proves in her own way her consideration for what others expect of her.*

/During the year that I taught school, everything began to crumble for me. I woke during the night, or early in the morning, filled with dread. I doubted my ability to teach young children, and I was afraid they were all wasting a year under my supervision.^{/97} /The district was dreadfully poor, and I witnessed real need for the first time in my life. We had never had much, but we had enough to eat and enough clothes to wear, and some of these children were coming to school without adequate food or clothing. They ate sandwiches with nothing but jam on them—no protein. I couldn't eat my lunch. They walked two or three miles to school without warm clothes.^{/98} /Some of them worked several hours a day before and after school and then did their homework by the light of a coal-oil lamp. It was too much. I didn't want to give any homework assignments,^{/99} but the school board insisted on homework for children at the junior high school level.

III⁹⁷ *Inferiority toward herself; emotional o.*

III-IV⁹⁸ *Empathy; emotional o.*

III-IV⁹⁹ *Empathy and readiness to help.*

My fiance, for we had become engaged at Christmas, visited me every weekend, and questioned me about whether I had found any men in the district that I cared for. No matter how I re-assured him that there was no one else, he questioned me week after week, until I dreaded seeing him. In the meantime, I did talk to a young man who treated me with the greatest dignity and consideration, and I was very fond of him. He asked me to consider what I was doing in my coming marriage, and suggested that I could find a better relationship. /My doubts multiplied, and my anxiety in relation to everything else in my life became almost too much to bear.^{/100} /No matter how well I prepared my lessons for the next day, they were never good enough for me, and I spent hours and hours trying to be a good teacher.^{/101}

- II-III¹⁰⁰ *Fear: global anxiety; emotional o.*
 III-IV¹⁰¹ *Self-perfection.*

I lost a lot of weight that winter, which was a good thing for me, and this was mainly because /I could not eat while these children were starving./¹⁰² By the spring, I was feeling generally unwell, and had a reoccurrence of trouble from a pilo-nidal cyst on my spine which had been incised and drained two years before. The doctor I went to told me that he would remove it during Easter holidays. He said that it was minor, like having tonsils removed, and that I could return to school immediately after the holidays. Unfortunately, complications developed. The doctor found the cyst had not been properly and thoroughly drained and that fingers of infection had wound around the bowel. In order to remove the cyst, he had to operate far more deeply than he had anticipated. I never felt well after the operation, and, by the tenth day, was complaining of pain in my chest. Suddenly I was coughing blood, filling handfulls of kleenex. I don't remember much except agonizing pain while they tried to X-ray my lungs, and an intravenous which made my left hand swell up to twice its size. Also, my parents came hurriedly into the room, and /I was sick with worry because they looked so worried./¹⁰³

- III-IV¹⁰² *Empathic identification with those in need; emotional o.*
 III¹⁰³ *Identification with her parents' anxiety; emotional o.*

Although I passed through a crisis, and regained consciousness after seven days, the doctors had written me off as finished, as the clot had burst, filling both my lungs. Recovery was slow and painful. I had lost my memory for daily events and could not remember the names of the nurses from day to day. When I first stood alone, I discovered I couldn't remember how to walk. My foot was moved, and, slowly, I learned to repeat the pattern. Now I realize there must have been some brain damage, for it took me months to learn to walk, and to remember. I made the habit of writing, in a little notebook, events which were important, so that no one else would find out that I was so stupid. What I didn't know was that everyone in my family knew that I was having this problem, and they were being very courteous by not noticing it.

/I suspect now that I wanted to die then. It seemed the only solution to my life. I didn't want to choose any of the paths open to me, and I didn't have the courage to say so./¹⁰⁴ Several months after my illness, I married my fiance. The dread returned, full-blown. I must have been difficult to live with, for I had severe pain with each breath, and, because I had become addicted to morphine, the doctors were trying to reduce the pain-killers more quickly than they might have otherwise. /My reaction to this intense pain was my usual old flippancy—I tried to be humourous about it./¹⁰⁵ Friends said, when it happened to cross their minds, (or so it seemed to me), "Oh, how do you feel?" /I felt so rotten that I couldn't tell them, or they would be very sorry they ever asked. So I always said "Fine", making a face at myself inside, and considering myself a hypocrite./¹⁰⁶

- III¹⁰⁴ *S-o and Self-preservation: desire for death stemming from the existential dilemma of the impossibility of finding an acceptable way of life.*
- III-IV¹⁰⁵ *Autopsychotherapy and Self-control.*
- III¹⁰⁶ *Self-control for the sake of others and Dissatisfaction with oneself.*

/Having come so close to dying, or having come so close to recognizing that I wanted to die, my life was now changed. Every moment became very precious./¹⁰⁷ /Sometimes the pain became so bad that I found myself close to giving up, but quickly felt guilty for entertaining such thoughts./¹⁰⁸ /I was very irritable and very vulnerable to sights and sounds. Just going to a large store, where there was a crowd drained me emotionally for hours./¹⁰⁹ /In order to endure the pain, I learned to ride with it, giving way to it entirely. I found that if I did this, I somehow rose above it. Then, I knew the pain was still there, but I seemed to have left my body somehow. This was very real, to the point where I seemed to be floating in the corner of the room watching myself endure some job I was doing./¹¹⁰ /I was afraid that if I did this too often, I might not get back into my body, and I wondered if this was a form of dying, this leaving my body./¹¹¹

- IV¹⁰⁷ *Self-awareness; new awareness of the value of life; birth of personality (cf. 148).*
- III-IV¹⁰⁸ *Third factor: the choice is for life with pain rather than death as a defeat.*
- III¹⁰⁹ *Psychoneurosis: anxiety and depression on the borderline of schizophrenia.*
- IV-V¹¹⁰ *Autopsychotherapy and Inner psychic transformation involving a new level of consciousness.*
- IV¹¹¹ *S-o: intuitive perception that the out-of-body experience may be similar to dying.*

/When I found myself in a situation that was painful, or boring, I did the same thing, and I began to wonder where "I" was. First I went through the process of wondering if "I" was located in my head or my heart. Then it extended to wondering if "I" was in my finger or my toe. I was convinced that I could be mutilated without damaging the real "me". Surely "I" was the "whatever it was" that hung in the corner of the room. Who then was that other person?/¹¹² /I felt trapped, hindered by my body, even resented being tied to it./¹¹³ /Everything that happened was so strange that I didn't dare speak about it to anybody. I hoped that it was connected to my acute illness, and that it wasn't unusual, only uncommon./¹¹⁴

- IV¹¹² *S-o as a real experience of separation of body and mind; intellectual o.: the question "who am I" arises with great force.*
- IV¹¹³ *Inner conflict between the limitation of the body and the freedom of being divested of it.*
- IV¹¹⁴ *Self-awareness and Autonomy: she recognizes the reality of the experience and assumes a natural causal link between it & her illness.*

/Around the same time, (age 20 to 22) I would periodically lose my voice. It would happen very suddenly, and usually after a conflict situation where I had not honestly expressed my own views. At this time, it seemed dangerous to express my own views, and this was in relation to my husband. I often dreamed of shouting and shouting, but no sound coming, and people in the next room, but no way of their hearing me.¹¹⁵ /For days, I dreaded having the telephone ring, or of someone coming to the door, for I couldn't speak, or didn't want to speak, and I knew how strange I would look.¹¹⁶ /All my reactions to people around me were curiously suspended.¹¹⁷ /The only exception was my children, and, when I was playing with them and caring for them, I could talk easily, though only in a whisper. How I loved them when they smiled and laughed and, through their innocent ways, kept me in love with life. I felt I owed them a debt I would never be able to repay.¹¹⁸

III¹¹⁵ *Psychoneurosis: hysterical conversion reaction; emotional o.*

III¹¹⁶ *Psychoneurosis: depression and psychoneurotic anxiety.*

III-IV¹¹⁷ *S-o and Inner psychic transformation—withdrawal as a means of controlling inner conflict.*

IV¹¹⁸ *Self-control and Emotional ties: depression is controlled by love for her children.*

My father had experienced periods during which he slept for long stretches at a time. This usually occurred after he had been very busy, physically and mentally, for a long time. /My husband used to suggest that I was crazy, and that it was no wonder, with the state my family was in. Openly I denied this, but secretly wondered about it.¹¹⁹ I had known for a long time that we were different. My husband suggested that if only I would leave books alone and try to act more like a normal wife, my problems would go away. He was extremely critical and fault-finding, and I was extremely obsessive about correcting all the faults he found. /However, someone inside me, I suspected that other me, was getting stronger and stronger, and, while I was co-operative, I was no longer submissive.¹²⁰ Sometimes this meant physical violence. My mother, who knew something of what was going on, said I always had been annoying. I hung on, stubbornly.

III¹¹⁹ *Disquietude and Astonishment with oneself.*

III¹²⁰ *S-o, Inner psychic transformation and Positive maladjustment.*

/Eventually I took a stand against my husband, and, as I had feared, he became violent and said that he would kill me before he let me free. I told him to go ahead, because I would rather be dead than live with him any longer.¹²¹ This was another turning point. Although our marriage didn't actually end until he left, it had been ended for a long time, and it was recognized as being ended on that day. For the first time in a long time, the road seemed to be uphill. /My husband accused me of being a different person than the one he had married, of betraying him, so to speak, by being strong when I appeared weak. I accepted the

guilt for this deception, for I felt he was justified. I determined to be more honest in this way with others, but felt that, in relation to him, it was the only stand I could take./¹²² Unfortunately we couldn't even agree to disagree. /He said I had ruined his life, and that he had wasted his best years on me. It took me several years to stop feeling guilty for my share of his wasted life. I now believe he had wasted it himself before he met me, and is doing so still./¹²³

- III¹²¹ *Positive maladjustment and Autonomy; emotional o.*
 III-IV¹²² *Feeling of guilt and Autonomy: assertion of her rights as an individual.*
 III-IV¹²³ *Self-awareness and S-o: awareness of the existential dilemma of individual responsibility (cf. 95).*

/Many times I have tried to understand how I remained so many years in my first marriage. I used to wonder if I chose my first husband as a representative of all that was 'bad' in myself, and which I lacked the courage to express. In rejecting him, was I rejecting this element of myself? I nearly lost my mind trying to think it through. And yet, he appeared, in public, to be much more stable than myself. He was always controlled, never disagreed with the majority opinion, and, except when he was drinking, treated everyone very politely. In contrast, I was often depressed to the point where I couldn't even make conversation, was sarcastic when I did speak, gave my opinions, which often went against those of the group of friends and acquaintances, as 'the type of person who spoils a party by being so serious'. Eventually, we ended all our contacts with others, and lived, as a family, in a nightmare./¹²⁴

- III¹²⁴ *S-o: retrospection and self-evaluation.*

My three children were acutely ill, all being celiac babies, and each one required the greatest care for the first three years. They were three years apart in age, and not until the third child was three did I make the decision to end our marriage. /It was as if the problem of our marriage didn't fully make itself felt as intolerable until the children were well enough for me to have time to fully think about it./¹²⁵ Many times, in the infant life of all children, there were crises. Each child came close to dying, first at birth, because each was one month premature, and during the first years of life from dehydration resulting from gastroenteritis on top of their chronic condition of diarrhea resulting from a lack of digestive enzymes to handle fats and some sugars. The second child did not sleep for more than three hours at one time until she was 7 months old. At 9 months, she weighed only 13 pounds. /I was so tired that I thought it was impossible to carry on any longer. But, strangely, when the 'end' came, I moved into a peculiar state, which I called 'mental overdrive' which left me curiously refreshed, and able to function indefinitely./¹²⁶ /Since I was recovering from the lung condition, and not certain of my own future, I couldn't understand this feeling of euphoria—timelessness, a feeling of being able to go on forever./¹²⁷ /It was at this time that I realized that there are no limits to what the body can endure. Something else took over, and

through sheer will, in the face of impossibility, carried on. The really strange thing about this was that, even though the process was begun with determination, it became effortless, and felt eternal.^{/128} /I wondered at that time if I was psychotic, and if I really was a capable mother, or just thought I was.^{/129} The doctor told me many years later that my children survived insurmountable obstacles, and that all that kept them alive, time and again, was love, since their bodies were so malnourished, and there was, at that time, no food which was truly suitable.

III-IV¹²⁵ *S-o and Self-preservation: the welfare of children comes before personal well being in marriage.*

IV¹²⁶ *Autopsychotherapy and Inner psychic transformation: discovery of mental resources to meet extreme stress.*

III¹²⁷ *Astonishment with oneself*

IV¹²⁸ *Inner psychic transformation: discovery of unlimited mental resources and intuitive perception of their higher level (i.e. capable of controlling fatigue).*

III-IV¹²⁹ *Disquietude with oneself and Responsibility.*

/When their physical safety was assured, I was horrified, upon lifting my head and viewing the tragic psychological environment in our home, to envision their future. Had we struggled so long so that they could live to endure more suffering?^{/130}

III-IV¹³⁰ *Empathy & Responsibility: concern for the children's psychological welfare.*

/Before making the decision to end the marriage, and knowing that making the decision public might trigger off destruction to all of us, I came close to being unable to do anything at all about the situation. For months, I was physically immobilized. All I could manage was the care of the children; I didn't even have the energy to clean the house.^{/131} The oldest child was beginning to treat the second child was extremely nervous and terrified of all men. The third child, a boy, was displaying two moods—a violent temper, and extreme withdrawal, so acute that I was afraid that this was childhood schizophrenia. He would, after losing his temper, experience such shame and guilt that he hid his head under a blanket and would not talk to anyone for as long as two hours.

III¹³¹ *Inner conflict between the need to end marriage and the fear of death for her whole family; Psychoneurosis, psychic immobilization & psychic depression barely controlled by her concern for her children (cf. 41).*

Finally, the decision was made. /The actions of my first husband at this time were so bizarre that I cannot reflect on them without shuddering with horror for what might have happened.^{/132} He was always threatening suicide in a violent, aggressive fashion, telling the children that they didn't love him and that is why he was going to kill himself. He would take a knife and thrust it as his chest,

turning the handle at the last moment. The second child is still afraid of knives, but she knows why and is trying, with our help, to overcome her fear.

III¹³² *Emotional o.: affective memory revives past experience.*

/After ending the marriage, I went back to work for 6 months, and then enrolled in University. I was eager to study psychology, and perhaps help others who were caught in the same web of horror as our family./¹³³

III-IV¹³³ *Education-of-oneself with alterocentric components.*

Since then I have remarried, and my present husband is kind, loving, firm, reliable, consistent—mature. He has helped the second child overcome her fear of men, and it is she who is now most expressive in her love. The oldest girl, after a long and painful struggle, is giving up her methods of obtaining power over others, and has recently developed a sense of humour tinged with sarcasm. At last she is able to laugh at herself, and we feel, even though she resists us verbally, that, underneath, we share many values. The greatest change is in the boy, who, after being restrained by my husband during his temper tantrums, has given up this way of expressing his feelings, and is showing signs of being extremely sensitive. At eight years of age, he worries about Canadian complicity in the war in Vietnam, and asks many questions about the crucifixion of Christ. He expressed a fear that he was a soldier, and that he was afraid that he played a part in the crucifixion. He is very interesting to live with, and we feel fortunate to observe his growth.

/As my children become heathier, I hope to have more time to help other children who are lost and suffering in this world. The children themselves share this goal./¹³⁴

IV¹³⁴ *Empathy and Responsibility.*

AUTOBIOGRAPHY: SUMMARY AND CONCLUSIONS

Of the 257 ratings obtained on the 137 responses (including 53.1, 65.1 and 84.1) of the Autobiography, the results are as follows:

1 Level	2 Number of ratings	1×2
II	25	50
II-III	52	130
III	111	333
III-IV	53	185.5
IV	14	56
IV-V	2	9
	<hr/> 257	<hr/> 763.5

Level Index: L.I. = 2.97.

The material of this biography is very rich. The distribution of the ratings appears highly symmetrical with the peak at Level III accounting for almost half of the ratings. While 25 percent of the ratings appear below Level III, 28 percent appear at higher levels. This, then, is fully a case of multilevel development. The remarkable feature of this biography is the fact that half of it (the first 76 responses except nos. 46, 47, 55, 66 and 67) represents the subject's memories from age 3 to 10.

The subject's developmental potential is manifested from early childhood as high tension (1, 2, 18, 61, 62), anxiety (10, 16, 17, 23, 24, 29, 32, 39, 41, 47), feelings of guilt (4, 5, 6, 19, 21, 22, 36, 44, 60, 63), empathy and identification (7, 13, 28, 30, 34, 39, 69), all of which are a function of high emotional overexcitability.

High imaginational overexcitability (8, 10, 14, 17, 26, 27, 28, 30), creativity (48, 49, 74), enthusiasm (50, 75), and intellectual overexcitability (13, 40, 42, 45, 65) are also evident. Sensual overexcitability is present also (1, 23, 53.1), but biographical material is usually a poor source of information in this area. As a child the subject displayed a high level of activity and nervousness expressed by excessive talking, tics, sustained vigor in practicing music (1, 3, 12, 48, 50, 51, 53.1, 54, 65.1) which we group under psychomotor overexcitability.

The distribution of the ratings for the two parts of the biography (ratings from responses 46, 47, 55, 66, and 67) have been included in the second part) appears as follows:

1 Level	First part		Second Part	
	2 Number of ratings	1×2	2 Number of ratings	1 × 2
II	25	50	—	
II-III	34	85	18	45
III	65	195	46	138
III-IV	23	80.5	30	105
IV	—		14	56
IV-V	—		2	9
	<u>147</u>	<u>410.5</u>	<u>110</u>	<u>353</u>

Level Index L.I. = 2.77

Level Index L.I. = 3.21

The index for the first part shows the distinctly multilevel character of the subject's early development: 60 percent of the ratings appear already at Level III or higher. We can thus detect early, although by methods different than writing an autobiography, not only the different forms of overexcitability as the components of the developmental potential, but also that the potential is multilevel.

In this subject, the multilevel character of the developmental potential manifested early as high empathy, feelings of guilt, self-evaluation (22, 23, 52, 59, 70), successful handling of tension (20, 23, 54), as well as expressions of the dynamisms

of multilevel disintegration, such as inferiority toward herself (26, 57, 58), third factor (33, 68), or positive maladjustment (45, 73).

As a child she already raises the existential question of the meaning of life and of the injustice of unexpected death (40, 42, 43).

Her strong alterocentric orientation is another important factor. It appears under many forms: as alterocentric guilt (5, 36, 60, 61, 63) of which the most striking is the guilt she felt when one day she forgot to remember her dead little friend (44); as empathy and identification in relation to persons outside of the family—a boy with a steel plate in his head (13, 14), a boy whose leg “broke off” (30), a baby in a house on fire (39), enemy at war (34), those who learn less well (69). It can also be seen in her withdrawal from competitive games (71, 72, 73), and her efforts as a small child to make up for her failures (4, 6, 7). Her alterocentric orientation has also another—less autonomous—aspect. This is her occasional dependence and susceptibility to the attitudes and opinions that others have toward her (19, 38, 47, 75). This, later in her life, caused her to live up to others’ expectations (84.1) and to make long-term decisions to suit her fiancé and her parents (93, 96).

It is probably the diversity and the multilevelness of the components of the developmental potential which is the source of the tensions and fears expressed by the subject already as a child.

The tensions and fears experienced by the subject throughout her life brought about severe psychoneurotic syndromes such as anxiety and depression (109, 116) to the point of psychic immobilization (131), similar to her desire as a child to be so retarded as to not feel anything (41); hysterical conversion to a loss of voice (115), schizoneurosis (91), and a desire to die (104).

Her powerful inner resources to overcome physical and psychic pain are demonstrated in her systematic control of depression by regular effort at reading (82), control of tension and pain by humor (54, 55, 105), control of pain by reaching a new level of consciousness where the mind rises above the body and becomes free from the pain (110, 111, 112), overcoming fatigue by “mental overdrive” (126, 128). In consequence she became aware of fundamental psychic transformations in her personality (107, 120).

The presence and growth of her inner resources made it possible for her to endure—for the sake of her children—a number of years in her first marriage, which was not successful, and in the end, even dangerous (119, 121–125), until the moment when separation became possible (132).

VERBAL STIMULI

Great Sadness

Tchaikovsky’s Violin Concerto in D Major—2nd movement. /I believe I have inherited a tendency towards manic-depression, which I have learned to control, to

a large degree, by prevention. However, I suspect I will never be entirely free of this tendency. A sudden emotional shock over which I have no control triggers off the inner balance mechanism and I am fighting a downhill struggle. The best solution is to ride with the wave of depression. This I discovered after reading an analysis on how delicate seashells reach the shore of the ocean unbroken—riding with the wave being the secret.^{/135} /If a shock is very great, it is usually accompanied by a numbness. Then the numbness diminishes, letting in a flow of pain that compares to that of blood running into your hand after you've slept on it for two hours. I struggle to let it flow in without stopping it. After sometime, which is immeasurable because of the agony, a healing occurs and I go on. Actually, I never stop going on, but the world ceases to be my home for awhile. This state can become almost pleasant, in that I learn to cope with it—returning now begins to look foreboding and this is just when I must begin my journey.^{/136} /If I lack courage, I remember John F. Kennedy who died because he refused to put up the plastic bubble top on his touring car in Dallas. I know that, had he lived, he would not have put it up on a second occasion. I compare my situation. I have only been emotionally assassinated. I am still alive. Now, will I put up that shield and protect myself, or will I got out again and meet life, even if it includes death, with my eyes wide open, daring to trust, not necessarily in the goodness of my fellow human, but in my ability to withstand that which to me is evil.^{/137}

III-IV¹³⁵ *S-o and Autopsychotherapy; intellectual o.* (cf. 136).

IV¹³⁶ *Self-control, Autopsychotherapy, Inner psychic transformation: learning to accept pain and overcoming a serious constitutional handicap (transcending of the psychological type);* (cf. 110, 111, 112).

III-IV¹³⁷ *Personality ideal and Inner psychic transformation: a hero figure is used to aid in this process; Third factor: the choice of value is self-affirmation in choosing life and its risks rather than avoiding pain; emotional o.*

/The attitude of 'survival of the fittest' in North America, where I would like to see the policy of 'fitting the most possible to survive.'^{/138}

III¹³⁸ *Sadness & Positive maladjustment.*

/People so desperate to find those they can trust, and then not being trustworthy themselves, and not seeing the paradox of this dual situation.^{/139}

III¹³⁹ *Sadness & Criticism.*

/People wanting love, and not wanting to give it.^{/140}

III¹⁴⁰ *Sadness & Criticism.*

/Parents controlling children and calling it love.^{/141}

III¹⁴¹ *Empathy & Criticism.*

/People who are happy forgetting how long an hour (or a minute) is to someone in despair./¹⁴²

III¹⁴² *Empathy & Criticism.*

/People who are unhappy attaching themselves to powerful people, like barnacles to a ship, and then being shocked and angry when the ship sinks./¹⁴³

III¹⁴³ *Criticism; imaginal o.*

/When I see someone suffering because he is aware and vulnerable, when I know I can do nothing and he thinks I will not do it./¹⁴⁴

III¹⁴⁴ *Subject-object; emotional o.*

/People saying 'I can't, when they mean 'I won't'/¹⁴⁵

III¹⁴⁵ *Criticism.*

/People saying 'I'm only human.'/¹⁴⁶

III¹⁴⁶ *Criticism.*

Great Joy

Tchaikovsky's Violin Concerto in D major—3rd movement. /I used to feel that I had so much joy that it was more than my share and that I would have to die young to compensate for it./¹⁴⁷ I almost did, but then lived. /When I regained consciousness after a week in a coma, many flowers surrounded my bed. At first I thought I was dead. Then I saw a single rose. It had just been brought in from outdoors, and was covered with dew. It was quivering with life, and life became for me, not the rose, but the dew it exuded. I knew that life was not me, my body, but the energy it generated. I was merely a sponge. My choice would be to soak up precious life moisture, selfishly, or squeeze it out to aid others./¹⁴⁸ I didn't care much for flowers, and still don't, but the rose remains. A woman I don't know sang Ave Maria for me that day, in a hospital ward with six other patients who pretended they weren't there. /Her singing moved me to know, as deeply as I had ever known anything, how to live. I've been practising since. Sometimes I'm not so good, but I try to share not just absorb life./¹⁴⁹

III¹⁴⁷ *S-o and feeling of guilt without cause.*

IV¹⁴⁸ *Self-awareness and Third factor: awareness of choice—birth of personality (cf. 107); imaginal o.*

III-IV¹⁴⁹ *Inner psychic transformation (practising to live); s-o ("sometimes I'm not so good") and Third factor ("I try to share").*

What causes great joy?

/Babies learning to walk.

Deformed bodies with beautiful heads and eyes.
Babies learning to talk./¹⁵⁰

III-IV¹⁵⁰ *Empathy; joy derived from observing people overcome difficulties and handicaps.*

/Children learning to keep silent.
Beautiful people to whom beauty doesn't matter.
Intelligent people who think they know nothing./¹⁵¹

III-IV¹⁵¹ *S-o; Joy derived from witness self-control and humility.*

/Mentally retarded children singing.
Adolescents learning to talk about their feelings.
Ugly people who know it and are beautiful./¹⁵²

III-IV¹⁵² *Empathy and s-o: joy derived from observing people overcome their difficulties and handicaps.*

/Young adults learning to keep silent about their feelings./¹⁵³

III-IV¹⁵³ *S-o: joy derived from others mature.*

/Middle-aged people not forgetting to have feelings./¹⁵⁴

III-IV¹⁵⁴ *Joy derived from seeing people escape stereotype conformity.*

/Eyes that don't turn away, and also don't trap./¹⁵⁵

III-IV¹⁵⁵ *Joy derived from meeting with sincerity.*

^{150_155} *Creative i.*

Death

/My constant companion. It comes ever closer as my joy increases, for when I realize fully how fortunate I am to have an opportunity to live, all that is directly opposite also stands out very clearly, skeletal, sharply outlined, cadaverous./¹⁵⁶
/He used to leer, but now it seems his grin is softer, and sometimes we almost share something—a little laugh at the comedy of errors which I represent. My life, my death, no more, no less important than that of any one else./¹⁵⁷

III¹⁵⁶ *Self-awareness and Third factor; acute awareness of the existential antinomies of life and death—affirmation of the choice of life; imaginal o.*

III-IV¹⁵⁷ *Inner psychic transformation and s-o: death changes character and becomes an ally in rising above an egocentric view of life.*

/I have felt so sorry for old people who are soon to die, never having lived, and young people who die and never have a chance to live. And yet children don't really understand, so perhaps they are better off./¹⁵⁸ /It was never easy to accept,

always difficult to understand. It's getting easier. I don't know what it is, but a harmony is making itself clear, slowly. It will come as my mind unfolds to grasp it. I can wait. I want to wait./¹⁵⁹

- III¹⁵⁸ *Empathy for those whose lives lack fulfillment; emotional o.*
 III-IV¹⁵⁹ *Inner conflict and s-o: calm begins to replace the inner conflict over death of those who haven't really lived; emotional o.*

Uncertainty

/I was remarkably confident as a child, I was told, (don't recall it), and dreadfully uncertain as an adolescent, (that stage lasted for me until I was 30./¹⁶⁰ /I used to long for certainty, absolutes. What a shock when I realized how superficial absolute values were, what a relief to find relativity of values. And then, again, lost!/¹⁶¹ /And what a pleasant surprise to find some certainty, some absolute-ness right in the middle of the uncertainty, as relativity gave way to harmony with absolute structure—resembling, for me, all the possible variations on the 7 note musical scale./¹⁶² /For years I had been trying to express myself on the best musical instrument. There was no 'best'. Each contributed something to the orchestra. The task now? To be a good conductor./¹⁶³

- II-III¹⁶⁰ *Disintegration linked with developmental stages: prolonged adolescence indicates global development.*
 III¹⁶¹ *Hierarchization: search for authentic values; intellectual o.*
 III-IV¹⁶² *Hierarchization, Autonomy and Authenticism: discovery of authentic values; intellectual o., imaginal o.*
 III-IV¹⁶³ *Third factor and Education-of-oneself: she takes her development into her own hands (DDC).*

Solitude and Loneliness

/Without solitude, I begin to recede and withdraw from relationships—give less than I can. Because I want to be honest, to be 'all there', I must find solitude—several hours a day. I used to think I was selfish, but it's different. It's selfish not to, actually./¹⁶⁴

- III-IV¹⁶⁴ *Autopsychotherapy: solitude as a source of mental nourishment necessary for full relationships with others.*

/All that stands out clearly is alone. I want to stand out clearly—for what I believe in./¹⁶⁵

- III¹⁶⁵ *Autonomy: dramatic and demonstrative attitude—she affirms herself but apart from others.*

Suicide

/Some think this means escape from the painful dream called 'life'. I am concerned mostly for those people for whom there is no exit and no hope./¹⁶⁶ /My suicide attempt was a socially-acceptable, dramatic illness which gained me considerable attention. When I realized what I was doing, I was ashamed, and concerned for those who had to endure me./¹⁶⁷

IV¹⁶⁶ *Empathy.*

III-IV¹⁶⁷ *S-o, Empathy and Responsibility (cf. 104).*

Nervousness

/It keeps me alert and aware. I feel nervous if I don't feel nervous for some time, and begin to wonder if someone needs something and I've failed to notice it./¹⁶⁸

III¹⁶⁸ *Nervousness as an ally and a gauge of an alterocentric orientation—somewhat demonstrative and hysterical; psychomotor o.*

Inhibition

/The story of my life—inhibit my actions almost to the point of immobilization, and then inhibit my inhibitions. I'm less conscious of it, so it's more natural now./¹⁶⁹ I used to envy people who could act in what I thought an unaware way, without being concerned. I guess I wanted to go back to unawareness—the womb of oblivion. /If the choice is painful awareness or painful unawareness, I'll choose the first./¹⁷⁰

IV¹⁶⁹ *Inhibition by excitation of higher dynamisms.*

III-IV¹⁷⁰ *Third factor.*

Inner Conflict

/I don't allow my energy to drain away that way anymore. I use it to think through whatever problem as thoroughly as possible, taking in as many facts as possible. Then I follow my heart./¹⁷¹ /Inner conflict has left many inner battle scars, and even though I feel that I'm winning the battles, I sense that I'm losing the war against time./¹⁷²

III-IV¹⁷¹ *Self-control in handling of inner conflicts—the resolution is intuitive.*

III-IV¹⁷² *Inner conflict: concern over being able to succeed in selfperfection.*

Ideal

/To recognize myself when I find me in others and not deal with us too harshly./¹⁷³ /I admire persons who are kind and serene, who understand without giving way or violating their own principles./¹⁷⁴

III-IV¹⁷³ *S-o. and Identification.*

IV¹⁷⁴ *Personality ideal: to combine personal autonomy with empathy.*

Success

/To live in harmony with my deepest feelings; to not wear out my body unnecessarily early by resisting that which I cannot change;/¹⁷⁵ /to not reduce any tensions which may push me forward, no matter how painful it is;/¹⁷⁶ /to take every human being as seriously as he takes himself; to understand problems of others as being important as they feel they are;/¹⁷⁷ to speak when I must; to direct good thoughts toward others; /to accord myself dignity as a living being, no more, no less than others./¹⁷⁸

IV¹⁷⁵ *Authenticity and Autopsychotherapy.*

III-IV¹⁷⁶ *Third factor.*

IV¹⁷⁷ *Empathy.*

IV¹⁷⁸ *Authenticity.*

Immortality

/To me, all life is worthwhile, although at times I become impatient with the slow process of evolution. I try not to confuse myself with my ideas, remembering that a good idea will live on, whether I do or not. In the meantime, it is enough that I support it. If it is worth living for, it is worth dying for./¹⁷⁹

III-IV¹⁷⁹ *Personality ideal and Autonomy: she does not accept religious answers to immortality; psychomotor o. (impatience).*

VERBAL STIMULI: SUMMARY AND CONCLUSIONS

Of the 88 ratings obtained on the 45 responses, the results are as follows:

1 Level	2 Number of ratings	1×2
II-III	1	2.5
III	28	84
III-IV	45	157.5
IV	14	56
	88	300.0

Level Index: L.I. = 3.41

About half of the ratings appear at the borderline of Levels III and IV. About a third of the identified responses are creative perceptions of, sad, joyful, empathic,

or critical perceptions of human relations and the human conditions (138-146 and 150-155). However, the main direction of the responses is the emergence of harmony and new synthesis.

The integrative trends can be seen in the control of depression and pain (135, 136). They show that the subject is transcending her inherited biological and psychological type (135). She makes solitude a regular practice to nurture her growth and her empathy (164).

The birth of personality is dramatic (148) and is followed by "practising to live" (149, 163). Death becomes as ally (157), absolute values are rediscovered (162). There is growth toward harmony (159, 162, 175). Her personality ideal gains in clarity and definition (137, 174-179) and activation.

But there are interferences with the emerging harmony. Although the subject perceives an attenuation of inner conflict (169, 171, 172) there is still nervousness of a restless kind (168), tension (176), autonomy apart from others (165).

Example no. 6 (#49)

**LEVEL ASSIGNMENTS OF AUTOBIOGRAPHY
AND VERBAL STIMULI**

		Dynamisms	
		Personality ideal	3.5 ⁵⁹ 3 ⁸¹ <u>3.5</u> ¹³⁷ 4 ¹⁷⁴ 4 ¹⁷⁵⁻¹⁷⁸ <u>3.5</u> ¹⁷⁹
		Autonomy	3 ⁷⁷ 3 ⁹⁶ 4 ¹¹⁴ 3 ¹²¹ 3.5 ¹²² 3 ¹⁶² <u>3</u> ¹⁶⁵ <u>3.5</u> ¹⁷⁹
		Authentism	3.5 ⁷³ 3 ⁸⁶ <u>3</u> ¹⁶² 4 ¹⁷⁵
		Responsibility	3.5 ⁷⁹ 2.5 ⁹³ 3.5 ¹²⁹ 3.5 ¹³⁰ 4 ¹³⁴ <u>3.5</u> ¹⁶⁷ 4 ¹⁷⁸
		Education-of-o.	3.5 ⁶⁹ 3.5 ¹³³ <u>3.5</u> ¹⁶³
IV	≥ 3.5	Autopsychotherapy	3 ²⁰ 3 ⁵⁴ 3.5 ⁵⁵ 3.5 ⁸² 3.5 ¹⁰⁵ 4.5 ¹¹⁰ 4 ¹²⁶ <u>3.5</u> ¹³⁵ 4 ¹³⁶ <u>3.5</u> ¹⁶⁴ 4 ¹⁷⁵
		Self-control	3.5 ⁵⁹ 3.5 ⁷⁹ 3.5 ⁸² 3 ^{84.1} 3.5 ¹⁰⁵ 3 ¹⁰⁶ 4 ¹¹⁸ 4 ¹³⁶
		Self-awareness	3.5 ⁴⁰ 4 ¹⁰⁷ 4 ¹¹⁴ 3.5 ¹²³ 4 ¹⁴⁸ <u>3</u> ¹⁵⁶ <u>3.5</u> ¹⁷¹
		Inner psychic transf.	3 ⁵² 3 ⁵⁴ 4.5 ¹¹⁰ 3.5 ¹¹⁷ 3 ¹²⁰ 4 ¹²⁶ 4 ¹²⁸ 4 ¹³⁶ <u>3.5</u> ¹³⁷ <u>3.5</u> ¹⁴⁹ <u>3.5</u> ¹⁵⁷
		Third factor	3 ³³ 3.5 ⁶⁸ 3.5 ¹⁰⁸ <u>3.5</u> ¹³⁷ 4 ¹⁴⁸ <u>3.5</u> ¹⁴⁹ <u>3</u> ¹⁵⁶ <u>3.5</u> ¹⁶³ <u>3.5</u> ¹⁷⁰ <u>3.5</u> ¹⁷⁶
	≥ 3	Subj.-obj. in o.	2 ² 2.5 ¹² 3.5 ²² 3 ³³ 2.5 ³⁸ 3 ⁵² 3.5 ⁵⁹ 3 ⁷¹ 3 ⁷⁶ 3 ⁸⁵ 3 ⁸⁷ 2.5 ⁹² 3 ¹⁰⁴ 4 ¹¹¹ 4 ¹¹² 3.5 ¹¹⁷ 3 ¹²⁰ 3.5 ¹²³ 3 ¹²⁴ 3.5 ¹²⁵ <u>3.5</u> ¹³⁵ <u>3</u> ¹⁴⁴ <u>3</u> ¹⁴⁷ <u>3.5</u> ¹⁴⁹ <u>3.5</u> ¹⁵¹ <u>3.5</u> ¹⁵² <u>3.5</u> ¹⁵³ <u>3.5</u> ¹⁵⁷ <u>3.5</u> ¹⁵⁹ <u>3.5</u> ¹⁶⁷ <u>3.5</u> ¹⁷³
III	≥ 2.5	Pos. maladjustment	3 ⁴⁵ 3.5 ⁷³ 3 ¹²⁰ 3 ¹²¹ 3 ¹³⁸
		Feeling of guilt	3 ⁴ 3 ⁵ 3 ⁶ 3 ¹⁹ 3 ²¹ 3.5 ²² 3 ³⁶ 3.5 ⁴⁴ 2.5 ⁴⁹ 2.5 ⁶⁰ 3 ⁶³ 2.5 ⁶⁵ 3.5 ¹²² <u>3</u> ¹⁴⁷
		Feeling of shame	3 ⁵ 2.5 ⁶⁶

		Astonishment w. o.	3 ⁷² 3 ⁸⁷ 3 ¹¹⁹ 3.5 ¹²⁷
		Disquietude w. o.	3 ⁸⁹ 3 ¹¹⁹ 3.5 ¹²⁹
III	≥ 2.5	Inferiority t. o.	3 ²⁶ 3 ⁵⁷ 3 ⁵⁸ 3 ⁵⁹
		Dissatisfaction w. o.	3.5 ⁷⁰ 3 ¹⁰⁶ 3 ¹⁶¹ 3.5 ¹⁶²
		Hierarchization	3 ⁷⁶ 3 ⁸⁶
		Second factor	3 ¹⁹ 2 ³¹ 2.5 ³⁸ 2.5 ⁴⁷ 2.5 ⁶⁶ 3 ⁷¹
II	≥ 1.5		3 ⁷⁶ 3 ^{84.1} 2.5 ⁹³ 3 ⁹⁶
		Ambitendencies	2 ⁶⁷ 2.5 ⁹² 2.5 ⁹⁴
	≥ 2.5	Creative instinct	3 ⁴⁸ 3 ⁷⁴ 3 ¹⁵⁰⁻¹⁵⁵
	≥ 3	Self-perfection	3.5 ⁷⁰ 3 ⁷² 3.5 ¹⁰¹
	≥ 3	Empathy	3.5 ⁷ 3 ¹³ 2.5 ²⁸ 3.5 ³⁴ 2.5 ⁶⁰ 3.5 ⁶⁹ 3.5 ⁷⁹ 3 ⁸⁴ 3 ⁸⁵ 3.5 ⁹⁸ 3.5 ⁹⁹ 3.5 ¹³⁰ 4 ¹³⁴ 3 ¹⁴¹ 3 ¹⁴² 3.5 ¹⁵⁰ 3.5 ¹⁵² 3 ¹⁵⁸ 4 ¹⁶⁶ 3.5 ¹⁶⁷ 4 ¹⁷⁷
	≥ 2	Identification	3 ³⁰ 3 ³⁹ 3 ⁶² 3 ⁶⁴ 3 ⁸⁰ 3.5 ¹⁰² 3 ¹⁰³ 3.5 ¹⁷³
	≥ 2.5	Inner conflict	3 ³⁵ 3 ⁴² 2.5 ⁹⁴ 4 ¹¹³ 3 ¹³¹ 3.5 ¹⁵⁹ 3.5 ¹⁷²
	≥ 2.5	External conflict	2.5 ³⁷
	≥ 3	Disp. & Dir. Center	3.5 ¹⁶³

≥ 1.5

Overexcitabilities

Psychomotor	2 ¹ 2 ³ 2.5 ¹² 3 ⁴⁸ 2.5 ⁵⁰ 2.5 ⁵¹ 2.5 ⁵³ 2 ^{53.1} 3 ⁵⁴ 2 ⁵⁶ 2 ^{65.1} 3 ⁸³ 3 ⁸⁴ 3 ¹⁶⁸
Sensual	2 ¹ 2.5 ²³ 2 ^{53.1}
Emotional	3 ⁵ 3.5 ⁷ 3 ⁹ 2 ¹⁰ 2 ¹¹ 2.5 ¹² 3 ¹³ 2.4 ¹⁴ 3 ¹⁵ 3 ²⁰ 3.5 ²² 3 ²⁵ 2 ²⁷ 2.5 ²⁸ 2 ²⁹ 3 ³⁰ 2 ³¹ 2.5 ³² 3 ³³ 3.5 ³⁴ 3 ³⁵ 3 ³⁹ 2.5 ⁴¹ 3 ⁴² 2.5 ⁴⁷ 2.5 ⁴⁹ 3 ⁵⁴ 3 ⁵⁷ 3 ⁵⁸ 3.5 ⁵⁹ 2.5 ⁶⁰ 3 ⁶¹ 3 ⁶² 3 ⁶⁴ 2.5 ⁶⁵ 3.5 ⁷³ 3 ⁷⁴ 3.5 ⁸⁴ 3 ⁸⁵ 3 ⁸⁸ 2.5 ⁹⁰ 3 ⁹⁷ 3.5 ⁹⁸ 3 ¹⁰⁰ 3.5 ¹⁰² 3 ¹⁰³ 3 ¹¹⁵ 3 ¹²¹ 3 ¹³² 3.5 ¹³⁷ 3 ¹⁴⁴ 3 ¹⁵⁸ 3.5 ¹⁵⁹
Imaginational	2.5 ⁸ 2 ¹⁰ 2.5 ¹⁴ 2 ¹⁶ 2 ¹⁷ 3 ²⁶ 2 ²⁷ 2 ²⁹ 3 ³⁰ 2 ³¹ 3 ⁴⁸ 2.5 ⁴⁹ 3 ⁶¹ 3 ⁷⁴ 3 ⁸⁸ 3 ¹⁴³ 4 ¹⁴⁸ 3 ¹⁵⁶ 3.5 ¹⁶²
Intellectual	3 ¹³ 3.5 ⁴⁰ 3 ⁴² 3 ⁴⁵ 3 ⁴⁶ 2.5 ⁴⁷ 2.5 ⁶⁵ 3 ⁸⁷ 4 ¹¹² 3.5 ¹³⁵ 3 ¹⁶¹ 3.5 ¹⁶²

≥ 1.5

Functions

Self-preservation	3 ¹⁰⁴ 3.5 ¹²⁵
Aggression	2.5 ⁶⁵
Fear, Anxiety	2 ¹⁰ 2 ¹⁶ 2 ¹⁷ 2.5 ²³ 2.5 ²⁴ 2 ²⁹ 2.5 ⁴¹ 2.5 ⁴⁷ 3 ⁷⁸ 2.5 ⁸³ 2.5 ⁹⁵ 2.5 ¹⁰⁰
Inhibitions	4 ¹⁶⁹

Joy	$\underline{3}^{154}$ $\underline{3}^{155}$
Sadness	$\underline{3}^{15}$ $\underline{3}^{138}$ $\underline{3}^{139}$ $\underline{3}^{140}$
Frustration	$\underline{3}^{88}$
Emotional ties	4^{118}
Criticism	$\underline{3}^{139}$ $\underline{3}^{140}$ $\underline{3}^{141}$ $\underline{3}^{142}$ $\underline{3}^{143}$ $\underline{3}^{145}$ $\underline{3}^{146}$
Enthusiasm	3^{48} 2.5^{50}
Nervousness	2^{18} $\underline{3}^{168}$
Psychoneurosis	2.5^{51} 2.5^{91} 3^{109} 3^{115} 3^{116} 3^{131}
Disintegration	$\underline{2.5}^{160}$
Death	3.5^{43}

On the whole, the material of the Verbal Stimuli indicates a high level of development, which moves toward organization and synthesis (Level IV) It corresponds fairly closely to the second part of the Autobiography (L.I. = 3.21) but with this difference—that there the borderline of Levels III and IV is already stronger than Level III.

The aims and prospectives of development are very strong in accelerated development, especially when it has advanced, as is the case here. In consequence, the responses to the Verbal Stimuli reflect more directly than the Autobiography the level to which the subject gravitates, rather than her actual level. The L.I. for Verbal Stimuli is in such cases higher than the L.I. for the Autobiography. This case and the preceding case are both instances of this phenomenon.

DYNAMISMS

Of the 345 ratings obtained on the Autobiography and Verbal Stimuli responses, 176 represent developmental dynamisms. The distribution is as follows:

1 Level	2 Number of dynamism ratings	1×2 Percent of total number of ratings
II	2	0.6
II-III	12	3.5
III	61	17.7
III-IV	75	21.1
IV	24	7.0
IV-V	2	0.6
	<hr/> 176	<hr/> 51.0

The majority of the expressions of dynamisms appear at Levels III and III-IV. There is only a residue left of the initial transitional manifestations from unilevel

to multilevel disintegration. A more significant fraction appears at Level IV. The development is in this case advancing from spontaneous organized multilevel disintegration.

Looking at the Table of Level Assignments we see that the advance of the transition is clearly evident in a stronger representation of the dynamisms of Level IV than those of Level III. This means that the organization of development occurs by emergence of new dynamisms, rather than by elevation to a higher level of already existing dynamisms. There are two exceptions. One is subject-object in oneself which by its very nature of introspective analysis and self-evaluation, can be expressed at many different levels beginning with Level II. The other is second factor—a dynamism guiding behavior in response to influences from other individuals or groups. The unselective susceptibility to such influences is most common in unilevel disintegration (Level II). In this subject the manifestations of the second factor are multilevel, either initially (level rating 2.5) or fully (level rating 3 and above).

In this subject's development every dynamism of multilevel disintegration is manifested. This means that at each successive level of development the full complement of dynamisms comes into action. This is not always the case, as demonstrated in the preceding chapter.

When we consider the responses which by our conventions truly represent Level IV, i.e. those rated 3.5 and higher, then we observe that the strongest dynamisms are autopsychotherapy (55, 82, 105, 110, 126, 135, 136, 164, 175), inner psychic transformation (110, 117, 126, 128, 136, 137, 149, 157), third factor (68, 108, 137, 148, 149, 156, 163, 170, 176), self-control (59, 79, 82, 105, 118, 136), self-awareness (40, 107, 114, 123, 148, 171), responsibility (79, 129, 130, 134, 167, 178), and personality ideal (59, 137, 174, 175-178, 179).

It is worth pointing out that these dynamisms manifested themselves already before the subject was 10 years old: personality ideal (59), autopsychotherapy (20, 54), self-control (59), self-awareness (40), inner psychic transformation (52, 54), third factor (33, 68), and subject-object in oneself (12, 22, 33, 38, 52, 59, 71, 76). In addition, we note authenticity (73) and education-of-onself (69).

In the C category the strongest is empathy manifested strongly in the subject's childhood (7, 13, 34, 69, 79) at Level III or higher. Another expression of the subject's alterocentric orientation is identification, likewise never manifested below Level III, and inner conflict. The latter too appears before the age of 10 (35, 42). Creative instinct (48, 74, 150-155) and self-perfection (70, 72, 101) further contribute to the subject's accelerated development.

Of the dynamisms of spontaneous multilevel disintegration (Level III) the strongest is the feeling of guilt, which appeared very early (4, 5, 6, 19, 21, 22, 36, 44, 49, 60, 63, 65). Together with empathy and subject-object in oneself it shows the strongly multilevel nature of the subject's development before the age of 10.

The multilevel factors evident in the subject's memories of her childhood account for the fact that of unilevel disintegration we find only traces. We find these

traces not in ambivalences and ambipendencies but in manifestations of fear (10, 16, 17, 29), nervousness (18), overexcitability (1, 3, 10, 11, 16, 17, 23, 27, 29, 53.1, 56, 65.1) and envy (31).

KINDS AND LEVELS OF OVEREXCITABILITY

Level	P	S	E	Im	Int	Total	% of total number of ratings
II	5	2	5	6	—	18	5.1
II-III	4	1	10	3	2	20	5.8
III	5	—	28	8	6	47	13.6
III-IV	—	—	10	1	3	14	4.1
IV	—	—	—	1	1	2	0.6
	14	3	53	19	12	101	29.3
% of total number of ratings	4.1	0.9	15.4	5.5	3.8		

The material presented by the subject shows abundant evidence (roughly 30 percent of the total number of ratings) of the activity of four forms of psychic overexcitability. Sensual overexcitability is not well detected by means of the Autobiography and the Verbal Stimuli; however, the Neurological Examination reveals that it is fairly strong.

In the table given below we show how much of the overexcitability appears early in the subject's life, as given by the frequency of ratings:

	P	S	E	Im	Int
Age 3-10	11	3	37	14	5
10-present	3	—	16	5	7

In the autobiographical material covering later developments in a subject's life it is more difficult to identify the different forms of overexcitability separately from developmental dynamisms, which in fact, are its more evolved products. Because of the indirect process of identifying overexcitability in the Autobiography and Verbal Stimuli the picture of their relative strength is only approximate.

Emotional overexcitability is the most prominent. Its strongly alterocentric character was discussed in the summary of the Autobiography. Next in strength is imaginal followed closely by intellectual and psychomotor.

The imaginal overexcitability is characterized by animistic thinking (8, 10, 17), use of imagery (14, 143, 156, 162), sharp visualization (61, 88), fantasy (48, 49). At a very high level it participates in the birth of personality (148).

Intellectual overexcitability is manifested in probing questions (13, 40, 42, 87, 112), avid reading (45, 46, 47, 135), search for authentic values (161, 162). At a very high level it aids in autopsychotherapy (135).

Psychomotor overexcitability finds its expression in chewing fingernails (2), tics (51), compulsive talking (3, 50, 54, 65.1, 83), surplus of energy (3, 53, 56), nervous need of action (84, 168).

Sensual overexcitability is expressed as eating and overeating to reduce tension (1, 53.1), and great sensitivity to the pressure of clothing (3).

The role of different forms of overexcitability and their interactions in development is discussed in the first example of accelerated development (chapter 8).

INTELLIGENCE

As this subject was a student of psychology familiar with psychological tests, including the WAIS, it was impossible to obtain an assessment of I.Q. at the time of overall testing.

An intelligence test administered when the subject was 10 years of age indicated an I.Q. of approximately 140.

On the basis of the material presented by the subject we observe a high level of intelligence, with the theoretical much higher than the practical. The subject's intelligence is subordinated to higher emotions as a rule, but occasionally under special circumstances it succumbs partially to heteronomous suggestibility (e.g. 19, 38, 47, 75, 84.1, 93, 96).

In spite of highly developed intuition, analytic intelligence (e.g. 139-146) is perhaps somewhat stronger than synthetic intelligence. In some conditions both are good (e.g. 135, 148); in others, analytic is better. Suggestibility to not always well selected influences from others deteriorates her power of synthesis.

In summary, the subject shows multilevel interests and a multilevel approach to reality. Her perception and experiencing of intellectual, emotional, social (e.g. 133), intuitional (e.g. 111, 112), religious (179), and existential problems (e.g. 156, 157, 158) is multidimensional.

NEUROLOGICAL EXAMINATION

1. Trembling of eyelids, frequency of eye closing, and tension while closing eyes.	Tentative level
Fairly strong trembling of eyelids; moderate frequency of eye closing with tension.	assessment
	II-III
2. Pupillary activity	
Normal.	

3. Oculocardiac reflex	
Increase by 8 beats per minute; slight arrhythmia.	II-III
4. Chwostek reflex and Thyroid	
Chwostek negative; thyroid normal.	—
5. Palatal and Pharyngeal reflexes	
Moderate	II-III
6. Trembling of the hands	
Very strong of medium amplitude.	II-III
7. Coordination of movements	
Good coordination.	—
8. Muscular reflexes	
Increased and very inhibited with self-control.	III
9. Abdominal reflex	
Moderate.	II-III
10. Inhibition of reflexes	
Strong general inhibition.	III
11. Dermographia	
Strong, linear and irregular.	II
12. Waxy flexibility	
Very strong and prolonged. Great hesitation. The subject watches herself and the examiner. Expression of uncertainty. The subject keeps the position and does not ask what to do next.	III-IV
13. Cutaneous sensitivity	
Fairly strong—elaboration, inhibition, defence.	II-III
14. Subtleties of expression (face and gestures), and demeanor (inhibition, speed of response, timidity, self-control).	
Timidity, inhibition; refinement and subtlety of facial expression and gestures; clear self-control; high level of reflectivity; positive attitude toward the examiner; general sensitivity.	III-IV

Level of development

(a) Level index:

1 Level	2 Number of rated reponses	1×2
II	1	2
II-III	6	15
III	2	6
III-IV	4	7
	13	37

Level Index L.I. = 2.9

(b) Summary:

Fairly strong trembling of eyelids, very strong trembling of hands, and tension while closing the eyes indicate emotional overexcitability, tendencies to fatigue, and perhaps, a tendency to withdraw at times.

Fairly strong cutaneous sensitivity indicates sensual overexcitability.

Acceleration of the pulse by 8 beats in the oculocardiac reflex, together with slight arrhythmia, may indicate a moderate form of autonomic dystonia, and in psychic functioning a tendency toward ambivalences and ambitemencies on a fairly high level.

Pronounced and prolonged waxy flexibility with great hesitation and self-control indicates strong suggestibility, uncertainty, inhibition, self-control, and careful, emotional and suggestible attitude toward the environment.

Muscular reflexes show strong excitation and even stronger inhibition. They indicate further, suggestibility to environmental influences, and especially the examiner, and to marked degree of control.

Moderate pharyngeal, palatal, and abdominal reflexes indicate a possible tendency to localized neuroses in many areas (sexual, respiratory, and digestive). Strong and prolonged red dermographia indicates strong cutaneous and sensual overexcitability.

Expressions (face, gestures, etc.) indicate emotional overexcitability, strong inhibition, timidity (fearfulness), marked self-control, general sensitivity. The subject's good attitude toward the examiner indicates sensitivity in regard to others and also susceptibility to suggestion.

In her psychological expressions there is a visible psychic "attachment" to certain suggestions from others; and, further, self-suggestions which can at times bring about attitudes of psychic automatism. There is the possibility of suggestibility on a high level, on a less high level, and occasionally on a fairly low level.

All these symptoms indicate Level III.

The symptoms of overexcitability, inhibition, and global irregularity of nervous reactivity and behavior, point to considerable psychic reserves and possibilities of compensation for difficulties, and of inner psychic transformation.

DEVELOPMENTAL ASSESSMENT

Synthesis

The essay material of this case consists of 345 ratings obtained on 182 identified responses. Of the total number of ratings 51 percent represent developmental dynamisms and 30 percent different forms of psychic overexcitability.

A survey of the Table of Level Assignments of Autobiography and Verbal Stimuli Responses reveals that the subject is undergoing a process of global disintegration, and that this process is in its advanced stage—it is moving from spontaneous to organized multilevel disintegration. The Table of Kinds and Levels of Overexcitability gives the data on the frequency with which each form of overexcitability occurs. Putting together the data from the two tables it is evident that the developmental process is accelerated.

The following discussion is an attempt to bring together the information and conclusions reached on the basis of all the test material and the initial inquiry.

The subject's hereditary potential is rich and varied. From early childhood she is characterized by high emotional and imaginal overexcitability combined with strong alterocentric orientation. She is thus extremely receptive to the difficulties of others and shows strong identification with people who suffer and who are mistreated by others or by fate (e.g. death, fire, accident). She resembles her father both by her constitution and by what she learns from him (e.g. 68, 69, 81). She appears to have inherited from him a manic-depressive condition. From early childhood she had always had a lot of energy (12). The depressive condition developed later.

Her talent for music, story-telling and writing also appears to be a part of her hereditary endowment. In the exercise of her talents she displays a lot of energy (psychomotor overexcitability) and avidity for learning and perfecting herself (intellectual overexcitability). The Neurological Examination shows that in this subject these forms of psychic overexcitability are complemented by sensual overexcitability.

As a child she was always full of enthusiasm (e.g. 48, 50) but not dominating. Because of her extreme sensitivity to tension and anxiety around her she always acted in harmony with the social environment in order to reduce this tension and conflict (e.g. 20, 54). The Neurological Examination also reveals a high degree of suggestibility not always controlled by higher levels of her emotional functions. This would account for her strong identification with others which persists in her development (e.g. 173).

A counterpart to her "manic" aspect is her need to withdraw from activity, to reflect, to probe emotional experiences and problems of life, death, and life after death. These inclinations were already noticeable when she was a child (e.g. 40, 42, 88).

After surgery, at the age of 19, the subject has undergone a substantial change (107, 110, 148, 149). There appeared an almost global inhibition of action. This was accompanied by an altered but clear state of mind. She felt that she was divided into two parts, one in her body, and another in a subtler body, with the consciousness (the directing and disposing center) localized in the subtle body.

From this time in her work and study she was even more efficient than before. She also felt some distance toward the lower physical and psychical structure of herself. She developed an ability to control pain and extreme fatigue (126, 128).

We interpret this as the beginning of development of personality, meaning—in terms of the theory of positive disintegration—a unified structure of emotional, instinctive, and intellectual functions and developmental dynamisms. The unity is achieved by the disposing and directing center coming entirely into the service of the personality ideal.

We may note, however, that the change, although substantial, did not save her from later onsets of depression which are a part of her constitution. In fact, the change was soon followed by depression, anxiety and symptoms of hysterical conversion (115, 116).

These processes can be interpreted in the following way. The subject has undergone a major physical and emotional stress (surgery). This stress led to an internal transformation which demanded energy for its completion and inward concentration, hence depression and withdrawal. The symptoms of hysterical conversion point also to an overload of her system: for one, her relationship with her husband was very strained. Thus, at the time when her need to concentrate her energies inward required calm and positive support it was not there. Depression and her "mutism" appear to provide the necessary conditions for the continuation of her internal transformation.

The Autobiography and Verbal Stimuli revealed more dynamisms of Level IV than originally anticipated in the Initial Inquiry. It is also worth pointing out that the Level Index for the first part of the Autobiography which covers the subject's life from age 3 to 10 was 2.8, for the remainder of the Autobiography (age 11 to 34) it was 3.2, and for the Verbal Stimuli 3.4. It was suggested that her responses to Verbal Stimuli are to some degree an expression of the projection of her development—an expression of her developmental goals rather than her actual level of development. This is to be expected in cases of accelerated development.

Clinical Diagnosis

The subject has a history of psychoneurotic anxiety and depression on the borderline of schizoneurosis (Dabrowski, 1972). At present she shows traits of

psychasthenia with an excessive separation between the higher and the lower levels of her reality function.

The psychasthenic traits are: being somewhat unpractical, "flight into creativity" which only in part is brought about by her creative needs, suggestibility and autosuggestibility. The latter two take the form of periodically high dependence on individuals chosen from her milieu, not sufficiently evaluative and critical attitude toward them (again an expression of weak practicality), occasional impulsiveness, corrected after a while. There are hesitations in her contact between the higher and the lower levels of reality, but the higher level is clearly dominant. But her localization at the higher level is not strong enough to absorb and reduce high tension without the depression or anxiety to follow as a compensation.

There are also symptoms of obsessions, depression and anxiety. There are certain hysteroidal manifestations (e.g. demonstrative and dramatic attitude—165,168).

Because of high tension and expenditure of energy she is subject to somatic neuroses which, nevertheless, she is capable of controlling by means of autopsychotherapy. These conditions appear when there is an occurrence of disparity between her levels of experiencing and acting occasioned by periodical lessening of control by higher levels.

Her somatic difficulties (spasms, pains, and other symptoms of organ neurosis) are an expression of a partial transfer of tension from the psychic to the somatic level. When the tension cannot be successfully reduced it has to be distributed to the most susceptible areas of the organism. In the present case the Neurological Examination points to possible sexual, respiratory, and digestive neuroses.

Prognosis

The prognostic of further development is good, but it is contingent upon gradual achievement by the subject of calmness and inner control through some form of meditation or relaxation more deeply followed. This would begin to counteract her not always controlled suggestibility to external influences (and reinforced by her own autosuggestibility) and her psychosomatic symptoms.

Therapy through Diagnosis

The subject gives evidence of a high level of development. The development is accelerated. In such cases a developmental diagnosis constitutes already 40–50 percent of therapy. The subject needs to work toward developing an inner calm and harmony and thus reduce the tensions she is subject to. J.H. Schultz's autogenic training, or systematic meditation, are here strongly recommended. This would also reduce her psychosomatic difficulties.

She also needs to develop a higher level of control of her suggestibility by striving for better discrimination of the suggestions flowing from her milieu and from herself. It would also be essential to give fair amount of attention to her "psychic collapses" which she interprets to be a part of her "manic-depressive" condition.

Social Implications

The life history of the subject shows a series of major environmental stresses beginning in her childhood and continuing during her first marriage. Her emotional overexcitability was developing under these stressful conditions. They produced, repeatedly, severe states of anxiety and depression. During that time she had no systematic help guiding her to channel those tensions. Her developmental potential and her moral value were not recognized in her milieu (with the exception of her father). The stresses together with, for the most part, unfavorable conditions of her milieu, did not arrest her development nor did they produce any significant deformations of its main thrust. Nevertheless, under these circumstances, her development could not be fully as uniform and universal as her potential would indicate.

We believe that special groups or centers for research and developmental guidance could be organized. In cases like the present one such centers would be in a position to evaluate early the developmental richness of the subject. Consequently, they could play an important role in attenuating the traumatic experiences of such a person, and could take the responsibility for evaluating the course of her development: its assets and its partial deficiencies. This could direct the subject's immediate milieu more toward an appreciation of her mainly and strongly positive values, and away from concentrating attention (as is usually the case) on the lack of complete regularity, adjustment, and uniformity of development.

Good psychological-medical care of families in general, and especially of such families where hindrances to growth are likely to arise, would constitute sound prophylaxis and secure developmentally positive results.

ORGANIZED MULTILEVEL DISINTEGRATION MOVING TO SECONDARY INTEGRATION

Example no. 7 (Saint-Exupéry)

Sex: Male

Age: 44

Marital Status: Married

Education: Aviator-Writer

ANTOINE MARIE ROGER DE SAINT-EXUPÉRY (1900–1944)

French aviator and writer, outstanding for his lyrical evocations of the pioneer years of transcontinental flying. He was born at Lyons on June 29, 1900, of an impoverished aristocratic family; received his early education at Jesuit and Marist schools (1900–17); then studied in Paris at the Ecole Bossuet and the Lycée Saint-Louis, hoping to enter the Ecole Navale. Having been for 15 months at the Ecole des Beaux-Arts, in 1921 he was conscripted into the Air Force. He became a qualified pilot in 1922, worked for three years in the industry, joined the Compagnie Latécoère in 1926, and helped to open up airmail routes over northwest Africa, the South Atlantic, and South America. In the 1930's he worked as a test pilot, a publicity attaché for Air France, and a reporter for Paris-Soir. In 1939, despite permanent disabilities resulting from several serious flying accidents, he became a military reconnaissance pilot; he took part in the Battle of France (1940), and after the fall of France escaped via North Africa to the U.S. In 1943, he rejoined the air force in North Africa, and was shot down over the Mediterranean while on a reconnaissance mission on July 31, 1944.

Saint-Exupéry's writings were all directly inspired by his flying experiences. The novels, *Courrie sud* (1929, English translation *Southern Mail*, 1933) and *Vol de nuit* (1934; English translation *Night Flight*, 1932), the authentic reminiscences of his civil flying adventures in *Terre des hommes* (1939; English translation *Wind*,

Sand and Stars) and of a reconnaissance sortie in May 1940 in *Pilote de guerre* (1942; English translation *Flight to Arras*), all extol the virtues of comradeship and devotion to duty, while portraying pilots pitting themselves against desperate odds; the books are a unique blend of graphic narrative, rich imagery, and of poetic meditation on human values.

Saint-Exupéry's other work includes *Le Petit Prince* (1943; English translation, *The Little Prince*), a child's fable for adults, illustrated by himself; *Lettre a un Hotage* (1943; English translation, *Letter to a Hostage*, 1950); a large unfinished volume of reflections, *Citadelle* (1948; English translation, *The Wisdom of the Sand*, 1952); and several posthumously published volumes of letters, diary extracts and collected newspaper articles. These all show Saint-Exupéry characteristic preoccupation with the spiritual dangers threatening modern civilization.¹

Childhood

Pierre Chevrier, who got to know him intimately in later life, has left us a charming picture of /the five-year-old boy, so golden haired that he was sometimes called „le roi soleil”, laboriously dragging around a tiny green satined armchair, so that he could sit down by his mother's side the moment she found a set. “Maman, Maman, racontez-moi une histoire.” And the harried mother would find herself obliged for the twentieth time, to repeat the story of Joseph and his Brothers or of Rebecca and the Well.¹ [Cate, p. 12]

III¹ Imaginational o.

Here too he kept a little tapestry-covered casket, a magic treasure chest where the little blond-haired boy would solemnly hide his charms and his secrets.

.../he would open the casket and say to his mother or his nurse, “Madame, here are the chests where I have laid the dying sunsets to rest.”² [Cate, p. 91]

III² Imaginational o.

/“Tell me Paula”, the little Antoine would say to their Tyrolean governess, “what was it like when you were a bear?”³ [Cate, p. 11]

0³ Imaginational o.

/“Antoine loved nature”, Odette de Sinéty recalls “and he could spend minutes at a time watching a moth or a butterfly.”⁴ /He had a great intensity of feeling for all animal life. He would never dream of killing an animal, and if he saw a bird hopping about, he would say, “Now what do you suppose he's thinking about right now?”^{5a} [Cate, p. 29]

0⁴ intellectual o. (curiosity and concentration).

III^{5a} Identification with animals; emotional o., imaginational o.

¹ *Encyclopaedia Britannica*, INC., William Benton, Publisher, U.S., 1969.

/Of the great pleasures of his childhood was the adoption and loving care of animals. He raised white rats, a salamander and birds which, to his great despair died one by one. He also had a Russian rabbit for which he had constructed a tiny straw house complete with bedroom and dining room./^{5b} [Smith, p. 31]

III^{5b}

It was on a winter evening when Antoine was five or six years old and had been forgotten and left to his own devices:

/“On the ground floor of our house in the country—which was big—there was a hall which seemed immense. . . I had always been afraid of that hall, perhaps because of the feeble light of the lamp that hung in the middle of it and scarcely drew it forth from the darkness. . . The hall was panelled high up, and the panelling creaked, which was another reason for my fear./⁶ And it was cold. Going into it out of the warm lamplit rooms that lined it was like coming into a cavern.

II-III⁶ *Fear of the unknown; imaginal o., emotional o.*

“But that evening, seeing that I had been forgotten, I gave way to the demon of evil in me, reached up on tip-toe for the handle of our supper room door, pushed the door softly in, and embarked upon my illicit exploration of the world.”

/“The creaking of the panelling was the first warning I received of heavenly anger. I could see in the shadow the great reproving panels. Not daring to explore further, I climbed up on a console table, and there, resting against the wall and letting my legs hang, I sat with beating heart like every shipwrecked sailor before me on his reef in mid-sea.”/⁷ [Smith, p. 7]

II-III⁷ *Feeling of guilt and Fear; imaginal o., emotional o.*

/He was only six when he wrote his first poem, and by the age of seven he was already sketching the outline for a five act opera!/⁸ /One night, his sister Simone recalls when the children were all in bed and it was past eleven o'clock, there was a knock on the door. It was Antoine, dressed in a shirt and with something which looked like a blanket, or it may have been a table cover, draped around his midriff.

0⁸ *Creative i.: multiple talents and interests.*

“I have come to read some verses,” he announced to his startled sisters.

“But Tonio, we’re sleeping. . .”

“Never mind. Wake up. We’re going to Mama’s.”

“But Mama’s sleeping too.”

“We’ll wake her up. You’ll see. It will be all right.” Mama protested for form’s sake, but Antoine had the last word. It was a long word, for the young bard kept the little circle of nodding heads and sleep-swollen lids awake until one in the morning with the reading of his inspired stanzas./⁹ [Cate, pp. 13–14]

III⁹ *Creative i. and Second factor: a need to have others respond to his verses; emotional o.*

*/Le son du cor s'élève et baisse lentement
Fait résonner les bois d'un long tressaillement
Et sur le sol sanglant
Le cerf meurt, et le cor prolonge son beau chant
Tandis que l'Homme heureux d'avoir vaincu la bête
Se dresse plein d'orgueil et relève la tête./*¹⁰

[Cate, p. 29]

III¹⁰ *Hierarchization: contrast of the dying deer with Man's arrogance.*

*/These nocturnal habits of Antoine, his total disregard for the conventional approach to time, were to continue through his life, to the dismay of his friends./*¹¹

[Smith, p. 6]

II-III¹¹ *Adjustment to his "own rhythm", maladjustment to the rhythm of others.*

*/His sister Simone remarks that the four children used to divide up in pairs. The elder pair, Simone and Antoine, were fond of violent games. They liked climbing trees and building houses in the branches where she wrote stories and he wrote verses./*¹²

[Smith, p. 12]

II-III¹² *Creative i., psychomotor o.*

*/Of all the five children he was the most wild and fearless; it was he who directed the games, tyrannizing over the others, interrupting them whenever a new idea struck him, quarreling with his rebellious brother, François, keeping up the quarrel even during mealtimes, until he had won his point./*¹³ [Migéo, p. 6]

II¹³ *Second factor: need to dominate others; psychomotor o., intellectual o. (new ideas and arguments)*

*/They made a spirited trio, and particularly, the two boys—"Tonio" and François—who were forever scrapping and romping. "They were, one must admit, unbearable," Simone, the older sister, recalls, "but as two boys brimful of life are apt to be when there is no father around to keep them in line. They fought and obeyed no one. In the mornings their floor resounded with mad scamperings. Antoine would refuse to take his bath and wriggle himself clear of his fearful governess's grasp. Without a stitch on he'd gallop up and down, making fun of her. Or, because François refused to listen to his stories, saying: 'T'es bête, Flonflon, t'es bete!' he would jump on him and the fistcuffs would start all over./*¹⁴

[Cate, p. 9]

0¹⁴ *Psychomotor o.*

/A thrashing left him dry-eyed and defiant but if his mother ever refused to say good night to him, he refused to go to sleep and cries, "Maman, embrassez-moi" until she relented./¹⁵ [Smith, p. 3]

III¹⁵ *Positive maladjustment and Emotional ties; emotional o.*

/On one occasion he replied rather sharply to an instructor who had given a reprimand which he considered undeserved. On being compelled to kneel as punishment, a dictionary in each hand, he immediately rose to his feet and in exasperation threw the dictionaries into the midst of the class, then left the room, slamming the door behind him./¹⁶ [Smith, p. 14]

III¹⁶ *Positive maladjustment; emotional o., psychomotor o.*

/Impetuous and sensitive, remarkably gifted, he had a mania for experimentation which caused us always to keep our eyes on him. The best way to keep Antoine quiet was to install him on a low 'chair with one of his little cousins in his arms to make him drink his bottle. One could trust him entirely with a marvellous patience. This turbulent child took care of the baby and they were both perfectly happy."/>¹⁷ [Smith, p. 3]

III¹⁷ *Self-control, Responsibility, and Empathy: he is capable of changing pace when given a responsibility.*

An episode of his childhood, recounted in loving details by Simone, shows that his earliest traits were courage, self-sacrifice for others, and stubborn disregard of overwhelming obstacles. One of the chief amusements of the brothers and sisters was walking to explore the neighbouring countryside. When this had become too tame they decided on a great adventure, the scaling of a distant mountain. Simone and the two boys set forth by train for the foot of the mountain and, at first over slippery pebbles, then through prickly branches, and thick woods, they made their way slowly to the top, from which they were repaid for their pains by an awe-inspiring vista of the entire range of the Jura.

/On the descent, after passing through a strange village, they noticed the sun was setting and the boys asked Simone for the time. To her horror, she found that she had lost her watch, her beautiful communion watch, somewhere along the way. Without hesitation 'Tonio' offered to return to look for it while she and the young brother François returned on the train. At home on their arrival there were cries of horror at the thought of the little boy alone at night on the mountain. Simone must be deprived of her dessert if the watch was not found. Very late after dinner, a carriage which had picked up the tired lad, livid with fatigue, drapping his legs, let him off at the gate. Bravely he had made the entire climb over again, searching everywhere and asking the town crier of the village to announce a reward. "But Monot, I am sorry, I didn't find it."/>¹⁸ Naturally Simone was deprived of her dessert. [Smith, pp. 12-13]

III-IV¹⁸ *Courage and Empathy: emotional o., psychomotor o.*

/Learning that his name too was Antoine, the engine driver agreed to let the four-year boy ride with him in the locomotive cab. For days thereafter every scrap of cardboard in the Château de la Môle became a train. This discovery of the marvels of modern locomotion was quickly followed by another, and the next year every rock around the chateau was transformed into an automobile, which Antoine straddled as though he were riding a horse./¹⁹ [Cate, pp. 16-17]

0¹⁹ *Imaginational o. psychomotor o., Creative i.*

/Saint-Exupéry's interest in mechanical objects seems to have been aroused at a very early age, for his music teacher Anne Marie Poncet remembers him as being a "bricoleur né"—a born tinkerer, fascinated by boilers and pistons. He would spend hours drawing diagrams of imaginary engines, then pester the Cure, who had once taught mathematics, to find out if he thought they were all right. Still a child, he hooked up wires and boxes and built himself a rudimentary telephone. But his most ambitious 'invention' was a flying machine he put together by stretching a pair of old sheets over a frame of bamboo strips, attached to the handlebars of his bicycle./²⁰ [Cate, p. 48]

0²⁰ *Creative i., imaginational o. intellectual o. (design), psychomotor o. (unrelenting experimentation)*

/According to his sister Simone, he was always drawing plans for motors and mechanical inventions which he insisted on showing to other children, much to their annoyance. Heartbroken by their indifference he insisted so strenuously that they finally listened. Invention gushed from him like a boiling spring. This is a motor, that is a telephone, this is a locomotive, that is an airplane, mounted on a bicycle. "And when I shall fly away on my new machine, the entire crowd will cry: Long live Antoine de Saint-Exupéry."/²¹ [Smith, p. 4]

II-III²¹ *Enthusiasm, Creative i. and Second factor: need to share; emotional o., imaginational o.*

/Wright's prestige was still close to its zenith when the young Antoine entered the Collège de Sainte-Croix, and we have Roger de Sinéty's word for it that he made several trips to the historic airstrip (now marked by a monument) at Auvours. His first cousin, Guy de Sain-Exupéry (son of Antoine's uncle Roger), who was one class ahead of him at Sainte-Croix, claims that he spent hours trying to devise a stabilizer—which for a boy of ten is unbelievable! "His enthusiasm was inexhaustible. He used to show me his designs, launching into long explanations which meant nothing to me, but which left me spellbound by their impetuous assurance."/²² [Cate, p. 53]

II-III²² *Enthusiasm and Creative i.; intellectual o., psychomotor o.*

/Throughout his life Saint Exupéry was demanding, immoderate, unsatisfied, never contented with things as they are, even as a schoolboy he was constantly

contriving ideas for any kinds of engines and mechanical things. He would sketch his inventions and would explain, and force his classmates to look, listen and admire, even though they would have much preferred to go on with the game the young inventor had interrupted. When they showed their annoyance, Antoine would flare up and sometimes use his fists.^{/23} [Migéo, pp. 9-10]

III²³ *Creative i. and Second factor; psychomotor o., intellectual o., emotional o. (need to share).*

/Gaultier, who sat for two years on the same school bench, recalls him as "round-faced with a turned-up nose, smiling and at the same time surly, ill-combed, his hair in disorder, the stiff collar of his uniform and his tie as often as not askew—in a word, the untidy student who, like so many others, has ink-spots on his fingers." His schoolmates called him "Tatané"—derived phonetically from "Antoine"—a nickname he minded less than "Pic-la-lune", later given to him for his upturning "sky-aimed" nose and the moonstruck reveries he could lapse into when daydreaming.^{/24} [Cate, p. 23]

III²⁴ *Second factor: he is sensitive to the kind of nickname; multilevel components of behavior* ("smiling and at the same time surly"); *imaginational o. (reverie), psychomotor o. (disorderly appearance).*

/The classroom discipline was strict and he was regularly punished for his lackadaisical ways, the ink blotches on his fingers, his lack of concentration during study hall, and the unbelievable sloppiness of his desk, so crammed with books, notebooks, and assorted papers that the lid would scarcely shut.^{/25} /His Jesuit teachers, beginning with Abbe Perroux, ...had little use for his reveries and diversions, which were often rudely interrupted. Years later the memory of these humiliations was still vividly with Antoine when he wrote to his mother that "you are the only consolation when one is sad. When I was a child I used to come home with my heavy satchel on my back, in tears at being punished—do you remember at Le Mans?—and simply by taking me in your arms and kissing me you made me forget everything."^{/26} [Cate, p. 24]

0²⁵ *Multiple interests and multiple forms of overexcitability: psychomotor o. (disorder), imaginational o. (lack of concentration at appointed time), intellectual o. (variety of books and papers).*

III-IV²⁶ *Emotional ties: the deep and unique love of his mother is stronger than all adversity; emotional o.—affective memory.*

"He was not first in his class nor brilliant in his studies". Father Louis Barjon told Helen Elizabeth Crane in 1951. /"He was a nice fellow, yes, liked by everybody, but not that much noticed among the rest. He was above all a dreamer. I remember him, chin in hand, gazing at the cherry tree beyond the window. We called him, 'Pique-la-Lune'. I have the impression of someone modest, of some-

one who was original without being bookish. All of it mingled with occasional explosions of joy, of exuberance." /²⁷ [Cate, p. 30]

III²⁷ *Humility: he was modest but not self-effacing; imaginative o. "a dreamer", Psychomotor o. and emotional o. "explosions of joy and exuberance.*

/Segogne remembers his friend as being "timid, a bit wild, given to moodiness, now bursting with life, now morose and shut up in a world inner meditation. He did not make friends easily, and it pained him, for he liked to be liked." /²⁸ (Age 18) [Cate, p. 45]

II-III²⁸ *Ambitendencies of mood with multilevel components (exuberance vs. "inner meditation") Second factor: "He liked to be liked"; Emotional ties: difficulty in making friends suggests in this case a need for deep emotional involvement (cf. 15, 18, 26).*

Lettres à sa mère

Struggles with material difficulties. Paris, 1924–25

/"Each evening I review the truth of my day: if the day was sterile as personal education, I am malevolent for those who have made me lose it..." /²⁹ /"The everyday life has so little importance, and is akin to so much; the interior life is so difficult to express, there is a sort of modesty, it is so pretentious to speak of it. You cannot imagine to what extent it is the only thing of value for me, it transforms all my values even in my judgements of others." /³⁰ /"I am more demanding of myself, consequently I have the right to disavow in others what I disavow or correct within myself." /³¹ [p. 17]

IV²⁹ *Third factor, Education of oneself & Inner psychic transformation: conscious and systematic discrimination of the developmental value of daily events*

IV³⁰ *Third factor, S-o, and Personality ideal: interior life is the highest value determining all choices and relationships with others.*

IV³¹ *S-o, Third factor, and Self-perfection: systematic self-observation and self-correction.*

Cairo, January 1936

After having walked three days in the desert, Antoine is taken in by the Arabs during which time we believed him fallen in the waters of the Persian Gulf. One night, gaunt, proud of having walked against death, he appears alone at the doorway of the Grand Hotel of Cairo; he is received in the open arms of the English friends from the R.A.F.

Having become civilized again, he writes to his mother:

/"I cried reading your short note so full of meaning because I called out to you in the desert.

"I was full of anger against the departure of all men, against that silence, and I called my Maman."/32

IV³² *Emotional ties: exclusive and unique love; emotional o.*

/"It is terrible to leave behind someone like Consuelo who needs you so much. One feels a great need to return in order to protect and to shelter, and one tears his nails against this sand which prevents you from doing your duty, and we would move mountains."/33 /But it was of you that I was in need of; it was up to you to protect and shelter me, and I called to you with the selfishness of a little goat."/34

IV³³ *Self-preservation and Empathy: strong need to help & protect others.*

IV³⁴ *Emotional ties: (cf. 33) Existential security protected only by deep love.*

/"It it in part for Consuelo that I have come back, but it is through you, Maman, that one comes back. You, so weak, did you ever know that you were my guardian angel, and strong, and wise, and so full of blessings, that one prays to you, alone, in the night?"/35 [pp. 25 and 215]

IV³⁵ *Subject-object and Emotional ties: unique and exclusive love.*

Struggle with men (war, 1939)

/"It is in participating that we play an effective role."/36

IV³⁶ *Responsibility.*

/"Those who have a value, if they are the salt of the earth, must consequently involve themselves with the world."/37 [p. 26]

IV³⁷ *Responsibility and Authenticism.*

From the farm in Orconte, he writes to his mother:

/"What frightens me more than the war is tomorrow's world. All these destroyed towns, dispersed families, death, it's all the same to me, but I would not want to see the spiritual community threatened."/38 [p. 27]

IV-V³⁸ *Self-preservation: the true survival depends on the survival of spiritual values.*

Rabat, 1921

/"I have not received a letter for fifteen days, Mother. I pass my time in building castles and am unhappy. Here where I have more time to think of you, I suffer more from this solitude."/39 [p. 101]

IV³⁹ *Emotional ties: exclusive relationships.*

Paris, 1923

/"I am quite proud of the success of my ideas on the education of thought. We accept everything but that. We learn to write, to sing, to speak well, to excite oneself emotionally but never to think! And we are led by words which mislead even the feelings. But I want education human not bookish."/40 [p. 139]

IV⁴⁰ *Education: concern over development of discrimination in thought and human values; intellectual overexcitability.*

/"I have noticed that when people talk or write they leave immediately all thought to make artificial deductions. They use words like a calculating machine out of which a truth must be extracted. It is idiotic! We must learn not reason but rather not to reason anymore. It is necessary to pass through a succession of words to understand something, otherwise they falsify everything: we confide in them."/41

III-IV⁴¹ *Creative instinct & Intuition: truth and understanding are not produced by words.*

/"I detest those who write for their amusement and who seek effects. We must have something to say."/42 [p. 140]

III-IV⁴² *Responsibility.*

Paris, 1923

/"I have taught X in what way the words he used were artificial and useless and that the defect was not in the lack of work, which is not much to correct, but in the profound defect in his way of seeing, at the groundwork of everything, and that it would be necessary for him to re-educate not his style but everything in himself—his mode of understanding and seeing—before he starts to write.

"This began to disgust him on his own which is very healthy, and which I have gone through myself, and then at last, he understood that we could see and understand otherwise and now he could become something."/43 [p. 141]

IV⁴³ *Subject-object, Third factor and Education-of-oneself: he points out the value of Dissatisfaction with oneself as a necessary process in personal growth (cf. 41).*

Paris, 1944

/"I have left you too much in solitude. I must become a great friend for you."/44 [p. 149]

IV⁴⁴ *Emotional ties: an "I-Thou" relationship (cf. 26, 34, 40).*

Poste restante, Monluçon (Allier), 1924

/"I cannot stand anymore of being unable to find what I am looking for in someone and I am always disappointed when I discover that a mentality which I thought would be interesting is just a mechanism easy to unravel and I feel

disgusted. I bear a grudge against this person. I eliminate a lot of persons and people and I cannot help it.”/45 [p. 151]

III-IV⁴⁵ *Third factor and Inner conflict.*

Montluçon, 1924

/“I became for the family a superficial being, talkative and sensualist, I, who is looking, even in dissipation for something to learn and cannot stand night clubs; I, who cannot open my mouth because useless conversations annoy me.”/46 [p. 152]

IV⁴⁶ *Subject-object and Self-awareness.*

Monçulon, 1924.

/“Mother, I am rather hard on myself and I have the right to deny in others what I deny or rectify in myself. Now, I am not proud of what I think and nothing interferes between what I see and what I write.”/47 [p. 154]

IV-V⁴⁷ *Subject-object, Third factor, Self-perfection and Creative instinct: harmony and transpance of experience and of consciousness—secondary integration (cf. 31)*

Paris, 1925.

/“One must be a bit anxious to be aware of what is happening around him. Then I am afraid of marriage, it depends on the woman.”/48 [p. 157]

III-IV⁴⁸ *Subject-object*

Dakar, 1926

/“A letter from you would have been received so well here, a word from you, my dear little mother, the greatest love of my heart.”/49 [p. 164]

IV⁴⁹ *Emotional ties: unique and exclusive love.*

Dakar, 1926

/“The people here are so suffocating, they think of nothing, they are neither sad nor content. Senegal has emptied them of themselves. So I am dreaming of people who think of something, who have joys, sorrows and friendship. The mentalities here are so grey.”/50 [p. 167]

III⁵⁰ *Subject-object*

New York, 1944

/“And still, in a few months, my dear mother, my old mother, my loving mother, I hope so much to be held in your arms near the fireplace to tell you all what I think, to discuss without contradicting, to hear you talking to me, you, who has understood all things concerning life.”/51 [p. 221]

IV⁵¹ *Subject-object and Emotional ties: unique and exclusive love.*

Borgo, July 1944

/“When will it be possible to tell we love them to those we love?”/52 [p. 223]

IV⁵² *Subject-object, Empathy.*

Carnets, 1936–1944

/“The president of the stupid Republic: what deification of mediocrity! (1938) Meanwhile, those who are received by him believe it to be an honor. More than ever the office annuls man. We believe in offices as we believe in the virtuous effectiveness of the vote.”/53 [pp. 19–20]

III⁵³ *Positive maladjustment.*

/“Of man, I do not inquire as to the value of his laws rather as to his creative power.”/54 [pp. 20–21]

III⁵⁴ *Hierarchization: the value of man is measured in his creativity.*

/“Greatness is born primarily—and always—of a goal situated outside of oneself (Aeropostale): as soon as man is enclosed within himself, he becomes impoverished. From that moment, he only serves himself.”/55 [pp. 23–24]

IV-V⁵⁵ *Subject-object, Responsibility and Inner psychic transformation: he speaks of transcending oneself.*

/“Priority of the masses over the elite? Never. Priority of matter, of standard of living over the spirit? Never. Priority of logic over a certain human irrationality? Never. Affiliation into the socialistic doctrine of those who burned the churches and spitted on aristocracy? Never. And what enlightened French communist would dare defend these points of view?”/56 [pp. 24–25]

III⁵⁶ *Positive maladjustment: conflict of value—socialism to him is more than a better standard of living.*

/“Where are you leading me, you who believe that man perpetuates himself by eating and reproducing while you sense nothing of the importance of the spiritual superstructure? It is not your projects (they please me) but your ignorance that appals me.

“You are offering a more attractive building, a better car, an air more pure... But what man to inhabit them?”/57 [p. 28]

III⁵⁷ *Positive maladjustment and Hierarchization: the quality of man is not improved by higher standard of living.*

/“Man. Not to sacrifice himself to what he is but to what he may become.”/58 [p. 47]

III⁵⁸ *Hierarchization: hierarchy of aims—“what ought to be” is more significant than “what is”.*

/“If the individual should not tyrannize masses, the masses should not crush the individual.”/⁵⁹ [p. 62]

III⁵⁹ *Hierarchization.*

/“We are all in agreement that man is greater when he is a mystic than when he is an egoist.”/⁶⁰ [p. 94]

III-IV⁶⁰ *Hierarchization: hierarchy of universal values.*

/“We do not discover truth; we create it. The truth is what we express with clarity.”/⁶¹

III-IV⁶¹ *Cognitive function: conceptual thinking is a key to the creation of truth; intellectual o.*

/“The truth is not that which is more or less demonstrated, but that which is more or less effective in its role of being real. In itself nothing is true or false.”/⁶² [p. 136]

III-IV⁶² *Cognitive function an intuitive (conceptual) dimension of reality.*

/“The creative truths are invisible. They are initially rejected then becoming established they cease to be evident: they become self evident.”/⁶³ [p. 137]

IV⁶³ *Hierarchization of the Cognitive function (cf. 62).*

/“I am a fervent believer of the truth of poetry. (Eddington has helped me when he spoke of the different symbolic constellations). The poet is no more futile than the physicist. Both reexamine truth but those of the poet are more urgent since it is a matter of his proper conscience.”/⁶⁴ [p. 152]

III-IV⁶⁴ *Cognitive function and Creative instinct: conjunction of intellectual process with a hierarchy of values.*

/“The great physician is not the one who discovers by reasoning a clever master key (pedagogic), which explains all the particular diseases. But he is rather one who has the intuition of the inner unity.”/⁶⁵ [p. 144]

IV⁶⁵ *Cognitive function: perception of inner organization as a key to knowledge —presentiment of secondary integration*

/“Painlevé. I believe that sophism consists in saying: ‘How can a sage of such stature and capable of such great synthesis involve himself in public life rather than close himself in his office?’—but this is what it should be saying: ‘It is because that man is universal, he does not shut himself in his office, but involving himself in public life he observes everywhere the structures—that he is capable of such great synthesis.’/⁶⁶ [p. 167]

IV⁶⁶ *Cognitive function and Creative instinct: knowledge and creation of a synthesis come only from active participation and experience.*

/"Life is that which tends towards more improbable states of existence." /⁶⁷
[p. 176]

IV⁶⁷ *Reality function: higher levels of development are less possible yet inevitable (cf. 55, 56, 58, 63).*

/"Divinity expresses itself through the individual who goes against the common tastes." /⁶⁸
[p. 204]

III-IV⁶⁸ *Positive maladjustment: higher values are never common.*

Lettre à un Otage, 1940

/"A child must be suckled a long time before he makes demands. One must take a long time to raise a friend before he claims his rights to be loved. One must wreck himself during many generations to repair the old disintegrated castle before he learns how to love it." /⁶⁹
[p. 22]

IV⁶⁹ *Inner psychic transformation and Emotional ties: the rewards of love and friendship have to be earned—they involve a long growth.*

/"...the destiny of each of those I love torments me more seriously than of a chronic disease in myself. I feel threatened in my essence by their brittleness." /⁷⁰

IV⁷⁰ *Fear, Empathy and Emotional ties: relationships of love involve his essence.*

/"The man, who this night haunts my memory, is fifty years old. He is sick. And he is a Jew. How will he survive the German terror? For me to envision that he still breathes alive I must try to believe that he has been overlooked by the invader, hidden in secret by the bulwark of silence of the inhabitants of his village. Thus only I believe that he still lives. Thus only, moving far in the realm of his friendship, which has no boundaries. I am free to feel not as an emigrant but as a traveller." /⁷¹
[p. 31]

IV⁷¹ *Empathy and Emotional ties.*

/"I will make no sense if I claim that we would have easily fought to save a certain quality of the waterman's smile, and of your smile and of my smile, and the servantgirl's smile, a kind of miracle of that sun which has given itself so much trouble, since millions of years, to achieve through us the quality of a smile which turned out pretty well." /⁷²
[pp. 40-41]

IV⁷² *Hierarchization of smile (see Laughter) (cf. 69, 73).*

/"The essential, most often, has no weight. The essential here, in appearance, was but a smile. A smile is often the essential. One is payed by a smile. And the

quality of a smile can make us die. Nevertheless, because this quality has delivered us so well from anguish for the present times, has granted us a certainty, hope, peace, today, in order to try to express myself better, I must also tell the story of another smile." /⁷³ [p. 41]

IV-V⁷³ *Hierarchization of smile: "transcendental essence" (cf. 69-72).*

/"The Nazi, respecting only those who are like him, respects nothing but himself. He rejects creative contradictions and establishes for a thousand years in man's place the robot of a termitary." /⁷⁴ [p. 60]

IV⁷⁴ *Subject-object and Respect: respect has value only when founded on empathy (respect for others who are unlike ourselves).*

Excerpts

/"Night fell and the flames rose. Prayerfully we watched our mute and radiant fanion mount resplendent into the night. As I looked I said to myself that this message was not only a cry for help, it was fraught also with a great deal of love. We were begging water, but we were also begging the communion of human society. Only man can create fire: let another flame light up the night: let man answer man!" /⁷⁵

IV⁷⁵ *Empathy: a signal for help can be a trigger to brotherly communion of man; emotional o., imaginal o.*

/"I was haunted by a vision of my wife's eyes under the halo of her hat. On her face I could see only the eyes, questioning me, looking at me yearningly. I am answering, answering with all my strength! What flame could leap higher than this that darts up into the night from my heart?" /⁷⁶ [*Wisdom of the Sands*, p. x-xi]

IV⁷⁶ *Emotional ties: intense love for his wife evokes her image and a message of love: imaginal o. (visualization), emotional o.*

/And the tragic death of Mermoz inspires him with one of the most noble eulogies of friendship to be found in the literature of any country:

"Thus is the earth at once a desert and a paradise, rich in secret hidden gardens, gardens inaccessible but to which the craft leads us ever back, one day or another. Life may scatter us and keep us apart; it may prevent us from thinking very often of one another; but we know our comrades are somewhere 'out there'—where, one can hardly say—silent, forgotten, deeply faithful. And when our path crosses theirs, they greet us with such manifest joy, shake us so gaily by the shoulders! Indeed we are accustomed to waiting." /⁷⁷

IV⁷⁷ *Emotional ties: true friendship last through lack of contact, it is nourished by hope of reunion and is not deceived (i.e. the separation does not occasion growing apart).*

/“Bit by bit, nevertheless, it comes over us that we shall never again hear the laughter of our friend, that this one garden is locked for ever against us. And at that moment begins our true mourning, which, though it may not be rending, is yet a little bitter. For nothing, in truth, can replace that companion.”/78

IV-V⁷⁸ *Death, Emotional ties and Inner conflict: the conflict of realizing that a true friend is dead is very calm; the bitterness is against the irreversibility of the loss rather than the inevitable fact of death.*

/“Old friends cannot be created out of hand. Nothing can match the treasure of common memories, of trials endured together, of quarrels and reconciliations and generous emotions. It is idle having planted an acorn in the morning, to except that afternoon to sit in the shade of the oak.”/79

IV⁷⁹ *Emotional ties and Inner psychic transformation; friendship grows slowly and the growth calls for work (cf. 69).*

/“One cannot buy the friendship... of a companion to whom one is bound forever by ordeals suffered in common. There is no buying the night flight with its hundred thousand stars, its serenity, its few hours of sovereignty. It is not money that can procure for us that new vision of the world won through hardship—those trees, flowers, women, those treasures made fresh by the dew and color of life which the dawn restores to us, this concert of little things that sustain us and constitute our compensation.”/80 [*Wind, Sand and Stars*, pp. 45-46]

IV-V⁸⁰ *Emotional ties and Inner psychic transformation; (cf. 69-70) imaginal o.*

/“What all of us want is to be set free. The man who sinks his pickaxe into the ground wants that stroke to mean something. The convict’s stroke is not the same as the prospector’s, for the obvious reason that the prospector’s stroke has meaning and the convict’s stroke has none. It would be a mistake to think that the prison exists at the point where the convict’s stroke is dealt. Prison is not a mere physical horror. It is using a pickaxe to no purpose that makes a prison: the horror resides in the failure to enlist all those who swing the pick in the community of mankind.”/81 [*Wisdom of the Sands*, p. 291]

IV-V⁸¹ *Self-awareness: the meaning of existence is based on a sense of purpose —the horror of existence on not having any, on not being enlisted into the “community of mankind”.*

/“I forbid questionings, for I know that never any answer slakes our thirst. And that he who questions is seeking, primarily, the abyss.”/82 [*ibid.*, p. 11]

IV⁸² *Subject-object in oneself (cf. 81: a sense of purpose is an answer not preceded by a question).*

/“In the course of my life I had deposed statesmen, buried my captains, won

women and lost them; and I had left about the world a host of vestiges of myself, as a snake leaves its skins.”

“Yet, dark as was the hour, I found strength to take up life again, ‘I have broken through my last husk’, I told myself, and now I shall step forth the purer. I had rated myself too high, and because I was growing soft this trial has been sent me. For I was puffing myself up with ignoble fancies; but now will I be able to enshrine him, my dead friend, forever in his majesty, nor will I weep for him./⁸³
[ibid., p. 114]

IV⁸³ *Inner psychic transformation. Self-perfection. Subject-object. Feeling of guilt, and Self-control: personal growth to higher ideal (becoming “purer”) occurs through many changes, it calls for watchful self-evaluation (s-o); to cry for the dead friend would be self-pity rather than acceptance of the trial justly deserved (feeling of guilt & self-perfection)—therefore, no crying (self-control).*

/“But all ascent is painful, every change of heart has its birth pangs; and I cannot force the secret of this music that I love unless, first, I have put forth a painful effort. Indeed, I deem it the happy gift of my pains, and no faith have I in those who take their delight in stores amassed by others. Thus if you would imbue them with the bliss and ecstasy of love it is not enough to plunge the sons of men in the flood tide of music, poetry and eloquence. Not love alone but suffering too, goes to the making of man’s plenitude.”/⁸⁴
[ibid., p. 118]

IV⁸⁴ *Inner psychic transformation, Personality ideal and Authentism: higher values have to be worked for and created by every man himself (cf. 69, 79, 80, 85).*

/“For even in those who enjoy the poem, the joy in the poem is not all; else never would you see them looking sad. Ravished by its beauty, they would have bliss untrammelled; indeed all men would share their rapture, without having any obligations to create. But such is man that he rejoices only in what he himself builds up, and, to enjoy the poem, he needs, must undergo the toil of its ascent.”/⁸⁵

[ibid., p. 119]

IV-V⁸⁵ *Authentism, Inner psychic transformation, Self-perfection: conjunction of the creative instinct with the individual growth process.*

/“My greatest melancholy” he wrote to Charles Sallès, in reply to a letter announcing his old friend’s impending marriage, “my greatest melancholy is to have tasted of a form of life, something like that of the gentleman of fortune, one of austerity, destitution, and adventure. I no longer know if I am capable of being happy. The effort needed to be happy discourages me. The patience it takes! Never for more than a month will I now know the *douceur de vivre*. . . I have tasted of the forbidden fruit.”/⁸⁶
[Cate, p. 149]

IV⁸⁶ *Subject-object, Self-awareness. Inner conflict: he realizes that he had found fulfilment in the life of action and austerity, and that only this kind of life satisfies him*

He was fond of his comrades and in his war book exalted them. But to a friend he wrote /“...their conversation could not possibly interest me, except from a meaning their words contain despite themselves...My heart is touched by all that they do, I feel closer to them than they do to themselves. But all the same, I lack space. And they bore me to tears with their jokes and anecdotes... I must somehow manage to stretch out my branches, but how can I? The presence of these men prevents my tree from growing. And what they have to say about themselves does not interest me at all.”/⁸⁷ [Migéo, p. 227]

IV-V⁸⁷ *Self-awareness, Subject-object, Empathy, and Third factor: he feels close to individual essence; fondness for his comrades does not prevent him from seeing that his growth needs something more.*

/“Here one is far from the hate mill, but not withstanding the kindness of the squadron, I suffer from a certain human impoverishment. I never have anyone to talk to, which is already something. I have had people to live with, but what spiritual solitude!”/⁸⁸

IV⁸⁸ *Subject-object and Inner conflict: dark night of the soul.*

/“If I am shot down, I shall regret absolutely nothing. The future termite-heap appals me, and I hate their robot virtue. I was made to be a gardener.”/⁸⁹ [Cate, p. 543]

IV⁸⁹ *Subject-object and Authenticism.*

...as Saint-Exupéry was walking through the third-class carriages of a train laden with shapeless ugly Polish emigrants returning home from France, his eye was caught by the face of a beautiful child, a miracle of delight and grace. /“I bent over the smooth brow, over those mildly pouting lips and I said to myself; this is a musician’s face. This is the child Mozart. This is a life of beautiful promise. Little princes in legend are not indifferent from this. Protected, sheltered, cultivated, what could not this child become? It is the sight, a little bit all these men, of Mozart murdered. Only the Spirit, if it breathes upon the clay, can create man.”/⁹⁰ [Smith, p. 100]

V⁹⁰ *Empathy and Sadness: through this child he sees the unlimited potential of every man and its loss—his empathy transcends all differences: integration of all values and all transformations.*

“He began his career as a pilot of the Line, he had looked at the humble clerks and little bureaucrats who travelled in the same bus that took him to the airfield outside Toulouse, and was saddened to think of “the dismal prison in which these men had locked themselves up.” Their murmured talk was “about illness, money,

shabby domestic cares.” And mentally he addressed the dull clod of a man sitting beside him. /“You, like a termite, built your peace by blocking up with cement every chink and cranny through which the light might pierce. You rolled yourself up into a ball, into your genteel security, in routine. . . You chose not be perturbed by great problems, having trouble enough to forget your own fate as a man.” And he thought, with pity, “no one ever helped you to escape.”⁹¹ [Migéo, p. 215]

III-IV⁹¹ *Subject-object and Empathy (“no one ever helped you to escape”)*

/“And all their life is made of habit. Such a prison it is. I am afraid of habits.”⁹² [Smith, p. 185]

IV⁹² *Subject-object and Disquietude toward oneself and in relation to the external world.*

/“...to live is to be slowly born. For borrowing ready-made souls would be too easy.”⁹³ [Migéo, p. 239]

IV-V⁹³ *Personality ideal, Inner psychic transformation and Authenticism.*

/“To give oneself, to risk one’s life, to be loyal, these are the actions that have made for grandeur in man. If you are searching for a model, you will find him in the pilot who gives his life to deliver his mail sack, in the doctor who dies on the front line of an epidemic, or in the meharist who leads his Moorish platoon deeper and deeper into solitude and privation.”⁹⁴ [A Sense of Life, p. 151]

IV-V⁹⁴ *Personality ideal: life of service to others; DDC guided by Empathy.*

/“Society people will say: ‘We have stirred up a few ideas’ (Nous avons remué des idées) and they disgust me. I like people whose need to eat, feed their children, and finish out the month being bound more closely to life. They know more about it. Yesterday on the bus platform, I rubbed elbows with a straggly-haired woman with five children. She has a lot to teach them and me too. Society people have never taught me anything.”⁹⁵ [Cate, p. 85]

III⁹⁵ *Positive maladjustment and Identification with those whose life is harder and therefore more real.*

/“I implore you with all my heart to persuade General Chassin to get me into a fighter squadron. I’m buried alive here, the atmosphere is unbearable. Good God, what are we waiting for! Don’t see Daurat until you’ve tried everything else to get me into the fighters. If I don’t get into the fighting, I’ll have a breakdown. I have a lot to say about what’s happening in this war, and I can say it only as a combattant, not as an onlooker. It’s my only chance to express myself, as you know.”⁹⁶

IV⁹⁶ *Responsibility and Subject-object: he sees clearly what actions he is best suited for; psychomotor o. (need for action), emotional o. (self-expression).*

"I take a plane up four times a day. I'm in first rate form, and that makes it all the harder, for they want to make me an instructor, not only in navigation but in the piloting of heavy bombers. And I can say nothing, I'm gagged. Save me. Get me sent to the front in a fighter squadron. /You know very well that I've no liking for war, but it's impossible for me to remain at the rear and not take my share of the risks. I'm not like F... We've got to fight this war, but I haven't the right to say this as long as I'm here, quite safe in Toulouse. It would be sickening to have to stay on here. Give me the right to say what I have to say by putting me to all the tests I have a right to... It's disgusting to pretend that "people of value" should be put in a safe spot. One must participate if one is to play a useful part./⁹⁷ [Wind, Sand and Stars, p. 297]

IV⁹⁷ *Responsibility, Authenticism, Personality ideal: words and actions must agree even at the cost of his life.*

/Everyone I love and believe in impels me to fight. I cannot stand aside. Get me assigned to a fighter squadron as soon as possible."/98 [ibid., p. 298]

IV⁹⁸ *Self-preservation and Authenticism: saving his values is more completing than saving his life (cf. 97).*

/"What will remain of all I loved? I am thinking as much of customs, certain intonations that can never be replaced, a certain spiritual light. Of luncheons at a Provençal farm under the olive trees; but of Handel too. As for the material things, I don't care a damn if they survive or not. What I value is a certain arrangement of these things. Civilization is an invisible boon; it concerns not the things we see but the unseen bonds linking these together in one special way and not otherwise.../99 /Anyhow, /if I come out alive, there will be only one problem I shall set myself: What can one, what must one say to men?"/100 [Wisdom of the Sands, p. vii]

IV⁹⁹ *Self-preservation, Intuition, and Reality function: he values the hidden order behind the appearance of things—this intuitively perceived order is more real to him than what can be seen with the eye; intellectual o. sensual o.*

IV¹⁰⁰ *Responsibility: supreme responsibility toward others.*

/"Thus, if a man pulled his house to pieces, with the design of understanding it all he would have before him heaps of bricks and stones and titles; nor would he be able to discover therein the silence, the shadows, and the privacy they bestowed."/101 [Migéo, p. 233]

IV¹⁰¹ *Cognitive function: the order of things can be grasped only by perceiving its gestalt and not by the examination of the separated components; intellectual o.*

/"I believe I understand things a bit as you do. And I often have long arguments with myself. In these arguments I am not biased, for I argue from your point of view almost always./¹⁰²

III-IV¹⁰² *Subject-object.*

/"But oh, Léon Werth, I like to remember drinking a Pernod with you on the banks of the Saône, while biting into a sausage and a good loaf of country bread. When I recall that afternoon, I have a feeling of plenitude. No need to tell you, since you feel things as I do. I was very happy. I'd like to experience that whole afternoon again. Peace is not something abstract, nor is it the end of danger and cold, those things don't bother me. But peace—peace means contentedly eating bread and susage with Léon Werth on the banks of the Saône. And I am sad when I think the sausage no longer has any taste. . ."/¹⁰³

III-IV¹⁰³ *Pleasure, Sadness, and Emotional ties: pleasure and a sense of peace is derived from carefree moments shared with a close friend; sensual o., emotional o.*

/"Death is sweet when it comes in its time and its place, when it is part of the order of things, when the old peasant of Provence, at the end of his reign, remits into the hands of his sons his parcel of goats and olive trees in order that they in their turn may transmit them to their sons. When one is part of a peasant lineage, one's death is only half a death."/¹⁰⁴ [A Sense of Life, p. 158]

IV¹⁰⁴ *Partial Secondary Integration: perspective of continuity synthesis of the attitude toward life and death.*

/"What afflicts young people is not any lack of capacity soever; it's that they are forbidden, on pain of appearing old-fashioned, to draw strength from the great restoring myths of mankind. Ours is a decadent society that has declined from the level of Gree kl tragedy to the cliches of escapist comedy. Ours is the age of publicity and the point system, of totalitarian governments and armies without flags or bugles or services for their dead . . . I hate my own period with all my heart. Today man is dying of thirst."/¹⁰⁵ [ibid., p. 215]

IV¹⁰⁵ *Ideal: ideal is a source of strength.*

1943

/"But I detest this period in which a universal totalitarianism has converted men into cattle—docile, passive, unprotesting cattle. This, they want us to believe, is moral progress! What I hate in Marxism is the totalitarianism it leads to. Man is defined as a producer and a consumer, and the basic problem is distribution. What I hate in Nazism is the totalitarianism inherent in its very nature./¹⁰⁶ [ibid., p. 218]

IV¹⁰⁶ *Anger against political systems which dehumanize people.*

/Our national substance is threatened. But when that will have been made secure, we will face the problem that is fundamental in our time: What is the meaning of man? To this question no answer is being offered, and I have the feeling that we are moving toward the darkest era our world has ever known."/107

[*A Sense of Life*, p. 218]

IV¹⁰⁷ *Reality function, Inner conflict and Intuition: axistential awareness, and apprehension of World War II; the conflict exists in not having the answer.*

/“Ah General, there is but one problem, one sole problem for the world—how to give men back a spiritual significance, spiritual anxieties. How to rain down on them something resembling a Gregorian chant. One can no longer live without poetry, colour, or love. Simply to hear a village song from the XV century is enough to measure the extent of the decline. All that is left today is the voice of the propaganda robot (pardon my frankness).”/108

[Cate, p. 553]

IV-V¹⁰⁸ *Ideal: ideal as a necessary nourishment; Education-of-oneself applied to others.*

/“Two billions human beings have only ears of the robot, understanding nothing but the robot, are turning into robots. There is one problem, only one: to rediscover that there is a life of the spirit which is still higher than the life of the mind. All the collapses of the past thirty years have sprung from two sources: the impasses of the economic system of the XIXth century, and spiritual despair.”/109

[*A Sense of Life*, p. 216]

IV-V¹⁰⁹ *Ideal and Reality function: lack of spiritual life is one of the basic sources of unresolvable difficulties.*

/“There is one problem, one only: to rediscover that there is a life of the spirit which is still higher than the life of the mind, the only one which satisfies man. This transcends the problem of religious life, which is only one form of it (though the life of the spirit may lead to the other necessarily). And the life of the spirit begins there where an ‘integral’ being is thought of over and above the materials which compose it. The love of one’s house—that love which is unknown in the United States—is already of the life of the spirit. Man today no longer has significance.”/110

[Cate, p. 553]

V¹¹⁰ *Secondary integration: man becomes integrated when he sees beyond the component parts of his existence; this realization is the prerequisite of spiritual life—the essence of man.*

/“It seems to me, that those who complain of man’s progress confuse ends with means...”/111

[Migéo, p. 215]

IV¹¹¹ *Reality function: he sees clearly that in all areas of life the tool is not responsible for the way it is used.*

/His manuscripts are proof of the care with which he writes. The pages are covered with fine lines of handwriting, much of it painstakingly crossed out, with one word left standing where there were a hundred words, one sentence substituted for a page. And these are not merely first-draft corrections; they are the changes made in the third or fourth draft. He works "long hours and with great concentration" he said, when he gets started. "It is most difficult to start."^{2/112}

IV¹¹² *Self-perfection and Responsibility* (cf. 42).

Le Petit Prince

The following Thursday, again at the Bevin House, the maid admitted me to the studio where Saint-Exupéry was standing before his table, apparently gazing out of the high, uncurtained window at the trees beyond. On hearing my footsteps he quickly turned around and said with his customary directness, which never wasted words nor time, "I don't feel like doing any English today. Please do something else for me!" Immediately he turned back to his table, this time strewn with typewritten papers. Fingering them carefully, he selected some pages.

Waiting for him, I sensed that something had gone wrong. He was nervous with suppressed irritation, so marked that the air seemed alive with unpleasant currents of electricity. I retreated behind a wall of intense quietness.

Having chosen his papers, he turned about, "I would like you to read some of *Le Petit Prince*, which I have written in this house." After a slight pause,

"My story is somewhat of a fantasy. By the way, there is a wonderful fantasy in English! Have you read *Mary Poppins*?"

"No."

"You should, it is the best children's story I have ever read. It is full of charm and quite appealing to grown-ups. I liked it so well that I read it several times. I consider it a real classic."

/"I had some trouble in persuading my publishers that the story could end with the little prince's death. They believe no story for children should end that way. I disagree with them. Children accept all natural things and adjust without harmful disturbances. The adults are the ones who give them wrong attitudes, who distort their notions of the natural. I don't believe that death has to be morbid. No child is going to be upset by the going of the little prince. It's just a part of things as they are!¹¹³ Now read for yourself."

IV¹¹³ *Identification and Creative instinct: he identifies with the child's way of experiencing life.*

After reading a statement about who is acceptable in society, I asked,

"Did you get this impression from observing rich and successful Americans? It sounds like that."

² *The New York Times Review*, Jan. 9, 1941.

"No, I meant that nowadays a bank account largely determines anyone's importance and position in society in every corner of the globe."

Looking up I asked: "Is this not a story you wrote for the little boy you once were and who was not fully understood?"

A smile came as an answer, but it was an enigmatic smile within his reserve and seemed to contain a statement to himself of which I was to be left unaware.³

Biographical Fragments, Letters, and Excerpts: Summary and Conclusions

The material for this historical case was selected from biographies, letters, and other writings. We have not attempted to illustrate the whole developmental history of Saint-Exupéry, since such a task would be equivalent to writing a full scale biography. Instead, we have limited ourselves to finding a number of fragments which, most directly, are either his own expressions, or observations of his behavior by others. The reports by others are necessary to give us a picture of Saint-Exupéry in his boyhood since he has not written an autobiography. For this reason it has not always been possible to assign a level value to these observations.

The first 28 fragments illustrate his behavior as a child and as a schoolboy up to the age of 18. We shall discuss this material first.

1 Level	2 Number of ratings	1×2
II	3	6
II-III	22	55
III	29	87
III-IV	6	21
	<hr/> 60	<hr/> 169

Level Index: L.I. = 2.82

In this early material, all forms of overexcitability (the evidence for sensual overexcitability is discussed in a later section) appear with roughly equal frequency and equal strength. They manifest very early and very strongly.

His imagination had to be fed by stories (1), or created its own associations (2, 6, 7). He identified with animals and often wondered what they thought and felt (3, 4, 5).

His creative instinct was evident very early in the form of stories, poems, inventions (8, 9, 14, 19, 20, 21, 22). His interests were universal (8, 25). But, in addition, he always had the strong need to share his creations with others, even

³ *Saint-Exupéry in America*, (1942-1943). A *Memoir*. Associated University Press, Inc. 1971.

at inopportune times, which he did nothing to inhibit (9, 13, 19, 21, 23). The presence of hierarchical (multilevel) components is clearly present in his early poems (10).

The operation of multilevel components in his early development can also be observed in such incidents as the need for reconciliation with his mother no matter what the punishment was (15), rejection of unjust punishment at school (16), control of his impetuosity by empathy and responsibility when charged with feeding a baby (17), courage and empathy for his sister's sake (18), humility (27), and the interplay of moods of introversion and occasional extroversion (28).

The remainder of the material has the following distribution of ratings:

1 Level	2 Number of ratings	1×2
III	10	30
III-IV	24	84
IV	109	436
IV-V	34	153
V	4	20
	<hr/> 181	<hr/> 723

Level Index: L.I. = 4.01

The L.I., obviously, has to be considered in this case as merely tentative because we are dealing with selected material rather than with the totality of Saint-Exupéry's personal expressions. Nevertheless, it is worth noticing the jump from 2.8 to 4.0.

Since the dynamisms are discussed separately we shall concentrate here on several functions which characterize (and possibly account for) the high level of his development. These functions are: Emotional ties, Cognitive function, Intuition, Reality Function, Ideal, and Self-preservation.

Relationships with others (Emotional ties)

Saint-Exupéry's love for his mother was deep and religious. To him she is the balm dissolving all adversity (26, 32, 34); he prays to her in the time of extreme need (35). In the time of solitude he longs for news of her (39, 49). At the same time he offers her his friendship and submission (44, 51).

His relationship with his wife appears no less genuine and profound (33, 76), although his letters to her are not available.

He cultivated friendships with a sense of their eternal value. They involved his essence (70) and they allowed him to perceive the individual essence of others and transcend the differences, although unacceptable to him otherwise (87).

It should not be surprising, therefore, that for someone who valued friendship so highly and invested his essence in it, it was awkward to initiate personal relationships (28). This was so because he was fully aware of the slow growth of a

relationship, of the need for time and shared experiences and hardships, of seeing it grow in the manner of an oak (69, 79, 80).

The simple pleasures of life acquire meaning for him when shared with a friend (80, 103). In danger he fears for a friend more than for his own safety (70, 71); and the death of a friend brings the bitter realization that nothing can ever replace him (78).

These responses show that his relationships with others were built on a profound sense of their uniqueness. They also led to exclusiveness, i.e. limitation to few chosen ones, because only then could they be cultivated in depth.

Cognitive functions, Intuition, Reality function, and Ideal

In Saint-Exupéry these functions are very closely related. He writes often about the perception and creation of truth (61, 62, 53), which leads to the perception of inner unity (65, 101). But this perception is a creative process (most likely he meant a process of becoming—see the discussion of inner psychic transformation in the next section) possible only if man is actively engaged in living it (66), and if it involves his moral hierarchy (64).

What Saint-Exupéry calls conceptual thinking we define as intuition—the perception of *gestalts* (conceptual or experiential wholes that cannot be derived from the properties of separate components). This corresponds to his way of perceiving reality as a “certain arrangement of things” (99), which again is possible only if reasoning (in the sense of focusing on the elements rather than the wholes) is suspended.

He affirms the fundamental importance of ideal and of spiritual life as a source of strength and order on which depends human well being and the preservation of the humanity of man (105, 108, 109).

These expressions appear to spring from an integration of experiencing and perceiving. Although we listed them under separate functions they are, in this case, interchangeable categories. This is already the level of secondary integration. This is illustrated in the harmony and transparency of his experience and his consciousness (47), in his repeated perceptions of inner unity and the continuity of the order of things (65, 104), and in his statement that being integrated means to see beyond the component parts (110); a prerequisite of spiritual life.

It is this sense of the spiritual unity underlying his experience and his sense of values that gives particular expression to his response of self-preservation: he went to protect others (33), he wants to fight in the war to save those he loves (98), and to ensure the survival of the national and spiritual community (38, 107).

Example no. 7 (Antoine de Saint-Exupéry)

LEVEL ASSIGNMENTS OF RESPONSES

Dynamisms

4	Personality ideal	4 ³⁰ 4 ³⁴ 4.5 ⁹³ 4.5 ⁹⁴ 4 ⁹⁷
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	Autonomy	
	Authentism	4 ³⁷ 4 ⁸⁴ 4.5 ⁸⁵ 4 ⁸⁹ 4.5 ⁹³ 4 ⁹⁸
	Responsibility	3 ¹⁷ 4 ³⁶ 4 ³⁷ 3.5 ⁴² 4.5 ⁵⁵ 4 ⁹⁶ 4 ⁹⁷ 4.5 ¹⁰⁰ 4 ¹¹²
	Education-of-o.	4 ²⁹ 4 ⁴³ 4.5 ¹⁰⁸
	Autopsychotherapy	
	Self-control	3 ¹⁷ 4 ⁸³
	Self-awareness	4 ⁴⁶ 4.5 ⁸¹ 4 ⁸⁶ 4.5 ⁸⁷
	Inner psychic transf.	4 ²⁹ 4 ³⁰ 4.5 ⁵⁵ 4 ⁶⁹ 4 ⁷⁹ 4.5 ⁸⁰ 4 ⁸³ 4 ⁸⁴ 4.5 ⁸⁵ 4.5 ⁹³
	Third factor	4 ²⁹ 4 ³⁰ 4 ³¹ 4 ⁴³ 3.5 ⁴⁵ 4.5 ⁴⁷ 4.5 ⁸⁷
	Subject-object in o.	4 ³⁰ 4 ³¹ 4 ³⁵ 4 ⁴³ 4 ⁴⁶ 4.5 ⁴⁷ 3.5 ⁴⁸ 3 ⁵⁰ 4 ⁵¹ 4 ⁵² 4.5 ⁵⁵ 4 ⁷⁴ 4 ⁸² 4 ⁸³ 4 ⁸⁶ 4.5 ⁸⁷ 4 ⁸⁸ 4 ⁸⁹ 3.5 ⁹¹ 4 ⁹² 4 ⁹⁶ 3.5 ¹⁰² 3 ¹⁵ 3 ¹⁶ 3 ⁵³ 3 ⁵⁶ 3 ⁵⁷ 3.5 ⁶⁸ 3 ⁹⁵ 2.5 ⁷ 4 ⁸³
3	Positive maladjust.	
	Feeling of guilt	
	Feeling of shame	
	Astonishment w. o.	
	Disquietude w. o.	4 ⁹²
	Inferiority t. o.	
	Dissatisfaction w. o.	
	Hierarchization	3 ⁵⁴ 3 ⁵⁷ 3 ⁵⁸ 5 ⁵⁹ 3.5 ⁶⁰ 4 ⁶³ 4 ⁷² 4.5 ⁷³
2	Second factor	3 ⁹ 2 ¹² 2.5 ²¹ 3 ²³ 3 ²⁴ 2.5 ²⁸
	Ambivalence	2.5 ²⁸
	Ambitendencies	
C	Creative instinct	0 ⁸ 3 ⁹ 2.5 ¹² 0 ¹⁹ 2.5 ²¹ 2.5 ²² 3 ²³ 3.5 ⁴¹ 4.5 ⁴⁷ 3.5 ⁶⁴ 4 ⁶⁶ 4 ¹¹³
	Self-perfection	4 ³¹ 4.5 ⁴⁷ 4 ⁸³ 4.5 ⁸⁵ 4 ¹¹²
	Empathy	3 ¹⁷ 3.5 ¹⁸ 4 ³³ 4 ⁵² 4 ⁷⁰ 4 ⁷¹ 4 ⁷⁵ 4.5 ⁸⁷ 5 ⁹⁰ 3.5 ⁹¹ 4.5 ⁹⁴
	Syntony	
	Identification	3 ⁵³ 3 ⁹⁵ 4 ¹¹³
	Inner conflict	3.5 ⁴⁵ 4.5 ⁷⁸ 4 ⁸⁶ 4 ⁸⁸ 4 ¹⁰⁷
	External conflict	
	Disp. and Dir. Center	4.5 ⁹⁴

Overexcitabilities

	Psychomotor	2.5 ¹² 2 ¹³ 0 ¹⁴ 3 ¹⁶ 3.5 ¹⁸ 0 ¹⁹ 0 ²⁰ 2.5 ²² 3 ²³ 3 ²⁴ 0 ²⁵ 3 ²⁷ 4 ⁹⁶
	Sensual	4 ⁹⁹ 3.5 ¹⁰³ [additional four examples are listed in the section on Kinds & Levels of Overexcitability]

Emotional	3 ⁵ 2.5 ⁶ 2.5 ⁷ 3 ⁹ 3 ¹⁵ 3 ¹⁶ 3.5 ¹⁸ 2.5 ²¹ 3 ²³ 3.5 ²⁶ 3 ²⁷ 2.5 ²⁸ 4 ³² 4 ³⁴ 4 ³⁵ 4 ³⁹ 4 ⁴⁹ 4 ⁵¹ 4 ⁷⁰ 4 ⁷⁵ 4 ⁷⁶ 4 ⁹⁶ 3.5 ¹⁰³
Imaginational	3 ¹ 3 ² 0 ³ 3 ⁵ 2.5 ⁶ 2.5 ⁷ 0 ¹⁹ 0 ²⁰ 2.5 ²¹ 3 ²⁴ 0 ²⁵ 3 ²⁷ 4 ⁷⁵ 4 ⁷⁶ 4.5 ⁸⁰
Intellectual	0 ⁴ 2 ¹³ 0 ²⁰ 2.5 ²² 3 ²³ 0 ²⁵ 4 ⁴⁰ 3.5 ⁶¹ 3.5 ⁶² 3.5 ⁶³ 3.5 ⁶⁴ 4 ⁶⁵ 4 ⁶⁶ 4 ⁹⁹ 4 ¹⁰¹

Functions

Self-preservation	4 ³³ 4.5 ³⁸ 4 ⁹⁸ 4 ⁹⁹
Fear, Anxiety	2.5 ⁶ 2.5 ⁷ 4 ⁷⁰
Cognitive instinct	3.5 ⁶¹ 3.5 ⁶² 4 ⁶³ 3.5 ⁶⁴ 4 ⁶⁵ 4 ⁶⁶ 4 ¹⁰¹
Anger	4 ¹⁰⁶
Pleasure	3.5 ¹⁰³
Sadness	5 ⁹⁰ 3.5 ¹⁰³
Emotional ties	3 ¹⁵ 3.5 ²⁶ 2.5 ²⁸ 4 ³² 4 ³⁴ 4 ³⁵ 4 ³⁹ 4 ⁴⁴ 4 ⁴⁹ 4 ⁵¹ 4 ⁶⁹ 4 ⁷⁰ 4 ⁷¹ 4 ⁷⁶ 4 ⁷⁷ 4.5 ⁷⁸ 4 ⁷⁹ 4.5 ⁸⁰ 3.5 ¹⁰³
Courage	3.5 ¹⁸
Humility	3 ²⁷
Respect	4 ⁷⁴
Reality function	4 ⁶⁷ 4 ⁹⁹ 4 ¹⁰⁷ 4.5 ¹⁰⁹ 4 ¹¹¹
Intuition	3.5 ⁴¹ 4 ⁹⁹ 4 ¹⁰⁷
Adjustment	2.5 ¹¹
Enthusiasm	2.5 ²¹ 2.5 ²²
Integration	4.5 ⁴⁷ 4 ⁶⁵ 5 ⁹⁰ 4 ¹⁰⁴ 5 ¹¹⁰
Education	4 ⁴⁰
Death	4.5 ⁷⁸
Ideal	4 ¹⁰⁵ 4.5 ¹⁰⁸ 4.5 ¹⁰⁹
Interests	0 ⁸ 0 ²⁵

The ratings of identified dynamisms are limited in the following table to those found in responses no. 29-114, i.e. those after childhood.

Level	Number of dynamism ratings	Percent of total number of ratings
III	10	5.5
III-IV	10	5.5
IV	59	32.6
IV-V	23	12.7
V	1	0.6
	<hr/> 103	<hr/> 56.9

It is evident at once that the strongest group (80 percent) are the dynamisms of Level IV and the borderline of Levels IV and V.

The Table of Level Assignments of Responses shows the full complement of the dynamisms of Level IV except Autonomy and Autopsychotherapy. In the selected material we find no evidence of tensions and conflicts that would lead to difficulties requiring autopsychotherapy. Whether they could be found in more extensive sampling of Saint-Exupéry's material is a matter for further research. The clearly evident trend from Level IV to V makes the finding of distinct instances of autopsychotherapy, like those present in the preceding case, rather unlikely.

The absence of Autonomy is more surprising, although the explanation is very simple. In Saint-Exupéry's case a sense of autonomy, of speaking always from his own experience and personal understanding rather than from other sources is all pervasive. In other words his autonomy is present in his self-awareness, in his authenticity, in his perceptions of reality, in his cognitive processes,—in very act of his life.

Of particular strength appear to be the following dynamisms: inner psychic transformation, responsibility, third factor, authenticity, and personality ideal. As could be expected from the preceding cases, subject-object in oneself is very strong too, and almost invariably expressed at Level IV, and occasionally IV-V.

We shall take a closer look at three dynamisms which are most important to the process of organization and integration of development. The action of these three dynamisms is very closely bound.

The practice of measuring the value of each day against the standard of personal growth (29) entails both third factor and inner psychic transformation. The statement that the interior life is the determining value that affects everything in his life and in his dealings with others, entails, in addition, the personality ideal. These are the three dynamisms.

The conscious and systematic separation of affirmed values and relationships from those disavowed, illustrates the function of third factor (31, 45, 47, 87). The need for intense effort in the process of becoming ("all ascent is painful", "to live is to be slowly born") illustrates the activity of inner psychic transformation (69, 79, 80, 84, 85, 93). It was Saint-Exupéry's repeated experience that it takes many changes to grow, and that at times it would even seem to be the final rebirth ("I found strength to take up life again. 'I have broken through my last husk', I told myself") but was not.

His personality ideal encompasses this process of becoming (84, 93), the service to others (94), and the full consequences of his ideals (97): "I've no liking for war, but it's impossible for me to remain at the rear and not take my share of the risks. . . . It's disgusting to pretend that 'people of value' should be put in a safe spot. One must participate if one is to play a useful part." His death on a reconnaissance mission in 1944 was a final proof that his ideals and his actions were one.

Of the dynamisms of spontaneous multilevel disintegration we see only positive maladjustment, while the feeling of guilt and disquietude with oneself are expressed at Level IV. Dissatisfaction with oneself is expressed retrospectively as a necessary and valuable thing to pass through (43). This indicates that the dynamisms of Level III have carried out their task and yielded place to those of Level IV.

Second factor had been expressed early in his life as a need to share his ideas with others (9, 21), or as a need to dominate others (13, 23). But then, he was also sensitive to what others said about him and whether they liked him (24, 28). These responses, however, nowhere bear the mark of unilevel disintegration.

In the category C the strongest are the creative instinct and empathy, followed closely by self-perfection and inner conflict. This, developmentally, is a very powerful combination. In Saint-Exupéry we have an example of close conjunction of the creative instinct and self-perfection (e.g. 47).

Finally, although we have not made a special effort to identify in many places Saint-Exupéry's disposing and directing center, it is obvious from the foregoing discussion that it is closely united with his personality ideal in all its facets.

KINDS AND LEVELS OF OVEREXCITABILITY

In view of the fact that the forms of overexcitability were identified mostly in the material related to Saint-Exupéry's childhood, and that some—due to lack of differentiating detail—were not assigned level values, we give here only the summary data for each form.

P	S	E	Im	Int
11	16	23	15	14

All forms of overexcitability appear strong (additional data for sensual overexcitability are given below) with emotional overexcitability being more advanced than the others. Their strength becomes evident when one looks at the content of the responses.

Saint-Exupéry's psychomotor overexcitability was expressed in his liking for violent games and for leading other children (12, 13, 14), in his impatience (23), outbursts of temper or exuberance (16, 27), disorder (24, 25), unrelenting invention and experimentation (19, 20, 22). In a higher form it appears as a need for immediate action whether to climb a mountain in search of a lost watch (18), or to go to the battlefield to defend his country and his loved ones (96). Let us note that on most occasions the psychomotor and the emotional mode operated together (16, 18, 23, 27, 96).

His sensual mode of experiencing is evident in a highly sophisticated form of nostalgia for luncheons à la Provençale (99) or on the bord of the Saone with

a friend (103). At a younger age he was very fond of chocolate-covered truffles and would write detailed instructions to his mother what kind she should get him and in quantity ("Lettres à sa mère"—pp. 53-53). He was affected by the colors around him (p. 60), he took special pleasure in occasions for refined meals (p. 63), and in the luxury of his new room (p. 67). One could easily find more examples.

Saint-Exupéry's emotional overexcitability is most characteristically expressed in his deep love of his mother, his wife, and his friendships, all of which were described in the first section of this analysis. As a child he identified with animals (5), experienced fears and feelings of guilt (6, 7), and was full of enthusiasm (21, 22).

His imagination was excited by biblical stories of which he never tired (1), it produced highly original associations as in "dying sunset" (2). He tried to imagine what animals feel and think (3, 5). In school he was observed to be a dreamer (24, 27) whose attention would easily drift away (25). He was full of inventions and his creative urge transformed everything around him (19, 20, 21) already when he was a boy of four. His writing, and particularly "The Little Prince", are evidence of very fertile imagination.

His intellectual overexcitability can be observed early in his inventions (20, 22, 23), ideas and arguments (13), in concentrated observations (4), etc. Later it develops into an integration of the pursuit of truth and the "hidden order of things" (61-66, 99, 101).

In a personality of such rich endowment and such high level of development the different forms of overexcitability operate closely together. We observe a close union of affect and imagination rather early (5, 6, 7, 21), which is not surprising. More interesting is the combination of the psychomotor form with either one of the other three (with intellectual: 13, 22, with emotional: 16, 18, with imaginal: 19, 24) or in more complex multiple combination (20, 23, 25, 27). These rather than creating conflict, enhance each other toward more effective integration of development.

INTELLIGENCE

Saint-Exupéry's intelligence functions in complete harmony with his highest emotional functions. We count among them his ideal, his sense of responsibility, his authenticity, and his empathy.

The harmony between affect and cognition is characteristic of development moving toward a global synthesis. It is, therefore, significant that we observe in Saint-Exupéry's intellectual functioning a great deal of integrative perception which he calls "conceptual thought" (61), and which we call intuition or synthetic thought. In fact it is the dominant characteristic of his thinking. His preoccupation with truth, and the hidden, more fundamental dimensions of reality, is an

expression of his striving for an integration of meaning. This was discussed earlier under Cognitive Function, Intuition, Reality Function, and Ideal.

In summary, in Saint-Exupéry we observe intelligence in the service of the synthesis, or integration, of development.

DEVELOPMENTAL ASSESSMENT

Synthesis

In Saint-Exupéry we have an example of development moving toward secondary integration. The very fact that individuals representing this level could not be found by routine screening of about 1600 subjects shows the extraordinary nature of such advanced personality growth. It comes near the empirical limit (i.e. Level V) of our scale of human development.

The developmental dynamisms show a full complement of organized multilevel disintegration. Their expressions denote an integrative trend toward a synthesis of development. We observe lessening of tensions, increase of reflection, empathy, and self-awareness (also self-affirmation). The transition from Level IV to V (secondary integration) is already under way (38 ratings as compared with 109 at Level IV). Had Saint-Exupéry lived longer than his 44 years he could have achieved the full measure of secondary integration.

The most characteristic aspects of Saint-Exupéry's development are very deep and close relationships with others, a sense of responsibility for others, a deep spiritual sense, and a pursuit of truth toward uncovering the more substantial—in his experience—but hidden dimension of reality.

Out of these grows his universal compassion and sense of ultimate responsibility. Through his compassion he suffers the pain and sadness of realizing that every man is called to a life of creative fulfilment, but few have this chance (90). His sense of ultimate responsibility makes him decide: "If I come out alive, there will be only one problem I shall set myself: What can one, what must one way to men?"

How do we account for this high level of development? The material available on Saint-Exupéry as a child and adolescent (the first 28 fragments) showed him to be endowed with all five forms of psychic overexcitability to a high degree. Together with his creative drive (mechanical inventions, imagination and writing) we have the components of a strong developmental potential. We observed also the early presence of multilevel factors of empathy, responsibility, and positive maladjustment.

The previous three examples (nos. 4, 5, and 6) of accelerated development all show high emotional overexcitability. Saint-Exupéry is no exception. The selection of examples for this research did not depend on this characteristic because when the selection was made the forms of overexcitability were not looked for in the material. It would thus follow that acceleration of development does depend

on the strength of emotional overexcitability. Since Saint-Exupéry is the most advanced of the four examples let us examine the manifestations of emotional overexcitability in his case.

We note, first of all, his devotion to his mother. He wrote to her often and in every circumstance of his life. He was devoted to his wife, and he was devoted to his comrades. Saint-Exupéry did not just extol the value of friendship but was explicit that it requires conscious work and cultivation. This is the concreteness of his highest values. He believed in paying their price with honest effort (84) and self-sacrifice (96, 97). Self-sacrifice is the price of love: "Everyone I love and believe in impels me to fight. I cannot stand aside." (98),

The conclusion to be drawn here is that the highest level of emotional development is not achieved through spontaneous experience of relationships with others but through their conscious cultivation (e.g. 79). The awareness of their value makes them all the more precious, all the more worth the effort and self-sacrifice. Out of this foundation grew Saint-Exupéry's universal empathy (70, 75, 76, 90).

Saint-Exupéry's high sense of responsibility (e.g. 100) is closely tied to these feelings. One can only feel responsible for what one values (99). The profound and unique bonds of love and friendship endowed for him all aspects of life with a sense of their value (80, 103). Yet characteristically it is the personal and spiritual growth of others which is his highest concern (87, 108, 109).

Although the emotional overexcitability is the leading component of Saint-Exupéry's developmental potential we must note that it is fairly closely balanced by the imaginal and the intellectual. A similar constellation we observe only in Example no. 4. It appears to provide for a more uniform and more global unfolding of development than in other cases (5 and 6) where the different forms of overexcitability are less balanced in strength and the tension they create can be disruptive (suicide in the case of subject no. 5, and severe psychosomatic collapses in the case of subject no. 6).

Social Implications

Saint-Exupéry is an example of a universally developed personality. His universal empathy and striving toward the ideal imbues him with an inner power and authenticity that exerts great influences on others. It is such individuals that keep the unreachable ideals and highest values alive. We need more of such personalities, yet it always seems impossible to find them. Does this mean that such personalities are so rare that only when they are well dead and famous they become known, idealized, and falsified? At least in the case of Saint-Exupéry we know from documental biographies and the material presented here that there was no discrepancy between his beliefs and his actions.

There is a most urgent need to create, in all societies, a group of centers of education-of-oneself where such models could be studied in depth in order to grasp the essential lines of their personality development. One could then devise ways of developing such traits in oneself. In Saint-Exupéry's words: "But all ascent

is painful, every change of heart has its birth pangs; and I cannot force the secret of this music that I know unless, first, I have put forth a painful effort. Indeed I deem it the happy gift of my pains, and no faith have I in those who take their delight in stores amassed by others."

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PROFILES OF DEVELOPMENT

No. 1

1. Level Index:

Autobiography	1.3
Verbal Stimuli	1.3
Neurological	1.3

2. I.Q.: minimum 115, possibly higher (the subject was not tested in this research).

3. Developmental potential is weak and also negative. The negative aspect of it is moderate. Psychomotor and intellectual overexcitability is slight. Considerable ability for adjustment to suit his own needs.

4. No possibilities of developmental transformations.

No. 2

1. Level Index:

Autobiography	2.3
Verbal Stimuli	2.2
Neurological	2.2

2. I.Q.: 129

3. Developmental potential is fairly limited. Partial integration is more dominant than partial disintegration. Psychomotor overexcitability is stronger than the emotional, which is not very strong.

4. The possibilities for developmental transformations are limited to a moderate development of her musical ability and cooperation with a group.

No. 3

1. Level Index:

Autobiography	2.4
Verbal Stimuli	2.4
Neurological	2.5

2. I.Q.: 117

3. Developmental potential is of medium strength. Imaginational and emotional overexcitability are fairly strong, the imaginational being more pronounced. There are varied interests in art, music, and poetry. There is strong positive ambition (leading groups, teaching art) although not always realistically conceived.

4. The possibilities of developmental transformations are fairly good. They exist in the direction of social involvement for the sake of others, of increased esthetic refinement, and of increased sense of responsibility for the family. In view of the subject's wide range of interests, there are fairly strong abilities for compensation in the time of stress.

No. 4

1. Level Index:

Autobiography	2.2
Verbal Stimuli	2.3
Neurological	2.3

2. I.Q.: 120. Creative intelligence.

3. Developmental potential is strong. All five forms of psychic overexcitability are present with the emotional, intellectual, and imaginational being the strongest. There are significant abilities in art and literature (writing). The components of universal and accelerated development are distinct. There are fairly strong elements of self-awareness.

4. The possibilities of developmental transformations are very strong; the transformations can be accelerated. The development is fairly uniform. The subject may undergo a period of sudden and intensified development with strong crises and internal conflicts.

No. 5

1. Level Index:

Autobiography	2.7
Verbal Stimuli	2.9
Neurological	2.6

2. I.Q.: 108

3. Developmental potential is strong although narrowed down to development through empathy. Emotional overexcitability is very strong and the psychomotor

is also present. Strong compensatory dynamisms are absent because of deficiencies in imaginal and intellectual overexcitability and also because of the subject's history of traumatic experiences (childhood).

4. The possibilities of developmental transformations are considerable yet narrowed to one direction (empathy). Because of periods of very high tension and the subject's tendency to fixations onto narrow experiential areas his development is exposed to convulsions and psychic disturbances.

No. 6

1. Level Index:

Autobiography	3.0 (2 up to age 10, later 3.2)
Verbal Stimuli	3.4
Neurological	2.9

2. I.Q.: estimated at the age of 10 to be approximately 140.

3. Developmental potential is strong. All five forms of psychic overexcitability are present with the emotional being clearly the most pronounced. Wide interests, abilities, and a rich store of personal experiences give considerable possibilities of compensation and sublimation by further development of empathy, social involvement, clinical and educational work, and also research.

4. The possibilities of developmental transformations are considerable. However, there are extended periods of intensification of neurotic and psychoneurotic processes but not without a marked ability to transcend them. The subject has one handicap in that it is fairly difficult for her to become free from semi-conscious suggestibility.

Saint-Exupéry

1. Level Index: 4.0

2. I.Q.: unknown. Creative and integrative (intuitive) intelligence.

3. Developmental potential is very strong. All five forms of psychic overexcitability are present and are very strong. Emotional, intellectual, and imaginal overexcitability are the most dominant. There are universal abilities, distinct dynamisms of hierarchization and secondary integration, very strong dynamisms of empathy and of the activation of ideal. There are distinct elements of heroism and ecstasy.

4. The possibilities of developmental transformations are the highest because secondary integration was already initiated during Saint-Exupéry's life. This is evident in his trends toward a synthesis of his development.

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Kazimierz Dąbrowski, doctor of medicine and philosophy, psychiatrist, clinical psychologist, educator – originator of the mental hygiene movement in Poland, founder and Director of the State Institute of Mental Hygiene (1935-1949); in the years 1958-1966 head of the Institute of Mental Hygiene and Child Psychiatry of the Polish Academy of the Sciences, Professor in the Polish Academy of the Sciences, at Alberta University in Canada and Laval University (Quebec). He earned the degree of the doctor of medical sciences at Geneva University, and doctor of philosophy at Poznań University. He carried out post-graduate studies in Geneva, Vienna, Paris, and in the United States.

He was a grant holder of, among other things, the Fund of National Culture (two-year scholarship), Rockefeller Foundation, Ford Foundation, United Nations, Centre Nationale des Recherches Scientifiques, British Council, and Canada Council (three-year scholarship).

He is an author of numerous books and publications on mental hygiene, neuroses and psychoneuroses in children and adults, on clinical psychology and psychopathology. Among his main works one should mention *Nerwowość dzieci i młodzieży* (1935, Nervousness in children and adolescents), *Spółeczno-wychowawcza psychiatria dziecięca* (1964, Social and Educative Child Psychiatry), *Higiena psychiczna* (1962, Mental Hygiene), *O dezyntegracji pozytywnej* (1964, On Positive Disintegration), *Personality Shaping Through Positive Disintegration* (1972), *Psychoneurosis Is Not an Illness* (1972), *Zdrowie psychiczne a wartości ludzkie* (1974, Mental Health and Human Values), *Dwie diagnozy* (1974, Two Diagnoses), *Osobowość i jej kształtowanie poprzez dezyntegrację pozytywną* (1975, Personality and Its Formation Through Positive Disintegration), *Trud istnienia* (1975, The Hardship of Existence), *Dezyntegracja pozytywna* (1979, Positive Disintegration), and *W poszukiwaniu zdrowia psychicznego* (1996, In Search of Mental Health).

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