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PSYCHOLOGICAL BASES OF SELF-MUTILATION*

Translated from the Polish by William Thau, M.D.

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PREFACE

The fear and suffering which dog the footsteps of man are not always thrust upon him by the external conditions of his life. He himself may, to a certain extent, be the author of these disturbing experiences. Nervous and mental patients present in striking form such experiences and offer opportunity for their intensive study. Thus, the conditions which underlie morbid fears have been partly disclosed, and we see how they are dependent upon a complicated play of forces in the depths of the personality. The dynamic elements which are revealed by the study of nervous patients are not peculiar to them. They are the constituents of human nature in general, but in the normal they are concealed by the conventional surface.

In the present monograph the author takes up the problem of pain or suffering in so far as it is self-imposed, due not to external factors but to subtle underlying forces which play an important role in the destiny of the individual. In psychiatric literature there are already many case reports in which the role of self-inflicted pain has been carefully studied. The need for punishment is a factor which is now freely drawn on for the explanation of many forms of nervous and mental disorders.

Dr. Dąbrowski does not take up for intensive analysis individual cases where self-punishment, or automutilation, seems to play a role. His task is rather to give a general review of the field and to show the various settings in which this symptom may occur. His study covers a wide field. He makes a survey of the nervous disorders of children and of adults; he discusses men who have revealed themselves in literature, as well as those who have undergone an analysis in the consulting room.

To the general reader this monograph will be an interesting work of orientation, while the specialist will be particularly interested in the presentation of this topic by a Polish colleague.

C. Macfie CAMPBELL.

1. INTRODUCTION

In this work we shall investigate the problem of mental and physical self-mutilation.¹ We do not presume, however, to settle this question; our aim is only to approach and to study at close range the symptoms of this form of behavior. Once familiarized with the symptoms in general by means of a sketchy description and differentiation, we shall try to define the physical, mental, and social causes of their development, and to state their connection with the psychophysical constitution and with certain pathological conditions. Finally, we shall make a few suggestions of a prophylactic, therapeutic, and educational nature.

The source of the majority of self-mutilating symptoms is the wish to suffer. The “necessity” for suffering, which at first glance may seem paradoxical, is deeply embedded in the human soul, and is more common than it appears to the normal mind. Certain religious orders based on the value of suffering, besides on other principles, have expanded throughout the whole world. There is no doubt but that there exists a more or less normal necessity for suffering following the feeling of guilt, or the possession of certain defects, suffering which is considered a redemption, or a way of moral perfection. We shall call attention chiefly to that seeking for suffering and those symptoms of self-mutilation which may be considered pathological. We shall use the following criteria, not claiming, however, very strict differentiation, in determining the pathological or non-pathological nature of the symptoms: (1) intensity of symptoms, i.e., force with which they appear; (2) duration of the symptoms; (3) their intensity in relation to the intensity of the factors by which they are caused. Besides considering the active infliction of pain, we shall call attention to the symptoms of passive submission to suffering, and the symptoms of the provocation of suffering. Moreover, we shall endeavor to throw light on the connection between the apparently opposite tendencies of self-mutilation and infliction of pain on others, a connection which in certain cases will prove to have a common source.

In this way the meaning of the term “self-mutilation” will be-

¹ This study concerns only auto-mutilation in psychoneurosis, psychopathy, and cases taken from observation of daily life considered normal.

come much broader than the meaning usually attributed to it. I mutilate myself; I submit to self-tormenting; I torture others—these often spring from the same source, from a necessity of experiencing suffering, a necessity manifesting and gratifying itself in various ways.

In respect to the “phenomenon” of self-mutilation we distinguish between the inflicting of physical suffering and psychic self-torture. The “sphere” of physical self-mutilation is accessible to external observation; the psychic self-torture, above all, to introspection.

These are two sides of the same phenomenon, appearing in one or the other sphere depending on the mental make-up of the given individual, his age, education, or form of disorder. Most frequently the self-mutilation appears in a typical case under both forms, with predominance of one or the other. In the majority of cases, we are inclined to accept the identity of sources of self-mutilation in both spheres in the same individual. For instance, psychomotor hyperexcitability may be the cause of the initiation and development of nail-biting, wounding the nail-fold, scratching of the head; on the other hand, hyperexcitability resulting in tactless awkward behavior may lead to self-accusation and psychic self-mutilation. Penitent self-mutilation may appear in the form of self-flagellation, in exposing oneself to physical discomfort; in the psychic sphere, it may take the form of accepting morally humiliating obligations. Disorders of superficial sensitivity in more or less localized areas frequently cause pinching and scratching of these areas. Trouble which is of indistinct, changeable localization or of deep sensitivity may cause states of strong psychic tension, difficult to release. This difficulty increases the tension and makes it worse. If of long duration it may result in a suicidal tendency and may lead to suicide. Infantilism, underdevelopment of sexual organs, and homosexuality may be the basis of physical self-mutilation (scratching the nipples, mutilating the sex organs) as well as of self-hatred or self-humiliation. Strictly sexual masochism appears also frequently in both spheres. The cases cited present the similarity or identity of sources and mechanisms in both types of self-mutilation. There are, however, a number of cases in which the connection between these two spheres is not very clear.

2. SELF-MUTILATION IN STATES OF PSYCHOMOTOR HYPEREXCITABILITY

Localized irritations of different types cause the desire to touch the areas in which they arise. We notice this urge in ourselves-touching an aching tooth or a healing wound. This desire has to a certain extent a protective character. It is frequently hard to check this urge in a very intensive irritation. (In smallpox the hands of the patient are bound to prevent scratching the scabs.) In many cases the consciousness of disfiguration cannot avert the scratching and touching of the irritated areas. A common type of irritation, a frequent starting-point of self-mutilation, is pimples on the head, face, and back. We observed a few cases of children and adults whose trouble began with scratching the skin of their backs in the area where the pimples were present. Another type of self-irritation is illustrated by the case of 17-year-old M who systematically scratched his left elbow; it was proved on examination that this spot, an area of four to six cm., was strongly anaesthetic, and that this was the irritating agent. In another case, exhibiting nail-biting with mutilation of the nail-fold, it came out that the patient had partial thermo-anaesthesia and hypalgesia of these areas. Moreover, since childhood, he had shown marked endurance to physical pain, and had permitted extraction of teeth without flinching. We also observed a few cases of nail-biting with bad tearing of the nail-fold and of the skin on the inside of the fingers in individuals who had had chorea or symptoms of pseudo-athetosis in childhood. In others, we found hypersensibility of the skin to formalin or methyl alcohol, in and around the areas which were being scratched.

We frequently deal with local external self-mutilation corresponding in a greater or lesser degree to the spot, for instance, irritation of the right groin in inflammation of the appendix, scratching of the skin in the region of diseased joints, and mutilation of the abdominal walls by digging or scratching with the nails, in intestinal tuberculosis. In the case of 18-year-old S with intestinal tuberculosis, we were concerned with the scratching by the patient of various areas of the abdominal walls. In a state of great excitation he screamed, begging for a knife in order to cut through the abdominal wall to reach the irritating spot.

In case this irritation, which may be the starting-point of self-

mutilation, is difficult or impossible to discover, we must be careful not to infer that such an underlying cause does not exist. The fact that this underlying cause frequently is discovered after the self-mutilation has begun points to the necessity for caution. We observed, for instance, a tendency to scratch the skin of the left groin and scrotum a few months before the appearance of a varicocele. In other cases, we found allergic eczema of the hands after some time had elapsed since the beginning of automutilation of this region.

In cases where the self-mutilating process cannot find a point of outlet, we very frequently find a variability in the localization of self-mutilation until the finding of a more adequate area, either because of the protracted cessation of the self-mutilating activities in any given area for purely accidental reasons or because of the existence of some more or less vague, little-known pathological agent (for instance, disorders of deep sensibility) Two cases of self-mutilation reported by Janet throw light on the mechanism in question.

The first case concerned a 10-year-old boy, whose hands and whole body were covered with wounds and scabs. The father of the boy seemed to be normal, the mother very nervous. The child was normal and healthy till his fifth year. At that time the patient had measles and whooping cough in succession, after which he began to scratch a few blisters which appeared on his forehead, especially before falling asleep and after awakening. He began gradually to scratch other blisters which appeared on his body and finally every spot on his body (blemishes, warts, black and blue spots).

Janet asked the question presenting itself first of all in such a case: "does the child feel pain?" It was brought out that the sensation was normal. In answer to the question concerning why he did this, the patient said, "I don't know, but I just have to do it." (42) Janet asks whether we are not dealing here with delight of experiencing pain (the question so intriguing to psychologists), and he answers that this behavior should be interpreted as the expression of a tendency which developed into to an irrepressible habit in the child's mind, weakened by disease, and which could not be held back even by the coexistence of pain. This process is similar to smoking or drinking which many addicts cannot suppress despite the consciousness of the threatening danger.

We think Janet is right on many points. Nevertheless, the

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psychic process taking place in the former case is basically, different, despite many similarities, from the process occurring in the habitual smokers. In the latter case, the realization of the habitual tendency is not connected with pain or feeling of discomfort at the moment of gratification, but only with the consciousness of untoward results later on. Janet justly places the case of the 10-year-old boy in the class of tics, obsessions, and delirium, which, in its initial phase, may have been occasioned by weakness of the mental powers during the illness and perhaps to some extent by the toxic agents caused by the diseases.

Another case reported by the same author concerned the patient Pb who was continually pulling out the eyelashes from both lids. The family had a tendency toward obsessions and especially toward tics. Pb was a neurasthenic; any emotion provoked various gastrointestinal disturbances which passed quickly. Beautiful eyelashes were an outstanding feature of most members of this family, and the girls of the family paid much attention to them. Janet assumes, it seems to us, rightly, that in Pb, inclined by nature to obsessions, the above factors and some accidental itching around the eyes could produce the realization of the tendency. (42)

In neurotic conditions, especially in young people, we encounter an excess of such impulses, either in the form of hyperkinesis in general, or tics, with which may be combined disturbances of inhibition. In nervous individuals the sphere of impulsive and subconscious life is more strongly developed than in individuals of more resistant nervous constitution. Therefore, the cortical control appears weaker and of shorter duration, or is out of proportion to the exciting agent, in consequence of which either an excessive inhibition (anxiety state) or a weakness of inhibition may appear at any given moment. The preoccupation with any emotion causes a diminution of the repression of impulses and the impulses increase (scratching the head, biting the nails, hyperkinesis while studying or reading). Meige and Feindel (55) in their work on tics present the mechanism in the following way: "Any prolonged concentration of the attention on a particular act or a particular idea presupposes a concomitant weakening of inhibitory power over other acts and ideas, which then become corrupt and inopportune, are incapable of further repression, and blossom into tics."

A disturbance of inhibition often appears in nervous individuals.

Therefore, we encounter the phenomenon of the psychomotor release—an excessive activity of one group of tendencies and inhibition of others. In such a state, a purely accidental excitation may become the starting-point for the release of great tension. Frequently a state of strong tension becomes released by the beginning of self-mutilation in an accidentally localized area without other stimulation; then the self-mutilating activities systematize and transform themselves into compulsions (for example, biting and wounding of the lips). We observe the above symptoms in nervous individuals who are characterized by a certain lack of synthesis of psychophysiological activities. The emotional state deepens this lack of synthesis in accordance with Janet's (43) view that: "The emotion has a dissolving action on the mind and diminishes its synthesis." Neurotic individuals, who often have a great analytical capacity, fail more or less to synthesize, and are inclined to disintegration of behavior.

If we pass from higher to lower functions, the psychomotor activities of these individuals are also marked by a certain disintegration, a certain lack of coordination of the motor sphere with mental processes. Let us consider the mental work of a neurotic. While preoccupied with an emotionally colored problem or while performing an unpleasant duty, which also produces an emotional state, some psychomotor functions are not coordinated with mental processes but acquire a certain independence which may, among other symptoms, be revealed in nail-biting, laceration of the nail-fold, scratching of head and throat, pulling out the hair, biting the lips, etc., or touching nearby objects and semiautomatic writing of the same word over and over. It is known that overexcitable individuals with diminished repression, with a tendency to psychic disintegration (Schizoid types of Kretschmer; tetanoid types of Jaensch) have great difficulty in coordinating the main action of lower motor functions, which difficulty may, in coexistence with some irritating agent, appear as a process of self-mutilation. Moreover, the motor hyperexcitability, combining itself with disturbance of inhibition. causes the necessity for release which, in types described above, is often realized by finding on one's own body exciting areas which may serve as starting-points for self-mutilation. The finding of some bases for the unchecked impulses, and their fixation to an underlying process brings a psychic relief. This is one of the ways of releasing the accumulated psychic energy, as is its release in the

form of onanism in anxiety states or of sexual relations in other emotional states. The mechanism described above is the basis for the development of many tics, to which group should be added many self-mutilating processes. This is proved by the frequent development of a particular self-mutilation following the intensification of certain tics; self-mutilation of fingers (wounding, biting) following onychophagia, or wounding the head and laceration of healing wounds growing out of a head-scratching tic.

These disturbances of inhibition and assumedly the lack of harmony in the coordination of the cortical centers and the autonomic nervous system can explain partly the appearance of self-mutilation in the hypnagogic state, on awakening, during a long stay in bed (convalescence), in emotional states, or while solving some problem. In children and adolescents, the urge for activity is stronger than in adults. It is known that forced suppression of motor activity because of disease, travel, or sleeplessness disorganizes the control of actions and facilitates the appearance of hyperkinesis as well as self-mutilation.

The faculty for bearing pain in self-mutilation must probably be interpreted as some physical or psychic hypalgesia. We have already called attention to the former; the latter should be explained as a state of psychic tension produced by mental, emotional, or impulsive obsession (compulsion), and finally by auto-suggestion causing a weakening of the pain sense during self-mutilation. The explanation of this state is analogous to the interpretation of the diminished feeling of pain during fighting or during a state of great nervousness.

In this section we have discussed, in the first place, the role of the exciting agents in the origin and the development of self-mutilating tendencies. The examples cited above show that these tendencies are the result, on one hand, of various somatic irritations, and, on the other hand, of psychic overexcitability and tendencies to obsession. Either of these may be a predisposing and a determining factor, depending on the type, strength, and duration of its action. A strong exciting agent may be simultaneously a predisposing and a determining factor of the self-mutilating process (itching, hyperesthesia), and it may be its exclusive cause. On the other hand, the exciting agent often has only a supplementary accidental effect, and the deciding agent may be the tendency toward obsession or psychomotor overexcitability in ordinarily introverted types.

3. SELF-MUTILATION IN ACUTE PSYCHONEUROTIC CONDITIONS

In overexcitable individuals showing a lack of mental equilibrium, a sudden unpleasant excitation often causes an emotional shock. This facile appearance of shock is combined with a tendency toward nervous outburst. In introverted, schizoid individuals, we often encounter self-mutilation as one of the most convenient means of liberating oneself from an unbearable tension. Self-mutilation may act, in this condition, by means of the most easily borne physical pain or suicidal attempt, as a compensatory substitute for psychic pain or shame.

In individuals with little emotional flexibility, some great disappointment may undermine their faith and ideals, with consequent loss not only of the object of feeling but also of the faith in the value of even the strongest personal sentiments. This loss destroys previous mental harmony, sometimes to the point of self-vengeance, thus ending the unbearable pressure created by conditions of life. This mechanism is illustrated by the case of 18-year-old Miss M, a nervous idealist, very intelligent and highly sentimental, quick tempered and overexcitable. M showed in childhood a moderate tendency to hyperkinesis, nail-biting, scratching of the nail-fold, and a tendency to excessive enthusiasm and periodic depression. No hereditary stigmata were found. M fell in love with one of her acquaintances and decided to marry. Some time later, it turned out that the chosen one had deceived her. Within a few hours after learning this, she gave herself to the least acceptable and even physically repulsive of her suitors, after which she committed suicide. We deal here with an emotional shock caused by a sudden disappointment. The realization of one's own conflicting tendencies toward the object of one's emotions and toward one's ego produces as a reaction in young, impulsive, introverted girls a state of depression and doubt concerning the value of the deeper emotions, together with a focusing of vengeance on one's own self. An individual with a plastic mentality and the ability of adaptation to new conditions can bear such a disappointment, but types of lower plasticity, self-centered, introverted, are ordinarily unable to attain equilibrium. Depending on the faculty of decision or on the activity, they end by suicide or submit passively to life, finding release of the

strong psychic tension in forms of self-mutilation most accessible to passive and very sensitive types. Exposing oneself to laughter and to physical and psychic mistreatment treatment (for instance, self-accusation, humiliating oneself by lowering his social position, playing a part of the one “whom they slap in the face”) are means of self-vengeance for mistakes, in a form of protest characteristic for such personalities. A strong emotional shock to such individuals destroys their adaptation to the realities of life and very frequently leads to one of two possible ways of meeting these situations: suicide or annihilation of pain by self-mutilation.

We also encountered self-mutilation as a form of compensation for moral pain and shame in a 17-year-old girl of schizothymic constitution who attempted suicide after disappointment in love, and began systematically to wound the lower abdominal regions when her suicide was frustrated. She did not allow the wounds to heal and continued this self-mutilation for several months until she fell in love, this time successfully, with another man. We deal here with the necessity for the liberation of accumulated psychic tensions in the easiest form for the given individual. The release is not entirely automatic, but to some extent conscious. We have also observed cases of self-mutilation as one of the means of getting rid of an unbearable state of psychic tension caused by great vasomotor effort. The anxious state, feeling of strangeness of one’s body (extremities), and feeling of dying away were causally related to pinching, in order to bring back the state of activity, to increase by this means its weakened functions. A similar mechanism was found to exist in one of Janet’s (44) young patients who, letting drops of boiling water fall on his palm, said, “Only this can bring me back the feeling of myself.” We have also noticed a similar mechanism in individuals with symptoms of acute depression. In these cases it was, as we emphasized above, for the anxious, introverted, or passive types, the easiest way of release from an unpleasant state of psychic overexcitability.

The form of release of the psychomotor tension in states of acute anxiety may be very unclear to the individual himself and for this reason after the fact of self-mutilation he seeks to explain and justify his behavior. This explanation is very often not based on the real facts. Such a mechanism was probably at work in the case of the 12-year-old S who exhibited a systematic pulling out of the

eyebrows. S was of a passive type, in poor contact with his surroundings, of inferior ability, and suffered a feeling of inferiority. The patient's excitability, vomiting of unknown origin, fatigue, drowsiness with difficulty in falling asleep, and feeling of dying away may arouse the question of a disorder of visceral sensitivity. Passivity and slow mental activity could, under aggression of schoolmates, constant noise and unrest at home, and weariness (he went both to common and Hebrew schools), give rise to anxiety over the school situation with tics and persecutory ideas. We assume that pulling out of the eyebrows "in order not to be recognized," as the patient said, by hostile schoolmates was an accidentally found outlet for the necessary release of the tension of the above-mentioned state in which the patient's personality was the predisposing factor and the environment the determining one.

We also find self-mutilation as a symptom of an acute state of anxiety in the case of 13-year-old L who exhibited biting of the nails and tongue in a marked degree. L was uneasy, showed hyper-motility, was rather physically underdeveloped and undernourished. There was a slight left ptosis, hypertrophy of the lymphatic glands, moderate dermographism, and increased tendon reflexes. Otherwise the neurological and medical examination was negative. In the hospital, he screamed frequently, bit his hands, did not want to eat, was obstinately repeating that he wanted to go home, that he wanted to die and would die if he were not sent home. He said he hated school because "the teachers beat the children." In school he felt badly for being the oldest and tallest in his class, having had to repeat one year because of failure in French, He sometimes dreamed of the children being beaten in the school. Asked why he bit his hand, he said that by doing so he wounded his classmates. He wanted to study at home "all day and all night," but he did not want to go to school. He said that if he were forced to go to school he would go to the cellar and kill himself with a knife, and that "there are lots of penknives at home." During his stay in the hospital he attempted suicide by asphyxia, then broke the window and tried to kill himself with the pieces of glass.

No hereditary stigma was found, and at birth the delivery by forceps was without ill effect to the patient. He did not feel well in school and was several times transferred from one school to another. Once, while playing, he was unintentionally the cause of

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a fractured skull of a schoolmate whom he liked. He took this much to heart and refused to go to school. He had fever without meningeal symptoms for a few days, after which he began to bite his hands and to press his eyes.

The inferiority complex combined with nervousness, anxiety, and uneasiness among strangers were here the predisposing factors. The emotional shock caused by the accident in school gave rise to the acute state of nervous anxiety. The mechanism of the self-mutilating process (scratching and biting of the hands, screaming, and suicidal attempts) may be interpreted, on the one hand, as a characteristic form of the anxious passive individual's release of the tension and, on the other hand, as a way of avoiding unpleasant school experiences. The application of self-mutilation was based on observations that it was a successful means of getting the desired results.

On the basis of neuropathy there arise and develop very often unmotivated phobias which result in the manifestation of absurd ideas. This is illustrated by the case of 18-year-old S who, prompted by the fear of future military service, begged the physician to cut off his hand; when the latter refused, he went with the same request to a chiropractor who extracted 12 healthy teeth at one sitting. To this class belong the self-mutilations of compensation—neurotics who sometimes mutilate themselves badly in order to obtain compensation despite the possibility of finding adequate work. It may be assumed that the mechanism of these processes is similar to the mechanism of compulsions. The mental restlessness, increased by autosuggestion, takes the road indicated by the goal and in this way the accumulated tension is liberated. The necessity for obtaining compensation may be explained here by the state of the patient's increasing feelings of uncertainty and of the need of care, the source of which lies in past acute states of anxiety (experiences on the battle front or industrial accidents). The weakening reality feeling, together with the state of anxiety, facilitates the development of obsessions.

4. SELF-MUTILATION IN STATES OF NEUROPATHIC DRAMATIZATION AND HYSTERIA

In children and adolescents we often deal with a tendency to dramatization in order to satisfy desires "to get one's point." This tendency is based, on the one hand, on mental overexcitability and, on the other hand, a lack of an even and rational educational influence by the parents. Contradictions in forbidding and ordering, revocation of given commands, and excessive and unreasonable anxiety concerning the child cause a pathological transformation of the egocentric spirit in the child which directs it toward tyranny in regard to the parents. The observation of weak points of the parents' behavior is the basis for the building up by the child of an entire group of methods for attaining his desires. We are using the term "dramatization" for the description of these tendencies as a group and the term "neuropathic dramatization" in cases showing neuropathic peculiarities.

If the child, under these conditions, realizes that the source of its mother's greatest concern and unrest is the child's health, looks, or contentment, he will, in order to reach his goal, take advantage of his mother's weakness by simulated or by actual damage to his health and by exposing himself to some discomfort and unpleasantness. The case of the 12-year-old M, an only child, a tyrant to his mother, who in order to provoke her to worry about himself got her powder box and powdered and painted his eyes so as to "look sick," illustrates this point. Another case concerned a child of nine years, who was nervous, suggestible, and capricious. Irrational rearing, conflicting orders, and denials caused a strong development of stubbornness in this child, who, being well aware of his mother's weakness, namely her great sensitiveness to the opinions of others, used to throw himself on the street during a walk, to scream or to feign convulsions in order to terrorize his mother for refusing his requests and to assure himself of future indulgence. While walking with his mother at a summer resort, in the absence of onlookers, he applied his method in the changed surroundings. He would run ahead several feet and throw himself down in order to give the mother a chance to observe him longer. As she approached him (on the physician's advice, she did not hurry immediately to help him) the attack would suddenly cease and the boy

would get up and again run ahead of the mother to find a suitable place for the repetition of his act. A similar but more refined mechanism is illustrated by the eight-year-old W, a son of cultured but neuropathic parents and an only child. The very exclusive mutual affection with the mother, her excessive fear for the child's *health*, and the lack of proper understanding of the necessity for the child's social development (relationship with schoolmates, common sports, etc.) were the bases of the development of the child's pathological egocentrism and dramatization. The boy forced his mother to come for him (the school in a small town is only about 200 yards away). When the mother did not come, he used to throw himself on the ground and bite his hands or scratch his face. When the father punished him by standing him in a corner, the lad obeyed, but did not leave the corner later, after the time of punishment had elapsed. He stood there for over an hour and thereby forced the father to apologize and give up punishment. Watching his parents' worried looks through the keyhole and windows intensified his state of pathological egocentrism.

Sometimes the neuropathic dramatization may take a dangerous course, as in the case of the 14-year-old M, who, when his desires were not acceded to, provoked nose bleeding. Once, the loss of blood reached about one pint and caused fainting. The underlying causes were the boy's nervousness and faulty upbringing. The determining factor was the observation of the impressions which a small accidental nose bleeding made on his parents.

We have emphasized here the fundamental importance of faulty methods of upbringing in the origin and development of pathological dramatization. It is not always the principal factor—sometimes it is only the determining one. This may be illustrated by the case of 14-year-old A, who showed overexcitability, suggestibility, hysteric stigmata, and attacks. Despite these symptoms, A was cooperative, active, a good pupil and companion. A resented very strongly that she was left at home during vacation when her parents went to various health resorts with her older, sickly sister. Observation of the effects on her parents of her fainting, which happened accident-ally when she gulped a drink of strong soda water, resulted in stimulation of fainting spells. After a pseudo-attack, A usually ordered the maid not to tell the parents, being sure that she would

do just the contrary. We are dealing here with neuropathic dramatization of a hysterical personality. The high level of her acting was based on her innate tendencies to dramatization. In boarding-schools, we have observed many cases of self-mutilation by tickling the palate to provoke vomiting, letting blood from the nose or exposure to cold. The motives behind these cases were the desire to play truant from school or to shirk work of some sort, attracting attention, and provoking affection. With minor exceptions these cases concerned neuropathic individuals, who expressed in a way most characteristic of their psychological types (introverted, passive types) this need of arousing interest in themselves, or of freeing themselves from unpleasant situations.

In young people of introverted, anxious, and overexcitable natures, bound by affection or feeling of love, we find characteristic tendencies of self-mutilation to "spite" the beloved person. This is a punishment of the dear one by causing harm to oneself, and is quite characteristic of women or of men with some feminine psychic traits. This mechanism is illustrated by the case of M, sick with pneumonia, who in the course of a heated discussion with her fiancé declared that, on any further argument from him, she would go out bare-footed in the snow. In reply to this the fiancé remarked that one more unpleasant word from her would make him stab his hand with his penknife. Self-mutilation is for such individuals the simplest means for release of the tension and also for a more or less conscious attainment of certain ends.

Posing, eccentricity, and tendencies to dramatization in such a personality are illustrated in a passage from the diary of L:

The conditions of my life were not as I may have desired; when I experienced hardship caused by relatives whom I loved and by whom I wanted to be loved, I took it out on myself. This occurred especially when I endured even a just punishment by my mother, who loved us dearly, but who was very strict. I always punished my mother with my air of misery. I refused food, feigning illness; I complained very much and pitied myself at such moments. In quarrels with my husband, when I felt that I was not quite in the right, when every sharp word on his part irritated me and brought me to a helpless anger, I would decide to revenge myself in a similar fashion and would cause myself to endure pain, hunger, and

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cold. I once ran out of the house in a light summer blouse, in order to catch cold and “to die,” but the first chill made me wish strongly that my husband would come out and take me back speedily before I caught cold. I enjoyed speaking of death, imagining myself on the hearse and picturing him weeping and whispering tender words over my dead body ...

Self-mutilation in connection with definite hysterical dramatization is illustrated by the case of 17-year-old S who had been admitted three times to a psychopathic hospital for observation. During her first stay at the hospital, she exhibited symptoms of amnesia, complaining of not knowing her own name. During her second hospital residence she repeatedly subjected herself to trauma, refusing to eat, making tube-feedings necessary, and then battling the nurses so violently that it required force to handle her. Orientation and memory were good except for continued protestation of amnesia for the events preceding her first admission. She tended to project on to the physician. Possibly stimulated by contact with a schizophrenic patient, she developed pseudo-hallucinations. She showed a tendency to exaggeration and dramatization. She called constantly for the doctor and nurses and was capricious. She repeatedly tore the dressings from a surgical wound, contaminating it. She did not want to go home and threatened to do self-injury if sent home. A constant tendency to flirtation and confabulation was observed. (She made repeated suicidal attempts without justified cause and frequently ruminated on suicide. She once stated that she wanted to commit suicide for fear of pregnancy.) Physically she was well-developed and of good carriage, but her gestures and movements were exaggerated. Hair was normally distributed, with little hair on the legs. The right pupil was somewhat wider than the left. Menses were normal. Neurological and medical examinations were negative. Intelligence was higher than average. Both parents were considered “unstable” and very sensitive, suggesting a possible hereditary factor. At the age of two the patient had convulsions, together with an ear abscess. Until the age of seven she was brought up by strangers. Her 15-year-old brother was drowned when she was seven. At home, she frequently showed outbursts of anger and jealousy in relation to one of her younger sisters for whom the father had

a strong affection, yielding to all her desires. She got along badly in school, was irritable, and liked to play truant. She once purposely wounded her hand in order to obtain a physician's certificate of sickness to excuse herself from school. She showed a tendency to-wards running away and vagrancy. She repeatedly presented her-self at various hospitals with the symptoms of an acute abdomen, operation in some instances was frustrated by her lack of funds, and in other, by the surgeons' refusal to operate. She succeeded in achieving two laparotomies: on one occasion a chronic appendix was removed, and on the last, a cyst of Morgagni was removed and the uterus was suspended. She attempted suicide on several occasions, and it is of interest that the attempts followed immediately upon a frustration in bringing on an operative attack. On her last admission, the patient told a story of having taken morphine at home (supplied by a friend who was a nurse) for the appeasement of pain and dissatisfaction. Under a thin disguise of anxiety she shows marked satisfaction in the picture of herself as a morphine addict, as a more colorful personality. She shopped from one clinic to another, being examined and receiving different diagnoses. After a quarrel at home she refused to leave her bed. Her father brought her food, thereby giving her great pleasure. During a friend's visit she suddenly jumped out of a window without any plausible reason. We see here, as the basis for self-mutilation, a pathological need of arousing the interest of others in herself, typical of hysteria, and a state of unrest probably in connection with disturbances of deep sensibility. These factors, together with a degree of suggestibility, predisposed the patient to self-mutilation.

Disorders of deep sensibility, characterized by changeable and in-distinct localization, can be the basis of the changeable localization of self-mutilation. Unrest combined with these disorders, the growing tension, difficulties in finding a way of release, for instance, lack of a new idea for self-mutilation, and difficulties in arousing the interest of others in oneself apparently caused suicidal attempts as a means of freeing herself from the tension.² The use of self-

2 This mechanism corresponds to the mechanisms observed by Janet, Ribot, and others, according to whom co-anaesthetic disorders sometimes cause an unbearable self-consciousness with great tension. The patient's ignorance of the cause and the lack of known symptoms result in states of excitement more frequently than do known, common factors.

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mutilation for the realization of one's desires and for the attainment of desired ends depends on the case of utilization of the accessible means. In hysterical individuals of a normal intelligence level, observation of the outcome of their tendencies to self-mutilation, of a probably non-purposive nature, results in the repeated conscious use of the same mechanisms to reach a desired end.

5. SELF-MUTILATION IN RELATION TO A FEELING OF INFERIORITY, GUILT, OR THE NEED TO BE IN THE SPOTLIGHT

Nervous individuals who are approaching maturity may some-times show self-mutilation in connection with a feeling of inferiority and with transitory periodic depressions. The state of depression and feeling of inferiority very often gives place to a state of periodic euphoria, self-praise, or exaggerated feeling of one's usefulness. In youths dissatisfied with themselves, we observe, in similar states of depression, emphasis of their worst traits and a feeling of a lack of attractiveness, with a craving for affection and sympathy. Nervous youths, especially during the period of adolescence, begin to day dream of their sickness and death.

According to Adler, day-dreaming about one's own death, sickness, humiliations, and sometimes the realization of these dreams develops itself on the basis of a feeling of inferiority, and is a compensation for this feeling, in order to arouse pain and pity in the parents so as to be kept deeply in mind by them. (2) No doubt this is a common, but not all-explanatory mechanism. Mental overexcitability, anxiety, inability to adapt oneself to new surroundings, and especially poor sociability and difficulty in one's relationship with others may be the bases of self-criticism and self-reproach. Individuals with such peculiarities reproach themselves for their inadequate behavior in play and in work; they discover a series of faults in their conduct and in adverse and grave situations: they always foresee the worst possibilities and have no faith in themselves. Some real inadequacy of behavior in a given situation, together with the feeling of inferiority and the need to assert oneself, is the cause of continuous reproaches as well as of overexcitability, depression, and "eating oneself up" with worry.

In such individuals we meet, on the one hand, with anxiety, embarrassment in new surroundings, and observation of one's own behavior with a consequent sense of uneasiness and awkwardness of movement; on the other hand, we meet with an extremely subtle conscience, with the tendency to analyze oneself, with a sense of one's peculiarity, and a feeling of distinctiveness. Introverted types, retiring individuals, natural only in a familiar group, are usually

marked by a greater subtleness of thought and feeling, a tendency to contemplation, and to finding interests in uncommon problems. These are some of the factors causing self-consciousness and the discovery of many traits of one's own superiority.

Stepping down to a lower level in fellowship and social life, and realizing that this group is represented chiefly by individuals of low moral and social values, causes a feeling of inferiority and sensitive-ness, and a tendency to explosiveness. This state often leads one to inappropriate actions and to self-derision in consequence of which there arises self-reproach, a feeling of shame, and self-mutilation. Besides the part played by the child's psychophysical constitution, a great part in the initiation and development of the above-mentioned emotional states is played by inadequate methods in educating the child. The infliction of inappropriate punishments (beating), lack or irrationality of the educational system and fear of the teacher, results in excitability, inadequacy of self-control, anxiety, and consequently self-mutilation. An abandoned, disliked, and neglected child, who is a poor mixer and not aggressive, releases this increasing, and at the same time repressed, tension by self-mutilation. This is taking vengeance on society by causing others to suffer his self-mutilation. Self-mutilation of "the injured and humiliated" (Dostoyefsky) arises under such circumstances.

We shall pass now to a large chapter of self-mutilation in connection with the feeling of guilt and the need for purification by punishment. In emotionally overexcitable, inadequately reacting individuals, harm to someone often results from excessive sensitiveness, lack of control, misunderstood reproaches, or misjudged relationships. Anxiety, and a difficulty in making decisions, does not allow him to admit the guilt and to explain the misunderstanding. Therefore, self-mutilation (and atonement for sins) becomes the easiest way of purification to free oneself from the strong mental tension.

Children and adolescents often engage in self-pricking with pins, kiting of the fingers and lips to bleeding, kneeling on peas, sleeping on a hard bed. Weak, anxious, and sensitive children show excessive affection for the mother. We find that during the pre-adolescent period such children rapidly develop an attitude of great overconfidence, as a form of revolt and protest against the

former dependence and submission. Such youths become, subconsciously to a great extent, annoying and even cruel to their parents. (This is especially so in the relationship between these sons and their mothers.) The realization, after regaining their equilibrium, that they have done some harm to the parent, especially when the death of the parent makes reconciliation impossible, produces a feeling of guilt and a need for punishment which is frequently effected in the form of self-mutilation (living through past experiences, meditation, self-accusation, and physical self-mutilation). Under such circumstances, a suicidal tendency or attempt at suicide may arise, as an expression of the impossibility of gratification of the need.

At the bottom of the feeling of guilt, need of punishment, or self-mutilation, we frequently find disorders in the development of sex-interest and instincts. Inadequate development of the sex life in children and adolescents may result from innate factors and also from the harmful influence of the surroundings (watching the scenes of parents' sexual life, and the suppression of experiences connected with this; the teaching that all sex-interest is sinful; the punishment for masturbation; improper influence of servants; disappointment in the first love affair or sexual experience). If introverted, anxious, neurasthenic infantile types of personality, inclined to exaggerated self-analysis and lacking proper guidance, are exposed to such situations, there appears a feeling of guilt and a conflict between sexual tendencies and this guilt associated with the need for penitence. Self-mutilation is often a result of such a conflict.

Faulty educational methods as the basic factor in the abnormal development of a child's sexual instincts is illustrated by the case of 13-year-old L, the son of a woman who was fond of gay social life and flirtations. L showed from childhood self-mutilating tendencies; from his twelfth year he whipped himself. "Fight with flesh" contained within it "fight with woman." L avoided the society of women and, despite the reproaches at home which made him suffer humiliation, he could not help turning away when meeting women, even those who were the closest friends of the family. The influence of his mother, sexually overexcitable, flirtatious, and continually seeking amusement, was one of the causal factors. The mother,

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not knowing the workings of her son's mind, ignored his becoming aware of her habits and did not notice the arousal of his pathological affection for herself (jealousy, need of fondling). She minimized the importance of her son's nervous outbursts, when, beautifully dressed, she was about to go to a dance. The feeling of sexual desire towards his mother, and its association with the tendency toward masturbation, were the bases of the development of a feeling of guilt and need for punishment, together with a fear of women.

Among neurasthenics, self-accusation and self-mutilation may be the result of a strong mental tension and depression combined with a feeling of impotency and inferiority. This mechanism is illustrated by the case of 18-year-old S who was a pleasant, cooperative boy of high intelligence. Once he slashed both his wrists with a penknife; several times, in states of excitement, he lifted heavy stones. In these instances he wanted to punish himself for masturbation and to free himself from the unpleasant state of mental overexcitability. A feeling of inferiority, combined with masturbation, shyness in relations with girls (when in their company, the thought persisted that he would not be able to have relations with them), together with acne of the face, played a part in the development of self-mutilating and suicidal tendencies. The following points throw light on the source of this condition. In his family, his mother was fonder of his better-looking brother, of whom the patient was jealous. He was not brought up to be an active member of the community; he took no part in plays, amusements, or school activities. He was highly emotional, which he probably inherited from his parents. This condition was intensified by masturbation which the patient considered from the beginning sinful and punish-able (he grew up among people holding such convictions). These factors produced states of strong mental tension of an anxious character which were released by self-mutilation.

The role of sexual disorders as the basis for self-mutilation is again illustrated by the case of 17-year-old M, mentally of a dysplastic type (Kreretschmer). M was extremely pious and inclined to convert her less devout friends. At her request, her tutors gave her permission to form a religious circle. She was troubled when she failed to influence her chums; she then stopped eating meat. At night, when she noticed that everybody was asleep, she would take

her poorly stuffed mattress to the classroom, put it on two benches and spend the night lying flat on her back. She repeatedly put wooden boards on her mattress and slept on them. The patient explained this behavior by saying that she had to prepare herself to take the veil. On persuasion, she stopped this mode of sleeping but began to pour salt into her tea and coffee. She often maintained that she understood personalities and that she could size them up at first sight. She was jealous when greater affection was shown to her younger brothers and sisters. She showed timidity in conversation with the opposite sex and considered dancing a crime. She showed unhealthy sexual tendencies toward girls and she became irritable and fretful when they moved away from her. She considered books on normal love-relations sinful. In preparing her work in the required course in literature, she at first avoided the amorous passages, but, when her curiosity was aroused, she became overexcited (very large pupils, blushing, trembling hands, uneasy movements, repeated unnatural wild laughter),” After a certain time, she experienced pangs of conscience and an aversion to life; she considered herself a criminal, and the authors of the books foolish and dishonest. We deal here with a hysterical person with homosexual tendencies, sexual overexcitability, and a feeling of inferiority, and probably mental deficiency.

In the case of L we found a relatively weaker neuropathic basis. L entered the convent at the age of seven and, under influence of the convent atmosphere and religious reading, began to imitate saints by whipping herself. She locked herself in the bathroom before going to bed, and having entirely undressed herself whipped her-self with a cord till she bled. She did it with the conviction that blood-letting had a purifying power. L whipped herself for several years until, on growing older, she realized that using self-mutilation brought on a state of sexual excitement and gratification. She admitted that the cause of her self-mutilation was “hunger for affection.” (L was brought up away from her parents; as she states, she never was loved.) L repeatedly used self-mutilation to attract attention. It must be assumed that the need for arousing others’ interest in her was also caused by the lack of parental love and care.

Twenty-year-old S of asthenic, introverted type was excited by the stories of the penitence of saints and felt the need for suffering

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as a purgative to escape hell and to merit redemption. To that end, without betraying herself, she began self-mutilation by placing sharp and hard objects in her bed at night and by binding herself tightly with cords. The more she felt the pressure, the greater was her joy. In the passage from her autobiography concerning this period, she writes:

This was not enough to calm me; if my reason and the influence of the surroundings had not prevented me, I would have lain on red-hot coals, I would have submitted myself to slashing with a sharp knife and to all kinds of tortures I could imagine. It seemed to me that if my wishes came true I would have felt happy. I remained in such an emotional state for several nights in succession, and felt no need of sleep, yet in the day time I felt well.

After several years S stopped these practices and gave as a reason for stopping that she had a distinct, strong, and tempting sexual experience during their performance, "If not for this and the immediate surroundings, I should have tortured myself, no doubt, in a different way, for I found in it pleasure and satisfaction."

We have mentioned several times the role played by a state of anxiety in the arousal of the feeling of guilt and the need of punishment. Improper influence of the surroundings may provoke the appearance of groundless feelings of sin in suggestible children. Eight-year-old M pricked her hands and heels with a hat-pin. She beat her chest with all her strength and when asked by her older chums why she did it, she answered: "I must do so, because I often tell lies, I am afraid of Hell, and my mother says, 'one can repent in this world'." This child invented for herself various punishments as a means of purification for her imaginary sins. As early as her fifteenth year she started purifying herself by starvation. From the etiological standpoint the neuropathic heredity and the influence of the nervous mother, a religious fanatic, may have played a great part.

The last-described cases belong to ascetic self-mutilation, and they were put in this chapter because of the characteristic role of inferiority, guilt, and need of purgation, in the development of their self-mutilating tendencies, and, on the other hand, because of the lack of definitely systematized self-mutilation,

In individuals without physical, mental, or social ground for

the formation of inferiority feelings, but of introverted and passive makeup, we frequently observed self-mutilation as an expression of the need of distinguishing themselves, by showing unusual endurance in the most convenient means for obtaining the acclaim of the group. In a very few cases of this kind Adler's theory may be accepted. Self-mutilation rarely resulted here from excessive inquisitiveness into their inner experiences by introverted, suggestible individuals of unbalanced tendencies. Sometimes this need developed from an accidental observation of their dull sensitiveness to pain or painful experiences. Interest in such experiences sometimes betrayed a masochistic character. In other cases the cause was an interest in the endurance of pain by certain highly regarded characters of history and literature.

We were acquainted with the cases of several young people who observed themselves while inflicting physical pain on themselves, measuring how deeply they could insert a pin into their hands, and noticing how their faces would change as the pain increased. These individuals trained themselves to tolerate pain without showing the slightest change in expression. S, 18 years old, especially requested while undergoing a necessary operation that a nail be torn off his finger without anaesthetics, wanting to probe the limit of his endurance. The statement of physicians, during operations, or of dentists, during drilling and extraction of the teeth, that they are exceptionally patient in enduring pain gave these patients great pleasure.

A similar mechanism is shown in certain children's games; the so-called endurance games, based on competition on "who can stand the greater number of blows with the rod on the soles of the feet," or the determination of who will be able to kneel longer on peas, to stand longer on one foot, or to keep quiet longer in the classroom. Many competitors take part in these games; the initiative, however, usually comes from the types described above. A characteristic form of endurance game, without partners, combined with the need for perfection and the intolerance of mental suffering, is illustrated by the case of eight-year-old F, who, not being able to bear the sight of blood, and suffering from phobias and a state of excitation when watching the slaughter of animals, purposely watched the servant slaughter hens as a way to fortify herself and to distinguish herself in this field.

6. SELF-MUTILATION IN CONDITIONS OF EMOTIONAL HYPEREXCITABILITY AND LACK OF MENTAL BALANCE (INSTABILITY)

Many investigators of the emotional life of youth speak of individual or group excursions to cemetery chapels or morgues to observe the appearance of the dead, the expression of the face, the characteristic posture of the body and its morbidness. This phenomenon is fairly frequent, and we must consider it as a sign of interest in death because of its mystery and terror. In certain cases, however, the desire to look at the dead body is an urge to experience, to intensify, and to confirm with their senses the imaginations and oppressive feelings experienced in connection with the problem of their own deaths, their own destruction. To our questioning as to what drove them to such observations we were frequently told that they felt drawn to it in spite of moral pain and repulsion. Particular experiences related by some of them indicate that they like to visualize themselves in place of the corpse, and in imagination to vary the expression of the face, to change the position of the body, and to modify the surroundings as they imagine it would be in the case of their own death. Analysis of other aspects of the mental make-up of this type of individual very frequently throws light on these tendencies. Oftentimes, more or less typical nervous symptoms, neurasthenia or psychasthenia, were elicited; in many cases a feeling of inferiority was found. In the latter case; imagining oneself an object of interest, and visualizing the pity of parents and relatives may be one form of compensation of imagined or real inferiority. The psychasthenic or neurasthenic most frequently keeps himself outside of society. Unabsorbed by the changes and continuous currents of life, he has a chance for the observation of his deeper, less apparent symptoms. The emotional life unstirred by the outside world is turned inward. These factors make it easier to be occupied with such problems as that of death or the value of life. A normal person on the death of even an intimate friend or relative usually suffers merely a slight shock which does not leave deeper impressions. Not so with psychasthenics or neurasthenics, who are inclined to exaggerated self-analysis, phobias, and depression, "striving for ideals and homesick for eternity." To many of them the struggle with

the fear of death is a most important problem, from which result the attempts to accustom themselves to scenes of death and reflections on suicide. These experiences, despite the accompanying sadness and fear, are colored sometimes with the pleasant feeling resembling that which we experience when touching a painful spot. Obsessive thoughts of death as the end of all endeavors tinge the mood with sadness. Characteristic of these anxious psychasthenics is the in-ability to adapt themselves to the present mood of the environment, unless it be a sad one. These people, in a moment of joy, think of its rapid end and of oncoming unpleasantness. Constant rumination on restlessness, fear, and sadness obscures their happiness. We observed an individual with symptoms of self-mutilation who, in the most pleasant moments in his family circle or among friends, repeated in his thoughts: "Oh, if I could die, if I could only not exist." A reaction similar to this is a particular fondness for and tendency to deal with subjects full of unhappiness, sadness, and horror in life, literature, and painting. The outcome of action in literary works in a way which conflicts with the instinct of self-preservation, death of what should live, survival of what should perish, and the triumph of evil and pain over joy produces in such individuals exaggerated emotions which can hardly be explained as those of artistic satisfaction alone. A young and very cultured man stated, for instance, that of all the works of Puvis de Chavannes he liked best the picture entitled "Young Girls and Death," which presents six young girls dancing in the woods with flowers in their arms unaware of Death lurking among the flowers. Such tendencies frequently point to the existence of conflict within the ego. The feeling of sadness and pain, and the reflection on and increase of this feeling, may introduce an element of pleasure. The fact that this condition is unpleasant but inseparably associated with the mental structure of the subject, leads to the sublimation of sadness, pain, and morbidity into symbolic forms by which he measures the phenomena of the outside world. On the other hand, this is a sort of refuge from the outside world into his inner world which is emphasized and given a certain quality of sanctity and inaccessibility. Many individuals inclined to self-mutilation find satisfaction in the realization of their own solitude, injuries, sadness, and misunderstanding. "I prefer to be a dissatisfied Socrates than a satisfied animal," is for them a characteristic

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expression of their inner feeling. The very solitude of the observer is frequently associated in nervous individuals with the ability to evaluate more easily the pretexts and falseness of the social milieu. Discovering “human beasts in the shape of man” (Zeromski) becomes a passion in many such people who look for the worst side of life.

In real life and in the creations of individuals inclined to self-mutilation we find many destructive tendencies. The created characters reveal destructive tendencies which destroy them mentally and physically. It is obvious that the solution of a problem by healthy reasoning should not destroy the individuals concerned. And yet we see that Judym (from “The Homeless” by Zeromski), a strong man, profoundly emotional, and a realist, condemns himself to destruction by casting aside Joas’ deep love for him, which he supposed would have hindered him in fulfilling his obligations to society. Yet, putting ourselves into Joas’ and Judym’s position, we see precisely that their union would have increased the value of their work for others, and would have given Judym the necessary strength for the fulfillment of difficult tasks and also eliminated many inner conflicts. Joas’ whole personality was exactly the converse of Judym’s chimera; and the way in which Judym solves his internal conflicts forms in us the conviction that he will end by suicide or by breaking down mentally because of inner suffering, that he will not fulfill the accepted obligations to humanity, and that he will destroy Joas’ life. One feels that the author is unable to remove some destroying force which exists everywhere, which inflicts the least expected and most painful blows because it is directed against youth, beauty, and the most cherished sentiments. These characters were all created by a man who possessed an appreciation of beauty, of individuality, and of heroism, who, in moments of the greatest blossoming of these qualities in his heroes, destroys them by blind accidental forces and foolishly insignificant conflicts existing in their imaginations. This is precisely “the laceration of his own wounds” but it is also evidence of his desires to destroy as a symptom of his philosophy that “all arises from dust and to dust shall return.” Such writers as Dostoyefsky and Zeromski possess, on the one hand, a strongly developed sense of reality, recognizing the “human beast” in general and in particular, and, on the other hand, a worship of upright and long-

suffering people who suffer only because of their spiritual values. They bear the painful knowledge that wrong is never rectified or revenged, that the evil of cosmic character frequently infects innocent and beautiful souls (Eva Pobratimska), and that in greatness lies the secret germ of lowness. This knowledge, together with the conviction that in a young beauty lies the bud of ugliness, and that in life lies the seed of death strengthening its power in each unit of life with every passing moment, produces a state of continuous restlessness, torment, and pessimism. The greater the ability to see the unpleasant side of life and, at the same time, to escape beyond it and beyond the realm of death, to disregard all values, the greater will be the restlessness and self-mutilation. The mind, not allowing itself to be deluded, and unable to adapt itself to life, will logically lead to self-mutilation, to suicide, and to more or less conscious hatred of its own disintegration. Since, however, this spirit is a real component of the mind of the individual, and since it is felt as one's own and therefore an integral part of the personality, it frequently becomes pleasurable colored. Thus a certain unpleasant state can be explained to some extent as agreeable and also as disagreeable. This mental splitting and aversion to life is opposed by the instinct of self-preservation and the sense of reality, which struggles with these tendencies in order to preserve the ego. The more pronounced this disintegration, the stronger is the urge for destruction and the wish to die. Schopenhauer's life was characterized by conflict between the instinct of self-preservation and the negation of the wish to live. The ability to notice the "human beast" in all its complexity and realism, along with sympathy for the down-trodden individual and a deep subtleness of feeling, characterizes Dostoyefsky, Tolstoy, and Zeromski. The need for spirituality, on the one hand, and the tendency toward sensuality, on the other hand, are the basic characteristics of Weininger. All these authors showed self-mutilating tendencies to a high degree, and some of them displayed certain hetero-mutilating tendencies as well.

Berent (7) calls attention to the conflicts of Nietzsche's mentality in the following way:

Actual conflict in Nietzsche is a discord of spirit, whose roots reach deep into human nature, an eternal quarrel of fiery emotions with coolness of thoughts, of dreaming, and of lively

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imagination with severe calm of strict logic; the torment of the poet who considers himself insane, a phantom, an exile from the realm of truth with intuitive feeling of the deeper secrets of life, paralyzed by a distrust of feelings and intuitions.

Nietzsche's work is the expression of his spiritual reality. The conflict exists between Apollo, symbol of ideals, of sculpture and painting in the realm of art, of intuition, measure, number, and refinement, and Dionysus, symbol of music, passions, savageness, and abandonment. Nietzsche [according to Jung (47)] was of an intuitive type with a tendency to introversion (Apollo) which found its expression, for example, in *Geburt der Tragedie* and *Also sprach Zarathustra*. He had, however, the earmarks of savageness, the signs of an untamed will (Dionysus), and indications of episodes of strong erotic excitement.

What are the pathological foundations on which is based the mental structure of individuals showing a conflict of tendencies? This is a complicated problem, and we are not trying to solve it. We shall submit only a series of examples, indicating their complexity. Mental overexcitability may cause the need of action which may be expressed in the form of good for the community, in reform work, etc., but it is usually associated with sensitiveness (vulnerability), isolation, repression of emotional needs, and self-mutilation. In individuals with homosexual tendencies there occurs often a struggle between their natural instincts and the feeling of shame, inferiority, and depression associated with knowledge of their abnormality. In drug addicts, alcoholics, and gamblers endowed with a refined conscience, their tendencies are in constant struggle with the feeling of humiliation and helplessness. Compulsions and sado-masochistic impulses may be the bases of conflicts of different groups of tendencies (loss of some tendencies due to the awakening of aversion to them during the fight, love, and hatred involved in sado-masochism). The more they are equal in strength, the harder the struggles and the more intensive becomes the self-mutilation.

As we have shown, self-mutilation as an expression of the struggle of conflicting tendencies is met with in rather introverted individuals, whose subjective life overbalances the influence of objective life. A slight predominance of introversion over extraversion may be the basis of an excessive repression of tendencies of opposing natures, of a state of strong tension, and of self-mutilation (Jung).

7. ASCETICISM

Asceticism, in the present meaning of the term, is based on the repression of natural requirements for the attainment of a chosen end, usually religious. The practice of asceticism in different forms is found in the most remote eras of human history. The investigations of Durkheim (26) Levy-Bruhl, and others show that asceticism is one of the religious practices among primitive people. The endurance of pain, discomforts, and fear were indispensable qualifications of a leader or of a high personality. The recognition of these qualities as of high value served to introduce training in the endurance of pain as prerequisite to entrance into the class of warriors and to the elevation from childhood to manhood. In Australia only those were included into the men's circle who had for some time practiced asceticism. In civilized Sparta the boys were hardened by beating. Prostration of Christian warriors in the form of a cross prior to battle finds its analogy in the self-torture of men of nomadic tribes (American Indians, Australians) before war. The ability to control his sensitivity to pain proves that the given individual will not be afraid of wounds in battle, that he has lifted himself above minor things, and that he is nearer to God. After showing his heroism he is honored; after passing through a series of hardships he receives membership in many select and secret organizations. The observation that moderate asceticism strengthens not only courage, endurance, and mental power but also health was one of the bases for the introduction of regular fasts on appointed days; this also was necessary before making the more important decisions and the taking of any important steps. There is also, largely from the same source, prohibition of dancing and other pleasures during certain periods. In many people moderate asceticism is one means of assuring fertility. Asceticism, sanctioned by the state and religious authorities, soon began to take collective communal form (convents, sects, secret societies, etc.). As we have stated above, such or other forms of asceticism are found in all known people, primitive as well as civilized. In some people asceticism did not go beyond the form of moderation and training in endurance (Jews, Greeks, Persians, Romans, Japanese). Among the Jews, ascetic customs before the period of exile, as well as after (Hassidism and Rabbinism),

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explicitly forbade tortures and ordered fasts, spiritual exercises, and meditation. The body to the Jews was the expression of beauty created in the image of God. Close observance of the laws and emphasis on the value of fertility were the only outlets from the misery and difficulties of the reorganization of life after exile.

Roman asceticism was an asceticism of warriors characterized by exercises in the endurance of fatigue and pain and practical competition for public leadership. Moderation, chastity, and temperance in food and drink were associated with the performance of religious ceremonies in Japan. These, together with orders to control their passion for their chosen desires, were the means to bolster courage and readiness for sacrifice. We shall deal more closely with Greek, Hindu, and Christian forms of asceticism, as the most original, and exercising the greatest influence on the religious life of humanity.

The beginnings of the practice of Greek asceticism are found in the Elysian Mysteries of the cult of Dionysus. We find in them the role of ecstasy in purification (catharsis) from the baser elements of existence. The struggle between soul and body, pessimism concerning the value of temporary life, the necessity for preparation for the separation of the soul from the body by suffering and by states of ecstasy are expressed in the Mysteries. In the Orphics we find mystic practices by which it was possible to enter into relation with the occult world. The interdiction of meat-eating was based on the belief that in animals as well as in man is embedded the germ of indestructible life. These ideas are also found in the Pythagoreans who practiced exercises of silence and emphasized strict principles of life, and also in Empedocles' belief in reincarnation (the basis for the prohibition of meat consumption), and asceticism as a method of liberation from sensual life. The conflict between matter and form, between the sensual, changeable, and temporary, on one side, and the intellectual, immutable, and eternal, on the other, is most strongly emphasized in Socrates, Plato, Aristotle, and in the Neo-Platonism. The Cynics and Stoics realized these ideas most closely. For the former, the Way to perfection was flip systematic liberation from the outside world, limiting to the minimum: One's natural needs; for the latter, strife against the sensual desires by submitting them to reasoning, by ruthlessly strict appraisal of the moral value of each action (absolute ethics, lack of appreciation of what lies between right and wrong).

The Greek asceticism emanates, as we see, from a philosophical investigation and the belief that there are two conflicting elements in man. The aesthetic taste of the Greeks, the development of their sculpture, their tendencies to philosophical contemplation, and the relative rarity of cruel persecutions and catastrophes were the factors which guarded the Greeks against practicing physical tortures. The Greek asceticism had a great influence on Europe, Asia Minor, and Africa, and especially on the Jews (viz., *Filon the Jew, De Vita Contemplativa*) and Romans.

Special sources in a particular phase of the development of asceticism are found in the Hindus. The Hindus are described as mild, cold, and passive. As a matter of fact, in the majority of cases they are nervous, emotionally and sexually overexcitable, and frequently impulsive. The mildness, calmness, and passivity is to a great extent the result of a turbulent mode of living and of a training and a philosophy of life grown out of experience and suffering. India was a country which afforded an abundance of such experiences: misery, starvation, malaria, and earthquake mercilessly sweeping away each year thousands of people, numerous victims of venomous snakes, the striking and humiliating antagonism of the castes (hunger of pariahs and their pitiful treatment in contrast with the wealth and power of the princes). An important factor was also the frequent conquest of India by people of little spiritual culture but of overwhelming physical force (Mongols, Mohammedans), or by powers seeking imperialistic development and material profits (British). These factors produced a feeling of helplessness, of fear and pain, and as a consequence, what is characteristic of people with whom one misfortune follows another, a subconscious desire for complete annihilation, the ending of the destructive work begun by fate. The daily occurring tragedies of life require constant adaptation to them. The Hindus adapted themselves to these conditions by resignation, self-withdrawal, mental shrinking, passivity, and self-mutilation, as means of becoming insensitive to pain, to misfortune, and death. They bore the tyranny of others calmly. A compensation for their humiliation was the feeling of spiritual elevation. Experience during the ages rendered permanent this characteristic attitude in regard to violence. The relation of the Hindus to reality was described in the holy books which were greatly respected

as guides of life. One who was able to tolerate the worst experiences with indifference, especially pain and death, won the name of ascetic and the highest esteem and admiration.

In Bhagavad-Ghita we find the definition of an ascetic as follows: "It is one who has neither desires nor prejudices (ill will)." (39) In hyperexcitable and introverted individuals it was insufficient to reach the state of indifference to experiences of life; they found an outlet for their excitability in increasing the life experiences by the application of self-mutilation. The following passages from Hindu books indicate various immediate causes for self-mutilation, all of which have as a common basis the desire for the annihilation of pain by producing indifference to earthly pleasures, for attaining higher aims, and for the transformation of the lowest orders to the values of higher orders.

He submitted himself to asceticism for a very long time and so battled his body that he became thin as a shade and almost turned into a spirit. (53)

He went into the woods Gangadvar, where he practiced the severest asceticism. Once when a fire fed by a strong wind broke out in the forest, Dhatarasztra not only did not save himself by escaping but he awaited, with Gandhari and Kunti, the tongues of fire as their deliverers.

Dhatarasztra and two women, subjecting themselves to a sacrificial fire, understood that he gained for them eternal life in heaven. (53)

The King Kshatrya, surnamed Viswamitra, in order to surpass the sage Vashishta hopelessly submitted himself for thousands of years to horrible self-mutilation, which in the end led to the foundation of the caste Brahma. (53)

As the legend says, King Jonkhishaera tiring of life, and disillusioned, went to Mount Meru, and after many unpleasant adventures on the way reached the celestial mountains where he finally was admitted to the Swarg, the abode of happiness. Since that time many Saddhus courageously directed themselves toward the same goal, making this perilous journey alone and frequently never returning. (11)

Sometimes the goal of the ascetic practice was the final annihilation of life, which was the source of all pain and evil. The fear of the continuous wandering of souls, with the belief that the

path to the heights of spiritual existence or that this existence itself will be a continuous torture, was the basis of self-mutilation by continuous and agonizing wandering to bring the final destruction closer.

Oftentimes this religious order (Dzajns) was joined by individuals tired of life. Bareheaded, barefooted, and nude, they wandered through India eight months out of the year, for two or three thousand years, often without assurance and even without trust in God. Mortifying their decrepit bodies only to prevent a new existence, they wandered constantly in order to assure themselves avoidance of the wandering of their souls—eternal freedom and final annihilation.

(11)

Not all the forms of self-mutilation have as their aim the real elevation of the individual to a higher spiritual level. They were frequently combined with a tendency to dramatization, with tricks, produced for profit and the gratification of vanity and the excitement of admiration. Despite the difference between both forms we find in the second form an expression of the tendencies both to lift themselves to a higher level and also to get into the limelight. This is again a distorted way to perfection. As I have shown, the Hindus are introverts who rather favor mental dissociation, mysticism, and ecstasy. Many times the causal experience of agreeable states of excitement and ecstasy (accidental experience of fatigue, narcotization) was the basis for the application of this accidentally observed method of bringing themselves into this state. The observation that pain induced or increased the state of excitement had some significance in its adoption for this purpose. They used in India the diverse kinds of self-mutilation, ranging from the simple exercise of moderation in nourishment, clothing, talking, etc., to physical self-chastisement and the worst tortures. To the last belonged such forms as: spending whole days naked on spiked boards; holding the arms up for many months, or years, without interruption until atrophy of the muscles and stiffening of the joints set in; pressing the closed fists until the ingrowing nails broke through the palms. Different castes of Saddhus practice various forms of self-mutilation. Buddhism did not recognize self-torture but pointed the way to attaining insensibility to one's suffering by meditation and the exercise of control over natural instincts.

Christian asceticism was the result of a combination of Hebrew practices of moderation, Oriental influences (Egyptian, Hindu), Greek philosophy, Christ's principles based on his life and death, and finally the prolonged persecution which produced resistance to physical and moral pain. The last of these was due to the influence of the belief that earthly life is only a period of trial and preparation for eternity. The tradition of solitary and collective meditation, fasts, and other religious exercises as an initiation to the teaching of others, Christ's directing the way to Him of those who would become His pupils, and the influence of practices in other religions were the bases of the future establishment of monastic orders with rules for self-denial, prayers, and other forms of religious exercises. Whipping was one of the oldest and simplest forms of physical tortures based on the consideration of whipping as a punishment.

Asceticism had its periods of intensification during times of unusual stress (famine, epidemics, war, and earthquakes). Asceticism thrives most frequently in countries where the people are characterized by emotionality and sensitiveness (Spain, France, Italy, Russia), much less in Anglo-Saxon and Scandinavian countries.

The church did not officially recommend self-torture as a method of attaining perfection. Instead, it directed the exercise of self-denial in accordance with the principle that, by mastering oneself, one gains authority over others. Pope Gregory VII spread his reign over the world by withdrawing from it. The Protestant and Lutheran churches did not recognize asceticism. The unofficial but favorable treatment of moderate asceticism by the Catholic church was the basis for the formation of centers of asceticism by certain individuals who thus became founders of religious orders. Depending on the personality of the founder and on his experience, more or less strict regimentation was involved and different methods of asceticism were prescribed.

A series of facts shows that a great role in the practice of asceticism was played by ecstatic states, visions, etc., accidentally experienced or developed under the influence of reading the lives of saints, and based on mental excitability and tendencies to disintegration. Among Christian saints we find many personalities who were characterized by violence of emotions, bad habits, and the tendency to utilize neuropathic disorders. (St. Hieromius was tormented by the hardest

temptations; St. Paul, St. Francis d'Assisi, and St. Vincent de Paul showed violence of feelings; St. Augustine and St. Anthony, the hermit, were inclined toward sexual excitability; Saints Mary Magdalen, Afra, and Margaret of Cordova were courtesans). Overexcitable individuals who are inclined to experience strong emotional states are marked also by a greater tendency to dissociation. Stimulation of a particular excitable group of tendencies leads to the realization of these tendencies, despite opposition, resistance, and struggle. A great conflict between opposite tendencies arises from various states of emotional ambivalence (attraction and repulsion, a need and fear of its realization) which, in conjunction with a degree of mental disintegration, is the basis of the domination of one group of emotions over the others. This is realized many times by way of self-mutilation. I think that the transformation from a state of sexual passion to one of asceticism, from unrestrained bad habits to self-control and idealism, may be effected by a struggle of conflicting tendencies in which one tendency or group of tendencies is driven out by another. The beginning of the victory is most frequently the states of rapture and ecstasy, whose intensification may bring about permanent changes in the mental structure and provide a foundation for the strong development of one tendency at the expense of the suppressed or vanquished one.

The knowledge of one's sexual excitability, the strength of which one experiences constantly and which is distinctly antagonistic to another group of tendencies, the need of sensual purity, may cause physical self-mutilation. Whipping and other means of torture are often a means of release of sexual tension; as witnessed in the case of St. Pasquales Baylon who answered, when asked by one of his companions whether he experienced sexual temptations: "Yes, but as soon as I feel them, I immediately whip my body with rods until the pain appeases the temptation." (52)

In the initial stage of self-mutilation, sexual excitability most frequently increases and it ceases or transforms itself into other forms of psychomotor release only in more advanced stages. Self-mutilation may intensify a state of ecstasy; therefore, one frequently tortures the body subconsciously in a state of ecstasy to reach a higher degree of exaltation. Sometimes reflection on the different possibilities of

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torture stirs up the individual to ecstatic states. This was the case with St. Theresa who wrote of the Child Jesus:

Ah, above all, I wish to be a martyr; to be a martyr, here is the dream of my youth! This dream grew in me in a cell at Carmel. But here is another madness for I desire not only one kind of martyrdom but to satisfy me I should need all of them. ... As you, my Adored One, I should like to be whipped, and crucified. ... I should like to be plunged into boiling oil. I want to be torn by wild beasts like Ignatius of Antioch; to be bread worthy of God. With St. Agnes and St. Cecilia I should like to put my throat under the executioner's axe; to whisper the name of Jesus while burning at the stake like Joan of Arc. Jesus, open for me the book of the lives of the Saints, which contains the deeds which I should like to accomplish for you.

Reaching an ecstatic state by self-mutilation after its protracted practice requires very frequently an increase of the intensity of self-mutilation, because of the blunting of the excitability. On the other hand, exhaustion often follows a state of ecstasy and consequently there arises an unpleasant state of depression. Both these factors result in a need for an increase of suffering which becomes to some ascetics as essential as narcotics are to drug addicts.

Only suffering can from now on make my life bearable, all my wishes center on suffering: how many times do I raise my voice from the secret recesses of my soul to God, "Lord, to suffer or to die is the only thing I am asking Thee." (46)

We have discussed above the influence of strong impulses, of violence of feeling, and of conflict between groups of tendencies in self-mutilation observed among the saints. There exists, however, another group, characterized by a weakness of certain impulses. The fear of the experiences of life, fear of sexual impotency and of the entire sexual problem, and a tendency to ambivalent action of these impulses (curiosity and aversion) are included in this group. The consequences of such weakness are an increase of the anxiety state, self-accusation, and self-mutilation. In the saints we find, according to the observations of physicians and others, various disorders of the nervous system, principally of a functional nature such as hysteria, anxiety-neurosis, and neurasthenia, as well

as disorders of sensibility and attacks of violent pain. These nervous states are associated more or less with the disintegration of certain groups of tendencies and with self-mutilation.

In conclusion of this section on asceticism we shall consider Janet's theory which, although based primarily on the observation of self-mutilation in one female patient (observation over a 20-year period), gives some insight into one of the mechanisms of asceticism. At the bottom of asceticism Janet sees the fear of yielding to a flood of violent passions, together with the knowledge that submitting to them will lead to exhaustion. This patient of Janet's stated that she possessed the rudiments of the most dangerous passions and that, if she were not constantly on her guard, her passions, would dominate her and lead to unbridled licentiousness. This watching over herself, with the stifling of her sexual desires and the shrinking away from the difficulties of life, probably produced some suppression of other actions, which gave her pleasure. Janet thinks that many cases of asceticism can be explained by the need to escape from pleasure and the search of pain for the prevention of danger from uncontrolled debauches and passions. One may say that this is an action to assure a readiness to struggle with the passions, and also to assure a defense against future temptations. The fear of experiencing what is usually considered a pleasure is, according to Janet, the most important factor in this mechanism. (44)

8. SUICIDE IN RELATION TO SELF-MUTILATION

We shall review here in brief only those kinds of suicide which reveal a common base with self-mutilating tendencies and primarily those which are the result of these tendencies. The starting-point is some exciting agent which, depending on its intensity, produces a disharmony of tendencies and becomes the center of the struggle in their attempts at reintegration. New complexes of tendencies arise by whose regrouping the formerly dominating tendency may be weakened. The reinforced exciting agent may subdue many tendencies to the disadvantage of the previously dominating one. Suicide follows in individuals in whom the undermined dominating tendency, which Janet calls the "reality function," becomes itself the irritating agent.

The suicide of Spitznagel, a friend of the great Polish romantic author Slowacki, is an example of suicide based on the irritability and struggle between tendencies. We know from the psychological works of Julius Slowacki that he was, in contrast to Spitznagel and despite his great overexcitability and tendency to depression, a type which easily realized his aims in the world of dreams and fancies by which he transformed real life as he wanted it. Spitznagel, on the contrary, needed to see spiritual values in life and had a much more strongly developed sense of reality and criticism, which did not allow him to transform reality at will. Not finding in the real world the spiritual values he sought, there was an intensification of the inner conflict resulting in self-mutilation and suicide.

Weininger's suicide was the result of an inner conflict between the need of spirituality and the sensual life symbolized by woman. In the period preceding his suicide, Weininger showed ascetic and self-mutilating tendencies, as well as a tendency to inflict pain on others.

Stavrogin's suicide (from Dostoyefsky's *Devils*) was the result of the continuous struggle of a whole complex of tendencies, namely, a tendency to auto- and hetero-mutilation, an attraction toward sin associated with a desire for atonement and a need and fear of self-derision. The desire to destroy fear led to an aversion to life and to the rejection of the dominating tendency, the ability to adapt to the changing conditions of life. An impulse to suicide, to kill the fear of death, is found in psychoneurotic individuals. Fear of

the cruelty of passing from life to death, the destruction of beauty and of all signs of existence, forms an unbearable situation and a need for freedom from it.

The following fragments of Korzecki's conversation with Judym from *The Homeless* of Zeromski throws light on Judym's mental state:

A young boy, a son of a poor miner, died here a few weeks ago. I brought him a little red hat once from Milan, a present bought on my trip ... for one franc. ... Here in this garden he used to run and jump all day long. This little red head ... when I learned that he died of diphtheria, I purposely undertook the most important tasks, laid out plans, all in order not to think of him. Well ... and so it passed. And then one evening sitting in the armchair ... I raise my eyes and see a red spot moving along the wall. And in my ears rings his gay voice. Do I know after all if it was a spot? It was a sadness, red and awe-inspiring as the death itself of such an innocent life. ... But I have also another sickness, I have an extremely refined conscience, there is an aching leftover. Misfortune and grief are the possessions of truth. Too great a distance lies between truth and the coal-pits.

In the character of Korzecki we find strong tendencies to self-mutilation in the form of irony and acrimony in regard to others as well as to himself. The too accurate observation of conflicts in life based on mental excitability and inner conflicts was the basis of self-mutilation and suicide. In individuals practicing self-mutilation, we often find the need for a gradual increase of the intensity of self-mutilation for obtaining a state of contentment. The gradual adaptation to agents of a certain strength leads to the infliction of ever increasing tortures; such situations may arouse suggestions of suicide or attempts at suicide as the most effective means of self-mutilation. This is a narcotization *sui generis* with suffering by which suicide becomes the strongest means of self-mutilating narcosis.

In states of depression, attacks of acute neurosis of vasomotor origin, in connection with which there arise a feeling of doom, a feeling of impending death, or a fear of insanity, suicide may appear to be the only means of liberation from an unbearable state after self-mutilating attempts at suicide. The experiencing of a suicidal

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attempt and of freeing oneself from states of restlessness in the moment of decision to commit suicide increases the need and transforms it into an obsession. Individuals revealing tendencies to self-mutilation and suicide often have a feeling of aversion or of strangeness to oneself. One of Janet's patients who jumped out of the window motivated her decision by a wish to die by her illness and a feeling of wretchedness which, however, had no apparent organic basis. We associate symptoms similar to the above most frequently with a state of hypochondria, melancholia, etc., based, it is supposed, on a disorder of deep sensibility, of which nothing more definite can be said at present. A more exact knowledge of the mechanism of these feelings will most likely enable us to throw light on this type of suicide. The patient's difficulty of finding the cause of this feeling of wretchedness intensifies the struggle with the latter and increases the state of restlessness. This leads sometimes to rebellion against the ill-defined, obscure, and consequently most unpleasant excitation and, in these conditions, the instinct of self-preservation becomes itself the strongest exciting agent and produces a necessity for self-destruction. The above factors, which are at the bottom of self-mutilation and suicide, have their sources in the psycho-physical structure of the individual (disharmony in a group of tendencies, neuropathic states, disorders of deep sensibility).

Difficult mental conflicts and an abnormal educational environment have a great influence on the arousal and development of suicidal desires as enlarged self-mutilating tendencies. Parental love and the child's feeling that he is of some value play a great part in the development and transformation of the child's egocentrism. An abandoned child is deprived of the influence of these factors. A break in the physical and spiritual contact with the mother and disorders during the developmental periods cause a weakening of self-esteem which retards the development of the instinct of self-preservation. The feeling of affection and cordiality is to the child as indispensable for his mental development as feeding is for his physical growth. The gradual development of self-reliance and of the ability to adapt easily to new surroundings is based on the feeling that in case of mistakes one has the unfailing help of his dear ones. Lack of this assurance causes mental overexcitability, a feeling of uncertainty and self-appraisal as an unnecessary and useless individual.

This is illustrated by the case of 15-year-old Z, who was disliked and neglected by her parents. Before one of her suicidal attempts she left her governess the following note: "I can't live without any security; I wanted to be a good soldier but I guess that I am only a coward." Before attempting suicide she often emphasized the worst sides of her appearance and character. She said that she wanted to die, that it is "better to disappear in the darkness."

"Injury and humiliation" as a basis of self-mutilation and attempts at suicide is illustrated by the following passage from the autobiography of Z:

I have the misfortune to belong to the class of the unknown, the homeless and the unnecessary in this world. From childhood, since I realized what a homeless child means, a horrible question tormented me: why didn't I have parents, why am I so unhappy? I envied all children their parents, especially when a mother caressed her child in my presence. I did not even try to go near the children of wealthy parents because I considered myself something inferior, evil and despised. ... I willingly tried to comply within the limits of possibility with my guardian's instructions, but revolted more than once, which led to misunderstandings during which my guardian derided my origin and stated that such homeless children were good for nothing, that they were outcasts of society, who will never come to anything good. ... I hated the parents, especially my mother, who for her momentary pleasure (when fifteen, I already understood it) brought me into the world and threw me at the mercy of fate instead of depriving me of life before birth, or immediately after. (If I met with such a misfortune, I would kill myself and the child.) when the guardian taxed me, as it seemed to me, too much, I decided to do away with myself. I then constrained myself to eat nothing the whole week; I became so weak that I fainted, but, death did not come. ... After a few days of rest, and after again hearing the usual reproaches, I ran out several times at night barefooted in the snow or opened the window and stood there for sometime in order to catch cold and to die sooner, for such a life is a martyrdom.

Suicidal tendencies, especially in youth, may, according to Adler's theory, develop on the basis of a feeling of inferiority which in turn may be caused by an inferiority of certain organs, by conditions of

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life, or conflicts in the family. As exposure to sickness and pain is often a form of self-mutilation in order to arouse pity among the interested ones, so may the contemplation of and attempts at suicide be used to arouse pity and to injure others. The refusal to eat and exposure to cold are often expressions of a need to attract attention or to play an important part in life. Lacking other means to reach the first rank and to arouse interest, one looks for it sometimes in dreams of death or in suicide. Suicide can finally be the strongest form of protest or vengeance for failure in life, the last stage of self-mutilation and, therefore, also of the torture of others. (2)

Individuals whose lives are predominantly inner, introverts and schizoids, have ordinarily little emotional plasticity. Their emotional relationship with others is usually very deep and thus their disappointment and disillusionment more easily destroy their mental unity. Emotional overexcitability, ambition, and self-consciousness are the factors which prevent them from occupying themselves in the daily tasks because they brood over their mistakes. An unbearable state is created not only because the given individual has lost, for instance, a person with whom he was strongly connected emotionally but also because he himself has made such a mistake that the object of the emotion was not in keeping with an emotion of high moral value. In such a state, aversion and hatred may be turned against oneself as the cause of these mistakes. Sometimes psychic injury has such a force that it irreparably destroys the mental integrity. Emotionally overexcitable individuals, unable to create a philosophy explaining their past sufferings, often end by suicide. The impulse of self-destruction may begin with physical or psychical self-mutilation and end in suicide.

9. SELF-MUTILATION OF MICHELANGELO, DOSTOYEF SKY, WEININGER, DAWID, AND TOLSTOY

MICHELANGELO

Michelangelo Buonarotti had a characteristic group of self-mutilating traits. A series of complicated factors played a part in the arousal and development of these tendencies. His father was irritable, unstable, and inclined to phobias. Nothing definite is known about his mother. His mother's tiresome horseback trip a short time before his coming into the world may have had some influence on Michelangelo's nervousness. (78) Severe punishments by his father and uncle for neglecting other studies because of his preference for drawing and sculpture were also not without influence. (78)

At about 17 years of age he had a nervous shock when one of his companions, Pietro Torrigiano, in a fight broke the former's nose with a blow of the fist. The disfigurement remained permanent. Michelangelo had a strong but not well-proportioned figure (the upper half of the body was more strongly developed than the lower). His forehead was large in proportion to the whole skull. Since his early youth he was subject to many different ailments (head-aches, neuralgia, toothaches, eye-aches, kidney and bladder stones); despite this he lived to be very old (12) Anxiety associated with nervousness, awareness of his physical unattractiveness, and past humiliations caused the birth of a feeling of inferiority compensated for by a tendency to irony, disdain, and irritability. Emotional hyper-excitability, at times when it was difficult to find a full outlet in art, released itself in self-mutilation, a characteristic means of release for the type of anxious and distinctly introverted individuals to which Michelangelo belonged. Emotionality and a predominantly inner life produced a strong need for love and deep enduring friendship. However, he experienced in this respect not only disappointments but also humiliations. One of his beloved ones played with his excitability: she excited his jealousy by flirting with others. He detested her in the end; he begged fate to disfigure her, and to make her fall in love with him, so that he could in his turn refuse her love and cause her pain.

Michelangelo suffered on account of his bad looks because to such a man as he, loving physical beauty more than any-

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body else, ugliness was a disgrace. Traces of this feeling of humiliation are found in a few poems he wrote. This feeling was the more vexing as during his whole life he was consumed by love, and it does not seem that any of his love was requited at any time ...

A strong affection for Victoria Colonna and Th. Cavalieri did not cause him disappointment. The first affection was rather a friend-ship characterized by platonic love; Victoria Colonna had many masculine traits. The features of her face betrayed a strong will, a certain hardness (high forehead, long and plain nose, the upper lip short and peevish, the lower lip prominent, tight-mouthed, chin salient). Her profound knowledge of art and taste for the sciences were the outstanding reasons for the existence of this affectionate relationship. His emotional contact with Th. Cavalieri, a mixture of friendship and platonic love, showed traces of pathological infantile affection, as Rolland points out.

He wrote him letters (Th. Cavalieri), he turned to his idol with humble groveling submission. He called him a powerful genius, a wonder, the light of the century. He begged him not to scorn him, that he could compare himself with him, whom nobody could equal, he offered him in tribute his life, all his future. ...

Taking into consideration the peculiar form of his emotional link with Cavalieri (who must have been a very handsome man) and his feeling for Victoria Colonna, a woman of a rather masculine type, one may assume the possible existence of a certain homosexual and infantile trait in the genius of sculpture. Another indication of this is his portrayal of young forms of physical beauty in art, his lack of desire to marry (from a group of five brothers including Michelangelo only one was married), and a feeling of particular affection for handsome adolescents. This, however, was not of a definitely pathological character. Traits such as the subjection to mood changes the difficulty or impossibility of making a decision, and outbursts of anger point also to infantilism. From childhood Michelangelo suffered from states of anxiety. He was afraid of being infected with the Black Plague and worried about the health of his family; he was afraid of persecution and attacks on his life.

Most frequently, moreover, he suffered from a groundless, vague restlessness and from fears of pending misfortune. (12) He was continually undecided, never being able to make up his mind to choose between two projects. He could not reach an agreement with himself and changed his mind frequently, which led him to outbursts of anger and shame, and caused self-aversion and self-hatred. States of restlessness, associated with physical troubles as well as with excessive mental excitability, the feeling of inferiority, and his introversion were the causes of reversals of decisions and changes in points of view. This led sometimes to lying and flattery. The realization of his condition and the hatred of certain traits of his character were the bases of self-mutilation, whipping, and asceticism. Michelangelo's excitability expressed itself also in excessive activity and in a pathological ardor for work.

Once while horseback riding he noticed a mountain dominating a whole region, and the desire arose in him to forge it into the Colossus visible to sailors from afar. He worked furiously, forgetting food and sleep. He wanted to do everything himself; it gratified him to support his father and his brothers by his work; he helped every-where. He was seldom satisfied with himself and felt that he could not express in his work all his thoughts and desires. In letters he inserted postscripts, then destroyed most of them, dispatching few. The magnitude of his work, despite his tremendous energy, increased his restlessness and his doubts of being equal to his task. Behind the above-mentioned character traits was, on the one side, the feeling of talent, and, on the other side, a continuous restlessness which was seeking motor release in his plans and works. Here also lie the will to power and the need of greatness which were associated with the need of creation and also with feelings of inferiority in certain respects and the striving for their compensation. States of depression were caused by an excess of these needs, the superabundance of ideas and desires being in disharmony with the possibility of fulfillment. The feeling of inferiority, extreme sensitivity, and dwelling above all in the world of creation were some of the causes of his solitude and of his difficulties in relation to others. It was part of Michelangelo's individuality and at the same time an expression of his instinct of self-preservation and creative need to protect himself against the feverish political life and the superficialities of contemporary society.

This increased his difficulties in adapting to new surroundings and intensified his states of fear. The lack of expression of sentiment and the difficulties in his everyday life were compensated for by his tightening the emotional link to the family and to a small number of friends. The death of his dearest ones, resulting in increased solitude, with the coexistence of the above-mentioned traits produced pessimism, weariness of life, and yearning for death. Nobody was less receptive to joy and better created for pain. He noticed only pain in life; pain only he felt in the immense universe. "A hundred joys will not outweigh one torture." "All afflicts me," he wrote, "even the good because its brevity oppresses and saddens my soul as much as the wrong itself." He grew each year more sullen and the idea of death absorbed him more and more; he congratulated his nephew on the loss of his infant son. His room was as gloomy as a grave. On the stairway he painted Death with a coffin under his arm. He lived miserably and he entirely neglected himself. His plunge into the problem of death acted on him repulsively and alluringly at the same time. Often in such a state he indulged in mystical worship toward which he had had a tendency for a long time. He retained this association with his ascetic mode of life. (He ate only to keep himself alive, he slept in his clothes and shoes, and he suffered all kinds of discomfort.) He remained emotional and hyperexcitable, with an "absent-mindedness" in every kind of under-taking. In the last years of his life he thought less and less of his creations, giving them away and sometimes destroying them. When he finished work on "The Taking Down from the Cross," he broke it with a hammer. He would have shattered it to pieces if not for his servant, Anthony, who begged him to make him a gift of it. Such was the indifference which Michelangelo showed towards his work just before his death. The following factors contributed to his increasing pessimism and withdrawal into himself: the frequent chronic pathological disorders; the feeling that he was inferior in looks and in certain character traits; continual restlessness; the need for and lack of a strong love and the appreciation of his and great moral value, together with the realization of his vacillation; lack of decision, lies and flattery; sudden arousal of likes and dislikes; disharmony between his numerous plans and the un-fulfillment of the majority of his projects; the greatness of his

ideas and genius of his work, and the frequent immaturity of his procedure; and lastly, continuous disappointments in life. The lack of an adequate outlet in family life and love, and the aversion to life were compensated by his ardent pathological addiction to meditation on death, and on the organization of the environment which continually reminded him of suffering. Becoming accustomed to suffering and realizing that it is inseparably connected with our own minds, that through its intensity and its interweaving into life it constitutes our personal property, causes in such individuals as Michelangelo a fervent worship of suffering and death.

DOSTOYEFESKY

Self-mutilation constitutes one of the most important personal traits of Dostoyefsky as well as of the heroes in his works. From authoritative sources concerning his life and from an analysis of his works, the following factors come to light as the bases of his self-mutilating tendencies and their realization.

1. Emotional overexcitability and a decidedly predominant inner life (introverted type).
2. Feeling of inferiority.
3. Lack of harmonious refinement of his personality (mental disharmony, conflicting groups of tendencies).
4. Acceptance of the philosophy of suffering as the most perfect system of living (on the basis of personal experiences).

We shall endeavor to examine these factors one by one. Dostoyefsky, from his childhood, showed signs of emotional overexcitability and nervousness. He suffered from nervous headaches and palpitations, according to Dr. Jaworsky (a close acquaintance), and showed symptoms of hypochondria. According to his wife, friends, and acquaintances he was of an explosive type, excitable, and inclined to extremes in feeling, judgments, and actions. Soloviov (a Russian philosopher and a friend of Dostoyefsky) describes him as a very sensitive man, a subjectivist who found references to himself in the most innocent conversations. This excitability brought him to the border of insanity. In states of excitement he was irritated by trivialities. Once the slamming of a door joining their rooms by his wife provoked a nervous outburst. On another occa-

sion he threatened to jump out of the window if she talked loudly. He was suspicious and groundlessly jealous; he often reacted with outbursts of anger to simple jokes. In states of excitement he showed a lack of self-control and judgment. This may be illustrated by his behavior when playing roulette. He would leave his wife at home without a penny, to spend his last few coins on the game, directing her not to yield him her savings despite his requests, and yet he would burst out in anger and beg for the remaining money after his losses in the game. He very often realized his pathological impulsive-ness, but was unable to control it. Dostoyefsky said to himself that he was subject to great excitement, that all his life he was of a passionate nature, and that in his impulsive acting he would go beyond the normal. One of his heroes expresses this state in the following way: "I realized perfectly that I exaggerated these facts immensely; but how could it be helped? I had already lost control over myself and was trembling as in fever ... when I once felt the urge for something, I went headlong after it." He easily fell into childish fears about his wife and children and often expressed a feeling of impending death. The mental overexcitability and the states of anxiety produced an unbearable self-consciousness, causing frequent outbursts, loss of presence of mind, and ridiculous actions, which became the basis of a feeling of guilt, humiliation, and self-accusation. Lacking the possibility of finding an outlet for the tension, the state of restlessness and excitement increased. The knowledge of an inner source of these states strengthened his self-accusation and self-mutilation. Dostoyefsky writes of himself that in the absence of outer excitation the inner ones became predominant and caused nervousness and day-dreaming. (13)

This scarcity of outer excitations can be explained by the conditions of his rearing as well as by the influence of overexcitability and hypochondria. Dostoyefsky's parents spent a rather isolated life, and the children had no companions at home or even later at school. The lack of this broader relationship was compensated by a tightening of the link with the siblings and hence one had to have his brother's traits to be a real friend. Dostoyefsky did not dance, he avoided the large meetings and brightly lighted places, and showed from his early years a tendency to discuss the principles of life. He hardly knew the countryside, did not embrace nature, and it played no part

in his life and creations. He was a novelist of the town, a talented creator of darkness and of human evil. Being an introvert, he was predisposed, under the influence of these tendencies, to inward reactions, to an inability to associate with others, to states of anxiety, to excessive inhibition, and to self-mutilation.

In Dostoyefsky's personal experiences as well as in his works, the feeling of inferiority is found as the basis for self-mutilation. In the awakening and development of this feeling in Dostoyefsky the following factors are found: debility, epilepsy and other ailments, a feeling of solitude, an inability to associate with others because of which he could not take his true place in the social life, and, lastly, the feeling of humiliation in connection with his passion for roulette. The emotional state, associated with feeling of unworthiness, finds an outlet in self-mutilation (exposure to humiliation, exaggeration of instability, self-abasement, and deliberate cynicism, physical self-mutilation, etc.). This is a "laceration of the wounds" (Zeromski), the desire for palpating one's painful spots. Individuals of such a nature often compensate for this feeling of inferiority in the world of dreams and in asceticism. These states are illustrated most strongly by *Memories of a Man from Underground*, *A Raw Youth*, and *The Insulted and Injured*, fragments of which we quote as follows:

The worst fact, however, was that I thought I had a stupid face. ...

I know from looking in the mirror that my appearance is damaging to me because I have a common every day face. If I were only rich like Rothschild, who would pay attention to my face? Could not thousands of women, if I would only whistle to them, come flying to me with their beauty?

I have forgotten even the beating but I could not for any-thing pardon the way he pushed me aside without noticing me at all. ...

It was the torment of torments, a ceaseless, unbearable feeling of humiliation, because of the thought which was turning itself into a continuous impression that I was a fly on the face of the whole world, an ugly unnecessary fly, the most reason-able intelligent and the noblest, that is another thing, but just the same a fly, which yields to everybody, whom everybody humiliates and insults ... no, I am simply Dolgoruky, an illegitimate son of my former landowner, Versilow. ...

Don't dare to sit together with well-born children, you are of a low origin the same as a lackey. And he slapped me very strongly on my plump pink cheek; and relishing it, hit me again and again. ...

Each time I come to a place where there are many people, I get the impression that the eyes of everybody present act on me like electric sparks. I begin to shrink, to shrink physically. ...

I could not acquire the slightest dignity. Once I reproach myself for an excessive softness and politeness, and again I get up and commit some rudeness. ...

Everybody always laughed at me, but nobody knew that I was more conscious than all of them of my ridiculousness. What offended me most was that they did not guess it.

A secret feeling of power is more unbearably delightful than an open domination. If I were a millionaire it seems to me that I would find pleasure in wearing the oldest suit, so that I could be taken for a man of no account, almost a beggar, to be pushed and disdained. A knowledge of my true position would be enough for me.

Who knows that from my first dreams or almost from the earliest childhood I could not imagine myself otherwise than in the first rank.

I started to test myself to see if I was fit for a monastery and asceticism. To that end for a whole first month I ate only bread and water, afterwards I added soup, and morning and evenings a glass of tea. ... So I lived a year in complete health and moral contentment, in continuous happiness and enthusiasm.

Many factors contributed to produce the lack of harmonious formation of Dostoyefsky's personality, his instability and tendency toward mental disintegration. His sensitivity and facile explosive-ness produced changes in his relationship with his dearest ones and with himself. The passion for gambling was so strong that it transformed him mentally. According to reports of his wife he became loathsome while gambling (flushed cheeks, inflamed red eyes, trembling.) Besides this the hypochondriacal state and epileptic attacks were also an important factor in the periodic transformation of his self-consciousness. Dostoyefsky also had certain infantile traits (changeability of mood, dependence, suggestibility). From these sources arose states of enthusiasm and aversion, love and hatred,

feeling of his own value and scorn of himself, and excessive idealization alternating with exaggerated criticism.

The more nearly equal the strengths of the conflicting groups, the more the conflicts and their struggle are sharpened and the disintegration deepened. A strong repression of the vanquished traits by the victorious ones is associated with an increase of tension. The aroused resistance intensifies the repression, causing outbursts of rage and hatred in relation to himself. A return of victory to the originally dominating traits causes self-vengeance and release of the stifled tension by self-mutilation (in introverted types). In individuals of ambivalent feelings, a longer suppression of feelings or actions of base moral value may so intensify their tension that freedom from this state requires a very strong agent in the form of, for instance, the commission of a very degrading action below the standards of the perpetrator.

Dostoyefsky had a highly trained ability to penetrate into personalities and was exclusively interested in the inner life. Hence, in his own life, and in the lives of his heroes, we often see an abnormal interest in their own most unpleasant experiences. The passion for self-observation was the cause of experiments on himself, leading to his exposure to injuries, to day-dreaming about the most ghastly subjects, to the exercise of the innermost impulses in order to examine them, and to experience a deep feeling, shocking and unknown. The interest in the possibility of experiencing unusual states may change the normal direction of one's tendencies. This is due to the effect of consciousness on the regrouping of the tendencies, and we observe a slight degree of dissociation of the personality into three groups, of which one is self-observation, and the other two are the conflicting groups (for instance, love and hatred, pride and humiliation, pleasure and pain). Abasement, going down to lower depths of life, may be a means for emphasizing in a pathological way one's peculiarity and unusualness in the realization of these states. Dostoyefsky's own real experiences, as well as the one created in his imagination, are illustrated by a series of passages from his works:

Each moment I realized the existence of many most conflicting elements. I felt the turmoil in me. I knew they were always seething in me, that they tried to get out of me, but

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I did not let them, I purposely did not let them out. ...

Not only was I unable to become bad, but I became as nothing at all, neither bad nor good, neither vile nor upright, neither a hero nor a worm. ...

These changes occurred in me somehow suddenly, for some time I could despise others, and here, suddenly, I began to raise them above myself. ...

Besides that, a depression was emerging, a hysterical long-in, and contrasts and conflicts were appearing, so I clung to debauchery. ...

Please tell me, why did it happen to me, as if purposely, exactly in moments during which I was most able to realize with all subtleness “what is beautiful and sublime” as they once said, that exactly at that time (this I cannot account for) I had to commit such improper actions, which ... well, just actions, which everybody commits, but which slipped out of me, as if purposely at that time, when I realized that this should never have been done. ...

I came to the point wherein I felt some secret abnormal vile satisfaction, when returning to my corner sometimes during St. Petersburg’s horrible nights. I painfully realized that today I again had committed obscenities, that what was done could not be undone, and inwardly I was gnawing at myself and exasperated myself to such a degree that the bitterness transformed itself finally into a shameful weakness, followed afterwards by a definite delight. The voluptuousness arose in this case on the basis of too sharp a realization of my degradation. ...

Dostoyefsky’s life, full of sad experiences and of suffering, had forged these elements into his sex and love experiences. As much as the love for his wife brought him calmness and satisfaction, so the love for Mrs. Suslova was bound with humiliation, restlessness, and other forms of suffering (abrupt breaking off, and making up, misunderstandings, attraction and repulsion). Dostoyefsky was of a rather passive, infantile type; Suslova was dominating, active, inclined to tyranny, categorical, and extreme (she divided people into the holy and the vile). Many of her relatives said that she was given to blind spells of passion. She had a commanding beauty and certain perverted traits (sadistic). She showed in regard to Dostoyefsky love interwoven with periods of aversion and hatred. She

demonstrated to him practically that love may be associated with hatred, including sadistic and masochistic tendencies. (13) She excited his sexual desires and then refused relations. Her irony and sarcasm, preceding and surrendering to passions, played the part in associating suffering with joy, abasement with delight. Tormenting and degradation of emotional, overexcitable, but weak-willed individuals by a beloved person increase, the normal sexual excitability. In such conditions the increase of irritation, anger, and hatred in relation to the object of feeling may be transformed into strong adoration and ecstasy. The experience of such a state leaves a trace combining pain with pleasure. In *Idiot*, *Memories from Underground*, *Humble*, and others, we find a series of characters and experiences illustrating the above-mentioned emotional states: "That I wanted more and more to lie at her feet, and again to kiss the ground on which rested her soles, and worship her." "My eyes were inflamed with passion; and how I detested her and how she attracted me at that moment."

Dostoyefsky's life brought him many sad and tragic experiences. As mentioned above, he was emotionally strongly attached to his family, and he had no capacity for association with his colleagues. The conditions of life arranged themselves so that he could not, since his early youth, live with his family. As a young college student (17 years old) his father was murdered. A few years later he was accused of anti-governmental activities and sentenced to death. The sentence was read to him with all the formalities and he was convinced that he had only a few minutes to live. At the last moment the death sentence was commuted to several years imprisonment in Siberia. In the *Idiot*, Mishkin mirrors Dostoyefsky's emotions in regard to capital punishment in the following way: "Who can say that human nature can bear it without becoming ill? Why this incomprehensively unnecessary degradation?"

The restraint of the prison and his debasement to the criminal class created an unbearable state. There began the epileptic attacks, the state of mental disorder, which, Dostoyefsky tells, seemed to be distinguished by a mental splitting and the separation or tile processes of thinking from the emotions and the will. For a man who loved to be alone, to remain with his thoughts, it was unbearable to stay among the criminals under the constant surveillance of the guards.

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He wrote about it in his letter to his brother Michael:

“For five years I have been under the control of wardens in a crowd of human beings, and never, not even for one hour, was I alone. To be alone is indispensable for a human being, as is drinking and eating; otherwise, in this forced communal life you become a hater of mankind.” (13)

One can find three phases of reaction to suffering in general, and especially to the unmerited and forced sufferings of the overexcitable, introverted individual. The first is a momentary state of stupor, followed by a feeling of rage and hatred against the cause of suffering; the second is a somewhat chronic state of psychic intoxication with suffering, self-retirement, and a necessity to frighten others with his suffering; the third and last, is the creation of a philosophy of suffering on the discovery of its power to deliver one from the higher moral values. It is clear that I am giving here only a brief outline. In principle, however, it is in accordance with the reaction to Dostoyefsky's suffering and many of his heroes. Such an adaptation to suffering may not reach the third phase, but may stop at one of the intermediate stages. The less clearly the perpetrator is determined and the more distant he is, the greater is the state of excitement and helpless anger. I have already mentioned, in the first chapter, that indistinctly localized vague excitations cause a stronger mental tension and make its release more difficult in contrast to the simple visible excitations. Such vague and poorly localized excitations are seen in self-mutilation in the psychic sphere, where the suffering is undeserved and imposed by an unknown perpetrator (forces of nature, laws of society for which all of society is responsible, etc.). The lack of a starting-point for the outlet of tension causes states of helpless fury. In overexcitable and introverted individuals of a high cultural level two things may occur simultaneously in the first and second phases as a reaction to great misfortunes: suicide and mental disease. Suicide is rarely met with as a reaction in passive types (Dostoyefsky). In order not to reach the third phase, a suffering individual must find some points of support, even illusory and weak. We think that in the case of a type like Dostoyefsky, these props were the feelings of exclusiveness and superiority by tragic living, and a feeling of delight in suffering, which may be the

influence of the instinct of self-preservation in a helpless situation. To this we must add the decrease of tension by frightening others with his sufferings and its demonstration in a most painful way. Dostoyefsky embraced a gulf of suffering, misery, and primitive passions; these traits became his second nature. His first suffering is imposed on him, but later this is weakened and diluted by his voluntarily accepting an attitude of suffering, which he then exhibits for the attainment of sympathy and exciting of interest. Only after many years does Dostoyefsky begin to glorify his punishment and his suffering, reaching the third phase of reaction-the formation of the philosophy of suffering. In *The Brothers Karamasov*, and especially in the *Idiot*, he introduces submission to suffering (Mishkin) as a principle of life. In the figure of Mishkin he presents his thesis that spiritual strength is associated with physical weakness and suffering. The three indicated phases of suffering are illustrated by quotations from Dostoyefsky's works:

Even a toothache can cause pleasure. These groans firstly drive away all your humiliating consciousness and the aimlessness of the experienced pain, the whole immovability of nature, for which you suffer in spite of all. But nature does not.

Consciousness departs, the enemy is no more; the pain, however, exists. The knowledge that if somebody, somewhere, somehow desires it, your teeth will stop aching, and if not, they can go on aching for three months and finally nothing will remain for your comfort but self-whipping or strongly striking of your fist against the wall and absolutely nothing more.

The man looks, the cause disappears, the reason evaporates, the guilty cannot be found, the offense stops being offensive and changes itself into fate, something similar to a toothache, for which nobody is responsible, for which there is the same remedy, striking the fist against the wall.

She (Nellie) was begging, not out of necessity, she was not abandoned, not left at the mercy of fate. She ran away, not from cruel persecutors, but from friends who loved and adored her; she wanted to astonish and frighten with her actions as if boasting about her actions. But something mysterious ripened in her soul. ... So, the old man was right, she was insulted, her wound could not heal, as if she tried purposely to irritate it, with secrecy and distrust of all of us as if she delighted in her pain, in this egotism of sufferings, if we may

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say so. This aggravation of pain and the delight in it was comprehensible to all; it is a delight of many of the insulted and injured, oppressed by fate and feeling this injustice.

In Nellie the need for confidence and sympathy were struggling, on the one hand, with the fear of confidence and, on the other hand, with a recollection of past tortures. The plastic mind of the child embraced too many tragedies and injustices and, therefore, it could not get out of the chaos which had arisen following her transition from the atmosphere of insult and violence into an atmosphere of friendship. The state of intoxication by suffering lasted for such a long period that it led to a habitual search for sad experiences because of a need for the assurance of the permanency of the change. The struggle of conflicting tendencies led after a long period to the formation of a new system of tendencies.

I used to have such moments, that if it happened that some-body slapped me in the face, possibly I would even be glad. I say that certainly I could succeed in finding, even in such a case, a certain feeling of pleasure; of course, a pleasure of despair but nevertheless it is in despair that the greatest delight is located, especially when one clearly feels the hopelessness of a situation.

The knowledge of infamy glimmering through for a moment, knowledge which made my soul shiver—will anybody believe?—was intoxicating me all the more. Why, if one must fall—one must.

I realized well this despair, yet-will anybody believe?-ecstasies grew in my heart to such an irrepressible degree that I thought I was dying.

Well, from these insults, from these railleries of unknown origin, begins finally delight, reaching sometimes the summit of voluptuousness.

Well, a man loves not only well-being, does he like suffering in the same degree? Sometimes a man likes suffering very much, to an insane degree.

Suffering—why, it is the principal cause of conscience. True, I declared that conscience is man's greatest misfortune, yet, I know that man loves it and will not exchange it for any pleasure.

These examples illustrate how the philosophy of suffering grew

out of Dostoyefsky's personal experiences. He reached the summit of suffering beyond which could only be mental disease.

WEININGER

The mental profile of a young suicidal thinker is clearly outlined by an analysis of the work and correspondence of Weininger as well as by the testimony of his friends. He had a mentality inclined to a strong degree of self-mutilation. Despite his exceptional capacity for logical analytical thinking and a great mental penetration, Weininger's synthesizing ability was artistic rather than scientific. His ideas, which could form at most a skeleton of theories requiring many changes and completion, were for him, due to his suggestibility, negativism, and emotionality, real values with which was associated an obsessive need to convey the proof of their exactness. His chief work, *Sex and Character*, has an unbalanced scientific value. Much as the first part is a systematic, highly objective analysis of a bio-psychic hypothesis, so the second part forms the summary of a subjective judgment permeated with emotionality, and striking by its arbitrariness. The first shows the needs of the author's mind; the second, the needs of his impulses. The whole reflects the author's changeability of methods and moods and a certain childishness of his mentality. It bespeaks also a conflict between mind and sensuality, between what is free (noumenon) and what is not free (phenomenon). The opposing natures of the basic tendencies is the cause of the struggle between them, where the strength and duration depend on the difference between the strength of the conflicting tendencies, and the more this force reaches equality, the fiercer is the fight. Herman Swoboda (77) aptly states that "Man liebt die Widerstände, die man besiegt, man hasst die Widerstände, vor denen man zurück weicht."

Conflicts hard to combat and continuously irritating sharpened the antagonism of tendencies in Weininger. Through autosuggestion these grew and took on a stubborn character. In the world of ideas, this conflict and the hatred of conflicting tendencies took in Weininger the form of a struggle between the mind and sensuality, which in him became identified with the struggle between male and female. The above process points to a certain mechanism, in the develop-

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ment of the process, of the basic role of autosuggestion and tendencies to sensual and emotional obsessions in the arousal of a hatred of one's own tendencies. Continuous mutual irritation by conflicting tendencies contributed to the formation of emotional or logical arguments for the degradation of the conflicting tendencies. All of Weininger's nearest friends call attention to his tendencies to self-mutilation and to asceticism, and especially the fear in the last month of his life of suicide. He exhibits, on the one hand, a search for the vilest traits of woman and, on the other, asceticism, the striving for sanctity. Exhaustion in the struggle without result was implied in Weininger's opinion that there are three ways out of mental conflicts: "Selbstmord, Galgen oder ein Ziel, grösser and herrlicher als es jedem Mensch errungen."

The agent determining Weininger's death was, rightly, the conflict between the announcement of his work, which proved the lack of soul in woman and considered her as a sensual element, a denial of existence, and the impossibility to reconcile his conduct with this theory. But the development itself of such a situation points to a predisposition to self-mutilation. Self-mutilation was here an extreme form of striving to destroy certain tendencies. The publication of *Geschlecht and Charakter* put Weininger in a situation without a solution, because if he remained alive he would have to behave in conflict with his theory and tell lies which would, according to him, carry the greatest harm to the mind, and be a sign of retraction.

J. W. DAWID

The eminent Polish psychologist known in the United States for his work entitled "Intelligence, Will, and Ability to Work,"³ represents one of the few figures in scientific literature whose mental attitude molded during thirty years of mature life and active work was completely changed as a result of a great shock, which became the fulcrum of shifting tendencies repressing one another.

3 The value of this work may be judged from the contents of the following letter received by Dawid: "Having read your work, we all heartily wish to see it published. In the meantime, President G. Stanley Hall decided to make for you a rare exception. If you will trust us your manuscript, we shall copy and publish it in an abbreviated form in the *Pedagogical Seminary* at the university's expense"

From early youth David showed a great liking for books; he was contemplative, self-sufficient, did not take part in plays with his brothers and schoolmates. He was wrapped in himself, introverted, probably of schizoid nature. Those who knew him found him outwardly cool, even-tempered, possibly impersonal, proud of himself and of his work, and conscious of his mental power.

He was always an exponent of the school of experimental psychology. Accuracy was a characteristic feature of his thinking, and clarity, of his speech.

As a young scientist, during the International Educational Congress in Munich, in 1896, he called attention to the degeneration of the analytic school of psychology and pedagogics, the decided victory of the positivist school to the exclusion of spiritualism, telepathy, and mediumism. This passionate battle against the analytic school would indicate that, in spite of Dawid's acceptance of this experimental view, he does not lack interest in philosophy which would be expressed by a more indifferent manner. It shows rather a keen penetrating mind, searching for facts and disliking vague argumentation, and simultaneously needing a philosophy of life, with rather strongly suppressed metaphysical impulses. The following is proof of the emotionalism of this outwardly cool personality: "There were always things in the face of which I was unable to be quiet and indifferent, to restrain myself from a protest." In spite of this, his work as a whole, between 1881 and 1910, reveals the calm of an accurate investigator. He finds an explanation for the world in physicochemical phenomena. That which could not be experimented upon was not worth the effort of thought. The last four years of his life bear a totally different character. It was a period of exceptional shocks, suffering, breakdowns, and the development of the belief in the existence of a supernatural world. The cause of this change, seldom found in such minds, was the suicide of his wife whom he loved very dearly, but whom he failed to help in her mental conflicts and thus was unable to prevent her death. It is conceivable that schizoidal, introvert types, self-centered, outwardly indifferent, usually get more attached to their dear ones, and separation from them more often causes severe shocks and breakdowns, because of more frequent than normal exclusiveness of their feelings, their greater intensity, and the greater difficulty of adapt-

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ing themselves to new conditions of life. David's letters throw light on this period of crisis and struggle:

I loved my wife deeply, she filled the greater part of my life, but I loved her also for myself, not for her. After the catastrophe I became aware of it. The pain of losing this most beloved one is inexpressible. It is a burning remorse that I did not do anything to save her, that for a series of years I led her on to this by my behavior ... I always felt sure of myself, I was proud, hard, and a severe judge. Nothing existed before which I could bend, except material and social forces. And, behold, here was a power before which I felt crushed.... death awakened in me something like a new organ, the ability to see or realize certain things.

All that was best and most beautiful in my life, all that can be considered as happiness—I owe to my wife I, myself was not sufficiently aware of this before. Now the only thing which is left to me is despair, which is absolutely a deadly disease, only death is so terribly slow in coming. People will say that this is weakness. Perhaps it is, it depends upon the point of view. I only know that last year I learned more than during my previous life, and that I never possessed such a full knowledge of myself, the consciousness of the sense of life and duty.

The above quotations clearly show the change of tendencies caused by a shock. These tendencies, depending on the personality, sought another fulcrum and, led by the instinct of self-preservation, found it in the belief in the existence of spiritual life. According to Lukrec, Dawid's friend and biographer, there was in him "a deadly struggle between the empirist and the mystic, the Titan of exact science, demanding proofs and facts, and the despairingly lonesome, solitary man, wishing to believe in life hereafter and the possibility of a reunion with the beloved one he had lost." These struggles lasted years, it was accompanied by a characteristic symptom frequently found in deep mystics, the tendency to moral self-scourging, self-accusation, and asceticism. Dawid had no real sin behind this self-torment. Lukrec explains this as follows:

This moral self-calumniation is a test, not of David's moral value, but of his new spiritual state. To find a proper criterion to appreciate David's value, we must seek it in his works and

ideals, the highest ethical standards of his life, his disinterested-ness, poverty, unshaken ceaseless defense of the weak and tormented, and his vigorous fight for scientific, social, and political principles and convictions.

His despair at the loss of his wife ruined him physically and completely exhausted him mentally. He gradually developed tuberculosis. Simultaneously with the weakening of the functions of his body, the need of spiritual union with his wife grew through paroxysms of pain, acuteness of intuition, sometimes hallucinations.

Pain caught me with new strength. Walking along the street, I cried. One day, when I was in this state, I heard a voice: "Don't cry, Wladzio, it had to be. I was obliged to do it." These words were pronounced by myself, but, on the other hand, as if against my will ... all at once the thought came to me: Why—I can die, yes, I shall die. This idea made me very happy and from then on brought me relief. The first motive seemed to me to be the escape from pain, later, other feelings and motives of punishment and expiation accumulated around this decision.

In this newly developed mental attitude, idealism takes place of materialism; in psychologico-educational methods of work, intuition finds place beside the experiment. Transformation through personal experiences, especially suffering, and the conscious, active weakening and destruction of selfish impulses of an individual capable of intense spiritual life (spirit of sacrifice, charity, suffering) becomes the aim of education. Voluntarily accepted suffering plays a role of decisive importance in this process.

In his desire to establish himself firmly in the reality of the spirit, man, within the limits of his possibilities, suppresses all that attached him to life up to that moment, first of all his personal sensual feelings and needs.

Practice has, for a long time, taught ascetics that it is indispensable for them to repress the sex impulse in order to develop a higher spiritual-religious life. The strength of this impulse is then! sublimated. This interdependence is proved in a way almost experimental by the quoted cases of Novalis and others, in which sensual love is transformed directly into spiritual love; the object of sexual feeling becomes one of religious cult.

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Suffering, endeavor, and abnegation are most closely connected with the emancipation of the spirit. Their mutual relation is that of cause and effect.

I consider every suffering and voluntary renouncement as if I were returning something I had previously taken unjustly through selfishness, weakness, covetousness, through something in which there was guilt.

We saw that suffering elevates man, ennobles his spirit. But this is only in cases of active suffering resulting from a conscious will, an effort, a denial, a sacrifice in the name of a higher ideal.

I am afraid that I may lose the capacity for suffering, as this suffering keeps her alive; it seems to me, the moment I cease to suffer, she will die again—this time for good.

We see here that the need of suffering and its evaluation are caused by the firm belief that it is the only means of contact with the beloved person. Suffering which finds its expression in the feeling of guilt may be considered, on one hand, as the mark of personality (introspection, self-sufficiency, introversion), which always takes full and rather exaggerated responsibility for its actions: on the other hand, as the sign of the appearance of a new and strong complex coming to the fore with sudden and extraordinary force, causing in the person a feeling of dazzling, but also of sadness, that so strong a complex was hitherto suppressed and insignificant (the reality of spiritual life).

Essentially, suffering which is, so to speak, thrust upon one, accepted and considered as an indispensable condition for spiritual life and for the satisfaction of the highest needs (spiritual relationship with his wife) must be included in the philosophy of life of a thinker, must be exercised by an active personality and afterwards amplified to produce intense spiritual experiences. Hence arises the problem of sacrifice and death as the most intense suffering, and at the same time the condition for complete transition to spiritual life.

The deepest ultimate feature of mystical life is the need, the hunger for sacrifice, in one form or another, partial or complete. The highest, most perfect sacrifice is death, and, as a matter of fact, from a certain point of view, one may say that the essence of mysticism, its guiding idea, is the process of partial dying, and its final word is—death.

Dying is not only a passive self-denial, but also a simultaneous active self-sacrifice. Each disinterested action, each sacrifice, endeavor, and effort made for others is a partial death, the giving up of some part of one's body.

Courage is the state of mind of one who has either never learned to love life or was compelled to renounce it, and always thought that at any moment such a renouncement, planned and accepted in advance, might be fulfilled.

Courage can be understood only as the state of mind of one who has risen beyond life, i.e., beyond organic and sensual life, beyond what is need and satisfaction, gain or loss, and which, therefore, is able to act in a manner contrary to his own interests and self-preservation.

In the moral ecstasy which accompanies acts of sacrifice and heroism, the readiness for death is an obvious fact. Every act of courage is a decision of death.

One must become indifferent to fame, to sensual pleasures and intellectual delights. We must lose them to conquer others. We must renounce everything that is good in life so that later it will become our property through effort, will, and contemplation.

Why are people taught to live and not to die? The one who does not know how to die will not know how to live. To value life above all is to miss its purpose-such a life becomes an error, a toy of external forces.

To be capable of these actions (heroism, sacrifice) we must agree to acknowledge death as such, accept it in advance and consider it as one of our most essential problems.

The idealization of his wife, the feeling of guilt in connection with her suicide, inclusion of suicide in his philosophy of life, and his own suicidal tendency are among the fundamental factors for his acceptance of the suicide, as a positive symptom, from a moral point of view.

It was chiefly a question of suicide as a punishment, a sacrifice, a means of reunion with the beloved person, an expression of void in life.

In all great changes, moral crises, the idea of suicide nearly always arises - at least as one of the alternatives.

Mystics disregard their bodies and senses, they yearn for death, conversions are often accompanied by thoughts of suicide.

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Suicidal ideas usually arise when a struggle begins between complexes of opposing tendencies, neither of which prevails over the other, or when the difference is insignificant. The result is the destruction of both, neither of them being able to gain preponderance, thus making impossible the creation of one predominant complex, supported by several minor ones. As soon as one of the principal complexes gains distinct preponderance, the philosophy of life is formed, peace ensues and the tendency to suicide subsides.

The tendency to suicide goes together with instability of personality, variability of states and moods.

In order to take away his life, one has to stop being oneself and to become another personality. A split of personality must appear. This second person is beyond life, is transcendental, for, only that kind is able to oppose and counteract the empirical person. The impulse to suicide, the same as the impulse to heroic death in sacrifice, is the gaining of the sense of the transcendental being, its independence, its becoming active.

Man agrees to the amputation of an arm, knowing that the other will carry the work. In the same manner, he resolves to meet a voluntary death because he knows that some other form will take the place of his ruined body.

The will to die is a declaration of desire of future life.

The faith in the life hereafter, in the world beyond, is a protest and a final victory of the instinct of life in all its symptoms over death, suffering, deception, which belong to “this world.”

Another world is opposed to this one, a world in which all is saved and preserved that gives life its value, and the highest of values—life itself. It is not only preserved but exalted, made perfect.

For types such as Dawid (introvert, self-sufficient, inclined to deep and exclusive affections), a new and quite different philosophy of life was the only way to hold on to life, the necessary solution of the instinct of self-preservation. In this manner he solved the impossibility of agreeing to the separation from his dear beloved, also the problem of the moral role of suffering and sacrifice, and besides found new sources of the maxim: “Love and death are the principal sources of individual knowledge.”

TOLSTOY

Tolstov does not show such striking inclinations to self-mutilator as does Dostoyefsky. Nevertheless, a closer study of his works reveals distinctly the writer's self-mutilating tendencies and the deepest strata of his mentality. The factors causing Tolstoy's self-mutilating symptoms may be grouped as follows:

1. A sensual overexcitability, craving for pleasure, ability for introspection, sensitivity, and fear of yielding too easily to impulses,
2. A strong physique, a sense of abundant energy, an emotional excitability, a strong tendency to attach himself to individuals and to brood over the loss of dear ones.
3. A feeling of inferiority, guilt, and need of penitence, on one hand, and a desire of distinction, on the other.
4. Autoerotism, as well as certain homosexual traits.
5. The urge to create and a gradually developing sense of worthlessness of his own productions as his moral systems of life were becoming more complicated.
6. A need of self-penetration into his most hidden hypocritical' feelings, tendencies, and actions.
7. A tendency to states of overexcitability and depression.
8. A conflict between his pride (innate and acquired through his environment) and the subconscious desire for humility derived from his mental attitude.

These factors will be described in their logical order on the basis of the writer's diary and memoirs, as well as of those works which reflect his personality to a greater degree, Tolstoy was naturally exuberantly healthy, full of energy, which, unreleased in work, sought to escape in channels common to people of his class namely in sensual pleasures. The force of these physical demands and of their gratification was so strong that it made Tolstoy quite helpless, filled him with fear of yielding completely to these impulses. He feared his desires, yet his strong, healthy body derived contentment from these experiences. The smell of horses' sweat and the suffering of hunted animals intoxicated him. He excels in the description of war pictures, yet he is one of the greatest exponents of pacifism. We find in the majority of his works (*War and Peace, Anna Karenina, Power of Darkness, The Devil, Father Sergius*),

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meditations on the fatalistic influence of sexual impulses on man's life. They destroy man's personality, debase his character, and drag him down morally. Experiences of this kind lead him to subject himself to ascetic rigors. In his youth he enlisted in the army, in an attempt to suppress his low impulses by military discipline, only to return with a stronger desire to the sexual pleasures. The keener his sexual tendencies, the more arduous is the struggle to suppress them, which leads to his medieval ascetic attitude toward marriage.

He presented these experiences most distinctly in *The Kreuzer's Sonata* and in *Father Sergius*.

The most disgusting is that, in theory, love is sublime and ideal, while in practice it is so swinish and abominable that the very thought of it provokes nausea and disgust.

Sexual desire is always a torment, a terrible torment, which ought to be checked, not yielded to, as we do.

It should be recognized that prostitutes who sell themselves for a short time are ordinarily looked upon with scorn, while women who sell themselves for a long time are usually respected.

Tolstoy strongly attached himself to his family and his dear ones, and from his earliest youth he suffered greatly through the death of his beloved mother and friends.

His excessive emotional sensitivity caused much stronger traumas than usual in such situations.

I noticed a pale, yellow, transparent object; I could not believe it to be a face; but, gazing at it intently, I recognized the familiar beloved features. ... Then only, I understood where the heavy odor came from, which together with incense, filled the whole room. The thought that this face, which a few days ago, was full of beauty, the face I loved better than anything else, could cause such fear revealed the bitter truth and brought me to genuine despair.

The ability to observe and urge for introspection as well as the power of plastic reproduction of events was the cause of strong emotions.

The feelings of aversion and disgust which affected Nechcludow grew stronger as he listened to the description of the decaying body, of the liquid oozing from the nostrils of the poisoned man, and of his protruding eyes.

The worship of health, strength, and physical beauty suffers here an exceptionally strong blow; the consciousness of transformation of beauty into decay, evoked by the sight of the dead body, produces a strong mental shock. The urge to investigate, to study each phenomenon exhaustively, produces interest in the problem of death. The more successful he was in life, the more frequently and deeply he thought of death as an inevitable end; an awe inspired by death transformed itself into a metaphysical fear. These meditations brought him to the idea of suicide (*The Death of Ivan Ilyitch*). He concealed articles with which he could put an end to his life when the moment arrived. Each succeeding death of his near ones increased this morbid state. His grandmother, his father, two brothers, and a son died. The instinct of self-preservation draws him away from the study of this problem for a short time, but at the occurrence of a new death he suffers a stronger blow than before.

“I wanted to show a smiling face, but at this moment my astonished eyes beheld the lid of a coffin leaning against my door.” He cannot tolerate the contrast of the coexistence of despair and joy, the hypocrisy of nature, smiling at death. “The birds twittered in the grove about great happiness, as though enchanted” (*Three Deaths*). To the tragedy of the enigma of death is added the consciousness of mankind’s egotistical attitude to it.

“The very fact of the death of close ones always produced in everyone the feeling of joy—that it was he who was dead and not I” (*The Death of Ivan Ilyitch*). The need of adjusting oneself very quickly to death causes a feverish self-tormenting inquiry into all of its phenomena and peculiarities. Out of this internal struggle alone rises the question of immortality, caused probably by the instinct of self-preservation. The most desirable form of such immortality would be the reincarnation of the whole physical being. Tolstoy felt, however, that this was impossible (*Impressions of the Decaying Body*).

The peaceful death of plain people who depart from life without despair, having fulfilled their destiny, becomes one of the sources of calmness. “She quit life without regret, she was not afraid of death, accepted it as a favor or joy; how often these words are spoken; how rarely they are anything but an empty phrase. In this earthly life she accomplished a great thing: she died without fear

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or regret.” These intense sensations gradually reached the climax and produced a more tolerant attitude to the question. Tolstoy learned slowly to adapt himself to the thought of death, included it in his philosophy of life, and began his notes with E. B. J. (*esli budu jit*: if I shall live).

The death of his relatives strengthened this attitude. “It was at Petia’s (his son) burial that, for the first time, I began to wonder where I shall be buried.”

In this period of involution, a slight loss of strength and decrease of sexual desire were compensated by the search for faith and spiritual immortality, regardless of physical death. For a long time Tolstoy could not visualize the value of spiritual immortality alone. Thus, more and more frequently and clearly he began to see the possibility of acquiring immortality by spiritual development and sensual suppressions. “Whoever sees the meaning of life in self-perfection, cannot believe in death, nor that such perfection can be interrupted.”

One of the main reasons for Tolstoy’s self-torment was the discord between his physical ugliness and the desire to be popular and in the limelight, between timidity and shyness, on one hand, and the need to play an important role in the world, on the other. Zweig gives the following description of his physical appearance

Rough-hewn like wood split for firing are the cross-beams of the forehead surmounting the little windows, the tiny eyes. The skin, like the outer surface of a wattle-and-dab cottage, is of clay, is greasy looking and lusterless. In the middle of the full quadrangle of the face, we see a nose with gaping bestial nostrils, a nose that is broad and pulpy as if flattened by a blow from a fist. Behind untidy wisps of hair project misshapen flapping ears. Between the hollowed cheeks lies a thick-lipped surly mouth. The general effect is inharmonious, rugged, ordinary, verging on the coarse.

Tolstoy himself says he had “the most ordinary, vulgar, and ugly features.”

I didn’t even have anything noble; on the contrary, my face was common, just as my large feet looked like those of a peasant. At the time, I felt very much ashamed of it.

In another place he says of himself, "I, a boy with a flat nose and hair sticking up on my head." He wanted to dance, but did not know how; he wanted to play a role in society, but did not succeed. In situations demanding quick reactions, he reacted too late. He envied his brother the ease with which he approached girls and kissed them, whereas he was unable to do it although he desired it. It hurt him that he had to play a secondary role in society, that in games and dances he always came out last.

All this made him irritable; he felt the least annoyance in the most exaggerated manner. Every punishment humiliated him too deeply. When his tutor locked him up, he became hysterical, felt sure that nobody loved him, and meditated on God's injustice. Many a time, as a reaction to vexations, he would imagine his injurer dead. "When Dad called me a wretch, I hated him for a long time and wished his death." He reacted to praise in the same exaggerated fashion. "Praise acts so powerfully, not only on emotions, but also on the mind of man, that under its pleasant influence I became twice as wise." The feeling of humiliation, together with his ugliness and bashfulness, sought compensation in the fields in which he could come to the foreground in his imagination. "I was too sensitive and ambitious to be reconciled with my fate. I forced myself to despise the pleasures procured through the possession of a good-looking face. I made a great effort to find delight in my proud isolation." He wanted to become the greatest athlete in the world, and in view of this went in for sports. He wanted to be the greatest scientist in Russia and even in Europe. To find an outlet for mental strain based on his feeling of inferiority and great sensitiveness, he sought annoyances and irritations to free himself of this state. "I expected with joy the moment when they would lead us out (of a first rate restaurant to which Tolstoy had brought a poor musician) and it would at last be possible to give way to my anger." The desire to distinguish himself sometimes took the form of self-torment in his imagination "It would be better for me if I were a criminal, then, there would be a kind of consoling morbid glory in my despair."

The feeling of inferiority, of imperfection and of bashfulness produced in him a feeling of guilt, dislike, and hatred of certain of his own features, the need of sacrifice, torment, and destruction of certain of his own complexes, and the desire of working toward

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self-perfection. He understood that his feeling of inferiority and his ugliness might bring about compensation in some valuable form, that suffering growing out of such a background is of great importance for spiritual perfection.

Yesterday I thought that if my nose were deformed, it would be an incentive toward moral perfection. I nearly felt like experiencing this affliction which I called misfortune, but which would make suicide justifiable.

Great introspection, an obtrusive desire to examine every matter thoroughly, and taking this as a basis for his principles of behavior, caused a strong tendency to self-torment after he had attained the consciousness of his unworthiness, of his sin and guilt. Even in his youth this led him to seek self-perfection through suffering, to a sacrifice of his needs, of his selfish impulses and comforts.

The man who acquires the habit of suffering must be happy. To this end, to harden myself to pain, I would hold heavy scientific books at arm's length for five minutes, or go to the closet and scourge myself till I had tears in my eyes.

In search of punishment he fasts, goes on pilgrimages to cloisters, refuses himself many comforts to which he is accustomed, and above all indulges in moral self-scourging.

I am guilty of all sorts of disgraceful sins: I lied, plundered what belonged to others, committed adultery and all kinds of brutish acts, I used to get drunk; I had every possible crime on my conscience. At that time I began to write, out of vanity and desire of gain; pride pushed me to it.

The violence of the passionate struggle is a proof of the lack of harmony and peace of mind in Tolstoy.

The abolition of some of his characteristics must also involve the destruction of the causes of an excessive attachment to physical life, to pleasures which include doing wrong to others. This produces the tendency to get rid of property. The idea of distributing his land and running away from people of his social standing (Nechludow attempted to marry a prostitute) and voluntary self-imposed realization of his convictions. From childhood on to old age, there is an ever growing tendency toward self-sacrifice for the sake of others. In his youth, he wants to sacrifice his love for Marusia (his

first love for a servant), for her happiness and that of the man she loves, he wants to look for people who need his help; to do without servants, to sell the carriage and to distribute the money to the poor; at a mature age, he wants to sacrifice fame as a writer (he refused the Nobel prize), honors, and land. All this, as an expression of his craving for reform, was based on a feeling of guilt: "Now he understood that the only means of deliverance from evil from which people perish is the obliteration of their guilt in their own selves, that everyone should blame only himself and not others."

Besides this, certain slightly marked autoerotic and homosexual features were one of the reasons for the lack of mental balance between the opposing tendencies. Admiration of his own body, even in his childhood and adolescence, strong egocentricity which he could restrain but with difficulty, would be a proof of the former, whereas certain tender sentimental feelings for some of his school-fellows and friends (*Serge* in his memoirs of childhood) would suggest arguments for his possessing the latter, although to a lesser degree.

One of the more important causes of unrest and torture in Tolstoy was the contrast of his two halves: the artist and the moralist. As an artist he was above all a naturalist, an impressionist, a genius in reproducing nature's life in its most varied forms, especially physical life. As a moralist, he considered the spirit as the only indestructible substance which develops more and more with the suppression of sensual life. Nearly all forms of art, outside of some works designed for special moments (religious music) were to Tolstoy harmful to spiritual perfection, because they excited passions—particularly the imagination. "Everybody knows that most adulteries are committed under the influence created by these arts—especially music."

"How could anyone who feels like it be permitted to hypnotize people and do whatever he pleases with them. And worse still when the hypnotizer happens to be any kind of rascal."

Tolstoy's dislike of art grew in proportion to his dread of its power over him, of the too strong impression it made on him, as under its influence he would forget all his moral principles. Music affected him to tears.

A great psychological penetration, a passion for pleasure, as well

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as for the struggle against it, an inclination to probe himself, a strong and unconditional acceptance of moral principles, produced a tendency to ruthless unmasking of all falsehood, lies, and appearances, chiefly his own. He was tormented by the realization of the inadequacy of means of carrying his convictions into effect, and looked with suspicion on his former ideas as to who is "*comme il faut*." He was subject to states of emotional excitement, sometimes bordering on that of ecstasy, to euphoria followed by a state of depression, usually of short duration. This variability of moods is tied up with a restless dissatisfaction and a feeling of unfulfillment. One of the reasons for unrest and dissatisfaction with himself was the contradiction existing between his proud, aristocratic carriage, his desire to command, and his craving for humility derived from his philosophy of life. Violence, authoritativeness, determined views, when coming in contact with people, the practical inability to adapt himself to the masses, and, on the other hand, awareness of the morality of people of his class far inferior to that of simple folks. Spontaneity of feeling, attachment, and faithfulness were qualities he found more often among the latter. Inclined somewhat to being demonstrative and decorative, he expressed his desire for simplicity and humility, among other things, by wearing a peasant's shirt, learning how to make boots, ploughing for a short while, drinking kvas, and so on. He was unable, however, to get in direct touch with the life of peasants, to know them more intimately, to establish a closer contact. This caused an inclination to self-criticism, pangs of conscience, and a dislike for half-hearted solutions.

All the mentioned complexes are only examples of the lack of mental balance of Tolstoy's personality. The vitality of his nature caused constant struggles between these opposing tendencies whose heterogeneous interplay would be impossible to trace because of their being so numerous and complicated. Their struggle caused shiftings, subduing, or permanent suppression. The suppression of some of them and arising or awakening of others could produce the combination of pleasant and disagreeable feelings (disappearance and birth). Symptoms of this phenomenon can be found in profusion on nearly every page of his works:

But in spite of this, or perhaps just because of this, some unrestrainable power forced me, against my will, to politeness and cordiality toward him.

I lived through some sublime, incomprehensible sweet and, at the same time, sad moments of delight.

The very consciousness of my position (consciousness of his wife's betrayal) filled me with joy (intoxication with his own humiliation).

The feeling of humility-it made his heart bleed with joy and pain at the same time.

Nechludow felt in himself the voices of two people; one of them called for happiness which would also involve others, the other desired his own pleasure, even at the expense of his dear ones ... the latter man-beast developed now in Nechludow and vanquished the other-the spiritual one.

Those opposing tendencies given the test of life kept on causing new complications and producing actions which confused them still more.

He struggled against hypocrisy and maintained that words with-out acts do not mean much, but he himself, for many years, was unable to act according to his principles and carried them into effect only so far as appearances were concerned (outward mania for peasant life), because he did not have the strength to break up with his family. He tended toward modesty and simplicity, but invariably led the life of a rich man; he wanted to distribute his land among peasants, but fear of his wife, threatening suicide, and of family conflicts prevented him from doing so. He detested his creative art, hated music, and yet rested when he gave way to them. He considered the body as a center of evil, but it was inexpressibly difficult for him to free himself of its excessive influence on his emotional state, his thoughts, and actions. All his life long he fought against the fear of death which tormented him nearly to his last days; he admired people who died quietly, and, in his older years, felt an unfulfilled desire for life. He wanted to become accustomed to the idea of death, to consider it as a means of freeing himself of earthly life, but this desire remained too distant an aim and became real only in the last months of his life.

“The whole life of a man who desires death would be a constant drawing nearer to his aim, and finally its becoming true.”

10. THE RELATION BETWEEN SELF-MUTILATION AND HETEROMUTILATION

Weininger betrayed a tendency to mutilate himself as well as to torture others. In the peremptory, ardent analysis of the most degrading traits of woman and the tendency to extend to woman in general his exaggerated subjective observations, we see him de-lighted with his theory of denial and hatred. Here are a few examples of the original statement by Weininger concerning his theory:

I maintain that there is no mother to whom it could cause only pain if a stranger, though with quite base intentions and vile calculations, desires her daughter and seduces her, or..... A man is not interested in the nudeness of another man, while every woman in her own thoughts lays bare every other woman, thus proving exactly the common general shamelessness of her sex. (80)

This hatred, rather more theoretical than practical, arose in Weininger in the last month of his life, or at least was intensified, on the one hand, perhaps by the influence of unpleasant personal experiences, and, on the other hand, by the influence of an ever growing conviction of the truth of his theory. Hating and struggling against his sensuality, he combatted and hated it outwardly as symbolic of the woman in himself. The difficulty of the struggle in-creased his excitability and hatred. As a reason for his suicide Weininger gives the need of killing himself in order not to kill others. In accordance with the above, killing himself would be destroying a separate entity; killing another, however, would be the destruction of his own hated tendencies by the destruction of these tendencies in others. Weininger presents this problem as follows: "He who kills himself, kills simultaneously the whole world, and he who murders another, commits by this act, the greatest crime in that he murders himself in the one who is murdered."

We find many a time, as a seemingly inexplicable fact, one-sided and mutual aversion and even hatred among individuals of similar mental and physical structure. Let us consider the case of W, an alcoholic, showing nervousness, excitability, and conflicting tendencies towards explosiveness and reticence. Moreover, in childhood, he

showed signs of somnambulism, restless sleep, and nightmares. At first, W showed dislike, then hatred, for his 12-year-old son who possessed a character and physical build, and had certain psychopathic traits, similar to his own. W frequently expressed hatred for his son by torturing him mentally and by cruel beatings. He liked and treated his daughter quite well despite her striking peculiarities. This fact might be explained by the action of an unknown agent or by the influence of greater affection for the child of opposite sex. However, such cases are very frequent, and cases where we find hatred of the child of similar mental structure and love of the other of the same sex but of different mentality exclude such an interpretation. I think that a similar mechanism may be posited in regard to Stavrogin's hatred of Verchoviensky (from *Devils* by Dostoyefsky). Stavrogin hated in Verchoviensky the vileness, to some extent similar to his own, and the actions arising from it committed for the sake of acting, for the delight of doing wrong. It is a known fact that we do not like people who have traits similar to those of our own which are unpleasant to us in one respect or another or at one time or another. They irritate us too frequently and we think of them or others remind us of them too frequently for us to be able to accept with calmness their somewhat external objectification. Hating these characteristics in ourselves, we bear them still less in others. On the other hand, it is easier to find an outlet for an aversion or hatred to our own traits when we notice them in our dear ones. Hence the frequently met torturing of others, as an expression of mutilation of ourselves. Such an explanation of the existing correlation between auto- and heteromutilation allows us to understand in many cases the pleasure and delight felt by people who are humiliated, derided, and who feel the same pleasure in torturing others, often in a most refined way.

Many a time it is difficult to find in an object of torture a similarity to the traits of the torturer, the traits he hates. Here we may consider the case of little Matrosha (from Dostoyefsky's *Devils*), with a "freckled, common face and, at the same time, very childish and unbelievably gentle," whom Stavrogin purposely exposed to chastisement by her mother and whose soul he poisoned by awakening her sexual feelings. He did this perhaps to ascertain whether he would be able, by damaging an innocent one, to awaken clearly

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in himself a moral sensitivity and a consciousness of his moral structure. Stavrogin, by artifice, brings her to sin, fills her little head with pangs of conscience, and leads her to suicide. He anticipates her act with restlessness and delight, and makes no effort to prevent it. The destruction of a sympathetic feeling for Matrosha, his leading her to suicide and awaiting it in a state of strong tension, testifies to an obsessive need for the finding of the strongest agents for liberation from a state of restlessness. Besides this deed, the repression of an immediate reaction to the insulting behavior of other people (a slap in the face) was in many cases the means of probing the limit of his vileness, which caused him a “delight superseding everything.” We shall understand it more clearly on the basis of Stavrogin’s self-analysis, included in the so-called “document” in *Devils*.

As often in my life as I happened to be in a disgraceful, humiliating, vile and especially ridiculous situation, I felt, parallel with an unbelievable anger, an unusual delight. The same occurred in moments of crime and danger. Invariably, while committing a theft, I would be intoxicated by the depth of my downfall. Not only the baseness gave me pleasure (in this respect I always had a sound mind) but also the torment-ing feeling of infamy. Whenever I stood as a target waiting for the shot of my adversary, the same degrading and ecstatic feeling grew in me. I shall confess, that I was always looking for this feeling, since I did not know other stronger impressions. When I was slapped in the face (and this happened in my life twice) I again felt the same in spite of the terrible anger. If I controlled the anger the delight superseded any-thing imaginable.

Stavrogin had frequent possibilities for outbursts of anger and for the humiliation of others, but seldom did he have a chance to experience great humiliation and derision. Hence, the experiencing of the latter would require a much greater tension. Mental overexcitability, and a tendency to psychopathic outbursts are released more easily and strongly by the action of the strongest agents. Therefore the search for humiliating and derisive situations becomes more comprehensible. Stavrogin provoked and insulted others in order to elicit an insult and abasement of himself. He illustrates a

continuous inner struggle between the feeling of anger, aggression, and of the anger of others. In cases where it was difficult to become an object of aggression, Stavrogin found the object and subject in himself. He was the perpetrator of mutilation, and its victim. This is illustrated by a passage from the "document":

I took out my anger on whomever I could. On one such occasion, not without any reason, the thought seized me to mutilate my own life, but in a most ludicrous manner. For a year already I had been thinking of suicide, but now something better occurred to me. One day, looking at lame Mary, Lebedkin's sister, who served here and there and who at that time was not yet insane but simply an ecstatic idiot and madly in love with me (my companions found it out), I decided to marry her. The idea of marriage with such a despised creature irritated my nerves. It was hard to imagine anything more monstrous. Anyway, I did not marry her only because of a wager on champagne after a drunken dinner.

This passage calls our attention once more to the close connection of self-mutilation and suicide with the torturing of others, and secondly to the great facility by which the focus of anger and aggression is shifted from the object in the outside world to certain personal groups of tendencies. Admission of the hypothesis that heteromutilation is often a realization of a need of torturing because of certain of one's own traits facilitates the analysis of many types of similar behavior. We are not free to evaluate, in regard to the case analyzed above and in other similar cases, the other factors which can influence the realization of auto- and heteromutilating tendencies. Some of these factors are the needs of conduct against the dominating tendencies in order to experience pleasure; the need of self-observation which is combined with new and very irritating experiences; strong impulsiveness; tendencies to obsessions and compulsions; tendencies to periodic emotional tension expressing itself in successive states of excitation and depression, followed by the need of submission to the action of strong agents frequently of opposite natures for obtaining a mental outlet. All of these last-named tendencies may intensify the auto- or heteromutilating tendency, and in many cases may constitute the basis predisposing to the development of the latter.

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The scale of intensity and of variability of the auto- or hetero-mutilating tendencies depends on many factors. First, it depends on the complexity of the mental structure; secondly on the variety of experiences; lastly, on sex and age. Here is another example of Dostoyefsky's rich collection of types presenting a coexistence of auto- and heteromutilating tendencies, but in a different direction and application than in the previous example. The 14-year-old Nellie (*Insulted and Injured*), abused by life, in whom, in a less complicated way because she is childish and without an admixture of criminal tendencies, appears a tendency to an auto- and hetero-mutilation under the influence of the same incentive. Here are her words:

They will scold me, and I purposely shall keep quiet, they will beat me, and I shall keep quiet and quietly let them beat. I shall not burst into tears for anything in the world. And they will feel angrier, because I don't cry. ...

And, referring to another experience:

Let her (daughter) leave him for good. Better let her beg, let him see his daughter begging, and suffer.

The knowledge that moral and physical pain is not the exclusive possession of one, but a property of all, brings alleviation to suffering. Therefore, suffering people do not tolerate contentment or joy near them. Frequently the despair may be assuaged by meeting a greater misery in others; in a suffering man, the decrease of pain may occur by its real or imagined causing of pain in others. The injury often produces an aversion and sometimes a hatred to the uninjured. Knowledge of a lack of guilt (as in the case of Nellie) intensifies this state, and self-mutilation may be the result of the desire to intensify the imposed pain in order to manifest to others the guilt by blaming everybody for the injury. On the other hand, a protracted state of moral pain may be replaced by a gradually increasing euphoria or a certain kind of mental anaesthesia produced by an excessive increase of pain and destroying the ability to feel it.

To torture others by self-mutilation may lead to a condition con-verse of the above. In children and adolescents, too much pampered and spoiled, overexcitable, and introverted, we find the symptoms of

nervous dramatization, as described in the third chapter, appearing with the infliction of injury by more or less conscious self-mutilation in order to cause pain to parents and guardians. This is one form of torturing others by self-mutilation.

In Weininger's and Stavrogin's examples we touched the problem of the association of criminal with suicidal tendencies. It would seem at first hand, that here is complete independence, just as there seemed to be in the relation of self-mutilation with heteromutilation. In fact, it is not so simple as in the latter case. Frequently murder, with suicides following, give us examples of this relation. For instance, we often find the murder of a deceiver and then suicide of the murderer. What is the most convincing explanation of this process? A whole complex of positive tendencies constituting the mental peculiarities of a given individual changes its quality more or less quickly, and this change is somehow imposed on him. Despite the experience of delight in suffering, many pathological individuals strive at the end to destroy what is unpleasant, and the degree of their striving depends on the strength of the group of conflicting tendencies and the speed of action of the unpleasant agent. If the complex of denied tendencies is at the given moment a dominating one in the mentality of the individual, its annihilation produces a striving for the destruction of the personality whose most important component has lost its *raison d'être*. However, besides the desire for self-destruction, there arises simultaneously the desire to destroy the object of the disowned impulse, that object which forms a part of the mentality of the individual, and which is symbolized in the external object. There arises a need to destroy both inseparable components: the object and the subject. The self-murder is in relation to him-self a murderer; he kills in himself a complex of the conflicting and dominating tendencies.

The phenomenon of the suicide pact throws light on this problem. It often occurs that a man, who in the beginning agrees to be murdered, later opposes the murder with all the strength of the instinct of self-preservation. This apposition causes aggressiveness on the part of the other member of the agreement. We have in this case complete disregard of the wish to live. The self-murderer decided about the life of his companion as well as of his own; he includes this life in the components of his own mentality which he sentenced to die.

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These facts, concerning sometimes even the elite of the intellectuals, testify to the consideration of the one sentenced to death as a projection of one's own mentality. This is illustrated by the case of *MM*, a high official who killed his wife and sons (the sons were 12 and 16 years old) as they fled his shots. *MM* obtained his high position through his own work and he was liked and respected by his friends and subordinates. For some time before the tragic event he changed his occupation often and showed a lack of method in his work. The following is a passage of his diary, found after his death:

Is life worth living? Whoever decides to free himself from the painful prison of life resembles a bird which, after spending the winter in a peasant's hovel, lights for the first time before the window and starts on his flight toward the sun..... What a delight to be free, never to feel the cold or the hunger, not to become ill, not to fear skepticism, or terror, not to bear the human beast, not to tolerate violence; to forget the horrors of prostitution, not to see pampered parasites any more, not to observe the sneering and cynical smiles. The reaching of this state of perfect' happiness is entirely within our power. We can transform the tragic illusion of life into a happy existence of absolute insensibility, without effort, without longer suffering and without tiresome struggle. Let us not be afraid of death, let us spread its cult, let us create in ourselves a state of striving for freedom, for eternal silence. (36)

While reading this, we get the impression that this passage is the voice of a deeply thinking man, sensitive to the most unpleasant sides of life, a pessimist who was at the time exceedingly depressed. The fact, however, of imposing death on his wife and children re-mains in conflict with the mentioned aversion for the toleration of violence. For the murdered ones, fleeing in terror from the bullets, the submission to death was not "without effort, without longer suffering and without tiresome struggle." It may be assumed that, at the time of the murder, the author of the diary was in a state of Melancholy, under the influence of the already existing tendencies to destroy not only himself but others also. In many people showing suicidal tendencies, one may observe the coexistence of a tendency to kill others. Therefore, Talian's aphorism that "He does not kill

himself who did not want to kill another, or at least did not wish another to die" is somewhat justified.

According to Freud, in each case of suicide one can find some desire to kill the one with whom the suicide identified himself. Many phantasies about death, fears of death, and the feeling of impending death, found in neuroses, betray a mechanism which may be expressed as follows: one wished somebody to die, one is this somebody (most frequently the father), and one is dead (need of punishment). Wishing someone or oneself to die may be the expression of the feeling that only death can solve the conflict. (34) The subjects of the dreams and phantasies of people showing suicidal attempts often indicate the existence of destructive tendencies, containing cosmic catastrophes, epidemics, ravaging of humanity, or similar events. One seldom finds in creatures of a pessimistic philosophy a knowledge of the sources of their personal pessimistic outlook on the world. On the contrary, there exists a striving toward objectivity of their tendencies in the form of a philosophic system. Suicide as a logical conclusion of a worldly outlook associated itself with the need to impose this outlook on others and to destroy them. Schopenhauer's philosophy of denial, based on cosmic arguments concerning the social and individual vital uselessness of life, ought to lead to suicide. According to Schopenhauer each of us would give up living if committing suicide would not be associated with un-pleasant experiences. In this view we see a struggle of conflicting tendencies in Schopenhauer himself. It is an erroneous statement that each of us would most likely end life if this end were not connected with unpleasant experiences. It should rather be assumed that Schopenhauer wanted his wish to die to be more generalized. But this was not so, and hence the intensification of his aversion for society, turning into hatred, perhaps motivated by the fact that he felt in himself what he despised in others, namely, the very strong wish to live, the force of inexhaustible instincts which made him enjoy in his later years the spending of his works among the despised society. The extreme conflict between the mental and the sensual needs, the increasing suppression of the wish to live, and the surrender to this wish were the basis of the state of overexcitability and of states of anxiety and aggression in literary creations as well as in life, in the form of irony, disdain, and hatred directed toward men in general.

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This was intensified perhaps by the fact that logically the hatred should have been directed primarily toward himself, which was difficult on account of the presence of a greater wish that he live rather than the others. Therefore, the hatred was projected outwardly.

These projections of hatred on society, in association with fancies of destruction, are frequent, and appear coupled with various forms of psychopathy but having many interrelations. We often observe the easy commission of suicide in murderers or in people contemplating murder. The history of the Russian anarchism and nihilism supplies us in this respect with many facts of the frequent occurrence of murder followed by suicide. We find quite often in criminals, killers either without scruples or with a certain feeling of pleasure, a great degree of emotional insensibility when learning of their sentence to death or during their execution. Destructive tendencies, which in execution have their realization through destroying the subject of such feeling, play a role. Such or another degree of mental disintegration, usually associated with the struggle of opposite tendencies, is to some extent an explanation. Some light is thrown on the relation between suicide and murder by their statistical relation in different countries or periods of time, which cannot, however, give the expected conclusions on account of the scarcity and the unsystematic arrangement of the data. As an example we submit the figures of H. Denis (15) concerning suicides and murders in Belgium.

TABLE 1

	Per 1,000,000 inhabitants	
	<i>Murders</i>	<i>Suicides</i>
<i>1870-1874</i>	<i>15.6</i>	<i>69</i>
<i>1875-1879</i>	<i>17.0</i>	<i>83</i>
<i>1880-1884</i>	<i>17.7</i>	<i>103</i>
<i>1885-1889</i>	<i>15.2</i>	<i>117</i>
<i>1890-1894</i>	<i>16.3</i>	<i>127</i>
<i>1895-1899</i>	<i>16.5</i>	<i>119</i>
<i>1900</i>	<i>18.6</i>	<i>117</i>
<i>1901</i>	<i>19.7</i>	<i>126</i>

11. SADISM AND MASOCHISM IN RELATION TO SELF-MUTILATION AND HETEROMUTILATION

Closely related to self-mutilation and heteromutilation are two forms of sexual psychopathy : masochism and sadism. We may call masochism a physical and mental, passive or active self-mutilation giving sexual satisfaction. This definition is close to the one given by Kraft-Ebing, according to whom masochism is based on sexual pleasure by subjection of the individual to some despotism, mistreatment, and humiliation. I emphasized above that masochism may take active form-this opinion may arouse disagreement. On the one hand, we may consider self-mutilation (physical or mental) for the purpose of finding sexual satisfaction as an active form of masochism; on the other hand, this form may be considered as a symptom of sadism practiced on oneself. I think that the first view is nearer the truth, inasmuch as the "active self-mutilation" most frequently appears as one of the components of a whole complex of masochistic symptoms. We shall call sadism, by analogy with the above, the physical or mental torturing of others, causing sexual satisfaction to the torturer. Masochism is one of the forms of self-mutilation but concerns only the sexual sphere.

Observations show us that masochism appears most frequently in women. It appears occasionally in men of a personality approaching the feminine and of a build, facial expression, voice, and movements diverging from the male type in greater or less degree (*typus feminus*). Otherwise, tendencies to self-mutilation on sexual grounds are characteristic rather of the female; a tendency to torture others on this ground marks the male. Many individuals with masochistic tendencies are of an infantile type which approaches in certain respects the feminine type. Very frequently there co-exist in one individual masochistic tendencies, a tendency to self-mutilation, and a tendency to experience pleasure in pain. Let us take the example of Alfred de Musset, who was inclined to mental self-mutilation, to ecstasy, to intoxication with self-inflicted pain, and the need of gratification for some sexual impulses by way of self-inflicted, physical pain. This is pointed out in a passage from *La Confession d'un Enfant du Siècle*:

She gave me a locket with her miniature portrait. I wore it near my heart, as many men do, but one day, after finding at

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a merchant's a figure made of iron at the end of which was a plate covered with sharp points, I fastened the locket to the plate and wore it so. These pins which pricked my chest at each movement, produced in me such an unknown delight that I often pressed it with my hand, to feel it more intensively. I knew well that it was an act of madness; love causes others, worse ones. ... Since this woman had deceived me I took off this locket. I can't express with what sadness I took off this iron belt, and what a sigh my heart gave, when it became free. Ah, my poor scars. So you will become effaced? Ah, wound, dear wound, what balsam shall I put on you? ... I should have hated this woman. She was, if I may express it so, in the blood of my veins. I cursed her, but I dreamed of her. ... (61)

As the infliction of physical pain produced the feeling of pleasure by sexual excitement and the expectation of gratification of the sexual impulse, so the accompanying moral pain, arising from the obstacles in the realization of the sexual desire, caused strong sexual excitement which sought in outlet. Liberation for a longer or shorter period of time from certain emotional states (fear, anger, depression) by sexual relations is characteristic of excitable people. In many cases an already existing sexual excitement is increased by moral or physical pain, thus securing a faster relief of the sexual tension. Paul Federn says, justly, that "strong painful sensations of the skin seem to act physiologically as an aphrodisiac in many, perhaps in all, people. (27) It should be added that there will be a great difference in the efficiency of the action "as aphrodisiac" depending on whether it will act on a person with a masochistic tendency or a normal one.

Predisposing factors to a feeling of pain as an agent exciting the sexual instinct, besides the psychopathic basis, may be: firstly, the arousal of unpleasant emotional excitements, together with the sexual ones, caused by some organic disorder as, for instance, phimosis; secondly, our observations indicate the important influence of strong pain in the region of the rectum, during sexual relations, caused by hemorrhoids or dilation of the rectum; and lastly, the feeling of pleasure, emphasized by Adler, in children beaten on the buttocks due to the simultaneous sexual excitement. This coexistence of sexual excitement and physical pain may pass into a prolonged state, which may cause a permanent combination of these two states.

Similar deductions from these observations are made again by Federn:

Algolesia in its strict meaning arises first of all in people in whom pain is associated with sexual impression. This impression may be so strong that the co-existing pain loses its unpleasant character and colors only qualitatively this sexual experience.

Nevertheless, the observed cases point to the frequent lack of apparent organic irritations. In these cases, it may be assumed that the exciting factor may be a certain functional disorder of the sex organs, for instance, in early or late maturity or what we call "childish paradoxism," and in the opposite state, infantilism. In the first case we deal with the exaggerated excitability of the sexual instinct frequently associated with an exceptionally strong activity of the sex glands; in the second, we are concerned with an accompanying mental overexcitability caused by the protraction of the maturing period, and most frequently connected with so-called sexual psychoneurasthenia, states of anxiety and shame which often play a part in determining masochistic tendencies. Besides the above factors, an important role is played by the sex of the subject on which the above-quoted agents act selectively. We have already stated that sadism is more often met with in men, masochism in women or in men with certain feminine or childish traits. This is associated with man's sexual activity and woman's passivity. Certain investigators, like Sadger, point to the importance of the sexual dermal excitability in masochists. This is in accordance with the observed facts of the greater dermal excitability of the male masochists than in normal cases. We presented as an example of masochism the case of Alfred de Musset who showed many feminine traits and some mental infantilism. The tendency to masochism in J. J. Rousseau, who showed many infantile traits, is also known.

A man with a tendency to masochism seeks most frequently the type of woman who would complete his weakened masculine traits. To a certain degree he resigns his independence to her influence and designs. We see a strong analogy between the mechanism governing the masochistic complex and the mechanism of the broader group of these phenomena, i.e., with mental and physical self-mutilation. In both states, a strong part is played by mental and physical irritation,

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strengthened by the tendency to obsessional thoughts, feelings, and impulses. In the one and in the other we observe conflicting systems of tendencies (male masochists, female sado-masochists). These states most frequently develop on a neuropsychopathic basis, marked by disorders in the system of tendencies and frequently by a lack of arrangement of complexes of tendencies and the submission of them to a dominating one.

Sadism, as well as masochism, is a normal symptom when present in a slight degree. Sadistic tendencies should be considered as a result, on the one hand, of cruelty and of masculine activity, and, on the other, of a too intensive sexual excitement. We have already spoken of the role of sexual excitement and of the relation of activity and passivity in this state. Cruelty is founded on the desire to inflict suffering on others, whereby the perpetrator feels pleasure in causing suffering. A sadist feels the same, but that pleasure possesses a sexual color. Sadism, as well as heteromutilation, is connected with a destructive tendency. The cruelty of a sadist will most frequently, but not exclusively, involve sex. Guy de Maupassant, possessing sado-masochistic tendencies, said of his cane: "The marvelous instrument, with the aid of which I already killed twenty dogs." (37) Sadists very frequently come from families whose members showed strong tendencies to cruelty and aggression, and also to masochism.

Many of the factors determining sadism by sexual excitement act as in masochism (*balanitis*, *phimosis*). Adler calls attention, justly, to the significance of punishment, beatings, and states of fear in the feeling of inferiority and in its compensation in the form of aggression, in the form of a "will for power," which may, among other things, express itself in a tendency to sadism. Impulses of aggression, arising as a consequence of suppressed instincts, either sexual or otherwise, may also lead to sadism. Sometimes a too intensive stifling of different impulses and the long lasting realization of self-mutilating tendencies in man may cause a protest of the dormant sadistic impulses. We suppose that such a mechanism was active in many Inquisitors whose poorly realized need of torturing others appeared in the most convenient and sanctioned form of inflicting tortures as if coming by order of the existing religious heads. The difficulties in the realization of many natural impulses, external and internal conflicts, cause in many anger and aversion to indications

of the more natural consummation of these impulses in others. Joy, naturalness, signs of harmony in a given group cause in such people hatred, anger, and a need to oppress others. This may be noticed very frequently among teachers, educators, and monastic authorities in their treatment of pupils or wards. It begins, most frequently, by an unconscious heteromutilating activity with a sadistic tinge in relation to people who symbolize groups of tendencies repressed or destroyed in the torturer. All the investigators who inquire into this problem point to the association of sadism with masochism. Freud sees in Dostoyefsky an impulse to destruction directed against himself, expressing itself in masochistic tendencies and feeling of guilt. He sees in him also definite sadistic traits: excitability, quarrelsomeness, intolerance even in relation to the beloved ones, finding pleasure in humiliating others, etc.. (34) Such an explanation is in accordance with Freud's view of the structure of the majority of perversions, which are, according to him, an alliance between two opposed impulses. (68) Sadism, as well as masochism, according to Freud, is a frequent derivative of the Oedipus complex, and the phantasy of being beaten, punished, and humiliated. Freud thinks that masochism is not a primitive impulse, but arises from sadism which became re-versed and directed against oneself (shifting from the object to the ego). The phantasies of being beaten, arising as the basis of masochism, have frequently the same meaning as being loved, in the genital sense. (32) Phantasies on the subject of being beaten and castration are found, according to Freud, in erotogenic masochism. In the so-called moral masochism we deal with the sexualization of the super-ego, which becomes the sadistic factor in relation to the ego. The third and simplest form of masochism is the feminine masochism, seen in men either of infantile type or those who betray certain feminine traits. (30)

Tendencies of both kinds often coexist in the same individual. Sometimes sadistic impulses arise in a given person in relation to one sex, and the masochistic in relation to another. Federn describes cases in which he observed changes of the sadistic into masochistic tendencies during treatment. We observed a case of sadism in a man in relation to his son, and of masochism in relation to his wife, as well as a case where a mother was sadistic in regard to her son, and masochistic in her relation to her husband. Sadistic interest may be

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aroused by a potentially existing masochistic tendency. Let us take, for example, the Marquis de Sade, who, in his works, along with the description of sadism, gave descriptions of all kinds of sexual per-versions, with such a knowledge of the subject and such a penetration into the mechanism of the particular perversions and of the emotional states associated with them that we may suppose that he possessed complicated sexual perversion, passing from one into another. Furthermore, his biographers submit proofs concerning the existence in him of some equal perversions besides sadism. Torturing others combines itself in Marquis de Sade (23) with the need to torture himself. The wish to die and to destroy himself (nirvana principle) took in him a peculiar form, namely, a wish that the earth over his grave appear as if it had never been cut and that the spot be forgotten.

A sado-masochistic complex of weaker intensity, developing itself in a person of a subtle and romantic disposition, is seen in the life of Alfred de Musset. (61) It is evident in his *Confessions of a Child of the Century* and from the poet's correspondence. On the one hand, we observe physical and mental self-mutilation frequently with sexual excitation. On the other hand, we read of mental mistreatment of his beloved. Paying her homage turned after a few minutes into the infliction of a deep moral pain. The passage from weeping, praying, and adoration to swearing and mistreatment points, in accordance with the above views, to the existence of a sado-masochistic complex. This is demonstrated by the following passage from *Confessions of a Child of the Century*:

After the end of these scenes where my mind exhausted itself in tortures and rent my heart, in turn accusing and sneering, but always with an urge to suffering and to return to the past,- after the end of it, an unknown love, an exaltation pushed to excess, ordered me to treat my beloved like an idol, like a goddess. ... A short while after accusing her, I was on my knees. If I did not accuse her, I begged for forgiveness, when I did not sneer, I cried.

That lack of a distinct predominance of activity over passivity, of the masculine mental traits over the feminine ones, developed on a neuropathic basis into a sado-masochistic form with the predominance of masochism into a special form of Dugas' "mental instability."

We showed above that the relation of sadism and masochism in the same individual may differ, with more or less great predominance of one or the other. We had under observation a 17-year-old student, W. who presented himself with a request for a medico-psychological qualification for a military training school. From the conversation it was found that he was subject to frequent fainting attacks on observation of his own slightest wound or "a drop of blood." He was indifferent to the sight of blood or a wound in others, and very frequently purposely looked forward to seeing wounds and blood. He inspected with pleasure the murdered or the dead. In phantasies and dreams he imagined a field of battle covered with dead troops. He was then strongly sexually excited. No disorders of heart and vascular system were found. From further observation and conversation it was found that W began to masturbate a few years before he matured; he showed a tendency to onychophagia, laceration of the skin, especially of the nipples which, incidentally, became enlarged under the influence of their mutilation and frequent excitation. Besides this, he was obtrusive and aggressive in his relations with his family. This indicates the presence in W of the sado-masochistic complex, with predominance of the first. His dermal hyperexcitability and irritation of the nipples, associated with pleasure, testify to the presence of a masochistic complex.

12. EDUCO-THERAPEUTIC CONCLUSIONS

We have no special up-to-date treatise concerning self-mutilation as a total complex. Certain symptoms are touched only occasionally in discussions of various mental problems. We do not pretend to advance this problem so far as to be able to make very definite educational suggestions. Moreover, the fact that self-mutilation is in many cases related to or symptomatic of various pathological disorders (nervousness, psychasthenia, hysteria, and others) makes it difficult to suggest educo-therapeutic methods which could be applied to symptoms and not to the basis of the disease. These arguments explain the limitation of our presentation in this section to very general suggestions. We treated, however, in a somewhat broad manner certain aspects of a few forms of self-mutilation which probably constitute a separate disorder.

Self-mutilation on the basis of psychomotor excitability may be prevented by:

1. Periodic psychomotor release.

(a). Sports, games, interesting discussions, interesting occupation during convalescent period in bed (hand work, interesting reading, and conversation), the quickest possible getting out of bed.

(b). Treatment by means of therapeutic gymnastics.

2. Adequate choice of profession affording active occupation, avoiding sedentary life.

3. Persuasion and gradual working up of the self-control in the psychomotor sphere.

4. Hydrotherapy.

5. Prevention of such causes of psychomotor excitability as alcoholism, diseases of the nervous system, shocks, emotional conflicts, etc.

There arises, in regard to disappointments, the problem of the prophylactic preparation of young emotional and introverted individuals for the broader orientation in regard to vital problems, and the keener observation and understanding of people, for seeing reality as it is, and for changing the tendencies to idolatry into definite lasting values (a life of high moral value, interest in religion, literature, art, and social work). Sources of states of melancholy and depression are so diverse that presenting even a general outline concerning self-

mutilation on the basis of these is impossible. Of great importance in the prevention of anxiety states is an early formation in the child of an ability to form broader contacts, and the sparing of conditions which might cause unconscious suppression of natural instincts. Finally, the elimination of punishment, of fright, and of quickly countermanded orders should be replaced by persuasion, especially in introverted and overexcitable individuals. Neuropathic dramatization has its most frequent source in the excessive fondling of the child, or conversely, in neglecting it, in useless activity, vacillation, or unequal treatment of children. Educational suggestions appear rather distinctly as a result of the content of the above-described cases. Methods which may be applied to hysterics *eo ipso* may be applied to self-mutilation on a hysterical basis. Self-mutilation on the basis of a real inferiority in one or another respect may be compensated for by the discovery in the given person of values which allow him to distinguish himself. (Usually such values can be found.) Definite suggestions come up in relation to people whose self-mutilation is based on anxiety or timidity. Gradually becoming accustomed to contacts in a small group of friends of the same age and different sexes is suggested in such cases. In cases of self-mutilation on the basis of feelings of guilt and inferiority, combined with inadequate environmental influence on the development of the sex instinct in the child, the basic problem, again, must be attacked. So-called self-mutilating endurance games most often do not require therapeutic or educational prophylaxis, but only a slight change of the need to distinguish oneself into a more mature and less infantile sphere of behavior.

Self-mutilation produces similar traits in emotionally hyperexcitable individuals through distressing experiences, submission to pessimistic moods, meditation about death and the uselessness of life, etc. The early creation in the child of an ability to form wider association and the formation of an inclination in a definite direction, depending on his interests and capacities, would be valuable in weakening the tendency towards an exclusively inner life and strengthening the life in the family group. In such people, the formation of an active basis for life and of a faculty to fight the evil in himself and others is possible. Pathological forms of asceticism, such as mutilation of the body, extreme self-

destruction, bringing oneself to ecstasies by self-mutilation, or by the use of narcotics, the infliction of pain for the delight of suffering (intoxication with suffering), may develop on the basis of experiences of mental injuries in childhood, states of anxiety and feelings of guilt, hysteria, tendency to obsessions, lack of refinement of the personality, or mental overexcitability. Therefore, the prevention and treatment of this type of self-mutilating symptom must be aimed at the basic disorder. Constitutional factors of poorly known structure and mechanism take part in the arousal of auto- and heteromutilating and sado-masochistic complexes, playing a great part in self-mutilating processes. According to the theory of Freud, the education of a child during the first years of life, based on principles of mental hygiene of the sexual life, can have great prophylactic value. The early prevention of overexcitability and of tendencies to aggression and explosiveness and the development of persuasion and self-control may also be of importance here. The comprehension by pedagogues, physicians, and parents of the psychology of the developmental periods (especially the period of maturation) may be of great importance for the prevention of the pathological appearance of these disharmonious tendencies and struggles of conflicting complexes characteristic of overexcitable individuals in this period. Lastly, the elimination of such determining factors as balanitis, phimosis, and various irritations of the rectum may weaken masochistic and sadistic tendencies. The struggle of conflicting complexes is very frequently of constitutional origin (sado-masochism, sexual ambivalence, and different states of disintegration of tendencies) and hence, it is difficult for us to discuss the treatment of these basic causes. We can modify only the effects of the activity of environmental influences on a given complex of constitutional traits, and in that way influence one or another system of traits. The same may be said in regard to introversion (which plays a great role in the predisposition to self-mutilation) if this introversion has arisen and developed on a constitutional basis (astheno-schizoid types of Kretschmer, tetanoid types of Jaensch, etc.). Introversion, as well as the group of conflicting tendencies which have arisen or become intensified following specific environmental influences, may be modified only within certain limits. It is a question of not allowing it to develop into self-mutilation, or into a greater disorder, and of the best possible arrangement of conditions for the relationship of

such individuals with others, in order to take advantage of their oftentimes valuable cultural potentialities.

We can say nothing more definite about therapeutic influences on the disorders of deep sensibility which is assumedly at the basis of many self-mutilating and suicidal tendencies. Further investigations of the autonomic nervous system and endocrine glands may help to solve this problem.

13. CULTURAL VALUES ASSOCIATED WITH SELF-MUTILATION

We think that it is erroneous to consider all neuropathic and psychopathic symptoms only as pathological disorders which need to be cured. Up to date, we are far from having mastered man's various psychobiological mechanisms. We cannot tell why in one case children of alcoholic heredity show unusual capacities, in another, epilepsy. We do not know why hereditary syphilis exists, in one case in conjunction with a striking personality, in another with imbecility.

We must be still more careful in the treatment of psychoneurotics only as patients. Dr. Serrin's examination (at Dr. Toulouse's) of very capable children revealed that about three-fourths of a large group presented various symptoms of nervousness. The feeling of inferiority, whose compensation often leads to self-mutilation (self-accusation, aversion, and hatred of certain of one's own traits and their conscious suppression, overcoming and destruction), may be the source of many cultural advances according to the following view of Dr. C. Macfie Campbell:

A feeling of inferiority may be an incentive to put forth one's best efforts, and perhaps no great accomplishment has ever been attained except under the spur of some such stimulus. (9)

Such and other forms of inability to adapt to changing conditions and to broader relationships with others are found in authors of great philosophical and educational systems and in representatives of science. Lack of easy "rapport" with others is usually compensated for by a tightening of the emotional link to one's family (self-mutilation and suicide after loss of a near relative) and the intensification of the religious and cultural life. Psychic overexcitability, the lack of a uniform molding of the personality, and instability of the psychic structure are not always the basis of mental disease. Frequently, independent of disease, or after having gone through a psychotic episode, great mental suffering because of conflicts, or a crisis, stabilization of the personality at a higher level occurs (Beers, Dostoyefsky). States of struggle of conflicting complexes, suppression, and torture of one complex by another often produce outbursts of energy from a strong tension in the form of creative activity (Dostoyefsky, Scho-

penhauer, Nietzsche, Weininger, Zeromski, and others) We think that educational suggestions recommending temperance, the acceptance of responsibility for one's actions, and the undertaking of necessary responsibilities are not alien to the spirit of a reasonable and moderate asceticism. It is an expression of the indispensable subordination of natural impulses under the will of the subject. (9)

Reaching a high level of self-control and of inner harmony requires a long systematic training. Exercises in submitting the natural instincts to the authority of the intellect and moral principles of a philosophy of life in order to reach a high degree of self-control and inner harmony is by all means desirable. The desire for difficult undertakings, in spite of penetration of many obstacles for reaching a valuable goal, is in harmony with ascetic principles. Asceticism has also great merits in combating the tendency to live from day to day, to live for enjoyment. It has shown us definitely that in emotional individuals with strong and conflicting complexes one can, by great systematic effort, subordinate a complex of lower to one of higher value and use the combined energy for the perfection of moral values. The emphasis on the need for subordination of lower values to higher ones has not been without influence on the development of the idea of self-sacrifice for goals accepted as more exalted (society, father-land, science). At the basis of self-sacrifice one can often find the influence of the doctrine of religious asceticism. A large degree of civic asceticism, arising under a strong, though most frequently barely noticeable, influence of religious asceticism, is the self-sacrifice in accepted obligations, as in saving one from drowning, in the leaders' not deserting the troops or the crew ["Where the sheep perish, must the shepherd also fall—Zolkiewski. (58)] Lastly, one of the highest ideas of humanity, the purifying value of suffering (provided it is correctly interpreted), is continuously alive, for example, in the deepening of the moral culture of man by suffering, in its influence on philosophical creation and on the origin of the educational and moral system. We must, on the other hand, direct our attention to the perverted practices of asceticism, beginning with the torturing of the body and ascetic epidemics (cults of self-flagellants), and ending with self-abasement, ecstasy in degradation, the practice of tortures for the sake of torturing, more or less unconscious narcotization by suffering (58), and, lastly, inconsistent with human self-respect, the ter-

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rorization of the senses and compensation of sensual needs in a humiliating manner. This testifies to the absence of culture of the pseudo-ascetic (baseless idolization of the chosen persons of the other sex, application of tortures as strongest agent for sexual experiences, etc.) Separation from family obligations, symptoms of cruelty to the nearest ones, indifference to the sufferings of others, with the simultaneous practice of strict asceticism in relation to oneself, again give no evidence of a high level of moral culture but, rather, of a warped personality or a serious mental illness. Severity to oneself should be accompanied by sensitivity to the sufferings of others. In other cases we deal with pathological fanaticism, with a need for torturing not only oneself but also others, which has grown out of a pathological repression of one's desires, and a more or less unconscious need of vengeance on others, under the guise of a fight for religious principles (Inquisition).

In the conclusion of our deliberation we gain the conviction that voluntary and non-pathological forms of self-mutilation, useful for self-control and the harmonization into a higher type of personality, are a very important mechanism of self-education, of the completion of sublimation of a way to a philosophy of life, based on the ennobling value of suffering. In emotionally overexcitable, introverted individuals, this is one of the noblest forms of adaptation to life after having experienced hardships, an expression of the protest against injury, suffering, and death. (4)

4 Non-adaptation of these individuals may express itself in such forms of protest as mental disease, suicide, and crime.

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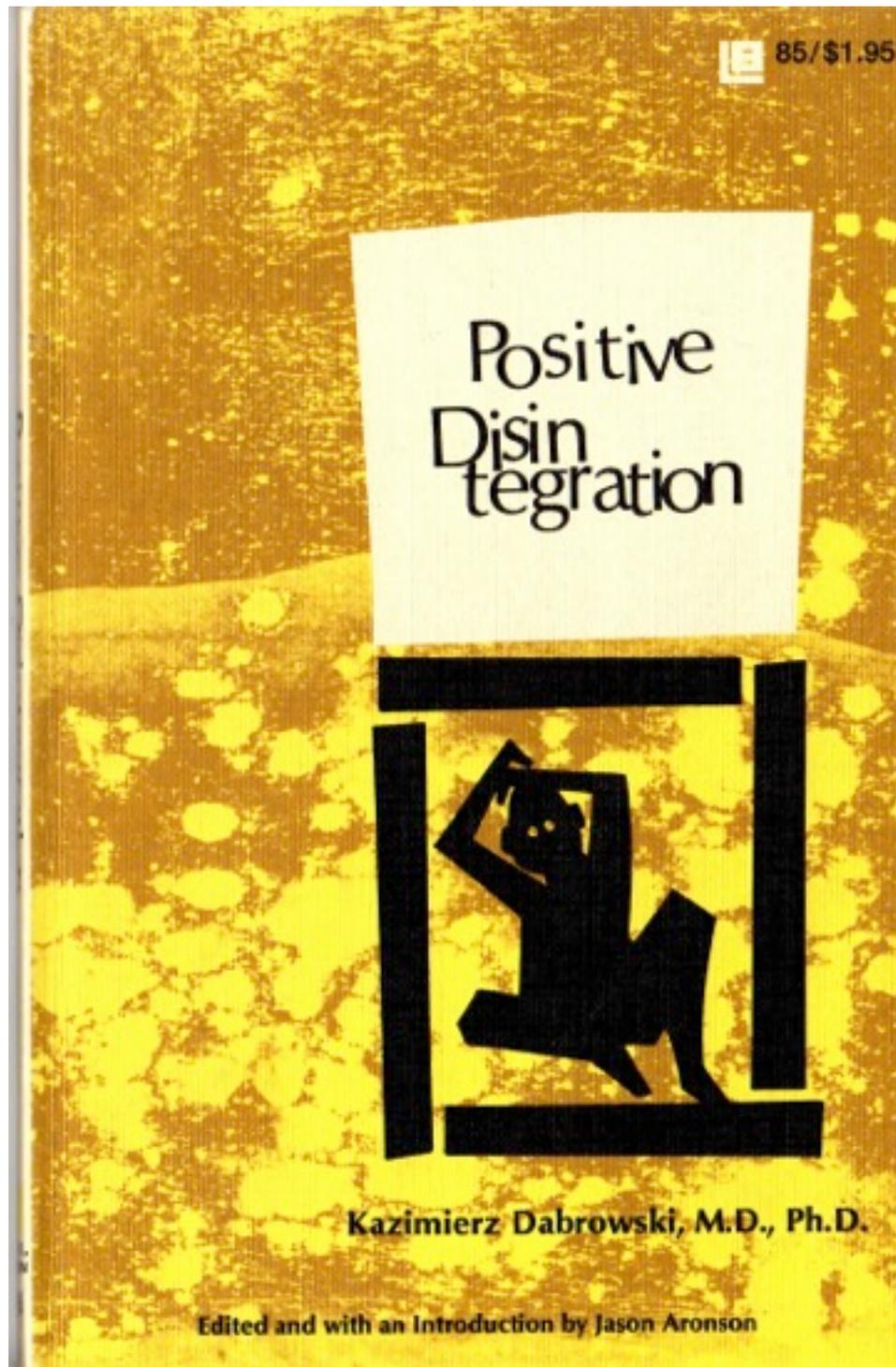
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POSITIVE DISINTEGRATION

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Preface

During the past thirty years the Polish psychiatrist Kazimierz Dąbrowski published over fifty papers and five books on child psychiatry written from the point of view of his “theory of positive disintegration.” But none of this work is known in the United States since there has been little communication between Poland and the West throughout most of this time. Dąbrowski’s theory of positive disintegration emphasizes the positive aspects of “pathological” symptoms and thus it is of special interest to psychiatrists, psychologists, and social workers concerned with problems of personality development, psychotherapy, and community mental health.

In my work as Editor of the *International Journal of Psychiatry*, I became familiar with Polish psychiatry and with Doctor Dąbrowski’s theories. I am pleased to be able to introduce them to Western readers.

Several of the chapters in this book appeared in Polish, French, and Spanish journals, and other were lectures delivered in Polish. This is their first appearance in English. An initial translation was prepared by Doctor Dąbrowski’s assistants in Warsaw; he and I then reviewed it to clarify the content for Western readers. As this material was originally written from a more theoretical point of view than that usually presented in the West, there were no clinical examples, but for this edition Doctor Dąbrowski added a number of clinical illustrations of his concepts and several case histories.

J. A.

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Introduction⁽¹⁾

By JASON ARONSON

Contemporary theories of personality derive from a broad range of sources and are the concern of many academic disciplines: clinical psychiatry, psychology, cultural anthropology, sociology, genetics, and philosophy. This is inevitable, for personality theory is concerned with the nature of man and his relation to the world, a subject broad enough to include all of human endeavor. The scientific understanding of personality calls for vigorous confrontation of theory with widely diverse data. Since immediate clinical needs require us to extrapolate beyond what is rigorously validated, it is crucial that conventional patterns of thought be confronted with different theoretical orientations. Kazimierz Dąbrowski's theory of positive disintegration is outside the current modes of personality theory; it stems from sources at present neglected in the United States, it views "pathological" symptoms as generally positive factors in personality growth, and it was developed in Poland, a country that has been largely isolated from the West in recent decades.

September 1, 1939, is the date of the invasion of Poland by Nazi Germany and of the systematic attempt by Hitler to obliterate Poland as a nation. During the German occupation no practice of psychiatry was permitted. As part of an attempt to eliminate all Polish cultural life, Polish schools

1 This work was supported in part by Public Health Service Research Grant No. MH-07791-03 from the National Institute of Mental Health.

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were closed and Polish intellectuals exterminated. Most Polish psychiatric patients and psychiatrists were killed. Of the four hundred Polish psychiatrists practicing before the war (about ten of whom were psychoanalysts) only thirty eight survived. No psychoanalyst has been in practice in Poland since 1939.

With the establishment of the Polish Democratic Republic after the war, Poland was placed under the Soviet sphere of influence. Medical and psychiatric services were socialized, and clinical psychiatry was officially oriented to Pavlovian concepts. Thus the isolation from the West, which began with the German invasion, continued. Since 1956 there has been a gradual resumption of cultural relations with the West and a revival of interest in Western developments in many areas, including psychiatry and sociology.

KAZIMIERZ DĄBROWSKI

Dąbrowski is a professor in the Polish Academy of Science and the Director of the Institute of Children's Psychiatry and Mental Hygiene in the Academy. Born in 1902, in Lublin, Poland, he received his M.D. at the University of Geneva Medical School in 1929 and a Ph.D. in experimental psychology from the University of Poznan in 1932. He was a *Privat Docent* in child psychiatry in 1934 at the University of Geneva.

He studied psychology and education in Geneva in 1928 and 1929, with Édouard Claparède and Jean Piaget, obtained psychoanalytic training and analysis in 1930 in Vienna, Austria, under Wilhelm Stekel, and had additional training

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in clinical psychology and child psychiatry in Paris and Boston. In 1931 he studied child psychiatry in Paris under George Heuyer at Vaugirard and attended the lectures of Pierre Janet at Claude. From 1933 to 1934 he studied under Macfie Campbell, Director of the Boston Psychopathic Hospital, and William Healy, the first Director of the Judge Baker Foundation.

From 1935 to 1948, except for the interruption of the German occupation, he was the Director of the Polish State Mental Hygiene Institute and High School for Mental Hygiene in Warsaw, which had been organized with the aid of the Rockefeller Foundation.

He is the author of over fifty articles in psychiatry, mental hygiene, and clinical psychology, published in Polish, French, German, and Spanish. Among his books are *Handbook of Child Psychiatry*, *Handbook of Mental Hygiene*, *Nervousness in Children*, and *Positive Disintegration*—all of them in Polish. This is the first translation into English of Dąbrowski's theory of positive disintegration.

HISTORICAL BACKGROUND**OF THE THEORY**

The roots of this view of personality, which give prominence to the positive aspects of psychiatric symptoms, may be traced to the concepts of the evolutionary development of the central nervous system of Hughlings Jackson, the English neurologist, to the concept of growth of the Polish psychiatrist, Mazurkiewicz, and to the work in child development by Jean Piaget, the Swiss psychologist.

Hughlings Jackson's concepts of evolutionary development, hierarchical levels, and dissolution of the central nervous system, largely neglected in psychiatry in the United States, have not suffered this fate in Europe. In recent years Henry Ey in France, Von Monakow in Switzerland, and Jan Mazurkiewicz in Poland have extended Jackson's concepts of evolution and dissolution into psychiatry. Henry Ey has applied them to the psychology of normal individuals. (For example, sleep and reverie are viewed as forms of normal dissolution.) Von Monakow has utilized Jackson's theories in his contributions but has also introduced many additional concepts: *klisis* (movement toward objects), *ekklisis* (movement away from objects), and *syneidesis* (biological synthetic power in humans and animals). Von Monakow has emphasized the interpretation of psychiatric symptoms from the point of view of changes over time.

Mazurkiewicz, who died in 1948 in Warsaw, was the outstanding Polish psychiatrist in the field of Pavlovian psychiatry and was also a neo-Jacksonist. He emphasized qualitative changes in the development of the nervous system and the significance of emotions as directing forces. Mazurkiewicz emphasized that besides strictly mechanical determination of the activity of the nervous system there are the so-called *own* forces found in lower animal organisms but more noticeably in humans. He called these forces *own* because he regarded them as not limited to proportionate responses to excitation—as more than simple reflexes to a stimulus. Through the study of chronaxie, and electroencephalographic, neurologic, and psychiatric examinations, he arrived at the view that in synapses, in the thalamic area, and especially in the frontal lobes, the activity of the nervous

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system is quantitatively and qualitatively transformed. He regarded instincts and emotions as directing forces in animals and human beings and as also being involved in the conditioned reflexes of Pavlov: unless you have the animal's interest, you cannot condition him—if the dog is not hungry, he cannot be conditioned to salivate at the sound of a bell.

Jean Piaget, Director of the Institute of the Science of Education (Jean Jacques Rousseau Institute) in Geneva, has studied the development of reasoning and speech in children. He emphasizes many forms and states of development—prelogical, logical, mathematical, and other kinds of thinking in the child. His concern has been primarily with developmental psychology and with the influence of social environment on this development. He considers development a gradual unfolding of abilities in the child.

Dąbrowski extends Hughlings Jackson's theory of evolutionary development of the central nervous system to the psychological development of the personality. Like Mazurkiewicz, he places emphasis on self-determination and he incorporates Piaget's views of the progressive unfolding of abilities. He stresses, however, the positive function of conflict, anxiety, and psychopathological symptoms.

THEORY OF POSITIVE
DISINTEGRATION

Dąbrowski refers to his view of personality development as the *theory of positive disintegration*. He defines dis-

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integration as disharmony within the individual and in his adaptation to the external environment. Anxiety, psychoneurosis, and psychosis are symptoms of disintegration. In general, disintegration refers to involution, psychopathology, and retrogression to a lower level of psychic functioning. Integration is the opposite: evolution, psychic health, and adequate adaptation, both within the self and to the environment. Dąbrowski postulates a developmental instinct: that is, a tendency of man to evolve from lower to higher levels of personality. He regards personality as primarily developing through dissatisfaction with, and fragmentation of, the existing psychic structure—a period of disintegration—and finally a secondary integration at a higher level. Dąbrowski feels that no growth takes place without previous disintegration. He regards symptoms of anxiety, psychoneurosis, and even some symptoms of psychosis as the signs of the disintegration stage of this evolution and therefore not always pathological.

DĄBROWSKI'S ESSAYS

In the first chapter, concerning the general theory of positive disintegration, Dąbrowski presents the concept of the instinct of development and describes the processes of positive disintegration and secondary integration. In positive disintegration (in contrast to negative disintegration) the individual has a high level of intelligence and creativity, the symptoms arise during periods of developmental crises or of extreme stress, both insight and a capacity for emotional closeness

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are present, the whole person is involved rather than merely narrow symptoms which do not arouse the individual's concern, and there is a balance of retrospection and prospection. These criteria are strikingly similar to those that a Western psychiatrist would use to determine suitability for psychotherapy.

In the original form of these essays, which were written in a cultural orientation unfamiliar to American psychiatrists, there was no illustrative clinical material. Dąbrowski has added an occasional clinical example illustrating his concepts and several case histories, of which two, *Ella* and *Jan*, appear at the end of the first chapter. In both cases the psychiatrist intervenes in the patient's life situation: in the first by talking with and making suggestions to Ella's teacher, in the second through a discussion with the dean of Jan's school and by arranging a meeting between a social worker and the young lady with whom Jan was "in love," but with whom he had been too shy to indicate his interest. Except in the case of the child, an American psychiatrist is likely to regard these arrangements as being the responsibility of the patient himself. The interventions seem to arise from Dąbrowski's concern that the patient handle these particular crises successfully. As his final sentence has it, "psychotherapy is multidimensional aid in overcoming ... a crisis." The case histories illustrate Dąbrowski's view of symptoms as signs of positive development, and what may be described as the sociological (or supportive or manipulative, or paternalistic) aspect of his therapeutic approach.

In Chapter 2, "The Principal Dynamics of Multilevel Disintegration," Dąbrowski describes various aspects of dissatisfaction with oneself. He extensively utilizes the concept

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of “self,” which has been largely ignored in psychoanalytic theory. Initially, Freud used the self concept of “ego ideal,” but later he dropped this in favor of “superego.” In recent years Erik Erikson, in his conceptualization of developmental stages and of “identity” described in his books *Childhood and Society* and *Identity and the Life Cycle*, has returned to the area of “self.”

In Chapter 3, “The Feeling of Inferiority Toward Oneself,” Dąbrowski describes the self as a hierarchy of levels with the possibility of conflict. He regards this conflict (the feeling of inferiority toward oneself) as generally playing a positive role in personality development, distinguishing it from Adler’s concept of inferiority, which emphasizes the comparison of self with others. Dąbrowski considers the development of self—self-awareness, self-control, and self-criticism—as important in development as the influence of heredity and environment. Moreover, since he thinks of the developed self as largely independent of these other two factors, he describes it as a *third factor*. In Chapter 4, he describes the role of this third factor in the development of personality.

In “Remarks on Typology” there is a description of character patterns based on the theory of positive disintegration. Chapter 6 contrasts psychopathy and psychoneurosis. Dąbrowski regards psychopathy as a strong primitive integration type with few or no neurotic symptoms and no capacity for development and psychoneurosis as a positive disintegration type with many symptoms and considerable capacity for personality development.

In “Jackson’s Theory and Positive Disintegration” Dąbrowski outlines Jackson’s theory of evolution, Mazurkiewicz’s concepts of development, and the similarities and

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differences of the work of both men in comparison with his own theory of positive disintegration. Primarily, Dąbrowski feels that symptoms of disintegration are necessary factors in development. In “Positive Disintegration and Child Development” the implications of the theory in the development of normal and neurotic children are discussed. Infancy is viewed as an integrated period, with disintegration being manifested during developmental crises.

In “Mental Health as the Progressive Development of Personality” Dąbrowski joins Kurt Goldstein, Erich Fromm, Abraham Maslow, Carl Rogers, and Gordon Allport, who define mental health in terms of development and growth. This idea of mental health as a continuing progressive process has been described by such terms as *becoming*, *self-realization*, *self-actualization*, *growth motivation*, *extension of self*, and *realization of potential*.

Like Thomas Szasz, author of *Myths of Mental Illness*, Dąbrowski rejects the medical model of “illness” for psychiatric disorder. Szasz’s definition of psychiatric disorder as “disturbances in patterns of living” is congenial to Dąbrowski’s point of view, but Dąbrowski regards slight psychiatric disorders as necessary for personality development and would not consider them wrong patterns.

EMPIRICAL AND CLINICAL EVIDENCE

A theory must be able to provide a logical framework for the explanation of a broad range of data. Dąbrowski relates his concepts to a variety of empirical data, everyday obser-

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vations, and clinical experiences. First, psychological examination of normal children in Warsaw public schools who were judged by their teachers to be above average in intelligence and well adapted has shown that about 80 per cent have different symptoms of nervousness and slight neurosis such as mild anxiety, phobias, inhibitions, slight tics, and various forms of overexcitability. Dąbrowski regards this as evidence that psychiatric symptoms are frequent in children who have a high potential for development. Second, in normal development greatest personality growth occurs during periods of greatest psychological upheaval, for example, during puberty—evidence that anxiety and nervousness can be accompanied by accelerated development. Third, severe environmental stress often may, in producing psychological crises, contribute to creativity and growth—evidence that situations of stress can precipitate development. Finally, in highly creative persons periods of psychological disharmony are often present and related to their creativeness—evidence of the positive correlation between creativity and different states of disintegration.

WESTERN APPROACHES TO CONFLICT

In the West the most broadly accepted theoretical model of intrapsychic conflict and symptom formation is that of psychoanalysis. Early in its development, psychoanalysts regarded frustration as negative and they encouraged extreme permissiveness in child rearing. But it was soon recognized that experience with conflict was an essential part of growth;

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either extreme conflict or complete absence of conflict led to psychological difficulties.

Psychoanalysis emphasizes the disequilibrium among id, ego, and superego, which may lead to symptom formation, to new or strengthened defenses, or to growth. It tends to see reality largely as a screen on which one projects inner conflicts. Two American psychoanalysts, Erich Lindemann and Erick Erikson, have particularly concerned themselves with the social and psychological aspects of development.

ERICH LINDEMANN

Erich Lindemann, whose contributions to psychosocial understanding have come to be known as “crisis theory,” (2) describes the individual as normally in a state of equilibrium in relation to this environment. Occasionally he meets a situation which he is unable to handle with his usual homeo-

(2) Lindemann describes his concepts in:

1. Symptomatology and management of acute grief. *Amer. J. Psychiat.* 101:141-148, 1944.
2. Preventive intervention in a four-year-old child whose father committed suicide. (With W. Vaughan and M. McGinnis.) In *Emotional Problems of Early Childhood*, G. Caplan (ed.). New York: Basic Books, Inc., 1955, Pp. 5-30.
3. Psycho-social factors as stressor agents. In *Stress and Psychiatric Disorders*, J.M. Tanner (ed.). Oxford, England: Blackwell Scientific Publications, 1960, pp. 13-17.
4. Preventive intervention in individual and family crisis situations (With D. Klein.) In *Prevention of Mental Disorders in Children*, G. Caplan (ed.). New York: Basic Books, Inc., 1961, pp. 288-397.

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static methods and becomes emotionally upset. An *emotionally hazardous situation* (or emotional hazard) is a sudden alteration in the field of social forces within which the individual exists, such that his expectations of himself and his relationships with others are changed. Examples are the loss of a significant relationship, the introduction of new individuals into the social orbit and the transition in role relationships through beginning adolescence, and the facts of marriage and job promotion. *Crisis* refers to the acute disturbance that may occur in an individual as a result of an emotional hazard. During a crisis the individual shows increased tension, unpleasant affect, and disorganized behavior. His attempts at solution may end in his returning to his former psychic equilibrium or may advance him to a healthier integration. However, if the problem has been beyond his capacity to handle, he will show nonadaptive solutions and will have restored equilibrium at a lower level of integration. Lindemann emphasizes the importance of significant persons in the individual's life during the time of a crisis. Even minor influences of a significant person at this time may determine the outcome of the crisis in one direction or another. In the course of life, all people have experienced many such crises, the outcome of which has determined their personality, their creativity, and their mental health.

What Lindemann describes as "crisis" (increased tension, unpleasant affect, and disorganized behavior) is termed "symptoms of disintegration" by Dąbrowski, who feels that, although this process may have either a positive or a negative result, in the vast majority of cases the outcome is positive. Dąbrowski sees a negative outcome only when the environ-

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mental situation is very unfavorable or when there is a severe physiological process present.

In the description of emotionally hazardous situations, Lindemann emphasizes an alteration in the field of social forces. The press of maturation is seen as causing an emotional hazard through effecting a change in role relationships. Dąbrowski hypothesizes an internal disposition to development: the instinct of development. He regards external hazards as stimuli to the activity of this tendency and, therefore, in general advantageous to personality development. If the instinct of development is strong, he feels that emotional hazards always have favorable consequences.

The similarities between Lindemann's crisis theory and Dąbrowski's theory of positive disintegration are striking, but not surprising when one recognizes that both men have been concerned with similar problems in preventive psychiatry. Lindemann, Psychiatrist-in-Chief, Massachusetts General Hospital, has been involved with problems of community health in the Mental Health Services of his hospital and at the Wellesley Human Relations Service, which he organized in 1948. Dąbrowski, who organized the Institute for Mental Hygiene in Warsaw in 1935 and is at present Director of the Institute for Mental Hygiene and Child Psychiatry of the Polish Academy of Sciences in Warsaw, has been dealing with the same problems.

ERIK ERIKSON

Erik Erikson, in his theoretical contributions to ego psychology, has described specific conflicts in different stages of

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psychosocial development. (3) He distinguishes eight stages of psychosocial development, indicating specific nuclear conflicts for each stage. The outcome of the first crisis, which occurs in early infancy, determines whether the individual's inner mood is characterized by Basic Trust or by Basic Mistrust. Erikson regards this outcome as depending largely on the quality of maternal care. The second stage is the crisis of Autonomy vs. Shame—whether the individual is to be characterized by a sense of autonomy or by a sense of shame. The third conflict, part of what Freud has described as the Oedipus complex, is Initiative vs. Guilt. It depends on the resolution of affectionate feeling toward the mother and competitive feelings toward the father. The fourth crisis arises in the child's learning and collaboration with others. Its outcome determines the relative strength of his sense of Industry as compared to his sense of Inferiority.

The fifth stage, the identity crisis, has been the focus of Erikson's attention. He defines ego identity as the accrued confidence that one's ability to maintain inner sameness and continuity is matched by the sameness and continuity of one's meaning for others. This search for integration

(3) Erikson's concepts are developed in numerous publications. The major ones are:

1. Ego development *and* Historical change. In *The Psychoanalytic Study of the Child*. New York: International Universities Press, 1946.
2. *Childhood and Society*. New York: W. W. Norton & Company, 1950.
3. *Young Man Luther*. New York: W. W. Norton & Company, 1958.
4. *Identity and the Life Cycle*. New York: International Universities Press, 1959.

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involves a recapitulation of earlier battles. “A lasting ego identity, we have said, cannot begin to exist without the trust of the first oral stage; it cannot be completed without a promise of fulfillment which from the dominant image of adulthood reaches down into the baby’s beginnings and which, by the tangible evidence of social health, creates at every step an accruing sense of ego strength.”

(4)

The sixth stage is Intimacy vs. Isolation. Intimacy refers to the ability to face fear of ego loss and to achieve intimacy in sexual relationships, and close friendships. Generativity vs. Self-absorption is the seventh crisis. By Generativity Erikson means an interest in establishing and guiding the next generation. The final stage of life is the crisis of Integrity vs. Despair and Disgust. Integrity refers to the acceptance of one’s life cycle as something that had to be, the recognition of a sense of order and meaning in life.

Erikson sees human growth “from the point of view of the conflicts, inner and outer, which the healthy personality weathers, emerging and re-emerging with an increased sense of inner unity.”

(5) The solution of each crisis is dependent on the solution of earlier ones. His concepts of ego synthesis and resynthesis in the development of identity are similar to Dąbrowski’s concepts of disintegration and secondary integration in personality development.

Dąbrowski, however, unlike Erikson, has not concerned himself with specific conflicts at various stages of development. He agrees with Erikson on the importance of crisis periods in the achievement of new integrations. He places

(4) Erikson, *Childhood and Society*, p. 218.

(5) Erikson, Growth and crises of the healthy personality. In *Identity and the Life Cycle*, p. 51.

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particular emphasis on the Identity vs. Identity Diffusion conflict which Erikson describes as primary in adolescence. In Dąbrowski's terminology this conflict is described as the arising of self-awareness, self-criticism (the "third factor"), the development of a personality ideal, and a well-organized disposing and directing center.

POSITIVE FUNCTIONS OF PSYCHOSES

Neither Lindemann nor Erikson has written specifically on the positive functions of acute psychoses. That anxiety, even psychoneurosis, may have a positive function in personality development is not inconsistent with current attitudes in Western psychiatry, but that psychoses—the persecutory delusions of paranoia, the hallucinations and withdrawal of a schizophrenic, and the wild hyperactivity of a manic—may play a positive role in an individual's maturation falls strangely on our ears. We tend to view psychosis as a *failure* of defense, the surrender of attempts at adaptation. Yet French and Kasonin some years ago and Bateson recently have suggested that psychoses may have a positive function.

Thomas French and Jacob Kasonin an article published in 1941 (6) present the hypothesis that a schizophrenic episode "may be a transitional episode in the process of emancipation from an old method of adjustment and 'learning' a new one," and that the patient may achieve on recovery "a better social adjustment than had been possible before the illness."

(6) T. French and J. Kasonin. A psychodynamic study of the recovery of two schizophrenic cases. *Psychoanal. Quart.* 10:1-22, 1941.

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More recently, Gregory Bateson in a brief introduction to a patient's story of his psychosis (7) suggests that schizophrenia is a "vast and painful initiation rite conducted by the self," and that it has a definite course to run leading to the birth of a new identity. Both of these papers are congruent with Dąbrowski's emphasis on the positive function of acute psychoses.

STRENGTHS AND WEAKNESSES

Dąbrowski's theory of positive disintegration is interesting—even exciting. The ubiquity of psychological symptoms has always confounded a simple descriptive psychopathological approach to mental illness. Dąbrowski's theory gives these symptoms a role in normal personality development that is consistent with their broad distribution as shown by epidemiological studies and as felt by those aware of the problems of themselves and of those around them. But intellectual excitement is not the best criterion of meaningfulness. What is the scientific status of Dąbrowski's theory of positive disintegration? Is this a fundamental contribution to psychiatric theory? Do his concepts form a more adequate model for personality development than those of other theories?

The answers to these questions depend on more thorough definitions of his concepts than are available in these

(7) *Percival's Narrative: A Patient's Account of His Psychosis 1830-1832*. G. Bateson (ed.). Stanford, Calif.: Stanford University Press, 1961.

chapters. The concepts of third factor, disposing and directing center, and unilevel and multilevel disintegration are not precisely defined clinically; their exact meaning is vague. This is not to say that these concepts cannot be defined precisely, only that explicit definition is not achieved in this book.

For example, Dąbrowski initially defines the disposing and directing center as “a set of dynamics determining the course of the individual.” Does he mean by this the goals for which the individual is striving? Or the mechanisms he uses to handle his problems and achieve his ends? He adds, “It can be at lower, primitive levels of development or at higher levels of moral and social evolution.” Now it seems that this concept represents the individual’s values. This view is strengthened by his description of the disposing and directing center as moving the individual in the direction of his personality ideal. But according to whose value system is one set of values regarded as at a “higher level of moral and social evolution” than another? When we turn to his clinical use of the concept a broader meaning emerges. In the case of Ella, Dąbrowski says, “There is the gradual formation of the disposing and directing center hindered by the child’s inhibition but supported by her determination to handle new situations despite anxiety, her strong feelings of obligation and her ambition,” and “successful handling of the crisis will ... strengthen her disposing and directing center ...” Here the concept clearly means more than value; it seems to include all functions of coping with reality. In the case of Jan he writes, “In the course of psychotherapy there was the growth of a new disposing and directing center developed from a decrease of his inhibitions, increased awareness of his own ability and increased confi-

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dence from what he had learned in examining his developmental history.” A Western psychiatrist would be likely to describe this as an increase in strength of the ego. But if “disposing and directing center” refers to the perception and adaptation to reality, what can be meant by its being at “higher” or “lower” levels? The answer may lie in cultural relativity. Culture affects all aspects of ego function—perception, motor control, memory, affect, thinking, reconciliation of conflicting ideas, and adaptation to reality. Even within a culture there are sub-cultural (class and ethnic) differences in the perception of reality and the adaptation to it. The concept of a pattern of such functions which moves in a direction regarded as “higher” by other individuals within that culture is possible, even intriguing. There is, of course, considerable variation among personality theories of the degree of precision and clarity of concepts. These problems are not unique in the work presented here.

And, too, something more than meaningfully defined concepts is necessary for a theory to achieve scientific status. It must show broader explanatory power than alternate theoretical models. As described above, the phenomena conceptualized by Dąbrowski can be stated in other theoretical terms. Moreover, a theory of personality is functional. It is relevant to a broad range of problems: treating emotionally disturbed patients, planning educational programs, and raising children. The clinical usefulness of Dąbrowski’s ideas is only hinted at in these chapters. Of course, like man, no theory is born an adult ready to meet all challenges. But if the theory of positive disintegration is to develop through adolescence to maturity, progressive clarification of its terms, of the breadth of its explanatory powers, and of its practical implications must be achieved.

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The strength of the theory of positive disintegration is in its integration of psychopathology with personality development. Its weakness is in the looseness in definition of its concepts. Its growth and development depend on further clarification, particularly concerning its relation to specific clinical data.

I

**The Theory of Positive
Disintegration**

THE ONTOGENETIC DEVELOPMENT OF MAN IS characterized by factors which appear, increase, reach their peak, and then become weaker and even disappear. This growth and decay, development and destruction, increase and decrease, occurs with emotional factors as well as with intellectual ones, with physiological and with anatomical elements.

Human behavior, from birth through development, maturation, and old age, is under the influence of basic impulses. During the process of growth a particular impulse may weaken, some specific functions of the mind may diminish, the importance of one personal goal might decrease and another assume dominance. Even during the reign of a specific factor, a contrary element may appear which first seems to be a minor side path but slowly becomes the

general avenue of development. These diverse tendencies all derive from the biological life cycle. Throughout the course of life of those who mature to a rich and creative personality there is a transformation of the primitive instincts and impulses with which they entered life. The instinct of self-preservation is changed. Its direct expression disintegrates, and it is sublimated into the behavior of a human being with moral values. The sexual instinct is sublimated into lasting and exclusive emotional ties. The instinct of aggression continues in the area of conflicts of moral, social, and intellectual values, changing them and sublimating itself.

These tendencies and their realization result in deflection and dispersion of the fundamental impulsive forces. The process occurs under the influence of an evolutionary movement which we call the developmental instinct. Stimulated by this instinct the personality progresses to a higher level of development—the cultural human being—but only through disintegration of narrow biological aims. Such disintegration demonstrates that the forces of the developmental instinct are stronger than the forces of primitive impulses. The developmental instinct acts against the automatic, limited, and primitive expressions of the life cycle.

The action which weakens the primitive sets disrupts the unity of personality structure. Thus personality develops through the loosening of its cohesiveness—an indispensable condition of human existence. The developmental instinct, therefore, by destroying the existing structure of personality allows the possibility of reconstruction at a higher level.

In this procedure we find three phenomena which are to some extent compulsory:

The endeavor to break off the existing, more or less uniform structure which the individual sees as tiring, stereotyped, and repetitious, and which he begins to feel is restricting the possibility of his full growth and development.

The disruption of the existing structure of personality, a disintegration of the previous internal unity. This is a preparatory period for a new, perhaps as yet fairly strange and poorly grounded value.

Clear grounding of the new value, with an appropriate change in the structure of personality and a recovery of lost unity—that is, the unification of the personality on a new and different level than the previously existing one.

Transgressing the normal life cycle are new tendencies, goals, and values so attractive that the individual does not perceive any sense of his present existence. He must leave his present level and reach a new, higher one. On the other hand—as described above—he must preserve his unity; that is, he must continue his psychological life, self-awareness, and identity. Thus the development of the personality occurs through a disruption of the existing, initially integrated structure, a period of disintegration, and finally a renewed, or secondary, integration.

Disintegration of the primitive structures destroys the psychic unity of the individual. As he loses the cohesion which is necessary for feeling a sense of meaning and purpose in life, he is motivated to develop himself. The developmental instinct, then, following disintegration of the existing structure of personality, contributes to reconstruction at a higher level.

PRIMITIVE INTEGRATION

Primitive integration is characterized by a compact and automatic structure of impulses to which the intelligence is a completely subordinated instrument. The adaptation to reality in individuals with primitive psychic integration is limited to direct and immediate satisfaction of strong primitive needs. Such individuals either do not possess psychic internal environment or possess it in only its embryonic phase. Therefore, they are not capable of having internal conflicts, although they often have conflicts with their external environment. They are unaware of any qualities of life beyond those necessary for immediate gratification of their primitive impulses, and they act solely on behalf of their impulses. In terms of Hughlings Jackson's hierarchy of levels, they are at an automatic, well-organized, unselfconscious level of evolution. Inhibition occurs only in a limited way. Under severe environmental pressure these individuals show slight forms of disintegration but only temporarily, for when the stress ceases they return to their former primitive posture of adaptation. They are not able to understand the meaning of time; they cannot postpone immediate gratification, and they cannot follow long-range plans but are limited to the reality of immediate, passing feelings. They are capable neither of evaluating and selecting or rejecting environmental influences nor of changing their typological attitude. Individuals with some degree of primitive integration comprise the majority of society. In psychopathology we find that psychopaths very primitive integrated structure.

Nevertheless, the compactness of primitive integration has many variations in degrees of stability and in mutability. In normal persons, primitive structure can be changed with some effectiveness by certain conditions. The structure of the individual may contain stronger or weaker dispositions to disintegration and therefore can be influenced by the stresses and strains of life. These environmental factors which affect the disposition to disintegration determine the active, and in some cases accelerated, development of moral, social, intellectual, and aesthetic culture of the individual and of society.

DISINTEGRATION

In contrast to integration, which means a process of unification of oneself, disintegration means the loosening of structures, the dispersion and breaking up of psychic forces. The term *disintegration* is used to refer to a broad range of processes, from emotional disharmony to the complete fragmentation of the personality structure, all of which are usually regarded as negative.

The author, however, has a different point of view: he feels that disintegration is a generally positive developmental process. Its only negative aspect is marginal, a small part of the total phenomenon and hence relatively unimportant in the evolutionary development of personality. The disintegration process, through loosening and even fragmenting the internal psychic environment, through conflicts within the internal environment and with the external environment, is the ground for the birth and development of a

higher psychic structure. Disintegration is the basis for developmental thrusts upward, the creation of new evolutionary dynamics, and the movement of the personality to a higher level, all of which are manifestations of secondary integration.

The effect of disintegration on the structure of the personality is influenced by such factors as heredity, social environment, and the stresses of life.

Loosening of structure occurs particularly during the period of puberty and in states of nervousness, such as emotional, psychomotor, sensory, imaginative, and intellectual overexcitability. The necessity of partial submission of one impulse to the rule of another, the conflicts of everyday life, the processes of inhibition, the pauses in life's activities—all take a gradually increasing part in the transformation of the primitive structure of impulses to a higher development.

Disintegration may be classified as unilevel, multilevel, or pathological; and it may be described as partial or global, permanent or temporary, and positive or negative.

Unilevel disintegration occurs during developmental crises such as puberty or menopause, in periods of difficulty in handling some stressful external event, or under psychological and psychopathological conditions such as nervousness and psychoneurosis. Unilevel disintegration consists of processes on a single structural and emotional level; there is a prevalence of automatic dynamisms with only slight self-consciousness and self-control. The process of decomposition prevails over the process of restoration. In this kind of disintegration, there are no clear and conscious transformational dynamics in the structure of the disposing and direct-

ing centers. ⁽¹⁾ Prolongation of unilevel disintegration often leads to reintegration on a lower level, to suicidal tendencies, or to psychosis. Unilevel disintegration is often an initial, feebly differentiated borderline state of multilevel disintegration.

The essence of the process of unilevel disintegration may be shown in the following extract from a diary written by a young male patient who present signs of increased affective and ideational excitability in a period of emotionally retarded puberty:

I cannot understand what has recently happened to me. I have periods of strength and weakness. Sometimes, I think I am able to handle everything and at others a feeling of complete helplessness. It seems to me at some hours or days that I am intelligent, gifted and subtle. But then, I see myself as a fool.

Yesterday, I felt very hostile toward my father and mother, toward my whole family. Their movements and gestures, even the tones of their voices struck me as unpleasant. But today, away from them, I feel they are the only people I know intimately.

I often have sensations of actual fear when watching tragic plays and movies; yet, at the same time, I weep for joy or sorrow at what I see and hear, especially when the heroes mostly lose in their struggles or die.

I often have thoughts full of misgivings, anxiety, and fear. I feel that I am persecuted, that I am fated. I have a trick of repeating phrases, like a magic formula, which drives out these obsessive thoughts. At other times, I merely laugh at such notions; everything seems simple and easy.

I idealize women, my girl friends, mostly. I have feelings

(1) The disposing and directing center is a set of dynamics determining the course of the individual. It can be at lower, primitive levels of development or at higher levels of moral and social evolution.

of exclusiveness and fidelity toward them, but at other times I feel dominated by primitive impulses. I hate being directed by others, but often I feel no force within me capable of directing my actions.

We see here considerable instability of structure and attitudes, lack of a clear hierarchy of values, lack of signs indicating the “third factor”⁽²⁾ and the disposing and directing center in action.

In multilevel disintegration there is a complication of the unilevel process by the involvement of additional hierarchical levels. There is loosening and fragmentation of the internal environment, as in unilevel disintegration, but here it occurs at both higher and lower strata. These levels are in conflict with one another; their valence is determined by the disposing and directing center, which moves the individual in the direction of his personality ideal. The actions of multilevel disintegration are largely conscious, independent, and influential in determining personality structure. They are based, in their development, on the psychic structure of the individual and on the arousal of shame, discontent, and a feeling of guilt in relation to the personality ideal. In multilevel disintegration the mechanism of sublimation makes its appearance; this is the beginning of secondary integration.

(2) The “third factor” along with the factors of heredity and environment, determines the maturation of a man. It arises in the development of the self, selecting and confirming or disconfirming certain dynamics of the internal environment and certain influences of the external environment. Its presence is evidence of a high level of personality development.

Multilevel disintegration is illustrated in the following extracts from the diary of a young student training to become a teacher:

For several years, I have observed in myself obsessions with thinking, experiencing and acting. These obsessions involve my better and worse, higher and lower character. My ideals, my future vocation, my faith to my friends and family seem to be high. Everything that leads me to a better understanding of myself and my environment also seems high, although I am aware of an increased susceptibility for other people's concerns which cause me to neglect or abandon "my own business." I see the lower aspects of my character constantly in my everyday experiences: in decreased alertness to my own thoughts and actions, a selfish preference for my own affairs to the exclusion of other people's, in states of self-satisfaction and complacency ...a desire to just "take it easy."

Also, I see my lower nature expressed in a wish for stereotyped attitudes, particularly in regards to my present and future duties. Whenever I become worse, I try to limit all my duties to the purely formal and to shut myself away from responsibilities in relation to what goes on about me. This pattern of behavior makes me dejected. I am ashamed of myself; I scold myself. But I am most deeply worried by the fact that all these experiences do not seem to bring about any sufficient consolidation of my higher attitudes, do not influence my "self" to become my "only self." I remain at once both higher and lower. I often fear that I lack sufficient force to change permanently to a real, higher man.

The process of pathological disintegration (adevelopmental) is characterized by stabilization or further involution with a clear lack of creativity, feeble development and re-

tarded realization of goals, a lack of tendency to transformation of structure, and the prevalence of a narrow, partial disintegration process.

Partial disintegration involves only one aspect of the psychic structure, that is, a narrow part of the personality. Global disintegration occurs in major life experiences which are shocking; it disturbs the entire psychic structure of an individual and changes the personality. Permanent disintegration is found in severe, chronic diseases, somatic as well as psychic, and in major physical disabilities such as deafness and paraplegia, whereas temporary disintegration occurs in passing periods of mental and somatic disequilibrium. Disintegration is described as positive when it enriches life, enlarges the horizon, and brings forth creativity; it is negative when it either has no developmental effects or causes involution.

DISINTEGRATION OCCURRING
IN SEVERAL FIELDS
OF MENTAL LIFE

Having described the fundamental kinds of disintegration, we now turn to a short description of the processes of disintegration and the changes they cause in various areas of human life.

Let us begin with the impulses. The most general dynamic, and the ground for others, is the instinct of life and its evolutionary aspect—the developmental instinct. Two

groups of impulses are differentiated in ontogenetic development: autotonic and syntonic. Autotonic instincts are egocentric, such as the drive for self-preservation, possessions, and power; syntonic instincts are heterocentric, such as impulses of sympathy, sexual drives, cognitional and religious drives, and social needs. Some instincts appear to be on the borderline between autotonic and syntonic. For instance, the desire for sexual release in its primitive form is an egocentric, autotonic instinct. However, in the course of development it becomes associated with social, syntonic drives. Both autotonic and syntonic instincts are part of the multidimensional instinct of development. The existence of these two opposite groups of instincts, each superimposing itself on each progressive development of the other, provides opportunity for conflicts between them. Every battle between them gives rise to a new balance, a new complex of compromise, a new development of personality.

The effect of positive disintegration on the developmental instinct is as follows: During the embryonic period the developmental instinct is biologically determined. After birth it contributes to adaptation (instinct of adaptation) to the sensing of inner forces in relation to the environment, and to the drive to establish balance between these inner needs and outer realities.

In the next phase of the developmental instinct the instinct of creativity appears. Creativity expresses non-adaptation within the internal milieu and a transgression of the usual standards of adaptation to the external environment. Von Monakow's mechanism of *klisis* and *ekklisis* in relation to the external world (attraction to and avoidance of external

objects) is also present in the internal environment. In creativity, there is both a fascination with and a rejection of internal conflicts.

In the further progress of the instinct of development, the personality structure is influenced; this is the phase during which the instincts of self-development and self-improvement emerge. With this phase the “third factor” begins to dominate within the internal environment. There is an extension of creative dynamics over the whole mental structure. Processes of multilevel disintegration (*klisis* and *ekklisis* in relation to certain factors of the internal environment, feelings of shame, guilt, and sin, and an “object-subject” relationship to oneself) appear in the development of personality. We also see an increase in concern with the past and the future and a clear development of a personality ideal.

In this phase of self-development, in which the personality structure is moving ever closer to its ideals, there are two distinct constituents: The first is a dynamic of confirmation, the approval of aims and the ideal of personality; the second is a dynamic of disconfirmation, the strong disapproval of certain elements within the self, and the destruction of these elements. This occurs as the third factor becomes stronger in its effect on personality.

The most obvious aspects of positive disintegration occur in the sphere of feeling. Throughout the thalamic center of the protopathic affectivity, throughout the cerebral centers of emotional life based on an ever stronger stressing of the factors of pleasure and pain, we come upon activities of the highest level, which, shattering the primitive level of affectivity, mix and revalue the fragments, not only building

a stratiform division but also releasing new managing dynamics and subordinating previously existing forms. Under the influence of positive disintegration, will and intelligence are separated from each other and become independent of basic impulses. This process causes the will to become more “free” and the intelligence to change from a blind instrument in the service of impulses to a major force helping the individual to seize life deeply, wholly, and objectively. In the further development of personality, intelligence and will are again unified in structure, but at a higher level.

In religious individuals, development produces such signs of disintegration as asceticism, meditation, contemplation, and religious syntony (the feeling of unification with the world). All these are signs of stratified development of the internal environment.

In relating disintegration to the field of disorder and mental disease, the author feels that the functional mental disorders are in many cases positive phenomena. That is, they contribute to personality, to social, and, very often to biological development. The present prevalent view that all mental disturbances are psychopathological is based on too exclusive a concern of many psychiatrists with psychopathological phenomena and an automatic transfer of this to all patients with whom they have contact. The symptoms of anxiety, nervousness, and psychoneurosis, as well as many cases of psychosis, are often an expression of the developmental continuity. They are processes of positive disintegration and creative nonadaptation.

This view indicates that the present classification of mental symptoms and many of the generalizations about them are not satisfactory for the complex, multivarious problems

of mental health. The classification and generalizations may suffice for the psychiatrist who deals only with patients coming to him in the psychiatric clinic, but they are inadequate to the handling of problems of prevention, difficulties in child development, problems of education, and minor problems of nervousness and slight neurosis. The “pathological” disorders of impulses, of rationality, and of personality can be, on the one hand, the symptoms of serious illness, noxious for an individual and for society, but on the other hand they may well be—in the author’s opinion—and usually are a movement toward positive development. In fact, these disturbances are necessary for the evolutionary progress of the individual to a higher level of integration. Increased psychomotor, sensual, imaginative, and intellectual excitability are evidence of positive growth. These states are frequently found in individuals at times of their greatest psychological development, in highly creative persons and those of high moral, social, and intellectual caliber.

The theory of positive disintegration places a new orientation on the interpretation of nervousness, anxiety, neurosis, hysteria, psychasthenia, depression, mania, paranoia, and schizophrenia.

Let us now turn to the expression of positive disintegration as it occurs in some mental disorders. Hysterics do not have a harmonious emotional life, but very often they have deep emotional relationships to other people and a sensitivity to the feelings both of others and of themselves. They often show a tendency to idealize and present individualistic patterns of intellectual and imaginative activity. They are frequently highly creative. Because of a propensity to suggestion and autosuggestion, they have a very changeable

attitude toward reality. Their inclination toward dissociation is unilevel in nature. They do not adapt easily to new conditions. They are moody and display a tendency to overexcitability and depression. Their opinions, work, relationships with other people, and life attitudes are likely to be quite changeable. Besides these characteristics, they have rather infantile psychic traits. The expression of the instincts of self-preservation and sex is, for example, rather superficial and capricious. The lack of multilevel forms of disintegration means the lack of sufficient self-consciousness and self-control.

The psychasthenic, as the name implies, is characterized by weakness. Either physical or psychological asthenia may predominate. Patients in whom psychic asthenia is dominant usually seek help in hospitals and sanatoria; those in whom somatic asthenia is dominant generally try to handle their difficulties themselves. Many in the latter category are writers, actors, and philosophers, often persons performing difficult mental work. In the structure of psychasthenics we often note weakness of lower dynamics with strong higher, creative ones. For this reason the lower level of function of reality (practicality) may be troubled, while the higher level of the same function may be very efficient (creativity).

In both states of cyclic disorders one can observe symptoms which are positive for personality development. The depressive syndrome with inhibition which makes action difficult and gives rise to anxiety and suicidal thoughts is a disintegration of the internal environment. In this phenomenon we see cortical inhibition, an excess of self-analysis and self-criticism, and feelings of sin and inferiority. The

manic state shows intensified general feeling, rapidity of thought, emotional and psychomotor excitement, and great mobility of attention. Symptoms of the manic state will vary depending on the hierarchical level attained by the individual. At lower cultural levels there will be aggressiveness, provocation of annoyance, and a tendency to respond to annoyance; individuals at higher levels will show excessive alterocentrism, social hyperactivity, and creativeness. In manic-depressive psychosis the nature of the disintegration will depend on the changeability from manic stage to depression and on the level of culture.

Paranoia is characterized by psychomotor excitability, rapidity of thinking, a great inclination to criticize others without self-criticism, and an intensified self-attention without feelings of self-consciousness and self-doubt. Paranoiacs present a very rigid integration with systematized delusions of persecution and grandeur, and egocentric excitability. They also reveal an inability to adapt to real situations that contributes to a narrow form of unilevel disintegration. The absence of self-doubt and self-criticism and the narrow range of the symptomatology reflect the absence of multilevel disintegration. Paranoid structure to some extent is similar to psychopathic structure in that both show integration. In the psychopath, the integration is broad but is at a low hierarchical level, whereas the paranoiac the integration is at a higher hierarchical level but is partial and thus contributes to narrow unilevel disintegration.

The schizophrenic shows two basic symptoms: intensified mental excitability and psychic immaturity which hinders adjustment to the environment (especially to an unsuitable environment). In schizophrenia there is fragility and vul-

nerability to external stimuli, psychic infantilism, and weakness of drives. The schizophrenic individual is characterized by hyperesthesia with an inclination to disintegration and very often to accelerated development. Disintegration in schizophrenia is a mixture of positive and negative types on the borderline of multilevel and unilevel disintegration. There are hierarchical traits in levels of integration, but the integration is fragile and has distortions. Schizophrenics are inhibited and rigid and have strong anxiety and autism. The irregularity of environmental influences and the shortening instead of prolongation of the developmental period (perhaps because of a special constitution) lead to intolerance of developmental tension, to negation, and to fragmentation of the personality. Nevertheless, some plasticity of psychic structure and dynamics is present, since it is not uncommon for the psychiatrist, after a long period of observation, to change his diagnosis from schizophrenia to reactive psychosis with some schizophrenic characteristics.

From the point of view of the theory of positive disintegration, we can make a diagnosis of mental disease only on the basis of a multidimensional diagnosis of the nature of the disintegration. The diagnosis may eventually be validated by observation of the eventual outcome. The distinction between mental health and mental illness rests on the presence or absence of the capacity for positive psychological development. Somatic diseases such as cancer, tuberculosis, and heart disease cause psychic disturbances in individuals who are well adapted to both external and internal environments. They permeate a broad or narrow, short or long interval in life activities, an interruption of integrated relations of the individual. The interruption of life activities

means that the dominant disposing and directing center is unable to engage in all of its previous activities. This curtailment may lead to a large partial disintegration and withdrawal of one field to another level. The transfer from one level to another is possible only in cases which exhibit a hierarchical internal milieu.

POSITIVE AND NEGATIVE

DISINTEGRATION

The positive effect of some forms of disintegration is shown by the fact that children (who have greater plasticity than adults) present many more symptoms of disintegration: animism, magical thinking, difficulty in concentrating attention, overexcitability, and capricious moods.

During periods of developmental crisis (such as the age of opposition and especially puberty) there are many more symptoms of disintegration than at other times of life. These are also the occasions of greatest growth and development. The close correlation between personality development and the process of positive disintegration is clear.

Symptoms of positive disintegration are also found in people undergoing severe external stress. They may show signs of disquietude, increased reflection and meditation, self-discontentment, anxiety, and sometimes a weakening of the instinct of self-preservation. These are indications both of distress and of growth. Crises are periods of increased insight into oneself, creativity, and personality development.

Individuals of advanced personality development whose

lives are characterized by rich intellectual and emotional activity and a high level of creativity often show symptoms of positive disintegration. Emotional and psychomotor hyperexcitability and many psychoneuroses are positively correlated with great mental resources, personality development, and creativity.

How can positive disintegration be differentiated from negative disintegration? The prevalence of symptoms of multilevel disintegration over unilevel ones indicates that the disintegration is positive. The presence of consciousness, self-consciousness, and self-control also reveals that the disintegration process is positive. The predominance of the global forms, the seizing of the whole individuality through the disintegration process, over the narrow, partial disintegration would prove, with other features, its positiveness. Other elements of positive disintegration are the plasticity of the capacity for mental transformation, the presence of creative tendencies, and the absence or weakness of automatic and stereotyped elements.

With regard to sequences: The presence of unilevel symptoms at the beginning of the process of disintegration does not indicate negative disintegration to the degree that it would later in the process. The presence of retrospective and prospective attitudes and their relative equilibrium, and the process of the formation of a personality ideal and its importance to the behavior of the individual—these indicate a positive operation.

The capacity for sympathy with other individuals (in the sense of emotional closeness, understanding, and cooperation even with the possibility of organized and conscious conflicts with them) also indicates a positive process. In

cases of psychoneurosis and sometimes psychosis, in addition to the factors listed above, positive disintegration can be recognized by the individual's capacity for autopsychotherapy.

The criteria of differentiation between positive and negative disintegration must be further studied from the point of view of the diagnostic complex, the characterologic pattern, and the environmental circumstances in which they occur. The points above are only a brief, initial effort at clarifying this problem.

The accuracy of the differentiation of a positive from a negative disintegration process in a specific individual can be proved by examination of the eventual outcome of the process. In the great total process of evolutionary developmental transformation through disintegration, negative processes are relatively infrequent and represent a minor involitional discard.

SECONDARY INTEGRATION

Secondary integration is a new organization of compact structures and activities arising out of a period of greater or lesser fragmentation of the previous psychic structure. Partial secondary integrations occur throughout life as the result of positive resolutions of minor conflicts. The embryonic organization of secondary integration manifests itself during the entire process of disintegration and takes part in it, preparing the way for the formation of higher

structures integrated at a higher level. The seeds for integration are the feeling of dissatisfaction, discouragement, protest, and lack of higher values and needs for them. This state increases the sensitivity of the individual to both the external and the internal environment, causes a change in the primitive impulse structure, forces the transformation of primitive impulse structures, and encourages the movement of psychic dynamics to a richer, higher level. As secondary integration increases, internal psychic tension decreases, as does movement upward or downward of the disposing and directing center, with the conservation, nevertheless, of ability to react flexibly to danger. The disintegration process, as it takes place positively, transforms itself into an ordered sequence accompanied by an increasing degree of consciousness. Secondary integration can proceed in different ways: It can be (1) a return to the earlier integration in more nearly perfect form; (2) a new form of integration, but with the same primitive structure without a higher hierarchy of aims; or (3) a new structural form with a new hierarchy of aims. This last form represents a development of the personality.

POSITIVE DISINTEGRATION AND THE DEVELOPMENT OF PERSONALITY

The most important elements of disintegration which indicate future integration and development of the personality are as follows:

1. Definite seeds of secondary integration.
2. Prevalence of multilevel rather than unilevel disintegration, with an attitude of rejection toward “lower” structures.
3. A definite instinct of development with approval of higher structure and dynamics.
4. Strong development of a personality ideal.

Symptoms of disintegration occur in highly talented people. There is a difference between the disintegration process in the development of personality in a subject of normal intelligence and that process in the course of life of a genius. In the normal subject disintegration occurs chiefly through the dynamism of the instinct of self-improvement, but in the genius it takes place through the instinct of creativity. The first concerns the total psychic structure, the second only certain parts of psychic organization.

IMPLICATIONS OF THE THEORY OF POSITIVE DISINTEGRATION

In psychology, this theory emphasizes the importance of developmental crises and gives an understanding of the developmental role of, for example, feelings of guilt, of shame, of inferiority or superiority, of the “object-subject” process, of the “third factor,” and of so-called psychopathological symptoms. It introduces new elements to the present view of the classification and development of instincts. It does not regard instincts as rigid and as existing only under the

influences of phylogenetic changes but rather conceives of them as changing through positive disintegration, losing their primitive strength and evolving to new levels of expression in the cycle of human life.

In education, the theory emphasizes the importance of developmental crises and of symptoms of positive disintegration. It provides a new view of conduct difficulties, school phobias, dyslexia, and nervousness in children. An awareness of the effect of multilevel disintegration on the inner psychic milieu is of basic importance for educators.

In psychiatry, this theory leads to an increased respect for the patient, emphasis on psychic strengths as well as on psychopathological processes, and attention to the creative and developmental potential of the patient. The theory indicates the necessity in diagnosis and treatment to distinguish disintegration as either positive or negative in nature. The theory of positive disintegration represents a change in the traditional psychiatric concepts of health, illness, and normality. Perhaps these concepts can be clarified by the presentation and discussion of two case histories.

TWO CASE HISTORIES

Case One

PROBLEM. Ella, 7 ½ years old, was admitted directly to second grade in a public school on the basis of her admission examination. During the first days of school she had many difficulties. She was emotionally overexcitable, had

trouble eating and sleeping, and cried at night. There was a weight loss of five pounds, and she showed some signs of anxiety and transient depression. She asked her parents to transfer her to first grade of the school.

The patient was the older of two children. Her sister, 5 years and 10 months old, was more of an extrovert and more independent than the patient. The mother was harmonious, rather introverted, and systematic in her work. She was concerned about the long-range implications of the patient's difficulties. The father was of mixed type with some cyclic and schizothymic (3) traits. He was dynamic, self-conscious, and self-controlled. The development of both children had presented no special problems. During the preschool period Ella had been an obedient girl but from time to time emotionally overexcitable, ambitious, independent in her activities, and sensitive toward the external environment, though in a subtle, private way. She had always had a great deal of inhibition. At 4 1/2 she had begun to discuss with her parents the problems of loss, of death, and of life after death.

MEDICAL AND PSYCHOLOGICAL EXAMINATION. Medical and psychological examinations were both negative. I.Q. was 128. Rorschach: ambiequal type with some predominance of kinesthetic perceptions. Aptitude toward mathematics, decorative arts, and, in general, manual dexterity was evident. There was a tendency to introversion and systematization

(3) *Schizothymic* is Kretschmer's term. It refers to an asthenic bodily type having such psychic characteristics as theoretical rather than practical abilities, difficulty in contact with people, and some tendency to internal conflict.

of work. The first steps in her work and in a new situation were the most difficult for her. Once they had been taken, she did much better. She was very clearly inhibited, although ambitious, and had feelings of inferiority and superiority.

INTERPRETATION. Ella was an introvert with rather schizothymic traits. She was intelligent, self-conscious, and inclined to be emotionally overexcitable, and her excitability was easily transferable to the vegetative nervous system. She was ambitious and tended to be a perfectionist but was somewhat timid and likely to resign in the face of external difficulties. She had symptoms of transient depression, anxiety, and inhibition. However, her aims and ideals were clear, and she leaned toward moral and social concerns. She presented the type of emotional tension very closely related to psychic development.

We see in this case a fairly early stage of positive disintegration with emotional overexcitability, ambivalences, and the initial formation of psychic internal environment. There is the gradual construction of the disposing and directing center, hindered by the child's inhibition but supported by her determination to handle new situations despite anxiety, her strong feeling of obligation, and her ambitions. This conflict, increased by her need to meet new situation, presents a crisis in development.

TREATMENT. This child must be treated with an awareness of the positive function of her symptoms. In our evaluation we see her as an intelligent and ambitious child with many assets who at present is in a developmental crisis. The wisest course would be to help her surmount this crisis. Her

successful handling of the school situation will decrease her inhibition, strengthen her disposing and directing center, and contribute to her further development.

Ella can, and preferably should, be treated at a distance and not through direct psychotherapy. Originally, her teacher had intended to transfer the patient to the first grade. The child knew of this decision, and it had increased her ambivalence; she was depressed and she herself asked to be transferred. However, after a conversation with the psychiatrist, the teacher changed her mind. Understanding the situation better, she helped the child by not asking her to participate in class but allowing her to come forward whenever she felt prepared to answer. In six months she was one of the best pupils in the class and received an award for her work. Emotional tension diminished and the dystonia of the vegetative nervous system disappeared.

There are further means of help. One could see the child from time to time at long intervals, following her normal lines of development and her normal internal and external conflicts. We must know the conditions of her family and school life and perhaps help her parents to be aware of her developmental needs and, on the basis of this understanding, of the ways in which they can help her to more permanent adaptation both to herself and to social life.

DISCUSSION. We have viewed this case as that of a normal child with a high potential for development and have seen this development through a necessary crisis precipitated by a new, difficult external situation. We have not recommended any psychiatric treatment. What might be the effect if these symptoms were seen as psychopathological

and treated by intensive psychotherapy? The emotional, introverted, and self-conscious child could be deeply injured. The labeling of the symptoms as pathological in itself would have a negative effect. In addition, the social milieu would be likely to view the child as disturbed if she were seen in intensive psychotherapy, as, indeed, would the child herself. The apprehensions of the parents might increase, and the teacher might treat the child in a more artificial manner than she would otherwise. All this would increase the emotional tension of the child, especially her tendency to an introverted attitude and timidity. These conditions could create new problems and an increasing need for psychotherapy.

Directing Ella's attention to the products of her fantasies could result in excessive attention to them and artificially increase their effect (although knowledge of them would give increased understanding to the therapist). Regarding the symptoms as psychopathological would imply the desirability of their elimination. However, they perform a positive function for this child, and to deprive her of them would be a serious matter. Focusing on pathology might accentuate anxiety, inhibition, and flight into sickness. Viewing and treating these symptoms as psychopathological would itself create conditions that would appear to confirm the correctness of that approach.

Case Two

PROBLEM. Jan, a 21-year-old student of the Polytechnic Institute, came to the Mental Hygiene Clinic with his

problem: He had failed twice to pass from the first to the second year of classes. He had symptoms of depression and thoughts of suicide. The patient was very close to his mother and in states of depression would announce that he would commit suicide if his mother died. He was afflicted with speech disturbance—stuttering. He felt unable to complete examinations with groups of students since he was anxious about his stuttering and concerned that he would be ridiculed. Under these circumstances, he found himself unable to concentrate on his examinations.

MEDICAL AND PSYCHOLOGICAL EXAMINATION. Neurological, laboratory, x-ray, EEG procedures were all negative. The patient was extremely intelligent and particularly apt in his field of studies. He showed a high emotionality and imaginative overexcitability, strong inhibitions, guilt, an attitude of timidity, discontentment with himself, feelings of inferiority toward himself, and feelings of disquietude and anxiety. He presented a very strong moral structure and a tendency to be exclusive in his emotional attitude and in his relation to other people.

Jan's father had died when he was 10 years old. He had one brother eight years older than himself. Jan's past history showed the gradual development of his symptoms. During puberty at 15 years of age, they were particularly strong but in time receded. It was during this time that he first showed a slight stutter. This minor speech defect had tended to decrease since then, but it had lately abruptly increased.

Further information revealed that he was in love with a high-school girl of 17, but he was sure that she did not love

him. However, he had no objective basis for this conclusion. His timidity had prevented him from declaring his interest. The mother, who had heart disease, was sympathetic to her son and wanted him to be married. The relationship with his mother was particularly strong because he did not have other confidants.

Jan's depression had begun to deepen when he felt he had failed in his love affair and especially after his second failure in his examinations. There was an increase of inferiority feelings toward himself and of feelings of distance from and meaninglessness of the external world.

INTERPRETATION. The patient was introverted, schizothymic, and emotionally overexcitable and had trouble adapting himself to the demands of the external environment. He was very inhibited and had an inferiority complex based on his stuttering. He had a high level of subtlety of introspection and moral attitude toward himself and his environment. There was a clear hierarchical development of the psychic internal environment, but his disposing and directing center was not strongly developed because of lack of attainment of his aims, poor adaptation to this social environment, and lack of proper self-evaluation. In the various difficulties of everyday life his emotional excitability increased, and he showed the symptoms of subacute emotional crisis. This state caused, and was in turn increased by, his difficulty in taking examinations and his subsequent failure. At the same time, his condition was clearly connected with his emotional attachment to a girl and his inability to realize a satisfactory relationship with her.

Psychoanalytic therapy might be very helpful to this

patient, although a narrow psychoanalytic approach might focus too exclusively on his relationship with his mother and particularly on his hostility and guilt. Of course, this young man had guilt with regard to his mother and we could discuss here his Oedipus complex. But this was not the core of his difficulty; it was, rather, related to the development of his personality. In the development of personality the psychic internal milieu grows through the dynamism of multilevel disintegration. Guilt is one of many useful dynamisms, as are discontentment with oneself, feeling of inferiority, and disquietude. Jan's examination of himself in relation to his mother, his concern about his fantasies, and his feelings of special obligation because of his mother's illness all contributed to a sense of distance between his lofty ideals and obligation and his feelings of the inadequacy of his everyday life. This guilt can lead to a greater self-knowledge and clear ideals. No man develops a high level of personality without this process.

TREATMENT. After a conversation with the psychiatrist, the Dean of the Faculty allowed the patient to be examined alone, rather than with a group. A social worker saw the girl in whom he was interested. It was clear that she knew of his interest and loved him, but, being of the same type of timid and inhibited personality, she had difficulty in expressing her feelings.

Jan was given speech therapy and psychotherapy. The psychotherapy was aimed at helping him understand and utilize his character pattern and symptoms. In his type this meant the recognition of and collaboration with the principal dynamics of his development. Thus it was necessary

to recognize and clarify his introversions, withdrawal from people, vulnerability, and emotional overexcitability. These must be taken up in the context of actual, current situations. Psychotherapy here must encourage a deeply optimistic attitude toward symptoms. This does not mean that the psychiatrist suggests to the patient that he be foolishly cheerful; he must instead develop insight into his inner conflicts and external difficulties and a broad perspective on his future course through the harsh and often indifferent demands of life.

Under the conditions of the new examination Jan passed to the second year, and in the next examination he was one of the highest students in the class. In the course of psychotherapy a new disposing and directing center developed, owing to a decrease of his inhibition, heightened awareness of his own ability, and increased confidence from what he had learned in examining his developmental history. After several years he married the girl with whom he was in love. After several years he married the girl with whom he was in love. After several years he married the girl with whom he was in love. The marriage led to a new period of life, new problems, and further development.

The treatment did not resolve all of Jan's basic problems, but it helped him to handle the acute crisis and to avoid some tendency to negative disintegration.

DISCUSSION. We see in this patient, an intelligent man, the process of multilevel positive disintegration, which on the one hand makes him capable of accelerated development but on the other leaves him susceptible to developing crises. His psychic distress was on the verge of being psychopathological; it had the potential for either positive or negative disintegration. It indicated deep dissatisfaction with his in-

ternal and external milieu and a tendency with very high emotional tension to resolve this on a higher level of synthesis. His symptoms could be diagnosed as “mixed depression and anxiety neurosis” or perhaps “borderline schizophrenia,” but such a label is merely psychiatric etiquette.

Since we see in Jan the progressive development of himself through external and internal difficulties, this patient is regarded as mentally healthy. From the point of view of the theory of positive disintegration, psychotherapy is multidimensional aid in overcoming too severe a crisis in the positive development of man.

2

The Principal Dynamics
Of Multilevel Disintegration

IN THE PRECEDING CHAPTER THE GENERAL theory of positive disintegration was described, and multilevel disintegration was distinguished from unilevel. But such a survey automatically denies detailed consideration of the manifold dynamics of multilevel disintegration itself: the feeling of disquietude, shame, discontentment with oneself, guilt, inferiority feelings toward oneself, and “subject-object” attitude.

DISQUIETUDE

The disquietude arising from the attitude of the individual toward his own development is completely different from

the disquietude which arises in the same individual from concern about his security within the environment. The second stems from the primitive instinct of survival, the first from the development of the internal psychic environment. The individual feels responsible for his own development; his sensitivity in regard to this feeling of responsibility (originating from concern that the growth of his personality is insufficient) results in a restlessness about himself. This disquietude presents an element of great importance for personality development and is very close to the process of astonishment in the evolution of intellectual activities. Disquietude and the astonishment of discovery are creative dynamics in the primary phase of development: the first is involved with the growth of feeling, the second with intelligence. Disquietude is a sign to the individual that his mental activities are in some way defective in reaction to external stimuli and are thus inappropriate. This new awareness is a signal of the birth of a direction center at a superior level; it is the symptom of the loosening and disorganization of the internal psychic environment. It reflects a discordance of primitive impulses integrated at a low level and of the tendencies which are not stabilized but voluntary and which have a potential for development. The feeling of disquietude is the first phase of distinction between "inferior" primitive impulses and dynamics of the personality ideal.

SHAME

The feeling of shame is a strong emotion. It arises in a psychic structure sensitive to the reaction of the external world, particularly to environmental disapproval of one's behavior. The presence of this feeling shows that the individual is conscious of the reaction of other people, especially those close to him. It is characterized by excessive response to the moral opinion of others. The sentiment of shame is concerned with internal moral attitudes and with social "opinion" toward these attitudes. In manifesting shame the individual is, to some extent, showing awareness of his inappropriate character. The substance of this feeling is clearly different from that of the feeling of guilt and the feeling of sin. Shame is the primary expression of sensitiveness to the judgment of the external world. It expresses disquietude concerning possible disharmony between moral values of the individual and the values of others around him. It marks one of the first stages of loosening and disintegration of primitive structure and instinct in the process of multilevel disintegration.

The feeling of shame is often expressed by the vegetative nervous system in a predominance of sympathetic reactions, such as acceleration of the pulse and blushing. From the psychic point of view, a shyness, awkwardness and a tendency to retreat are evidenced.

DISCONTENT WITH ONESELF

The feeling of discontent with oneself is the expression of an increase in multilevel disintegration. In the new, broader field of psychic multilevel structure one group of elements becomes the object of discontent and another group the source—one the judged, the other the judge. The first is disapproved by the disposing and directing center; the second is approved. The disapproval is repeated very often with participation of emotional experience of “subject-object” in the psychic internal milieu. Discontent with oneself is the symptom of lack of approval of the activities of primitive impulses. It is an evidence of the birth and development of what is “self” and what is “not self” in the internal environment. Discontent participates in the movement of the disposing and directing center to a higher level of development and in the increase in action of the third factor.

GUILT

The feeling of guilt is the expression of a stronger engagement of the individual with regard to his own conduct than is the case in discontent with oneself. Guilt involves discontent with oneself and in some feeble degree a feeling of shame; it permeates the whole personality and is closely related to affective memory and a retrospective attitude.

However, the conscious awareness of his having behaved wrongly, either toward one's own development or toward the human environment, is primary.

Guilt is often expressed by self-accusation and relieved through punishment and expiation. It is a powerful, penetrating feeling, close to Kierkegaard's "fear and trembling," and is connected with compelling movement at both conscious and unconscious levels. Its roots can be found in heredity and in distress in the early ages of life. Guilt has a tendency to transform itself into a feeling of responsibility, which embraces the immediate environment and even all society. As has been mentioned, it seeks punishment and expiation. These latter factors play a major role in relieving the feeling and in beginning the ascent of the individual to higher levels of development.

The sense of guilt arises during the process of multilevel disintegration because it is the expression of a dissatisfaction of the disposing and directing center with some lower activities in the psychic internal environment. Everyday experience and clinical observation have shown that psychoanalytic theories concerning the origin and development of guilt are not justified in many cases. This feeling appears in and is often closely related to strong emotional structure showing great sensitivity in moral and social areas. That is, the individual who has very distinct capabilities of positive development and responsibility is likely to suffer feelings of guilt. This kind of emotional structure is much stronger in nervous and in neurotic individuals. Intelligent and emotionally overexcitable children with a high level of reflection and self-observation often show external and internal conflicts accompanied by the feeling of guilt. For example:

P—, a 3-year-old girl, very intelligent (I.Q. = 140), impulsive, imaginative, and emotionally hyperexcitable, had a clear attitude of opposition to but at the same time a deep affection for both her parents. Although there was strong mutual confidence between her and her parents, she presented mood changes with egocentrism to which her parents were in opposition. She reacted to the position of the parents by crying. However, a change occurred in this development. Without any coercion from her parents, but on her own initiative, she began to muffle her cries by placing her hands over her mouth. She declared she did not want to be a “crybaby” (the word utilized by the parents at the times of her crises). She rejected this baby crying and said she would be a very “good girl.” Her father said at one time that it sounded as if her cries were going up the chimney. After this, whenever she had a tendency to cry, she opened the chimney flue and waited for her crying spell to go away.

SUBJECT-OBJECT PROCESS

In the conduct of the child described in the preceding section we can observe the subject-object process—a normal aspect of positive disintegration in which two structures are opposed to each other in self-differentiation. In this case, one structure was connected with the “good girl,” the other with the “crybaby.” The child used “magic” to eliminate the unwanted structure. She also showed the feeling of guilt and of responsibility in viewing her “other” self as wicked.

The same girl, at the age of 6, went to her father and asked him to reach a robe that was on a high shelf, out of her reach. She said that her mother had agreed she could

have it. The father was not sure the mother had actually consented, but he accepted the child's statement and gave the robe to her. When the mother came into the room, the lie was discovered, and the girl broke into tears. She did not want to eat and became very nervous. The mother suggested to the girl that she go to her father and ask his forgiveness. The father was very willing to forgive; he said that he very much loved his little daughter but he was surprised that she did not always tell the truth. In asking her father for forgiveness, the child offered all her chocolates to her parents. She assured them she would not take any of these chocolates as she had on other occasions even when she had said that she would not. Later the same evening, her father asked her if she had had a cup of tea. She answered, "Yes." But after a few minutes she began to cry and said, "Papa, I have lied for the second time."

This is a child with psychic overexcitability, of mixed type (emotional, imaginative, psychomotor, and mental) with cyclic and schizothymic traits. Inclination to perseveration, and sensitivity to the stimuli of the external world and to moral and psychological problems are evident.

Discontent with oneself, shame, and guilt, as well as the attitude of retrospection and prospection, are illustrated here. The discontent arises from disharmony between very impulsive activities and attitudes of reflection, which in turn stem from self-consciousness. Self-consciousness and the feeling of guilt lead to differentiation of superior from inferior levels of the internal milieu. The sense of guilt is an indispensable factor in development and particularly springs forth in individuals during rapid development. It contributes to the creative tension which forms the basis of self-education.

Feelings of inferiority and the third force play primary

roles in the formation of the psychic internal environment and in multilevel disintegration. These dynamics are helpful both in organizing and in moving the disposing and directing center to a higher level. They participate both in the development of personality and in the clarification of the personality ideal. Since they demand detailed clarification, they will be taken up in the following two chapters.

The operations of “subject-object” become clear when all introspective activities of the individual are taken into consideration. This ability to evaluate various aspects of the self can be understood by examination of its differential activities connected with the internal experiences of the individual. In multilevel disintegration this dynamic of “subject-object” plays a part not only in the internal development of tension but, even more important, in the multiple changes in time and space which result in hierarchical movement and in the elaboration of a new disposing and directing center as it gradually reaches new and higher levels of development. “Subject-object” is closely related to the processes previously discussed: disquietude, shame, discontentment with oneself, feelings of guilt, and inferiority feelings toward oneself. These processes are, to some extent, the expression of object-subject forces in the psychic internal environment. Such forces increase the intensity of all processes acting in the internal psychic environment.

As discussed above, disintegration causes the movement of the disposing and directing center to either higher or lower levels but with a gradual tendency for stabilization at a superior level of development. To the degree that the disposing and directing center takes its place at higher levels, the individual begins to live more closely in accord-

ance with his own personality ideal. The personality, during its formation, not only recognizes its ideal more clearly but takes part both in the elaboration of this ideal and in its effect on the transformation of inferior structures. Localization of the disposing and directing center closer to the personality ideal often occurs in a state of concentration and meditation, particularly after either very difficult periods of life—tragedies and severe stress—or significant pleasant events. Intuitive elaboration of the substance of experiences develops as a result of this transformation.

The Feeling of Inferiority

Toward Oneself

TWO CONCEPTS OF INFERIORITY

The feeling of inferiority toward oneself is not discussed in scientific and popular literature. Inferiority feelings which *are* discussed in the literature are those related to the environment—for example, feelings of worthlessness as compared to others. The problem of inferiority feelings toward the environment, its causes, development, sublimation, and social compensation have been well described by Alfred Adler.

The concept of inferiority toward oneself involves an understanding of the structure and dynamics of the internal environment. The development of this feeling depends on the development of awareness in the internal psychic milieu of values, that is, the ability to distinguish some actions as

“superior” and others as “inferior.” The sense of values provides a standard of measure for behavior and gives inner support or disapproval to one’s own actions.

For the information of a feeling of inferiority toward oneself another dynamic is necessary: the “object-subject” relationship to oneself, an important factor in the construction of a multilevel internal environment. From this concept we come to the fundamental idea of the process of multilevel disintegration. In the course of positive disintegration we see disquietude in relationship to oneself, feelings of shame and guilt, feelings of inferiority toward oneself, and object-subject relationship to oneself. In this group of dynamics one of the most important is the feeling of inferiority toward oneself.

According to Adler, the child, having a very feeble and labile psychic structure, has feelings of inferiority in relation to adults, who appear to him to be omnipotent. His sense of inferiority tends to be compensated for by the development of a will to be strong or by excessive submission or aggression. The presence of some handicap, such as an injured leg or ugliness, increases the possibility of the formation and development of the sentiment of inferiority toward the external environment. Inequality and injustice, humiliation, the fact of being an orphan, poor living conditions—all contribute to the growth of this sentiment. The unique or spoiled child may also develop feelings of inferiority toward his environment when he moves from a setting well adapted to him to a different one which fails to recognize his uniqueness, as, for example, when he begins school.

Adler states that feelings of inferiority can be compen-

sated for in social or asocial ways, both of which are often observed. In individuals inclined to self-criticism and with a strong instinct of development, we see the formulation of high goals and observe the phenomenon of a positive, social compensation. There is wide agreement with the opinion of C. M. Campbell: "There are not many accomplishments of humanity that do not involve the feeling of inferiority." ⁽¹⁾ Intellectual development and the development of moral and social personality are impossible without the participation of this form of inferiority feelings, but feelings of inferiority toward oneself are also involved.

Positive disintegration occurs in every global development of man, especially during periods of accelerated development. It is a process of loosening and often of temporary dissolution of psychic structure, as in psychoneurosis and, more rarely, in psychoses. Multilevel disintegration is closely related to psychoneuroses and nervousness. It is also related to increasing self-awareness through the perception and elaboration of pleasant and unpleasant experiences.

The feeling of inferiority toward oneself is one expression of the process of multilevel disintegration, and it arises from the greater self-awareness and the self-examination that occur in multilevel disintegration.

The fundamental differences between feelings of inferiority toward the external environment and feelings of inferiority toward oneself are in the words *toward the external environment* and *toward oneself*. Feelings of inferiority toward the external environment present a phenomenon which can be permanent or temporary in all human beings—

(1) *Towards Mental Health: The Schizophrenic Problem*. Cambridge, Mass.: Harvard University Press, 1933.

those who are normal, neurotics, psychopaths, and persons having many different psychotic disorders.

The feeling of inferiority toward oneself generally appears in individuals capable of development, especially accelerated development. It is manifested in nervousness, in psychoneurosis, and in psychosis, but it does not appear in psychopaths or in paranoid individuals.

The sentiment of inferiority as regards the external environment is related to conflict with this environment. The sentiment of inferiority toward oneself, when it is not morbid, constitutes a prophylactic factor in relation to the external environment. It is expressed and is a symptom of moral and cultural development. In contrast, the feeling of inferiority toward the external environment is primitive and occurs earlier in psychic development. It is not connected with development of the internal environment, whereas inferiority feelings toward oneself are very strongly bound with the existence and the increasing development of the internal milieu.

HIERARCHICAL LEVELS

Awareness of the structure and dynamics of the internal environment is generally closely related to disintegration, especially to multilevel disintegration. In normal people this consciousness usually develops during the periods of puberty and menopause. It appears when internal conflicts are present, under conditions of suffering, and in psychoneuroses. The internal environment is intimately coupled with the

development of a hierarchy of feelings, that is, an awareness of different levels within oneself. The experience of hierarchy is much clearer during periods of change in one's values, either ascending or descending from previous levels.

Emotional knowledge of the internal milieu is associated with awareness of this hierarchy and with the movement of the disposing and directing center. This emotional experience contributes to the development of a consciousness which distinguishes many levels of values and many qualities of structure within the internal milieu. The feeling of inferiority toward oneself is connected with awareness of "infidelity" toward the personality ideal. It arises in the descent from a high level of values to a lower one.

The feeling of hierarchy—the awareness of multiple stratification—in oneself cannot occur without a clear personality ideal and a realization of the distance of many aspects of this ideal in the areas of impulsive, emotional, and intellectual activities. The very awareness of one's hierarchical levels is often the source of the feeling of inferiority toward oneself in the course of development. This occurs in periods of decrease in moral activities and in the comparison of the present level with the previous higher levels of behavior. The individual who is developing at a high level cannot always be without a moral disruption within himself and some degree of negative progress.

Individuals are not always at the highest level of their development. Fatigue, nervousness, disquietude, and anxiety may cause them to descend to lower levels of activity, that is, to a more primitive integrated state. But the individual in real development cannot remain at this level long. He becomes discontented with himself; he has feelings of guilt

and of inferiority toward his personality ideal. He then has the tendency to return to his higher level of development. The “fear and trembling” described by Kierkegaard is accompanied by conviction of descent from one’s proper level.

ROLE OF THE THIRD FACTOR

As more intensive development of the personality occurs, and the disposing and directing center rises to a superior level, the third factor begins to play a greater role in development than does heredity or social environment. As we know, the third factor is an instrumental dynamism of man. Besides taking a negative or affirmative position with regard to one’s own behavior, this factor takes a fundamental part in all periods of transformation in which new values replace old ones in the process of the complication and evolution of conscious life. The actions of choice, of negation and affirmation, with regard to the internal and external environment are very closely connected to the feeling of inferiority. In emotional experience, a negative attitude is regarded as inferior and an affirmative attitude is felt to be superior. The third factor constantly participates in all experiences of comparison of the personality ideal with the structure of the disposing and directing center, and with the direction and level of conduct in everyday life. The feeling of distance of this ideal from present activities determines the activity of the third factor and its support or disapproval of present pursuits.

SELF-EDUCATION

Without the feeling of inferiority toward oneself no process of self-education is possible. For self-education there must be a conscious personality ideal and a desire to ascend to this ideal. It is accomplished through increasing organization of the disposing and directing center, which activates the third agent and its obsession for evaluation of present levels of feelings and activities. Exploratory behavior in either “lower” or “higher” directions, with increasing conscious awareness, guides the individual to clearer resentment of inferiority feelings and toward transformation of himself through self-education. Awareness of those things he has and has not realized is often the basis of the creative tension that moves him toward a stronger process of self-education. Self-education leads to the emotional experience of dualism in oneself, that is, an attitude of “object-subject.” The attitude expresses the relationship between what is educated and what educates.

The differentiation of inferiority feelings as sick or healthy depends on their place in the total structure and dynamics of the individual and especially on whether they play a creative or noncreative role in the development of the personality. Feelings of inferiority have a positive role in the process of disintegration when disintegration participates in the creative formation of the personality, in the realization of the personality ideal, in the movement of the disposing and directing center to a higher level, and in the increase

in activities of the third factor. This is positive utilization of inferiority feelings. The nonpathological feeling of inferiority is generally associated with transformation of the internal psychic environment. It is associated, too, with a creative attitude of negation and affirmation toward specific values of the internal milieu and toward certain forces of the external environment. The feeling of inferiority in the internal environment of the creative individual and the sentiment of inferiority in connection with the social environment, without simultaneous attitudes of resentment and hate toward this environment, express a favorable prognosis for the energy of the individual to be directed to positive transformation. The feeling of inferiority toward the external environment is negative, or pathological, when it has much more strength than the feeling of inferiority toward oneself. In this situation, which occurs in psychopathy and in some psychoses, there is direct expression of aggressive tendencies.

INFERIORITY AND CREATIVITY

The majority of very creative, eminent individuals in the moral, artistic, and scientific areas of life show in their dynamics the development of the sentiment of inferiority toward themselves. Michelangelo, Dostoevsky, St. Augustine, Gandhi, and many others had feelings of inferiority as a basic mechanism. In Proust, Kafka, Zeromski, and other creative psychasthenics inferiority feelings are a fundamental dynamic. Beers and Fergusson, who represented the Ameri-

can movement in the reform of psychiatry and mental hygiene, passed through mental illness and suffered from ambivalent feelings of inferiority and superiority.

Without feelings of inferiority and positive disintegration the possibility of effective realization of the personality ideal and the achievement of a higher level of personality development does not exist. Self-education does not occur without the presence of inferiority feelings in relation to both the internal and the external environment—especially the former. A state of creative psychic tension does not exist without resentment of the distance between the personality ideal and the actual conduct of everyday life. This distance is clearly related to the feeling of inferiority in the internal psychic milieu, particularly with reference to the personality ideal.

*The “Third Factor” in the
Development of Personality*

ALONG WITH INBORN PROPERTIES AND THE influence of environment, it is the “third factor” that determines the direction, degree, and distance of man’s development. This dynamic evaluates and approves or disapproves of tendencies of the interior environment and of the influences of the external environment. It cooperates with the inner disposing and directing center in the formation of higher levels of individuality. Because of the third factor the individual becomes aware of what is essential and lasting and what is inferior, temporary, and accidental both in his own structure and conduct and in his exterior environment. He endeavors to cooperate with those forces on which the third factor places a high value and to eliminate those tendencies and concrete acts which the third factor devalues.

CONCEPTUALIZATION OF THE THIRD FACTOR

The importance of self-objectivity, self-criticism, self-control, and objective evaluation of the social environment has long been recognized. The conceptualization of this force as the third factor not only emphasizes its importance but allows us to more clearly trace its growth and development. This basic element in determining a man's development has a place next to that of heredity and environment. Moreover, its significance increases in the higher stages of man's development. The appearance and growth of the third agent is to some degree dependent on inherited abilities and on environmental experiences, but as it develops it achieves an independence from these factors and through conscious differentiation and self-definition takes its own position in determining the course of development of personality.

The following illustration of the third factor is based on the autobiography of a patient, W—, a student of philosophy, suffering from symptoms of anxiety psychoneurosis:

I have chosen my "self" from among many "selves," and I find that I still must constantly make this choice. For many years, during everyday activities, I have found myself questioning which *is* my "true self," the one I think of as true or another which seems more and more strange to me?

In spite of these self-examinations, my "strange self" appears very strong and may be the cause for my fear of it and my concern for what is the truth of my internal make-

up. But I persist in choosing my “true self.” Often I am able to discover that certain types of activities belong to my “true self” and other do not.

My immediate environment is of little help to me because (except for a few people spiritually close to me) my environment itself is generally strained. I have a tendency to be opinionated, yet manifest uncertain attitudes in moral problems. These habits tend to provoke hostility about me.

However, when my anxieties weaken and my “true self” gets stronger, it is easier for me to endure pressure from my “strange self” and the effects of my external environment. I become stronger and, at the same time, more serene.

EMERGENCE OF THE THIRD FACTOR

The third agent manifests itself in its initial phase during childhood. We may observe in a child’s conduct simple and direct symptoms of his discontent with himself and his behavior; we note that the child seeks forgiveness for incurring displeasure. Manifestations of a child’s independence of his surroundings and a growing excitability of a mixed type, with imaginative, psychomotor, emotional, and sensorial components, testify to the germination of the third agent. That is, symptoms of childish nervousness (which are forms of disintegration) express to some extent the activities of the third agent. All that influences the beginning of an accepting and rejecting attitude toward stimuli of the internal and external environment, and the placing of a high value on one inner trait and a negative value on another may be considered embryonic forms of the third agent.

The principal periods during which the third agent appears distinctly are the ages of puberty and maturation. The attitude of affirmation and denial, just beginning to bud in childhood, becomes dynamic at the age of puberty. An increased emotional, psychomotor, imaginative, sensorial, and intellectual excitability favors the process. A young man experiencing a certain loosening of his internal and external environments observes both these environments more or less closely and manifests an attitude of "subject-object" toward his own self. He assumes a critical attitude toward himself and his surroundings, strives to verify opinions with reality, attempts to transmit personal moral experiences to others, and makes demands of a moral nature both on himself and on other people. The consciousness of his ambivalences arouses in him alternately a sense of superiority and of inferiority, a feeling of guilt and self-discontent, and a more or less strong anticipation of the future or retrospection over past experiences. During the period of puberty, young people become aware of the sense of life and discover a need to develop personal goals and to find the tools for realizing them. The emergence of these problems and the philosophizing on them, with the participation of an intense emotional component, are characteristic features of a strong instinct of development and of the individual's rise to a higher evolutionary level. In the period of puberty, therefore, the third agent is more dynamic and conscious than it was in childhood but remains still relatively uncertain in its service to the poorly outlined and wavering disposing and directing center.

The age of puberty moves slowly into a stage of mental harmony, during which time a more stable interior equi-

librium arises as well as a greater harmony with the environment. Gradually a new structure forms, integrated on a different and more mature level than the preceding one. The desire to gain a position, to become distinguished, to possess property, and to establish a family will become the disposing and directing center. But the more the integration of the mental structure grows, the more the influence of the third agent weakens. The third agent may even pass away altogether.

The third agent persists—indeed, it only develops—in individuals who manifest an increased mental excitability and have at least mild forms of psychoneuroses. In these persons the disintegration process is protracted, moral ideals continue to play a considerable role, and the inner directing and disposing center continues to be wavering and uncertain, ascending and descending. They display mental lability, excessive naïveté, freshness of feeling, and what might be called the enduring of certain infantile features of the prolongation of the period of puberty. Mental disequilibrium, a certain inclination to normal disintegration, the absence of the swift attainment of a stabilized psychic structure, and a strong third factor are all signs of the ability to develop one's personality toward the realization of one's ideal.

The persisting and growing force of the third agent in adults appears simultaneously with the protraction of the period of maturation, with all of its positive and some of its negative qualities. This extension of the maturation period is clearly accompanied by a strong instinct of development, great creative capacities, a tendency to reach for perfection, and the appearance and development of self-consciousness, self-affirmation, and self-education.

PERSONALITY AND POSITIVE DISINTEGRATION

Personality is a self-conscious, self-affirmed, and self-educated unity of basic and positive mental properties. It is a unity capable of gradual quantitative changes of particular properties and of groups of properties. Qualitative changes may also occur in the personality's process of development, but they are generally marginal as concerns their localization and disposition in relation to basic, already self-conscious and self-affirmed qualities. The formation of personality depends upon the existence of positive processes of disintegration in a given individual, upon the level of the disposing and directing center, and upon the personality ideal.

As we know, positive disintegration may be unilevel or multilevel. The former appears independently or precedes the latter and is then its primitive phase, denoting a loosening of the individual's mental structure with only slight participation of his consciousness. Multilevel, positive disintegration is a conscious process of differentiation of the individual's internal environment and will lead successively through conflicts between "lower" and "higher" levels of the inner environment, through a loosening and sensitization of various dynamics of this milieu, through the mechanisms of feelings of self-discontent, inferiority, and guilt, and through slighter and partial disorders of mental balance to secondary integration—that is, to a mental structure on a higher level.

Secondary integration accompanies dramatic experiences

connected with the oscillation of the inner disposing and directing center. The center may descend to a lower level and return (after some time) to the preceding one or it may pass the latter and settle permanently on a higher level.

The third factor appears embryonically in unilevel disintegration, but its principal domain is multilevel disintegration. Disintegration activities are related to the activities of the third agent, which judges, approves and disapproves, makes a choice, and confirms certain exterior and interior values. It is, therefore, an integral and basic part of multilevel disintegration. It is a sort of active conscience of the budding individual, determining what represents a greater or smaller value in self-education, what is “higher” or “lower,” what does or does not agree with the personality ideal, and what should be the course of internal development.

THE PERSONALITY IDEAL

Secondary integration is preceded by the formation of a personality ideal, which actively influences the movement of the disposing and directing center to a higher level. The personality ideal is a remote pattern of which the individual is aware. At the same time, it is a store of organized and active forces arising out of multilevel disintegration and secondary integration. The evaluation of the presence and nature of the personality ideal is ascertained by the intuition and simple judgment of every individual realizing self-education; we may, however, conceive of it only in general outline and as a whole.

The disposing and directing center of a developing person-

ality is a more or less organized mental structure, emerging from as yet indistinct tendencies to attain a higher cultural and moral level. These tendencies are directed toward a level higher than the one existing under the immediate influence of environment and of moral standards. With the strengthening of the disposing and directing center, instincts achieve a higher level of expression and consciousness becomes richer. The third agent takes part in the activity of consciousness which determines general motives and evaluates activities as proper or improper. This aspect of consciousness has strong emotional components that participate in the mental and voluntary affirmation or negation of one's general, vital attitudes.

The appearance and development of the third agent parallels the organization and establishment of the disposing and directing center on a higher level and the distinct formation and steady growth of the personality ideal. The third agent draws its dynamics and purpose from the disposing and directing center and the personality ideal; in turn, it plays an essential part in the development of both of them. This is a deeply correlated, reciprocal activity. Generally speaking, however, the position and activity of a higher level of inner disposing and directing center are superior to those of the third agent.

In summary, we may say that the personality ideal provides the dynamic goal toward which the individual directs various mental energies. The disposing and directing center on a higher level constitutes the focus of the structure and dynamics of the arising personality. Disintegration is the mechanism of the process of personality formation. The third factor is subordinate to the personality ideal and to

the disposing and directing center on a higher level. It is also a constituent part of multilevel disintegration. The third factor strives to see that every concrete act of a given individual is in correlation with his personality ideal.

The individual human being, through his personality, masters his impulses. This process consists in purifying the primitive animal elements which lie in every impulse or group of impulses. For instance, within the range of the instinct of self-preservation, it will mean the separation and disapproval of lower-level self-preservation tendencies and of what is egocentric—that is, the selfish, indiscriminate striving toward the realization of one's own aims, with no consideration for the good or harm of others. As far as the sexual impulse is concerned, its exclusively somatic, uncontrolled, unindividualized expression, which lacks any tendency to exclusive emotional ties, will be disapproved.

The effect of the third agent is to insure the personality's mastering of its life impulses. It is not limited to acts of choice but takes energy from primitive, sublimated impulses and directs the personality toward creativity and self-perfection.

THE THIRD FACTOR AND THE SOCIAL ENVIRONMENT

During the period of the development of the third agent the individual slowly but essentially alters his attitude toward his social environment. His relation to his environment becomes more and more conscious, clear, and determined.

He selects from its elements on which he places value. He becomes more independent. Owing to the activity of the third agent, he begins to accept only those influences of a social group that are congruent with his self-consciousness—those, therefore, that agree with the demands of his developing personality. Hence, in his exterior activity there may occur various forms of nonadaptation and conflicts expressing inner disapproval of those elements in the social group which are not congruent with his personality ideal. Such an individual will often be considered unsocial, queer, unadapted, and difficult. This estimate is incorrect, for the person acting under the influence of the third agent displays basic sympathy and cooperation with the needs of social life despite his attitude of contradiction and disapproval. An alterocentric introversion, or—according to Rorschach—contacting introversion, is usually characteristic of such a person.

SELF-EDUCATION

Self-education is the process of working out the personality in one's inner self. Self-education begins with positive disintegration and the appearance of the third agent. Self-determination then starts to replace heterodetermination little by little. The difficulties of adaptation as well as the development disorders can be removed by means of auto-psychotherapy. From this moment on, moral evaluation and the individual's relation to his environment begins anew,

so to speak; the past becomes, in a certain sense, isolated from the present and the future.

In the initial phase of self-education the individual is suspended between the influence of clearly lower impulse tendencies, the strength of which gradually declines, and the pull of the personality ideal and the disposing and directing center, which are only gradually forming and establishing themselves. This is the phase of stratified disintegration, the period of Kierkegaard's "fear and trembling," when one is unable to find support either in the so far primitive impulse dynamics and the "normal" forces of the social environment or in a high level of personality dynamics. This period may be regarded as a time of moral and individual maturation.

The period of real, essential moral maturation is often one of spiritual void: of isolation, loneliness, and misunderstanding. It is the time of the "soul's night," during which the then existing sense of life and forms of connection with life lose their value and force of attraction. The period will close, however, with the working out of an ideal, the arising of a new disposing and directing center, and the appearance of forces of disapproval, shutting out every possibility of a return to the initial level. This is the process of development of personality. The third agent, having now gained the right to be heard, will admit no retreat from the road ascending to a personal and group ideal. The growing realization of a personality ideal is the secondary phase of self-education and is unique to the formed personality.

From the discussion above, we see clearly that the third factor plays a vital role in the development of psychic inner

environment. Its action is very closely connected with multilevel disintegration, especially with the development of an “object-subject” process within the self. It participates in the establishment of a disposing and directing center at a higher level and in the development and organization of hierarchy of psychic structure and of the personality ideal. This structure and these dynamisms are necessary to self-education and autopsychotherapy in internal conflicts and to positive development in psychoneurosis.

*Remarks on Typology Based
on the Theory of
Positive Disintegration*

ON THE BASIS OF THE THEORY OF POSITIVE disintegration we can distinguish some dynamic character complexes with reference to patterns of developmental transformation. Four character patterns can be identified: primitive integration type, positive disintegration type, chronic disintegration type, and pathological disintegration type.

PRIMITIVE INTEGRATION TYPE

This character pattern is a stabilized, primitive level of integration in which development of personality does not

take place. Its occurrence seems strongly influenced by constitutional factors.

In the pattern of primitive integration, frequently seen in everyday life, the disposing and directing center may have strong impulses, the direction of which decide the course and forms of behavior. The individual's relationships with others are impulsive in nature and not influenced by self-awareness. He responds to external stress with only a slight degree of disintegration. The tragedies of everyday life, such as the death of parents or friends, loss of a job, and imprisonment, are likely to produce only mild symptoms of disintegration. The disposing and directing center may fragment slightly but, because of the stable, compact integration, remains at the previous level. The individual returns to his everyday habits and activities; his difficulties will not have contributed to any transformation of his original psychic structure. When change of personality occurs, it is related to disintegration during psychic and physical development. This does not happen in persons of the primitive integration type.

Psychopaths are among those with primitive integration structure. They are characterized by a stable integration at a low level, and their activities clearly reflect primitive impulses. They are insensitive to stimuli other than those related to their psychopathic structure of impulses. This type of individual is not aware of the feelings of other people; sympathy never develops. Intellectual activity is clearly of instrumental character and subordinated to lower-level impulses.

Among normal primitively integrated people, different degrees of cohesion of psychic structure can be distinguished.

The tendency to develop disintegration may be present in greater or lesser degree, but the elements of disintegration are much more feeble than the forces of integration. However, external stress, a high level of intelligence, and a capacity for introspection can help loosen the psychic structure and thus increase the potential for growth. Another life course may be distinguished in this type, for the forces of disintegration arising out of the experiences of life can result in a partial development. This, however, is rare.

The following is an example of primitive integration:

L—, a male engineer aged 34, was a specialist in a narrow field of technical science. There was nothing distinctive about either his heredity or his early development. His parents were rather simple people, normally ambitious in their outlook for the future of their children. L—showed good progress during his early school years. He was himself ambitious to excel in order to rise to a higher position. He was reasonably accommodating and sociable but showed little interest in the concerns of other people. From his childhood, he had been rather selfish in this way, caring primarily only for his own affairs.

After his secondary schooling and the completion of his technical studies (where again he obtained good grades) he went on to specialize in his field. He progressed very rapidly and soon gained a favorable opinion among his superiors, partly through his abilities and industry, but for the most part because of his principle of avoiding conflict with his colleagues and superiors. He devised several methods of flattery adapted to the varied levels of his environment. These methods were well worked out and effective, but quite primitive.

After several years of experience in his field L—perfected what seemed to him an infallible system of acquiring the protection of higher authority, a system based on four basic principles: first, avoid all conflict with colleagues,

thus reducing their sense of competition; second, flatter authority, specifically praising the “creative” ability of a superior; third, help both colleagues and superiors, but within limits so that personal time and effort are never exhausted; and fourth, carefully deprecate, in the presence of superiors, the value of scientists in other fields.

As mentioned above, L—had abilities, but they were incommensurable with the speed of his career. His weaknesses he countered by adjusting the tempo of his work and employing an enterprising “sixth sense” to catch and use any means whatever that might accelerate his career. Certainly it was to his advantage that he had specialized in a narrow field of science, poorly developed in his own country. His immediate superior had ambitions of his own: to initiate and expand this field of science in the country by creating a group of student-disciples.

L—devoted all his time and efforts to obtaining, as soon as possible, a high rank in this narrow field. To this end he conformed all his needs of friendship and love. He deliberately did not marry in order to avoid any obstacle in his career. By the judicious application of his four-part system he soon earned the reputation of cleverness.

L’s personal ambitions increasingly restricted his scope of experience and interests. His syntony was superficial, even artificial, subordinated to the main aim of his life. There remained in him a distinct feeling of inferiority to those who, in his opinion, had reached a still higher level in the social hierarchy. On the other hand, he did not reveal any feelings of self-dissatisfaction. He did not feel inferior in regard to any internal ideal. He had no sense of guilt, despite his hypocrisies. In fact, the attitude of striving toward any *moral* ideal seemed strange to him. His guiding principle of life was to accommodate himself to changing conditions in order to take advantage of them for his personal benefit.

In spite of his amiability and sociability, he was emotionally cold. He had no ability to transfer his own feelings to other people or their to him.

His single external conflict was simple envy, the sense of inferiority in the presence of his social superiors. His life until the age of 34 was that of a person integrated on a low

impulsive level with his intellect fully subordinated, used as a tool in his drive toward a higher rank—a “career” in the common meaning. He had no internal depth, no distinct germs of moral personality. Rather, he showed signs of disappearing traces of the higher dynamics mentioned above. For that reason, L—was not subject to the process of positive disintegration.

POSITIVE DISINTEGRATION TYPE

This character pattern reveals the process of loosening and fragmentation of psychic structure, and transformation through the displacement of previous values and the introduction of new values. Multilevel disintegration is closely related to the development of the psychic environment. An individual of this type feels anxiety with regard to his own values and deep dissatisfaction with himself. He reacts to feelings of guilt and of inferiority toward himself and shows awareness of “subject-object” relationships to himself.

The positive disintegration type develops progressively through the life cycle by the processes of positive, multilevel disintegration. The individual is highly sensitive to the stimuli of both internal and external psychic environments and has the capacity to comprehend and accept a hierarchy of values. He reveals attitudes of both retrospection and prospection, a depth of experience due to a rich emotional memory. He is consciously aware of personal and social ideals and capable of mobilizing them. Because of past internal progressive transformations, he can understand and collaborate with individuals of various personality patterns. He has the ability to understand many different levels of

development in others. Such a person is often involved in conscious and controlled conflict with the external world. All these qualities contribute to a high level of values and an exceptional degree of maturity.

CHRONIC DISINTEGRATION TYPE

In the positive disintegration type can be seen many levels of achievement. The level attained depends on the higher and higher organization of the disposing and directing center, increasing self-consciousness, and progressive mobilization of the energy of the personality ideal on the path to secondary stabilization. Besides the positive disintegration type described above there is a chronic disintegration type, which manifests different characteristics. An individual of this type experiences multilevel disintegration but without definite tendencies to secondary integration. While he does not have the propensity to achieve synthesis of the decomposed structure, he shows no signs of psychopathological deterioration. However, crystallization of the processes of secondary integration is lacking. In the chronic disintegration type there is significant loosening and fragmentation of psychic structure but no noticeable development of an active disposing and directing center. An individual of this type is inclined to perpetual oscillation between different dynamisms and continual changing of activity and positions. He is incapable of decisive and determined behavior. Oscillation is his major characteristic. In the continuous variation of impulses which change his responses to external stimuli, no predominant stabilized value can be observed.

This type is creative and reveals some hierarchy of values, but this too varies. Such a person may be, at the same time, productive and inhibited, impressed with moral and social values and skeptical of them. He is without vital direction because of his hesitant attitude; at times he does not see any value in life or in creative activity. He has his own preventive forces against involution: the processes of positive disintegration and creativity. Although he does not develop strong mental disorder, he is seldom able to achieve secondary integration.

PATHOLOGICAL DISINTEGRATION TYPE

In this type of development there is negative disintegration: a decrease of consciousness and an increase of destructive processes with a tendency toward involution of the total personality, as in the chronic organic psychoses and the chronic schizophrenic psychoses. The psychic structure gradually fragments, the sphere of consciousness diminishes, and there is a loss of creative capacities. Of course, in this type of disintegration many subtypes can be distinguished.

Through the dynamics of positive disintegration development can progress from lower to higher types. The contrary can occur through the processes of negative, pathological disintegration. In the primitive integration pattern, there is little possibility of transformation to another type.

The cyclic individual possesses intellectual, moral, and aesthetic potentialities which form a solid basis for person-

ality development. In this type of person positive disintegration will result in the diminution of exaggerated sociability, overly practical attitudes, opportunism, and strong adaptation to the external environment. Positive disintegration in this type also leads to increased independence from the external environment (which little by little builds a hierarchy of values) and a heightened inclination to solitary meditation.

The contrary is true of the schizothymic type: Positive disintegration will lead to the development of some interest in other people, certain adaptations to the external environment, and some diminution of the feeling of exclusiveness of one's own norms. Thus such an individual will develop the capacity for symbiosis with other people. ⁽¹⁾

Transformation and development in the individual with imaginative overexcitability often occur. Indeed, a person of this type has the potential for considerable development. Through positive disintegration he will deepen his imagination and at the same time enlarge his sensitivity to the external world of nature and of social life. He will develop tendencies to evaluate and limit his impetuous, incorrect observations. As he enlarges his sense of reality, he will increase the degree of organization of his psychic structure. This form of transformation will permit him to build a heterogenic psychic structure in which intellectual, psychomotor, emotional, and sensory elements will help to deepen his imagination.

1 The effect of positive disintegration on Jung's extrovert type is similar to its effect on the cyclic type discussed above; and its effect on Jung's introvert type is similar to the discussion of the schizothymic type.

Psychopathy and Psychoneurosis

IN TERMS OF THE THEORY OF POSITIVE DIS-integration, psychopathy represents a primitive structure of impulses, integrated at a low level. The intelligence is subordinated to this structure and plays the role of an instrument. The psychopath possesses a strong constitutional factor, low sensitivity to other people's attitudes, and strong egocentric dynamics; he is indifferent to everything except his own small needs. The psychopath does not experience the anxiety one sees in the psychoneurotic; he does not suffer conflict in his internal milieu. In other words, he never undergoes a period of multilevel disintegration. Therefore, he neither is conscious of the complexity of his internal environment nor sees himself objectively. He is incapable of either self-criticism or self-control.

Without positive disintegration the psychopath's dispos-

ing and directing center remains primitive while it dominates the intelligence. The lack of a disintegration process is the chief reason for the psychopath's lack of syntony. He has no awareness of "we" but only a strongly developed sense of "me." His adaptation to the environment is accomplished by the instrumental acts of his intelligence, not by his capacity for experiencing or his insight into the structure and dynamics of other people. As a result of this primitive structure, a psychopath is an asocial and, under the influence of his primitive directing center, often an antisocial individual.

The psychoneurotic individual differs from the psychopath. He is sensitive, restless, and capable of somatic expression of mental process through his vegetative nervous system. Often shy, apprehensive, and dissatisfied with himself, he has feelings of inferiority and guilt and may display a feeling of inferiority with regard to his environment. He experiences within himself the "subject-object" process—an increased self-awareness and an introspective knowledge of the many levels of his own personality. This is a process of experiencing one's own being, so to speak, of sensing one's own multiform nature which determines the process of cognition as well as of experiencing. The psychoneurotic's personality is plastic and variable since he is in a dynamic state of awareness of the subtleties of both his internal and his external environment. He is, therefore, a personality capable of disintegration and has the ability for distinct and often rapid development.

The psychoneurotic may have conflicts in relation to his external environment, but usually his conflicts are internal ones. Unlike the psychopath, who inflicts suffering on other

people and causes external conflicts, the psychoneurotic himself usually suffers and struggles with conflicts in relation to himself. In contrast to the psychopath, a psychoneurotic has a strong self-consciousness. As stated above, the psychopath's lower (impulsive) mental dynamics are integrated, whereas the psychoneurotic displays a disintegration not only of primitive levels but even of middle and high development levels. The psychopathic individual is able to develop only to a minimal degree; only if he has some neurotic factor in his psychopathic structure is there any possibility for personality development. The psychoneurotic, however, is capable of continuous evolutionary development through the process of disintegration and subsequent secondary integration.

THE DISPOSING AND DIRECTING CENTER

The disposing and directing center in a psychopathic individual is integrated at a low level. This center consists of a dominating impulse or group of impulses directing the individual's life aims. Often intelligent, the psychopath is sometimes able to disguise his aims and patterns of behavior, but they nearly always reveal a low level and primitive quality.

In psychoneurotic persons the disposing and directing center presents quite a different aspect. In view of the disintegration, particularly the multilevel disintegration, characterizing psychoneurotics, the disposing and directing

center remains in a more or less unstable position. For a certain period it may be stabilized at a low structural level; later, it may pass on to the middle level. Finally, in periods of stronger development of personal ideals it may localize itself on a higher level. General weakness, emotional fatigue, and loosening of mental tension may sometimes lead to a periodic stagnation, even at a low level of integration, whereas constant insight into one's own interior environment (which is characteristic of the disintegration process), restlessness, self-dissatisfaction, feelings of guilt, sin, and inferiority toward oneself—the sources of increased tension—may bring the psychoneurotic individual to a higher level of integration.

The disposing and directing center has, therefore, no fixed level in psychoneurosis; it is unstable, migrating from one level to another, with a prevailing tendency to settle at a higher level. In states of disintegration (especially unilevel disintegration) over a period of time the psychoneurotic will reveal a multiplicity of directing centers and a change in their level. During puberty, for example, psychic movement can be observed between feelings of superiority and inferiority. A psychoneurotic will demonstrate rapid changes in values, ambivalencies, and ambivalences.

The lack of stability of the disposing and directing center in psychoneurosis and its distinct stabilization at a low level of emotionally cognitive structure in psychopathy are clearly connected with the problems of structure and function of the internal environment. In truth, we can hardly speak about internal environment in psychopathy, since the level of self-consciousness of psychopaths is very low. The psychopath is not subject to the process of multilevel disintegration.

All his activities are strictly subordinated to impulsive dynamics at a low level.

THE FEELING OF INFERIORITY

Although the psychopath does not undergo any essential processes and experiences characteristic of multilevel disintegration, he may experience a feeling of inferiority. But it is a feeling of inferiority with regard to the *external* environment, not a self-dissatisfaction. A contrary phenomenon occurs in psychoneurotics. Such individuals demonstrate various types of increased excitability. Psychoneurotics are typical example both of the process of development of internal environment and of the process of disintegration, especially the multilevel type. All the above-mentioned processes, which are lacking in psychopaths, are characteristic of psychoneurotics.

Essential elements of psychoneurosis are the dynamization of the internal environment, the experiencing of hierarchy in oneself, and the strong manifestation of dynamics progressing toward an ever higher hierarchy of values up to the personality ideal. With a growing awareness and stabilization of his personal ideal, the individual becomes more conscious of the distance separating him from it; his sense of reality increases, and the dynamics leading to the realization of his ideal become more distinct. As the personality develops, the substance and dynamics of the ideal become the principal disposing and directing center in the individual's development—the main source of developmental energy.

THE THIRD AGENT

What is the role of the third agent? The third agent, together with the first agent (inherited and inborn dynamics) and the second (environmental influences), becomes the major developmental agent in highly cultured individuals with a high degree of self-consciousness. The dynamics of the third agent arise and develop in a certain number of individuals during periods of stress and during the developmental crises of life such as puberty, adolescence, and the climacteric. Rudiments of this agent may be seen in especially talented, sensitive, and sometimes nervous children. The third agent functions to deny some and affirm other specific peculiarities and dynamics within the individual's internal environment, at the same time denying and affirming certain forms of influences of the external environment. The third agent selects, separates, and eliminates heterogeneous elements acting in both internal and external environments. The third agent becomes active during periods of strong tension of the developmental instinct and during positive multilevel disintegration. It operates in individuals endowed with strong tendencies toward positive development and, therefore, may be often seen in nervous, neurotic, and psychoneurotic persons. Such individuals often have inferiority feelings (typical of these disorders), connected as a rule with the process of disintegration.

In psychopathy, there is neither a process of disintegration nor the development of a third agent because the disposing and directing center consists of an impulse or group of impulses integrated at a low level. Nor does the psychopath

experience inferiority feelings with regard to himself because the development of this feeling presumes the process of disintegration.

INTELLIGENCE

The disposing and directing center guiding all the psychopath's activities consists of primitive impulses to which the intelligence is subordinated as an instrumental adjunct. Moreover, it is a very strong subordination, permitting absolutely no transformation into self-critical activity.

The situation is quite different in psychoneurosis. The disintegration process characteristic of psychoneurotics sets in action multiform, multilevel, changeable conjunctions of intelligence with various disposing and directing centers which repeatedly move toward an ever higher level. In emotional, as well as intellectual, activities processes take place which lead to a purposeful loosening of the different levels of intelligence activity. Hence, in both neuroses and psychoneuroses conjunctions of disposing and directing centers with the activities of intelligence are multiform and variable.

POSSIBILITIES OF DEVELOPMENT

Psychopathy is a rigid structure of largely constitutional character on a low level of integration with no essential ability for positive development. One might admit certain

possibilities of development under very strong and early influence, the action of which would cause the loosening or breaking up of the primitive impulsive structure. This influence would have to create some internal conflicts and anxiety within the psychopath, the first step in the development of the internal psychic environment. But such an eventuality is rather unlikely.

Nervousness and psychoneuroses are structures and groups of functions especially likely to develop positively by processes of unilevel and multilevel disintegration. Without these processes no positive development of a human individual is possible. Without nervousness and psychoneuroses there is no positive disintegration, and without positive disintegration there is no development.

CREATIVE ACTIVITIES

Psychopaths as a rule do not create cultural works. The psychopath's intelligence, even at a high level, is not of a creative nature; it merely serves the egotistic purposes of the dominating impulse or group of impulses. Hence, even extensive use of intelligence leads not to creative ideas but to destructive action. As a result of these strong impulsive dynamics, it is difficult for the psychopath to make a long-range, controlling estimate of his own and other people's acts; therefore, he has no capacity for sympathetic insight into the states of mind of others and is unable to grasp any social, moral, or cultural problems.

Psychoneurotics, on the contrary, create works of culture

because of their high moral sensitivity, their capacity for introspection, their ability to estimate their own and other people's attitudes, and their ability to differentiate levels and to experience the "subject-object" process within themselves, i.e., because of their susceptibility to the processes of disintegration, especially those of multilevel disintegration.

In connection with these remarks, it is pertinent to quote a passage from Proust's novel *Le Côté de Guermantes*: "All that is great we owe to neurotics. They, and no others, have founded religions, created masterpieces. The world will never know how much we owe them, and especially how much they suffered to give all this to the world. We glory in their divine music, their beautiful paintings, and thousands of subtleties, without realizing the innumerable sleepless nights, tears, spasmodic laughters, urticaria, asthma, and—worst of all—fear of death they cost those who created them."

Professor Neyrac, speaking about the role of fear in the life of Saint-Exupéry, the French author and aviator, said, "This was a fear of a special kind, having the property of raising the personality's development. Such fear is an instrument for raising to a higher level, and physicians should approach it with prudence and respect."⁽¹⁾

1 Quoted in Abély, P. De quelques equivoques psychiatriques. *Ann. Medicopsychol.* (Paris), 117:46-78, 1959.

*Jackson's Theory and Positive
Disintegration*

HUGHLINGS JACKSON, THE FAMOUS ENGLISH neurologist, early in his career fully resolved to give up medicine and devote himself to philosophy but later decided to continue his medical career. His interest in philosophy led to his careful analyses of neurological symptoms and to major theoretical contributions that have served for many decades in the interpretation of psychological, psychopathological, and neurobiological phenomena. Jackson's work can be summarized in three principles which describe evolution from three points of view, each harmonizing with the other.

THREE PRINCIPLES OF EVOLUTION

The first of Jackson's hypotheses is that evolution is the transfer from a perfectly organized lower center to a higher

but not so well-organized one. In other words, development consists of movement from lower, comparatively well-managed centers to higher centers that are more complex and, according to Jackson, less well organized.

The second principle is that evolution is a transition from the simplest to the most complex, from the lowest to the highest centers. There is no contradiction in regarding the most complex centers as being the least organized, since Jackson uses the word *organized* to mean well-connected. "Let us consider," says Jackson, "a center composed of two sense and two motor elements, the former and the latter so well-connected with each other, that every excitement transfers easily from sense to motor elements. The organization of this very simple center is, nevertheless, on a very high level. We may also imagine a center composed of four sense and four motor elements, but the connections between these elements being so imperfect that it proves to be only half so well-organized as the former one."

The third of Jackson's principles of evolution is that evolution is a transition from a more automatic to a more voluntary center. He assumes that the highest centers, representing the summit of nervous evolution and forming the physical basis of consciousness, are least organized, although most complex and voluntary.

DISSOLUTION

As far as the negative process, or dissolution, is concerned, Jackson writes that dissolution is a process quite the reverse

of evolution. It is a process of involution, so to say, contrary to development: Dissolution proceeds from a more complex, voluntary, and not so well-organized center to a simpler, more automatic, and better organized one. Jackson in principle speaks only about partial dissolutions since total dissolution would be equivalent to death.

Partial dissolution may involve a given level or several levels of the nervous system, in a larger or smaller degree, or it may concern only a distinctly limited field. The first kind of dissolution, broader in scope, is generally related to mental disorders, the second to neurological ones; the first belongs to the field of psychiatry, the second to that of neurology. In addition, Jackson distinguishes positive and negative symptoms of dissolution. While negative symptoms appear as a consequence of disturbance of higher levels of the nervous system and signalize loss of function, positive symptoms are the results of activity of lower levels of the nervous system, not affected by disease. These are conceived as compensation for the damaged activities at higher levels of the nervous system.

Mental or nervous diseases are thus manifested directly only by negative symptoms and always begin at the most highly developed level, growing in a succession contrary to evolution. Concerning Jackson's theories, Mazurkiewicz ⁽¹⁾ says, "All positive symptoms are not occasioned by disease,

1 Mazurkiewicz, who died in 1946 in Warsaw, was an outstanding Polish psychiatrist in the field of Pavlovian psychiatry and a neo-Jacksonist. His work was in the area of qualitative changes in the development of the nervous system and on the significance of emotions as directing forces in the life and development of both animals and human beings.

but are normal activities in lower levels, set free, owing to a lack of suppression from superior levels.”⁽²⁾

Dissolution, as above mentioned, may occur at various levels. The first level is characterized, according to Jackson, by lack of equilibrium and by alterations of personal unity manifested either by inner conflicts or by an emancipation of the unconscious system (by which Jackson means the expression of automatic behavior beyond the control of personality, such as tics and some compulsions). A feeling of manifoldness in one’s inner self, automatisms, juxtapositions of parts of one’s body, a feeling of strangeness toward oneself (kinesthetic states)—these are the expression of a deeper dissolution process. Jackson’s commentators consider these states to be a disappearance of differences between subject and object.⁽³⁾ The patient subject to mania displays a consciousness of unlimited activity, an identification of himself with the wave of time and the universe. Ey and Rouart regard the inability of a patient to adapt to surrounding reality as one of the negative symptoms of numerous morbid disorders.

The basis of Jackson’s theory is the principle of the hierarchy of subordination and the dissolution or regression of the structure of functions. Personality, according to Jackson, ought to be considered as the total of an individual’s tendencies, beliefs, emotions, and mental activities and capacities. It is the result of biological heredity, of physical

2 J. Mazurkiewicz. *An Introduction to Normal Psychophysiology. (Wstep do Psychofizjologii Normalnej.)* Warszawa: PZWL, 1950. Vol. I, p. 358.

3 H. Ey et J. Rouart. *Essai d’Application des Principes de Jackson a une Conception Dynamique de la Neuropsychiatrie.* Paris: F. Alcan, 1938.

structure, and of the psychological drama in which the individual has taken part.

The similarities of some processes occurring in normal people and pathological symptoms has led several authors to the concept of normal dissolution. For example, sleep is seen as having several degrees of dissolution: drowsiness, sleep with dreams, active sleep (somnambulism), and sleep without dreams. Ey and Rouart judge that all the three latter forms of sleep are an expression of dissolution in higher brain centers.

ORGANIZATION OF THE HIERARCHICAL SYSTEM

As we know, Jackson's theory is based upon a multilevel analysis of the nervous system. His concept of a well-organized center on a low level of hierarchy is easy to understand; it is more difficult to accept the statement that higher centers are less well organized than lower ones. By the term *good organization* Jackson seems to mean simplicity and automaticity. Yet "good organization" is not to be identified only with simple and automatic functions; it may also take place in a complex, labile structure. The good organization of a given system or a given center consists in the efficient execution of its tasks, and this may characterize a lower as well as a higher center. Here is an example taken from Forel, and quoted by Mazurkiewicz and Frostig: "The author, in order to stop a fight between two tribes of forest ants, dropped a speck of honey in the path of ants

hurrying from their ant hill to the fight. The majority of the army of ants did not stop to taste the honey; and those who did stop did so for only a short moment.”⁽⁴⁾ Although it would seem that the social instinct of combat in ants is a more voluntary, younger structure than the instinct of self-preservation or food gathering, it appears to be at least as well organized as the latter. It is difficult, therefore, to accept Jackson’s belief that a less organized center could subordinate a better organized one. In people capable of development, lower, simpler centers are mostly subordinated to a higher, more complex center.

Jackson does not inform us what the essential processes of evolution are and by what activities shifting takes place from a simpler center to a more complex one, from a more organized to a less organized center, and from an automatic to a voluntary center. Mazurkiewicz⁽⁵⁾ and other authors consider that development proceeds by superposing new dynamics on top of old ones and not by destruction of the latter; therefore, the evolution of directing dynamics is at the same time a process of their increasing complexity in the directions pointed out by Jackson. Mazurkiewicz clearly stresses the fact that Jackson’s theory ought to be extended by accepting qualitative differences between activities of different levels of the nervous system. He states that without this “an evolution from impulse to will” is not conceivable, as every impulse is an action depending until recently on a stimulus whereas voluntary actions always depend on one’s own activity—and therefore on past rather than present

4 Mazurkiewicz, *op. cit.*, p. 302.

5 *Ibid.*, p. 295.

stimuli. “The forces of the external world and the tendencies of the organism,” Mazurkiewicz writes, “expressed by its own activity may not be reduced to a difference of quantity.”

The evolution of activities of the whole nervous system is dynamically an evolution advancing from a mixed, muscular-receptor nervous cell that appears already in coelenterates and the action of which depends only and exclusively on external stimuli, up to the adult human brain which is part of the nervous system, but anatomically distant from the periphery and functionally only very indirectly linked with it. This results, among other things, in the possibility of its displaying intentional management and will in a manner remote from the simple transmission of impulses along the reflex arc. ⁽⁶⁾

Those qualitative differences of actions are closely connected with particular areas of the nervous system, in which, according to Jackson, three layers may be distinguished: spinal cord and medulla oblongata, which is most automatic and firmly organized and has only slight voluntary processes: striate body and Rolando’s area; and gyri of the frontal cortex. Obviously the number of levels, as well as of qualitatively different mental strata, may be conceived by authors in various ways. It is just these qualitative differences that represent antagonism between the activities of particular levels. Mazurkiewicz describes this process: “in these cases we have to do with two antagonistic forces of a rather unstable equilibrium, with the prevalence of the evolutionally younger dynamics, but with the possibility of preponderance of the older dynamics under certain conditions.” ⁽⁷⁾

6 *Ibid.*, p. 258.

7 *Ibid.*, p. 101.

The example of the ants above quoted proves the transient, unstable equilibrium of antagonistic forces (hesitation observed in a few ants stopping for a moment by the honey drop) and also shows in the majority of these insects an indisputable prevalence of a factor of later development (social instinct) over the more primitive one (alimentary drive). Mazurkiewicz is of the opinion that the development of dynamics is accomplished by their “superposing” over the old ones, not by the destruction of the latter. It is possible that new dynamics destroy the old ones; however, it would seem that the “unstable balance” occurring between the activities of particular levels, i.e., the antagonism described above, may occasion severe alterations in older structures as a result of the growing significance of new ones.

EVOLUTION THROUGH POSITIVE DISINTEGRATION

What are the processes of evolution, and by what steps do we pass from simple reflexes, connected with external stimuli, to complex behavior? In contradiction to the views of Jackson and the neo-Jacksonist school represented by Mazurkiewicz, many mechanisms designated in the theories of Jackson as dissolution play a principal role in evolution. We call them processes of positive disintegration. This raises the question of the role played by disadaptation in the individual's development, including disadaptation to internal as well as external environment. It seems that in the process of evolution the factor of conflict with the surround-

ings and one's own self has a prominent part in checking primitive impulses. Reflection, hesitation, and inhibition, instead of automatic reaction to stimuli, are the expression of disadaptation; and these generally precede the gradual process of adaptation to new external and internal conditions. Such an unstable equilibrium gives the opportunity for the maturing of a new disposing and directing center. Hence, internal and external disadaptation, the absence of direct response of motor elements to stimuli, and the multiplying of indirect links between stimulus and reaction may increase the possibility of new and higher-level functioning and greater creativity. This whole process may result in a gradual development of new centers and new psychic paths—contrary to the opinion of Jackson and the neo-Jacksonists, who regard all mechanisms of dissolution as morbid. On the basis of the analysis of many groups of symptoms, it is evident that such a shifting of forces leads to psychoneurosis, which, in my opinion, is not morbid but rather one of the primary paths to positive evolutionary development. This evolution is not in contradiction to many mechanisms of dissolution but involves them, dissolution forming a basic mechanism of the evolution.

Dissolution can involve those lower, more primitive forms of memory, emotions, and impulses which are not included in the immediate level of the patient's aims. I disagree with the Jackson-Mazurkiewicz position that in mental disease there is always compensation for injured higher activities by a superactivity at lower levels. Mazurkiewicz has said that "memory is a feature of every one of the three basic psychic dynamics (cognition, emotion and psychomotor activity). Each develops during mental evolution,

and may, therefore, be simple or more complex, well-or-badly-organized, and similar to a reflex or nearer to conscious and voluntary activity, according to Jackson's law." (8) It must, however, be added that lower kinds of memory may be subject to dissolution, owing to the influence of superior conscious activities.

Psychiatrists, encountering in their scientific and clinical work mental disorders of great intensity which often end unfavorably, have identified general morbid mechanisms in slighter mental disorders—psychoneuroses, states of depression, fear, anxiety, and lack of mental equilibrium—with mechanisms in drastic processes of involution. This is why psychiatrists attach an exaggerated meaning to any symptoms that are similar to those appearing in various morbid processes. It seems probable, however, that many of the slighter disorders just mentioned are an expression of positive developmental processes. For what is the path of evolution? It follows partial disintegration, which leads to the formation and conflicts of contrary sets of tendencies, then moves toward the development of a complex, multilevel structure with the formation of a higher hierarchy of aims.

Jackson's error (augmented by Mazurkiewicz) concerning the rejection of qualitative differences between different levels of the nervous system continues to be made whenever the psychiatrist overlooks qualitative differences in the mental disorders of various developmental levels. States of depression and hypomania, delusional symptoms, feelings of strangeness in relation to the world and to the self will differ qualitatively from one another and will have different

8 *Ibid.*, p. 128.

meanings, depending upon the level of development on which they appear. Jackson, distinguishing negative and positive symptoms of dissolution, did not perceive that among positive symptoms we often encounter those which lead to the development of a higher evolutionary level. This is illustrated by the passing from feelings of inferiority and guilt through a state of disharmony and the conflict between various sets of tendencies to a level of stable moral values.

In his last paper Mazurkiewicz quotes the view of J. Joteyko concerning the participation of conflicts and inner disharmony in the development of man: "Mental states have a life of their own; they strive to live and develop fully. This being their aims, they fight inextricably, the winner triumphing. Those states cannot co-exist without struggling in our consciousness, which always represents one whole, but whose field of vision is limited to one spot. The aim of that fight is to assure the very best functioning of mental activities by perfecting its elements and by the victory of the strongest." ⁽⁹⁾ These strenuous contests and conflicts, described as "over-educated self-consciousness" by Zeromski, are a feature characteristic of many psychoneurotic individuals and are seen in some psychoses such as schizophrenia and manic-depressive psychosis. Therefore, the symptoms of many "slighter" mental disorders ought to be considered an expression of positive rather than negative compensation and development.

Just as is the case in various developmental crises, such as puberty and sometimes the climacteric, many mental disorders may be the cause as well as the symptom of positive development of the individual, bringing increasing awareness

⁹ *Ibid.*, p. 10.

both in retrospection and in prospection, even though there is disadaptation to the present situation. In both former and latter states a psychic complexity arises as a basic factor in the development of a multidimensional structure and in the potential for creativity. Every disease, including mental disease, causes a break in automatic adaptation and often gives impulse to an accelerated development. The stresses of life and the conflict of disadaptation may activate attitudes which until then had no chance of revealing themselves.

The Jacksonian hypothesis that the highest mental levels are most easily injured and are initially involved during illness has not been validated. Pierre Janet's "function of reality" places highest value on synthetic adaptation to the actual situation. However, the majority of outstanding creative minds in the field of art and even of science manifest in great measure an underdevelopment of this function of reality in conditions of everyday life. This indicates that their evolution involves disintegration. In this type of individual a strong instinct of development has overcome a lower "function of reality." Neurasthenics and psychasthenics are in many cases mentally and morally very efficient, though often not able to complete this or that concrete action. Also there is no adequate evidence to support the hypothesis that dissolution begins in higher and newer functions and proceeds downward to simple, automatic ones. The life history of prominent individuals and also of many psychoneurotics reveals a dissolution and even atrophy of simple automatic functions, whereas their higher, complex functions are fully preserved. Gandhi's hunger strike is proof of a complete control of the instinct of self-preservation,

and of the instinct of hunger. Many individuals submit consciously to starvation down to a state of inanition out of the sense of duty, or for the sake of love. Others submit consciously to tortures. In many cases of psychoneurosis—for example, obsessional neurosis—we meet with an unimpaired efficiency of the higher functions while the lower functions are weakened, inhibited, or deficient. The recovery of numerous mental patients results in not only their return to their previous state of health but also the attainment of a higher level of mental functioning. Patients often manifest a development of their creative capacities even during the climax of their illness.

Taking into consideration the similarity between certain symptoms of mental diseases, the behavior of highly productive, creative, and intelligent individuals, and the symptoms shown by normal persons during such developmental crises as puberty or the climacteric and during periods of stress, I conclude, contrary to Jackson, that slight morbid symptoms may have a positive influence on the development of most individuals. In like fashion, by examining mental symptoms from the point of view of the development of the personality, I further conclude, unlike Jackson, that positive and negative disintegrative processes in psychopathology can be distinguished.

I find that slighter forms of mental disorder are closely related to an individual's accelerated development, are often indispensable to it, and, indeed, constitute its essential mechanism. This I have termed the process of positive disintegration.

Jackson's practice of labeling a given symptom as morbid cannot be used solely on the analysis of the symptom's struc-

ture and pattern. It is necessary to examine its place and significance in the developmental history of a given individual, and its dynamic meaning for him, depending on his age, sex, personality type, and cultural level.

Many symptoms of disintegration are not, as Jackson states, the expression of transition from a complex to a simple level, from a free to an automatic one, or from a hierarchically higher to a lower one, but often just the reverse.

Finally, in partial opposition to and in extension of Jackson's principles of evolution and dissolution, I believe that certain disintegrative processes which appear to injure higher functions in actuality cause the weakening, loosening, and dissolution of primitive structures and lead to evolutionary development of hierarchically higher structures.

*Positive Disintegration
and Child Development*

THE PERIOD OF INFANCY IS A DISTINCTLY integrated one since all the activities of an infant are directed to the goal of satisfying the basic necessities. The opposite of integration is disintegration, i.e., structures and dynamisms scattered, separated, split, and not subordinated to a distinct disposing and directing center.

Disintegration is strongly manifested during the developmental periods of childhood. We may observe distinct signs of it in infants, both at about 18 months and at 2 ½ years of age. Capriciousness, dissipated attention, period of artificiality, animism, and magical thinking are closely connected with a wavering nervous system and unstable psychic structure. During this time a child's moods are changing and its acts are incoherent and very often in contradiction to one another. In the age of opposition, elements of disintegration become stronger.

A later but still typical period of disintegration is the age of puberty, characterized by its lack of emotional balance, its ambivalence, ambivalencies, variation of attitudes either with a feeling of superiority or of inferiority, criticism and self-criticism, often self-dislike, maladaptation to the outer world, and concern with the past or future rather than the present. A lack of psychic balance and disintegration symptoms are also likely to appear in the climacteric period.

HYPEREXCITABILITY

Nervous children, who have increased psychomotor, emotional, imaginative, and sensual or mental psychic excitability and who show strength and perseveration of reactions incommensurate to their stimuli, reveal patterns of disintegration. A child with psychomotor hyperexcitability responds far beyond what is appropriate to the stimuli of his environment, occasioning conflicts within himself and with others. So does the child with increased emotional excitability, whose individual structure contains germs of disintegration (anxiety, phobias, slight states of anguish, and emotional hypersensitivity).

The child with *imaginative* hyperexcitability is not able to agree with his environment; he will often reach out beyond the limits of actual life into a world of dreams and fantasy. He manifests a pronounced maladaptation to reality. The child with *sensory* hyperexcitability, the exaggerated growth of the sensory sphere to the disadvantage of other spheres, may also have difficulties in adapting to his

surroundings and in managing himself in conditions demanding reactions of a different kind from sensory ones. The child with *mental* hyperexcitability can also be maladapted, owing to an exaggerated search for explanations and a tendency to intellectualize problems in everyday life.

Psychoneurotic children clearly demonstrate the large field of disintegration and the great variability of its symptoms. Increased excitability here is a minor manifestation, for disorders of thought, of sensation, and of emotional life are more important symptoms. Extreme manifestations of pathological disintegration are psychotic children—most typically schizophrenics.

EMOTIONS

Emotions play a vital role in the psychic life of man. According to Pierre Janet, they have a disintegrating influence upon the mind: “Every emotion acts in a dissolving way upon the mind, diminishes its capacity of synthesis and renders it weaker for a certain time.” On the other hand, it is well known that certain feelings, such as love, are elements that mobilize people, particularly children. We often observe a distinct association between increased emotional excitation (nervousness in general) in children and their capabilities.

Here we note two contradictory points of view concerning emotions in the psychic life of children: the theory of positive disintegration and Janet’s negative view. These two opinions might be reconciled by the acknowledgment of two types of disintegrating action, one of them working

positively in the field of a child's development, the other working negatively. Positive disintegration renders the individual's psychic structure especially sensitive to stimuli, causing a deepening and acceleration of his development. Negative disintegration creates disharmony in the child's emotional structure without activation of tendencies to development or to creativity. Thus, in the case of emotional hyperexcitability, a child's susceptibility to exterior and interior stimuli increases, and a positive development of intellectual, moral, and aesthetic values is likely to take place.

INFERIORITY FEELINGS

Similarly, the feeling of self-inferiority, according to Adler's school and to other psychiatrists, may have either a positive or a negative influence upon a child's development, depending on the child's constitutional, intellectual, and moral capacities as well as on the effect of the environment.

The feeling of self-inferiority in children concerns their relationship not only to their surroundings but to themselves. It may be a symptom of multilevel disintegration causing a dispersion and sometimes even a splitting of the child's psychic structure, in which case it leads to the establishment of higher or "better" and lower or "worse" structure in the inner self. Such a process will encourage a growth in judgment, richness of emotional life, and movement toward the formation of a personality. There sometimes also develops a feeling of guilt attached to activities

originating at the lower level and to conflicts between lower and higher values in the internal environment of the child.

FRUSTRATION

Frustration is generally considered a negative factor in man's development, but it may also have another aspect. We know of cases in which frustration played a positive role in the lives of individuals endowed with rich moral, intellectual, and aesthetic resources. The examples of Balzac, Fergusson, David, Dryden, and others prove that frustration may lead to positive compensation, may awaken abilities, prompt ambition, increase sensitivity, and contribute to the growth of creativeness and the development of an ideal. Frustration may have a principal part in the self-education of youth for during the period of puberty an attitude of will appears, confirming or rejecting certain values.

PSYCHIC INFANTILISM

Psychic infantilism may also be related to positive development. An individual with this condition may show on the one hand expressions of mental immaturity but on the other hand considerable alertness, an increased psychic sensitiveness, and often very rich intellectual resources. This kind of immaturity in children and young people should not be considered disadvantageous; it is, on the contrary, a poten-

tially positive factor in their development. In many artists, writers, and scientists (for example, Chopin, Slowacki, Shelley, and Veininger) we may observe symptoms of psychic infantilism. The complex of psychic properties which we call infantilism may contain innumerable possibilities of development toward the creative personality.

RECOGNITION OF POSITIVE DISINTEGRATION

The question arises: When may disintegration be considered positive? Examples of positive disintegration may be observed in the psychic phenomena of everyday life. During such periods as the age of opposition, puberty, and maturation we observe the strongest developmental progress, the most intense individual experience, and the greatest transformation of psychic structure. At the same time, however, we note that the individual undergoes a very serious faltering of equilibrium. Many specialists of this domain in psychiatry consider that these periods partly approach schizophrenia. According to Rorschach, persons of the so-called ambiequal type, who are highly harmonious, are seen mostly in the period of opposition and during the period of puberty, which, as we know, usually are times of disharmony and disintegration. Although some individuals have a disquieting wavering of psychic structure during these periods, they also may begin to display harmonious elements which develop in the course of time. Nervousness and psychic excitability, both characteristic of such a wavering psychic system, are correlated with positive capabilities.

Polish, French, and Swiss investigators agree that among capable school children 80 per cent are nervous or show symptoms of slight neurosis.

States of anxiety and of hyperexcitability and certain states of neurosis—self-dislike, depressive reactions, and a feeling of strangeness toward reality, for example—are often connected with the capacity for accelerated development and with psychic subtlety, a delicacy of feeling, and considerable moral development. Most of the mechanisms considered typical of psychoneurosis by Pavlov's school, such as the swaying of balance between the processes of stimulation and inhibition, excessive inhibition or stimulation, and disharmony between activities of the cortex and subcortical centers, or between the first and second signaling system, are phenomena generally observed in sensitive individuals with considerable abilities and potential for a high level of development.

Positive disintegration is also found in the psychopathology of eminent men. Beers, Fergusson, David, Wagner, and Dostoevsky show distinct psychotic or borderline psychotic processes. During or after their illness these men manifested higher forms of creative psychic organization than before. Even when suspecting psychosis, the psychiatrist must refrain from judging the case to be pathological disintegration until the end of the process. The so-called psychopathological symptoms—delusions, anxiety, phobias, depression, feelings of strangeness of oneself, emotional overexcitability, etc.—should not be generally or superficially classified as symptoms of mental disorder and disease since the further development of individuals manifesting them will often prove their positive role in development.

The theory of Jackson and the neo-Jacksonists, who con-

ceive development as the passing from a simple, automatic, well-organized level to a more complicated, less automatic, and not so well-organized level, is based in a certain sense on a one-sided idea of developmental mechanisms, especially as concerns children. First, we may observe well-organized activities on a very high level, and second (contrary to Jackson's theory), disease processes may involve structures of lower or middle levels, not interfering with higher activities. There is no evidence that psychoneuroses are the initial state of every mental disease.

The conception of Freud, stressing the morbidity of conflict between libido and reality, and between the id, ego, and superego, is not a full explanation of the dynamics of normal and pathological development. In my opinion, the conflict within the inner psychic milieu, especially in its multilevel structure, is one of the most important dynamisms in the positive development of personality.

The inner conflict in neurosis, described by Jung as pathological, seems to play a principal role in development, while Pierre Janet's "reality function" plays a synthesizing part in adapting the individual to reality. Janet regards the absence of "reality function" in the inner structure as a cause of psychoneurosis. The theory of positive disintegration implies that the "reality function" undergoes major transformations during development.

It seems probable that certain forms of maladaptation to one's self and to reality, hypersensitivity, lability of psychic structure, and even certain symptoms of internal discord such as self-criticism with a strong emotional accent are elements indispensable in man's development.

During developmental crises and during periods of stress

in the lives of children we may find in nervousness, neurosis, and many other disintegration processes hidden germs of positive intellectual and character development. This conclusion is illustrated by a school crisis:

M—, a girl 10 years old of asthenic-schizothymic type, had marked mathematical and scientific abilities and was dutiful, with a tendency to be overly so.

After good progress in one school she was moved to another, more extroverted system, where the teachers were prone to superficial appreciation of their students, basing their opinions on the pupil's boldness and originality.

M—, a rather shy girl with excessive inhibitions, withdrew from these new conditions and for several weeks showed both shyness and anxiety. She obtained marks that were fairly good, but much lower than in her former school. Her anxieties increase; she became resentful, slept badly, lost weight, and was either irritable or withdrawn.

After several months her marks improved, although she lost confidence in some of her teachers. When her parents discussed with her the possibility of moving to another class or another school, she replied: "It seems to me that in another class or school there will be similar teachers. I don't want to change. Always, only some of the teachers and some of the other student will like me. That's the way people are, and that's the way I am." In this case, disintegration occurred in an ambitious girl with a strong sense of justice, resulting in withdrawal and resentment. The fact that she did not wish to transfer to another class or school seems to be explained by emotional exhaustion and, at the same time, an increasingly realistic attitude toward the environment and patterns of interaction with it. This is a sign of partial, still insufficient, but clear rebuilding. Secondary integration is evident in M's new appreciation of herself and others but is still combined with a feeling of disappointment and a certain degree of compromise.

*Mental Health as the Progressive
Development of Personality*

ONE ASPECT OF THE CONCEPT OF MENTAL health is the relationship of frustration to one's psychic state. A person deprived of the possibility of fulfilling his basic needs experiences frustration. Such deprivation, especially in children and adolescents, often leads to slight or severe psychosomatic disturbances, to various asocial attitudes, e.g., increased egoism, aggressiveness, stealing, and delinquency, or even to psychosis. However, what is the relationship of frustration to mental health when deprivation is deliberately produced by the individual himself? Under these circumstances frustration takes on a different meaning. Individuals with great inner depth, social sensitivity, alterocentrism, and a strong sense of justice may consciously and voluntarily, like Mahatma Gandhi, commit themselves to self-frustration. Such individuals are aware that most people

are continually or intermittently deprived of the possibility of realizing their needs. This awareness often constitutes the basis for voluntary acceptance of similar deprivation in the name of social justice. Thus these individuals achieve their goals in personality development. There are, then, two processes of frustration: one involuntary, negative in results; the other conscious and voluntary, often conducive to personality development (in both those who practice it and those for whom it is undertaken).

A similar situation is evident with feelings of inferiority. They may lead to jealousy, anxiety states, depression, or aggressive tendencies. On the other hand, inferiority feelings, the sense of shame and guilt in relation to others and especially toward oneself, may form a basic dynamism for personality development. The sense of inferiority in relation to oneself occurring in a person capable of development is an acknowledgment of having acted incorrectly; there emerges a sense of disharmony between one's own moral possibilities and one's present behavior. Such feelings of inferiority may not be detrimental to the development of the individual but may be a positive element in his development.

It is not within the scope of this chapter either to discuss all the elements which may influence an individual's personality or to isolate any single factor. What should be noted, however, is that any one factor must be considered (so far as total mental health of an individual is concerned) in both time and space. By *space* is meant its position with regard to other factors that may be present; by *time* is meant temporal variability. Therefore, such specific symptoms as anxiety, phobia, or depression may be positive or

negative and ought not to be hastily or superficially judged by the psychiatrist.

DIAGNOSIS OF MENTAL HEALTH OR ILLNESS

The psychiatrist should not base his diagnosis of health or illness of a patient exclusively or even primarily on the actual symptoms the patient shows. Symptoms of nervousness in one individual may be automatic, half-conscious, uncreative reactions. In another patient the same symptoms can represent a process of increasing sensitivity, or even remodeling of the personality. Symptoms of unreality and depersonalization can, in one instance, indicate the onset of a psychotic process; in another situation they may signify a process of positive personality development.

Diagnosis of the pathological or healthy nature of the syndromes of inferiority and guilt depends on the role that these syndromes play in the individual, the relation between the individual and the group around him, and whether or not there is an increase in insight and self-awareness. In most cases it is possible to evaluate these factors by an examination of the patient's actual situation. However, in cases of severe neuroses and psychoses the psychiatrist can reach an opinion only after months or even years of observation and investigation which have allowed him to grasp the manifestations of unconscious, genotypic structure and their meaning to the whole personality of the patient.

Actual symptoms of psychoneurosis—or even psychosis—

do not tell us much about the fundamental process of the development or the dissolution of an individual. The same symptom picture in two persons may represent very different causal backgrounds and have very different results. The psychiatrist cannot, therefore, prognosticate about a given process on the basis actual symptoms, any more than he could pronounce a negative and final judgment about a child's personality on the basis of, for example, transient lying, tantrums, opposition, and disobedience. No final prognosis may be based merely on the appearance of any symptom.

Today, the well-known axiom *Mens sana in corpore sano* cannot be taken seriously. There are many physically health psychopaths, neurotics, and even psychotics. Conversely, there are many people physically ill whose basic psychic elements function at a high level. In fact, it can be observed that in many individuals physical illness causes changes in psychic structure which lead to increased sensitivity of consciousness, alterocentrism, responsibility, and broader conceptual horizon. Of course, the direction of such phenomena depends, to a large extent, on the specific psychic structure of a particular individual.

Immobility, physical weakness, unpleasant events in the external environment, and changes in the autonomic nervous system often increase the vividness and richness of imagination and deepen one's sensitivity to the external and internal world. Sherrington describes this condition as dissociation between the skeletal muscular function and the functions of thought and speech, while Pavlov describes it in terms of the second signal system typical of psychasthenics. The creative wealth of artists and philosophers is

not unrelated to past or current physical ailments. The English poet John Keats, afflicted with tuberculosis, wrote, "Such thoughts came seldom when I was healthy." In many creative individuals physical illness accelerates the development of creativity and deepens the personality. From the chaos of symptoms of the physically sick there may emerge elements strengthening talent and developing personality. Surely, whatever meaning we may give to mental health, this is a positive side of it.

DEFINITIONS OF MENTAL HEALTH

In current discussions of mental health a distinction is often made between positive and negative definitions. The negative definition is that mental health is the absence of symptoms of a pathological process or of a pathological constitution. The positive definition invokes the presence of some characteristic such as the fulfillment of one's potentialities, or the ability to love and to work. According to one view, the absence of pathological characteristics is sufficient for a given individual to be regarded as mentally healthy; according to the other, it is necessary to discover positive characteristics in order to consider a person mentally healthy. The first or negative definition is erroneous since psychic symptoms may be signs of positive personality development.

The theory of positive disintegration has it that most states of anxiety, depression, and other symptoms of psychoneurosis are necessary conditions of positive development

of the individual. They permit him to become susceptible to factors accelerating and deepening his personality growth. The individual who is nervous or who succumbs to psychoneurotic processes often shows a greater potential for psychic development—psychic health, not illness. Mental health is the progressive development of the personality; therefore, progressive psychic development is the movement toward higher and higher levels of personality functions in the direction of the personality ideal.

The propensity for changing one's internal environment and the ability to influence positively the external environment indicate the capacity of the individual to develop. Almost as a rule, these factors are related to increased mental excitability, depressions, dissatisfaction with oneself, feelings of inferiority and guilt, states of anxiety, inhibitions, and ambivalences—all symptoms which the psychiatrist tends to label psychoneurotic.

Given a definition of mental health as the development of the personality, we can say that all individuals who present active development in the direction of a higher level of personality (including most psychoneurotic patients) are mentally healthy. Also, many psychotic patients (including schizophrenics) who cannot have actual mental health have the potential for it. The negative formulation of mental health, as we have seen, is static, but easy to describe specifically. The consideration of mental health as progressive development, on the other hand, constitutes a dynamic formulation but is difficult to describe explicitly. One approach would be to list the most frequent characteristics occurring during different stages in the life cycle, but this overemphasizes "average"

patterns. Such a formulation becomes more complete, however, by the introduction of exemplary values for these structures.

The question of normality in a person is usually decided on the basis of how similar his personality characteristics are, both in frequency and in force, to those psychosomatic processes most often encountered in a given society. The most frequent and thus “normal” traits express themselves in the following norms: practical rather than theoretical intelligence, predominantly egocentric rather than theoretical intelligence, predominantly egocentric rather than alterocentric attitudes toward society, and preponderance of the self-preservation, sexual, exploratory, and social instincts. These traits are commonly in compliance with group thinking and behavior and are often accompanied by minor, “safe” dishonesty. Such a group of “normal” traits in a person should, according to many, allow us to describe him as mentally healthy. Can we agree? No. This formulation is humiliating to mankind; a more suitable definition of mental health must contain, besides average values, exemplary ones.

An appraisal of the mental health of an individual must, therefore, be based on the findings of progressive development in the direction of exemplary values. Most psychoneurotics are mentally healthy according to this definition. An individual (even a schizophrenic) who has the ability to develop has potential mental health.

In assessing the mental health of outstanding persons one should apply individual, almost unique, personality norms, for the course of their development must be evaluated in terms of their own personality ideals. These individuals often show accelerated development in one direction or

another. They are likely to have psychoneuroses, one-sided skills, little stereotypy in their attitudes, often more or less impaired reality testing, easy transfer of mental tension to the autonomic nervous system, and often outstanding dexterity of higher functions with retardation of lower ones. An accurate evaluation must be based on a thorough knowledge of the history of their life and development.

CREATIVITY AND MENTAL HEALTH

Creativity is the ability for, and realization of, new and original approaches to reality. It is expressed in the new formulation of issues and in original productions arising from unique interrelationships between the psychic internal milieu and the stimuli of the external world. Stereotypy, the automatic repetition of past patterns, is a necessary phase in the development of an individual. It is concerned with activities of everyday life after they have been “learned”—walking, running, eating, and many occupational tasks. Automatic repetitions also occur in mental activities: orderliness in work, systematic functioning, short cuts in calculations, and the everyday association of ideas. The individual who shows personality development always has some stereotypy and some creativity. Stereotypy increases in old people but leads to progressive personality paralysis and mental retardation. The necessity of constantly living in the same cultural milieu with the same people is in a sense stamped with stereotypy. Where curiosity and disquietude do not arise, there is no more than automatic activity. The attitudes

of self-criticism, doubt, surprise, and disquietude are essentially healthy and creative.

Creativity is the enemy of stereotypy and automatic activity. A creative person is prospective and inventive even during retrospective contemplation. In the projective method of Rorschach a creative individual will give original answers with kinesthetic perceptions, color sensitivity, many whole responses, and awareness of light and shade. Persons of the ambiequal type, according to Rorschach, are creative individuals.

The ability to take new and original approaches to reality is particularly evident during the developmental stages of life and is often connected in some individuals with periods of emotional crisis, inner conflicts, and difficult life experiences. It seems to demand “turbulence” in the inner environment. The creative attitude commonly accompanies the infantile mental qualities, mental imbalance, and excessive sensitivity found in some adults. Psychoneurotics are very likely to be creative. They often show loosening and disruption of the internal milieu and conflict with the external environment.

Are creative people mentally healthy? A question phrased in this way has to be answered in general in the affirmative. They are not healthy according to the standard of the average individual, but they are healthy according to their unique personality norms and insofar as they show personality development: the acquiring and strengthening of new qualities in the realization of movement toward their personality ideal.

MENTAL HEALTH AND THE PERSONALITY IDEAL

Mental health is accompanied by some degree of ability to transform one's psychological type in the direction of attaining one's ideal. During the course of development, an individual experiences self-criticism and feelings of inferiority toward himself. The third factor (which has been discussed previously) becomes mobilized. In building his character an individual often recognizes tendencies which he cannot reconcile with the need to develop traits other than those he already has. For example, he may aim at transforming his excessively schizothymic and introverted attitude by developing syntony, alterocentrism, and the ability to live with others.

If the individual possesses opposite mental characteristics, he may aim to go beyond a narrow extroversion through reflection, meditation, and the developed ability to remain in solitude. These changes may be necessary to complete and cultivate his present structure in the realization of his personality ideal. During the changes he experiences the processes of positive disintegration, through which his psychological type becomes more complex and is supplemented with new, and to some degree opposite, characteristics. This leads to development of his inner psychic environment, a deepening and enlargement of his life experience, and, gradually, secondary integration. The transformation of psychological type, the deepening and broadening of personality, is directly related to symptoms of positive disintegration.

Mental health thus necessarily involves some psychological symptoms.

EFFICIENCY OF MENTAL FUNCTIONS

The efficiency of basic mental functions is too often given as the prime characteristic of an individual's mental health. However, even granting that we could agree on what these functions are, insurmountable difficulties exist in formulating a definition of mental health. The efficiency of basic mental functions increases and diminishes depending on the time of day or night, overwork, and motivation, as well as on the sense of well-being, the developmental stage of life, physical health, and many other factors. We cannot, therefore, regard simple inefficiency as signifying mental pathology. Moreover, some people show signs of incompetence in one area but marked efficiency in another area, on a different level and of a different scope. This observation applies particularly to psychoneurotic individuals, who often have great inner depth. Efficiency will be different in the asthenic-schizothymic, in psychocyclic, introverted, and extroverted types, and in people with increased psychic excitability. Also, during the course of development, efficiency of lower functions will be lower during periods of positive disintegration than it has been previously. However, efficiency of higher functions may be increased. Efficiency of a primitive kind thus gradually weakens, giving place to a growing efficiency on a higher level. In order to decide whether a given instance of inefficiency is healthy or pathological, a multidimensional approach is necessary.

THE CONCEPT OF ADAPTATION

In many psychiatric textbooks the ability to adapt to changing conditions of life is given as one of the characteristics of mental health. What is meant by this concept of adaptation? Does it mean clearly understanding various types of environmental reality and various human personality patterns, including their level of development, and on this knowledge basing appropriate behavior in accordance with one's principles? Or does it mean greater or lesser resignation of one's own point of view, principles, and modes of behavior for the sake of resolution of conflict?

The first formulation is in accordance with the demands of mental health; the second is not. The developing individual should understand reality as completely as possible. He should not react too emotionally to the difficulties emerging from it. He may even wisely involve himself in resistance's, conflicts, and the consequent life difficulties where an unavoidable situation demands nonadaptation if he is to be consistent with his moral and social points of view. Such an attitude practiced consistently contributes to the formation of moral individuality.

THE MULTIDIMENSIONAL VIEW

Experience, reflection, and the endeavor to reach a higher level of personality make a human being human. The poet

Keats noted that it is impossible for man to develop without his sorrows as well as his joys. Sadness, depression, discontent with oneself, shame, guilt, and inferiority are essential for development, as are also the experience of feelings of joy and creativity. The sense of well-being may characterize a person who is developing, but it may also be present in some syndromes such as hypomania or accompany severe organic pathology such as general paresis and Korsakoff's syndrome. Moreover, the sense of mental ill health may often accompany the processes of accelerated personality development.

Herbert Spencer said that he would prefer to be a dissatisfied Socrates than a satisfied animal. We know that at certain stages of intensive psychic development (puberty, for example) negative moods predominate. Of course, a permanent, an unchanging mood of depression is not creative, but states of hypomania or depression, euphoria or sadness, are characteristic of certain phases of creativity.

A tendency to make global syntheses characterizes creative individuals at the height of their creativity. This is usually followed by a phase of self-criticism and distrust in one's creativity. And here again an accurate assessment of whether we are dealing with a healthy or a pathological process is not possible without a multidimensional temporospatial formulation of the individual's internal environment.

In states of psychoneurosis and in frustration a negative feeling state predominates; yet in most of these states we find creative dynamic processes. Kierkegaard's "fear and trembling" is an apt example, as are the creative developmental elements in the neurotic symptoms of Proust, Keats, and David.

SELF-EDUCATION AND AUTOPSYCHOTHERAPY

The capacity to educate himself depends on the existence in an individual of the “object-subject” process, the ability to experience dissatisfaction with himself, and a sense of shame, guilt, and inferiority. The basic condition for self-education is the possession of a high level of self-awareness, namely, the ability to recognize the state of one’s internal environment. This contributes to the development of self-control and self-approval, which are further elements in the process of self-education. The process of self-education also assumes the presence of a clear and dynamic personality ideal.

An individual capable of developing may be characterized by various forms of increased excitability or nervousness, and even by psychoneurosis. Mental tension, internal and external conflicts—indeed the whole process of disintegration—cause a sense of ill health. Nevertheless, such an individual possesses a sense of his own creativity, an awareness of the transformation of his character, and a knowledge of his personality ideal. These contribute to his ability to effect autopsychotherapy. Realization of the complexities of both the internal and the external environment and of one’s own hierarchy of values enables one to reach a higher level of integration through autopsychotherapy, not merely to return to the previous state (*restitutio in integrum*). An individual possessing these qualities usually has a great deal of knowledge about himself, his conflicts, and their role in

compensation and sublimation. His clear personality ideal allows him to determine the direction of the secondary integration.

It is not internal conflict, nervousness, or even neurosis which signifies mental disease. These symptoms, side by side with the capacity for autopsychotherapy and its participation in reaching a higher developmental level, indicate that the individual is mentally healthy. Psychic symptoms within one's structure and dynamic processes do not mean mental illness. True disturbance of mental health exists only in cases of negative disintegration. As has been made plain, syndromes of nervousness or psychoneurosis (and sometimes psychosis) may indicate not mental illness but rather developmental possibilities and unfolding mental health. In "pathological" cases of this kind the individual can determine his own fate and transformation. Such autopsychotherapy is nothing but self-education under especially difficult conditions.

PRIMARY INTEGRATION

The state of primary integration is a state contrary to mental health. A fairly high degree of primary integration is present in the average person; a very high degree of primary integration is present in the psychopath. The more cohesive the structure of primary integration, the less the possibility of development; the greater the strength of automatic functioning, stereotypy, and habitual activity, the lower the level of mental health. The psychopath is only slightly, if at all,

capable of development; he is deaf and blind to stimuli except those pertaining to his impulse-ridden structure, to which intelligence is subordinated. The absence of the development of personality means the absence of mental health.

MENTAL HEALTH AND POSITIVE DISINTEGRATION

During the stages of opposition and puberty, during breakdowns, depressions, and creative upsurges which violate the stabilized psychic structure, the psychiatrist may observe psychic disintegration, development of “new things,” decrease in automatic behavior, nonadjustment to the environment, and an increase in self-awareness, self-control, and psychic development. In these periods the individual develops an attitude of dissatisfaction with himself and a sense of shame, guilt, and inferiority. Also, the capacity for prospection and retrospection expands, the activity of the third factor increases, and there is a sense of reality of the personality ideal and the need to achieve it.

What is new, higher, richer, must in a large measure grow from the loosening and disruption of what is old, simple, poorer, integrated, and nondynamic. Achievement of the “new,” the “higher,” is almost always connected with a process which over a period of time must demonstrate a stronger or weaker, narrow or wide process of disintegration. Therefore, the stages of disintegration are related to creativity, general psychic development, growth of self-awareness, and mental health.

During the stage of opposition in the small child, during the stage of puberty, in states of nervousness and psychoneurosis, and under conditions of internal conflict, disharmony, and dysfunction in one's own internal environment, the third factor arises and becomes more or less pronounced. Self-awareness, self-approval, and self-disapproval play a basic role in the development of the third factor. It relates negatively and positively, and therefore selectively, to specific aspects of the external environment. This third factor always appears during periods of positive disintegration and is connected with creative, dynamic processes in prospective and retrospective attitudes and with purposeful nonadaptation. It is a basic factor for the realization of one's personality ideal. It is the primary dynamic element in the development of dissatisfaction with oneself, shame, guilt, and inferiority and in the building of one's own hierarchical internal environment. The development of personality, and consequently mental health, is clearly related to the activities of the third factor.

The process of mental disintegration in an individual leads to symptoms of multilevel disintegration. This results in disruption within the internal environment, in the rise of a sense of "object-subject," in the growth of an awareness of higher and lower levels in the hierarchy of one's values, and in the development of an attitude of prospection and retrospection. All these contribute to the movement of the disposing and directing center to a higher level, to the emergence of the third factor, and to the development of a personality ideal. The activity of the third factor enables the individual to see more clearly his personal ideal, which, as it becomes more distinct, has greater influence on the development of the personality. Under these conditions the

individual becomes more cohesive in the area of his values and more socially sensitive and alterocentric, at the same time retaining his unique individual qualities. This situation leads to a high level of mental health.

Everyday experience and experiments of developmental psychology indicate that one-sided specialization narrows personality development. Yet specialization (as long as it is temporary or relates only to a limited range of activities) is necessary and useful in modern society. Creativity, on the other hand, is almost always allied to a broad intellectual sensitivity and to a multidimensional attitude. The developing individual cannot submit to narrow specialization except at the cost of a loss in creativity.

The increasing development of technology has become a basic element in our civilization. Technology is essential for the progress of modern society and has provided man with mass production, efficient and widespread distribution of goods and services, and thus a considerable degree of material well-being. Traditional humanism emphasizes a broader educational background, moral and social values, and the uniqueness of the individual. Both components are necessary for the development of individuals and society, but the humanistic orientation must play a dominant role in relation to technology. The reverse relationship would weaken the psychic development of the individual and consequently diminish the potentials of society. Technology increases rather than minimizes the potentiality for both individual and group psychopathology.

The concept of mental health must be based on a multi-dimensional view of personality development. Higher levels of personality are gradually reached both through adapta-

tion to exemplary values and through disadaptation to lower levels of the external and internal environments. Development proceeds through the transformation of one's type, the widening of one's interests and capabilities, and the gradual approach toward one's personality ideal through the process of positive disintegration and the activity of the third factor. Thus development moves—in partial accordance with Jackson's formulation—from what is simple to what is complex, and from what is automatic to what is spontaneous. Mental health is the development of personality toward a more elevated hierarchy of goals set by the personality ideal. In this definition, mental health means the continual striving toward further personality development.

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At the time POSITIVE DISINTEGRATION was written Kazimierz Dąbrowski was a professor in the Polish Academy of Science and Director of the Institute of Child Psychiatry and Mental Hygiene in Warsaw. Writing in the Saturday Review, Jason Aronson, M.D. — the editor of this volume stated — "Although his work is almost unknown in the United States because of poor communication between Poland and the West, he has during the past thirty years published in Polish, French, German, and Spanish more than fifty papers and five books on child psychiatry all written from one distinctive point of view of personality development. He refers to this view as the theory of positive disintegration. The theory recognizes and emphasizes positive aspects of what are usually described in Western psychiatric literature as negative or "pathological" symptoms of mental illness ... Dąbrowski's theory is not only interesting but even exciting in the breadth and depth of its implications.'

Dr. Dąbrowski is presently Visiting Professor of Psychology and Psychiatry at the University of Alberta in Edmonton, Canada.

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PSYCHOLOGY



by Kazimierz Dabrowski, M.D., Ph.D.

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*Personality-shaping Through
Positive Disintegration*

Kazimierz Dabrowski, M.D., Ph.D.



Personality-shaping Through

Little, Brown and Company, Boston

{{first page}}

Positive Disintegration

{title carried over from opposite page}}

Kazimierz Dąbrowski, M.D., Ph.D.

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University of Alberta, Edmonton, Canada

Introduction by O. HOBART MOWRER, Ph.D.
Research Professor of Psychology, University of Illinois, Urbana

{second page}}

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Preface

PERSONALITY IS NOT A READY GIFT but an achievement. This achievement is a very difficult, even painful, process. The aim of this book is to describe and to discuss this process.

Our personality is shaped throughout our lives; our inborn characteristics constitute the basis determining our potential for inner growth. The shaping of personality occurs under the influence of various external milieus. However, it is in the inner psychic milieu that the formative process takes place. The role of the inner psychic milieu is most significant in the accelerated development of psychically richer and more creative individuals.

This means that our personality cannot be created or shaped by some external influence or process without our inner partici-

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pation. Such involvement is most clearly seen in the development of higher levels of personality. For this to happen we have to have an enhanced awareness, a sense of autonomy and authenticity of our own self.

It will be shown in this work, on the basis of the author's clinical experience and research, that certain psychic elements, such as various forms of overexcitability, germinal elements of the inner milieu, or nuclei of creative abilities, are essential for the formative process leading to the achievement of personality and must come with hereditary endowment. It is usually emphasized that the most important period determining the shaping of personality is the period when the infant "tries his own forces" against the outer environment. However, one must realize that a period even more important than that of early infancy is the period of "awakening" that brings about the development of the inner psychic milieu and its main dynamisms.

Conflicts play an extremely important role in the development of personality. Of all types of conflicts the inner conflict is particularly significant. The same can be said about nervousness and psychoneurosis. Without the disturbance and disequilibrium brought about by nervousness and psychoneurosis, the process of personality development cannot be realized. This is because the dynamisms active in these departures from psychic equilibrium also contain the primary elements of creative development.

The author's basic thesis can be stated as follows: Personality development, especially accelerated development, cannot be realized without manifest nervousness and psychoneurosis. It is in this way that such experiences as inner conflict, sadness, anxiety, obsession, depression, and psychic tension all cooperate in the promotion of humanistic development.

Those especially trying moments of life are indispensable for the shaping of personality. An effort to overcome and transform psychoneurotic dynamisms reveals the action of self-directing and self-determining dynamisms that make autopsychotherapy possible and successful.

The difficult moments that promote personality growth generate psychic tension. We cannot, however, advise one to seek lib-

Preface

eration from psychic tension since this very tension is absolutely necessary for creative development. Neither can we advise certain forms of “treatment” of nervousness and psychoneuroses that aim at ridding the individual of the so-called pathological dynamisms. In our opinion, most of these dynamisms are not pathological but are developmental and creative. We should rather recommend a very early and repeatedly performed multidimensional diagnosis of the developmental potential of a given individual. Only in this way can one help in the development of personality—not by “treatment,” but by explanation and awareness of the inevitable stages of growth.

One must clearly understand that, for an individual and for the society he belongs to, only such development is positive which takes into account the creative aspects of the difficulties of everyday life, pain, dissatisfaction, and discontinuities in the—superficially desirable—uniform process of growing up.

In our view, personality is the ultimate goal of individual development. Such development occurs through the process of positive disintegration; it is at the same time the result of such disintegration.

Personality-shaping Through Positive Disintegration is intended for readers with a synthetic approach to the humanistic development of man and society. The author hopes that through this book psychologists, educators, social workers, and physicians active in the field of human development, who find around them and in themselves symptoms of positive maladjustment, will be aided in their work and personal striving toward higher values.

K. D.

Edmonton, Canada

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Introduction

In the letter in which the author of this remarkable volume invited me to write an introduction to it, he himself included a paragraph which might serve as a short preamble. He said:

This work is based on many years of clinical and pedagogical experience. I am sure that I commit, here, numerous errors and imprecisions. But, at the same time, I believe this book points to, and brings out, the general human tendencies involved in the difficult road to creativity, to perfection, and to mental and moral health. This process of human development is, I believe, concomitant with the progressive adjustment of the individual to “what-ought-to-be” and to positive maladjustment in regard to the inferior primitive levels of development and to all that is wrong and incorrect in the psychic inner environment and in relation to the external environment.

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Introduction

At once it will be apparent, from these few sentences, that Dr. Kazimierz Dąbrowski is no ordinary psychiatrist. Although educated as a physician, he has developed a conception of man and his “existential” vagaries which radically transcends the physical and biological realms; and although later trained in Freudian psychoanalysis, he has a point of view which, instead of denigrating morality and idealism, puts them in a place of supreme importance.

Dr. Dąbrowski has certainly been a pioneer in the development of the kind of psychiatry that is set forth in this book, and he deserves great credit for his originality and courage. But, at the same time, there is nothing singular or eccentric about his particular orientation. It is, in fact, part and parcel of a widespread and growing perspective in clinical psychology and psychiatry which can only be described as revolutionary. Although Harry Stack Sullivan and certain other “neo-Freudians” may be said to have paved the way for this line of development, its most vigorous and clearest contemporary formulations are to be found in the work of Dąbrowski, and other writers such as William Glasser, Willard Mainord, Sidney Jourard, and Perry London. Here there is a shift in emphasis from biology to sociology, from illness to ignorance, from the organic to the interpersonal, and from the “treatment” model of general medicine to the teacher-pupil or *educational* paradigm.

It will therefore be my purpose, in this introduction, to try to “brief” the reader for a quicker understanding and deeper appreciation of this book and the general point of view it represents than might otherwise be possible, if he came to it without prior knowledge or preparation. Not only is Dąbrowski’s conception of psychopathology highly unconventional and thus not likely to be immediately grasped in its true light, but it is also couched in a somewhat technical language which the author, over the years, has evolved for his own purposes; it takes a little while for the uninitiated to learn to make the necessary “translations” into more familiar terms and thought forms. Also, although Dr. Dąbrowski’s command of formal English is excellent, his expressions are not always idiomatic and sometimes they fail to convey

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his precise meaning if taken out of context. By the time most readers complete this book, they will have become familiar with and indeed fond of the author's style. But it is hoped that some advance familiarity with his special terms and basic concepts will make the perusal of this book both more enjoyable and more informative from the outset.

I

Dr. Dąbrowski's name and work first came to my attention in the form of a monograph entitled *Psychological Basis of Self Mutilation* which was published in 1937. But it was to be exactly a quarter of a century until I met the man himself. This came about in the following way. Early in 1962 I received a letter from Dr. Dąbrowski indicating that he contemplated a trip to this country and would plan to visit the University of Illinois. From a knowledge of my own writings he said he thought we perhaps shared some very similar views concerning the nature and correction of psychopathology, which he would like to discuss; he indicated a further desire to pay his respects, while here, to the widow of his late fellow countryman and friend, Florian Znaniecki, author (with W. I. Thomas) of the sociological classic *The Polish Peasant in Europe and America*. The letterhead indicated that the writer was a professor at the Polish Academy of Science and Director of the Institute of Child Psychiatry and Mental Hygiene, in Warsaw.

During our several conversations at the time of his 1962 visit, Dr. Dąbrowski piqued my curiosity with respect to what he was then calling "self-education." By now, I too was convinced that in the condition ambiguously called "neurosis" the afflicted individual has more responsibility both for having gotten into such a state and for getting out of it than we commonly suppose. So the concept of "self-education," or "autotherapy," was very congenial to me. But I had not at this point read any of Dr. Dąbrowski's recent writings and my ability to grasp the full import of what he was saying was somewhat limited. Therefore, I was delighted, in 1964, to see the appearance, in English, of a book by

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him entitled *Positive Disintegration*, with a special introduction by Dr. Jason Aronson of Boston, and under the imprint of Little, Brown and Company. I read this book with great interest and subsequently reviewed it for *Contemporary Psychology* (10, 538-540, 1965).

Then, a few months later, another letter arrived indicating that Dr. Dąbrowski was now in Canada on a research fellowship at a hospital in Montreal. Immediately I arranged for him to come again to Urbana and this time to deliver a number of lectures. During this visit I venture to say that our acquaintance began to ripen into friendship; but I was nevertheless surprised, and certainly much honored, to receive recently a typescript copy of this book and the author's request for some sort of introduction. Because it is my conviction that Dąbrowski's general approach, although highly unorthodox by conventional standards, is basically sound and because I would like to see it widely understood and accepted in this country, I am happy to have this opportunity to write a commentary. I may say that Dr. Dąbrowski is presently associated with the Department of Psychology at the University of Alberta, in Edmonton, Alberta, Canada.

II

Because it is my belief that this book is best read against a background of some knowledge of the earlier volume entitled *Positive Disintegration*, to which I have already alluded, I am taking the liberty of reproducing here my review thereof. It will afford the reader of the present volume an introduction, in some depth, to the author's central thesis and to some of the many powerful ideas and subtleties.

“In contrast to integration, which means a process of unification of oneself, disintegration means the loosening of structures, the dispersion and braking up of psychic forces. The term disintegration is used to refer to a broad range of processes, from emotional disharmony to the complete fragmentation of the personality structure, all of which are usually regarded as negative.

“The author, however, has a different point of view: he feels that

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disintegration is a generally positive developmental process. Its only negative aspect is marginal, a small part of the total phenomenon and hence relatively unimportant in the evolution or development of personality” (p. 5).

Thus does Dąbrowski set forth, in general terms, his seemingly paradoxical conception of “positive disintegration” and its role in personality disturbance and growth. More specifically he says: “In relating disintegration to the field of disorder and mental disease, the author feels that the functional mental disorders are in many cases positive phenomena. That is, they contribute to personality, to social and, very often, to biological development. The present prevalent view that all mental disturbances are pathological is based on too exclusive a concern of many psychiatrists with psychopathological phenomena and an automatic transfer of this to all patients with whom they have contact” (p. 13).

And later Dąbrowski states his hypothesis even more baldly when he says: “The recovery of numerous mental patients results in not only their return to their previous state of health but also the attainment of a higher level of mental functioning. Patients often manifest a development of their creative capacities even during the climax of their illness” (p. 95).

Although this author does not always succeed in avoiding medical language, his concepts are not basically disease-centered. For example, he says: “The theory of positive disintegration places a new orientation on the interpretation of nervousness, anxiety, neurosis, hysteria, psychasthenia, depression, mania, paranoia, and schizophrenia” (p. 14). And elsewhere, in speaking of a particular patient’s disturbance, he says: “It indicated deep dissatisfaction with his internal and external milieu and a tendency with very high emotional tension to resolve this on a higher level of synthesis. His symptoms could be diagnosed as ‘mixed depression and anxiety neurosis’ or perhaps ‘borderline schizophrenia,’ but such a label is merely psychiatric etiquette” (pp. 31-32)

Dr. Jason Aronson, in his very useful Introduction, says, even more explicitly: “Like Thomas Szasz, author of *Myths of Mental Illness*, Dąbrowski rejects the medical model of ‘illness’ for psychiatric disorder” (p. xvii). Not only does he reject, at least in a general way, the medical model, but he is also anti-Freudian. Although originally trained (in Vienna, under Wilhelm Stekel) in psychoanalysis and quite restrained in his direct criticism thereof, Dąbrowski takes a position which can only be described as antithetical. Freud saw “neurosis” as caused by a superego, which is making unrealistic and too severe moral demands on the individual. “Conventional morality,” Freud asserted, “demands more sacrifices than it is worth.” And therapy, in this

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frame of reference consists of trying to get the patient to “choose some intermediate course” (Sigmund Freud, *General Introduction to Psychoanalysis*, pp. 376-377).

On a scale of socialization or moral development, mental health, for Dąbrowski, does not lie in the middle but at the high end. Unlike Freud, he holds that normality (or “therapy”) consists of one’s rising to the demands and challenges of conscience and the ideal community life it reflects, not in ignoring and trying to belittle them.

Dąbrowski thus takes very seriously the possibility that, in so-called neurosis (“identity crisis” is a much better term), we are dealing with *real* guilt (which has been kept carefully hidden) rather than with mere guilt feelings. The following statements typify Dąbrowski’s position in this regard: “Guilt has a tendency to transform itself into a feeling of responsibility, which embraces the immediate environment and even all society. As has been mentioned, it seeks punishment and expiation. These latter factors play a major role in relieving the feeling *and in beginning the ascent of the individual to higher levels of development*” (p. 37, italics added). “An appraisal of the mental health of an individual must, therefore, be based on the findings of *progressive development in the direction of exemplary values*” (p. 113, italics added). “Mental health is accompanied by some degree of ability to *transform one’s psychological type in the direction of attaining one’s ideal. ... The transformation of psychological type, the deepening and broadening of personality, is directly related to symptoms of positive disintegration*” (p. 116, italics added).

And what, more specifically, *are* “symptoms of positive disintegration”? They are “feelings of guilt, of shame, of inferiority or superiority, of the ‘object-subject’ process [obsessive introspection and self-criticism], of the ‘third factor’ [self-system], and of so-called psychopathological symptoms” (p. 22), “an attitude of dissatisfaction with [oneself] and a sense of shame, guilt, and inferiority” (p. 122). “Sadness, depression, discontent with oneself, shame, guilt, and inferiority are essential for development, as are also the experience of ... joy and creativity” (p.119).

And *when* do these feelings, symptoms, signs of positive disintegration arise? At this point Dąbrowski’s analysis begins to show some of the vagueness and ambiguity which Aronson mentions in his Introduction. At several points the author alludes to puberty, menopause, and periods of “external stress” as the common instigators of positive disintegration. Here individual responsibility is not necessarily indicated. But at other places in his book Dąbrowski takes the position that psychological stress arises from dissatisfaction “with regard to [one’s] own conduct” (p. 36), “awareness of ‘infidelity’ toward the

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personality ideal” (p. 47), “an acknowledgment of having acted incorrectly” (p. 108), and “dishonesty” (p. 113).

Thus it is not unfair to say that for Dąbrowski “symptoms of positive disintegration” arise when one violates his own highest standards (conscience) and those of the reference group (or groups) to which he “belongs.” And the capacity to be thus disturbed, although undeniably the source of much suffering, is also the hallmark of our humanity and the wellspring of moral and social progression. The sociopath, as Dąbrowski repeatedly observes, is deficient in this capacity and is, accordingly, less “healthy,” less “normal” than are persons who are able to react to their own shortcomings (“sins”) with active discontent and self-administered “correction.” Here, incidentally, is a good place to say a word concerning the author’s emphasis on what he calls “self-education” (or “autotherapy”). Whereas Freud saw conscience and guilt feelings as largely negative and something to be opposed, Dąbrowski regards them as “an indispensable factor in development” (p. 39), “the basis of the creative tension that moves [us] toward a stronger process of self-education” (p. 49), which “will admit no retreat from the road ascending to a personal and group ideal. The growing realization of a personality ideal is the secondary phase of self-education and is unique to the formed personality” (p. 63).

But not *all* personal dissatisfaction, guilt, or “disintegration” is “positive,” “self-educative.” Dąbrowski admits that it is sometimes “negative,” “genuinely pathological,” and conducive to personality “involution” (e.g., chronic psychosis or suicide) rather than growth. How can one “diagnose” the difference? Dąbrowski takes the (scientifically and practically not very satisfactory) position that such a differentiation is actually not possible; one can only infer retrospectively that a given instance of “disintegration” was positive or negative. “From the point of view of the theory of positive disintegration, we can make a diagnosis of mental disease only on the basis of a multidimensional diagnosis of the nature of the disintegration. The diagnosis may eventually be validated by observation of the eventual outcome” (p. 17). “Even when suspecting psychosis, the psychiatrist must refrain from judging the case to be pathological disintegration until the end of the process. The so-called psychopathological symptoms—delusions, anxiety, phobias, depression, feelings of strangeness to oneself, emotional overexcitability, etc.—should not be generally or superficially classified as symptoms of mental disorder and disease since the further development of individuals manifesting them will often prove their positive role in development” (p. 103).

It thus becomes apparent that Dąbrowski would be happy if he could avoid all reference to disease in the psychiatric context; but it is

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also clear that he does not entirely succeed in this regard. The difficulty, I submit, arises from a too global interpretation of the concept of “symptom.” Two orders of phenomena are involved here, not one. The first comprises reactions of a purely *emotional* nature: guilt, depression, inferiority feelings, etc. The second has to do with the *behavior* a person manifests as a means of resolving these affects, i.e., the voluntary, deliberate, choice-mediated *responses* one makes in an effort to deliver himself from his emotional discomfort, disturbance of “dis-ease.”

If a person has a conscience (i.e., is well socialized) and behaves badly he has no choice but to feel bad, guilty, “sick.” His reactions, at this level of analysis, are automatic, reflexive, involuntary, “conditioned” and are neither positive nor negative, but *equipotential*. However, one does have a choice as to how one then responds to such emotional states, whether with “symptomatic” behavior designed to make oneself merely more comfortable or with what Dąbrowski calls autotherapeutic, self-educative actions (viz., confession and restitution), which will be temporarily painful but ultimately and profoundly stabilizing and growth-producing. Here—and only here—can we confidently and meaningfully make a distinction between positive and negative trends, decisions, “strategies.”

Thus there is no necessity to wait until “the end of the process” to determine what is positive “disintegration,” or crisis, and what is negative. It is entirely a matter of how the individual *handles* his automatic (autonomic) guilt reactions. And in neither case does it contribute anything to our understanding or practical control of the situation to postulate the presence of a “disease” or “pathological process,” any more than it does in any of thousands of other human situations where there is the possibility of making both good and bad choices.

Having in this way gotten the problem safely out of the realm of “disease” and into the area of decision theory, we can now take the further useful step of specifying, with considerable precision, the conditions under which one is likely to make good (wise) vs. bad (impulsive, foolish) decisions. Evidence from many sources indicates that individuals who live openly, under the judgment and with the counsel of their fellows, make, on the average, far better and better disciplined decisions than do persons who operate secretly, evasively, dishonestly. If we are committed to the practice of hiding certain of our actions and thus avoiding the consequences they would have if known, we are inevitably weak in the face of temptation, in that now impulse is easily dominant over prudential concerns. Willpower, it seems, is much more a matter of being “in community” than of having a special faculty or strength within oneself. Hence the great virtue and effectiveness of group therapy: it provides the occasion for a “re-

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turn to community” and recovery of order, stability, realism, and joy in one’s life.

But what if the community, group, society is itself wrong? Isn’t it then folly to submit to its values and discipline? This is not the place to explore this issue exhaustively. Suffice it to say that groups can indeed be in error—and certainly one of the worst errors—a group can make is to assume or teach that secrecy, isolation, “independence” on the part of individuals is a good thing. Today our society is commonly called “sick” and much attention is being given to “community mental health,” on the assumption that our way of life is *still* too demanding, strict, rigid, moralistic. This, in my judgment, is not our problem at all. Is it not rather that, as a people, we have accepted, as necessity if not an absolute good, the habit of compromise, deceit, and double-dealing? We shall, I think, vainly continue to seek “psychological integration” (or so-called “mental health”) until we recognize, once again, the central importance of *personal integrity*.

Dąbrowski’s book *Positive Disintegration* usefully directs our attention away from the stultifying notion of disease and “emotional disorder” toward a way of thinking which, if not yet fully explicit and precise, is at least pointing in a new direction which we need to explore with all seriousness and dispatch.

III

Having considered this synopsis and critique of Dr. Dąbrowski’s conception of so-called “psychopathology,” as developed in his earlier book, we are now in a position to examine, in proper context, the salient features of the present volume. For ease and compactness of exposition, I propose to list and briefly comment on these, somewhat didactically, as follows:

1. BASIC ISSUES. The reader, as he gets into the body of this work, should not be surprised if he encounters concepts which are not entirely free of ambiguity and superficial inconsistencies. The author would, I think, be the first to agree that his thought in these matters has not entirely crystalized and is still evolving. However, what is important is that he is here asking the *right questions*, and struggling with absolutely central issues, in an honest and creative way. Psychological stresses and disorder are recognized, the world over, as one of mankind’s great unsolved problems; and it is also increasingly evident that the more con-

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ventional theories and methods of treatment and prevention leave much to be desired. Therefore, originality and innovation should be applauded and actively encouraged, despite manifest imperfections and minor issues not yet fully resolved. As far as the general thrust and thesis of his argument is concerned, Dąbrowski writes with courage and conviction, tempered only by personal modesty and scientific caution and restraint.

Although he does not often use the term, it is clear that Dąbrowski is centrally concerned with what is commonly called human “socialization.” Here are some pertinent quotations from the text that follows:

The appearance of the feeling that one is committing a sin (“sin phase”) foreshadows the turning point in the moral development of man. This is a period during which one passes from a full instinctive integration to a gradual multilevel disintegration (feeling of guilt, shame, responsibility) [p. 131].

The pain and suffering of a child, his failures, his experiences of shame, and his feelings of inferiority or guilt are the fundamental dynamisms that reshape his primitive structure. They are positive dynamisms if, at the same time, they are offset by pleasant experiences: joy, satisfaction, ambitions, the feeling of superiority, the feeling of having fulfilled one’s duty well, the experience of praise, and the like. This alternate action of unpleasant and pleasant stimuli is indispensable for the gradual “awakening of the inner milieu” (p. 169).

Skillfully controlled exposure of the child to the difficulties, in the environment, of his peers is one of the important sources of refashioning the child’s attitude, for his equals are considerably more direct in behavior, and often considerably more objective, than older people, even parents. The environment of peers becomes, therefore, an environment creating conditions for reshaping the egocentric, egoistic, imperious, and other attitudes (p. 171).

The building of social and friendly relations in harmony with a moral responsibility for oneself and the environment, based on the one hand, on the development of social feeling, and on the other, on the injunctions of the developing inner milieu (is essential) in the method of positive disintegration and secondary integration (p. 180).

And later the author epitomizes the forces making for human development as a “great creative tension” (p. 204).

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One will at once sense here more of Alfred Adler than of Sigmund Freud. The latter took the position that psychopathology arises from oversocialization, from an educational and moral *excess*, from a superego or conscience which has been too highly developed and which, by virtue of its too great rigidity and strictness, “obstructs the stream of life,” that is, destructively and pathogenically blocks natural gratification of the instincts. And treatment, in this context, requires that the therapist align himself with the patient against conscience on the inside and the supporting moral and social environment on the outside.

Dąbrowski, like Adler and an increasing number of contemporary writers, takes the point of view that much of what is perceived as psychopathology is really just “growing pains” and thus healthy, normal, and inevitable. And when there is an arrest or reversal in this process of personal maturation, therapy, if properly conceived and directed, is not subtractive but positive, additive, educative, in the sense that it involves helping the individual to continue to grow up, to advance in socialization and personal integrity, rather than to reduce, undo, or scale it back. Therefore the aims of “therapy”—a term, incidentally, which Dąbrowski rarely uses—are fully congruent with those of education, and not opposed as in the conventional psychoanalytic frame of reference.

Thus, if Dąbrowski and others who are today taking a similar position are right in this contention, what they are calling for is indeed revolutionary and warrants our very thoughtful and urgent consideration.

2. THREE-FACTOR FRAMEWORK. One example of inconsistency which is more apparent than real arises from the fact that, in this book, the author seems repeatedly to shift his basic emphasis. Much of the time he stresses personal responsibility and the possibility of self-education and reeducation. But then he will write at length about hereditary determinants of personality structure and function or about important environmental influences. The key to understanding this seeming inconsistency is the fact that the author has a three-factor conception of personality; and what he calls the “third factor” or the capacity for self-

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determination—Harry Stack Sullivan often spoke of “the Self-system”—is only *one* of three basic parameters or determinants, but one which Dąbrowski, very correctly, feels has been badly neglected in the recent past. On this score he says:

Self-education is the highest possible process of a psychological and moral character. It begins at the time when the individual undergoes changes which permit him to make himself partially independent of biological factors and of the influence of the social environment. At this stage a process, thus far not explained by psychology, takes place, as a consequence of which the individual becomes the resultant not only of inheritance, of factors acting in the womb of a mother, and of his biological and social environment, but also of one more, ever more powerful factor, namely that of defining oneself and of acting upon oneself (the so-called third factor) (p. 41).

Thus, what may at first appear to be inconsistency turns out to be comprehensiveness, a well-rounded rather than one-sided understanding of and approach to human personality and its determinants.

3. SOME ESSENTIAL DEFINITIONS. At this point I think it will be useful to look at certain of the special terms which Dąbrowski employs and make sure that their meanings are fully explicit. Throughout this work the reader will find reference to *primary* and *secondary integration*. These expressions correspond rather closely in their meanings to what Freud, in his 1911 paper entitled “Formulations Regarding Two Principles in Mental Functioning,” called the Pleasure Principle and the Reality Principle. For Dąbrowski, primary integration is a life style that is instinct dominated, pleasure-oriented, primitive. And secondary integration means a higher, more mature personality structure. Thus, *primary* and *secondary*, as here used, have nothing to do with importance or desirability. They have a purely temporal reference, implying what comes first and what comes second—but not secondarily.

The reader may also at first be puzzled by Dąbrowski’s use of the terms *unilevel* and *multilevel disintegration*. First it should be noted that as this author commonly uses the term, *disintegration* means what is often implied by the term *conflict*. Thus

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unilevel *primary* conflict would be conflict between two or more instinctual drives or impulses. Unilevel *secondary* conflict would be conflict between higher, socialized, moral considerations. And multilevel conflict, or “disintegration,” is conflict between levels, lower and higher. Multilevel conflict occurs first of all externally, between the child and his parents and other socializers, and then internally, between ego and superego or conscience.

As previously noted, therapy for Freud involved an attempt to get the superego (and parents) to soften their demands, modify their expectations. Dąbrowski, on the contrary, feels that the problem is not usually one of too high expectation but of helping the individual move toward greater maturity and responsibility, toward learning to meet obligations rather than abrogating them. This is a considerable part of what Dąbrowski has in mind when he refers to the “hierarchical psychological structure” (p. 26).

When one stops to think of it, one sees that much of what presently passes for therapy or treatment, psychological or otherwise, involves an attempt to lessen, arbitrarily and artificially, the pain of multilevel conflict. This is what sedation (as well as intoxication) is designed to do temporarily. It is probably a big part of the “effectiveness” of electro-convulsive shock therapy, which acts more protractedly. And it is what is more or less permanently accomplished by brain surgery, which involves an assault on the frontal lobes, where foresight and other higher mental functions are lodged. Also, this is what is attempted, functionally, in psychoanalysis, by “reducing the demands of the superego.” Dąbrowski’s position is that the higher side of man is essential and cannot be repudiated except at enormous cost. And for him “therapy” consists of helping another individual fulfill his highest destiny, not escape from or compromise with it.

As one moves through the present volume, it will be apparent that the author makes more use of the term instinct than do most American writers. This tendency may arise in part from the fact that Dr. Dąbrowski is not as conversant with contemporary learning theory as he might be, and he also seems relatively unfamiliar with sociological and anthropological work on culture and culture-transmission procedures (“education,” “socialization,”

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and the like). Thus, when he uses the term instinct, it is often merely an elliptical expression for phenomena or processes which can be more fully and satisfactorily interpreted in terms of learning and culture theory. But the tendency to revert to this term does not seriously detract from the overall value of this treatise, nor does it greatly lessen the cogency of the author's main argument.

4. "POSITIVE" AND "NEGATIVE" DISINTEGRATION. We come now to what I regard as the most serious—but by no means fatal—weakness in Dąbrowski's entire approach: his distinction between positive and negative disintegration, or conflict. As indicated in my review of the earlier volume, *Positive Disintegration*, it seems to me that conflict, as such, is neither positive nor negative and that it only confuses matters to so regard it. Conflict, or "disintegration" in Dąbrowski's sense, is itself "neutral"—or, as I suggested earlier, "equipotential." The positivity or negativity, goodness or badness, normality or "morbidity" lies rather, it would seem, in the nature of the *response* made thereto, the *manner* in which the conflict is resolved. Surely the essence of a "neurotic" or "morbid" solution to a conflict, of the multilevel kind, consists of one's trying to ease the pain of the conflict *directly*, instead of letting the pain *motivate* one to grow and develop as the situation demands. It now appears that much of professional therapy has mistakenly involved essentially the same strategy, of trying to *relieve* the individual's suffering in some artificial rather than natural way, that is, of trying to help the individual become comfortable without making the necessary *effort* which the situation logically requires. (Cf. the emphasis in a self-help group known as Recovery, Inc., on what its members call the Will to Effort rather than the Will to Comfort; that is, they do not try to *feel* better but to *be, act* better.)

Dr. Dąbrowski acknowledges the difficulty which arises when one tries to distinguish between positive and negative conflict. He says:

The distinction between positive and negative disintegration seems to be most difficult to draw. We say that we are speaking of a positive disintegration when it transforms itself gradually or, in some cases,

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violently into a secondary integration, or when, without passing into a clear and permanent, morbid, secondary or involitional disintegration, it remains a disintegration which enriches one's life, expands one's horizons, and produces sources of creativity [pp. 76-77].

We call a disintegration negative when it does not produce effects which are positive in relation to development or when it yields negative effects. In the first case a man returns to a primary integration, with negative tendencies of compensatory experiences, connected with a short-lived disintegration [p. 77).

And elsewhere the author speaks of a "truly morbid structure" [p. 38] and "involitional mental disease" [p. 53]. "We encounter permanent disorganizations," he says, "principally in severe chronic mental diseases and in acute chronic somatic diseases" [p. 76]. Thus far the argument seems to be largely circular and therefore lacking in cogency.

With respect to the more specific question of whether disintegration will be positive or negative, the author says:

Whether a man disintegrates positively or negatively is indicated ... by the more or less obvious presence of a factor which organizes such a state of slackening or of dissension, organizing it in the sense of ordering, evaluating, and purposeful utilization in building the structure of a higher level [p. 381.

This kind of theorizing is made unnecessary if one adopts the simpler hypothesis that conflict, as such, is neither positive nor negative, but that the reactions thereto necessarily are. If this position is adopted, then one can ask the highly relevant and practical question: What can one do to increase the likelihood of positive rather than negative conflict resolution? At one point [p. 83], citing Janet, Dąbrowski says that *intelligence* is a factor here. But I would suggest that the transcendently important consideration is whether an individual chooses to live secretly or "in community." If a person resolves to keep his behavior hidden, he is weak in the face of temptation, since he does not now have to deal with the moral and interpersonal consequences of his irresponsible, self-indulgent behavior. Therefore, he is likely to "solve" a conflict in a shortsighted, primitive, ultimately self-defeating way; whereas, if he subjects himself to the discipline of

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openness, he will have the benefit of the negative sanctions which others provide for wrong action and will thus be more likely to behave “integratively.”

Although this is not a position which Dąbrowski explicitly espouses, it is, I believe, congruent with his basic assumptions and would, if adopted, go a long way toward eliminating the problems which arise when the terms positive and negative are used to qualify conflicts as such.

5. A SPECIAL CONCEPTION OF “PERSONALITY.” What may at first escape the reader, and is quite important for full comprehension of this volume, is that the author is using the term personality in an extraordinary way. Usually we assume that everyone has, or is, a personality; but Dąbrowski rejects this view. To everyone he attributes what he calls individuality; but, personality, or full person-hood, is a state of higher evolvment of which many of us fall far short and none of us attain completely. The following quotations, taken together, give the essence of the author’s position in this regard:

Such qualities and experiences, connected with the feelings and senses mentioned above, are signs that personality is developing. For this development is not possible without experiencing a feeling of veneration for the hierarchy of higher values and without the feelings of inferiority, sin, guilt, and shame. These feelings are a sign of the first step toward diminishing the evil, toward overcoming it. On the other hand, humility permits us to appraise the level at which we are, the distance which we still have to go, and the resisting forces which we will have to conquer [p. 29].

[The developing person] must leave his present level, lift himself to a new, higher one and, on the other hand, must, as we have said before, retain his unity, retain the continuity of his psychophysical life, his self-awareness, and identity.

The development of personality, therefore, takes place in most cases through disintegration of man’s present, initial, primarily integrated structure, and, through a period of disintegration, reaches a secondary integration [p. 49].

The process of personality building, therefore, is characterized by a wandering “upward,” toward an ideal, of the disposing and directing centers and the gradual acquiring of a structure within which, besides

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individual qualities (the main trend of interests and capabilities, lasting emotional bonds, the unique set of the emotional and psychic structure), general human traits appear—that is, the high level of intellectual development, the attitude of a Samaritan, and the moral and social and esthetic attitudes [p. 54].

The new total organization is achieved painfully [p. 65]. This drama often gives way to a state of peace and internal harmony ... [p. 32]

In this frame of reference the normal person is one who has achieved “personality,” that is, maturity, responsibility, integrity. And the so-called neurotic, far from being one in whom these attributes are overdeveloped, is an individual who has not yet achieved them—but who has the capacity, the potential to do so. Sociopaths (“psychopath” was the older designation) are, by contrast, less fortunate. Of them Dąbrowski says:

Such people are incapable of internal conflicts, but often enter into conflicts with the environment. ... A psychopathic individual usually does not know the feeling of internal inferiority, does not experience internal [multilevel] conflicts; he is unequivocally integrated [at the primary level] [p. 56]. They are not able to assume an attitude regarding time from a distance, nor are they able to make themselves mentally independent of it. They are constrained by the present moment, by the reality of flowing experiences, by their own type, and by the influences of the environment [p. 57].

Although the sociopath does not hurt in the way a neurotic or psychotic person does, by the same token he lacks, or is at least seriously deficient in, the capacity for full normality, real “personality.” Thus, he is the “sickest,” the most “forsaken” of men. And it is a great misfortune, on the assumption that neurotic individuals are oversocialized rather than undersocialized, that many of them have been pushed toward sociopathy, rather than toward genuine normality, by misconceived forms of therapy. As a result of this mistaken conception of neurosis and its treatment, there is in our culture today a pervasive sociopathic drift and loss of “moral fiber.” It now appears that much “therapy” has been directionally mistaken by exactly 180 degrees. And Dr. Dąbrowski is patiently and persistently calling our attention to this tragic error and trying to right it.

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6. SELF-EDUCATION AND THE CONCEPT OF “HELP.” The reader may be perplexed by the fact that Dąbrowski emphasizes self-education and autotherapy but also believes that there is a place for “help” from others. The more traditional medical model has put a preponderant emphasis upon “treatment,” which must be obtained from others, and a correspondingly smaller, sometimes almost negligible emphasis upon what the “neurotic” individual can do for himself. One of the truly exciting things about this book is that the author repeatedly asserts his belief that self-help is an ever-present possibility for disturbed persons and that it occurs in a highly effective and crucial way in far more individuals than we ordinarily realize.

But Dr. Dąbrowski also thinks that others may usefully enter into the therapeutic or growth process as “advisers.” The selection of this term is not, I believe, an inadvertence on the author’s part. He definitely wishes to deemphasize the notion of disease which has to be “treated” by a physician; and what he stresses instead is the educational model, in which there is not only a place, but a necessity, for both a pupil (learner) and a teacher. There are many indications that the medical conception of illness and treatment is in the process of being replaced, in this total area, by the notion of ignorance—not only in the sense of one’s not knowing but of ignoring certain important considerations, i.e., ignor - once—and education, counsel, advice from others.

But there is still the apparent inconsistency between the notion of self-education and education by others. If one can and should educate himself, why does he need “outside” help at all? I believe Dąbrowski fully recognizes and satisfactorily resolves this paradox. He is certainly well aware that in the beginning, that is, in the parent-child relationship, education is other—rather than self-directed; and he is also aware that in the strictest sense of the term, education never becomes self-directed. So-called self-education really involves a division of the personality into two parts—the “subject-object relationship” Dąbrowski calls it—one of which is teacher and the other pupil. The most obvious, and most logical, candidates for these two roles are what Freud called, appropriately, the superego and the ego.

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That I have represented Dąbrowski's thinking in this connection correctly can be substantiated by a number of passages, two of which follow:

Self-education is the highest possible process of a psychological and moral character. It begins at the time when the individual undergoes changes which permit him to make himself partially independent of biological factors and of the influence of the social environment (i.e., the time at which external moral authority is "introjected" and conscience formation takes place) [p. 41].

In order to educate himself a man should, as it were, split himself into a subject and an object—that is, he should disintegrate [which I interpret to mean the development of a difference of opinion between superego and ego, as a result of which the latter learns a lesson] [p. 42].

Now a person (self, ego) can obviously take either of two attitudes toward this type of process: he can resent and resist it, or he can trust, welcome, seek it. And at this point Dąbrowski pertinently refers to the practice of meditation. He says: "This reaching out, through meditation and contemplation, to one's educational ideal usually contains in itself the elements of a religious attitude" [p. 42].

And then the author goes on to speak of the New Testament emphasis upon the ideal of "losing yourself to find yourself." He says:

We have repeatedly emphasized that the "birth" of personality by which we mean a decisive turning point in one's life—is a drastic experience for an individual. He senses the advent of something "other" in himself, he feels that the hierarchy of values thus far accepted by him undergoes changes, and that he is becoming much more sensitive to certain values, and less to others [p. 45].

Self-education presupposes experiencing of the dualistic attitude by an individual, the attitude of incessant divisions of oneself into subject and object, into that which lifts and educates and into that which is lifted and educated. This is the already mentioned "subject-object in oneself" process [p. 101].

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To be very literal, as we have already seen, self-education is an impossibility. But each of us has to make a choice, the choice to be open or closed to the importunings of conscience and the external community (or what Sullivan called “the significant others”) which it represents. A son cannot educate himself—that is his father’s responsibility. But the son can and must choose either to accept or reject his father’s tuition, and he must later exercise the same option with regard to the inner surrogate of the father and other “authority figures,” namely conscience.

Even in folk wisdom, conscience is recognized as a great educator, or at least potentially so. We commonly speak of it as “punishing” or “rewarding” us, and these are the two great “reinforcing agents” of modern learning theory. Says Dąbrowski:

It is an active conscience, as it were, of the nascent personality in its process of development, which judges what is more and what is less valuable in self-education, what is “higher” and what is “lower,” and what is or is not in accord with the personality ideal, what points to internal development and perfection, and what leads to a diminution of internal value [p. 107].

As the personality develops, punishment and reward become increasingly more introverted, internal, and become ever more independent of external sanctions. More and more often, punishment takes the form of “pangs of conscience” ... [p. 132].

Then the author asks the salient question: “Who is qualified to help in the development of personality?” Here we shall make no effort to review his answer, which is sagacious and subtle. But it is pertinent to note that the literature of another lay self-help group—Recovery (of Australia not to be confused with Recovery, Inc., which is an American institution)—also puts stress upon the use of an “adviser,” as does Alcoholics Anonymous in its sponsorship system. Although these are the purest forms of self-help groups, they see no inconsistency between this philosophy and the use of teachers. For if a teacher is to teach, he must have a pupil, and the pupil must do the pupil’s work. tie must be open and he must study, meditate, listen both to the “voice” within and the voices without.

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How different all this is from the distrust of conscience and of “education” generally which characterized classical Freudian psychoanalysis!

7. TWO NEGLECTED PROCESSES: CONFESSION AND MODELING. In a book which takes the moral dimension of life as seriously as this one does, it is remarkable that so little attention is given to confession as an essential measure in dealing with certain forms of guilt. At one point the author says: “With the feeling of guilt there usually rises, simultaneously, the need for self-accusation, penalty, and expiation. ... guilt calls for penalty and expiation” [p. 97]. But reference to the factor of confession, specifically, is curiously absent. Much later the author alludes to a 6-year-old girl who, when she had engaged in some misdemeanor, usually took “many hours to confess.” However, this is the only place I can recall seeing the word, although in one other place there is reference to an individual who took part “in the process of ‘disclosure.’”

By contrast, much emphasis is put upon self-examination. To what has already been quoted on this score, I would here add the following passage:

Meditation and contemplation are forms often preparing an individual for secondary integration. Meditation makes one learn internal observation, to reflect on the essence of one’s spirit, on the complexity of one’s psychic structure, and on the transcendental world. Contemplation is a process of bringing oneself in touch with the transcendental values, of separating from the instinctive structure, of gathering psychic and moral strength for one’s internal reshaping. In contemplation a process of knowing the higher reality, through love, sets in [p. 130].

But is it not equally important for the “neurotic” individual to work at being known, at giving up his secrecy and alienation and destructive “privacy”? Only rarely, I believe, do guilty persons deal effectively with their problems without self-revelation to the important people in their lives. Self-observation and inner “listening” are obviously of great value and should not be neglected; but they will not, I think, entirely take the place of self-disclosure and “speaking.”

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There are many places in this book where the author makes statements such as the following:

The feeling of guilt, as we have already pointed out, is an indispensable developmental element for every moral individual and is strongly manifested in persons capable of accelerated development. It forms an indispensable creative tension, which lies at the root of true self-educational work [pp. 97-98].

But isn't the guilt-ridden individual usually also a person who has been in hiding? And what more appropriate action, in response to his guilt, than to bring himself back "into community," into honest and authentic relationship with the persons he has cheated or wronged?

And this leads us to a related consideration. If a therapist or "adviser" feels that confession and social reintegration are importantly related processes, the question arises as to how he can most effectively induce estranged, secretive, "neurotic" persons to become more honest, first of all in the therapeutic relationship, and then more pervasively so? Mere explanation of the guilt theory of neurosis is sufficient to permit some persons to begin to unburden themselves. But in most instances things go much faster if the therapist, sponsor, adviser will himself exemplify the behavior which he wishes the other person to develop, namely, deep candor and truthfulness about himself. Toward the end of the present volume, the author draws extensively upon the autobiographical accounts of five famous or near-famous persons who have experienced "positive disintegration" and written in some detail about it. Should this be the procedure which all psychiatrists and psychologists follow—to report or "analyze" the case histories of other persons but to say nothing intimate or revealing about themselves? In light of recent experimental work (by Albert Bandura and others) on the great aid to learning which is provided by modeling on the part of the teacher, it seems that we professionals in the field of personality alteration may need to take a second look at our own roles. And it is perhaps not without significance, also, that in such successful lay self-help groups as Alcoholics Anonymous, modeling is of the essence. Typically

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an AA speaker “qualifies” himself by giving his first name and admitting that he is an alcoholic. Perhaps the best way to help another admit who he genuinely is, is for the would-be helper to “go first” in the process.

Modeling and an increased emphasis on confession would, I think, be entirely consistent with the general point of view taken in this volume and would, I venture to say, be a very natural extension of methods already used and recommended by the author.

8. SCIENTISTS AS THE NEW MORALISTS. Not long ago I heard a remarkable lecture at a Unitarian-Universalist church, in the course of which the speaker pointed out that many liberal clergymen have today become so liberal and broad-minded that they have no strong or settled convictions about anything and thus have nothing very substantial to say to their congregations, whereas the dilemma of conservative ministers is that, although they may still have some “beliefs,” these are often couched in a language which is no longer meaningful or appealing to 20th century men and women. And the speaker then went on to point out that, somewhat paradoxically, it is today scientists who, although they are supposed to be “ethically neutral,” are actually approaching the problem of morality from an empirical basis and thus developing some confidence in what they are saying in this area—and saying it in such a way as to make it relevant and plausible to modern audiences. The author of *Personality-shaping Through Positive Disintegration* is, I believe, such a person. If his qualifications on this score are not already evident, perhaps the following excerpts from the book will make them so:

As we have seen ... this “normativeness” of our approach is broadly based on empirical data. We may say that these “norms” are a logical necessity because of our subject matter and the method we use for its study. They serve us in everyday life, and in our study we apply them to prominent historical personalities and to living observed or investigated individuals, ascertaining their place in the adopted scale [p. 44].

Knowing his son’s capabilities and the somewhat exceptional and original character of the boy’s development, he encouraged his son to

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develop in himself some critical attitudes in relation to the “laws” of man’s developmental cycle in the period of maturation, and not to submit himself to these laws uncritically [p. 185].

A few months ago my own teenage son and I were traveling together, and in a hotel one evening we happened to see a somewhat “primitive” revival meeting on television. There was the usual buildup of singing and high expectation, and then the evangelist himself started speaking. His topic was a familiar one, namely sin, but he approached its consequences in a new way. Not once did he allude to or threaten his audience with punishment in an afterlife. Instead, he made the connection between sin and personality disorder, and supported his thesis with “case histories” not unlike those which a psychiatrist or psychologist might use. Here is surely the heart of the matter, that sin is sin because it is personally and socially destructive, and this is something that can be empirically studied and verified and is not dependent upon myth or revelation. The fact that scientists, with their empiricism, do not now hold themselves above considering moral problems and that at least some ministers, with their moral concern, are willing to look at these matters pragmatically are developments which one can only welcome; and they point, at least tentatively, to the possibility of an era in which the present “conflict” between science and religion will be harmoniously and creatively resolved.

It has been a privilege and a challenge to read this book in manuscript and to set down here some of my thoughts concerning it. Others will, I know, also find it theoretically intriguing and practically suggestive. It will reward their careful study and I commend it to them heartily.

O. HOBART MOWRER, PH.D.

Personality-shaping Through Positive Disintegration

1. The Definition of Personality

VARIOUS TERMS that denote man as a unit are used in common language, literature, philosophical and ideological studies, as well as in scientific works, dealing particularly with psychology, sociology, and economics. Thus we hear or read such expressions as human being, person, individual, individuality, personality, and self (ego).

This work does not intend to provide a systematic and comprehensive study of these concepts. The author will deal only with the problem of personality, as he views it, based on his own experiences, meditations, and ideas. As the above-mentioned conceptions obscure the problem of personality, which is in itself very complex, some, at least general, definitions are required.

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The concept of self (ego) is of a metaphysical character. It is not clearly defined, has many meanings, and is used in various senses. Generally speaking, it denotes the distinctness of the existence of a human being, the source of his mental activity, and the individual substratum of his mental structure, which can be only vaguely known.

Common language frequently employs the terms person, individual, and human being. These terms do not possess any deeper psychological meaning. They are used chiefly to indicate that in a specific case we are thinking of a single man or representative of mankind, of some indefinite human creature. The general definitions of these terms are sometimes given more precise meaning by adding various adjectives, as in the expressions a noble person, a disagreeable individual, and so on.

The terms individual and human being may also have specific meaning; they may indicate some significant qualities of a given person, such as his rights, or his distinctness, coming clearly into view against the background of generally accepted customs, aspirations, and the average cultural level of the society. So conceived, individual brings us closer to two other concepts: that of individuality and of personality. Contrasting the individual with the society, we emphasize, first of all, the qualities represented by individuality and personality.

We understand the term individuality to mean a distinct human being, differing from other individuals of a given society in such aspects as mental qualities, talents, particular interests, way of behaving, ambition, and strength of pursuing his aims (regardless of moral injunctions). There may be more or less of such specific qualities present in an individual, some less, others more marked in strength, but all usually closely interlinked and possessing some tonality of their own, a feature peculiar to a given individuality. Strictly speaking, this peculiar tonality, connected in most cases with the temperament and character qualities, with the specific approach to matters at hand, with the exertion of will, and with the force of external appearance, is the gist of individuality.

A great actor who performs each of his roles in his own pecu-

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liar way, differing from all other actors in his approach to the subject, will possess this individuality in our eyes.

The concept of individuality sometimes concurs with the concept of personage. The latter term, however, is usually used to denote a person of high rank or significance in political, economic, social, or other life.

Personality, in the context of this work, is a name given to an individual fully developed, both with respect to the scope and level of the most essential positive human qualities, an individual in whom all the aspects form a coherent and harmonized whole, and who possesses, in a high degree, the capability for insight into his own self, his own structure, his aspirations and aims (self-consciousness), who is convinced that his attitude is right, that his aims are of essential and lasting value (self-affirmation), and who is conscious that his development is not yet complete and therefore is working internally on his own improvement and education (self-education).

These introductory definitions of individuality and personality will help the reader to distinguish the two concepts.

When we speak of individuality we refer to both positive and negative qualities, while personality has only positive constituents. Individuality is not necessarily involved in various general human problems, but if a person possesses personality he embraces with his intellect, sensitivity, and activity all the truly essential problems of mankind. The person possessing individuality may not possess the capability for deeper insight into his own self and consequently may lack the conscious urge for shaping and improving himself, but for the person characterized by personality the work upon himself, upon his mental and character traits, is of paramount importance. While the person possessing individuality, in enhancing his personal values, capabilities, and knowledge, usually has his own egoistic aims in view, the person characterized by personality enhances his qualities and powers in order to offer them in the service of mankind.

There are various definitions of personality, each differing in meaning and scope. Scientific psychology speaks for the most part of the empirical conception of personality, understanding by

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it the totality of psychical and physical dispositions of an individual (Stern, Kreutz, and others). So conceived, personality is identical with the conception of a mere human being without differentiation, evaluation, or hierarchization.

When we isolate the conception of personality from that of the human being, as such, and from that of individuality, we obtain a standard conception which visualizes personality as a composition of all the qualities which an ethic or an ideology expects from a given human being (Kerschesteiner, Bradley). We see that this nonnative conception of personality is relative in character. It depends on geohistorical and religious factors, on differences in customs, morality, ideology, and so on. So conceived, personality is identical with the concept of an ideal personality. This ideal is changeable, as are the factors determining it, depending on the epoch and environment. As the change may be fundamental, this ideal personality reveals itself as relative.

Besides the empirical and normative conceptions of personality there are other definitions which regard a human being as a personality if he possesses certain peculiar characteristics. For example, there are those who equate personality with the existence of particular moral characteristics. Others feel that personality is the attainment of self-control, overcoming biological instincts, with the aim of realizing individual ideals. Both of these definitions are incomplete and one-sided; they do not include a universality of positive values.

In this work, as our definition of personality indicates, we seek to give a possibly all-inclusive conception of personality and at the same time to free it from mutable and consequently nonessential qualities. We endeavor to base our conception on standards and on human values of a lasting character, on values accepted and realized by man since the very beginning of his culture, on values regarded as absolute. They have found their expression throughout the history of mankind, coming together in varying degrees in known historical personalities.

So visualized, the problem of personality requires a comprehensive study and cannot be exhausted in a short, sketchy monograph. The task undertaken, therefore, is limited to the introduction of certain delineations and definitions, which may con-

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tribute to a fuller and clearer formulation of the problem of personality, to a general explanation of the fundamental qualities characterizing personality, and—what may be of prime importance—to a presentation of the process and methods of its shaping.

HUMAN QUALITIES AND THEIR LASTING, UNIVERSAL, AND UNIQUE CHARACTER

From the point of view of individual and social values human beings may be divided roughly into positive, negative, and mixed types, the latter with a predominance of positive or negative characteristics or with an unsteady balance of these characteristics.

There are very few human beings whose personal character is wholly positive. Also there are not many people of primitive, negative, expressly psychopathic character, people who are a burden for their immediate social group, such as their family, school, or place of employment, and whose influence on it is destructive and who detain and obscure its development.

The majority of human beings belong to the mixed type. They form the most interesting and “live” segment of humanity. In such individuals the positive and negative characteristics exist—various intensities—almost side by side, penetrating each other or conflicting in an incessant antagonism, the one or the other group winning temporary or permanent domination.

However, in general, positive characteristics grow in importance, strength, and domination. The fact that humanity survives and develops serves as evidence that the advantage is on the side of positive qualities. True, there are periods in the lives of individuals and epochs in the life of communities in which the domination of positive characteristics is disturbed, in which the negative traits of man awaken, mobilize, come to power, and reveal their destructive influence. This happens when an individual finds himself, or the community finds itself, in conditions liberating or even intensifying the most primitive driving forces of man,

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such as the brute instinct of self-preservation, instincts of fighting, cruelty, primitive sexual drive, aspiration for power, and a desire to subdue other individuals or societies by force. However, the periods of downfall usually do not last long. Man's instinct for development, which in the broadest meaning of the word is a tendency to mental and moral perfection, sooner or later gains power and reinvigorates and enhances the positive values. These values, sustained, consolidated, and developed by tradition, legal order, and moral and customary standards, may undergo jolts and perturbations, may be driven back to the level of potentiality, but can never be eradicated. Even in periods of collapse they survive in us in the form of moral readiness and yearning for their revival and full realization. As they constitute the foundation and prerequisite of the cultural and moral existence of humanity, these values are indestructible; they have existed from the beginning of man's history, and are unchangeable in their essence, though revealing various degrees of development and richness.

The concept of the domination and permanence of man's positive values is associated with the problem of the perpetuation of his negative traits, of the relationship between them, and of the evolution of both kinds of characteristics. The durability of positive values and their increasing domination, although often disturbed, obviously diminishes the scope, strength, and quality of negative traits. The latter are suppressed, ousted, sublimated as a result of individual or social action. Their drastic manifestation stimulates mankind to counteraction. The society becomes ever more sensitive to primitive, brutal symptoms of evil that endanger its standards, customs, and ideals, and the society endeavors to fight these evils by destroying their very foundations. The individual and the society strive to separate themselves from the bestial elements of human nature, to put a stop to them, and to enter on a road to humanization. Brzozowski states: "Man is not a continuation of evolution but a rupture in its thread, an opposition against it. When man emerged all that preceded him became his enemy." It seems, therefore, that the day of maximum control, of the sublimation of negative characteristics of man, will finally come, even though it may not be soon.

The lasting positive values of man may be classified into uni-

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versal and particular, the latter occurring less frequently. The universal positive values that dominate societies of different epochs and cultures sometimes form a general positive characteristic of these societies. Decisive in this area is the frequency with which they appear. Such positive universal qualities include, for example, religiosity, the sense of individual and social responsibility, training in citizen's duties, fidelity to principles and people, a sense of justice, courage, honesty, and discipline. These particular qualities, or groups of some of them, appear relatively often among human beings.

We encounter among people less often such qualities as sensitivity and subtlety (moral, intellectual, and esthetic), emotional maturity, a faculty for self-knowledge and general knowledge and, what is entailed, by it, open-mindedness, belief in the value of one's ideology, ability for unremitting work upon oneself, for constant perfecting of oneself.

The ideal of personality, conceived schematically, should embrace the fundamental positive qualities of man, not only those that are universal but also those appearing less often, such as open-mindedness, the highest possible sensitivity to human affairs, the faculty for conscious and effective working upon oneself along the direction accepted as one's own. The ideal of personality may, in the most general way, be formulated as follows Personality is a synthesis of the most essential human values embodied in an individual.

A thorough psychological analysis of great figures of history—to whom we may apply the term personality as here understood, and in whom we find the faculties of self-consciousness, self-affirmation, and self-education—reveals that the final aim of their internal struggles, abounding in breakdowns, adjustments, and attainments of ever higher levels, was to realize in themselves the above-outlined ideal of personality. This shows that it is a universal ideal, an ideal answering the most essential needs of man.

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ATTITUDES AND QUALITIES OF PERSONALITY

We shall shortly discuss some of the above-mentioned human qualities, both the universal and those encountered less often, since they may be treated as traits and attitudes constituting a human personality. In this connection we shall refer to those mental, social and religious domains of human life without which the development and perfection of man is impossible.

We shall begin with mental traits, possessed in various degree and scope by particular human beings, which are prerequisites of personality.

MENTAL QUALITIES

Multilateral knowledge

In the sciences, even those which have departed most remotely from philosophy, such as the experimental sciences with a definite scope, methods, and aims, two different attitudes of scientists are observed. Some scientists, in their efforts to achieve a deeper understanding of fundamental problems in their special fields, seek solutions not only within the narrow scope of a given branch of knowledge but also outside it. Others, desiring to keep their methods free from extraneous influences so as to avoid dissipation of attention, do not move beyond the scope of their particular fields of study. The first attitude is characterized by a tendency toward broadening the horizon of thought, and the second to its narrowing, with the hope of obtaining a deeper insight into a particular subject matter.

History records that at different periods one or the other attitude won domination and that there has been considerable fluctuation in this respect. The periods characterized by the tendency toward the isolation of exact sciences and fields of study with their peculiar points of view and special methods follow periods in which the tendency toward a universal approach has been dominant. For instance, in medicine, after a period in which physicians were concerned with the whole of medical

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knowledge there ensued a period of specialization. New specialists appeared, such as surgeons, gynecologists, specialists in internal diseases, neurologists, psychiatrists, and others. In particular divisions of medicine new special branches evolved, limiting their scope of concern to stomach, lung, heart diseases, to allergy, to endocrine glands, and even to diseases of the thyroid gland alone.

It was evident in time, however, that a broader approach to a disease is necessary, that a too narrow specialization is in fact harmful to a given field of knowledge and gives neither the proper deepening of medical knowledge nor satisfactory help to the patient, whose loss because of this excessive specialization is the greatest. For example, failure to consider infant neuropsychiatry, psychology, and pedagogics in pediatrics, or failure to consider neurology and endocrinology as well as psychopathology in psychiatry does not permit a correct assessment of pathological phenomena and a proper application of remedies. It is also a known fact that infant neuropsychiatry and mental health began to make progress and have attained their present higher level after the advent of close cooperation between the physician, psychologist, pedagogue, and even the sociologist. And pedagogics, as a science and art, appreciating the importance of social, economic, and religious influences on the development of individuals and groups, begins to depart from the attitude of half-automatic and half-conscious reactions to some partial groups of dynamisms in the development of a child. The fundamental educational requirements cannot be satisfied either by the best family, the best school, the best mental life, or by the most moral environment; they can be satisfied only by all the factors of direct and indirect education combined into an organic whole.

Scientific research in a given special field should be linked to related fields as well as to the broadest aspects of knowledge considered as a whole. Such research should be conducted at various planes and should give special attention to the hierarchy of phenomena. It should proceed from basic premises to knowledge wider in scope, to a point at which we pass from an unidimensional "I know" to a multidimensional "I understand." Knowledge is usually unidimensional and understanding multidimen-

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sional; knowledge is based on perception and judgment, understanding involves also experience and intuition which add depth to the perception and judgment.

Independent value judgment, feeling, and action

We usually perceive only that portion of reality which the quality and organization of our receptors of external and internal stimuli, and of our transmission “stations,” permit us to perceive. The structure of our senses, natural impulses, feelings, and “mental powers” confines us usually within our volitional, emotional, and cognitive framework. We are imprisoned within a stereotype of our individual properties. For instance, we know from our own experience that one may associate with a person for years without noticing his striking and even most important character traits.

Our judgments and opinions also depend on the influence of various “constellations.” Of great significance here is the suggestive influence on the part of our environment, whatever emotional or aspirational connections we have with it, and circumstantial bonds “for life” with this or that person or social group. The diversity of forms of our relations and mental attitudes is conditioned by our general sensitivity. Our judgments, emotions, and aspirations depend also on the condition of our organism and on our disposition, on our states of depression and excitability, on whether our mind is open or closed, on the level, readiness, and extent of our faculty for the internal transformation of what comes to us from the outer world, and on other factors.

Observation of everyday life and of environments at various cultural levels leads to a conclusion that self-dependency in feelings, judgment, and action is a very rare faculty among people. There are very few people among us who are consciously independent of the external environment and of the lower layer of their internal environments. To make oneself independent of both these environments one must go through the process of disintegration, which develops the faculty of using the moral judgment by resorting to a true sense of morality, and instills in one the readiness to act accordingly. A moral judgment not backed by the sense of morality and by the ability to effect its realization

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is nothing but conformity and reveals our superficial attitude toward a given phenomenon. We can point to many cases of such a deficient moral attitude. We disapprove, for example, of this or that egoistical deed, though we ourselves are ready to act in just the same way. School pupils and students consider the practice of informing by their mates and lying by their teachers as the most immoral acts but themselves inform and lie, to a smaller or greater extent. All indiscreet persons and meddlers agree during a discussion that meddling and indiscreetness are blemishes, but they themselves will continue to be indiscreet and meddling.

Sometimes the lack of a synthesis of intellectual, emotional, and volitional elements is considered a positive quality in pronouncing an opinion. Supporters of such a view say that this is a sign of mental cautiousness, an assumption of an intellectual attitude in pronouncing opinions, a right attitude of intellectual dubiousness. It seems, however, that it is nothing less than a sign of deficiency in cognitive faculties, a sign of weakness and vacillation in intellectual and moral dynamisms.

Many persons considered independent in thought and action disclose unsteadiness in their independence; an independent attitude assumed toward a phenomenon lasts for some time, then loses its strength, giving way to hesitation. This points to a lack of internal harmony in a person, to a wavering in the balance of his various tendencies. Of course, we are not here considering a wavering caused by the fact that a case is particularly difficult to handle but a wavering arising out of the fact that one has not made himself sufficiently independent of the lower external and internal environments.

The process of making oneself independent of the superficial estimates of other people goes hand in hand with the process of making oneself gradually independent of the necessities of a lower level that are not closely connected with the uniform line of feelings and actions of a personality. In a further part of this work we shall discuss in greater detail the process of making the personality independent of these factors. This process leads to a development of the psychic structure, which becomes increasingly more sensitive to various external and internal stimuli.

Such a structure includes a great number of receptors, orga-

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nized into a harmonic, unique, individual whole. The person is sensitive to social, religious, esthetic, and scientific matters and tendencies, and has the capacity to encompass every problem in an organic, all-embracing, universal way.

After one attains the level of personality, suggestion in judgment, feeling, and action is replaced by conscious yielding only to those environmental influences which harmonize with one's distinct and firm convictions, and by a conscious rejection of those influences which act upon one's subconsciousness and uncontrolled drives (jealousy, conceit, and the like). Thus, at the level of personality, there occurs a weakening of susceptibility to various environmental influences—that is, to impulses stemming from the lower nature of man, to multidirectional, discordant stimuli, influences of public opinion, and so on. It should be clearly stressed here that the attitude of constant refashioning and of selectiveness in relation to external stimuli is opposed to instinctive and stereotyped mechanisms. Such an attitude requires the controlling of our own internal environment, and principally control of its instinctive and habitual level.

Man as a personality accepts, therefore, only such stimuli as are in harmony with his developing structure; he conditions himself to an ideal and makes himself independent of all he overcame in himself while struggling along the road of evolution, from the level of primitive and civilized man to the level of personality.

Self-knowledge and knowledge of others

The basic Socratic thought, "Know thyself," is always actual for everyone who consciously realizes his ideal of personality. It goes hand in hand with a fundamental query: "Who am I, and where am I going?" Learning to know oneself consists in seeking an answer, through experience and meditation, to the questions: "What is it in myself that is not 'me'? What is it that I am becoming, although it is not yet crystallized? And what should I strive, with persistent will, to make myself, although it is not yet myself, through meditation, contemplation, and continuous effort?"

Self-cognizance requires deep, hard thinking with the aim of

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arriving at the limits of self-knowledge. As the result of such thinking one develops a sense of humility as he begins to realize that wisdom is infinite. Finally, self-cognizance requires learning to know one's inner self within the structure of parallelism between somatic and psychic actions, as well as in their interaction; one should try—using all his experiences—to grasp the correlations between these actions.

In instances when self-cognizance is not a purely intellectual act but an act involving also elements of higher intellectualized emotions, then we are concerned with personality-cognizance and not only with intellectual self-cognizance. Personality-cognizance involves elements of strong internal experiences and is connected with the dynamisms of a simultaneous transformation of oneself as one reaches ever higher levels of self-knowledge.

Self-knowledge is positively correlated with the knowledge of others. For knowledge of one's self is not possible without association with other people, without orientating oneself to the content and motives of their behavior, which again implies the necessity of orientating oneself to one's own behavior, motives, and attitudes toward the environment. Self-knowledge and knowledge of others must be both analytic and synthetic in character; that is, it must embrace all the various traits and their integration.

Of course, when learning to know ourselves we must keep our awareness directed to our own and other people's ever-changing actions. We thus catch ourselves and others in fragmentary dynamisms, and also in wider and narrower integrations, remaining in the changing current of internal and external experiences. In any case the common measure of learning to know oneself and others consists in the continuous registration in consciousness of similarities and differences in our own and other people's behavior and action, within the scope of their intellectual, emotional, and volitional aspects.

Realization of personality must be based on the knowledge of various social phenomena with consideration given to their multitude and gradation. For the personality may neither judge the environment nor assume an emotional attitude toward it in an insufficiently differentiated, mood-conditioned, unidimensional

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way. Such an attitude is detrimental because despite good motivation the results are often bad. All symptoms of group evil, of the primitive character of human needs and smallness of aims should then be known and treated as actual, factual structures, and at the same time as structures containing nuclei of smaller or greater developmental possibilities. A proper attitude in respect to reality should be shaped in accordance with the principle that knowing all is not only forgiving all but also being ready to give a hand to those struggling with difficulties on the road to perfection, and developing in oneself the attitude of syntony and cooperation.

Knowledge of others and the attitude of empathy involve limiting our demands on the reality around us, to an extent indicated by our diagnosis of the kind and level of this reality, arrived at with an unperturbed mind and emotions, when viewing reality's actual state, its kind, and possibilities of development.

MORAL AND SOCIAL QUALITIES

Truthfulness and honesty toward oneself and other people.

Truthfulness and honesty are closely related to independence of judgment and action, to a sense of justice, to courage, and sometimes to heroism. These qualities are based on one's own convictions, founded upon a wide objective knowledge of human nature and ideals. They lead one to personality and are realized in an internal struggle between the self-preservation instinct and the instinct to propagate the species; they point to the shaping of one's moral structure, to a conviction that the chosen direction is right, and to a will determined to remain at the attained level.

We sometimes imagine the personality as a harmonic structure, within which the "lower" qualities are subordinated to "higher" ones and to the personality ideal, and are canalized and mentally controlled. In truth the personality is not a definite creation, immutable in its structure. On the contrary, although it possesses most important and fundamental features, personality is, to a great extent, a pliable set of traits, sensitive to evolutionary

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crises and environmental reactions. Therefore, if one is to take up the task of shaping his personality, he must be morally vigilant at all stages of development, so as to prevent dependence upon such factors from exceeding admissible limits, even in moments of physical off-balance. One should at all times guard against self-deception, autosuggestion, the inclination for self justification, the attitude of pretense, convenience, and egoistic motivation.

Moral vigilance develops when it is based on the capacity for objective judgment, on the principle of demanding from oneself more than from other people, on an increasingly sharper examination of one's thoughts, feelings, emotions, and actions. However, the most important component of such vigilance would be the faculty for decrying in oneself illusory moral progress, which expresses itself in barely noticeable transformations or in transmutations of certain conspicuous and negative character traits into camouflaged ones.

An illusory progress may, for example, express itself in curbing one's inclination to be vexatious, aggressive, and impolite when dealing with strangers at the cost of increased bad treatment of one's own flesh and blood. Such a curbing of negative inclinations is dictated by awareness that strangers would not tolerate improper demeanor, while one's next of kin may bear it and even conceal it from outsiders.

This example points to a growth in self-preservation tendencies at the cost of social feelings. Another instance of illusory moral progress is suppressing sexual drives and finding compensation in the form of increased erotic phantasies.

Similar phenomena of the compensation mechanism are observed in overcoming the tendency to torment people and in transferring it into a covert or overt tormenting of animals, sometimes under the guise of pseudoscientific aims, or in a formal attack on egoism accompanied by increased self-admiration stemming from a successful attack on this moral defect.

When we eliminate false appearances with respect to ourselves and become truthful in thought and action, we build the foundation for honest treatment of the environment. We shall be able to treat other people just as we treat ourselves, applying a

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proper measure when estimating them, and to build up righteousness in our actions after we rid ourselves of the tendency to allow our own selfish interests to govern our judgments and behavior. The measure of stability in a moral attitude, so conceived, will be how benevolently we treat and how prudently we judge our enemies.

So understood, honesty and truthfulness toward ourselves and others reflect the principle "Love thy neighbour as thyself." By aspiring to honesty and truthfulness we strengthen our attitude of love and raise it to a higher level; such aspiration shows that we are mature enough to become a personality or have already arrived at its threshold.

Courage

There is much controversy among thinkers about the conception of courage. One must distinguish very clearly the capacity for action, daring, aggressiveness, and speedy reaction to various stimuli, from true courage. For such traits may be the functions of primitive drives, of the fighting, possessive, or sexual instincts. Therefore we should distinguish various levels in the attitude of dynamism, energy, powerful striving, "strong character," and so on. The lower levels of courage may be characterized by a lack of thought about the sense of one's action, a lack of apprehension that one may possibly do wrong to other people, and an improper estimation of danger, or a lack of moderation. We should clearly distinguish, therefore, pseudo coinage from true courage. Many people who fought with courage in the war and who are bold and uncompromising in dealing with people and matters in their everyday life, belong to a category of men aggressive by nature, often displaying a tendency for bursting out in anger, and sometimes even for pronounced cruelty. Their courage is one of the primitive forms of the fighting instinct or may be an indication of sexual perversion. Besides, pseudo courage may indicate an improper estimation of the situation (belief that the other side is weaker).

Only a man who, conscious of the danger threatening him and of the changeability of fortune, of the consequences which his attitude may bring him, such as the loss of esteem, position,

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fluence, decides, being true to his ideal, to take up a given action is truly courageous. True courage, and more so true heroism, have their foundations in experiences gained over a period of many years or even through one's whole life, during which has taken place a slow process of harmonization of the impulsive forces with personality dynamisms, the latter formed from one's experiences of life, in which suprapersonal, suprabiological tendencies play an increasingly more important part.

Dynamism, energy, power of striving, "strong character" may then be based on one of two centers, a primitive one attained through the processes of disintegration, or a secondary center where "vital interests" cease to be decisive with respect to dynamism, energy, and "courage" and are replaced by "vital interests" of another dimension.

Spiritual heroism is not possible without continued preparation, for it is evolved by means of the internal elaboration of experiences. The shorter or longer states of meditation and uplift which interrupt the current of our impulsive and habitual life are a prerequisite for making common-sense decisions in impersonal matters, for the ability to persist in a given position despite the greatest difficulties, and for the daily performance of assumed tasks. In such states we leave our biological self to attain higher levels of our inner feeling of self, where fear vanishes, and where interest in the present moment and the events of everyday life disappears or abates, giving way, after we are "filled up" with new energy, to a feeling that our capacity to organize matters of vital importance in accordance with the established hierarchy of aims has gained strength.

The greater our experience in life, the greater our sensitivity; the more intensive and thorough our elaboration of experiences, the clearer our ideal of personality; and the more we are apt to sacrifice, to subordinate our instinctive needs in favor of personality, the stronger is our disposition to the attitude of courage and heroism.

Love

When we speak of love we usually have in mind the sexual drive and the feeling of sympathy for an individual belonging to

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the other sex. There are various kinds and levels of a feeling of love so understood, from the distinctly sexual form, in which the need for having an emotional union with the other person either does not exist or is hardly noticeable, to a form which the higher emotional needs move out in front, subordinating primitive drives, and in which the emotional union survives despite a weakening or disappearance of the factors that caused the beginning and the development of the sexual drive (old age, loss of good looks, and soon). In the first case we are dealing with a scarcely differentiated drive, an uncomplex drive for lust and preservation of kind, while in the other case we are concerned with the subordination of the sexual drive, even if strong and natural, to higher feelings permeated with a finer love and finally with perfect love, at which stage the sexual drive is completely controlled and replaced by higher elements of the emotional union.

Writing of love, Bertrand Russell states that whether it lasts does not depend on us. (1) This opinion would be correct in connection with the more sexual forms of love. If, however, we consider love based not only on sexual drive, but love in which even strong sexual drives are harmonized and subordinated to the whole personality, love that makes both parties penetrate each other in a perpetual desire to improve themselves and perfect the union, then such love and whether it lasts depends on our consciously shaped personality and not exclusively on our sexual drives. The reasons why such love is a very rare phenomenon, why we can speak of it as of an ideal, are that the decision of two people to enter into a marriage contract is usually based on a semiconscious sexual drive, that in the majority of cases both parties do not know themselves deeply, that the decisive factors are material in character, that the influence of parents is not always positive, and that the parties believe it is good to get married in order to create for oneself the conditions for an "aversion-free" sexual life.

Marriage based on qualities of a personality "union" in which the sexual drive is subordinated to higher feelings permits the couple to assume a correct attitude about the question of procre-

(1) B. Russell. *Education and the Modern World*. New York: W. W. Norton and Co., 1932.

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ation. The sexual drive becomes therefore not a blind force, but a dynamism controlled by sets of sublimating tendencies. The attitude of concern, responsibility, devotion to, and esteem for the future human being probably contributes also to the child "inheriting" the positive qualities of the parents and is certainly decisive in regard to his proper education.

One of the essential qualities in the structure of personality is an attachment on the part of humans, and especially children, to the worthy points of tradition, family, region, and nation, an attachment to parents and siblings, to worthy principles and habits prevailing at home. Such attachment plays a great role in deepening the feelings and in developing the sense of moral duty. Besides, it is a foundation on which grow values of lasting character, and the attachment permits the person, in relations with people and in dealing with problems, to distinguish between lasting things and those of fluid, temporary character.

Attachment to family relies, passed from generation to generation as symbols of our lasting memory of those who once lived with us, attachment to family graves and good care of them serve to show that an individual is shaping his character positively. For such an attitude, such a desire to extend the memory of deceased close relatives points to lasting feelings and to a transcendental attitude toward our next of kin.

The eternal commandment to love one's neighbor reveals the tragic dichotomy between the ideal and the reality. When we observe more closely just ourselves, our kinsfolk, and the circle of our friends, we see only some slight reflexes of love for our fellow creatures, while the chief preoccupation of most of us is with our own personal interests. If we ever wish to sacrifice something for other people it is almost exclusively for our closest relatives, those with whom we are most tightly bound, and therefore we cannot consider our action as an expression of love toward our fellow creatures in the full sense of these words, for such "love" results from our own personal interests. We manifest our love for a neighbor only when we sacrifice in his favor something that we ourselves need.

Love of our fellow creatures should also be extended to our enemies. By looking at a man, not as someone who is our per-

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sonal enemy, but as someone who acts erroneously because of inherited inclinations; environmental influences, and low level of self-educating consciousness, we assume an impersonal attitude toward that man. Such an attitude toward an enemy is a clear sign of one's advance toward the ideal of personality.

The love of our fellow creatures cannot be the kind that ends within the bonds of our family and individual relations with our neighbors. We should embrace with it the society in which we live and the whole of humanity. This, as it were, social love of our fellow creatures finds its expression in various social, religious, and ideological organizations, whose aim is the perfection of entire groups of people through execution of specific and obviously important social tasks.

The desire to perfect ourselves and others

All educational systems recommend self-education and self-remolding before one takes on the task of the moral remolding of a society. Of course, some degree of internal preparation must be possessed by everyone who takes up social work. However, the recommendation that one should refashion himself before starting to work upon others does not appear right to us. Awareness of one's imperfection, anxiety with respect to oneself, longing for an ideal, accompanied by a perception that one must work upon his own remolding, should go hand in hand with the work of raising the level of society.

We can change and improve the group in which we live, therefore, only if we know how to develop ourselves. Otherwise we vitiate the social work, it turns into a pseudo work, a cover for attitudes and aims which often have nothing to do with real social work. Thus the reservations made with respect to the social work of individuals possessing no ability for the internal reshaping of themselves, for the realization of the ideal of personality, are fully justified. Such people become only "social servants" or "social benefactors" and never engage in real social work.

Among so-called social workers one may distinguish several groups. One group is comprised of people with small capabilities or "complete indolents," whose inclination to social work is based on an unconscious tendency to seek care for themselves.

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Another group consists of individuals for whom social work is just an embellishment of their professional work or an opportunity for easy gratification of vanity and ambition. From this group are recruited various types of “presidents,” “chairmen,” and “members of the board,” whose activity consists mainly in venting their ambitions through make-believe actions requiring no particular exertion.

I shall not deal here with the problem of consciously and purposely organized social work that is harmful.

Whoever wants to realize social work carried on at the level of personality must internally remold his own apparent, artificial, temporary, habitual attitudes; he must acquire the capacity for recognizing the same in a given social group, so as to overcome, in his work upon and with that group, all those mechanisms in which the self-preservation instinct, or the instinct of power, the feeling of fear, or the feeling of “living in peace” are hidden behind a label of “social welfare.”

RELIGIOUS QUALITIES

Religious attitude

Realization of the religious ideal calls for renunciation and denial of our impulsive nature, thus introducing in our everyday life an attitude of adaptation to suffering and death. Love of God dictates the love of one’s neighbor, love of the truth, and readiness to do good, and vice versa. When a religious ideal is cultivated there gradually develops a proper religious atmosphere, or religious feeling, which enhances the feeling of love and ultimately leads one, through contemplation, to a union with the Infinite. Therefore a sound religious attitude includes the feeling of humility and dependence on God, which, filling us with a feeling of power and elevating us to the level of true human beings, arms us morally and permits us to attain the independence and freedom both from our lower self and from certain forms of environmental reactions. Such an attitude is based on an intuitive feeling that the meaning of life depends on higher values, and on the integration of our human qualities of the highest moral value with the hierarchy of those supreme values at the pinnacle of

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which exists the Deity. The religious attitude is therefore understood as the attitude of cultivating these highest values.

We may distinguish several kinds of religious attitudes. One religious attitude arises from man's realization of how small, helpless, and ignorant he is. Such an attitude may be accompanied by the desire for realizing an ideal, by the desire to enter the supersensual world, in which one finds consolation, happiness, and infinite knowledge; but it may also be a label, a name, a superficial attitude, the "attitude of consent," assumed in order to get rid of an unpleasant feeling. In the latter case it is the most convenient form of a seemingly satisfactory solution to everyday difficulties which one wants to brush aside; this is an attitude without "internal elaboration," an attitude of pretense.

The source of another kind of religious attitude are the internal controversies—an attachment to life and an awareness of death, the feeling of love for our next of kin and the feeling caused by a threat that we may lose them or by actual loss, the need for sacrificing oneself and the strong self-preservation instinct, idealistic aspirations and strong sexual drives. Conflicts, breakdowns, suicidal inclinations, and other symptoms of psychic disintegration often lead to a secondary harmony when one creates within oneself new tendencies strong enough to win domination over other tendencies. Such harmonization is done by way of gradual transformation, "inner elaboration," or by way of revelation; but it proceeds, almost always, in connection with a search for support in the religious life.

There exists also a constitutionally conditioned religious attitude, which knows neither struggles nor difficulties, is characterized by an internal harmony, and is based on a belief that mundane life should be devoted to perfecting oneself internally, to approaching the supersensual world, to seeking a communion with God.

Yet another religious attitude is characterized by giving priority to intellectual elements. A given individual seeks a justification of his beliefs by rational proofs, by external experiences, and by sufficiently reliable historical evidence. Such an attitude usually indicates that the intensity of one's religious life is slight. It

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may also point to the existence of contradictory tendencies such as a strong religious yearning along with a no less strong tendency to explain it by reasoned thinking; it then contains the germ of tragic internal conflicts.

The best religious attitude, as far as the shaping of personality is concerned, is the one that draws knowledge from many sources. Given this attitude, the aspiration to enter into the supersensual world and to approach the Deity is realized in a person both through emotional tenseness and contemplation and through the intellectual and volitional faculties that drive one to the realization of the dictates of the personality and social ideal. Such an attitude protects one against unilateral mysticism, against quietism, or an excessive retiring into one's internal life, and, on the other hand, against a unilateral, formalistic, and dogmatic attitude characterized often by intolerance and a lack of love; finally it guards one against an excessive dissipation of one's mental energy into pseudo asceticism and superficial social work.

A religious attitude may, in many individuals, not manifest itself externally; it may be consciously or unconsciously suppressed. It may manifest itself in a sphere having apparently nothing to do with it, but its significance for man's life and development is always of a fundamental character. The conscious religious attitude constitutes one of the most powerful means of safeguarding ethically high-standing individuals against breakdowns in the most trying moments of life. It also belongs to the qualities possessed by an individual of high moral culture.

As for the question of the religious attitude in the development of historical figures, it should be noted here that religious inspiration was for most artists and philosophers of genius one of the most important and sometimes the only factor that led to the great successes they achieved in their creative work. Even among scholars devoted to strict sciences we observe many who are deeply religious or interested in religious problems, and not only from the scientific point of view. It seems that the multidimensional attitude in every field of life, including creative work, induces and forces man to overstep the scope of his limited field of knowledge and to explore what is not only outside it, but also

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above it. When one adopts the multidimensional attitude one begins as a rule to understand and experience religious life and all that goes with it.

The strength and universality of religious experience show that the internal attitude of man corresponds to a supersensual Being, transcendent as an object of these religious experiences and at the same time constituting a necessary condition for the very fact of the existence of this experience in our consciousness. This Being is a requirement of our hierarchical psychological structure, a requirement for its highest level, for it seems more convincing to assume that this hierarchy reaches into transcendency than to take it for granted that it ends in and with us. Furthermore, in the spiritual evolution of man, in his universal development, or universal outlook, the religious experience constitutes a domain which cannot be eluded, and its acceptance is a prerequisite of the multilaterality of development and of outlook that has just been mentioned. This fact also manifests—not only on the intellectual but also, in a way, on the existential plane—the objective existence of a transcendental object of religious experience.

In order to be able to receive and grasp the supersensual reality we may need special organs and functions, a kind of “transcendental sense,” allowing us, through inner experience, to perceive the reality of the supersensual world. It may safely be assumed that this inner sense, the experience of which would possess convincing power for the experiencing individual, arises and develops in the course of multidimensional realization of the ideal of personality.

At any rate, the fact that among psychically and culturally sound individuals heightened religious life very often enriches their creative power, increases the scope of their interest and their capability of devotion and sacrifice should lead us to a positive evaluation of religious experience, apart from the question of the real and objective existence of the supersensual world.

The feelings of reverence, inferiority, guilt, and humility

Our capability of experiencing the feelings of veneration and esteem is one of the fundamental criteria of the development of

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personality. Without the feeling of a hierarchy of values above us and without an emotional attitude of esteem for these values, there would be no yearning for an ideal and, consequently, no action of dynamisms permitting the discrimination of various levels within our inner environment. The capability of experiencing the feeling of reverence is as a rule linked with the process of disintegration. The sensing of our own inner environment, the participation of consciousness and emotions in the dynamics of inner transformations, the feeling of the frequent wandering “up and down,” associated with experiences of weakness, unsteadiness, breakdowns, difficulties in elevating ourselves to and stabilizing at a higher level—all these are causes of distinct experiences of higher values, more or less personified and transcendent; we seek help and guidance in these values and we unite with them.

The faculty of experiencing the feeling of veneration is closely related to the alterocentric attitude. Highly egocentric individuals—at the level of primary, primitive integration—are not capable of experiencing the feeling of reverence; on the other hand they easily assume the attitude of domination and tyranny toward weaker people, and that of fear and external subordination toward stronger people.

We distinguish two kinds of feelings of inferiority, one with respect to the external environment of an individual, and the other with respect to the hierarchically more valued structures of his own inner milieu. The latter kind of feeling of inferiority consists in experiencing one’s own possibilities at various levels. Such experience is usually accompanied by conflicts of great dynamism, and by difficulties in attaining a distinct domination of higher values in one’s inner environment, and consequently also by seeking help and support from those who, in our opinion, are standing at a higher level of development. Of course, the feeling of inferiority appears with respect to such people; there is no envy in it, however, but rather a feeling of reverence.

The sense of guilt is closely related to the feeling of veneration and sense of inferiority; it usually arises when one is dissatisfied with one’s own deeds, if they prove to be contradictory to the level of personality that the individual considers he should have reached. It points to some disharmony between the appraisal of

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one's own tendencies before and after they are set in motion, to an insufficiently elaborated prospection, to an inadequate participation of imagination in the actions with which one is faced. Pointing to shortcomings in our own education, this sense of guilt often makes us dissatisfied with ourselves and anxious about the level of our actions.

The sense of guilt develops when one is highly sensitive to moral injunctions. The awareness of a distance between the ideal and one's achievements, of the constant wrecking of the level which one deemed to have been built already, may result in a permanent sense of guilt. The sense of guilt is also nourished by a sense of responsibility—not clearly discernible, as it is inherited and usually associated with a given trend of religious education—for the evil-doings of all humanity, groups, and families.

The feeling of sin experienced by a man is a result of a more or less distinct departure from the responsibilities placed upon one by a given religious, social, or moral code, responsibilities with respect to one's own or collective aims, or with respect to transcendental values. Sin, as an internal experience, is then a more or less conscious offense committed by a given individual in conflict with the principles accepted, recognized, and affirmed by him, and a transgression for which his conscience holds him responsible. Of course, the feeling of sin is not a measure by which one can establish the extent of the evil done. The objective evil as assessed by social measures may not be great or even may not exist at all, but a man may experience his sin very deeply and that experience may even assume a dramatic character. Thus what is significant here is not an external judgment but the content of the drama taking place in the internal milieu during the process of disintegration. One's exoneration from blame may be achieved only by internal expiation and not by purely external sanction.

The sense of shame which arises after one has committed some morally questionable deed is a somewhat weaker form of the sense of sin, and it contains a strong component of sensitivity to the judgment of the environment. In its coming into existence the fundamental role is played by a sense of the moral and ethical impropriety of a discovered deed, while in the arising of the

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sense of sin the main element is the feeling of a downfall and of failure to keep oneself at the attained level of development.

Humility is awareness of one's smallness and reflects the appraisal of one's level of development, considering all one's deficiencies, such as the changing and fluctuating values of our internal life, ease in committing sins, the frailness of our knowledge and of our moral forces. The sense of humility includes also recognition of and respect for those who morally and intellectually are closer to their own educational ideal and to transcendental values.

The sense of humility reflects one's multidimensional world outlook, in which a man realizes the existence of higher values and at the same time soberly appraises his own level and possibilities of development. The indeterminism of the laws, needs, and reality of our spiritual development is encumbered here by the sense of determinism of our somatic, instinctive, and material side, the sense which assigns us a definite point in appraising ourselves, a point from which we can lift ourselves higher only through very hard internal struggle.

Such qualities and experiences, connected with the feelings and senses mentioned above, are signs that personality is developing. For this development is not possible without experiencing a feeling of veneration for the hierarchy of higher values and without the feelings of inferiority, sin, guilt, and shame. These feelings are a sign of the first step toward diminishing the evil, toward overcoming it. On the other hand, humility permits us to appraise the level at which we are, the distance which we still have to go, and the resisting forces which we will have to conquer.

A strong Christian component in the development of the feeling of humility is based, not only on the above qualities, but also on the awareness of dependence upon the Infinite Transcendental Wisdom. The experience of the sense of humility—as conceived in a Christian frame of reference—constitutes a source from which springs a sense of power when we act in accordance with moral and religious injunctions, and a sense of weakness when our deeds are not in accord with them.

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Adapting oneself to suffering and death

It is widely believed that the fundamental and strongest drive of a living being is the tendency to preserve himself and his species. To preserve oneself as a physical organism one should avoid to the extent possible all injuries and sufferings, one should keep oneself psychically balanced and widely enjoy all pleasures which are not detrimental to health.

The instinct of the preservation of the species moves, however, along other routes and is often contradictory to the self-preservation instinct. For example, excessive fertility and excessive care in bringing up her children lead to the devastation of a mother's organism. Hence the preservation of the species calls for sacrifices on the part of an individual.

We may also say that the paternal generative instinct introduces an element of opposition, struggle, and limitation with respect to the instinct of self-preservation. In opposing each other, these forces, on practically the same level, take part, among others, in forming the nuclei of conflicts of a higher order. These conflicts are conditioned by the splitting of the self-preservation instinct into biological and suprabiological levels (longing for immortality, the need for influencing the society by one's own ideas and conceptions even after one's death) and by the splitting of the generative instinct into several levels (sexual drive, the generative instinct proper, and social instincts of ever higher levels).

In the world of cultural values sacrifice plays a momentous role. Cultural injunctions are often realized despite natural tendencies. Suffering and even death may, as it were, give birth to higher values; this is a manifestation of the law of conservation of energy, of the law of the transformation of one value into other values. Hard experiences do not always dissolve psychic life, they often strengthen and improve it. Fasting, exercise in controlling oneself, and ascetism create resistance, strengthen one's moral vigilance, and increase one's readiness to enter a conscious struggle for the sake of principles one holds. Suffering, if we experience it correctly, makes us sensitive to the suffering of others, awakens in us a new awareness, and creates a breach in

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our excessively egocentric attitude toward the surrounding world.

In general, however, the reaction to suffering may vary from man to man. In some people suffering evokes the need for external projection, the desire to vent the accumulated energy in the form of vengeance or aggression. In other people, as the suffering grows, there arise states of gradually increasing weariness, of yielding to the suffering, of resignation and the sighing away of energy. In still other people there arise tendencies for reshaping themselves and for replacing the shattered forms of life by other forms. The latter reaction is, in most cases, characteristic of individuals with a fluctuating system of tendencies, lacking biopsychic stability, tending toward disintegration, and in whom cultural needs dominate the instinct of self-preservation, which finally leads to gradual harmonization of their inner life and to a development of personality.

Suffering and resignation may lead to the emergence of an attitude characterized by setting the ideal of absolute truth against the falsehood of human relations, and the temporary nature of emotional bonds against the permanence of these bonds. When one assumes such an attitude one's activity within the framework of the new system of values need not necessarily be transferred to the world of absolute truths or to the sphere of an ideal. However, when one possesses an active nature, prepared for and adapted to reformatory work in the real world, one may devote oneself to educational work in which one can gradually pass along to a social group the values gained through suffering.

With respect to death, individuals with a deeply developed process of disintegration, with a clear personality ideal, with a broad experience of life, and possessing a strong tendency for retrospection and prospecting, prepare themselves for it, almost from childhood, in the world of the imagination. The thought of their own death often conditions the direction of their work, their deeds. Hence, in the actions of these individuals the foremost place is occupied by supersensual aims and by aspirations for immortality (fame, greatness, perfection). Such men are usually capable of unselfish, sacrificial, and heroic acts. Their attitude toward life includes the need to work for a better future, the tendency to create imperishable, everlasting works; it also in-

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eludes the belief that deeply felt individual bonds will outlast death; and, finally, it includes the pursuit and realization of lasting cultural goods, in which the “eternal or universal man” comes to be expressed.

In attaining the level of personality, man’s attitude toward death is, as it were, the result of two attitudes, one rational, objective, and critical, and the other emotional and dramatic. The first regards death as a universal process, which affects the given individual as “one of many,” whereas the second expresses a drama, in which the negation of biological life is associated with the need and sometimes even with the necessity of supersensual life. This drama often gives way to a state of peace and internal harmony, which is connected with the supersensual Being, through meditation.

A correct attitude of humility, arising from the realization that we are infinitesimal creatures in this endless universe, from the tendency to assume an objective attitude toward reality, and from the survival of our individual spiritual beings and a sense of union with the Supreme Being, helps us to overcome the fear of our own death and to attain peace of mind.

Contemplation and mysticism

The capacity for contemplation is evidence of personality coming into existence. Contemplation is the stage of development at which a man passes from superficial judgments, from the attitude of consent, to conscious feelings and to a working out of the principles of one’s action. It then implies a passage from sensual to mental life, from external to internal experiences, from reactive emotional life to deepened emotional life coupled with the intellect, and from unrelated experiences to integrated experiences. But, above all, it is a sign that a man is becoming harmonized at a higher level. The state of contemplation implies a level of development at which a man begins to appraise his own behavior, to confront it with the demands placed on himself, and at which he enters the world of higher values, from which he may draw inspiration and power, both of which are of great help in life.

Contemplation harmonizes in us the biological level—at

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which most of our everyday experiences take place—with the suprabiological level; it alleviates the drama of our experiences by enabling us to resign certain values and tendencies dinged to thus far, in favor of other, suprabiological ones.

Contemplation is also a sign of one's passing from a merely active life to a life in which action combines with moments of solitude. The capacity and need for isolation observed among normal people usually indicates progress in the development of personality. People who do not feel any need for solitude, or cannot bear it, are wholly extroverted and unprepared for psychic transformation. Dostoevsky is right in saying that solitude in the psychic sphere is as necessary as food is for the body. Moreover, the capacity for contemplation and solitude points to the spiritual independence of an individual.

Exorbitant need of continuous contact with a group may even point to certain maladies. Many individuals suffering from states of anxiety are not able to lead a solitary life; such individuals, when deprived of the possibility of living in a group, fall into depression. It is also possible that many hypomaniacal states arise with a pathological background tendency for compensation, caused by a lack of sufficiently frequent and satisfying contacts with a group.

When practiced by active individuals, full of energy, contemplation may evoke states of elevation, tension, or readiness for the greatest sacrifices. Short-lived states of elevation are experienced by the majority of people in certain exceptional circumstances (for example, in the moment when one learns that a beloved person was saved from death). These states are of a different order, however. The elevation of which we speak here is based on harmonized higher psychic sets gradually growing more independent of instinctive tendencies.

The contemplative characteristic of a universally developing individual not only does not interfere with his capacity for active social work but, on the contrary, improves and purifies it of superficial elements, of impulsive tendencies, makes a man capable of assessing himself critically, facilitates insight into his own personality, and helps him make a clear projection of the way toward an ever higher level of individuality.

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The term *mysticism* derives from Dionysius the Areopagite and denotes a kind of union of man's soul with the Supreme Being. This is not only a kind of cognition but also a kind of coexistence, of living together. A mystic attains the utmost degree of such cognition and coexistence in the states of ecstasy invoked by a complete detachment from the outer world. But mysticism is not limited to ecstasy alone. The mystic transposes his ecstatic experiences to everyday life and shapes it in accordance with attained knowledge. He does this by constantly improving himself, by leading an ascetic life, and by helping other people.

Ever more frequent and deeper ecstatic states fill a man with increasingly greater energy, thus enabling him to win ever stronger control over his instinctive nature.

ESTHETIC QUALITIES

Art in the life of personality

It appears that the higher the level of personality the greater the sensitivity to truly inspired art. One may say that the esthetic component is, to a lesser or greater extent, one of the fundamental elements in the structure of every personality.

In three historical figures whom we shall discuss in this book—St. Augustine, Michelangelo, and Dawid—the artistic structure was a dominating structure (Michelangelo) or one of the main structures (St. Augustine). A relatively weaker artistic component was possessed by J. W. Dawid and this may have been one of the reasons for his too rapid unilateral internal “burning away,” his too abrupt breakdown, and for his too strong and rapidly increasing instinct toward death.

To a personality within which the artistic component is dominant art allows the highest intellectual, religious, and even moral revelations. Beethoven said: “Music is a greater revelation than wisdom and philosophy.” (2) Through their great love of beauty Socrates and Plato imparted an individual, emotional character

(2). R. Rolland. *Vie de Beethoven*. (Life of Beethoven.), 18th ed. Paris: Hachette, 1913.

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to their science of impersonal general ideas, of the impersonal “essence of the thing,” and thereby broadened it by adding a more human element. The poems of St. John of the Cross, endowed with a distinct though subtle sensuality, weakened his extreme attitude of denying all human spiritual unions in life.

The history of Indian, Egyptian, Greek, and Christian art strongly speaks in favor of the thesis that the highest art is born in a temple and belongs to the domain of the initiated. When, however, it is experienced by the masses it loses its “sacredness,” its “mystic elevation,” its level. Nonetheless it is a fact that some kinds and some elements of truly great art—for example, religious hymns—stir the latent and damped personality bonds of the majority of people.

It appears, therefore, that truly inspired art contains strong intellectual, religious, and moral elements, that it pictures the drama of man’s development, its process of disintegration, the dynamics of its relation to the personality ideal, its changeability and its developmental conflicts, its progress from sensualism and materialism to mysticism, from rationalism to intuitionism, from instinctive to suprainstinctive attitudes and from the biological to suprabiological dimension. Such elements are found, in various configurations and intensities, in the works of Phidias Socrates, the great Grecian tragedians, and in the works of Michelangelo, Dante, Shakespeare, Mickiewicz, and others.

The drama of man’s attitude toward life

During the period of germination of the “seeds” of personality and during the later period of its realization, there occur fundamental convulsions in the internal life of a man—spiritual crises resulting from the struggle between sets of various tendencies. In the consciousness of the individual this struggle contains in itself the basic element, namely the struggle between good and evil, with the tragedy-swollen feeling of the necessity of selecting and deciding. This is the Shakespearian “to be or not to be,” the Kierkegaardian “either/or,” or J. W. Dawid’s individual striving for salvation.

Kierkegaard stated:

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I fight for freedom, for the future, for either ... or. One selects oneself not in one's immediacy, not as this incidental individual, but one selects oneself in his eternal silence. ... A man possesses his own self as determined by himself, as someone selected by himself, as a free being; when he comes to possession of his own self in this way, there emerges the absolute difference between good and evil. As long as he has not yet selected himself this difference does not show up. ... The absolute selection of my own self is my freedom ... The moment of my own selection has remained for me as a solemn and venerable moment, though when I made my choice, I was under the influence of others. ... (3)

According to Kierkegaard man should be:

fearless in the midst of dread, passions, and temptations of life, moving forward along the path of faith, a path which is steep and dangerous but which leads one safely to the goal. Furthermore, his faith should be silent, humble, ready for sacrifices, sufferings, and hardships. Silence, fear, and trembling, these are signs which point to genuine faith. To achieve such faith, however, one must go through the wild and ghastly forest, full of thistles and thorns, following the example of Durer's knight, who knows no hesitation and places his trust in God, Whom he serves and Whom he loves.

Before one becomes a distinctly new man, before one passes to the "other side," there ensues a period of struggle, calling not only for the pleasant freeing of oneself from the activities of former structures, but sometimes also for the breaking of the bonds with the structure, which one no longer considers one's own, as it is no longer essential. During this period in which one ceases to be a former man, but has not yet become the present and future man, one falls into a deep critical tension.

"There comes a moment," writes Dawid, "when a feeling and thinking man says to himself: I can no longer live like this. I must find for myself a 'new form of life and not a new form of cognizance.'"

In states of highest spiritual tension man feels that he himself must know something, decide something, do something, and that in this no one can replace him ... Some people think that the essential thing

(3) S. Kierkegaard. In R. Bretall (Ed.), *A Kierkegaard Anthology*. Princeton, N.J.: Princeton University Press, 1946.

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in mysticism is the ardent seeking of absolute truth. They are wrong. The first, deep motive is always personal and moral, namely the salvation of life, the problem of suffering in the spiritual order of things. ... When a man suffers, feels his guilt, and worries about his own redemption, then the problem of being and its purpose becomes a personal issue for him. (4)

The internal, gradually growing maturity of a man, or the spiritual agitations which accelerate this maturity, lead him to a negative attitude toward his thus far pursued aims and ways of living, the value of which diminishes or dwindles. Simultaneously, he begins to seek fervently for the meaning of his own existence, not by philosophizing but by a deep experiencing which involves a struggle between conflicting powers in his nature. The idea, in this seeking, is to find the new essence of existence, in another dimension, and this is accompanied by a personal drama which one must go through.

SOME INDIVIDUAL QUALITIES OF A PERSONALITY

Among the majority of maturing individuals and among some "average" adults, while experiencing states of great joy, suffering, or despondency, there arises the sense of loneliness, the sense of "otherness" with respect to the common, everyday, familiar states. This "otherness" in experiencing points to the activity of something thus far unknown to one, something coming "from outside," something unexpected, for which one lacks adjustors in his psychic structure. The less rigid this structure is, the higher the degree of its nonpathological disintegration, and while states of "otherness" are more frequent, they are also more acceptable to the person. They are the main characteristics of sensitive and more than normally excitable people.

This susceptibility to nonpathological disintegration is the main quality of a psyche capable of development. Such individuals are seemingly immature, often show psychic pseudoinfantilism, freshness, proneness to enthusiasm, tendency to idealism; they are "permanently maturing" as it were, unlike the majority

(4) J. W. Dawid. *Ostatnie Mysli i Wyznania*. (Last Thoughts and Confessions.) Warsaw: Nasza Ksiegarnia, 1935.

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of people who adapt themselves more quickly to a typical environment. People with such a weak coherence of their structure, provided it is not a truly morbid structure, show developmental disintegration which, in its nonpathological aspect, may be regarded as the chief diagnostic measure of development. Whether a man disintegrates positively or negatively is indicated, as we shall later show more explicitly, by the more or less obvious presence of a factor which organizes such a state of slackening or of dissension, organizing it in the sense of ordering, evaluating, and purposeful utilization in building the structure of a higher level.

What are the basic individual qualities in the structure of personality? One of these qualities is the fundamental trend of interests and capabilities. It is a capacity for grasping reality at its various levels, grasping it from a special side, or rather with a special emotional tone.

When we speak of the main trend of interests and capabilities, we mean those interests and capabilities which are distinct, self-conscious, and self-affirmed, imparting the dominant tone to one's psychic nature, interests and capabilities without which one cannot imagine a given individual as possessing certain essential traits. Various examples are the interests and capabilities of Socrates, without which, as he himself says in his "Apology," life would mean nothing to him; musical, educational, medical, architectural capabilities; or a desire to study nature, to travel, and so on. These interests and capabilities need not necessarily be at the level of talent, but even at the germinative stage they show such a peculiar structural quality, so strongly associated with a given individual, that they must be regarded as gifts of nature, gifts brought into the world with life, and inseparable from the further actions of a man.

Another basic individual quality is represented by lasting emotional bonds of love and friendship, bonds symbolized by the Platonic myth of two halves of the same soul. The best example of such conjunction are the bonds between Christ and His Apostles, which lead to the highest degree of friendship, or the individual bonds between Christ and St. John, Mary Magdalene, and Lazarus. Such bonds are further exemplified by the spiritual

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bonds between Socrates or Pythagoras and their disciples, or by the brotherhood often entered into in religious orders (St. Francis and his three friars, the spiritual union between St. John of the Cross and St. Theresa, or that between St. Clara and St. Francis). A profoundly significant and even touching example of eternal individual union would be the love or friendship on the part of St. Augustine toward his mother, St. Monica. In common life we encounter such individual or group unions of a higher order of spiritual tension in the love between married people, in the fraternal or sisterly unions, and in the friendly unions between individuals not related who go side by side desiring the realization of a common idea.

The third basic individual trait of personality is a certain specific, unique tone of the spiritual life, specific expression or manifestation of which is observed in a man's countenance and eyes or felt in his movements, expression of voice, behavior, and personal charm, the latter being a kind of individual "magnetism."

AWAKENING OF SELF-AWARENESS; SELF-AFFIRMATION AND SELF-EDUCATION

A man usually distinguishes consciousness of his own self from awareness of the outer world. The main characteristic of the first consciousness is the faculty for distinguishing oneself from the external world and especially from other persons, having a sense of one's own activity, one's identity in time, and a sense of singularity. (5) When our consciousness of ourselves is more or less filled with a distinct content, we may speak of consciousness of our own person.

Changes in the consciousness of our own person take place primarily in the period of maturation, in which we begin to sense these changes and to feel that we are becoming something else; moreover, these sensations are accompanied by states of temporary depression (something is passing away) and excitement (something new is coming to us), as well as by alternately arising feelings of inferiority and superiority, of contradiction between

(5) K. Jaspers. *General Psychopathology*. Manchester, England: Manchester University Press, 1963.

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our feelings and thoughts and of the strengthening of their unity. This state is a symptom of disintegration, but of a psychic rather than a moral character. An infantile individual vanishes and gives way to an adult individual; tendencies existing up until then become weaker and wane or take on a different color; and in their place arise other tendencies, partly foreign and unpleasant, and partly attractive because of their newness.

In some so-called morbid cases (psychoneuroses, schizophrenia) we face symptoms of a similar kind, namely a sensation of something foreign in us, something uncommon and of higher value, the lack of a full sensing of oneself as something that is wholly integrated. In the process termed here the awakening of self-awareness, which arises in connection with moral crises and with efforts to transform oneself (birth of personality), there occur symptoms analogous to these but not identical with them. This is the process of becoming aware that there exists in us the higher and the lower, the spiritual and the instinctive, structures. This is the process of becoming aware of the distinctness of the new structure which emerges from the former one, wherein the active, directing part is played by the separating structure, which is conscious of being spiritual, suprainstinctive, and realizing that the evolutionally lower qualities must be subordinated to the nascent, or an already more clearly visible ideal, and reshaped to serve it.

Awakening of self-awareness is usually accompanied by an emotional component, symptoms of which are the sense that something is passing away in us, that something departs from us, and by depression, by the sense of nascency, affirmation, excitation, and, sometimes, ecstasy. There is, however, a fundamental difference between analogous symptoms occurring in the period of maturation and in morbid states, on the one hand, and those occurring during the emergence of personality, on the other. For in the latter case one's consciousness is not diminished; on the contrary, it is strengthened and shows great intensity. The everyday life of the individual is marked by consonance despite inward concentration and isolation. In the process of the awakening of self-awareness a man subordinates himself to a strong dominant, which is a supreme, prevalent, distinct idea; through retrospec-

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tion and prospection he perceives the line of his life more clearly than before. We shall call this supreme idea—this pattern of life—the personality ideal.

This state, which is characteristic of the awakening of self-awareness, disintegration, separation, and the throwing over of a part of our structure, may take a sharp form, may last for months, years, and even throughout one's entire life.

Scrutiny of one's structure in its diverse dimensions, on its various levels, and in its various conditions, brings forth, again and again, a state of feverish tension of consciousness, of continual and frequent questioning of oneself and of uncertainty and depression. Finally there ensues an act of clear awareness, connected with the factor of will, which accepts the transformation that has set in, affirms its aim and sense, affirms the newly created state and the isolation of man's own and essential set of qualities: one reaches the state of self-affirmation.

Self-education is the highest possible process of a psychological and moral character. It begins at the time when the individual undergoes changes which permit him to make himself partially independent of biological factors and of the influence of the social environment. At this stage a process, thus far not explained by psychology, takes place, as a consequence of which the individual becomes the resultant not only of inheritance, of factors acting in the womb of a mother, and of his biological and social environment, but also of one more, ever more powerful factor, namely that of defining oneself and of acting upon oneself (the so-called third factor).

In the light of introspection we see that this new structure—which consciously takes part in matters concerning its own evolution and which acts as a "third factor" in the shaping of the personality—clearly rises in conflict with the fundamental instincts of our biological "I" and in conflict with the common forms of reaction of a social group, and creates its own extrabiological and extrasocial aims. When a man rises against the most important instinctive forces, both those springing from generic and those springing from personality sources, and against social suggestions that strengthen these forces, then it is evident that he has become self-dependent.

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In order to educate himself a man should, as it were, split himself into a subject and an object—that is, he should disintegrate. He must be the one who educates and the one who is educated and he must isolate in himself the active entity and the one which is subordinated to it. The structure, or set, of the higher level must continuously react upon the structure, or set, of the lower level, and the higher feeling must react on the lower feelings. Of course, in this process a vivid picture of one's own personality ideal, made dynamic in the processes of disintegration and self-education, plays a fundamental role.

A child may possess some self-educational nuclei but their existence is only weakly manifested. Among the majority of adults, standing at a normal intellectual level, self-education is a sectional, periodic phenomenon, possessing no conscious character and not isolated from other educational methods. As a matter of fact, true self-education starts when the personality comes to life—that is, from the period in which the process of self-defining and self-cognizing becomes marked, the process in which a man begins to be strongly interested, intent, and sees the need of isolating in himself that something which constitutes his true self. He then attempts to understand the biological and extrabiological character of this self, its hierarchical values and its purpose.

The process of self-education consists in admitting to consciousness all that may stimulate and educate. In doing so we should adopt an attitude of constant differentiation and selection of these stimuli, partly or wholly rejecting some of them and admitting other. In this process there are moments of interruption of one's daily activities, moments of withdrawal from the daily routine and of breaking contact with the external world, in order to enter, with a fully relaxed body and mind, into communion with one's ideal, and to charge oneself, as it were with subtle spiritual energy. This reaching out, through meditation and contemplation, to one's educational ideal usually contains in itself the elements of a religious attitude.

The process of self-education consists in reflecting upon and controlling the impulses, derived from the grasp of one's own personality ideal, which are eventually expressed in action. The daily separation of our true self from that which does not belong

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to it but may only serve us as material for the building of our personality, separation of lasting values from fleeting values and appearance from reality, is the function of this method.

The daily routine of self-education consists in the realization of particular educational aims, stemming from one's personality ideal. It is a way of developing in oneself sublimating habits, of sane rejection of compensatory mechanisms which fade and cease to be educational methods for a personality. Furthermore, this is a method of one's own realization through devoting oneself to helping others, by remaining open to their difficulties, conflicts, shortcomings, and faults. This is a way of educating oneself within the daily experiences of life, by forgetting oneself and apparently losing one's personality in the service of the ideal of duty to one's neighbor. In the evangelical paraphrase this process finds its expression in the words of Jesus, "He that loseth his life shall find it."

FURTHER REMARKS ON THE DEFINITION OF PERSONALITY

Having acquainted the reader with the definition of personality given at the outset of this work, and with its fundamental, general, and individual characteristics; and having established the fact that personality possesses a distinct hierarchical structure of values, which is attained through the dynamic development of the nuclei inherent in it, we think it proper to turn the attention of the reader, at this point, to two aspects of our approach, namely:

1. The multidimensional component, specifically, the empirical and the normative
2. The durability and immutability of certain qualities and attitudes of a personality with their permanent "quantitative" development

Let us present these two components once more, in a synthetic way.

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The empirical and normative aspects

In the practical field of mental health we broadly apply empirical methods, among others, in studies of persons possessing the nucleus of a personality or who are personalities in the making. These are, in most cases, individuals with an increased capacity for development, and in studying them empirically we come into contact again and again with the problem of the hierarchy of values and the realization of these values. When investigating such individuals, therefore, we must apply a certain scale of already existing values, and observe how these values arise and how they are developed.

We ascertain these changes, through, among others, catamnestic examination of persons who attain ever higher values in this or that accepted scale or hierarchy, who realize their program and aims and who realize, in a way, their own "personality standards." The shaping of personality is, therefore, an empirical and normative phenomenon. Hence our studies are, on one side, of an empirical character, and, on the other, of a teleological character, or, in other words, of empirical and nonnative character.

The conclusions we obtain from empirical studies of the structure of personality we try to transfer and apply to historical personalities, which we place in certain more or less determined scales of values, according to biological, social, and individual (personality), conceptions. At this point the empirical and the nonnative points of view come together.

Both actually investigated individuals with a developing personality and historical personalities considered from the point of view of realized or attained ideals call for a construing of personality standards and consequently we conceive the personality in normative terms. As we have seen, however, this "nonnativeness" of our approach is broadly based on empirical data. We may say that these "norms" are a logical necessity because of our subject matter and the method we use for its study. They serve us in everyday life, and in our study we apply them to prominent historical personalities and to living observed or investigated individuals, ascertaining their place in the adopted scale.

In introducing the hierarchy of values in school teaching, in

The Definition of Personality

behavior, in qualifying people for various posts, in setting patterns for school youths and adults, we always make use, more or less strictly, of empirically accepted moral standards, from the average to the highest.

Of course this point of view and these methods may arouse some reservations; nonetheless they are of vital necessity in common practice and in research work.

The durability of certain qualities, and their enrichment

We have repeatedly emphasized that the “birth” of personality—by which we mean a decisive turning point in one’s life—is a drastic experience for an individual. He senses the advent of something “other” in himself, he feels that the hierarchy of values thus far accepted by him undergoes changes, and that he is becoming much more sensitive to certain values, and less to others. In this period the individual changes fundamentally, and at the same time there comes to power within him a new or a higher type of driving elements, a new system of internal environment arises, and he becomes more selective in his attitude toward external contacts.

There also arises the already-mentioned feeling of “otherness,” a feeling that the meaning of life has changed. Self-awareness increases significantly and there develops the process of the segregation of values into central, marginal, less significant, or vanquished values. This transformation and the “otherness” of common and individual values find expression, or rather one expression, in a conviction that life would have no meaning without some concrete values.

There comes into view here the previously described individual traits of a personality, such as the main trend of one’s interests and capabilities, lasting and exclusive emotional bonds, uniqueness of personal, impressional, and emotional elements, awareness of one’s own individuality and the uniqueness of one’s history of experiences and development, which are ingrained, as it were, in the common values of personality. The lasting and exclusive character of these qualities is a fundamental element of personality.

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Of course, new values arise as the individual moves toward his goal of personality; however, these new values do not affect the central position of those thus far realized and affirmed by him. These new values may be important, they may enrich the whole personality, but they always remain marginal in relation to the central values.

So, with respect to the world of values, as shaped from the moment of birth of personality, we observe objectively and in the self-awareness of an individual “quantitative” changes of values, but we do not observe qualitative changes of those values which have already been accepted and experienced by an individual as central ones and which constitute for him a necessary condition for the meaning of existence.

The above considerations point to the need of stressing in our definition of personality this unchangeability of values, and particularly of central values.

2. The Developmental Instinct, Primary Integration and Disintegration

THE DEVELOPMENTAL INSTINCT

ITS ROLE IN THE SHAPING OF PERSONALITY

THE ONTOGENETIC DEVELOPMENT of man possesses characteristic properties, which appear, take on intensity, come to the highest point of development, and then abate or dissolve. The fundamental state of these properties, in their positive and negative correlative system, in their dominants, growth, intensification, and abating, may be observed in the aspirational, emotional, and intellectual structure, as well as in physiological operations and body structure.

A man comes into the world, develops, matures, and acts under the influence of basic instincts. As he gets along in years most of the instincts grow feeble, the sensual and mental functions deteriorate, the value of previously pursued aims becomes

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less and less conspicuous and the dynamism of the whole organism becomes weaker and weaker.

However, there are people, not few in number, in whom, besides the schematically described cycle of life, there arises a sort of a “sidetrack,” which after some time may become the “main track.” The various sets of tendencies tear away from the common biological cycle of life. The self-preservation instinct begins to transform and exceed its proper tendencies, attaching ever more importance to preservation of a man as a spiritual being, and to moral action, even to the detriment of man’s physical side. The sexual drive is sublimated into lasting, exclusive, “non-species-oriented” (1) as it were, emotional bonds. The fighting instinct shifts to the area of conflicts in the world of moral values, transforming and sublimating the conflicts into an attitude of fighting for a good cause and into an attitude of sacrifice and love.

These tendencies and their realization bring about a loosening and disintegration of the fundamental instinctive forces and lead to a loosening of psychophysical unity. This proceeds under the direction of a dynamism which we may call the developmental instinct, using a broad sense of this word, since under its influence there arises a higher, cultural personality. This instinct transcends the narrow biological aims and exceeds the primitive drives in strength. It is clearly in opposition to the limited, common life cycle.

The action that disintegrates primitive sets also disintegrates the unity of the individual’s structure. The individual, therefore, develops, but at the same time loses his tenacity, his unity, which connotes the feeling of man’s sense of existence. The developmental instinct, consequently, when disintegrating the present structure of an individual tends at the same time to reconstruct this unity at a higher level.

We observe then in this process three significant phenomena of a partly compulsory character:

(1) “Nonspecies orientation” consists in the individual’s sexual drive being rechanneled, from an emphasis on women in general, to a concentration on an individualistic and exclusive union with a partner in marital life.

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1. A tendency for disintegration of the present, more or less uniform, structure, set by the determined life cycle of a man, which he begins to feel as limiting his further and fuller development, as wearisome, stereotyped, repetitious, and ever more alien to him.
2. A loosening and disintegration of a man's present structure with a simultaneous loss, to a greater or smaller degree, of internal unity; this is a period of man's preparation, as it were, for new, not yet fully realized and consolidated values.
3. A clear consolidation of new values, purposeful reshaping of the structure, the regaining of a shaken or lost unity—that is, integration of an individual at a different, higher level.

When a man oversteps the normal, common life cycle there begin to act such new tendencies and aims, and such attractive values, that, without them, he sees no more meaning in his own existence. He must leave his present level, lift himself to a new, higher one and, on the other hand, must, as we have said before, retain his unity, retain the continuity of his psychophysical life, his self-awareness, and identity.

THE PHASES OF THE DEVELOPMENTAL INSTINCT

The processes of transformation and sublimation of particular instincts will be discussed in the section of this work dealing with effects of positive disintegration. Here we shall relate the most general characteristics of the phases through which the developmental instinct passes, against the background, briefly presented, of the mechanism of the development of instincts in general.

Our considerations of the developmental process (positive loosening and disintegration of the instinctive structures and functions) are based to a considerable extent on the theory of the structure and functions of instincts presented by Von Mona-

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kow (2) with considerable modifications of our own. At the root of the instinctive dynamisms Von Monakow sees the mother dynamism of all instincts, namely hormone (agitation, force, internal drive). “This is a tendency,” writes Von Monakow, “for creative adaptation of oneself to conditions of life, in all its forms, in—order to ensure oneself a maximum security, not only at the present moment, but also for the long, long future.” According to Von Monakow, an instinct (of an individual possessing a nervous system) “is a latent propulsive force, a derivative of hormone, which realizes the synthesis of internal excitations of protoplasm (introceptivity) and external excitations (exteroceptivity) in order to safeguard the vital interests of an individual and his species by means of adaptive activities.” As for embryonic development, Von Monakow introduces the conception of a formative instinct, which is a dynamism determining this development.

According to Von Monakow, the most primitive instincts differentiate, under the influence of external factors, into hormeters (the instincts proper) and noohormeters (instincts coupled with the intellectual function). He distinguishes these two types in any formed instinct. For example, the self-preservation instinct of a newborn child possesses a very narrow range of needs (the need of warmth and food, “firstlings” of the vegetative life), which then gradually expands. Under the influence of differentiating emotions and on account of conflicts, the self-preservation instinct reaches beyond mere interest in oneself and the child begins to bind himself successively to his mother, then to inanimate objects and animals, to the family, to the closest social group, society, humanity, and finally to the universe. This tendency toward ever more extensive needs and ever more distant aims is connected with the intellect’s gnostic functions. And in tendencies such as love of the poor, of the sick, and in expression of the religious instinct Von Monakow sees manifestations of the elements of the sexual drive in its higher forms (noohormeters),

(2) C. V. Monakow and R. Mourgue. *Introduction Biologique a l’Etude de la Neurologie et de la Psychopathologie*. (Biological Introduction to the Study of Neurology and Pathology.) Paris: Alcan, 1938.

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Thus, according to Von Monakow, the development of drives proceeds by way of conjugations of primitive instincts with the orientational and gnostical sphere, with the sphere of exteroception. Moreover, to facilitate understanding of the developmental dynamisms, under whose influence the drives are reshaped, Von Monakow introduces the concept of syneidesis or biological consciousness, which is a force balancing various values of instinctive dynamisms.

Of course, the mechanism presented by Von Monakow possesses an unquestionable value, owing to his keen biological and psychological analysis, his dynamic approach, his valuable attempt to determine the phases of the development of instincts, and his stressing of the importance of the role of gnostical factors in their development. However, it needs to be complemented.

For one cannot without reservation accept the statement that in ontogenesis the orientational and gnostic spheres play a decisive role in an instinct passing from the lower form of development to the higher form. Of course, this conjugation plays an important role, but of no less importance for the proper functioning of orientational and gnostic factors is the dissolution of the cognitive, affective, and motor functions. At the lower levels of the animal kingdom this conjugation occurs in integrated structures, in which no particular member can be isolated. The proper, higher development of every one of these elements cannot take place without a phase of loosening, disintegration, and periods of conflict between them and between their component elements.

In the instincts themselves, therefore, there exist transforming dynamisms, for which the conflictive experiences and participation of gnostic mechanisms are fundamental factors determining the development of a man. (3)

(3) There is however no power in us that would make us wish to break the violence of any drive, similarly we have no influence on the choice of a method and on its successful result. In this process our intellect is, most obviously, only a blind instrument of some other drive, which competes with our 'tormentor': be it the desire for peace, the fear of disgrace, or another grievous consequence, or eventually love." F. Nietzsche. *Morgenrothe*. (The Morning Star.) Stuttgart: Kroner, 1921.

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Though they undoubtedly possess great value, the concepts of home, formative instinct, and syneidesis present some difficulty; when they are used one does not clearly see the developmental, dynamic unity in a man. It would seem to be more advantageous to group all these dynamisms under the term developmental instinct and to study the mechanisms of the advent and development of instincts and of their regulation, within the area of the developmental instinct, through the phases of loosening and conjunction, disintegration and integration.

The basic, most general dynamism of a man, embracing all other more particular mechanisms, and revealing itself at the time of fecundation and differentiating itself in a particular way in every individual during his development, is the instinct of life. In various periods of development two groups of particular instincts are manifest in a man, and take a greater or smaller part in his actions. We call these instincts—possessing an egocentric or alterocentric, autotonic or syntonic component—autotonic and syntonic instincts. The first would include the self-preservation, possessive, fighting, and other instincts; the others, the “companion-seeking” instinct, sexual drive, maternal or paternal instinct, herd, cognitive, and religious instincts. The general separation of these two groups, in a sense the contradictoriness and the overlapping of structures of particular drives in both groups, already forms a fundamental basis for conflicts between instincts, for the collision of interests of particular instincts, and for new systems arising during the life of a personality.

So far we have dealt with a decisive domination of innate and inherited biological dynamisms, the role of which is to build a separate biological entity and to perform compensatory transformations of its biological structure in embryonic life (under the influence of damaging or useful stimuli of the embryonic environment). We are dealing here with a biologically determined developmental instinct, which largely corresponds to Von Monakow’s formative instinct. One could say that this is the first phase of the developmental instinct, as understood here, the phase of distinct primitive biological integration, manifesting itself in embryonic life.

When the child comes into the world his innate dynamisms

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“measure their strength” in relation to diverse environmental conditions, and this measuring of strength causes, in the majority of cases, the so-called adaptation to the often changing external conditions encountered, and in a few cases it causes disintegration, involitional in character, of psychic structure (involitional mental diseases). In this process of “strength measuring” there may also occur the act of one subordinating, to himself, the external environment and treating it as a set of changing stimuli for the development of strong innate dynamisms.

Depending on the prepotency of the sthenic or asthenic tendencies connected with the dynamisms of temperament, on the health or weakness of the organism, on the prepotency of the autotonic or syntonic group of primitive drives, we will be dealing with the prepotency of adaptation to the changing conditions of life in the form of virtual subordination or submission, or in the form of apparent subordination or submission. All these forms of behavior will, however, be in accord with the external as well as internal environment, and will be characterized by a lack of any major conflicts with these environments.

In the next phase of the manifestation of the developmental instinct, we enter into the region of the manifestation of the creative instinct. This instinct reflects a loosening or slow disintegration of the internal milieu, and a man’s obvious failure to adapt himself in certain regions to the external environment. The above-mentioned conflicts between the two fundamental groups of drives (autotonic and syntonic), as well as between particular instincts in each group, lead to the formation of more or less distinct creative attitudes or attitudes aimed at exceeding the basic adaptative “norms,” when a man becomes subtly sensitive to his own internal milieu and to the reaction of the external environment. He becomes weary of his present internal milieu, dissatisfied with himself, and often feels guilty. The monakowian *klisis* (movement toward objects) and *ekklisis* (movement away from objects) in taking an attitude toward the outer world gradually changes into *klisis* and *ekklisis* in relation to one’s own internal environment.

In its further progress the developmental instinct passes into the personality “building” phase, that is, into the self-develop-

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ment or self-improvement phase. The internal environment becomes dominated by a “third factor” (a dynamism of conscious direction of one’s development) which goes beyond the innate biological structure and beyond the reaction to the external environment. This phase is characterized by the expansion of the action of creative dynamisms over the entire psychic structure. The disintegration processes begin to act in a decisive way in the inner environment, the picture of one’s own personality ideal becomes ever more clear, the cognitive functions are increasingly more strongly engaged in the work of realizing this ideal, which is connected with the attitude of a Samaritan sacrifice, social work, love, and with moral independence from the external environment. In the process of the loosening and disintegration of the primary integrated structure of instincts and in the process of their transformation and sublimation, there begin to appear moments of unification, which may lead the individual to a secondary integration at a higher level.

The process of personality building, therefore, is characterized by a wandering “upward,” toward an ideal, of the disposing and directing centers and the gradual acquiring of a structure within which, besides individual qualities (the main trend of interests and capabilities, lasting emotional bonds, the unique set of the emotional and psychic structure), general human traits appear that is, the high level of intellectual development, the attitude of a Samaritan, and the moral and social and esthetic attitudes. The intensive development of this phase retains the acquired essential traits, of which a man is aware, and which he fully affirms.

The various dynamisms presented here in their structure, action, and transformations we also call instincts. Our reason for including these forces among instincts is that, in our view, they are a common phenomenon at a certain level of man’s development, they are basic derivatives of primitive instinctive dynamism, and their strength often exceeds the strength of the primitive maternal instinct.

The principal difference between our conception of the instinctive structure and functions and former conceptions (McDougall, Mazurkiewicz, and others) is that in our view: (1) the instinct evolves in phylogenetic development as well as in man’s

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life cycle; (2) all three structures of instincts—the aspirational and emotional, gnostic, and motor structure—are subject to development; (3) the instincts of a human being are to a considerable extent subject to the principle of dynamic disintegration that is, they create collisions between and within themselves (multilevel disintegration), in order to unify within the process of development in a homogeneous personality structure; (4) man's instincts differ considerably from animal instincts, in that they are more plastic, more easily lose their individual character and independence, and are subject to changes; (5) the characteristic feature here is the duality of behavior of an instinct not only toward external objects (toward an object and away from an object activities) but also within one's own domain, where forces, negating and affirming certain levels of an instinct, arise and act.

PRIMARY INTEGRATION

In its early period the life of a child is enclosed within the framework of the simplest necessities of life. At this stage the development of particular functions or sets of functions in a small child is periodically, and rather positively, subjected to such dominants as the need of food, various forms of movement, a great need of sleep, and so on. The reality function, dominating in the hierarchy of needs of an adult man, is here at the service of simple, common instinctive needs or physiological functions. These are, as it were, primary integrated functions.

Such structures occur also with adult people. The most frequently occurring types of primary integrated structures are observed in individuals in whom unilateral narrow interests and unilateral driving tendencies are evident at early stages. As these tendencies dominate other tendencies, the latter gradually undergo atrophy. The reality function is here conjugated with those unilateral tendencies, and its task is to adapt itself to the environment that these dominating tendencies may, most easily and most widely, be realized. Such individuals usually do not react to stimuli other than those peculiar to their structure; they realize

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their own type, as it were, and remain insensitive to other aspects and levels of reality. Such people are incapable of internal conflicts, but often enter into conflicts with the environment.

Integrated structures are also encountered among psychopathic individuals who, believing their morbid tendencies are hierarchically superior, subordinate to them all other dispositions and functions, adapting them more or less adroitly to the environment. A psychopathic individual usually does not know the feeling of internal inferiority, does not experience internal conflicts; he is unequivocally integrated.

The kinds of integration just mentioned might be called, in the most general sense, primary, nonevolutional forms of integration. When an individual with a tenacious structure goes through typical, general biological phases, when unilateral interests develop in him, or so-called "normal" inclinations, or when possibly his psychopathological structure is "improved," this does not mean that he actually develops, but that he merely attains this or that kind of ability, this or that form of the "art of living."

An individual of a permanent primary integrated structure generally acts in the name of instinctive interests in an automatic manner, revealing the moderating functions within the narrow range of habitual experiences. He usually does not possess the feeling of his psychic individuality. Such individuality exists in him as a vague conceptual creation. He is generally unaware of the identity of his present self with the "self" of past periods of his life. The feeling of his activeness is but weakly marked. True enough, the above traits may be manifested in permanently primary-integrated persons, in moments of emotional tension, or when various unpleasant experiences evoke reflection, but such manifestations are temporary and ineffective.

Thus, with persons not burdened with a negative heritage and equipped with a simple psychic structure, there occur more or less long-lasting states of deviation in adaptation to the narrow actual reality, as a consequence of such things as misfortune, physical suffering, or, much less rarely, uncontrollable joy. In these instances one's psyche transcends the most common actual reality.

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The death of a child weakens the sharpness of a mother's self-preservation instinct. Acute suffering crushes for some time the force and range of action of a limited, narrow function of reality; there begin to appear disintegration processes, a weakening of the process of adapting oneself to the present reality, and a strengthening of the retrospective and prospective attitude. Physical suffering often causes a widening of the sphere of experience, a greater understanding of the suffering of other people, a movement beyond the sphere of the self-preservation instinct, and a loosening of the thus far existing structure. The feeling of approaching death enhances the attitude of prospection in respect to near relations and friends, for whom one executes a will.

All these are manifestations of weak, transitory forms of disintegration. If their suffering passes the individuals discussed above return relatively quickly to their former attitude of adapting to the narrow sphere of actual reality. They are not able to assume an attitude regarding time from a distance, nor are they able to make themselves mentally independent of it. They are constrained by the present moment, by the reality of flowing experiences, by their own type, and by influences of the environment.

John Galsworthy lucidly pictured the deviations of transitory disintegration among representatives of the "society of possessors," in whom the possessive instinct ruled as the disposing and directing, superior and integrating center:

For the moment, perhaps, he understood nearly all there was to understand-understood that she [his wife] loathed him, that she had loathed him for years, that for all intents and purposes they were like people living in different worlds, that there was no hope for him, never had been; even, that she had suffered—that she was to be pitied. In that moment of emotion he betrayed the Forsyte in him—forgot himself; was lifted into the pure ether of the selfless and impractical. Such moments passed quickly. And as though, with the tears he had purged himself of weakness, he got up, locked the box, and slowly, almost trembling, carried it with him into the other room. (4)

In the excerpt cited here we see that Soames was only able to go a little beyond his own fixed sphere of aims and experiences

(4) John Galsworthy. *The Forsyte Saga*. ("The Works of John Galsworthy.") London: Heinemann, 1927-1929.

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and beyond his own function of reality. Given his strong possessive instinct, if these experiences, so strange to his type and level, were not “flowing” experiences, if he had many similar experiences, they could have created internal conflicts, permanent dissatisfaction with himself, a tendency for transformations, for a loosening and disintegration of his type and a tendency for discord to arise.

The tenacity of a structure of a man integrated on a primary level is not always characterized by constancy and immutability; it may be disturbed not only transitionally. This is because the structure may include dispositions which, as a result of conditions and experiences, will disturb its tenacity and touch off the process of disintegration.

It should also be kept in mind that there are people, though rarely met, whose initial integration belongs to the higher level, whose rich structure, constantly improved by life’s experiences and reflections, does not undergo the process of disintegration, but harmoniously and without greater shock develops into a full personality.

DISINTEGRATION

ITS DEFINITION AND KINDS

The terms integration and disintegration were used by Descartes, and later by Spencer, Jackson, then by Sherrington, Pavlov, and others. Since the second half of the 19th century these terms have been rather systematically applied by various philosophical schools. Jaensch uses them in his attempts to classify people typologically. They were often applied by the Gestalt school. Presently these terms are commonly used in neurology and psychiatry.

In the developmental process—from child to adult, and from primitive to cultural man—we come into contact every day with cases of disintegration of primitive, tenacious, instinctive struc-

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ture due to obstacles being encountered and the experiences connected with them.

A child bringing various objects to his mouth meets with a contradiction between the feeling of pleasure (visual) and the feeling of unpleasantness (taste) aroused by one and the same stimulus. He is not clearly instinctively attracted to or repelled by an object. He must differentiate his relation to it by experience. When he touches the flame of a candle, the visual picture of which evoked a pleasant desire, there arises a conflict within him. More or less similar mechanisms occur in a primitive man. Observations of something that attracts and in some respect is a source of pleasure, but turns out to be unpleasant in another respect and becomes a source of displeasure, are numerous and varied. Passage through a period of such painful experiences gives rise to an attitude of inhibition, cautiousness, and reflection. But before this comes about, there dominates for a time the attitude of unordered stimulation and inhibition, fright and irritation, together with chaotic, unbalanced, and unharmonized reactions. Beginning with instinctive conflicts through ever more psychic conflicts, with an ever greater participation of our own reflexive acts, we are subject to the developmental process by means of "positive disintegration," attaining ever higher forms of adaptation through disintegration, unfitness, and "errors" of the lower forms of psychic acts. In the place of the former distinct uniform acts come indecisive, inconsistent acts; there appear therein instinctive acts which are deformed until new dynamisms arise, dynamisms ordered on the basis of another principle and new experiences. A long experience in new conditions of life, with the modifying system of the inner milieu, results in differentiation of stimulating and inhibiting acts. That which stimulated differentiates into that which further stimulates and that which gives rise to inhibition; that which was inhibited becomes uninhibited and may form a stimulating factor.

The primitive instinct loses its infallibility; within its structure individual and cognitive elements become isolated, both of which for some time act coordinately. There ensues a loosening or disintegration of instinctive structure into various actual struc-

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tures, less strongly conjugated than before, hierarchically independent or coordinate.

Excessive tenacity of a structure is a factor checking psychical development. One might assume that the disintegrative process, while loosening the tenacity of psychic functions, makes them to some extent independent of itself. As a result their scope of activity expands, their receptors are more likely to be activated, they acquire greater elasticity and sharpness, and in the period of synthesis they penetrate and aid each other more easily.

The process of disintegration is usually accompanied by a greater or smaller participation of self-awareness, from very weak components up to a morbid intensification of it. A man whose self-awareness is dormant and who, therefore, is incapable of observing himself, and of reflection, does not feel any contradiction either in his own behavior or in its motives. Everything appears natural to him and as a matter of course. He commits acts which contradict each other but he is unaware of their divergence and, in this situation, does not aim at harmonizing them; in short, these acts do not create in him any basis for "remorse." Such a man succumbs passively, as it were, to his inclinations, which are not corrected by the experience which come from understanding that the results of one's behavior may be unpleasant and sometimes even injurious to the environment and to one's own development.

At the other extreme we have cases of excessive self-awareness. Such individuals deliberate at every step made. This "psychic operating" on oneself may help development, but sometimes may become an unfruitful habit, a mania, an aim in itself, which deepens the process of disintegration in an abnormal way. Of course, the fact that one is aware of his own internal disintegration does not by itself result in the tendency to remove it. An impulse in this direction usually springs from a nucleus of a newly arising, higher disposing and directing center.

The question arises as to what conditions and what dispositions facilitate the process of disintegration.

The influence of environment on a child often possesses a character of disintegrating action (bringing the child to shame,

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prompting in him the feeling of guilt, or a showing of anxiety with respect to his behavior). However, this influence does not penetrate deeply into the mind of a child, because he quickly realizes that it is only a verbal action, the essence of which is usually only partly experienced by parents and tutors.

Inherited dispositions, puerperal traumas, diseases, reaction of the environment, an unsuitable profession, violent experiences, all influence the dissolution of the tenacity of the disposing and directing center of a man. This loosening of the structure is particularly strongly marked during the period of maturation, when new forces, new tendencies, making their way more or less violently through the present system and disturbing its thus far existing balance, begin to acquire significance. A change in the system of forces in the inner milieu slowly pushes forward new dominants, which oppose the thus far existing ones.

Excessive excitability is, among others, a sign that one's adaptability to the environment is disturbed. These disintegration processes are based on various forms of increased psychic excitability, namely on psychomotor, imaginative, affectional, sensual, and mental hyperexcitability. Psychomotor excitability is basic in the development of functional hyperkineses, tics, and psychomotor obtrusions, as well as vagrancy. Imaginative excitability reveals itself in the form of daydreaming, in the intensification of night dreams, in illusions, in artistic ideas arising, which point to the tendency toward dissolution and disintegration of one's adaptability to the narrow actual reality. Affectional hyperexcitability produces states of agitation and depression, sympathy for or dislike of oneself and the world, dissatisfaction with oneself and the environment, strangeness in relation to oneself and the environment, and feelings of inferiority or superiority. Sensual excitability, with the cooperation of other forms of hyperexcitability, develops the complex receptors under the pressure of sensations and stimuli, making them sensitive (strengthening and refining the sensual and esthetic experiences, but leaving one with a feeling of their relative incompleteness), which, in turn, dissolves the tenacity of the structure. Finally, increased mental excitability causes the dissolution of its conjugation with the con-

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trolling set, makes itself independent, and dissociates itself from its too close relation with the aspirational and emotional structure; it discovers within itself and develops new directing tendencies, intellectualized to a great extent.

Any of the types of excitability, if too strongly developed, subordinates to itself the function of reality and often results in a limitation of other kinds of experiences. Habits and addictions occur usually, therefore, when the individual is unable to endure too excessive internal psychic tension at the existing excitability. Excessive smoking of cigarettes by people with sensual and psychomotor hyperexcitability, is symptomatic of a venting of passion in a substitutional, indirect, abortive form. This is often a palliative action where one lacks the possibility of proper action. The use of alcohol and other narcotics often signifies violation of the function of reality, whose inhibitions are too weak to control impulses aimed at splitting the individual from actual reality.

Excessive sensitivity, given its too unilateral or too weak conjugation with the disposing and directing center of a higher level and given the difficulty it has bearing tension, sometimes leads one to become uninhibited and to subordinate oneself to the center of a lower psychic level (primitive drives, such as aggressiveness, finding one's outlet in sexual life, and so on).

The self-awareness of an individual, with the accompanying process of self-education, plays an important role in the process of disintegration, as has already been mentioned. It is time and, so to speak, "space" that are connected with the dissolution and disintegration of the individual, through the discovery and singling out in oneself of that which is "more I" from that which is "less I," that which is more a "subject" from that which is more an "object," and through self-defining within the scope of "who am I and what am I really like?" This is a process of making dynamic one's own inner milieu, a process of humanizing oneself. Its development is connected with the general laws of evolution, perceived in the phenomena of mutation, which complicate the uniform development of organisms. In this process, with the growing participation of self-awareness, the aims of the individual expand and reshape, through the inclusion of the suprabio-

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ological elements (moral and social, such as the superstructure of the generative instinct, and metaphysical, such as the superstructure of the self-preservation instinct) into the instinctive structure.

In what manner does such differentiation occur? Within the very biological structure of the individual inheres the necessity of the partial resignation of one drive in favor of another drive (for example, the partial resignation of the self-preservation instinct in favor of the generative instinct), the necessity of periodically passing from certain dominants in a given hierarchical system to others through shocks and attitude of resignation (for example, in the maturation and climacteric periods).

Self-awareness—developing in connection with the mentioned processes and everyday-life conflicts, inhibiting processes, reflection, recesses in vital functioning—gradually participates, to an ever greater extent, in the reshaping of the primitive instinctive structure. Experiences, lived through, point to shortcomings in our actions, make us aware of them and of the wrongs done by us to the environment, not intentionally but through lack of adequate sensitivity, adequate prospection and retrospection, and adequate knowledge of ourselves. Estimating effects leads to a better knowledge of oneself; to gradual dissolution of the tenacious instinctive structure, to the control of direct reactions to stimuli, and to the formation of more highly complicated and less direct reactions. The participation of memory and anticipation expands awareness and permits it to transcend the actual reality.

The primitive structure, dissolved by unpleasant feelings, such as awe, fear, unrest, searches for new cognitive and emotional conjugations, for new solutions, by means of making particular elements more sensitive, by means of the method of trial and error. The shattering of the narrow actual reality leads to an even greater differentiation of instincts, to emotional ambivalence, to an increasingly more keen working of the consciousness.

In the process of psychic disintegration discussed here we may single out three characteristic types: (1) unilevel disintegration, (2) multilevel disintegration, and (3) disintegration with re-

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spect to scope, length of time, and effects (initial and total, permanent and impermanent, positive and negative and eventually pathological disintegration).

UNILEVEL DISINTEGRATION

Unilevel disintegration manifests itself in various forms not easy to delineate in their structure, functions, and reshapings. We shall deal here more closely with some of its forms.

Unilevel disintegration of the maturation period is marked by quite a number of distinct structural changes of the internal environment. The thus far operating dynamisms characteristic of a child in the period of infancy, such as objective interests of a total character, a friendly living together which is only vaguely selective, subordination of oneself to parents and tutors, adaptation to the environment, harmony between behavior and action, and a serene spirit, all begin to abate and to lose tenacity and harmony. Slowly they are replaced by special interests, a critical attitude toward parents and elders, a tendency to morally evaluate the environment and oneself, inadaptability, disharmony in behavior and action, uneven and depressive moods, more exclusive sentiments, and by slowly arising and increasingly more intense sexual interests and tendencies. Under the influence of new dynamisms attitudes toward friends, toward oneself, toward the other sex, and toward the so far binding standards, undergo change.

These transformations are accompanied by the advent and development of states of lighter or more serious mental unbalance. The life of the individual, during the period of maturation, remains under the influence of two controlling centers: the retiring former one and the oncoming new center. The operating dynamisms existing thus far do not retreat without fighting, without emotional shocks, and the oncoming dynamisms do not organize themselves and do not take over control too easily. Affectional conjugations from the period of infancy and conjugations arising under the influence of the pressure of new tendencies, with mutual regrouping, result in a considerable lability of moods. This state manifests itself in the attitudes of denying and affirming,

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feelings of inferiority and superiority, moods of agitation and depression, of joy and sorrow, and, finally, in tendencies to solitude and in the periodic intensification of the need for group life.

Prospective dynamisms struggle here with retrospective dynamisms; there is no harmony, calmness, or peace. The new total organization is achieved painfully. There are periods when one feels the need for holding on to the center which is losing its psychophysiological vitality but to which one is bound by emotional memory. What dominate in this period are the asthenic attitude, depressive moods, and “partial attachment” to often apparent values, to abortive actions.

The states of disintegration and fluctuation of dominants in the structure and dynamisms of an individual are rather distinctly reflected in experiences characterizing the moods of disintegration—suspense, sorrow, a weakening of confidence in the environment and oneself, depressions, the need for solitude, and, on the other hand, in the surge of the sthenic disposition, energy, ideas, and so on. (5)

The second characteristic form of unilevel disintegration is that taking place during the climacteric period. It is also characterized by a weakening or evanescence of certain dynamisms or certain values in favor of others, and general experience tells us that almost always these new elements are of lesser value compared to the retreating ones. In this period the sexual drive weakens or transforms itself into other drives, one’s vital efficiency usually weakens, the interests pursued thus far are no longer as strong and one is not so vigorous in one’s attempts to realize them; one’s somatic side also undergoes changes which are biologically disadvantageous to the individual, changes that are reflected in the weakening of one’s efficiency in action and in growing old. The individual is trying to substitute new or strengthened dynamisms in place of the retreating dynamisms, and this is usually more difficult to accomplish than in the preceding period (tendencies toward strengthening of family life, greater thriftiness in material matters, parsimony, not paying too much at-

(5) Unilevel disintegration of the maturation period may mark the beginning of disintegration of another kind, namely, of multilevel disintegration, which shall be dealt with later.

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tention to one's dress, arbitrariness, egocentrism, and so forth). Nevertheless, the psychic state at the time of substitution is marked by the weakness of vital tension, an uncertainty in action, a feeling of inferiority, depression, retrospective tendencies and fear of the future, and a slackening of prospection.

Let us now pass to the problem of unilevel disintegration connected with external—fortuitous, as it were—events in the life of an individual.

In the first section of this chapter we quoted examples of temporary weak symptoms of the unilevel disintegration of individuals possessing uncomplicated psychic structures, who realize simple aims, strictly connected with rather primitive instinctive dynamisms. A catastrophe causes confusion in their set of main dynamisms and in their directional tendencies, or it causes an abatement and short-lived exile of the thus far existing dominants to a background position (exemplified by Soames in the quotation from the Forsyte Saga). This is, however, a temporary confusion and the weakening of one dynamism is compensated for here by the strengthening of other fundamental dynamisms, which are part of the already mentioned set (growth in the need of possession, increase in arbitrariness in relation to ones family, the need for external accentuation of these attributes, and so forth).

This kind of disintegration may be caused by the “breakups” an individual suffers such as a state of disability which does not allow the realization of his thus far pursued aims loss of the chief field of activity, derision and defamation, and some forms of impairment and injury of the fundamental individual biological tendencies.

Let us now take another example. Picture a man with narrow mental horizons, with slight psychical sensibility, a strong, tenacious instinctive structure, a man aspiring to a position of power, desiring to “get ahead.” This is a clever man, but fit only for a narrow field of operation. The “environmental” conditions cause the need for such a type of specialist to wane and our man faces the necessity of a new start. A shift to a kind of work not drastically different from the former one is possible, provided he completes his education, but this type of individual finds this

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difficult to achieve. This situation entails a period of dissension, breakdown, uncertainty, depression, a jumping from one conception to another, from mood to mood; it entails instability between excitation and inhibition—in short, disintegration. Due to a low plasticity and a narrow range of aims, and because of small compensatory and, even more so, sublimatory reserves, such individuals go through breakdowns more seriously, adapt themselves to changed conditions with greater difficulty, and this may lead to suicidal tendencies and even to a sharp outbreak of mental illness. A positive way out of such a situation consists in a slow transposition, in fact in a transformation, of one's attitude even if within a narrow field, in a slow realization of one's capacities and consequently a return to the former way of life which is usually just slightly expanded.

Above we touched on compensatory and sublimatory difficulties. In everyday practice we sometimes encounter quite contrary examples of exorbitant adaptability to the changing conditions of life. It is manifested often in the attitude of keeping up appearances, in the attitude of deceitfulness, ensuring a good opinion of oneself, success, special favors, and so on. An example of such compensation would be a white-collar worker who, while in his office, is composed, calm, friendly, kind, industrious, and at the same time is a brutal and inconsiderate egoist in his family life. This reflects disintegration into two forms of behavior: one, which is apparent, reflects the need for adaptation and is an expression of the self-preservation instinct; the other, inherent in a given individual, is primitive and brutal. Two mechanisms may occur here. In the first case the apparent behavior is dictated by one's desire to gain material profits, a favorable opinion, and the like, without which a given individual would not be able to realize his primitive drives. This is a cynical attitude. In the other case such an individual, though having the best intentions, may not be capable of fully mastering himself on a higher level, in living together with his family the way he lives at his place of work. Both these mechanisms, independently of their moral value, reflect superficial unilevel disintegration, in which there is not a more serious disintegration of the primitive instinctive structure.

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Lying, which produces a feeling of constraint, shyness, apprehension, is also one of the forms of unilevel disintegration. In this area we are dealing alternately with appearance and reality, the desire to remain “oneself” and to appear to be someone else.

We will turn our attention for a moment to the problem of unilevel disintegration which characterizes the constitution, as it were, of a given individual or his type. It is a difficult problem. We will devote to it only several general remarks.

Individuals of the schizothymic type experience on the one hand coldness, difficulty in establishing contact, the need for solitude, and are excessively critical; on the other hand, they experience hypersensibility, even touchiness, and are refined in the reception of stimuli from the external and internal environments. These are, as it were, two separate structures, two kinds of dynamisms acting without harmony and without logical infiltration.

In cyclic-type individuals we deal with dispositions tending to intensified excitability and depression, to volatile associations and perseverations. Moreover, these cyclic states may follow each other, every now and then, in longer or shorter periods; they may produce a very frequent fluctuation of the entire psychic structure, or its particular sets so that we may have almost “simultaneous” states of intensified excitability and depression in very closely related psychic areas. It seems that in both polarized sets a third member is lacking, that *tertium quid* which would breach the split, synthesizing both structures, thus protecting man’s mental equilibrium. This deficiency and the possibility of removing it characterize a phenomenon widely discussed in the psychology of feelings, namely the fact of experiencing, at the same time, fundamental mixed feelings—that is, the feelings of pleasure and displeasure. Dissolution and even disintegration of particular structures and sets allows the same individual to experience simultaneously various kinds of feelings in various realms. We will discuss this problem in detail in the chapter on the development of feelings in general. In the present consideration stress is laid on the typological, constitutional predisposition for the alternate, and often simultaneous, experiencing of sorrow

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and joy, sympathy and antipathy, enthusiasm and discouragement, exaltation and tragic depression. Because they coexist and at the same time oppose each other, these experiences introduce an element of dissolution, ferment, which often results in another form of disintegration-multilevel disintegration.

The basic characteristics of unilevel disintegration may be presented schematically. (1) Unilevel disintegration is a process taking place at one structural and experiential level. (2) It is principally an automatic process, in which self-awareness weakly participates at various times. (3) In this process distinctly dissociative dynamisms dominate the transforming and restoring dynamisms (with the exception of the disintegration of the maturation period). (4) New elements appearing in this form of disintegration usually do not possess moral value greater than existing ones. (5) Remaining long in this state leads, in most cases, to reintegration at a lower level, to suicidal tendencies, or to mental illness. (6) Unilevel disintegration is often an initial, poorly differentiated setting for multilevel disintegration.

MULTILEVEL DISINTEGRATION

With multilevel disintegration, as with unilevel disintegration, loosening and disintegration of the internal environment occur, but they take place with respect to lower and higher layers. The course of multilevel disintegration is accessible to objective study and the experiencing individual is conscious of it. The process of evaluating one's own internal environment is essential for multilevel disintegration. The feeling of the separateness of one's own self increases and this is so not only in contradistinction to the external environment, but also, even primarily, in relation to one's own inner environment, which is evaluated, is made into a hierarchy, and becomes a subject of more precise cognition and appraising thought. A "subject-object" process takes place in one's own self. One's internal milieu is divided into higher and lower, into better and worse, and into desirable and undesirable. There appears here the feeling of "lower value" and the feeling of guilt when one "falls down" to a lower level, knowing that he

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actually has the capacity to raise himself up. He knows this as his memory tells him of the pleasant moments of past achievements.

Along with the feeling of the fluctuation of the disposing and directing center, “up” and “down,” there appears on the one hand the feeling of inferiority and on the other the awareness of an ideal, the feeling of superiority, an aspiration toward a power of a “higher order,” the desire for the realization of other aims of life, a prospective and retrospective attitude with a plan for perfecting oneself.

The feeling of higher and lower values in oneself is concerned on the one hand with the primitive drives, which one wants to reshape, and on the other with the structure of the ideal from which one draws creative forces for these reshaping. This is accomplished by means of acute fighting, which Ernest Hello has described in these words:

The higher man, constantly tormented, internally torn by the contrast between ideal and reality, feels better than anyone else the human greatness and more painfully than anyone else the human misery. He feels himself carried to the realms of ideal sublimity, which is our final aim, and mortally affected by the eternal failure of our miserable nature. He infects us with these contradictory feelings which he himself experiences; arouses in us a love of existence and stimulates in us an incessant awareness of our nonentity. (6)

Multilevel disintegration is accompanied by the phenomenon of self-awareness and “enhanced consciousness,” or self-cognizance. If within the structure and dynamics of consciousness we ascertain the existence of foundations such as the awareness of the unchangeability of certain elements and the changeability of other elements in the current of life, the awareness of one’s present and past identity (Jaspers), then there must also arise the conscious feeling of development, a feeling of dissolution and of the shattering of old values and aims. Precisely these psychic states point to the fact that multilevel disintegration is in progress. (7)

(6) E. Hello. *Studia i szkice*. (Studies and Essays.) Lwow: Ksiegarnia B. Poloniecki, 1912.

(7) The awareness, of development and of disintegration leads to one’s being pitted against oneself, as illustrated by Nietzsche’s words: “Alone from this moment and

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The principal differences between unilevel and multilevel disintegration are best shown, we think, if they are examined in the same areas. Let us consider the symptoms of multilevel disintegration in the maturation period. In the forefront here is the process of evaluation, both with respect to the internal and external environments. In both these environments one sees that which is worse and that which is better, the higher and the lower, the near and the farther, and what is familiar and what is strange to us. Thus one divides one's external and internal environments into certain layers according to their values. The association between the fluctuating disposing and directing center and certain levels of both environments becomes weaker. A considerable role is played here by consciousness, which takes an active part in the process of the loosening and disintegration of these environments. The retrospective and prospective attitudes, which grow increasingly important, also assist in this process. The first examines the "lower" environments taken in time and their changes which depend on time, and the other draws its energy for the analysis and reshaping of the external and, above all, the inner environment from the growing hierarchy of aims and dynamisms of one's own personality ideal, which is increasingly more distinctly shaped.

In this process the domain of instinctive life, particularly of primitive drives, is very often clearly regarded as a lower domain from which one should make himself independent in order to be able to realize a proper plan of development. Such an attitude is sometimes accompanied by a strong sense of the fundamental differences between body and spirit. This reflects disintegration in the domain of somatopsychic interactions, which captures the attention of a given individual and makes him sensitive to these problems and to their practical manifestations.

When one is aware of the existence of differences between particular levels of one's own psychic structure and attempts to control the domains he considers to be lower, then one experi-

suspiciously mistrusting myself, I have taken, not without anger, a position which opposed my own self in all that which gave pain and hurt me. F. Nietzsche. *Thus Spake Zarathustra: A Book for All and None*; translated by Alexander Tille. London: Unwin, 1908.

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ences feelings of shame, guilt, of the inferiority of some levels in relation to others, and these feelings lead him to erect an increasingly clearer ideal for his own development. Lack of equilibrium in the internal environment, lability and inconsistency in the association of the disposing and directing center with a given level and its fluctuations afford increasingly greater joy as a result of attainments—and a state of depression and the feeling of inferiority, mentioned above, when one experiences failures. In experiences connected with multilevel disintegration of the maturation period, that which is new becomes a subject of evaluation, weighed in reference to total development and in the scale of moral estimation, and that which is new is usually estimated as better and morally more worthy.

In the process of multilevel disintegration of the climacteric period a man estimates “that which was” as more worthy and higher in the hierarchy, and more or less intensely seeks for new values which would not only compensate for but also exceed the retreating values. An estimation of thus far attained intellectual values, wisdom, temperance, richness of experience, and so on, shows that only a remaking and reshaping may form the basis for the elaboration of a new system of values which could, more than adequately; replace the values a man loses as he grows older and older. The process of the advent of the “new” in this period, with the continued existence and vitality of the “old,” is accompanied by periods of exaltation and depression and, as multilevel disintegration correctly proceeds, an increasingly stronger feeling of peace.

Multilevel disintegration connected with external events and forced upon the individual by fate is most closely connected to the inner milieu which is sensitive to a certain type of external experience. These experiences “consolidate,” as it were, the individual’s psychical resources toward their activation for internal remaking, for the estimation of errors, for the program of transformations, for obtaining a new hierarchy of values, and for the reshaping of one’s own type.

A man who faces life with a considerable fund of good will, theoretical knowledge, with a desire for right solutions to problems that may confront him, and with a conviction that he will

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actually reach a correct solution, comes, after countless experiences, to a conclusion which differs considerably from the original one, namely, that he is not prepared for proper behavior, that he is committing many errors and doing a great deal of wrong because of his shortcomings in his behavior toward people and because of a lack of knowledge or lack of anticipation of effects. These experiences and estimates lead him to the conclusion that he must enrich his mental, intuitional, and moral outlooks, along the principal course on which he is at present heading, loosen, and even disintegrate many schemes, many instinctive mechanisms and impulses, which are causes of his improper behavior. Slow adjustment to the “new” brings about the need to free oneself from undesired mechanisms, the need to widen one’s horizons and to secure oneself against new errors. A man, when working to disintegrate the thus far existing stereotype, arrives at a point which allows him to draw energy from the disposing and directing center, which passes to a higher level.

Dwelling in the sphere of one’s increasingly more distinct personality ideal facilitates the adoption of an alien attitude toward the abandoned levels, the separation of oneself from them, and even the act of contradicting them. Adequate intellectual and moral resources, life catastrophes, breakdowns, and personal defeats a man has experienced, may be the causes of a complete reshaping of his forms of thinking, behavior, and action (Dawid, Beers, St. Augustine, and others). In these circumstances a man often experiences mystical and religious states, states of strong psychic concentration, of creative improvisation, in which he experiences almost “tangibly” the realities of a “higher” order.

The most important characteristics of multilevel disintegration, taken schematically, would therefore be: (1) A loosening and often a disintegration of psychic structures and functions into particular more or less isolated types and levels. (2) These multilevel structures remain in more or less permanent conflict. (3) The disposing and directing center takes part in this conflict in different ways, but with a tendency to occupy a position in the highest of these levels. (4) An estimation is made by the disposing and directing center of particular levels and of one’s place in the structure of the personality ideal in general—this is a

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differentiation into lower and higher total-development values and into higher and lower moral values. (5) The functions of multilevel disintegration are to a considerable extent volitional, conscious, and refashioning functions, in relation to lower levels. (6) These functions are based on the individual's analysis of his own psychic structure, and on his hesitation in yielding, even though it progressively decreases, to the higher-level aims and one's own personality ideal. (7) Multilevel disintegration embraces sublimating mechanisms.

The chief differences between unilevel and multilevel disintegration, besides the general differences indicated by the name, are weak volition in the course of the disintegration process in the first, and marked participation of volition in the second; the weakness of the tendency to reshape the inner milieu in the first and a marked, or even a very great, tendency to do so in the second; the dominance of the feelings of inferiority, guilt, and shame in relation to the external environment in the first and the marked dominance of the feeling of inferiority in relation to one's own inner environment in the second; the tendency for the conflicts in the first to be external, and in the second internal; the tendency in the second to attain, hierarchically, increasingly higher aims, up to the personality ideal; the dominance of partial disintegration in the first form, and the dominance of global disintegration in the second form.

However, despite these differences a strict temporal and spatial delineation of both forms of disintegration cannot be made, because the first is often the initial, poorly differentiated phase of the second.

OTHER FORMS OF DISINTEGRATION

These other forms include disintegration with respect to scope, length, and effects, or partial and global, permanent and temporary, positive and negative disintegration.

Partial disintegrations are those which embrace only a part of the structure and psychic functions of an individual. Unilevel disintegration is a partial disintegration, and multilevel disintegration is usually a global disintegration. We observe partial dis-

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integration in the form of a disturbance of the tenacity and unity of some psychic functions as a result of injurious experiences within the sphere of these functions (for example, forms of increased excitability, explosiveness, some phobias, such as agoraphobia, tics, and so on).

These partial disintegrations are observed with people who behave quaintly. Their behavior does not disturb their psychic tenacity and is evoked usually by trying experiences, which have developed in them certain stereotyped, ineffective, and abortive forms of reaction. We also come into contact with partial disintegrations in some developmental periods. In order to illustrate this let us take the example of the disintegration of the sexual drive and feelings into two levels: one revealing the highest idealization of the object of the feelings, with total moderation of the sexual life, and the second (in relation to another individual) in which, at the same time, the sexual drive glaringly reveals itself.

We often come into contact with partial disintegration in infantile neuroses, in which, with adequate innate dispositions, pathological conjugation and “denaturalization” of certain physiological functions arise under the influence of fundamental educational errors (for instance, daily vomiting reflecting resistance or unsatisfied claims).

We come into contact with global disintegration almost exclusively in cases of very intense experiences which disturb or destroy the thus far existing foundations and aims of an individual. In such circumstances there occurs the loosening, disintegration, reshaping, and rebuilding of the whole psychic structure. Such phenomena usually occur with sensitive people, possessing high cultural feelings.

We may talk of a global disintegration in some psychoses of the cyclic or schizophrenic type, sometimes affording grounds for a good prognosis and representing the nuclei of fundamental transformations, leading to new foundations in life and development, and to a new hierarchy of aims (Beers). In the maturation and climacteric periods we may also talk of global disintegration, mainly in cases in which compulsory transformations are accompanied by a more conscious effort on the part of the individual attempting to guide himself by these modifications. Such trans-

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formations are usually thorough; they dissolve and disintegrate the thus far existing structure in all its aspects, causing in these periods the advent not only of “new” but of simultaneously “higher” structures and aims.

The distinction between permanent and temporary disintegrations is rather obvious. We have already pointed to the fact that, with the majority of individuals, who are called normal, both in particular developmental periods and when under the influence of grievous experiences and sufferings, there occur periodic changes in their principal attitude. Instances of such changes may be the psychic state of a mother after her child’s death, or the state of the already cited Soames in *The Forsyte Saga*. The persons mentioned abandon, under such conditions, their tenacious structure for varying lengths of time, go beyond the forms of their everyday behavior and make the nuclei of their higher tendencies independent of a strict conjunction with the primitive instinctive structure, in order to return to it more or less quickly. These are both partial and temporary disintegrations. Such temporary disintegrations are encountered also in cases of disturbed mental equilibrium in somatic diseases, and also in transitory states of reactive neuroses or when a man passes through some form of severe psychosis.

We encounter permanent disintegrations principally in severe chronic mental diseases and in acute chronic somatic diseases (surgical tuberculosis, progressive, degenerative nervous diseases, grave disabilities).

In the case of so-called positive disintegration—that is, disintegration signaling and producing positive transformations of the psychic structure—which is a source of creativity, we may be dealing with permanent disintegration, which is decisive for the positiveness of the individual’s transformation, throughout his entire life, and is responsible for ever-vital sources of creativity (Michelangelo, Dostoevsky, Zeromski, Weininger, and others). It characterizes the path of genius and the path to moral personality.

The distinction between positive and negative disintegration seems to be most difficult to draw. We say that we are speaking of a positive disintegration when it transforms itself gradually or,

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in some cases, violently into a secondary integration, or when, without passing into a clear and permanent, morbid, secondary or involuntional disintegration, it remains a disintegration which enriches one's life, expands one's horizons, and produces sources of creativity. The first criterion is difficult to apply, since the disintegration as a positive process may last throughout the individual's entire life, without leading to a secondary integration. Sometimes we cannot ascertain whether the disintegration process is negative in the course of severe psychoses, and this is because only after they have passed and left some effects is it possible to estimate whether we were witnessing the positive or negative form of disintegration. Of course, an experienced clinician, very familiar with these problems, may, on the basis of a descriptive diagnosis and the course of the disease, not only give a good or bad prognosis for a given disintegrative disease; he may also often foresee the effects of disintegration. This is, however, not an easy task and one should be very careful with such foresight.

We call a disintegration negative when it does not produce effects which are positive in relation to development or when it yields negative effects. In the first case a man returns to a primary integration, with negative tendencies of compensatory experiences, connected with a short-lived disintegration; i.e., he merely substitutes one lower-level need for another.

Disintegrations which cause negative compensations for the life and development of an individual are observed in cases of serious disability. In these cases compensation may develop in the direction of ill will or hatred for the social environment, and the feeling of inferiority is compensated for by way of aggression or by taking the wrong approach to life.

Negative disintegrations occur in all cases of chronic psychoses leading gradually to the involution of a personality.

But, as has been already mentioned, we cannot pass a judgment that we are dealing with a negative disintegration based only on the fact that it lasts long and that we do not observe in it any sign that it will become transformed into a secondary integration.

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DISINTEGRATION IN RELATION TO DISTURBANCES AND MENTAL AND SOMATIC ILLNESSES

DISINTEGRATION IN MENTAL DISTURBANCES AND ILLNESSES

For lack of space we shall not discuss here the so-called standard and its significance in the notion of mental health and disease, and we will limit ourselves to the statement that, in our conception, a mental disturbance is, in many cases, a positive phenomenon, not only in the personality and social senses, but sometimes in the biological sense. The contrary conception, now current, is based on the analysis of serious dissolutional or involitional diseases—that is, of residual forms in the great developmental process. The symptoms of educational difficulties in life, nervousness, neuroses, psychoneuroses, mark, in the majority of cases, the process of development, the process of positive disintegration (creative inadaptability). This is true also of a number of cases of untreated and treated psychoses.

We shall discuss briefly the problems of disintegration in relation to general psychopathological symptoms and the problem of disintegration as related to isolated states of mental disturbances and diseases.

Let us consider first of all disturbances in the intellectual functions, primarily disturbances in the experiencing, perception, and comprehension of sensations. Hyperesthesia and hyperalgesia, occurring in many mental diseases, may reflect general sensitivity or periodic hypersensitivity, which, like depression, may play a positive role in development (objective, critical attitude). A feeling of estrangement and freshness of sensations in relation to various types of stimuli may have creative significance and is often observed among poets. Illusions are characteristic not only of the mentally sick but also of the majority of writers, painters, and people with highly developed emotions and capacity for phantasy. Furthermore, simple and conjugated hallucinations have often been observed in prominent people in the period of their mental diseases (Beers, Mayer, Kandinsky) and in other outstanding people who were not suspected of such disease (Wag-

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ner, Wladislaw Dawid). Many kinds of hallucinations reveal a mechanism similar to that of dreams. Regardless of the organic ground of hallucinations, we observe them in individuals inclined to eidetism, in people with a highly excitable imagination, in maladjusted individuals, in people with a high sensitivity to external stimuli and with a capacity for plastic memory.

The same holds true for disturbances in thinking and association. For example, the wild flight of thoughts occurring in maniacal states also characterizes the states of creative tension, with the difference that in the former states the associations are superficial, changing, subject to incidental influences, while in the latter states the associations are precise and ordered and profound. In the period of creative tensions we find three elements of the maniacal state, namely increased feeling of one's own value, an accelerated flow of thoughts, and motor excitation. The opposite state, inhibition, which is somewhat short of the melancholy state, is observed with creative people after their creative periods.

Perseveration of associations may reflect narrow-mindedness, the processes of thinking slowing down, becoming dull and stereotyped. It may reflect weariness, but it may also be a symptom of monoideism and lasting emotional attitudes (the perseverations and ideas Beers had during his illness gave rise, after his recovery, to a great social reform).

States similar to those of delusion as to one's greatness or to persecution mania, which point to the lack of harmony between the individual and the environment, and to the lack of a proper estimation of oneself, are not always morbid states. The so-called delusions of wisdom, reformatory tendencies, often characterize prominent people who, as history tells us, were not always estimated properly (during his stay at a hospital for the mentally ill, Mayer had ideas that led to the discovery of the great law of the conservation of energy).

It is difficult to speak of memory—for instance, of hyperamnesia—as a pathological symptom, for it can also be a symptom of development. A permanent weakening of memory is, of course, a pathological symptom and in most cases connected with organic disturbances. On the other hand, a periodic weakening of the memory, or gaps in the memory, is often a sign of self-defense on

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the part of the patient's organism and personality, or evidence of the liquidation of trauma.

Disturbances of consciousness and orientation, besides various mental diseases, are encountered in states of ecstasy and deep meditation. The main characteristics of the latter are the spontaneous, volitive surrendering of oneself to these states and the lack of injurious repercussions from them in the totality of one's life.

Taking the view that emotional life is a controlling structure in the personality, we now pass to disturbances in the emotional life. An intensified sad mood (hypothymia) or gay mood (hyperthymia) and the length of time they are experienced do not provide evidence that these experiences are morbid in character. Such moods are often connected with a strong experiencing of internal conflicts, with the shift of the disposing and directing center to an ever higher level, or they are, in other ways, of a protective, developmental character. Apathy, both in its conscious form (in psychoneuroses) and in its unconscious form (in schizophrenia), does not necessarily reflect indifference. In psychoneuroses, indifference is related to only some areas of reality and some internal structures; in schizophrenia apathy is caused mainly by the impossibility of expressing one's feelings in the period of a negative attitude toward the injuring environment and daily stimuli. In reality such individuals are excessively sensitive and crave love, warmth, and kindness. "Injury," failure in the gratification of these needs, results in negativity and in the mask of callousness. We meet with an essential lack of affectual sensitivity in moral insanity, which is characterized by psychic integration at a low level.

The changes of personality observed in hysteria (loss of the feeling of one's own personality, and so on) cannot be considered solely from the pathological point of view. Many changes of personality, many forms of its loosening and disintegration, are symptoms of developmental disintegration, which is most strongly manifested on the border line between normality and abnormality, as found in the states of nervousness, neuroses, psychoneuroses, and in states of intensive and accelerated development.

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The conception of a pathological weakening of volition is also very difficult to grasp. Decisions and action should be grasped multidimensionally. Individuals susceptible to inhibitions in daily life may be able to make a decision and to act energetically in difficult circumstances. The same may be said about excessive volition. One should also beware of the simplification of treating as exclusively pathological parafunctions or the so-called deformations of manifestations of will. Stereotypy (mental and moral) is often developmental in character.

Importunate drives and their realization may be manifested on various levels—from vulgar and aggressive attitudes and reactions, contradicting moral principles, to acts of the highest level, to inspirations. Distorted instinctive tendencies are not always rightly interpreted.

These short remarks tend to show that the classification of and generalization about symptoms of psychic disturbances are not an easy matter. “Pathological” disturbances of personality, mental functions, desires, or drives may on one hand be retrogressive symptoms, injurious to the individual and the society, and on the other hand they may be useful, improving symptoms, raising the individual to a higher cultural level.

We shall now give a short interpretation of some sets of mental disturbances and diseases, nervousness, and some neuroses and psychoses, from the point of view of the theory of positive disintegration.

The essential characteristic of nervousness is an increased excitability, symptomatized in the forms of sensual, psychomotor, affectional, imaginal, and mental hyperexcitability. It consists in an unproportional reaction to a stimulus, an extended, long-lasting, accelerated reaction, and a peculiar reaction to a neutral stimulus. This hyperexcitability is therefore a strong, uncommon sensitivity to external and internal stimuli; it is virtually a positive trait. Talented people, capable of controlling their own actions and fighting against social injustice, are characterized by a sensitivity to esthetic, moral, and social stimuli, to various psychic processes in their own internal environment. Each of the forms of psychic hyperexcitability mentioned is characterized by valuable, actual or prospective, properties. Sensual hyperexcita-

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bility is an attitude of being sensitive to external stimuli, such as the sense of color, form, and tone. Psychomotor hyperexcitability gives sharpness, speed, and an immediacy of reaction and capacity for action; it is a "permanent" psychomotor readiness. Affectional hyperexcitability is evidence of the development of a property which is the controlling dynamism of the psyche. Imaginational hyperexcitability gives prospective and creative capabilities, as well as those of projecting and foreseeing. Finally, mental hyperexcitability results in easier and stronger conjugations of particular forms of increased sensibility, which facilitates their developmental work and is a factor that controls and enriches the mentioned dynamism (creativity, psychomotor readiness, etc.). None of the forms of hyperexcitability mentioned above develops in isolation. As a rule these are mixed forms with predominance of this or that form. They are disintegrating factors and, in conjugation with mental hyperexcitability, permit preparation for higher forms of disintegration and secondary integration.

As for neuroses and psychoneuroses, we accept the view of such scholars as R. Brun, M. Bleuler, and others, who do not consider the terms neurosis and psychoneuroses to be synonymous, though they consider them closely related. There are certain differences between the two, such as the psychic dominant in psychoneuroses and the vegetative in neuroses, a wider range of the domain of the "pathological" in psychoneuroses and a narrower range in neuroses, and finally the fact that neurosis is so often located in just one organ.

Let us now pass to some psychoneuroses and neuroses. The many forms of hysterical syndromes present great difficulties in classification and in our attempt to set up a group unity. According to Kretschmer hysteria arises out of the difficulties in realizing the self-preservation and sexual instincts. Hysterical reactions, according to this author, are instinctive reactions with the selection of lower instinctive "old ways" (higher "new ways" are always mental in character). The actions of an hysteric are subordinated to impulses, and accompanied by hypobulia, dissolution of the will, and weakness and contradictoriness of purposes. According to Janet, hysteria is a form of mental depression char-

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acterized by the narrowing of the field of consciousness, a lowering of the level of mental activities, susceptibility to suggestion, and dissociation of personality. (8) The most important characteristics—according to the majority of authors—are vegetative stigmatization and infantilism. A great difficulty with the points of view of the authors just cited is presented by the fact of the existence of many “hysterics” of intellectual and moral prominence (religious leaders, diviners) who stand out with respect to strength of decision and persistency (anorexia, asceticism). Therefore the reduction of hysterical mechanisms to the lowering of mental and volitional activities does not always agree with the facts. In our opinion, the so-called “hysterics” are characterized, not by a lower but by another kind of mental and volitive activities, not by a lower but by different kind of moral ideals. Strong emotionalism and dissociation, stressed by Janet as morbid characteristics (symptomatic of an arrest in development), are, in our opinion, often positive properties. However, in cases where there is a lack of sufficiently developed intellectual traits, many hysterics do not arrive at secondary integration as do “hysterical” geniuses and saints. Individuals strongly emotional and susceptible to dissociation, with insufficient mental resources, remain at the level of various forms of disintegration, which make adaptation difficult and reflect uneven, often abortive, forms of syntony, with an external accentuation of the self-preservation or sexual instincts, although these instincts are in most cases weakened. The results of studies confirming the opinion that all emotional life has its neurological counterpart in the extensions of the vegetative nervous system of the frontocortical area which govern all psychophysical life will give, we think, the proper foundation for an estimation of the role of emotionality and its positive disintegration in the development of man.

Psychasthenia is, true to its name, characterized by psychic asthenia. It should be noted at the start, that besides the psychasthenics under treatment in clinics, sanatoria, and hospitals, there are many more psychasthenics who handle their difficulties by themselves. The asthenia of the first group of people is more psychic, and the asthenia of the second group is more physical (a

(8) P. Janet. *The Major Symptoms of Hysteria*. New York: Macmillan, 1920

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weak organism). The latter group yields writers, thinkers, and artists capable of doing at times very hard mental work. In general physical asthenics are creative, sensitive, and psychically rich. Who knows whether a certain involution of physical efficiency does not possess a subcortical character? Physical exhaustion is most probably connected with undue intracortical work, which compensates the work of subcortical centers. Therefore psychasthenics display undue inhibition, an inclination to hesitancy, reluctance to finish work started, interest in the realization of ideas, a lack of weakening of the function of reality, which is understood by them in dimensions other than normal. The feeling of the "blankness" and "otherness" of the internal and external world encountered in psychasthenics arises as a consequence of sensitivity to, as it were, his "own" subtle stimuli, and great reluctance and even a negative feeling toward alien stimuli flowing from the environment. This mechanism is partly explained by Pavlov's paradoxal and ultraparadoxal phases.

We will now comment on manic-depressive psychosis. Its inheritance points to the importance of those factors which are summed up in the experience of generations and to the explosion of cyclicity of maniacal or melancholic moods. These states are released often by psychic injuries. The melancholic image of inhibition, difficulty in action, timidity, suicidal thoughts is the picture of the disintegration of the inner milieu. In the conflicting attitude, therefore, the upper hand is gained by such inhibitory cortical factors as the analysis and criticism of one's own affectional attitudes, and the feelings of guilt and inferiority. The "laughing melancholies" are evidence of high tension in the conflict between depression, suicidal tendencies, and the disposing and directing center, which cause internal introspection and even the attitude of being an observer of one's own drama (the "subject-object" process). The developmental character of the melancholy phase is shown to some extent by the fact that these individuals frequently regain their health, after they satiate themselves with depressing matter, and by the partial participation of reshaping mental activities of the analytical type. The maniacal image consists of an increased feeling of one's own value, an accelerated flow of thought, motor and affectional ex-

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citation, and enhanced attention. Individuals in this state make decisions easily, easily carry them into effect, display a weakening of inhibition, and they may attain very good results in their work because of their increased and indefatigable energy. Depending on the cultural level of a maniacal individual, he may be dominantly either quarrelsome, aggressive, inclined to vexatiousness or sympathy, to undue alterocentrism, to social activeness, or have a tendency to help others and show empathy in relation to them. The capacity for differentiated sympathy may lead to an actor perfecting his performance, to increased creativity, or to a drive to reform. In mixed states we come into contact with experiences of unpleasant tension, with angry and depressive moods, and with manifestations of mixed feelings (pleasant and unpleasant). In manic-depressive psychosis the material for reshaping is supplied by the changeability of states (in maniacal states, depression; in depressive states, mania; and in both states, the state of unrest).

Paranoia is often characterized by both an increased feeling of one's own value and an accelerated flow of thoughts and psychomotor excitability. The basic difference between paranoia and the maniacal phase of manic-depressive psychosis consists not so much in delusions of one's own greatness or in persecution delusions as in their systematization. It is evidence of disintegration at a rather low level. This is an attitude of a narrowed synthesis, which does not let the stimuli have their say that would widen the sensations to allow a proper synthesis. A paranoiac may be keenly attentive, may have great dynamism, may make fortunate but primarily strong and violent decisions in his work, but his structure is not developmentally integrated and does not subject itself to disintegration. He falls into external conflicts but not into internal conflicts; he suffers delusions of persecution, yet he does not display feelings of inferiority and guilt in the face of these delusions and his intelligence is clearly at the service of his emotions and delusions. A paranoiac is highly critical, but not self-critical, and he displays self-feeling without the feeling of inferiority and humility. The paranoiac structure is related to psychopathy, as conceived by us; it is a structure integrated at a low instinctive level, with intelligence at its service.

As for schizophrenia, the majority of psychiatrists recognize in

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its etiology the basic role of psychogenesis. The psychogenetic point of view is now clearly taken by newer movements-existential psychiatry and the modified psychoanalytic method of so called "symbolic realization." For a description of "schizophrenic worlds" one uses philosophical terms. The schizophrenic ceases to be exclusively the classical pathological case and becomes, in the first place, a man who suffers and feels as all other humans. The basic difference consists in the schizophrenic's constitutional difficulty in adapting himself to the world. It is, in the last analysis, a specific psychic constitution, consisting of excessive sensitivity (susceptibility to psyche injury) leading, in connection with it, to injuries and conflicts, frustrations, serious traumata, which, being often repeated, change the functioning of neurons, just as toxic factors or mechanical excitations do. According to Sechahaye, schizophrenics, when going through painful, profound experiences, guard themselves against contact with people in various ways, principally by way of external unconcern and negativity, and by way of impulsiveness and violence, evoked by the internal struggle between the need for contact and the dread of it; they guard themselves by passivity and the catatonic attitude, by running away from the environment, and especially from the doctor, and by absurd and grotesque behavior, if they have no other ways of covering themselves up. They avoid contact with the environment because of dread of emotivity, for fear of disturbing the psychotic equilibrium, of rousing one's own aggressiveness, of humiliation at the hands of other people, and in the internal injunction connected with the feelings of guilt and regret due to departure from the autistic attitude. This avoiding of contact may be overcome, according to this author, by convincing the patient that we wish to satisfy his essential needs. There are two ways of finding the patient's basic needs: an affectional approach to him during his "bright spells" and better periods of feeling, and the analysis of expressions. Here the external world should adapt itself to the patient, and since the world of symbols and magic is the only world that the patient may tolerate, one should organize this world for him in the least injurious way and permit its gradual reshaping into worlds more closely resembling reality. Schizophrenics are deeply

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traumatic people and therefore need more feeling and protection than other people.

In our opinion this “special constitution” in schizophrenia seems to possess two fundamental characteristics: (1) markedly increased psychic excitability and (2) a psychic immaturity, in the attitude taken toward the normal, and even more so in the improper reaction to the environment. These are, in essence, positive characteristics (high sensitivity, subtlety, and, not rarely, a considerable fund of capabilities), requiring, however, longer periods of development. In contradistinction to neuroses, we observe in schizophrenia a considerably lower resistance to external stimuli, higher fragility, greater infantilism, and a weaker instinctive structure.

It should be noted that light dissociative processes characterize, as a rule, hypersensitive individuals, and also individuals with a tendency for extended periods of development. Feelings of guilt, difficulties in contacts and in adaptability, an inclination to mysticism, mania, artificiality, and animism are observed in poets, painters, philosophers, and artists in general. Pursuit of an ideal, affirmation and negation of various values in oneself, suicidal thoughts and tendencies, the need for solitude, all these are traits of positively developing individuals. Schizophrenics are people possessing tendencies to accelerated development; they are hypersensitive, predisposed to disintegration. When the influence of the environment is abnormal, when instead of long periods, short periods of development are imposed, then, if we are dealing with a special constitution, the patient may not withstand the developmental tensions and fail into negation, with its pathological forms of dissolution. In the practice of criminal psychiatry one may often observe that in the course of observation the suspected schizophrenia transforms itself into reactive psychosis, with symptoms strongly similar to that of actual schizophrenia. This is evidence of the existence of tendencies toward adaptation to the conditions of life.

From the point of view, therefore, of the theory of positive disintegration we speak of mental disease on the basis of the exclusion from its description and mechanisms of those characteristics which are evidence of a marked participation of the process

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of positive disintegration (see chapter on positive disintegration) and on the basis of its final effect. We base our estimates of all the sets of “psychic disturbances” and diseases on ascertained, more or less distinct, signs of evolution or dissolution. The chief criterion for the estimation of a mental disease would therefore, be a lack or loss of the ability for positive psychic development, and, conversely, the existence of such ability would provide evidence of mental health.

DISINTEGRATION IN SOMATIC ILLNESSES

Somatic disease causes disturbances in normal, everyday relations with the external world, as well as disturbances in the psychic milieu. It causes short or long, more or less global interruption in vital activities, disintegration of more or less integrated relations of one’s own organism and psyche with its thus far existing world. Depending on the seriousness of the disease, it amounts to a characteristic intensification of the negative attitude to one’s own state, to a feeling of some impediment, of some encumbrance, and of being imposed upon by something unexpected and unwanted. Many everyday matters lose their importance, the integrated conditions of life are shattered, there is a shift in the existing dominant in psychic life, and a compulsory process ensues “time must stop.” Longer-lasting or chronic diseases (tuberculosis, tuberculous osteomyelitis, articular disease, serious chronic heart disease, and the like) require reshaping of the relations with the external world and changes become ever more “astereotypic.” There results the feeling of impotency, excitement, depression, discord, concentration on the functioning of internal organs, on the difficulties of adapting oneself to life. This results in superfluous deliberation, prospection and retrospection, analyzing, and then, with the psychic energy accumulated by the summing up of particular inhibitions, in affectional outbursts.

Serious chronic disease, manifested in its dramatic stages when death approaches, and in the slow decomposition of tissues while one is still mentally efficient, undoubtedly constitutes a medium for the advent and development of the “subject-object” process

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in oneself. One's self-awareness ascertains that decay of the somatic side is taking place, while psychic functions are retained. In the same consciousness knowledge that disintegration of the "soma" is unavoidable produces a rejection of the body as an object of interest and integration concerns only the creation of a new, suprabiological whole.

DISINTEGRATION IN CERTAIN SPHERES OF PHYSIOLOGY AND PSYCHOPHYSIOLOGY

Cortical impulses strengthen or weaken the course of unconditional reflexes (Orbeli); that is, they loosen and disintegrate primary reactions, subordinating them to the activity of the cortex. The fundamental element of the new structure of disposition is the factor of inhibition, permitting one's adaptation to the new reality.

Sleep and the richness of dreams reflect processes which disintegrate the narrow actual attitude and actual adaptation (keeping the personality from "real" and "vital" experiences). These processes are accompanied by changes in the area of the vegetative nervous system. We deal here with the ascendancy of parasympathetic nervous system activity (a slowing down of heart action and breathing, a decreased body warmth, a contraction of pupils, convergence of eyeballs, and an assumption of a motionless position). On the other hand, excitation, lively interest in the external world, and contact with the environment cause excitation of the sympathetic nervous system, with quite contrary symptoms. These systems, acting antagonistically at lower nervous stages and in the area of particular organs, and synergistically at the highest cortical stages, reflect one and the same law of development, which, through disintegration at a lower level, prepares a man for integration at a higher level. Dystonia and amphotonia of the nervous system reveal themselves in a similar way in the psychic area, in the form of ambivalence and ambitendency (excitation and depression, sorrow and joy, inclination to solitude and to contact with the world), up to the synergy at a higher level (secondary integration).

As for the disturbances in the synergy of the endocrine glands

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characteristic of certain developmental periods, arduous situations in life, and conflicting experiences and neurotic states, these depend on, inter alia, the dynamic state of the cortex on its various levels, the relation of the cortex to the subcortex, the state of the centers of interests and the disposing and directing centers, and the capacity for psychic reshaping. An interesting fact is that the compulsory castration of a man results in deeper psychic and mental changes than voluntary castration. These facts and the phenomenon of anorexia nervosa point to the fundamental importance of psychic factors in the regulation of the activity of the endocrine glands. The activities of vegetative and endocrinological integration and disintegration (global, partial, periodic, and permanent) depend on many factors and the dispositional stage at which they take place (marrow, subcortex, cortex).

Of significance are operational experiments in lobotomy (prefrontal leucotomy) giving no positive results and even deteriorating the psychic state in cases where there is no interstage conflict or layer conflict (psychopathy, paranoia). On the other hand, they result in an improvement or remove the symptoms of depressions, obsessions, suicidal tendencies, changing the personality in the direction of extroversion, better adaptability to oneself and to the environment, but at the same time diminish the creative tendencies, the faculty of anticipation and of insight into oneself. A lobotomy operation changes a morbid disintegration, which is often developmental, into integration with a general hindrance of the psychic faculties.

The cerebral cortex also acts disintegratively on the subcortical centers. Typical cortices often display lower efficiency and even disturbances of psychomotor efficiency.

3. Positive Disintegration

THE CHARACTER OF THE PROCESS

OUR CONSIDERATIONS SO far have led to the isolation of so called positive disintegration from the various kinds of disintegrations. The positivity of certain forms of disintegration is manifested by the fact that a child, a developing being, reveals in certain periods of his development many more disintegrative properties than a normally developing adult—traits of animism, magical thinking, an unwarranted flightiness of attention and difficulties in concentration, emotionalism, and capriciousness. In periods of intensive development, such as the period of contradictoriness and primarily the period of maturation, we come into contact with a particular intensification of disintegrative symptoms, which points to a close, positive correlation between

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susceptibility to development and certain forms of disintegration. The process of positive disintegration often manifests itself in the phenomenon of Rorschach's ambiequal types, in the period of contradictoriness and primarily in the period of maturation. Furthermore, we realize here the striking fact that these types, which, as Rorschach sees them, are the most harmonious, occur most frequently in periods characteristic of disintegrative processes.

With normal people we observe the symptoms of positive disintegration in moments of arduous experiences, or, less often, in moments of great joy, in moments of increased reflection, meditation, unrest, and dissatisfaction with oneself. The intensity of these symptoms is evidence that such individuals possess more or less marked resources for accelerated psychic development. With such persons we usually observe an above-average psychic sensitivity, and superior syntony—though not always displayed externally—and a greater subtlety of feelings.

On the other hand, enhanced psychic excitability is characterized by marked psychic fragility, disharmony in the internal milieu of nervous individuals, and often by inadaptability to the social environment. The same phenomena are observed in a considerable number of neuroses and psychoneuroses, which are usually not treated, since individuals affected by them do not normally present themselves for treatment in a sanatorium or clinic.

Even in certain psychotic processes we may observe processes of positive disintegration, not only on the basis of the positive result of the final resolution of the psychosis, in the form of the shaping of a richer personality, revealing intellectual, moral, and social values higher than those before the disease, but also on the basis of an analysis of the clinical "picture," which, even at the stage of symptoms of dissolution, is characterized by such peculiarities as periodic tendencies to autopsychotherapy, manifestations of creativity, and the nuclei of secondary integration.

Positive disintegration is, therefore, a process, which, in our opinion, is the fundamental process in the development of an individual. In order to leave the lower developmental level and pass to a higher one, the individual must go through a greater or lesser disorganization of primitive structures and activities.

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The normal disintegrative activities, which characterize certain developmental periods, such as the period of contradictoriness, maturation, and climacteric, enter as something basic to all phases of an individual's life, if he possesses dispositions for the development of a moral personality and for creative development, more or less universal in character.

The process of disintegration starts often with unilevel disintegration, which is characterized by weak participation of consciousness and volition, by a rather marked automaticity of these processes, by lack of evaluation—that is, by lack of “multilevelness” or “multilayeredness.” When it lasts longer such disintegration often passes, into (positive) multilevel disintegration, in which fundamental changes take place in the organization and hierarchy of the psychic inner milieu.

What then would be the most important characteristics of positive disintegration? We shall limit ourselves to the description of only some of them.

The positive disintegration process is characterized in the first place by a predominance of its multilevel form over the unilevel form. Even if we deal with a marked predominance of symptoms of unilevel disintegration, still positiveness is manifested by the presence of self-awareness and coexisting symptoms of the creation of new values.

Positive properties of disintegration are manifested also by the predominance of global forms over narrowed forms—that is, with the disintegration process embracing the whole of personality. This process is also characterized by a lack of weakness, of automatisms, and stereotypes, and on the other hand, by the presence of plasticity and the capability for psychic reshaping.

The presence of retrospective and prospective tendencies and activities, with a simultaneous equilibrium of these dynamisms, would also be evidence that the process is positive. This attitude would be connected with abilities helpful in reaching a clear shaping of the personality ideal. The ability for consonance with the social environment would also be a determining factor as to the positiveness of the disintegration process.

In cases of nervousness, neuroses, and psychoneuroses, and sometimes also psychoses, positive disintegration would be reflected in the capacity for autopsychotherapy.

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Another fundamental property of the positive disintegration process is the ability for a gradual realization of an ever higher level of personality. However, this usually can only be ascertained after long observation of a disintegrating individual.

The areas of the manifestation of positive disintegration given above and measures of ascertaining it nowhere near exhaust the whole complexity of its forms and areas.

THE MAJOR DYNAMISMS OF POSITIVE DISINTEGRATION

In the process of positive disintegration there come into play such experiences and dynamisms as anxiety over oneself, the feeling of shame and dissatisfaction with oneself, the feeling of guilt, the feeling of inferiority in relation to oneself, and the experiencing of the process of "subject-object" in oneself. These reshaping are connected with the advent and development of the so called "third factor," which consists in a conscious affirmation or negation of certain qualities in one's own inner milieu and of certain influences from the external environment. This process is connected with the upward moving disposing and directing center, and with an increasingly more clearly seen personality ideal and the dynamization of this ideal.

We will now briefly analyze these fundamental experiential sets and dynamisms, which are characteristic of positive disintegration.

ANXIETY OVER ONESELF AND DISSATISFACTION WITH ONESELF

Anxiety over oneself differs essentially from anxiety about oneself. The latter reflects the irritability of the primitive self-preservation instinct, and the first reflects the experiencing of consciousness (with participation of moral dynamisms) connected with the exposure of the self-preservation instinct to primitive activity, or of other instincts of an already attained higher level of personality. Anxiety over oneself reflects an en-

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hanced sensitivity of the feeling of one's responsibility for one's own development, as a result of coming to the conclusion that the participation of "reshaping" factors in concrete instinctive activities and affectional experiences is inadequate. Anxiety over oneself is, for emotional development, an element similar to that of astonishment in the area of intellectual activities. Both these dynamisms are creative, preparatory dynamisms, the first in intellectual development and the second in emotional development. Such anxiety indicates that something inappropriate is going on in the action of our psyche, in its reactions to stimuli of the external environment; all this inappropriateness is indicated, not from the side of low-level instinctive structures, but from the side of the disposing and directing center, which forms during the process of positive disintegration, and moves to the higher level. Anxiety is a sign of more or less marked fluidity and disorganization of the inner milieu, as a consequence of clashes between that which is primitive, instinctive, and integrated with that which is developmental, arbitrary, and still not stabilized. This is the first phase of the division into the "lower" and the "higher," that which is close to the instinctive level and that which is close to the personality ideal.

Dissatisfaction with oneself reflects an increasingly greater advancement in the process of positive multilevel disintegration, which is manifested, among other ways, in this feeling. It concerns the area of multilevel structures, of which some are subject, and others object, to the dissatisfaction, of which some "disappoint" the expectations of our disposing and directing center at a higher level and others "experience" this disappointment, of which some are "lower" and some "higher" in the inner milieu. Dissatisfaction with oneself is a frequent experience, based on affectional memory of many such "divisions" into subject and object in the inner environment. Dissatisfaction with oneself, therefore, is based to a great extent on the "subject-object" process in the inner milieu, of which we shall speak later.

Dissatisfaction with oneself reflects a loss of uniformity in behavior, a loss of the assurance which characterizes primitive instinctive action—it is a clear symptom of the process of positive multilevel disintegration. This reflects the advent and develop-

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ment of the process “I” and “not I” in the inner milieu, the process which participates in the upward movement of the disposing and directing center.

FEELINGS OF SHAME AND GUILT

The feeling of shame reflects a marked stirring in the inner milieu of the sensitive, “unsteady” structure, on which the internal stimuli act, expressing dissatisfaction with their behavior as revealed to the external environment. This type of experience consists in realizing that one’s behavior and action in relation to other people, and particularly in relation to those with whom one is closely affiliated, is inappropriate, and at the same time the character of these experiences usually entails a stronger opinionative” than moral component.

Thus the experience of shame is concerned on the one side with whether our behavior and action does or does not offend moral principles, and on the other, and this to a higher degree, with the “face” of our action—that is, how it appears to a given environment.

In the content and form of the experience of shame we observe at times that we startle ourselves and others by the “awkwardness” and the “unexpectedness” of our behavior. We are dealing here with a content and form of experiencing other than that in the feeling of guilt and sin. This is primarily a reflection of an attitude which is sensitive to the judgment of the external world. Shame reflects, in a way, one’s readiness to feel concerned about the harmony between one’s own moral resources and their external manifestations. This is one of the first stages in the loosening and disintegration of the primitive instinctive structure in the process of multilevel disintegration, which is, however, not yet far advanced.

The conversion of experiences of shame into the vegetative nervous system is rather marked and reflects the predominance of sympathicotonic reactions and sensitivity to the environment, manifested by such symptoms as flushing, a quickening of the pulse, and, psychically, by the need for hiding oneself.

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The feeling of guilt reflects a considerably deeper engagement of oneself, with respect to oneself and to one's behavior, than does the feeling of disappointment with oneself. The experiential element is here much stronger, it more fully embraces the whole personality, binding itself more strongly with the affectional memory and with the retrospective attitude. In the feeling of guilt both dissatisfaction with oneself and, to a somewhat lesser extent, shame are strongly represented, but the feeling of evil or vice committed in relation to one's own development and to the human environment occupies the prime place. With the feeling of guilt there usually arises, simultaneously, the need for self-accusation, penalty, and expiation. The feeling of guilt is a poignant experience, and is connected with the experience of "fear and trembling." As we have shown, it has a considerably greater influence on the whole of personality than does simple dissatisfaction with oneself, or the feeling of shame. When this experience is accompanied by the process of consciousness, it reaches deeper into the subconsciousness than other experiences. On the one hand, it reaches with its roots into heredity and often into the phase of early-childhood injuries, and on the other, it is transposed into the feeling of responsibility for the immediate or more distant environments, or for the whole society.

As we have already mentioned, the feeling of guilt calls for penalty and expiation. At the same time, both the penalty and expiation become fundamental elements in the elimination or weakening of the feeling of guilt and in the preparation of the individual for a gradual passage to a higher level of development. The feeling of guilt is at the root of the process of multilevel disintegration, for it reflects a failure in meeting the demands placed on oneself, a failure in fulfilling the indication flowing from our disposing and directing center, which steers toward a realization of the personality ideal.

This feeling is, therefore, based on distinguishing between the higher and lower level of our structure, and at the same time the higher structure becomes responsible for the activities of the lower level. The feeling of guilt, as we have already pointed out, is an indispensable developmental element for every moral indi-

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vidual and is strongly manifested in persons capable of accelerated development. It forms an indispensable creative tension, which lies at the root of true self-educational work.

THE FEELING OF INFERIORITY IN RELATION TO ONESELF

In general there is no mention in literature about the feeling of inferiority in relation to oneself. Consideration is given to the feeling of inferiority as a reflection of a specific relation between the individual and the social environment. The essence of the problem of the feeling of inferiority in relation to the environment, the development of this feeling, its causes, its antisocial consequences, and sublimations, has been worked out by Alfred Adler.

According to Adler, a child, a weak and fragile being, has the feeling of inferiority in relation to adults, who are strong, “all-powerful,” and “omniscient.” The feeling of this weakness and inferiority is very early compensated by the child through the “will to power” attitude, through the feeling of fear, irritation, anger, and excessive subordination of himself.

Such facts as special feebleness, disability, ugliness help to form the feeling of inferiority. Uneven and unjust treatment of a child, doing wrong to him and humiliating him, the situation of orphanhood or misery, all distinctly cooperate in the development of this feeling. On the other hand, the fact of being an only child, pampered by parents, develops in a child a feeling of his exceptional situation in life, with a consequent growth of his demands, which cause difficulties in adaptation to those environments which do not tolerate these extra demands. A passage from these pampering conditions to an environment such as a school may cause the advent and development of the feeling of inferiority.

According to Adler, the feeling of inferiority may be compensated by social attitudes—phenomena of positive compensations—or we may be dealing with antisocial attitudes—negative compensations. The first attitude is most widely observed in persons inclined to self-criticism on the one hand, and on the other be-

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stowed with a strong developmental instinct and strong dynamisms, guiding them to an educational ideal. Many scholars agree with the following opinion of C. Macfie Campbell (1933) "None of the great human works appeared without a participation of this feeling." (1) It seems that general mental development, and also development of moral personality, would not be possible without participation of the feeling of inferiority, and particularly without this feeling in relation to oneself.

The theory of positive disintegration, which engaged in the explication of the dynamisms of the global development of man, through the forms of psychic loosening, and even the periodic disintegration of a structure, introduces the concept of the feeling of inferiority in relation to oneself; it is one of the signs of the process of disintegration.

It should be noted here that in order to understand this conception we must distinguish, in the individual's internal psychic milieu, such elements as "lower" impulsive dynamisms, which furnish the individual with proof of the feeling of inferiority in relation to himself, and higher dynamisms, which provide a basis for comparison with the first dynamisms and are a source of hierarchical estimation.

The development of the internal milieu is connected with the working of consciousness, which distinguishes in this environment the levels of value, that is, a scale of values and the awareness that one possesses developmental dynamisms. The feeling of inferiority in relation to oneself reflects on estimation and internal experience of the relation one has with one's own personality ideal, and the feeling of "infidelity" in relating to this ideal, arising from the tendency toward, and the fact of, the deterioration of higher values.

The ideal of personality, the feeling of its place in the individual's structure, is, therefore, very often a source of the feeling of inferiority in the developing personality, and particularly in the periods of the slackening of one's moral behavior and dissatisfaction with oneself, in the periods of "descendance" to a lower level in relation to already attained achievements. An individual

(1) C. M. Campbell. *Towards Mental Health: The Schizophrenic Problem*. Cambridge, Mass.: Harvard University Press, 1933

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moving on the road to development feels in a sense a betrayal of himself in contradicting a value which has already been acquired.

A developing individual cannot always remain at the “peak” of development. Tiredness, nervous exhaustion, some states of anxiety and fear often bring about the “descent” to a lower, more primitive, level of one’s personality. However, an individual clearly moving along the road of development cannot remain for a long time at this level, and the fact of the former and repeated “stay” of his activities and internal experiences at a higher level, incites the states of dissatisfaction with himself and the feelings of guilt and inferiority in relation to his own personality ideal. Kierkegaardian “fear and trembling” accompany the states of affectional memory and are associated with a conviction that one’s level has been lowered. The formation of the feeling of inferiority in relation to oneself cannot take place without this dynamism, of which we shall later speak.

What are the chief differences between the feeling of inferiority in relation to the external environment and the feeling of inferiority in relation to oneself? In the first place the fundamental difference is reflected in the very term relation to the environment and relation to oneself. The feeling of inferiority in relation to the external environment is a phenomenon of constant or transient characteristics with all people—with psychopaths, people with neuroses and psychoneuroses, and those with other mental disturbances. The feeling of inferiority in relation to oneself is manifested, as a rule, by individuals with the capacity for distinct, accelerated development, in neuroses, psychoneuroses, and sometimes in psychoses, but it is never observed in psychopathy and with persons offering no promise for the development of personality.

The feeling of inferiority in relation to other persons is usually connected with conflicts with these persons. The feeling of inferiority in relation to oneself, if it is not a pathological phenomenon, is a prophylactic factor in relation to external conflicts (an anti-conflict factor).

The feeling of, inferiority in relation to oneself reflects a process of intensive moral and cultural development; on the

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other hand, the feeling of inferiority in relation to the external environment is a rather general and primitive phenomenon.

The feeling of inferiority in relation to the external environment does not associate itself with the loosening and disintegration of the internal environment, but is usually connected with the structure's integration at a low level.

As for the feeling of inferiority in relation to oneself and the process of self-education, it should be stressed that self-education is not at all possible without this feeling. In the process of self-education there must exist an awareness of one's own personality ideal, the feeling of the necessity of a closer approach to this ideal, through the assignment of the disposing and directing center to a higher level, through the activation of the third factor with its opposition to lower levels, both in the internal life and in external activity. Directing of the activity "upward" and "downward" and activation of the ideal are connected with an increasingly stronger self-awareness and with an affirmation of oneself, which leads to a very strong experiencing of the feeling of inferiority and to an increasingly more intensive activation in the reshaping of the inner milieu—that is, in the process of self-education. The feeling of distance between realizations, their shortcomings and breakdowns, and the level of the ideal, which is more and more recognizable, becomes a ground for creative tensions, directing one to the development of increasingly intensive self-educational activities.

Self-education presupposes experiencing of the dualistic attitude by an individual, the attitude of incessant divisions of oneself into subject and object, into that which lifts and educates and into that which is lifted and educated. This is the already mentioned "subject-object in oneself" process.

The great majority of creative individuals, prominent persons in moral, artistic, and even scientific worlds, have manifested the feeling of inferiority in relation to themselves in their developmental dynamisms. With such men as Michelangelo, Dostoevsky, Gandhi, St. Augustine, and many, many others, the feeling of inferiority was a fundamental dynamism. Furthermore, with the majority of prominent psychasthenics (Proust, Kafka, Zerom-

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ski), the feeling of inferiority constituted one of the basic dynamisms in their psychic life. Beers and Ferguson, who represent the American psychiatry and mental health movement, have themselves passed through mental diseases and have demonstrated the feeling of inferiority and of superiority in relation to themselves.

The above remarks clearly show that without the feeling of inferiority no process of positive disintegration can take place, that there is no possibility for the effective realization of the personality ideal, and that there is no possibility for attaining increasingly higher levels of this ideal.

SUBJECT-OBJECT IN ONESELF

Disclosure and observation of oneself passes from such primitive forms as seeing one's image in a mirror, to an intense and all-embracing examination of oneself, one's structure, tendencies and aspirations, one's internal life in general. Taking an interest in one's own "internal environment" and observing it sometimes becomes a permanent habit of internal self-observation. From this habit there is but a step to intervention in one's own psychic life—this is, however, a matter belonging to the problems of another order.

We call this taking of interest by an individual in his own psychic life, and the ability for an ever wider and deeper penetration of it, the dynamism of "subject-object in oneself," that is, in the psychic structure of one and the same person. The advent of this dynamism means that interest in the internal environment begins to prevail over interest in the external world. This dynamism is a key that permits the individual to open his own psyche for observation by himself. Thanks to this dynamism the subject "objectifies," as it were, its contents, grasping them almost as external phenomena, which permits a fuller, matter-of-fact, less subjective knowledge and treatment of them. The mechanisms of this dynamism, combined with the progressing development of a personality, become for the person an ever more subtle and ever more universal instrument in self-cognition, in discovering

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in oneself and becoming aware of the subliminal contents thus far unknown to oneself.

Progressive self-cognizance, realized by means of the “subject-object in oneself” dynamism, permits one to utilize this cognizance in a more purposeful, more effective, and accelerated shaping of personality in oneself and facilitates the work of other developmental dynamisms.

This dynamism should not be identified with the conception of introspection accepted in psychology. Psychological introspection is used by us, in the observation of our own psychological processes, exclusively to determine the form of their course, their correctness, associations, and so on. The significance and the tasks of the “subject-object in the psyche of one and the same individual” dynamisms are considerably further-reaching: with its help the individual knows himself in the sense of knowing the motives and aims of his own actions, his own moral, social, and cultural self. In other words, this dynamism serves the aims that are connected primarily with one’s higher development, with the development of one’s own personality, and not only those connected with cognition as such, or cognition for purposes of scientific research. The character and the very genesis of this dynamism, therefore, show that there are essential differences between it and the introspective method in psychology.

The advent of the “subject-object” dynamism is determined by the developmental instinct in its higher phase, in the phase of breaking away from the mediocre life cycle of a man. This dynamism is, therefore, a dynamism of the period of disintegration, which is an instrument, as it were, of this instinct. An individual developing toward personality is subject to positive disintegration which, by way of conflicts, contradictions, and collisions, leads to an internal loosening or even disintegration of the thus far more or less uniform structure of the individual. This disintegration causes the internal life of an individual, his inner psychic milieu, to develop and enrich itself and, at the same time, to lose its tenacity. This loss of tenacity, this disintegration of the internal structure, is reflected by just this “subject-object in oneself” dynamism, this division into a cognizing subject and the object

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of the cognizance, which lies at the root of self-knowledge in general.

The already emphasized internal difficulties, conflicts, and contradictions experienced by a man developing into a personality generate, among others, such dynamisms and processes as the already discussed anxiety over oneself and dissatisfaction with oneself, the feeling of guilt and the feeling of inferiority in relation to oneself. In just these processes is outlined, though in a vague way, the “subject-object in oneself” dynamism.

As the psychic development of an individual in the process of positive disintegration deepens, the dynamism in question begins to take shape and mature gradually and increasingly. However, besides such gradual nascency and maturation, it may manifest itself suddenly, unprepared, or rather prepared unconsciously, in the form of a synthetic act, succinctly expressed in French: *prise de conscience de soi-même*. It is an act of illumination, as it were, an act of a sudden understanding of the sense, causes, and purposes of one’s own behavior. As a consequence of repeated acts of *prise de conscience de soi-même* arises the “subject-object” dynamism. It is, therefore, a permanent continuation of these acts and as a consequence of this continuation the division into subject and object becomes something stabilized, something enabling the individual to possess a permanent insight into himself, not by way of unforeseen, surprising flashes on the mind; but by conscious insight into himself.

THE “THIRD FACTOR”

The direction, quality, and intensity of a man’s development depends, not only on the influences of the environment and inherited or innate properties, but also on the “third factor.” This dynamism approves or disapproves of the tendencies of the inner milieu and the reaction to the external environment, and cooperates in the shaping of an ever higher level of the developing personality. As a result of this dynamism the individual begins to realize what is essential, lasting, and advantageous for his development, and what is secondary and temporary or incidental in his own development and behavior and also in his reaction to the

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external environment; he tries to cooperate with those forces which favor the development of his personality, and to eliminate all that hinders this development.

The conception of the “third factor” is, therefore, a new and fundamental element in the chain of factors that decide the development of a man (besides heredity and environmental influences), and is a reflection of a new force, which determines a new direction of development than that followed thus far.

The chief periods in which the third factor comes forward are the periods of pubescence and mature age. During the period of maturation the attitude of affirmation and negation, which was vaguely present in childhood, becomes dynamic. This process is favored by enhanced affectional, psychomotor, imaginal, sensual, and mental excitability. In this connection the phenomenon of evaluation, as one of the fundamental characters of pubescence, becomes distinctly marked. A young man, experiencing a loosening in his own internal and external environments observes both these environments more or less attentively and manifests the mental and emotional attitude of “subject-object in oneself.” He then assumes a critical attitude toward himself and the environment, attempts to check his opinion with reality and to transpose his own moral experiences to other persons, and his observations of the external environment to his own experiences, and places on himself and on the environment clear-cut demands of a moral character. The awareness of ambivalence calls forth in him, by turns, the feelings of superiority and inferiority, and also the feeling of guilt, dissatisfaction with himself, and a more or less strong foresight into the unknown future or reflection into the experienced past. During the period of pubescence there arises and develops in young people the need for a realization of the meaning of life and often of the purpose of education and of the educational ideal. Posing these problems, philosophizing in this respect, with the participation of a strong experimental component, is a characteristic sign of the intensification of the developmental instinct and of the passing of a given individual to a higher level of development.

The third factor assumes, therefore, in the period of maturation, a more conscious form than in the period of childhood,

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made more dynamic through the uncertain attitude of affirmation and negation, in the service of the new disposing and directing center at a higher level, which emerges in a shadowy and unsteady form.

The period of maturation slowly passes into the period of psychic harmony within oneself, in which there ensues a greater internal equilibrium and greater rapport with the environment, and gradually there forms a structure, integrated at a level higher than the former. At this stage the need for being noted by people, the need for possession, and consequently the need for winning a position, for establishing a family and so on, become the disposing and directing center. As the integration of the psychic structure advances, the activity of the third factor weakens and even dies away.

This factor usually continues to exist, and even develops, however, with people showing enhanced psychic excitability and sometimes the weaker forms of neuroses and psychoneuroses. With such individuals the process of disintegration extends, the developmental and moral ideals continue to play a considerable role, there is manifested a psychic lability, and undue sensibility, a “freshness” of feeling, and that which one might call a continuance of certain infantile traits. The disposing and directing center is, furthermore, in a vacillating, uncertain, “ascending” and “descending” position. This psychic unbalance and certain tendencies to nonmorbid disintegration, a lack of quick approach to the determination of psychic structure, usually is evidence of the freshness and strength of the third factor, and of the capacity for the development of the personality along the lines of the realization of its ideal.

It must be said, therefore, that with adults the continuance and intensification of the third factor occurs parallel to the process of the extension in them of the period of maturation, with all its positive and some negative aspects. One may add, here, that this extension of the period of maturation is clearly connected with the developmental instinct, with greater creative abilities, with the tendencies to perfect oneself, with the advent and development of the tendencies that point to the most profound self-awareness, self-affirmation, and self-education.

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The third factor, in its germinal state, has appeared already in unilevel disintegration, but its main domain is multilevel disintegration. The disintegrative activities are correlated with the activity of the third factor, which judges, denies, selects, and affirms certain external and internal values. It is, therefore, an internal and fundamental part of multilevel disintegration. It is an active conscience, as it were, of the nascent personality in its process of development, which judges what is more and what is less valuable in self-education, what is “higher” and what is “lower,” and what is or is not in accord with the personality ideal, what points to internal development and perfection, and what leads to a diminution of internal value.

A human being at the level of a developing personality controls his instinctive life. This process consists in separating that which, in every instinct or group of instincts, may be considered distinctly human from that which is distinctly animalistic. With respect, for example, to the self-preservation instinct, this will consist in the separation and a negative estimation of that which is egocentric, in the sense of aspiring for the realization of one’s own egoistic aims, regardless of the interests of, and wrong done to other people. In the sexual drive, what will be negated will be only its somatic, uncontrolled, nonindividualized level, possessing no tendencies to exclusive affectional bonds.

The role of the third factor in controlling sexual life by personality is not limited to the activities of selecting and denying. This factor, through its above-mentioned qualifying actions, actively assists the development of higher drives, the creative drive and the drive for self-perfection.

During the period of the advent and development of the third factor, the individual changes slowly, but fundamentally, his attitude toward the social environment. He passes, increasingly more distinctly, from the attitude of “dodging about,” of apparent subordination of himself, of a partially conscious but affirmed compulsion, to distinct and decided attitudes toward the social group, attitudes of which one becomes conscious and which one affirms during a long process of development—that is, in accordance with the developing personality. In his external activity, therefore, different forms of inadaptability and conflicts

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may occur. These conflicts and inadaptability reflect external disapproval of the direction and level of the group's demands, which do not correlate with the personality ideal. In many cases such an individual is estimated as being hardly sociable, not adapted, quaint, and difficult. This estimation is unjust, because a man in the period of intensive action of the third factor manifests, besides the attitude of disapproval, opposition, and negation—which concerns only the temporary “constellatory” conditions and the pressure calling for absolute subordination of oneself to the group, or for adaptation to instinctive tendencies of a lower level—syntony and cooperation with the needs of social life. Such an individual is usually characterized by alterocentric introversion, or as Rorschach puts it, by contact introversion. (2)

The beginning of self-education coincides in general with the beginning of the process of positive disintegration, and this is also the time at which the third factor appears. At this time the activities of developmental autodetermination begin to oust the thus far existing heterodetermination, and the adaptational difficulties and developmental disturbances are removed by means of autopsychotherapy. From this moment the moral evaluation and attitude of a given individual toward the environment begins anew, as it were, and the past is in a sense isolated from the present and the future. This process is represented by the following opinion, expressed by Brzozowski in *The Legend of Young Poland*: “Man is not a continuation of evolution but a rupture in its thread; when he [man] comes to being, all that preceded him becomes his enemy.” (3)

A person in the primary phase of self-education is suspended, as it were, between the reflection of distinctly lower instinctive tendencies, which gradually lose their strength, and the reaction of personality dynamisms, such as the personality ideal and the disposing and directing center at a higher level, which only gradually form and confirm themselves. This phase is the period of the Kierkegaardian “fear and trembling,” in which the individ-

(2) H. Rorschach. *Psychodiagnostics: A Diagnostic Test Based on Perception*. Translated by P. Lerkau and B. Kronberg. New York: Grune & Stratton, 1951,

(3) S. Brzozowski. *Lengenda Mlodej Polski*. (Legend of Young Poland.) Lwow: Makl. Ksieg. Poskiej, B. Polonieckiego, 1910.

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ual cannot find support in the thus far existing primitive instinctive dynamisms and the “normal” forces of the social environment, nor in the personality dynamisms. One might call this phase a period of moral or personality maturation.

The period of true and essential moral maturation is often a period of psychic vacuum, isolation, solitude, and misunderstanding. This is the period of the “night of the soul” in which the former meaning of life and the forms of bonds with this life lose their former value and attractive force. This period ends, however, in the elaboration of an ideal and in the advent of a new disposing and directing center, as well as in the appearance of negating forces, which close off the way back to the original level. In this way personality arises, and at the same time the primary phase of self-education comes to the end. The third factor, which is clearly heard, does not permit one’s withdrawal from the road to the personality ideal.

THE DISPOSING AND DIRECTING CENTER

We may call the disposing and directing center the dynamism which, taken most generally, decides on the kind and direction of a given individual’s activities. At its roots would thus be found different driving forces, from lower to higher, unconscious and conscious, morbid and nonmorbid tendencies, which arise and develop in a tenacious or disintegrated structure. In a narrower sense, which interests us here, we denote by this term a tenacious dynamism, existing both at a lower as well as at a higher level of the individual’s development and embracing either only a certain “psychic area” or the whole psyche of a given individual.

This center is a governing, volitional, and realizing factor, which takes up and executes decisions based on the direction determined by the fundamental instincts or on the developmental process which steers toward personality development. In the latter case the disposing and directing center strictly cooperates with other dynamisms of the developing personality.

With primarily integrated people the disposing and directing center usually embraces all functions. A newborn child may serve here as an example, in that with such a child all activities are

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subordinated to the fundamental biological instinct, or a psychopath with whom the disposing and directing center is represented by twisted primitive instincts.

In the phase of positive disintegration the disposing and directing centers are represented by various tendencies which, not rarely, contrast with each other and differ in intensity. This plurality of centers and variability of their domination results in ambivalences and ambitendencies, alternate feelings of inferiority and superiority, often aversion to oneself and maladjustment to the external world, criticism and self-criticism, prospection and retrospection.

If the disintegration is positive in character, there gradually comes to the fore a new and stronger disposing and directing center at a higher level than that of the former one.

The period of maturation presents particularly favorable circumstances for, and at the same time a good example of, disintegration. This period is for a young man, as E. Croner (4) expresses it, exactly what a revolution is for the body politic of a state. "It shakes the foundations of the body and soul; demolishes, with elemental force, all that which thus far was considered as orthodox; new thoughts and ideals violently push their way and point to new objectives; old values collapse; the childish dream is over; after a period of naiveté there comes an awakening to a 'conscious' life and to self-determination." This particular revolution ends with the birth of a new man. This, in our words, would be a man integrated anew, with a new and clearly dominating disposing and directing center.

The material of which is formed the disposing and directing center at a higher level marking the developing personality consists of, initially, only vaguely realized positive disintegrative contents and tendencies for transcending present moral standards and habits, the actual level of instincts, and actual environmental influences, moral judgments, and feelings.

(4) E. Croner. *Psychika Mlodziezy Zenskiej*. (The Psychological Structure of Female Youth.) Lwow: Ksiaznica Atlas, 1932.

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THE PERSONALITY IDEAL

The aim pursued by an individual through positive disintegration is, generally speaking, the fullness of manhood. This aim is common to many men, but its realization runs in a different way with particular men. For every individual is a different, unique type with a specific psychic structure, with different inherited, innate, and acquired dispositions, with different, with respect to kind and degree, “weak” and “strong” sides, with different courses of developmental crises. With respect to autogenesis, therefore, every developing individual has to accomplish tasks which are peculiar only to him. If he perceives them more or less adequately for his needs and developmental possibilities, and experiences them correspondingly, they become his personality ideal. (5)

This ideal embraces, synthetizes in itself, as it were, all the most essential positive, more or less general, and also individual traits. It is usually embodied in reality in an idealized character (father, mother, tutor, prominent contemporary or historical personality), but it may also be only a conceptual “sum” of character and type traits, made more or less particular. In both cases the personality ideal plays the role of a model, or pattern, it is strongly experienced and made particular by the individual’s needs to complement and modify his own properties. It is, therefore, an internal dynamism and a source of energy for the development of all the actual and potential psychic qualities of the individual and for the inhibition of his primitive instinctive dynamisms.

The ideal of personality is thus a distant pattern, which we realize, and at the same time it is a reservoir of organizing active

(5) S. Szuman states: ‘The ideal seems ... to be, not only the highest intensity of some property or function, but also the harmonic conjunction of many positive traits, so that each of them complements others and thus raises the values of the whole to a maximum.’ (Quoted in J. Pieter and H. Werynski. *Psychologia Striatogladu Mlodziezy*. Warsaw: Ksiaznica Atlas, 1933.) F. Znaniecki characterized the personality ideal as “projected into the future an excellent complex of activities as an object of human aspirations.” (*Wstep do Sociologii* Warsaw: Ksiaznica Atlas, 1926.) In other words as “an idea of some new form of life, evoking and organizing these activities that are required for its realization.”

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forces which is formed in the phase of multilevel positive disintegration and secondary integration. We ascertain the existence of the personality ideal, and its continuously increasing role in the formation of personality, by way of intuition and a simple judgment by every individual realizing self-education, but we cannot seize it other than in a “global” outline.

Two periods may be distinguished in the shaping of the personality ideal. In the first it has a completely distinct form and is a hierarchically changeable value, which depends on age, the developmental period, work upon oneself, cultural level, and on other factors. In the second period it becomes an ever more distinct and ever more stable structure. The line of demarcation between both periods is the “birth of personality.” The forming personality not only becomes ever more clearly aware of and experiences the contents of his ideal, but he also takes part in its building and development. The dynamization of the personality ideal is also achieved through profound reflection upon this ideal in moments of detachment from everyday life activities and moments of internal calm.

INTERDEPENDENCE BETWEEN THE MAIN DYNAMISMS

After this very summary discussion of the main dynamism which form themselves and are active in the internal environment, or psychic inner milieu, of an individual in positive disintegration, let us now give some thought to relations and dependencies between these dynamisms, in order that these dynamisms may be more precisely understood.

Let us reflect first on the so-called third factor, which is the estimating, active self-awareness, as it were, of the developing personality, an active qualifier of this personality’s actions. This dynamism in order to be able to appraise, accept, correct, or reject certain values and tendencies which are manifested and collide in the inner milieu of the forming personality, must avail itself of the cognitive material supplied to it by the subject-object dynamism acting in this environment. In other words, only an individual who is aware of his own self, and fairly familiar with the motives and aims of his own behavior, is capable of

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correcting himself, of selective action which corresponds best to the actual phase and direction of his development.

On the other hand, the ability to qualify one's own examined and known tendencies and behavior must be based on some criteria—the individual must have foundations, criteria, or patterns to go by in his estimates. These kinds of foundations are supplied to the developing individual by another dynamism, namely his personality ideal. It is this idea, this force, this pattern, according to which the individual, using the third-factor dynamism, qualifies, accepts, or rejects certain contents, tendencies, and mechanisms of his actual internal environment.

Cognizing and qualifying the motives of his behavior, his tendencies, and actions does not necessarily mark the individual as developing in the direction of personality. This is because one may acquire the knowledge of oneself to a greater or smaller degree, know how to qualify one's actions and their motives, mentally see the ideal to which one would like to come closer, and ... not budge. This is the state of the individuals who stay, impotently, in permanent disintegration and who are unable to do more than make short-lived attempts to extricate themselves from it.

The factor which coordinates the results of the action of other dynamisms, which links them together, organizes them, and, based on them, realizes the personality ideal, is the dynamism, which we have called the disposing and directing center. The disposing and directing center at a higher level is, therefore, a central dynamism of the forming personality, other dynamisms being its tools (with the exception of the inspirational dynamism the personality ideal).

Of course, the action of all more important dynamisms of the forming personality here discussed is conjugational, responsive, mutually penetrative, and complementary in character. All these factors together form, strictly speaking, an organic set, whose various characteristic functions have been in fact abstracted from the whole, in the form of particular dynamisms, in order to acquire an easy orientation, an easy approach to the complex inner milieu of the forming personality. This we should keep in mind when approaching a study of personality.

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AFTEREFFECTS OF POSITIVE DISINTEGRATION

THE INFLUENCE OF POSITIVE DISINTEGRATION ON PARTICULAR INSTINCTS

In this section we shall deal with the developmental dynamisms of particular instincts.

THE SELF-PRESERVATION INSTINCT. This passes in its rudimentary development through phases of rather automatically acting dynamisms, namely through the phase of the biological behavior of an individual, through the phase of retaining certain structures and the weakening and waning of others (period of maturation), through the phase of preserving oneself by propagation, with consequent preservation of memory about oneself. Finally, through the self-preservation instinct, a man aims to preserve his psychic individuality or personality, in this or that form. The higher phases of the development of the self-preservation instinct are connected with a more or less conscious resignation, sacrifice, usually after the struggle between the “lower” and “higher” structures and with a tendency to divorce oneself from the former. At this point a negation drive, as it were, arises in the primitive dynamism and reflects itself in an attitude diametrically opposed to the instinct of life; this drive becomes especially marked during intensive development.

In these circumstances the instinct of life passes through an imaginary or real attenuation, or even suppression, of one structure to preserve another. We recall the saying that it is necessary to lose one’s life in order to gain it. This is a truth expressed symbolically. The sacrificing of oneself in work for others, developing in oneself the faculty of looking at oneself as an object, leads to the transformation of one’s egocentrism into alterocentric individualism, a factor of great importance in the structure of personality.

As an aftereffect of the development of the self-preservation instinct (through a weakening or destruction of its original lower structure) there arises an instinct of a higher form, namely the individuality instinct or, in other words, the personality instinct.

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THE POSSESSIVE INSTINCT. In its most primitive forms, the possessive instinct reveals itself in the tendency to possess those objects needed to satisfy the self-preservation instinct. In the lower, animal world, this instinct aims at obtaining food, shelter, warmth, and, so on. In the human world, the possessive instinct, distinctly coupled with the self-preservation instinct, reveals itself in the need to accumulate reserves, to obtain for oneself suitable lodging, clothing, and the like. In this world one may also observe a transformation toward seeking goods which are of less direct import for the preservation of life. The possessive instinct begins to express itself in the need for the possession of estates, or other material goods and servants or subordinated employees. The tendency to possess also reveals itself in the paternal and sexual instinct. At the higher developmental stages the possessive instinct reveals itself in the need for authority, superiority in this or that respect, in impressing and in "shining" due to the possession of various objects or virtues. The possession of something as one's own is closely related with the possession of certain properties of social value.

At yet a higher level we come into contact with the tendency to gain fame, renown, moral authority, to be remembered by posterity, and even with such sublimated needs as the possession of a hidden subtle moral and intellectual influence, without renown, without deriving any personal profit from it, and without recognition on the part of one's contemporaries (Lao-tse) .

In the process of the elevation of the possessive instinct, from a lower to a higher level, one may sometimes observe automatic, and also conscious, resignation from the need for lower forms of the possessive instinct in favor of higher forms. Lao-tse, Kierkegaard, Dawid, and other personalities distinctly passed through the process of the loosening and then the dissolution of tendencies to primitive possession, for the sake of winning higher forms. Resignation from more material goods, and the annihilation of needs connected with them is a sublimating process, without which no real spiritual development is possible.

THE FIGHTING INSTINCT. Like all other instincts, the fighting instinct passes through many developmental phases. Among animals we deal principally with the physical fighting instinct. This

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form of instinct is encountered most often with the culturally primitive and “average man”; it is revealed in physical fighting, in wars, in forcing others to meet one’s demands if one is stronger, and so on. However, in addition to fighting in all its stages, man uses such primitive means as strategy, cunning, blackmail, deceit, and the like. All these means of fighting lead to such aims as conquering the weaker, or the weakening of an equal in force, all this in order to win material success or a higher standard of living for an individual, social group, or nation.

The conflict of the material interests of individuals and groups in the world of organized communities leads in general to the use of more or less camouflaged threats, various systems of propaganda, and different forms of ideological fighting. At a considerably higher level there occurs a clash of opinions, convictions, and views. However, we usually also contact at this stage subjective arguments of the opponents, which are based on material and personal interests involving prestige. The fighting individuals or parties look for the weak points of their adversaries, direct the “spears” of their arguments, not to the essence of the matter, but to points which are in fact secondary, and whose importance for the problem is only apparent. Socratic irony used in such cases does not aim at bringing to light essential truth, but only such “truth” as a fighting individual or party wants to prove.

At a higher level of cultural development we find tendencies to fight objectively against an adversary; here one’s own interest, ambitions, and prestige are put aside. This is fighting for ideas, by way of proving them objectively, fighting for social welfare and for unselfish truth. At the highest point of this level, one may find an attitude such as was assumed by President Lincoln who, in his debating, endeavored to represent the attitude of his adversary, considerably more clearly and better than the adversary himself could do it, and then, in an objective and a matter-of fact way, assailed his erroneous view.

Fighting is most often conducted with a view to the realization of actual tasks. However, it also happens that the fighting parties have in view matters which extend in time far beyond their personal life, such as moral or ethical reforms or fundamental changes in a nation or state. In such cases the realization of aims

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is always given high priority over personal material, the mental or moral needs of a fighting individual.

In the transformation processes of the self-preservation instinct, as well as of the possessive and fighting instincts conjugated with it, there appears a mechanism for the disintegration of lower levels, for a loosening of the link between the higher disposing and directing center and the lower structure. A particular role is played here by such factors as a high sensibility to the internal and external environments of the individual, a weariness brought on by monotony, by the automatic and stereotypic character of instinctive activities, the capability of prospection, and a sensitivity to the “new.” These factors cause a gradual loosening of affectional and mental attitudes to instinctive activities. One finds oneself in opposition to them and disintegrates, and as a result the individual with developing sensitivity to stimuli of the higher order and an increased indifference to stimuli of the lower order, begins to reshape himself and steer toward the new ideal.

Here, fundamental mechanisms of multilevel disintegration are active, just as in the case of every other instinct—the already often-mentioned feeling of dissatisfaction, the desire to free oneself from that which is now considered as worse and lower, the tendencies to prospection and to changes in one’s own internal milieu.

SEXUAL INSTINCT. Disintegration of this instinct, with particular individuals, may be manifested by abstinence for a long time from all kinds of sexual intercourse, by some disturbances in the sexual drive, or by the weakness of this drive with infantile types. It appears that the infantilism of the disintegrative stage would signal the development of a human being in which the somatic sexual bond would lose its strength in favor of the “spiritualistic” form. On the other hand, and in our opinion, which differs from that of Von Monakow, the integration of individual sexual experiences (idealistic, Platonic experiences in relation to the object of affection, and a brutal venting of the sexual drive in relation to other persons) would not be a reflection of development. Sexual exclusiveness marks a certain “nonspecies orientation” of the sexual drive.

Control over the sexual instinct, emphasis on nonsexual

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bonds, and partial advancement in the process toward a nonspecies-oriented sexual instinct, with respect to the self-preservation instinct, reflects itself in the personality instinct.

SOCIAL INSTINCT. The development of the social instinct proceeds from the receptive phase, the phase of the need for contact in order to gain food, care, the tenderness a child needs, through the phase of various forms of living together in a family, the maternal and paternal phase, in which parents are the givers. As Von Monakow rightly states, the social instinct is linked in its advent and development with the self-preservation and sexual instincts. A proper development of the social instinct does not impair the development of an individual or his drive toward the perfection of his personality. A reasonable devotion to a child, on the part of a mother or father, connected with respect for him and the ideal of his development, should not interfere with the realization of one's own development. Even the greatest sacrifice and renunciation allows for the preservation of the right of one's own development.

While rising to increasingly higher levels, the social instinct passes from the phase of vital social interest, from the phase of sociability, of social adaptability, to the phase of consonance with the various different environments, without an accentuation of social needs. This consonance is always realized through disintegration. This is because one cannot learn to know, understand, and "feel" other people in their individual types, in the scale of their development, in the variety of their affectional attitudes, without the ability to observe one's own reactions, experiences, affectional states, tensions, and conflicts. Only the appraisal and structuring of one's own inner milieu and one's behavior, connected therewith, gives the necessary empirical measure of feeling and understanding of others. The love of one's neighbor is based on the ability to "equorize" the whole history of one's experiences, the whole vast area of introspection; it is the ability for consonance, with a continuously increasing participation of consciousness.

THE RELIGIOUS INSTINCT. This instinct reflects various phases of its development which accompany, as it were, levels of the self-preservation and social instincts. We have here egocen-

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trism, religious egoism (quietism, narcissistic mysticism), an enhanced feeling of exclusiveness and jealousy in relation to the—Deity, an attitude of conviction that one is granted by the Deity exclusive rights over a more or less wide area, the bigoted, external, ceremonious attitude, the attitude of losing oneself in the church, as an exterior organization, with a simultaneous absence of the need for contact with the transcendental world. We observe eventually the Kierkegaardian attitude of “fear and trembling,” longing and hopelessness, awe and love, humility and supplication, growing objectivism and consonance, a losing of oneself in love and a “building” of good, with a simultaneous weakening of compassion for oneself and a continually animated compassion for others. We observe harmony between the feelings of our own dignity and smallness, between humility and pride, which is often connected with the phase of development of the intuitive, meditative, and contemplative faculties, which introduce the feeling of the reality of our bond with the transcendental world, of a psychic bond with the Absolute Being.

Consequently the development of the religious instinct must also overcome, in itself, the attitude of appearance, the external attitude, and reach the attitude of conflict, of dissociation, of the subject-object process in itself, of the feeling of inferiority in relation to oneself and others, of the feeling of guilt and sin, and of the feeling that one has to go a long way to reach one’s ideal. In this way the road to secondary integration is paved.

DISINTEGRATION IN THE DEVELOPMENT OF FEELINGS

According to Mazurkiewicz (6) the cerebral cortex stores, by way of its selective functions, only those sets of sensations which awaken interest solely because they are pleasant or unpleasant. The emotions participate in the development of function, from the initial protopathic forms, which are localized in the thalamus and hypothalamus, to the higher forms, which have their center in the cerebral cortex.

(6) I. Mazurkiewicz. *Dwoista funkcja ukadn nerwowege*. (Dual function of the nervous system.) *Rocznik Psychiatryczny*, 1949

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The observations of the affectional behavior of persons subjected to lobotomy are interesting. It has been confirmed that in instances of pains of a central type and of obsessions connected with them the operation does not abolish pain and does not even appease it, but destroys the emotional reactions to pain stimuli.

What light is cast by these two kinds of observations on the development of feelings? They seem to point primarily to the fact that the narrower the development of the animal hierarchy, the more enhanced are reactions to the pleasant and the unpleasant, to the painful and the pleasurable.

However, our observations also show that the level and quality of these reactions vary at different levels of culture. We may state, with certain reservations, that an individual with a highly developed personality is more sensitive to moral than to physical pain. We know that in torturing people this point of view was accepted, and two kinds of tortures were applied, depending on the cultural level of the tortured individual. There occurs, so to speak, a diminution of physiological sensitivity, and rather a transference of sensitivity and of the affective attitude associated with it, from a union with physical pain to a union with moral pain. At a higher level of development the role of the volitional factor in the endurance of pain increases.

What phenomena occur in the disintegrative processes in the area of fundamental feelings? We know that the processes of unilevel and multilevel disintegration coincide and cannot be distinctly separated in their temporal development. In the case of the disintegration of feelings, these two fundamental mechanisms act almost simultaneously. As for integration in cases of hysteria, we deal with anesthetic areas; it is, therefore, easy to suggest the nonexistence of pain in cases where it is felt, and vice versa. There occurs here, therefore, a narrowing or widening of the pain-feeling area, and there is present a "changeability"—a transference of the pain-feeling area, depending on the suggestion.

There appears, furthermore, a phenomenon of another kind. Both in psychoneurotics and in many normal individuals we see in disintegrative phenomena an experiencing of fundamentally op-

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posite feelings, of pleasantness and unpleasantness, as mixed feelings, experienced at the same time.

In the case of multilevel disintegration, which is usually a long-lasting process, we are concerned with the passage of the affectional tone from one level to another, with a temporary linking together of disposing and directing centers of various levels. This passage may take place in the attitudes of mixed feelings, in the nearly simultaneous experiencing of unpleasantness and satisfaction, connected with one's awareness of stronger or weaker association with a given area or level. The resistance of "lower" stages, their strength—despite certain links they have with the center of a higher level—may result in states of aversion to and abomination for oneself, and thus in the experiencing of the feeling of pleasure or moral satisfaction, because, for example, of one's material misery and difficult situation, or in states of ecstasy in physical suffering. Ascetism, self-abomination, or suicide often reflect a lack of equilibrium in multilevel development. This process is seized by Sweboda in his writing about Weininger: "One likes the resistances which one overcomes, and dislikes those to which one succumbs." Aversion, abomination, and negation in relation to one's "first self" and affirmation in relation to one's "second self" are the foundations for a variety of mixed emotions at various levels. (7)

Consequently, the concepts and experience of job satisfaction and happiness are, so to speak, multilevel, and they cannot be the only goals of life. They must be combined with other goals which taken together and considered on a high level of develop-

(7) The way in which the process occurs, and it occurs even with small children, may be illustrated by the example of a 3-year-old girl, P—. The child, who was emotionally very strongly attached to her father, from time to time screamed, and her screaming was detested by her father. When castigated by her father, she responded by saying, "Mommy is good"—this was because her mother did not react in the same way to her screaming. However, she immediately added, "Daddy is good." This second remark was an obvious result of a confrontation of the deeply rooted feelings she had for her father with her temporarily hurt feelings and astonishment due to the unexpected severity of her father. A clear separation followed into two "selves," one that was loved by her father and the one whose screaming he detested. When she wanted to cry she covered her mouth with her hand or she attempted, in her imagination, to "send" her screams to the sea, so as not to violate her feelings toward her father.

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ment can be expressed in personality and its ideal. In other words, satisfaction and happiness as goals of life must be viewed within the framework of a whole set of developmental goals, whose empirically accessible ideal is personality.

Therefore, the experiences of satisfaction of a multilevel nature must be the outcome of the process of disintegration. The necessity of accepting and experiencing the fact that often the factors which supply us with the most intensive feelings of satisfaction and joy become the source of most painful experiences transfers our expectations of “pure,” ultimate joy to the sphere of ideals. In reality, we assume complex emotional experiences, which are partly pleasant and partly unpleasant as something real and decisive for our development.

Therefore, a confusion of the unpleasant with the pleasant, an easy transmutation of the unpleasant into the pleasant, and vice versa, a simultaneous experiencing of unpleasantness and pleasantness in various areas of one’s own disintegrated structure, introduces confusion and affectional tension. The primitive feelings lose their sharpness, undergo disintegration, pass into other, higher, structures, and this leads to their losing their self-dependence and character. We are dealing here, not only with the isolation of various levels of pleasantness and unpleasantness, but also with a gradual arising of other “sublimated” feelings, connected with the advent of new guiding values.

These guiding factors are represented by, a sense of the proper path of development, by one’s ever greater participation in one’s fate, by the feeling of a widening and deepening of one’s consciousness and learning to know, increasingly more broadly, the internal and external reality. As we have already pointed out, this is the experiencing of a personal drama, of a tragedy, in which the elevated dominates the desperate, and the developmental dominates that which is being annihilated.

DISINTEGRATION IN THE SPHERE OF THE WILL

We come into contact with volition in all cases where two or more contradictory tendencies or acts come into collision. In the

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preparatory process of the act of volition imaginative acts, hesitations, resistances, the presentation of pros and cons of varying appeal, and finally the decision to perform a given act play a part. The acts of will are stronger, exertion when making the decision is greater as the contradictory tendencies become more equal in strength. The intelligence then organizes, on both sides, its pros and cons, which are the instruments of emotional sets, arranged in various combinations in the changing, fluctuating current of the increasing struggle between tendencies. Where there is no struggle between tendencies, there is no act of volition. The purely intellectual choice, with the lack of a strong experiential component, not associated with the struggle and exertion to overcome the resistances, does not in fact concern the act of volition.

What is the actually arising act of volition? Does it only reflect the actually arisen set of incompatible intentions, without the background of many conflicts and struggles? Are the struggling tendencies just the actual reflection of the history of one's experiences engraved upon the memory of the human species, and before all of the history of experiences in a man's life cycle? We think that, as a rule, the act of volition is a serial, chain operation, connected with many conflicts, many resistances, many overcomings on the road to phylogenetic and ontogenetic development, with affectional memory accompanying this operation. This act reflects the emotional attitude connected with the psychophysical type of a given individual.

The act of volition arises, therefore, in the area in which other various acts of volition preceded it. It implies the division, loosening, and disintegration of two or more tendencies, some of which, with their anticipations, weaken or even vanish, and others consolidate, grow, and gather strength. The volitional act is, thus, one of the advanced hierarchical acts in a given area and in a given sphere, possessing a rich history in a smaller or larger sector of a given individual's life cycle.

The volitional act may concern external acts and internal resistances; its essence, however, is internal conflict. As we have already pointed out, the exertion of will increases when contradic-

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tory tendencies are almost equal in strength. In the pursuit of personality this exertion of will is a result of a struggle between the lower and the higher dynamisms. The exertion of volition may also reflect a very high tension, even when the lower levels are indeed clearly controlled, but the endeavor for the ideal, the need for binding oneself to and for unification with the higher hierarchy of values, is so great that the tension does not abate; instead the individual is “consumed” by the need for a “full” and complete denial of the lower levels of his personality. This tendency, which at its highly developed level could be called an instinct of death, aims periodically at the destruction of the individual’s biological life, or at evoking sufferings in him, which would intensify his aspiration for the union with higher values. Such a state is characteristic of individuals who aim at perfection (St. Theresa). Such a state is described by Kierkegaard in *Fear and Trembling* (8) as obligatory for the man who would be “fearless amidst terror, passions and temptations of life, who should move forward along the path of faith, which, though steep and dangerous, will lead him to the goal. The faith must be calm, humble ready for sacrifices, sufferings and hardships. Silence, fear and trembling—this is how it is reflected. However, to attain such faith one must go through the wild and ghastly forest full of thistles and thorns, in which one must struggle along, after the fashion of Durer’s knight, who is self-confident and trusting in God, whom he serves and whom he loves.” Such a state was experienced by St. Paul when he said that he was no more acting himself but was an instrument of God.

On the road to personality, volition will identify itself with an increasingly higher-rising disposing and directing center, just as it identified itself, at a lower level, with the self-preservation, fighting, power, and other instincts. The volitional acts in everyday life are particular reflections of these great forces.

At the lower levels of human life volition is not free, but it forms a whole with a drive which manifests itself as such with greater or lesser intensity in a wider or narrower area of individual or group life. Nietzsche sees this problem as follows:

(8) S. Kierkegaard. *Fear and trembling and the sickness unto death*. Translated by W. Lowrie. Garden City, N.J.: Doubleday, 1954.

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One man is dominated by a need in the form of a passion, another by the habit of obedience, a third by his logical conscience, and a fourth by a whim and licentious satisfaction, because of his deflection from the way. All of them, however, will seek freedom of their volition just where each of them is most strongly tied: this is as if the silkworm sought the freedom of its volition in the spinning of silk. Where does it come from? Obviously from the fact that everyone of us considers himself most free just where his feeling of life is the greatest, that is, as has been said, in passion, or in duty, or in cognition, or in licentiousness. (9)

At a higher level of development it is not the volition, but the personality that is free. In the first case "volition" reflects an integrated instinct or instincts. When these instincts lose their integrality, they begin to demonstrate clearly the action of volition. In the second case it reflects a psyche integrated at a higher level. In the period of disintegration it manifests itself in distractions and collisions and it is a function of disintegrated dynamisms, which tend to secondary integration, to personality; volition then becomes a function which ever more identifies itself with the very personality, and thereby becomes increasingly less "free."

DISINTEGRATION IN THE SPHERE OF INTELLECTUAL ACTIVITIES

Experiences, observations, and self-observations lead us to a better consonance with various points of view, with various attitudes, methods of work, and with various types of mentality. We begin to develop, in ourselves, new receptivities, new attitudes, and new structures of mental activities. We begin to look retrospectively and prospectively on our own mental structure, on the history of our development, on our "black periods" which are not sensitive to certain mental stimuli, on our excessively developed unilateral structures. Through emotional tensions and analysis we begin to disintegrate solidified structures, and to make them sensitive multilaterally. We no more place confidence in our own judgments, in our own opinions. As Nietzsche puts it: "Never conceal from yourself and never pass over in silence in yourself"

(9) F. Nietzsche. Bd. *Der Wanderer and sein Schatten*. (Wanderer and his shadow.) Stuttgart: Kroner, 1921.

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that which could be thought against your thoughts. Swear it to yourself. This is the primal honesty in thinking. Every day you must struggle with yourself. Every victory and every rampart captured no longer concerns you, but the truth concerns you, and also all your setbacks no longer concern you.” (10)

Then we have a certain hierarchy of needs which we expand, increase, analyze, disintegrate, subordinating anew one to the others, while we ever more surely seize the principal lines of our development. We may, therefore, say that our needs change with the development of personality. The needs connected with our aspirational and affectional structure, integrated at a low level, begin to weaken in favor of broader, more universal needs based on retrospection and prospection.

New needs reshape the former ones and dissolve their tenacity. The needs for biological preservation are transformed into self-preservation needs in the suprabiological sense; sexual needs succumb to the domination of factors of friendship and exclusive bond; and the social needs pass from the phase of distinguishing oneself and dominating in the social group into needs of adapting oneself to the group. The needs of societal life are transformed into a deep syntony with an ability to sacrifice oneself. It results in the development of the attitude of understanding and love.

In connection with these processes the intelligence ceases to be coupled with protopathic emotionality, with primitive subcortical emotionality but, after the dissolution of conjugations with the forms mentioned and after the phase of disintegration, it conjugates gradually with higher forms of the aspirational and affectional structures and remains at their services. This is a transition from the phase of intelligence at the service of instincts to the phase of intelligence at the service of personality. This new conjugation of intelligence weakens the tendency to commit errors arising from reasoning corrupted by instincts, weakens the subjective attitude in judgments, removes egocentrism and the tendency to bring forth those arguments in polemics which,

(10) F. Nietzsche. *Morgenrothe*. (The Morning Star.) Stuttgart: Kroner, 1921.

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through an unskillful grouping, give the appearances of truth, throwing light only on part of it.

The intelligence, when acting in the service of personality, and when coupled with understanding and love, provides a basis for objectivity, broadens one's horizons of thought, increases the capacity for knowing people, and removes obscurity caused by the instincts. This approach is in conformity with the content of the chapter on love from the first letter of St. Paul to the Corinthians: "Love does not do anything indecent, does not look for its own gain, is not quick-tempered, does not think evil, does not enjoy seeing injustice but enjoys seeking truth." In contradistinction to the conjugations of intelligence with instincts, where, as a rule, one does not seek the objective right but one's "own" right, the new conjugation of intelligence consequently leads to objectivity in thinking.

This frequency of conjugations of the instinctive attitude with intelligence, or the personality attitude with intelligence, and the effects of the conjugations, are responsible for the opinion of many persons that logic is of little value, either in research or in practical matters—logic which is, as it were, cut off, abstracted from the multilevel aspirational and affectional factors.

On the basis of the above considerations we may say that, on the way from a primitive structure to the cultural personality, we pass, in the domain of thinking, through the manifestations of a loosening and disintegration of mental_ structures. We pass from thinking entirely united with the primitive forms of instinctive activities, to thinking fluctuating in gnostic forms, such as magic, to prelogical thinking, to logically conjugated thinking, and then to the loosening of each of these forms of thinking. As the higher structure develops, these loosened forms combine into a whole, into a higher synthesis, into a uniform creative resultant of particular forms of thinking at their highest level. The very "operation of thinking," as defined by Dewey, "begins from a situation, which we may call a crossroad, from a vague position which presents a dilemma and shows different alternatives" (11)—that is, it represents certain processes of disintegration.

(11) J. Dewey. *How we think*. Boston: D. C. Heath & Co., 1933.

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We have already pointed out that the activities of intelligence, the activities of thinking, are instrumental activities of the aspirational and affectional dynamisms. Disintegration of these dynamisms disintegrates also the thinking activities connected with them. Love, unselfishness, conscious ability to sacrifice oneself, contemplative ability, all purify, elevate, and broaden our thinking, introducing it to a more objective area; they widen our horizons of thinking, weaken the factor of the lower passions and cunning, which are associated with the basic instinctive dynamisms.

Should one infer from these considerations that an individual who does not pass through disintegration and is at the level of primitive integration cannot be a good mathematician, physicist, technician, and so forth? Such a statement would not be sufficiently justified. We may say that he will be a scholar with a narrow mind, that he will possess much more restricted creative possibilities than a person who has passed through the phase of disintegration, that his conceptions, his general assumptions will be insufficient, built too closely into his life's interests, without the possibility of separating them from their primitive structure, the level which will be reflected in the area of his scientific work.

Let us now stop to think for a moment about the problem of creative intelligence. Let us pose a question: what is creative, the intelligence or the whole personality of the creator? What is the process of development of creativity, at what moments is it evoked, and what are the conditions accompanying the advent of ideas? Of course, here we can make only some sketchy remarks. To the first question we can answer that, in general, the share of the creator's whole personality is proportional to the depth and extent of the creative processes. The advent of a creative idea, the development of a creative process, contains in itself several fundamental elements: an intensification of attention, the workings of thought within the scope of a given problem, the unrest that accompanies the advent of ideas and the lack of sufficient elements for their development, states of general mental and psychic disequilibrium, and states of irritation and enhanced excitability. (12) Very often after this period there ensues a phase, as

(12) Dewey, *op. cit.*, p. 201.

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it were, of separation from the spontaneity of the creative process; there comes a period of calming down, of “rest,” not infrequently of meditation and contemplation, sometimes a period of turning one’s back, for a certain time, on a given area of one’s interests. The creative idea usually arises in the first period, and develops in the second, though this is not always the case. There are creators with such wide interest, with such creative passion, that the above-outlined process goes on almost permanently. In many other cases we come into contact with longer or shorter intervals, with “nights of the soul” in creativity, analogous to such intervals in general psychic development. (13) We often observe the ebb and tide of creativity. A great flow of creativity, changing direction, reach, subject, and level of the creativity, often follows after great defeats in life. Freshness of creativity, frequency and originality of ideas are often found in the essence of such psychic structures as certain types of infantile structure, with an enhanced excitability of various kinds, with fluctuating feelings of inferiority and superiority, excitement and depression, and internal conflicts (Sowacki). In any case, the process of disintegration seems to be at the root of great “inflorescences” of creativity, in which the struggle of contradictory sets of tendencies, an inadaptability to reality, a disposition to prospection and retrospection, dynamisms of one’s ideal, all play a fundamental role, particularly when it comes to poetic, literary, plastic, and philosophical creativity, to say nothing of reformatory creativity in the realm of religion and education.

It appears that the developmentally positive process of disintegration entails rather essential changes in mental structure and operations, which are reflected in (1) a more creative character of mental operations; (2) a weakening of exclusively formal thinking, and a weakening of tendencies to coarctation; (3) a stronger conjunction of mental operations with the whole personality of an individual; and (4) the equilibrium of analytical and synthetic attitudes in thinking.

(12) “When a mind is penetrated by the feeling of a real anxiety (no matter how this feeling is produced), such a mind livens up and becomes penetrating, for it is excited internally.” Dewey, *op. cit.*, p. 201.

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DISINTEGRATION IN RELIGIOUS LIFE

Within the process of religious perfection take place such disintegrative manifestations as asceticism, meditation, contemplation, religious syntony, and other metaphysical and religious experiences (the problem of good and evil, sin, conscience, free will, reward and punishment, and grace).

Asceticism in the present meaning of the term consists in the dampening of natural instincts with a view to attaining a higher goal, usually of a religious and moral character. We see in ascetic practices a clearly conscious introduction of multilevel disintegration into the process of self-perfection, through a multilevel struggle between soul and body, between instincts and higher aspirations. In the Eleusinian mysteries the role of ecstasy was to purify a man of lower elements. Greek asceticism was connected with philosophical inquiry and a conviction that two elements exist in man (changeable matter and unchangeable form). Christian asceticism was a resultant of Jewish practices in abstinence, Eastern and Greek influences, and chiefly, of the principles taught by Christ, supported by His life and death. Individuals practicing asceticism manifested, on one side, enormous sensitivity to the ideal and its realization, and on the other, very strong sensual experiences, and affectional and sensual excitability. The ability to reshape oneself through positive disintegration was characterized by developmental "compulsion," by the necessity of overpassing the thus far attained level, and by the insufficiency of "real" experiences. Ascetic exercises and struggles with the instincts made one capable of separating oneself from one's lower level.

Meditation and contemplation are forms often preparing an individual for secondary integration. Meditation makes one learn internal observation, to reflect on the essence of one's spirit, on the complexity of one's psychic structure, and on the transcendental world. Contemplation is a process of bringing oneself in touch with the transcendental values, of separating from the instinctive structure, of gathering psychic and moral strength for one's internal reshaping. In contemplation a process of knowing the higher reality, through love, sets in.

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Through the growth in strength of various forms of sensitivity to the effects of one's own instinctive acts which injure others, E through the overcoming of interest in oneself, and through the development of keenness in relation to the needs of others, an attitude of syntony which fundamentally differs from the attitude of adaptability is born and developed. Adaptability is an "as if" attitude, an attitude falsifying the resistances of instinctive structures in the name of "interest." Syntony is a capacity for coexistence and reflects an easy and liberal dispensing of love.

Finally, let us investigate the participation of developmental disintegration in the shaping of such metaphysical and religious concepts and attitudes as the concept of good and evil, sin, conscience, free will, reward and punishment, and grace.

In the concept of good and evil we distinguish that which is actually good or evil, temporarily, from that which is apparently evil or good at a higher level. Denial of actual "goods" and "evils" leads to confusion in the protopathic feelings of pleasures and unpleasantness. Under these circumstances one is convinced, not that this is good because it is pleasant, but that what is evolutionary and what one approves in his structure is good. Evil is that which is involuntal, what we do not want in us, though it is pleasant.

The appearance of the feeling that one is committing a sin ("sin phase") foreshadows the turning point in the moral development of man. This is a period during which one passes from a full instinctive integration to a gradual multilevel disintegration (feeling of guilt, shame, responsibility). Hesitations, decisions to retire, and inhibition of pressure on the part of instincts develop one's self-awareness and are accompanied by the feeling of internal collision, by the feeling that one descends to a level lower than that which one thinks most proper for himself—that is, with the experiencing of sin. We may say that at the level of primitive instinctive integration there is no sin, but only offenses and evil. At the level of positive disintegration we experience the feeling of sin and misdemeanor. On the other hand, at the level of secondary integration there is no evil or misdemeanor, but a strong feeling of sin.

Conscience reflects the disintegration of "pro" and "con" tendencies. This is Socrates's daimonion, considerably modified by

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Freud's censure, reflecting the conflict between "I" and "not I," between "more I" and "less I"; this is the voice of appreciation of what is evil and what is good, what is sin and what is not sin, and what is evolutionary and what is involuntal. This is a developing dynamism of negation, confirmation, and anticipation of development.

In the psychophysiological structure of man, the problem of "free will" arises only at the level of disintegrative, introspective activities. One can hardly speak of free will in almost automatic instinctive attitudes. In man's cycle of development we may speak rather of the process of "growing richer" in freedom. The development of man proceeds from biological determination to psychological indeterminacy (the phase of developmental disintegration) and then to secondary moral "determination" (the secondary phase). We may, therefore, say that in the middle phase we have an unsteady will, and in both extreme phases free will experientially does not exist.

As the personality develops, punishment and reward become increasingly more introverted, internal, and become ever more independent of external sanctions. More and more often, punishment takes the form of "pangs of conscience," a coupling of volition with low aspirations, a feeling of going away from the ideal. On the contrary, reward takes the form of the feeling of leaving the instinctive couplings, of an ever better anticipation of the effects of one's action, and ever stronger unity with the ideal.

In the drama of development, in the phase of disintegration, in the phase of struggle and internal conflicts, in descents and ascents, in negations and confirmations, the glimmer of calm, of harmony, of a union with the higher disposing and directing center, are described as the action of grace. This may reveal itself in a sudden understanding of a certain truth by way of illumination or intuitive insight, by an impulse to such a deed, behavior, or saying as would not be effected when one exerts consciously his intellect or volition, or retrospective action when the coincidence of events actually not understood, difficult, or painful, is positively estimated from the perspective of time.

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SECONDARY INTEGRATION

THE CONCEPT OF INTEGRATION

As we know from previous chapters the term integration denotes an integrated structure and activities more or less well organized and subordinated to the disposing and directing center.

We may be dealing with global integrations, embracing the whole psychic structure of an individual, or with partial integrations, concerning structures and activities in a narrower area, embracing a certain sphere of instinctive dynamisms. In the psychic structure we may have one or more integrating sets performing integrative activities in a given man. Such partial integrations, within a sphere of a given set of qualities and dynamisms, usually points to a simultaneous disintegration of a wider area, sometimes embracing almost the whole structure of a given individual.

From the temporal point of view we may come into contact with integrating stabilization, global or partial, or with periodic integration, which, after some time, undergoes anew a loosening or dissolution. This form of integration takes place, in most cases, with the fundamental, wider process of disintegration, embracing usually the structural and experiential area in which take place prospective projections, partial and global reshaping actions of the personality ideal, longer or shorter "pauses" of the disposing and directing center in a higher or lower area, or a temporary return to the level of primary integration, during which the organization or shaping of the attained phase takes place. When the "pauses" at the primitive level are too long, there occurs a strong affectional shock, which compensates for this "stopping" by the feeling of guilt, sin, dissatisfaction with oneself, shame. Such temporary integration is, therefore, unsteady and usually reflects a more or less short-lived process in the wider area of the positive disintegration process.

Pathological integration concerns structures in which the disposing and directing center is formed by a strong and usually narrow set of instincts, the action of which makes an individual

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“deaf” and “blind” to other impulses, other forms of reaction, and to dynamisms other than the narrow and usually strong disposing and directing center just mentioned. Such integrations may be exemplified, in the first place, by psychopathic integration, which represents an integrated aspirational and affectional structure, within which a given individual does not possess sufficient impulses for inhibiting his own strong instinctive dynamisms, and, secondly, by integration of paranoidal or similar dynamisms, in which the disposing and directing center is formed by a set of delusions of superiority and persecution, with a strongly enhanced feeling of one’s own value, which does not permit one to control his own behavior because of nonadmittance of the controlling influence of the external environment.

SECONDARY INTEGRATION AND ITS TYPES

Let us consider so-called secondary integration. Such integration, in its fundamental form, is a new, tenacious system of structures and activities, which arises after a long or short, more or less global loosening or disintegration of a former structure in a given individual.

Secondary integration as a recurrence to primary integration in perfected forms

As we have already repeatedly mentioned, individuals with a narrow scope of interests, with a narrow and a rather simple sensitivity, individuals with “narrow horizons” in thinking and in aspirational and affectional activities may undergo disintegrative processes of a rather special character. An individual of a similar type may realize a clearly laid out line of life in a consequent, continuous, and strong way; he may advance in the direction of the attainment of this or that hierarchy of aims, such as attaining a position, a professional, social, material, or personal rank, which would give him satisfaction, would enhance his self-esteem and would satisfy the tension of the fundamental instinctive needs. In view of weak plasticity or its total absence, in view of the weakness or absence or sublimating nuclei and mechanisms, in view of the absence of sufficient capabilities for internal re-

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shapings, serious injuries, disappointments, a loss of fundamental possibilities of development in a fairly clearly determined direction may bring about a breakdown of a given individual's line of life, a breakdown in the possibilities of realizing his aims. There may then arise a serious reactive state which sometimes leads to suicide or to mental disease (due to a lack of other psychic possibilities for getting out of the situation).

In rare cases, an individual of the type just mentioned can experience and reflect upon the developed situation and, after much effort, he may effect certain, usually not too far-reaching modifications of his own line of life, as, for example, a completion of studies, a move to a profession closely resembling the one in which he was engaged, a change of environment, and so forth. These will be, as we have said, rather superficial modifications, or reshapings which in fact will not change the fundamental form of his line of life. We are dealing here with a process of secondary integration in more or less perfected forms, but without a substantial reshaping of the fundamental instinctive and intellectual structure or of the main directions and aims of activity. This is to a large extent an apparent secondary integration, and, strictly speaking, a recurrence to primary integration with not very essential modifications.

Secondary integration in the form of a new, but not a higher hierarchy of aims

We come into contact with this type of secondary integration in a great majority of cases of psychophysical reshapings, connected with developmental periods, and primarily with the maturation and climacteric periods.

A considerable majority of changes in the period of maturation consist of psychophysical changes in which a fundamental component, a "new thing" in the psychic life, becomes important, namely the sexual instinct. These new forces reorganize the whole psyche of an individual and form new disposing and directing centers. They organize new needs, a new hierarchy of aims, new sensitivities. However, in the majority of cases, the psychic richness, after the maturation period, decreases considerably as compared with the richness of that period. The nuclear

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inclinations to self-criticism, to dissatisfaction with oneself, very often vanish, and the sensitivity to values and needs of other people weakens. It results in a gradual stiffening of psychic structures and dynamisms around the new disposing and directing centers. The individual engaged in social and professional life finds his place, so to speak, brings into play “ripe” forms of the self-preservation instinct, of the fighting and aggression instincts, and similar ones, and realizes them, more or less strongly, in participation with the newly arisen and developing driving forces. With respect to moral value, value of ideals, internal refashioning, and the extent of sensitivity in relation to the external and internal environments, there are, in fact, no essential changes. The new instincts which arise and act are really new, but their level, their capacity for reshaping, and their richness does not differ greatly from the former genotypic driving forces.

The changes of dominants in the climacteric period has a somewhat different character. This is usually an unpleasant period of adaptation to new demands made on a man by society and family. A gradually increasing handicapping of the strength of professional social, and intellectual capacities, a weakening of the sexual instinct, are often compensated for by an increase in tutelary tendencies. The self-preservation instinct adopts, in fact, the attitude of *ekklisis*, of retreat, of subordination, and of soliciting favors from stronger people. Components of the weakening of the psychophysical forces, in the form of regression to the period lived through, arise or are accentuated; rumination appears, new self-indulgencies arise or gain strength, and a stereotyped pattern reveals itself. One’s vigor weakens, and the awareness of the necessity of one’s retreat from dominating positions may bring about a psychic and psychophysical breakdown which causes or deepens the inclination to general sickness. Psychic disturbances are often the result, and sometimes, though not as frequently as in the maturation period, this process may result in suicide.

A frequently observed solution to the difficulties under such circumstances is secondary integration, effected to some extent in the form of usually primitive compensations, virtually pressed upon one, necessarily new, but not higher in the hierarchy of

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aims. Also a frequently observed solution is psychophysiological retreating and withdrawing, with or without the participation of morbid disintegration.

The way out of the situation that is least often observed is secondary integration following a full, conscious reshaping of one's aspirational and affectional structure, of one's thus far existing hierarchy of aims, and of one's attitude toward the environment. The latter form of solving the difficulties is, however, not brought about simply by a reaction to changes, which are characteristic of the climacteric period, but is based on distinct developmental nuclei, distinct personality nuclei, which existed and made themselves dynamic before that period, and for which the climacteric period comprised only one of the determinants.

Secondary integration in the form of a new structure with a new hierarchy of values

This kind of secondary integration belongs to processes which are usually the effects of a more or less strong, or of a more or less long-lasting, all-embracing multilevel disintegration. We have repeatedly shown that this integration consists in fundamental changes in one's own internal milieu, in one's own attitude toward the environment, and in the working of one's consciousness. This form of secondary integration is based, on the one hand, on the attainment of independence by the psyche, which oscillates around a clearly realized and dynamic personality ideal, and on the other hand, on experiential conquests obtained in the process of multilevel disintegration.

In factual changes and in the experiential processes accompanying them, one level of reality is distinctly disapproved, denied, and abandoned, while the other becomes strong, essential, and cardinal. The "new" arises partly by way of distinguishing in the "old" that which is essential, permanent, and valuable from that which is apparent, impermanent, and possessing no value. Eventually, that which is of little value is gradually repudiated, and that which is new and valuable is gradually brought from the background to the foreground.

In its global form, the process of secondary integration occurs

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rather rarely. It takes place with persons who are “prepared” for it, universally sensitive, and who possess a distinct developmental readiness. This process is often shaped by poignant experiences, suffering, and failures in life. It is shaped from the personality nuclei, by way of the realization of a program of internal perfection set by oneself which is continually made dynamic by one’s feeling of the multilevel character of reality, and by the feeling of reality of a higher dimension. This process is most often observed with outstanding persons, the moral leaders of societies.

THE BEGINNINGS OF THE PROCESS OF FULL SECONDARY INTEGRATION

Reshaping of the unordered disintegrative process into an ordered and ever more consciously controlled process

The development of a man proceeds from instincts in their primitive forms to the globally conceived instinct of development, through a more or less partial, more or less strong disintegration of the preceding structural form. Unpleasant experiences which one has while realizing primitive instinctive needs cause a loosening of this primitive structure, the advent of inhibition, fear, reflection, deliberation; of course, this is so when the nuclei of development in the direction of secondary integration also exist. The gnostic structure gradually liberates itself from the primary whole; the feelings often diverge from the instincts; there arise and develop new instincts, new dynamisms, superstructures of the former, opposing their mother dynamisms.

New experiences are accompanied by the attitude of caution by fully examining new situations to prevent reacting on a lower level as one might have in a similar past experience. Other, usually disagreeable experiences felt on one’s way to the realization of the primitive instinct enhance this state and lead to a kind of “emergency corps” being brought into play, in the service of new experiences; on the other hand, the experiences cause the advent and development of a prospective attitude, an attitude that anticipates difficulties, an attitude of considering the situation, and of

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checking under what circumstances one could realize his tendencies at a later time, without now going through unpleasant experiences. But, one's realization that there are unpleasant things which cannot be omitted, that experiencing them is necessary for the realization of one's aims, reflects the appearance of the factor of awareness in the process of disintegration. This conscious factor causes, therefore, the creation of a certain hierarchy in the process of those experiences which occur in the realization of instinctive needs. It also leads an instinct to a further disintegration through a strengthening of the gnostic factor and through the introduction of an ambivalent factor into the scope of affectional reactions—that is, through the introduction of complications into the structure and dynamisms of feelings (namely, the factor of mixed feelings). Important here is the participation of increasingly more distinct dynamisms of the personality ideal, which accentuates the developmental interest of an individual to the detriment of his actual and usually narrow aims. The person in times of unanticipated difficulty or stress will utilize dynamisms such as self-sufficiency, introspection, memory of similar difficulties that were surmounted, and the like in order to handle new threatening developments.

The factors of unrest, fighting, and conflict are no longer regarded as negative, but are accepted in many cases as positive; often they are even deepened in order to beset and reject more fully the primitive structure. The feelings of guilt; sin; inferiority are often deepened; one does not look for the causes of feelings of inferiority and injury in others, but primarily in oneself. In relation to suffering one does not adopt an exclusively negative attitude, but begins to accept it as something that has meaning, as essential for cultural development, and as a necessary element of one's psychic enrichment. There arises a conviction that it is better to have had difficult biosocial conditions than to resign, by way of improper compromise, from moral and world-outlook values. The venting of one's instincts in the form of affectional outbursts, or the strong, conscious stifling of these instincts, is now considered permissible and necessary. The feeling of void and "otherness" is not considered simply a symptom of a sickness, but each set of symptoms is differentiated by virtue of its

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meaning, causes, and aims, and one comes to the conclusion that the set is often positive.

In states of depression a man does not always aim at removing the conditions that brought it about, but at a deeper association with them (in contrast to the stereotyped advice that one should change his conditions of living immediately after the death of a close relative). In relation to phantasy, dream, exorbitant prospectings, there is a tendency, not to diminish their strength and scope, but to mentally elaborate and deepen them. In relation to dreams during sleep one does not come to a belief that they reflect suppressed wishes or are manifestations of an archaic structure, but one asks the question whether they are not a reflection of a widened consciousness, beyond the actual sphere, and of the moral reshaping of personality. This is an attitude of frequent seizure by the consciousness of the developmental inner life, which overruns the framework of actual reality, a reality consisting of a narrow system of stimuli and receptors, and of the framework of biological causality.

The appearance of the integrating factor and conditions for its consolidation

The phase of the entry of a conscious factor into the process of disintegration characterized above is not limited to the strengthening of disintegrative processes taking place thus far by the conscious work of an individual. Simultaneously, there arises and develops an integration process, which might be called the process of secondary integration, and this because it is integrative and not reparative; its work is not restitutory, but one which reshapes and integrates one at a higher level. This integrating factor is represented by the developmental instinct which, in its fundamental reshaping positions, manifests the strength of an instinct, in the sense of a force that increasingly overcomes the personality. We have already pointed out that the primitive instincts, when possessing a proper disposition, and after the periods of disintegration, reshape into higher instincts, or superinstincts; the reshaping, of course, takes place through the primitive instincts' being complicated by the impact of gnostic, affectional factors, self-awareness, and the self-affirmed and self-educating

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unity of fundamental psychic properties—that is, by the impact of personality.

In the opinion of Mazurkiewicz (14) the factors that perform this work of reshaping a man, leading him from the primitive instincts to higher levels of development, are the feelings that lead “to the shaping of character. As Mazurkiewicz puts it: “The longest developmental stage (lasting about 2 decades) of the ‘upward’ wandering of the cortical processes of a man is this last stage of the cortical engraphia of the individual in the process of shaping his character. The exceptionally long duration of the process is understood when we consider the hard work which must be done at this stage and which consists in a loosening of those immensely strong ties found in the instinctive subcortical mechanisms.”

This loosening and breaking of strong instinctive ties is, of course, considerably stronger, more thorough, and firm with persons developing their character, and later their personality, through disintegration.

In what does the process of the secondary integration of tendencies which are in disintegration consist? This secondary integration consists of a reshaping, the primitive instincts being elevated to a higher hierarchical level through the multidimensional process of disintegration, through the self-preservation instinct receptors’ being made sensitive to supraspecies stimuli, through the complication of the affectional structures and activities (mixed feelings), and through the participation and extension of the cognitive elements in inhibitory actions.

The nuclei of secondary integration may have already been manifested during the entire process of disintegration and may have taken part in it by a preparation of the future form, integrated at a higher level. These nuclei are the feeling of dissatisfaction, discouragement, of protest in connection with external and internal conditions, which comes as a “surprise” to a given individual in his mental work and affectional experiences. On the other hand, these nuclei are formed by the need for and the feeling of something “new” which comes from the higher hierarchy

(14) J. Mazurkiewicz. *Zarys fizjologiczny terorii uczuc*. (Physiological outline of the theory of feelings.) *Rocznik Psychiatryczny*, 1927.

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of values and which becomes a part of the gradually created personality ideal, and is anticipated and seized by the individual. These nuclear structures and states create or enhance the sensitivity of a man to his external and internal environments, cause changes in the structure of the primitive instincts and slowly accentuate their higher levels. The attitude of negation arises in relation to the lower levels of the external and internal environments; frequent selective acts appear and the attitude of the confirmation of values forming new tenacious structures arises. States of high tension in life and development crises which take place in the process mentioned usually cause a strong need for removing oneself from this situation by the remolding of one's structure.

With the intensification of secondary integration, the inner psychic tensions, the process of the "ascent" and "descent" of the disposing and directing center in one's own inner milieu, the conflicts, all weaken, but there develops in one, on the other hand, an alertness to dangers based on a strong engraphia, a strong affective memory, connected with dramatic moments in the history of the individual's development or experiences.

An example of secondary integration in the full meaning of this term is the psychic integrative process in the developmental drama of Wladislaw Dawid, an outstanding Polish psychologist, who, after a personal tragedy, after a period of disintegrative confusion, developed in himself a new structure with a new disposing and directing center regrouping his principal interests, his methods of work, his world outlook, in what he himself and his closest friends estimated to be a reflection of a higher form of development. The process entailed the mobilization of considerably greater moral forces, a strengthened and developed alterocentrism, and it tied his personal life and his new world outlook into an inseparable whole.

Michelangelo, genius that he was, is an example of an unfinished process of disintegration and secondary integration which reflect the process of negation in relation to actual reality, and the gradual formation of the attitude of affirmation in relation to the arising reality of a higher dimension, with participation of the

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negation and death instincts, as well as the self-affirmation and perfection instincts.

What then, in conclusion, is the process of secondary integration? As we have already shown, the nuclei of secondary integration transform themselves into a fully developed new structure, into a new function of reality, drawing its strength from an increasingly more distinct personality ideal and from a realized personality. In the further phase of the disintegration process, an increasingly more conscious factor takes part and orders the thus far automatic and chaotic course of the phenomena. Ambivalences, struggles, conflicts, states of depression and elevation, feelings of inferiority and superiority expand and deepen one's psyche, remold the nuclei of a half-conscious personality, which is still dependent upon the "owner" of the processes taking place in it, upon the directing force. A sublimated affectional structure, superinstincts, a growing self-awareness bind the precedent attitude with the succeeding one through the actual attitude, form a new structure with a new hierarchy of aims, and allow a new multidimensional method of enriching the personality—self-education.

The process of secondary integration, therefore, leads the psyche to the level of a secondary, superinstinctive structure, the feelings, intelligence, and volition of which act in unison, with a large degree of instinct like infallibility but at a considerably higher hierarchical level.

4. Methods of Shaping Personality

THE MEANING OF PERSONALITY

IT MAY BE SEEN from our former considerations that personality, conceived dynamically and teleologically, is an aim and, at the same time, an effect of the process of positive disintegration. In other words, positive disintegration, when developing correctly, leads to the building of personality and to the realization of its ideal.

The main task in the shaping of a concrete personality is understanding, by proper persons, in the environment, of the individual's "personality" by its indicators (e.g., tendencies for introversion, creativity, sensitivity, etc.), that is, in its not yet shaped characteristics which are, however, susceptible to development, and in its disintegrative dynamisms revealed in the initial phase

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(e.g., feelings of inferiority, guilt, disquietude). At the same time both the person desiring to shape a different personality and, to a lesser extent, the object of his educational efforts must, though not in the same measure, set individual programs of personality shaping.

For this purpose it is necessary to distinguish with the individual possessing personality indicators:

1. The characteristics which are to be shaped
2. The nuclei of disintegrative dynamisms, that is, the fundamental instruments of the shaping process
3. The internal and external conditions for this shaping, such as age, sex, developmental period, type, the level of intelligence and its individual structure, family, school, and other factors which may distinctly influence the development of personality.

We have already pointed out above that in the elementary period of the development of personality the brunt of its shaping is borne by the educator, but always with the participation of the individual, at least in the beginning of self-educational work, the scope and level of which should be rather strictly measured by the educator.

Seizure of the above-mentioned personality indicators by the individual, by an educational team, in their peculiar form, in their mutual arrangement in connection with the individual's period of development, is fundamental, not only for the development of the individual himself, but also for the whole society, since the possession of the greatest possible number of matured personalities by a society is decisive for its proper development, for its place in the family of societies, for its future.

Every individual with personality indicators should be shaped accordingly. An opinion, frequently expressed, is that individuals possessing personality indicators "discover" themselves after some time and, possessing as a rule creative capacities, can cope with their own development. We have, however, observed very many cases of vitiated development, one-sided development, and serious mental diseases which arose when an individual with personality indicators was not given proper help in his development.

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Therefore, although self-education is the main method of the development of personality, aid in this development by a competent person is advisable, and often necessary.

SELF-EDUCATION—THE MAIN METHOD OF DEVELOPMENT

ARGUMENTATION

The fundamental method for the development of personality is self-education. This is so because it is only when an individual attempts to understand and experience, even in a way that is incomplete and intuitional, the main problems of individual and social life, that he reveals a deepened attitude toward more important realities in his environment. Only then may he actively assume an attitude toward himself and his environment.

Of course, the process of self-education may be more one-sided or more full, more or less conscious, more or less deepened. It is clear that with children and young people, and even with persons possessing a distinct disposition for self-education, the self-educational process is weak and fluctuates in intensity and depth, in various periods, and is clearly a partial process. As the personality develops this process becomes increasingly more stable and more conscious and it is deepened. Nevertheless, during the whole development of the personality, unconscious, changing factors which depend on various compositions of the internal and external environments take part in this process.

Slowly, as the process of positive disintegration correctly develops, the individual attempts, on the one hand through deliberation, and on the other through the participation of strong emotional and volitional dynamisms, to introduce a more or less changeful progress and plans for his own development; he tries to grasp the importance of the need for becoming conscious of the hierarchy in his own inner milieu, of making it dynamic, and of starting work on his development.

Self-education must, therefore, be based on the seizure of mul-

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tilevel values in oneself and on the previously described dynamisms of multilevel disintegration. The diagnosis of the internal hierarchy of values in oneself and of the hierarchical dynamization of one's own structure is, therefore, the basis for self-education. It is based on an ever fuller, an ever broader, and consequently on an increasingly more conscious seizure of that which is "lower" and "higher" in us, of that which is more valuable and less valuable, of that which should be eliminated and of that which should be retained and developed. Consequently, self-education implies a certain structural and dynamic dualism—that is, it entails the dynamism of the feeling of inferiority in relation to oneself, the "subject-object in oneself" dynamism, many other dynamisms being brought into play.

These precise dynamisms decide the question of one's passage from the state of "being educated" to the state of self-education.

The development of personality, as we see it, is usually a slow process (although there are exceptional cases of sudden "jumps" in development, and "revelation," as it were, of the personality), in which it comes to self-awareness, self-affirmation and self-education, slowly and partially.

This ripe phase, as it were, is preceded, as we have said, by innumerable experiences, seemingly of little importance, which disappear into the subconscious, wait for new experiences and a new summation of them, and then, in moments most suitable for the development of personality, appear in a more mature form, "consolidate," and are consciously included in a more or less distinct program of self-education.

Beginning from the unconscious dynamic attitudes of a small child, expressed by the attitude "I by myself," through the more conscious but poorly calculated attitudes of a young man, expressed by the saying, "Although this is very difficult, I shall get through it myself," we pass to a clearly developing personality, in which the main dynamisms are realized and affirmed, difficulties better calculated, and one incessantly makes determined efforts to develop oneself. The process of self-education is a trying process of humanizing oneself through positive disintegration.

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CONDITIONS OR "AIDS" FACILITATING THE DEVELOPMENT OF PERSONALITY

We will present here, in a very concise form, the conditions for self-education, placing great stress on some of the necessary internal conditions. As for the question of age, we must bear in mind that, with very few exceptions, we cannot speak of a distinct process of the shaping of personality in the period before maturation.

Nevertheless it is of paramount importance to seize even faint traces of personality indicators with a small child or with a child of preschool or school age. We have already pointed to the period of contradictoriness.

The period of maturation is most suitable for the shaping of personality, but it also presents a great danger of the weakening or destruction of disintegrative processes.

With respect to the problem of which psychological types are most prone to development, our observations point to a more frequent appearance of personality indicators with schizothymic, introverted types than with the opposite types. (1) Among the types of increased psychic excitability, the most susceptible to positive disintegration processes and consequently to the development of personality are types with increased affectional and imaginative excitability.

One cannot think about the proper shaping of personality without considering the above-mentioned typological structure and without watching the positive possibilities of acting upon it. It should be stressed here that for the development of personality psychic "plasticity," within the framework of a given type, is of a greater importance than the concrete typological traits. In any event the determination of the type of an individual (and acting upon reshaping of a type) constitutes a very important condition for educational work.

Internal conditions of the development of personality would

(1) Schizothymic is Kretschmer's term. It refers to an asthenic bodily type having such psychic characteristics as theoretical rather than practical abilities, difficulties in contact with people, and some tendency for internal conflict.

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include certain intellectual equipment, namely, various kinds of qualities and intellectual difficulties, connected functionally with the oscillation of the disposing and directing center “upward,” that is, to a higher level. Our most recent extensive investigations of the correlation between outstanding capabilities and psychoneurotic Symptoms show that a higher level of Intellectual and artistic interests and capabilities correlate positively to about 80 per cent of subjects with light psychoneurotic sets. We shall not consider more intensely at this point the matter of sex; according to our observations sex is not an essential problem’ in the development of personality, although the direction, rate, and scope of the development are in some measure dependent on this factor.

In the first part of this work we have pointed to the importance of external factors, “constellatory” factors and environmental influences, which facilitate or hamper the development of personality. We shall not further discuss these problems at this point. We shall only recall the fact that excessively bad material conditions of living or, on the other hand, too good material conditions, weaken the possibilities of the development of personality in its early phase. Furthermore, in a child’s life too rigid educational conditions or those not liberal enough, in the surrounding reality, are considered negative phenomena in the development of personality. They constitute a great obstacle in the initial period of development, and cease to present an obstacle when this development is well advanced.

The fundamental conditions for the shaping of an individual’s personality are what fate brings to him, what injuries befall him, what errors are made in his education, the presence and influence of somebody from the environment who is qualified to help him in the development of personality. Various kinds of frustrations, separations, complexes, and “lost complexes” usually constitute very important elements in the development of psychoneuroses in children and adults, and particularly neuroses characterized by anxiety or obsession. On the other hand, in the presence of reactions that help in the “correct” experiencing of such injuries, they may constitute a positive element in the development of personality.

We will speak in the next chapter of the importance of an

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adviser who can, in proper moments, help one in the elaboration of injuries and difficulties.

Let us now pass to a short discussion of aids facilitating the development of personality. These will include, among others, access to libraries, museums, theaters, and scientific institutions. All these institutions, when properly used, decide the richness of the stimuli, the application of which may constitute, in this or that system, the selective and specific factors assisting in the development of personality. At times a book presenting a story of a hero which, in its psychological and ideological aspects, makes the nuclear dynamism sensitive to the development of personality may be an important factor in stimulating this development. The same is true of theater plays and many works of plastic art. A proper scientific, social, or artistic environment which stimulates one to creative work, presence at a discussion, taking part in an excursion in the company of proper people may constitute a positive factor and consequently an auxiliary medium stimulating the personality.

How many of us continue under the impression of a feeling of the greatness of creative “flights” when contemplating the works of Michelangelo, how many of us experience entanglement and depth as a result of the diseased creative genius of Van Gogh, and how many of us experience ineffaceable moments when we recall reading the works of Camus or Faulkner? How deeply one is influenced by reading Gandhi’s autobiography! We recall a conversation with one of our acquaintances who told us that he often reverts in these experiences to the epigraph on the monument of A. de Musset in Paris, the words of which concern the indissoluble link of greatness with suffering: “Great poetry is often the product of weeping, depression, distress and even agony.” (2)

If the candidate for personality is in the period of great creative tension, if he is advanced in development, and consequently if he reveals the sharp tenseness of multilevel disintegrative dynamisms, then of great help at this stage may be an isolation in peaceful conditions, which helps one to order one’s sensations by

(2) A. de Musset. “*La nuit de mai.*” (“The May Night.”) In *Les nuits.* (The Nights.) Paris: L. Conard, 1905.

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an interruption of actual sensations and by a deepening of certain elements of the inner milieu. The conditions of “satiating oneself” in such an internal “constellation” with plastic sensations, music, and primarily with calmness would be compatible with the impressions and opinions of Aldous Huxley as to the importance of these sensations for the spiritual life of man.

THE ADVISER AND HIS ROLE

THE ADVISER IN VARIOUS PHASES OF THE DEVELOPMENT OF PERSONALITY

We shall not return at this point to the problem of phases in the development of personality. We must, however, lay stress on the fact that in every phase, and particularly in the initial and following phases—that is, in the period of great conflictive and creative tensions, the period of a very real possibility of a breakdown—the adviser plays a fundamental role in the development of personality.

Whereas in the first phase the main role rests with the adviser—that is, with the tutor, teacher, parent, or physician—in the second phase of development the main role passes to the developing individual himself. Nevertheless, this does not mean that help in the development of personality is more difficult to give in the first phase or that it is easier or superfluous in the second phase. On the contrary, the passage from a rather passive sensitization to the phase of the mobilization of one’s own forces, to the phase of a strong actuation of one’s internal milieu, to the period of disintegration, requires greater responsibility and vigilance on the part of the adviser. The help of an adviser must be increasingly more imperceptible, ever more subtle, ever more “helpful,” so as not to interfere finally, injudiciously, and too distinctly in the developmental process of an individual.

This help is also needed in the last phase, in instances where the development of personality goes on automatically, as it were, and is determined by the individual’s own psychic forces. This

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help is usually based on the developing personality “requisitioning” it, on unlimited confidence in the adviser, and on a tradition of cooperation. Under these circumstances there arises a bond of cooperation aimed at the mutual development of personalities, of whom one is more, and the other less, experienced and mature.

CHARACTERISTICS OF THE ADVISER

The qualities of an adviser would include two groups: the extent and traits of the development of the adviser’s own personality, and special qualities and capabilities permitting him to fulfill his role.

Regarding the first group of properties it is, of course, obvious that the fundamental characteristic trait of the adviser is that he himself should be a “rounded” personality or a personality-in-the making, with a high level of achievement. Of course, one should not expect an adviser to be, as a rule, a full or nearly full personality. However, he would have to have behind him, more or less complete, at least two of the above-mentioned phases in the development of personality. He would have to have behind him the passage, in its fundamental lines, through the process of positive multilevel disintegration in its sharp phase; he would have to have a developed and conscious internal milieu, a developed third factor, a distinct hierarchy of aims and a clear ideal of his development as a personality.

Moreover, he should realize sufficiently his shortcomings in the area of some of the structures and dynamisms of the development of his own personality and should also fully understand the necessity for asking the cooperation of others.

Besides the qualities most closely connected with the structure and level of development of the adviser’s personality he should also possess the inborn and acquired capabilities needed for very difficult work in the realm of education and psychotherapy. Before we pass, however, to a short characterization of these capabilities, we must mention one important quality which is at the border of the qualities arising naturally from the development of personality and the qualities which are acquired and unproved

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through studies and experience. This is good will (coupled with psychological intuition), without which the work of an adviser is unthinkable. This trait is connected with an “openness” to the specific character of the individual’s structure, a devotion to it, and, based on studies and attainments in one’s own development, an adaptation of the methods of proceeding to the needs of a given individual (to his personality development phase, psychological type, period of development, special capabilities, and soon).

The adviser must also be well prepared, in the areas of psychology, psychopathology, and pedagogy, and must know how to use the most modern methods of these branches of science. One should not, of course, expect the adviser to have completed graduate studies in all these disciplines. The adviser should, however, have completed graduate study in one of these disciplines and he should possess a good theoretical and practical knowledge of the realms bordering his discipline. He should have, primarily, a deep knowledge of developmental psychology, psychopathology, individual education, self-education, psychotherapy, and autopsychotherapy.

We still have to mention one more fundamental quality of an adviser. This quality is philosophical development and preparation—that is, a knowledge of the fundamental directions and achievements of philosophic thought which link themselves to the essential needs and experiences of a man moving along on the road to the development of his personality.

WHO MAY BE AN ADVISER?

Advisers in the above-mentioned sense may be parents, tutors, teachers, physicians, and others, provided they are thoroughly acquainted with the laws and processes of the development of personality, with the main dynamisms of this development, and provided they themselves are advanced in the development of their own personality.

We stress once more that one cannot expect to find a sufficient number of ideal advisers who themselves represent a matured personality or are near such maturity. Such advisers can be found

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only rarely. We are talking of individuals who, as we have indicated, realize personality in themselves, possess a knowledge of its development, and understand the need for help in the development of personality. They would be exceedingly useful in all cases where there arises, with children and young people, a concrete hint of a problem of personality, although present in an embryonic form.

An adviser with high inner qualifications is necessary in those cases where we are concerned with essential and deep changes in the structure of an individual moving along the road to personality, with intensified internal conflicts, or with difficulties in overcoming them. In a family, in a school, in an educational institution, problems arise that require counsel from various special advisers, and require not only the mastery of knowledge from the borders of psychology, education, teaching, self-education, autopsychotherapy, and vocational guidance, but also greater knowledge and experience in order to help in solving certain special, individual problems in the development of personality. There also comes into play, therefore, one of the most fundamental requisites for mental health, the "team" requisite, or, more precisely, the group work of many specialists, every one of whom, besides his own specialty, the knowledge of which he has in hand as a starting point, would have a knowledge of, and achievements in, the development of personality (the child, young people, adults, the level and scope of the development of personality). This would be a personality development team adviser.

It is a matter of course that the postulate of the possession by a society of matured, "all-round" advisers in the development of personality, and even the postulate of advisers with partial preparation for the fulfillment of their duties, has little possibility of being realized at present. Therefore, in the present phase of the development of societies it may be realized in some families, in some educational and mental health centers, or in some special experimental centers. Nevertheless the positing of this postulate clearly and in a good form, and realizing it, even within a narrow scope, may have great educational influence, through the suggestive influence of the results obtained in the development of per-

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sonality, this most difficult and most important social and moral field of human development.

With these assumptions the role of an adviser in the development of personality, and consequently the role of at least some parents, tutors, teachers, and physicians, becomes fundamental. This role should not be forced into the background by the seemingly “realistic” policy of superficial education of society, without the participation in the policy of those tendencies and methods which serve the recognition of personality indicators and their intense and proper development.

THE ADVISER’S INTERVENTION IN THE PROCESS OF SELF-EDUCATION

The educational process concerns in the first place children and young people as unshaped beings—that is, those with whom it is possible to modify both the positive and negative traits qualitatively and quantitatively or, in other words, those with whom it is possible, in the majority of cases, to bring about a smaller or greater predominance of positive developmental traits in their structure.

The process of self-education usually does not express itself with children and young people in steady self-educational needs, but in more or less distinct emotional and intellectual projections in this direction. The proper seizure of these projections, therefore, requires help from an adviser, requires his keenness and vigilance with respect to the indicators of personality development demonstrated in these projections.

Such intervention is not easy. It requires clear apprehension of the psychic structure with which development of personality is concerned, of the phase in which the development occurs, of how the educational process appears here—what its intensity is, to what degree the individual is conscious of it, in what area this intensity is weak and in what area it is strong, what shortcomings and what positive sides in disintegrative activity this process represents, and, finally, what critical states are revealed in the development, that is, states which on the one side show its acceleration and, on the other, are often almost pathological.

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This interference of an adviser in the self-educational process calls sometimes for haste and sometimes for expectation, for temporary, improvised help, or for preparation of a long-term program.

An adviser who intervenes in the self-educational process must have the best possible, all-embracing diagnosis of the individual with whom he is to deal; he must be fully aware of the type that the individual in question represents, of what qualities are present and what advancements have been made in the process of positive disintegration, of its dangers, of what the state and degree of development of the particular dynamisms of the developmental process are, of what the actual needs for intervention in the self-educational process are, in order to accelerate it in certain sections, to deepen, diminish, intensify it, and even to bring about a strengthening of integration at a lower level, for some time, with the aim of counteracting a too feverish and too tense disintegration “projection,” which takes place frequently, as indicated above, on the border of pathological manifestations.

POSITIVE DISINTEGRATION AS A PERSONALITY-SHAPING METHOD

GROUPS OF DYNAMISMS

In previous chapters of the present work we have discussed in detail the main dynamisms of multilevel disintegration and of secondary integration. We shall now consider some methods of developing these dynamisms. We will deal here with the following dynamisms: shame, anxiety over oneself, the feeling of guilt, the “subject-object in oneself” process, the development of the third factor, making the personality ideal concrete and dynamic, the ascension of the disposing and directing center—all within the framework of the general development of the inner milieu and its relation to the external environment.

It must be emphasized here that the discussion of the methods of development with respect to particular dynamisms of multi-

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level disintegration is greatly artificial, since the method of developing any one of the dynamisms automatically becomes the method of developing several or a whole series of other dynamisms of multilevel disintegration. For example, the development of the feeling of anxiety over oneself represents, at the same time, a method of development for the feeling of dissatisfaction with oneself, the feeling of guilt, the feeling of inferiority in relation to oneself, the development of the third factor, and so on. Similarly, the development of the “subject-object in oneself” dynamism constitutes a more or less distinct method for the development of the third factor and the development and ascension of the disposing and directing center.

In order to partly remove ourselves from these difficulties we shall try to distinguish, roughly and for methodological purposes, certain groups of these dynamisms and briefly discuss the methods of their development. This division is as follows:

1. Disintegrative dynamisms: anxiety over oneself, dissatisfaction with oneself, the feelings of shame and guilt, and the feeling of inferiority in relation to oneself.
2. Dynamisms consciously organizing the disintegrative process: the “subject-object in oneself” dynamism, and the third factor dynamism.
3. Secondary integration dynamisms: the personality ideal, and the disposing and directing center at a higher level.

DEVELOPMENT OF PARTICULAR

KINDS OF DYNAMISMS

Disintegrative dynamisms

The disintegrative dynamisms usually arise, along with the proper rudiments of personality, in a man’s early life. These rudiments of personality and beginnings of disintegrative dynamisms may be brought to light and effectively shaped by a competent guardian or adviser. Because these matters are of importance we shall give, though in a general and schematic way, the adviser’s procedure in discovering the beginnings of these dynamisms and in their shaping.

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1. To be able to help in the development of personality the adviser must, in the first place, try to get acquainted with a given individual most thoroughly and in all respects, and orient himself to the specific character of his psychological structure, his tendencies, interests, and so forth.

We have already referred to the methods of getting acquainted with an individual. The commonly known methods are observation of behavior, the creation of proper situations, a conversation with a young man, hearing the opinions of people from his environment, properly selected and differentiated tests, analysis of night dreams, and medical examination.

2. Having acquired general orientation within the structure of the individual and within its specific properties, the adviser endeavors to determine and isolate those traits of the structure, those tendencies and interests, which may constitute conditions for the development of personality, in which "personality indicators" inhere potentially, as it were. Eventually, the adviser ascertains that those germs of personality have left the potential stage and begin to be outlined sufficiently clearly.

The interpretation and synthesizing by the adviser of the results of his investigation and observation, completed as the need arises, should go, speaking most generally, in the following directions:

- a. The determination of the positive and strong sides of the given individual's structure
- b. The determination of his natural egoistic, pleasure-seeking tendencies, his desire to dominate, and so on
- c. The clearly negative sides of his character
- d. The strong tenacity of the structure which is revealed in more or less impulsive behavior, the contradictory character of which the individual himself does not note
- e. The individual's sensitivity, its kinds and degree of intensity
- f. Difficulties, conflicts, nervousness, neuroses, and psychoneuroses
- g. Plastic structure, susceptibility to loosening
- h. The shadowy outlines of disintegrative dynamisms (anxiety over oneself, dissatisfaction with oneself, sense of guilt, shame,

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and inferiority), or the lack of same, the possibility of “waking up” the same.

3. Having ascertained the personality nuclei (positive qualities such as the desire “to be better,” sensitivity, susceptibility to `loosening,” and so on), the adviser proceeds to a gradual awakening or proper shaping of already faintly outlined disintegrative dynamisms, trying at the same time to work out methods and ways of adapting them to the structure of the individual.

In this connection the adviser should proceed along the following lines:

a. On one hand, he should do all he can to make the individual conscious of the fact that his tendencies and behavior often contradict each other, that he sometimes departs from the principal positive tendencies and does so without perceiving this himself. These contradictions are caused by the primitive egoism of the individual, by the difficulty of projecting oneself into someone else’s situation, by a too impulsive yielding to pleasure stimuli, by the desire to distinguish oneself, and so forth.

This awakening of the individual to the contradictions existing in himself, based on examples and situations from his life, leads at the same time to a loosening of his primitive, tenacious structure. Self insight facilitates the increasingly clearer division of one’s often masked qualities into positive and negative. It also helps to “purify” and strengthen the positive qualities, and to trace the proper line of the individual’s behavior.

In the period of the more distinct crystallization of this process even a temporary departure from the line of one’s behavior will cause the disintegrative dynamisms to be brought into play: anxiety over oneself, dissatisfaction with oneself, shame and guilt and the feeling of inferiority in relation to oneself.

b. On the other hand, when the adviser comes across already faintly outlined or active disintegrative dynamisms in an individual, he should familiarize himself with their genesis, structure, and intensity, mold them, and properly inhibit, strengthen, and change them, and set them on the right course. There are various ways in which an adviser may help, usually indirectly, to build

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the germs of disintegrative dynamisms and to shape the faintly outlined dynamisms. At this point we will note some of the ways in which the adviser should act upon an individual.

One is to observe more thoroughly the phenomena taking place in the individual's environment and in his life. Another is the attempt to interpret these phenomena both from the psychological and moral points of view (by way of discussion of important events, of theater and film shows, of books read, as well as of the experiences and behavior of the individual).

He may also help develop sensitivity and aversion to automatic approaches, attitudes, and acts, to the attitudes of external authority, to ritualistic ceremony, and to routine and superficial judgment. He may also teach criticism and self-criticism, independence in thinking and behaving. He may help the individual to fight egocentrism, to attempt to disintegrate it, through training him in the "art" of entering into the situations and experiences of other persons, "taking to heart" their concerns and experiencing their experiences.

Cooperation with the individual in the disintegration of his theoretical attitudes and opinions which do not agree with his own behavior, the developing and deepening (in judgments and experiences) of the sense of responsibility for one's own attitudes and deeds (growth of the sense of guilt for not discharging one's duties, for not being true to one's conviction) are other ways in which the adviser may aid. He may also help the individual to become increasingly more aware of the reasons for his behavior, his conscious or half-conscious aspirations and mental processes—reasons lying at the roots of the disintegrative dynamisms (anxiety, the feeling of shame, and so on).

Dynamisms which organize the process of positive disintegration

In this group of dynamisms belong the "subject-object in one self" dynamism and the third factor. The first dynamism, as is known, facilitates insight into oneself and into the motives of one's behavior, the second, using this acquired capacity, aims, within the perspective of an increasingly more clearly outlined

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personality ideal, at clearing the individual's way to this ideal through the condemnation and rejection of those of its traits and primitive tendencies which hinder the approach to it and through the affirmation and strengthening of those which promote this approach. The adviser helps the individual in the development of these dynamisms of conscious organization of positive disintegration by acting upon him and cooperating with him in the following respects:

1. By developing in the individual the capacity to observe himself, to discover his "true" self, and by training him to look at himself objectively (experiencing himself as an object)
2. By training the individual to fight with the tendencies to affirm and justify, rashly, his own interests, to develop a mistrust of "certainties" in his own behavior, to fight back the tendencies to subordinate intelligence to instincts, treating the former as a tool of the latter
3. By developing the individual's capacity for the conscious organization of his own internal milieu, for localizing and placing into a hierarchy the values of this environment, and for checking and controlling its level of development.

Secondary integration dynamisms

In the development of the personality of an individual, dynamism of the personality ideal and the dynamism of the disposing and directing center at a higher level play the main, though at first poorly defined and only partially conscious, role. Both dynamisms have already begun to appear at the time of the advent of the rudiments of personality, and the personality ideal appears to be at the root of personality. It constitutes an "idea-force," as it were, which may dynamize the whole inner life of the individual and enlist him in its service. These dynamisms are nothing less than the fundamental and integrating forces which give their stamp to the process of disintegration and constitute the essence of secondary integration.

The role of the adviser in the birth of both these dynamisms and in their development may be great; however, as the personality matures and when these dynamisms begin to dominate and

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fix their position in the entire inner environment of the individual, this role decreases and fades. As a result of the “drawing” force emanating from them (the nearness of the realization of the ideal, the actualized high level of the disposing and directing center, which one does not want to lower), these dynamisms begin to act automatically, as it were—that is, they no longer need great help from the outside.

These dynamisms cause the advent and the bringing into play of all the disintegrative dynamisms, freeing the indicators of personality from the encumbering, primitive, and negative traits of the individual. The disintegrative dynamisms are a kind of separating tool, that helps to “clean” and develop the individual’s personality ideal and the disposing and directing center. The advisor, therefore, who helps the individual in the development and shaping of his disintegrative dynamisms helps at the same time in the shaping of integrative dynamisms. Methods used by him in forming both kinds of dynamisms do not differ greatly.

As for the direct development and formation of integrative dynamisms, the adviser should seek to gain familiarity with and then to act upon and cooperate with the individual in, among others, the areas discussed below.

He must learn to know the individual’s structure, his psychological type, temperament, and the essential traits of his character. With that aim in view, the adviser should use the results of the investigations mentioned in the earlier section on “Disintegrative Dynamisms” (pp. 158-159) and should try to familiarize himself with the persons distinguished by the individual from the environment, history, literature, films, and the like, and with the extent to which he identifies himself with these persons.

He must watch the psychic process, the affectional maturation of the individual, his evolution which reveals itself, in one way, in a change of interest in particular persons, and in a simultaneous faithfulness to some qualities which they have in common. He must aim at a clear understanding of and cooperation with the individual in his striving for a complete image of his own ideal, and in his endeavors to actualize it in everyday life.

He must be orientated to the shortcomings, gaps and dangers of repression encountered by the individual’s disposing and di-

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recting center in its rising to an ever higher level of development; he must intervene in difficult, complicated situations, and help in maintaining the center at the already attained level.

The following is an example illustrating the majority of positive disintegrative dynamisms taken from the autobiography of a 36-year-old patient, N—, suffering from psychasthenia, and at the same time clearly developing his personality (the author considers autobiography and biography as one of the important research methods):

Much is said about knowledge of oneself. However, these words are understood only by great men or by those who feel an inner compulsion for seeking the answer to the most important questions of being. I think that in order to win knowledge of oneself one should aim at reshaping himself, for the state of stabilization hinders the acquisition of knowledge, makes all automatic, and makes self-cognizing a mental game. Are there many people who experience the fact that they have teeth if not using them for chewing and crunching, that they have sexual organs and glands which periodically demand their activity and that, therefore, so-called sexual love is only the way of facilitating the activity of these glands? Does one know much about entire systems devised to mask the brutal interest of individuals or groups, in order that they may be more easily realized? How many Germans have taken, or now take, to heart the fact and methods of mass extermination of people in death camps? Do we differ much from cats which, while jumping charmingly, murder singing birds, or do we differ much from birds, wonderfully colorful birds, which murder insects with lightning speed? Do many of us think, while chewing savory meat, about the methods of murdering animals in great municipal slaughterhouses? Do many of us know and experience the fact that ideological declarations, opinions, and treatises are in most cases tools for placing oneself in more convenient circumstances, of getting the upper hand in a fight with the interest of others? Do many people feel ashamed of their primitive instincts and their manifestations; do many people feel sorrow because of having caught themselves nourishing low, egoistic tendencies, and how many of us would accept and realize the conviction that “yes” is “yes” and “no” is “no”? The battle with others is easy, but the battle with oneself is much more difficult. There is no courage without courage in relation to one’s lower “I”; there is no justice without justice in relation to oneself.

There is no realization of perfection without pain, experienced in disappointments about oneself, about one’s own littleness, about the frailty of one’s own moral attitude ...

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Such thought and experiences tormented me for years—no, I have become sensitive to others and to myself; this paralyzes, at least for the time being, my activity, and inhibits me in my judgments. Sometimes, however, it seems to me that something is being born of these distractions and inner struggles, something that will give me more light, a greater possibility of knowing, and deeper awareness of who I am and how I should behave.

SHAPING OF THE UNIVERSAL AND INDIVIDUAL QUALITIES OF PERSONALITY

We have repeatedly mentioned the “indicators of personality,” which are a condition, as it were, for a good development and shaping of personality. As we have also pointed out, these indicators reveal themselves, on the one hand, fully equipped with elementary, though fairly distinct, positive qualities, about which we wrote in the first part of this work, and on the other, as the indicators of positive disintegration dynamisms.

We may say that, as a rule, the initial and the latter indicators develop simultaneously and cooperate with each other, and that the development of the first entails development of the second and vice versa.

For example, the ability to know oneself and others is not possible without the development of the dynamism of dissatisfaction with oneself, of the feeling of inferiority in relation to oneself, without the development of the subject-object dynamism, and of the third factor. This is because these dynamisms incessantly develop capabilities for objective acts in one’s own inner milieu. Moreover, they develop this milieu, as knowledge of oneself always implies the division into subject and object in oneself, implies the ability to place into a hierarchy the values in oneself, and, finally, implies inner differentiation. Development of these dynamisms considerably facilitates one’s understanding of others, and facilitates the transposition of the experiences of others to one’s own and vice versa by freeing the intelligence from dependence on the instincts and by coupling it with the dynamisms of personality, which puts an end to the “blinker attitude” which brings about narrowness of attitudes, stiffness and egotism, and egoism in judgment and behavior.

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When proper indicators exist, the acquisition of “all-round” knowledge by means of one’s studies is deepened by these dynamisms. General psychic sensitivity and the “holding off” of the instinctive egocentric attitude ensure that nothing that is human is strange to a man.

Independence of feelings, appraisals, and behavior is based again on the development of twofold indicators (positive qualities and dynamisms of the internal environment). Independence from the functions of the lower instincts and from the suggestions of the external environment which favor these instinctive needs, the dissolution of these tenacious structures, and the structuring in the internal milieu make this environment sensitive to the higher dynamisms, increase the suggestive force of the personality ideal and the disposing and directing center. Objectivity in relation to oneself and others increases, therefore, and also the independence of the feelings, appraisals, and behavior from the lower instinctive structures and primitive reactions.

Moral and social qualities, courage, and truthfulness increase under the influence of an example, by communion with positive heroes in art and in everyday life. Conscious courage and conscious truthfulness shape themselves only when we become independent of our primitive instincts, of the judgments of the environment and of cliques. It is shaped with the cooperation of many dynamisms of positive disintegration and secondary integration.

The capacity for unselfish love and friendship, for exclusiveness and faithfulness, for taking responsibility for persons closely and remotely associated with us is shaped on the one hand by the elaboration of experiences of everyday life, by trial and error, by an example, and on the other by the shaping of the hierarchy of values in one’s own internal milieu, by reaching for the ideal of personality, by the development of the higher dynamisms of the internal milieu and by their transposition to the external environment, to other people.

We will speak briefly about one of the qualities of personality which is connected with one’s attitude toward the world of existential needs and tendencies, namely, the adaptation of oneself to suffering and death. The development in oneself of retrospec-

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tive and prospective attitudes, a “running ahead” of the present moment, experiencing the transiency of our life, with a simultaneous development of the main dynamisms of disintegration, weakens the primitive traits in relation to suffering and death and leads not only to acceptance, but also to experiencing the universality of this phenomenon. On the other hand, it increases the need for finding the answer to the chief enigma of being, consequently also to the sense of suffering and death, to the sense of separation from one’s near relations and friends with whom the bond has become deeper as a result of the development of the dynamism of multilevel disintegration.

We therefore have the need to transfer these experiences to a higher level, feel the pressure of tendencies to approach transcendental problems, and experience the need for meditation. One thus increases one’s sensitivity to the suffering of others, and resistance to one’s own sufferings; there increases the awareness of death, “familiarization” with it, although simultaneously transcendental unrest increases.

The process of positive disintegration also shapes the “dramatic attitude toward life.” Life becomes “thought,” experienced and not instinctive. On the stage, in art, and in one’s own life, the problems of life, death, love, creativity, and development come to the foreground. As expressed by Wyspianski, the individual is conscious of the entire drama of life. He is actor and stage manager in the internal and external play of changes, disappointments, and development.

The fundamental quality shaped by the everyday effort of the individual aiming at personality is the ability to meditate. We have referred to it repeatedly. It has its origin in a form of reflection, a predisposition for deep meditation, the ability to interrupt one’s daily activity, and the need for frank “philosophizing.” The individual may avail himself of the many works of various schools dealing with spiritual life in order to deepen this capacity for meditation. Retrospection and prospection and periodic isolation of oneself give definite results here. They clearly promote all those activities which develop the inner environment and its hierarchy of values—that is, they promote all the dynamisms of multilevel disintegration.

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We will now briefly comment on the shaping of individual qualities of personality such as chief interests and capabilities, the ability to form exclusive bonds, and the feeling of one's "oneness" and identity. They develop from the indicators of personality and are shaped by many factors, such as the propagation of these qualities in the family and at school, the example of close relatives and friends, and vital experiences. The deepening, through positive disintegration, of self-awareness, the development of knowledge in all directions, the raising of the level of affectional experiences, the shaping of adaptability to suffering and death, and meditation, exert a fundamental influence.

Through these phenomena, taking place in the individual and shaped by him, there results the "denudation" of many thus far accepted values and the development and shaping of those general and individual qualities which become, for the individual, the condition absolutely essential for his unique being.

METHODS OF POSITIVE DISINTEGRATION

AS APPLIED TO CHILDREN AND YOUNG PEOPLE

CHILDREN AND YOUNG PEOPLE—

THE MAIN AREA FOR APPLICATION OF THE METHOD

Children and young people are the most proper group in which to seize the indicators of personality and to act upon them. This is due to the plasticity of a child's psyche—that is, its susceptibility to the reception of positive stimuli to act upon those indicators—and to the psychical freshness of children and young people, the richness of their imagination and prospection.

During his whole development the child is susceptible to developmental stimuli. However, these stimuli must be adapted to his phenotypic and genotypic aspect and to his particular period of development. These periods of development, however, should not be considered as too distinctly separated from the complex development of children's and young people's psyches.

Through diagnosis of the childish forms of attitudes to one's

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own internal environment, through help in the proper shaping of the main dynamisms of this environment, through an awakening of the initial tendencies towards autopsychotherapy, one introduces a certain order into the perturbed internal environment characteristic of the process of positive disintegration and particularly of its elementary forms, and one excites a certain directional disposition.

It is clear from the above that the most advantageous area in which to gain knowledge of the personality nuclei, together with the manifestations of disintegration connected with them, are the periods of childhood and adolescence. In these periods one may observe not only the more distinct, but also even the weakest personality nuclei, which later, in mature age, grow weak and vanish, submitting themselves to the integrating functions of the fundamental instinctive dynamisms in a man's life cycle.

The seizure, therefore, not only of distinct personality manifestations, but also of their very weak manifestations is always of value for education, and an increasingly deeper understanding of these matters should constitute one of the basic tasks of educational circles. As already stated above, this is the main task of different specialists who are united by common features, namely, the understanding of what the personality is, what its indicators are, and how important correct guidance is in the development of personality.

HOW TO APPLY THE METHOD WITH RESPECT TO CHILDREN AND YOUNG PEOPLE

It is a fact, known from everyday life, that making man's psychic structure sensitive is connected with a certain loosening, and even with a disintegration of his primitive instinctive dynamisms, with the halting and reshaping of many primitive attitudes. The Freudian mechanism of the libido's collision with reality and pronounced resignation from the principle of pleasure in favor of the principle of reality represents, in certain respects and on a certain level, a reshaping dynamism.

The disintegration of primitive structures raises us from the egocentric sphere, permits us to free ourselves from the sphere of

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stimuli and reactions allotted us by the regular experiences connected with man's life cycle.

Education consists in developing the possibility of resignation from primitive needs; it consists in partial frustration, in experiencing the feeling of dissatisfaction with oneself, in developing self-control, inhibition, retrospection, and propection. These phenomena display certain mild forms of disintegration without which the education process would be unthinkable. The pain and suffering of a child, his failures, his experiences of shame, and his feelings of inferiority or guilt are the fundamental dynamisms that reshape his primitive structure. They are positive dynamisms if, at the same time, they are offset by pleasant experiences—joy, satisfaction, ambitions, the feeling of superiority, the feeling of having fulfilled one's duty well, the experience of praise, and the like. This alternate action of unpleasant and pleasant stimuli is indispensable for the gradual "awakening of the inner milieu," for its structuring, for differentiation, and for elevation of the level of sensations, for moral estimates and deeds; it is an indispensable factor for the proper arrangement of one's relations to the social environment; it is necessary for the advent and development of positive conflicts both in the internal and external environments.

If one possesses the appropriate dispositions to direct these dynamisms, then their proper weakening or strengthening, their grouping in certain most advantageous sets become, in the hands of a good educator, fundamental tools for the development of a child's personality.

The passage from the egocentric to alterocentric structure, from the introverted attitude to the complex extravertive attitude, and vice versa, from excessive sociability to an adequate social attitude, from undue excitation to the complicated inhibition of lower dynamisms and awakening of higher dynamisms, is not possible without the positive disintegration process.

At a level proper for the level of the child's sensitivity, for his type, and for his period of development, one may activate all the fundamental dynamisms of multilevel disintegration. The point here is to observe two principles: the principle already mentioned, of the adaptation of the method of disintegration to the

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requirements of the concrete psychic structure of the child, and the application of this method, not in verbal, explicative, interpretive, or persuasive form, but in association with concrete situations, experienced by the child and causing the advent of a concrete set of problems, problems that are a matter of keen concern to the child.

The explicative method may, in a plastic way, be applied only when the child, irrespective of the concrete situation of experiencing his own difficulties, may accept and fix certain disintegrative stimuli as a consequence of further experiences connected with his having read a book, with his presence at a theatrical spectacle, cinema show, concert, or in situations in which he observes interesting, delightful, or shocking phenomena.

All the situations in which the child perceives the suffering of an animal or a man, someone's injury, lameness, or sickness, someone's humiliation or aggressiveness, someone's injustice or exceptional goodness, may be used for the application of the method of the disintegration of primitive attitudes, because such situations, when one is interested in them or experiences them, produce natural sensitivity to given stimuli—that is, they produce a state of susceptibility to loosening, and consequently to disintegration also.

We have already drawn the reader's attention to the problems of individual adaptation, by prepared parents, teachers, and tutors, of positive disintegrative techniques for particular periods and developmental difficulties. The main requirement, thus, in applying the positive disintegrative technique would be a thorough acquaintance with child psychopathology.

When applying the disintegrative method one should not, as a rule, intensify tensions, unrest, fear, and the feeling of guilt with an individual possessing indicators of personality. On the other hand, it is advisable that certain forms of loosening or even disintegration of tenacious instinctive structures should ensue in a positive way—that is, through the strengthening of the individual's positive traits, his interests, and capabilities, by falling back upon his closest patterns. On the basis of these patterns and through unification with them, the egocentric tendencies become weaker and the too tenacious instinctive structure loosens.

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Sometimes a discreet and subtle application of the method may give satisfactory results.

The world of children's ideals is most accessible to the child through fairy tales and fables, by way of phantastic content, through introducing him to the world of nature invigorated by phantasy. This is but only natural, for on the one hand, this world expresses the imaginative and phantastic needs of the child, his magical and animistic needs, and on the other the child seeks compensation, in this world, for his feeling of weakness and for his need of care, which is more enhanced by the presence of the narrator who combines protectiveness, nearness, and the strength that revives the child's phantasy. By linking the child with the world of heroes and magicians who readily bring help to the weak and injured, one develops in the child the tendency to transfer to himself the characteristic qualities of these heroes.

One should always take into account that a child, as a developing being, usually possesses a sensitive imagination and capacity for phantasy and that he "completes" the stimuli acting on him, with his own creative contents.

If in their relations with children the parents combine warmth with authority, and make proper demands on the children, they have the best possible chance for loosening, and even disintegrating, the tenacious instinctive drives of the children. Skillfully controlled exposure of the child to the difficulties in the environment of his peers is one of the important sources of refashioning the child's attitude, for his equals are considerably more direct in behavior, and often considerably more objective, than older people, even parents. The environment of peers becomes, therefore, an environment creating conditions for reshaping the egocentric, egoistic, imperious, and other attitudes.

THE POSITIVE DISINTEGRATIVE METHOD AS APPLIED TO PARTICULAR DEVELOPMENTAL PERIODS

Early manifestations of personality indicators

An early grasping of personality indicators by educators (a parent, teacher, physician, educational therapist) depends, of course, on the structure and level of the educator, on his ability

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to discern psychological factors, on his understanding of what the personality is, and on his ability to seize the various manifestations of the early phases of the development of personality. These “indicators” may, as we have said above, be manifested in various degrees and in varying strength. They may be certain positive qualities which become marked, such as courage, ambition, truthfulness, sensitivity to the injury of others, and so on. They may be the early manifestations of contradictoriness and stubbornness in a more or less hidden sense. They may be more or less marked, already present in the first years of the child’s life, in attitudes of being dissatisfied with himself, masked by excitement and depression.

A 6-year-old girl, L—, gifted, greatly egocentric, and introverted, revealed a strong irritability or childish depression, lasting sometimes for several hours. Although she had great confidence in her father and mother, it usually took many hours for her to confess, during a sincere evening talk, often accompanied by sobbing, that she was impossible, for she knew that she behaved badly with respect to one of her parents, but she could not come out and say it. When she was asked to explain why she could not speak about it, she answered that something kept her from doing so, that she had to wait until she felt “easier in her mind.”

In the period of maturation, and even before that period, there may appear strong tendencies to evaluate within one’s own internal environment and in relation to the external environment. These may be weak or strong signs of anxiety over oneself, dissatisfaction with oneself, the feeling of inferiority in relation to oneself, the sense of guilt; these may be strong tendencies to idealize the outer environment, to place moral cases in a clear light based on principles, and with the tendency to harmonize moral principles and one’s behavior.

These “indicators” may reveal themselves in the form of philosophizing “seriously,” in the form of a too inconsiderate, too straightforward, and even aggressive fight against meanness, in the form of an undue adaptation of oneself, and so on, which may cover the states of dissatisfaction with oneself, states of inferiority, and also other states. Finally, they may reveal themselves

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in the form of difficulties in adapting to the environment, in too individualistic attitudes, and the like.

Twelve-year-old M—, of outstanding intelligence, schizothymic in character, very early experienced the difference between what is “true” and what is “appearance.” One day she had a long, emotionally hot conversation with her father about lasting affectional “serious” bonds, which to her were the only worthy bonds and the only ones having meaning. This conversation took place after the girl had for many months experienced these problems. She could not accept and explain to herself the ease with which her so-called friendly relations with her girl friends changed. It was difficult for her to make such contacts because she realized their changeability and temporariness. She did not know that with the “demands” she was making, it was not easy to have good friends.

Manifestations of personality “indicators” may also consist in excessive psychic sensitivity in relation to the environment and to one’s own behavior, as well as in remarkably vivid, creative, and broad interests in various realms, and finally in various forms of increased psychic excitability and in various forms of psychic disequilibrium and light psychoneurotic symptoms (for example, obsession connected with moral problems in relation to people and to oneself, unrest, depression, and a feeling of strangeness in relation to the environment, the feeling of one’s “otherness,” that one is being difficult, that one is not as good in making contact with people as others are, and so on).

If the child experiences and is conscious, even if only vaguely, of these states, we may see in the child the possibility of personality nuclei. We observe, again and again, in children and young people in the period of maturation, and not so rarely even with six-to seven-year-old children, plans for work upon oneself in order to overcome the phenomena which appear as negative to the child.

Seven-year-old S—, who was gifted, inhibited, timid, had worked out for herself a plan for fighting back uncertainty and inhibitions, through exercises in overcoming the difficulties she had when dealing with new problems. She knew that she too

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greatly exaggerated the difficulty of the problem when she encountered it for the first time. In this connection she had worked out a “table of mistakes” made during a given month, judging certain exercises as difficult. In this childish way she had worked out the percentage of negative estimates; on this basis she could increase her certainty in new trials and improve the objectivity of her own estimates.

All these phenomena, normal in a child’s life, or all the abovementioned sets of symptoms from the border of the norm to psychoneurosis, should draw the attention of those from the environment who are prepared to help the given individual. Both the above-mentioned phenomena, those within the norm as well as those bordering the norm, may constitute indicators of personality development and may also be the sign of more serious psychoneurotic disorders if not observed in time and, still worse, if not treated properly and in all aspects.

These various forms of increased psychic excitability and psychic unbalance, these various forms of “in adaptability” to oneself and to the environment, these various forms of accentuation of “otherness” and the individuality of a person’s structure should be observed with the utmost alertness, “disclosed” with equal alertness, and properly diagnosed.

One final point—we have pointed out above that an individual, possessing personality indicators often takes part in this process of “disclosure.” This participation should be realized, controlled, shaped, and directed, very subtly, by those entitled to work on the development of personality indicators.

The period of contradictoriness and maturation. We will now deal in greater detail with the application of the method of positive disintegration in particular periods.

The specific feature of developmental periods is that they constitute more or less automatic, more or less temporary, more or less creative natural signs of disintegrative processes. They constitute, therefore, the natural biopsychic ground for applying, in cases where the individual is susceptible, a worked-out, conscious, and individual method.

Among the periods most favorable for the application of disin-

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tegrative methods are the period of contradictoriness and the period of maturation. Somewhat less susceptible are the boyhood and maidenhood periods and the climacteric period.

With many individuals we observe “permanent maturation,” as it were. This phenomenon is observed in individuals possessing increased psychic excitability, and in many psychoneurotic individuals who show some signs of psychic infantilism.

Let us briefly characterize these periods and give some methodological hints as to the shaping of the personality indicators.

THE PERIOD OF CONTRADICTIONESS. In this period an attitude of independence from the environment awakens in the child. This is a period in which the child does not agree with the environment in this or that respect, opposes its injunctions, and protests against the power imposed by elders. This is a period of opposition; moreover, this opposition is manifested many times without apparent reason. It develops, as it were, and may have deeply hidden reasons. It is frequently manifested in the child’s exasperation and protest. Depending on the level of development, on the richness of the psychic resources of the child, or on the type of his nervousness, such a period may last from several months to several years; moreover, certain qualities of this period may last for a considerable part of the child’s life.

A sensitive child, possessing rich personality indicators and protesting against the environment, may experience at the same time a certain, usually half-conscious, dissatisfaction with himself, the feeling of inferiority, and even the feeling of guilt. In the manifestations of contradictoriness and opposition he is simultaneously accentuating his individuality and independence.

Of course, these nuclear experiences from the region of multilevel disintegration should under no circumstances be deepened; they should be leveled and utilized for the positive development of the child, realizing that in the next period, that of greater harmonization of the child, these dynamisms may be enlivened and developed and added to the developmental forces of the child.

A 6-year-old girl, S—, with whom there was a pronounced continuance of strong symptoms of contradictoriness and obstinacy, displayed a passionate need for seeing, on television and at the cinema, formidable, phantastic pictures, abounding in ad-

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venture, ambushes, raids, battles, and so on. For several months the child had strong and alarming nightmares. The parents forbade her to see such films. Most probably in response to this, the nightmares increased and, at the same time, the symptoms of obstinacy increased.

The child was of outstanding intelligence, and of the type displaying affectional and imaginal excitability. She had an early and pronounced attitude of ambition; she accepted no interdictions and she reacted well to persuasion. When her father explained to her, in a way understandable to the child, why her parents had forbidden her to see such films, S— said: “Father, I must know all that and manage to get through it.” After several longer talks on the matter, the parents made an agreement with the girl that she would be allowed to see the films as before, provided that she would cover her eyes with her hand or turn her head away when the dreadful scenes she feared were about to take place. With the girl’s consent the agreement also provided that in case she failed to perceive such scenes early enough, one of the parents would give her a sign by touching her hand. This agreement took effect and was observed rather strictly. When similar methods were applied in other areas of the girl’s sensibility, the nightmares completely disappeared.

The method of weakening this tenseness, not by opposing the resistances and obstinacies but rather by discharging them by way of natural rechanneling and persuasion, as well as by agreements with the child, permitted the child to preserve and increase her ambition, her independence, and introduced elements of psychotherapy and autopsychotherapy into her inner life, thus raising the process of positive disintegration to a higher level.

PREMATURATION AND MATURATION PERIODS. The maturation period is most appropriate for the application of the positive disintegration method. It constitutes the most normal area, as it were, for the application of this method, since it reflects the periodic disintegration in man’s life cycle. It is to this phase of natural biopsychic disintegration that one may most easily introduce the shaping, straightening, and sublimating method of disintegration. Ambivalence, symptoms of excitation and depression, the feelings of superiority and inferiority, the feeling of agitation

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in one's own internal environment, and half-conscious attempts to structure it, should be slowly leveled, while one gradually deepens the nuclei of multilevel disintegration, which exists, in most cases, in the form of the inclination to evaluate oneself and others, the feeling of dissatisfaction with oneself, and the unconscious drive to make oneself "excel." These are good conditions for the sober and individual promotion of the process of making unconscious disintegration more conscious, of making the unordered more ordered, the automatic more voluntary, and they lead from unilevel to multilevel disintegration.

Children or young people seek, at this time, a proper external and internal footing. The external footing may become one of the parents, a tutor, a teacher, or even an elder friend, provided they possess certain more developed traits of personality in relation to those who seek such a footing. Such footing may be found in the positive qualities of young people, such as courage, truthfulness, love of people, creative capabilities, and the birth of new attitudes toward oneself and the environment, which, seized and strengthened in this period, may cause great positive "developmental jumps." This is so because their discovery, affirmation, and strengthening is subjectively most needed by children and young people, and they allow for a more healthy, faster building of a new disposing and directing center.

We now turn to a case of a 17-year-old girl, W—, with a belated maturation period, infantile emotional traits, and high intelligence, and with whom introverted qualities predominated. W passed with some difficulty through changes in her attitude toward her parents and particularly toward her mother whom she trusted fully and idealized. This process differentiated itself and moved in three directions: (1) periodic aversion and aggressiveness in relation to her parents and particularly to her mother; (2) depression, aversion to life, and the existence of maidenly attitudes; (3) the feeling of guilt in relation to her parents, experienced and interpreted, alternately, in the direction of dissatisfaction with herself, the feeling of her own worthlessness, suicidal thoughts, and so on.

The method of working upon the girl carried out by the wise parents, with the aid of a competent medical adviser, proceeded

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primarily in three directions: (1) convincing the daughter of the identity of the parents' moral attitudes with stress laid on the disclosure of faults and deficiencies; (2) convincing her of the value of the changes she was undergoing; (3) lifting her experiences to a higher level through her deeper participation in her own reshaping.

The first point was impressed upon and experienced by the girl by means of several serious talks with her mother, which were held at the proper time and in the right atmosphere. As for the second point, the parents, in connection with the adviser, made an attempt, based on examples from life and literature, and on proper emotional stimulation of the daughter, to bring her to see the positive side of the disintegrative process. Treatment in the third area was based, in the first place, on activating, or rather on strengthening, the girl's creative attitudes. After some time the parents were successful in convincing her that the psychic development of a person should not consist in passive subordination of oneself to the automatic developmental cycle, but rather in the increasingly more conscious participation in this process. She was encouraged to think about the problem of whether the knowledge of all the deficiencies of a person, and his efforts in the direction of humanizing himself, was not a much more valuable attitude than idealization based only on imaginative function.

It was suggested to the girl that she should develop the need for the transformation of the passive experiencing of the feeling of guilt into an active attitude of helping others in all cases where it was needed. It was also suggested to her that she should augment her attempt at existential philosophizing by linking it with the elements of good will and helping others, by being more sensitive to the affairs of the "other."

In many other cases it has been possible in educational and psychotherapeutic work to intensify the structuring and evaluating dynamisms to the detriment of symptoms of unilevel disharmonies, and it has often been possible, in the shaping of personality, to accentuate strongly the integrative elements (the formation of a new disposing and directing center).

This was so in the case of a 16-year-old boy, G—, with

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whom it was possible to sublimate suicidal tendencies and to direct him to the act of negating and eliminating some of his deficiencies and to the creation of distinct nuclei of a positively acting disposing and directing center, the main elements of which were the elimination of certain traits and development of others. This, among other things, increased his courage, psychological keenness, and his work in making his educational ideal concrete.

As is known, the periods of boyhood and maidenhood, in a sense, terminate the period of maturation. In this period the youth stabilizes, increasingly more distinctly, around new disposing and directing centers, which shape themselves under the influence of various tendencies, such as the tendency to make oneself notable in social life, or, with marriage partners, the tendency to realize the sexual, parental, and cognitive instincts.

Depending on whether the young people possessing “indicators of personality” display certain positive traits of the extension of the maturation period, and on whether they are under the care of appropriate advisers, they will be more plastic in development, they will have more or less developed resistance to the “stiffening” of maturation and they will be susceptible to the further development of the internal environment. The main tasks of the educational environment are counteracting the stiffening stabilization and development of the above dynamisms.

Wherever possibly harmoniously developed disintegrative factors exist, it is advisable to use the essential tendencies in this period for an increase of activity, for the organization of personal life, for placing emphasis on “organic” work, in order to increase the tendencies of ambition and attainment, and in order to utilize these tendencies by laying great importance on the development of positive qualities such as courage, veracity in relation to oneself and others, broad interests, and knowledge of oneself. The reading of well-selected biographies, examples from life, and keeping a diary with stress laid on the realization of one’s decisions and noting one’s achievements within a given sphere may be of considerable help here.

It is also greatly advisable to introduce the realization of certain dynamisms of disintegration and secondary integration in the area of the tendency for affectional bonds of friendship and

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love, which is strong in this period, by supplying the individual with intellectual and affectional materials in the way of exclusiveness, faithfulness, and responsibility for one's near relatives and friends. These individual qualities of personality, as a complement to general or universal qualities, should be understood and accepted as essential traits of humanization of the individual's aspirations.

Briefly, it seems to us that, in the method of positive disintegration and secondary integration, the following functions should dominate:

1. The counteraction of the tendencies for automatic development in man's life cycle, which are displayed in developmental "stiffening"
2. The utilization of the natural tendencies of this period, as mentioned above, for the development of positive general and individual qualities of the individual
3. The retention and further slow development of the dynamisms which build the psychic inner milieu
4. The building of social and friendly relations in harmony with a moral responsibility for oneself and the environment, based, on the one hand, on the development of social feeling, and, on the other, on the injunctions of the developing inner milieu

We shall quote here several sentences from the diary of S—, in which importance is attached to certain methodological questions of educational work in this respect.

... I have difficulties which I cannot solve. I am very sociable; I like to have friends; I like to win as many hearts as I can, and, on the other hand, there are many things in the "friendly" life which shock and repel me. I feel myself responsible for what I see and experience. My classmates like me in general. But my interventions in matters of friendship, responsibility, and moral behavior alienate my classmates, and are the cause of various epithets being directed to my quarter, which cause me sorrow. I often do not know what to do or how to act.

We see from the above that a proper adviser would have a great deal of work here.

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The climacteric period is susceptible to positive disintegration of man's life cycle, although to a lesser extent than the maturation period. Because of the character and scope of our work this problem will not be developed here in great detail. We will just mention that the proper adviser in this respect would be a physician specializing in neuroses, psychoneuroses, and psychotherapy, and generally sharp in psychological affairs. Such an adviser could do a great deal here (in the compensation and sublimation of depressive states, of the feeling of inferiority and uselessness), for persons with indicators of the development of personality, with respect to some processes periodically weakened by the pressure of somatopsychic difficulties of the climacteric period.

The method of positive disintegration as applied to difficult and nervous children

When attempting to apply the method of positive disintegration to cases of educational difficulties, nervousness, neuroses, and psychoneuroses, one should be aware of the scheme for shaping these disorders according to the theory of positive disintegration. In general, educational difficulties consist in various forms of social inadaptability which are a result of mistakes made with respect to the child and of the application of improper attitudes and educational methods (sociogenetic causes). Nervousness is characterized by increased psychic excitability (psychomotor, affective, imaginal, sensual, and mental) and intact cognitive powers. Nervousness or increased psychic excitability is based on innate dispositions.

The main causal factors in educational difficulties, therefore, are environmental factors, and in nervousness they are innate factors. In both disorders, however, besides the main causal factor, which dominates, there acts also a secondary factor (in educational difficulties, innate susceptibility, and in nervousness, the influence of the environment). In both groups of disorders there occur, on the one hand, difficulties with proper and correct development (the lack of a sufficiently developed internal environment), and on the other hand, a great susceptibility to development because of the lack of stiffening and the presence of plasticity and increased psychic excitability. Inadaptability in ed-

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educational difficulties causes opposition, aggression, states of fear, social distortions, and moral depravations; and increased psychic excitability (nervousness) causes, in inadequate educational conditions, an increasingly greater increase of tension, social inadaptability, and eventually a nervous state.

In educational difficulties, as well as in the nervousness of children and young people in the period of maturation and after it, one should develop the internal environment by placing stress on moral sensitivity and responsibility, self-educational and autopsychotherapeutic tendencies. As we have shown, one should apply the following as important additional methods in the developmental periods, and in other periods as chief methods, usually prophylactic in character: the development of interests and capabilities, creating (usually outside the consciousness of the person being educated), from the disposing and directing center, conditions for the affirmation of the individual's positive qualities, with a negation of the negative qualities in conditions of concrete experience.

Of importance here is the method of praise and the method of trial and error, introduced into the area of experiences of the "friendly" life, the suggestion method, and finally the example method. The application of the method of discharging tension in the world of nature and sport is also of marked importance.

The following is an example of the application of these methods in the case of a difficult and nervous child.

M— was a 9-year-old girl, gifted and impulsive, with an inclination to rapid reactions, and with great affective and imaginal excitability. From the time she was 18 months old, M— displayed an inclination to obstinacy. The parents tried to eliminate these symptoms by using the method of not yielding to the child's obstinacy (she was very well liked and rationally educated). This method gave no results, and, at the same time, nightmares were noted. Obstinacy and symptoms of an "affectional wrecking" increased considerably.

After many discussions, the parents decided not to apply, for a long time, any prohibitions or injunctions with respect to any of the symptoms of the child's obstinacy, but displayed (though very slightly) their dissatisfaction by pretending to be careworn

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or afflicted, and by a discreet withdrawal from the area of the child's psychic tensions. They also became more careful in not letting fear-creating stimuli enter the child's imagination. Simultaneously, a whole system of education for the child was created and her relaxation through play and through contact with nature, animals, and so on, was provided for. After this program was applied carefully for a year, nightmares disappeared, and a childish control of her own behavior, of her impulsiveness, increased, and gradually led to the beginnings of the psychic development of the child's internal environment in the most proper way (the advent of the dynamisms of dissatisfaction with oneself, of "subject-object in oneself," and of the third factor).

As for neuroses and psychoneuroses, particularly with children and young people, we have called attention in other works (3) to their main etiological and pathological factors, and to their developmental dynamisms. Lighter neuroses and psychoneuroses, occurring much more frequently than the more serious ones, reflect various disorders of a different strength and level of the psychic dynamisms, both in the internal and external environments. Symptomatic of neurotic and psychoneurotic individuals are increased psychic excitability, accelerated developmental possibilities, and, most frequently, an "incorrect," discordant development of various dynamisms. In my opinion this discordant development is not rightly appraised when called incorrect in comparison to the control group of "normals," as it should be appraised according to principles worked out for development through psychoneuroses, which points to the peculiar correctness of this way (the way of accelerated development).

We consider fundamental the following elements of positive disintegration as applied to psychoneuroses:

1. Help in the acceleration and crystallization of the maturing dynamisms of the internal environment (for instance, the feeling of guilt, making the ideal concrete, the third factor, the disposing and directing center on a higher level)
2. Help in the multilevel localization of some of the imma-

(3) K. Dąbrowski. *Positive disintegration*. Boston: Little, Brown and Co., 1964; Inner Psychic Milieu (in preparation).

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ture, instinctive tendencies and dynamisms of the internal environment.

3. Help in the transformation of certain psychoneurotic forms, when expressions of a single neurosis, into more advantageous ones, from the point of view of development.

4. When symptoms of several neuroses are observed, help in the accentuation of a psychoneurotic set, the presence of which points to a higher level of development of a given individual (for example, the coexistence of psychasthenic as well as neurasthenic and hysterical symptoms, with accentuation placed on the former).

5. Help in the development of partial disintegrations and integrations.

6. Help in the development and consolidation of full secondary integration.

Because of the exigencies of space, we have to omit detailed description and examples of the application of all these methods. Only a few examples and their interpretation will be given.

L—, a 16-year-old boy of introvertive type with a markedly increased affectional and imaginal excitability, very gifted, experienced a strong and inappropriate dislike of his father (characteristic of the maturation period of such individuals), arising from the weakening of the parent's authority and from his severe criticism of him. Up to that time the father was for him always an authority and a highest example; the boy was simultaneously very much attached to his mother. In this period many features of the father, his movements, gestures, attitudes, ways of doing things, became annoying and even repellent. These states were so strong that there developed a strong feeling of guilt and a state of collision between this feeling of guilt and the boy's growing critical attitude toward the father which was accompanied by a weakening of the father's authority. At that time L—, transferred his ideal opinions and feelings from his father to one of his acquaintances, who stood much lower than his father with respect to type, interests, and capabilities.

The father, with the help of an adviser, carried on educational work in the following way:

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1. In a confidential talk with the son, held in an appropriate atmosphere, he explained to him certain correct and incorrect aspects of such an attitude and encouraged the son to read, with him, a number of short books on the subject.
2. Knowing his son's capabilities and the somewhat exceptional and original character of the boy's development, he encouraged his son to develop in himself some critical attitudes in relation to the "laws" of man's developmental cycle in the period of maturation, and not to submit himself to these laws uncritically.
3. It was agreed that the son, with the help of the father, would check his attitude of dislike for his father and the attitude of undue enthusiasm with respect to the above-mentioned acquaintance, in whom he saw his new ideal.
4. The father promised the son to discuss with him the positive and negative elements of the feeling of guilt after he (the son) realized the tasks set out for him in the last point.
5. It was agreed that both would return to their first (basic) talk after six months, and until this time the father would try to give technical advice concerning the son's work upon himself however, only on his request.

This method of working upon the boy gave the desired results—that is, a return to the son's former attitude toward the father, but on a more mature level—the affectional tensions of the boy were weakened generally, as well as in this area, and there occurred a weakening and in fact a reshaping and deepening of the boy's relation to guilt-feeling mechanisms, and an acceleration and strengthening of the "correct" development of the boy. In this way the father helped the boy to deepen some dynamisms of his internal environment (the "subject-object in oneself" dynamism, the feeling of dissatisfaction with oneself, the feeling of guilt); he excited and enhanced self-educational and psychotherapeutic tendencies; he deepened the understanding of developmental dynamisms in the sphere of the partial process of positive disintegration. This influenced the whole psychic development of the boy.

In another case we came into contact with a student from a

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polytechnical institute, F—, who was characterized by great affectional and imaginal excitability and by considerable originality in literary ideas. F displayed distinct asthenic and hypochondriacal traits, accompanied by tendencies for conflicts with the environment, phantastic attitudes toward life, a weak function of reality, timidity, fearfulness, and literary existential interests. The method applied here was the sublimation of symptoms, in the sense of “advancing to a higher rank” some of the psychoneurotic symptoms. The development of the boy’s creativity was acted upon, the publication of his first works was brought about, and when he was about to finish his Polish-language studies he was urged to enter the faculty of psychology, with the aim of bringing about a deepening of his creative analysis of literary characters and analysis of external observations needed for creativity, and in order to keep the patient’s mind off superficial analysis of his own symptoms and excessive, though superficial, philosophizing on existential matters.

An attempt was made to weaken his daily conflictive contacts with the environment and to deepen his creative imagination. The purpose of this effort was to accentuate some symptoms to the detriment of others, to shift to the foreground the psychasthenic symptoms, to develop the beginnings of secondary integration (strengthening of interests and creative work), and to make the imagination extravertive. At the same time Schultz’s method of relaxation was applied.

The author ascertained here a distinct accentuation of the process of positive disintegration and a “catching on” of the elements of secondary integration (deepening of the disposing and directing center and the personality ideal becoming concrete).

We will refer to one more case which exemplifies both the methods of helping in the development of, and strengthening of the process of, secondary integration and the methods of the accentuation of certain advantageous psychoneurotic symptoms. The case is that of a 26-year-old seminarian. The patient called on a psychiatrist and asked him for help due to his self-uncertainty, scruples, and difficulty in distinguishing what is sin from what is not sin.

From childhood he had been in general sensitive and nervous.

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He was drawn to prayer, and he felt the need to understand others and to help them. He entered the seminary because he felt called to be a priest. For years he had doubts as to whether his thoughts and acts were right. He had the feeling of inferiority, was convinced that he was worse than others. He forgot rather easily many experiences, and remembered those which had “even the shadow of sin.”

Later, this shadow grew increasingly greater. When he saw somebody who was poor or sick, or witnessed violence and could not remedy the situation, he was gripped by the feeling of guilt and of unfulfilled duty. He was very sensitive to the suffering of people and animals. He experienced very intensely the thought that he might have caused sorrow to somebody, that somebody might have a grudge against him. He always doubted whether he confessed rightly, whether there were no failings in his confession. It seemed to him that God would judge him harshly. He feared professors and examinations. There were no sexual disorders. Heredity was of no particular importance.

He was an individual of high psychic excitability from childhood, brought up in conditions of moral sensitivity and moral injunctions. He was of the reflective, introversive type, inclined to exaltation, and he possessed a distinctly marked disposing and directing center at a higher level which was headed for development of the personality ideal. He was shy and oversensitive. On the ground of these qualities, through experience, there developed the process of disintegration with the feeling of inferiority, dissatisfaction with himself, guilt, and sin.

This was a case of obsessive psychoneurosis, as can be seen from the following facts: increased excitability, scruples and fears, as well as the feeling of inferiority, the feeling of guilt and sin, which are understandable in the light of increased excitability and educational conditions. The case was further complicated by an excessive conversion of psychic experiences into the vegetative nervous system.

Psychotherapeutic measures applied included attempts to influence a change from the obsessions the patient had about shortcomings in his moral structure to the attitude of elaboration and realization of a hierarchically laid plan of working for the

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good of others. Care was taken to accentuate and work out the dominant of the synthetic attitude in relation to the analysis of oneself dominant and in relation to experiencing. These psychotherapeutic operations were closely associated with the weakening of the dominant of multilevel disintegration in relation to the dominant of secondary integration (methods of relaxation, meditation, and contemplation).

Based on the author's conceptions of the positive role of nervousness as well as neuroses and psychoneuroses in the development of man, it is evident that, with this conception, the method of psychotherapy composes an integral part of the personality shaping methods. If we assume that the various forms of inadaptability to the internal environment (educational difficulties), manifestations of psychic hyperexcitability (nervousness), and the numerous forms of neuroses and psychoneuroses constitute indispensable developmental processes, then—extending the thus far accepted meaning of the term psychotherapy and treating it as a method of education and self-education in difficult developmental periods, in conditions of great tensions and conflicts in the external environment and in the internal environment—we will be able to understand properly the above-given conception of psychotherapy.

In short, in personality-shaping, psychotherapy, and autopsychotherapy are closely connected with the methods of education and self-education in the course of the development of personality. The difference between these two methods of acting upon someone in special developmental periods and in special difficulties resides in the fact that psychotherapy and autopsychotherapy are applied to special difficulties of everyday life and to patients manifesting psychoneuroses.

THERAPEUTIC METHODS OF POSITIVE DISINTEGRATION APPLIED TO PSYCHONEUROSES

SOME PRINCIPLES OF PSYCHOTHERAPY

As a sequel to the discussion pertaining to psychotherapy proper which was brought up in the last section, we would like here to

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consider the psychotherapy of more specific psychoneurotic sets. It is evident that the shaping of personality under discussion in this volume can be more fully understood if we also include a discussion of the psychotherapy of psychoneuroses, which is, at the same time, one of the principal methods of personality shaping.

Now what would be the main principles of the psychotherapy of psychoneuroses on the basis of our theory of positive disintegration?

Before answering that question, let us recall the fundamental general principle which must be considered in diagnosis, namely, whether a given psychoneurotic process is connected to unilevel or to multilevel disintegration. During the entire duration of psychotherapy we have to keep that in mind and adapt therapeutic techniques accordingly.

In this section we shall briefly discuss the principles and methods of psychotherapy in psychasthenia, obsessive psychoneurosis, psychoneurotic depression, anxiety, and infantile psychoneurosis. In psychotherapy of psychasthenia we are concerned with stimulation at a higher level, stimulation and development of creative forces, increase of prospective tendencies, awakening or increasing the patient's faith in his own powers and worth, with some emphasis, from time to time, on an increase of the reality function at the lower level in order to counteract the tendency for separation in these two functional complexes (at higher and at lower levels) and excessive underdevelopment of the latter.

In obsessive psychoneurosis, or in obsessional factors in psychasthenia, we have to endeavor in the first place to increase the interests and creative capacities of the patient, to divide into two channels, as it were, his obsession and the activities of his daily life so that the latter may be exercised with the utmost honesty and responsibility, in spite of the coexistent and coactive obsessions. We should go as far as to introduce certain obsessive elements which may have a positive developmental effect into the patient's daily life, such that the totality of obsessions (lower level) is reduced and the introduced "positive" obsession loses its pathological influence and plays instead a more positive role in daily life.

It is important to introduce elements of joy and satisfaction

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into the patient's life (reinforcement of creative tendencies, conviction of their worthy results, reinforcement of family position as well as social position of the patient) so that they may remove and channel obsessions. Finally—as has been emphasized—it is necessary to raise the level of obsessions to a higher plane, reinforce their developmental character and their positive coupling with daily life, in order to organize in their structure new forces in the service of personality. An attempt at regulation of daily life, in its private and social aspects, has a decisive importance here for loosening and disintegration of those negative elements which are the main factors in the growth of obsessional forces.

Concerning psychoneurotic depression, our basic psychotherapeutic indications are to bring to the patient's attention and make him aware of the positive possibilities of his depressive conditions in the sense of convincing him that a creative role may be hidden behind his periods of alternating excitement and depression, namely, the development of creative inspiration, tension for work, ease of synthesis, awakening of new ideas and their realization during periods of excitement. Behind the facade of depression there may be hidden a psychological withdrawal and recession wherein self-criticism, self-analysis, self-control, a justified dissatisfaction with oneself, feelings of inferiority with respect to one's own possibilities for achievement, all indicate potential for positive growth.

The development of self-control and inner psychic transformation can be effected through the binding of symptoms of depressive psychoneuroses with the entire process of multilevel disintegration and secondary integration, that is to say, through participation of both phases of depression in cooperation with, the main dynamisms of development, with the general processes of multilevel disintegration and secondary integration, and with their main representative dynamisms, such as the third factor, the disposing and directing center at a higher level, dynamization of personality ideal.

With respect to anxiety psychoneurosis, it is important, whenever applicable at all, to recover the connection between the anxiety conditions of individual experience and those of a universal character, characteristic of a cultured society, and having a gen-

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eral existential nature. It is important to bring the patient to the realization that some of his conditions of anxiety, decreased activity, fear, tendency for monakowian ekkllisis are commonly indicative of positive human developmental possibilities. The recovery of the connection between the "pathological dynamisms" and the most important dynamisms of secondary integration on the one hand, and on the other with the release of tensions according to the principles described elsewhere (forms of normal energy release, of psychic rotation of stimuli, interests, etc., regulation of family relations, development of clear elements of personality development such as positive interests and abilities, and relaxation therapy) are here the most fundamental requirements. The last statement emphasizes the importance of administering proper psychotherapy while definite elements of unilevel disintegration are being observed.

With respect to the therapy of infantile psychoneurosis, our directives are as follows: (1) to assist in appropriate recession into an individual phase of positive regression; (2) to help in the orderly development of creative elements; (3) to foster insight into some positive values recoverable from depressive conditions and from some other dynamisms of positive disintegration (this may be done by direct psychotherapy among adults, youths, or even some children, as well as by indicating helpful literature, such as biographies of outstanding people, and by proper encouragement in becoming acquainted with it); (4) to organize a most warm and hearty milieu, especially in the case of children; (5) to encourage involvement with nature and organization of healthy energy release in that area (sport, continual contact with flora and fauna, and so on); and (6) to encourage gradual development of control and strengthening of affects.

TWO INDIVIDUAL CASES AND TREATMENT

Even though we have considered many cases, particularly concerning children, in a preceding section, we would like to review here, in greater detail, two further cases.

The first case concerns a man of 33, a scientific worker possessing literary ability with a light obsessional tendency, with in-

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creased emotional and imaginal excitability, with preponderance of unilevel disintegration over the multilevel type, but with some definite elements of the latter recognizable. In what follows we produce an excerpt from a discussion with the patient.

PSYCHOLOGIST: You say that you are sick, that you have a psychoneurosis and that you are afraid of falling into a psychic illness, is that correct?

PATIENT: Yes, I am increasingly more concerned about my condition.

PSYCHOLOGIST: Do you understand what is the cause of those fears in you? Are you afraid of that which is called “becoming mad”?

PATIENT: Yes, this is what I fear, I am afraid to fall into a low level of self-awareness, of losing my human dignity.

PSYCHOLOGIST: Can you say that you are presently losing that “human dignity,” that your moral and intellectual forces are weakened, that your refinement is decreased, that you are becoming much less creative?

PATIENT (following reflection): No, I could not say that as yet, I do not notice such deterioration, but I see an increase in my fears, depression and obsession, weakness, and chaos in my human contacts.

PSYCHOLOGIST: Let us stop for a while to consider the latter. Does it mean that your understanding of people has deteriorated, along with your capacity for sympathy and ability to help?

PATIENT: No it's not that. What has been increased is the feeling of helplessness, feeling that my attitude of help for others meets with a vacuum, that I am incapable to help them. However, I do feel their troubles, sadness, helplessness, and often hopeless situation.

PSYCHOLOGIST: And your efficiency in work—is it being decreased, say during the last months, in both quality and quantity?

PATIENT: Yes, I thought so, but my colleagues say that I think and talk of issues in a more interesting manner during recent months, but that I work unevenly.

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PSYCHOLOGIST: Now, do you have some complaints physically, such as headaches, indigestion, sleeplessness?

PATIENT: Yes, I sleep with difficulty, have strange and depressing dreams. I often wake up with symptoms of anxiety and headache. I often dream of animals, wildly and obsessively looking at me, terrible and yet unknown to me. I dream of gray walls, ditches; I flee before the unknown, become lost in unknown cities. I am becoming dependent on some strange and unconnected situations. I feel deprived of will, condemned to unexplained activities directed by fate.

PSYCHOLOGIST: Tell me please, what are your most common experiences in real life, what actually causes your anxiety at work, in your social life, in your family?

PATIENT: I often have psychic tension when dwelling on the objective valuelessness of all that which has for me, and my friends, a great subjective value. It seems like captured in a poetic vision of that which is objective, expressed by a deadly machine, animosity and brutal force against subjectivity, which is for us all the highest type of reality, being however destroyed by the first one. It seems to me that reality is a tragic misunderstanding. I wake up at night to see all things in cruel realism. I notice the shamelessness and limitations in thought and feeling, and the super power of the so-called realists. I see the damage, injustice, and humiliation of people who are spiritually strong but weak from the point of view of ability for adjustment to everyday life. I see around me death, waiting for me as it were. I see the cowardly and nonsensical omission by people of essential issues. You must understand and observe I am sure, doctor, that in all of which I am speaking there is much existential content. Yes, I have been fascinated for years with existential philosophy. But this is not for me an expression of a passing vogue or snobbery, or of my literary bent. It flows rather from my experiences and interests, which, as it were, went out to meet existential philosophy. I feel very strangely that our subjective reality is something very essential for us, most essential indeed; that one must go through a rebellion of subjectivity against objectivity or reality, even if that rebellion is a priori condemned to failure.

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I feel I must form a hierarchy of moral values, based on inner axiomatic tenets, even if all those axioms and philosophy should be extinguished completely by death. There is something in those tenets of subjective aspiration which checks itself, which indicates its own way, which aspires at objectivity with conservation of individual values, which represents the need for continued being and development because otherwise man becomes dehumanized.

That is why I am sick, doctor. Do you really think that there is a medicine for that?

PSYCHOLOGIST: Now, did you not stop to think at times that you are not actually sick, but rather have something like a sixth sense, in your increased sensitivity, psychic activity, alterocentrism, and creative attitude toward reality? Do you not think that one must pay considerably for personal development or growth, especially if it be accelerated? Do you recall the expression of Korzecki in *Homeless People* when, speaking of himself, he says: "I have too much educated consciousness"? Do you not feel your own high responsibility for all that which happens among the people of your environment, closer and further, in your own milieu? That is normal, very normal, as it manifests the realization, to a high degree, of a "standard model norm." No, you are not sick, you are very healthy psychically and you should not think that conditions of anxiety, of your excessive responsibility, protests, emotional attitude, and actions against the so-called "normal life conditions," feelings of dissatisfaction with yourself, are any pathological symptoms. On the contrary, it would be more pathological to adjust yourself excessively to a reality of a lower order. I don't know if you would agree, but I believe that excessive adjustment to reality of a low level, excessive saturation with that reality, prohibits the cognition of reality of a higher type. One who is adjusted to all that which "is," irrespective of its values, has no possibilities nor creative power and will to adjust himself to that which "ought to be."

PATIENT: You are right—perhaps I should say I would think you are right—but that is hardly a normal psychiatric treat-

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ment, doctor. It seems that psychiatrists do not think as you do. On the basis of my experience I must say that to most of them my case is just like so many other cases—subject to pharmacological treatment, “treatment,” while ignoring the real problems and prescribing rest, sexual indulgence, etcetera. Furthermore, I feel lonely with my “pathological” experiences. I am very often alone because I do not want to burden my relatives with my own “fancies.” And so my life is passed in ambivalent attitudes between that which is close, worthy, really close, creative, between that which one should live through and digest and the need for fleeing from pain, misunderstanding, and human injustice. It seems that we have to build on ourselves, on our own deep humanistic criteria, and fulfill our obligations “to the end.” It may be that out of that “fear and trembling”—as Kierkegaard says—there will finally come real knowledge, discovery of the grain of truth, at present quite inaccessible to us, unexpected, and yet somehow foreseen in our very fight with adverse fate.

INTERPRETATION OF THERAPY FROM THE POINT OF VIEW OF POSITIVE
DISINTEGRATION.

Of course, according to our theory we don't deal here with a psychoneurosis as an illness, but rather with the symptoms of the process of positive disintegration in its multilevel phase, with basic dynamisms of that phase, such as disquietude, feelings of inferiority toward oneself, sense of guilt, feverish seeking of a disposing and directing center at a higher level and a personality ideal which would express the ability to feel the most universal needs of man, to have empathy toward those needs and aims. The normal clinical diagnosis of anxiety psychoneurosis with existential traits gives us little to go on. The patient is in a condition of very strong emotional tension with depressional and anxiety symptoms. A fundamental help for him is the confirmation of the conviction that his symptoms have all the elements of creative, positive psychic development.

It is very important to secure the sympathy and cooperation of a psychiatrist with the same point of view. Formation within the family milieu of conditions conducive to contact with nature,

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quiet, an artistic milieu, help in a proper attitude toward his work, and appreciation of his efforts, remain our fundamental directives.

The second case we wish to consider is that of Ella, 7 1/2 years old. She was admitted directly to second grade in a public school on the basis of her admission examination. During the first days of school she had many difficulties. She was emotionally overexcitable, had trouble eating and sleeping, and cried at night. There was a weight loss of five pounds, and she showed some signs of anxiety and transient depression. She asked her parents to transfer her to the first grade of the school.

The patient was the older of two children. Her sister, 5 years and 10 months old, was more of an extrovert and more independent than the patient. The mother was harmonious, rather introverted, and systematic in her work. She was concerned about the long-range implications of the patient's difficulties. The father was of mixed type with some cyclic and schizothymic traits. He was dynamic, self-conscious, and self-controlled. The development of both children had presented no special problems. During the preschool period Ella had been an obedient girl but from time to time emotionally overexcitable, ambitious, independent in her activities, and sensitive toward the external environment, though in a subtle, private way. She had always had a great deal of inhibition. At 4 1/2 she had begun to discuss with her parents the problems of loss, of death, and of life after death.

Medical and psychological examinations were both negative. Ella's I.Q. was 128. Her Rorschach indicated an ambiequal type with some predominance of kinesthetic perceptions. Aptitude toward mathematics, decorative arts, and, in general, manual dexterity was evident. There was a tendency for introversion and systematization of work. The first steps in her work and in a new situation were the most difficult for her. Once they had been taken, she did much better. She was very clearly inhibited, although ambitious, and had feelings of inferiority and superiority.

INTERPRETATION. Ella was an introvert with rather schizothymic traits. She was intelligent, self-conscious, and inclined to be emotionally overexcitable, and her excitability was easily

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transferable to the vegetative nervous system. She was ambitious and tended to be a perfectionist but was somewhat timid and likely to resign in the face of external difficulties. She had symptoms of transient depression, anxiety, and inhibition. However, her aims and ideals were clear, and she leaned toward moral and social concerns. She presented the type of emotional tension very closely related to psychic development.

We see in this case a fairly early stage of positive disintegration with emotional overexcitability, ambivalences, and the initial formation of the psychic internal environment. There is the gradual construction of the disposing and directing center, hindered by the child's inhibition but supported by her determination to handle new situations despite anxiety, her strong feeling of obligation, and her ambitions. This conflict, increased by her need to meet a new situation, presents a crisis in development.

TREATMENT. This child must be treated with an awareness of the positive function of her symptoms. In our evaluation we see her as an intelligent and ambitious child with many assets who at present is in a developmental crisis. The wisest course would be to help her surmount this crisis. Her successful handling of the school situation will decrease her inhibition, strengthen her disposing and directing center, and contribute to her further development.

Ella can, and preferably should, be treated at a distance and not through direct psychotherapy. Originally, her teacher had intended to transfer the patient to the first grade. The child knew of the decision, and it increased her ambivalence; she was depressed and she herself asked to be transferred. However, after a conversation with the psychiatrist, the teacher changed her mind. Understanding the situation better, she helped the child by not asking her to participate in class but allowing her to come forward whenever she felt prepared to answer. In six months she was one of the best pupils in the class and received an award for her work. Emotional tension diminished and the dystonia of the vegetative nervous system disappeared.

There are further means of help. One could see the child from time to time at long intervals, following her normal lines of development and her normal internal and external conflicts. We

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must know the conditions of her family and school life and perhaps help her parents to be aware of her developmental needs and, on the basis of this understanding, of the ways in which they can help her to more permanent adaptation both to herself and to social life.

DISCUSSION. We have viewed this case as that of a normal child with a high potential for development and have seen this development through a necessary crisis precipitated by a new, difficult external situation. We have not recommended any psychiatric treatment. What might be the effect if these symptoms were seen as psychopathological and treated by intense psychotherapy? The emotional, introverted, and self-conscious child could be deeply injured. The labeling of the symptoms as pathological in itself would have a negative effect. In addition, the social milieu would be likely to view the child as disturbed if she were seen in intensive psychotherapy, as, indeed, would the child herself. The apprehensions of the parents might increase, and the teacher might treat the child in a more artificial manner than she would otherwise. All this would increase the emotional tension of the child, especially her tendency toward an introverted attitude and timidity. These conditions could create new problems and an increasing need for psychotherapy.

Directing Ella's attention to the products of her phantasies could result in excessive attention to them and artificially increase their effect (although knowledge of them would give increased understanding to the therapist). Regarding the symptoms as psychopathological would imply the desirability of their elimination. However, they perform a positive function for this child, and to deprive her of them would be a serious matter. Focusing on pathology might accentuate anxiety, inhibition, and flight into sickness. Viewing and treating these symptoms as psychopathological would itself create conditions that would appear to confirm the correctness of that approach.

Let us conclude this section by pointing out once again that the methods of psychotherapy we have discussed are the basis for multidimensional assistance, especially during the difficult period when the patient is overcoming developmental phases and

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there occurs the awakening and growth of his creative forces and powers of self-perfection. Thus, in every group of symptoms, and in every syndrome, we try to find the so-called “pathological,” but positive, elements; we promote their development through their combination with the principal developmental dynamisms. By this elevation of positive “pathological” elements to higher levels and by the strengthening of the creative elements which they contain, we prevent them from becoming isolated from the totality of personality structure and from developing in a negative direction—that is, from degeneration.

This transition from positive “pathological” elements to negative ones, this degeneration, is also prevented by encircling them with healthy elements (elements of a more conscious and higher level of development), by grafting weak but positive “pathological” elements from a lower level onto stronger elements localized at higher levels, and which are more conscious, better controlled, manifesting greater potential for development. Attempts are continually made to increase the patient’s self-consciousness, to thus lead him to an understanding of himself as normal—even more, as having the possibility of creative and accelerated development—and to promote his capabilities for autopsychotherapy.

In the light of the theory of positive disintegration, the patient is assisted in the development of his theoretical and practical philosophy of life by acknowledging the necessity of understanding and of admitting difficulties in his everyday life, the necessity of suffering, the necessity of developmental psychic disturbances as elements in accelerated psychic development. He is thus assisted in the development of a conscious, autonomic, authentic personality which is responsible for its own development, for its own “creation.”

5. Examples of Historical Personalities

PRELIMINARY APPROACH

IN THE FIRST PART of this work we discussed the importance of the study of historical personalities, namely, in order to become acquainted with the problems of personality in general. To understand the basic shaping processes of personality it is necessary to investigate—knowing, of course, how imperfect such an investigation may be—the development of historical personalities, including prominent scholars, artists, and civic leaders of the past, known to the ordinary man for their contributions to the development of particular realms of life. They owe the fame, memory, recognition, and love, which they have enjoyed for many years, to their eminent qualities of personality.

The study of historical personalities brings into full view ele-

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Examples of Historical Personalities

ments of man's development in general and of personality development in particular. Moreover, it throws light on the differences between a personality and a genius, between a personality and an outstanding criminal individual; and, finally, it permits us to demonstrate the need for a multilevel understanding of personality.

In our consideration of historical personalities we will try to point out, among others, the following three problems:

1. The main differences in the structure of qualities in the development of personalities and geniuses
2. Differences in the structure of qualities in the development of personalities and in the development of outstanding criminal individuals
3. The necessity for understanding the personality both as an empirical and as a normative conception

Let us briefly treat the first point, paying attention to the essential differences between the process of positive disintegration in the development of personality and in the development of outstanding individuals and individuals of genius. One cannot here draw a very clear demarcation line; nonetheless, it seems that our former considerations will permit us to highlight the differences between the two groups.

The dynamisms that have their source in the structure of the personality ideal play the fundamental role in the process of disintegration in the development of personality. The functions of disintegration, as well as the functions of denial, of secondary integration, and of affirmation, will also find their main source of potency and dynamism in the personality ideal. The "developmental drama" of personality unfolds itself in the area of the self-perfection instinct.

As regards the process of disintegration among individuals of genius, their "developmental drama" takes place in the area of the creative instinct. Although the aspiration for the personality ideal exists, it is not continuous and the source of its main forces is not the structure of the personality ideal but the changeable structure of the internal milieu and the stimuli issuing from the external world.

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While the process of disintegration in the development of personality usually has a total character, since it embraces the whole structure of the individual, the process of disintegration among geniuses may not embrace the entire personality but only some fundamental traits of its structure. The process of disintegration in the development of personality shows predominance of multilevel disintegration, but the process of disintegration of geniuses may display an unsteady balance between unilevel and multilevel disintegration. On account of the fundamentally distinct direction of development and the totalization and canalization of ways between the personality ideal and the different layers of the internal environment, the process of disintegration in the development of personality in general moves along the way of progress, and apart from rare cases, does not deflect toward suicide or involitional mental disease or antisocial forms of protest. In outstanding individuals and individuals of genius, the process of disintegration however, may reveal this danger in its development.

Of course, we have also observed instances of conjunction between the process of development of personality and the development of genius. Such conjunction is most advantageous for the individual and the society.

As for the second point, it must be stressed that there have been many individuals who, in contrast to personalities, have left the worst memory with posterity because of their antisocial behavior (Hitler, Stalin). With every one of these individuals we may point out a discordant development of positive qualities which are possessed even by the greatest of criminals. Instead of harmonious development there occurs the overgrowth of some qualities only, sometimes even positive ones (for example, Hitler's original desire to ensure prosperity for the German nation). With time, some qualities of a personality that are aggrandized, not subjected to the active self-control of personality, thus subjugating the remaining tendencies and even intellectual qualities, become a destructive factor in the further development of an individual. Whoever is acquainted with Goebbels' biography will easily recall that the famous propaganda minister of the Third Reich, who placed his intelligence at the service of human-

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ity's greatest criminals, revealed unheard-of will power, ability to renounce, ability for self-discipline, prodigious industriousness, family instinct, and perseverance. Finally, we may recall that he was the only one among Hitler's close collaborators who remained faithful, and who finished his life with a consequent suicidal death.

The study of historical personalities therefore gives us, by contrast, insight into the structure and dynamisms of outstanding criminal individuals and shows us the following fundamental differences: the criminal individual reveals intelligence functions closely linked with primitive instincts; this is an intelligence in the service of instincts; the outstanding criminal individuals are "deaf and dumb" to aims and values other than their own, to the realization of which they often fanatically subordinate themselves; at the root of the activity of such individuals there is sometimes a morbid ambitious or imaginal nucleus.

As for point three, the study of historical personalities points to the necessity of a many-sided approach to personality and consequently we must treat it both from the empirical and the normative points of view. On the one side, if the elaboration is thorough enough, the biographies of the historical figures represent the outline of the developmental process, with its initial, advanced, and final periods, with its main dynamisms and objective motivation, and on the other, they represent a more or less changing (in the course of development) program and ideal for one's own development and the course of its realization.

In this way both aspects of the study, the empirical and the normative, are combined. Every historical personality has its empirical aspect, including an entire, more or less verifiable, sequence of facts. On the other hand, there is the normative aspect, which finds its expression in their plans for developing their personalities. This clearly visible normative aspect does not eliminate the fact that they are still real personalities, accessible by empirical study.

By watching the development of historical personalities we obtain the pattern of this development through disintegration, and we may observe the direction in which a given individual finally develops. Of course, in each of these personalities particu-

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lar dispositions develop in a different way; they have various intensities, different scopes of activity, and they are realized in different conditions.

We present at this point five examples of the development of individuals, every one of whom rendered services to mankind in a different respect and lived in a different country and under a different system of government. They are: Michelangelo, the 16th-century artistic genius; St. Augustine, religious leader and the cofounder of Christian philosophy; Jan Wladislaw Dawid, prominent Polish psychologist; Clifford W. Beers, originator of the mental-hygiene movement; J. Ferguson, 20th-century physician and civic leader.

With each of these men the process of personality development took a different course, each of them possessed different qualities and capabilities, the disintegration concerned different periods of life, and in mature age each of them remained at a different stage and level of personality development. Nevertheless, they all may be grasped in the scheme of personality development, through the disintegration process presented heretofore. Furthermore, their individual lives are perfect illustrations of the course of the disintegration process.

MICHELANGELO

INTRODUCTORY REMARKS

Michelangelo was both a genius and an individual aiming, with all the richness of his psyche, at realization of moral personality. He exemplifies such a fullness of psychic experiences, such a strong development of dynamisms, such great creative tension, and such a vast scale of interests and capabilities that he was unable to complete his development along fundamental lines. He did not arrive at inner peace, that state which we call secondary integration. As we have shown, his process of positive disintegration, with tension and extent almost unequalled, had no time to crystallize fully, although Michelangelo lived a relatively long

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life. Despite very strong tension in the developmental process and despite great achievements in this development, his genius and personality were too rich to attain within the span of his life secondary tenacity and the new hierarchy of values with a new disposing and directing center, and to remove himself from creative and instinctive-affectual unrest.

INDICATORS OF PERSONALITY AND ITS MANIFESTATIONS

Michelangelo is an example of the coexistence of enhanced psychic excitability in various areas, chiefly imaginal, affective, and psychomotor, with exceptionally strong dynamisms of volition and with genius and many-sided capabilities. From his early youth these qualities were outlined very clearly. The hard childhood of the boy only served to deepen his prospective attitude, showed him the brutality of life, and made the sensitive boy withdraw within himself. The hard conditions of growth in his youth cast a shadow over Michelangelo's later life. He lost his mother when he was only 6 years old and he remained under the severe control of his stepmother. His father was a difficult, narrow-minded man who scorned his son's interest in "stonecutting." For any neglect in his studies he was severely and brutally punished by his father and uncles. His brothers, who were unbalanced, narrow-minded, and greedy, were a burden to him all his life. The sight of a hanged man (who attempted to kill Lorenzo de Medici) and the recollection of a scuffle in which a fellow painter mutilated Michelangelo's nose, increasing his congenital facial ugliness, remained in his memory for life.

From childhood he displayed a marked sensitivity of the vegetative system together with the sickliness which annoyed him during his later years. Enhanced sensual excitability and a remarkable sensitivity to colors allowed a frequent and strong conversion of psychic experiences into the vegetative system. He suffered from headaches, neuralgia, toothaches, eye aches, fever, gallstones, and urinary stones.

These disharmonies in bodily and spiritual development were already noticeable in childhood. However, we should keep in mind that, despite the above-mentioned pathological distur-

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bances, Michelangelo was physically resistant and indefatigable in work which required great bodily endurance.

This bipolarity of somatic development caused even in his childhood the disintegration of the structure of Michelangelo's personality into experiences not harmoniously connected with, but growing up in, the physical system. Already he displayed fears, was afraid of being infected with plague, feared persecution and death, was constantly anxious about the health of his family and suffered from vague, objectless anxieties. Henceforth strong and general nervousness dominated Michelangelo's entire life.

The source of the rapid, uneven development of the boy was his undoubtedly eminent innate capabilities which, on account of absorbing the greater part of his energy, weakened the nervous system, in consequence of which there began, among other things, the disintegration of harmonious physical development, of which we wrote above. This innate contrast between a strong bodily constitution and vigorous organism and the instability of the vegetative system also caused psychic experiences connected with the realization of interests and capabilities to bring unbalance to the nervous system. In addition, from the time of early childhood certain very strong developmental dynamisms and a number of personality qualities could not find for themselves the possibility of development. The direct causes of the difficulties were unfavorable conditions of development, lack of guidance, lack of appreciation, stultification, orphanhood, and jealousy. He owed the development of his interests only to his own perseverance and his certainty as to his aim.

The sensitive boy had to make do with an unbalanced development and to give up cultivation of a number of personality traits and qualities with which he was liberally endowed. We find them only in later years, during the long formative period of Michelangelo's personality. We may observe how exuberant they are, how they outrun one another in development, some of them declining, but all—of very great tension—illustrate perfectly Michelangelo's struggle with himself. Reducing the above to a few points, we may say that the indicators of Michelangelo's personality were enhanced psychic sensitivity in relation to himself and his environment, his outstanding capabilities in all direc-

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tions, his conjugation of the feeling of inferiority, of dissatisfaction with himself, with these outstanding capabilities, as well as the remarkable tenseness of the developmental instinct, and psychic disintegrative nuclei (ugliness and outstanding capabilities, physical endurance and susceptibility to diseases, pride and ambitious drives, and affectional attitudes of a lower type).

THE PERIOD OF THE FORMATION OF PERSONALITY

Michelangelo's capacity for genius extended in many directions, beginning with sculpture, through painting and poetry, architecture, defense strategy, and ending with a capability for intuitional mathematical analysis and synthesis. Today the design of St. Peter's great dome would require a knowledge of differential calculus, a knowledge which had not been formulated in the 16th century, but which Michelangelo foresaw by such a brilliant design that it gave the maximum strength to the church's architectural composition. He was enthusiastic about philosophy, was on friendly terms with philologists, willingly talked with men of letters and with scholars, was passionately fond of anatomy, and desired to write a work on the shape of the human body. He possessed immense capabilities for representing other people's experiences plastically in carving, painting, and in words, and he had a tendency to aggrandize the psychic and physical aspects of observed reality. He was completely independent in his judgments concerning creativity. He executed innumerable sculptures, statues, paintings, all of great artistic value. Ascanio Condivi, Michelangelo's best pupil and later companion and collaborator, when writing about his creation stated the following opinion: "He was up until now the only creator who so worthily applied his hand both to chisel and brush that today no memory is left of ancient painting; and in sculpture he was second to none." (1)

In the area of Michelangelo's uncommon capabilities positive disintegration revealed itself particularly strongly. His dream of

(1) A. Condivi. *Vita di Michelangelo Buonarroti, raccolta per Ascanio Condivi de la Ripa Transone.* (The Life of Michelangelo Buonarroti, As Narrated by Ascanio Condivi of La Ripa Transone.) Rome: A. Blado Stampatore, 1553.

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life was to achieve the utmost in his works and to reach the supreme artistic ideal. At the same time he was always uncertain as to the value of his sculptures and paintings. He smashed "The Deposition" with a hammer because he thought it artistically unsatisfactory. It would have been lost to posterity had not his servant gathered the pieces together. He did a similar thing with "Leda and the Swan," ordered by Alfonso, prince of Ferrara. When one of the prince's courtiers, receiving the painting, said, "Oh, this is not of much worth," Michelangelo became so furious that he ousted the messenger and gave the picture to a journeyman (Ascanio Condivi). A work executed with the greatest interest caused his flight into solitude and also resulted in a misunderstanding of the artist by his closest friends. This happened when he executed the frescoes of the Sistine Chapel within 20 months, not permitting anybody to help him, even in triturating the paints. He worked alone, on bread and water, in an inconvenient recumbent position, straining his eyesight. He could not bear any advice in his work, and was hated by many. At the court of Pope Julius II he fought with Bramante who, while erecting edifices at the Vatican, so bungled the work that Michelangelo had to teach him how to erect the scaffolding, strengthen the buttresses and barbicans. This made Bramante his greatest enemy. Another interesting feature of the uneven development of Michelangelo's art is the fact that for 15 years "he did not touch the chisel." (2) He returned to Rome only when Pope Clement VII bade him to come. Within several months he executed all the statues now in the Sacristy of St. Lawrence. The themes of his works are by turns classical and Christian. After the "San Antonello" he created "Faun"; after "The Battle of the Centaurs," "Madonna of the Stairs"; after the "Bacchus," the "Pieta"; after the "San Giovanni," the "Amor"; after "The Last Judgment," "the Venera." The greatest of his works, the "Pieta," he finished two days before his death, living in misery, discomfort, and suffering.

Work in the direction of his own interests became the center of the development of Michelangelo's personality. Around his work settled, on various levels and with varying tension, moral,

2 Condivi, op. cit.

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social, and religious traits. This determination and dissociation of the development, as it were, were the cause of the artist's permanent unrest and of his ambivalent feelings and tendencies. Great vigilance with respect to the hierarchy of values, enhanced by the innate genius of his mind and deepened by prospection and the state of ungratified aspirations, are the characteristic traits of Michelangelo. They expressed themselves in nervousness, so often emphasized by his biographers. The artist set his own ugliness against the beauty of the works he created. Filled with introverted sentimentality, he met with resistances in conveying his rich experiences to his environment. Unable to express his need for love and friendship to other people's hearts, the artist worked the raw, hard stone, conveying to it his most lofty dreams and the ideals of his own personality. Excessive activity, the immensity of his projects and interests, his losing himself in his work, his plans for creation (he intended to carve a mountain into a statue to be seen from afar by sailors), all these were the marks of a man who was always in a state of unrest, fear, dissatisfaction with himself. From these sources originated his changeability of mood, his outbursts of anger, his lack of decision, his vehemence and impetuosity.

One of the most important traits of Michelangelo was his immense and never satiated capacity for love. "The whole life of Michelangelo, whether that spent for writing, carving or painting, reveals to us that he was a lover of love ... was in love sensually and spiritually." (3) Buonarroti was continually in love with everything. Primarily he loved his mother with a melancholy orphan's love. This love finds expression in the "Madonna with Child" and the Roman "Pieta." He loved his family, his servants, pupils, paupers, unfortunates, he loved his fatherland, and the whole of humanity. He loved beauty in all its aspects: freedom and truth, nobleness and strength, poetry and song, wit and straightforwardness, beauty of the face and harmony of the human body, "all the marvels and beauties of heaven and earth." He loved art, which for many years was the only meaning of life for him. Finally, he loved God, with a love that, with the passage

(3) C. Papini. Michelangelo, *His life and his era*. Translated from the Italian by Loretta Murnone. New York: E. P. Dutton & Co., 1952.

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of years, became the only love. He searched for God in his life as an artist. He created religious works, heard the fiery preachings of Savonarola, read the gospel, attended Mass almost daily, went on pilgrimages, prayed, and spent 17 years of his life gratuitously building St. Peter's Basilica and Gesu Basilica. Toward the end of his life God became the supreme value for him; he denied even his art. Describing his death Daniele da Volterra writes: "Nobody has ever passed away with better feeling and greater devotion." In the deepened love of God there increased a strongly peculiar attitude of worship, of humbleness, of guilt, of inferiority, and of sin, which grows from yearning and the awareness that one's ideals have not been attained. Buonarroto isolates in himself a better and a worse part, as it were. He writes:

The more I run away from myself in disgust,
The more my hungry yearning flies to You,
And fear torments my soul
About myself in your nearness;
In your face I seek
What the luring Heaven
Promised us faithfully (4)

The consequence of guilt and sin is the need for expiation. For many years Buonarroto endeavored in various ways (by prayer, almsgiving, work, pilgrimages) to satisfy this need.

Biographers emphasize that to the end of his life Michelangelo remained more faithful in his love and friendship toward his closest relatives and friends than they were to their love to him. He presented his servants with paintings, assisted his brothers financially, provided dowries for poor girls. He gave his servant a large sum of 2000 scudi to make him independent after his death.

Characteristic of Michelangelo is his attitude toward women, expressed in many years of friendship with Vittoria Colonna. About this bond Papini wrote that "on the part of Buonarroto it is based above all on the intellectual esteem for Vittoria's virtues, and on the part of the marchioness a high admiration for the artist. The friendship was also based on mutual fervent

(4) Papini thinks that this is one of the verses directed to the Madonna.

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faith in Christ.” (5) Biographers also make mention of Michelangelo’s fatherly approach to Laura Battiferro, wife of a deceased friend, and the master’s attitude to his pupil Sophonosba Anguissola, to whom he showed “hearty and honorable affection.”

Michelangelo was possessed of a deep sense of social responsibility. He fought against people’s dishonesty and thievery. When, at the age of 72, he took on gratuitously the management of the building of St. Peter’s Church, he firmly opposed the clique of builders who had already been engaged, because in his opinion they were “ignoramuses and exploiters.” From that moment he became an object of gossip, insult, and invective. This opposition is strange when we consider that as a private man he was timid and bashful; when insulted, or when he felt his position jeopardized, he fled instead of facing the danger. In his younger years he displayed a primitive fighting instinct which expressed itself in the tendency to bully and offend, to deride and to jeer. Biographers note his tactless and aggressive behavior toward Leonardo da Vinci. It may be that at the root of this was his jealousy and dread of rivals. It happened this way with Torrigiano (who broke his nose), Leonardo da Vinci, Bramante, and with Raffaello da Urbino. He had no rivals toward the end of his life.

As we see, the maturing personality of Michelangelo was characterized by the passage from ambivalent feelings and attitudes, from the struggle of these feelings and attitudes which were at one level, as it were (on the one hand, love and fine feelings, and malice and jealousy, high creative ambitions, and on the other a meanness in certain matters) to a transcendental feeling of love, that is, a passage from unilevel disintegration to subordination of primitive attitudes and aims to ever higher ones through the process of multilevel disintegration. Creative unrest, gigantic aims and ideals, the need for transcendental values and the realization of the principles of justice, all these associated increasingly more intensely with his feelings of anxiety over himself, dissatisfaction with himself, and with his feeling of guilt. The activity of the third factor, with its work of negation, affirmation, and selection in the internal and external environment, developed ever

(5) Papini, *op. cit.*

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more intensely. The disposing and directing center localized at a higher and higher level, leaving the level of primitive instincts (primitive ambition, envy, offensiveness, need for recognition, covetousness) and linking increasingly more strongly to transcendental needs, namely, love of ideals, unselfish love of people, increasingly higher level of creative aspirations, compassion for people, and action based on this compassion.

A BRIEF OUTLINE OF
HIS SHAPED PERSONALITY

The turning point in the artist's life began about 1542. It was a period of unpleasant work in the Pauline chapel, a period which saw the deaths of the greatly adored Cecchino Bracci, Giovanni Simone, the artist's brother, and Vittoria Colonna, and a period in which Michelangelo himself was seriously sick. During this time his mystic experiences increased and his religious attitude attained the upper hand.

Thoughts about his death became the most real for him. Papini suggests that the paintings "Crucifixion of St. Peter" and "Vision of St. Paul," executed at that time, have autobiographic features. Paul, represented as an old man, possesses Michelangelo's features in his face. Michelangelo's disposing and directing center ascended. Eternity became the main object of his thoughts, feelings, and aspirations. He subordinated to it his art, thus far the central point in his personality. He wrote to a friend: "There is no thought in me left untouched by death ... I am so old that death often takes hold of my cloak, bidding me to follow her." (6) In the house where he died he drew death's picture under which he placed a funeral verset. The Christ of the last "Pieta" is "a heavy and very material body, who, not tearing away any more of the divine soul, descends to the grave, desiring to unite with the earth." As he shaped this corpse Michelangelo saw what he himself would become in several days (Papini). In a letter in 1557 to the prince of Florence, Cosima I, he wrote that he would gladly return to Florence, there to wait for his death. He also wrote that day and night he had been trying to familiarize himself with the thought of death. In the last years of his life

(6) Papini, *op. cit.*

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he wished himself dead; the fear of death had disappeared. This wish was weakened by doubts as to his salvation. He saw death as an extension of creative life (“memory and brain have left in order to await me elsewhere”). The doubts changed into hope for unification with God.

How did the shaping of the various levels of Michelangelo’s personality present itself in the last period of his life? We have already said that dominance was won by religious feeling in which he attained high transcendental values. His interests in art and work were consciously removed to the background. From manifestations of his behavior there developed solitariness, suffering of discomfort, and a loss of the remaining friendships after the death of his closest friends. There then grew the feeling of boundless solitude accompanied by the need for contemplation, elevation, and heroism. Michelangelo’s ideals of beauty and strength became ever more spiritual. The development of his personality, which he revealed on a gigantic scale, was not finished in time. He lacked calmness, internal peace, and the harmonization of transcendental values with the earthly world. His estrangement from the world was accompanied by the highest development of artistic creation and religious experience.

ST. AUGUSTINE

INTRODUCTORY REMARKS

The personality of St. Augustine presents a typical example of the development of positive disintegrative dynamisms, highly intensive dynamisms varying in form and in direction of activity. When we take a closer look at the life of the bishop of Hippo, from his early boyhood to the very end, we are struck by the incessant varidirectional multiplicity of the planes of the spiritual development of his personality. In addition, the intensity of development of the particular psychic processes (guilt, subject-object, perfection) is much greater with St. Augustine than with the average man. This was the cause of his constant struggle with

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himself and his selection of various contradictory ways of attaining the truth. Incessant struggle for better knowledge of himself, selection from among various forms of life, and final preference for the supernatural values over all others, these were the results of many years of deliberations, doubts, breakdowns, and spiritual ascents. This state is perfectly illustrated by many facts from St. Augustine's life which have been published in detail up to the present day. We shall here omit any systematic study of the course of St. Augustine's life from childhood to complete maturation. We merely want to make the reader, who can learn from biography the events that took place in St. Augustine's life, sensitive enough to be able to discover in these facts the manifestations of certain laws according to which the development of St. Augustine's personality took its course. For the theory of disintegration St. Augustine is, in some respects, is perfect illustration, although his life would not suffice to give the reader a complete reflection of the theory of disintegration.

As we shall see, St. Augustine in his last years of life had not yet attained a full harmonization of the contradictory tendencies which agitated him from his youth. Indeed, certain of his acts were in contrast with the ideal of a matured personality which he voluntarily imposed upon himself.

At the root of his positive disintegration lay the conflicting character of his psyche. A violent temperament, and an easily aroused sensual excitability inherited from his father, combined with a deep intelligence, gentleness, and goodness from his mother. This was most explicitly expressed by Papini:

There was in him the sensualist of his father, and the ten mystic of his mother; the greedy lover of praises and the humble self-tormentor; with his sharp and subtle sensitivity he could perceive even the farthest figures of importance in the world, the most subtle movements of the human soul, and at the same time there was present in him harmony of mind, moderate and human wisdom a tendency to the excessive erotic life early practiced, and at the same time a serenity, present often in him, which flourished in angelical and evangelical simplicity; pulsations of eager and explosive passions ... There was combined in him pedantry with mysticism, a high level of thinking, exact and systematic, with affectional fire, violence, disquietude, suffering joy. ... Abstraction and lyricism, logic and love of neighbor

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alternating but never contradicting and often complementing each other ... He is a sinner first and then saint, professor first and then shepherd, but at the same time he is a convert and a ruling man, a poet and rationalist, dialectician and romanticist, traditionalist, eloquent rhetorician and popularizing orator. (7)

Such characteristics already show that the possessor of this personality was doomed to a life of constant struggle and suffering, which in effect did not bring him the appeasement he sought; in fact, as the same author writes:

Augustine found happiness in nothing before he reached thirty years of age. ... Neither the first academic or stage triumphs of his youth, nor the Manichaean apostolate, nor philosophical researches, nor even a woman's love or his son's smile gave him the permanent joy of perfect happiness." (8)

His conversion, his discovery of truth, his changes in his mode of living, his scientific achievements, his deepening love for his nearest relatives and friends, all these and more St. Augustine owed to long, long inner struggle and meditation, to errors and to violent clashing with himself.

BEGINNINGS OF THE DEVELOPMENT OF PERSONALITY

We may distinguish three periods in the shaping of St. Augustine's personality: its germination, formation, and full development. Let us briefly examine the first period, which embraces childhood and youth, namely from his infancy until he was 20 years of age.

As a child Augustine was fragile, and he remained sickly all his life. As a boy and a young man he displayed a very good memory. He was fond of amusements, shows, and sporting competitions. He was ambitious, recalcitrant, cheated in games, and was greedy; he lied and stole. Although he respected knowledge he did not like to learn and he had aversion to mathematics and Greek. On the other hand he willingly read poetry, particularly the *Iliad* and the *Aeneid*.

(7) G. Papini. *Sant'Agostino*. Verona: A. Mondadori, 1964.

(8) Papini, op. cit.

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As a young man he set a high value on friendship; he was afraid of contempt; he was ashamed of his chastity before his companions, he was suggestive and voluptuous, and he wanted to be happy and famous. While studying in Carthage he acquired the knowledge demanded of a rhetorician, but also took part in all the joys which this “city of Venus” then offered to its inhabitants (theater, amphitheater, circus, racing, “clubs”). At that time he fell in love, and remained faithful for fourteen years. (“In those years I had one, not in that which is called lawful marriage ... yet remaining faithful to her.” (9)) The death of his father did not affect him much.

Although in the first period of his life he showed no great tendency for reshaping himself—he did no work upon himself in a broad sense, his behavior was controlled by the self-preservation and sexual instincts—nonetheless, the indicators of personality became rather marked in this period. They consisted in a manifold psychic hypersensitivity, uncommon intelligence, (10) ambition, exclusiveness of affections, love, a capability for introspection, a sensitivity to real greatness, and a peculiar faith in Christ. (11)

We may say, therefore, that the psychic structure of young Augustine was indeed primitively integrated, but there were inherent in it considerable possibilities for the development of personality. In the first period of Augustine’s life, these germs of personality revealed themselves primarily in the area of feelings: unilevel disintegration of the emotional sphere. There were also weak manifestations of multilevel disintegration.

Augustine did not feel happy. He yearned for something great, boundless and unending. “I panted after honors, gain, mar-

(9) *Confessions*, IV, p. 48. All quotations from St. Augustine are taken from *St. Augustine’s Confessions*. Translated by Edward B. Pusey. (“Harvard Classics.”) New York: P. F. Collier & Son, 1909.

(10) “... that, scarce twenty years old, a book of Aristotle, called the ‘Ten Predicaments,’ falling into my hands, and I read and understood it unaided ... read and understood by myself the books of those arts that are called liberal which I had an opportunity to read.” *Ibid.*, IV, p. 62.

(11) E. Gilson writes that St. Augustine “never ceased to believe that Christ is the only way to happiness open to man.” E. H. Gilson. *The Christian Philosophy of St. Augustine*. Translated by L. E. M. Lynch. New York: Random House, 1960.

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riage ...” (12) His disintegration deepened the moment he read “Hortensius,” Cicero’s philosophical treatise. There awakened in him fear as to the morality of the life he was leading; his ambivalence in relation to sensual pleasures increased; his intellectual disquietude arose, but “Hortensius” gave certainty to Augustine that wisdom and supreme good exist and they became a necessity for him, “because even then I desired to be wise, and to grow from worse to better ...” (13) E. Gilson writes, “Wisdom, the object of philosophy was united in him with happiness. He seeks that good which satisfies all his desires and in effect brings appeasement.” (14) He sought this wisdom in Christ, whom he worshiped from childhood, and found delight in reading the Holy Scriptures. He could not understand them, however, and this brought him to Manichaeism, which promised him a rational explanation of the Bible and not an anthropomorphic presentation of God.

This is the picture of disintegration in the first period.

THE PERIOD OF THE FORMATION OF PERSONALITY

The disintegration of Augustine’s psychic structure that began in the first period deepened markedly in the second period of his life. This period lasted about 13 years. The disintegration of the former period deepened and extended into the sphere of feelings, as well as into his intellectual, religious, and social life.

Augustine for the first time experienced the problem of death. A friend of his had died: “At this grief my heart was utterly darkened ... my native country was a torment to me, my father’s house a strange unhappiness. ... Only tears were sweet to me.” (15)

I fretted then, sighed, wept, was distracted; had neither rest nor counsel. For I bore about a shattered and bleeding soul, impatient of being borne by me, yet where to repose it, I found not. I felt an uneasiness in my soul; not in calm groves, not in games and music,

(12) St. Augustine, *op. cit.*, IV, p. 62.

(13) *Ibid.*, VI, p. 87.

(14) Gilson, *op. cit.*

(15) St. Augustine, *op. cit.*, IV, p. 51.

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nor in fragrant spots, nor in curious banquetings, nor in the pleasures of the bed and couch; nor (finally) in books or poesy, found it repose. All things looked ghastly, yea, the very light; whatsoever was not what he was, was revolting and hateful. (16)

In these circumstances the ambivalence increased in relation to the problems of life and death, "... for at once I loathed exceedingly to live and feared to die." (17) "... For I felt that my soul and his soul were one soul in two bodies and therefore was my life a horror to me because I would not live halved and therefore perchance I feared to die, lest he whom I had loved so much should die wholly." (18) There ensued, in a sense, a separation of intellect from volition: "To thee, O Lord, my soul ought to have been raised, for thee to light; I knew it; but neither could nor would seek the remedy." (19) Here we see appearing the "subject-object-in-oneself" dynamism: "I became unto myself an enigma, and I would ask my soul why it was sad, and why it afflicted me so vehemently, yet it could give me no answer." (20)

Experiences brought on by the death of his friend did not last long. His sensualism and primitive self-preservation instinct continued to be very strong. Augustine found new friends. After a quarrel with his mother he stayed at one of his friends and threw himself into an intemperate life. He did not, however, return entirely and forever to his former level of primitive integration, for he did not feel any happier, because always seeking truth he experienced disquietude.

There ensued further multidirectional development of the intellect (at about the age of 30). Multilevel disintegration manifested itself in this sphere. Its direct causes were contacts with the leading representatives of Manichaeism and Catholicism.

These contacts brought hesitation and uncertainty to Augustine. His trust in Manichaeism was shaken, and on the other hand there increased in him the need for a mathematical certainty as to the positive attitude of Catholicism. "For I desired to

(16) Ibid., p. 53.

(17) Ibid., pp. 53-54

(18) Ibid., pp. 52-54

(19) Ibid., p. 54

(20) Ibid., p. 61.

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be assured of that which I did not see, as fully as I was certain that seven and three make ten.” (21) This state caused skepticism to arise in him, and with it many rather unpleasant experiences: “Doubt, then, what to hold for certain, the more sharply gnawed my heart.” (22) There then arose dissatisfaction with himself, “the more ashamed I was, that so long deluded and deceived by the promise of certainties ...” (23) However, this was still not the feeling of guilt: “For I still thought that it was not we that sin, but that I know not what other nature sinned in us; and it delighted my pride to be free from blame; and when I had done an evil, not to confess I had done any ... But I loved to excuse myself, and to accuse I know not what other thing, which was with me, but which I was not.” (24) Here we see the “splitting” of personality into observed and observing factors; that is, there developed the self-observation dynamism, which was not at the same time a self-educating factor.

In course of time the dissatisfaction with himself changed into shame, to which something near despair attached because of the loss of hope of the possibility of finding the truth. He sought further, however, and leaned toward Catholicism, but here new difficulties arose. The first concerned his apprehension of spiritual beings (Augustine was completely unable to apprehend immaterial things (25)) and the second concerned the question of solving the problems of personal life within the framework of Christian morality. The disintegration already embraced the intellect, the volition, and the feelings.

There are moments when Augustine felt tired of his inner disintegration.

Meanwhile my sins were being multiplied and my concubine being torn from my side as a hindrance to my marriage, my heart which clave unto her was torn and wounded and bleeding. And she returned to Africa, vowing unto Thee never to know any other man, leaving

(21) Ibid., VI, p. 86.

(22) Idem.

(23) Ibid., V, p. 77.

(24) Ibid., V, p. 147.

(25) Gilson, op. cit.

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with me my son by her. But unhappy I, who could not imitate a very woman impatient of delay procured another, though no wife. ... Nor was my wound cured, which had been made by the cutting away of the former, but after inflammation and most acute pain, it mortified, in time my pain became less acute but more desperate. (26)

He was then attracted by a calm and regular life.

... see it is no great matter now to obtain some station, and then what should we more wish for? We have store of powerful friends; if nothing else offer, and we be in much haste, at least a presidentship may be given us: and a wife with some money, that she increase not our charges: and this shall be the bound of desire. Many great men, and most worthy of imitation, have given themselves to the study of wisdom in the state of marriage. (27)

We may say that these were short-lived projections of primitive integration—what in modern terminology we would call relaxation in a too intensive developmental process. However, the fear of death and its consequences prevented his integration at a lower level.

... nor did anything call me back from a yet deeper gulf of carnal pleasures, but the fear of death and of Thy future judgment to come. ... (28)

This fear deepened disintegration and led to a valuation of his inner attitudes, to a hierarchical structuring of his aims, to phenomena typical of multilevel disintegration and to the beginnings of integration at a higher level. It should be made clear that St. Augustine's apprehension, resulting from a fear of justice and of punishment for his early life, was at that time not the manifestation of pure selfless love toward the highest Ideal; it was a fear of a lower level, which in later years changed into selfless love. There developed an intense feeling of his own guilt

(26) St. Augustine, *op. cit.*, VI, p. 100.

(27) *Ibid.*, p. 97.

(28) *Ibid.*, p. 100.

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and the feeling of shame in relation to himself, which were lacking in the former period.

... and I found myself in an evil way. And for this I grieved, and thereby I doubled my grief ... (29)

... where I had placed it [his soul] so that I might see it not ... that I might see myself, how deformed I was, how sordid, how full of spots and sores. (30)

The extant psychic structure was, however, not sufficiently disintegrated. The new and old dynamisms collided.

... my two wills, one old and the other new, one carnal and the other spiritual, fight, one against the other, and by their discord they drag my soul asunder. (31)

The results of this conflict were intensification of ambivalence toward higher values,

Was it not I that willed, was it not I that could not will, when I was deliberating whether I should serve my Lord ... (32)

I ... begged for chastity at Thy hand, and thus I said, "Give me Chastity and Continence, but do not give it yet." (33)

Kierkegaardian fear and trembling, the feeling of guilt, the struggle of rising to a higher level, slow crystallization of the third factor.

Finally the spiritual crisis came and Augustine was converted. Having overcome inner resistances he united unreservedly with his ideal, thus rising to a higher level and becoming more calm. Significant here is the scene described in the Confessions:

... And I cried out at large to Thee ... How long, how long? Tomorrow and to-morrow? Why not even now? Why not even at this instant, make an end of my uncleanness? ... And lo, I heard a voice ... 'Take up and read. Take up and read.'

(29) Ibid., p. 90.

(30) Ibid., VIII, p. 135.

(31) Ibid., p. 139.

(32) Ibid., p. 140.

(33) Idem.

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And—as he says himself—after he read the passage of the Gospel commanding him to change his way of life:

No further would I read, nor was there cause why I should; for instantly with the end of this sentence, as by a clear and constant light infused into my heart, the darkness of all former doubts was driven away. ... I desired nothing more ... nor did I have any other ambition in this world. (34)

He slowly became a “new man.” He became a self-affirming and self-educating personality in this second period of the development of positive disintegrative dynamisms. Ambitendencies disappeared and ambivalences weakened considerably. There appeared the attitude of moral vigilance, which prevents one from slipping to a lower level.

... rejoicing with trembling, in that which Thou hast given me, and bemoaning that wherein I am still imperfect ... a daily war by fasting, often ‘bringing my body into subjugation’ ... Placed then amid these temptations I strive daily against concupiscence in eating and drinking ... My evil sorrows strive with my good joys; and on which side is the victory, I know not ... And no one ought to be secure in that life ... that he, who hath been capable of worse to be made better may not likewise of better be made worse (35)

There also appeared humility, a full opening to transcendental values.

Thou calledst and shoutedst, and burstest my deafness.
Thou flashedst, shonest, and scatteredst my blindness and
[I] pant for Thee ... and I burned for Thy peace. (36)

In addition the feeling of guilt and love in relation to the highest ideal appeared, (37) and finally his mystic experiences intensified.” This transformation of Augustine’s personality brought very useful results to the whole range of matters to which he devoted

(34) Ibid., pp. 141-142.

(35) Ibid., X, p. 191.

(36) Ibid., p. 188.

(37) Yet I, though in Thy sight I despise myself and account myself dust and ashes ...” Ibid., X, p. 173.

(38) Ibid., p. 195.

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himself. Having thought over his attitude toward life and his place in it, Augustine became a useful man in the Christian community, and as a bishop fulfilled his duties successfully. He was wholly consistent in his attempts to realize in his own life, and in teaching others, the goals of life which he considered true. High intelligence and a deeply philosophical mind led Augustine to create, as a consequence of the correct development of his personality, the foundations of Christian philosophy for centuries to come. Right up until the present time certain of his thoughts for instance, his conceptions of the world, of man, and of the spiritual life—are ideas that are fertile for thousands of human minds. His philosophy reflects the shaping of his personality by way of positive disintegration and secondary integration.

A BRIEF OUTLINE OF HIS SHAPED PERSONALITY

St. Augustine possessed all forms of excitability: sensual, affectional, psychomotor, imaginal, and mental. Sensual hyperexcitability is the ground for perpetual sensual hunger, continual and excessive satiation and dissatisfactions. Affectional hyperexcitability constitutes the ground for compassion, pity, anxiety about others and about one's own thread of life in connection with recollection and on analysis of the past. Psychomotor hyperexcitability, in conjunction with the other forms, is the main cause of violent reactions, motor unrest, and the need for action. Imaginal excitability plays a great role in forming the hierarchy of aims and in the development of prospection. Finally, mental excitability causes a whirl, a stream of problems, thoughts, multidimensional mental attitudes, and a richness of associations and methods of work.

His variety of feelings and interests made Augustine sensitive to everything human and to all the complications of life. Strong instincts, increased excitability, a variety of seemingly contradictory interests, all these caused his fluctuations in life, his tensions and depressions, his disquietude and enthusiasm. What we view here, therefore, is a violent process of disintegration.

The state of his continual sensual and affectional dissatisfactions, his instability of attitudes and variety of changing inter-

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ests, his ambivalencies and ambitemperies did not yield the possibility of finding the center which harmonizes the other dynamisms and forms a hierarchy between them. This state of continual psychic fluctuation became unbearable for him. In these circumstances there gradually arose a tendency to depart from his early way of life that was based on the self-preservation and sexual instincts. His awareness of inner disorder increased; the tendency toward a more harmonious shaping of his spiritual self also increased. His "salvation" was at stake. The growing self-consciousness and yearning to transcend the present level combined with an increasing aversion for himself, with the feelings of inferiority and guilt, growing to self-hatred. The advancing process of disintegration introduced ever more fully the valuative or estimating factor.

The Manichaeic dualism is solved by loving God as the highest good; skepticism is leveled by the introduction of the hierarchy of values and by the unification of free will with the will of God; sensual instincts transform into an enhanced sensitivity to beauty; affectional hyperexcitability transforms into a love of God and neighbor; imaginational hyperexcitability develops into a prospection in relation to goals. New attitudes and achievements lead to the discovery of the way to ecstasy. Secondary integration is thus attained. Ceasing to be the servant of contradictions and destroying nothing natural, but appraising and feeling them from the spiritual point of view, St. Augustine transformed his sexual drive into a love of beauty, transformed the species instinct into compassion, pity, sensitivity, and active love of his neighbor, thus creating a mature, self-conscious affectional attitude.

Can one say that St. Augustine's personality reached its fullness? Did it attain the highest development with respect to all fundamental qualities?

According to general opinion, the life of St. Augustine represents the process of toilsome harmonization of various tendencies. It seems to us, however, that with respect to certain qualities, this process did not fully come to its end. Excessive pride, for example, was not fully sublimated, because there remained some feeling of distance with respect to inferiors. Augustine also

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remained to the end of his life a man who loved external beauty, nature, motion, a man who found delight in seeing, seeking, and creating. Even when he was an old man he enjoyed himself like a boy, watching a dog chasing a hare, a lizard catching a fly, and a spider preparing its web to capture its prey. Papini is right in saying that Augustine calmed in himself and condemned, but did not annihilate, three fundamental concupiscences, namely, delightfulness, curiosity, and pride. It also appears that St. Augustine had no very close or devoted friends.

The tension between the kingdoms of God and Satan—reflecting on the one hand an earthly apprehension of himself, even including contempt for God, and on the other the love of God, to the point of contempt for himself—is represented in one of his chief works (*De Civitate Dei*) and is evidence of his keen mental and vital dualistic attitude.

However, notwithstanding this incompleteness and lack of achievement in certain areas, we may say that St. Augustine reached the highest development with respect to the majority of positive general human qualities.

J. W. DAWID

INTRODUCTORY REMARKS

J. W. Dawid, a Polish psychologist known for his numerous outstanding works, is a relatively rare instance of a fundamental typological and mental transformation which took place in the course of a few years under the influence of a great psychic injury. This injury brought about the disintegration of his former psychic structure and the replacement of it by a new structure of a different character, of different aspirations and attitudes toward life, and of a different world outlook and different hierarchy of values.

From his youth Dawid was interested in books and in theoretical deliberations. He revealed an introverted and probably schizothymic attitude. Those who knew him in his mature years

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maintained that he was characterized by a certain coolness in his affections or by great composure, an impersonal attitude, and a belief in the strength of his own intellect.

He was a representative of the school of experimental psychology; accuracy and clarity characterized his thinking and speech. As a young scientist he pointed out (at the International Congress of Education in Munich in 1896) the degeneration of analytic schools of psychology and pedagogy, and that the positivist movement had already won a clear victory over those movements characterized by spiritualistic trends. At that time Dawid displayed a tendency to base his thinking strictly on observed facts, and a reluctance to accept any obscure argumentation.

The whole of Dawid's work between the years 1881 and 1910 is characterized by stolidity and the accuracy of a scholar. He interprets life by physicochemical phenomena. All that which could not be subjected to an experiment was in his opinion not worth the effort of thought at all.

The last four years of his life present a completely different picture. It was a period of hard experiences, of deep sufferings, of the disintegration of his psyche, and of the development of faith in the existence of the supernatural world. These exceptional changes were caused by the suicide committed by his dearly beloved wife whom he could not or knew not how to protect against internal conflicts and their tragic solution.

A fundamental problem arises here, namely, what were the essential causal factors, what were the causal dynamisms in Dawid's psychic structure which were activated by this tragic occurrence, and which may throw some light on the deep changes in his psyche?

INDICATORS OF PERSONALITY

In the period briefly outlined above, Dawid already revealed certain qualities and certain attitudes in which one could see some of the indicators of a fuller development of personality. That is to say, he revealed the need for formulating in himself not only the ideal of a scholar but also that of a man; he revealed wide scientific and social interests, courage, steadfastness, the

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need to realize ideals in everyday life, and creative unrest. He displayed a strong affectional engagement in the fight with directions of philosophical thought other than his own, and—as he himself confessed—it was impossible for him to accept a calm and indifferent attitude toward certain scientific and social questions which were of concern to him and in relation to which he adopted an attitude of protest.

The tendency to find not only the most proper system of philosophy but also a philosophy of life was—in our belief—a reflection of his need to shape his personality. Besides, Dawid had, as is known, a fundamental need for affectional, exclusive, and lasting bonds. These qualities and attitudes point, we believe, to certain disharmonious traits and nuclear dynamisms of positive disintegration—that is, to indicators of a fuller development of personality.

THE PERIOD OF THE FORMATION OF PERSONALITY

The nuclei of personality, in the sense of the above-mentioned traits and dynamisms, had been activated, accelerated in development, and deepened through the greatest misfortune of Dawid's life. Under the influence of this misfortune he experienced the feeling of the complete disintegration of his structure, the dissolution of the foundations of his existence, the swaying and, strictly speaking, destruction of his thus far existing disposing and directing center, represented by his system of views and philosophical methods, as well as by attitudes toward life in living together and in cooperation with his wife.

We may assume that schizoid, introverted types, not too strongly tied to the external world, display attachment deeper than average to their next of kin, and the loss of one of their kin causes comparatively greater injury because of their retiring nature, exclusiveness of affections, their greater intensity and greater difficulty in adapting to new conditions. Excerpts from one of Dawid's letters throw light on this period of struggle and crisis:

I loved my wife deeply, she filled the greater part of my life ... it scorches me to think that I did nothing to save her, that in the course

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of many years I contributed to this through my behavior ... I was always cocksure, conceited, strong and a rigorous judge ... Her death awakened in me a new organ, as it were, a capability to see and realize certain things in life ... now the only thing that is left to me is despair, which is an absolutely mortal disease. I just ask myself whether this is weakness? It may be so, but this depends on the point of view. I only know that in the last few years I learned more than in my whole life. I have never had such full knowledge about myself, such an awareness of the meaning of life, and of duty. (39)

These excerpts clearly point to the changes in Dawid's fundamental attitude, caused by his wife's suicide. According to Lukrec, friend and biographer of Dawid, there was a "deadly struggle" in him between an empiricist and a mystic: "a titan of accurate knowledge, demanding proofs and facts, and a despairing, lonely man aspiring for faith and life after death and for the possibility of uniting himself with his beloved wife." (40)

This struggle lasted for years and was accompanied by symptoms occurring in deep mysticism, namely, the feelings of inferiority in relation to others and oneself, the feeling of guilt, self accusation, and asceticism. Before these shocks Dawid had no real reasons to feel guilty. Lukrec explains this in the following way:

This moral self-accusation is not a test of Dawid's moral value, but a test of his new spiritual life. Dawid's true moral picture is reflected by his works and ideas, by his highest demands on his own life, by his unselfishness, poverty, by his incessant protection of the weak and wronged, and by his strong fight for scientific, social, and political principles and convictions. (41)

His despair after the death of his wife ruined his physique and exhausted him mentally. Gradually a tubercular condition set in. Simultaneously with the weakening of the somatic functions, the need for a spiritual union with his wife grew in paroxysms of suffering, sharpness of intuition, and sometimes in hallucinations.

(39) J. W. Dawid. *Ostatnie myśli i wyznania*. (Last Thoughts and Confessions.) Warsaw: Nasza Księgarnia, 1937

(40) Ibid. Introduction by Lukrec.

(41) Idem.

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“Pain gave me new strength. One day, when I was in this state, I heard a voice: ‘Don’t cry, Wadysaw, it had to happen, I had to do it’ These words were uttered by myself, but at the same time they came from my lips involuntarily ... it came to my mind immediately that after all I may die, that I should die. This thought brought me contentment and relaxation. The first motive was the escape from pain, then other feelings and motives of punishment and expiation concentrated around this vision.” (42)

In this new mental attitude, materialism was replaced by spiritualism; in psychological-educational methods intuition and inner experiment replaced natural experiment. Reshaping through personal experiences, and especially through sufferings and the conscious and active weakening and then the destruction of low impulses by a man capable of intensive life (the spirit of sacrifice, charity, and suffering) created new aims. In this process suffering, accepted by his own will, played a fundamental role. In his tendency to strengthen himself in spiritual reality Dawid—with all his possibilities and limitations—suppressed everything that connected him with his former life, and primarily with his sensual experiences and needs.

Suffering elevates a man, ennobles his spirit, but this takes place only in cases of active suffering, as a result of conscious will and an effort to sacrifice oneself in the name of a higher ideal. We see that the need here for suffering and its assessment were caused by the belief that only in this way would it be possible to regain contact with the beloved person. What Dawid emphasizes several times in his statements about reshaping is the role of suffering in elevating love of a lower order into ideal love, love in another reality. Suffering which finds its expression in the feeling of guilt may be regarded, on one hand, as a process flowing from typological traits (introspection, self-sufficiency, introversion), which causes a feeling of excessive responsibility for one’s deed, and on the other hand, as a mark of new values emerging, which act with extraordinary power and at the same time cause sorrow on account of the disappearance of the thus far strongly held values. If the suffering appears in the mind of a person living a new life as a condition sine qua non of obtaining new values (in

(42) Dawid, op. cit.

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this case the spiritual bond with the beloved person who had passed away), then the need for sacrifice is strictly connected with this dynamism.

The deepest and the most essential trait of the mystical life is the need, the hunger for sacrificing oneself in this or that form, partly or completely. The highest and most perfect sacrifice is death and in fact one may say, from a certain point of view, that the essence of mysticism is the process of dying, including its last stage—death. Dying is not only a passive self-denying, but at the same time an active self-sacrificing. Every unselfish deed, every sacrifice, every effort made on behalf of others, is deathlike because it is a giving away of a part of one's body. Many must become impassive to hunger, to sensual pleasures, and to intellectual delights.

We must lose these pleasures in order to gain others, we must renounce everything that is good in life to such an extent that later this renouncement becomes an integral part of us in our efforts, volition, and contemplation. Why are people brought up to face life but not death? He who does not know how to die, also does not know how to live. In order to acquire the capability for deeds such as those of heroism and sacrifice we must accept death beforehand and consider it as one of the most fundamental problems. (43)

His idealization of his wife, his feeling of guilt in connection with her suicide, the inclusion of suicide into his philosophy of life, and his own suicidal tendencies were a basis for the acceptance by David of suicide as a positive phenomenon from the moral point of view. Suicide came into play here as a punishment, as a sacrifice, as a tendency for union with the beloved person, and as a reflection of the barrenness of life.

In all great changes in moral crises, the idea of suicide arises almost always, at least as one of the alternatives. The mystics do not bind themselves to their bodies and senses, they reveal the need for death; conversion is very often accompanied by suicidal thoughts. This "other" person is outside of life, is transcendental and only in these conditions may he set himself against the empirical person. The will of death is the declaration of death, it is a protest and final harbinger of the victory of life over death, it is the suffering and despair, which belong to this world (44)

(43) *Ibid.*, p. 157.

(44) *Ibid.*, p. 138.

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In the last years of David's life, therefore, there took place fundamental changes through the process of positive disintegration. Grievous experiences had, as we have already mentioned, activated his nuclei of personality and accelerated their crystallization. There arose and developed, very intensively, dissatisfaction with himself, feelings of guilt and sin, and the feeling of "otherness." There developed the awareness of the necessity of changes, of acquiring a new disposing and directing center which would take the place of the destroyed one, a new center formed from a set of feelings and aims which would bring about a new spiritual and transcendental being.

Through the denial of the majority of the thus far accepted values and tendencies in himself, through affirmation of new values and tendencies which arose in the process of positive disintegration, through the reconstruction and structuring of his relation to the environment, the so-called third factor was very clearly formed in David's personality. All these dynamisms strengthened David's attitude of love toward people and ideals, strengthened his courage, developed his self-awareness, formed a positive relation to the process of disintegration of many of his own values accepted thus far, and led to the shaping of a new personality in the process of secondary integration.

A BRIEF OUTLINE OF DAWID'S NEW PERSONALITY

David's new personality is indeed a new personality and one can only find with difficulty the nuclei of this personality in the period preceding his tragic experiences. In the place of a life organized within a rather narrow framework of a philosophical system, exact scientific methods, selected contacts, and considerable assurance, there entered into the new personality strong internal conflicts, the feeling of inferiority in relation to himself, the feeling of dissatisfaction with himself, the feeling of guilt, and these gradually shaped a new disposing and directing center in the form of faith in transcendental reality, belief in the value of the mystical attitude and the contemplation method, as well as in a love for people, a capacity for self-sacrifice, and the will to face the unknowable. In place of his former scientific interests and

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tendencies arose—upon their negation—interests in the spiritual world and the tendency to realize its goals. In place of a physically lost loved one came the will to find her in the transcendental world.

There ensued the renouncement of the thus far affirmed values and the affirmation of thus far negated values both in himself and in the external world (the advent and development of the third factor). There arose, and then distinctly developed, a structuring of values with a grasp of the reality of the highest hierarchy of values, which is the ideal of personality. In this way Dawid's new personality was characterized by the traits of a gradually forming secondary integration through the process of positive disintegration and the emergence of a new disposing and directing center, a new hierarchy of values, and a new personality ideal.

What attitude should we assume toward those opinions which, despite his own statements, maintain that the second part of David's life was less valuable, and even that in this period he suffered disorders of the function of reality and revealed many pathological symptoms? Of course, when one handles the matter schematically, such a complete loss of the desire to live, suicidal tendencies, the transformation of an empiricist into a mystic, the tendency to ecstasy, to talking to oneself in thought, and to extreme solitariness may suggest these opinions. It appears, however, that one may answer such an analysis by learning to know the fundamental developmental process of many outstanding personalities and by taking into consideration Dawid's statement that only the second phase of his life, the one subordinated to mysticism and the death-instinct, was meaningful. These opinions are also answered by the fact that his life was organized on new foundations in which he revealed creative abilities and great concern about the future of education.

Only on the basis of analysis of Dawid's new structure in all its aspects in relation to the former structure, and on the basis of the analysis of the whole story of his life, and of the last few years, may one, we believe, venture an opinion as to his mental health.

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CLIFFORD W. BEERS

INTRODUCTORY REMARKS

The life and works of Beers are one of the examples of the distinct development of personality by means of mental shocks, unbalance, and mental illness. Beers also provides an example of an individual reaching a level close to personality through the development of social sensibility, creative syntony, insight into oneself, control of oneself, and development of the social ideal, which was one of Beers' main concerns.

The essence of Beers' reform, the preparation for which he had already started when in a hospital for the mentally ill and which he realized immediately after he left the hospital, may be shortly represented as follows:

1. Fighting against the prevailing treatment of the sick both in state and in private hospitals (the latter, seeking financial gain, employed irresponsible and untrained attendants for low salaries)
2. Working out the proper methods to care for the sick during their treatment
3. Attempting to change social attitudes toward the mentally ill and to remove the stigma connected with mental disease, thus facilitating the return of the mentally ill to society, by lessening the difficulties of their obtaining work and by treating their interruptions in work in exactly the same way as interruptions due to other diseases are treated
4. Preventing mental disorders and diseases
5. Organizing a central institution which would take care of these matters (Association of Mental Hygiene)

What properties and dynamisms, activated and enhanced by his stay in a hospital, are revealed in Beers' childhood and youth, what shape did they take, and how did they bring him to a mature personality?—these are the questions for us to answer in this chapter.

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INDICATORS OF PERSONALITY

Beers already displayed in his childhood introvertive traits, enhanced sentimentality, and excessive timidity, all of which he masked by laughter and wit. He took too much to heart the family's financial worries, so much as to be afraid, without any ground, that his father would commit suicide on account of them. In his boyhood he revealed "a morbid overgrowth of an emphasis on justice"; in the years of his university studies a fear of a "public occurrence of his brother's epileptic fits" (they occurred only at night)." (45) After the death of his brother this fear passed into a fear that he would become an epileptic himself. In his autobiography he writes: "I considered myself condemned to death, I thought and dreamed only about epilepsy, and during these six years I thought innumerable times that I would take a fit." (46) The fear of a fit "in the eyes of the lecture room" was as strong as that of taking an examination. In such cases, although well prepared, he always said he was not prepared. After a severe case of grippe there ensued a psychic breakdown. Beers fell into a deep depression accompanied by delusions as to the possibility of epileptic fits and fears of their being perceived by others.

From that time Beers planned suicide. During the critical moment of an "expected fit," due to his desire to hide it from his mother who was about to return to his room, he jumped from a fourth-story window. He did not kill himself, however. Aside from complicated fractures of his legs and light bruises on his head, Beers received no serious injuries. Epileptic delusions disappeared. There appeared instead delusions of persecution connected with his attempt to commit suicide. He considered the hospital, with its barred window, as an arrest; he took everything that happened around him, including medical intervention, as a shrewd inquisitorial procedure of the "third degree." He mistook his friends, members of his family, and even his own mother for spies, detectives, or "doubles." Letters which he received were, in

(45) C. W. Beers. *A mind that found itself: An autobiography*. New York: Doubleday, 1948, p. 3.

(46) *Ibid.*, p. 8.

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his opinion, “falsified” and he did not open them for months. He claimed that he was under permanent police control and that everything was “the result of the misrepresenting tricks of the detectives.” He was worried that his family would suffer “harm” and that he “had disgraced” Yale University, which he had attended. In order not to let the “final trial” take place, Beers sought an occasion to commit suicide, which never presented itself due to his constant fear of the “vigilant eye of the detective.” Besides these persecution delusions Beers was plagued in the first period of his mental illness by various kinds of hallucinations auditory, visual, olfactory, gustatory, and tactile. He heard about him continuous murmurs and “false voices” which, for him, were “sounds” of hidden persecutors. He sometimes saw his own handwriting on the white bedclothes, moving pictures on the walls, unpleasant spots of maimed bodies, and so on. He smelled annoying odors, and the smell of burning human flesh. Food had for him the “smack of poison” and he sent it away untouched. He felt “millions of needles in his brain.” Disorders of speech appeared (difficulty in finding the proper words to express thoughts, talking by single words), ending in complete dumbness. The state of silence and depression lasted for over two years.

What were Beers’ personality indicators before his mental sickness and during it? We will mention, in the first place, the enhanced affectional excitability, the emotional and inhibitory timidity, regard for people’s opinions, and the “morbid overgrowth of an emphasis on justice.” Moreover, he displayed the need for and ability of concealing his states from other people, which reveals his insights into himself. Through his rather consciously prepared suicide he revealed the capacity for aggression in relation to himself, which is associated with the attitudes of dissatisfaction with oneself and with protest against oneself very important dynamisms in the development of personality. His experiencing of refined and intellectually well-developed imaginative forms was probably connected to the coexistence of the feeling of guilt and the development of a refined social attitude.

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THE PERIOD OF THE FORMATION OF PERSONALITY

Beers revealed masked spiritual activity even in the phase of serious depression, and manic-depressive psychosis. He read newspapers, drawing conclusions of a personal character; he read books and closely observed his environment. Slowly he began to talk with the mentally sick, whom he did not suspect of detective like tendencies. Gradually he regained his faculty of speech, the persecution delusions weakened. Then he came upon the idea of checking the identity of his brother; this idea—he writes—saved his life. He informed his brother in a letter that he had seen his double, but that if, however, this was not a double but the brother himself he should prove this by coming to him with the letter. If the visitor had been a double he instructed his brother to forget about the whole matter. His brother came to him, Beers convinced himself of his brother's identity, and from that moment he began to correct his delusions. The passage from the depressive phase to the maniacal phase was for him a period of enormous happiness. He calls this period his second birth. While formerly he felt in his brain "millions of needles," in the new phase he felt in it the "warm breath of the goddess of wisdom." The maniacal phase liberated and revealed in him capabilities which before his sickness he had never suspected that he possessed (literary and drawing capabilities). He spent many hours reading books in order to acquire efficiency in writing; he also wrote long letters and spent time drawing. These new creative efforts were not properly appreciated on the part of his physicians. A dull and malicious assistant physician ignored them and even prevented Beers from making them, punishing the patient by putting him in an empty prison cell when he did not heed his prohibitions. Even in those conditions Beers found his outlet in inventive ideas. He spent time thinking about the possibility of overcoming gravitation and building a "flying machine." From the first moment of the maniacal phase "plans to reform humanity" occupied Beers' mind. Delusions of greatness and enhanced feelings of God's providence gained strength. When taking part in religious services he interpreted Psalm 54 as a "call" for great

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changes and as an “order to engage in fighting.” Caught in a mission of reform, he gave up his original desire to make humanity happy in all provinces and thought only about the reformation of hospitals for the mentally sick. To this end he purposely brought about his transfer to a division of violent patients in a state hospital (he had already been acquainted with such a division in a private hospital). He wanted to explore the methods of treating violent mentally ill patients. He learned the hard way the brutal methods that were used by hospital attendants and even by one of the physicians. For demanding his rights, for being unable to control his flood of words, and for defending other patients, he was starved, kept in an unheated room, beaten, strangled “till his eyes came out of their sockets,” tormented by means of a “muff” or by being kept in a straitjacket for twelve hours or more. These torments resulted in a partial return to former delusions. He came to know the tortures of the “cattle cottage” where boisterous patients, those having hallucinations, or the physically weak, who required greater effort on the part of the attendants, were treated cruelly.

Beers informed the governor of the state about these inhuman methods in a 32-page brochure. Later, realizing that this method and also the method of “lecturing” the hospital personnel on every occasion about “what they should and what they should not do” would not be much help in changing the fate of the mentally sick, he assumed the role of a meek patient in order to regain his freedom as soon as possible and to begin effecting his planned reforms.

What basic dynamism are we able to single out, which arose or were developed during the period of positive disintegration—that is, during the formation of Beers’ personality—and how did they influence the nuclei of the thus far formed qualities? Some of them stand out clearly. Primarily Beers developed through an active and well-prepared fight against the abuses of the hospital attendants in their relations with patients, through his feeling of justice and his sensitivity to the injustice done to others. Furthermore, he deepened his ability for self-observation through controlled experiments dealing with his capabilities for inquiry and observation. A very important dynamism in the develop-

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ment of his personality was the advent and growth in him of the capability for autopsychotherapy. Because of the existence and activity of these factors he did not passively succumb to the various phases of his illness but took a critical and prepared part in their course. It is most probable that these dynamisms were active factors in the advent and development of his new creative capabilities.

A very important dynamism in the shaping of his individual and social personality (realization of the ideal) was Beers' submission to hard and brutal experiences in order to obtain deeper knowledge of the bad treatment of patients.

A BRIEF OUTLINE OF HIS SHAPED PERSONALITY

The main traits of Beers' shaped personality were the following qualities and dynamisms: a highly developed feeling of justice, a sense of social responsibility, a feeling of social mission (dynamic social ideal), a psychological insight in relation to himself and others, a considerable ability to control himself (for instance, by narrowing the scope of his activity), an ability for self-education and for autopsychotherapy, and creative capabilities (literary and painting). These dynamisms arose on the basis of nuclei revealed in childhood and youth which were enhanced many times and shaped in the period of the intensification of the positive disintegration process. With respect to enhancement, shaping, and reshaping there emerged as the most powerful such dynamisms as his highly conscious disposing and directing center, his personality ideal, and his insight into himself. Beers' new qualities included literary and painting capabilities. Among the relatively weaker dynamisms, those important for personality development were Beers' dissatisfaction with himself, his feeling of inferiority in relation to himself, and his feeling of guilt.

Examples of Historical Personalities

JACK FERGUSON

INTRODUCTORY REMARKS

The life of Jack Ferguson, the American psychiatrist, is yet another example of personality development through dynamisms of positive disintegration. It is marked by a particularly intense development of unilevel disintegration in the way of psychomotor-sensual excitability and development of emotional life. This state lasted for a very long time and in fact made Ferguson's life useless to his closest circle of friends and to society in general. A small-town physician, devoted to his work, not able to stand contradictory tendencies which completely exhausted his activeness and energy, he stayed several times in a hospital for the mentally ill. At that time he committed a number of inconsiderate deeds, succumbed to excessive manias and even attempted to do harm to those dearest to him. However, a very strong disintegration of personality, along with a retained attitude of control—a disposition, at least, to control himself in very serious pathological conditions—permitted Ferguson to learn to know and to experience “the deepest pits of human experiences.” He returned from the hospital cured of mental disease and enriched with new experiences, the existence of which he probably never before suspected. It is not only the curing of his disease that is significant in his case but also his retention and strengthening of the factors of self-control and self-education which regained dominance, with double might, in the subsequent period of his life. Elevation to a higher level resulted from a conscious selection by him of the highest values, and he regarded service to others as one of the highest values. This moving of life's ideal to the highest level to which a man may desire to climb points to the correctness of the course of the disintegrating dynamisms in Ferguson. As a consequence of this course his further life was marked by a conscious use of all his strength in order to realize the adopted ideal. As we shall see later, his works played a positive role in psychiatric therapy. The very process of disintegration, particularly when it came to intellectual development, was by no means elided, but there

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did ensue a calming down and self-education in the emotional sphere and in the self-preservation instinct.

INDICATORS OF PERSONALITY IN THE FIRST PERIOD OF HIS LIFE

During his medical studies and first years of practice Jack Ferguson displayed an increased affectional and motor excitability and increased feeling of his own importance. De Kruif writes that Ferguson's first years of life were very hard." (47) One might apply to him what Hemingway said, that the best school for a writer was an unhappy childhood. Given certain characteristic features of Ferguson, the influence of a hard childhood created within him, on one hand, the conditions of frustration, and on the other, a tendency to compensate for these conditions by passionate work and through his personal attitude toward his patients. He displayed these qualities in his work as a small-town physician. He never withheld his help from a patient, he never said No. According to De Kruif, Ferguson displayed certain paranoid traits. Being in a state of very strong tension, he began to suffer from insomnia and took excessive quantities of barbiturates, which only brought about the poisoning of his organism. Already several years before that time, in 1945, he had a severe attack of coronary disease.

After poisoning himself with barbiturates he was put in a hospital for the nervous and mentally sick, where he displayed delusions of grandeur, aggression, and the already mentioned paranoid characteristics. When he left the hospital his psychic state was improved but after some time he began again to show aggressive tendencies and displayed periodical paranoid tendencies; he wanted to kill his wife, who was his best friend, and suffered colored visual hallucinations and states of depression. These were to some extent the result of barbiturate poisoning. He was again put in a hospital. When he improved and obtained certain medical qualifications, Ferguson began to work as a medical practitioner in one of the small-town hospitals for the mentally sick. At that

(47) P. De Kruif. *A man against insanity*. New York: Harcourt, Brace and Co., 1957

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time he further displayed increased feeling of his own value, which was, however, compensated for by an opposite tendency, namely by the tendency to forget himself, to “deny himself” in a total devotion to work for others. He said that he was David and Goliath in one person—in whom the two constantly struggled. David represented his consciousness. He began to show a distinct need for perfection, and besides, in his inner experiences he associated his own mental sickness and that of other people with sins committed and with feelings of guilt. Inner struggles intensified in him between the tendency to dominate and to fight and the tendency to deny himself and to help others. In his experiences the most important was his tendency to kill his excessive “I.” Jack Ferguson was convinced that in order to “pass” through his own disorder, to pass the “Rubicon of the disease,” it was necessary to “settle accounts with the past.” (48)

THE PERIOD OF THE FORMATION OF PERSONALITY

In spite of the growing alterocentric attitude and increased inner peace, Ferguson displayed further very strong motor excitability and an attitude of egocentric action. He then became an enthusiast of lobotomy and passed special courses and training. He was engulfed by an enthusiasm for psychosurgical treatment. However, his growing experience with his simultaneous increase of sympathy in relation to patients, and his responsibility for them, led him to an increasingly more critical attitude toward surgical operations. After some time he accepted the opinion of one of the most outstanding American specialists in the field of psychosurgery, Dr. Walter Freeman, who maintained (according to De Kruif) that “lobotomy destroys psychotic demoralization, but does not rebuild morality.”

Ferguson began, with all his passion, to seek the specific drugs which would replace the action of a lobotomy but which would not cause losses in the capabilities of an individual. He began to apply Serpasil; moreover, he went ever more deeply into the problems of the psychology of the sick, into their feelings of danger and into their anxieties. He was aware that a closer connec-

(48) Ibid.

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tion with the interests of a group rather than with oneself is one of the most proper attitudes toward the sick, and consequently toward their treatment. Such an attitude evoked emotional bonds between the patients and their physician. People ceased to avoid him. At the same time he found out that Serpasil has much better effect when associated with proper psychotherapy.

In that period he lost, as it were, his paranoia, he began to lift himself morally higher and higher, and he no longer resembled the man he had been several years before. In this way Ferguson passed through deep spiritual changes. His case has proved true the opinions of Master Eckhart and the poet John Dryden, who maintained that one cannot attain a high level of development without the passage through certain periods of mental disorders.

Ferguson was ever more patient and cordial with his patients. He did not fall into states of excitation, and he was not disconcerted by the aggressiveness of the patients, their befouling, or exterior onerousness. He began to realize slowly a successful inner battle which was transposed to the area of his now great hospital, which contains 1000 patients. It was a further struggle between David and Goliath. In his work he was greatly helped by his staff of 107 nurses, most of whom possessed higher education. Slowly, with the help of his collaborators, he eliminated the monotony in the dress of the patients and eliminated the treatment of patients as lower creatures. At the same time he passionately sought the best application of newly invented drugs. Upon application of Largactil in conjunction with proper psychotherapy, he obtained good results in calming down patients and in eliminating their delusions and hallucinations. He observed, however, that many patients, after Serpasil and Largactil were taken, displayed further symptoms of excitation, fury, and aggressiveness. Ferguson then began to try a new drug, known as Ritalin. It acted fairly well on catatonics, bringing them partially out of their stupors. He came to the conclusion that, in the case of patients who were numbed after Serpasil, Ritalin gave good results. Patients began to smile and their eyes were expressive—no longer did they resemble the “eyes of a dead fish.” He began to associate skillfully Serpasil and Largactil with Ritalin, forming very individual combinations. On the basis of these experiments

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Dr. Ferguson delivered in 1955 at the conference of the American Psychiatric Society a lecture entitled "Improvement of Forms of Behavior of the Hospitalized Mentally Sick." He stressed in the lecture that the "combinations of Serpasil and Ritalin brought new life into our institution and that they might become a tool that will help to change the hospital from a foster home to a communal medical center."

After this lecture opinions arose in certain circles that Dr. Ferguson's excessive enthusiasm reflected his arrogance. He knew about these opinions. He reacted to them calmly, explaining their advent in a matter-of-fact way, without displaying his former paranoid attitude.

In the meantime even greater changes took place in the ward. Influenced by their chief, the nurses were patient and gentle with the sick people and showed no disgust toward them at all. They helped them to come to a better realization of the true state of their disease. This led the patients to be more mindful of themselves, the way they dressed, more interested in themselves, and helped to increase their self-control. Interest in music and handwork gradually took hold of practically all the patients. Common celebrations and holidays were introduced, with the effect that not even one female patient would weep out of loneliness during Christmas. Slowly the patients became attached to the physician and to his deputies, who kept their head informed about all changes observed in the patients. In these circumstances, says his biographer, "the old paranoiac Ferguson died."

His victories did not lead him to an increased feeling of his own value. Engulfed by the problem of the mentally sick among old and very old people, he declined to accept degradation of such patients on the basis of general opinions that they suffer from atheromatous degeneration of the brain. After many years of study and observation he came to the conclusion that old patients have many symptoms close to those displayed by young patients, namely, disorders of behavior and an excess or an insufficiency of activity. It turned out also that application of Serpasil and Ritalin, and, above all, the way of managing very old patients, taking an interest in them, helping them to find meaning in their life, considerably improved the health of these patients. The

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help of nurses here proved to be invaluable. After some time Ferguson applied a new drug, known as Frenquel, derivative of ergotamine, which had positive effects on hallucinations and delusional symptoms. It turned out, after further trials, that Serpasil and Ritalin applied intravenously put the patients quickly out of the catatonic or similar states, calmed their states of excitation, and that Frenquel decreased delusions and hallucinations. Of course, in the middle of constant new trials there arose new difficulties. For example, new drugs from among those already mentioned tranquilized many patients, but also caused tremors similar to those found in Parkinson's disease. However, these symptoms could be weakened and often prevented from appearing by the proper combination of drugs. Besides, Ferguson introduced further care of the patients at home by nurses (under medical control) after they were discharged from the hospital. On the basis of all these experiments Ferguson came to the conclusion that prevention of mental disorders lies in the hands of the family doctor, who, with a better knowledge of psychiatry and a proper moral attitude, would be in a position to prevent the necessity of a considerable number of patients being handed over to a hospital for the mentally ill.

Dr. Ferguson continues his work by putting into practice his Samaritan ideal, as well as all his pharmacological and psychotherapeutic achievements in curing a patient.

A BRIEF OUTLINE OF HIS SHAPED PERSONALITY

It is difficult to determine definitely the development of a living personality, as he can push this development ever forward. Jack Ferguson varies in this respect from the other examples, such as Michelangelo and St. Augustine. Therefore we cannot give here the characteristic features of the final stage of the development of his personality.

We just want to draw attention to the remarkable development of some qualities which have already been attained by Ferguson. Beyond a doubt the dominating quality in him has been intellectual passion harnessed by the high level of development of alterocentric feelings. In the first period of the development of

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his personality it was determined by morbid emotional and psychomotor excitability and excessive sensitivity. After the disintegration of the whole personality, the intellectual passion, subjected to control, passed into the service of the third factor and was subjected to the high ideal of service to other people. As a consequence of this development Ferguson obtained particularly good results in his knowledge of the organization of a hospital for the mentally sick, in working out complicated methods of pharmacological treatment, and primarily in improving psychiatric treatment by the application of drugs and psychotherapeutic methods. Thereby the role of psychotherapists was stressed people who, to be effective in their work, must also pass through certain phases of internal disintegration and integration. As we have observed in the example of his attitude toward patients, Jack Ferguson has attained a very high degree of the attitude of love toward suffering people, of understanding, and of empathy. In the present period of his life, there ensues an equilibrium between the development of varidirectional and opposing attitudes. Excessive sensitivity subjected to the conscious dynamisms of the third factor and of the disposing and directing center, the nucleus of which is "service to man," and their cooperation with the intellectual sphere became the foundation of a new, increasingly more coherent personality.

6. Conclusions Concerning the Concept of Personality

AS WE SAW in the first part of this work, personality, from our point of view, is the principal aim of a man, the aim of his development, particularly of accelerated development. As we have also discussed, personality is, at the same time, an empirical, teleologico-normative, and historical phenomenon. Its development can be, and should be, evaluated with respect to those three aspects. This fact does not diminish, but rather strengthens, the objective evaluation of personality since it considers personality in all its dimensions, taking into account its unique, individual, unrepeatable composition and all its palpably human characteristics.

This approach permits us to “measure” not only personality

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Conclusions Concerning the Concept of Personality

traits common to many, but also its individual, multilevel characteristics in each person. Thus personality is considered empirically, equally in its measurable universal and individual characteristics and through comparison and unification of the main stages of its development, in its longitudinal aspect, in that or the other field, in relation to an individual's proposed objective program as well as to the development of other different selected individuals. Personality is also considered from the teleologico-normative approach, in accord with biological, social, and individual-personal models, in the process of transcending other models at a lower level and the realization of higher ones. Personality is further considered in the light of the role played by elements from the complete developmental history of the individual himself, objectively verified through analytic-synthetic comparison with the objectively evaluated development of eminent historical personalities.

It follows that a multidimensional synthetic approach to personality permits, as we mentioned above, objective consideration of the unrepeatable individual composition, that is, the autonomic and authentic personality.

We have stated that personality is the aim of man's development. This fact is particularly manifest in accelerated development. Such a development, in an individual, in all its main aspects, includes basic stressful elements, elements of disequilibrium, maladaptation, neuroses and psychoneuroses and all their dynamisms. Therefore development presents dynamic conflicts between what is "higher" and "lower" within an individual, between that which still exists and that which begins to be, between that which "is" and that which "ought to be." Such a development is a manifestation of the developmental instinct, the instincts of creativity and of perfection and appears, as a rule, in the process of positive disintegration, and especially in multilevel disintegration.

We see one aspect of this process in psychic overexcitability, in disequilibrium, in suffering, depression, anxiety states, obsessions, symptoms of "emotional immaturity," and so on. The second aspect is indissolubly connected, teleologically as well as in a cause-effect relationship, with the first. This second aspect in-

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cludes all developmental elements, and especially the psychic inner milieu with its main dynamisms. Thus, the shaping of personality is a manifestation of the conscious incorporation of that which is conflicting, that which is “pathological,” into the process of development. For this reason the principle of not rejecting “pathological” elements, but rather of grafting them onto normal and accelerated development, is the main tenet of the theory of positive disintegration. Thus, self-education and autopsychotherapy are emphasized in the shaping of personality. For the same reason, in psychotherapy, the accent is put on development and mental health rather than on rehabilitation and removal of “pathological” symptoms. In this way treatment is effected through development rather than development through “treatment.” This is the manner in which the individual creatively elaborates so-called “pathological” dynamisms, in intimate connection to positive development. Thus each man’s development of personality is a personal and social drama.

Only those individuals who have consciously and deliberately advanced along this road to personality development can help others, can shape their drama without introducing the danger of pushing toward negative disintegration those who otherwise would develop themselves positively through positive disintegration. The attitude derived from such a high level of knowledge and experience is accompanied by a great responsibility, however, for the introduction of elements promoting human dignity in “nervous” people, neurotics, and psychoneurotics. Such an attitude leads to the rejection of common pathological classification, accentuating rather the participation of such people in the creation of the highest human values through their own high level of development.

We then cease to cultivate the “treatment” of such individuals, but help them, with their collaboration, in their development. It is in this manner that a personality is shaped according to the theory of positive disintegration.

Appendix:

Personality, Outstanding Abilities, and Psychoneuroses in Children and Young People

AS AN ADDITION to this work we wish to present the results of our systematic investigations, carried out under the author's direction at the Institute of Mental Hygiene and Children's Psychiatry of the Polish Academy of Sciences, which throw light on a considerable section of our inquiries. These investigations concern personality and its development in correlation with outstanding abilities and psychoneuroses in children and young people. Thus, they represent preliminary experimental confirmation of the main hypotheses advanced and statements made throughout this text. It is nevertheless desirable, even necessary, that further experimentation be carried out, not only concerning the specific hypotheses tested here, but also many other hypotheses found throughout the text.

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SUBJECT AND SCOPE OF THE INVESTIGATIONS

The problem of outstanding abilities in a given field of science, art, or endeavor has been, for some years now, the subject of some interest to many specialists. Particularly valuable, from the point of view of social usefulness and pedagogical practice, is the knowledge of the mental and physical development of gifted children and young people. In the Soviet Union, as well as in the United States, a great deal of research work is done in this direction. This work was also started in Poland, for the first time on an extensive scale, in the Department of Mental Hygiene and Children's Psychiatry of the Polish Academy of Sciences. In this work we were greatly helped by the Polish Society of Mental Hygiene.

When studying outstanding abilities, one encounters numerous difficulties both in the course of studies and when one attempts to systematize their results. The difficulties of the first kind concern the methods of study, which should permit the acquisition of exhaustive data on the physical and psychic development of the individual; the difficulties of the second kind appear when one tries to determine the correlation between examined abilities and somatopsychic qualities, indissolubly connected with all other qualities of the individual.

We selected, from a very great number of problems, several of weighty and practical importance. These were problems concerning personality, outstanding abilities, and psychoneuroses. These conceptions are known to the reader and we shall omit here their detailed definition. We would like, however, to call attention to their correlation and arrangement in the children and young people examined by us. We have not found in literature any attempt to discover and compare the correlations between these three qualities.

Of course, one should keep in mind that both our investigations and conclusions are no more than the initial phase of further, widely planned studies of outstanding abilities, that in our conclusion we endeavor only to indicate directions, the "tender"

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points of the problem, and that therefore these conclusions should not be regarded as fully elaborated and permanent schemes and generalizations. On the contrary, it is our wish that the themes touched upon should encourage other institutions to cooperate with us in our study of outstanding abilities, and also to examine critically some of the correlations indicated here.

Herein we will give the results of experimental investigation of a group of gifted children and young people, aged 8 to 23. Conclusions are based on the examination of 80 children, of whom 30 were generally intellectually gifted (from elementary schools), and 50 were children and young people from art schools (drama, ballet, and plastic art schools). One of the first control groups was a group of 30 mentally deficient children; among them were 10 examined at the same time as the gifted children, and 20 diagnoses were taken from the card register of the author. Every child was examined by means of the best available and best-developed psychological methods (personal inquiries, questionnaires, tests, talks, observations) and was subjected to detailed internal neurological and psychiatric examination. Every child was subjected also to a medical inquiry extending back to the prenatal period and including his hereditary make-up. The examinations were carried out in the autumn of 1962, in Warsaw schools, by a dozen or so physicians and psychologists.

DEFINITION OF OUR MAIN CONCEPTS

Since we shall dwell here on the correlation between outstanding abilities, personality, and psychoneuroses, we will briefly recall what we mean by these concepts.

The term outstanding abilities denotes abilities (in any field of a man's life) which permit him to achieve results considerably surpassing the average standard accepted for individuals of the same age, education, and so forth. In our examinations we came into contact with two kinds of capabilities: general and special. Outstanding general abilities were noted in children from elementary schools who were able to attain higher than average re-

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sults in general learning on tests (though in school they did not always attain these results). The I.Q. of this group (general ability) ranged from 120 to 146. General abilities were divided into humanistic, mathematical, and natural. Outstanding special abilities were possessed by children attending art schools. Manifestations of these abilities differentiated into theatrical, dancing, plastic art, and finally into musical abilities. All the examined children who possessed special abilities had an I.Q. rating of between 110 and 155, that is to say they were, at the same time, generally intellectually capable.

By the term personality we mean that self-conscious, self-affirmed, and self-educating unity of the fundamental qualities of a man, the unity which includes among others the faculties of interests, thinking, higher drives, feelings, temperament, and so on. The main components of the internal environment of a developing personality are multilevel dynamisms and conflicts, a more or less high degree of insight into oneself, an ability to control and reshape one's psychic structure, and the presence of creative and perfective dynamisms. The internal environment is the better developed the more the individual is characterized by that so-called "psychic richness," which includes a plurality of interests and capabilities, an intense emotional life, and finally the ability for accelerated development.

The terms neuroses and psychoneuroses have not been precisely defined. We employ them here in their generally accepted sense, that of symptomatic sets occurring primarily in the nervous system (neuroses) or in the psychic area (psychoneuroses). We also employ here the traditional symptomatic units of psychasthenia, neurasthenia, anxiety neurosis, neurotic depression, hypochondria, sexual neurosis, and vegetative neurosis.

Within any one particular type of neurosis (e.g., systemic, obsessive, compulsive, etc.) we assume, in general, three different stages of intensity.

1. The most serious stage—one of distinct neurotic or psychoneurotic illness, causing very strong disorders (for instance, distinct disorders of the function of reality, strong aggressive or

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suicidal tendencies, difficulties in conducting normal study, or distinct psychosomatic disorders)

2. The medium stage, of passing symptoms of nervousness or neurotic or psychoneurotic disorders, often not noticeable externally, and which do not leave permanent traces in the psyche (for example, symptoms of increased psychic excitability, passing motor unrest, slight symptoms of showing off, impulsive actions, mood-lability)
3. The light stage on the borderline of normality, evidenced by psychic overexcitability, some symptoms of anxiety, and so on

GENERAL CHARACTERISTICS OF THE CHILDREN EXAMINED

Every one of the investigated children showed considerable vegetative, sexual, affectional, imaginal, and intellectual hyperexcitability which constituted a foundation for the emergence of neurotic and psychoneurotic sets. Moreover, it turned out that these children also showed sets of nervousness, neuroses, and psychoneuroses of various kinds and degrees of intensity, from light vegetative symptoms, or anxiety symptoms, to distinctly and highly intensive psychasthenic or hysterical sets. The arrangements of these sets allowed very rich descriptive diagnoses, varying with each particular child.

With the children and young people investigated certain definite psychoneurotic sets predominated, namely those of about 30 percent medium-degree anxiety neurosis, 25 percent medium degree hysterical sets, 25 percent light-intensity neurasthenic sets. The examination also revealed a considerable amount of hypochondria, psychasthenia, and vegetative neurosis to the extent of about 10 percent each. Of course, each of these sets greatly differs in particular cases, depending on the child's age, kind of interests and abilities, type of school, environmental conditions, and so forth. There are multiformed connections between these sets. The pictures of the neurotic and psychoneurotic sets are

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very rich and differentiated. Below we give an example of a set of anxiety neurosis with neurasthenic and hypochondriacal components:

Boy, aged 8, in third grade of an elementary school, good educational conditions. Doing very well in school subjects, 136 I.Q. Wechsler test. Creative ability in drawing. Theoretical interests, humanistic.

Quite wide pupils, strongly trembling eyelids and trembling of hands. Increased abdominal reflexes. Increased psychomotor excitability of a constricted type. Tic like movements. Increased muscular tension. Dreams about fears and persecutions. Distinct waxy suppleness (*flexibilitas cerea*).

Apparently good contact with his environment. Recommended for social action. Avoids people. Timid in new situations. Looks for help from adults. Lacking self-dependence. Strong fear of suffering injustice, fears the possibility of losing his mother, fears the school teacher's castigation, fears sickness, hospitalization and physical effort. Afraid to be late for school. Leaves much too early. Afraid to sleep alone, or to remain alone in a room. Inhibited, helpless, and uncertain. Periodic opposition and outbursts of aggression leaving him very tired. Impatient, gets angry easily and cries. In school work he is uncertain of himself, trembles, gesticulates, loses his head and forgets. Has great difficulty in concentrating. Gets discouraged easily, has an inclination to pessimism and believes he will never succeed in doing things. Sadness and the feeling of inferiority dominate. Diligent and systematic in work to exaggerated extent. Avoids sad books and emotional films. Affectionate.

An example of hysterical sets with psychic emotional overexcitability and anxiety follows:

Girl, aged 20, with good home background; 116 I.Q. Outstanding ability in all general subjects, and in dancing and acting.

From early childhood has had fits of bad temper, of whims, and made suicidal threats; blackmails those closest to her.

Presently suffers from headaches, giddiness and heartaches without apparent reason; disorders in breathing, difficulties in falling asleep; nausea when caught by emotion; allergy to the odors of ether and benzine; easily faints when in anger; her bodily extremities cool; her hands and feet moist. Accelerated psychomotor drive and process of thinking. Cannot concentrate. Plaintive. Smokes cigarettes. Uneven appetite. Claustrophobia. Fears loneliness.

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Nervous, touchy, noisy. The tempo of work and the behavior dependent on mood. Outbursts of joy and periods of shyness. One-sided interests, spends her time seeking sensations. Lazy in doing her duties, chats easily. In states of nervous tension beats those nearest to her.

As one may see from the above examples the psychoneurotic symptoms were often displayed by great tension which caused frequent conflicts with the environment. They often lead to a dissipation of the positive developmental qualities, together with an upsetting of the possibility of the development of exceptional abilities.

THE INTERNAL ENVIRONMENT AND KINDS AND LEVELS OF PSYCHONEUROSES

One may inquire as to the cause of the increased tendency among gifted children who have good conditions of life and learning to become subject to states of nervousness or psychoneuroses. Probably the cause is more than average sensitivity which not only permits one to achieve outstanding results in learning and work, but at the same time increases the number of points sensitive to all experiences that may accelerate anomalous reactions revealing themselves in the psychoneurotic sets.

The reason why children and young people are afflicted with some and not other psychoneurotic sets is another problem. Most probably the cause lies in the individual personality of the child, which is specifically shaped by the multifarious influences of his particular environment.

In an attempt to show the causes of the tendency to a given kind and level of psychoneurosis we will use the term inner milieu. The inner milieu which arises with the development of the individual differs greatly with particular persons. With some it is in its initial phase, in which the individual has merely the disposition to build the personality at a higher level. Often however, even with older youths we do not observe any attempts at self-education or at the self-direction of one's own qualities

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and abilities with a view to attaining higher individual or social values.

Among the children and young people we examined, about half did not possess the distinct rudiments of a rich internal environment. It turned out that the quality of the structure of this environment was clearly correlated to the development and level of psychoneurosis.

With the existing developing internal environment the neurotic sets appeared in the following sequence:

In theatrical schools: first psychasthenia, then anxiety neurosis, neurasthenia, hypochondria, hysteria. In plastic art schools: psychasthenia, anxiety neurosis, neurasthenia, oppressive neurosis. In ballet schools: vegetative neurosis, anxiety neurosis, neurasthenia. In general education schools: anxiety neurosis, hypochondria, neurasthenia, psychasthenia.

When a developing internal environment was lacking, there predominated:

In theatrical schools: neurasthenia, hysteria, infantile neurosis. In plastic arts schools: hysteria, neurasthenia, oppressive neurosis, and vegetative neurosis. In ballet schools: hysteria, anxiety neurosis, vegetative neurosis. In general education schools: hysteria, anxiety neurosis, hypochondria.

Summing up these results we may state that, with all those examined, independent of the type of school, with the presence of a rich and developing internal environment, the number of anxiety and psychasthenic sets increases, but when such an environment is lacking, hysterical and neurasthenic symptoms dominate.

Such a state of affairs may be due to multifarious causes. Probably there is a positive connection between the lower set in the hierarchy of psychoneurotic symptoms (e.g., hysteria) and the weak degree of insight into oneself, which is connected with the conscious reshaping dynamisms. Of course, this cannot be the only connection. Which symptoms are primary in such a set? For example, is it intense psychic richness that is primary, a richness which at the same time allows the possibility of increasing the degree of self-reflection and automatically evokes symptoms of

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disorders at these higher levels (e.g., excessive subtlety, disorders in the reality function)? Or is it the other way—is it the disposition to psychoneurosis that disorders the highest qualities of the psyche and allows the possibility of realizing these hierarchically higher qualities of the personality?

Further analysis showed that not only the kind but also the level of a given concrete neurosis is conditioned, not only by the presence of a more developed internal environment but also by the level of this environment. Numerous examples indicate that the same neurosis or psychoneurosis shifts and becomes localized at a higher level if at the same time the internal environment arises and develops.

The problems raised in these pages require further elaboration. At this point, however, we would like to add several detailed conclusions concerning the kinds and seriousness of psychoneurotic sets:

1. When the organizing structure of personality is lacking, the degree of intensity of neurotic sets increases distinctly. Sets of a more intensive course but also of a lower level of disordered functions then appear.
2. Anxiety neurosis, in cases where the developed internal environment is lacking, may be light but it appears as a neurosis with more serious symptoms when the internal environment is developed, and then it is a disorder of the higher level function (existential anxieties). Moreover, it is a neurosis which has the tendency to appear whether the developed internal environment is lacking or present.
3. Hysteria, with very intensive symptoms and at a lower level of disordered functions, occurs most frequently when the internal environment is lacking, and vanishes almost completely when the internal environment is developing. The stronger the hysterical sets, the weaker the symptoms of other psychoneurotic sets. And likewise inversely. Hysteria occurs to a great extent irrespective of one's age.
4. With older youths the degree of neurasthenia increases when the internal environment is lacking.

Appendix

5. Psychasthenia tends to associate with more serious neurotic states of the following type: obsessions, neurasthenias, and anxiety neurosis.
6. Anxiety neurosis is the most “sociable,” the light symptoms of which associate with the stronger degrees of neuroses of the lower type, namely with vegetative neurosis and with hysteria. More serious anxiety neurosis associates with an increased intensity of psychoneuroses at a higher level.

INTERNAL ENVIRONMENT AND GENERAL AND SOCIAL ABILITIES

When dealing with the internal environment one should refer to other qualities which, together with it, go to make up the concept of personality. We have in mind here, primarily, outstanding abilities, interests, thoughts, and manifestations of one’s relation to the external environment—all encompassed in the internal environment—as related to the level and kind of psychoneurosis. Due to lack of space we shall give only some of the correlations.

The lack of development of an internal environment (and therefore, indirectly, a greater tendency to psychoneurotic sets of the hysteric and neurasthenic type) is connected with certain attributes of thinking, such as the predominance of practical intelligence, a weak ability for the mechanical memorization of numbers, weak abstract and symbolic thinking, rigidity of intellectual content, stereotyped thinking, fastidiousness, weak conceptual analysis and thinking, chaos, an agglutinative character of thinking, an inability to concentrate, such qualities as criticism, correct judgment of the situation, visual-motor coordination, artistic intuition, the dominant role of impressions in artistic thinking.

The arising internal environment, in which the sets of psychasthenia and anxiety neurosis appear frequently, is associated with such qualities as the tendency to confabulate and to make generalizations, gaudiness, originality, richness and plasticity of intellectual contents, an ability for abstract thinking, the less fre-

Personality, Outstanding Abilities, and Psychoneuroses in Children

quent occurrence of stereotyped and chaotic thinking, correct logical thinking, a good knowledge and vocabulary, good mathematical and symbolic reasoning, magical thinking, perseveration, and difficulties in concentration.

With older youths, having one-sided interests which concern only their study curriculum (e.g., interests in dancing or in plastic arts) neurasthenic sets dominate. The remaining young people develop interests and abilities in various forms of social and personal life by further education of themselves, by studying the problems of art, extracurricular plastic works or paintings, by collecting museum pieces, by ballet and singing, by learning to know nature, or by sports and traveling.

The development of interest and abilities—in fact the whole inner richness of the examined children and youths—was accompanied by creative abilities. These abilities were very numerous and differentiated, depending on the age, kind of school, and so on. They were revealed in special creative abilities, such as spontaneous literary creativity (writing in rhymes or writing drama), in one's own interpretation of a dance, in an original painting or drawing, in composing songs, in sculpture, in a disposition for pantomime, and so on.

Among older youths the majority of creative abilities were possessed by individuals with a very advanced development of their internal environments, by individuals characterized by excessive sensibility and subtlety, by a weakening of social contact, by a richness of the associative apparatus, a strong need for evaluation, a strong artistic imagination, and a tendency to confabulation, difficulties in concentrating, a tendency to be tired, and peculiar vegetative reactions to psychic experiences.

NEUROSES WITH OLIGOPHRENIC CHILDREN

Let us now mention the neurotic symptoms of oligophrenic children. A very weak, or rather no development of the internal environment, is here associated with specific symptoms of nervousness. These children are unable to control their thinking.

Appendix

They experience anxieties because of primitive external causes (beating, abuse, physical injury, and noise). The hierarchization of values takes place in the world of sensual experiences (the best things in life are the favorite dish or a person from whom one gets something). Moral concepts are accepted according to standards set by the environment with respect to internal behavior (e.g., when one sits properly one is good). Their feelings are more shallow, there is a lack of consonance with those close to them, and tragic accidents are presented in a lighthearted form. As may be seen from the above, these children do not show symptoms of the hierarchy of values. The kind of neurosis connected with such psychic underdevelopment is typical. Namely, vegetative neurosis and very marked psychomotor and sensual hyperexcitability predominate exclusively. They reveal themselves frequently among oligophrenic children and there appear tendencies to increased muscular tension, to limb reflexes, to hand trembling, to dermatographism, to perspiration, onychophagia, a disposition to tiredness, tearfulness, noisiness, a remarkable mobility, and very strong tic like symptoms. Moreover, they are characterized by primitive manifestations of anxiety, lightheartedness, euphoria, by a light susceptibility to suggestion, a lack of shyness, excessive courage, and undue loquacity.

We see, therefore, that in the case of oligophrenic children the picture of neuroses has a specific character. Further correlations will not be considered here.

CONCLUSIONS

In order to sum up we wish to stress once more that:

1. All gifted children and young people display symptoms of increased psychoneurotic excitability, or lighter or more serious psychoneurotic symptoms.
2. In general the presence of all-around interests in children and young people coincides with complicated forms of psycho-

Personality, Outstanding Abilities, and Psychoneuroses in Children

neurosis, with psychoneuroses of higher hierarchical system of functions (psychasthenia, anxiety neurosis, obsessive neurosis) or with a higher level of the same kind of neurosis.

3. Psychoneurosis becomes more complicated with the development of the internal environment, but at the same time there appear autopsychotherapeutic dynamisms.
4. The development of personality with gifted children and young people usually passes through the process of positive disintegration, which is connected with the already mentioned complexity of neurosis, and on the other hand it leads to self-control, self-education, and autopsychotherapy.
5. The lower the level of the development of personality and intelligence, the more primitive the forms of psychoneurosis observed (up to its absence in more serious cases of mental deficiency).

At this point we would like to turn our attention to certain of our own reservations with respect to the material presented. The weaknesses, among others, are the relative brevity of the study and the insufficient number of control groups. This deficiency is partly compensated for by the group of oligophrenic children and by the author's experiences gained from the study of children of average mental level. The possible objection that the detected symptoms of nervousness and psychoneurosis constitute normal developmental symptoms would be groundless, since the described and analyzed symptoms are identical with the accepted sets of symptoms in neuroses and psychoneuroses.

Therefore, the best conclusion seems to be the thesis that there is a positive correlation between abilities and nervousness and psychoneurosis.

We think that we shall have reached our goal if this work will focus attention on the positive relation between the structure of personality and susceptibility to being afflicted with psychoneuroses. The practical conclusions should be drawn primarily by psychiatrists, psychologists, pedagogists, and all those dealing with the problem of outstanding abilities. It may be that in the future it will be the gifted, internally rich children who will start the pro-

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cess of lowering psychic tension and the process of liquidating the manifestations of nervousness by developing their internal environment, that is, by the development and shaping of personality.

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MENTAL GROWTH
THROUGH POSITIVE DISINTEGRATION

by

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PREFACE

This book represents a synthesis of over thirty years of research of the problem of positive disintegration. It has been preceded by a number of books and several dozens of papers published in Polish, by two books in English (40, 48) and a number of papers published in various languages particularly in French in *Annales Médico-psychologiques*. The most important parts of this book include the chapters on higher emotions and valuation, on the inner psychic milieu, on empirical hypotheses and the conceptual framework of the theory of positive disintegration.

This book was difficult for the author to write and will be difficult for the reader, but, of course, these difficulties are different in each case. For the reader the main difficulties may arise from the use of—I dare say—revolutionary concepts dealing with problems on the borderline of psychology, psychopathology, education, sociology, moral philosophy, political science, and even theology. This barrier will be crossed more easily by the most rewarding type of readers, namely those who are in the process of universal mental development and have not fallen victims of an early “professionalism.”

Various schools in psychology and psychiatry which a priori reject all theoretical approaches that go beyond the methods of natural sciences and reject the contributions of humanistic psychology will not accept the views presented here. These views refer to such phenomena as the inner psychic milieu, multilevelness of emotional and instinctive functions, direction and control of human activity by higher emotions in cooperation with the intellectual dynamisms, the attempt to separate and remove from psychiatry most of the forms of nervousness and psychoneurosis, not because they are pathological, but on the contrary, because they represent accelerated human development. The controversial views discussed in this book also refer to the very concept of positive disintegration which is considered here to be of fundamental significance.

Some specific concepts and approaches have been developed in this book in a way which runs counter to the usual practice, to

mention only the concepts of personality, adjustment and maladjustment, subjectivity and objectivity, regression, empirico-normative compounds, etc.

Let us now consider some possible objections especially those which have been raised in the course of writing this book. The first objection concerns the lack of conceptual precision. The author, together with his collaborators, tried to develop a number of new concepts or to modify some antiquated concepts. The chapter entitled "The Conceptual Framework of the Theory of Positive Disintegration" gives the result of this effort. The new concepts are approached dynamically, as though "in the process of growth." Consequently, they cannot exhibit a very high degree of precision. I do not think, however, that they are inferior in clarity to many other generally accepted concepts in this field. In the near future an encyclopedic vocabulary of the theory of positive disintegration will be completed. It should represent another step forward in the direction of conceptual clarity and precision.

The second objection concerns antirelativism in matters of value." It is this writer's opinion that empirical evaluation of emotions and instincts is inseparable from an empirical study of human development. It is being contended in this book that an empirical investigation of multilevelness of emotional and instinctive functions is possible. The higher is the level of those functions in a person, the higher is his authenticity, his self-control the capacity for identification and empathy. This means that the higher is the level of universal development of a group of individuals, the more unanimous and objective are their value judgments. In the same way in which we can describe and measure emotional and instinctive functions, we can describe and measure the various hierarchies of aims associated with specific levels of emotional and instinctive functions. The point which deserves special emphasis is that there exists a distinct empirically testable connection between definite levels of mental development, especially between levels of emotional and instinctive functions, on one hand, and definite aims and norms of conduct, accepted by a person, on the other hand. These levels of emotional functions, aims and norms are accompanied by experiences of values which are not accessible to empirical verification, comparable in precision to the testing of levels of emotions and instincts. The higher is the level of a fully rounded mental development, the richer and more systematic are the accompanying experiences of values.

"Antirelativism" represented here with regard to developmental levels of emotions and aims implies the rejection of relativism with

regard to value judgments. This is of utmost importance in matters of moral, social and philosophical controversies. If there are significant differences in the degree of mental development of human individuals, if these differences are distinctly observable in the sphere of emotions and instincts, and consequently, if there are developmental differences between the manner of valuation characteristic for primitive and for mentally refined individuals, then there is no reason to put on an equal foot the opposite conceptions of what is right and what is wrong. The relativistic idea that value judgments of each human individual count the same, the idea that there is a kind of "equality" in valuation among men, is not only completely mistaken, but leads to manslaughter on a mass scale, and even genocide.

Insofar as the theory of positive disintegration includes general hypotheses about mental development, they are the subject matter of continual analysis and experimental verification, apart from clinical confirmation which, to a large extent, has already been carried out.

A number of such new concepts as the inner psychic milieu, inter- and intraneurotic differences between levels of functions, the interpretation of psychoneurotic processes as prophylactic, have already been discussed in previously published books and papers. The structure and function of the inner psychic milieu was thoroughly discussed in the recent version published in French in "Annales Médico-psychologiques" (49). One of the chapters in this book, written by Dr. A. Kawczak is devoted to an analysis of the theory of positive disintegration from the standpoint of methodology and philosophy.

The author wishes to emphasize once more his feeling that while clinical studies are quite advanced, experimental research with regard to this theory has not yet progressed enough. The author is convinced that the majority of problems and hypotheses presented here will undergo substantial modification. He will appreciate it as an expression of the fact that this theory is "alive" and that it will be included in the creative process of transformations and perhaps become a marginal element within some future more complete, wider theories as well as the subject matter of creative work of individuals better prepared for this task.

The main difficulty in the writing of this book was associated with the necessity of giving up most of the traditional, well-elaborated concepts and approaches. Among the usual practical consequences of such an approach is animosity, silence, violent criticism, and even obstacles in research at certain places. These difficulties have been and probably will be overcome, mainly owing to the helpful collabora-

tion of many friends without whom no undertaking of this kind could ever be accomplished.

I wish at this place to thank my closest collaborators in the preparation of this book Drs. A. Kawczak and M. Piechowski. I owe them the participation in many laborious analyses of the text, in repeated methodological refinements, particularly important in the formulation of hypotheses and definitions of concepts, in creative discussions, and even in changes of certain ideas. Without their cooperation this book would be substantially less rich in content.

I also wish to thank Sister Dr. Alvarez Calderon and Dr. H. Lackner for their great creative contribution to the discussion of hypotheses and concepts and Mrs. M. King, Dr. T. Weckowicz, Dr. R. Arvidson, Dr. Y. Eylon for their very fruitful and creative, although of necessity limited participation in these discussions.

Kazimierz Dąbrowski.

CHAPTER I

Introduction

THE METHODOLOGICAL STRUCTURE OF THE THEORY OF POSITIVE
DISINTEGRATION

1. The Development of the Theory of Positive Disintegration

Professor Dąbrowski outlined some of the leading ideas of the theory of positive disintegration first in 1937 in his study "Psychological Bases of Self-Mutilation," in which he discussed the factors which cause a disharmony of mental structures and functions and stimulate the development towards a new integration. The theory itself was presented first in 1946 in his paper "Psychic Integration and Disintegration" (in Polish). In 1948, the paper "The Concept of Mental Health" (in Polish) unified the theory with the idea of mental health conceived as the capacity for positive development through the processes of positive disintegration.

In a series of papers published after 1948 in Polish, French and English, mainly in "Annales Médico-psychologiques" he developed the concepts of the dynamisms of the inner psychic milieu, particularly those of the third factor disposing and directing center, feeling of guilt, inferiority feeling toward oneself and the ideal of personality. His main work, "Positive Disintegration" was published in Polish in 1964. It represents the as yet most exhaustive discussion of the theory, The extensive study, "Mental Hygiene" (in Polish) published in 1962 includes a formulation of the concept of personality and the methods of its realization through the process of positive disintegration.

Two systematic presentations of Dąbrowski's theory in English were published by Little, Brown and Co., Boston: "Positive Disintegration" in 1964 and "Personality-shaping Through Positive Disintegration" in 1967. Professor Dąbrowski also contributed a chapter, "The Theory of Positive Disintegration" to "Morality and Mental Health" edited by O. H. Mowrer and a chapter "Psychotherapy Based on the Theory of Positive Disintegration" to the "Handbook of Psychotherapy," edited by R. M. Jurjewich.

The work on the present book started in 1964, shortly after the arrival of Professor Dąbrowski in Canada. The crucial problems, extensively discussed in this book are:

1. The concept structure and function of the inner psychic milieu.
2. A discussion of the role of normative-evaluative elements in the theory.
3. Explicit formulation of empirical hypotheses concerning mental development.
4. Analysis of the conceptual framework of the theory.

The full text of the book was discussed in detail by the authors, but the responsibility for specific chapters is divided as indicated in the Table of Contents.

2. Basic Assumptions of the Theory

The theory of positive disintegration rests on the assumption that there exist empirically verifiable differences between levels of all mental functions comparable to the difference between levels of intelligence, measured for several decades by means of objective tests, which determine the so-called intelligence quotient. Consequently, mental development is assumed to consist of a transition from lower ranks of the scale towards higher ranks. This view may be illustrated by the example of the emotional growth of a child who at first reacts egocentrically, without the ability to recognize, understand and appreciate other people's feelings, concerns and desires. Syntony, observable in small children, does not result from a grasp of a situation, but is comparable rather to the gregarious instinct in animals. Many human individuals never go beyond this level of syntony. However, sensitive children may gain increasing ability for understanding of other people's feelings, understanding of their own role in relation to other people and gradually may develop more conscious and refined forms of affective life up to the level of empathy and identification with others, or what Martin Buber calls inclusion. Transformations and growth of analogous nature are observable in all mental functions. They increase our orientation in the world, deepen and refine our syntony with the surroundings and result in the formation of a self-conscious and self-determined personality.

The process of mental refinement, of growing ability to understand the world around us* and in us, and to act in harmony with

*When we speak of understanding the world around us we usually mean purely intellectual knowledge. This is not the specifically human understanding which results from the refinement of emotions, particularly from empathy, identification, imagination, etc.

this growing understanding is a fundamental fact in human mental life. The appreciation of this fact of mental growth and of the full range of its implications constitutes the key for an understanding of the basic and most complex facts in the mental sphere, particularly for an understanding of what is mental health and mental illness, what is culture and education, for an understanding of works of art, of moral and political reality; briefly of anything that belongs to the domain of the humanities.

If this fact of the growth of understanding is the first fundamental thesis of the theory of positive disintegration its second fundamental assumption is that mental development, that is to say, this process of transition from lower to higher levels of mental life, is not a matter of harmonious, peaceful and painless transformation. It takes a great deal of tension, inner conflict and struggle, anxiety, and even despair, before the process of climbing up to higher levels can be successfully achieved. Enduring, lasting harmony and inner peace are possible only at the two extremes: either at the beginning stage when the individual is consistently primitive, thoughtless in his actions, and free from inner conflicts: or at the highest level, when once having attained a very high level of refinement of all basic functions and having integrated them into a coherent, unified structure (called by Dąbrowski 'personality') the individual is no more susceptible to slipping down to substantially lower, primitive feelings and reactions. In all individuals capable of actions on a higher level, but incapable of remaining consistently at this higher level, there is a continual climbing up and slipping down which means not harmony and peace of mind, but inner struggle, tension and nervousness, sometimes distinct psychoneurotic processes.

Lack of inner conflicts, characteristic for the beginning stages of mental development is called primary or primitive integration. The state of inner harmony, typical for those who have attained higher levels of functions and integrated them into a coherent structure, is called secondary or personality integration. The whole period of transition is called developmental or positive disintegration.* At first it usually consists of a loosening of the primitive structure because of conflicts of a horizontal nature, i.e. conflicts between drives and experiences of the same level of development, hence the name of this phase "unilevel disintegration." As soon as the individual is capable

*Disintegration is not necessarily positive, leading towards higher levels of functions. Sometimes disintegrative processes take a nondevelopmental form and may end in dissolution of mental structures (negative disintegration).

of acting and reacting at a higher level, as soon as he feels that some modes of his thinking, feeling and acting are higher, more refined than other modes, conflicts of a vertical nature arise, that is to say, conflicts between higher and lower levels. This indicates the beginning of multilevel disintegration which is at first dominated by spontaneous, slightly conscious or unconscious forces, and its second phase is directed and controlled by highly conscious, autonomous and self-determining developmental processes. The self-directed phase of multilevel disintegration gradually takes the form of conscious and deliberate organization of a new harmonious structure at a higher level which culminates in secondary integration.

The whole course of mental development is called positive disintegration, because it is characterized by disintegration of mental functions and structures and because these disintegrative processes have a developmentally positive role. Mental development of this kind is only partly correlated with the transformations of mental functions dependent on the biological life cycle which ends in senility and mental deterioration.

It should be noted that the description of the five stages of mental development discussed in the theory of positive disintegration represents the sequence of transformations which occur only if the developmental forces are sufficiently strong and not impeded by unfavourable external circumstances. This is, however, rarely the case. The number of people who complete the full course of development and attain the level of secondary integration is limited. A vast majority of people either do not break down their primitive integration at all, or after a relatively short period of disintegration, usually experienced at the time of adolescence and early youth, end in a reintegration at the former level or in partial integration of some of the functions at slightly higher levels, without a transformation of the whole mental structure. This fact may become more understandable, if we take into account that mental development of man is a phenomenon different from everything we encounter in nature and that it is controlled by forces specific to man which give it a character irreducible to purely biological laws.

One of the most significant aspects of the theory of positive disintegration is a systematic unveiling and psychological description of the specifically human mental forces which shape higher stages of development. Dąbrowski calls these forces dynamisms and ascribes to them a disintegrative power which may easily generate psychoneuroses. The reader may consult the following entries of the last chapter of this book which contains definitions of the main dynamisms:

astonishment with oneself, authenticity, autonomy, creative instinct, developmental instinct, dissatisfaction with oneself, disposing and directing center, disquietude with oneself, guilt, inferiority feeling toward oneself, inner psychic transformation, neuroses, personality ideal, positive conflict, psychoneuroses, responsibility, self-perfection instinct, shame, subject-object in oneself, syntony, the third factor. Among dynamisms particularly significant for the specifically human course of development are the third factor, inner psychic transformation, autonomy and authenticity, personality ideal.

To bring out the essentially new aspects of mental reality at the stage of multilevel disintegration, Dąbrowski introduces the term “inner psychic milieu” (cf. glossary) as a collective name for all higher level developmental dynamisms and thus allows clearly to distinguish the two main qualitatively different stages and types of life: the heteronomous, which is biologically and socially determined, and the autonomous, which is determined by the multilevel dynamisms of the inner psychic milieu

3. The Core of the Theory

It may be useful for further consideration to emphasize the following crucial points:

- (1) Mental development, that is the transition from less refined to more refined functions, is a result of the processes of disintegration.
- (2) There are two, qualitatively different phases of mental development:
 - (a) The lower or heteronomous which is unconscious or only partly conscious and is determined by biological forces or the influences of the external environment.
 - (b) The higher or autonomous which is self-conscious, self-controlled and depends increasingly on deliberate and authentic acts of choice, that is acts resulting from increasing and refined understanding of the environment and of oneself.
- (3) The direction and substance of the autonomous development can be ascertained:
 - (a) As a continuation of the trends observable at lower stages (e.g. trends towards an increase in consciousness and self-determination, in control over oneself and the environment, in conjunction and codetermination of

intellectual and empathic insights and emotional involvement, etc.).

(b) As a growth of those qualities which are beneficial for further development.

In view of the above outline of the theory of positive disintegration any methodologically conscious reader will raise the following questions:

- (1) How is the claim to the objectivity of the so-conceived mental development and the distinction of lower and higher levels justified?
- (2) How is the normative-evaluative aspect of the theory related to its empirical-descriptive content?
- (3) How can this theory be empirically verified?

Let us consider the above questions one after another.

4. The Problem of Valuation

A special chapter in this book “Higher Emotions and the Objectivity of Valuation” explains the main ideas which led Dąbrowski to believe that value statements are related to facts in basically the same manner as descriptive statements, although this relation is much more complex due to the involvement of the affective side of mental life, and due to its being only partly dependent on purely intellectual insights. The objectivity of valuation results from and is proportionate to the development, cultivation and refinement of higher emotions. It is possible to ascertain, through a careful examination of a case, whether a concrete act of moral evaluation is a result of a grasp of the full significance of facts to be evaluated, a grasp founded on reflection and empathy attained through refined emotional and intellectual processes or the outcome of impulsive, automatic responses, determined by innate drives and inclinations or by prevailing standards and social patterns, accepted without interiorization and inner psychic transformation.

Moreover, Dąbrowski rejects the widespread view that value statements should be divorced from scientific theories. He maintains that an adequate theoretical description and elaboration of the most important aspects of mental life, particularly of mental development and mental health, is impossible without an incorporation of elements of valuation into the structure of the theory. It is mainly the distinction of higher and lower levels of mental functions and mental structures which introduces the evaluative element., into the theory of positive disintegration. From the point of view of this theory the

moral aspect of human life is no less real than the phenomena of hunger or thirst and our moral convictions may have a relation to reality analogous to our convictions concerning hunger and thirst, i.e. in both cases we may be right or mistaken, be within an adequate grasp of facts or depend on a false or inadequate image of reality.

What are those aspects of reality which determine the truth or falsity of a moral pronouncement?

The objectivity of moral valuation is related to and dependent on the development level of mental functions, particularly of higher emotions. An act is morally good, inasmuch as it is a result of a thoughtful and authentic transformation of stimuli, retrospection and propection, empathy, identification, etc. in general, if it comes about from an adequate understanding of other people and understanding of our role in relation to them. The more advanced and autonomous are our mental functions, our grasp of reality, particularly our capacity for higher empathic forms of sympathy, the greater is our ability to evaluate in a way which does justice to facts. The more automatic, impulsive and primitive are our mental processes, the greater is the risk of our acting in a way contrary to what we would recognize as valuable, if we would have more insights and reach higher levels of mental refinement.

It seems that Dąbrowski's ideas on moral valuation, considered from the meta-ethical standpoint, are in principle compatible with a majority of meta-ethical theories which do not concur with cultural relativism and ethical skepticism. It is the present writer's opinion that they show definite kinship with John Dewey's refined version of utilitarianism, with his continuum of ends-means, with the idea of continually growing horizons within which valuation takes place and also in the determination with which both authors denounce the dangerous bifurcation between the method of science and the method of ethics. Prima facie it may seem that Dąbrowski considers the developmental aspect as the sole and final criterion of valuation and that his conception of morality does not care for utility, security, happiness, etc. Moreover, it has clearly an antihedonistic overtone. However, the way he argues in favor of the developmental criterion shows that he is not insensitive to considerations typical of any refined utilitarian position.

On the other hand, there are important differences between the two approaches to valuation. Dewey was not concerned with the differentiation of levels of mental functions and did not take into account criteria of valuation other than satisfaction. Dąbrowski believes that in proportion to the formation and growth of higher

emotions, valuation becomes independent from and even opposed to biopsychological utilitarianism. At the highest level valuation goes beyond and above basically utilitarian considerations. He claims that at a high level of development utilitarianism itself abandons its utilitarian standpoint and culminates in the acceptance of a hierarchy of values neither derivable from nor justifiable by the sole criteria of satisfaction. He likes to refer to the famous passage in J. S. Mill's "Utilitarianism" in which Mill gave up the basic tenet of utilitarianism: "It is better to be a human being dissatisfied than a pig satisfied; better to be Socrates dissatisfied than a fool satisfied. And if the fool, or the pig, are of a different opinion, it is because they only know their own side of the question. The other party to the comparison knows both sides."

Dąbrowski's conception of valuation is in some ways similar to the doctrine of natural law. Both assume an objective validity of moral norms, both regard self-perfection as the task of man. Dąbrowski assigns the crucial directive role to higher emotions. They are highly complex mental dynamisms, a kind of psychological compounds which unite intellectual and intuitive insights with affective involvement and commitment. This concept of higher emotions seems to deal with the psychological aspects of the power called *synderesis* by St. Thomas Aquinas. It might be very interesting to try to interpret Dąbrowski's theory of valuation as a modern vindication of the scholastic doctrine of *connaturalitas*. However, Dąbrowski avoids characteristic pitfalls to which the doctrine of natural law is exposed. First of all, he does not make use of the concept of man's essential nature and thus avoids difficulties inherent in it. Consequently his conception is not tied to the Aristotelian system of meta-physics.

Another differentiating point is that the theory of positive disintegration does not presume as much about the state of perfection as does the doctrine of natural law. It outlines with deliberate vagueness what is to be ultimately attained and indicates, in a Deweyan vein, that only in the process of coming nearer and nearer to the presently recognizable "ideal of personality" we may become more aware of its real content. Moreover, the doctrine of natural law is rationalistic and intellectualistic. Dąbrowski's approach is empirical and assigns to higher emotions the directive role. The doctrine of natural law is rationalistic in the sense characteristic of great rationalistic metaphysical systems (Plato, Aristotle, Aquinas, Descartes, Spinoza, Leibniz) that is to say, it believes the human reason to have the power to reveal all significant truth concerning human nature, ultimate goals, etc.. Dąbrowski's approach is empirical. He starts with

clinical observations, derives his concepts and hypotheses inductively from experience without assuming any underlying or “supra” reality. If he speaks of personality integration as the developmental goal, he is still empirical in the sense that he relies on what is empirically accessible, because it has already been attained by outstanding individuals. In his “personality ideal” (a developmental dynamism) he consciously and deliberately allows some degree of vagueness and emphasizes that the contours of the next developmental stage may reveal themselves more clearly once the immediately preceding stage will be fully attained. Thus he avoids the overconfident assertion of some rationalists, all too willing to be specific about the endpoint of development.

Rationalism of the doctrine of natural law is frequently combined with psychological and ethical intellectualism. By the former we refer to the view that the intellect may or does exercise ultimate control over human activities, by the latter the view that the intellectual function is higher than in the emotional. In opposition to both views, and in accordance with new discoveries in neuropsychology (Hess, Orbeli, Mazurkiewicz) Dąbrowski maintains that the ultimate direction and control is at every level located in the emotional function rather than in the intellectual, and that instead of the unjustified claim concerning the superiority of one function over another we should turn our attention towards distinction and analysis of the hierarchy of levels of a given function and the hierarchy of various conjunctions of functions.

The very points of difference between the theory of positive disintegration and the doctrine of natural law indicate the kinship of Dąbrowski’s approach with the existentialist ethics and existentialist philosophy in general. Certain passages in his writings, read, indeed, like leading existentialist thinkers, Kierkegaard, Jaspers, Heidegger, Sartre. Kierkegaard’s “Fear and Trembling,” “Either/Or” and many other works are masterly descriptions of some states of multilevel disintegration. His claim that “truth is subjectivity” shows striking correspondence with the way in which Dąbrowski exposes the inner inconsistency of those who in theory deny value judgments any objective validity and at the same time do evaluate in their daily life.

Heidegger in his analysis of the necessary structures of human existence and its decay under the impact of impersonal modes of living seems to have observed, although from another perspective, the same fundamental truths about man which Dąbrowski discusses under such headings as primitive integration, negative adjustment, inner psychic milieu, inner psychic transformation, the third factor, autonomy

and authenticity. Dąbrowski's remarks concerning the program of development and work towards the realization of the ideal of personality show striking similarities with Heidegger's acceptance of one's own past and guilt and engagement into a final project.

"Réalité humaine" as distinguished by Sartre from the concept of "human nature" is, in many ways, Dąbrowski's starting point. There is clearly noticeable kinship in the manner both authors approach the problem of authentic choice, responsibility and "surpassement."

In studying Dąbrowski's theory one might well arrive at the conclusion "L'homme est condamné à se développer" which could be taken as a paraphrase of Sartre's "L'homme est condamné à être libre." However, even if the agonizing inner struggle characteristic of the existentialist thought may be identified as aggravated states of multilevel disintegration, there is a fundamental difference between the horizons opened by the two approaches. Sartre exhibits a striking moral helplessness. In contrast to the theory of positive disintegration he does not see the validity of what can be recognized and appreciated as valuable at higher developmental levels. He emphatically denies that there is any objective hierarchy of values. His "surpassement" is rather a matter of arbitrary choice than a program resulting from and ascertainable through growing syntony and insight.

Those remarks about the relation of the theory of positive disintegration to existentialist philosophy may well be supplemented by the information that Dąbrowski was a careful reader of Kierkegaard and Jaspers, who are among his favorite writers, but was not acquainted with the thought of Heidegger and Sartre at the time when the theory of positive disintegration took shape.

One more point concerning Dąbrowski's conception of values requires clarification. Whenever we encounter evaluative elements in a social theory, whenever its author expounds developmental programs, the temptation arises to interpret his pronouncements as inspired and determined by the culture of the society of which he is a member. In his "Introduction to Positive Disintegration"* J. Aronson writes indeed ." ... what can be meant by ... being at 'higher or 'lower' levels? The answer may lie in cultural relativity. ... The concept of patterns of such functions which moves in a direction regarded as 'higher' by other individuals within that culture is possible, even intriguing."

*Kazimierz Dąbrowski *Positive Disintegration*. Boston: Little Brown & Co., 1964. p. xxvii.

However, this standpoint, well known since Westermarck as “cultural relativity” is just something that Dąbrowski rejects. The new hierarchy of values which is authentically worked out by an individual during the process of positive disintegration, represents a standard applicable not only to individuals, but also to societies, types of culture and their levels. There have been various types of culture of a nondevelopmental, regressive nature which deliberately aimed at decreasing human sensitivity, understanding, autonomy and authenticity. Ancient Sparta, German Nazism and other totalitarian systems of the present century may serve as very good examples. Working consistently within the framework of cultural relativity, the psychiatrist would have to come to the absurdity of considering moral adaptation to such cultures as a symptom of mental health. The theory of positive disintegration leaves no doubt that the opposite is correct, and introduces the concept of positive, i.e. developmental maladjustment. Adjustment which is a symptom of mental health is, largely speaking, adjustment to what ought to be and not to what is. As no culture is perfect and incapable of further growth, and as development results from lack of adjustment rather than from an all-too-perfect adjustment, the idea of simple, unqualified social adjustment as a symptom, or even criterion, of mental health is due to a fundamental error. It is one of the basic assumptions of the theory of positive disintegration that valuation when it expresses only the point of view of a culture, is unauthentic and unobjective.

5. The Descriptive-Nonnative Nature of the Theory

We shall now consider the second question. How is the normative-evaluative aspect of the theory related to its empirical-descriptive foundations? From the standpoint of the theory of positive disintegration there are two qualitatively different types of mental life: the heteronomous, determined by biological or environmental factors, and the autonomous, self-conscious, self-determined, and self-controlled mental development of man consists essentially in the transition to and deepening of the second type of life. This statement has a twofold sense in the theory of positive disintegration. It is descriptive, because it gives an account of transformations of mental functions discernible in empirical observation. It carries, at the same time, an evaluative connotation because the more autonomous factors and forms of mental life which gradually emerge and assume control, are considered not only later in time, but also “developmentally” higher, and therefore, more beneficial and desirable.

The twofold sense of the statement discussed here is a consequence of the twofold, descriptive-normative meaning of the term "mental development." This term denotes certain, generally observable processes and, at the same time, connotes a favorable, positive evaluation. The terms positive and developmental, although not entirely synonymous, may be used interchangeably throughout the theory of positive disintegration. It is possible to separate and bring out the descriptive, nonevaluative aspect of the term development. However, to use it in this restricted sense would not remain without negative consequences for the whole theory. Its twofold meaning is not an arbitrary personal preference or a result of methodological carelessness, but stems from the conviction that this is the only way adequately to depict the two aspects of man, his being and becoming. It is a fact that man undergoes mental development and it is also a fact that this development is good for him.

This approach should not be interpreted as a dogmatic, unwarranted positing of development as a kind of ultimate first principle which serves to justify all other norms and values, but is not justifiable by itself. In the chapter "Higher Emotions and Objectivity of Valuation," Dąbrowski offers several reasons to support his claim that mental development is beneficial and recommendable for man. He does not exclude the possibility that some lone-range consequences of development may, be undesirable and development, therefore, may require conscious control and perhaps a change of direction. However, this will be possible if, and only if, man advances enough on his road toward the second type of life, that is to say, toward autonomous, self-determined levels of mental development. Thus the basic desirability of mental development is not put in question; the very assumption that mental development may prove harmful makes the efforts to reach its higher self-determining stages so much more recommendable.

Mental life at its first, more primitive stage, is determined by and subordinated to biological forces and influences of the social environment. A theoretical comprehension and elaboration of this stage in purely descriptive terms might be basically possible. However, as soon as the third factor emerges, as the processes of inner psychic transformation grin in intensity, as soon as the dynamisms of autonomy and authenticity start operating, the situation changes essentially, a new quality arises. Things cease to remain under exclusive control of biological and social determinants. Self-conscious, autonomous choice between alternatives becomes real. From this point on further development is no longer an outcome of the play of factors

heteronomous to the individual. He has to take his development in his own hands; his further growth, its direction and progress ceases to be simply a resultant of forces beyond his control. From now on he has to choose and determine what he is to be. Consequently, the questions “What is good for me?,” “What should I do?,” “What ought to be?,” i.e. the evaluative, normative aspect appears in all its urgency. This fact involves consequences of fundamental significance for any theoretical attempt to give an adequate account of this stage of mental development. It would be pointless to strive for a purely descriptive, normatively neutral theory of higher, self-conscious stages of mental development. What in the realm of facts involves self-determination and valuation as its most essential part cannot be fully comprehended and elaborated in the realm of human knowledge, if the procedure remains purely descriptive, value-neutral. In order to understand and rationally control the self-determined stages of development we also have to include into our conceptual framework and our set of hypotheses, next to the descriptive, the evaluative-normative aspects of human reality. Otherwise the theory will miss something essential, something that is perhaps the most important component of the facts and processes under investigation.

Thus, a theory of more advanced stages of mental development cannot resign itself to just describing what takes place, it must distinguish clearly enough higher levels from lower levels in the sense of being able to say which are more advanced, more “developmental,” and therefore, more valuable.

We already discussed the problem of the criteria of valuation, and consequently the standards of what is higher and what is lower. Let us emphasize here that the inclusion of the evaluative-normative element into the theory of positive disintegration does not mean that the study ceases to be empirical and free hand is given to smuggle into the theory Someone’s moral prejudices and subjective points of view. The nuclei of what is valuable at a higher level are inherent in the reality of lower levels. Thus an increase in consciousness of one’s actions, observable at lower levels, is equally characteristic of mental growth at higher levels. The same can be observed with regard to self-control, participation of “one’s own forces” in the transformation of stimuli, retrospection and prospection transformations of syntony, etc. In general, the roots of mental development at higher levels can be found in earlier stages.

It is equally significant to observe that examples of what may be characteristic of higher stages of autonomous development are

offered by all eminent, universally developed personalities. The study of their personalities, although by itself not a sufficient ground to establish a hierarchy of values, may serve, if combined with other considerations and criteria, discussed in the chapter “Higher Emotions and the Objectivity of Valuation,” as a highly indicative empirical source of insight and verification.

6. Empiricalness of the Theory of Positive Disintegration

Concerning the third question, that is the verifiability of the theory, it must be said that the present book is mainly an attempt at a formulation of the theory so as to give it a structure similar to the structure of theories presently established in sciences. As J. Conant indicates in his well-known paper “Concerning the Alleged Scientific Method” the formation of scientific theories and their growth includes three essential stages:

- (1) a careful observation of facts;
- (2) formation of broad conceptual schemes;
- (3) verification.

The genesis and present situation of the theory of positive disintegration conforms entirely to these requirements. It was conceived not earlier than after two decades of clinical work of the author during which he carefully accumulated files with data that seemed to be of significance for an understanding and theoretical elaboration of mental disturbances. First he tried to explain them by means of current theories and only when it became clear to him that this effort cannot be successful, he made his first attempt to interpret clinical data from the standpoint of mental development. Biographical studies on the role of nervousness and psychoneurotic states in outstanding personalities followed. The developmental significance of psychoneurotic symptoms became increasingly evident. Then, after years of further clinical work and successful testing of the first intuitive insights in his psychiatric practice, the second stage followed: new concepts were introduced and broad conceptual schemes were set up. Although the first more comprehensive accounts of the theory, in 1964 (in Polish and shortly afterwards in English) did not present it in the form of a series of inductive generalizations, it must have been clear to any careful and methodologically conscious reader, that the content implicitly included a great number of such generalizations, potential scientific laws. Discussions concerning the scientific status of the theory that followed the publications of the two books in 1964 led the author to a series of attempts to bring out more explicitly its inherent hypotheses. The hypotheses presented and explicated in this book

are certainly not all that can be derived from the theory. However, they seem to the author of the theory and to the present writer to incorporate its essential content.

These hypotheses must be submitted to the process of systematic experimental verification. Although some experimental research has already been done in Poland and in Canada, the main work still awaits realization.

It is certainly possible to show that the way the hypotheses are formulated in the present work allows substantial improvements in terms of precision and degree of empiricalism. A variety of possible reinterpretations were considered by the author and his collaborators. We are not completely satisfied with the present formulation. However, it seemed to us that to press for much further clarification at this stage, without simultaneous experimental research, would easily prove more harmful than advantageous. We both believe that scientific theories must be empirically oriented and that too much emphasis on precision without experimentation may yield a kind of paper work, a coherent abstract structure, devoid of empirical relevance and consequently of scientific significance.

7. The Philosophical Outlook

In my preceding remarks I dealt mainly with methodological questions and some philosophical issues of special concern to a metaethicist and a philosopher of science. I wish to supplement my comments with a brief review of the philosophical outlook emerging from the theory of positive disintegration.

1. An adequate grasp of the essential constituents of human existence is possible only from the standpoint and through intense and accelerated mental development. This development must be multidimensional and multilevel. It is multidimensional and fully rounded, if it is not restricted to the perfection of one or some capacities and skills, but includes a transformation and refinement of all basic aspects of mental life, especially innate drive, emotions, intellect, volition, imagination, moral social, aesthetic, religious sensitivity, etc. It is multilevel if mental transformations consist not only in quantitative growth and replacement of some elements with others, but if such new insights and new qualities are acquired which make man capable of overcoming his hereditary and social determination and to progress toward a self-controlled, creative, empathetic and authentic form of life.

2. The problem of the relation between essence and existence in human life is given a new interpretation. In partial agreement with

the scholastic philosophy and with some existentialist writers Dąbrowski stresses that it is existence which belongs to the primary “givens” of human life. Although essence does not precede mental development of a person, it is attainable in human development as a self-chosen, self-determined gradually shaped structure of mental qualities, attitudes, commitments, interests, concerns, and projects. If these mental qualities autonomously chosen and confirmed through the painful processes of positive disintegration are once organized into a cohesive structure of secondary integration, it gives a human person his unique, unrepeatable and lasting individuality. It may be said that this autonomously shaped personality is a kind of compound of existential and essentialist elements.* Thus, the two great philosophical trends essentialism and existentialism are reconciled and synthesized in a new way. It is not important whether we call this philosophical synthesis an essentialist existentialism or an existentialist essentialism. The significant thing is the transcendence of those existentialist viewpoints which one-sidedly stressed the aspect of becoming in man with total disregard for the aspect of being and ended in obsessive concern with nothingness and despair. The new synthesis questions one of the basic tenets of existentialism, namely its claim that man has continuously to choose himself. In opposition to this Dąbrowski points out that certain choices are final and have lasting value.

3. It becomes evident that philosophy conceived as the search for wisdom cannot succeed as a purely intellectual endeavor. Authentic wisdom involves more than intellectual knowledge. It presupposes developmental transformations of the emotional and instinctive structure of a human person. It has to draw from empathic insights and deep emotional, imaginational and intuitive resources. It has to spring from the drama of personal development and distressing experiences of the process of positive disintegration.

4. Human and social reality appears to be submitted to the law of positive disintegration. If progress is to be achieved, if new and valuable forms of life are to be developed, lower levels of mental functions have to be shaken and destroyed, and a sequence of processes of positive disintegrations and secondary integrations are necessary. Consequently, human development has to involve suffering, conflicts, inner struggle. Positive maladjustment, challenge and rebellion are as good a part of any culturally growing society as creativity and respect for the law.

*The question of “existentio-essentialist compounds in human personality developed by Dąbrowski in Chapter 37 of his book *The Dynamics of Concepts*, submitted for publication.

CHAPTER II

OUTLINE OF THE THEORY OF POSITIVE DISINTEGRATION**1. The Concept of Positive Disintegration**

Disintegration involves loosening, dissociation, and even breakdown of the structure and organization of psychic functions. The notion of disintegration is in fundamental opposition to the concept integration which implies unification, organization and coordination. It seems that the expression positive disintegration is per se paradoxical. This is due to the fact that the standard use of the term "disintegration" has implied abnormality, emotional disturbance, and mental illness. At the same time integration has meant normality, mental development and absence of disturbance.

Upon closer inspection of the phenomenon of disintegration in our environment and especially in our human milieu, particularly that of a high level, we find that disintegrative processes take a very positive role in the development and mental growth of man.

One of the phenomena of disintegration, observable in, every human being, and considered perfectly normal, is temporary disengagement from conscious mental life, commonly known as sleep. Another state in which a disintegration of mental functions is clearly noticeable is that of fatigue. In this state the processes of consciousness become dissociated from the normal current of our psychic life. We tend to isolate ourselves, we need solitude and absence of stimuli. Another group of facts of disintegration are the phenomena of contemplation, ecstasy, improvisation or creative inspiration in which we become to ourselves, as well as to others, a new and different person, strange, isolated, invoiced in various types of psychoneurotic experiences.

The process of disintegration is also noticeable in the case of serious internal conflicts which lead to stupor and immobilization, to the weakening and diminution of awareness or its hyperactivity. Among such states of disintegration, we can also include states of existential anxiety, existential "spasms" in which we find ourselves estranged from others and undergo experiences of psychic or emotional

depletion, emptiness and “nights of soul.” These types of disintegration are most common in psychoneuroses.

Many eminent personalities have, in fact, undergone short or long periods of psychoneuroses related to periods of creativity and accelerated development. It is easy to notice that individuals who have passed through very strong and difficult emotional experiences show greater understanding and appreciation of other people and their difficulties than those who did not have such experiences and spent their lives in a well integrated and “adjusted” manner.

The above-mentioned observations indicate that the processes of mental disintegration are not necessarily harmful or negative. We have also found a high degree of correlation between aptitudes and nervousness, as well as a conspicuous correlation between the content and course of psychoneurotic processes in outstanding personalities and the growth of their creative capacity and creative output. All this, together with the data accumulated in clinical and experimental research, brings us to the definite conclusion that the processes of mental disintegration play a useful, positive, developmental role.

In this book, the term positive disintegration will be applied in general to the process of transition from lower to higher, broader and richer levels of mental functions. This transition requires a restructuring of mental functions.

2. The Clinical Basis of the Theory of Positive Disintegration

The author’s clinical experience and investigations demonstrated the existence of positive correlation between outstanding abilities and periods of psychic disequilibrium (especially psychoneuroses) and of negative correlation between mental deficiency and neurotic behavior. Clinical studies that support this conclusion can be summarized as follows:

(1) Psychiatric examinations of 170 normal children carried out in public schools, schools of fine arts, and the Academy of Physical Education, by the Institute of Mental Hygiene and the Children’s Psychiatric Institute in Warsaw have shown that about 85% of the subjects with I.Q. from 120 to 150 have various symptoms of nervousness and slight neurosis, such as mild anxiety, depression, phobias, inhibitions, slight tics and various forms of overexcitability.

(2) The examination of about 75 mentally retarded children in Poland and in Canada has not revealed traits or syndromes which can be properly called psychoneurotic. The absence of

psychoneurotic syndromes in mental retardation has been confirmed by many other studies and is generally accepted.

(3) It is recognized that the great majority of highly gifted children, youths and adults, show very strong and very clear psychoneurotic components. L. M. Terman claims that his studies show the opposite, but in his research he did not include psychiatric examinations and did not take into account levels of emotional development analogous to the levels of intellectual development.

(4) We know from Rorschach that individuals of the ambiequal type achieve in their personality structure a high degree of harmony, psychological richness and creativity. Most people of this type display at the age of negativism (2-3 years) and especially at puberty psychoneurotic symptoms of mental disharmony and psychic disequilibrium. Thus disharmony and disequilibrium appear to be conditions favorable in the development of individuals of the ambiequal type.

(5) The presence of infantile traits in the psychic make-up of adults is generally considered an inferior and negative condition. Yet in creative adults we very often encounter the presence of some infantile traits like overexcitability, nervousness, animistic and prelogical thinking, together with some neurotic traits. These traits are almost always present in the personality structure of eminent and creative men. They can be easily detected in their works.

(6) In so-called normal people during and after periods of stress one usually observes some manifestations of creativity, subtlety, and syntony.

(7) In creative men of talent and genius one encounters much stronger states of mental disequilibrium than in normal people; for example, emotional and imaginal overexcitability, states of high tension, strong inhibitions and profound anxiety and other traits of neurotic character.

(8) Cases of depression and schizophrenia in individuals with high intelligence and high creativity have been reported where the symptoms of disintegration disappeared after frontal lobotomy. Any signs of reflective thinking and creativity also disappeared and the victims of the operation stabilized at the level of automatic vegetative functioning.

In summary, on the basis of clinical experience, testing, observation as well as longitudinal evaluation, on the basis of the analysis of the

biographies of eminent personalities, we find a fairly high positive correlation between mental disintegration, nervousness and psychoneurosis on the one hand, and accelerated development and creative abilities on the other.

The consequence of these observations was a hypothesis that in normal individuals every manifestation of development is, to a greater or lesser degree, related to disintegration, and that in very creative individuals development is strongly correlated with inner disharmony, nervousness and some forms of neurosis.

According to this hypothesis, which eventually evolved into the theory of positive disintegration, experiences of shock, stress and trauma, may accelerate development in individuals with innate potential for positive development. In this view, lability of the autonomic nervous system (vegetative sensitivity), mental excitability and light depressions in combination with certain dynamisms of multilevel disintegration such as astonishment with oneself, feelings of guilt, feelings of inferiority towards oneself, and most important, the third factor, make up the dynamic elements of a positive mental development of the individual. These dynamic elements contribute to the formation of a rich inner psychic milieu.

These forms of increased sensitivity, and the dynamisms of the inner psychic milieu, denoting a great richness on one hand and a lability and disequilibrium of psychic functioning on the other hand, are expressions of a rich hereditary endowment, of a capacity for inner transformation of personal experiences, and of a psychic plasticity necessary for positive development. These symptoms are predominantly psychoneurotic, but they indicate, except for a small percentage of cases which end in involution, that what is happening is a process of positive human development—not an illness. One could even risk a statement that creative development without some nervous, neurotic or psychoneurotic dynamisms is hardly possible.

Thus, in contrast to most psychiatric theories formulated so far, the theory of positive disintegration regards the states of mental disequilibrium, nervousness, neuroses and psychoneuroses as basic forms of potentially positive or even accelerated development. Reorientation from regarding mental disturbances as pathological to investing them with the highly positive status of a developmental phase requires a new categorization of these disturbances. The problem is to distinguish a positive from a negative disintegration, and a positive from a negative integration.

In summary:

1. Psychopathological processes can be divided into two categories:
 - (a) Negative disintegration or involution. Here belong organic conditions and severe psychoses.
 - (b) Positive disintegration. Here belong many forms of maladjustment, nervousness, and the great majority of psychoneuroses.
2. Integration can be either negative or positive:
 - (a) Negative integration: (1) a psychopathic structure which shows strong organization of drives with subordination to them of intellectual activity. A psychopath has no internal conflicts: (2) besides psychopathic integration there exists primitive, or primary, integration present in many normal people with a low level of emotional and intellectual functions. They can evolve away from this primitive integration only through disintegration.
 - (b) Positive integration: it is a result of positive disintegrative processes occurring in normal people during periods of mental growth. Positive, or secondary integration, can be partial or global, encompassing the whole personality structure. We call it respectively partial, or global, secondary integration.

3. Levels and Types of Positive Disintegration

The process of positive disintegration includes five clearly distinguishable stages or levels: primary integration, unilevel disintegration, spontaneous multilevel disintegration, organized multilevel disintegration and secondary integration.

The first stage, called primitive or primary integration, is characterized by mental structures and functions of a low level; they are automatic and impulsive, determined by primitive, innate drives. At this stage, intelligence neither controls nor transforms basic drives. It is used in a purely, instrumental way, so as to supply the means towards the ends determined by primitive drives. Disintegration of this primitive structure is possible only if there are nuclei of psychoneurotic traits, or sensitivity, which are acted upon by very strong positive influence of a highly developed environment.

Unilevel disintegration begins with loosening of the rigid structure of primary integration. Among the first symptoms of disintegration are increased sensitivity to internal stimuli, vague feelings of disquietude, ambivalences and ambitemencies, various forms of dis-

harmony and, gradually, the appearance of nuclei of hierarchization. This process of hierarchic differentiation applies to both the external stimuli and to one's own mental structure. At the beginning this hierarchization is very weak. There is a continuous vacillation of "pros" and "cons," no clear direction "up" or "down."

As soon as the process of hierarchization becomes more pronounced, the difference between that which is closer to "more myself" and that which is more distant ("less myself"), between "what is" and "what ought to be," becomes clearly distinguishable. The individual passes then to the next developmental stage, that of spontaneous multilevel disintegration. This is the time of the appearance of such developmental dynamisms as astonishment with oneself, disquietude with oneself, dissatisfaction with oneself, feelings of shame and guilt, feeling of inferiority toward oneself. The individual searches not only for novelty, but for something higher; he searches for examples and models in his external environment and in himself. He starts to feel the difference between a higher and a lower level. We can notice the formation of the critical awareness of oneself and other people, awareness of one's "essence" as it arises from one's existence. Spontaneous multilevel disintegration is the crucial period of positive, developmental transformations.

Organized multilevel disintegration which is the next stage, exhibits more tranquility, systematization and conscious transformation of oneself. The developmental dynamisms which distinctly appear at this stage are: "subject-object" in oneself; the third factor, self-awareness and self-control, identification and empathy, education of oneself and autopsychotherapy. The ideal of personality takes more distinct contours and becomes closer to the individuals. There is a pronounced growth of empathy.

The last stage called secondary integration consists in a new organization and harmonization of personality. The main dynamism active at this stage are: autonomy and authenticism, disposing and directing center on a high level, a subtle highly refined empathy, activation of the personality ideal. The relationship of "I" and "Thou" takes on a new dimension. There appears a growing need to transcend the sensory, "verifiable" reality toward the empirical reality which can be attained through intuition, contemplation, and ecstasy rather than through the senses.

It is being contended here that every human individual, and especially those who are talented and undergo an accelerated process of development, exhibit in their lives the phenomenon of partial disintegration which may become a part of a general process of positive

disintegration or culminate in partial secondary integration, or in negative disintegration.

The more accelerated is mental development, the more universally gifted is the individual, the more positive psychoneurotic symptoms he exhibits, the more there is likelihood that his disintegration will take a global character. The lower the level of his development, the less universal is an individual's growth, the more frequently partial disintegrations and partial reintegrations will be observed in an individual.

What is partial disintegration and partial secondary integration? We encounter them incessantly in daily life. If we feel hurt by somebody and react aggressively, we do not exhibit partial disintegration. However, if we make an attempt to analyze the circumstances in which we were hurt, if we try to understand the conditions which caused the other man to hurt us, we may refrain from reacting violently, we may find some reasons, which excuse his behavior. It will become much more understandable, and less hurting, possibly we may even experience feelings of friendliness toward the man, and become aware of his difficulties and troubles. This attitude will eliminate the possibility of aggression and will generally increase our ability to understand people. It will allow for "openness" to the difficulties experienced by other people and for a subtler, more sensitive and farsighted behavior in the future.

What took place in the above example was an inhibition of the usual, "integrated" manner of response. In this way we broke down our mental structure of a low level and attained a partial integration on a higher level. It follows that the lower levels of mental structure are organized more rigidly and operate more automatically than the higher ones.

Let us consider another example. S., high-school student, grade nine, was given unjustly a low mark in a subject which he knew quite well. He seriously experienced his failure which, most likely, was caused by the lack of attention on the part of the teacher or by his momentary negative attitude toward the boy or by some other accidental circumstances. The pupil's first response was to refuse to go to school, to show aggressive feelings toward his teacher, to be rude to him. After some time S. reconsidered the matter. He came to the conclusion that this kind of injustice is not necessarily a result of a conscious, deliberate wish. Following the advice of his parents and the conclusions of his own deliberations he decided to refrain from any impulsive response and to do more homework. After a few weeks he received a good mark. The teacher thought the problem over and admitted before the class that the former mark was not just. This

inhibition, the internalization of this unpleasant fact, the ability to control a violent response, careful thought and reconsideration of the response led to a partial secondary integration on a higher level.

A variety of circumstances which cause fear may lead to mental disintegration, but at the same time, especially if the individual is capable of empathy, they turn his attention to other people's feelings, give rise to the feeling of responsibility for other people and the growth and refinement of empathy, then this low, primitive form of the self-preservation instinct is under control, we begin to experience fear about other people, and sometimes even show existential anxiety. If the developmental nuclei are strong enough, lower level fears are replaced by fears of a higher kind, by altruistic feelings and empathy. This process culminates in a partial integration on a higher level or in further, higher stages of partial disintegration.

The more there are partial disintegrations and partial secondary integration, the deeper currents arise in the mental structure, the stronger grow the connections among those currents, until a final stream is formed which takes the shape of the global process of positive disintegration.

4. The Inner Psychic Milieu

In order to understand the process of positive disintegration it is necessary to consider the formation and growth of the inner psychic milieu. By this term we mean the totality of development dynamisms which operate in a hierarchical or nonhierarchical order, sometimes in cooperation, sometimes in conflict with one another. In proportion to the growth and hierarchical stratification of the inner psychic milieu we can notice at lower levels the vacillation of the disposing and directing center and its growing stability and identification with basic constituents of personality at higher levels.

Inner psychic milieu is a dynamic mental structure which appears significantly only at advanced stages of mental development, basically at the time of multilevel disintegration. At the level of primitive integration, strictly speaking, there is no inner psychic milieu. It arises later to the degree as developmental dynamisms are formed, particularly those of an autonomous nature such as the third factor, inner psychic transformation, authenticism, personality ideal, education of oneself and autopsychotherapy, the ability for meditation and contemplation.

An extensive discussion of the inner psychic milieu is presented in Chapter IV. Here we shall restrict our analysis to a brief description

of a few selected dynamisms which are of special importance in the accelerating and shaping of the process of mental growth.

One of the first dynamisms which usually arise at the time of transition from unilevel to multilevel disintegration is the feeling of disquietude with oneself. It is a feeling distinctly different from the feeling of disquietude about oneself which has its roots in the instinct of self-preservation. Disquietude with oneself, on the contrary, is an early expression of the instinct of self-perfection. It includes elements of wonder, surprise, and consists in a vague feeling that something unexpected and not entirely appropriate takes place in our mental structure. This feeling is a distinct symptom of the process of growing loosening and disintegration of the former primitive mental equilibrium. It expresses an introvert attitude which turns an individual's attention away from external objects toward his inner mental states. The feeling of a disquietude with oneself signifies an important breakthrough on the road toward gradual formation of an authentic personality.

Another dynamism which takes a crucial role in the shaping of the direction of mental development consists in the ability and the drive to take a selective, critical attitude in regard to both innate tendencies and environmental influences. As hereditary determinants constitute one, and environmental conditioning another factor, we call this new ability the third factor and maintain that it is a decisive and indispensable force, if the individual is ever to attain the level of a truly autonomous and authentic personality.

The dynamism of the third factor arises from cross-influences of the first two factors, but represents a new ability, irreducible to its sources. The third factor affirms and accepts some innate drives and some social patterns while it denies, rejects and relegates to atrophy other drives and stimuli. It is critical, evaluative and selective. The shaping of a free, independent and authentic person is unthinkable without activation of this specifically human ability.

A pronounced activity of the third factor lies at the foundation of a more intensive operation of the synthetic dynamism of inner psychic transformation. This is a dynamism which puts an end to the stereotypy of conditioned reflexes and habits. It selects stimuli, internalizes only those which stand the test of evaluative scrutiny. It subjects stimuli to an intensive process of "reshaping" in the workshop of other dynamisms, the transformational forces due to empathy, memory, imagination, retrospection and propection, intuitive and discursive thought. The response resulting from inner psychic transformation

depends less on the kind and strength of the stimuli than on the quality and depth of the inner psychic milieu, on the level of attitudes and commitments, aspirations and beliefs of the individual. The phenomenon of inner psychic transformation is the reason why human behavior cannot be tortured into and explained by the mechanistic "S-R" approach.

CHAPTER III

POSITIVE AND ACCELERATED DEVELOPMENT**1. Introduction**

Our approach to the problem of mental development is in some ways related to Hughlings Jackson's theory of the evolution of the nervous system. According to Jackson (55) evolution of the nervous system was characterized by changes from simple to more complex, from a better organized to a less organized, and from automatic operations to voluntary ones. We differ with respect to his second point. In our opinion, what is "less organized" is often marked by transitory disintegrative processes leading ultimately to new levels of organization.

Our criteria of evolution are given more precisely and in greater detail in the chapter on higher emotions.

2. The Developmental Instinct

The developmental instinct, in our view, is essentially a "mother instinct," roughly analogous to Monakow's "hormé" (63). There is, however, this difference that the "hormé" is more specifically involved in embryonic development and does not transgress the biological life cycle of the human being, while the developmental instinct leads mental development beyond biological automatisms.

The developmental instinct, as we understand it, is not reducible to biological forces, is not "ready" in the embryonic structure, but rather goes beyond the biological life cycle of the individual, and allows him to transform his inherited psychological type. The developmental instinct can be clearly seen in what we call accelerated development and especially in the development of eminent personalities. It is recognized by an early appearance of developmental nuclei. Usually, the potential for accelerated development is marked by the presence of multiple forms of overexcitability, of nuclei of positive disintegration and of the inner psychic milieu, as well as of special abilities, talents and interests.

Throughout the course of life of those who mature to a rich and creative personality their primitive instincts and impulses with which they entered life undergo a transformation. For instance, when the instinct of self-preservation changes, its primitive expression disintegrates, and it is instead transformed into the behavior of a human being with moral values. Similarly the primarily biological force of the sexual instinct is transformed into lasting and exclusive emotional ties. The transformation of the aggression instinct transposes it into the area of moral, social, and intellectual conflicts of values.

The realization of these tendencies results in a disintegration of the primitive impulsive nature of instinctive forces. The process of transformation takes place under the influence of a developmental dynamism which we call the developmental instinct. Stimulated by this instinct man progresses through a disintegration of predominantly biological drives to a higher level of development—the cultural human being. The very fact that man overcomes his biological drives demonstrates that the power of the developmental instinct is greater than the combined power of primitive drives. The developmental instinct acts against the automatic, limited, and primitive functional patterns of the biological cycle of life.

Within a given individual, the developmental instinct can depart from the dominant direction of development to initiate directions which at first were marginal, but which can later become for this individual dominant directions of growth. The symptoms of such a process of transformation may be observed when the individual becomes weary of stereotypy, automaticity, conformity to the monotony of daily life and conformity to the same internal and external responses to the same stimuli. The individual begins to feel a need to free himself from the one-sidedness of his psychological type, the need to break through the typological fetters, to free himself from the common pattern of development, to break the stereotypy of former connections between stimuli and responses, and to search for originality and creativity necessary for such a breakthrough. This process allows the emergence and development of his own autonomously shaped psychological type. At this point the individual becomes capable of transcending his biologically determined type and even his biological life cycle.

Such needs, and efforts directed towards fulfilling them, lead to internal and external conflicts, to positive maladjustment, to disintegration and to neurotic and psychoneurotic dynamisms.

3. Biologically Determined and Autonomous Mental Development

Mental processes described above indicate that there are two general kinds, or better, two levels of mental development: one, taking place in conformity to the universal laws of development of the human species, to the biological cycle of life, and another, which takes an accelerated form and transcends the cycle of biological transformations. The first passes through the stages of childhood, maturity, aging, and culminates in death. It is characterized by gradual psychobiological integration of functions, growing biological perfection, activities typical for universal phases of development (acquisition of psychosomatic and intellectual skills specific to man, adjustment to the external environment, engagement in commonly practical, sexual, professional, and social pursuits). The second form of mental development consists of the transcendence of those activities, in some degree of maladjustment to the universal phases of development. It is characterized by mental hyperexcitability, that is to say nervousness, frequent disintegration of functions, psychoneuroses, social maladjustment and accelerated process of mental transformations.

In the first kind of development mental hyperexcitability and maladjustment appear usually in specific developmental phases and in situations of stress. They vanish when a biological phase or a grave experience comes to an end. In the second kind of development, the contrary is true: hyperexcitability, maladjustment, creative projections become permanent, or almost permanent elements and manifest themselves not only in difficult periods.

The first kind of development is biologically determined, universal, and ordered in a narrow and rigid way. Development of the second kind is an expression of individual differentiation, autonomy in relation to the laws of biology, authenticity, creativity, transformation of the innate psychological type. It involves maladjustment to the environment and the biological cycle, and thus to a certain extent a transcending of this cycle.

In the first kind of development we usually observe an average level of intellectual functions and some degree of emotional underdevelopment. In the other kind of development we usually observe above average abilities, emotional richness and depth, as well as inclination to psychoneurosis. The individuals who manifest the second kind of development are from their childhood maladjusted, talented, experiencing serious developmental crises. They show a tendency toward mental hyperexcitability, toward dissolution of lower

levels in their drive toward higher levels. Hence, they exhibit disturbances and disharmony in their internal and external environment, the feeling of “otherness,” strangeness. In this group we can find bright children, creative and outstanding personalities, men of genius, i.e. those who contribute new values.

Striking examples of the second kind of development can be easily noticed. Historians seem to agree in their judgment that Abraham Lincoln was the greatest president of the United States. For many years he experienced grave mental disturbances, anxiety and depressions on the borderline of psychosis. He frequently exhibited attitudes of uncertainty, hesitation, inhibition, marked sensitivity, ability for identification, autonomy and authenticity. However, the last years of his life were characterized by inner harmony, ability to make clear-cut decisions, farsightedness, humanitarianism, and control over his “pathological” dynamisms.

Another case of autonomous mental development which breaks the biological life cycle was the Nobel Prize winner, outstanding American writer William Faulkner. He was depressive, maladjusted, both as a writer and as a man. Introvert, withdrawn, psychoneurotic, he created in his novels a wide gallery of disintegrated, and even asocial figures that went through dramatic transformations toward higher levels of humanity. The manner in which he focused his attention on psychological problems and depicted them in his writings make him a representative of world literature. In him were combined literary genius, maladjustment, mental disturbances and insight.

4. One-sided Development

Apart from the two kinds of mental development there is a third kind of mental development. It is manifested in psychopathy and paranoia, that is to say, in mental processes and structures integrated in an asocial or antisocial, sometimes even criminal character. We find this negative type of development in its less successful form in individuals inhabiting prisons, in its more forceful, one-sidedly perfected form among political and military national leaders, labor union bosses, etc. In this last case grave affective retardation is usually associated with above average intelligence subordinated to primitive drives. Leaders of criminal gangs belong to this group. Two eminent psychopaths Adolf Hitler and Joseph Stalin displayed this kind of mental structure characterized by lack of empathy, emotional coldness, unlimited ruthlessness and craving for power. Toward the end of their lives both exhibited growing suspiciousness and criminality

which marked the transition from psychopathic primitive integration to paranoia and dissolution. Uncontrolled, pathological suspiciousness, persecution mania, delusions and oversensitivity to external conflict characteristic of the last phase are the usual symptoms of transition from a psychopathic structure to a distinct pathological process.

5. Differentiated Potentials of the Developmental Instinct

One can already observe in a child one and a half to two years old certain fairly well differentiated potentials of the developmental instinct. These can be expressed through various differentiated forms of psychic hyperexcitability such as sensual, psychomotor, emotional, imaginal or intellectual hyperexcitability.

The first can manifest itself through a need and active search for sensory experiences, gentle touches and caresses. This can be later developed into sensual emotionality and a strong sexual drive. Psychomotor hyperexcitability is often expressed through general hyperactivity, domineering, discord, antagonistic attitudes. The potential for emotional hyperexcitability can manifest itself by a great sympathy and sensitivity. These represent nuclei for further growth towards a high level of empathy.

Imaginational hyperexcitability can provide a basis for the development of prospecting and retrospection, that is to say, the ability to use one's past experiences in the planning of the future.

Intellectual hyperexcitability, accompanied by other forms of overexcitability, especially emotional and imaginal, together with some potential for intuition, can lead to an early development of special interests and talents.

Early observable nuclei of a mixed psychological type (schizothymocyclic, introvert-extrovert) indicate the potential, along with some of the above-mentioned elements, for an early development of the inner psychic milieu.

Early observable manifestations of special interests, talents, and abilities are yet another indicator of developmental potential.

6. A Basic Factor in the Transformation of Psychological Types

The coexistence in the developmental potential, for example, of emotional, imaginal, and intellectual hyperexcitability, or coexistence of introvert and extrovert, schizothymic and cyclothymic traits, enables one to transform his basic psychological type, that is to say, it permits the elaboration of a much more complex, multidimensional and rich typological characteristic.

In the life experiences of individuals, who show such potentials for transformation, we will see, in the schizothymic and introvert types for example, a need for contact, for understanding others, and for empathy. In the extravert and cyclic types, we will observe a need for introversion, solitude, isolation, quietness and exclusiveness of emotional bonds. We will then be dealing with a combination of mental traits characteristics of contact introversion or meditative extraversion, both conducive to accelerated development. Another example would be the existence of needs for activity and organization on the part of an individual already characterized by emotional and psychomotor hyperexcitability, sensitivity, subtlety, richness of emotional experience and a tendency toward emotional exclusiveness.

It is from such potentials that arise the nuclei for the development of higher emotional attitudes, nuclei for transcending one-sided structures, for the development of authenticity, empathy, self-awareness and self-control.

7. The Potential for Transcending the Biological Life Cycle

Psychic hyperexcitability, traits of mixed psychological type (which are, at the same time, the nuclei of the inner psychic milieu), intuition, strong interests and talents, all provide a basis for the slow development of tendencies towards transcending man's biological life cycle. This process is expressed by gradual elimination of automatic, rigid, instinctive stereotypes, and replacing them with dynamisms which are more creative, more individual, more exclusive, more supratypological.

The individual who passes through this process thereby expresses his strong developmental tension, his weariness of all that is too automatic, too common, too ordinary in man's biological life cycle. He experiences growing discomfort with his belonging to a definite age and a definite developmental phase. He dislikes the automatic imposition of certain reaction patterns which are expected to be manifested at his age, whatever it is, such as excitability or depression, sexual interests and tensions, the will to power, ambivalences, cyclic feelings of inferiority and superiority: i.e. the usual ordinary content, hierarchy, and evolution of reactions associated with various stages of a man's life.

The individual with a rich developmental potential rebels against the common determining factors in his external environment. He rebels against all that which is imposed on him against his will, against the typical influences of his environment, against the necessity of

subordination to the laws of biology. At the same time there may arise a positive or negative attitude with respect to some of his own hereditary traits and inborn inclinations.

The individual begins to accept and affirm some influences and to reject others from both the inner and outer milieu. There arises a disposition towards conscious choice and autodetermination. Self-awareness and self-control increase: retrospection and prospection become stronger; imposed forms of reality begin to weaken. The individual seeks his own higher identity, chosen and determined by himself. He does not want to be content with only one level of mental life which has been imposed on him by his social milieu. He searches for his own hierarchy of values and is sensitive to the distressing, negative facets of life. When he has a happy experience, he remembers the sad fact that it will not endure. He tries to overcome his sensory and logical world by striving to create, in imagination, a better world. He attempts to go beyond a sense-oriented, rationalist empiricism, since he recognizes it to be only one level of reality, and attempts to reach the higher level of synthesis, intuition, existential and transcendental experience.

8. The Three Factors of Development.

We have already touched several times, albeit superficially, on the topic of the three factors in the development of man. The first of these factors involves the hereditary, innate constitutional elements which are expressed in the developmental potential, in a more or less specific way, and are already recognizable in a one year old child. They can often be clearly perceived in a child from one to three years of age.

The early differentiation of such a potential could not be explained, despite its plausibility, by environmental factors. Within a family that is cultural and well educated, that manifests love and responsibility for the children, we cannot explain the differences in emotional or imaginal hyperexcitability, the differences in mixed typology, the differences in interests and talents among the children by reference to environmental influences only.

Innate developmental potentials may be more general or more specific, more positive or more negative. General excitability, nuclei of the inner psychic milieu, general interests and aptitudes are examples of general and positive potentials. Specific forms of hyperexcitability such as emotional, imaginal or sensual hyperexcitability, as well

as specific interests or aptitudes, such as musical, choreographic or mathematical aptitudes, constitute specific and positive potentials.

Constitutional psychopathy, nuclei of involutory psychosis, hereditary forms of mental retardation are examples of general negative potentials. Aggressiveness, criminal inclinations, constitute specifically negative potentials.

Environmental influences collide with those potentials, strengthen or weaken them, but their outcome always depends on an individual's hereditary endowment. We can distinguish three main forms of the interaction between innate potentials and environmental influences:

- (1) If the developmental potential is distinctly positive or negative, the influence of the environment is less important.
- (2) If the developmental potential does not exhibit any distinct quality, the influence of the environment is important and it may go in either direction.
- (3) If the developmental potential is weak or difficult to specify, the influence of the environment may prove decisive, positively or negatively.

If heredity may be called the first and environment the second factor, it is necessary to take into consideration the activity of a third factor, i.e. all the autonomous forces. What is their source? How are they developed? What is their genesis? Such questions are difficult to answer. We can only suppose that the autonomous factors derive from hereditary developmental potential and from positive environmental conditions; they are shaped by influences from both. However, the autonomous forces do not derive exclusively from heredity and environment, but are also determined by the conscious development of the individual himself. They appear at various developmental periods; they can be described and differentiated.

In most gifted individuals who show accelerated development the autonomous factors can be found and described fairly accurately. As mentioned earlier they are found where we detect developmental potentials, and where we find appropriate social conditions for development. They appear under conditions of inner conflicts, expressing themselves through the development of the inner psychic milieu and the elaboration of a hierarchy of values. The autonomous factors develop and are partially expressed through the development of astonishment with respect to oneself and the external environment, dissatisfaction with oneself, disquietude, feelings of inferiority towards oneself, and feelings of shame and guilt. They are further expressed as the dynamisms of subject-object in oneself, self-awareness and self-

control, autonomy, empathy, and the development of a hierarchy of values and of a program of development, as well as the activation of one's ideal of personality.

All these dynamisms which are more or less autonomous, or which lead to autonomy, are more specifically expressed and embodied in the third factor described in chapter IV.

All such autonomous factors, taken together, form the strongest group of causal dynamisms in the development of man. They denote the transition from that which is primitive, instinctive, automatic to that which is deliberate, creative and conscious, from that which is primitively integrated to that which manifests multilevel disintegration, tending towards secondary integration, from that which expresses reality at one level to that which expresses multilevel reality, from that which depends on biological reality to that which expresses moral autonomy, from that which "is" to that which "ought to be," from the empiricism of one level to multilevel empiricism which includes intuition and transcendental experiences.

The autonomous factors form the strongest dynamisms of transition from emotions of a low level to emotions of a higher level.

9. How Are Higher Emotions and Higher Needs Developed?

We believe that we have prepared the reader, to some extent, to answer for himself this question. We can summarize once again that our higher needs and emotions have their sources in the three-factor system which we have just described.

Positive inner psychic transformation occurs where children and youth do not have all the things necessary to fulfill all their basic needs and where conditions do not lead to the feeling of complete security. This transformation is more likely to occur where the individuals have only partial satisfaction of their basic needs and where stimuli exist which provoke at least partial dissatisfaction, hierarchization and postulation of an ideal.

The author wishes to emphasize that, in his opinion, such transformations cannot take place when there is complete security, and when all basic needs have been satisfied. For the development of higher needs and higher emotions, it is necessary to have partial frustrations, some inner conflicts, some deficits in basic needs, some difficulties in the realization of the needs arising from the biological life cycle. Higher needs must be stimulated and cultivated simultaneously with the care given to the so-called basic needs.

It is also necessary to have some sadness and grief, depressions, hesitations, loneliness, awareness of death and various other painful experiences which lead us to replace our bonds to what is common, sensual, easy to replace, superficial but direct us to that which is individual, exclusive, lasting, etc. Hierarchical stimuli are also needed, as well as sensitivity to multilevelness within oneself and insight into the dynamics of one's own ideal.

This means that in the process of fulfilling basic needs, there should remain some dissatisfaction to make room for introducing conditions which would permit the realization of human authenticity, and under which appears and matures awareness of and sensitivity to the meaning of life, to existential, and even transcendental concerns, hierarchies of values, intuition, even contemplation.

Unpleasant experiences, and particularly existential shock and anxiety assist the growth of sensitivity to other people and to one's own development. They may easily have a decisive influence upon this development. This does not mean that we can discount the possibility of a positive developmental impact of joyful moments, intense experiences of happiness, either past, present or anticipated.

We lay special stress upon the creative role of "negative" experiences, because their developmental role is often overlooked and misunderstood.

10. Development Through Processes of Disintegration

(a) Somatic Illnesses

Somatic illnesses bring about a basic change in our needs and interests, in our life program, as well as in our relationships with the external environment. The immobilization involved in chronic somatic illnesses, the interruption of regular work, financial difficulties, or even poverty, creates a situation very different from that preceding the illness. Those so afflicted become a burden to themselves and to their environment.

Even those closest to the patient become consciously, or unconsciously, impatient with respect to the patient and his illness. Sick people, often develop increased awareness and recognize that the situation imposes difficulties on others. The relationship to oneself and to others becomes unsettled. There occur dramatic and even tragic changes in the reevaluation of one's life and in interpersonal bonds. New relations with others are formed with difficulty.

People with a more or less primitive psychic makeup manifest irritability, aggressiveness, as well as a greater subservience to their

external conditions in an attempt to ensure the good graces of others. People of this category are also more subject to mental breakdown.

In cases of rich developmental potentials, there develop new aspirations, new forms of activity, new talents, or there is a revival of previous ones. New developmental spurts can occur, new sublimatory and compensatory tendencies can develop, new interests and abilities, new attitudes and new ways of knowing.

Many crippled people show creative compensation, in accord with the Adlerian concept of social compensation for inferiority feelings. Keats said "I never showed such creativity of thought and mood as when I began to develop tuberculosis." Many people with somatic illnesses deepen their attitudes towards death. Death becomes an issue very near to them, thus necessitating new attitudes and new adjustment on their part. Under such conditions, suicidal tendencies can lead to death by the sick man's own hand.

The approaching, or immediately menacing, clearly perceived physical deterioration, pain, physical and mental suffering, the approaching end of one's life lead the individual to become more introverted, lead his interests towards what is experienced as more essential needs. Most often these are the higher levels of emotional life which acquire a priority over one's more ordinary needs. Here, among others, we find one of the sources of the appearance and development of higher emotions through stress and frustration, through emotional tension and reflection.

(b) Conflicts, Stresses and Psychoneuroses

The majority of the mentally retarded, as well as those with psychopathic mental structure, do not experience inner conflicts, though they are often involved in external conflicts.

Disappointments, suffering, inner conflicts, breakdowns, force one to depart from peaceful adjustment to automatic activities such as daily routine, pursuit of money, pleasures of eating, primitive joys, or superficial, easily resolved conflicts.

Frustrations and inner conflicts change one's relationship to the ordinary, everyday, narrow reality and lead away from it. They provoke the rise of different emotions to more refined and empathically transformed levels. Under such conditions different needs appear, different issues have to be resolved; new stimuli arouse emotional responses different from those existing till then, different from those associated with needs common with a group. The interests and experiences of the individual become much more exclusive, unique, unrepeatable, much more complex and controversial. Previously they

were infrequent and on the side now they become the main component of his life.

With respect to the psychic developmental potential, we are dealing apparently with three phenomena which are three aspects of one process.

First, psychic hyperexcitability, general or more differentiated (emotional, psychomotor, intellectual) provokes conflicts, disappointments, suffering in family life, in school, in professional life, in short, leads to conflicts with the external environment. Hyperexcitability also provokes inner conflicts as well as the means by which these conflicts can be overcome. Second, hyperexcitability precipitates psychoneurotic processes, and third, conflicts and psychoneurotic processes become the dominant factor in accelerated development.

One of the elements, arising from the collision of the developmental (i.e. the potential for disintegration and psychoneurosis) with the external environment and one's own stereotypes is frustration. We are accustomed to believe that frustration is a negative factor in development, detrimental to the individual and to the group. However, it is our opinion that this interpretation is erroneous.

It is clear to us that continuous frustration without the corresponding development of inner psychic transformation, self-awareness and self-control will have a negative outcome. However, the development of these factors which are important dynamisms of the inner psychic milieu makes positive use of frustrations. If developmental dynamisms are very strong the frustrations can be very intense. Thus suffering, maladjustment and even some forms of breakdown are necessary events in development.

It seems odd to us that a high threshold of frustration tolerance should be considered positive for development. In our opinion, such a viewpoint is not accurate. High frustration tolerance is characteristic of psychopaths, of the mentally retarded and individuals characterized by very primitive development. On the contrary, in our opinion, a low threshold of tolerance to frustration characterizes sensitive, subtle, and creative people, those who manifest "contact introversion."*

It is deeply human to experience one's own affliction and to empathize with that of others. This capacity always depends on low or medium threshold of frustration tolerance.

*Contact introversion is this type of introversion wherein exist certain traits of syntony allowing a mental contact with others. This shows a certain slant of the introvert type towards extraversion

Another aspect of reaction to frustration is the problem of maladjustment. In our opinion, much too often in psychology, education, and psychiatry, adjustment is discussed as positive and maladjustment as negative. In the attitude of adjustment, we can easily isolate two forms. First we can see a form of adjustment to the low level of reality of everyday life. This is a noncreative, nondevelopmental, automatic adjustment. The second form of adjustment is adjustment not to that which is actually present, but to that which arises as a new, higher level of mental life. It may be called adjustment to that which "ought to be." In this form of adjustment there is an element of development and creativity connected with autonomous hierarchization of needs and values. Only this second form of adjustment is truly developmental. However, this adjustment of a higher type is, at the same time, a positive maladjustment to lower levels of reality.

What is the source of the phenomenon of positive maladjustment? It arises from psychic hyperexcitability particularly emotional, imaginal, and intellectual, from the nuclei of the inner psychic milieu, and from the instincts of creativity and self-perfection.

Collisions with the environment within a smaller or larger social group, at the period of early childhood, and throughout later life cause the development of positive maladjustment. In people endowed with a favorable potential these collisions create a basis for an elaboration of a program of development.

Positive maladjustment characterizes all forms of creative and positive development and characterizes also most of the psychoneurotic dynamisms which we consider to be positive and creative.

All the phenomena discussed above, that is to say, positive psychic hyperexcitability, low frustration threshold, maladjustment, are marks of the process of positive disintegration, i.e. the process of psychic loosening, disintegration and even possible breakdown. In some cases disintegration has a negative character leading to psychotic dissolution. But in the vast majority of cases, the phenomena of disintegration point to a very great developmental potential. They form the basic dynamisms of mental growth, of sensitivity and creativity; they indicate the possibility of rich positive development which an individual could be capable of.

Astonishment with respect to oneself, disquietude, feelings of inferiority, shame and guilt, the achievement of autonomy through conflicts, difficulties and stresses, as well as many other psychoneurotic dynamisms create the picture of unilevel and multilevel disintegration. This disintegration which, in most opinions, manifests pathological

phenomena, leads, in our opinion, to psychic richness, to empathy, to authenticity, until secondary integration is reached in its partial or global forms.

11. The Role of General “Psychopathological” Dynamisms in Psychoneurosis

Psychic hyperexcitability is one of the major developmental potentials, but it also forms a symptom, or a group of general psychoneurotic symptoms. We have already described the significance of this symptom for development as well as its creative aspect. Beyond this symptom, we will describe some general dynamisms which have been considered psychopathological but which, in our opinion, are positive in psychoneurotic processes because they tend to promote personal growth.

Among the general psychoneurotic symptoms we will discuss broadly the tendency to disquietude. Disquietude can arise with low, medium or high psychological tension. What is the source of disquietude? It appears to be based, to a great extent, on psychic hyperexcitability, particularly of the emotional and the imaginal type. Since it develops an attitude of prospecting, emotional and imaginal hyperexcitability gives rise to uneasiness about the future. Disturbing affective experiences, frustrations, disappointments, and suffering experienced in the past excite uneasy thoughts about the future. Those feelings constitute an important part in the lives of individuals endowed with favorable developmental nuclei.

An individual endowed with rich emotional sensitivity, capable of deep, exclusive and lasting emotional relations, experiences states of disquietude with respect to his past, present and future. He expresses disquietude with respect to the painful experiences which might be the share of his immediate family, his friends, etc. The problem of sickness and death, connected in his prospective imagination to the situation of his loved ones, will be a source of disquietude.

Existential disquietude, disquietude related to the authenticity of people and of the civilized world, disquietude with respect to falsity and truth in individual and social life are very common phenomena in human experience. This disquietude arises in proportion to the general level of culture, sensitivity and aptitude for prospecting.

We will now briefly discuss the phenomenon of “illusion” which we often encounter in nervous and psychoneurotic individuals. Illusion is a tendency to modify the perceived object. This tendency involves lively activity and even creativeness of imagination, it involves poetic

and artistic conceptions, and even sometimes eidetic elements. This is a phenomenon very closely bound to imaginal hyperexcitability, and to aspirations for high development and modification of low unilevel reality. This is also connected with very strong emotional hyperexcitability, with poetic and elevated moods.

It is necessary to underline that either a very sad mood (hypothymia) or a very happy mood (hyperthymia) can never indicate, by itself, a pathological state. The capacity for profound experiences (great sadness or great joy) is certainly not pathological. Neither is the intensity or duration of sadness or happiness to be considered an indication of pathology. Inhibitions, anxiety and phobias combined with sadness may lead to the formation of psychoneurotic syndromes. Nevertheless we can say that, in general, inhibitions, anxiety, etc., are related to intensive positive development; they are also related to stronger feelings arising from internal psychic conflicts, on the way to much higher levels of development.

Euphoric syndromes often represent a defensive and developmental character. In maniacal exaltation we are dealing with the acceleration of thought processes, with a weakening of the influence of inhibitions, very often with an increase in ability for synthesis, with the genesis of new concepts, with syntony, with the transcendence of routine, petty, everyday considerations. This may also lead to appreciation of rare and unexpected aspects of everyday life.

States of depression enhance self-analysis and self-criticism. They give rise to the feelings of inferiority and guilt, they cleanse from excessive self-assurance and self-importance. With respect to pathological weakening of volition, we should like to underline that decision and action must be approached from a multidimensional point of view. Some individuals who have a tendency to hesitate in everyday life situations, where this is regarded as low will power, can in a difficult situation, arrive very quickly at responsible decisions. Frequently the label of weak will is applied to people who hesitate, who are subtle and delicate, who are unwilling to harm others by rash decisions. Yet such people often display a capacity for determination when it does not bring harm to others, or when it is in defense of others.

It is very difficult to regard excessive strength of volition as a pathological phenomenon. This problem also has to be subject to a multidimensional point of view. Kuniewski* wrote that a heightened

*W. Kuniewski *Wstęp do psychopatologii ogólnej*. Warszawa: Książnica Atlas, 1922.

ability to endure pain is often encountered in psychopaths. The term "psychopath" is often used to describe a variety of conditions, including not only "moral insanity," but also a variety of psychoneurotic states. Many psychoneurotics, i.e. those who often have high moral development, also show a great ability to endure pain. Many of them have even undertaken ascetic exercises in order to develop higher tolerance to pain. The deviations of volition (parafunctions of volition) need to be differentiated.

In some cases of stereotypy, in which we see a special kind of inhibition and excitation, in periodic but chronic disturbances in the balance of excitation and inhibition, and in the antagonisms between excitation and inhibition, we can often detect their developmental character. The interplay of excitation and inhibition very often fulfills a positive role in disintegrative processes of development.

In obsessions and compulsions, among the many forms in which they are manifested, we can observe many types and levels—from vulgar attitudes and reactions like aggression, primitive and obsessive fear, to attitudes and reactions on the highest level of great empathy. We can speak about pathological impulses when an individual thoughtlessly, and against his own and the interests of his milieu, performs acts contrary to his own moral principles. On the other hand, we can also observe compulsive tendencies that are partially or highly conscious which often manifest extreme self-sacrifice, heroism, or suicidal decisions motivated by high moral aims, etc. One cannot thus consider every compulsiveness as pathological. A differentiation of levels of compulsiveness is necessary.

12. Two Clinical Cases

It seems that one of the best ways to justify our view that the majority of psychoneuroses are neither harmful nor symptoms of mental illness, but, on the contrary, indicate positive, very frequently accelerated mental development, is to discuss two clinical cases.

S.M. was 23. He studied history and theory of art at the university and at the same time he attended the Academy of Fine Arts in Warsaw. Prior to that he changed his major several times.

For some years he had symptoms of excessive nervous excitability, he was depressed and began to think of the danger of mental illness. During few months his condition became more aggravated. He went through periods of "psychical spasms" almost always evoked by preoccupation with some moral problem. On one hand, he considered himself normal; on the other hand, he thought of himself as one overly concerned with moral issues.

He went to look at the places of execution (he lived in Warsaw); he experienced the tragedies of the past as something of actual validity, something authentic. He was hypersensitive to blood. He thought that those who pass away are being consecrated for him, so that he becomes responsible for the continuation of their lives. At times he felt that such experiences were dangerous, but something attracted him to them. He was often concerned about the moral value of art. He separated the domains of higher value, which had for him a most real meaning, from those domains of lower values, with which he was in psychic warfare.

Moral human problems were of such fascination for him that he wanted to discontinue his studies in art. He was interested in the fate or destiny of man, in his crisis in medical, psychological, moral, educational, or legal aspects. He experienced deeply and adversely, any such attempts at new types of education which, in his view, were contrary to human dignity. He experienced these confrontations somewhat like shocks.

Examination, internal and neurological:

Wide eye pupils, strong eyelid trembling, blood pressure 130/100, red dermography increased. Chwostek on both sides strongly positive, abdominal and muscle reflexes increased, eye-heart reflex inclined to arrhythmia,

Psychological-psychiatric examination:

Outstanding affective and imaginal sensitivity, fairly well developed ability for transferring psychic experience into vegetative nervous system. Strong preponderance of higher levels of psychic life, considerable capacity for inner psychic transformation (when he came for treatment he was looking for help in changing himself, he understood that individual development requires universal attention to human values, and that it cannot be achieved alone). Inner psychic milieu distinctly in hierarchical order. Outstanding intelligence with more facility for the theoretical than the practical. Some original traits in thinking. Multidirectional abilities. Reality function well developed at higher levels of mental life, and poorly developed at the lower, everyday level.

Interpretation:

A young man of outstanding and multidirectional abilities, of increased affective and imaginal sensitivity, of inner milieu built on recognized hierarchy, with dominant elements of highest dynamisms of mental life, considerable ability for inner psychic transformation,

creative capacity. The dynamisms “subject-object” in oneself and the third factor are manifested by his careful observation of the changeability of his own states, by their evaluation, and by his selective attitude (positive to some states, negative to others). This is also manifested in his attitude to his own artistic work. Moral values which he put on the highest level fascinated him, so that he subordinated all other values to them (thus placing his disposing and directing center on a high level). His highest values were global and humanistic. The whole organization of his life was based on these dynamisms together with constant retrospection and prospection in relation to himself and to the world around him. All these characteristics, with concomitant decrease in activity of the instinct of self-preservation and strong multilevel disintegration (feelings of responsibility, “excessive” syntony, dissatisfaction with himself, process of subject-object in oneself, the third factor, definite localization of disposing and directing center at a higher level)—all these indicate the development of insight, of a wide scale and deep penetration of aims and firm nonadjustment to lower levels of reality.

Clinical diagnosis:

Psychasthenia in an individual of higher psychic structure and highly developed functions.
Good prognosis.

Treatment:

It is difficult to suggest here a specific program of treatment. Rather, a program of self-development and auto-psychotherapy is advisable. It is important to have the patient realize the whole importance of his own development, to help him in a more universal personality growth, in control of his rather violent emotional reactions, development of a greater understanding and capacity for a more balanced view of constellations of lower psychosocial level, with some compassion for those who are morally endowed but in a limited degree.

S.M. has outstanding multidirectional abilities, high psychic sensitivity, distinct empathy. The hierarchy of his inner psychic milieu was marked by dominance of the highest dynamisms of mental life, creative ability, and considerable capacity for inner psychic transformation (he shows a constant need of self-development, of increasing his insight, of enlarging his understanding of others).

On the other hand, he demonstrated disproportional development of certain dynamisms of the inner psychic milieu, such as dissatisfaction with oneself, feelings of inferiority with respect to himself, the dynamism “subject-object” in oneself, and also the third factor. In

clinical diagnosis it may be considered that S.M. Suffered from psychasthenia but retaining his reality function at a high level (refinement and subtlety) but with weakened reality function at a lower level. In this connection let us pose the following four questions:

1. What are the essential characteristics of S. M.'s personality?
2. What specific psychoneurosis is here represented?
3. Is it correct to call him ill?
4. What are the advisable therapeutic-educational methods?

The first question can be answered as follows. S.M. represents an outstanding, positive personality development at the level of advanced multilevel disintegration. He is very sensitive, with increased affective, imaginal, sensual and mental activity. In connection with the process of multilevel disintegration, his inner psychic milieu is strongly developed and differentiated with definite hierarchization. He manifests a strong attitude of meditative empathy and responsibility towards others. He also demonstrates a highly educated awareness in the service of a well-developed moral personality. Creativity is present, with reality function definitely developed at a higher level, and somewhat lacking at the low level. S.M. represents, in the great majority of his symptoms, positive nuclei of personality formation, nuclei which are being actively developed and realized.

With respect to the second question according to established classification we could distinguish here psychasthenia with "pathological" empathy. What do we gain by such a definition of the case, from the point of view either of etiology or of dynamic diagnosis and therapy? It seems that such a classification has little value.

In answer to the third question, we can definitely say that S.M. is healthy, and especially healthy in the sense that he realizes his own model-norm or personality standard. His maladjustment to lower levels of actual reality, but adjustment to reality of a higher level, his empathy emotional tension, plasticity and creativity, and his responsibility and moral sensitivity are connected with the acceleration of his developmental process as demonstrated by the strengthening of the main dynamisms of his inner psychic milieu. At the same time we observe weakening of his instinct for self-preservation.

Let us now consider the fourth question. Our recommendation is that this patient not be given psychiatric treatment. Should the patient take up a professional psychiatric or clinical career, he would have exceptionally good chances of healing others, because of his great creative potential, empathy and psychic responsibility, insight and flexibility. One could only venture to give some advice to the

patient, on the basis of a global diagnosis of his rich personality, as being well on its way to advanced development. This development may be modulated through increased awareness and self-awareness, through a better understanding of his own mental condition, through auto-psychotherapy and periodic contacts with a psychologist or psychiatrist of high psychic maturity and capacity for an understanding of such individuals and of developmental processes.

The next case is taken from the abundant clinical material of Janet (56) and concerns a 20 year old girl, Irene. Unfortunately Janet does not give the exact life story of the patient, her interests and most important emotional attitudes in her normal period.

Irene became sick in despair over her mother's death. This happened in dramatic conditions, with her as an eye witness in a small workman's room, with strong nausea blood vomiting and several other unpleasant symptoms. The young girl was fighting with the thought of her mother's death, bringing herself to final exhaustion by remaining the last 60 days without going to bed. Instead, she periodically left her dying mother to work in order to earn their living. After her mother died, she wanted to resuscitate her body, bring back respiration, and in her efforts she caused the body to fall down from the bed. After a time following the funeral, Irene exhibited strange symptoms. She developed somnambulism and played dramatic scenes of great artistic perfection. She brought to life, in all detail and with great skill, all the drama she had lived through lately. She was narrating the content of these tragic scenes, putting forth dramatic questions and answers to them (tragic dialogue), listening to her own questions, introducing a tragic spectator of the drama, taking up a variety of postures, according to portrayed roles. She usually united words with actions which gave an unforgettable effect. When the show was about to end she made ready to take her life. She talked with her mother and made the decision to die under a moving train. So she put herself on a railway, as if waiting impatiently for the train, and expressing horror in her face and posture, showed deep experience as if it all were happening in reality. The train came, she then got up—and some scenes were reproduced again identically. After a time she became exhausted, and returned spontaneously to her former state of consciousness and continued her ordinary daily tasks.

Descriptive diagnosis:

We observe here first of all exceptional concentration of feelings towards her mother, with a weakening of the instinct of self -preserva-

tion, with simultaneous strong vitality (care for the home), with capacity for sacrifice, for heroic acts in the performance of her duties. She lived under such great pressure and exhaustion that there followed a mental split, a disintegration. This state of tension found its outlet in two life patterns: one in ordinary reality, the other in the content of dreams.

We know nothing of the patient's intellectual standing. From the description of the case we know that Irene was making her living, that she knew how to administer artificial respiration, which would exclude mental retardation. It appears that she had not adequate mental transformational abilities. Due to this limitation, high mental tension led to a split into two personalities which-it seems to me-was a safety valve against suicide or schizophrenia. As we have pointed out, her emotional tension, empathy, sense of duty were of a high level, but the dynamism of inner psychic transformation was comparatively weak.

From the standpoint of the theory of positive disintegration the symptoms are characteristic for unilevel and borderline of multilevel disintegration with the exception of the moral sphere. The patient shows distinct mental excitability, the need for strong and lasting emotional bonds, great moral sensitivity and a distinct hierarchy of moral values that indicate the beginning of spontaneous multilevel disintegration.

Therapeutic recommendations:

The patient needs the support of a warm human environment, assistance in working out a program of further education and in the sublimation of her emotional life. The development of artistic abilities might help the patient to find a sense of life.

As we know, Irene became ill as a result of her mother's death under tragic circumstances. Irene reacted here in an affective manner, underwent a shock and consequently developed somnambulistic symptoms when she was reenacting the tragedy with great artistic ability.

Let us discuss the same questions as in the previous case:

1. What are the essential traits of Irene's personality?
2. What specific psychoneurosis is represented here?
3. Can we call her ill?
4. What are the appropriate methods of therapy and education?

With respect to the first question, we notice that Irene has a rich personality. From the point of view of totality of emotional attachment, she represents a rare case of high moral values. The strength

of exclusive feelings is exceptional; the sense of responsibility for her mother is very high, and her capacity for sacrifice is at a very high level. The protest against fate, against the biological reality of death, is very strong. One can, therefore assume that we are dealing here with a disposing and directing center not yet completely consciously formed, but localized very high. There is a tendency for adjustment to normative values, to that which "ought to be," rather than to the actual reality. There is rather weak inner transformation in an undeveloped inner psychic milieu, with, however, a high potential for growth.

Positive disintegration is mixed, with definite preponderance of unilevel disintegration, and a considerable potential for multilevel disintegration.

Irene gives the impression of distinct possibilities for secondary integration, for development of socio-moral personality under proper educational conditions. In conditions wherein she would be left without proper therapeutic and educational help, we could presuppose development of suicidal tendencies, mental illness, or resignation from the so-called normal life.

With respect to the second question, it appears that Janet's own diagnosis of hysteria would be confirmed by any experienced psychiatrist. The basis for that appears in her strong somnambulistic conditions, dual personality, strong suggestibility, exceptional emotional tension, dramatization with elements of ecstasy, and incapacity for adjustment to external conditions.

Is such a diagnosis prone to give a negative impression of Irene's mental structure, or does it place her at a high developmental level?

The capacity for so high a level of feelings, their constancy, high level of autosuggestibility, strength of subconscious dependence on moral values, responsibility and sacrifice with respect to others, and will power indicate, in our opinion, positive personality traits. Furthermore, she does not exhibit the majority of traits characteristic of character hysteria such as lying, showing off, putting up false appearances, etc.

This is a case, we believe, representing a rich developmental potential, and which, assuming proper conditions, could give rise to accelerated development. In our view, symptoms of such emotional tension, which resemble ecstasy, symptoms of somnambulism, resisting tragic conditions: all of these give a picture rather contrary-from the point of view of totality of character and personality—to the group of characteristics on which we usually depend in the diagnosis of hysteria. Exclusive attention to the so-called typical symptoms without

attempting to correlate them with healthy personality traits gives, in our opinion, a basis for a merely schematic diagnosis that omits the rich aspects of personality structure and its developmental possibilities.

That is why we shall briefly answer the third question by stating that Irene is a healthy person in the sense of realization of her own personality standard. Neither her maladjustment to actual reality, nor her strong emotional tension, nor again her somnambulism or "excessive" feeling of responsibility and sacrifice are indicative of a pathological personality.

Let us now go on to the fourth question regarding appropriate therapy. From the view that Irene is a healthy person it follows that she should not be treated as a medical case. On the other hand, she should be given able assistance in her education, above all self-development, which would aim at positive, perhaps accelerated growth. In this respect help in working-out, definition, formation, and establishment of an educational program which would provide her with a disposing and directing center at a high level is of fundamental importance. The other fundamental aspect is a slow and multilevel development of the principal dynamisms of her inner psychic milieu. Of fundamental value, also, would be the formation of deeper intellectual capacities which would bring discrimination into the emotional and moral aspects of her life. Of great importance would be a friendly, noble interest taken in her total development such that she might find some compensation for her abruptly ended attachment to her mother. In this connection, it may be essential to discover and develop some of her more important interests and abilities.

This would be, perhaps, the best way to raise and to sublimate her very interesting positive tendency for autosuggestion, to bring her higher emotions to fulfillment.

13. Differentiation of Developmental and Nondevelopmental Symptoms and Dynamisms

Both in the case of Irene and of S.M. we are confronted by the problem of diagnosis and differentiation of symptoms and dynamisms, usually considered pathological, into those which have a negative, involutory role and into those which are, in our opinion, positive, that is, developmental. As an example of a differential diagnosis of this kind we will analyze the two cases.

S.M. exhibited mental hyperexcitability, especially of the emotional and imaginal type. As we have already stated mental hyperexcitability is the basic component of developmental and creative

potentials. Creativity, ingenuity, empathy, identification, autonomy and authenticity cannot develop without this foundation. Mental hyperexcitability constitutes one of the most important factors in the rise of the inner psychic milieu and of the tendency to transcend one's psychological type and the biological life cycle. In this way mental hype hyperexcitability, and especially emotional and imaginal hyperexcitability are one of the most important factors in the drive towards realization of higher forms of mental life.

The fear of mental disintegration and illness which we find in S.M. is a characteristic feature of positive developmental transformations, especially in early phases of multilevel disintegration. It is a symptom of the formation of the dynamism "subject-object" in oneself. Anxiety which takes the form of "moral spasms" also points out to it and to the rise of the instinct of self-perfection.

S. M.'s distinct capacity for empathy and identification is an expression of a strong instinct of sympathy and of the feeling of responsibility for himself and for others. What is usually considered an excess of the above tendencies is not a pathological deviation, but the potential for, or even the beginning of, an accelerated positive development.

In his need to subordinate all of his capacities to moral imperatives and programs we find a distinct need of hierarchization of values and an ability to make sacrifices. His pronounced ability to engage himself in a struggle for ideals, his inclination to derive his principles from the feelings of empathy and ideas of humanism prove his great potential for accelerated mental development. It would be a serious error with harmful consequences to interpret any of those qualities as pathological.

Concerning the case of Irene we noticed that she exhibited strong emotional attachment and the feeling of responsibility for her mother. She was dedicated to the task of taking care of her mother and keeping her alive. The tension of her struggle against her mother's death was heroic. In her emotional relation to her mother Irene did not think of herself, but was always ready to sacrifice herself. Among other things she succeeded to control the biological need of sleep. This clearly showed her ability for hierarchization of values, self-sacrifice and heroism. These qualities are certainly not normal in the statistical sense, yet would it be justified to consider them pathological?

Irene exhibited a low threshold of resistance to frustration. From our point of view this does not represent anything pathological, but on the contrary, a symptom of accelerated and deepened mental development. Concerning her symptoms of somnambulic dissociation,

disagree with the standard psychiatric view that they were expressions of a pathological process. Her great emotional tension, associated with a high degree of exclusive feelings of love and identification with her mother, while other forms of sublimation were not open to her, could find an outlet only in positive maladjustment through dissociations or disaggregations as in her case, or it could have ended in suicide or psychosis.

The somnambulant dissociation evidenced a process of growing mental health rather than illness. It allowed her to stay with her mother. It also allowed saturation with these grave experiences which were so close to her. It gave her a chance to fully experience her deep inner feelings, but, at the same time, to continue her "normal life" in the phase of transition to a "normal personality."

It should be emphasized that individuals who have a rich psychic life, marked exclusiveness of emotions, empathy, emotional and imaginal hyperexcitability, may show dissociations of various kinds and levels. We can mention as examples of dissociations states of contemplation or ecstasy, mediumistic or spiritistic experiences, states known as anorexia nervosa, and any form of authentic self-perfection through positive disintegration, (e.g. the development of the inner psychic milieu, especially of the dynamism "subject-object" in oneself, the third factor, activation of the ideal of personality, tendency to ecstasy). The development of the partial death instinct which may find an outlet in extreme forms of asceticism or suicide is also an expression of this process.

We conclude that there is nothing pathological in all those symptoms, but that in the majority they are genuine symptoms and dynamisms of an accelerated and deepened process of mental growth towards higher levels of mental functions and structures.

14. Correlation Between Developmental Traits and Psychoneurotic Syndromes

Psychoneurotic syndromes are relatively well classified. In order to show the developmental components in psychoneuroses we shall consider in more detail psychasthenia, neurotic depression, and anxiety neuroses.

In psychasthenia, as in other psychoneuroses, we distinguish two groups of people: those who turn to hospitals and sanatoria, and those whom we meet in everyday life, especially in cultured environments. In the first group, we meet those with real symptoms of Psychic asthenia, while in the second group we rarely see such severe

symptoms, through we do meet physical or somatic asthenia, lack of adjustment, and even lassitude with everyday life. To this second group belong many artists, writers and thinkers, to mention only Proust, Kafka, Chopin, Kierkegaard, Shelley, Slowacki, Norwid, Pascal, Puvis de Chavannes, Keats, Gibran, Einstein. Their great need for relaxation after creative effort gave an impression of easy fatigability. Their psyches seemed to be asthenic because of excessive sensitivity. In reality, they were characterized by physical but not psychic weakness. Their exhaustion was due to the disproportion between mental and physical activity. This means that intracortical activity is carried out at the expense of subcortical centers. For this reason these individuals demonstrate excessive inhibition, hesitation and weakness (or even lack) of reality function at a low level. Not infrequently they are reluctant to end their work. At the same time they have a very strong reality function at a higher level.

Let us now consider psychoneurotic depression. The individual with such a neurosis is characterized, in general, by emotional and imaginal hyperexcitability and a very great fatigability. This leads to irritability, greater suggestibility, low frustration tolerance, dissatisfaction with others and with oneself, and very weak adjustment to reality. An individual with psychoneurotic depression has a very strong empathy towards his close friends and his family; his emotional bonds are exclusive and also, for this reason, he is psychically vulnerable. The depression is often expressed by a natural desire for isolation, by inhibition, by weaker contacts and even by a conscious (or unconscious) temporary flight into sickness. As we have already underlined, in depressive syndromes and symptoms we may find positive regression in order to rest and relax before attempting new, more authentic and more elevated activity. A good example is the case of the depressions of Antoine de St. Exupéry, a prominent French pilot and writer.

The symptoms of psychoneurotic depression are often present in puberty, menopause, and post stress periods. They include a tendency to isolate oneself from actual unpleasant experiences and very often tend in the direction of "near-pathological" relaxation after a very strong trauma or stress. These depressions may replace suicidal tendencies or serve as an introduction to further intensive transformation and creative work.

Depression plays an important role not only in isolation from the external world but also in isolation from oneself. The isolation from oneself is expressed by the feeling of inferiority towards oneself and by feelings of shame and guilt. In depressive but creative people

this attitude takes analysis and self-criticism as a starting point for inner psychic transformation.

In conclusion, we should underline that we have not discussed here the so-called endogenous depression which is constitutionally determined. We have concentrated on those types of depression which depend on all factors of positive development, i.e. hereditary potential, influence of the environment and autonomous mental factors.

Let us briefly discuss anxiety neurosis. In the last chapter discussing disquietude, we have already indicated the multilevelness and creative character of this type of "anxiety." Disquietude towards oneself and disquietude towards others, as in an apprehension of the threat of pain and evil, characterizes all sensitive and creative people. On the basis of our clinical experience, we can say that the highest levels of anxiety inhibit lower, more primitive forms of anxiety. This may occur through reflection and capability to transmute anxiety about oneself into anxiety about others. Many anxiety states often express a greater concern for others than for oneself and especially a very strong concern for higher values. Anxiety is often an expression of the impossibility- to immediately "force one's way" towards a higher, more developed, hierarchy of values, in order to discover the answer to one's problems and worries. The individual then feels a desire to arrive at higher levels of the hierarchy of values, but at the same time finds that it is impossible for him to do so immediately. Such anxiety can encompass even deeper concerns when it becomes existential or when it is an anxiety about the reality of the sought hierarchy of values and of finding in it a refuge and protection.

As we have already mentioned, anxiety psychoneurosis may be expressed at many levels, especially at higher levels, while lower levels are expressed by nondevelopmental neurosis hypochondria and sexual neurosis.

We have also indicated that an anxiety psychoneurosis can express itself at the existential level. In this case, an individual feels a need to arrive at a philosophy concerning the ultimate realities of life, the meaning of living, the meaning of development etc. This expresses a loosening or breaking of emotional and intellectual attitudes and aspirations in the borderline area between what is knowable and unknowable, in the area of existential and transcendental realities.

At this point it seems appropriate to quote two opinions concerning psychoneurosis, in particular, anxiety and depressive psychoneuroses. The first is derived from the writings of Paul Abély (1, 2):

"It seems that to be a good psychoanalyst, one must submit oneself to this test of liberation and it is important that one must get rid of

one's complexes and relieve the subconscious. But is it not possible that in so doing we take the risk of depriving a human being of a personal treasure which nourishes perhaps his dynamics and his genius? I shudder at the thought that such elite members as Molière, Mozart, Beethoven, Goethe, August Comte, Baudelaire, and many others, could possibly have been subjected to such a 'frustration'.

"I have known in my life, especially in artistic milieus, many young neurotics of great talent who, happily remained such.

"I have even heard an inaugural and presidential address at the occasion of the Strasbourg Congress, an excellent conference by Professor Nayrac on 'The anxiety of Antoine de Saint-Exupéry'. He said something of this nature: 'This anxiety was of a particular type. It bore a quality promoting personality development. Such anxieties are instrumental to elevation and greater self-development. Thus a doctor must approach them with prudence and respect'."

The second opinion comes from Marcel Proust, drawn from one of his novels, "Du Côté de Guermantes":

"All that we have great comes from neurotics. They are the ones, and not others, who have founded religions and created masterpieces. This world will never know how much it owes to them and especially how much they suffered in order to produce it. We are delighted by their subtle music beautiful paintings, by a thousand subtleties, but we do not know the price they paid for their creations in terms of tears, spasmodic laughter, rashes, asthma, fits of trembling and, most of all, the ever-present fear of death."

15. The Developmental and Nondevelopmental Elements in Psychoses

We will discuss briefly schizophrenia, paranoia and borderline syndromes between psychoneuroses and psychoses.

Abély (1, 2) has already described with considerable insight, the borderline forms between psychoneuroses and psychoses. With respect to schizophrenia, he has described a group of intermediate syndromes which he termed schizoneuroses. These are characterized by dissociation of self-consciousness, by disintegration of self-control, by weakening of the instinct of self-preservation and of the reality function, as well as by an insurgence and development of a delusional system. Such disintegration brings about a gradual dissolution of the reality function with respect to oneself and to others.

As compared to psychoneuroses, schizophrenia is characterized by negative disintegration and, more specifically, by dissolution and involution. What are the essential differences between psychoneurotic processes and schizophrenic processes?

We can discern in schizophrenia, already in the hereditary and innate potentials, emotional hyperexcitability that is not channeled in any particular direction. In the very early expression of these potentials we fail to find any strong capacity for inner psychic transformation and no nuclei of mixed psychological type. In the very early social contacts of those who are potential schizophrenics, we find a much greater psychic vulnerability than in those who will develop psychoneurosis. We also find greater and less positive psychic infantilism and, as mentioned above, a weaker capacity for inner psychic transformation. In such cases, expressions of instinctive functions are weaker. An ability to transform them, is especially low, adjustment to reality of a low level is difficult, if not impossible, there is no distinct ability for organization of higher levels of reality. On the contrary, in psychoneurotics one frequently observes a distinct ability to organize higher levels of reality.

A potentially schizophrenic individual cannot withstand the effects of collisions and conflicts with his environment, especially during more difficult periods of his childhood. This leads to breakdown, dissociation of personality, and thus to negative disintegration.

The lack of contact with reality is compensated by delusional symptoms, by flight from reality, by dissociation of personality, by pathological symbolization, by hallucinations, etc., due to the impossibility of enduring the pressures of the negative factors.

It is understandable that the developmental potential existing in susceptible individuals, overwhelmed by negative potentials and experiences, expresses itself with great difficulty but we believe that under very favorable conditions it could find positive expression. Under optimal conditions, the individual could even attempt to overcome his pathological elements. Creative abilities, great syntony, emotional shocks which could break the existing schizophrenic systems can serve as positive forces of development. Such was the case of Clifford Beers, who felt very high empathy towards his fellow inmates, who had a talent for painting, and who thanks to his logical thinking was able in a crucial moment to identify his brother and thus dispelled his delusions about meeting his brother's double. This led him to psychic regeneration at a higher level (48).

The case of Jack Ferguson, an American psychiatrist, was quite similar (48). He developed paranoia, but, at the same time, he was endowed with another set of dynamisms leading to positive development and great empathy with others. In the early phase of his psychosis he was driven by strong professional ambition but later it yielded to the global desire to serve his patients. In this case we

see two sets of dynamisms in constant struggle; on the one hand, the complex of suspicions, delusions, and aggressiveness and, on the other hand, empathy, need for development, and sacrifice for others. This struggle culminated in the victory of the forces of positive development towards reintegration of his personality on a higher level.

A process similar to that just described can be seen in the case of Franz Kafka. Kafka organized for himself a “pathological” world of higher levels of reality by transferring his interests to a systematically organized world of dreams. From this dream world he derived all his creative energy. This world was so systematically organized and unified that it became the main field of his experience and activity. This permitted him to descend, in a more or less organized manner, to the realities of everyday life, which were for him a somewhat peripheral aspect of his own life. If the everyday realities became too difficult to cope with he could always later escape to his world of dreams.

We can say that the psychotic, and especially the schizophrenic world may include in its content some creative and prophylactic elements directed against the process of dissolution and involution. Conditions of everyday life if adapted to the developmental needs of their potential will permit those individuals to return to everyday reality with a new stock of strength derived from higher levels of their creative world. There also exists the alternative possibility of their being able to organize their own symbolic world well enough to permit a partial communication with everyday realities while retraining mostly in their own inner world.

16. Mental Health as a Group of Developmental Potentials and Dynamisms

(a) Older Concepts:

The author is convinced that many of the old concepts of mental health are erroneous, or at least, inadequate.

For example, mental health conceived as “mens sana in corpore sana” (healthy mind in a healthy body) is erroneous, if we but pass beyond the primitive, statistical and static approach based on average characteristics of human beings. We may have a very high level of mental health, high level of autonomy and authenticity, high level of thinking and feeling, high level of creative possibilities along with various somatic illnesses and even along with psychoneuroses.

The concept of mental health based on psychic well-being is also clearly erroneous. Fairly stable feelings of well-being are characteristic

of psychopaths, patients with general paralysis, and some cases of organic brain damage. We also know that a happy disposition is characteristic of some groups of mental retardates.

An incapacity to feel sorrow and sadness, and to be periodically depressed is characteristic of some mental retardates who do not have sufficient potentials for normal development and who lack basic sensitivity. To say that mentally healthy individuals are those who have a permanent feeling of well-being is just as erroneous as the converse that permanent feelings of sadness would constitute mental health.

Some of the older concepts of mental health were limited to considering only the efficiency of some mental function, or group of functions (e.g. adjustment, productivity, intellectual abilities). But we know that, for instance, physiologically, sleep is a periodic lack of efficiency. We also have healthy states of psychic fatigue in which psychic efficiency is diminished. During periods of accelerated development such as puberty, we are dealing with symptoms, over a brief or long period, of decreased efficiency with respect to some functions (e.g. adjustment, equilibrium, well-being, social relations) and increased efficiency with respect to other functions (creativity, hierarchization, self-reliance, reflection). Another point to consider is that the efficiency of psychic functioning is not necessarily concerned with all aspects of mental life, with all of its functions. Many creative individuals manifest efficiency on higher levels of psychic functions (on a higher level of reality), and at the same time very low efficiency with respect to the practical level of everyday life (low level of reality).

Not infrequently productivity is used as a criterion of mental health. Yet one-sided type of work, although productive and efficient, leads to stereotypy and narrowness of mental development.

As mentioned earlier, very often capable, creative, talented men in poetry, music, literature, or painting are quite impractical. Marcel Proust had not only a great ability to penetrate into complex and subtle problems of characters he chose as his heroes, but he was also capable of catching their individual, unique or even pathological content. He was thus very highly developed with respect to the creative aspect of the reality function, represented in a high level of his creative synthesis, but little efficiency with respect to practical matters.

Kafka arrived at a special kind of efficiency which allowed him to synthesize his dreams and to interpret his everyday life from the viewpoint of his dream. This proved to be decisive in his creativity.

Such development of the reality function has a mark of being universal and systematized on a high level. It is important to note that the development of the reality function on a high level has a clear creative application to many phenomena of everyday life (i.e. to realities on a low level) and to the life of societies and nations. In this way creative writers are capable of discovering new meanings in the everyday reality. By removing themselves from this reality they can - from a higher vantage point - see more readily important details, events, trends, and their significance. The oddities and impracticalities of creative people gain thus a deeper meaning as necessary to secure better observation and better insights.

The concept of integration has been held to be characteristic of healthy mental activity. However, there can be various kinds of integration. Integration on the lowest level of mental development certainly does not express mental health. It can rather be termed negative integration. Neither can psychopathic, narrow integration, where intelligence is only a tool at the service of primitively integrated drives, be termed mental health. Some delusional "integrations" which encompass all mental life of the individual do not denote mental illness. If we want to use the term "integration" to denote mental health, we must approach the concept of integration from a teleological point of view, as a goal to be gradually achieved through positive disintegration affecting lower levels of mental structures and functions.

We have already discussed in a preceding chapter, the developmental significance of adjustment. "Multisided" forms of adjustment to unilevel reality, adjustment to the requirements of everyday life, express rather nondevelopmental activities. The individual who is always adjusted is one who does not develop himself, who is neither autonomous nor authentic. To progress in development it is necessary to understand different kinds and levels of needs of everyday life. That is to say, it is necessary to adjust only-partially and to subordinate such adjustments to developmental needs in accord with a hierarchy of values and in agreement with the requirements of one's own personality and its ideal.

Apart from a partial adjustment to the ever-changing conditions of unilevel reality, the mentally healthy individual will demonstrate maladjustment to the lower levels of reality while at the same time, manifest a tendency to adjust to higher levels or reality, i.e. to the requirements of his ideal of personality. This means that such an individual will demonstrate positive maladjustment, i.e. maladjustment to "that which is" and adjustment to "what ought to be"; maladjust-

ment to that which is “less myself” and adjustment to that which is “more myself,” maladjustment to that which is negative, nondevelopmental in other people and adjustment to that which is hierarchically higher in them.

Another error is involved in the discussion of the notion of “healthy” or “normal” in statistical terms. The dynamic developmental approach to the problem of mental health is not compatible with the statistical approach. We can consider a statistical approach to be valid only with respect to grouping physiological characteristics associated with mental health. It is hardly possible to approach the dynamics of mental health on a statistical basis. Particular statistics obtained for different groups, as less developed and more developed (i.e. mentally retarded, “ordinary” people, eminent people, individuals on different socio-economic levels), as those differentiated more by biological characteristics and those differentiated more by psychological and moral characteristics could not be reduced to one mean common to all these groups. This becomes even more poignant if one considers the consciously self-determined, unique, authentic individual who has developed his own standard and model of mental health.

(b) Universal and Multilevel Development of Mental Health.

The achievement of mental health requires specific potentials for the development of all main psychic functions. The complete lack of such potentials as empathy, self-awareness, or hierarchy of values leads to crippled mental development, such as psychopathy. There is thus a necessity to view mental health as the potential for positive development of all basic mental dynamisms. We cannot imagine a healthy human being, who could develop only his intellectual abilities without the parallel development of emotional sensitivity. Neither can we imagine that a mentally healthy individual is one who fully develops the aggressive, sexual, and self-preservation instincts, without concomitant developmental of multilevel emotional life and intellectual abilities. A unilateral development of a limited group of potentials leads to atrophy of other potential human functions.

Another potential indispensable for mental development is hierarchization of every function and every group of functions, which is prerequisite for the realization of personality and its ideal. This aspect of mental growth is a very fundamental one. It involves, on the one hand, the fact of development and, on the other, the ideal of development. We cannot understand true development without overcoming and moving away from lower levels of our mental qualities, i.e. lower levels of instincts, of consciousness, of syntony, of authenticity,

and of the creative instinct. The higher levels of all these qualities may be reached through the process of multidimensional positive disintegration and secondary integration. The higher the level of the dynamisms described, the clearer is the program of development, the clearer are the structures and functions of personality and its ideal.

In the process of multidimensional disintegration, the individual goes beyond his biopsychological developmental cycle, his animalistic nature, his biological determination and slowly achieves psychological and moral self-determination. The human individual, under these conditions ceases to direct himself exclusively by his innate dynamisms and by environmental influences, but develops autonomous dynamisms such as "subject-object" in oneself, the third factor, or personality ideal. He slowly transforms his own psychological type, unfolding consciously his potentials for a mixed type through self-development and auto-psychotherapy.

In this process of development through multilevel positive disintegration, the human being develops positive maladjustment to "what is" and an adjustment to "what ought to be." This positive maladjustment is basic for the development of mental health.

Mental health depends on the nuclei and development of conflicts, especially conflicts within the inner psychic milieu. This is associated with the experience of sadness, frustration, suffering, feelings of insecurity, the need for positive maladjustment, the necessity to increase one's self-awareness. Sadness, dissatisfaction with oneself, astonishment and disquietude with oneself, feelings of inferiority towards oneself, feelings of shame and guilt expand and deepen one's own awareness. They are connected with states of alienation, anxiety, loneliness, obsessions, depressions, "dark night of the soul," and, in some cases, with periodical illusions, hallucinations, and the borderline of delusions. Apart from the last three, all these processes are neurotic or psychoneurotic. Yet, paradoxically, without them one cannot transcend the sequence of the biological life cycle or one's psychological type.

Multilevel development is impossible without the participation of many psychoneurotic dynamisms. Under some conditions, especially when both positive and negative potentials are of more or less equal strength then in consequence of grave life experiences may appear psychotic disturbances. In such cases the individual develops himself on the borderline of the process of dissolution and reaches his secondary equilibrium after passing through a state closely resembling psychic catastrophe. As examples of such development, we have only

to name Clifford Beers, Wladyslaw Dawid, Feodor Dostoevsky, Jack Ferguson, Franz Kafka, Soren Kierkegaard, Abraham Lincoln, John Stuart Mill, Isaac Newton, and many others, who carried out their creative work on the borderline of psychoneurosis and psychosis.

In conclusion we can say that the development of mental health, means development through positive disintegration, through positive maladjustment through transcending the biological cycle, through transcending the psychological type, in the direction of personality ideal. This means that mental health is directly related to the development of the inner psychic milieu, to the development of autonomous and authentic factors through education of oneself and autopsychotherapy, through nervousness, neurosis and psychoneurosis, and in some special cases, through mental states very near to psychic catastrophe, i.e. through some psychotic states.

Mental health expresses itself through an evolution from primitive integration, through positive disintegration, to secondary integration, from primitive adjustment, through positive maladjustment, to secondary adjustment to the personality ideal, from an integrative balance at a low level, through mental imbalance, to secondary balance at the level, of personality. This sequence is a transition from a primitive state of apparent mental health (more truly a pathological state), to greater and greater degree of mental health achieved through the development of a multilevel inner psychic milieu.

CHAPTER IV

THE INNER PSYCHIC MILIEU*

1. Introduction

The concept of “inner milieu” has been used in science for many years: in physiology to describe conditions of equilibrium and disequilibrium in acid-base reactions occurring in tissues; in describing equilibria in the sympathetic and parasympathetic nervous systems: in explaining the phenomena of regulation of bodily warmth, etc. The concept of an inner milieu within this scope was defined by Claude Bernard, Canon, Menninger and others. However, the concept of an “inner *psychic* milieu” (internal mental environment) has never been introduced.

In its initial form the concept of the inner psychic milieu was developed by the author and applied to psychology and psychopathology. This concept forms an integral part of the theory of positive disintegration (33, 35, 36, 38, 41, 48, 51). The present article gives the results of further analysis and development of this subject.

Inner psychic milieu is a complex of mental dynamisms characteristic for a given individual. The dynamisms operate on one level (unilevel interaction) or on several levels (multilevel interaction). The dynamisms interact either synergistically or antagonistically (inner conflict). When the mental dynamisms are co-operative we observe that one central dynamism (or a group of central dynamisms) is higher and directive while the peripheral dynamisms are lower and subordinated to it. Occasionally the directive power of the central dynamism is lost. This occurs through either spreading, or decrease in intensity. In such cases, although the inner milieu is deprived of a uniform dominating factor, it may instead possess several directive factors.

*The greater part of this chapter was published as “Le Milieu Psychique Interne” in *Annales Médico-psychologiques*, 1968, 2, 457-485.

2. Varieties and Levels of Inner Psychic Milieu

In a general outline, we can distinguish four kinds of inner psychic milieu: primitive, disintegrated, integrated and pathological.

(a) Primitive inner psychic milieu integrated on a low level. This kind of inner milieu has its disposing and directing center (see below) united with the principal urge or several urges. The dynamisms indispensable for mental development are not found in such a milieu. There are no conflicts here. The disposing and directing center automatically, or almost automatically, assumes its role, it yields to different urges depending on the emergence or satisfaction of basic needs. There is no consciousness of oneself, or if so, only on a very primitive level. The loosening of a primitive psychic, or psychosomatic structure, occurs only periodically through light conditions of amphotony, also called vegetative dystony (imbalance of the sympathetic nervous system resulting in flushing, waves of warmth and cold, etc.). We find this kind of inner milieu in psychopathy, in some cases of oligophrenia, in some aspects of paranoia, and among very primitive individuals.

(b) Inner psychic milieu with loosening (disintegration) of structures and functions. The loosening (disintegration) of mental structures and functions may be moderate, considerable or quite extensive (global). It appears under conditions of mental tension, strong emotional experiences, internal, and external conflicts. It is evident in developmental crises (periods of adolescence, climacteric, etc.), especially among people talented in arts and literature, among neurotics and psychoneurotics as well as in certain psychoses of fair or good prognosis.

We encounter here all the essential dynamisms of the inner milieu, to be described later. We shall mention here: astonishment with oneself, anxiety, feelings of inferiority towards oneself, feelings of shame and guilt, the third factor, disposing and directing center on a high level, personality ideal, etc. This type of inner psychic milieu is found in individuals undergoing the process of positive disintegration, and it is fundamental for positive development of the human individual. Such milieu appears in multilevel positive disintegration and is especially prominent in accelerated mental growth. This type of inner psychic milieu develops on the borderline of mental health and mental illness (in the common meaning of these words) and possesses dynamisms which until now have been considered pathological. In the author's opinion, positive, accelerated development depends entirely on the presence of this type of inner psychic milieu.

(c) Inner psychic milieu on the level of secondary integration. Here we observe a hierarchical, well-shaped organization, where the processes of positive disintegration are not anymore bound up with tension or strong conflicts. Instead these processes are rather calm and are evoked only through affective memory.

The disposing and directing center is closely tied and identified with the whole personality (as the highest mental organization recognizable in human development), and is subjugated to its ideal. On one hand, we have here an aptitude for profound empathy and identification with others; on the other hand, self-awareness, autonomy and authenticity, and a sense of identity as a distinct human being.

On this level we have dynamisms which belong to the third group of dynamisms of the inner psychic milieu, as will be described later.

(d) Pathological inner milieu may be pathologically integrated (as in pathological or primitive integration) or pathologically disintegrated, that is to say, dissolved.

Pathologically integrated milieu does not have differentiated dynamisms other than the most primitive. Pathologically disintegrated milieu allows to distinguish differentiated dynamisms, but they are pathologically changed. They eventually dissolve. Here no regular relations exist between dynamisms.

In both cases, that is to say, in pathological integration as well as in pathological disintegration, the element of self-awareness is absent, and pathological or semipathological functions develop under the influence of automatic dynamisms that are either integrated or disintegrated.

3. Main Dynamisms of the Inner Psychic Milieu

The main dynamisms of the inner milieu may be divided into three groups: unilevel, multilevel and dynamisms of secondary integration. Unilevel dynamisms are characteristic of unilevel disintegration. Here belong ambivalences and ambitemencies, a multiplicity of "wills" resulting from disintegration of the union of the disposing and directing center with any primitive drive. In unilevel disintegration there occur collisions between many disposing and directing centers of opposing interests, hence ambivalent feelings and irritability.

The characteristic feature of the inner psychic milieu in unilevel disintegration is lack of experiencing of values on many levels. Hence fluctuations of mood and feeling, emotional instability.

An individual caught in unilevel disintegration meets with great difficulties in his development in view of the fact that no new qualities

appear to him (hierarchy of values) that would open a new direction of development. When a new quality does appear it can change the directionless conflict between ambivalences and ambitemendencies and give it a direction by introducing multilevel relations.

Multilevel dynamisms fall into two categories:

1. Dynamisms which are characterized by spontaneity and lack of definite organization. These dynamisms operate in the first phase of multilevel disintegration.

2. Dynamisms which reshape, assimilate and organize the process of positive disintegration. To the first category belong: astonishment with oneself and one's environment, disquietude with oneself, dissatisfaction with oneself, feelings of inferiority toward oneself, feelings of shame and guilt, positive maladjustment, creativity.

To the second category belong: the third factor, self-awareness and self-control, education of oneself, auto-psychotherapy, inner psychic transformation, "subject-object in oneself," empathy and identification with oneself and with others.

The following are the dynamisms of secondary integration: Feeling and attitude of responsibility for oneself and for others, autonomy and authenticity, disposing and directing center on a high level, and personality ideal.

A. The dynamisms of the first group.

Astonishment with oneself and disquietude with oneself

Astonishment and curiosity play a considerable role in gaining knowledge of the external world. We may assume the same in self-knowledge, provided we have the ability to use astonishment and curiosity in the inward direction. Disquietude with oneself is a new and fundamental element of such inwardly directed astonishment because it introduces strongly dynamic and emotional elements, which bring about loosening, and even disintegration, of stiff habitual behavioral patterns. In contradistinction to disquietude about oneself, which is merely an expression of the self-preservation instinct, disquietude **with** oneself is an expression of our cognitive and developmental drives.

Astonishment with regard to oneself and disquietude with oneself are the first dynamisms which shatter the secure structure of primitive integration.

Dissatisfaction with oneself is manifested by the formation of a "dualistic" transformative attitude. This attitude is the seed from

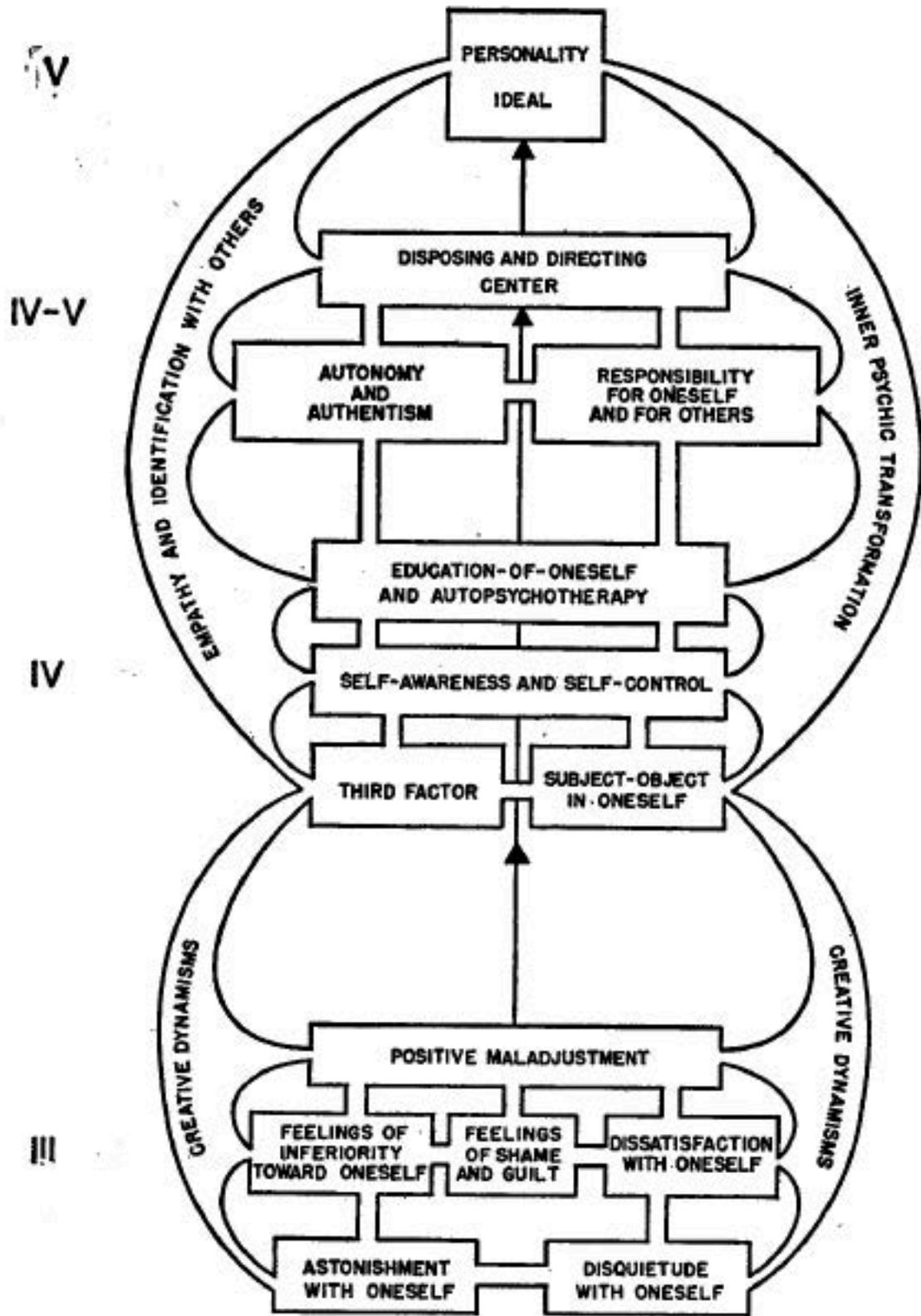


FIGURE 1

which will grow the highly emotionally charged dynamism “subject object in oneself.” The dynamism of dissatisfaction with oneself is an expression of an inner opposition to one’s own structure. It is an expression of division (or at least distinction) between what judges and what is being judged. It is a manifestation of an emerging inner hierarchy which discriminates that which is “lower” from that which is “higher.” Such discrimination takes part in the development of an authentic hierarchy of values.

Feeling of inferiority with regard to oneself. This dynamism is also an expression of the loosening, and even breakdown of the existing psychic structure into several functional levels. It expresses an increasing differentiation (a multilevel differentiation) within the hierarchy of values. It is directly related to feelings of dissatisfaction with oneself. This dynamism brings about consciousness of unfulfilled tasks, of unrealized possibilities, which are projected against the image of one’s personality ideal.

A feeling of inferiority with regard to oneself, or to potential self-fulfillment, is expressive of strong developmental endowment. It does not correspond to Adler’s concept of inferiority. Adler related the feeling of inferiority to aggressiveness, external conflicts and envy. His is a concept of inferiority in relation to the external environment. In contrast, the feeling of inferiority in respect to oneself is a concept

Legend to Figure 1.

This schematic diagram illustrates the main relationships between dynamisms of the inner psychic milieu in multilevel disintegration. The dynamisms placed in the lower part of the diagram represent the spontaneous phase of multilevel disintegration. Creative dynamisms appear very early and develop along with the appearance of new dynamisms and into the later phase of multilevel disintegration. Creative dynamisms together with inner psychic transformation, empathy and identification represent dynamisms present in all stages of development of a multilevel inner psychic milieu. The diagram depicts them as merging with inner psychic transformation and empathy but it is to be understood that they continue to operate even on the level of personality—the highest level of development.

The arrows indicate the primary relationships between certain dynamisms. Thus positive maladjustment is the dynamism from which emerge the broader and stronger dynamisms of self-awareness and self-control. In turn, the dynamism of self-control together with the third factor give rise to the disposing and directing center on a high level. It is this center that will ultimately coordinate and integrate all dynamisms of the inner psychic milieu with the personality ideal which in its full fruition produces personality.

The third factor is the central dynamism in the development of personality but for the sake of clarity it was not possible to indicate on the diagram all its ramifications.

of inferiority in relation to the **inner** environment (inner psychic milieu). With the appearance of inner conflicts appear feelings of dissatisfaction with regard to missed or lost opportunities. There also emerges a need for inner psychic transformation.

Feelings of shame and guilt. The feeling of shame expresses a shattering of one's self-assurance with respect to the inner milieu as well as to the outer milieu. In fact the loss of self-assurance with respect to the outer milieu is here dominant. The feeling of shame manifests a strong condition of oppression and anxiety. This is apparent in the presence of feelings of inferiority toward one's own looks or appearance, feelings of inferiority with regard to public opinion, in a tendency to be away from public sight, in a tendency to flight, to Monakow's (63) "ekklisis" (tendency to move away from an object), etc. Shame has strong somatic components which find their expression in vegetative disequilibrium (blushing, trembling, psychosomatic stiffness, heart arrhythmia, and the like).

The feeling of guilt is in part an interiorized shame of considerable tension. It expresses a retrospective reliving of experiences of one's own moral failures, real or imaginary. It is also connected with the feeling of inferiority with regard to oneself and dissatisfaction with oneself.

The feeling of guilt springs from the disappointment in the confrontation of one's thoughts and actions, with one's own hierarchy of values and one's own personality ideal. Furthermore, it is related to feelings of responsibility and need for expiation. The feeling of guilt is a condition which may produce considerable tension. Often it occurs in conjunction with Kierkegaard's "Fear and Trembling."

Positive maladjustment like the feeling of guilt is also an expression of a strong developmental tendency. It exhibits an inner protest against any form of forced adaptation that does not correspond to the hierarchy of values and aims subordinated to one's own personality ideal. This dynamism results from a desire for accelerated development aiming at that "which ought to be" as opposed to "what is." Therefore, it forms the basis of a very sound attitude, provided that it is conscious and in close touch with other positive dynamisms of the inner psychic milieu.

The dynamism of positive maladjustment acts through the loosening or breakdown of lower levels of psychic homeostasis to allow its reorganization at a higher level. It effects a change of values. This change comes about through disintegration of externally acquired values that have become too stiff and too narrow. Before this change,

and on a lower level, automatic psychic adaptation of those values was a rule. Now it is no more possible.

Of all the dynamisms of the first phase of positive disintegration positive maladjustment is the most important indicator of a potential for accelerated development.

Creative dynamisms are connected with the process of disintegration in general, and with the process of multilevel disintegration in particular. Creativity develops under conditions of emotional upheavals, tensions and external as well as internal conflicts. It grows from an insight into the contradictions between the inner and the outer world. Creativity can be regarded as a desire to build a new reality through an expanded awareness. The expansion of awareness makes it possible to go from an initially vague and only intuitive presentiment of a new reality to a more definite structurization of it.

The growing need to break the barriers of routine, to liberate oneself from automatic experiences in order to achieve inner autonomy, the urge to disapprove of "what is" in order to replace it in oneself (if only in part) by that "which ought to be," finds its expression in creative processes. The increasing recognition of that "which ought to be," is nothing else but an adjustment to a new hierarchy of values.

All forms of positive disintegration are accompanied by increased inner tension, depression, anxiety, development of retrospective and prospective tendencies, curiosity and astonishment with regard to one self and to the inner environment. Creativity is an important outlet for the increased tension of inner conflicts. In this role creative dynamisms are the forces of defense against mental illness. They help in the task of reorganization of a disintegrated mental structure. But there also appears a desire to achieve a richer, truer personality. One realizes that one's present status is primitive or one-sided. This realization is an initial mark of autonomy and authenticity to be achieved later in the developmental process. An enhanced awareness and sensitivity, with regard to what is going on in oneself, a desire and need to break down patterns of behavior, the presence of inner conflicts, and anxiety-are conditions generated by positive disintegration. They constitute the necessary elements of personality development. In this process of advancing awareness of self-development it happens at times that the creative instinct is transformed into an instinct of self-perfection.

Together with these elements grows an inclination towards intuition, phantasy or magical thinking, reaching to inspiration, even ecstasy. In this way finds its expression the desire and need for a new

synthesis of disorganized functions, for new insights into the nascent hierarchy of values. At the same time, for the sake of the continuity of personality, there appears a tendency to control functions which have been broken down, there also arises a need of rest and quiet indispensable for an initial synthesis of internal experiences.

Up to this point we have described processes which prepare the ground for developmental process ultimately leading to secondary integration. In the early, preparatory phase, moral valuation may be involved, but is not yet a necessary condition. With the advance of multilevel disintegration moral dynamisms gain importance. Ultimately the formation of personality, that is to say, the achievement of a new level of reality can only be accomplished with the definite participation of moral dynamisms.

B. The dynamisms of the second group.

The dynamisms of the second group reshape, organize and assimilate the process of multilevel disintegration. Those dynamisms prepare the inner milieu for secondary integration.

Self-awareness and self-control. The conscious feeling of distance toward one's daily tasks, if leading to calmness and moments of reflection, indicates the appearance of dynamisms of self-awareness and self-control. Their role grows with the increase of inner quietude and relaxation, in other words under conditions of retrospective and introspective concentration.

The essential features of these dynamisms are: awareness of personal identity as a continuity of past with the present; awareness of personal distinctness from the external world; awareness of one's own activity; a feeling of individual uniqueness and of the importance of certain personal traits and characteristics, i.e. the feeling that some of them are transient in development while other ones are permanent.

The growing awareness of personal identity is strictly connected with multilevel disintegration and becomes its function. The dynamism of self-control has more transient nature since it is gradually replaced by the main dynamism of a higher order: the disposing and directing center on a high level.

There is a close connection, even overlapping, between the dynamisms of self-awareness and self-control and the dynamisms "subject-object" in oneself and inner transformation of stimuli to be described below. Self-awareness and self-control have some part in A1 previously described dynamisms. As the growth of personality continues the coordination of different dynamisms depends oneself-

awareness and self-control. Ultimately this coordination will be the task of the disposing and directing center on a high level.

Dynamism “subject-object” in oneself is the practice of inner self-observation for the sake of mental development. It involves constant, objective and dynamic self-exploration in which the observer and the observed are both present in the same inner milieu. Here the mind learns to grasp all the essential elements and movement of inner life and develops this particular watchfulness that enables one to sense the direction of events occurring in the inner milieu.

The recognition of one’s inner self (subject) as that which feels, thinks and desires, brings about a sense of one’s uniqueness and personal identity. This leads to understanding through experience of one’s own essence. In consequence it leads to the understanding (and perhaps even an experience) of the essence of another.

It is due to this dynamism that the individual begins to be interested in his own inner life, and as the dynamism assumes increasing importance so this interest grows, both consciously and subconsciously. Thanks to this factor evolves certain readiness and alertness of the cognitive and developmental instinct in the service of the growth of personality. The ability to discern various aspects of one’s inner life develops through observation of the action of different dynamisms, their correlations and their operation on different levels.

The dynamism “subject-object” in oneself plays an important role in multilevel disintegration by participating in the development and fluctuation of inner tension. It also influences spatial and temporal changes in the inner psychic milieu, which result in its more defined hierarchization and the establishment of a new disposing and directing center on a higher level.

Syntony, Identification and Empathy. Syntony is an ability to feel something in common with others, to understand them, and to be willing to help. Identification with others is a deeper, more defined more conscious and more self-controlled ability to understand others and to be ready to help them. Empathy is the highest level of syntony and identification and is the result of a universal development in which the key forces are “subject-object” in oneself, the third factor, self-awareness and responsibility for oneself and for others.*

Starting with an initial expression of syntony found in communal Words such as -we” and “ours,” through various situations, like those

*The problem of differentiation of levels of syntony, empathy, and identification is treated elsewhere (53), and also in Chapter V for syntony and empathy.

of a dance hall, those expressed in a community protest, in strikes, in a joint fight for a common cause, we observe an upward gradation of levels of syntony. The higher the level of the inner psychic milieu in an individual the higher will be his syntony. The achievement of a high degree of syntonization is brought about by multilevel disintegration. We are dealing here with an increased ability to share the emotional states, needs and mental attitudes of others who may represent various levels of development.

On a lower level of disintegration these reactions arise from an undifferentiating identification with others. Identification at this level is reflexive, but not reflective, that is to say, it is a matter of automatic responses, not reflection; it is superficial, it arises easily and easily ceases to operate. Only in the later phases of multilevel disintegration we find much greater ability for understanding others. At such level empathic feelings towards others do not necessarily involve approval of their morality. There is also no inclination to follow patterns of behavior of which one does not approve. Here identification with others is always associated with readiness to assist them in their difficulties and their struggle toward higher values. This applies to personal and individual relations with others as well as to social relations. In the latter case identification with others takes the form of participation in the strife for higher goals of a society or a nation.

The attitude of good will towards others is an expression of reflective syntony. The degree of syntonization arrived at through multilevel disintegration activates the memory of one's own experiences and makes their translation to others possible. By drawing from the storehouse of one's own experiences and suffering one can understand and help others who undergo similar trials. Such manner of identification with others is the only possible one: it grows from self-acquired knowledge in the developmental of personality. It is a manner of seeing others as individuals with a potential for inner growth.

The Third Factor is called such for the following reason. Mental development of a human being is determined by three factors, of which the first is biological (primarily heredity), the second is external (heteronomous) and the third is internal (autonomous). The first factor is in most part the genetic endowment that an individual inherits from his parents plus all lasting effects of pregnancy, birth defects, nutrition, drugs, etc. The second factor represents the influences of the external environment, mainly family and social milieu. The third factor represents the autonomous forces of self-directed development. In this sense the term "third factor" is used to denote the totality of the autonomous

forces. In a stricter sense of a dynamism the third factor is the agent of conscious choice in development. The third factor assumes gradually an essential part in human destiny and becomes the dominant dynamism of multilevel disintegration. It is a dynamism that coordinates the inner psychic milieu. In fact the third factor is the outcome of the changes and their consequences produced by the dynamisms of the first group. We might recall here that those dynamisms are rather spontaneous and lack definite organization being the moving forces of the first phase of multilevel disintegration which is directed primarily towards breakdown of primitive structures.

The third factor gradually sets apart, both in the inner and in the outer milieu, those elements which are positive for mental development, and therefore considered higher, from those which are negative and therefore considered lower. It is this factor that denies and rejects certain inferior demands of the inner as well as of the outer milieu. At the same time it affirms and accepts positive elements of both milieus. The third factor is thus the dynamism of conscious choice.

The third factor, then, is a discriminator of events in respect to their value. It builds the basis of striving for perfection. The active presence of the third factor can be clearly seen, for instance, in the lives and writings of St. Paul, St. Francis of Assisi, Soren Kierkegaard, Abraham Lincoln, Dag Hammarskjöld, Albert Schweitzer, Pope John XXIII, and many others. It may be said that in the transformation of the creative instinct into the instinct of self-perfection the third factor is the most influential dynamism.

The third factor fulfills the additional role of organizing autonomous and authentic factors in personal development. In the philosophical aspect of it, as in existential experience, it takes part in the segregation of what is "less myself" from what is "more myself."

In summary we attach two meanings to the concept of the third factor: one broad and one strict.

1. In the strict sense the third factor is a dynamism which carries out the functions of affirmation, negation and choice in relation to the inner and to the outer milieus.
2. In a broad sense the third factor is the central representative of the autonomous factors like "subject-object" in oneself, self-awareness, self-control, identification and empathy, inner psychic transformation, and even those of the spontaneous phase of multilevel disintegration like negative adjustment and positive maladjustment which in addition to their own function perform the role of "third sub-factors."

Inner Psychic Transformation. This dynamism grows within the framework of multilevel disintegration in cooperation with all other developmental dynamisms.

A stimulus received by the nervous system evokes a reaction. The absorption of the stimulus constitutes the process of its interiorization. The reaction evoked by the stimulus constitutes the process of its exteriorization. The events that take place in the inner psychic milieu between interiorization and exteriorization constitute the process of transformation. This means that nothing is taken from the outside that would not be molded by the dynamism of inner psychic transformation. Similarly nothing leaves the inner psychic milieu without the active participation of this dynamism. The higher the level of the inner milieu, the more thorough is the process of inner psychic transformation of stimuli.

There are many ways in which the dynamism of inner psychic transformation operates. Stimuli are intellectually and emotionally differentiated into many levels, observed, compared and associated with previous experiences, which results either in their affirmation or their rejection. Different kinds of experiential content are assimilated or eliminated. Discrimination in the worth of stimuli and experiential content is set against the personality ideal. Such discrimination depends on the growth of hierarchical organization of the whole personality. In other words the chief role belongs here to the third factor. In establishing the correspondence between interior and exterior stimuli the process of inner psychic transformation always involves some active role of consciousness. In fact the expansion and deepening of the processes of inner psychic transformation depends very much on the work of consciousness. Thus by assimilation of the new and unknown into the structure of the growing personality, grows the content of consciousness.

The process of inner psychic transformation is, therefore, a process by which is carried out the elimination of all those reactions, habits, urges, mental structures which in the process of developmental disintegration fail to agree with the personality structure. Especially subject to elimination are those factors that do not fit in with the personality ideal, since the individual gradually identifies with it. Dynamisms that are discriminated against on the basis of these criteria are either of lower level (to be replaced later by dynamisms of higher level) or those that in part just operate in part on a lower level. In other words, a dynamism operating horizontally on some lower level will be subject to total elimination; on the contrary

a dynamism operating vertically, i.e., one that is active on all levels, will be subject only to the elimination of its lower range of action.

A necessary part of inner psychic transformation is prospection and retrospection. Prospection, among other things, is seeing what "ought to be." Retrospection is looking back at oneself to see what has been achieved, what of the negative and hindering inner growth has been eliminated. This looking back and looking forward may achieve striking clarity in exceptional states of mental uplifting.

The dynamism of inner psychic transformation is not only engaged in reactions occurring between the inner and the outer milieus. This dynamism is also active in the transformation within and of the inner psychic milieu itself. It is this dynamism that carries out the labor of transforming one's innate psychological type by the introduction of some traits of the opposite type. In the long run this dynamism can effect to some degree liberation from the inevitable sequence of the biological life cycle (e.g. retaining mental alertness in old age).

Stimuli received in the psychic milieu may be such that they will evoke a reaction, a change within the bounds of the inner milieu. Of course, in such case there is no exteriorization. This implies nothing else but inner developments independent of the outer milieu since no exteriorized reaction occurs, and in fact, none is required in such case.

In meditation, at times of deep inner quietude the process of interiorization becomes isolated from external stimuli. Inner silence, by definition, is a state of mind when the reception of external stimuli is shut off. When this occurs the inner spiritual dynamisms become strongly activated and become all-important in the process of inner psychic transformation.

Education-of-oneself and autopsychotherapy. The action of the third factor leads to certain characteristic changes. The individual becomes less affected by influences from lower levels, he begins to feel the need to direct his own development: but more, he becomes conscious of being able to direct his own progress towards an integrated personality. Thus the third factor generates the dynamism of education of-oneself.

Education-of-oneself requires a significant degree of authenticity and a stronger than ever reference to the personality ideal. It is a dynamism that makes one take his fate in his own hands. It brings about the realization of personal development according to a definite program built on a hierarchical scale of values.

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.

Autopsychotherapy is an indispensable component of the dynamism education-of-oneself. This is so because before the individual can reach secondary integration he experiences various inner disturbances and conflicts. These conflicts occur not only in relation to the external environment but also in the inner milieu. Although we recognize that these conflicts have a positive side to them insofar as they result in the development of personality, still the individual has to cope with them. The ability to cope with such conflicts constitutes the dynamism of autopsychotherapy.

As man's development comes closer to secondary integration, conflicts that would earlier produce neurotic and psychoneurotic symptoms are dealt with by the dynamism of autopsychotherapy in such a way that these very conflicts become the creative medium of self-perfection.

The dynamisms of education-of-oneself and of autopsychotherapy operate on the basis of a dualism of subject (that which educates) and object (that which is educated in oneself), a dualism of negation and affirmation with respect to oneself and the environment, a dualism (discrimination) of split levels: higher, i.e., those defined by the personality ideal, and lower, i.e., those determined by primitive structures and functions. Here one might get the feeling for the philosophical dualism of higher and lower, of good and bad, of spirit and matter.

The dynamism education-of-oneself is a function of a very high level of development. It follows, then, that this dynamism has to be strictly connected with the disposing and directing center on a higher level (see below). The presence of both these dynamisms is a sign of approaching maturation of personality.

C. The dynamisms of the third group.

Let us now consider the mixed dynamisms operating on the borderline of multilevel disintegration and secondary integration. They are not easily differentiated from those dynamisms that begin to emerge as the personality grows towards a more defined structure. In particular, such dynamisms as self-awareness, self-control, inner psychic transformation and the third factor, although begin to operate at the phase of organized multilevel disintegration, their action extends over to secondary integration. In the transition from one stage of development to the next the action of dynamisms already in operation overlaps those that now achieve dominant role.

The disposing and directing center on a high level and the personality ideal are the dynamisms preparing the integration at the level of personality.

Responsibility for oneself and for others. Increased self-awareness and self-control tend to increase the sense of responsibility for one's thoughts, deeds, desires and experiences in the context of one's own life and in relations with others. Thus the integrative dynamism of responsibility for oneself and for others grows within the framework of the preceding group of dynamisms. We shall briefly point out the relations.

An increased knowledge of oneself and of others, an increased sense of personal identity, growing identification and empathy towards others, develop sensitivity, as well as emotional and intellectual refinement. In consequence other individuals are approached and experienced as subjects. This means they are recognized as individuals endowed with inner life that in all its aspects is treated with a depth of understanding and of respect. The sense of one's own uniqueness and personal identity requires that others be treated as autonomous, authentic and inviolable individuals. The influence on others, or any educative or corrective action is exercised only at their bidding. On this level one discovers the freedom of another individual and one finds it impossible to enter it unless invited by the other. The responsibility for others is fulfilled by example, by attention to the needs of others through empathy, and by constant readiness to assist others. In friendship and love there is a commitment on a very high level. This commitment generates a deep sense of responsibility for oneself and for the other.

The search for better solutions and their realization, on a higher plane constitutes in the dynamism of responsibility a component derived from the dynamism of inner psychic transformation. The dynamism of responsibility becomes a function of the growing personality. As such it also becomes a function of the disposing and directing center on a high level. Since the personality ideal is the goal of personality development the dynamism of responsibility is clearly a function of that ideal.

Autonomy and authenticity. These two dynamisms are at once the codeterminants and the result of a high level of development in the processes of multilevel disintegration and secondary integration. Autonomy results from the work of the third factor. While the third factor is a dynamism primarily concerned with the discrimination between higher and lower in mental development, autonomy is a

dynamism of inner freedom. Inner freedom signifies independence from the influence of external stimuli and from the influence of inner stimuli of lower levels. Besides the third factor, also the dynamism of inner psychic transformation has a fundamental role in shaping and operation of the dynamism of autonomy. The same applies to authenticity.

In the process of becoming more autonomous the individual consciously and deliberately ties himself with the highest levels of his personality (and of his personality ideal) and engages in struggle with its lower levels. In order to achieve his true self the individual becomes his own guide towards a more clearly grasped personality ideal. He becomes a self-determining agent of his own development.

Authenticity has four characteristic components. The first component is confidence of going the right way towards the realization of one's own personality ideal. The second is universality of inner growth which means that all aspects of personality are being developed. The third is awareness of one's uniqueness. The sense of uniqueness comes from an understanding that the essence of one's own mental functions is unchangeable, irreplaceable and unrepeatable. The fourth is an awareness of having arrived at a solution of the relation "I" and "Thou" based on uniqueness and unrepeatability of individual traits and of commonality of highly developed qualities (e.g. empathy).

Man becomes more truly himself having passed through a variety of painful experiences, having exercised his own will and having made his own choices. An advanced degree of autonomy is prerequisite for the development of authenticity in self-determination. The conscious choice of definite values and the direction of one's actions dominates over compulsive behaviour. The compulsion to act in a certain way loses its quality of being biologically determined and acquires the character of self-determination. Thus the individual becomes, at this newly attained level, free.

The individual separates his independent and affirmed self from the stereotyped, rigid, routine-ridden self which was subject to primitive urges. The authentic self can thus be distinguished within the whole of man's mental structure.

The mental structure is never totally free of reactions and impulses of lower levels. However, at times of sublimation of thought and feeling to a high plane the individual becomes free and his authentic self comes closest to his personality ideal. Here, and not for the first time, we touch upon the experiences of people striving for inner

perfection. Many accounts of mystical experiences are very clear examples of the discovery of the authentic self.

Authentism is a human dynamism par excellence. It results from the achievement of a high level of self-awareness and cultivation of emotional life.

Disposing and directing center. This is a dynamism which coordinates, plans, organizes and governs the activity of the psyche in a definite domain at a given time. On the level of primitive integration it is identified with the dominating drive or group of drives. In other words it is determined biologically. In unilevel disintegration mental structures are loosened or broken down into various dynamisms. Between themselves the dynamisms are loosely connected and often mutually contradictory. Here we are dealing with a multiplicity of disposing and directing centers which represent conflicting dynamisms or complexes of strivings and emotions, so that we speak of many “wills.” For instance, it is rather common during puberty to have the conflicting feelings of inferiority and superiority present at the same time. Similar pairs of conflicting dynamisms are: egocentrism and alterocentrism, depression and excitation, syntony and asyntony (isolation from others). These conflicting groups represent antagonistic disposing and directing centers. Besides conflict and antagonism different disposing and directing centers can confront each other, or they can cooperate and join together.

In multilevel disintegration, the stage of the formation of inner psychic milieu and of a hierarchy of dynamisms, there appear various disposing and directing centers; each representing antagonistic levels of the inner structure: those which are determined by primitive drives and those which are closer to the emerging personality.*

Disposing and directing centers that at first are united with drive or a group of drives begin with time to free themselves and gradually gain control over those drives. On a high level the disposing and directing center is not identified anymore with drives but becomes the controlling agent of development.

Through the work of dynamisms that coordinate positive disintegration and through the work of dynamisms of the third group (dynamisms of a mixed type—disintegrating and integrating) gradually arises at a higher level a harmonious integration of various disposing

*By personality we mean here the highest empirically recognizable structure of the human psyche. Personality is the aim and the result of disintegrative development. Its final form appears in the process of secondary integration. (48).

and directing centers. Eventually it leads to the setting up of only one center. Such supreme disposing and directing center is characterized by an increased identification with personality and is a function of its ideal. Ultimately the disposing and directing center becomes identical with personality.

Personality ideal. On a low level of development a personality ideal is an imitation. It is represented by popular heroes of sport, film or stage. Personality ideal as a developmental force emerges in the process of multilevel disintegration. Various hierarchically related aims directed towards full development of personality constitute the material from which is built a personality ideal. Personal development that has a universal character, that is, development that involves all aspects of man and his psyche, necessarily implies a multiplicity of aims. As the individual goes through a process of positive disintegration his different and multiple aims get more and more interrelated and converge. Subsequently, their synthesis and fusion into one goal, which in its structure combines uniqueness of individual qualities with universality gives what we call the personality ideal. A very strong and necessary component of the personality ideal is the development of a relation to others as subjects.

This ideal is not completely specified. Although its closer elements (those that are more immediate and more attainable) can be rather clearly distinguished, and are accessible to empirical study, its more distant elements are less clear and more elusive. The synthesis of proximate and distant elements cannot be easily expressed in precise terms, but rather has to be grasped intuitively. The personality ideal as a whole, although not immediately amenable to empirical study, has nonetheless a strong dynamic character, and therefore, it is a very real and a very powerful factor in the development of personality.

As personality grows toward integration its ideal comes out in a more concrete outline. Insight into its nature and its power, come in moments of high emotional tone, concentration, meditation, and periods of creative inspiration. It then becomes the greatest reservoir of strength, a source of the strongest creative dynamisms in the strife for inner perfection. Perfection, then is synonymous with the attainment of the highest levels of personality development.

The activation of creative dynamisms aiding towards perfection is otherwise called the dynamization of the personality ideal. The personality ideal is the moving force of all that contributes to the full development of personality. It is accompanied by a strong tension of particular dynamisms and their complexes, especially those which

belong to the second and the third group of dynamisms of multilevel disintegration.

All the described dynamisms of the inner psychic milieu are decisive in the development of man. Appropriate understanding of such dynamisms, their level of development in individual cases, and their interactions, is necessary for the proper course of psychotherapy.

4. Interrelations between the Inner Milieu and the Outer Environment

We observe in essence two kinds of interrelations between the inner milieu and the outer environment, namely: interrelations based primarily on automatic elements, and interrelations based primarily on reflective elements. These interrelations depend in each case on the level reached by a human being in his inner development.

On a low level of development we have the beginnings of an inner milieu expressed only by hesitations in behavior or meandering attitudes. Such behavior is often evoked by new experiences and symptoms of dystonia, and by disturbances of inner feeling. An individual is at this level either hyporeflexive or non-reflective. There is no distinct inner psychic transformation. The relation of the external environment to the individual is based on similar elements and follows the laws of group instincts (as “we” in cognition activities, social drives, self-preservation instinct).

When the hierarchy of values begins to be established in the inner psychic milieu and when such dynamisms as dissatisfaction with oneself, subject-object in oneself, the third factor, and inner psychic transformation, begin to operate, then also appears reflection proper on a high level. It is autonomous and authentic, no longer dictated by adjustment to primitive urges or desires arising in both milieus, but rather it is adjusted to what “ought to be.”

When external stimuli undergo the process of interiorization they are transformed and leave the inner psychic milieu as complex individualized responses. It often happens that these responses, bearing the mark of individual character and differing from common reactions, incite society to judge the individual as impractical, unrealistic, strange. This is especially true when “strange” responses become characteristic of the individual’s behavior. The general opinion frequently evaluates these responses as out of proportion, unusual, excessively original, or possibly pathological. Seen in a positive light they become unforeseen, original, creative, interesting, etc. They are the nuclei of the breakdown of homeostasis on a lower level-so that it may be rebuilt on a higher one. For this reason such responses lie at the origin of conflicts, both

inner and outer, and are the source of many other psychoneurotic symptoms.

Let us now turn to the problem of the differentiation of levels of disintegration, and to the problem of the differentiation of responses to stimuli of the external environment. Let us ask the following question: what would be the response of an individual on the level of primitive integration to the stimuli of the external environment? If these stimuli present a possibility for better realization of his needs, his responses will be harmonious. If they do not satisfy his needs, his response will be fear and aggression. A primitive individual will periodically demonstrate an apparent adjustment and submission to forces which transcend his fighting ability. This apparent adjustment is a function of the self-preservation instinct. This is a special case of the very general law of Monakow (63): the “*klisis*” and “*ekklisis*” (moving towards and away from objects).

To a primitively integrated individual many-sided aspects of reality, differentiation in attitudes and behavioral patterns, understanding of others, and a reflective syntonic approach to others, are quite unknown.

Primary loosening or breakdown of psychic functions and psychic structure is largely determined and catalyzed by hereditary nuclei (as increased excitability, nuclei of the inner milieu, nuclei of creative interests and abilities), which slowly introduce the dynamisms of higher level, such as transformative abilities, hierarchy in adjustment and maladjustment (positive maladjustment).

The sequence of transformative processes in inner growth is roughly as follows. At the stage of unilevel disintegration we observe loosening and sometimes disorganization of primitive mental activities. With the expansion of the inner psychic milieu its dynamisms undergo hierarchization (this means that one can distinguish whether a given dynamism operates at one level, and whether this level is high or low, or whether a given dynamism is vertical, i.e. one that spans the lower and the higher levels). With the development of a hierarchical structure the dynamisms are subsequently organized, they cooperate or clash with each other. When the inner psychic transformation becomes active the urge forces are slowly elevated to a higher-level. Superficial dystonic response and an unconscious “rhythmic” character of automatic responses gradually cease to operate. Consequently, consciousness of oneself and self-control increase. Under the influence of the third factor, which at this stage is one of the main inner dynamisms, the individual evaluates, and accepts or rejects, numerous stimuli from both the inner and outer environments. Every new stimulus and

every new constellation of stimuli are worked over in the inner milieu, every external situation is an object of reflection prior to the formation of an external response.

On higher levels of development we frequently encounter absence of reaction to external stimuli. This is particularly true if the individual does not feel prepared and mature enough for certain responses. The stimuli operate then within the inner psychic milieu but the response comes after days, months or years and then becomes an expression of a substantially changed attitude in relation to matters that were earlier evoked by a given stimulus or complex of stimuli. For example, such is the case when a reflecting responsible person considers marriage or taking a more advanced post in his profession.

Primitive group identification expressed in "we" yields place to syntonic identification with a variety of emotional reflective contents of other individuals and other groups. The attitude towards other; becomes increasingly conscious manifesting sympathy and independence, syntony and autonomy, identification and authenticity. All this is an expression of a developing personality and its ideal. These developments reach their fullness in secondary integration where all the dynamisms mobilized in the process of positive disintegration become united.

Human development seems to be impossible without the collision between some elements of the inner and outer milieus. The localization of conflicts in the inner milieu according to level is very important. Conflicts are subject to inner psychic transformation. In this way conflicts of both kinds can be sublimated and moved to a higher level.

Strong external and inner shocks, when met through very active reflection (following inner psychic transformation) together with maladjustment at lower levels of both the internal and the external milieus, promote development directed towards the realization of personality and its ideal. Those very conflicts, both inner and outer, with the possibility of inner psychic transformation are characteristic of the majority of psychoneurotic dynamisms.

The concept of the inner psychic milieu can also be applied to a group of people. The inner psychic milieu of a small group has as its counterpart the external milieu of a society. Human group life is marked by an excessive adjustment to an outer milieu and also to a primitive inner milieu of the group) based on automatic drive reactions. Consequently, there is no inner transformation of values, no creative dynamisms, no autonomy and no authenticity, no development of personality and its ideal.

The above outline is quite at odds with the majority of mechanistic systems of human psychology. These systems based on the study of animal psychology derive from orthodox behaviorism and stimulus response psychology. The mechanistic approach does not take into account the fact that in human development-and not only human appear self-directing dynamisms, by which the content of a response may differ fundamentally from the quality and intensity of a given stimulus or stimuli. The response contains a transformed meaning produced on the basis of retrospection which activates the inscribed content of affective memory. If we add to this projection into the future, we have a chain of events which goes far beyond the mechanistic relation to cause and effect. We do well here to emphasize the Bergsonian notion that an effect contains a different and more complex content than its cause. This is a definite transgression of the so-called law of cause and effect, as it is applied in stimulus-response psychology.

5. Inner Psychic Milieu as a Condition of Multilevelness of Stimulation and Inhibition

The multilevelness of stimulations and inhibitions derives from the variety of levels existing in the inner milieu. Conflicts between stimulations and inhibitions, either with stimulations prevailing over inhibitions, or vice versa, are always present in the process of multilevel disintegration. These conflicts involve the dynamisms of the inner psychic milieu in part or as a whole. For instance positive maladjustment has a prevalence of inhibition, but in the course of development it stimulates creativity. Disquietude with oneself is another example of an inhibitive dynamisms, but with its strong tension it is a source of search for peace through realization of the personality ideal. Inhibition within the creative instinct causes stimulation of the instinct of self-perfection.

When the personality ideal becomes at times less clear or more distant then lower levels of functions and lower drives are easily disinhibited. Inhibition of the dynamism "subject-object" in oneself reduces empathy and excites external conflicts, inhibition of the self perfection instinct evokes ambivalences and ambitendencies and those dynamisms of the creative instinct which results in "art for the sake of art." We find creative dynamisms on the borderline of disintegrative dynamisms, stimulation and inhibition.

On the level of spontaneous multilevel disintegration of the inner milieu the higher dynamisms act as inhibitors gathers than stimulators. Dissatisfaction with oneself, feelings of shame and guilt, and positive

maladjustment manifest the prevalence of inhibitive elements, as do self-criticism and feelings of inferiority. This causes the disintegration of lower drive levels.

On the level of the organized multilevel disintegration we find greater equilibrium between stimulation and inhibition. The effects of inhibitions from the previous phase are organized by the dynamisms of self-awareness and self-control, and the dynamism "subject-object" in oneself. The third factor, as well as the dynamisms of syntonization, dissyntonization (conflict of mild alienation), and identification with oneself and with others, all act as both stimulators and inhibitors. This is so because each one of these dynamisms involves affirmation and negation. Similarly the dynamism of inner psychic transformation of stimuli is the resultant of both stimulation and inhibition.

On the level of the third and still higher group of dynamisms of the inner milieu, we find cooperation between various factors which harmonize the results brought about by the first two groups of dynamisms. The activity of most of the dynamisms of the third group is brought together towards growing identification with the disposing and directing center on a high level, and with the personality and its ideal.

The presence of a growing and hierarchically organized inner psychic milieu is a prerequisite for the formation of the dynamisms of autonomy and authenticism. The highest dynamisms stimulate developmental forces, but they inhibit more primitive urges, thus providing the conditions for the emergence of the dynamisms of autonomy and authenticism. With the localization of the essential elements of personality on the highest levels, autonomous elements of autonomous personality will eventually appear. It embodies all that which is closer to the true personality and its ideal: all that is autonomous and authentic.

The initiation and development of these factors is necessary for a successful process of education-of-oneself and of autopsychotherapy. Both these processes are guided by the highest dynamisms of personality, i.e. by the disposing and directing center on a high level and by the personality ideal.

In this manner, through the multilevelness of stimulation and inhibition, through inner psychic transformation, through autonomy and authenticism, through education-of-oneself and autopsychotherapy, the inner psychic milieu of an individual is transformed into personality.

6. Inner Psychic Milieu in Psychoneuroses

The chore developed is the inner milieu, the higher are the symptoms and dynamisms involved in psychoneuroses. For instance,

somatic neuroses connected with disturbances of inner feeling, hypochondria, lower levels of hysteria or sexual neuroses, are characteristic for a primitive inner milieu.

We have to distinguish *interneurotic* as well as *intraneurotic* differences between levels of mental functions (see below). At lower levels of mental functions, where the inner psychic milieu is at the beginning of its development, we usually encounter unilevel disintegration and the first phase of multilevel disintegration. At higher levels of psychoneurotic function we encounter later phases of multilevel disintegration in a more developed inner psychic milieu.

The level of psychoneuroses is determined by the level of the mental functions that are involved. Two types of psychoneuroses will be on different interneurotic levels, if one involves mental functions of a more developed inner milieu and the other involves functions of a less developed or even primitive inner milieu. To the higher neurotic levels belong the following psychoneuroses: psychasthenia, anxiety neurosis, depression neurosis, obsession and infantile neurosis. To the lower interneurotic levels belong: neurasthenia, hysteria, hypochondria, somatic neuroses, etc.

Within each particular neurosis we can distinguish higher and lower levels of its dynamisms. For example, in hysteria, a higher level of mental functions will be manifested by increased affective excitability, by reflective (meditative) syntony, by creativity, and possibly by a tendency towards ecstasy, while a lower level of mental functions will be manifested by symptoms of hysteric characteropathy. A higher level of psychasthenia will display symptoms of a weak reality function on a lower level (unpractical way of dealing with everyday life) and a strong reality function on a high level (for instance, great efficiency in creative work). Similarly, psychological insight incisive contact introversion (i.e. introversion that does not diminish understanding of others), enhanced creative imagination, will be present in psychasthenia of a high level, while symptoms, resembling neurasthenia and hypochondria will be present in psychasthenia of a low level.

Let us now briefly summarize the relationships between different levels of specific dynamisms of the inner psychic milieu and psychoneuroses. Again we have to take into account the interneurotic and interneurotic phenomena associated with each psychoneurosis. As mentioned before, the first group of dynamisms of the inner psychic milieu, characteristic of the spontaneous phase of multilevel disintegration, is correlated with conditions of increased excitability, excessive introversion, dissatisfaction with oneself, feelings of inferiority, feelings

of shame and guilt, maladjustment and enhanced creativity. We shall discuss this correlation in the case of neurotic depression and in the case of anxiety psychoneurosis.

In the case of depressive condition, we have at its low level a prevalence of elements of dissociation from the environment like mulling over one's past and present mistakes, passive feelings of inferiority, passive feelings of guilt without any strong tendency for expiation. This situation is also characterized by maladjustment to the actual situation, but the desire for an active adjustment to that which ought to be is not yet very strong.

In the case of a low level anxiety psychoneurosis the content of anxiety is not much elaborated. There is prevalence of phobias, while existential elements are scarcely present, that is to say, the sense of meaninglessness of existence does not arise.

At the level of the second group of dynamisms of the inner psychic milieu, that is dynamisms which organize this milieu, we have the beginnings of a conscious organization of one's depression. Depression on a higher level activates those dynamisms which participate in the liquidation of the depression on lower levels. The third factor begins to operate, and so does the dynamism "subject-object" in oneself. There is a strong increase in awareness and self-control. With maladjustment to the actual state of affairs will be associated the need for adjustment to that which ought to be. The activity of the dynamism of inner psychic transformation increases. Autopsychotherapy becomes possible.

When various anxiety states occur at this level, we observe a need for transformation and for fusion of specific anxieties that brings about one general feeling of overwhelming "fear and trembling." In this way we observe the appearance and development of elements of existential anxiety. We observe increasing control, and aptitude for immunization against more primitive anxieties. There appears the need for being consciously aware of anxieties and being able to overcome them, that is to transform them into an anxiety of higher level. An individual comes to understand that some anxiety states, such as the "Fear and Trembling" of Kierkegaard, seem to be necessary for his development since the overcoming of such anxieties gives firmer foundations for further growth.

At the level of the third group of dynamisms of the inner psychic milieu, i.e. at the borderline between advanced multilevel disintegration and secondary integration, we find a deeper understanding of the creative role of depression and of other psychoneurotic states in man's

own development. The individual now shows a need to assume the responsibility for his own depression and tends to subordinate it to the dynamisms of autopsychotherapy and education-of-oneself, to the disposing and directing center, and to the personality ideal. Depression, as a pathological complex, gradually disappears, leaving the capacity for understanding and identification with similar condition in others. The same thing applies to anxiety states, though the character of transformation will vary with the type of anxiety.

Let us consider the diagnostic and prognostic value of some of the more important elements of the inner psychic milieu. The detection of the presence of certain fundamental dynamisms of the inner milieu is decisive for diagnosis and prognosis of psychoneuroses as well as for the choice of methods to treat them. The presence of higher level dynamisms, such as the third factor, autopsychotherapy and education of-oneself, inner psychic transformation, disposing and directing center on a high level, manifests the positive character of a given psychoneurosis, giving thus a good prognosis and clearly indicating the procedure for the so-called "cure."

On the other hand, the accumulation of various phobias, feelings of inferiority, passive feelings of guilt, indicates lack of a distinct operation of the third factor, lack of the dynamisms of education-of-oneself and autopsychotherapy, lack of stronger creative dynamisms and inner psychic transformation. It indicates a dominance of the first group of dynamisms of multilevel disintegration and some residual operation of dynamisms of unilevel disintegration (like ambivalences and ambitemencies). Here the prognosis is not always certain. One may well suggest heteropsychotherapy with great care and watchfulness over the patient's behavior. In such case pharmacological treatment of the patient is frequently of some help to his human environment, especially his family.

Some symptomatic complexes, such as disturbances in reality function, suggestivity, illusions and obsessions, require diversified evaluation and diversified therapeutic treatment. Much depends here on how the higher dynamisms, like inner psychic transformation, creative dynamisms, and reflective syntony, act on lower dynamisms. Proper diagnosis, prognosis and the choice of therapeutic methods, depend on the recognition of the types of dynamisms, their levels and their interaction with other dynamisms of their own group and with dynamisms of higher groups.

7. The Inner Psychic Milieu of Outstanding Individuals

We shall discuss the role of the inner psychic milieu in two classes of outstanding people, namely: people of genius whose development is being guided mainly by their creative instinct, and people whose development is guided mainly by their instinct of self-perfection. In some cases both groups of dynamisms operate and overlap in their action, which obviously is exceptionally fortunate for the development of such individuals.

In people of genius the inner milieu is usually characterized by astonishment and anxiety with respect to oneself and to the environment, cyclic feelings of superiority and inferiority, feelings of guilt, maladjustment to the actual environment, and the presence of creative factors. In other words we encounter here unilevel disintegration and the first phase of multilevel disintegration. Among psychoneurotic factors, characteristic for this class of people, we find fear and anxiety, hysterical dramatization, infantile psychoneurotic reactions, and strong identification with various personalities. The reality function is very often weak.

The accelerated but often one-sided development of people of genius is most often associated with very high psychic tension. Great thinkers are given to obsessions; great artists-to quickly changing syntonic associations with a variety of psychological types, attitudes and levels. The developmental drama of such outstanding individuals is elaborated mainly in the area of the instinct of creativity. Their personality ideal is maintained, but is not a constant source of motivation. The main developmental forces are derived not so much from the personality ideal, but rather-front the spontaneous changes within their inner psychic milieu and from the stimuli of the external world.

Personality ideal is the guiding dynamism in the development of outstanding individuals of the other class mentioned at the beginning. Their development is propelled primarily by the instinct of self-perfection.

The leaders of humanity often show evidence of an advanced phase of multilevel disintegration and beginning of secondary integration. Their inner psychic milieu is characterized by an increase in consciousness and self-control embracing the whole psyche. Identification with their own personality ideal grows together with the depth and breadth of their syntony and their capacity for inner psychic transformation.

Here the personality ideal is precisely the main source of higher, disintegrative dynamisms. It is also the chief dynamism of processes

taking place at the stage of secondary integration. The developmental drama of such individuals is elaborated mainly in the area of the self-perfection instinct in close cooperation with the highest levels of other dynamisms, which are subjugated to the one goal of perfection of the authentic self.

8. The Concept of the Inner Psychic Milieu in the Context of Some Psychological and Psychiatric Schools

It should be stated clearly that until now the concept of the inner psychic milieu has received in psychology, education and psychiatry, too little attention. The lack of understanding of this concept and of its importance betrays a neglect of the higher, that is, truly human elements in diagnosis, prognosis and therapy. The developmental dynamisms of the human psyche have received little, if any, consideration in the organic schools of psychiatry, in the stimulus response and reflexological schools of psychology, including also the so-called learning theorists, and in many branches of psychoanalysis.

Creative dynamisms, inner psychic transformation, the third factor and the dynamism "subject-object" in oneself remain utterly neglected. These schools do not recognize the fact that the differentiation of the levels of mental functions in the inner milieu gives a firm basis for a hierarchy of values.

Although the orthodox schools of psychoanalysis seem to recognize valuation levels, this apparent recognition is only partial. The distinction of the principal factors of the inner psychic milieu as "id," "ego," and "superego" does not allow one to derive any valuation system that would give a meaning to moral and ethical values as levels of human development. Some of the new and unorthodox schools of psychoanalysis do distinguish autonomy, especially the dynamism of "self" in contrast to automatic reactions, yet these concepts have not been fully developed.

It is not enough to recognize in the human psyche the reality of the factors "ego" and "non-ego." We have attempted to show that in the progress of human development the distinction between "more myself" and "less myself" is growing; that any mental function or group of functions is multilevel; that the levels of mental functions can be identified and described, and that their role in the promotion or inhibition of development can be clearly established. It thus follows that the inner milieu and its main dynamisms, as positive maladjustment, the third factor, creative dynamisms, inner psychic transforma-

tion, etc., are essential in clinical diagnosis, in education, and in everyday human relations.

These new concepts of the dynamic elements of mental development find their application in psychology, education, psychiatry, ethics, and philosophy. First attempts in those directions have been made already.*

**The theory of positive disintegration in education*, collection of papers from the Department of Educational Psychology, University of Alberta (in preparation).

K. Dąbrowski *Personality-shaping through positive disintegration*. Boston: Little, Brown & Co., 1967.

Chapter V, this volume.

CHAPTER V

HIGHER EMOTIONS AND THE OBJECTIVITY OF VALUATION**Introduction**

Moral opinions and moral value judgments as a rule are set apart from descriptive judgments, that is judgments concerning facts. The latter are considered objective. Evaluative judgments, especially in moral and social problems, are usually regarded as subjective and arbitrary. For this reason any hierarchy of values is considered subjective and arbitrary. It is our purpose to show that value judgments can be objective and that a non-arbitrary hierarchy of values can be established.

In the theory of positive disintegration we distinguish various *levels* of development of emotional and instinctive functions. The level of these functions determines the level of values. The concept of hierarchy of values is based on the distinction of levels of emotional and instinctive development of individuals as well as social groups. We hold the opinion that it is possible to obtain in valuation a degree of objectivity comparable to that of scientific theories. It is characteristic that, for instance, moral judgments made by individuals representing a *very high* level of universal mental development display a very high degree of agreement. Let us recall Socrates who died as a result of injustice and Gandhi who died as a result of violence. Both forgave those who killed them. Inability to accept their acts as an ideal is an inability to understand autonomous developmental processes and inner experiences which give rise to the attitude of forgiveness.

The study of the correlation of values with mental dynamisms of man is not new. An impressive example of a differentiation of levels of love can be found in Socrates' speech in Plato's Symposium. In modern times Claparède, Nikolai Hartman, Scheler, Ericson, Fromm, Maslow, Rogers, Rokeach, and others have made important contributions to the study of value judgments and their hierarchization. We shall attempt to show that an objective hierarchy of values can be derived from an analysis of mental development of man.

The basic step consists in drawing sufficiently clear distinctions between levels of emotional, instinctive, and especially moral functions, in the context of mental development of a human being. For instance, it is not difficult to determine empirically whether one is dealing with emotional retardation or an above average emotional growth.

Certain ethical problems (e.g. grounds for divorce, death penalty, abortion, censorship, etc.) are controversial, i.e. they are difficult to solve in such a way that one could prove that the chosen solution is the only satisfying one. Nevertheless, there are numerous important ethical questions where the decision between right and wrong is not subject to controversy. For example, we all agree that those who are ready to recognize some good traits in their enemies possess greater emotional maturity than those for whom an enemy is in every respect evil and must be destroyed. Similarly, those who are sensitive to the sufferings of others, ready to forgive injuries, capable of gratitude, have higher emotional maturity than those who are not sensitive, do not forgive injuries, and have no feeling of gratitude. As we shall show later, above a certain level of development there is more universal agreement in valuation, i.e. highly developed (eminent) people tend to share the same values.

The Empirical Basis of Valuation

In order to establish a hierarchy of values we must first examine developmental transformations of emotional functions. We shall show on the examples of self-preservation instinct, sympathy and empathy, sexual instinct and attitude towards death how the levels of these functions can be distinguished.

(a) The instinct of self-preservation.

On a primitive level, i.e. in our terminology, on the level of primitive integration, the instinct of self-preservation is easily excited. It is frequently brutal and is not corrected through observation or self-observation. A primitive individual exhibits uncontrollable fear or aggressive tendencies, is not always able to foresee the result of his behavior, and is unable to act in harmony with the interests of others.

On a somewhat higher level, that of unilevel disintegration, we observe a weakening in the cohesion of the self-preservation instinct. The symptoms of such weakening are, for instance, hesitation, weaker aggressiveness, ambivalent behavior, and initial stages of sympathy.

On a higher level, as in the first phase of multilevel disintegration, we observe weakening of the primitive levels of the self-preservation instinct through inhibition. The instinct of self-preservation is now

being organized into a hierarchical order of values; it is extended to embrace the family, relatives, friends, regional groups, nation, and the whole mankind.

On a still higher level, that is at the stage of organization of multilevel disintegration, primitive forms of the self-preservation instinct are separated from its more highly developed forms. The primitive forms are subject to gradual elimination. The self-preservation instinct is now more intent on the preservation of more permanent higher personality traits. The development of these traits is accomplished in cooperation with the instinct of self-perfection. In this way the self-preservation instinct becomes broader even to include deep patriotic feelings or care for the preservation and development of cultural achievements of mankind.

On the highest level accessible to investigation, that is on the level of secondary integration, the instinct of self-preservation becomes a function of personality; it protects and promotes those traits which in the course of inner development appeared as qualitatively immutable values. The instinct of self-preservation gradually merges with the dynamism of self-perfection, with the feeling of communion with all people, and even all living creatures.

(b) The feelings of syntony and empathy.

On a low level of development, i.e. primitive integration, we observe forms of syntony so primitive that, depending on circumstances, they can easily change into asyntony. Primitive forms of syntony find their expression in union with a collective mood, in union with the psychomotorics of a dancing group, in common laughter, in the impulses of a crowd (such as fighting, "living it up," drinking, primitive forms of rivalry, etc.). Such primitive syntony involves spontaneous, rhythmic, dynamic, or explosive forms of behavior in the area of sensory needs and primitive emotional interests. This is a constitutionally compulsive behavior determined physiologically.

On a somewhat higher level, i.e. on the level of unilevel disintegration, we observe instinctive forms of the desire to help others. This is accompanied by ambivalent and changeable over experiencing of other people's problems. These feelings, however, are so unstable that from positive emotions they may easily turn to resentment, jealousy, stubbornness and hatred. Such coupling of the stimulation of primitive levels of the self-preservation instinct with an awakening of the feelings of syntony shows a disequilibrium of syntonic and asyntonic attitudes. Hence the ambivalence, ambitendencies and changeability displayed through a disharmony of thought, feeling and action. It also manifests

shifting away from the rigidity of primitive integration towards the greater plasticity of initial disintegration.

On a higher level, i.e. at the first stage of multilevel disintegration, there appears a hierarchy of values. We observe more alterocentric, unselfish attitudes expressed by readiness to help; we observe more consistent sensitivity towards the needs of others forsaking primitive selfishness. This attitude is characterized by more or less strong participation of thoughtfulness and reflection. This is empathy.

On the level of the organization of multilevel disintegration we observe conscious forms of syntony coupled with an ability to perceive and to systematically weed out residual forms of primitive syntony and asyntony. We also observe an ability to perceive and to promote in both the inner milieu and the outer environment higher forms of syntony, such as understanding and love.

Deeper syntony and kindness are united here in an understanding of the developmental level and type of each encountered individual (identification with others). A disapproval of his more primitive moral attitudes and actions does not diminish the desire to help him. Typical examples are: a tendency to defend others, a heart-warming attitude, understanding, and the like, which are accompanied by reflection and critical evaluation.

On the highest level, that is to say, in secondary integration, we encounter deeper understanding of every human being in respect to his developmental level, inner potential and similar functions. This expresses a form of syntony that is multi-dimensional and multilevel; it goes parallel with an increased understanding of the whole psychic structure of encountered persons. With the understanding of the deeper needs of others, with constant readiness to help, with identification with others and profound empathy, comes peace of mind. Its mark is an attitude of "syntonic" wisdom, understanding, kindness and generosity. What is primitive is not approved of, neither is it condemned.

(c) The sexual instinct.

On a primitive level the sexual instinct represents a biological force - nondifferentiated, almost nonpsychic - a drive common to the species. It is usually strong, periodically reaching intensity almost impossible to control. The decisive factor is the satisfaction of the biological impulse which precludes reflection in the choice of mate. The lack of psychic ties with the partner, lack of faithfulness and exclusiveness, are quite evident. If one does find faithfulness it is only because of fear or pressure of social groups. Occasionally, in the absence of punitive sanctions, there is tendency towards sexual violence. In some cases, as among the most primitive individuals or individuals

with psychopathological aversions, rape may be followed by aggressiveness, even murder. When it happens it is a result of a somatic depression that follows the sexual act. The response to this depression evokes resentment, aversion and lack of sympathy, and prior manifestations of affection are forgotten. There is total lack of feeling and emotional involvement with the object of the sexual act.

On a somewhat higher level, i.e. in unilevel disintegration, there appears an ambivalence of excitation and inhibition, variability in psychic involvement, a desire for exclusiveness and faithfulness alternating with nonexclusiveness and infidelity. A deficiency in the equilibrium of choice between objects of sexual desire is observable; at times there will be present a higher degree of reflection in making a choice, at other times it will be completely absent. This generates rather intricate and ambivalent feelings of excitability, depression, indifference or jealousy.

In the initial stages of multilevel disintegration we notice an increase of the stabilizing influence of mental factors, more selectivity and exclusiveness, and a need for greater fidelity. There appears and develops a feeling of responsibility for the partner and the children, there also appears the feeling of responsibility for the mutual development of partners in marriage; a need for treating marriage as a "school of life" and for the realization of greater insight into one's own and his partner's mental resources aiming at mutual help and mutual growth. There appear tendencies towards the individualization of sexual life so that the sexual experience becomes gradually a creative element in the formation of personality, rather than a more or less blind expression of the biological impulse, this may be coupled with a desire for mutual exploration of inner life.

Up to this level, however, the need for satisfying the sexual impulse dominates the attitude towards the object of sexual desire. Empathy, "subject-object" in oneself, and identification with the object are not yet well developed. With the progress of multilevel disintegration, i.e. at the stage of the organization of multilevel disintegration, mental factors exercise stronger and stronger influence on sex and erotic drives. Exclusiveness, the need of mutual development and the need for mutual perfection become dominant. Mental, especially moral, contributions to marital and family life (responsibility for the partner, for lack of harm in sexual relations) impose a check on polygamic tendencies and introduce a feeling of responsibility, perhaps even of guilt, or shame, with respect to one's past sexual relations. When the partner becomes ugly or sick, high sensitivity and sympathy, mutual

understanding and stability of feelings, prevent separation. This demonstrates the presence of an enhanced feeling of the permanency of such relation, of the lasting character of the bonds of love.

On the highest level, i.e., that of secondary integration, all the above characteristics are deepened and grow harmoniously together. Marriage becomes an unbreakable bond, its strength having developed from the mutual appreciation of the depth and value of sharing its experiential history. It is deeply emotional and meditative. The dominant characteristics are: unchanging values, affective memory, the assumption of responsibility for the inner development of the other partner, mutual harmony in sharing one's life and personal drama of existence.

(d) The attitude towards death.

On a primitive level there is no understanding of the problem of death and consequently complete inability to face death. The death of others might evoke a superficial, impersonal form of reflective thought. A primitive individual does not believe in the reality of his own death. In case of an immediate danger of death naive attempts are made to escape it in panic, there is sheer terror, fright, and violent defensive reactions.

On a higher level, i.e., that of unilevel disintegration, there is an ambivalence in one's attitude towards death, ranging from uncontrolled fear, phobias and suicidal tendencies, up to mental rigidity and indifference. This relation to death is an expression of inner instability. There appears certain awareness which is, however, without any hierarchical elements. These reactions express a tendency to think of death as something external to the normal order of life, consequently there is no significant effort to integrate the problem of death into the personality structure.

On the level of the first stage of multilevel disintegration, ambivalent states of anxiety, heroism, rationalization, and the like lead to a slow integration and hierarchization of the problem of death into the personality structure. This problem, then, is considered within the context of all human dilemmas. An individual on this level of development shows towards death a dramatic attitude, at times tragic, entering into all personality problems. Inclinations towards suicide are accompanied by some reflection, but suicide itself is possible. The value of many things is approached and defined from the point of view of death. The sense and meaning of life is seen in connection with matters of death.

On the level of the organization of multilevel disintegration the problem of death is placed in a definite correlation with other problems and aspects of life. The development of a sublimated attitude towards death often causes the activity of the disintegrative dynamisms to increase in order to destroy residual structures of primitive levels in the inner milieu which are unwanted by the developing self. This conscious and willful program of eradication of the lower structures of personality can be called the instinct of partial death. The problem of death is placed within the hierarchy of values; it is incorporated into the personality structure; it is clearly "interiorized." Without being made less important or less dramatic it is placed in the context of other basic problems of equally high or even higher values such as responsibility for others, charity, permanence and unrepeatability of one's spiritual values.

On the highest level of human development, i.e. that of secondary integration, there appears a still more precise definition of one's personal relation to death. The death of others and their own attitude towards death become as important as our own view of it. The problem of death is not only subordinated to other problems and developmental values but enriches them in turn. When the individual becomes responsible for the totality of his own development and for the development of his external environment, he takes the problem of death as a part of the general process of inner development.

According to the theory of positive disintegration we distinguish five levels of mental development of a human being. The above discussion of the self-preservation instinct; sympathy and empathy, the sexual instinct, and the attitude towards death, shows that one can also clearly distinguish five levels of emotional functions. Going from the lowest to the highest level one sees a broadening and deepening in the way a human individual approaches the aspects of life discussed above. It ranges from the complete egocentrism of the primitive level to the full alterocentrism of the highest level.

To each level of mental development there is a corresponding level of value experience. Mental development of man and the development of a hierarchy of values are, in fact, two names for the same process. One cannot separate the two.

As a first approximation we can distinguish five levels of development of emotional and instinctive functions and five corresponding levels of experience of values. We hope that further research will allow us to refine the scale of mental development by discrimination of levels in between the five thus far established. We also hope that those presently known can be more clearly described. Ultimately one should

be able to develop a scale comparable to the scales used in the estimation of intellectual and technical abilities. It should be possible to introduce some sort of a quantitative index, which could tell in percentages, for instance, the number of responses characteristic for a defined level of emotional functions. This would make it possible to establish what stage of development is prevalent at the time of diagnosis of a given individual. To a certain extent this would make it possible to define the earlier, more primitive stages through which the individual has passed, but of which he still retains some residual manifestations. One should also be able to discern the direction of the individual's development, i.e. to define what stage of mental development he is approaching.

The levels of mental development can be defined with respect to such properties as: typological characteristics; instincts; intelligence; social, moral, religious and aesthetic emotions; inner psychic milieu; volition; creativity; and mental disturbances. On the basis of observation and clinical tests we should be able to place these properties in the sequence of developmental transformations of an individual.

The inclusion of mental disturbances in the developmental scale may appear puzzling. What, after all, can be the meaning of a scale of values that refers to mental illness?

The Levels of Neuroses as Indicators of Levels of Development

We consider mental disturbances, neuroses, and the like, to be from the developmental point of view—clearly positive, partially positive, or negative. Inner mental development occurs through crises and periods of mental disturbance.* Every level of development has a corresponding level of mental disturbances. It is our purpose here to correlate different levels of developmental factors with different kinds and levels of mental disturbances.

Certain forms of mental disturbances become associated with the psyche of a developing individual. During the process of development this association leads to mutual interaction between the disturbed and the intact dynamisms of the psyche. The effects of this interaction for the development of an individual may be positive or negative.

Now, if we consider the level of primitive integration, we find associated with it the following disturbances; certain types of mental retardation, psychopathy, and less often, initial structures and functions of paranoid schizophrenia. Note that none of these have a psychoneurotic character. With unilevel disintegration we find associated simple

*cf. Chapter IV. 6.

schizophrenia, hebephrenic schizophrenia, paranoid schizophrenia, lower forms of neuroses, such as somatic neuroses, neuroses of specific organs, hypochondria, neurasthenia, and lower levels of hysteria.

It is necessary to distinguish *inter* and *intraneurotic* differences between levels of mental functions, since the level of a given psychoneurosis is determined by the level of mental functions that are involved. Two types of psychoneuroses will be on different *interneurotic* levels if one type involves mental functions of a more developed inner milieu and the other involves functions of a less developed inner milieu.

Within each particular psychoneurosis we can distinguish higher and lower levels of its functions. For example, in hysteria, a higher level of mental functions will be manifested by increased affective excitability, by reflective (meditative) syntony, by creativity, while a lower level of mental functions will be manifested by symptoms of hysteric characteropathy. A higher level of psychasthenia will display symptoms of a weak reality function on a lower level (impractical ways of dealing with everyday life) and a strong reality function on a high level (for instance, a great efficiency in creative work). Similarly, psychological insight, incisive contact introversion (i.e. introversion that does not eliminate understanding of others), enhanced creative imagination, will be present in psychasthenia of a high level, while symptoms resembling neurasthenia and hypochondria will be present in psychasthenia of a low level.

On the borderline of unilevel disintegration and the first stages of multilevel disintegration we encounter psychoneurotic disorders and some psychotic disorders (like catatonia). The latter are usually of an acute rather than chronic nature.

Organized multilevel disintegration is associated with such disturbances as depressive psychoneurosis, psychasthenia, and infantile neurosis, obsessive, compulsive and anxiety neuroses. It must be pointed out that these neuroses appear in their milder forms, since they are already subject to the dynamism of autopsychotherapy. The dynamism of autopsychotherapy controls and transforms mental disturbances. The disturbances are then not as debilitating as analogous symptoms at lower stages of development since their more pernicious effects are counteracted at this level by higher protective and developmental dynamisms.

On the level of secondary integration there are no mental disturbances or illnesses.

In conclusion, although there are five levels of mental development psychoneuroses occur only at three levels. The lowest and the highest

level are free of psychoneuroses. Integration excludes mental disequilibrium, but the transition from one level of mental development to the other cannot occur without them. Since the transition can occur only through disintegration of lower mental structures and functions, so that new and better ones can be built in their place, the states of mental disequilibrium are inevitable. The severity of the symptoms of mental illness accompanying mental development will vary according to the level of that development. That is, the severity of psychoneuroses and of psychoses diminishes with the progress of development to higher levels.

The Concept of Higher and Lower Levels of Functions in Biology and Psychology.

The different levels of function in the human psyche have their basis in the hierarchical relations of the functions of the nervous system. The brain cortex is divided into four areas: frontal, parietal, occipital and temporal. The frontal lobe is the seat of such higher intellectual functions as abstract thinking, speech, and particularly, higher emotional functions. The parietal lobe is the place of reception and transformation of sensory impulses with the exclusion of visual stimuli which are transmitted to the occipital lobe.

Subcortical areas (thalamus, hypothalamus and cerebellum) and the spinal areas (midbrain, pons, medulla and the spinal cord) are concerned with the control of bodily functions and emergency situations (activation of parts and functions of the organism needed in attack, defense or flight, and inhibition of unnecessary functions). In this way different parts of the nervous system are concerned with functions that are distinguished as higher or lower. Thus cortical activities are higher than spinal and subcortical activities. In the cortex the frontal activities are higher than the parietal, occipital and temporal activities.

The differentiation of lower and higher levels of functions has a strictly empirical and descriptive character. Therefore it is objective. The level of a function is assessed in psychophysiology in relation to the "own forces" of the nervous system. Their detectable presence and action makes the mechanistic principle, that the response is contained in the stimulus, invalid.

According to J. Mazurkiewicz (62) the role of external stimuli diminishes as higher levels of the nervous system are involved in the formation of a response. At the spinal- level the response is an almost direct reaction (through the reflex arc) to an external stimulus. At this level the "own forces" of the organism are practically nonoperative,

and the transformation of stimuli into responses is purely physiological. At the subcortical level these “own forces” play an important role (e.g. the sensation of hunger that will make a child cry or move towards food), which makes the transformation of stimuli at this level already psychophysiological. The process of subcortical transformation selects only stimuli of emotional character (pleasure vs. pain). At the cortical level we encounter a third type of nervous activity which is neither a reaction to external stimuli nor a reaction to stimuli from internal organs. This has been called “deliberate” nervous activity. At this level the stimulus, its psychic transformations, and the response can be entirely confined to the inner psychic milieu.

Deliberate nervous activity draws upon the totality of the inscribed experiential history of an individual. Thus it is not only a response to stimuli actually present, but also to stimuli that acted in the past (recorded experience). In this way deliberate nervous activity is based on internal stimuli combined with retrospection, inner psychic transformation, and prospection. In other words, deliberate nervous activity is the resultant of actual stimuli, stimuli evoked from affective memory, and prospective stimuli (looking ahead to aims, ideals and future development yet to be accomplished).

The quality and extent of deliberate nervous activity depends on the emergence of the so-called “autonomous factors.”* Here belong such dynamisms as the third factor, inner psychic transformation, autonomy and authenticity, and in a more general way a hierarchy of values and aims. These factors, to a varying degree, bring about an independence from the biological consequences of aging or somatic cycles. In the development of man’s psyche these new autonomous forces (through the introduction of new drives and emotions or through bringing existing drives and emotions to higher levels) enable the individual to transcend the rigor of biological factors. The autonomous forces shape developmental periods, prolong creative abilities, and play a decisive role in the prophylaxis of mental disturbances.

The autonomous factors are higher nervous functions: They are conscious, reflective and deliberate. At the same time these functions are extremely useful and efficient functions in man’s development and in his control of the environment.

Let us now try to examine the transition from lower to higher nervous functions. Jackson (55) has formulated three principles operating in the evolution of the nervous system. These principles are as follows:

*Not to be confused with the autonomic nervous system.

- (1) Evolution is the transition from the simplest toward the most complex centers.
 (2) Evolution is the transition from a well organized lower center toward higher, less well organized centers.
 (3) Evolution is the transition from more automatic toward more voluntary functions.

One can raise some reservations with respect to the second of Jackson's laws which postulates the transition from a well organized lower center to a less well organized higher center. A higher center, in order to be indeed higher, i.e., in order to assure better control of a wider array of nervous functions, cannot be less well organized, rather we should expect it to be organized differently. The difference would involve a greater role of reflection, greater plasticity, and an ability for integrated global handling of situations through intuitive-synthetic processes.

Following the example of the general principles of Jackson we can depict the mental development of man in a syllabus of transitions from lower to higher forms of mental functions. This enumeration should give us a general outlook on the direction of multilevel developmental dynamisms. We shall begin with more general dynamisms and proceed to more specific ones.

SYLLABUS OF TRANSITIONS FROM LOWER TO HIGHER FORMS OF PSYCHIC FUNCTIONS*

=primitive automatic reflexiveness	reflectiveness (action of the "own forces," voluntary action)
=stimulus-response system of..... drives	motivation follows intrapsychic transformation
=first and second factors (heredity and environment	the third factor and other auto-noinous factors
=primitive instincts (e.g. self-preservation, sex, aggressiveness).....	higher instincts (e.g. cognitive, creative, instinct of perfection)
=primitive levels of an instinct.....	higher levels of the same instinct (intra-instinctive development)
=unilevel	multilevel
=ahierarchic	hierarchic
=reality function limited to every-day life	creative reality function associated with retrospection and propection (new aims and higher aims)

*The psychic functions listed here are discussed in detail in Chapter IV.

=fractional, narrow understanding of reality	.....	.....	integral, broad understanding of reality.
=impulsive syntony	.....	.....	reflective and meditative syntony (empathy)
=intellect subordinated to primitive drives	.....	.....	intellect in strict collaboration with higher emotions (i.e. intellect and higher emotions operate equipotentially)
=subordination to primitive instinctive forces	.....	.....	autonomy
=limited role of consciousness	.....	.....	significant role of consciousness (self-awareness)
=selfishness	.....	.....	alterocentrism
=complete dependence on the biological cycle	.....	.....	transcendence of the biological life cycle (e.g. sustained mental vitality, creativity and lucidity of the mind in spite of senile infirmity of the body)
=limitation to innate psychological type	.....	.....	transcendence of innate psychological type
=imitation of others	.....	.....	originality and creativity
=conformity	.....	.....	authenticity
=one-sided development	.....	.....	universal development
=adjustment to social norm	.....	.....	adjustment to norm derived from the personality ideal
=simple adjustment to actual situation in life (i.e. adjustment to "what is")	.....	.....	qualified adjustment and positive maladjustment (adjustment to "what ought to be")
=feelings of inferiority in relation to others	.....	.....	feelings of inferiority in relation to oneself
=taking education	.....	.....	education-of-oneself
=heteropsychotherapy	.....	.....	autopsychotherapy
=unity of volition with primitive drives	.....	.....	will as a function of personality

The above list singles out the characteristic transformations in mental development. The very clearcut difference between the level of the qualities on the left from those on the right fortifies the basis of an objective hierarchy of values and of a hierarchy of aims.

It is important to realize that the levels of mental functions besides their objective character (clinically recognizable and testable) have normative character. The higher levels (those on the right of the

Syllabus) become consciously defined and consciously chosen aims. They acquire the character of ideals towards which we are inwardly compelled to strive. In this manner “what ought to be” emerges from “what is.” We can consider this the formative process of the dynamisms of authenticity and of hierarchization of values.

We may suppose that such processes will necessitate the appearance of a new dominant factor in the development of the cortico-frontal functions. We have described such a factor already (Chapter IV, and 40): the third factor is a dynamism that controls and directs the choice of values both in the inner and in the outer milieu. It is the chief representative of all autonomous dynamisms such as self-awareness, self-control, autonomy, authenticity, inner psychic transformation.

The Hierarchy of Values and the Hierarchy of Aims

We have previously described the hierarchy of man’s neurophysiological functions. We have also described the hierarchy of mental functions. Now we are ready to construct a hierarchy of values not yet attained. These values are prospective values, i.e. they are programmed ahead. This projection into the future is, in a way, an extension in time of man’s mental dynamisms.

The concept of man as a developing individual leads directly to the concept of prospection of mental functions. This principle of programming for the future is based on the fact that higher levels of mental development become values that man strives to attain. Indeed, it is nothing else but a continuation and development of a presently possessed hierarchy of values.

This prospective hierarchy of values (i.e. hierarchy of aims) involves not only intellectual functions but above all emotional and volitive functions. Its existence and operation can be detected in respect to a single function, a group of functions, or even the whole personality.

We have shown in the examples of the self-preservation instinct, empathy, sexual instinct and the attitude towards death, how one can recognize for any given individual his actual hierarchy of values. It is thus possible to carry out a detailed analysis of the actually recognizable hierarchy of values. It is also possible to carry out a detailed analysis of the developmental trends of these values. On the basis of these analyses one can retake a prognosis of the development of the whole personality in terms of individual functions and groups of functions.

If we consider the evolution of the human species, we may suppose that the evolution of the brain will go in the direction of further development of the frontal lobes while the development of emotional, intellectual and volitive functions will go in the direction of lessening of the psychomotoric functions and increasing the speed and efficiency of mental functions. The complexity of higher emotions will increase, most likely, and there will be closer union of emotional and intellectual functions.

The developmental program set up through the cooperation of a man's consciousness with his most important dynamisms and his emotional and volitive structure identifies the developmental program of a hierarchy values as a hierarchy of aims. It is in this way that the *empirically* established structure of the system of values acquires a *normative* character. In other words the individual sets for himself a program of realization of higher levels of mental functions. He considers them as the aims of his own development. He will also consider them desirable in the development of others. For example, a person who has worked out his hierarchy of values within the area of the self-preservation instinct will apply it in his everyday life with regard to himself and to others. Once man understands what higher levels of the self-preservation instinct really are they become for him the objective of his development. This phenomenon occurs with every universally developing individual, especially with the eminent ones. We shall discuss this in the next section.

The need and the task of formulation of an empirical hierarchy of values in close connection with a hierarchy of aims is quite manifest in the attitudes and actions of individuals moving towards universal development. In fact, the hierarchy of aims is an expression of the need to build on the basic structure of the hierarchy of values. In this way its empirical character is closely connected with the normative character of mental functions. In short, the hierarchy of aims is the superstructure of the hierarchy of values; it is the hierarchy of "what ought to be" erected on the underlying structure of "what is."

Within this framework appears a hierarchy of aims that are closer and of aims that are more distant. It is distinct and clear in respect to closer aims but less distinct and more general in respect to more distant aims. It is the hierarchy of "what will be" erected on the underlying structure of "what ought to be."

In the course of mental development of a human being, a hierarchy of values appears at an advanced stage. The beginnings of mental

development have a spontaneous character* and only at a later stage, with the initiation of reflection, self-control, inner psychic transformation, and authenticity, does a hierarchy of values begin to emerge. In particular, it is with the dynamism of authenticity that arises a sense of responsibility and the need to apply in every human problem a hierarchy of values and also a hierarchy of aims. In consequence, the need to bring about in oneself and in others the realization of this hierarchy of aims is the outcome of the dynamism of authenticity.

If one wanted to accept and consider only a hierarchy of values and disregard its extension—the hierarchy of aims—one would be faced with a conflict of inner alienation. The deformation of one's basic scheme of development by cutting off the prospecting of that development is nothing else than an alienation in respect to oneself.

Eminent Men as Indicators of the Direction of Development

The creation of a scale of developmental values and of a hierarchy of moral and social goals cannot be successfully examined otherwise than in the light of concrete lives of eminent individuals. We shall consider here those great men who display universal development in the emotional and moral sphere, and who are thus representatives of the highest attainable level of the instinct of self-perfection.

The system of values first postulated and then realized by those individuals is in direct relation to the basic, empirically cognizable scale of levels of mental functions. The lives and actions of individuals on the highest level of universal development serve as an empirical verification of the correctness of hierarchy of values elaborated so far, and at the same time as direction for its further development in each of us.

Let us discuss briefly several concrete examples.

Socrates was a man of widespread intellectual interests with remarkable ability for analytical thinking. These intellectual powers - were combined in him with intuitive-synthetic, aesthetic and religious qualities. He displayed courage and lack of hatred as he did not hold in anger those who sentenced him to death. In his life there was a complete harmony between what he professed and what he did. His attitude towards death as the event which allows the transition to a better life was a logical consequence of his philosophy of good life: "The really important thing is not to live, but to live well." This statement shows that his instinct of self-perfection operated on a very high level.

*cf. Chapter IV.

Mahatma Gandhi the great leader of India, directed his interests and talents towards philosophy, law, politics, sociology, ethics and morals. He was constantly striving for greater humility and self-perfection. His broad philosophical outlook and his authenticity were expressed in his reverence for Christianity and other faiths. Gandhi's empathy was developed to the highest possible level and consequently led him to active opposition of any form of injustice. He had the highest sense of responsibility for the individual and for the society. Mortally wounded, he asked that his assassin be freed from punishment. This request is an evidence of the deepest empathy and alterocentrism.

Albert Schweitzer was not only a great philosopher, physician, and writer but also a musician. Together with his aesthetic sensitivity and empathy from childhood he felt a growing need for a religious life. According to him the primary cause of the decay of any civilization is the loss of high moral values. And vice versa, the only solid basis for rebuilding a civilization is the presence of high moral values. Schweitzer's empathy for those who are abandoned, poor and rejected compelled him to form a center for medical treatment and for education in Lambarene, in Africa, where by his own example he strived for the realization of the highest Christian ideals.

Father Kolbe was a Polish priest who died in Auschwitz by his own choice. He simply stepped into the line of those destined that day- for punishment to replace a man who had a family (this man returned to his family after the war). Fr. Kolbe was placed in a pillbox and died of starvation and of an injection of phenol. To the very end, in spite of his extreme pain and exhaustion, he was forgiving his oppressors.

Dr. Janusz Korczak, a Polish Jew, physician, writer and educator devoted his whole life to the education of orphans. He gave up his private practice and literary ambitions in order to concentrate on the development of an educational system for children without families. The characteristic feature of his approach was to practice and to teach complete truthfulness and agreement between one's thinking and one's deeds (authenticism). When the systematic extermination of the Jewish people began at the start of World War II, Korczak's institution was one of the first on the list. As a higher officer of the Polish military forces Dr. Korczak was offered a chance to save his life. He refused, because it meant leaving the children alone to face the terror of death. Together with his pupils he died in the gas chamber keeping them cheerful and unaware of where they were going.

In the history of mankind, the recurrent moral declines crowned

by Hitlerian barbarism came about as a consequence of the disregard for the teaching and the lives of Christ, Socrates, Gandhi. Individual and social development cannot progress, if it ignores the values and insights embodied in moral and social achievements of great historical figures.

Outstanding personalities, particularly those who have attained a high level of universal development, give in the course of their lives a dynamic example of the manner in which the transition from lower to higher levels is accomplished. At the same time they exhibit the highest presently recognizable levels of development and thus show the function of the ideal of personality in development. Through their own concrete examples they indicate to others programs of moral and social development, i.e. the aims to be reached and the methods to be used. It is important to be aware of the *empirical* content in the developmental path of eminent individuals. Their trials and errors provide practical demonstration of the problems and possibilities of their solution that anyone has to face on every level of his development. Knowledge of their lives, their difficulties and their attainments provides guidance for the creation of one's own program of development.

The Consequences of Attaining Higher Levels of Development

In the following are given several formulations designed to show the significance and the advantage of attaining higher levels of development.

1. Higher levels of development provide for broader, more creative and more enduring experiences and mental activities that go beyond those determined by the biological cycle of human life (e.g. preservation in adults of infantile characteristics that enrich creativity, sublimation of climacteric stress period through creative work, etc.).
2. The higher the level of development, the broader, more universal and more complete is one's understanding of life and its different levels of reality; the broader and more universal is identification with others and responsibility for them.
3. The higher the developmental level, the less there is automatism and uniformity (stereotype reactions) in one's way of life. Instead, there is more of inner psychic transformation and authenticity.
4. The higher the level of development, the less there is of conflict with the external environment, but more of sublimation of internal conflicts. This comes from a greater ability for the concentration of psychic energy on the essential and important, tasks in development

and social responsibility. For example, it is essential to be able to see the hierarchy of values, and for this reason to direct one's attention and energy to the higher levels of mental functions as to the really significant ones.

5. There is a high correlation between the level of development attained by an individual and his awareness of the worth, for himself and for the society, of attaining higher levels.

6. At higher developmental levels one is more likely to reach new unexpected qualities and insights.

7. The possibilities of further development are greater at higher levels of development of mental functions.

8. At higher levels of development the possibilities of solving actual and remote problems are better. Consequently there is a greater ability to cope with new difficulties and dangers. Although primitive individuals maybe more capable of solving primitive problems, with the evolution of civilization and culture new and far less primitive problems arise and these can be handled only by people with a correspondingly advanced level of mental complexity. Education based on the knowledge of an empirically established hierarchy of universal values and on the knowledge of the laws of human development can prepare a person for this higher and more complex mode of existence.

The elaboration of an objective hierarchy of values would give man an organizing moral principle of justice. This principle would have universal application in counteracting injustice by promoting the development of social and political organizations to a high level. Gradually all decisions and actions based on the use of force and of other measures applied in order to bend others to one's point of view would be replaced by reference to empirically established, and therefore universally acceptable, scale of values.

To achieve this seemingly utopian goal one would first have to introduce such a hierarchy of values to education. This is a wide subject requiring separate study. Nonetheless, it is immediately obvious that the only feasible way of constructing positive interpersonal, social and international relations is through an education based on a scab of universal values. Its transposition into political life would give such organizations as the United Nations and the Permanent Court of Arbitration (the Hague Tribunal) a method of dealing with international injustice that would be free from the defects of formal legal procedures and political pressures.

The ecumenical movement of churches, the federal movements of international affairs or the world organizations like the United

Nations, are all a manifest expression of the growing need for a common set of values. The attempts of democratic systems to organize themselves on a higher level characteristic for the European Economic Community (the Common Market), are another expression of the search for values shared by different nations. Nevertheless, it has to be pointed out that as much as these efforts demonstrate some operation of the guiding principle (i.e. an empirical hierarchy of universal values) there is in most of them too little concern for the moral content of a common set of values.

The Directive Role of Higher Emotions

The study of brain functions has brought forth several discoveries which give support to our argument. Briefly, these discoveries are as follows:

1. The brain cortex has its own activity in the form of electric potentials which arise independently of peripheral stimuli. These brain waves, as they became to be called, arise in particular under the impact of strong emotions, stimulation of interest, attention, and the like.
2. Until recently it was generally assumed that the sympathetic nervous system controlled only the activity of the internal organs while the central nervous system controlled the activity of the organism in relation to the external world. Yet it was shown almost simultaneously by Hess (54a) and Orbeli (64) that the sympathetic nervous system controls not only the activity of inner organs, but, also the activity of the central nervous system. Consequently, *the sympathetic nervous system is not solely peripheral but constitutes the most integral part of the cerebro-spinal system* including the cortex.
3. Monakow (63). Cannon (3a) and Adrian (2a) found that selection and transformation of stimuli occur in the cortex. These selective and transformative operations are known to involve the highest levels (i.e. the cortical levels) of the sympathetic nervous system. This points very strongly to the participation of higher emotions in the selection and transformation of stimuli.

The sympathetic nervous system was regarded for many years as the neurological substratum of emotional functions. Assuming, on the basis of modern neurophysiological research, that the human cortex is the highest psychoneurological directive center: that it includes vegetative centers; and that the sympathetic centers are seats of emotional processes, it follows that the highest directive functions in man have two closely connected components: higher emotions and higher intellectual processes.

It is also clear, then, that the human intellect does not act independently of higher emotions. Rational people, i.e. those who are unemotional and whose behavior is directed primarily by the discursive processes of their intellect, exist only as rare exceptions. These exceptions are by far too few to support the claim of psychological intellectualism that it is the human intellect that determines behavior independently of its emotional components. On the contrary, we observe that the emotional sphere at every level of development is the decisive factor that determines and controls human activity.

At a very low level of development primitive urges direct the individual towards certain aims while his intelligence is used exclusively as an instrument completely subservient to those primitive urges. At a higher level, when higher emotions appear, intellectual functions serve, on the one hand, as the provider of means toward emotionally determined goals, and on the other hand, in the shaping and growth of emotions. In this way intellectual functions take an indirect part in the determination of goals. What we observe is not the ruling power of the intellect, but rather a conjunction of highly developed emotions with refined intellectual functions.

Ancient thinkers, such as Plato and Aristotle, and many scholastic philosophers held that in mental development the only element essential and worthy of cultivation was the intellect. The highest goal of the intellect was to reach the level of contemplation of the Platonic forms. Higher emotions were considered as specific intellectual processes. This was a logical necessity, if one was to maintain the superiority of the intellect over emotions. Such ideas, by depriving man of his most authentic dynamisms, which are always predominantly emotional, caused a serious deformation of the image of mental development since they tended to dissolve the individual in the universal. We may also point out that the Platonic intellectualization and ideation of higher emotions deprives them of their dynamic power. The negation of their very nature cuts through their continuity, and denies the possibility of their development from lower to higher levels. This in turn is a violation of the very basic and very human instinct—the developmental instinct.

Synthetic knowledge of human mental development in its whole complexity can be obtained only with the active participation of higher emotions. They provide the necessary means for grasping what occurs in man at various levels of his development and, together with intellectual elaboration of such observations, allow a meaningful insight into and description of the growth of human personality. A purely

intellectual approach cannot yield a synthetic, multidimensional and multilevel account of the structure of mental functions.

Mental functions, being predominantly emotional, are initially grasped in a way that is intuitive-synthetic. At first we are merely aware of the work of these functions and of their general developmental direction. Full knowledge of the dynamisms of development can be achieved in the subsequent stage, where the intuitive-synthetic understanding is extended and combined with analysis and evaluation (discursive-analytic phase) to finally enter the empirical phase. This descriptive-empirical phase is the phase of applying and of testing the knowledge of human development through a more or less clearly defined program of development. It is a hierarchy of aims at work.

For example, if one were to grasp correctly the moral aspects of human actions, one would start in the search of the common denominator of moral values by an intuitive process. This intuitive searching process would engage emotional functions, in this case empathy. Once the moral values are intuitively grasped through the dynamism of empathy, they then become available for elaboration and reevaluation through discursive-analytic processes.

Consequently, the traditional belief in a fundamental opposition of the intuitive and the rational approach to moral values is shown to be more apparent than real. Intuition and reason act in valuation as complementary stages on the road towards the recognition of what is objectively valuable. In this context it is necessary to realize that at no stage there is a complete separation between the emotive-intuitive and the intellectual-discursive spheres of psychic activity. Certainly, there is some, however slight, intellectual activity involved in the intuitive stage, and some emotional activity in the rational stage. Mazurkiewicz (62) sees in this a demonstration of the directive role played in mental life by higher emotions conjoined with mnemonic elements.

It is not true, then, that at lower, primitive stages of development mental life is controlled by emotions, and that at higher levels of development it is controlled by reason. What appears to be true is that the emotional sphere controls human activities on every level. Just as emotional primitivism is generally combined with intellectual primitivism, so are high levels of emotional life associated with high levels of reasoning, though the reverse is not necessarily true. Such factors as insight, dynamism "subject-object" in oneself, the third factor, highly developed intuitive dynamisms, represent a closely linked

and interconnected dual complex of intellectual and emotional functions.

Now it is clear why individuals on a high level of emotional development are apt to evaluate objectively. This capacity stems from their mental dynamisms, whether more emotional, or more intellectual, but always closely bound with one or other. It follows, too, that the higher is the level of development of higher emotions, the greater will be the degree of objectivity in valuation.

We may attempt to generalize our observations by suggesting the following empirically testable standard of evaluation: A hierarchy of values is objective inasmuch as it results from highly developed mental functions, particularly from higher emotions.

Final Comments

We have attempted to show that the study of human development is not possible without the differentiation of developmental levels; that the concept of value has a meaning only in the context of the hierarchical sequence of human development; and that the study of the most fully developed individuals (eminent people) provides us with the largest scale of human developmental sequence available to empirical investigation.

Some of the following conclusions summarize experimental evidence already available, other ones are more hypothetical and call for a large scale experimental verification. The last conclusion describes a principle operating in everyday life and thus familiar to all.

1. The discovery of lower and of higher levels of activity of the nervous system led neurobiology to differentiate analogous lower and higher levels of psychic activity.
2. The differentiation and elaboration of quantitative scales of intellectual and psychomotoric functions allows only a limited and onesided approach to the study of the mental functions in man. What is called for to fill in this deficiency is the differentiation and elaboration of a quantitative scale of emotional and instinctive functions.
3. Higher levels of emotional and emotional-intellectual functions produce greater psychic complexity, higher levels of creativity, self-awareness, empathy, social responsibility, etc. These manifestations are an expression of the expansion and enrichment of mental functions through the growth from lower to higher levels.
4. Each individual who sets for himself a program of mental development formulates within that program a hierarchy of values. Higher

levels of this hierarchy correspond in essence to the higher levels of the scale of emotional life described here.

5. The common sense of a group determines its scale of values. With the exception of periods when the awareness of the group is weakened, a group, if it is free, will always seek advisers and leaders among individuals who possess higher levels of affective functions and greater emotional authenticity.

6. The so-called higher values are never present in the mental make-up of mentally retarded or psychopaths.

7. Individuals that are both universally educated and universally developed show an agreement between their hierarchies of values and aims with the hierarchy of values derived here.

8. People who understand and accept the hierarchy of values outlined here protect and develop those traits that are to the greatest profit of mankind, as for example, foresight, creativity, empathy, responsibility, etc.

9. Every person with some common sense expects to find friends, superiors, teachers, doctors, etc., who represent higher than his own level of the hierarchy of values. This need grows with years of experience accumulated through life's difficulties and suffering.

The authors are fully aware that only extensive research can bring a better and more precise knowledge of the hierarchy of human values an objective expression of levels of mental development.

CHAPTER V I

**IMPLICATIONS OF THE THEORY OF POSITIVE
DISINTEGRATION****1. Psychology**

The theory of positive disintegration takes a point of view on the psychic reality of man which requires the introduction of new concepts and new hypotheses of a broad implicatory range. It focuses on facts hitherto disregarded or not systematically explored, such as the differentiation of levels of mental functions, transcendence of the biological life cycle, the sequence of integrations and disintegrations in ontogenetic development, correlation between psychoneurotic symptoms and abilities and talents, transformations of the psychological type, etc.

Among the new concepts the use of which may prove fruitful we should mention first of all the various dynamisms of the inner psychic milieu, the very concept of the inner psychic milieu itself and its role in the shaping of human responses, the concept of the third factor, the distinction of two kinds of mental development (biologically or socially determined and autonomous), the concepts of positive and negative adjustment and maladjustment the empirico-normative concept of personality, etc.

The list of hypotheses to be tested, inherent in the theory of positive disintegration, is not exhausted by the set of hypotheses discussed in Chapter VII of this book. A substantial number of other hypotheses may be derived from this theory either in the sense that they are implicitly contained in the present formulation of the theory or in the sense that they may express possibilities alternative to the assumptions implied or suggested by the theory.

The developmental role of inner conflicts and crises, emotional and imaginal hyperexcitability, disruption of primitive functions and structures, generally speaking, the positive nature of the processes of mental disintegration is emphasized and explained in the framework of a developmental perspective. Special consideration is given to the

phenomena of surpassing the biological life cycle and transformation of the psychological type. It seems that careful empirical elaboration of conditions which contribute to such phenomena should lead to the discovery of important determinants of mental transformations. This would certainly lead to many useful applications and techniques. The theory also establishes a new typology which sets up five developmental stages or psychological types: primitive integration, unilevel disintegration, spontaneous and self-directed multilevel disintegration, secondary integration, and a special case of negative disintegration.

All those concepts, distinctions, viewpoints and hypotheses may prove useful in developmental, educational and clinical psychology as well as in the theory of personality. Successful empirical verification of the hypotheses which assume the positiveness of mental disintegration would fundamentally change our general view of and attitude toward the very concept of mental development and assist us in better understanding of man.

Perhaps the most important revision in psychology will stem from the assumption that the facts within the sphere of mental development cannot be adequately comprehended and theoretically elaborated, if the distinction between higher and lower levels of functions, is not recognized and laid as the foundation of a theory of mental development. Consequently, the normative-evaluative element must be incorporated into the theory, in clear opposition to the presently prevailing view that theories in social sciences should refrain from any value statements.

One of the consequences of the viewpoint represented here is the development and use of tests for measuring levels of nonintellectual mental functions, first of all of the instinctive-emotional functions which are liable to developmental transformations from the stage of primitive, biological urges to higher emotions and refined empathy.

2. Psychiatry and Psychotherapy

Psychiatry has considered mental health in a rather negative way, namely as absence of mental disturbances. According to the theory of positive disintegration this criterion, over and above the shortcoming of being purely negative, is also misleading. It obliterates the fundamental fact that there are two entirely different kinds of integrated mental structures, the primary or primitive integration and the secondary or personality integration. While the second is a symptom and warrant of mental health, the first, particularly in its more rigid form, represents a nondevelopmental, or even psychopathic structure. Consequently, the simple, undifferentiated concept of integration of

mental functions and structures cannot serve as a criterion of mental health. On the other hand, nervousness and psychoneurotic symptoms are explained as natural and necessary forms of human growth, as essential components of the developmental process which gradually leads from instinctive, stereotyped, biologically determined modes of behavior towards a specifically human type of life, characterized by a high degree of self-awareness and self-determination.

The contrast between a developmental and a nondevelopmental psychiatric approach comes out very pointedly, when we consider the problem of diagnosis of two individuals: one that has a strongly integrated primitive mentality, with intelligence totally subordinated to instinctive drives, unhesitating, shrewd and ruthless in the pursuit of his aims and another, subtle, sensitive, full of doubts and scruples, consumed with disquietude, anxiety, feelings of shame and guilt. The first may be a very successful president of a big company, president of a labor union or a Caribbean state as well as a boss of a criminal gang, while the latter is notorious among artists, thinkers and writers. Which of them represents mental health, which of them needs psychiatric and educational advice, and possibly medical treatment?

The answer from the standpoint of the theory of positive disintegration is very clear. In the first instance we have a typical case of primitive, even psychopathic structure which creates daily injustice and puts in danger and fear everybody around. If an individual of this type would receive proper educational and psychiatric treatment in his childhood, many social calamities could be avoided. In the second case we have an individual with a great human developmental potential, possibly a creative contributor to the progress and growth of society. The fact that the first type of individuals is generally considered mentally healthy, and the second mentally sick, indicates that the society itself is primitive and confused.

The acceptance of the viewpoint of the theory of positive disintegration in psychiatric practice would put an end to the assumption that mental equilibrium, without the distinction of its level, is the objective of treatment. The distinction of levels of mental functions destroys the myth that mental problems may be treated in an ethically neutral manner. The generation of a genuine autonomous, moral awareness in an individual and its gradual growth towards higher levels of emotional maturity and responsibility is the paramount question in psychiatry as well as in any other domain concerned with the organization of human behavior.

The acceptance of the view that nervousness and psychoneuroses are not mental illnesses, but usually represent a phase of positive,

accelerated and healthy development, indicates the need for a change of our attitude toward many people of great creative potential. It eliminates the belief that such people require medical treatment. On the contrary, it fosters the attitude of genuine respect, understanding of the difficult inner struggles they experience and willingness to give them encouragement and assistance. Medical treatment and psychotherapeutic efforts will be replaced by counselling which would consist mainly in the clarification of the developmental nature of nervous tension and symptoms of disintegration.

The description of the inner psychic milieu and the stages of development of instinctive and emotional functions brings out the relationship between mental disturbances and the development of personality. It suggests to the psychiatrists and psychotherapists a change of their views on education and in their philosophical attitude. Concerning the genetics of mental illness the correlation of the three factors (constitutional, environmental, and autonomous) allows a reinterpretation of symptoms and a reform in the direction of more rational and effective methods in psychotherapy, education and self-education.

The theory of positive disintegration is not concerned with diseases of a definite organic or biochemical background. Whenever this is the case, the appropriateness of the chemotherapeutic approach is beyond question. What might be a potential subject of criticism from the standpoint of the theory of positive disintegration, would be the illusion that drugs constitute a panacea for mental disturbances. This illusion may arise, particularly among those who deny that the second, autonomous stage of mental development of man involves a new and different factor which gives mental processes a new qualitatively different form.

No genuine mental conflicts, that is to say, conflicts involving self-consciousness and authenticity, can be solved by any means other than the individual's conscious effort and inner growth. However, in some cases of lower level problems chemotherapy may serve as a necessary prerequisite for subsequent positive mental transformations and development toward higher levels.

3. Education

We are concerned here with all-around education and development of personality which culminates in at least partial transcendence of the biological cycle of life and in at least a partial change of the psychological type. A fundamental assumption for a successful action in this domain is understanding and careful consideration of the role

and inter-relations between the three factors: hereditary endowment, environmental influences and the existence and strength of the autonomous developmental forces. Only on the foundation of an inclusive diagnosis of the three determinants can a purposeful plan and program of education and self-education be developed.

It does not seem to be possible to succeed in education toward higher levels of mental life without special consideration of the developmental potentials, diagnosis of the stage of mental transformations and of the dynamisms of the inner psychic milieu.

The basic assumption of the theory of positive disintegration is that there is an empirically observable development of the capacity to make value judgments and to establish an autonomous hierarchy of values, distinguishable and independent from the hierarchy conditioned by cultural factors. It provides educators with a cornerstone which otherwise must either be arbitrarily posited or abandoned altogether in favor of a nihilistic liberatinism. This point of view might liberate education from its subservience to any external authority and thus give it the so-long sought independence. At the same time specific elements of the theory of positive disintegration, particularly its thesis that the objectivity of valuation may be attained only as a result of inner mental growth and authenticity, exclude the widespread practice of moral education as a kind of indoctrination into the values of the educator, without respect for the individuality of the pupil and without any self-awareness of the limitations of the educator's own ethical commitments determined by his developmental level. No wonder that this practice so frequently has as its consequence a rebellion which frequently ends in a total rejection of the values of "older people," without the process of critical, self-conscious, authentic selection and acceptance of those values which are nevertheless recommendable even though externally imposed.

The first educational precept derivable from the theory of positive disintegration is that one should foster authenticity. The road towards an independent authentic hierarchy of values is certainly very difficult, but it must be made clear that there is no other safe method open to man, because even the best system of moral norms does not work in practice, if its assimilation is not authentic and does not involve genuine inner psychic transformation. The idea of indiscriminate social adjustment, adaptation to what is, conformity to prevailing social standards, has to be replaced by qualified adjustment and, where necessary, positive maladjustment.

At the same time in any system of education founded on the theory of positive disintegration problems of morals would have to

occupy a prominent place, since a general shift would be made from the emphasis on the purely intellectual sphere to the development of higher emotions.

The theory of positive disintegration would imply a substantial change in the attitude towards psychoneurotic and rigidly integrated children. It would lead to a much better understanding of the inherent potential of psychoneurotic children as well as of their difficulties.

An intelligent, careful consideration of nervousness and psychoneurotic symptoms among school children would not only avoid many useless tragedies, but also preserve the most precious human elements and allow their growth.

On the other hand, the theory of positive disintegration would pave the way for a proper assessment and a more successful upbringing of rigidly integrated children. The pedagogical approach would have to be consistent with the assumption that there are no other methods of attaining higher developmental levels than those of first disintegrating lower levels. Therefore special pedagogical techniques would have to be designed not only for the promotion of higher levels, but also for the disintegration of lower levels. Such techniques carefully applied might prevent mass production of college graduates whose emotional growth was completely neglected. The objective of attaining an integrated mental structure as soon as possible would have to be replaced by methods of disintegrating, loosening and dissolving primitive structures. The elaboration and application of tests for the assessment of the emotional and other instinctive functions would be of great help in the current pedagogical practice as well as in counselling and vocational guidance.

4. Philosophy of Man and Ethics

The conception of man which emerges from the theory of positive disintegration is basically developmental, that is to say, it conceives man as a being destined to undergo developmental transformations. At the same time human development is interpreted in a specific way, distinctly different from all kinds of development observable in nature, and not reducible to and explicable in terms of biological laws. The specifically human developmental elements consist, on the one hand, in growing independence from hereditary and environmental determinants and, on the other hand, in the multilevel profile of his mental transformations, that is to say, his ability to distinguish lower and higher levels of mental activity and his potential for transition from lower forms to higher forms. Growing independence of man from hereditary and environmental factors is based on the autonomous

dynamisms. Multilevelness finds its expression in the dynamism of hierarchization. To put it in negative terms, firstly, man not being a machine cannot be explained by the two-factor-approach (hereditary and environment), and secondly human reality cannot be described, explained and understood from a horizontal, nonevaluative point of view. As autonomy and the awareness of the hierarchy of levels constitute crucial elements of existence in a specifically human way, no theoretical or philosophical account of human reality can be satisfactory, if it does not take into account and properly utilize those two aspects.

This perspective of man may be illustrated by pointing out the fact that the most important human drives and emotions undergo transformations and growth from primitive and automatic to their refined and voluntary forms, be it the self-preservation, sexual or cognitive instinct, feelings of empathy, love, responsibility, or attitudes toward death. The reality of mental functions in man is dynamic, developmental and multilevel. It cannot be tortured in the same unilevel, purely horizontal viewpoint from which the "hard" sciences so successfully explore the physical aspects of reality.

The very concept of disintegration points out the drama of human existence: it is impossible to live as man all the time in the state of blessed harmony and self-complacency; we are human inasmuch as we experience disharmony and dissatisfaction, inherent in the process of disintegration.

The multilevel profile of human reality, provides a starting point for a validation of value judgments which would transcend purely subjective, culturally determined valuation. The conception of man and his development from the standpoint of positive disintegration, the determination of the various developmental phases of disintegration as well as a methodical elaboration of the characteristic symptoms of the corresponding levels of instinctive and emotional functions puts in question the validity of the doctrine of ethical relativism. Variety and mutual inconsistency in ethical opinions, observable among individuals, social groups and ethnic cultures become understandable not from a viewpoint of cultural relativity which makes moral scruples senseless, but from the empirically observable and testable viewpoint which relates this variety and inconsistency to different levels of mental development. We agree that there undoubtedly are a wide variety of moral opinions, but we insist that it is so only among those primitive individuals who consider morally good what suits their innate inclinations or results from uncritical social conformity. On the other

hand, there is a striking unity of basic moral tenets among those who are capable of higher levels of empathic understanding, inner psychic transformation, authenticity, retrospection and propection.

In this way ethics may be brought in unity with empirical knowledge. Although the methods of education must take into consideration the concrete levels of people to be educated, the ultimate values and criteria will depend on what on the highest level of mental growth can be accessible to empirical studies.

In order to clarify the scope of the impact of these views on ethical considerations let us supplement them with a few remarks about the present situation in ethics.

The twentieth century brought a serious crisis in moral philosophy. Its characteristic feature is that it shifted the crux of philosophical discussions from ethics itself to an examination of its foundations, i.e. to metaethics. The school of philosophical analysis and logical positivism have produced a great number of incisive studies of the language of morals (G. E. Moore, A. Ayer, M. Ossowska, C. Stevenson, R. M. Hare, etc.). They have pointed out that moral utterances are prescriptive rather than descriptive, that their main function is exhortative rather than informative. Hume's ideas about the impossibility of logical derivation of rules from statements, of what "ought to be" from what "is," were revived and forcefully asserted. Consequently, the centuries old beliefs in moral truth, in the objective validity of moral pronouncements were seriously undermined and a new kind of moral skepticism became fashionable.

At the same time there has been a vague feeling that in spite of all brilliancy and semantical sophistication of some newer meta-ethical writings their authors fell victim to the oversight of something essential. Moral problems seem to deserve a type of consideration which linguistic analysis cannot afford.

It may be useful in this context to take a closer look at the way a psychiatrist and psychotherapist sees the problem. For him, the difference between an act which is primitive, impulsive, without concern for others and an act resulting from empathy and participation in other people's feelings is by no means a matter of arbitrary liking or disliking. The problem is of the very ability to avoid the destruction of others and of oneself.

The theory of positive disintegration offers a basically empirical standard for valuation in general, and moral valuation in particular: value judgments are objectively grounded inasmuch as they result from highly developed mental functions, particularly from higher emotions.

Of course, the application of this standard presumes our ability for distinguishing and empirical testing of various levels of mental functions. The basic possibility of grounding the distinction of lower and higher ranks on empirical foundations and empirical criteria is discussed in Chapter V. The implications of this approach could hardly be overestimated. The cornerstone for a transsubjective hierarchy of values would be laid, to be followed by the formulation of methods for its elaboration. The road towards a true psychological grasp of the essential aspects of moral life would be open. Moral customs and traditions could be creatively reconsidered.

One of the consequences of a hierarchy of values derived from the theory of positive disintegration would place the human individual at its center. Thus humanism and personalism, the two trends which have glimmered in ethical thought of leading philosophers since its very beginnings, would be vindicated and supported by empirical considerations.

5. Philosophy of Science and Humanities

The methodological structure of the theory of positive disintegration differs in essential points from present-day models of theories in physical sciences. The most striking and significant differences include the concept of the autonomous factors, multilevelness and the developmental perspective from which mental life is examined. This "humanistic" model may be useful to explore some aspects of reductionism and physicalism, that is, the attempts to explain all laws and to define all terms by those of physics.

Elsewhere in this chapter as well as in Chapters, I, V and VII we discuss at some length the question of the normative-evaluative elements in this theory and the problem of empiricalness. We shall restrict ourselves here to the remark that such fundamental issues in the philosophy of science as value-neutrality of scientific theories, validation of value-statements and determinism demand a reconsideration. One of the most puzzling and disturbing problems in the philosophy of science is the almost complete failure of attempts to establish significant scientific knowledge of specifically human phenomena in a manner analogous to the methods which proved so successful in physical sciences and technology. This led some students of this question to an attitude of agnosticism and resignation. The claim has been made that man is not an object of science. In opposition to this skeptical view it may be suggested that a scientific theory of man is possible, but it requires significant structural, conceptual and methodological innovations as compared with what has been done up

to now. Perhaps the very concept of science has to be submitted to a revision and extension to include all systematized knowledge which allows prediction and control, although not with the degree of accuracy characteristic of technology.

In the area of humanities there has always been need for a point of view which would be rather vertical and evaluative than horizontal and purely descriptive. The conception of multilevelness of mental functions answers this need by providing the foundations for a meaningful theory of valuation.

In the context of humanities it may also be useful to mention special implications of the theory of positive disintegration for literary criticism. It may serve as a theoretical basis for a new explication of a great number of literary works. The main subject of many great dramas and novels seems to be the drama of "positive disintegration" of mental growth and inner conflicts which clearly point out different levels of functions. Frequently biographical novels which describe the lives of creative individuals read like a typical case of an aggravated process of positive disintegration.

6. History

It might be of interest to take a look at significant historical events and historical figures from the perspective of the theory of positive disintegration. Societies, nations and cultures seem to exhibit the qualities of integration and disintegration comparable to mental disintegration and stages of development in individuals. It seems to be the special task of a historian to show the tortuous road of human development and social progress through the ages. In our studies of the past it is certainly not the very course and sequence of events which fascinate our imagination and elevate history to the position of presumably a main source of wisdom. The crucial matter seems to be our ability to interpret historical events in a way which makes past achievements and failures meaningful to us, to our own search for meaning and purpose. This meaning which a historian assigns to specific fragments of the past requires a theoretical, and even a philosophical viewpoint and perspective. It is a manifestation of a historian's individuality, depth and personal growth. The concept of human development and its dynamisms, grounded in the theory of positive disintegration, may in many ways assist historians in giving new interpretations, richer and deeper meaning to the past.

Historians often make use of such empirico-evaluative concepts as progress, revolution and reaction, conquest and liberation, freedom and self-determination, rise and fall of civilizations, etc. All those

concepts have a distinct reference to the processes of development and decline, to the hierarchy of values. The concepts of two types of factors in development (biological and autonomous), the criteria and stages of development distinguished in the theory of positive disintegration, its approach to valuation as a function of mental growth, may prove very fruitful for a new, deeper analysis of the above-mentioned empirico-evaluative concepts.

7. Sociology, Cultural Anthropology and Social Philosophy

In the light of certain notions of the theory of positive disintegration sociology may reconsider and reconstruct some of its hypotheses and explanatory models. Although the theory of positive disintegration is basically concerned with the development of individuals rather than groups it may have a twofold significance for the study of social groups:

(1) The growth of societies may be subject to laws of disintegration comparable to those evident in the process of positive disintegration in individuals. It may be possible to describe and distinguish primitively integrated, monolithic and stagnant societies from those which undergo processes of differentiation and developmental conflicts.

(2) Some of the laws of social interrelations may be dependent upon and derivable from the laws governing mental development of individuals.

From the inclusion of the normative-evaluative element in the structure of the theory of positive disintegration a special problem arises. It seems that a similar incorporation of valuation in sociological thought may open new vistas and produce theories of a much greater explanatory power than those hitherto accepted. Perhaps some notorious failures of sociological theories might find their solution. Some problems hitherto evasive to a theoretical grasp, such as the concept of lower and higher cultural levels, might now appear in a new light and become subject of elaboration from a new standpoint.

The establishment of a transsubjective hierarchy of values would demand a reconsideration of all the basic problems in social and political philosophy. Certain problems will ill require a reformulation and many ideas a substantial revision. Some political doctrines, e.g. certain elements in the thought of Comte, Hegel, Hobbes, Machiavelli, Marx, Rousseau, etc., will lose ground. Any version of totalitarianism is clearly incompatible with a theory which assumes that higher levels of development may be attained only as a result of an autonomous and authentic process of inner psychic transformation.

The problem of nationalism and international relations will appear in a new context. Extreme and antagonistic forms of nationalism which involve hostility towards other nations and other cultures and spread the ideal of the purity of national tradition seem no longer tenable. There is no individual mental growth without concern, for and use of outstanding achievements of other people. In the same way, to ignore cultural achievements of other nations, to look only at oneself, seems to impede the growth of the national tradition. Mental growth does not occur in a cultural vacuum. Man lives in a concrete society and cannot find himself by trying to ignore his cultural roots or to disregard his ties and responsibilities toward his community. Consequently, extreme forms of cosmopolitanism are also discredited.

The development of personality towards higher forms of empathy, towards understanding of other people's feelings and their developmental levels, towards rejection of the imposition of one's own will and standards upon others, towards rejection of violent means of solving differences seems to present a much more realistic hope for international peace and effective operation of international organizations and authorities.

8. Politics

One of the most important problems of all times, and especially of the modern era, consists in a striking disparity between what is officially professed and propagated and what is actually believed and done in practice. The disharmony of words and deeds has become almost commonplace in most political activities and movements, in political meetings, public speeches and ceremonial declarations. This state of things is supported by the philosophical and scientific trends which consider value judgments subjective, arbitrary and relative to local customs and traditions. In opposition to this strange mixture of great slogans, hypocrisy, cynicism and ethical nihilism, the idea of association of the variety of ethical opinions with primitive levels of mental development and of the authentic recognition of at least some basic values as an expression of a refined and highly developed mind will expose the poverty of present-day political practices.

The very existence and effective operation of many institutions which are necessary for human survival, such as the United Nations Organization, international tribunals, disarmament control agencies, etc., is hardly feasible, if we are unable to provide them with a scale of value and levels of valuation. Ethical relativity does not leave room for an intelligent and meaningful judgment, about mass persecutions and tortures committed in various epochs, about the crimes of genocide

in our century, about social oppression and exploitation, racial discrimination, or about those diplomats and political leaders who profess their dedication to universal human values and in fact, are exclusively concerned with the aggrandizement of one country or one social group, at any price and by any means.

All this shows the significance of the elaboration of criteria and fundamental principles of universal validity, the significance of a policy of international organizations and tribunals founded on the destruction of lower and higher levels of instinctive and emotional functions, the significance of basic principles of legislation to be respected in all countries and in international relations. The distinction of levels of mental functions seems to be the foundation of any long-range political program of development and social progress.

9. Pastoral Guidance

The task of the clergyman is to explain the truth known from revelation and to serve as a teacher and a symbol of morality embodied in his denomination. In the dialogue and in all his dealings with the parishioners he has to translate religious truths, love of God, immortality of the soul, freedom of the will, mystical elements and the meaning of life into a language and empirical context accessible to his community.

It seems that the concept of the human mind arising from the theory of positive disintegration may be useful for everybody to assist him gradually to find an "experimental" approach to the truths of revelation, because it emphasizes, next to discursive-intellectual knowledge, the important role of the synthetic-intuitive elements in cognition of higher levels of reality and the role of intellectual-instinctive-emotional compounds in cognition and control of behavior.

The hierarchy of developmental levels of positive disintegration may be considered an attempt at empirical scaling of the road toward perfection. The significance of emotional functions and structures, emphasized in this theory, seems to supply empirical arguments in support of such truths, fundamental in any religious belief such as individual immortality and freedom of the will.

If the stratification of levels of instinctive and emotional functions will be universally confirmed in further experimental studies, it will supply an empirical substructure to the highest principles included in all great religions. The acquaintance of clergymen with psychological insights and methods, contained in the theory of positive disintegration, could significantly assist them in their difficult tasks.

10. Concluding Remarks

The authors are fully aware that the theory of positive disintegration cannot be easily accepted and implemented in the vast areas of its relevance. Even a partial acceptance and application can come about only after many decades and after the elimination of inevitable errors included in this presentation. The main problem and the decisive step in this direction involves the verification of its main tenets. The next chapter "General Hypotheses Concerning Mental Development," has been designed as an introduction to experimental research on a scale much larger than the experimental studies completed up to now. The outcome of experimental research, verification or falsification of basic and special hypotheses concerning development through positive disintegration will have a final and decisive meaning.

However, even if only some of the elements of this theory will stand further tests, this theory can serve as a starting point for much urgently needed revisionary work in psychology, psychiatry, psychotherapy, education, social sciences, politics and pastoral guidance. The need for a thorough revision of concepts in those disciplines is the subject matter of another book entitled "The Dynamics of Concepts."

It may also serve the principal tasks of all scholarly work, that is to say, to widen and depend human horizons, to make man more human. Even if the hopes outlined above will be accomplished in part only, it may be of service to all those who are not concerned and satisfied with the present state of human affairs.

CHAPTER VII

GENERAL HYPOTHESES CONCERNING MENTAL DEVELOPMENT

This chapter is an attempt to bring out general hypotheses inherent in the theory of positive disintegration. Some introductory comments may be useful to avoid a misunderstanding of what is meant here by "hypothesis."

The backbone of any scientific theory is constituted by a set of hypotheses-laws, each of which refers to a whole class of objects or facts and assigns to them some empirically verifiable qualities. Without such hypotheses, sometimes called "inductive generalizations," we may have knowledge of particular events (history) or mere classification (taxonomy). The classes of objects or facts which are the subject of a scientifically significant generalization are not numerically restricted, as they include past, present and future objects. Consequently, the hypotheses can never be completely verified. The best that can be attained is a partial verification. The "degree of confirmation" of a hypothesis may gradually increase through a growing number of examined instances, especially those which were expected to provide falsification, but did not. Thus, scientific theories, however advanced contained no certain knowledge or final answers; they remain always tentative, provisional, open to modification or even complete rejection under the impact of new facts.

This is said to make it clear that there is no intention here to establish "the Laws" of mental development. The theory of positive disintegration is to be considered mainly as a series of inductive empirical generalizations. Some of them have been confirmed in experimental studies. Others are mere working hypotheses which require a great deal of further research and possibly a modification or reformulation. In some cases it was not possible to go beyond statistical generalizations.

The highly complex and evasive nature of the processes analyzed in the theory of positive disintegration, the insufficiency and notorious

questionableness of knowledge we have accumulated up to now in this domain, and the novelty of the approach made it hardly possible to reach in every respect the degree of precision and empiricalness which would satisfy a methodologically sensitive and critical reader. However, it is the conviction of the author of the theory that they include theoretically important and practically useful insights and truths about the human form of mental life and development. They may deserve attention, at least as a starting point for further analysis and experimental study.

Each generalization is followed by a comment which intends to bring out its meaning, remove possible ambiguities and misunderstandings, and show the role of the hypotheses in the whole framework of the theory of positive disintegration.

The hypotheses are formulated by means of the concepts introduced in the theory of positive disintegration so that their actual meaning may become clear only if the reader refers to Chapter VIII, the Conceptual Framework of the Theory of Positive Disintegration, where the relevant terms are defined.

I. POSITIVE DISINTEGRATION

1. Universal and accelerated human mental development toward refined, autonomous forms of integration of mental structure is realized only through processes of disintegration of primitive functions and structures, determined by biological or environmental factors.

Cf. Disintegration, Function, Integration, Levels of functions, Mental development.

Universal mental development includes development of all basic mental functions, especially instinctive and emotional functions, and is con contradistinguished from any onesided form of development, especially that which cultivates solely the intellectual or volitional side of the human psyche.

Mental functions and structures are considered heteronomous, if they are determined by hereditary endowment (the first factor) and external environment (the second factor). These two kinds of determination of human behavior are distinguished from self-controlled development, achieved through the autonomous factors, mainly the dynamisms of the third factor (cf.) and inner psychic transformation (cf.).

Autonomous development of mental function leads to new forms of mental life which lose their dependence on the biological cycle of

life, have lasting effect and are not subject to deterioration associated with old age or other negative biological processes, e.g. somatic illness. The hypothesis does not deny that the increase in efficiency of some particular functions or skills may occur even if disintegrative processes have not been at work. It excludes, however, the possibility of an individual reaching the stage of general mental maturity, enabling him responsibility to cope with fundamental human tasks and to develop towards personality (cf.), as conceived in this theory, without experiencing protracted internal conflicts, periods of marked nervousness and disintegration.

2. The full cycle of ontogenetic mental development of man includes five main stages: primitive integration, unilevel disintegration, spontaneous multilevel disintegration, self-directed multilevel disintegration, secondary integration.

Cf. Integration, Primitive integration, Secondary integration, Disintegration.

This hypothesis should not be interpreted as a classification, a mere typology, but rather as a type of biological generalization, since it refers to every individual that possesses the full endowment and developmental potential peculiar to this species. This claim is based on the temporal sequence of the above five stages, their irreversibility, and on already known mechanisms of causal connection.

3. The dynamisms of multilevel disintegration gradually transform emotions and instincts from primitive into higher forms and generate new instincts characteristic of higher phases of mental development.

Cf. Dynamism, Instinct.

Higher phases of mental development are those which are later in the normal course of ontogenetic mental development (cf. hypothesis 2). The distinction between primitive and higher levels of instincts and emotions was discussed in Chapter V. (Cf. Levels of functions.)

The most significant of the new instincts, characteristic of higher phases of mental development, are the creative instinct and the instinct of self-perfection. Although the higher instincts are not universal among men, the name instinct is preserved, because these drives exhibit a force equal in strength or even stronger than that of primitive instincts.

The transformation of instincts and emotions from lower to higher levels results from external and internal conflicts which act upon the

inherited endowment and participate in the shaping of the inner psychic milieu. The dynamisms of self-awareness, self-control and inner psychic transformation are of main importance in this process. The internal conflicts may take the form of inter- or intrainstinctive collision, the latter being a struggle between the primitive and the newly emerging higher levels of the same instinct. The gradual loosening of the structure of an instinct and the growing split between its levels end in complete disappearance of the lower levels of that instinct.

4. The process of positive disintegration frequently correlates with some elements of mental infantilism and positive emotional regression.

Cf. Disintegration, positive; Infantilism; Regression, positive. This hypothesis is especially relevant to the cases of accelerated mental development.

Saturation with the full range of experiences characteristic of childhood endows the individual with an increased potential for accelerated growth in his later phases of development. Individuals with a better than average developmental endowment frequently exhibit a special need for saturation with infantile experiences. This tendency towards some forms of infantilism may serve both the prophylaxis of mental illness and facilitation of fuller development.

This generalization is of a statistical nature. Further study is necessary to arrive at a more strict determination of conditions upon which the phenomenon of infantilism is dependent.

5. Autonomously developed higher emotions distinctly appear at the time of transition from unilevel to multilevel disintegration.

Cf. Autonomy.

The more important higher emotions arising at this level are: empathy (cf. sympathy), alterocentric attitudes, faithfulness and stability of emotions, the feelings of intimate friendship, responsibility for one's family and for society, exclusiveness of erotic emotions, courage.

Among the factors which contribute to the shaping of higher emotions are: growing variety of experiences, particularly those associated with suffering, increase of self-consciousness and self-control, growing interconnection between the processes of interiorization and exteriorization (cf.), growing ability for distinguishing between various levels of functions (cf.) and ordering them into a hierarchy growing ability of identification (cf.) with others, the appearance and growing activation of the third factor and the dynamisms of autonomy and authenticity. (cf. each).

6. The processes of unilevel disintegration operate without or with a relatively small participation of consciousness and self-consciousness.

Cf. Disintegration.

Higher degree of consciousness and the processes of self-consciousness are possible only when some degree of differentiation of the levels of functions has been attained and the dynamisms of multilevel disintegration are in operation. The gist of this process lies in the appearance and growth of the inner psychic milieu (cf.) which includes such dynamisms as “subject-object” in oneself, the third factor, inner psychic transformation, the dynamisms of autonomy and authenticity, etc. At the stage of unilevel disintegration, similarly as at primitive integration, the role of reflection in the shaping of development is very small; automatic processes prevail, and, consequently, the degree of consciousness is much smaller than in later developmental stages, when reflection becomes one of the main factors in determining a man’s actions. Self-consciousness, that is the awareness of one’s own mental processes, finds its expression in the dynamism “subject-object” in oneself. It arises only after the differentiation of levels has clearly appeared, that is to say, at the stage of multilevel disintegration.

7. In the process of unilevel disintegration disintegrative dynamisms dominate over the dynamisms of transformation and restoration, except in case of the disintegration of the period of puberty.

Unilevel disintegration mainly consists in the process of an automatic, and only to a small degree conscious, loosening of primitive structures and levels of functions. The process of establishing a hierarchy of levels of functions does not yet occur. The transformation and elevation of functions from lower to higher levels, the construction of a new structure, require a differentiation of the levels of functions and an active operation of the inner psychic milieu, including the third factor and a disposing and directing center at a higher level.

At the time of puberty the processes of transformation of functions occur as a result of dynamic unconscious biological forces, determined by biophysical laws of development. At that period mental and moral development has no autonomy; it depends partly on biological forces and the biological cycle of life, and partly on social environment. In cases of a rich hereditary endowment and a favorable history of development this period can serve as a starting point for a new kind of transformation which leads toward the development of personality, in the sense explained in this theory, cf. personality).

8. Prolonged states of unilevel disintegration end either in a reintegration at the former primitive level or in suicidal tendencies, or in a psychosis.

Cf. Reintegration.

If the differentiation of levels of mental functions and the dynamisms of multilevel disintegration do not develop and, at the same time, the disintegration is advanced enough to exclude a return to the former structure, then unilevel disintegration becomes more and more a drama "without exit."

The process of multilevel disintegration is associated with the attitude of prospection and a program of development. The higher levels of developmental dynamisms are clearly visible to an individual at this stage. An individual who finds it difficult to transcend unilevel disintegration does not have at his disposal the above mentioned defensive and developmental forces. Consequently, he finds himself as if in a trap of a rapidly growing mental tension. He either attempts to solve the hopelessness of his situation by suicide or succumbs to negative disintegration, that is mental illness.

9. The process of loosening and disintegration of primitive structures and functions in multilevel disintegration takes the form of: (a) a conflict of the structure of different levels, (b) a changing attachment of the disposing and directing center to different levels with a trend towards a localization at higher levels, (c) the process of a continuous evaluation of different levels and their own position in the structure of emerging personality and its ideals by the third factor and the disposing and directing center, (d) the processes of inner psychic transformation.

cf. Levels of functions, disposing and directing center, inner psychic transformation.

Conflicts associated with a small degree of consciousness are replaced by increasingly conscious conflicts in the external, but mainly internal environment. The disposing and directing center vacillates between various levels before finally settling at a higher level. The developing third factor (cf.) with its function of evaluating, approving or disapproving of certain elements in ones own psyche and in the influences and stimuli coming from the external environment, is of fundamental importance in this process. From the elements of self-awareness, self-control, compound dynamisms of interiorization (cf.), exteriorization and inner psychic-transformation the forces of the inner psychic milieu are gradually shaped.

10. The process of disintegration leads to higher stages of mental development, if the following conditions are satisfied: predominance of multilevel over unilevel dynamisms, global over partial forms, distinct plasticity, relative weakness of automatisms and stereotypy, increased retrospection and propection in a relative balance, the ability for syntony, the ability for education-of-oneself and autopsychotherapy, growth of a conscious and controlled inner psychic milieu, aspirations towards personality and its ideal.

In opposition to unilevel disintegration, which is usually restricted to narrow spheres of mental functions, multilevel disintegration takes a global form and covers the whole of personality structure or its substantial parts.

11. The operation of the dynamisms of multilevel disintegration transforms the intellectual function by liberating it from its subservient role to primitive drives, by increasing its objectivism, widening its horizons, increasing the power of imagination, replacing fallacious and rigid patterns by creative forms, decreasing coarctation and working towards an equilibrium of analytic and synthetic processes of thought and an intimate conjunction of thinking with higher emotions and personality.

Cf. Drive.

The intellectual functions are always interconnected with and dependent on emotions and drives, but the form of this connection changes according to the phase of development. At the level of primary integration it is a mere tool directed by and subordinate to primitive drives. Through the processes of unilevel and during the preliminary stages of multilevel disintegration this low level structure is gradually loosened and disrupted. The intellectual functions change their links with other mental functions in accordance with the actual state of the inner psychic milieu or external conditions. At higher stages of development both the intellectual and emotional functions come into an increasingly closer inter-connection, reciprocally advance the level of the other functions, and operate in subordination to the disposing and directing center of personality. At this high stage of development a split between the two types of functions is no longer possible. The abilities of retrospection, propection and creative imagination increase.

The term coarctation is used in the sense of Herman Rorschach. It denotes a narrowing down of mental processes to an exclusive preoccupation with one's own problems, as in depression, for instance.

Further studies and experiments should allow a substantial progress in the distinction and description of various levels of the intellectual function and thus allow a higher degree of precision and empiricalness in the formulation of this hypothesis.

12. In the course of the processes of positive disintegration the psychological type of the individual undergoes a transformation through the elimination of some of the traits of his constitutional type and an introduction of some traits which may be characteristic of other or even opposite psychological types.

Cf. Type, psychological.

A modification of the psychological type of the individual is inevitable in the developmental process, because of the widening of intellectual and emotional horizons which bring to light the drawbacks and limitations of the constitutional psychological type. The dynamisms of dissatisfaction with oneself, "subject-object" in oneself, the third factor, the dynamisms of inner psychic transformation and empathy are of fundamental significance in this process. It is impassible to consider an individual fully developed, if he does not show certain traits typical for the introvert, such as the need for temporary loneliness, contact with nature, silence, aesthetic sensitivity, etc. At the same time some traits typical for the extrovert are no less important: sociability, syntony, friendliness, etc.

The transformation of the psychological type does not mean that the dominant traits have changed. It means the enrichment of mental life by an increase of sensitivity to internal and external stimuli outside the dominant. A fully developed individual will inevitably show the traits of Rorschach's ambiequal type.

13. In advanced stages of multilevel disintegration and secondary integration the process of education is replaced by education-of oneself and heteropsychotherapy by autopsychotherapy.

More advanced stages of multilevel disintegration include the stage of the organization of disintegration towards the harmonious structure of secondary integration. The emergence of the processes of education-of-oneself and autopsychotherapy is a result of the growth of the inner psychic milieu and especially of the operation of the third factor and the dynamisms of inner psychic transformation as well as the increase in self-awareness and self-control. At the beginning of this period the individual takes his development and behavior "in his own hands." This process is understandable since at advanced

stages of development the individual has a clear vision of his purpose and developmental program as well as an awareness of means appropriate in his case.

14. (a) Accelerated and fully rounded development of the process of multilevel disintegration correlates with an increase in sensitivity and decrease in irritability, (b) An excessively difficult or protracted development of the process of multilevel disintegration correlates with an increase of irritability and a decrease in sensitivity.

Sensitivity is concomitant to understanding, empathy and an increasingly deeper and wider grasp of the hierarchy of levels and values. Irritability occurs when the possibility of sublimation or compensation are precluded and the individual feels trapped in a seemingly hopeless situation.

15. In the course of multilevel disintegration the attitude of adjustment to the standards prevailing in external environment is transformed into adjustment to the requirements of the emerging personality and its ideal.

The growing inner psychic milieu, self-consciousness and self-control work towards an increasingly autonomous and authentic hierarchy of values which is independent of and, in some aspects, directly opposed to the values respected in the social environment. The attitudes of adjustment to "what is" is transformed into adjustment to "what ought to be." The individual critically approaches the standards and patterns dominant in his family, his social group and society at large and postulates new ideals. It would be totally mistaken to consider mental development as culminating in the attitude of complete conformity. On the contrary, a highly developed individual is of necessity to some extent a "nonconformist."

The above consideration shows the inadequacy of the simple concept of adjustment in social sciences and psychotherapy. The theory of positive disintegration introduces instead more adequate concepts of "positive adjustment," "negative adjustment," "negative maladjustment" and "positive maladjustment" (cf. each).

"Positive maladjustment" frequently expresses criticism of some norms which are considered absolute in a social group from the viewpoint of norms which express a higher stage of development and are independent of the specific, local tradition. In this sense many prophets and great leaders exhibited distinct forms of positive maladjustment.

16. In the course of the processes of multilevel disintegration the attitude of evaluating others from the standpoint of the subjective heteronomous values is transformed into conscious and empathetic identification.

Cf. Identification.

The new attitude, coming as a result of mental development, consists of understanding of any attitudes and any levels of development with benevolence and readiness to assist other people. In later stages of multilevel disintegration, when the ideal of personality takes a dominant developmental role, the individual is concerned about his whole mental life and particularly about those spheres which have not yet been adequately developed. By means of the dynamisms of education-of-oneself and autopsychotherapy, available at this stage of mental growth, further work towards global, fully rounded development, as it is embodied in the ideal of personality, becomes a necessity.

17. The transition from one-sided to many-sided development is possible only if the processes and dynamisms of multilevel disintegration take place.

At the stage of unilevel disintegration there is no differentiation of levels of functions, and as the dynamisms of multilevel disintegration are not yet in operation, the conditions necessary for accelerated and fully rounded, many-sided development do not yet exist. Global, all round mental development is shaped as a result of the operation of inner psychic transformation, together with growing self-consciousness and self-control. Frustrations, grave experiences in one's life and the desire to find the meaning of life accelerate the process of global development. Authentic understanding, identification and the will to assist people who are at various levels of development is possible only among those individuals who have developed beyond this level, but preserved affective memory of it. The above understanding, benevolence and the ability "to put oneself in someone else's shoes" is qualified in the sense of simultaneous disapproval of and possible struggle against some of their conceptions, evaluations and acts which are in conflict with the demands of personality.

18. In the process of positive disintegration turning points occur, distinctly felt subjectively and observable objectively, from which the individual passes into a new developmental phase.

The turning points are most clearly noticeable at the time of transition from unilevel to multilevel disintegration and to a lesser degree from multilevel disintegration to secondary integration. They

may be the immediate outcome of one crucial experience or of a number of experiences taking place in a limited period of time.

The turning points cause basic changes in the attitude toward oneself and the environment. One of the characteristic phenomena is positive alienation and the feeling of otherness (the individual begins to see himself and his environment in a new light and to discriminate what he is and what he is not at a moment of time, that is to say to discriminate the "new" self from what is no more himself). The turning points enhance and develop the feeling of authenticity and of responsibility for oneself and for the environment.

II. PRIMARY INTEGRATION

19. External conflicts and even serious mental shocks in primitively integrated individuals endowed with weak nuclei of developmental dynamisms are not followed by lasting transformations of mental functions.

The hereditary endowment must be specified in further studies and tested separately from environmental factors.

The lack of developmental dynamisms combined with the primitive cohesiveness of primary integration gives the result that even grave experiences, such as death of close relatives, serious disappointments in matters of love, etc., are relatively easily forsaken in favor of dominant needs dictated by primitive drives. Frustrations which are too strong or too frequent to be absorbed by the rigid structure of primary integration usually cause negative disintegration and lasting psychosis.

In some cases frustrations lead to still lower levels of integration, e.g. an organization of asocial or antisocial tendencies. Individuals with a poor developmental endowment have a chance of mental development only in exceptionally favorable configurations of external conditions, and even then only up to a point. This explains why simplified educational systems which offer universally applicable and invariably successful methods of education have a questionable value.

20. Stimuli which at the stage of multilevel disintegration usually cause strong and deep experiences, emotional shocks, and developmental effects, do not have such impact at the stage of unilevel disintegration, and particularly at the stage of primary integration. Insufficiently developed internal receptors and the lack of the apparatus of internal transformation preclude the possibility of creative, developmental uses and transformations of the stimuli which in

later stages of development could have beneficial developmental consequences.

21. Psychopathic hereditary endowment causes a nondevelopmental or underdeveloped primary integration.

Cf. Integration, negative.

The terms “nondevelopmental” and “underdeveloped” are used in a sense analogous to the meaning of the terms abiotrophical and hypobiotrophical in biology and physiopathology. Hypobiotrophical and abiotrophical elements or structures are those which preclude mental development or cause morbid forms of dissolution. Psychopathic hereditary endowment involves a much below average sensitivity, lack of social instincts or even rudimentary forms of empathy.

III. ABILITIES, CREATIVITY AND DEVELOPMENT

22. Creative individuals in general, and those creative in arts and humanities in particular, show above average, enduring and even growing components of animistic, intuitive and emotional thinking.

Distinct elements of the above nature can be found in outstanding painters, sculptors, musicians, poets and representatives of other branches of art and humanities. At the same time, they frequently show great appreciation and ability for analytic-discursive thinking. Striking examples are the works of Shakespeare whose penetrating psychological thought of an analytic nature is matched by the intensity of imaginative, and magical elements. Michelangelo intuitively applied in architecture the then unknown elements of the integral and differential calculus in construction. The creative work of Goethe in poetry, science and philosophy shows both analytic-synthetic thinking and mythical and intuitive elements, all on a very high level. This hypothesis seems to find confirmation in recent studies of Hackworth and Werner.

23. High level of general and special abilities correlates positively with mental disequilibrium, nervousness, neuroses, and psychoneuroses.

Cf. Neuroses, Psychoneuroses.

This hypothesis refers to all ages with a special application to children and youth. It has been confirmed with correlations of 0.75 to 0.85 in experimental studies on various groups in Poland. It is conspicuous that increased general and special sensitivity, loosening

of mental structures and the operation of the main dynamisms of the inner psychic milieu seem to constitute a necessary condition for development of mental abilities.

Kubie and Terman assert the contrary, but their analysis of symptoms differs from the one developed here.

24. Highly talented individuals and individuals of genius show at the stages of multilevel disintegration and secondary integration a distinct presence of the instinct of self-perfection. Cf. Self-perfection instinct.

Although we cannot test the presence of the instinct itself, we can test its manifestations. The instinct of self-perfection occurs later in the development than the instinct of creativity and is constituted by a highly organized system of moral and social dynamisms. The processes of multilevel disintegration and secondary integration cause the growth of sensitivity to external and internal stimuli in increasingly wider mental spheres. A highly talented individual or a genius at higher levels of multilevel disintegration acts not only in accordance with creative dynamisms, but also in harmony with the emerging instinct of self-perfection.

25. If a serious somatic disease, which does not cause mental deterioration, occurs in individuals capable of mental development, it becomes one of the developmental stimulants which hasten the growth of his inner psychic milieu and of the creative forces which accelerate the process of shaping the personality.

This connection is the result of the need for necessary changes in the attitude towards oneself and the environment, for giving off many of the former habits and needs, the necessity to replace some needs by other needs. Somatic disease frequently causes an increase in reflection, self-observation, observation of the environment, and meditation. These conditions are favorable to the developmental, independent, original and authentic thinking and authentic life.

26. At the stage of multilevel disintegration the disproportion between the increasingly distinct understanding and affirmation of the personality ideal and the still active strong primitive drives causes great creative tension, which activates and shapes all dynamisms of the inner psychic milieu.

The fluctuation of levels of functions and mental tension associated with the search for a new hierarchy of values cause an acceleration of the processes of shaping the personality. The more and more

clearly visible ideal of personality and the program of its realization as well as the increase of mental tension caused by difficulties in the fulfillment of his task result in the activation of the instincts of creativity and self-perfection.

This hypothesis has important theoretical significance. It could be tested on in later, more advanced stages of experimental research.

IV. INNER PSYCHIC MILIEU.

27. The transition from unilevel to multilevel disintegration is accompanied by gradual formation and growth of the inner psychic milieu.

Cf. Inner psychic milieu.

The differentiation of the levels of functions which marks the beginning of multilevel disintegration implicates the emergence of new developmental dynamisms the earliest of which are disquietude, astonishment and dissatisfaction with oneself. In higher stages of multilevel disintegration the growth of these dynamisms reaches the point at which a distinct, individualized inner psychic milieu is noticeable. This phenomenon indicates that personality started to take shape. The primitive drives dominant at lower levels of mental development are still operating and they come in conflict with the new emerging higher level functions. The possibility of containing or holding back the course of development is most probable during the transition from unilevel to multilevel disintegration and in some cases at the stage of spontaneous multilevel disintegration. In proportion to the further development of multilevel disintegration defensive and protective forces appear which virtually preclude a return to the former stage of development.

25. The simple, undifferentiated adjustment characteristic of lower levels of mental development is gradually replaced in higher stages of mental development by conscious, discriminating, qualified adjustment which corresponds to an autonomous scale of values, and positive maladjustment to the actual socially accepted scale of values.

Cf. Adjustment.

The prevailing concept of social adjustment used in psychology, psychiatry, and education is inadequate and misleading. It does not take into account the hierarchy of value, in terms of which one desires to adjust. The simple, indiscriminating concept of adjustment which is applicable equally to oppressive as well as equitable patterns of

social life, stereotyped as well as creative patterns of life, causes confusion, impedes development of the most valuable nuclei in the individual and deprives him of authenticity.

It is necessary to distinguish between apparent and authentic adjustment, partial and global adjustment and, above all, between positive and negative adjustment, the first implying the necessity of a critical attitude toward the prevailing patterns which may rightly be called positive maladjustment. The adjustment to all social patterns of a given society is an expression of negative conformity and lack of authenticity. It is negative from the standpoint of growing moral sensitivity and development.

The very concept of mental development and of the transition to higher levels involves maladjustment to some elements of reality, of "what is," and the disposition to adjust to the patterns implied by the new hierarchy of values, that is the adjustment to "what ought to be."

29. A sufficiently developed inner psychic milieu causes growing understanding and experiencing of one's own development and of the development of others, of the negative and positive facets of each actual phase of development and the conscious direction and control of the development.

This process constitutes the core of what some existentialist philosophers call authentic existence. It is necessary to distinguish partial, narrow forms of authenticity from what constitutes its healthy developmental form. If the development is one-sided, a sort of partial, egocentric authenticity may develop in which the individual reaches a degree of independence from external environment, but his sympathy and empathy are limited. Versatile, many-sided development which implies the growth of empathy, excludes the possibility of such an egocentric restriction and leads to the more refined and mature forms of authenticity.

Authentic life is, therefore, the grasp of the "drama of human existence" in its growth, by taking into account its joy and suffering, its harmonies and conflicts, its tragedy and death, love and separation, development and breakdown. Authentic life is impossible without the search for a higher hierarchy of values, without close cooperation of intellectual and emotional spheres, without responsibility and a hierarchy of aims. Authentic life implies an understanding of others and involvement in their lives. This involvement comes from the development of empathy, and a correct diagnosis of the level of development of other people.

30. The higher is the degree of autonomy, the higher is the authenticity of the individual.

Cf. Autonomy, Authenticity.

The degree of autonomy grows in proportion to the increase in independence from primitive drives and emotions, biological forces and lower elements in the external environment. Autonomy is characteristic in the process of gradual liberation from automatic animalistic forms and the appearance of the specifically human dynamisms, particularly inner psychic transformation and the third factor.

Growing autonomy is the foundation of authenticity. Authenticity is possible only on the basis of a sufficiently developed autonomy, but it includes something more, namely the conscious understanding of one's own identity, unrepeatability, uniqueness and responsibility. Authenticity is attainable only, if the individual is open to a wide range of experiences and capable of transforming them in a positive and creative way.

Autonomy and authenticity are connected with the need for a realization of "moral self-determination" in so far as the individual determines his own values, rather than having them determined by innate biological forces or social environment.

31. The capacity for conscious and autonomous evaluation of one's own behavior and the behavior of others increases in proportion to the development of inner psychic milieu and developmental transformations of instincts and emotions.

Autonomous valuation is one of the main dynamisms of multilevel disintegration. Being one of the constituents of the inner psychic milieu, it chiefly cooperates with the third factor, with the dynamisms of subject-object in oneself, of inner psychic transformation, syntony and identification, and with the activation of the personality ideal.

The dynamism of valuation operating at the level of multilevel disintegration should be clearly distinguished from the processes of valuation which take place at the level of primary integration. The latter is determined by primitive impulsive: needs, jealousy, anger, primitive forms of the self-preservation instinct or the sexual instinct, etc. In some cases valuation at this level may be a result of taking over conventions and customs from external environment without any elaboration or inner psychic transformation.

The ability for autonomous and authentic valuation which is a result of the shaping of personality is of basic in all human

relations, in education, selection of personnel, in administration, in the medical and legal professions and in all activities relevant to the development of culture. If individuals incapable of authentic and mature valuation occupy positions of power, then brutality, injustice result, abuses will be frequent and cliques will predominate in social life.

32. The more developed is the inner psychic milieu, the stronger and deeper is the sympathy with the external environment.

A sufficiently developed inner psychic milieu creates conditions for a less self-centered attitude with regard to oneself and to the external environment. This is the result of the operation of the dynamisms of multilevel disintegration, and particularly of the dynamisms of "subject-object" in oneself, the third factor, the dynamisms of identification and inner psychic transformation. These conditions determine the growth of meditative sympathy (empathy) which is a prerequisite for deeper relations with other men.

33. The disproportion between strong sensual and sexual sensitivity and insufficiently developed dynamisms of valuation and inner psychic transformation impedes the process of development in this sphere, and, consequently, causes disorganization in sexual, marital and family life.

Cf. Valuation.

Excessive sensual, and particularly sexual, sensitivity results in a nondevelopmental prolongation of the lower stages of mental development, and, even if higher levels of some functions have been reached, a tendency towards satisfaction of lower level needs may prevail.

34. If encountered difficulties are strong and innate developmental forces are weak, then the course of disintegration will be negative.

This hypothesis is testable only in longitudinal studies. Poor hereditary endowment does not allow the rise and growth of developmental forces, that is of the inner psychic milieu, especially of the third factor, of the dynamism of inner psychic transformation and of the dynamism of autonomy. A negative outcome of disintegrative processes is a resultant of a concomitant negative state of all three factors decisive for development: poor hereditary endowment, an unfavorable environment and lack or weakness of the dynamisms of the inner psychic milieu which preclude an effective operation of defensive and developmental forces.

V. SECONDARY INTEGRATION

35. If an individual has positive endowment, his external environment is favorable and his inner psychic milieu arises early and is dynamic, the process of disintegration reaches the higher phases of multilevel disintegration (self-directed multilevel disintegration), and, in the most favorable cases, the phase of secondary integration.

External environment is favorable, if it stimulates and intensifies those mental dynamisms which carry into effect the transition from one developmental phase to another. The question whether an external environment is favorable or not may be answered only in relation to a specific individual. An environment may be favorable for one type of individual, but unfavorable for another. The external environment may stimulate development by either stimulating certain dynamisms or by inhibiting some other dynamisms.

36. Secondary integration is not susceptible to a regression into lower phases of development.

The formation of secondary integration is an outcome of a definite destruction and complete disappearance of primitive structures of primary integration and annihilation of lower primitive levels of functions under the impact of the dynamisms of multilevel disintegration. The rising of the new cohesive structure of personality (cf.) excludes the possibility of regression to lower phases of development.

37. The conjunction of partial multilevel disintegrations and partial secondary integrations results in global secondary integration.

Cf. Disintegration, integration.

The above hypothesis demands a consideration of cases in which positive development may be impeded and partial multilevel disintegration may pass into a reintegration at the former level. In particularly unfavorable constellations at the beginning stages of the first phase of multilevel disintegration the process may lead to negative disintegration (psychosis) or suicide.

The processes of partial disintegrations represent a notorious fact of everyday life. The encounter with new situations, mistaken appraisals, the mechanisms of trials and errors cause the enrichment of intellectual and emotional functions. However, changing forms of behavior in similar circumstances do not constitute by themselves a sufficient condition for the shaping of personality.

38. The closer two individuals are to secondary integration, the greater is their agreement in the sphere of values, in their moral experiences and acts.

The almost complete unanimity in value judgments, and particularly in moral judgments among those individuals who have reached the highest level of development is understandable in view of the growth of their experience and knowledge of the levels and developmental phases of others and of themselves, of their past experiencing those levels, and of having preserved them in their affective memory. This phenomenon is the outcome of the whole process of inner psychic transformation. The liberation of their valuation from the dependence on, primitive drives and emotions which they achieved in the course of development permits them to judge from the standpoint of psychic balance, self-awareness, self-control and a full understanding of all aspects of an act and its human and social context.

39. The period of transition from multilevel disintegration to secondary integration and later development are characterized by increasing emotional tranquility and harmony of mental function, by diminution of psychophysiological tension, by increasingly clearer hierarchy of values, by increasing stability of the modes of reaction to stimuli resulting from inner psychic transformation, and increasing cohesiveness of the inner psychic milieu.

The process of transition from higher stages of multilevel disintegration to secondary integration is of some duration so that any attempt to identify a moment of development as the critical point of transition would be arbitrary. Consequently, the processes characteristic of secondary integration are noticeable already at the time of transition and constitute the dominant traits of further development. Secondary integration is not the endpoint of mental development. Further mental growth is mainly determined by the dynamism of the personality idea].

Increasing stability of the inner psychic milieu, and, consequently increasing stability of the results of inner psychic transformation, acts in the direction of growing objectivity in valuation. Increasing clarity and unequivocalness of one's own hierarchy of values and growing empathy toward other people lead to a twofold effect: (a) an increase in the ability for distinguishing and correct diagnosis of the real hierarchy of values actually accepted in the external environment from the apparent hierarchy shown to others (disappearance of hypocrisy), (b) growth of the ability of helping other people in their ability of valuation and acting accordingly which is of fundamental significance

in human relations, and particularly in education, in the practice of the courts of law, in the organization and development of international relations, and in cultural growth of societies.

40. One-sided development of some mental functions leads to an integration within the narrow sphere of these functions without loosening and dissolution of a wider scope of structures and dynamisms, and without the development of key functions. It increases egocentrism, lack of sympathy, tendency towards autocratic attitudes with a simultaneous lack of self-consciousness, self-control, and without the development of the inner psychic milieu.

Individuals exceptionally talented in some respects, even approaching the level of a genius, with exceptional courage or ambition, but without a sufficiently developed instinct of self-perfection, that is to say, without empathy, without basic constituents of the psychic milieu, may easily subordinate their activity to a primitive disposing and directing center and lay barriers to the growth of other underdeveloped elements of personality. Hence, lust for power and ambition can be found among individuals highly, but one-sidedly developed. Such individuals, when they succeed in attaining positions of power, cause grave, sometimes disastrous, effects for social groups and societies.

41. The presence and operation of the dynamisms of the third factor, inner psychic transformation, identification and autopsychotherapy cause positive outcome of psychotic processes.

The above dynamisms constitute forceful, autonomous, conscious factors of positive development. If these factors develop in persons who suffer psychotic processes, favorable turn of the illness can be expected. This is frequently observed in many outstanding and creative individuals. These individuals succumb to mental illness because of an acute temporary disequilibrium in their mental functions. But due to the creative dynamisms of their inner psychic milieu their mental health may be restored.

42. Higher mental functions of man, particularly those of an autonomous and authentic nature, differ qualitatively from lower mental functions and from mental functions of animals.

This difference is especially conspicuous at the time of transition from multilevel disintegration to secondary integration and during secondary integration, that is at the time of the growth of the inner psychic milieu and increased activity of such dynamisms as the third

factor, inner psychic transformation and the dynamisms of autonomy and authenticity.

At this level a person becomes for himself a constant object of investigation into his inner experiences and mental transformations. A person experiences these complicated, developmental dynamisms and modifies in this way his twofold object of investigation: himself and his external environment. Mental processes at this level are significantly different from their previous forms, because lower level instinctive and emotional functions have succumbed to disintegration and have largely been eliminated as dominant centers of control. The way in which both internal and external environment is conceived and approached changes. New qualities, new levels of functions emerge and require new methods of research, as yet not elaborated. Even the mode of operation of lower functions undergoes a change under the impact of the presence of new qualities in higher functions, so that the methods of study of lower functions now require changes and refinement.

Introspection becomes more and more complicated, but it furnishes more and more objective and reliable data, because the individual is capable of and actually does; more objectively observe himself, and consequently more and more objectively evaluates himself and external reality. Quantitative methods, that is measuring, scaling, etc. can and must be applied to the study of higher, specifically human mental functions, but they must be refined and possibly reevaluated.

A basic turn in the scientific methodology is necessary. In contradistinction to the study of lower functions, where the methods of conditioned reflexes and behaviorism may suffice to solve some problems, the study of higher functions at their more advanced stages of development requires that measurement and quantitative analysis be applied together with an analysis of basic mental dynamisms active at this high stage of development. The difference between the highest human mental functions and basic animalistic functions is not one of degree, but of kind. Consequently, it is erroneous to hope for success in the application of definite methods and explanatory models to the study of higher mental functions and structures just because they have been adequate in the study of those of lower levels.

VI. PSYCHONEUROSIS AND DEVELOPMENT

43. The potential for mental growth correlates positively with susceptibility to neuroses and psychoneuroses.

Cf. Neurosis, psychoneurosis.

This hypothesis assumes that the greater the capability for mental development, the more distinct and intensive are the states of mental tension and disintegration. Consequently, the individuals with a particularly favorable endowment are more susceptible to neurotic and psychoneurotic processes than those of a lesser potential. The potential for mental growth may be investigated and established either through an analysis of actual mental dynamisms active in an individual or retrospectively, by judging according to his final achievements.

The biographies of outstanding historical personalities are most revealing in this respect.

44. Periods of accelerated mental growth are the periods of particular intensity of mental disequilibrium.

Tests are in preparation to measure independently accelerated mental development and the degree of mental disequilibrium.

This hypothesis seems to be particularly relevant to the phases of negativism, puberty, adolescence, stress and post-stress periods. They are the periods of increased developmental pressures and the periods of appearance of new dominant values and new hierarchical systems of values. These systems continue to be unstable. This is understandable, since they are marked by an increase of mental tension and disequilibrium.

45. A high threshold of resistance to frustration correlates negatively and a low threshold correlates positively with later transitions to higher phases of development.

This hypothesis may also be expressed in the following words: The lower is the resistance to frustration, the higher is the probability that the person will pass to higher stages of mental development.

A high threshold of resistance to frustration is a result of a relatively small emotional sensitivity combined with strong cohesiveness of the primitive structure of drives. Individuals who are not easily exposed to frustration adjust to the changing reality without being troubled by too many scruples or problems. However, their susceptibility to the processes of positive disintegration is small.

On the contrary, the individuals with a low threshold of resistance to frustration show great emotional sensitivity, a relatively weak cohesiveness of the structure of primitive drives, and a great susceptibility to the processes of positive disintegration.

This hypothesis indicates that psychological and pedagogical systems which consider a high threshold of resistance to frustration

in preliminary phases of mental development to be a positive and promising quality are false.

To avoid possible misunderstanding it seems necessary to note that individuals who have a high threshold of resistance to frustration may frequently be irritable, but may not show higher degrees of sensitivity. On the other hand, individuals endowed with a low threshold of resistance to frustration are generally very sensitive to stresses, but, at the same time, show the ability for transformation, sublimation and compensation, that is the ability to transform stresses in a creative, developmental manner.

46. Nervousness, neuroses, psychoneuroses and the so-called educational difficulties accelerate the development and increase its mansidedness.

The above hypothesis is one of the main clinical fundamentals of the theory of positive disintegration. It has been confirmed in experimental studies on a limited number of subjects. Further experimental studies are necessary.

47. Among the so-called normal people who possess an average degree of mental sensitivity and creative tendencies, subtlety and empathy increase at the time of internal stress and after stress.

Those individuals who are integrated at a low level and whose mental sensitivity is below average usually pass through grave experiences relatively easily, show a relatively high threshold of resistance to frustration and the cohesiveness of their mental structure is hard to be put out of balance.

48. Individuals of a high all-around level of abilities which approaches the level of a genius show during their whole lives or in some periods of their development until the proximity of secondary integration, mental disturbances of a psychoneurotic or even psychotic type.

Biographies of great personalities whose works are generally considered as works of genius very clearly confirm this hypothesis, to mention only a few such as Baudelaire, Beers, Dostoevsky, Hamsun, Kafka, Kierkegaard, Lincoln, Maupassant, Michelangelo, Mill, Newton, Nietzsche, Proust, Rousseau, Shaw, Strindberg, Wittgenstein. Psychoclinical examination reveal numerous examples of this correlation.

49. Individuals of average abilities show weaker correlation with psychoneurotic elements than the individuals with above average or outstanding abilities.

This hypothesis may be stated as follows: The greater are the abilities of a person, the greater is the probability of psychoneurotic symptoms. The conclusions from the clinical and experimental material clearly confirm the correlation of outstanding abilities with psychoneurotic elements. The correlation in the other direction, that is the correlation of psychoneurotic symptoms with above average abilities, has not yet been sufficiently investigated. More specifically, the conclusion of the correlation of outstanding abilities with the presence of psychoneurotic symptoms is .75 to .85, but the conclusion in the opposite direction, that is of the presence of psychoneurotic elements with outstanding abilities has not been equally confirmed.

50. Mentally retarded individuals do not show genuine psychoneurotic syndromes. The greater the degree of retardation, the less evidence of psychoneurotic components can be found.

No syndrome of psychoneurosis can be observed at the level of idiocy and imbecility. Symptoms of increased psychomotor excitability, anger, aggressiveness, stereotypy, primitive fear which are observable at these levels of retardation do not constitute genuine psychoneurotic syndromes. Psychopathy and psychoses can be found at the level of debility. Psychoneurotic symptoms can be noticed only at the highest levels of debility and even then they are of a simple uncomplicated nature.

51. In proportion to the progress of multilevel disintegration and personality integration, psychoneurotic individuals show a decrease in somatic components of psychoneurosis which are characteristic of the stage of unilevel disintegration and beginnings of multilevel disintegration.

This connection is a result of psychosomatic equilibrium in which mental interiorization, inner transformation and higher emotions have a decisive role. The fundamental supremacy of higher cohesive mental structures causes a decrease in lower level emotional tensions which have immediate impact on the lability of the autonomic nervous system. Under these conditions the operation of the sympathetic nervous system loses some degree of its autonomy because of its subordination to the above mentioned higher mental structures.

52. Depending on the actual developmental level of the individual, particular phases of disintegration conjoin with different levels of psychoneurotic functions on both inter- and intraneurotic levels. Cf. Psychoneurosis.

One may say that an individual has the kind of neurosis which his general developmental level can afford. The hierarchy of levels is intraneurotic, if the difference between the levels occurs within the same psychoneurosis, e.g. hysteria or psychasthenia. The term inter neurotic refers to different levels of functions which are associated with each of the specific kinds of psychoneurosis. From this standpoint one can distinguish lower level psychoneuroses (somatic neuroses, psychosomatic disorders, hypochondria, neurasthenia, hysteria, etc.) from higher level psychoneuroses (psychasthenia, obsessive-compulsive psychoneurosis, anxiety neurosis, infantile neurosis, depressive psychoneurosis).

53. Psychoneurotic dynamisms, particularly those which operate at higher stages of mental development constitute a protective (immunological) force against mental illness (psychosis).

Symptoms of nervousness and neuroses such as increased mental excitability, states of light depression, states of disquietude, feelings of shame and guilt, some infantile dynamisms, some symptoms of obsession are indispensable for development and at the same time they protect the individual from more serious illness.

Those who are capable of controlling obsession and using them constructively do not succumb to delusions. Those who know and control lighter states of anxiety will not succumb to anxiety psychoses. Those who show lighter and creative forms of infantilism are in possession of protective forces against psychopathological states which contain elements of stereotypy, mental rigidity and other automatisms.

The inner psychic milieu at a higher level, self-consciousness, self-control, and inner psychic transformation, are, as a rule, connected with the positive course of neuroses. Psychoneurotic dynamisms have, so to speak, the effect of vaccination: a mild condition prevents the occurrence of a severe condition.

Psychoneurotic dynamisms can play this protective role, insofar as they act as developmental, positive forces, while genuine mental illness (psychosis) consists, except for some special forms of psychotic states, in the processes of a nondevelopmental nature and culminate in a dissolution of mental functions.

54. The greater the degree of multilevel disintegration, the more conscious and meaningful are internal conflicts and the milder are conflicts with other people.

The formation and growth of the inner psychic milieu concomitant to the development of a multilevel mental structure must of necessity

involve inner conflicts between different levels of functions. It involves maladjustment to what is and adjustment to what ought to be.

This process results in the growth of empathy and the ability to understand other people. Consequently, primitive types of conflict with the environment will decrease and disappear. The nature of conflicts with the external environment undergoes a change to become less primitive, less personal, more authentic, creative, concerned with ideas.

Without internal conflicts, without conscious cooperation of the processes of interiorization and exteriorization, without inner psychic transformation, there can be no development of empathy. Progress towards higher stages of development is impossible without conscious and creative attempts to transform reality so as to achieve higher harmony with oneself and the external environment.

55. At advanced stages of mental development the feeling of inferiority towards the external environment decreases and the feeling of inferiority in relation to oneself increases.

In other words: The more advanced is the stage of mental development the more intense is the feeling of inferiority toward oneself and the less intense is the feeling of inferiority toward other people.

In the process of multilevel disintegration a hierarchization and object objectivization of the evaluation of levels and goals becomes more and more explicit. At the same time empathy increases. Hence the inferiority feeling towards the environment becomes healthier and more in harmony with facts, whereas the feelings of disproportion between the still existing primitive, instinctive drives and the personality and its ideal becomes so distinct and causes such tension that the feeling of inferiority towards oneself must increase. Special tests for measuring inferiority feelings have been designed.

VII PSYCHOSES AND DEVELOPMENT

56. (a) In the case of mental disturbances and illness a substantial number of spontaneous remissions and recoveries can be observed. (b) Spontaneous remissions and recoveries are caused by the operation of protective and developmental dynamisms. (c) The strength and effectiveness of protective and developmental dynamisms increases in proportion to the level of mental development.

Clinical experience indicates that spontaneous recoveries and remissions are much more frequent in mental disturbances and illness

than in cases of somatic disease. They occur in those persons who are under medical treatment as well as in those who do not receive the help of a physician. In view of the notoriously insufficient scientific elaboration of the methods of treatment of mental illness in general and because of the notorious long duration of the treatment before any results are noticeable, one may understand the reasons for the popular saying: "The patient recovered in spite of medical treatment."

Both spontaneous recoveries and remissions are a result of the clash of development functions with narrower or wider internal and external reality. Recoveries express the fact of successful coping with developmental difficulties through a distinct transcending of the developmental stage specific for the disturbance. The tendencies to remissions and the facts of remissions usually are symptoms of a situation where the development characteristic for a given phase has not been completed. Remissions can also be an expression of the need for rest after a period of excessive stress and tension.

57, (a) Mental illness occurs much less frequently in advanced stages of multilevel disintegration than at lower developmental levels. (b) No mental illness occurs at the stage of secondary integration, and the second part of organized multilevel disintegration. (c) The facts described in (a) and (b) are due to the development of protective developmental forces.

In the course of the processes of multilevel disintegration a new mental organization is built up which is conscious and autonomous, has a distinct disposing and directing center, a distinct and firm hierarchy of developmental values and a hierarchy of aims. Personality with its clear directional attitude, with distinct directional dynamisms and plasticity of affective memory constitutes an unbreakable barrier which is composed of protective forces formed during the whole course of development and strengthened by the cohesive structure of secondary integration and by further development as traced by the hierarchy of aims. Everyday observations indicate that individuals of talent or of genius frequently show symptoms of psychoneurosis, but very rarely of psychosis: individuals at the level close to secondary integration rarely show symptoms of psychoneurosis and never symptoms of psychosis.

58. Psychotic hereditary endowment, in proportion to its strength and unfavorable external environment, causes negative disintegration and dissolution.

Psychotic hereditary endowment can be established by the combined method of family trees and analysis of early symptoms.

It is assumed here that future psychotics have great inherited mental vulnerability and feeble resistance to stresses coming from the external environment.

59. The strength and irreversibility of the processes of dissolution is inversely proportional to the potential for developmental forces of the individuals.

The characteristic elements of a potential for developmental forces include sensitivity, talents and interests, reflection and meditative traits, nuclei of the inner psychic milieu. Tests have been devised for independent checking of the degree of dissolution and the potential for developmental forces.

Chronic and irreversible mental diseases occur only in cases of lack or loss of the capacity for positive mental development. The capacity for positive development immunizes and protects against the dissolution of mental functions. Consequently, the capacity for mental development is the basic criterion of mental health, while the lack or loss of this capacity is the criterion of mental illness. Mental health is, therefore, defined as the capacity for positive development. This conception is not static, but dynamic. Mental health can be promoted and perfected. This shaping and perfection of mental health is realized through the process of positive disintegration which culminates at the stage of secondary integration. The process of positive disintegration takes the form of such temporary disturbances as increased mental sensitivity, various forms of depression, anxiety, disturbances of reality function, a variety of disturbances of instincts, feelings of inferiority and guilt, etc.

Until now, these syndromes have been considered pathological. From the standpoint of the theory of positive disintegration they are considered the fundamental dynamisms of positive development. They are closely connected with such dynamisms as the third factor, inner psychic transformation, hierarchization of values and aims, the attitude of authenticity, higher levels of syntony, and the inner psychic milieu constituted by the totality of these dynamisms.

It should be noticed that certain trends in contemporary psychiatry show a degree of kinship with the theory of positive disintegration in their approach to mental health. Existentialist philosophy and psychology, (Bugental, Frankl, Maslow, May), integrity therapy (Mowrer), client-centered therapy (Rogers), reality therapy (Glasser) emphasize the significance of valuation in mental development and in prophylaxis and treatment of mental illness.

60. (a) Psychoneurotic disintegrative processes constitute a positive element in mental development. (b) Most of the psychotic disintegrative processes do not constitute a positive element in mental development.

These hypotheses express causal relationships that belong to higher levels of theory construction. The very idea of the developmental role of disintegrative processes is inextricably bound with the rejection of the view that psychoneuroses are of a morbid nature. There exists a clear line of demarcation between psychoses and psychoneuroses. The former are in most cases symptoms of negative disintegration, while the latter are symptoms of positive disintegration. The crossing of this border line depends on a variety of factors: the presence of abiotrophic constitutional elements, poor transformational capacities, too strong and too early stresses. Negative selection occurs in cases of mental illness of an organic character and some instances of psychoses.

61. (a) Distinctly abiotrophical hereditary endowment or a conjunction of abiotrophical elements in hereditary endowment with an unfavorable external environment foster psychoses of a dissolutive character. (b) The conjunction of hereditary endowment, which includes both positive and negative elements, with a favorable external environment leads to psychotic processes with a positive outcome. (c) The conjunction of mixed hereditary endowment and unfavorable external environment leads to a negative outcome.

This hypothesis explains a relatively great number of positive results of some acute cases of psychoses. It implies a consequence of great significance for psychiatry and its practice; in cases of acute psychoses we cannot determine in advance whether the case is a mental disease which may lead to dissolution or involution, or to recovery.

62. Strong and distinct psychoneurotic components in psychoses are the elements which cause a positive outcome of the illness.

The positive role of psychoneurotic dynamisms consists here in their disintegrative force which weakens, and possibly destroys, rigid psychotic structures of delusions, mistrust, emotional indifference, etc. They provide the basic mechanisms of autopsychotherapy, as shown in the life of Clifford Beers (48).

VIII. AUTONOMOUS DEVELOPMENT

63. The greater is the ability to be objective toward oneself, the greater is the ability to understand and appreciate other people as human beings.

By the objective attitude toward man we mean that the primary consideration is given to the external aspects and repercussions of his actions, while by subjective attitude we mean that the primary consideration is given to inner experiences and motivation. The subjective attitude may also be called empathetic. The appearance and growth of the objective attitude is closely associated with the results from inner conflicts, growth of inner psychic transformation, emotional sensitivity and identification. These abilities allow a transposition of one's inner experiences into other people and vice versa.

64. The growth of the dynamisms of disquietude with oneself, inferiority feeling toward oneself, dissatisfaction with oneself, "subject-object" in oneself correlates with a proportionate growth of an objective attitude toward oneself and a subjective (empathetic) attitude toward other people.

Cf. The dynamisms disquietude with oneself, etc.

Tests have been designed to check independently the presence of the above dynamisms and the objective or subjective attitudes.

65. The growth of the inner psychic milieu correlates with proportionate growth of positive and authentic relations with the external environment.

Cf. Authenticity, Inner Psychic Milieu.

By positive relations we mean friendly, developmental and creative relations, but not necessarily entirely harmonious or founded on indiscriminate adjustment. By authentic relations we mean this kind of relations which results from deliberate choice, preceded and prepared by the operation of autonomous factors, particularly the third factor and inner psychic transformation. All dynamisms of the inner psychic milieu cause an increase in general sensitivity, subtlety and refinement of the attitude toward oneself and toward others.

66. The more an individual is sensitive to and aware of what is lower in himself and what is higher in other people, the higher is the level at which his hierarchy of values takes shape (ceteris paribus).

Inner conflicts and the operation of the dynamism "subject-object" in oneself are frequently associated with developmental shocks and with the formation and growth of self-criticism and humility which cause the growth cf. prudence and care in passing judgment about other people and the tendency rather to overestimate them and to underestimate oneself than vice versa. A primitive man, especially a psychopath tends to find everything in himself high, in other people low.

Psychopaths have aims but not values. Psychoneurotics have values but not aims. Personalities have both values and aims.

67. Inner psychic transformation of external stimuli is followed by the processes of inner psychic transformation arising from internal psychic needs and cease to depend on external stimuli.

The need of autonomous mental transformation depends on the dynamisms of hierarchization and is associated with the formation and activation of the ideal of personality. Mental functions of this type are called "one's own."

They constitute the foundation for autonomy, authenticity, the location of the disposing and directing center on a high level and further development toward the ideal of personality.

68. Authentic love of mankind, empathy toward and responsibility for all people cannot occur before the growth of deep and exclusive emotional bonds with family, friends, small communities, profession and nation.

Authentic feelings toward mankind must be preceded by authentic and empathic feelings toward above-mentioned communities. Sometimes the growth of feelings of a universal nature is followed by a genuine interest in and concern for local communities, traditions, etc.

69. In the course of developmental transformations of mental functions individuals manifest or acquire the sensitivity and responsiveness to new kinds of stimuli (e.g. aesthetic, moral, social, mystical, etc.) and the ability to interiorize mental experiences which correspond to those new kinds of stimuli.

The fact that some people are unable to respond to some stimuli or aspects of reality does not mean that those aspects of reality are "less real" than those which stimulate more people. Some significant aspects of reality, such as classical music, advanced mathematics, poetry, mystical elements, are understood and experienced only by those who possess the necessary "receptors." Hence, many of the methodological and ontological attempts at "reductionism" or "physicalism" in the vein of logical positivism are founded in a simplified, one-dimensional conception of reality.

70. Individuals who have not attained a definite and stable localization of the disposing and directing center at a high level in conditions of being overworked and exhausted or weakened by tension and stress, temporarily return to the subordination to a disposing, and directing center on a lower level.

This hypothesis deals with the fundamental fact of vacillation and return to lower levels in all stages of multilevel disintegration except for those who are very close to secondary integration.

Only a coherent mental structure characteristic of secondary integration protects against “slipping down” following states of exhaustion or stress.

71. The growth and activation of higher emotions is a necessary condition of uniqueness and authenticity of mental activities.

Without emotional involvement of a higher level “professionalism,” attitudes “as if,” indiscriminate adjustment and subordination to primitive drives dominate in philosophy, psychology, psychiatry and education.

72. The higher is the level of culture in a society, the lower is the homicide rate, the higher is the suicide rate.

This hypothesis belongs to the field of social psychology. Basic criteria to distinguish levels of mental development of a human individual are applicable to the distinction of levels of culture of social groups, societies, nations, etc.

The very well known fact of an extremely low homicide rate in Scandinavian countries, combined with a relatively high suicide rate, seems to confirm this hypothesis, because according to the general tests and criteria of the theory of positive disintegration Scandinavia represents the comparatively highest level of social development.

CHAPTER VII I

**THE CONCEPTUAL FRAMEWORK OF THE THEORY OF POSITIVE
DISINTEGRATION**

ADJUSTMENT, a state of harmony resulting from bringing oneself into agreement with other individuals, or with a pattern, principle or ideal.

Social adjustment is usually thought of as the ability to live in harmony with social norms and act successfully in one's society which practically amounts to a conformity to prevailing social standards, patterns, customs, beliefs and evaluations. So conceived social adjustment is widely considered a symptom of mental health, while social maladjustment is almost identified with mental disturbance. From the standpoint of the theory of positive disintegration this view is basically erroneous and the simple concept of adjustment is considered useless and misleading. Instead a distinction is made between positive and negative adjustment, and positive and negative maladjustment.

Negative or nondevelopmental **adjustment** means an acceptance of and conformity without an independent critical evaluation, to the norms, customs, mores prevailing in one's social environment. Negative adjustment may also take the form of acceptance of one's actual needs and inclinations without attempts to modify and transform them creatively. This kind of adjustment is incompatible with the autonomy and authenticity of the individual. It does not yield any positive developmental results either for the individual or for the society.

Positive or developmental **adjustment** consists in correspondence with higher levels of development, that is to say, with a new hierarchy of values, consciously developed and subordinated to the personality ideal. While negative adjustment consists in indiscriminating adjustment to "what is" positive adjustment may be called adjustment to "what ought to be." Such adjustment is a result of the operation of the developmental instinct and implies the necessity of partial maladjustment to the prevailing social patterns as well as inner conflicts and tensions characteristic of the processes of positive disintegration (cf.).

Positive adjustment attains its full, mature form only at the stage of secondary integration (cf.) in which inner conflicts decrease and fundamental agreement between personality and its ideal has been attained.

Positive maladjustment includes both partial adjustment to what is and increasing adjustment to higher levels of development. It consists of a conflict with, and a denial and rejection of those standards, patterns, attitudes, demands and expectations of one's environment which are incompatible with one's growing awareness of and loyalty to a higher scale of values. Positive maladjustment is a prerequisite to the development towards authenticity (cf.).

Negative maladjustment consists of a denial and rejection of social norms, customs, and accepted patterns of behavior, but not for the sake of a higher scale of values, but rather because of one's subordination to primitive urges and nondevelopmental, pathologically deformed structures and functions. In the extreme it takes the form of psychosis, psychopathy, and criminal activity.

ASTONISHMENT WITH ONESELF, the feeling that some of one's mental qualities and dynamisms are surprising and unexpected. It has a distinct intellectual component and is one of the earliest developmental dynamisms active at the time of transition from unilevel to multilevel disintegration. It is usually accompanied by the feeling of disquietude (cf.) and discontent (cf.) with oneself.

AUTHENTICITY, AUTHENTISM. As a developmental force it is called here authentism, a dynamism which consists in the feeling awareness and expression of one's own emotional, intellectual and volitional attitudes, achieved through autonomous developmental transformations of one's own hierarchy of values and aims. It involves a high degree of insight into oneself. Authenticity is a symptom of independence from lower instinctive levels and selective independence from influences of the external environment and the inner psychic milieu. It brings about a high degree of unity of one's thinking, emotions and activity. Authentism involves conscious activity in accordance with one's "inner truth." The appearance and growth of authentism results from the operation of such dynamisms as dissatisfaction with oneself, (cf.), autonomy, (cf.) the third factor, (cf.) positive maladjustment, (cf.) 'subject-object' in oneself (cf.) inner psychic transformation and the personality ideal.

AUTONOMY, consciously developed independence from lower level drives and from some influences of the external environment. Autonomy is possible only as a result of the operation of other dynamisms of the inner psychic milieu (cf.), mainly the third factor (cf.).

COENESTESY, conversion of mental processes into processes of the sympathetic nervous system and vice versa, usually associated with somatic dystonia. Coenestesy is frequently observable at the stage of unilevel disintegration and may represent the introductory phase toward a control of the sympathetic system by the growing personality. In this case we call it positive coenestesy.

Coenestesy occurs often among individuals having a better than average ability for development. They usually show great plasticity and sensitivity, easily producing neurotic reactions which are, however, quickly controlled and disappear.

CREATIVE INSTINCT, a dynamism which consists of the search for new and qualitatively different experiences. It appears and grows at a relatively high level of development. Arising from the negative experience of excessive saturation with actual conditions, it is associated with the dynamisms of dissatisfaction with oneself, and the environment, the third factor, the desire to transform oneself, prospection and authenticity. It is not necessarily associated with a global development of mental functions and structures. It appears in the first phase of multilevel disintegration.

DEVELOPMENTAL INSTINCT, instinct of a most general and basic nature, a “mother instinct” in relation to all other instincts; the source (in nucleus) of all developmental forces of an individual. It finds its expression particularly in such dynamisms as dissatisfaction with oneself, feelings of inferiority towards oneself, the third factor, inner psychic transformation, disposing and directing center at a higher level, autonomy and authenticity, personality ideal. It acts differently at different stages of development, pushing the individual towards higher and higher developmental levels. It operates with variable intensity in most human individuals; among those with the ability for accelerated development it takes the form of education-of-oneself and autopsychotherapy. Some individuals, e.g. oligophrenics, imbeciles, idiots, do not have the developmental instinct.

Disintegration mental, consists of loosening, disorganization or dissolution of mental structures and functions. The term covers a wide range of states from temporary loosening of contact with reality observable in severe fatigue, boredom, depression, stress, mental conflicts, disequilibrium, neurosis or psychoneurosis to a split of personality in schizophrenia. “Normal” symptoms of disintegration are distinctly and almost universally observable at the time of puberty and

menopause, also at times of critical experiences, suffering, inner conflicts, intense joy or exaltation, etc.

Disintegration is **unilevel** (or horizontal), if there are protracted and recurrent conflicts between drives and emotional states of a similar developmental level and of the same intensity, e.g. states of ambivalence and ambivalence, propulsion toward and repulsion from the same object, rapidly changing states of joy and sadness, excitement and depression without the tendency towards stabilization within a hierarchy. It is characteristic of unilevel disintegration that conflicts are accompanied by a lack or by a minimal degree of consciousness and self-consciousness, self-control and ability to transform stimuli.

Disintegration is **multilevel** (or vertical), if there are conflicts between higher and lower levels of instinctive, emotional or intellectual functions, e.g. higher and lower forms of the sexual instinct, or the instinct of self-preservation, etc. It consists mainly in differentiation and hierarchization of various levels of functions with a tendency towards gradual stabilization of a new hierarchy. In the course of positive multilevel disintegration primitive, animalistic drives and structures are subject to a disintegration, that is weakening, loosening and even total destruction under the impact of developmental dynamisms (cf.) and gradually give way to new, higher levels and new, higher structures. There is a growth of consciousness of inner conflicts, self-consciousness and self-control. The processes of inner psychic transformation gain in intensity and authenticity (cf.). There is a gradual build-up of the inner psychic milieu (cf.) with its main dynamisms such as “subject-object” in oneself, the third factor, inner psychic transformation, autonomy and authenticity, and the personality ideal.

Multilevel disintegration includes two phases. The first is **spontaneous**, as it is characterized by a relative predominance of spontaneous developmental forces and the second is organized (self-directed), as it is in the period of conscious organization and direction of the processes of disintegration towards secondary integration and personality. **Negative** or involitional **disintegration** is characterized by the presence and operation of dissolving dynamisms and by the lack of developmental dynamisms. It occurs almost solely at the stage of unilevel disintegration and may end in dissolution of mental structures (chronic mental illness).

Positive or developmental **disintegration** effects a weakening and dissolution of lower level structures and functions, gradual generation and growth of higher levels of mental functions and culminates in

personality integration. Its characteristics are the presence and operation of developmental dynamisms (cf.), many of which involve psychoneurotic states (cf.) psychoneurosis) with all their protective (defensive) and creative forces.

The process of positive disintegration starts from primitive integration and develops through the following four stages: (1) unilevel disintegration, if it shows some nuclei of self-consciousness, (2) spontaneous multilevel disintegrations, (3) organized multilevel disintegration, (4) transition from multilevel disintegration to secondary integration. It culminates in global secondary integration at a new, higher level.

Global disintegration involves all main mental functions. It comes about either as a result of fundamental transformations in the full cycle of the process of positive disintegration or as a result of many partial disintegrations, or as an outcome of the collaboration of both above processes. It transforms the whole mental structure and thus paves the way for a new global integration at the level of personality (cf.).

Partial multilevel disintegration occurs within one or a few interconnected dynamisms. Its outcome is either a return to a lower primitive integration, or a transformation into a global disintegration, or, in case of multilevel partial disintegration, a partial integration at a higher level. Partial multilevel disintegration is a result of limited hereditary endowment and psychic experiences limited to a narrow sphere. These cause a loosening or disintegration of narrow, primitive structures. The partial secondary integration at a higher level, which usually follows, is a result of inner psychic transformation (cf.) within a limited area. An accumulation of a great number of partial integrations at a higher level may culminate in a global disintegration and later formation of personality. Partial disintegrations culminating in partial disintegrations at higher levels are the usual endpoint of mental development of people with average sensitivity and average endowment.

DISPOSING AND DIRECTING CENTER is the dynamism which determines each act of an individual as well as his long range behavior, plans and aspiration. It performs the following: programming, planning, organizing, collaborating, general and concrete deciding. At a lower level its role is fulfilled by various primitive drives (e.g. sexual, self-preservation, etc.) which temporarily or permanently direct and control individual's life and conscious activities. Only at a higher stage, particularly during multilevel disintegration, the disposing and directing center appears and develops as an independent dynamism,

not identical with any one or any combination of other dynamisms. At the level of primitive integration the role of the disposing and directing center is taken by primitive drives which dominate and subordinate other functions. At the stage of unilevel disintegration and during the earlier period of multilevel disintegration this role is played alternatively by different dynamisms, often of a contrary nature. At higher phases of multilevel disintegration the disposing and directing center starts operating as a dynamism not identical with any other function, although collaborating closely with the highest dynamisms of the inner psychic milieu, such as the third factor, inner psychic transformation, autonomy, authenticity, and the ideal of personality. At secondary integration it is incorporated into the personality which exercises synthetic activity and superior control over all human actions.

DISQUIETUDE WITH ONESELF, uneasiness with oneself, one of the earliest developmental dynamisms, active especially at the time of transition from unilevel to multilevel disintegration, frequently taking the form of astonishment with oneself (cf.) or dissatisfaction with oneself (cf.). It consists of astonishment combined with a strong emotional component and evaluative attitude of a medium intensity. Unlike disquietude about oneself it is not generated by the self-preservation instinct, but rather by the cognitive and developmental instincts.

DISSATISFACTION, WITH ONESELF, is an early form of the dynamisms of valuation. It contains a strong emotional component expressed in disapproval of some of the elements of one's own mental structure.

DRIVE, concrete instinctive need of a great intensity demanding satisfaction.

DYNAMISM, biological or mental forces of a variety of kinds, scopes, levels of development and intensity, decisive with regard to the behavior, activity, development or involution of man. Instincts, drives and intellectual processes conjoined with emotions constitute specific kinds of dynamisms.

EMOTIONAL IMMATURITY, positive, is to be distinguished from its negative form i.e. emotional or affective retardation (cf.).

It does not adapt to the biopsychic developmental phases and transcend the biological cycle of life. Positive emotional immaturity consists in the endurance and persistence of a variety of emotional and in part intellectual qualities and functions which are characteristic of childhood and youth. Qualities such as sincerity, outrightness, straight

forwardness, syntony, enthusiasm, lack of mental rigidity and stereotypy, magical and animistic thinking, elements specific in creative thinking become a source of plasticity, creative development and ability to transform one's psychological type. Frequently this kind of "immaturity" is associated with tendencies towards positive regression. (cf.).

EMOTIONAL RETARDATION, or affective retardation, a negative form of emotional immaturity, is a result of arrested development of the emotional sphere and is characterized by the primitiveness and rigidity of emotions, lack of higher subtle emotions, a very low level of syntony and emotional sensitivity. It occurs in psychopathy, some forms of intellectual retardation and in some forms of mental infantilism.

EMPATHY, cf. syntony.

EXTERIORIZATION, an overt manifestation of a mental process. Cf. interiorization, inner psychic transformation.

FUNCTIONS, mental, general term to denote mental processes dealing with definite aspects of life. (Cf. levels of functions).

GLOBAL disintegration, cf. disintegration.

GUILT, feeling of, arises from the feeling of dissatisfaction with oneself (cf.) and represents its intensified form, usually associated with a strong need for expiation. The feeling of guilt always has alterocentric components and originates from the hereditary endowment. Its presence indicates increased intensity of the process of multilevel disintegration. It is usually accompanied by the feelings of shame (cf.), inferiority towards oneself (cf.) and responsibility for one's actions (cf.).

IDENTIFICATION, consists of understanding and experiencing of mental states, attitudes, aspirations and activity of other people or of oneself. The capacity for identification is obtainable only at a high level of universal mental development through the process of positive disintegration. Self-conscious and authentic identification is possible only on the foundation of a rich inner psychic milieu. It is preceded by and associated with such dynamisms as "subject-object" in oneself, the third factor and inner psychic transformation.

There is a close association between identification and empathy. Although identification is not mainly intellectual, it has a more distinct intellectual component than empathy.

Identification with others expresses the attitude of "klisis" (attraction) independently of the developmental level of the people towards

whom this attitude is directed. Identification with oneself expresses the attitude of “kllisis” in relation to one’s higher levels and “ekklisis” (repulsion) in relation to lower levels.

Identification in this conception has a clear positive, developmental and highly conscious nature. It does not involve in any way the process of obliteration or absorption of the other person into oneself or vice versa. It should be clearly distinguished from unconscious or half-conscious identifications which are conspicuous in dancing, singing, sport or fighting. Those forms of identifications are for the most part dependent on biological temperamental factors and do not represent any developmental value.

INFANTILISM, a conjunction of infantile mental qualities, especially emotional, moral, social and intellectual of different levels and in various configurations. It may fulfill a generally positive or negative function. In the first case it is associated mainly with versatile abilities, plasticity and emotional sincerity, characteristic of childhood; in the second case it is associated with general lack of ability for development and tendency towards rigidity, sometimes with mental retardation. It is frequently combined with hormonal disturbances.

INFERIORITY TOWARD ONESELF, feeling of, consists of the experience of and awareness of the disparity between the level at which one is and the higher level toward which one strives, between what one is and what one ought to be. It comes about as a result of experiences associated with “climbing up” to a higher level and “slipping back.” It is an outcome of the shock caused by the realization of one’s unfaithfulness to the ideal of personality, to the hierarchy of values which begins to take shape, or already has taken shape, but lacks stability. It is associated with an intensive need to establish a definite hierarchy of values and aims and to transform oneself accordingly, it usually operates in conjunction with the dynamism “subject object” in oneself, dissatisfaction with oneself and, at higher levels, with the personality ideal.

INNER PSYCHIC TRANSFORMATION, a dynamism which carries out the work of developmental change in man’s mental structure. The characteristic aspects of the operation of inner psychic transformation are: (1) transformation of the innate psychological type by introduction of traits of the opposite type (e.g. introduction of traits of introversion into an extrovert mental structures: (2) transformation of somatic determination (biological sequence of the life cycle, aging, disease, etc.) into

mental determination (accumulation of mental powers that result in consistent domination and control of somatic determinants).

Stimuli received by the psyche are subject to inner psychic transformation. The stimuli can be external or internal (i.e. originating in the inner psychic milieu). Because of the intervening process of transformation response is not always directly related to the original stimulus. In the extreme, though not infrequent, case, there might be no external response. Similarly, an external response may be generated without an immediate external stimulus. When the stimuli and responses arise entirely within the inner psychic milieu, we have the process of inner psychic transformation of the milieu itself. As a basic dynamism operating on all levels of the inner milieu inner psychic transformation cooperates with all dynamisms of that milieu.

INNER PSYCHIC MILIEU (internal mental environment), that part of the psyche where man enters into conflict with himself, the totality of mental dynamisms of a low or high degree of consciousness operating in a more or less hierarchical organization. These dynamisms are basically in a relation of cooperation which, however, does not exclude developmental conflicts. They perform the main task of positive disintegration at the stage of multilevel disintegration by participation in the transformation of mental functions and structures in the direction of higher levels up to the level of fully developed personality.

All the dynamisms of the inner psychic milieu, largely speaking, may be divided into unilevel and multilevel. Ambivalences and ambitendencies are unilevel dynamisms, all other are multilevel (see Chapter IV).

It may be assumed that nuclei of the inner psychic milieu exist in primitive stages of mental development, particularly at unilevel disintegration. At this stage, however, there is no distinct psychic transformation. Basic primitive drives are active at this stage, with variable intensity and localization in relation to other drives depending on the psycho physiological stage of the individual. Slight somatic and coenesthetic disturbances cause various forms of mental disequilibrium and consequently of primitive psychosomatic conversion. In this way nuclei of the inner psychic milieu arise. The inner psychic milieu in a strict sense (i.e. as a hierarchical structure) arises only at later stages, when the abilities for self-observation and self-control are sufficiently developed,

INSTINCT, a fundamental dynamism (force) in the lives of animals and men which has a great intensity, a significant degree of compactness and cohesiveness, its own sphere of activity, and its own direction.

It is common to some animal species and man or peculiar to man only, undergoing a transformation in phylogenetic and ontogenetic development, appearing characteristically at certain phases and levels of development.

This concept differs in several respects from the general use of the term instinct. The main new elements are: (1) Instincts undergo transformations in ontogenetic development. (2) Some instinctive forces occur only among some people, especially among those who have attained a high level of psychic development. (3) The qualification of the forces mentioned in point (2) as instincts is due to their origin from a more fundamental developmental instinct and to the fact that they show strength and compactness, comparable to primitive instinctive drives, and sometimes even greater. (4) Their development and transformation depend not only on the element of intelligence and knowledge conjoined with them, but also on their inter and intrainstinctive conflicts and cooperation.

The typical ontogenetic development of instincts passes through the following stages and levels: (1) A simple, automatic, cohesive structure, with a completely subordinated intellectual function and identified with the will. (2) A loosening of the structure, spasticity, vacillation, conflicts between different instincts of the same general level. (3) Inter and intrainstinctive disintegration, formation of new, higher instincts (e.g. creative into self-perfection). (4) Gradual refinement of higher levels of instincts and elimination of lower ones. (5) High level instincts become an integral part of the disposing and directing center, and thus they become constitutive elements of personality.

INTEGRATION, mental, consists in an incorporation of various functions into a coordinated structure showing a dynamic equilibrium which counteracts neurotic responses.

From the standpoint of the theory of positive disintegration it is necessary to distinguish various kinds of integrations at lower and higher levels and conceive of disintegration (cf.) as a basic process of transition from a lower level integration to a higher one. Consequently disintegrative processes are considered as developmental, that is positive and basically healthy, while rigid lower level integrations indicate the opposite of mental health (cf.), (cf. negative integration, primitive integration, secondary integration).

INTERIORIZATION AND EXTERIORIZATION (cf.), dynamisms which are necessary for the process of inner psychic transformation (cf.). Interiorization consists in a conscious and selective introjection of external and internal stimuli in order to submit them to inner psychic

transformation before any response is emitted. If the process of inner psychic transformation has taken place, exteriorization takes a form which expresses more the psychological type of the individual than the nature of the stimulus.

LEVELS OF FUNCTIONS, denote quantitative and qualitative changes which occur in different mental functions in the course of development. Generally, lower levels of functions are characterized by automatism, impulsiveness, stereotypy, lack or low degree of consciousness, lack of inner psychic transformation. Higher levels show distinct consciousness, inner psychic transformation, intellectual components operating in conjunction with higher emotions, and essentially involve creative, autonomous factors (cf. the Syllabus of Transitions from Lower to Higher Functions, Chapter V). Presently available tests distinguish and measure only the levels of intellectual and psychomotor functions. The theory of positive disintegration provides the principles for similar scales to be developed for other functions (53). In particular one could develop a scale for degree of emotional development. The distinction between higher and lower levels of functions is fundamental for the conception of mental development.

MALADJUSTMENT, cf. adjustment.

MENTAL DEVELOPMENT, autonomous, is the passing from lower level structures and functions to higher levels (cf. levels of functions). It is a result of the process of positive disintegration (cf.). In its beginning stages mental development is biologically determined, automatic, unconscious or with a low degree of consciousness, confined within the biological cycle of life and consequently exposed to deterioration with age. In higher stages of development the inner psychic milieu with its main dynamisms (cf.) plays an increasingly important role. From the stage of organized multilevel disintegration the highly conscious dynamisms of inner psychic transformation, the third factor, autonomy, and personality ideal determine the direction of development. Conscious and deliberate choice based on many-sided and multilevel insights and understanding replaces unconscious biological drives. Autonomous development transcends the biological cycle of life in a twofold sense: (1) It ceases to be dependent on organic changes such as those characteristic of the periods of puberty, adolescence, menopause, senility, etc. (2) Development remains progressive into old age despite somatic deterioration due to biological changes.

At higher stages particularly at secondary integration, a regression to lower levels is no longer possible. Lower level drives, once disintegrated and destroyed, cannot re-emerge, while consciously and

authentically elaborated higher levels of functions, once integrated into personality, cannot be prevented from operating. The direction of development in its higher stages is derived from the growing insight into and understanding of oneself and the surrounding environment and by the growth of higher emotions, particularly empathy. It is determined by the following guidelines: (1) Openness to new kinds of experiences, increasing sensitivity and growth of both the general potential and specific abilities, the increasing role of conscious and deliberate activities over unconscious and automatic ones, constantly growing control over oneself and the environment. (2) The appearance of a new source of enjoyment resulting from consciously accepted and deliberately developed activities, inspired by a new hierarchy of values (creative work, personal satisfaction from the fulfillment of one's program). The higher the level of development, the greater is the proportion of this type of satisfaction as compared to pleasures derived from appeasing impulsive desires (sensual pleasures, etc.) which are the only accessible kind of pleasures at lower developmental stages. (3) Growing ability for further development.

This conception of mental development differs from traditional approaches in the following aspects: (a) It brings out the positive developmental function of the processes of disintegration. (b) It assigns a crucial role to the inner psychic milieu with its main dynamisms of inner psychic transformation, the third factor, autonomy and authenticity, disposing and directing center and the personality ideal, that is concepts and processes hitherto left out of consideration. (c) It replaces, at a certain level, biological determinants by psychological, conscious and autonomous determinants. (d) It assumes an empirical hierarchy of levels of functions (cf.) and consequently growing objectivity of valuation in morals, aesthetics, etc. proportionate to the stage of mental development. **MENTAL HEALTH** consists in the functioning of processes which effect development towards higher levels of mental function, toward; recognition and realization of higher intellectual, moral, social and aesthetic values and their organization into a hierarchy in accordance with one's own authentic ideal of personality.

MENTAL ILLNESS consists in the absence or deficiency of processes which effect development, it takes the form of (1) either a strongly integrated, primitive, psychopathic structure, or (2) a negative, nondevelopmental disintegration (cf.) which may end in dissolution of mental structures and functions (psychosis).

MULTILEVEL DISINTEGRATION, cf. disintegration.

NEGATIVE ADJUSTMENT, cf. adjustment.

NEGATIVE DISINTEGRATION, cf. disintegration.

NEGATIVE INTEGRATION, a nondevelopmental pathological form of integration (cf.) which involves emotional retardation (cf.). Observable in psychopathy, paranoia, and in some forms of oligophrenia. **NEGATIVE MALADJUSTMENT**, cf. adjustment.

NEUROSES, a term closely related to the term psychoneurosis, denoting mental disturbances with a distinct dysfunction of the sympathetic nervous system or with functional disorders of internal organs (German: Organneurosen). While psychoneuroses can be said to be of a psychic or of a psychosomatic nature, neuroses, in comparison, are rather somatopsychic.

PARTIAL DISINTEGRATION, cf. disintegration.

PARTIAL SECONDARY INTEGRATION consists in a cohesive organization of some of the mental functions at a higher level. It comes about as a result of partial multilevel disintegration and is due to the process of inner psychic transformation within a limited sphere of functions.

PERSONALITY, a harmonious and stable organization of highly refined basic mental qualities and functions (cf.) (higher emotions, higher instincts, higher intellectual processes, interests, concerns, abilities) which comes about as a result of the full process of positive disintegration (cf.) and universal mental development. Although personality in its complete, fully developed and fully harmonized form appears only at the stage of secondary integration, it starts taking shape during later stages of multilevel disintegration. Personality is a self-chosen, self-confirmed and self-educating mental structure, i.e. a structure attainable only through an intensive work of developmental dynamisms, particularly such as inner psychic transformation, the third factor, autonomy and authenticity (cf. each).

The characteristic features of personality are: experiential awareness of one's personality ideal, the disposing and directing center at its highest level, a high level and great intensity of emotional life, inner psychic transformation and reflection, manifold concerns and interests, openness to the full range of experiences, a high degree of insight into oneself, self-control, ability for further development, presence and strong motivating role of the instincts of creativity and self-perfection.

Personality is a stable organization of mental functions in a twofold sense: (1) Once the primitive levels of functions have been disintegrated and destroyed and the higher levels elaborated and

integrated into a cohesive, all-around structure, slipping backwards to lower levels is no longer possible. One cannot give up values which one learned to appreciate through an authentic, painful process of inner psychic transformation. (2) Although an individual who attained the level of personality continues to grow and may attain some new qualities, no change of his central qualities is possible. His individual characteristics of a high developmental level will persist.

Personality represents the highest developmental level presently accessible to clinical insight and empirical study. It combines both empirical and evaluative elements. The evaluative element is not arbitrarily postulated, but derived from what is empirically verifiable and from the general conception of mental development underlying the theory of positive disintegration (cf. personality ideal).

PERSONALITY IDEAL, is an individual standard against which one evaluates one's actual personality structure. It arises out of one's experience and development. Personality ideal is shaped autonomously and authentically, often in conflict and struggle with the prevalent ideals of society. It is a mental structure which is first intuitively conceived in its broad outline and serves as the empirical model for shaping one's own personality (cf.). In proportion to the higher levels of development, reached by the individual, his ideal of personality becomes more and more distinct' and plays an increasingly significant role in his inner psychic milieu and particularly in the disposing and directing center. This process is called the dynamization of the ideal.

The tendency to adjust to the ideal of personality is a form of tendency to adjust to what ought to be and refusal to adjust to lower level emotions and urges. The ideal of personality should not be confused with one-sided developmental programs, e.g. the so-called ideal sportsman, businessman, etc., which do not result from an authentic process of multilevel disintegration and inner psychic transformation, but from lower level emotional and intellectual processes (cf. personality).

POSITIVE ADJUSTMENT, cf. adjustment.

POSITIVE CONFLICT is a conflict which incites or intensifies developmental forces, particularly by disintegrating lower level structures and functions and by deepening; the process of self-consciousness and inner psychic transformation. The appearance and development of inner conflicts promotes inhibition and sublimation of external conflicts. Consequently stresses, critical life experiences, anxieties, depressions etc., basically undesirable from the standpoint of mental health, the

theory of positive disintegration regards as significant elements in potentially positive development.

POSITIVE DISINTEGRATION, cf. disintegration.

POSITIVE MALADJUSTMENT, cf. adjustment.

PRIMITIVE DRIVES are those drives which are simple, automatic, involuntary, unconscious or with a relatively low degree of consciousness, stereotyped, constitutionally determined, e.g. low levels of the sexual or maternal instincts.

PRIMITIVE INTEGRATION, or primary integration, an integration of mental functions, subordinated to primitive drives (cf.). There is no hierarchy of instincts; their prevalence depends entirely on their momentary greater intensity. Intelligence is used only as a tool, completely subservient to primitive urges, without any transformative role. Interest and adaptation are limited to the satisfaction of primitive desires. There is no inner psychic milieu, no mental transformation of stimuli, no inner conflicts. Primary integration in infants is limited to the satisfaction of the need for food, sleep and motion.

PSYCHONEUROSES, syndromes of the processes of positive disintegration. They show symptoms of disharmony and conflicts within the inner psychic milieu and with the external environment. The source of disharmony and conflicts is a favorable hereditary endowment and the ability to accelerate development through positive disintegration towards personality, i.e. towards a cohesive structure of functions at secondary integration. This conception of psychoneuroses does not consider them pathological, but rather as positive forces in mental development.

Psychoneurotic processes, as any other mental processes, may occur at different levels. The difference may be either interneurotic, i.e. between various kinds of psychoneuroses, or intraneurotic, i.e. within the same kind of psychoneurosis. These differences are a result of the cooperation between "pathological" but positive psychoneurotic dynamisms and related "non psychoneurotic" developmental dynamisms (such as interests, concerns, abilities, some of the creative dynamisms etc.). At a high level of development both of the above kinds of mental dynamisms operate in an inseparable interaction. An interneurotic scale would include the following psychoneuroses in the order from lower to higher levels, somatic neuroses, hypochondria, neurasthenia, hysteria, depressive psychoneurosis, anxiety psychoneurosis, infantile psychoneurosis, obsessive psychoneurosis, psychasthenia. Intraneurotic levels are clearly distinguishable in hysteria, from the

hysterical character through hysterical conversion to the highest levels of increased emotional and imaginative excitability, high levels of nervousness and tendency towards contemplation.

REGRESSION, positive, consists in a temporary reversion to an earlier emotional state, that is some forms of emotional infantilism (cf. emotional immaturity). In most cases positive regression is caused by the need for emotional saturation with infantile experiences, the need for a longer period for the development of creative functions which are exposed to the danger of disintegration under the impact of the external world. Emotional regression allows the individual to mature more deeply and many-sidedly, to prepare more fully the unfolding of his creative forces, to prevent mental disturbances, to preserve and develop independence and autonomy of his own self. It constitutes a conscious or semiconscious protection of one's own development toward personality through the search for the most proper conditions for its growth.

REINTEGRATION, an integration subsequent to a period of disintegration but which does not occur at a higher level than the former integration. Reintegration may mean a return to primitive integration or to a partial secondary integration.

RESPONSIBILITY, feeling of, is a function of mental development and depends mainly on the ability to understand and evaluate objectively, especially to understand other people's developmental difficulties and shortcomings and one's own role in assisting them and cooperating. The feeling of responsibility arises mainly from self-control, sudden insight, inner psychic transformation and empathy. It grows through an increase in consciousness and insight into the many-sided and multilevel structure of reality and through active participation of higher emotions, especially empathy. It involves the willingness to give care, protection and help to those in need, to the family, social group, nation, the human race, etc.

SECONDARY INTEGRATION, global, results from the full process of positive disintegration. It is an integration of mental functions at high level, with a dominant role of higher emotions, indicating a high degree of autonomy (cf.) and authenticity (cf.). Secondary integration is strictly correlated with personality (cf.). To denote an integration subsequent (in time) to a period of disintegration, but not at a higher level, the term reintegration (cf.) is reserved.

SELF-PERFECTION INSTINCT consists in a tendency towards gradual attainment of higher developmental levels and involves the

whole mental structure of an individual with a special emphasis on the moral sphere and empathy, has a much wider range than the creative instinct and includes its basic components, arises and develops during both stages of multilevel disintegration, operates in association with the dynamism of inner psychic transformation, the ideal of personality and leads directly to the formation of personality.

SHAME, feeling of, one of the earliest developmental dynamisms, consists in self-conscious distress and embarrassment, results from predominance of external over internal sensitivity, usually is combined with a strong somatic component, with a slight element of anxiety, with a need to withdraw, to hide away. The feeling of shame is usually associated with the dynamism of dissatisfaction with oneself, with the feeling of guilt and with the feeling of inferiority towards other people.

SUBJECT-OBJECT IN ONESELF, one of the main developmental dynamisms which consists in taking interest in and observation of one's own mental life in an attempt to gain a better understanding of oneself and to evaluate oneself critically. In individuals capable of accelerated and universal development the interest in their inner world may temporarily prevail over the interest in the external world. This dynamism differs from introspection inasmuch as the latter is carried out for purely descriptive, non-evaluative purposes. Unlike introspection, this dynamism has a strong emotional component in spite of its basically intellectual character. It realizes sudden insights, constitutes an essential element in the processes of inner psychic transformation and is the main basically intellectual dynamism of multilevel disintegration. It is a form of interiorized cognitive instinct and appears in correlation with the dynamisms of the third factor, disposing and directing center and ideal of personality.

SYNTONY, EMPATHY, these terms are used to signify the capacity for insight into and participation in other people's feelings and experiences. It is of importance to distinguish primitive, impulsive forms of syntony, associated with the gregarious instinct, from more conscious and deliberate forms, usually called empathy, which belong to higher emotions, contain strong intellectual components and result from inner psychic transformation and the processes of positive disintegration. An individual having a high level of empathy shows towards others benevolence, readiness and willingness to assist them in their problems, but at the same time may express a disapproval of some of their attitudes and acts.

THE THIRD FACTOR is independent from and selective with regard to heredity (the first factor), and environment (the second factor). Its

selective role consists in accepting and fostering or rejecting and restraining qualities, inclinations, interests and desires, which one finds either in one's hereditary endowment or in one's social environment. Thus the third factor being a dynamism of conscious choice is a dynamism of valuation.

The third factor has a fundamental role in education-of-oneself, and in autopsychotherapy. Its presence and operation is essential in the development toward autonomy and authenticity. It arises and grows as a resultant of both positive hereditary endowment (especially the ability for inner psychic transformation) and positive environmental influences.

TYPE, PSYCHOLOGICAL, the totality of individual, psychobiological, constitutional qualities determining the behavior of an individual with regard to himself and his environment. The theory of positive disintegration distinguishes the following psychological types: (1) **The primitively integrated type**: his mental structure is dominated and completely controlled by primitive drives which make use of intelligence in a purely instrumental way. In this type intelligence is used only as a tool towards ends determined entirely by primitive emotions; the ability for interiorization is very limited; intelligence does not cooperate in the refinement and development of emotions. The mental structure is rigidly stabilized; the development of the individual does not transcend narrow limits circumscribed by the biosocial cycle of life.

(2) **The positively integrated type**: is a result of the completion of the process of positive disintegration. Its cohesiveness and harmony has its basis in fully developed inner psychic milieu of great richness and deepness: dedicated to creative work and further development it shows faithfulness to the hierarchy of values worked out in the course of development and a high degree of conscious empathy with others.

(3). **The positively disintegrated type**: shows loosening and disintegration of primitive mental structures and functions on its way towards secondary integration. It may be at various stages of positive disintegration starting from unilevel disintegration through the spontaneous and organized stages of multilevel disintegration till the transitory stage towards secondary integration. Its characteristic trait is the presence and operation of developmental in nuclear form, at unilevel disintegration gaining a more and more distinct and dynamic character with the progress of positive disintegration.

(4) **The chronically disintegrated type**: may also be called "developmentally neutral" type. The state of disintegration is permanent, it

does not pass over into either dissolution or secondary integration. It has a mixed, positive-negative overtone. It is positive inasmuch as it is characterized by sensitivity, plasticity and creative abilities, however, it shows lack of distinct developmental forces and tendencies to pass into secondary integration.

(5) The negatively disintegrated type: is characterized by a dissolution of mental structures and functions which signifies mental illness with unfavorable course and prognosis. It is recognizable by the lack of developmental dynamisms.

UNILEVEL DISINTEGRATION, cf. disintegration.

WILL. What has been traditionally called “will” is at lower levels of development identical with a primitive drive or a group of such drives. At the stage of unilevel disintegration it succumbs to a disintegration into a variety of independent functions and structures. It may be said that there are “many wills” at this level. In the course of multilevel disintegration “the will” becomes more and more independent from primitive drives. Its role is fulfilled by the emerging new dynamism of the disposing and directing center. At still higher stages of development the “will” is unified with and integrated in personality.

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END

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To my wife Ela—Eugenia
the closest companion of my life and work
with deepest thankfulness

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K. D.

Edmonton, June 1971

PREFACE

In this small book I wish to show that so-called nervousness and psychoneuroses are, in most cases, positive developmental phenomena.

In contrast to this writer's view that psychoneurosis usually represents a phase of accelerated, authentic development, is the opinion, widely held not only by laymen, but also by physicians, psychologists and educators, that psychoneurosis constitutes an illness. But this latter view, we should note, is derived from a consideration of a relatively small proportion of the psychoneuroses, specifically the really serious psychoneurotic syndromes or those which are on the borderline of psychosis as observed in general or psychiatric hospitals or specialized outpatient departments. Close observation, however, of the broad spectrum of so-called psychoneurotic troubles indicates that most forms of psychic overexcitability, anxiety states, depressions, and obsessions, express internal and external conflicts of deep sensitivity which contribute to the development of autonomy, positive maladjustment and existential attitudes. We may even go so far as to affirm that in most cases the milder psychoneuroses, and these are by far the more numerous, comprise basic prophylactic elements which guard a person against sustaining serious mental illness.

Successful treatment of patients is impossible when they are deprived of their own rich, creative endowment and where the possibility of accelerated development is blocked. Hence, "treatment," in our view, is not properly conceived as "taking away" the psychoneurotic symptoms and dynamisms. Rather, it is understood as the assistance given

to a person by encouraging and promoting his development and his carrying on the process of autopsychotherapy. Among the principal obligations of the physician, psychologist and educator, then, is to comprehend in each individual case the congeries of positive functions served by the psychoneurotic dynamisms, and to provide conditions conducive to their development. This too involves providing for the development of creativity, which is closely related to the psychoneurotic structures and functions.

In recognizing the positive basis which the complicated developmental dynamisms provide in conjoint function with the so-called pathological dynamisms, the therapist or consultant may assure the psychoneurotic person of his potential for accelerated psychic development, for a currently difficult but ultimately more attractive and authentic way of life.

It is the task of therapy to convince the patient of the developmental potential that is contained in his psychoneurotic processes. Obviously, to achieve that one has to show him this clearly and precisely on the concrete creative and "pathological" dynamisms that are active in his case.

Psychoneurosis does not represent a first phase of mental illness as proposed by Hughlings Jackson (1927). On the contrary, it constitutes the first and necessary phase of positive, accelerated development and contains the germinal seeds of a rich psychic life.

One has to take into consideration that psychoneurotic patients, and the therapists who treat them, are often under the influence of negative traditions and prejudices which have lasted for many years. In the past and now patients are treated as abnormal, strange, maladjusted and ill.

It may be useful to take a look at the source and causes of the traditional viewpoint which regards psychoneurosis as an illness.

1). It seems that we have not adequately clarified and explained the ancient view on psychoneurosis and the borderline of psychosis. The ancient peoples did not pay

much attention to the strange behaviour of individuals who—apart from their strangeness—displayed an out-standing power of intuition, ability of foresight and prophetic gifts. These individuals were surrounded by general admiration, respect and were under special protection. The prophetic gift was associated with mental overexcitability, a high degree of empathy, ability of concentration and meditation as well as with some forms of the so-called dissociation of personality. On a close examination there can be no doubt that many of the priestesses in famous temples, some of outstanding monks and members of monasteries were psychoneurotic. Socrates, the towering figure of ancient Greece, is actually considered by many experts in psychology and psychiatry as a psychotic and schizophrenic.

2) In the Middle Ages dogmatism and lack of tolerance were widespread if not dominant. In such an atmosphere the very interest in “novelties,” unorthodox ideas, insubordination to and rebellion against precepts grounded on dogmatism, as well as symptoms of oversensitivity, suggestibility, healing with sorcery—any symptoms of mental dissociation—were regarded as evidence of demoniacal possession.

In accordance with the general emphasis on sin and the possession by good or evil spirits it was possible to put on trial alleged witches and people who refused to accept rigid, a priori system of good and evil.

A many-sided, careful analysis shows beyond any question that most of the victims of medieval persecution were psychoneurotic, people endowed with above average independence of mind, creative talent and intuition.

3. The saints were in many ways similar to this group of victims, although, in most cases, they belonged to another level and dimension. They were usually, included in the domain of the “good,” not only because of miracles and their high standard of spiritual life, but also because of their attitude of self-sacrifice and humility, both qualities being absent in the first group. At any, rate, the saints

were psychoneurotic, and this opinion is confirmed today by outstanding psychologists, and psychiatrists.

It is being contended here that up to our days we have not moved far from the total misinterpretation of psychoneurotic symptoms which prevailed in the Middle Ages. Although we do not believe today in psychoneurotics being possessed by devils, we condescendingly consider psychoneurosis in terms of mental illness, or at least mental instability. This view seems on the surface to be highly humanitarian; it assumes an analogy with somatic illness. The social status of psychoneurotics is "raised" to the rank of sick people. However, it is in fact a denigration; psychoneurotics are still considered something worse than average, something lower, defective, a failure.

The theory of positive disintegration has been presented in detail elsewhere (Dąbrowski, 1964; Dąbrowski, Kawczak, Piechowski, 1970). Since however, we shall be discussing psychoneuroses in the framework of this theory, I have attempted here to introduce different concepts of the theory in relation to clinical material, rather than giving at the beginning a condensed theoretical outline. This should allow the reader to understand the terminology of the theory as applied to the problems, symptoms and syndromes of psychoneuroses discussed herein. In addition, a glossary of terms has been included at the end.

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Be greeted psychoneurotics!

*For you see sensitivity in the insensitivity of the world,
uncertainty among the world's certainties.*

For you often feel others as you feel yourselves.

*For you feel the anxiety of the world, and
its bottomless narrowness and self-assurance.*

*For your phobia of washing your hands from the dirt
of the world,
for your fear of being locked in the world's limitations,
for your fear of the absurdity of existence.*

For your subtlety in not telling others what you see in them.

*For your awkwardness in dealing with practical things, and
for your practicalness in dealing with unknown things,
for your transcendental realism and lack of everyday realism,
for your exclusiveness and fear of losing close friends,
for your creativity and ecstasy,
for your maladjustment to that "which is" and
adjustment to that which "ought to be,"
for your great but unutilized abilities.*

*For the belated appreciation of the real value of your
greatness
which never allows the appreciation of the greatness
of those who will come after you.*

*For your being treated instead of treating others,
for your heavenly power being forever pushed down
by brutal force;
for that which is prescient, unsaid, infinite in you.*

For the loneliness and strangeness of your ways.

Be greeted!

CHAPTER I

PSYCHONEUROSES FROM THE PERSPECTIVE OF
POSITIVE DISINTEGRATION*1. Psychoneurosis as a Process of "Positive" Change of Behavior*

The majority of psychopathological conditions, such as nervousness, neuroses and psychoneuroses, are—from the standpoint of the theory of positive disintegration—behavioral patterns of inner, mental changes of a positive character (Dąbrowski, 1964; Dąbrowski, 1967; Dąbrowski, Kawczak and Piechowski, 1970). By "positive" we imply here changes that lead from a lower to a higher (i.e. broader, more controlled and more conscious) level of mental functioning. The process of change may involve mental disharmony, loosening of functions or even mental disorder. Such phenomena as disquietude, astonishment, anxiety, or dissatisfaction with oneself, feelings of inferiority regarding oneself, fear, guilt, certain obsessive or ecstatic conditions, exaggerated control of oneself, strong introvertive tendencies, etc., are processes which often indicate positive changes in building a new inner psychic milieu.

The so-called disturbances of inner feeling (coenesthesia), and dystonia (i.e. disturbances of the autonomic nervous system) may constitute certain primitive requirements giving rise to those conditions which are conducive to self-observation and result in a change of attitude towards oneself.

A profound knowledge of oneself and a deep level of emotional experience, as well as a more meaningful contact with the environment seems to be impossible without going through conflicts, disharmony, intensified sensitivity, and even organ-

is or mental illness. While it is true that certain internal somatic or neurological disturbances exhibit symptoms similar to psychoneurotic symptoms, there are as yet no sufficient grounds for deducing a somatic etiology in psychoneurosis in general. In our opinion the latter view is an erroneous oversimplification. The tendency to treat psychoneuroses as being symptomatic of the first phase of a more serious mental disease as postulated by Jackson (1958) and supported by other authors (Sargent and Slater, 1954)—can no longer be maintained.

2. The Nature of the Psychoneurotic Conflict

A great majority of Psychoneuroses represent “positive disorders”; they are psychogenetic (i.e. originating in the psyche), and are often expressive of rich personality nuclei in individuals capable of developmental, even accelerated, change. They are expressive of conflict between an inner personal milieu, and the outer milieu, precisely because they exhibit tendencies towards a concern for that which “ought to be” instead of adjustment to that “which is.”

Psychoneuroses are observed in people possessing special talents, sensitivity, and creative capacities; they are common among outstanding people. Psychoneurotic syndromes are not found among those who are moderately or considerably mentally retarded. With all due regard to present general medical, neurological or endocrinological methods of treatment, in our opinion it is essential that psychologists and psychiatrists do not reduce Psychoneuroses to organic factors. Rather it is our main task to understand them as representing an individual complex evolution of conflicts. These conflicts yield positive effects, i.e. their outcome is individual growth, and it is our task to see also their other aspect, i.e. as difficulties in contact with the environment, or opposition to it, when invariably it is the psychoneurotic individual that is morally superior to his environment, and therefore cannot adjust to it. Thus we find both inner and outer collisions in individuals who are characterized by constitutional elements of positive or even accelerated development.

Psychoneuroses should be approached from both psychological and neurological viewpoints in regard to their etiology, pathogenesis, diagnosis, and therapy. This is already evident from the mere consideration of the meaning of the term itself: psychoneurosis. Furthermore it is necessary to ask what developmental functions are involved. What protective mechanisms have appeared in connection with these “disorders,” in both the inner and outer milieus. What values have been shaken in their hierarchy, and what have been the attempts of the individual to recover them, or to exchange them for higher or lower values.

3. Psychoneurosis as a Process of Developing a Hierarchy of Values

“Psychoneurotic experiences” by disturbing the lower levels of values help gradually to enter higher levels of values, i.e. the level of higher emotions. These emotions becoming conscious and ever more strongly experienced begin to direct our behaviour and bring it to a higher level. In this way higher emotions play a dynamic role in our development and give meaning to our life. As new and higher values the higher emotions slowly begin to shape our “new harmony” after the collapse of the primitive harmony of lower level. The problem of value is essential and emerges sooner or later in each case of psychoneurosis.

The problem of the meaning of life and of authentic thinking and feeling is also common and outstanding. Hence the psychoneurotic problem is one of the lack of adjustment manifesting protest against actual reality, and the need for adjustment to hierarchy of higher values: to adjust to that which “ought to be.”

4. Psychoneurosis as a Growth toward Autonomy

The feelings of internal discard (subject-object in oneself, feelings of dissatisfaction with oneself and guilt, are common experiences in life. Guilt feelings here do not stem from a repressing action of the “superego”; neither do they have to be an

expression of real guilt of the psychoneurotic patient. They indicate rather an excessive sensitivity to the inner milieu, in which there appears, concomitant with a tendency for accelerated development, a sense of inferiority in relation to oneself, a feeling of having “wasted” one’s possibilities for fulfillment, of having betrayed one’s ideal, and an exaggerated perhaps sense of personal responsibility. Hypersensitivity—whether internal or external—may be, and often is, out of proportion to the real guilt.

Psychoneuroses—especially those of a higher level—provide an opportunity to “take one’s life in one’s own hands.” They are expressive of a drive for psychic autonomy, especially moral autonomy, through transformation of a more or less primitively integrated structure. This is a process in which the individual himself becomes an active agent in his disintegration, and even breakdown. Thus the person finds a “cure” for himself, not in the sense of a rehabilitation but rather in the sense of reaching a higher level than the one at which he was prior to disintegration. This occurs through a process of an education of oneself and of an inner psychic transformation. One of the main mechanisms of this process is a continual sense of looking into oneself as if from outside, followed by a conscious affirmation or negation of conditions and values in both the internal and external environments. Through this constant creation of himself, through the development of the inner psychic milieu, and development of discriminating power with respect to both the inner and outer milieus—an individual goes through ever higher levels of “neuroses” and at the same time through ever higher levels of universal development of his personality.

In order to better understand this approach and to see it realized, an attitude needs to be developed among doctors, among patients themselves, and among those affecting their environment, that “patients,” rather than being manifestly “cured,” should be provided with conditions conducive to their development. Psychoneurotics, rather than being treated as ill, should be considered as individuals most prone to a positive and even accelerated psychic development.

Restoration or re-elaboration at a higher level of a patient's personality is the postulate of existential psychotherapy (May, 1961; Laing, 1965, Frankl, 1967), of "integrity therapy" (O.H. Mowrer's psychotherapy which allows the integration of personality through sincere and open "confession of guilt" in a psychotherapeutic group, Mowrer, 1964), and the theory of positive disintegration, although in each case expressed differently.

5. The Manifestations of Psychoneurosis and their Social Undesirability

The terms neurosis and psychoneuroses are used every day. It is common in industrial settings to ascribe work absenteeism to such reasons. The general practitioner is quite familiar with this problem. When the physician cannot find organic changes underlying various subjectively unpleasant experiences of daily life, personal difficulties, bad feelings or various symptoms, they are then attributed to neuroses.

All states which appear to be unwarranted by existing external conditions, such as: anxiety, states of nervousness (i.e. increased psychic sensitivity), obsessive thoughts related to an apparent danger for us or for our children, intense emotional fatigue or depression, "nervous sleep," hypersensitivity, an increase in rate and strength of heart beat, etc., are universally considered by a majority of physicians, specialists or not, as manifestations of neuroses or psychoneuroses.

On the one hand there is a general—and largely correct conviction—that neuroses and psychoneuroses are not grave conditions, and do not lead to the dissolution of mental functions. In most cases they still permit the continuation of one's work, albeit less effectively. On the other hand it must be recognized that they are a nuisance, cause fatigue, weaken one's positive approach to life, etc. They prohibit or limit a pleasurable outlay of energy, they weaken or close—at least periodically—a proper contact with our environment, and cause much difficulty in both our home and professional lives. We know that during various

social changes or upheavals, such as post-war periods of great tensions and instability, the number of disorders of this kind increases considerably. A social security report from Zurich shows that less than ten years after the Second World War about 70 percent of all patients were cases of neurosis or psychoneurosis (Brun, 1954). Similar percentages are found in out-patient clinics in England, France, Poland and other countries while in the United States only 20 percent of the people were found to be free of signs of emotional distress (Srole, Langer, Michael, Opler, and Rennie, 1962), and one third of a small town population was found to have distressing psychiatric symptomatology (Leighton, 1956).

What is the basis of these disorders, what are their causes, their development and their outcome? We shall try to give an answer in the pages to come. We shall also try, as already indicated, to shed some light on the positive correlation between accelerated development, creative tendencies—and neuropsychic complexes.

Before presenting some clinical material we have to introduce the concept of the developmental potential.

6. The Developmental Potential

In the great majority of cases of psychoneurotic “constitution” the author sees present, more or less clearly, nuclei of a positive developmental potential. In many cases this potential is of the kind that predisposes the individual for an accelerated development, for the development of his talents, or for the development of an eminent personality.

It is our opinion based on extensive experience that there is never, or almost never, a case of accelerated development, and even more so of eminent development, without a psychoneurotic constitution.

(1) Positive developmental potential.

(a) Five forms of psychic overexcitability.

The main form of the positive developmental potential are five kinds of psychic overexcitability namely, sensual, psycho-

motor, affective (emotional), imaginal and intellectual. Each form of overexcitability points to a higher than average sensitivity of its receptors. As a result a person endowed with different forms of overexcitability reacts with surprise, puzzlement to many things, he collides with things, persons and events, which in turn brings him astonishment and disquietude. One could say that one who manifests a given form of overexcitability, and especially one who manifests several forms of overexcitability, sees reality in a different, stronger and more multisided manner. Reality for such an individual ceases to be indifferent but affects him deeply and leaves long-lasting impressions. Enhanced excitability is thus a means for more frequent interactions and a wider range of experiencing.

An individual who is excessively sensitive sensually possesses a more or less superficial sensitivity to beauty, is suggestible, is more exposed to the difficulties of life. An individual who is psychomotorically overexcitable is restless, curious, cannot sit still in one place, wanders around, has an insatiable need of change and of "wandering into space." An individual who is emotionally overexcitable is sensitive, takes everything to heart, is syntonically and even more often empathic though not necessarily in a highly developed manner. He has a need of exclusive and lasting relationships, of help and protection, of understanding suffering. An individual who is overexcitable in respect to imagination is sensitive toward "imaginational realities," is usually creative, has vivid fantasy and is often full of ideas and plans. He displays abilities in poetry, art or music. He has his "kingdom of dreams and fantasy." An individual intellectually overexcitable shows strong interests early in inner and in external life, has strong nuclei of analysis and synthesis. Early in life he is capable of asking questions and demanding logical answers.

Some forms of overexcitability constitute a richer developmental potential than others. Emotional (affective), imaginal and intellectual overexcitability are the richer forms. If they appear together they give rich possibilities of development and creativity. If these three forms of overexcitability are combined with the sensual and psychomotoric then these latter two are

both enriched and enhanced in their positive developmental possibilities.

(b) Manifestations of the developmental potential in children.

Almost all these forms of overexcitability can be detected between 1 and 2 years of age and the older the child the more they are discernible. We can note these potentials in an excessive and global mobility of the child, in its sensitivity to colours, sounds, tastes, smells, in its need for affection, fondling, in silent moods, early sadness and spontaneous joy, in early sympathy—even empathy—far parents and siblings, in richness of observation, in quick penetration into the world of fantasy and imagination, in early reflection about himself, about life and about death. Such reflections can appear already in children 3-4 years, old. For instance, one four-year-old girl said. “Death is a trip but it is hard to get out of the hole in the ground where they put the dead person.” The same girl also asked: “How can you tell whether someone is sleeping or dead?” Another five-year-old girl created for herself whole new realms of existence with leprechauns, birds, squirrels. The door to the attic was the door to these realms which appeared to have a character of sacred mysteries.

Developmental potential can also be observed in children in connection with strong special interests and abilities. If a child has enhanced intellectual excitability then at the age of asking questions he will not be satisfied with automatic answers but will ask a second and a third time, often forming the questions in a new way as a result of new associations. Some children are surprising by their perceptiveness of the world around them, by their childish “philosophical” outlook. Some children show early mathematical abilities in relation to mathematical-philosophical and magical problems.

There is a great number of children who at the age of 4-6 write poetry distinguished by deep content and good form. One six-year-old girl when asked by her mother whether she did not get tired by dancing so often answered: “Mother, I don’t get tired because I don’t dance, it’s only my feet who do the

dancing.” In this expression we can see besides a marked refinement of thought, a nucleus of the development of the inner psychic milieu, initial forms of the dynamism “subject-object in oneself” and a developmentally significant dualistic attitude (a manifestation of different levels of experience).

These nuclei of the inner psychic milieu together with psychoneurotic elements appear in the feeling of shame, which is much stronger than usual, in the feeling of guilt when the child has caused sorrow, and in a desire to make good. In such experiences there is frequently hidden the germ of an ideal which in its main outline the child has developed on its own, whether with the support of, or against, its environment. Quite often the child shows some dissatisfaction with himself and is feeling different from what he thought he was and what his parents thought he was. Here is the beginning of an interaction between the developmental potential and the influence of the environment.

A separate group of the nuclei of the developmental potential (although not strictly isolated from the above) are traits which later in life are called neurotic. Such is for example an excessively strong exclusivity of attachment to close persons, fear of their falling ill, longing for their return when they are away. Such are for instance phobias of contact with certain animals like earthworms, lizards or snakes; phobias of dirty water, unknown situations in the environment, possibility of disappointment, and symptoms of neurotic expectation, etc.

(2) The influence of the social milieu on different kinds of the developmental potential.

It goes without saying that the constitutional nuclei are highly modulated positively or negatively by the social milieu.

When the developmental potential is very strong and very rich even a negatively acting social milieu is of secondary importance. If the nuclei of the developmental potential are weak, or if they also contain some negative components then the character of the social milieu is of decisive significance. If it is nourishing then individual growth will be supported where

it is lacking in its natural endowment, if it is negative then severe pathology is most likely. If the developmental potential has distinctly negative character then the influence of the social milieu is without much significance.

Besides the constitutional endowment expressed as nuclei of the developmental potential and the influence of the social milieu there is a third category of forces that is very important in the shaping of psychoneurotic processes. These are the autonomous factors which develop gradually throughout the individual's life experiences. Becoming more and more conscious they often come to play the most important role in the evolution of psychoneurosis as a growth towards autonomy and self-determination. These autonomous factors find their expression in education of oneself, in autopsychotherapy, and in richer use of the individual's creative abilities.

In individuals whose developmental potential is more limited and who also present low psychic resilience because their developmental nuclei are somewhat weak, the stereotyped social influence reduces their abilities for creativity for the sake of adjustment and may lead to negative disintegration. In individuals who are richly endowed and talented the same influence leads to psychoneurotic creative processes which, although rich in their content, are described by the social milieu and the physicians as pathological. Such a label is, of course, detrimental to both the psychoneurotic individuals and the society. In this way the path of collisions between psychoneurotics with their creative components and the environment takes shape. The path of these collisions is a hard road of liberation for creative individuals, it is a path of suffering—not always necessary and not always useful. It is a path which does not quickly lead to finding one's own road of development because of the strong inhibitions and frequently high suggestibility of these individuals.

These different forms of the psychoneurotic developmental potential constitute in their totality the "royal path" of hierarchical development—through multilevel disintegration, inner conflicts, creative instinct and instinct of self-perfection—toward secondary

integration, i.e. toward the united, harmonious and highest spiritual reality which is liberated from lower levels of the unconscious and in which one experiences contents previously known consciously but only intellectually (i.e. without the dynamic participation of higher emotions).

(3) Negative developmental potential.

In a significant number of cases of isolated forms of sensual or psychomotor overexcitability (i.e. when there is no admixture of other forms of overexcitability), in cases when the nuclei of the inner psychic milieu, wider interests and abilities, and sharp awareness of one's own developmental path are lacking, we are dealing with a negative potential which is not helped by the influence of the environment, but on the contrary, is harmed by it.

It is difficult to speak of a negative psychoneurotic potential because a negative developmental potential covers the borderline of psychoneurotic nuclei, psychopathy, psychosis and even mental retardation. When enhanced psychomotor and sensual overexcitability is combined with strong ambitions, tendencies to showing off and lying, it constitutes a nucleus of psychopathy with some neuropathic components. This is a potential for the development of characteropathy, or, better, of hysterical psychopathy.

Tendencies toward disintegration with very limited or quite absent activity of the developmental instinct, and with a greater strength and number of disintegrating dynamisms over the integrating ones, are found in the potential on the borderline of psychoneurosis and psychosis. On the borderline of mental retardation and psychoneurosis (or, rather, neurosis) the developmental dynamisms appear weak pointing to a very limited developmental potential.

These forms of the developmental potential—insufficient for positive development—may be called abiotrophic to denote the absence or degeneration of the normal functions of the organism, in this case as applied to mental development.

We can summarize as follows

- (1) The presence of neurotic or psychoneurotic positive developmental potential guarantees creative development through higher forms of psychoneurotic processes such as internal conflicts, hierarchization, development of autonomous and authentic dynamisms, towards a high level of personality and secondary integration,
- (2) Developmental potential which is not universal and of weak tension may lead either to positive development through nervousness and psychoneuroses, or to negative disintegration, psychosis or suicide. The environmental influence is to a very great degree responsible for the path which will be taken.
- (3) A separate obstacle for both groups of individuals with developmental potential either (1) or (2) is the established attitude of society, when physicians and psychologists treat psychoneurotics as abnormal, and worst of all—sick. This attitude is primarily responsible for inhibition, isolation, noncreative feeling of inferiority and lack of a creative and rich development. These conditions create collisions between their creative inclinations timidity, and lack of self-confidence; they create the loneliness of psychoneurotics.

CHAPTER 11

FIVE CASES

The following discussion of several clinical cases is intended to give the reader an introductory orientation as to the kind of neurotic disorders characteristic of the processes of positive disintegration as well as to the manner of interpretation and diagnosis. This will serve as a basis for psychotherapy based on the theory of positive disintegration.

Case 1

W.J. was a young housewife approximately 30 years old. When she came for therapy I asked her to write in some length her life history, which she did submitting a manuscript 35 pages long. She had no important history of pathological hereditary endowment, since neither her parents nor her grand-parents and other close relatives suffered from psychosis, mental retardation or psychopathy. She had a happy early childhood, a quiet home, care and love of her parents, which contributed to her feelings of security. As a child she believed that her mother was able to deal with any potential danger. The patient had still greater respect for her father and avoided offending, him in any way. From early childhood she was shy and although she never had bad experiences with animals, she was afraid of them, especially dogs and cats. She was afraid of being bitten by a dog, being kicked by a horse, or being attacked by a cow.

She said that even as a child she was an egoist. If she had something to share with her younger sister, she used to take the larger part. When she went with her father, brother, and

sister for a sleigh ride, she wanted her brother to go first, and only when he came out safely would she then go herself. She writes that she was never a joyful child, but was rather inclined to emotional reactions, melancholy and sorrow. Further she says that when she was only 5 years old, one of the elder boys asked her mother why she always had such a sour look on her face.

In spite of her statement as to her lack of a joyful attitude, the patient maintained that she took pleasure in playing with other children. But this joy was often stifled through excessive caution or fear of falling down, bumping into something, or bringing some calamity upon herself. She was very much aware of her sister's several minor accidents while playing and the subsequent anxiety at home, doctor's visits, treatment, etc. When she was six years old her first encounter with an accident left on her very strong impression. She saw an ambulance and a woman lying on a litter covered with something white. She vomited at the sight and then fainted. Later she always experienced nausea following an emotional upheaval.

The patient also had considerable trouble in facing new situations. She did not want to go to kindergarten; then while going to school she became excited and cried spasmodically. She had no sense of duty in the preparation of her lessons, so she often played all day. Only in the evening did she make up her lessons. When her parents once decided to give her no help in their preparation, she stayed up till 11 o'clock at night, cried during the lesson, and thought of various punishments for her parents, including her own death.

All these unhappy events and physical reactions promoted an attitude of anxiety. She felt strong anxiety regarding the fate of her parents, especially her mother. When she was seven she felt deeply concerned about her mother's surgical operation, even though it was a mild case and was performed in an outpatient clinic. At that time she lied cross-like on the floor and prayed very long for a successful operation. At another time she had a shocking experience when her father had a heart attack and lost consciousness. She was frightened, went pale and trembled all over. However, when facing an accident, she could at times con-

control her feelings to the extent of participating in caring for the wounded. At the age of 10 or 11, when her mother was absent she prayed ardently for her happy return. During the time of her mother's absence, she took her mother's nightshirt to bed since she somehow felt better that way.

At ten she had scarlet fever and tried to extend for as long as possible the convalescent period at home because here she felt most secure. Following this sickness she went to school but suffered from anxiety and feelings of insecurity. She changed her grade school several times without evident reason. Each time the school she attended became unpleasant or obnoxious to her, she asked her parents to transfer her to another school under such pretexts as needing a location closer to home, higher standard of learning, etc.

She liked very much to participate in a school theatre or play with other children in the backyard. Usually she assumed the function of an impresario and played a male role. She wrote literary scenarios based on fairy tales. Those artistic activities gave her much joy; she also wrote verses and novels, and dreamt that some day she would see her books on library shelves.

She deeply felt the period of the uprising.* Her reaction to those events often included vomiting. About that time, too, she witnessed her father's arrest by the Germans. Following a moment of stupor she ran screaming towards her father and the German patrol, and felt like throwing herself on them in defense of her father, but did not. One may note here that when her altruistic feelings (concern for her father) reach very high tension then her whole psyche becomes well organized. This points to distinct developmental possibilities.

She was terrified when she found herself, accidentally, in the front line of battle facing bombings, wounds, and death. In recalling those events after several years, she trembled nervously. Passing from the knowledge of an approaching imminent

*The Warsaw uprising of 1944, when most of the city was destroyed.

danger (house searches by Gestapo, arrests of neighbours and the like) to the realization that the whole family was safe, she got a fever.

While attending high school she tried to look more mature than she was in order to capture the attention of her elder colleagues. At this time she used to write for a school paper and participated in a school theatre. This was a very enjoyable period for her. She belonged to girl-guides but avoided going to camps, for she was afraid to leave the home milieu.

She was strongly aroused emotionally during flirtation, and her first kiss left her unconscious. She was rather infantile and at that time no further physical contacts were made. Following this event she looked upon herself as a mature woman, but had guilt feelings in relation to her mother who had impressed strong moral principles upon her. That evening she dreamt of an ideal boy—a husband—she imagined a beautiful house, marriage, nice children, and that she was madly in love with her husband. At this time, she had outbursts of anger, crying, and periodic anxiety with momentary numbness of the hands. During this time, too, she was supposed to take part in a show, in a solo scene, but she panicked and refused to play the part.

At one time she became weak during a lecture-twice in the same day. Physicians directed her to take tests, and she went through them with anxiety. She felt ill all day before the tests, and at night she rose up with a cry and took to the corridor. She felt that she was falling down and saw her mother as if from very far. After this event, which she called “an attack,” she experienced trembling of her whole body. This event also aroused new forms of anxieties, especially in connection with the possibility of a repetition of the attack. So she did not want to leave home, and she stopped going to school. For many weeks she appeared very weak. She then had another attack of this kind, but much milder.

At that time she was seen by many physicians. She stayed in bed a long time, and when she tried to get up, experienced dizziness and tingling in the feet; so she no longer got up.

Numerous clinical tests were made. She received injections of neurotonine (a medicine for toning up the nervous system). Still the fears did not dissipate and she never went out by herself. She kept away from school for fear of another "attack."

Following some weeks of rest her condition was improved and she resumed going to school. However, she awaited the end of every lesson with trembling. She went from physician to physician seeking a remedy. Finally on a neurologist's advice she was placed in a ward for neurotic patients. After psychotherapeutic and tranquilizing treatment her strong fears were dissipated, but she developed, she said, a fear of a mental disease. She maintained that she found shock treatment very hard to bear and had very strange feelings during that treatment. Specifically she did not like to see herself in a mirror. She was constantly afraid of becoming mentally ill. Following her return to school, she again became afraid of an oncoming "attack." But these fears were now less severe. The patient again intended to stop her school attendance, but during these periods of doubts there appeared new circumstances. She found compatible associates and engaged in sports. This gave her considerable self-assurance; she found an outlet in skating and ball games.

At that time she fell in love which greatly absorbed her. She was 18, it was a good year. Conditions at home were good; she was well liked at school; she worked socially, and was in love. Once, however, she fell ill with influenza, after which she felt bad again, and felt overworked because of her approaching graduation from high school and excess of social activities (school drama in particular). She then experienced a very strong feeling of estrangement. Although feeling ill, she still prepared for finals and passed very well. Immediately after, she took insulin treatment at a local clinic and this had a favorable effect on her general well-being. Later she entered into a sexual relation with her fiancé which gave her much pleasure, but she was physically disappointed mainly due to her inability to reach an orgasm. She loved her fiancé, respected him highly, but at the same time had pangs of conscience towards her

mother who did not suspect that she was living with him. During this period she felt better, then again worse, and was almost constantly bothered by feelings of estrangement of varying intensity. About that time she married her fiancé. Rather soon, however, she met someone else for whom she felt an emotional attraction, and the attraction was mutual. Still, moral bonds did not permit any rapprochement. At this time, most fears disappeared for as much as a four year period. In this period of her life moments of great joy and general satisfaction acted as a force that pulled her together and subordinated her disintegration to constructive trends.

Both her continued studies and those of her husband did not allow them to live together. During this time the patient became pregnant. New conditions, independent professional work, and living with her husband in a new home of their own gave her much joy. She became satisfied with life. Her one worry was being away from her parents. She had much anxiety in respect to her pregnancy, especially when nurses told her of many cases of delivery unfortunate for both mother and child. However, the birth was quite regular. After childbirth the patient became fearful for the child who, she believed, could die at any moment. From the start she was a loving mother, forgetful of her own needs, and completely absorbed by her feelings for her child. From this and other observations, we see that she was ambivalent in her very egocentric and alterocentric changes of attitude.

Many difficulties arose due to bad relations between her husband and her mother. They were very different and disliked each other. Often there developed a feeling of two enemy camps between her parents and her own home. This situation troubled her very much. This unpleasant climate reached a critical stage when, following a family quarrel, the husband took his belongings and left to live with his parents. The patient then went through a nervous breakdown. She went through states of strong anxiety with strong psychosomatic reactions like being cold, going pale, etc. At times she went rigid or was in stupor.

When she was with her husband and child, or separately

with her parents, she felt very well. But when all were together, she felt very tired. Then her old fears returned. Once she went to bed with influenza after which her fears increased together with the feeling of estrangement. About this time, too, one of her friendly relatives died. From then on fears of death became prominent and the feeling of estrangement was intensified. This condition was somewhat improved after the use of Miltown (Meprobamate) and following a family vacation trip. She felt she was being cured. Soon after, however, she fell ill with nephritis, and fear symptoms reappeared. Her feelings of insecurity were increased by an atmosphere of resentment between the two family camps.

These reactions indicate that W.J. was much under the influence of her environment which pushed her towards positive or negative feelings. Since most of the time we do not observe in her autonomous dynamisms (consciousness, internal conflict) we can say that her developmental potential is limited in its expression.

With the coming birthday of her father, she attempted to influence her husband to come and wish him a happy birthday; her husband refused and this caused difficult moments for her. She had feelings of becoming insane. She did not sleep all night, and then had a nervous breakdown, similar to the previous one. She cried that she was dying; she felt her heart coming to a stop, and felt that she was losing consciousness. Electrocardiograph examinations showed no anomaly.

When her husband left for a few months to work out of town she felt a favourable decrease of tension in spite of all her true feelings for him. However, after a time her fears returned, especially her sense of estrangement and general weakness. An improvement in the family financial situation, the patient thought, would bring recovery of her health. But this was not the case.

At my request W.J. described her own character as that of a person universally sensitive with a sense of beauty for the world around her and possessing a certain fear before the forces of nature. She expected much attention from her parents and others to make her life easier. She spoke of herself

as having a tendency to be lazy, of being rather neglectful of her duties,, unsystematic, careless, and without internal discipline. She admitted a desire to be in the limelight, but without having to earn it; she lacked sufficient interest in the needs of others and looked at the world only from the viewpoint of her own self.

This opinion about herself indicates that she has the potential for an objective, negative, even sincere evaluation of herself. This points to certain potential in her to develop an attitude toward herself as object as well as to be capable of some initial process of inner psychic transformation.

A vivid imagination combined in her with a tendency towards an intense living of happy moments, looking for real fulfillment. However, she always lacked something which deprived her of reaching a full measure of satisfaction. According to her own account, she was not independent enough, since she needed to lean on someone emotionally, earlier on her mother, now on her husband. She said that some of her character traits were changed favourably under her husband's influence; she became—in her words—more industrious and submissive, less hysterical (in the popular sense), and more attentive to her environment. On the other hand she thought that her husband could be a cause of her wavering confidence in her own resources, for he commonly told her how wrong she was. In her account she emphasized the divergence between dreams of happiness, wealth, great personal attractiveness, elegance, intelligence, and the reality which failed to fulfill those dreams. She thought that the change of atmosphere from that of a warm home environment to the challenging and difficult conditions of a mature life had increased her physical tension and fear of reality. This was connected in her mind with further fears of sickness and death.

The following conclusions about the presented material characterize some very important psychoneurotic traits.

1. W.J. is characterized by increased imagination and high emotional sensitivity. In this respect, every unpleasant experience provides a reaction out of proportion to the

stimuli; the degree of trauma caused by those stimuli is felt to be much greater than among so-called normal individuals. Because of that she showed an increased susceptibility to frustration.

2. W.J. grew up in a soft, even spoiling, climate at home. This together with her innate traits of sensual, emotional, imaginal overexcitability and egocentrism made her unprepared for the demands and responsibilities of marriage, which was for her too hard to adjust to.
3. Under conditions of great disharmony between the pressure of the external milieu and a poorly developed inner psychic milieu she lost the sense of proportion and balance in handling everyday affairs (weakening of the reality function). In consequence she developed fears. These fears or anxieties of indefinite character resulted in disintegration of her psychic unity. She was constantly worried "what is it going to be like," she was worried about her appearance, she was afraid of an irregular pregnancy, she was afraid she would go mad. These easily excited emotional tensions point to an enhanced excitability of imagination, affect and sensuality. Such enhanced excitability is the basis for a more intense perception of certain aspects of reality, hence for more anxiety. In consequence there is fear of these "other" aspects of reality and anxiety connected with the anticipation of that fear.
4. The patient possessed the capacity for easily transposing emotional experiences into the autonomic nervous system, manifested as spasms of the coronary vessels and disturbances of inner sensations (heart beating, nausea, head-aches, fainting, etc.). The attendant feeling of changes in personality structure manifested themselves in fears, especially of personality split and death. At times the patient reached a condition close to hysterical conversion with feelings of suffocation, trembling and stiffness of the body. Due to this manifest lack of inner psychic transformation the symptoms of conversion served as a

release mechanism for excessively strong stimuli and experiences. Their pressure, the lack of “damping” mechanisms, the lack of psychic organization made her defend herself by “rejection of response” (stiffness, immobilization, thoughts of death) as one possible solution, or by violent psychophysical responses (vomiting, accelerated heartbeat, headaches) as another possible solution. Her conversion tendencies, her fear before the coming of fear, were an expression of psychic panic in face of an insufficient capacity for inner psychic transformation, lack of a more serious preparation to carry “psychic loads.” The capacity to handle such loads appears only when there is a clear hierarchization and structuring of the “higher” and the “lower” in oneself. The “higher” is represented by the capacity for empathy, self-control, autonomy and authenticity.

5. The patient exhibited a facility in changing from conditions of emotional upheaval, joy and enthusiasm to apathy and pessimism, accompanied by lack of thirst or hunger, headaches and feelings of insecurity. These symptoms can be correlated with her cycloid traits manifested in changeability of her moods: fears, depressions and insecurity alternating with excitement and enthusiasm. Excessive sensitivity, enthusiasm and joy had to be counter-balanced by sadness, depression, and pessimism. Such extreme expenditures of energy caused the opposite symptoms of psychic depletion, mental “shrinking,” energy shut-off, moving away (estrangement). Such reactions result from insufficient transformation of stimuli. W.J. did not have a higher center of control, or a center of hierarchization. Her life was evolving as if on one major plane only. Or one could say that she had only one level of polarization meaning that she was between two poles of her moods fluctuating between high and low, positive and negative, like excitement and depression
6. Excessive concentration on herself and living through unpleasant psychosomatic changes led her to the con-

viction that she was being observed all the time and that others saw these changes in her and that they regarded them as pathological. Because of that she had feelings of estrangement. Hence, worries about her features or complexion—fear to look into the mirror, fears of change, fears of being caught by surprise, fear of becoming insane, etc. She always thought she was in worse condition than she actually was. The weakness of hierarchization (inactivity of “higher” dynamisms) with great but one-level sensitivity towards herself and the environment precluded any reflection and change of the feeling of being observed by others. We see in W.J. a lack of a broader, more objective look at herself that normally leads to a broader, more objective and more conscious evaluation of oneself. She lacked perspective in looking at her own symptoms, was unable to interpret them to herself. Her mental activity tied as if to one plane lacked the sense of “multilevelness within oneself” which permits to take a look at oneself from above, i.e. from the position of higher processes such as self-awareness, self-control and others.

7. Signs of actual weakness, amplified by autosuggestion led her to a pathological need of always securing a free path of escape. For example, in a cinema or theatre she occupied a seat near the exit; in an uncomfortable social situation she placed herself near the door. Increased excitability, introvertization and weak inner psychic transformation were the basis of a defense by way of “escape” or by way of releases involving little control.
8. The tendency to develop these conditions were innate (forms of her overexcitability, suggestibility, and nuclei of an ahierarchical inner psychic milieu were evident in her from childhood), and were intensified by the transition from a protective psychical atmosphere during childhood and adolescence on one hand, to less attractive environment during her adult life. The condition was aggravated by inappropriate upbringing (she was spoiled by her

parents) and her specific history of emotional experiences. Although she possessed these negative symptoms which were unpleasant to herself as well as to others, she was sensitive, individualistic, subtle, talented in some ways, and was very easily influenced in the development of her psychoneurotic condition. She was more susceptible to positive than to negative influences, but she was easily swayed by either. Thus we find a positive correlation between the symptoms of neurosis on one hand, and positive elements of the patient's personality on the other. We see here distinct nuclei of positive development which had been arrested by lack of understanding on the part of the parents, her husband, and her physicians who treated her as ill and did not see her relatively rich developmental potential (emotional sensitivity, talents, highly altruistic behaviour when the members of her family were in danger).

9. Excessive sensitivity, excessive concentration on oneself, lack of a sufficiently rich sympathy with the environment, lack of sufficiently developed hierarchy of values, a failure to develop a disposing and directing center at a high level all point to a lack of strong developmental potential.

10. She periodically expressed very strong interest in others, empathy, and readiness to help others in a deep way.

Nevertheless these relatively good nuclei of positive development did not find correspondingly good conditions in her environment, on the contrary, they were rather negative (she was treated as a hysteric).

In our view, several elements of her personality did not permit a sufficient, positive mobilization of her rich developmental potential, although weak in autonomous factors. Among these we would include her hypersensitivity, a great facility for transposition of psychic experiences into the autonomic nervous system, her lack of development of psychic independence, and a disproportion between excessive sensitivity and in-

sufficiently strong sense of self-awareness and self-control. Furthermore, there was a lack of external stimuli which could help promote a certain degree of emotional resilience—all these elements did not permit a sufficient, positive mobilization of her rich but unutilized developmental potential.

From the standpoint of the theory of positive disintegration the stimuli she received were insufficient to mobilize and develop an inner psychic milieu, a hierarchy of aims, a disposing and directing center at a high level, or any interests and talents as well as autopsychotherapeutic dynamisms.

In conclusion let us compare the negative and the positive elements of W. J.'s development:

Negative Elements

Egocentrism, lack of feeling of responsibility in her daily life

Limited interest in the life of others

Very strong somato-psychic symptoms

Lack of feeling of security that would be controlled by higher emotions (empathy in wider sense and on higher level)

Creative instinct limited to a narrow sphere and exercised without perseverance; too ego-

Positive Elements

Increased sensitivity to herself and to others (the latter occurred under grave conditions which by providing a definite goal allowed to harmonize her disunited functions)

Respect for her father and great emotional sensitivity toward her mother

Beginnings of formation of her inner psychic milieu and of a hierarchy of values (altruistic fears, enthusiasm for creative endeavors)

Projections in the direction of empathy and of an ideal through enthusiasm, love and courage in grave life situations

Periodically distinct tendencies toward the development of altruistic capacity (dreams of an

centric and lacking tendencies toward self-perfection

ideal marriage, love, bringing up children)

Need to be the center of interest

Beginnings of a tendency to observe herself, to delve into the normal and the pathological aspects of her psyche

Excessive self-interest without inner psychic transformation

Gradual development of self-observation although still in egocentric forms of limited developmental significance

Fears of herself (lack of development of the inner psychic milieu on a higher level, lack of self-awareness, empathy, etc.)

Diminution of fear and anxieties under conditions of creative work or concrete responsibility

Fear about herself and need to preserve herself from danger

Anxiety about her children, her father and mother, fear of death of her close ones. Her fear becomes more complex in the direction of higher levels

Fear of her own emotionality

Control of her emotionality by altruistic feelings

Susceptibility to physicians suggestion that she was ill, fear of mental illness, acceptance of shock treatments (electric and insulin)

Gradual liberation from fears. by means of creative work altruistic actions, rest in contact with nature sports, etc.

Case 2

S. Mz. was 34 years old. She had a Master's degree in engineering. She came with complaints of sleeplessness, depression, feelings of estrangement from herself, and a tendency to self-mutilation. She has suffered from these for many years. There were numerous symptoms such as weakening of powers of atten

tion and concentration, disturbances in mental work, and weakening of memory. Furthermore, she experienced a rather definite decrease in will power; she could not force herself to work.

The patient was treated with several varieties of tranquillizing drugs. She went through two out-patient insulin therapies. Her condition then improved, but only to deteriorate soon after. An especially important aspect was a depression accompanied by a tendency for escape into the world of fiction. The patient, as she herself said, was in a catastrophic personal situation. However, she did not care for an acceptable standard of living. Every deterioration of her living conditions brought her to a state of "psychic harmonization." At the same time her reaction, to any stupid or fiat remark was very strong, almost physical. She was always far from the realities of life, living "in clouds." She stated that she had no "emotional temperature"; she could not love or hate anyone. She liked to create theories of social, moral or philosophical nature.

Her life was difficult since her mother had brain sclerosis. She was professionally capable, but her working conditions became difficult; she was often treated maliciously. She was strongly emotionally attached to a man who died of a serious, incurable disease. This was a destructive experience for her. More recently she could not sleep at all, except after taking Evipan (Hexobarbital). She had feelings of estrangement from herself and thought she was becoming schizophrenic. Yet this was to her a consoling thought. She would have liked to be in a hopeless state. She came hoping to hear confirmation of her pathological condition.

She did not have any negative developmental potential (i.e. no evidence of psychopathy, mental retardation or psychosis); her positive potential was manifested early as an emotional and imaginal overexcitability combined with a predominance of introvertive traits.

General medical and neurological examination:

Thin, somewhat weak constitution, strong trembling of eyelids, slight trembling of hands, light pulse, low blood pressure, ex-

cessive and strongly inhibited muscular reflexes, increased and extended red dermographia. Strong trembling of eyelids, moderate trembling of hands and enhanced muscular reflexes indicate (in the absence of organic changes) an increased psychic overexcitability and also certain degree of disharmony between excitation and inhibition. Such interpretation denotes an introvert type with a tendency to excessive inhibition.

Descriptive diagnosis

Asthenic, schizothymic, introvert, with exceptionally high emotional sensitivity and imagination, weak tension of reality function (i.e. in regard to her external affairs and her work) at a low level, tendency to dwell on things transcendental. Inadequate adaptation to reality, low vitality. The dominating difficult experiences with which her personality could not cope resulted in fatigue and emotional exhaustion, in feelings of emptiness and estrangement from reality and from herself as a real being. Injustice, disappointments, suffering and exhaustion resulted—as is the case with many individuals of this type—in an attitude of “completing the defeat brought by fate and bad luck” through self-mutilation, and an apparent need for experiencing the worst, even death. The disposing and directing center was represented by the tendency towards self-destruction and self-annihilation. We observe here a reversal of the usual hierarchy of values and goals. The supreme “value” and “goal” here becomes death itself; the death instinct takes on the role of the disposing and directing center.

Clinical diagnosis

Psychasthenia with a strong component of depression; possibly a borderline case of schizophrenia.

Justification of diagnosis from the standpoint of the theory of positive disintegration

S. Mz. shows disorder of functions and psychosomatic suffering resulting partly from constitutional characteristics (emot-

ional and imaginative overexcitability) which are aggravated by strong and difficult experiences. At the same time we notice a high level of mental sensitivity, a distinct development of moral feelings, and a tendency towards cultivation of exclusive forms of emotional attachment. This last tendency is a natural consequence of her enhanced emotional excitability which is one of the components of her developmental potential. She showed this emotional overexcitability rather early in life. As a child she was stubborn, emotionally independent and in a childish way independent in her thinking. At times she also suffered from anxieties. However, the unfavourable conditions of her life prevented the development of all her psychic resources.

A characteristic feature is the differentiation of reality function into two levels. The lower level (coping with external affairs, her job and everyday living) underwent almost complete atrophy whereas the growth of the higher level was unequal and in part excessive. It was represented by her moral sensitivity and search for philosophical answers to the meaning of her life. Weakening of the instinct of self-preservation was accompanied by the appearance and intensification of the instinct of death and tendency toward self-destruction.

This patient represents a clear instance of multilevel disintegration, even if limited in scope. We are dealing in this case with such strong forms of emotional and imaginal overexcitability and with such distinct introversion that under the impact of grave experiences and also the pressure of complex experiential contents, there appears to take place a not totally conscious uncovering of the basic dynamisms of positive breakdown. There is high tension, frantic search for solutions, realizations of the instinct of partial death, striving for the atrophy of lower level functions, seeking suffering) with an ambivalent mobilization of suicidal tendencies, supersensitive hierarchization of values, transposition of the reality function to a higher level (i.e. into the world of fantasy, imagination and transcendental problems).

The therapy should concentrate upon developmental and creative forces both in the patient's inner psychic milieu and

in her external environment. These forces should be used to increase her interest in life and to promote further mental growth. Despite her depressions and suicidal tendencies she had a high level of enthusiasm which could be awakened by strong authentic agents (e.g. getting involved in valid and important philosophical or social movement, great love or friendship). Such development has to take into account further intensification of creativity; it needs to include a search for existential understanding, a search for new friendships to be developed with a deeply empathic attitude. It would be absolutely necessary to help her find such friends.

Case 3

S.P. was a priest 26 years old. He came seeking advice regarding feelings of insecurity, scruples and an inability to see what is a sin and what is not. The patient was sensitive and nervous from childhood; he was attracted to the life of prayer, and to understanding and helping others. He entered the seminary since he felt it was his vocation to help others as a priest. For several years he had recurring doubts as to whether he thought and acted properly. He had feelings of inferiority, and was convinced of being worse than others. He did not remember well positive things about himself and his actions except those that had a "shade of sin." The feeling of his sinfulness often grew out of proportion. If he saw a poor or sick person or was a witness to violence and could not help, he had feelings of guilt and of having failed in his duty. He was very sensitive to the feelings in people and animals. The possibility of causing sorrow to another person made him feel very uneasy. He was in perpetual doubt whether his confessions were good; he kept wondering if he did not omit something. He thought God will judge him severely. He feared professors and examinations. There were no sexual problems.

General medical and neurological examination:

Ascetic look, concentrated face, deep-set eyes, gentle and humble attitude. Pulse rate normal; trembling of eyelids; blood

pressure 150/80; red dermographia pronounced and prolonged. High ability to transpose psychical experiences onto the autonomic nervous system exemplified by irregularity of his pulse under emotional stress, sweating, red dermographia, blushing.

Descriptive diagnosis

Individual with a high degree of sensitivity since childhood. He was educated in a cultured milieu in a family with strict moral demands. A contact introvert type (Rorschach). He was meditative, inclined to exaltation, and was striving for the formation of a disposing and directing center at a higher level, tending towards the personality ideal. He was shy and hyper-sensitive, susceptible to moral scruples and states of existential anxiety. His life-experiences developed into a process of multilevel disintegration, with its characteristic dynamisms such as feelings of inferiority, dissatisfaction with himself, feelings of guilt and sinfulness.

Clinical diagnosis

Obsessive psychoneurosis.

Justification of diagnosis from the standpoint of the theory of positive disintegration:

His excessive sensitivity, scruples and fear, excessive feelings of inferiority and sinfulness arose from his innate increased sensitivity and his educational background. His enhanced emotional and imaginal excitability was combined from childhood with nuclei of the potential of a hierarchy of values (authentic vocation, early developed inclination for prayer and meditation, early developed sense of guilt). Justification of others and severity in regard to himself express the development of empathy, humility, readiness to be "against himself" which is a form of isolating in himself the subject and the object. All this is an expression of strong tendencies to differentiate within oneself higher and lower values, that "which is" and that "which ought to be." There is a clear formation of the instinct of self-perfection.

Therapy:

What he needs is to spend less time alone and more in everyday pastoral involvement. At the same time attempts should be encouraged aiming at self-conscious overcoming of anxiety and excessive scruples.

The patient should be able to understand and to accept that his development is "normal" and healthy within his type, and that his scruples and feelings of guilt need to be brought into his whole program of personality development as positive elements. Nevertheless it would be necessary for him to diminish their tension by stressing more the development of social involvement, contact with nature, in order to re-channel his attention which was centered too much on his failings.

Case 4

J.S. was 21 years old. She sought psychiatric help because of her anxieties and obsessions. She was rather nervous since childhood. She exhibited fears of space, of riding autos and streetcars; she was afraid to go out on the street by herself. At night she frequently woke up with feelings of anxiety, cried and could not fall back to sleep for a long time. She developed various obsessions, as for example when she kept thinking of the number 8. She could not get rid of it and this recurred in a very unpleasant way. When shopping and intending to buy a certain number of products, she kept thinking of different numbers besides those related to the shopping list. When entering a store or a friend's home, she always went in sideways since she was afraid that someone would attack her. Several years ago she witnessed a fatal accident; the streetcar in which she was riding ran into a man and killed him. This increased her fear of auto or streetcar riding. At another time, her father when drunk threatened to kill himself with a razor. She then developed an anxiety condition. She was married and had a sexual life with no disturbances.

General medical and neurological examination

Eye pupils very large; strong trembling (of small amplitude) of eyelids and hands; pulse rate somewhat irregular; blood

pressure 120/80 (variable). Oculocardiac reflex positive, with tendency to arrhythmia. Strong trembling of hands and eyelids, wide pupils, irregular pulse and oculocardiac reflex tending toward arrhythmia point to increased psychic excitability and facility for switching emotional experiences over to the nervous system rather than resolving them consciously.

Descriptive diagnosis

Since childhood she displayed excessive psychical sensitivity. She suffered from anxieties and sometimes would be in a "psychic panic." She cried often and easily and even in a childish way she was not capable to understand what really was happening. Her repressed dynamisms acted through the subconscious, because she avoided thinking about her grave—even tragic—experiences. This attempt to forget did not work and these experiences would return suddenly and without warning when she was feeling good and having a good time. Sudden unexpected events, even if not very threatening, caused in her traumatic reactions. She lived in a state of dramatic suspense before some undefined tragic event, most likely as a result of the incident when her father tried to cut himself with a razor. In consequence she had the need to secure avenues of escape in case of an unexpected danger. This would also account for her occasional panic.

She was asthenic and schizothymic. This denotes tendencies to move away, to be asocial, to have strong imagination, and even tendencies for loosening and disintegration of the personality structure.

She had distinct deficiencies in inner psychic transformation. In her case these deficiencies took the form of a fear of space which was not easy to change. Also in other areas she did not show signs of a distinct developmental potential. The traumas of her childhood blocked her limited abilities for development of spontaneous multilevel disintegration. She was oversaturated with traumas and shocks, her consciousness was narrowed to a limited range of phenomena and stimuli.

Clinical diagnosis

Anxiety and obsessive psychoneurosis with considerable reactive elements and somatic components.

Justification of diagnosis:

Functional sickness. Excessive psychical sensitivity. Reactive neurotic elements. Facility of transposing emotional experiences onto the autonomic nervous system as shown by her neurological examination. When she was examined (a medical examination almost always induces some psychic tensions in the examined) she reacted with a positive oculocardiac reflex, sweating, irregularity of pulse, etc.

One can observe in this case the greater controlling power of harmful external elements, of the influences of her social milieu than her developmental potential which is rather weak. She does not show a controlled conscious attitude in respect to her own symptoms. One does not observe in her any clear ability for transformation of her psychoneurotic experiences and their utilization in order to distinction of “higher” and “lower” elements in her mental structure.

Therapy

Quiet, easy life, pleasant experiences of a wide scope, widening of interests, sport, gradual formation of conditions favorable to the transition from unilevel to multilevel disintegration. If a person has a certain degree of emotional and imaginal sensitivity and suggestibility then one can attempt to effect this transition by trying to exert more influence than the patient’s environment has in the following way. One can suggest to the patient a more conscious approach to herself and her social milieu by stressing her positive qualities (her sensitivity in particular). One can at the same time suggest to develop certain insensitivity and independence from the influence and suggestions of her social milieu. An orderly and quiet life as mentioned above is here advisable. There should also be created conditions of feeling secure and of increasing feeling of responsibility towards her family.

It would also be of some value to ask the patient to repeat the following sentence: "What is the worst that can happen to me?" in order for her to develop an ability to face and handle unpleasant events in her life.

A gradual introduction of stimuli and experiences somewhat difficult and unpleasant but of not too high tensions would also help the patient to control little by little minor difficulties and changes.

The behaviour therapy techniques which, by the way, were not yet developed at the time this patient was treated, would appear to be the most practical means of handling her phobias (Wolpe, 1958).

It would also be meaningful for the patient to develop her sense of humor both in relation to herself and to others.

Case 5

This case is taken from Pierre Janet (Murphy, 1929) and concerns a twenty-year-old girl Irene. Unfortunately Janet does not give the exact life history of the patient, her interests and characteristic emotional attitudes in her normal period.

Irene became sick in despair over her mother's death at which she was present. This happened under dramatic conditions in a small workman's room. She was overcome with strong nausea, blood-vomiting and several other strong symptoms. The young girl was fighting with the thought of her mother's death. She brought herself to total exhaustion since the last sixty days before her mother's death she did not go to bed. Instead, she periodically left her dying mother and went to work in order to earn her living. After her mother died, Irene wanted to resuscitate her body and bring back respiration.

Sometime after the funeral, Irene exhibited strange symptoms. She developed somnambulism and played dramatic scenes of great artistic perfection. She brought to life in all detail and with skill, all the drama she had recently lived through. She was narrating the content of these tragic scenes, putting forth dramatic questions and answers (tragic dialogue), listening to her own questions, introducing a tragic spectator to the drama,

she took up a variety of postures according to her role. She combined words with gestures and actions which gave an unforgettable effect. When the show was about to end she made ready to die. Then she talked with her mother and made the decision to die under a moving train. She put herself on an imaginary railway, waiting impatiently for a train to come and with horror in her expression and posture, showed deep experiencing of reality. The train came, she then got up and some scenes of the sequence were reproduced again identically. After a time she became exhausted, and returned spontaneously to her former state of consciousness and continued her ordinary daily tasks.

Descriptive diagnosis

We observe here first of all exceptional concentration of feelings towards her mother together with a weakening of the instinct of self-preservation. Irene appears to have strong vitality (care for the home), with a capacity for sacrifice and almost heroic acts in the performance of her duties, which were carried out with exceptional fidelity. She was under such great pressure and exhaustion that there followed a psychical split, a disintegration. This state of tension finds its outlet in two life patterns: one is ordinary reality, the other—the content of dreams.

We know nothing of the patient's intellectual standing. Still, her capacity for expressing what she experienced excludes mental retardation. Besides, we know from the description of the case that Irene was making her living, that she knew how to administer artificial respiration, etc.

It appears that she had not adequate transformational abilities. Due to this limitation, high psychical tension led to a split into two personalities as it were, which—it seems to me—was a safety valve against suicide or developing schizophrenia. As we have pointed out, her emotional tension, empathy, and many capacities were of the highest level, but the dynamism of inner transformation was rather weak.

Justification of diagnosis from the standpoint of the theory of positive disintegration:

The symptoms are characteristic of unilevel disintegration with the exception of the moral sphere. The patient shows distinct excitability of the emotional and imaginal type, the need for strong and lasting emotional bonds, great moral sensitivity and a distinct hierarchy of moral values that indicate the beginning of multilevel disintegration.

Therapeutic recommendations

Irene needs cordial and warm human climate and assistance in working out a program of further education and sublimation of her emotional life. The development of artistic abilities (acting and drama) may help her to find the sense of life. It would be strongly indicated to introduce her into a circle of friendly and understanding people.

Comparative Analysis of the Five Cases: Unilevel vs. Multilevel Disintegration

All the cases presented above are characterized by an enhanced excitability of emotions and of imagination, in case 1, also of sensuality. In all cases, except case 4, it can be considered as indicating positive developmental potential. In all cases, except 4, there are nuclei of the ability to see and to experience levels of reality other than the level of everyday life. This is particularly evident in cases 2 and 3, but much less in case 1. All cases are marked by more introversion than extraversion. In consequence of such typology the individuals cannot look for solutions of their difficulties in the external world but mainly in their inner world. The way open to them is a development through painstaking uncovering of higher dynamisms in themselves (e.g. personality ideal, empathy, self-awareness, a sense and philosophy of life). Case 1 and 5 show weaker tendencies in this direction, while case 4 shows none.

Case 1 is characterized by "escape" into conversion, sickness, split personality, the territory of the unconscious. Cases 2 and

3 are not satisfied with such solutions. They are bound to look for hierarchical solutions in the evolution of higher and higher values and in the dwindling of the lower ones.

In case 1, where there is lack of a distinct hierarchy of values but there is a great general psychic sensitivity and creative abilities, this “hierarchy” in combination with an altruistic attitude appears under conditions of danger to close persons. The mobilization of this “hierarchy” is possible only when there are very strong stimuli.

In case 2 there are such strong existential tensions with a history of such intense suffering that there is danger of the total loss of the sense of existence. As a result there is a break-down of psychic structure and of relating to external reality. There are three possible solutions to such a situation: suicide, mental illness, or very sharp emergence of a new hierarchy of values.

Case 3 presents tension of sensitivity and of introvertization leading—through scruples and feelings of guilt and sin—to developmental projection bordering on mystical life. Here the patient’s task is to partially “step back” from himself and come to the realization of empathy in social action.

Case 4 appears not to have any developmental direction. It is tied to one level and its perturbations and tensions. It is under the influence of unilevel unconscious contents.

Case 5 presents a somnambulant split of personality caused by an impossible to bear tension and by an insufficient ability for inner psychic transformation to reach higher levels of a hierarchy of values. In view of the developmental deficiencies the split of personality is a method of handling the experienced tension and defending oneself against such dangers as psychosis or suicide.

In cases 2 and 3 the developmental potential is stronger than in cases 1, 4 and 5. The same is true for inner psychic transformation, special abilities and talents.

When we further compare these cases we see that cases 2 and 3 represent several levels of emotions and of values and

consequently have conflicts between these levels. In cases 1 and 4 the experiential processes proceed as if on one plane only. In cases 1 and 5 higher levels of emotions are activated under the impact of very strong emotional stimuli. Thus we can say that these three cases are examples of unilevel disintegration (case 1 is actually on the borderline of unilevel and multilevel disintegration) while cases 2 and 3 are examples of multilevel disintegration. We call it multilevel because there is an observable hierarchy of mental functions. Very often the higher levels are the controlling ones with ensuing tension and conflict with the lower levels. Such conflicts are conflicts of choice (conscious or unconscious) in which the person feels what is more desirable but is unable to follow it without opposition of the less desirable but still present and active (and at times controlling) lower levels. In this sense these are conflicts of value. Conflicts of value entail the existence of feelings corresponding to higher and lower values. We thus have a hierarchy of values, or of higher and lower levels of emotions. The process of developing or activating these different emotional levels is called hierarchization. The table below puts together the types of disintegration and the process of hierarchization for the five cases.

TABLE I

	<i>Disintegration</i>	<i>Hierarchization</i>
Case 1	Unilevel	Rarely active
Case 2	Multilevel	Active but not always conscious
Case 3	Multilevel	Active and conscious
Case 4	Unilevel	None
Case 5	Unilevel	Active but not conscious

CHAPTER III

NEUROSES AND PSYCHONEUROSES

1. Neuroses and Psychoneuroses as Disorders of Functions

Psychoneurotic symptoms and psychoneurotic dynamisms are strictly related to emotional perturbations. These perturbations can be either positive or negative. They involve all levels of the brain, and especially the frontal cortex. Neurophysiological and neuropsychological investigations have localized in the frontal cortex the highest autonomic functions together with the highest centres of emotional life. There is a strict relationship between emotional functions and the functions of the autonomic nervous system. So-called psychoneurotic disorders are, therefore, emotional perturbations occurring on different levels of the nervous system. Almost always they involve the excitation or inhibition of frontal centers.

The terms “neurosis” and “psychoneurosis” thus far have not been clearly defined. We shall apply the term “neurosis” or “somatic neurosis” only in those cases where physiological components (organs or systems of organs) are involved. Neuroses in their pure form are psychosomatic or psychophysiological disorders. The functional components involved do not show any organic changes. The disorder is thus not a defect of structure but of function only.

Psychoneurosis is a disorder of function, which like neurosis, is reversible, i.e. it can be “cured” or even transformed into a developmentally higher form of psychological functioning. This higher form is no longer a psychoneurosis but a new personality structure in which the psychoneurotic history remains recorded. In consequence there is a special sensitivity for others (depend-

ing on the particular history of the ex-psychoneurotic) who suffer from obsession, depressions, anxieties, fears or show hysterical reactions.

Psychoneurosis in comparison with neurosis represents a “hierarchy of higher functions,” which means a hierarchy in which mental dynamisms predominate over nervous reactions. Psychoneurosis is a more psychical or more mental form of functional disorder, while neurosis is a more nervous or somato-psychic form.

Neurotic disorders concerning inner organs (heart, stomach, genitals) are called neuroses of organs. Neurotic disorders concerning a wider system of organs and functions (circulatory, digestive, urogenital systems, etc.) may be called neuroses of systems. There are also so-called “migratory” neuroses, i.e. those which move from one to another organ or system. This “migration” depends essentially on two factors: one, an excessive strain on an organ or system of organs involved, and two, the degree of tension that can be handled by a given organ. By transfer to other organs “migration” helps often to equilibrate strain and tension.

Neuroses can be expressive of hyperfunctions, hypofunctions or dysfunctions; they may be of a briefer or longer duration; they may localize in a specific system, or extend to several systems. However, hyperfunction in one organ or in a part of a system can coexist for a brief or longer period with hypo-function in another organ or system. These conditions can also vary since there is a tendency to change the localization of excessive tension.

Neurotic symptoms may be effects of psychical difficulties and disorders, or, such symptoms may be partial or additional causes of those disorders. Psychical trouble may attack the weakest points of inner organs; it may be “localized” in them. Neurotic disorders may be expressed in abnormal functioning of fundamental biological processes as a consequence of an inadequate diet (overeating or unbalanced diets), sexual habits which are selective and often rare, like excessive tendency to sexual associations with visual or tactile stimuli (also fetishism,

necrophilia), or any other, which is shown in both malfunctioning of the respective organs and simultaneously, or subsequently, in mental disorders.

A poorly functioning organ or system of organs brings about both organic and mental consequences; on the other hand, abnormal or supernormal emotional or mental experiences such as fear or anger, depression or one-sided ecstasy, may cause vascular, muscular and other disturbances. With an existing neurotic background, strong emotional stimuli which disturb the normal action of consciousness may further complicate neurotic disorders (for example, bring about a tendency towards flight into sickness), or they may compensate them. They may then be expressed by more or less acute symptoms such as spasms of the stomach, asthmatic attacks, menstrual disturbances or speech difficulties. These result from an inability to resolve emotional tensions and conflicts on the psychical level alone. The psychical level is not prepared to handle them; therefore, experienced difficulties are transferred to that level of the autonomic nervous system which controls the function of the body as an available territory for localizing internal tensions. On a higher level of emotional development the difficulties are handled and transformed at "higher psychical levels."

Specific individual relations exist between particular systems of somatic functions and psychic structures of the individual. This relation may be a germinal form of conflict between somatic tendencies of various levels of the nervous system and the many levels of psychical functions, conscious or unconscious, formed through educational habits or organized through process of education of oneself.

The degree to which the psychical element will influence the somatic one depends on the level of general development, the manner of development of the disturbance, on the degree of consciousness of the suffering individual and on the possibilities of conscious or subconscious influence on the progress of the disturbance.

Pavlov, for example, spoke only of neuroses. His basic assumption was that the organism exists only as physiological whole;

some of its physiological functions are related to cortical functions, and are called psychical phenomena. This view is not uncommon even today. Detailed studies indicate, however, that in every case of neurosis, the human psyche is involved, and in, a large majority of cases (if not all) of the type described (e.g. cases 1 through 5, Chapter 2), there is a more or less strong neurological disturbance of organs or systems of organs as well. Psychosomatic hypersensitivity or psychosomatic “allergies” are, different terms to describe the same phenomenon.

2. The Disturbed Function

Pierre Janet, recognized neuroses as a disturbance, or an arrest in development, of a psychical function, but without damage to the function.

It is possible to have a function disturbed or arrested in its development for long, without resulting damage? This indeed is possible; however, let us keep in mind that our discussion concerns complex emotional functions in the adult which develop after the brain has been fully formed. For instance in cases of hysterical paralysis it may happen that the individual is “cured” and is able to move his previously paralyzed limbs, without any difficulty and without any retraining, he can run, dance, take up sports, and so on. Similarly in mutism which can last months or even years the “sick” person may return abruptly to the full use of speech.

Some forms of catatonic schizophrenia, like “*flexibilitas cerea*” (waxy flexibility), with mutism, complete inactivity, autism, and strong somatic disorders, permit at times a return—after several years, or even some decades—to complete psychophysical fitness.

3. “Arrest” of Development

While the condition of “functional disorder” would not cause great concern, the condition of “arrest in development” is a cause of such concern. Withdrawal is often considered an arrest in development. For instance periods of isolation from the social environment, which for some psychasthenics may last a long time, do not affect adversely their deeper relations with

others in the sphere of inner experiences, imagination and creativity. Also, one can get away from difficult and fatiguing situations at work, from stresses of a given milieu in order to seek the refreshing change of a different and carefree atmosphere. Childish games, contact with nature or art, friendship and love, all serve as refuges of rest and sources of new energy. This change of field of action to simpler activities and relationships heals “psychical wounds” and prepares for new difficulties. Such prophylactic withdrawal which builds greater resistance can be called *positive regression*.

An arrest in the functioning of a certain system may indicate stoppage of the functions of that system, but not necessarily of global development. A temporary arrest or stoppage of some function as a result of fatigue often helps in its further development following the period of rest. For example, emotional exhaustion may arrest current interests, contacts and activities and call for more sleep, isolation, daydreamings, in short, may lead to a form of “regression.” Eventually such “regression” may enhance and deepen individual growth. This happens in the case when the period of “regression” introduces new and higher dynamisms that previously could not develop because the established mental and social activity of the individual did not allow them any room.

Some traits related to certain developmental types (e.g. psychical infantilism), temporarily out of sequence may also undergo reversal with compensatory accelerated development. We believe that such disturbances as hesitating tendencies, psychical disequilibrium, increased psychical sensitivity, and temporary weakening of some function or system of functions often provide considerable possibilities for personality development. These hesitations, states of disequilibrium, enhanced excitability, shyness, etc., are stimuli for reflection, for developing a more subtle attitude towards oneself and towards others, for experiencing and absorbing new contents which if acted upon too quickly would result in a limitation, or even loss, of the possibility of expanding emotional experiences and their understanding. I quote one of my patients: “It is only now that I begin to see what a blessing to others are some of our inhibitions and hesitations;

how much harm we do when we act impulsively, when we are, too sure of ourselves, when our decisions are made easily without taking others into consideration.”

4. Neuroses and Psychoneuroses: Commonness of Occurrence

The incidence of neurosis and psychoneurosis is largely dependent on cultural and technological changes in society.. According to Brun (1954) about 70 percent of all the patients of Swiss public dispensaries are neurotic patients. In France about 80 percent of all absences from work due to sickness are attributable to neuroses. It is not much different in the United States (Srole et al., 1962; Leighton, 1956).

In Poland, on the basis of fragmentary data from some state hospitals, the number of neurotic patients rose to 30-40 percent of all patients in the department of internal medicine, where patients with neurosis are being admitted. It should be understood that those are the more serious cases of neuroses, and therefore less common among the total number of neurotic sufferers. Those who come for out-patient or sanatorium treatment are but a small fraction of all psychoneurotics.

A majority of the sick do not consult the physician. They are those who are aware enough of the whole complication, of their disturbances; they realize that the cure would necessitate several months, perhaps years of great effort, and require exceptional knowledge combining neurology, psychiatry and psychology together with a high moral authority on the part of the therapist; all those values can rarely be provided by the ordinary physician. Those patients treat themselves, through autopsychotherapy, and rarely use advice and pharmacological prescriptions for less essential, “marginal” components of their suffering. A great majority of nervous children and adolescents—those who developed a neuropathic component—have: a high level of ability. This is another complicating element which provides a basis for the development of “educated awareness” often this is the basis for a feeling of superiority and resentment. towards physicians who possess inadequate comprehension or a careless attitude with regard to their patients’ suffering.

A second group of psychoneurotics is composed of those who do come for therapy. They are people whose capacity for adjustment to life has been considerably diminished and whose independence with respect to the environment and the capacity for autopsychotherapy are much limited. Hence a great majority of cases present a picture much different from that described previously. Among those treated as ill there appears much helplessness, passivity, low level of performance at work, and low level of consciousness plus some negative, infantile forms of behavior.

Within the first group—by far the more numerous—we find that almost all the individuals can, with a lesser or greater degree of effort, take care of themselves, their problems, and those related to their environment; on the other hand, the much smaller second group usually cannot deal with themselves and with their environment.

According to my observations, to the first group usually belong intelligent not infrequently outstanding, individuals, having psychical structures capable of high, even accelerated development through positive disintegration (Dąbrowski, 1967; Dąbrowski, Kawczak, and Piechowski (1970)). Those belonging to the second group are, in the majority of cases, inclined to psychical bankruptcy, possessing largely involutory structures, and are inclined toward tendencies which arrest their personal development. They usually exhibit little creativity in the disintegrative process. They have a limited developmental potential (see Chapter 1).

5. Classification of Psychoneuroses

Considering the present state of knowledge, the problem of classification of neuroses and psychoneuroses (Dąbrowski, 1963) is, in our view, of secondary importance. We take it up, however, in order to more fully acquaint the reader with our point of view. First of all, the general basic condition for the genesis and development of neuroses and psychoneuroses is—in our opinion—an increased psychical excitability. This is expressed in increased excitability with respect to emotional, psychomotor,

imagination, sensual and intellectual areas. Increased psychical excitability, expressed in so many ways, is the constitutional background of neuroses and psychoneuroses which exhibit somatic components; they modify psychical syndromes and are in turn modified by the latter. This subject is further developed in Chapters 6 and 7.

Among psychoneuroses we can generally distinguish the following

1. Psychasthenia; expressed as a general psychical weakness, lowered tension in basic drives, disturbances in reality function, reduction of social contact, at times with obsessional components.
2. Psychoneurotic obsession; characterized by pathological perseverations, scruples, tendency for fixation to certain things, thoughts, feelings, defined forms of action. Here also belong, but rather marginally, tics as a resultant of enhanced psychomotor excitability and obsessional tendencies.
3. Psychoneurotic anxiety; acute, sub-acute, or chronic symptoms such as fear, anxiety, timidity, and specific forms of anxiety such as night anxieties, anxiety before interrogation, phobias, etc.
4. Psychoneurotic depression; decrease in psychical functions, excessive tendency for self-analysis, self-criticism, feelings of inferiority, guilt, etc.
5. Psychoneurotic infantilism; expressive of conditions of excessive excitability, wavering in psychical attitudes, sadness, negativism, and other infantile characteristics, including tendency for animism, artificiality, magical thinking, "psychical immaturity," tendency towards emotional immaturity and regression, etc.
6. Hysteria; excessive emotional excitability and suggestibility; disturbances of the reality function, tendency for conversion of psychical into somatic disorders and vice versa, changing goals or behavioral patterns, instabi-

lity, suggestibility, lack of moderation, breakdowns of an exhibitionistic character.

7. Sexual psychoneurosis with disorders such as hypersensitivity towards sexual stimuli, sexual inhibitions and timidity, premature ejaculation, strong tendencies toward masturbation, borderline symptoms of psychoneurosis and perversions.

With respect to organ neuroses and neuroses of systems of organs, we apply the following classification:

1. Digestive system: a) acute colitis; b) chronic mucomembranic inflammation of the colon; c) spasm of the pylorus (pylorospasm); d) fecal soiling (encopresis or involuntary excrement rendering); e) nervous lack of appetite (anorexia nervosa).
2. Respiratory system: a) general disorders of respiration; b) allergic bronchial asthma.
3. Circulatory system: a) acceleration, slowing down or unevenness of pulse; arrhythmia; b) migraine.
4. Urogenital system: a) intermittent urine-rendering (so-called “stuttering” urine-rendering).
5. Miscellaneous sexual neuroses.
6. Muscular system: hyperkineses, tics, etc.

In reality we rarely encounter neuroses of distinct organs. When diagnosed, they usually prove to be only dominants among the numerous neurotic disorders of other organs or even of other systems. For example, heart neuroses are usually related to functional disorders of the vascular system. With spastic neurosis of the colon we often find spastic symptoms in other areas such as the vascular or urogenital systems. The so-called “migratory” neuroses are known to move from one system to the next. The same is true of psychoneuroses, e.g. obsessions are often associated with psychoneurotic anxiety or with psychasthenia, with a varying dominance of this or that syndrome.

CHAPTER IV

PSYCHOSOMATIC CORRELATIONS

1. The Role of Subcortical and Cortical Centres

The development of a young animal differs from that of the newborn human in that motor functions in the animal are under the control of sub-cortical centers whereas in the infant, they are under the control of the cortex itself. The participation of the cerebral cortex may be the cause of a longer period of elementary development of the human infant.

At the end of the first month of life, the cerebral cortex is already operational in an infant; this is shown by his ability to form conditioned reflexes in all sensory modalities. However, the baby's movements in this period are uncoordinated. More complicated movements such as crawling, sitting up, walking and talking develop much later. The flexibility of the central nervous system, the lability of its centers and of their particular physiological elements, increase with the development of the organism.

Psychoneurotic individuals are characterized by high lability of the nervous system. The apparent lack of motor skill is manifested among psychoneurotics by uncertainty of movements, by a tendency to leave things unfinished, and by shyness or timidity—restraint, fearfulness, timidity express themselves in constraint of movement, in hesitation and changes of mind, difficulties in making a decision, which indirectly affects the flow of movement and often gives impression of ineptness.

These symptoms are related to “stuttering” of somatic functions, conflicts with oneself and with the environment, cyclicity of moods, and “autonomic disorganization.” Lack of motor skill is often associated with being impractical, with a weakening

of the more primitive psychological structures—the integration at lower levels is thus partly lost.

The subcortex integrates instinctive and emotional functions on a lower level. This integration of basic functions is guided by avoidance of pain and search for pleasurable satisfaction. Animals are guided principally by subcortical centers and it is characteristic for them to acquire in a short period after birth their sensory and psychomotor proficiency.

The integrating ability—the globality of functional performance which is directed by subcortical centers—diminishes as the functional loci of control move up to the cortex.

The functions of the cortex are much more complex. It is an organ of association covering a wide range of inputs, including higher emotions and higher drives. The cortex is an organ of control. In my opinion the frontal cortex is not only the organ of conscious control but the organ of conscious personality growth coupled with higher instincts and intelligence.

The development in the direction of cortical functions—and ultimately of frontal functions—does not occur quickly or smoothly. The inhibition and control (or even extinction), as well as the transformation, of lower ones does not occur uniformly and globally. Hence the disintegrative-integrative activity of developing cortical functions is uneven in its effect on the sub-cortical functions. In consequence the neurotic, and especially the psychoneurotic, processes gain in intensity.

This is associated with inhibiting actions with respect to lower functions, and excitation; or increased sensitivity with respect to higher functions (inspiration, creativity, ability for prospection).

2. Release of Tension

We observe in psychoneurotic the development of hierarchically higher nervous processes (e.g. reflection, meditation), rather than practical everyday skills, or psychomotor skills, and a tendency towards excessive inhibition of lower level functions. This is characteristic of the majority of psychoneuroses. In certain cases of psychoneurotic disinhibition and “explosivity,” there is

a manifestation of the tendency to return to more integrated positions, to submit to the more primitive directions of well-organized sub-cortical centers, back to a well known, and secure level. This takes place when the individual cannot achieve a higher level of equilibrium while the experienced tension exceeds his limit. Dostoevsky said that when he experienced the sublime and the ideal, just then as if through a psychical fissure leaked in "basic" impulses (sexual, aggressive, and the like).

Hysterical tics or nervous crises also indicate the descent to the level of the sub-cortex. Their persistence and the difficulty of eliminating them shows that they are partially integrated and narrow, as though parts torn from the whole, which then became autonomous. Somnambulistic activity may express a similar mechanism, that is to say, it is expressive of a regression to sub-cortical control, wherein inhibitory activities, characteristic of the cortex, are arrested. One "part" of the psyche is temporarily switched off and the activity is taken over by another "part" which is subconscious, autonomous, sometimes called "the shadow."

Among alcoholics with psychoneurotic background we often observe a phenomenon of a strong urge to come out of the depression, out of the fluctuation, instability and conflicts associated with the disintegrated state. The tensions are so strong and so strongly they demand reduction that patients seek desperately some "disinhibitors," of which the most accessible is alcohol. It is characteristic for the lower levels of the nervous system to act with greater tension. This power is evident in basic drives. Weak control and weak inhibition on the lower levels of the nervous system accounts for impulsive behaviour and psychomotor excitability.

Inability to achieve or reach a higher level of integration causes at times not only disinhibition tending to bring about integration at a lower level, but also disinhibition aiming at partial integration in an imaginary world, in a world of artificial, uncreative prospection. This may be observed among narcotic addicts. Conscious search for global solutions is an exceedingly difficult task while the actual situation may be un-

bearable. Hence it is easier to look for substitutes and immediate ways out of an emotional impasse.

The above-mentioned partial and pathological integrations and various forms of neurotic fixations (phobias, tics) are expressions of a partial disinhibition of cortical control with simultaneous partial subordination to the influence of sub-cortical centers.

3. *Autonomic Disequilibrium*

Basic phenomena of autonomic disequilibrium: Disturbances of equilibrium in the activities of the autonomic nervous system are manifested, according to Harvier and Chambruen as follows

1. Disorders of circulation: unstable pulsation, changing from slow to rapid; extrasystolis.
2. Respiratory disorders: unevenness of respiration, sighing, feelings of pressure in the respiratory system.
3. Nutritional disorders: fullness, unsatisfied hypersecretions, constipation, diarrhea.
4. Motor-vascular disorders: blushing, turning pale, erythema pudicum.
5. Secretional and excretional disorders: profuse sweating, waiting for the first and last drops while urinating, premature ejaculations.
6. Psychological disorders associated with disequilibrium of the autonomic nervous system: excessive activity and fatigue, excitement and depression, sadness and joy, optimism and pessimism.

These disorders are an expression of a variable and sequential activity of the sympathetic and parasympathetic systems, where one or the other is dominant at any given time. This state of affairs is analogous to the ambivalences and ambipendencies in the sphere of psychical activity.

Autonomic disequilibrium, especially when constitutional, is a lack of coupled control (synergistic control) between the sympathetic and the parasympathetic nervous systems. In conse-

quence a sudden shift in the direction of one or the other system is followed often by too quick, even violent, reaction in the other direction. Individuals with hyperactive thyroid, i.e. those with excessive activity of the sympathetic system, are subject to sudden onslaughts of fatigue induced by an over-reaction of the parasympathetic system. These people have to lie down at once, if only for 15 minutes, in order to restore their own peculiar balance of the autonomic-endocrinal systems.

4. Psychosomatic Disorders

Psychosomatic disorders basically can be reduced to hyper-functions, hypofunctions and dysfunctions of the autonomic system, within the domain of one organ or of a system of organs.

We find such local or narrow areas of disturbance, for instance, in spasms of the esophagus or pylorospasm (digestive system), and in spasmodic reactions of the glottis or trachea (respiratory system). They are also manifested in spastic irregularity of urination ("stuttering" in urination, intermittent urination), and finally in intermittent or premature ejaculation.

Readiness to spasticity in somatic neuroses may underlie the wandering spasticity, consisting of a periodic moving from one field to another, with attacks being focused at various points at various times. Readiness to spasticity has its constitutional root, among other factors in blood calcium deficiency.

It is sometimes the case that an increased excitability of a wider field diminishes the possibility of neurological "fixation" to a specific field. At other times the contrary is true; a widespread excitability localizes psychic tension. The tendency towards neurotic localization is more common among adults while the wandering is less common. Among children and adolescents prior to puberty the prevailing tendency is towards increased widespread excitability and wandering of symptoms. The majority of adult psychoneuroses are examples of localized or structurally condensed forms of psychic overexcitability. Children and adolescents are characterized by an enhanced excitability which is not locked into definite structures.

We find the phenomenon of neurotic weakening of action manifesting itself in various fields, for example in functional areflexia (extinction of palatal, pharyngeal or corneal reflexes), in hypesthesia (lowered sensitivity to tactile stimuli) or anesthesia (loss of feeling as in hysteria), and in hysterical sexual coldness. We recognize such hypofunction in "anorexia nervosa" (weakening of metabolism, exhaustion of the organism with concomitant high psychical efficiency) and finally in reactive depression (slowing down of psychical processes, lack of appetite, limitation in secretion of digestive juices, arrest of menstruation).

5. Sympathetic and Parasympathetic Tension.

Nervous individuals with enhanced psychic excitability can be observed to show certain symptoms pointing to an excessive tension of the sympathetic or the parasympathetic nervous system. In the case of an increased tension of the sympathetic nervous system we observe hyperactivity of the thyroid, fatigability, increased pulse and together with these physiological excitations we see mental alertness, initiative. In turn enthusiasm, joy and ecstasy excite the sympathetic system.

In the case of an increased tension of the parasympathetic nervous system we observe a decreased pulse, arrhythmia, slower rate of breathing, tendencies to contractions of some organs or systems of organs, and together with this physiological slow-down we observe lack of initiative, tendency towards analysis, incomplete attitudes, depressions, anxieties. And in turn, obsessions, sorrow and unpleasant experiences excite the parasympathetic system.

These tensions (sympathetic or parasympathetic) and correlated attitudes may occur alternately or form complexes. As a result we have a state of autonomic disequilibrium which is called amphotonia or dystonia.

There are many causes of internal disequilibrium. They may be strong emotions, stresses, grave psychical crises, or extreme fatigue. In consequence the first reaction might be an organized defensive reaction calling for increased tension (in one or another part of the organism). When the initial stimuli for

the defense are reduced or removed then the tension subsides with resulting disintegration on the territory of the autonomic nervous system. The organism returns to some equilibrium. Nevertheless a memory of the stress remains both organically and psychically and it is this which subsequently facilitates a nervous or psychic disintegration. This disintegration can be either positive or negative.

6. Emotions as Disintegrators and Integrators

According to Janet (1926) strong emotions have a disintegrating effect on the mind by diminishing its capacity for synthesis. They also have a disintegrating effect on the autonomic system. Thus we can assume that emotions act as disintegrators of the autonomic system.

Except for the studies of oxygen consumption, heart rate and skin resistance during transcendental meditation (Wallace, 1970) little is known of the responses of the autonomic system under such conditions as inspiration or ecstasy. Such conditions can be integrative and disintegrative at the same time; their integrating action consists of organizing the action of the whole psyche in obedience to a superior activity; they are disintegrating, also, in the sense that they exclude conditions of physical reality or of the immediate environment.

Now, an excitation of the sympathetic system causes psychological irritability and a tendency towards excessive activity; excitation of the parasympathetic system, however, causes anxiety of a depressional character, and feelings of oppression, sleepiness.

The disequilibrium of the sympathetic and the parasympathetic nervous systems and resultant psychic disequilibrium are causally related. Moreover, the excitations and depressions, irritations and anxieties occurring in individuals with a positive developmental potential evoke in them striving to overcome these reactions. Hence the inner conflicts which ensue appear to bring out a new factor in development, i.e. the process of hierarchization (see p. 39). The process of hierarchization introduces a direction in the conflicts by defining more strongly to the individual's consciousness the levels involved in his con-

flirts. In this way occurs what one could call a psychologization of conflicts which started on the sympathetic-parasympathetic level now gradually move away from this level towards a more conscious involvement of feelings.

Vertical conflicts (because occurring between different levels) and autonomic disequilibrium are thus an expression of certain “laws” governing the transition from one level of development to another. In particular they can be applied to the transition from unilevel conflicts (i.e. those immediately translated into and expressed as sympathetic or parasympathetic disturbances) to multilevel conflicts (i.e. those which in addition, or even more predominantly or exclusively, involve conscious emotions).

We conclude

1. Disorders of the autonomic nervous systems, reactions against them (hypertonia followed by a hypotonia) and periodical balance awaken protective forces which are in the service of development. An individual seeking a way out of a situation often finds the solution by activating a more cortical and more frontal system of action rather than staying tied to psychosomatic reactions controlled by the autonomic nervous system (sub-cortical control).
2. These disturbances and disintegrations, these experiences and “thrusts of consciousness” would be—in neurological terms—a result of a transition from a subcortical to a cortical level, and from a lower cortical level to a higher cortical level (more frontal and more conscious).
3. In psychological terms this is a transition from the level of primitive integration to that of unilevel disintegration through the disequilibrium and disintegration of the autonomic systems. This unilevel psychical disintegration is then followed by a transition to multilevel conflicts and hierarchization which mark a high level of human dynamisms.

7. The Etiology and the Level of Psychoneurotic Processes

Global emotions, embracing the whole psyche, cause vago-

sympathetic dystonia. In some cases emotions are known to act primarily on the vagosympathetic system; in other cases, they act on the endocrine system (e.g. glycosuria, sudden halting of menstruation, secretion by lacteal glands). This means that emotions acting on the whole man cannot affect only the sympathetic or only the parasympathetic system but act on both of them and disorganize them both. (It is important to note that higher emotions have the power to organize the autonomic systems as a balanced ground in the service of development.) The stronger and more basic are the emotions the more they reach down to the “gut” level, i.e. to the endocrine glands seeking there some means of regulating tension.

It would appear more precise to speak of all these phenomena as psychoneuroses, provided that descriptive diagnoses include the major symptomatic areas, since observations may be made of a single individual who exhibits—at different times—dominant symptoms in various somatic areas while the participation of psychic factors may be evident to a varying degree. The symptomatological levels have to be taken into account beginning with the somatopsychic as the lowest, then psychosomatic, distinctly psychic, and finally the most conscious as the most complex and the highest.

The recognition of the level of the psychoneurotic processes is of primary importance. A high level of these processes will be less often associated with disorders of the autonomic nervous system. In this case we use the term “psychoneurosis.” A lower level of psychoneurotic processes will be often and strongly associated with disorders of the autonomic nervous system. In this case we apply the term “neurosis.”

Etiology of psychoneurotic disorders with a strong autonomic component is rather complicated. Emotions themselves may cause dispeptic disorders or increase symptoms connected with an already existing condition. An increase in pain of a stomach ulcer or its hemorrhage due to emotional stress is a well known fact. Similar cases may be observed regarding spastic conditions of the large intestine and general intestinal hemorrhages. Some individuals vomit in reaction to an emotional experience, such

as some unpleasant event, smell (cf. Case 1, p. 13 and ff).

Spasms which develop on the basis of special reactivity of the musculature of the stomach cause such responses as the above, according to Thomas (1929). The same individuals are often subject to diarrhea. Certain organs have either innate or acquired sensitivity, which is activated by emotional processes. Examples are ureter spasms, “stuttering” in urine rendering, intermittent defecation, excessive flow of urine after urination due to a lack of the final stopping spasm, halting of urine etc. Glycaemia and glycosuria increase in intensity as a result of moral shocks.

According to such investigators as Hayem and Thomas, in psychoneurotic dystonias eye pupils rapidly dilate and constrict, then dilate again. We are here concerned with motor-vascular hyperactivity, such that the patient reacts to the smallest emotional stimulus by either going pale or blushing, sweating or dermatographia (reddening or whitening of the skin). Pulse acceleration is a common phenomenon; dyspepsia and diarrhea are common associates of fear. In serious anxiety conditions, swelling and skin irritation also are known.

In summary, neuroses are conditions of high (hypertonia) or low tension (hypotonia) of the autonomic systems. When these conditions of low and high tension alternate they create a dystonia or disharmony of the autonomic system embracing the whole organism. This dystonia affects the various systems in the organism simultaneously or consecutively.

Conclusions.

1. The autonomic nervous system has its own developmental potential which becomes manifest in states of disharmony of its component systems—the sympathetic and the parasympathetic.
2. Coupling between the psyche and the autonomic nervous system occurs under the impact of strong emotions.
3. Higher emotions enable one to transform these states of autonomic disharmony into hierarchic states and also to partially integrate them on a higher level.

8. *Endocrine Glands*

As previously mentioned, strong emotion has—according to Janet (1926)—a disintegrating effect (dissolvent) on the human mind thereby weakening its synthetic power and limiting its activity for some time. On the other hand we know that emotions have a considerable effect on the initiation and development of endocrine disorders [excessive thyroid activity, goitrous exophthalmia (protruding eyeballs), influence on the menstrual and lacteal activity or excessive secretion of adrenaline, histamine, etc.]. We also know that emotions play a large role in the genesis and development of neuroses and psychoneuroses. The autonomic nervous system works in close relation with emotions and with the endocrine glands. There were even attempts to develop a typology based on these three components (Jaensch, 1923). The pituitary body was sometimes called the endocrinological director cooperating with the autonomic nervous system. There is, therefore, a very close connection between emotional life, the autonomic system, and the endocrine glands.

Contrary to Janet's ideas the role of emotions in relation to the mind, behaviour, and finally to the developmental processes is two-fold and only apparently antagonistic (in integration and disintegration); likewise with the endocrine systems. We can speak, then, of emotional, autonomic, and endocrine activities which may be either integrating or disintegrating.

One of the instances of endocrine disorders with serious consequences for mental development are several forms of infantilism. One is a mild hypogenitalism (subnormal development of genitals) which is often associated with a prolongation of the developmental period, giving rise to neurotic symptoms. On the other hand we observe cases of hypogenitalism and hypothyroidism (subnormal development of the thyroid) which are very often associated with mental retardation. Hypothyroidism occurs with myxedema and mongolism, both of which are forms of mental retardation. They frequently occur together with hypogenitalism in its negative form. Since there is weak psychic sensitivity and low intelligence, marked hypogenitalism

in combination with hypothyroidism gives the balance over to somatic life integrated on a low level. On the contrary such effects of hyperactive thyroid as enhanced excitability of affect and imagination combined with a non-pathological weakness of the sexual drive causes an individual to be astonished and disquieted with himself and also to be maladjusted in his environment.

Certain periods and conditions are more demanding of the thyroid; for example, the periods of maturation, climacteric, pregnancy, and various conditions of intoxication. We observe here the integrating function of the thyroid in periods of strong disintegration (maturation and menopause periods, anti-toxic activity, increased metabolism, and rise in body temperature).

9. Anorexia nervosa

Anorexia nervosa, so termed in 1868 by Gull, who described its most characteristic symptoms is very important as an example of the psychogenicity of disorders in organic functioning. Anorexia nervosa involves complete loss of appetite on the basis of which we recognize a pathological state of mind. Patients suffering from this illness exhibit a definite psychoneurotic personality combined with a special mental attitude of indifference and negation. This psychopathological condition may have a hereditary background and is often connected with emotional disequilibrium among adolescents or young adults, with such determining stimuli as the breaking of engagement or friendship, jealousy, unhappy marital relations, etc. There occurs in the individual a tendency to remain in this state by creating, for himself, a morbid pleasure in observing his own illness and in inciting other family members and friends to observe him and express their sympathy.

The basal metabolism connected with this disorder usually is very low (down to 40 percent). Low metabolism in a period of prolonged fasting permits these patients to remain alive. Mental and somatic activities of such patients often are satis-

factory as compared with the degree of their exhaustion and, in themselves, do not permit us to conclude that the origin of the sickness is organic. Pulse is slow, blood pressure is low and the temperature is subnormal; at time there appears a symptomless hypoglycemia and tendency to hypoacidity. Anemia rarely occurs. Sortels described 16 female cases in which the therapy consisted of psychotherapy and proper nutrition. There occurred nine spontaneous recoveries through the initiation of new, intense interests or hobbies. Girls and young women present the above disorder more often than do boys and young men.

Pathological elements (often of a positive developmental value), act as psychodisintegrators (loss of desire to live, suicidal tendencies, satisfaction derived from the influence of one's own, serious effect on the family, self-observation as an object of pity). A return to good health through the development of new interests or through psychotherapy, without any thyroïdin, insulin, or other pharmacological treatment, shows that the process of anorexia nervosa is originally developed in the psyche and not in the somatic area. It follows that there is a need to reactivate psychological integrators.

The described syndromes represent only a sampling of phenomena which are often regarded as pathological yet are very important for the positive development of man. For example a phenomenon analogous to anorexia nervosa is the self-imposed starvation (or fast) practiced by eminent men when they are facing insoluble antinomies. The fast becomes a method aiding in the search for a solution. Many psychically rich individuals experience these antinomies in a very deep and intense manner, the solutions appear contradictory, and ultimately there is only "suicide, gallows, or a goal higher and more beautiful than ever realized by man" as expressed by Weininger (1926).

Another example is the fact that psychoneurotic individuals, who possess mediumistic powers have strong biological urges after exhausting séances. It seems that they have to return to the condition of enhanced biological power and "normal" behaviour. This occurs as sudden upsurge of hunger or of

sexual tension. Dostoevsky's self-disclosure (p. 51) is, another case in point. It appears that a sudden concentration of mental energy on a different level upsets the psychophysical balance of the organism and has to be later compensated. The higher, mental functions exert an inhibitory effect on the lower functions including the biological level. Control at any level can be exercised only by some means of inhibiting a process. It would appear that unusually strong for a given person concentration of mental energy on a higher level removes it from the lower levels so that in consequence the controls are unattended, producing the effect of a "descent to a lower level" just after the higher one was scaled.

10. Conclusions

1. In the course of evolution from higher animals to man, and from the normal man to the universally and highly developed man, we observe processes of disintegration of lower functions and an integration of higher functions.
2. The functions involved in this evolutionary process are all the emotional, instinctive and intellectual functions.
3. The establishment of the inner psychic milieu on a higher level and of an increasingly more human attitude towards the external environment requires the stimulation of higher functions and the inhibition of lower functions. This involves many kinds of sensitivity and excitability, numerous inner conflicts, emergence of multilevel inner forces, which can be called the dynamisms of the inner psychic milieu.
4. The disintegrating and integrating forces act on different levels as disintegrators and integrators of different mental functions.
5. The engagement of the higher mental functions in the transformation of the lower ones causes psychosomatic and somatopsychic disorders, neuroses of organs, hyper, hypotonia or dystonia of the autonomic nervous system. These disturbances come gradually under control in the general de-

- velopment of the human species, and concretely in individual development.
6. Depending on the type of physical constitution, hormonal factors, psychological type, level and universality of development, social environment, we have in psychoneuroses either a dominance of psychical processes or of the processes involving the autonomic nervous system.
 7. The manifestation of the interplay of the psychical and autonomic factors is enhanced psychic excitability (sensual, emotional, imaginal, psychomotor, and intellectual) when the processes occur at a medium level of tension. When the tension is higher then we have neuroses and psychoneuroses.
 8. All these disturbances of the functions of the autonomic nervous system as well as the psychoneurotic “disorders” we regard as positive processes of development. This is especially true when internal conflicts and manifestations of psychical disequilibrium involve different levels.
 9. Whether the disturbances of the autonomic and hormonal systems will be used positively or negatively in the development of the individual depends on the level and strength of his mental functions.

CHAPTER V

DISINTEGRATION AND PSYCHONEUROSES IN PERSONALITY DEVELOPMENT

1. Psychoneurotic Traits and Positive Mental Development

If we consider a person to be normal when reconciled with himself and his environment, that is to say, free in a period of months or years from more serious internal and external conflicts, then such individuals are less common in civilized societies today than those of increased psychic sensitivity, who are at the same time maladjusted to themselves and to their environment, and often torn by internal and external conflicts.

If to be free of conflict is “normal,” it is also normal to experience inner conflicts. In my opinion the second group is “more normal” because it has more distinct and more extensive developmental dynamisms as a part of their mental constitution than the “conflict-free” group.

Brun (1954) has said that a diagnosis of neurosis cannot be made exclusively on the basis of negative symptoms, but must include positive ones as well.” We wish to add that not only neuroses, but all states of nervousness, psychic sensitivity and psychic excitability have some positive traits bearing on individual and moral development.

We shall discuss these positive traits and their characteristics as follows

- (1) Enhanced psychic excitability
- (2) Tendency towards more of internal conflict and less of external conflict

- (3) Psychosomatic sensitivity as an initial condition of disintegration
- (4) Internal conflicts are not subconscious repression but conscious restructuring of different levels of the psyche
- (5) Regression as a purposeful behaviour
- (6) Infantilism
- (7) Different levels of fatigue
- (8) Quietude and solitude as necessary conditions of psychic synthesis and integration

(1) Enhanced psychic excitability.

An increased psychic excitability encompasses enhanced excitability of affect, imagination, psychomotor and sensual reactions, and intelligence (intellectual excitability). From these develops a wider spectrum of feelings, an increased field of consciousness, and a greater and more complex pattern of excitation and inhibition. Psychic overexcitability is one of the recognizable components of the developmental potential (cf. p. 6).

A person manifesting an enhanced psychic excitability in general, and an enhanced emotional, intellectual and imaginal excitability in particular, is endowed with a greater power of penetration into both the external and the inner world. He has a greater need to see their many dimensions and many levels, to think and reflect upon them. These forms of overexcitability are the initial condition of developing an attitude of positive maladjustment to oneself, to others, and to the surrounding world. One of my friends used to express it this way

“I am both disturbed by and attracted to the way I experience myself and the world. I have to see my experiences from near and from far, I feel the need to return to them, I have to see them in many dimensions, their limited and their expanded shapes.” One of my patients said this: “The images of people, experiences, problems, stand before me as ‘stages of evolution’, as pictures or portraits, and each one of them—though reflecting the same phenomenon—gains in depth and complexity.”

Because the sensitivity (excitability) is related to all essential groups of receptors of stimuli of the internal and external worlds it widens and enhances the field of consciousness. The variety and cooperation between different ways of receiving these stimuli adds to this process. This sensitivity acting in the “unknown fields” of the inner and the outer worlds brings about a need for new experiences, for an uncertainty of experiencing, for hesitation and disquietude, which in general terms means a process coupling excitation with inhibition.

Excessive reactivity of nervous individuals to external as well as internal stimuli does not necessarily lead to trembling, psychomotor crises, or masturbation. Among individuals with a great wealth of feelings and creativity such excessive reactivity is conducive to the realization of their abilities, at least in the areas of thought and imagination. This depends very much on the type of overexcitability and on the level of psychic development. Individuals with enhanced emotional, imaginal and intellectual excitability channel it into forms most appropriate for them. They close themselves in the world of imagination, they isolate themselves in the outdoors or in their room, they read, they think or meditate, they go to see plays or films in order to see things other than those they tire of because of familiarity and lack of freshness.

(2) Tendency towards more of internal conflict and less of external conflict.

Affirming and denying certain influences from the environment and certain tendencies of the inner milieu often serves as a nucleus of discriminating activity in the making of conscious choices. A patient said: “I do not agree with myself, I condemn myself, I am ashamed of myself. I will not allow my “lower self” to choke my “higher self.” Some say that to have conflicts with oneself is bad. Nonsense. They make me grow, they make me understand others, thanks to them I am less in conflict with others.”

In case I in the second part of her biography we see that the patient reacted very strongly to external situations and that

she frequently transferred the center of gravity of her reactions onto herself (as a relation to herself). For instance in her fear of the possible coming of fear, in her fear of seeing in her own face in the mirror the signs of mental illness, she shows the transition from external conflict to an internal conflict.

In case 2 the patient became indifferent to external events, with the exception of the most brutal forms of behaviour around her, but transferred all her conflicts to her inner psychic milieu. They then became internal conflicts between the ordinary reality of life and the world of moral and transcendental reality. In case 3 we also observe that all conflicts take place in the world of inner life. They are invariably related to feelings of inferiority in relation to the patient himself, with a feeling of guilt, with a sense of an inner hierarchy of values, (yet universal) and a feeling of not having realized it to a sufficient degree. In case 4 we observe almost exclusively external conflicts. In response to these conflicts there are phobias and obsessions. The incapacity to make the transition to developmental inner conflicts is directly related to the absence of hierarchical elements.

(3) Psychosomatic sensitivity as an initial condition of disintegration.

A lack of equilibrium and a lability of one's own inner psychic milieu is expressive of disintegration, which is found at the root of conflicts between higher and lower tendencies. The "somatopsychic relations" by causing functional difficulties, collisions between conflicting "sides," bring attention to these states, and consequently to what is happening inside the individual's mental and emotional structure. This is how attention is brought to the events of the inner psychic milieu. More extensive discussion of this subject is contained in Chapter 3 and 4.

(4) Internal conflicts are not subconscious repression but conscious restructuring of different levels of the psyche.

Conflicts and conscious and unconscious repression do not

necessarily derive from sexual tendencies as primary factors, but rather express a multiple intra-level process of inhibition of primitive tendencies, in favour of gradually increasing higher psychical processes.

According to Sherrington (1961) man's cultural level can be correlated with the amount of inhibition over the amount of excitation. If there is more inhibition and less excitation then such a man is culturally higher than one exhibiting the reverse. Sherrington showed that if the higher levels of the animal's brain are dissected out then the lower levels (the spinal cord) become more excitable. These inhibitions either can be a direct result of an active inhibitory process or they can result from the excitation of higher functions which indirectly inhibit lower functions in a given area of psychic activity.

I have indicated that such indirect inhibition or damping of lower functions may be applied to all functions in development. This can be found in clinical experience. One of my patients said: "When I recognized how easy it is to hurt people by lack of attention and care toward them I resolved to make the effort to avoid rash decisions, to avoid feeling offended, disliked, or simply being stubborn, in order not to base my reactions on such feelings. Otherwise it would be as if I looked through dark and unwashed glasses."

The restructuring of different levels occurs through inner psychic transformation. A characteristic example exists in case 3 where there is a continuing evolution of a hierarchy of values, of expecting more and more from oneself, and an increasingly clearer identification with the personality ideal.

(5) Regression as a purposeful behaviour.

Retrospections and regressions to the past, to childish tendencies, are not necessarily expressive of a repressed "libido" (especially in the form of Electra, Oedipus, castration and other complexes) but rather of a need to return to a most happy period, to a period of intense development from which to draw new energy. Equally often these reactions represent prophylactic stratagems called in to handle future conflicts with the external

world, as well as in the inner world (prevention of nervous breakdowns or suicide).

It is in fact a general principle that in order to achieve some degree of inner integration and stability we must at times remove ourselves from active life and retreat to the world of dreams, friends, family, nature, solitude, creativity, theatre or film. We have to leave for a while our actual reality and return or transpose our “longing heart” to the past, to dreams, or to whatever “otherness” that brings us repose.

The tendency to “fall into sickness” is an escape from people, from an external milieu, and from unsolved problems. It is very often related to hypersensitivity of consciousness. For some people it is the only available means of protection—taking cover before the brutality of life.

(6) Positive infantilism.

Some theories of neurosis (e.g. those of Masserman, Mazurkiewicz, Zajaczkowski) postulate that the immaturity of emotions and drives which characterizes infantilistic individuals may also characterize psychoneurotics.

On the other hand we know from clinical examinations and tests that some infantilistic individuals exhibit a high level of intelligence, emotional sensitivity, refinement, intuition, creative abilities, and capacities for heroism and self-sacrifice.

Heroism and self-sacrifice are correlated in these cases with sincerity, suggestibility and lack of calculation.

Such infantilism is often found in psychoneurotics, especially in psychasthenics, but also among outstanding individuals in art, science, and sometimes in public service. Here belong Mozart, Beethoven, Chopin, Keats, Musset, Slowacki, Shelley, Rousseau, Chagall, Walt Disney, and thousands of others.

A lack of appreciation of infantilism is usually based on observations of its “negative” aspects, such as wavering attitudes, excessive affective excitability, sensitivity and excitability of imagination, feelings of inferiority, shyness, “immature” behaviour, impracticality, excessive intimacy and sincerity, lack

of adjustment to reality, sexual immaturity expressed in weakness of the sexual drive, tendencies towards platonization of sexual feelings, fears and disturbances in sexual tension, or even feelings in a young man towards a woman as a friend, a lover, and mother all in one person.

Infantile characteristics are physically registered in facial expressions, in a direct and sincere smile, in refined, gentle movements and gestures (often seen as feminine bodily characteristics in men, or boyish ones in women). Infantile characteristics can also be observed in inhibitions of behaviour or suggestibility.

One may well ask: in what respect are they immature? Is it true that sensitivity, refinement, and remoteness from practical life indicate immaturity of emotional and aspirational structure, or only an immaturity in relation to a narrow material reality, to a low level of daily events and deadly routine? I believe that we may answer this by saying that individuals with infantile traits are often adjusted to a "reality of a higher order." They are more developed verbally and conceptually than in matters of practical importance. Their basic drives are less strong. In the terminology of Janet (1926), we may say that they have weakly developed reality functions with respect to an average social milieu and its requirements. These individuals have an extended, as it were, period of maturation, which secures for them a richer and more universal mental development. An extended period of maturation lasting over years of so-called impracticality, puts them in a position favourable for the achievement of a high level of psychic development, in comparison to so-called normal individuals. One of the best examples of extended and unfinished maturation is Michelangelo (Dąbrowski, 1937; Dąbrowski, 1967).

By higher level of psychic development we mean a behaviour which is more complex, more conscious and having greater freedom of choice, hence greater opportunity for self-determination. By a lower level of psychic development we mean a behaviour which is less complex, more primitive (i.e. more controlled by basic drives), more egoistical and less conscious. In such behaviour one cannot properly speak of self-determin-

ation. These levels of behaviour have been more extensively characterized elsewhere (Dąbrowski, 1970).

Infantilistic individuals, often endowed with much charm, freshness, spontaneity and richness of imagination-besides helplessness in practical situations-often exhibit lack of coordination of movements. The fact that a newborn human baby is far more developed in its ability to move its limbs than a new-born animal is well recognized. But it takes much longer for the human baby to achieve dependability of its movements and it never reaches the proficiency characteristic for some animals. Evidently the human cortex is involved in other processes. The greater the role assumed by the cerebral cortex in motor development, the more disorganized and helpless are movements of a newborn baby, and the more psychic and motoric variety and richness is found in adult individuals. Infantilistic persons often exhibit limited psychomotoric fitness, which is being integrated only with difficulty during their whole life, and this very condition of psychomotor disintegration must be considered in numerous cases as a symptom corresponding to a development of higher functions, with concomitant neglect of psychomotor functions.

(7) Different levels of fatigue.

The excitability and fatigability of neurotics, but especially of neurasthenics and psychasthenics, does not uniformly extend to all spheres of activity. This fatigue may be negligible in some activities, and very considerable in others. Excitability and fatigability in psychoneurotics may be a positive or negative phenomenon depending on the concrete activity involved. On the other hand, the same psychoneurotic who is subject to fatigue and inaction on a lower level of functioning may show no fatigability in his creativity, which is a higher level of functioning.

Proust, for instance, suffered unbearably when he had to take care of his household duties, his finances, etc. Nevertheless, he was capable of sustained and systematic hard work of writing. It gave him a great creative satisfaction Kierkegaard, Una-

muno and Chopin were very similar in this respect. We can observe a similar phenomenon daily in very talented children who quickly tire, become exhausted under conditions of imposed school instruction but can without fatigue spend long time playing with things they like.

(8) Quietude and solitude as necessary conditions of psychic synthesis and integration.

Contrary to the opinion of Brun (1954) that night is the enemy of psychoneurotics, we find that often such individuals are particularly creative at night since then their ability for concentration is unhampered. The night by its quietness and freedom from being disturbed releases their ability for synthesis, meditation, and internal transformation. We see this phenomenon often, especially in such writers as Balzac or Kafka, who wrote at night. Most young, intelligent and creative people with psychasthenic traits spend time late at night working creatively or discussing philosophy and moral questions.

The thing in question here is not only quietude and solitude at night but also during the day through short moments of isolating oneself from external stimuli and transition to the reception of internal stimuli. Such quietude and solitude in order to open oneself to internal stimuli is necessary for most writers, poets, musicians, painters, who also show strong components of introversion, hierarchization of values and unfolding of their inner psychic milieu. Such states of isolation occasionally take the character of a positive, one may say even healthy and desirable autism. Such autism is not a rigid psychical organization but a temporary complex of behaviour serving to put oneself in order by closing off the external world and plunging into meditation. Such autistic periods are at times necessary to improve relations with others and to raise the level of empathy. For example, Socrates spent many hours in solitude deep in thought and for this some considered him a sage and others a madman; Gandhi observed a day of silence once a week. The same type of behaviour is found among saints of all

nations, yogis, and others having the recognized or unrecognized distinction of advanced development.

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All the above mentioned mechanisms are expressive of the process of disintegration which may be more or less universal and may take various forms. These are the mechanisms of an inner loosening (disintegration) which may last for a more or less extended period of time. It is our view that such psychic disintegration contains dynamic, creative elements and leads ultimately to personality synthesis, or what we have called "secondary integration." According to Proust (*Du Côté de Guermentes*) all great things we have we owe to neurotics. They are the ones—and not others—who have originated religions and created masterpieces. The world may never know how much it owes them, and especially how much they suffered to produce it. We glory in their divine music, their beautiful paintings and thousand subtleties, but we do not know the price they paid in sleepless nights, crying, spasmodic laughter, asthma—and the ever-present fear of death, which is the worst of all."

With these notions, and with my own, Abély (1959) also is in agreement: "I met in my life, especially in artistic milieus, nervous individuals of great talent, who, happily, remained such. Neyrac described "the anxiety of Saint-Exupéry." He said something along these lines: "This fear was of a special kind. It had some potential for elevation in personality development. Such anxieties are instrumental in raising one to a higher level, and the psychiatrist should approach them with prudence and respect."

2. The Role of Polarity in The Process of Positive Disintegration

We frequently find in psychoneuroses outstanding examples of mental ambivalence. An easy excitability and depressiveness, considerable sensitivity to the problems of others together with irritability and withdrawal, a periodic tendency to explosiveness followed by slowing down of emotional processes, likes and dislikes expressed through changing and contradictory atti-

tudes towards the same persons-are often syndromes of psycho-neurotic character but of a rather low level of mental functioning. An attitude of affirmation interposed with negation, positive and negative viewpoints taken in turn with regard to the same values, opinions and people, is what is called a polarized attitude. It is characterized by emotional fluctuations between pleasant and unpleasant, between joyous and sad. It is similar in meaning to ambivalence.

We can say that in psychoneuroses we deal with “polarizing. disquietude” directed towards the negation of stereotype. We also find in relation to these properties a facility for expressing mixed feelings. Loosening up and even disintegration of his cohesive (even rigid) structures and complexes of activities permits a person to simultaneously experience qualitatively opposite emotions. This may be, for instance, an experience of “joyful sadness” because one cannot fill the actual, momentary events with simple and pure joy since one looks back on happy moments that never returned and one also looks into the future to new burdens, responsibilities and obstacles. This is retrospection and prospection. It may appear as nothing but neurotic gloom, nevertheless, we consider it a necessary step in expanding one’s horizon of awareness. Here belong mixed feelings of sympathy and resentment towards the same individuals, or the experiencing of “smiling through tears.” Just as there can be simultaneous excitability and depression, sympathy and estrangement, so too, simultaneous attitudes of excessive prospection and retrospection are an expression of a widening internal and external reality and of growth in the experience of life.

The fluctuation of mood is not only the most important trait of the cycloid type (Kretschmer) which in its pathological form appears as the manic-depressive psychosis, but occurs also in individuals endowed with enhanced sensual and emotional excitability. The fluctuation of mood appears also in psychoneurotic infantilism and in hysteria. In both these syndromes we observe capriciousness and delicateness, suggestibility and stubbornness, psychical over activity and indifference, and even tendencies for immobilization and autism.

In hysteria we find besides this also other forms of polarization, such as excessive fatigue, suggestibility, hypnotic states, excessive sleep, or even hysterical paralysis as a pathological form of immobilization aside with excessive stimulation, resistance to fatigue, and so on.

Likewise in the manic-depressive psychosis we have as one pole excitation, excessive mobility, quickness and richness of associations, euphoria, facility of relating to the environment, and as the other pole apathy, depression, slow tempo of reactions, feeling of inferiority, etc.

These states may be the outcome of a necessity to change a state of excitement into a state of depression and vice versa, to change from an excessive involvement into immobility. This may be necessary in order to repair the loss of energy.

We find in cases of hysteria that sometimes a patient develops an excessive need for attracting attention by being dramatic, as if he were on stage, by eccentric dress, and if this does not suffice, he will express this need by immobility or hysterical paralysis.

A hysterical "flight into sickness" during a difficult situation is just the application of one of the accessible poles of the polarization tendency. A narrowing of the field of consciousness which characterizes a very distinct hysterical condition is closely related to the acceptance of a unipolar attitude, compatible with only some type of stimuli and the exclusion of others. The other pole is excessive sensual and psychomotor excitability, a showing-off behaviour. It was Janet who recognized this "narrowing down of the field of consciousness" to only one kind of stimuli, one kind of experiencing, one kind of attitude. I have known a case of a small girl who suffered the same pains as her hospitalized father. She so much loved and identified with him that her consciousness was narrowed down to experiencing the same kind of condition as her father's.

Symptoms of suggestibility and autosuggestibility are an expression of hysterical mechanisms, as in the examples given above or in case 7. These mechanisms are mobilized in order to realize or form a direction along which the individual can

find, more or less consciously, his own lifestyle, whether normal” or “neurotic.”

Under the pressure of these occurrences there is an increasingly more urgent search for “developmental” way out of the situation, for a channeling of the pressures “up.”

In the process of unilevel disintegration, slowly advancing to multilevel disintegration, the hierarchic organization advances and so does the increasingly conscious role of the disposing and directing center. This center embodies in itself the programming, planning and organizing of behavior. It determines particular acts of behavior as well as its long range direction. In primitive behavior, which we define as one controlled by basic drives, the disposing and directing center does not appear as a conscious activity separate from the basic drives. It is only at a more advanced level of development that a conscious direction and conscious developmental choices begin to appear together with projections into the future (“who will I be”) that we can speak of the disposing and directing center as a dynamism.

CHAPTER VI
PSYCHONEUROTIC SYNDROMES ACCORDING
TO THE THEORY
OF POSITIVE DISINTEGRATION

The developmental process in which occur “collisions” with the environment and with oneself begins as a consequence of the interplay of three factors: developmental potential which is positive for the most part (different forms of over excitability), an influence of the social milieu, and autonomous (self-determining) factors. With time there is an increase of excitability, inhibitions, inner conflicts, external conflicts and tensions.

Depending on both the strength of the developmental potential and social influence, the development may be arrested in its course at the stage of unilevel disintegration for a long time, or it may fairly early enter into the stage of multilevel disintegration. Accordingly, we shall have different rates of development and different prognosis. In consequence, we will encounter “higher” and “lower” levels of psychoneuroses, some more linked with the disorders of the autonomic nervous system and organic functions (psychosomatic disorders), some more linked with higher levels and higher emotions (as in psychasthenia or psychoneurotic anxiety). We will observe a wider or a less wide globalization of the psychoneurotic process. Every phenomenon has thus to be examined in its “depth” and its “width,” i.e. horizontally and vertically. Development with the participation of psychoneurotic processes proceeds in relation to these two vectors.

1. The Expression of Psychic Overexcitability in Psychoneurotic Processes

In an earlier section (Chapter 1, Section 4), devoted to the role

of the developmental potential in psychoneuroses, it was pointed out that this potential is discovered in different forms of enhanced excitability, in the nuclei of the inner psychic milieu, in special interests and abilities. The development of the inner psychic milieu is strictly related to the activity of autonomous and authentic dynamisms such as the third factor, subject-object in oneself, self-awareness and identification with one's own development.

The relations and interactions between the different components of the developmental potential give shape to individual development and control the appearance of psychoneuroses on different levels of development.

(1) Limited developmental potential.

In the case of enhanced sensual excitability but without a more pronounced presence of hierarchic and autonomous dynamisms we observe the development of hysteria on a low level. Its characteristic form is a characteropathic hysteria expressed through primitive playacting, lying, intriguing and the like, There is also sexual excitability as a response to feeling threatened, need of defense, or the need to reduce tension.

In the case of psychomotor overexcitability without a more pronounced participation of hierarchical dynamisms we observe functional hyperkineses, tics, psychomotor crises, wanderlust.

In the case of emotional (affective) overexcitability we observe emotional crises with not much awareness, inhibitions or aggressions, primitive fearfulness. We observe also phobias, affective perseverations, hypochondriacal and neurasthenic reactions.

In the case of imaginal overexcitability we observe waking dreams, unconscious obsessions of imagination, symptoms of psychoneurotic autism, hypochondriacal and neurasthenic symptoms with strong component of imagination.

In the case of enhanced intellectual excitability we observe excessive questioning, excessive analyzing, isolation, introvertization, weak emotional contact with the environment, in other words a marked asyntony.

(2) Strong developmental potential.

The forms of expression of psychic overexcitability described

above are those that do not have a strong developmental potential. Those that do take on more complex forms. When the developmental potential is strong then a new and very important factor comes into play, namely hierarchization. This is the beginning of the development of a multilevel inner psychic milieu.

In the case of sensual overexcitability the developmental tensions, i.e. internal and external difficulties, may push a given individual towards conflicts between his primitive sensual and sexual tendencies, and his sexual needs of higher level. This may take the form of hysterical conversion, localized neuroses, nervous stimulation, or sexual "frigidity" during intercourse. We may observe an excess of indirect sensual needs such as for touching as a way of compensating for the feeling of guilt related to sexual frigidity.

In the case of psychomotor overexcitability we observe more complex perseverations of movements, as for example, counting telephone poles, counting steps, fear of surprise, need for spastic expression, excessive talking, impulsive walking, taking walks to release tension, frequent movie-going, etc.

Psychoneurotic processes stemming from emotional overexcitability take the form of depressions related to feelings of inferiority, of shame and guilt, fears of responsibility, fears of death. Suicidal tendencies and suicides are not infrequent.

Psychoneuroses based on enhanced excitability of imagination are often characterized by deficiency of the reality function on a low level (everyday needs and occupations) but its strength on a higher level (life of inspiration, ideas, creativity and experience of other dimensions of reality), imaginal obsessions, richness of dreams, ideas, inventions, creativity, which in the eyes of others usually have an "unreal" character.

In the case of intellectual overexcitability on this level we observe an "intrusion" of affective and imaginal tendencies into intellectual activities. The intellectual processes thus become more complex and enriched. In psychoneurotic processes there are perseverations as to the "negativity" of the intellect, fears of synthesis, search for synthesis, fears of intuition, and a need of intuition. There are obsessions of responsibility and obsessive fears of one-sidedness.

(3) Strong developmental potential with marked autonomous dynamisms.

When the processes of hierarchization move from the phase of spontaneous conflicts and un-programmed searches for solutions to a phase of greater role of consciousness and organization, then the psychoneurotic processes reach a different level of expression. This level of development is reached only when the autonomous components of the developmental potential are very strong, and that means a high level of self-awareness and self-determination.

In the case of sensual overexcitability we now encounter structural complexities. The components of affective, imaginal and intellectual overexcitability push sensuality away from its dominant position. Hysterical tendencies are transformed into playacting on a high level, into suggestibility towards stimuli of high level; there is a development of empathy, contemplation, even ecstasy. There is a development of new attitudes. such as enthusiasm, enchantment, asceticism, striving towards sanctity.

Psychomotor tendencies are inhibited and transformed. There is a cooperation between affective, imaginal, intellectual and psychomotor components of overexcitability. It is expressed in a zeal for organization, planning and programming. There is a need for deeds which may give rise to psychomotor obsessions of existential and organizational nature; or to tendencies to create great works. This is a psychoneurotic trait of an excess of activity developed on the basis of "internal psychomotricity." Saint Paul and Saint Theresa of Avila are good examples of this inner pressure for deeds on a large scale.

Enhanced emotional overexcitability takes the expression of a need for humility, asceticism, depressions, existential anxieties, affective obsessions in relation to responsibilities.

On this level psychoneuroses express not only individual phenomena and experiences but more and more strongly relate to other human beings. This comes about through compassion, genuine interest in the conditions of the lives of other people, their suffering, their existential difficulties. One could say that

these psychoneuroses arise from an excess of empathy and from an excess of authentic attitude towards another ("Thou").

In the case of predominance of imaginal overexcitability the psychoneurotic processes are also expressed in depression existential anxieties and obsessions, empathy, etc., but perhaps with lesser intensity of symptoms than in the case of emotional overexcitability.

These forms of psychoneuroses have always to some extent open possibilities of "self-relaxation" in the world of imagination or dreams with the participation of enhanced affective and intellectual activity. This allows an easier systematization and easier finding of solutions to difficulties related to lower levels of reality than those proper to this type of psychoneurosis. This level of development (which elsewhere we call the fourth) is so universally involved in the reality of a higher order that the individual moves there with considerable ease whether it relates to his own individual problems or to the problems and difficulties experienced by others. The imaginal component makes it easier to move in the complicated world of tensions, depressions, or obsessions. For these people the gate into another reality is just wider and more open.

Psychoneuroses with a predominant component of intellectual overexcitability are characterized by a greater systematization of experiences, and hence by a greater need of rationalization. There are also depressions, obsessions and anxieties. One has to keep in mind, however, that on this level the types of psychic overexcitability are invariably mixed being composed of several forms of overexcitability, primarily affective and imaginal. Philosophical obsessions, obsessive criticisms of scientific theories, depressions related to the disillusionment that science is not capable of answering the most fundamental problems of life, are rather frequent. No infrequently one encounters also obsessive intellectual attempts to find scientific answers to the questions of life and existence.

The following four cases will serve as an illustration of different psychoneuroses and different levels of psychoneurotic processes.

2. Case 6

S.M. was 23. He studied history and theory of art at the university and at the same time he attended the Academy of Fine Arts in Warsaw. Prior to that he changed his major subject several times.

For some years he had symptoms of excessive nervous excitability, he was depressed and began to think of the danger of mental illness. In a few months his condition became more aggravated. He went through periods of "mental spasms." On one hand, he considered himself normal; on the other hand, he thought of himself as one overly concerned with moral issues.

He went to look at the places of execution (he lived in Warsaw after the Second World War); he experienced the tragedies of the past as something of actual validity, something authentic. He was hypersensitive to blood. He thought that those who pass away are being consecrated for him, so that he becomes responsible for the continuation of their lives. At times he felt that such experiences were dangerous, but something attracted him to them. He was often concerned about the moral value of art. He separated the domains of higher value, which had for him a most real meaning, from those domains of lower values with which he was in mental warfare.

Moral problems were of such fascination for him that he wanted to discontinue his studies in art. He was interested in the fate and destiny of man, in his crisis in medical, psychological, moral, educational, or legal aspects. He experienced deeply and adversely, any such attempts at new types of education which, in his view, were contrary to human dignity. He experienced these confrontations somewhat like shocks.

Examination, internal and neurological:

Wide eye pupils, strong eyelid trembling, blood pressure 100/130, red dermographia increased. Chwostek on both sides strongly positive, abdominal and muscle reflexes increased, oculocardiac reflex inclined to arrhythmia.

Psychological-psychiatric examination:

Outstanding affective and imaginal sensitivity, fairly well-developed ability for transposing psychic experience onto the autonomic nervous system. Strong preponderance of higher levels of emotional life, considerable capacity for inner psychic transformation (when he came for treatment he was looking for help in changing himself, he understood that individual development requires universal attention to human values, and that it cannot be achieved alone). Inner psychic milieu distinctly in hierarchical order. Outstanding intelligence with more facility for the theoretical than the practical. Some original traits in thinking. Multidirectional abilities. Reality function well developed at higher levels of mental life, and poorly developed at the lower, everyday level.

Interpretation:

His inner milieu is built on an authentic hierarchy of values, where the dominant elements are the highest dynamisms of mental life. The dynamisms “subject-object” in oneself and the third factor are manifested by his careful observation of the changeability of his own states, by their evaluation, and by his selective attitude (positive to some states, negative to others). This is also manifested in his attitude to his own artistic work. Moral values which he put on the highest level fascinated him, so that he subordinated all other values to them (thus placing his disposing and directing center on a high level). His highest values were global and humanistic. The whole organization of his life was based on these dynamisms together with constant retrospection and prospection in relation to himself and to the world around him. All these characteristics, with concomitant decrease in activity of the instinct of self-preservation and strong multilevel disintegration (feelings of responsibility, “excessive” syntony, dissatisfaction with himself, an attitude toward himself as object and toward others as subjects, the third factor, definite localization of disposing and directing center at a higher level)—all these indicate the development of insight, of a wide scale

and deep penetration of aims and firm non-adjustment to lower levels of reality.

Clinical diagnosis:

Psychasthenia with “pathological” empathy. An individual of higher psychical structure and highly developed mental functions. Good prognosis.

Treatment:

It is difficult to suggest here a specific program of treatment. Rather, a program of self-development and autopsychotherapy is advisable. It is important to have the patient realize the whole importance of his own development, to help him in a more universal personality growth, and in the control of his overly intense emotional reactions. He needs to develop a greater understanding and capacity for a more balanced view of the constellations of lower psychosocial level with some compassion for those who are morally endowed but to a limited degree.

S. M. has outstanding multidirectional abilities, high sensitivity, and distinct empathy. The hierarchy of his inner psychic milieu is marked by dominance of the highest dynamisms of mental life, creative ability, and considerable capacity for inner psychic transformation (he shows a constant need of self-development, of increasing his insight, of enlarging his understanding of others).

On the other hand, he demonstrated disproportional development of certain dynamisms of the inner psychic milieu, such as dissatisfaction with himself, feelings of inferiority with respect to himself, the dynamism “subject-object” in oneself, and also the third factor. In clinical diagnosis it may be considered that S.M. suffered from psychasthenia retaining his reality function at a high level (refinement, and moral concerns of universal nature) but with weakened reality function at a lower level.

S.M. represents an outstanding, positive personality development at the level of advanced multilevel disintegration. He is very sensitive, with increased affective, imaginational, sensual and mental activity. He manifests a strong attitude of meditative empathy and responsibility towards others. He also demonstrates

a highly educated awareness in the service of a well-developed moral personality. He has distinct creative abilities. S.M. represents, in the great majority of his symptoms, positive nuclei of personality formation, nuclei which are being actively developed and realized.

Is this case of psychoneurosis a case of illness? We can say that S.M. is definitely healthy, because he realizes his own model - norm or personality standard. His maladjustment to lower levels of actual reality, but adjustment to reality of a higher level, his empathy, his emotional tension, plasticity and creativity, and his responsibility and moral sensitivity are an expression of the acceleration of his developmental process. This is also demonstrated by the strength of the main dynamisms of his inner psychic milieu. At the same time we observe weakening of his instinct for self-preservation.

In a case like this I never recommend a "psychiatric treatment." Should this man take up a professional psychiatric or clinical career, he would have exceptionally good chances of healing others, because of his great creative potential, empathy, psychical responsibility, insight and flexibility. One could only venture to give him some advice, on the basis of a global diagnosis of his rich personality, as being well on its way to advanced development. This development may be modulated through increased awareness and self-awareness, through a better understanding of his own mental condition, through autopsychotherapy and periodic contacts with a psychologist or psychiatrist of high psychic maturity and capacity for an understanding of such individuals and their developmental processes.

3. *Case 7*

Z. S. was 38. She came with the complaint of nervous exhaustion, feelings of psychic weakness. For her every strong unpleasantness or stress resulted in weakness. Yet she felt a need for an active life and liked activity and initiative.

At times she had headaches, heartache, nausea. No disturbances of digestive tracts noticeable. For some months she has experienced something new coming over her organism, a sens-

ation new and strange to her. She lacked appetite and nausea was common. She believed that she was pregnant, but there was no physical ground to suppose it. She did not feel mentally ill, maintaining that she could control herself.

She had a love partner, but was not sure of his attitude. She could not be sure whether his feeling for her was genuine. She did not recognize spiritual relations without a ground of "concreteness." In her partner she recently noticed an attitude "of prudishness, previously absent. Because of the unnaturalness and lack of sincerity in the patient it was difficult to establish to what degree their sexual life was normal.

Lately, she often had a recurrence of nausea, with the supposition that she might be pregnant without sexual conception. She asked the physician to treat and examine her increasing abdomen. She wanted to see a gynecologist. She wanted to get married, especially in order to conceive a child, feeling a great desire for motherhood.

General and neurological examination:

Regular build. Low blood pressure. Abdominal muscular reflexes much increased. Chwostek positive on both sides, red dermographia extended.

These results indicate a generally enhanced psychical excitability, particularly sensual, tendencies towards "psychic spasmophilia." The strongly increased abdominal reflexes may indicate that certain problems are localized in the genital and digestive systems.

Psychological and psychiatric examination:

Rather sure of herself, authoritarian, weak inhibition, marked ambivalence. Medium level of intelligence, more practical than theoretical. Intelligence in the service of strong basic drives, rigidity of thinking (stereotypy). Suggestibility, lack of criticism towards herself, excessive and facile transfer of psychic tension on to the body (autonomic somatization), weak inhibition with strongly enhanced excitability indicate absence of inner psychic

transformation. Her disposing and directing center at the service of the rather primitive drive to get married and be a mother. Besides objective, rather strong magical thinking (she believed herself pregnant). Poor hierarchization of values. Symptoms of slight disintegration of unilevel character but in general closer to primitive integration; preponderance of integrative elements.

Interpretation:

An individual integrated at a rather low level with some symptoms of a primitive unilevel disintegration. Moral attitudes based on a sense of duty and social norms, but rather primitive and weakly controlled. These tendencies and moral principles, are under the pressure of basic drives.

As a teacher with good experience and background and a person observing her religion, she followed the moral principles of right and wrong and appeared to differentiate them well. Nonetheless the pressure of the sexual and the maternal instincts was so strong that they manifested not only in pharisaical dosages of sexual contact but also in her magical thinking going far in the direction of believing with certainty that the outcome of these sexual contacts, namely pregnancy, was an irreversible fact.

Strong pressure of sexual and maternal needs, (self-suggestion of pregnancy) giving rise to magical thinking and action, approaching hysterical conversion. Strong tendency for the transmutation of the psychical into the somatic. Persistently false perceptions of her abdomen being enlarged and that her pregnancy was real indicate that her psychological processes were very much tied up in the somatosexual area.

Descriptive diagnosis:

She displayed excessive psychical sensitivity since childhood. Her disturbing experiences led to a state of anxiety and obsessions. Her repressed wishes acted through the subconscious, e.g. she believed herself pregnant with all the evidence to the contrary and tried to convince her lover and her physician. She feared that her lover would refuse to marry her. This created a fear of psychical shock experienced each time she found evidence

that her lover was not inclined to get married. She showed definite withdrawal (ekklisis). The case shows clearly that there was no ability for inner psychic transformation, i.e. no ability to accept and work out—even if only partially—her difficulties. In consequence she was in no position to handle the magical elements of her anxiety. She therefore possessed numerous components of a somatic neurosis since her body was the only available territory where to localize her unresolved difficulties.

Clinical diagnosis:

Symptom complex approaching hysterical conversion reaction.

Prognosis:

Doubtful in the sense of positive development.

Treatment:

The patient needs to be persuaded that her behavior will bring no results, and that her “wishful thinking” will not make her pregnant. It is necessary to help her realize that she needs to find her own independent meaning of life, and that this will help her to establish a relationship with her love partner without making her dependent upon him. She needs either to marry her love partner, or to give up marriage and him. Another possibility, much less likely, would be for both of them to live together without legalizing it. The latter solution would have to be arrived at as a result of very clearly defined and realistic understanding between them of the conditions and consequences of such a decision. If she decides to get married, and marriage was possible, it would be necessary to give her help in organizing her married life, especially in difficult for her periods which would inevitably follow.

4. Case 8

M.L. was a man 40 years old, occupying a prominent scientific position. He came in because of periodic headaches, shortness of breath, heartbeat and disturbances in the digestive tract,

evident in occasional migrating pains and digestive irregularities. With varying intensity, he has suffered these symptoms for several years.

Developmental history:

His family (parents, grandparents, cousins, etc.) showed no history of mentally abnormal behavior (psychosis, retardation or the like).

The patient was the only child, educated in a soft atmosphere, yielding to his pleasure. He was egocentric and had an exaggerated notion of himself. On one hand he strived for perfection, on the other hand in his sexual relations with women he abused them.

General and neurological examination:

Moderate trembling of eyelids and hands, excessive muscular but especially abdominal reflexes; increased and extended red dermographia. Blood pressure 155/100.

The results of this examination indicate considerable general nervousness of the psychomotor, sensual and emotional type, marked cutaneous sensitivity (dermographic reaction). Abdominal reflexes excessively intense in his case may indicate his susceptibility to disorders of internal organs situated in this area. One would thus expect in this patient neuroses of the digestive system, most likely of the spastic type.

Psychological and psychiatric examination:

High level of intelligence, mainly theoretical, though in some areas practical side was fairly good. Symptoms of magical thinking (for instance in the fact how important to him was the ceremonial procedure of festive occasions in his church or in his everyday routine). Preponderance of introvert tendencies, egoistic and egocentric in character. On one hand he exhibited the so-called "spiritual desires," and on the other hand excessive care for his own comfort and pleasure. In his religious practice ritualistic observance was dominant. He used cere-

monial gestures, like raising his finger to make a point in discussion. Tendency towards underlining his own importance. Considerable sensitivity of feelings and imagination. He exhibited sensual and imaginal overexcitability (but limited only to things connected with his person) as in touching, or in the religious ritual of his church where he was a leader. Rather weak inner psychic transformation. Lack of internal conflicts, Weak developmental dynamisms. Superficial hierarchy of values, not worked through and weakly realized in his life. To avoid feelings of guilt in his sexual relations with women he protected himself by an elaborate ceremonialism so that he as a superior being descended down to bring happiness to his humble female companions. One can see this in the predominance of formal approach over experiential and emotional, of ritual over internal content. He was very pedantic about his eating habits and also his sexual relations for which he dressed up in a ceremonial manner.

Interpretation:

Definite preponderance of unilevel disintegration. Considerable transmittability of psychical events to the autonomic nervous system evident in the precise timing of his psychic tensions and subsequent functional disorders of his heart and digestive system. Hypochondriacal and neurasthenic tendencies.

These tendencies were increased by his lack of sense of the inappropriateness of his own behavior and absence of any alterocentric inclinations. This resulted in an “escape into sickness,” which he used as a partial justification of his insufficient responsibility for his own behavior. This in turn caused psychic fixations to specific somatic areas such as the cardio-vascular and the digestive system.

Clinical diagnosis:

Neurastheno-hypochondriac.

Prognosis:

From the viewpoint of positive psychic development—doubtful; strong tendency to primitive integration.

Treatment:

M.L. was highly intelligent. The task of therapy would be to show him the inconsistency of his behavior with his intellectual level. It would appear fruitful to evoke some disquietude in him in relation to his sexual behavior. Namely, the fact that he avoided marriage brought tensions within him and would disturb him during his beloved rituals. Since his ceremonies and rituals were most important to him he possibly could face, marriage as a means of bringing his life into order. Out of fairness it should be added that there was a woman who wanted to marry him at any cost.

5. Case 9

K.J. was a 41-year-old man, married, an administrative officer in a cultural institution. He suffered—in his opinion—of cardiac neurosis dating from the time of his military service. Lately he often had obsessional thoughts (whether he has made some wrong decision; whether he was acting right; whether he was doing any damage to others; whether he was well thought of). Even for reason of some small impropriety, he excused himself, telephoned, was always excessively apologetic. He was worried about his own “mental unfitness.” He avoided all collisions, had a tendency to exaggerate. At times of strong psychic tension and increasing obsessions he had suicidal thoughts. Nothing brought him joy. When hearing about some mental illness he applied it to himself and either believed to have the same symptoms or expected to develop them in the near future. When his superior said of one of the employees that “he had a black card in his life” he was so upset that he could not sleep. He transferred this “black card” onto his own life, and believed that he was doomed.

There was no evidence of negative hereditary load. Mother was alive. Parents had a good relation, took good care of him. The patient deeply grieved the death of his father.

His marital relationship was good. Both psychical and marital conditions were good. He had one son who posed no problems. During the war he was forcibly re-settled out of the country,

had the conviction that he was being followed, and was continuously surrounded by some suspicion. In those days these were frequent but nonetheless painful experiences. Lately he was given tranquillizers and directed to the mental health clinic.

The patient was a capable employee, occupied a managerial position, advanced in his career, was an able organizer. However, he did not like movies or theatre whenever a complicated psychological drama was portrayed.

He came from a culturally deprived background to a culturally rich milieu and rose to some significance in its administration.

General neurological examination:

Pulse accelerated, blood pressure 150/105, red dermographia, reflex responses increased and extended; besides that no characteristic reflex responses. These meager results give more basis to expect that we are dealing here with a sensitivity directed outward (attention to events in his social milieu) with some transfer of his experiencing onto the cardio-vascular system.

Psychological examination:

A mixed type, preponderance of introvert tendencies with rather weak inner psychic transformation (he did, however, sincerely ask me what could he change in himself); some capacity for sympathy: obsessions related mainly to external life and without moral aspects. Emotionally responsive. High transferability of psychical experiences onto the autonomic nervous system. Easily affected by suggestion. High intelligence, verbal and abstract as well as practical; symptoms of magical thinking together with some anxiety as to these magical contents ("black card"). Easily yielding to suggestion and thus gets overcome by fears but has no critical power against situations which suggest even a "shade" of danger.

Interpretation:

An intelligent individual of mixed psychological type. His inner psychic milieu is weak. Rising to high level of administra-

tive hierarchy with a fair intelligence and a capacity for adjustment and high emotional responsiveness contributed to an excessive sensitivity to public opinion, excessive shyness and care to be "in good order." This dates back to his traumatic experiences during and after the war when he was questioned by secret police as a result of suspicions and denunciations which in his case were unfounded. The fear of such situations remained which points to a weak inner psychic transformation. He was lacking insight into himself (he avoided movies and books with any degree of psychological depth). With a strong need for adaptation to his environment this formed an attitude of "taboo," non-involvement, and formally proper behavior. His anxieties, fear of questioning, obsessions of imminent danger, formed sets of symptoms that were "closed," isolated from the possibility of self-criticism and inner psychic transformation, This was his inner half-conscious "taboo."

Diagnosis:

Psychasthenia with symptoms of obsessions at a rather primitive level, although approaching the borderline of unilevel and multilevel disintegration.

Prognosis:

Uncertain.

Treatment:

Strengthening and development of general culture, increase and deepening of psychological knowledge of self, slow bringing to awareness and development of the inner psychic milieu. Development of a more independent attitude toward his external environment and towards his social taboos.

We now proceed to a general description of several syndromes from the standpoint of the theory of positive disintegration.

6. Hysteria

The process of disintegration in hysterical neurosis is mani-

fested by an increased sensual excitability, by ambivalences which are predominantly affective, by partial suggestion and autosuggestion (not embracing the whole psyche but rather its particular areas), by a tendency towards extremist attitudes, by particular psychomotor reactions (prespasms, functional or hysterical paralysis). Strong affects are always involved.

These reactions are present in Case 5 and in Case 7. In Case 5 we see Irene gradually “sinking” into a state of considerable emotional automatism. Her field of consciousness is narrowed down to her mother and everything that pertains only to her. The end result is dissociation. Her consciousness has split into two persons living separate lives.

Case 7 represents narrow forms of suggestion and auto-suggestion. They are limited to the need of becoming a mother. This is expressed in the somatopsychic symptoms of her conviction that her abdomen was enlarged.

Considerable suggestibility so characteristic in hysteria indicates a weakness of the inhibiting power of higher psychic centers. This suggestibility is on a fairly low level because it yields to trivial thoughts and perseverations without much content, especially as in Case 2.

In a great many cases of hysterical neurosis we observe partial symptoms often occurring consecutively. For example the little girl mentioned on page 75 developed the symptoms, as her father did, in a series of increasing seriousness. She developed partially one after another immobilization, sleepiness and finally a hysterical paralysis as an unconscious imitation of the same sequence of her father’s actual physical illness.

7. Neurasthenia

Neurasthenia was considered by Pavlov to be not a purely human neurosis but one especially common among laboratory animals. In my view, it is a psychoneurosis exhibiting a basic mechanism of disintegration. We observe in it cyclic states of excitation, stimulation and arrest of psychic functioning shown by states of fatigue or exhaustion. The cyclic pattern of excitation and inhibition, already emphasized by Pavlov, is a characteristic indicator of a disintegrative process, since it upsets

the homeostasis of an established rigid pattern of behavior. The characteristic for neurasthenics periodic creativity and easily following fatigue, may indicate that the disposing and directing center is not sufficiently strong either in the area of drives or in one of the higher psychic functions. Considerable fluctuation of moods and disturbances in sexual functioning also reveal the presence of processes of disintegration. A neurasthenic has an inferiority feeling because of the weakness of his drives, as well as because of a disequilibrium in his sexual life and his incapacity for systematic mental work which usually demands considerable tension.

A strict distinction between neurasthenia and psychasthenia may not be necessary. We are inclined to regard neurasthenia as a lower level of psychasthenia. One can say that in neurasthenia neuropsychic processes are more active (autonomic dystonia, at times strong pressure of basic drives with their simultaneous inhibition visible, for instance, in a strong sexual excitability combined with shyness and anxieties such as fear of impotence, fear of venereal disease, etc.), while in psychasthenia mental processes are predominant.

Psychasthenia is a "self-sufficient" syndrome. It operates on the terrain of higher development with a clearly active disposing and directing center. It is much more independent from the stimuli of the autonomic nervous system and from the pressure of strong biological drives. This is easily seen in S.M. (Case 6) whose experiencing, and thus his psychoneurotic processes, take place on a very high level of altruistic feelings, moral concerns, and transcendental obsessions.

Other processes and a lower level of symptoms in the same "psychoneurotic family" are present in Case 8, where we observe psychosomatic symptoms, especially in the cardiovascular and circulatory systems, plus the dependence on ritual, on showing oneself off. There is thus a distinct dependence on external opinion, characteristic of lower levels of psychoneurotic processes.

The difference between neurasthenia and psychasthenia, or as we would rather say, between the lower and higher levels of psychasthenia, is also evident in the need for different therapeutic

methods. Since in psychasthenia the psychic processes are dominant, therefore, the most effective method is autopsychotherapy and therapy promoting individual growth through educative methods; in neurasthenia results may often be obtained more readily with drugs such as antidepressants, tranquillizers and others which regulate the disharmony between the autonomic systems. Depending on the level of development of emotional functions in cases on the borderline of neurasthenia and psychasthenia one applies mainly either appropriate pharmacological drugs or methods leading to autopsychotherapy (such as educative or even “philosophical” therapies).

8. *Psychasthenia*

Psychasthenia is characterized by phobic symptoms, obsessions and anxiety, but especially fears, obsessions and depressions of the existential type.

Psychasthenics have a weak reality function at the low level and weak basic drives. They often have a high level of analytical reasoning but periodical weakness of synthesis.

An ability for global synthesis, for retrospection and projection into the future (as discerning one’s own direction of development, definition of aims in terms of changes in one’s personality structure), delayed responses yet great intelligence and weakness of primitive functions are phenomena in evidence of certain splitting into levels. We have already mentioned the “self-sufficiency” of many psychasthenics—their self-confidence and activity in their own inner psychic milieu. Perceptions, ideas, memory stimuli—all this can develop and reach greater complexity without the participation, or with only a minor one, of the external milieu. The woman in Case 2 did not care at all what others were going to think of her, whether her material needs were going to be satisfied or not, or when she was going to die. Her interests and her experiencing were focused on her own essences. This picture clearly demonstrates multilevel disintegration, loosening and—in some cases—extinction of primitive drive integration.

As a rule the development of higher functions disorganizes

lower functions before a new and higher organization can be established. Primitive drive structures which unite into a whole the basic drives and those of intellect and emotional life, undergo definite loosening and disorganization. There results in inability for integrated action. Mental functions in a loosened structure: no longer serve the primitive impulses of a low structure. Those functions now are somewhat independent, forming “fixations” to various loosened drive complexes, which are usually in conflict with each other. Emotional activity is no longer organized into a coherent whole, and is no longer guided by the pleasure principle and the avoidance of pain.

The arrest or inhibition of such activities as social events, ordinary preoccupations, intrigues, professional ambitions causes helplessness, uncertainty in decisions, weak activity at the abandoned level of reality. The reality which a psychasthenic partially reaches at a higher level is often strongly held, but insufficiently controlled; hence, the uneasy state of “suspension” arises as a result of having left one level and not having yet reached the new level. One of my patients described it in these terms: “I am between heaven and earth. I am tormented by not belonging to either one. What one does on one level I am no more capable of, what one does on the other I haven’t yet learned.”

There is then “disquietude” and disharmony on both levels, but in particular anxieties arising in relation to being conscious of the alien nature of the frequently recurring stimuli from the lower levels. This also causes astonishment. In the case of Korczak’s psychoneurosis there were tensions, shock and crises in the face of the brutal realities of life which he had to struggle against in order to provide for the children in his school in the ghetto. Korczak in his personal life also experienced inner tensions in relation to his occasional heavy drinking when he was incapable of controlling his own moral anxieties and scruples. In the case of Unamuno, who with great dedication tried to counteract the ‘evil’ rampant in his scientific and social milieu, the collision with the alien stimuli from lower levels caused him extremely painful shocks.

Uncoordinated movements, timidity, and excessive inhibition lead to loss of security in daily life. Claustrophobia, fear of heights, fear of space, of new situations indicate a lack of equilibrium between one disposing and directing center and another one not yet fully formed at a higher level. These reactions are again an expression of fears resulting from the state of "suspension." The individual is afraid of isolation and at the same time of an open space. It is a fear of "closed" attitudes and of "open" attitudes, of a road leading forward and of a road leading back.

A similar situation is observed in a disequilibrium between the introversion and extraversion tendencies (anxiety and internal feelings of uncertainty). The pattern of introversion and extraversion is disturbed in psychasthenia by dynamisms of transformation which now press for some degree of liberation from purely biological control and from behavior after only one type of pattern. The states of anxiety and obsessions frequently go together with this state of "suspension" between levels which necessarily is a state lacking in psychical stability. [see also Chapter 7, Section 3 (1)].

Obsession and anxiety psychoneuroses are thus often persistently associated with psychasthenia (Dąbrowski, 1967).

9. Psychoneurotic depression

Psychoneurotic depression is characterized by a great tension of sensitivity and by a strong fear of being psychically hurt. Hence withdrawal, isolation, feelings of inferiority, fatigue, fear of activity and periods of low mental tension (low energy) alternating with periods of high emotional tension. We also observe weakening of ability for synthesis but intensification of analytic tendencies.

When the developmental potential is considerable then depressions are usually of internal origin, i.e. arising spontaneously within the individual himself. They are the expression of his disquietude with himself, feelings of inferiority in respect to himself, dissatisfaction with himself, feeling of guilt. It is a consciously or half consciously experienced distance between

himself from the “higher level” that he sees and feels to exist within him, and himself from the “lower level” that he also sees, evaluates negatively, and observes in its weakness, misery, humiliation and worthlessness. One of my patients expressed it in the following words: “I am surprised that my children can love and care for someone so unpleasant and repulsive as myself.”

Depressions, as a rule, develop on the matrix of inner transformations with a more or less pronounced influence of the external milieu. Very often they are related to the psychobiological changes of maturation and the climacteric. In both these periods something new arises and something ends. In the period of maturation the new may be incomprehensible, strange even unpleasant, and that which ends causes sadness. Then come thoughts of death, suicidal inclination, and—not infrequently—suicide itself. This period is followed fairly often by development and unfoldment of mental energy and positive traits.

The climacteric has certain similarities, although from the biological aspect, the phenomena are not only new but also difficult and unpleasant because there is a diminution of energy, of efficiency, loss of beauty, and awareness of somatic discomforts. In the experiencing of an individual aware of himself there is a feeling of losing one’s attractiveness, one’s value and instead growing dependence on others. Individuals endowed with great developmental potential experience suicidal thoughts, preparations for death, and often changes in the direction of opening interest in meditation and mystical phenomena. At the same time they are dominated by feelings of sadness, isolation and loneliness.

10. Psychoneurotic Infantilism

Psychoneurotic infantilism is manifested by enhanced excitability of affect and imagination, by timidity, extreme enthusiasm, great richness of fantasy and new ideas, inhibitions, disappointments and depressions, traumas as a consequence of a weak reality function. These characteristics place psychoneurotic in-

fantilism closer to psychasthenia than to hysteria. Hence “collisions” in daily life; hence a weakening of reality function at a low level; hence a tendency for regression among adults as well as among children.

By regression we mean a return to early stages of development. It provides a strengthening of prophylactic and protective forces against too strong shocks of everyday life, hence, also, the so-called “positive regression,” as an expression of a desire to be surrounded with an atmosphere of affection, sincerity, and freedom from inappropriate forms of adjustment. Psychoneurotic processes make individuals more sensitive. This tender stage of development requires protection—“positive regression” serves here as a buffer.

11. Sexual Psychoneurosis

In sexual psychoneuroses we usually encounter sensual excitability as a part of a wide area of psychic hyper-sensitivity, together with symptoms of sexual inhibition and anxiety (e.g. elements of neurotic fetishism and necrophilia); hence excessive sexual idealization, and sexual attraction to more mature persons.

It is important to distinguish syndromes of sexual psychoneurosis from those of sexual psychopathy; the latter are expressed by normal or perverted sexual drives which are so strong that they give a dominant character to behavior and personality.

Psychopathy is an integrated structure of primitive drives. It is a structure dominated by constitutional control, lacking in self-awareness and therefore representing a low level of development. The psychopath lacks sympathy with others, there is no trace of empathy, and he has no inner conflicts. The motivating forces of behavior are basic needs stemming from basic drives. If such an individual has in his psychological make-up a strong sexual excitability then this will express itself in a primitive form of aggressiveness or sadism.

In contrast to psychopaths sexual psychoneurotics have complicated sexual tendencies beset by inhibitions, phobias, masturbation, homosexuality, idealizations and strong inner conflicts

in regard to their sexuality. In this respect one should differentiate, as in the case of other psychoneuroses, different levels of homosexuality in order to distinguish its psychoneurotic processes (on a higher or even very high level) from processes closer to psychopathy occurring much less frequently.

12. Psychosomatic disorders

One of the underlying causes of psychoneuroses of organs and of systems of organs is an excessive ability to transpose emotional experience onto the autonomic nervous system. In the psychoneurotic process there is either domination of the dynamisms of the psyche or of the somatic dynamisms of the autonomic nervous system. This domination may last for a period of time or be established for good. It depends on the power of the developmental potential and on the evolution of the collisions with the external milieu and on those occurring within the inner psychic milieu.

When mental dynamisms predominate then the psychoneurotic process “upgrades” its level. When the dynamisms of the autonomic nervous system predominate then we observe characteristic for this system disorders and the mental dynamisms (which always involve a certain degree of self-awareness) play only a marginal role. In consequence the neuroses of organs and their functions are chronic. We observe frequently unconscious (or very weakly conscious) tendencies to combine a diffuse psychic excitability, particularly sensual and psychomotor, with those organs or their systems which can show marked disturbance of function. We see then disorders involving the digestive system, the heart or the cardiovascular system. The psychical processes are thus superimposed on the disorders of physiological functions. Emotional difficulties become fixated to certain organic functions. Although this creates further complications, it nevertheless brings relief to the patient by localizing his overall excitability in a more or less recognizable territory.

In psychosomatic disorders we usually deal with a very strong inner tension and with an insufficient transformation ability. In order to be able to carry out a positive transformation of

emotional difficulties one has to have a more or less clearly developed hierarchy. There have to be at least some initial elements of the dynamism “subject-object in oneself”; there has to exist the differentiation between that which transforms and that which is to be transformed.

This ability is lacking in the process of unilevel disintegration. Strong inner conflicts and strong external “collisions” create such tensions that a person is in no position to work out their transformation but is forced to seek at first palliative actions, which may take the form of hyperkineses, tics, unconsciously controlled spasms, etc. The lack or insufficiency of inner psychic transformation makes psychosomatic disorders a common phenomenon in unilevel disintegration and the beginning of multilevel disintegration.

CHAPTER VII

INNER PSYCHIC MILIEU IN PSYCHONEUROSES

1. Origin and Development of the Inner Psychic Milieu (1)

(1) Unilevel disintegration.

A lack of balance between the sympathetic and the parasympathetic nervous systems (so-called autonomic dystonia) can be regarded as an unconscious or semiconscious nucleus of an inner psychic milieu. The individual experiences a disturbance of his internal feeling. He becomes aware of some internal “noise” in his organism. His sense of well-being is disturbed, his sleep or his digestion are out of order, he may tire more easily than before and to all appearances for no apparent reason. These irregularities and perhaps some pain and fear associated with them, begin to direct his attention inwards.

The merely psychophysiological aspect (i.e. where there is little awareness and little conscious experiencing of mental and emotional processes) is characteristic of psychosomatic disorders. They mark—in the domain of drives and emotions—the collision of various subconscious unsystematized forces as “something is happening in the inner milieu.” There appear excessive tensions, conflicts between various tendencies, ambivalent attitudes, conditions of excitement and depression, easy yielding to suggestion or autosuggestion, symptoms of conversion. In all this consciousness is not much active, there is limited, if any, psychic localization or hierarchy, that is to say, there is limited, if

(1) The structure and dynamisms of the inner psychic milieu are described in detail in “*Mental Growth*” (Dąbrowski, Kawczak, and Piechowski, 1970).

any, conscious organization. These phenomena and internal sensations occur as if on one plane only; there are no inner conflicts between the consciousness of the “higher” and the “lower.” There is only one level of activity. We observe this in most psychosomatic disorders such as hypochondria, neurasthenia, lower levels of hysteria, etc., as in cases 4, 7 and 8.

This fact, repeatedly observed, led to the hypothesis that psychosomatic disorders such as neuroses of organs and of systems of organs are more frequent at the stage of unilevel disintegration and the stages overlapping its borderlines. We observe here somatic fixations and localization of psychological difficulties because higher psychical centers are too weak in their transforming power. The dynamic factors of multilevel disintegration are not prominent, and are rather weakly developed. Such dynamisms as astonishment with respect to oneself and disquietude or dissatisfaction with oneself appear only vaguely or sporadically. There appears a variety of disposing and directing centers, as in cases 5, 7, or 8, since an autonomous disposing and directing center operating on a higher level is not yet developed. (Such center functions hierarchically, i.e. it controls and harmonizes lower levels of activity). Instead various divergent tendencies or impulsions act in turn as disposing and directing centers. In case 5 these were: Irene’s desire to bring her dead mother to life and on the other side the acknowledgement of her death to which Irene reacted with a catatonic withdrawal. The nuclei of the third factor, or the awakening of the inner self, were still weak, only rather ambivalently or intuitively anticipated.

(2) Multilevel disintegration: spontaneous vs. organized.

As multilevel disintegration assumes importance, we observe an increase of positive (i.e. developmental or directional) elements in psychoneurosis. The inner milieu is being gradually formed into a hierarchical structure by passing through a somewhat subconscious stage in the first phase of multilevel disintegration, wherein new dynamisms are being “born,” such as astonishment towards oneself, disquietude, dissatisfaction with oneself, feelings of inferiority and guilt.

As the development continues on, the individual comes gradually to an elaboration of his previous experiences. There is now a significant degree of tranquility and harmony in his inner psychic milieu. Now it is the individual himself who takes the initiative in organizing a hierarchy of his own inner contents, while in the preceding stage of development it was the contents and the experiences themselves that were pressing for change and growth (hence the name of the previous stage "spontaneous multilevel disintegration"). This is now the next stage of multilevel disintegration, the stage of organization of disintegrative forces, the phase of transformation, whose characteristics are such dynamisms as "subject-object in oneself," the "third factor," the awareness of control and of one's own inner psychic transformation in the direction of changing one's psychological type, and even the biological cycle of human life (Dąbrowski, Kawczak, and Piechowski, 1970).

With a continuing progress of development we observe the approach of secondary integration signaled among others, by such dynamisms as a strong disposing and directing center at a higher level, personality ideal, dynamism of autonomy and authenticity, responsibility.

(3) The level of psychoneurotic disorders as a function of the developmental level of the inner psychic milieu.

Comparing the three stages of positive disintegration, i.e. unilevel, spontaneous multilevel and organized multilevel, we can say the following. These three stages are also the three different stages in the evolution of the inner psychic milieu. Unilevel disintegration is characterized by psychoneurotic syndromes that are scarcely conscious, ahierarchical, that have a jumble of symptoms like ambivalences and ambitendencies; hence depressions, anxieties, obsessions, and psychosomatic disorders of stereotype closed character, without discernible channeling towards further development. In consequence the disorders are usually grave and the prognosis not always positive.

The apparent equivalence of many different directions, the wide range and seriousness of mental disorders influence many

patients to distortions in their perception of reality. It is a consequence of a total lack of internal organization and of any directionality in their disorders. The unilevelness and distinct pathology of this stage of development is reflected in the creative output of many authors who have not gone beyond this stage. Their creativity is "value-free," i.e. lacking the sense of a hierarchy of values, it depicts reality as degenerate, stagnant, cynical, with "no exit." This applies to the lower levels of existentialism.

The transition to the next stage is characterized by the appearance of a new factor, whose significance for development cannot be overestimated. This factor is a channeling upward which now becomes active. This is the dynamic factor of a *hierarchization of values* (cf. p. 39). This stage is dramatic, sometimes tragic, marked by sharp turning toward oneself in order to seek solutions within oneself. Grave intrapsychic conflicts like doubting one's own worth, doubting the meaning and the sense of life, facing one's own responsibility, are met with the dynamism of inner psychic transformation which directs them "upwards." The state of hopelessness lifts gradually.

The subsequent stage of organized multilevel disintegration is a stage of recognition and classification of difficulties, taking them into one's own hands and incorporating them into a development leading toward a clearly perceived personality ideal.

The higher the development of disintegration the stronger is the role of integrating forces. The progress to higher levels of disintegration can be seen in different characteristics of psychoneurotic symptoms and syndromes where there is an increasingly stronger accent on the consciousness of internal conflicts, depressions, anxieties and obsessions of increasingly more existential and altruistic nature, and with an increasingly better defined level of self-awareness and self-control. The lower dynamisms of the inner psychic milieu submit through self-awareness, self-control, activation of the ideal, empathy to the transforming activity of creative forces, of the forces of self-perfection and secondary integration. Each of those dynamisms is being considered and used from a number of viewpoints, and

at various levels. In each of them one can see its developmental history, starting with automatic development, a period of loosening up, the passage from an unconscious stage to a positive, fully conscious, creative level. In the progress of development of each one of these dynamisms one observes the separation of lower, more automatic, less conscious and less defined levels from more autonomous, more conscious, more complex, more altruistic, and more clearly defined higher levels. This concerns such dynamisms as astonishment with regard to oneself, feelings of guilt, inner psychic transformation and other.

The inner milieu ceases to be a collection of psychic functions, becoming rather a versatile, organized and hierarchical instrument of the developing personality and its ideal.

The analysis of the levels of development, and therefore, of the levels of the inner psychic milieu, in relation to both healthy and pathological dynamisms gives us a differentiating tool that can be applied to psychoneuroses. Thus we distinguish different levels of psychoneuroses related to different levels of development, for instance, hypochondria is characteristic for unilevel disintegration (level II), and psychasthenia is characteristic for advanced spontaneous multilevel disintegration (advanced level III); neuroses of organs characterize unilevel disintegration, while psychoneurotic depressions of the existential type characterize spontaneous multilevel disintegration (level III) or even borderline of the organized multilevel disintegration (level IV).

We differentiate also levels of the same psychoneurosis (intraneurotic levels), for instance, the lowest level of hysteria (borderline of level I and II) is a characteropathic hysteria, while at level II and borderline of level III it is conversion hysteria, and in the transition stage from level III to IV it is a hysteria of existential character marked by a deep empathy toward others, with dramatic attitudes, and even elements of meditation and ecstasy (See Table II and its legend).

2. Inter- and Intra-Neurotic Hierarchies of Mental Structures and Functions

Evolution, according to Jacksonian and neo-Jacksonian con-

cepts, consists of a transition from that which is simple to that which is more complete, from that which is better organized to that which is less organized, from the automatic to the deliberate (Jackson 1958); Ey and Rouart, 1938).

Involution consists, then, of a process in which the above order is reversed.

According to both Jackson and the neo-Jacksonian school, neurotic symptoms are an initial stage of mental involution; mental illness is first expressed by neurotic or psychoneurotic symptoms, which increase as the illness develops, causing even deeper disorders and eventually the dissolution of psychic functions.

The theory of positive disintegration (Dąbrowski, 1964a, b) represents a diametrically opposite view. According to this theory psychoneurotic symptoms, except for a rather insignificant percentage gravitating towards involution, are expressive of positive human development. One could almost risk a statement that creative human development is rarely, if at all, possible without some nervous, neurotic, or psychoneurotic dynamisms.

Personal development usually begins with increased psychic sensitivity and with more or less hidden psychoneurotic processes; and so, contrary to Jackson, various forms of nervousness and psychoneurosis mark positive psychic development, rather than the spreading of mental illness. The best supporting material for this is the study of biographies of eminent individuals (see Chapter 10).

The rudiments of talents which are inherited and manifest themselves early are usually clear indicators of development through spontaneous multilevel disintegration and associated psychoneurotic symptoms. Nuclei of internal conflicts also point to this character of the developmental process and related to it psychoneurotic processes. Early manifested self-control combined with positive maladjustment allows one to foresee an even more advanced level of development (organized multilevel disintegration) and to postulate the future appearance of depressions, existential anxieties and obsessions.

The stimulus directing the early development of

self-control is in most cases the combined activity of astonishment with oneself with the dynamism of growing awareness. This can be observed in small children—when they react to particular conflicts with their environment, as for instance when the child is worried because he received undeserved praise and at the same time is present to his innocent friend being blamed for something. An attempt to console his friend in such a case is not only a sign of a child's sympathy but also of self-control. If a sensitive child shows greed for some food and is driven to reach for bigger and better morsels one can also observe that such greed is tempered fairly quickly by his noticing that his sibling or his company will get less.

Depending on the kind and degree of genetic endowment—which provides the nuclei for personality growth—we shall have various levels of psychoneurotic symptoms within a single concrete neurosis or a variety of psychoneurotic complexes different from each other at a number of functional levels.

We could say that an individual acquires such psychoneuroses, as are warranted by his natural endowment and level of development (Dąbrowski, 1964a, b).

Let us try to express our viewpoint in more simple terms. All psychoneuroses can be arranged into a hierarchical system on the basis of their developmental advancement and degree of complication as well as on the degree of separation from the primitive structures and functions of basic drives. From this point of view, the hierarchy, in descending order, could be presented as follows; psychasthenia, psychoneurotic depression, psychoneurotic anxiety, psychoneurotic obsession, psychoneurotic infantilism, conversion hysteria, neurasthenia, sexual neurosis, hypochondria, and organ neurosis. This, of course, is still only an initial attempt at systematization, nevertheless, based on broad clinical experience.

This hierarchy of different psychoneuroses is an *inter*-neurotic hierarchy. It must be supplemented by an *intra*-neurotic hierarchy of functions. This is a hierarchy of functions based on the same criteria as above (self-awareness, degree of self-control, empathy and other mental functions in higher and lower forms), but with

TABLE II
 INTER AND INTRA NEUROTIC LEVELS OF PSYCHONEUROSES AND PSYCHOSES
Developmental Levels

	I	II	III	IV
existential hysteria				+
existential psychoneurosis			+	+
psychasthenia			+	+
psychoneurotic depression			+	+
psychoneurotic anxiety			+	
failure psychoneurosis			+	
psychoneurotic obsession		+	+	+
schizoneurosis			+	+
psychoneurotic infantilism		+	+	
conversion hysteria		+	+	
neurasthenia		+	+	
sexual psychoneurosis			+	+
psychosomatic disorders		+	+	
perversion neurosis		+	+	
manic-depressive psychosis		+	+	
catatonic schizophrenia		+	+	
paranoid schizophrenia		+	+	
schizophrenia simplex			+	
hebephrenia		+		
hypochondria		+		
organ neuroses		+		
paranoia		+		
phobias		+		
mental retardation	+	+		
primitive criminal behavior	+			
characteropathic hysteria (psychopathic hysteria)	+			
psychopathy	+			

respect to one and the same “pathological unit,” that is to say with respect to a single psychoneurosis or psychosis. Using these criteria we can, depending on the developmental level of an individual and his symptoms in a variety of psychoneurotic functions, distinguish between several levels in each psychoneurosis (Dąbrowski, 1966; Dąbrowski and Piechowski, 1969).

Legend to Table II

This table lists a number of psychoneurotic and psychotic syndromes in the order of their appearance at different levels of development.

Developmental Level I is called primitive or primary integration. This stage is exempt from disintegration and its characteristic feature is that behavior is controlled chiefly by constitutional factors. A primitively integrated individual spends his life in the pursuit of satisfying his basic needs. He is controlled by the integrated structure of his instincts, and his intelligence is in their service. He responds to social influence only as a measure of self-preservation. There are no internal conflicts. Mental disorders are characterized by lack of response to social influence, i.e. other individuals are perceived and used as objects.

Developmental Level II is called unilevel disintegration. At this stage of development psychological factors and social influence enter into play acting largely in an unconscious manner. The previously primitively integrated instinctual structure undergoes a disintegration. Because of limited self-awareness individuals on this level of development transpose their emotional and mental difficulties onto their body via the autonomic nervous system. Hence psychosomatic disorders are a distinctive feature of the mental disorders of Level II. Internal conflicts exist but are usually externalized. They lack a direction, they occur as if on one plane only (hence called unilevel), and for this reason this is also the stage of the most severe mental disorders. The states experienced by the individual are projected outward onto the environment. This process serves as a justification of his behavior.

Developmental Level III is called spontaneous multilevel disintegration. It is characterized by a greater degree of conscious involvement of the individual in his emotional and mental life. This fact generates an internal conflict which is an experience of a struggle for mental control between the "lower" and the "higher" within oneself. This is a multilevel conflict which carries the potential for a direction and further development (from the "lower" to the "higher," i.e. from less autonomous to more autonomous). The experiences and associated conflicts for the most part are brought onto the individual by events in his life. Hence the name "spontaneous multilevel disintegration." The mental disorders on Level III are characterized by prevalence of psychoneurotic over psychotic processes.

Developmental Level IV: organized multilevel disintegration, Growing self-awareness brings as a result the development of conscious self-control applied in the service of individual growth. This stage of development is characterized by lesser tension and greater ability to systematize experiences and to take the development into one's own hands. One could say that now in its general outline it becomes independent of the events in one's own life. Hence autonomy and authenticity. Mental disorders on this level are very mild and arise from intense experiencing of existential and transcendental realities.

A number of syndromes occur on more than one level of development. If the level is low then biological functions control the mental ones and the awareness is limited. The expression of a syndrome is either psychosomatic, or self-centered, or both. If the level is high then mental functions are predominant and the expression of a syndrome loses its psychosomatic counter-part but gains in the intensity and awareness of an inner conflict, and has alterocentric components.

The cases presented so far and the Tables II and III demonstrate the intraneurotic differences which we shall now proceed to analyze.

Case 6 is an example of the highest level of psychic structures and functions in psychasthenia which is expressed through obsessions concerning problems of all mankind. This

TABLE III
INTRANEUROTIC HIERARCHIES

<i>Syndrome</i>	<i>Level</i>	<i>Example</i>
Hysteria	High	Case 5, Irene
	Low	Case 7, Z.S.
Psychasthenia	Very high	Case 6, S.M.
	High	Case 2, S. Mz.
	Medium low: near neurasthenia	Case 9, K.J.
	Low: neurastheno- Hypochondria	Case 8, M.L.
Psychoneurotic anxiety and obsession	Very high	Case 3, S.P.
	Low	Case 4, J.S.

patient shows a very high level of empathy and of responsibility for others. He dwells on a high level of reality rather well

systematized and elaborated. Thus his reality function has developed to a high level and embraces a wide range of ethical and humanistic questions. All the life problems of "others" concern him very deeply, but what is of great significance is the fact that he is moving from experiencing to attempts to make himself ready to actually help others. His existential attitude is thus combined with an attitude of masking his beliefs a living reality.

Case 2 is an instance of psychasthenia on a high level but with an expression of restlessness, drama and crisis. Reality function appears highly developed but of distinctly egocentric character with altruistic inclusions although more theoretical than practical. The tension was directed to herself with a feeling of necessity to bring herself to a distinctly pathological condition or even destroying herself. This is an attitude of antinomy between the need to either achieve the highest level or to destroy oneself.

Case 9 represents psychasthenia on a much lower level and in fact near to neurasthenia. K. J. shows an ambivalent attitude of being alterocentric and egocentric. He feels close to his family, but in a highly egocentric even magical way is geared to his environment. He shows fears of himself in the sense that he is afraid he will do something improper that would have detrimental consequences for himself and his family. His reactions and attitudes show thus a weakness of his inner psychic milieu. His neurasthenia is related to obsessive and anxiety states stemming from his care to avoid conflict with his environment. There are strong unconscious components (the “black card”) which—to a large extent—are responsible for considerable tension.

Case 8 represents the lowest form of psychasthenia with symptoms of hypochondria, neurosis of organs and rather narrow egocentrism. His mental effort to control his feelings of inferiority, disquietude, hypochondria is carried out by means of magical actions—ceremonialism which externally elevates his sense of self-worth.

A different “psychoneurotic family” is represented by cases 5 and 7 which are examples of two different levels of hysteria. Case 5 (Irene) is a manifestation of empathy narrowed down to Irene’s mother, nevertheless an empathy on the highest level. There is in it a strong feeling of responsibility for her, an extraordinary capacity for self-sacrifice, endurance of privations and lack of sleep. The death of her mother as a shock of unbearable stress split Irene into two persons separated from each other by a complete change of the frame of her consciousness, this is a case of somnambulism where this split of personality is most likely a preventive measure that saved Irene from suicide or severe schizophrenia.

Case 7 is very clearly an example of a fairly low level of hysteria. There is in it a marked degree of suggestibility and autosuggestibility directed primarily by selfish motivations. There is magical thinking in the service of primitive drives, and likewise with the symptoms of conversion.

In the “family” of obsessions and anxieties Case 3 represents

a very high level. We note in this young priest moral refinement and sensibility, feelings of responsibility for others, feelings of sin and guilt without any clearly demonstrable transgression on his part. We observe in him a process of hierarchization and an authentic attitude towards his ideal.

Case 4, on the other hand, is an example of a low level of psychoneurotic anxiety, where the fears and obsessions concern only external events. There is no inner psychic transformation, instead strong manifestation of concern with survival (low level of the self-preservation instinct), obsessions with magical contents (repeating numbers, avoiding situations that brought her “bad luck”). These reactions are not subject to attempts to control and alter them by reasoning that the situations that brought them about are part of life and happen to others too. There is also no attempt to step outside of her egocentric sensations which are more related to her body than to an awareness of herself as a person. That is why we can say that there are no signs of inner psychic transformation.

3. Levels of Functions in Psychoneurotic Syndromes

We have discussed earlier interneurotic differences in the levels of functions. Table II makes this clear. The levels of development (I—primitive integration, II—unilevel disintegration, III—spontaneous multilevel disintegration, IV—organized multilevel disintegration) have characteristic syndromes of mental disorders. As an example we can point out that psychasthenia on a high or medium level, or anxiety psychoneurosis on a high or medium level represent much higher forms of developmental functions than neuroses of organs, sexual neuroses or such forms of psychasthenia as neurasthenia or hypochondria.

Characteristic psychoneuroses of unilevel and multilevel disintegration are: psychasthenia, psychoneurotic obsession, psycho neurotic anxiety, depression and psychoneurotic infantilism.

We now proceed to a general description of different levels of these psychoneurotic syndromes.

(1) Psychasthenia

As its name indicates psychasthenia (psychic asthenia) is a result of a weakening of mental functioning. We have to find out what functions appear to be weaker. In the conception of the theory of positive disintegration an analysis of mental functions becomes meaningful if one introduces the differentiation of levels of functions. Applying this to psychasthenia we shall discover that some levels of psychic functions are attenuated or diminished while other ones are strong and well developed. One of the functions representing in psychasthenia a higher level is the reality function. It is a function organizing the mental life of a given individual. Individuals "suffering" from psychasthenia in its higher form display weaknesses and deficiencies in handling the affairs of their ordinary living and its burdens but tend to function well at higher levels of reality. Their reality function is thus weak on a low level but well developed on superior or high level. Such individuals may be creative with enhanced excitability of imagination and affect, with high empathy, with an ability for synthesis, for organizing and carrying out their work on a high level. The synthesis on a higher level is not possible under the dominance of everyday reality. This is why it is necessary to break away from it.

Such individuals have deficiencies in their adjustment to lower levels of reality. The action of the "third factor" (the mental factor of conscious discrimination in one's development) and of the dynamism "subject-object in oneself" is usually very good, but still failing to encompass the whole personality structure. However, the lack of sufficient adjustment to ordinary reality causes it to be pushed aside and neglected without being understood. Hence disquietude and dissatisfaction with oneself in relation to this level of reality, hence attempts to escape from it, although such escapes are not well thought out. However the lower level is not a source of strong anxiety. This means that the individual feels that he belongs more strongly to the higher level than to the lower one. For this reason the disquietude and the dissatisfaction with the activities on lower level is not very strong.

The consequence of this dichotomy is an ability for inner psychic transformation on a medium and high level and at the same time considerable difficulty in transforming the lower levels of functions. Instead of being transformed these lower levels are suppressed and pushed aside. The psychasthenic, therefore, moves away from the lower level of reality because he has more creative power and potential for growth at a higher level. Thus his inner psychic transformation is also greater at the higher level. In the moral sphere, for example, this denotes moving towards realizing what "ought to be" and moving away from "what is."

Obsessions frequently occur together with psychasthenia and usually originate in the higher level. They express moral attitudes and sophisticated existential contents. On this level of psychasthenia obsessions are the result of a desire to reach a higher level.

On a lower level of psychasthenic syndromes there is no hierarchization or a weak one, there is no separation of the reality function on a high level from its operation on a low level. There are aspirations, tendencies and thrusts toward higher level of development but at the same time there is an attraction and partial adjustment to the lower level. In consequence of this vagueness or even lack of developmental direction there are tensions and depressions, isolations from everyday life and interchangeably an attraction to and moving away from higher levels (ambivalences and ambitendencies), lack of sense of security. This hesitation and lack of orientation causes states of considerable tension. These fluctuations between levels, the projections in both directions of reality (high and low) causes something like a state of suspension. Related to this state are periods of unbearable feelings, tendencies toward autism, even suicide. If the individual will not firmly root himself on a higher level of his reality function he will be exposed to pulls from both the lower and the higher levels.

As we move lower in the hierarchy of psychasthenic complexes we shall find greater similarity to neurasthenia.

A lack of hierarchizing dynamisms, and hence a lack of

broader perspective and capacity for synthesis localizes the tension on a lower level in the form of somatic fixations. This is one of the causes of the neuroses of organs. This lower level is then frequently beset by neurasthenic syndromes expressed as tensions, fatigue, feelings of not being able to cope, disorders in the functions of organs, and considerable egocentrism.

In the extreme case of tensions without visible developmental possibilities we encounter a process of considerable narrowing down of mental activities to the disorders of the autonomic nervous system, to the disorders in the functioning of different organs, to the disturbance of inner feelings, to a constant feeling of discomfort expressed in different forms of hypochondria.

Especially characteristic here will be a weakening of creative tendencies, considerable tendency towards both physical and mental fatigue, generally global feelings of inferiority without any compensating factors in creativity, hypochondriacal tendencies, disorders of sexual functions.

It is to be understood that the higher the level of function, the stronger its connection with the process of multilevel disintegration, while the lower the level, the more it is related to the process of unilevel disintegration. Different levels of psychasthenia are exemplified by Case 6 (the highest level), Case 2 (high level) and Case 8 (low level—neurastheno-hypochondriac).

(2) Psychoneurotic Obsession

This is the most complicated and the most difficult to deal with type of psychoneurosis. Here we shall discuss only very briefly the problem of intra-neurotic functions in psychoneurotic obsession. Psychoneurotic obsessions are treated more fully in Chapter 8.

When obsessions stem from the highest psychic functions and the most outstanding traits of man then we have the highest level of obsession. They can be said to be normal for an individual on a high level of development. These are, for example, obsessions of heroism and self-sacrifice, obsessions of responsibility and love, or obsessions of existential character involving

empathic tension in response to the suffering of others and actual readiness to help them.

Already on the third level of development (spontaneous multilevel disintegration) with its dramatic sequence and strong internal conflicts obsessive elements can frequently be found in astonishment and disquietude with oneself. We may observe, for instance disquietude with oneself of such tension that it causes insomnia. In the feeling of guilt and sin there are often very strong obsessive elements of a high degree of tension and covering a wide field of experience. This fact explains why the disposing and directing center, the third factor and dynamisms of control, in spite of their considerable power yield sometimes to obsessional tendencies. Inner psychic transformation progresses then only with much difficulty.

On the lower level of psychoneurotic obsessions we find such unconscious or half-conscious obsessive symptoms as tics, phobias, obsessions of a magical and ceremonial character (e.g. obsessive washing of hands), and so on.

These levels of obsession psychoneuroses are demonstrated in Case 3 (high level) and Case 4 (low—unconscious level).

(3) Psychoneurotic anxiety

We find in anxieties many intraneurotic levels of functions. On the highest level we encounter anxieties of existential character concerning one's family and friends, anxieties about people who suffer, who are exposed to injustice, who are humiliated, anxieties for all those who will suffer in the future and who will be victims of fate. Frequently such anxieties are related to a strong pressure of the feeling of responsibility. At the same time they often reach out to all people and all living creatures and, in a way, become cosmic anxieties. Such anxieties appear in people of high moral development, great empathy, who are capable of identifying with others.

Psychoneurotic anxieties show symptoms similar to psychoneurotic obsessions with the difference that the third factor and the disposing and directing center assume a more prominent

developmental influence. Clinical observations show that when the level of individual development is high then psychoneurotic anxieties allow a much stronger activity of these two dynamisms than in the case of psychoneurotic obsessions which engage the psyche too strongly in pathological complexes.

At a high level of psychoneurotic anxiety the intellectual component of anxiety experiences is usually rather high. We also find that the individual realizes the motivational value of his anxiety states. In an anxiety of the existential type, related to a sense of responsibility for moral issues, we find fear of yielding before necessities, before anonymous or mysterious phenomena, with a strong projection of programs of escape from the insupportable tension of those anxieties, alternating with recoil from such programs. The individual feels open and "invaded" by the anxieties experienced by others, as if by a "cosmic" anxiety. His sense of responsibility is not based on a contract but on a universal sensibility. It is like an embodiment of "come ye all to me"; he feels wounded by the dread in the lives of other people. Dr. Korczak is an example: in order to save the children in his school from the terror of death in the crematorium he told them they were going on a picnic. He stayed with them to the last. In this way by sacrificing himself he stopped the fear of death from reaching the children.

At a lower level we shall find anxieties of a less general character: anxieties fixated to some specific areas connected with ambivalence of feelings and tendencies. Here we observe anxieties about the welfare of the family, about one's own and the family's future; also anxieties in respect to particular fears: a fear of the possible coming of fear, a fear of one's own death and of the death of the close ones.

We have anxieties related mainly to the subject himself, anxieties about his own fate, fear of death or bankruptcy, various kinds of phobias such as claustrophobia, agoraphobia, fear of snakes and insects. Here also belong fears of disease, fears of being poisoned by food, and fears of the unknown which appears to threaten at any time and from all sides.

In such anxieties consciousness has limited role, the inner

psychic milieu is weakly developed and the capacity for inner psychic transformation is also very limited if not altogether absent.

At the lowest level we are dealing with a condition close to hysterical fear, without any stronger reflectivity, without the capacity for inner transformation or the formation of an inner milieu. This is related to a primitive stage in unilevel disintegration, usually with strong somatic components.

We observe on this level fears of external situations, of assault, of threat to life, of accidents, or economic insufficiency. Here belong such primitive phobias as the fear of being robbed shown by hiding money at home, searching for burglars under beds and in closets, etc.

Clinical observations indicate that with a high level of mental development of the individual such dynamisms as the third factor, subject-object in oneself, frequently identify with anxieties and fears. For example, in an existential anxiety or in anxieties concerning responsibility these two dynamisms do not, as a rule, prevent the experiential process or the decision for self-sacrifice and decisive action. In fact, these dynamisms enhance both the experiential process and the individual's ability to take action.

On a lower level of psychoneurotic anxiety these dynamism; do not operate, and other dynamisms such as astonishment and disquietude with oneself are also inactive. The fears characteristic for lower level of development are combined with pathological processes which make conscious control impossible.

Examples of different levels of psychoneurotic anxiety are Case 3 (anxiety-obsessive psychoneurosis at a high level) and Case 4 (anxieties at a low developmental level).

(4) Psychoneurotic depression

Psychoneurotic depressions also involve different levels of functions. The highest level of depressions is represented by a depression of existential and altruistic character showing concern for the other, while the lowest level is represented by sadness

and dejection centered primarily on oneself. These two levels of depression are best exemplified by two kinds of feeling of inferiority: one, a feeling of inferiority toward the external world whereby the individual becomes depressed because he perceives himself to be less fortunate than others, and two, a feeling of inferiority with respect to oneself related to an internal hierarchy of seeing in oneself the lower and the higher where by the depression is creative because the individual makes attempts to find ways of it.

At the very highest level of endowment and the nuclei of personality development, the depression would be expressive of a process of liberation and development of personality nuclei. It would reflect the person's criticism of himself, some disquietude and dissatisfaction with himself, feeling of inferiority toward himself because of his own unfulfilled possibilities, guilt feelings, excessive tendency to self-observation and self-objectivity, an exaggerated influence of the "third factor" as expressed in self-denial or self-criticism. One of my patients wrote this about it: "How close are now my depressions, how far away the preoccupation with my own sensations, with my inner discomfort, whether psychic or organic. Something has fallen over, gone away. It taught me to be sad with the sadness of others, to be depressed with the depressions of others, to suffer with others. These depressions enable me to think differently, they expand my awareness to feel the `pain of the world.'" This amounts to "clearing" the field for a new creative force of the individual. Symptoms of such depression are found among creative individuals, especially in art, literature and philosophy.

Experiencing the new in the form of deeper problems and of wider scope is a critical experience (meaning crisis) usually related to the experiencing of a hierarchy in the levels of interests and goals. This "new," "different" and "deep" as a rule mobilizes creative forces. This is practically a universal phenomenon for individuals endowed with positive developmental potential. A deep experience of sadness and depression as a response to some kinds of reality activates powers affirming the existence of a higher reality together with powers needed to come to the

realization of that higher reality. Such depression is often followed by creative excitement, and contains elements for bringing to completion a creative effort. Representative types of this condition are, among others, Saint-Exupéry and Wladyslaw Dawid (1935).

At a lower level of depressive neurotic reactivity, we shall find ambivalent excitation, anxiety, depression, wherein any elements of creative inner transformation would occur rather marginally, without including the whole personality, being closed in a vicious circle of "pathological rumination." There are paltry sadnesses, paltry worries, and paltry difficulties for which one does not see a solution. There is a fixation without an "upward" movement, without direction and without a hierarchy of values. There are no channels open for a developmental path leading up, i.e. toward multilevelness.

At the lowest level we find symptoms of hypochondria and of depression of a neurasthenic type. These are thoroughly uncreative symptoms of psychosomatic fixation to specific organs or groups of organs, accompanied by considerable narrowing of consciousness, a superficial intravertization, stiffening of inner attitudes, and inability for any inner psychic transformation.

Examples of the multilevelness of depression are provided by Case 6 where together with psychasthenia we observe a strong depression of an existential character and similarly in Case 2. An instance of depressions on a fairly low level is Case 1.

(5) Hysteria

At the present hysteria is symptomatologically different from the syndrome described in the nineteenth and beginning of the twentieth century. Despite the differences in description and usage we can differentiate in hysteria recognizable levels of functions.

On the highest level we would note a somewhat infantile symptom of creativity imbued with charm, psychical freshness, tendency for psychical erotization without stronger needs for-sexual life, tendency for sublimation, enchantment, ecstasy, em-

pathy and identification. Here we would have an excess of emotional sensitivity and imagination together with considerable creative ability. Such people are often called “interesting” because they are flexible, intuitive, direct, nontrivial, endowed with broad and changeable interests, at home in the world of fantasy and imagination.

At a middle level we would have a number of syndromes characteristic of hysterical conversion, with a high emotional sensitivity, weak analysis and weak reflectivity as well as weak inner psychic transformation. A good example is Case 7 where there are distinct symptoms of conversion, magical thinking activated under the pressure of strong basic drives (sexual and maternal). This corresponds to a process of unilevel disintegration.

At the lowest level we would have what is known as hysterical characteropathy, with symptoms of confabulation, lying, mythomania, primitive eroticism. We observe a facility to cry and to laugh, easily arising and easily passing pains in the heart and in the stomach, in most cases more faked than real. These symptoms are a means of half-conscious manipulation to get what one wants like money, promotions, concessions from family, lovers and others.

4. Psychoneurotic Dynamisms as Preventive and Immunological Factors

A closer look at psychoneurotic dynamisms through observation and analysis of the various forms which they take in development gives us an interesting insight into their preventive and immunological nature.

It is the task of a defensive strategy to get acquainted with the enemy, to produce protective mechanisms corresponding to the aggressive ones. For immunization it is essential to absorb a certain quantity of detrimental bodies, such that the organism, without being overwhelmed by them, becomes prepared to neutralize these foreign bodies by forming antibodies.

Similarly, in psychoneuroses we find some disruption, disharmony, disorder, or psychic disequilibrium which are common

to a great majority of psychoses; on the other hand, it is a distinctive feature of psychoneurosis that it involves hidden opposite forces, counteracting involutory pathological dynamisms.

In a general outline of the aspects of positive disintegration, two traits are especially characteristic for psychoneuroses. One is an increased psychic sensitivity or excitability, the other is movement of the disposing and directing center to higher levels and the establishment of the inner psychic milieu in hierarchic order.

(1) Psychoneurotic sensitivity

Psychic overexcitability in relation to oneself and the environment is always one of the basic causes of inner tensions, conflicts with oneself and with the environment. It forces one to cut paths leading to multilevel positive disintegration.

Where there is sensitivity in respect to the growing inner psychic milieu then we observe growth of self-awareness, creative tendencies and in consequence specific changes in the perceptions of the external world and of the internal one as well. This then is the basic texture of positive transformations. Self-observation and the experience of oneself are the prerequisites of seeing others in their individuality and existential aloneness. Gaining in distance and objectivity towards oneself allow one to perceive the unique subjectivity of others. This process eventually becomes a source of motivation in development and is therefore called the dynamism "subject-object in oneself." It leads to a need of transforming oneself, of gaining more control and self-determination. It develops a deeper understanding of others. One patient expressed it in the following way: "With my extreme sensitivity I am in such a cruel state of mental tension that I have only two solutions: to commit suicide or to find an effective way of changing myself."

All this demonstrates preventive tendencies contained in various forms of increased psychic sensitivity, in the nuclei of the inner psychic milieu and the hierarchization of values, and in the nuclei

of inner psychic transformation. In most cases the preventive tendencies give rise to a creative tension and a sensitivity which inevitably discovers ways of channeling these tensions "upward." All these forces, which, according to narrow one-sided scientific conceptions appear as "chaotic" psychoneurotic forces, represent protective, prophylactic dynamisms of considerable influence in development.

It is then of great importance that this be taken into account in the diagnosis of a patient's "illness." A diagnosis must, therefore, be detailed and specific in order to prepare the patient to accept his own constellation of creative and original elements of his personality together with so-called pathological inclusions. It is thus important to help the patient in organizing a more comfortable style of life, to enhance his friendships and feeling of being in touch with himself, because in this way one strengthens his prophylactic potential.

(2) Psychoneurotic "unrealism"

The reality function at a higher level is strictly related to a higher creative role. It also plays a positive role in the formation of a hierarchical development of values and activation of the personality ideal.

The Polish poet and playwright Wyspianski said about himself: "I am naught but a fantasy, I am naught but poetry, I am naught but a breath, but deep down there is the power of the spirit..." Kafka who seemed to be so far removed from the realities of life, nevertheless, gave in his writings a penetrating analysis of the everyday tragic reality of life in its anonymity, automatic routine, tragic antinomies. We see today the contradictions between statements of politicians and their subsequent actions, between the expectations of couples before marriage and the disillusionment and conflicts of their married life, between the display in the same show window of a picture of beautiful landscape with birds in the sky and hunting guns for sale.

One of my patients said this: "I am deeply affected by the, remarks of my family and friends that I know so little of the practical things in my life, and that it is so hard for me to stay

with it. Yet they do tell me sometimes that I do not neglect my duties and that all that I am supposed to do I actually carry out. Sometimes I think that if I were to strive to be more practical then my whole theoretical and practical structure would fall down. I am actually convinced that the essence of my activity in life must be in my higher reality.”

It appears that one cannot develop in oneself “higher reality” without at times neglecting the lower everyday reality. And it appears too, that sometimes separating oneself from lower levels of reality is a safety measure preserving man’s awareness and sense of integrity. It is a reaction of positive maladjustment which saves sanity by offering an independent sense of perspective.

(3) The prophylactic role of depressive and hypomanic states

Depressional tendencies as such are not necessarily a positive factor in development. However, when tendencies to depression are a function of the developmental potential, then depression becomes on occasion for the development of self-evaluation, of an existential attitude, and of empathy.

A depression marked by distinct elements of self-awareness expresses—among others—the feeling of one’s own limitations and deficiencies and at the same time the perception of the qualities and worth of other people. This recognition of the value of others and self-criticism have a very fundamental role in development. It promotes the dynamisms of self-control and of looking at oneself objectively and at others in their subjectivity (“subject-object in oneself”). It protects the individual in his relationship of “I-and-Thou,” i.e. in the development of conscious and controlled empathy [see Chapter 7, Section 3(4)1.

Hypomanic conditions, while co-existing with depressional tendencies, may be instrumental in playing a creative role in individual development. Individuals endowed with positive developmental potential utilize, so to speak, the nuclei of their depressive and manic states as modes of their personality growth. The depressive states are the means of “purification” of one’s tendencies. If the individual at the time of his depression is capable

to activate a state of sadness and distress in relation to others, then in the hypomanic state that follows after, he is able to mount considerable power of help and protection to others. By this he is safeguarded against a developmental forms of depression and hypomanic states. The manic states are a means of developing creativity, enthusiasm, inner movement "upward."

If, therefore, there exists some positive developmental endowment, then, give appropriate environmental conditions, we can find in hypomanic-depressive conditions all the necessary defensive and immunological factors protecting against more severe mental disorders.

(4) Prophylactic role of isolation and quietude.

In the very tendency for isolation, quietude, concentration and meditation, and even in a tendency for ecstasy, can exist some very constructive prophylactic and protective forces. For example, in an hysteria with more pronounced nuclei of multilevel disintegration, the tendencies toward periodic isolation, loss of interest in actuality, lack of response to external environment, tendencies for meditation or ecstatic states, are the very conditions which may contribute to the development of a reality function at a higher level and to the growth of a hierarchical inner psychic milieu. These conditions allow to discover and to realize higher forms of reality, such as, for example, the reality of genuine mystical experiences.

As we have pointed out previously, an accelerated development of abilities and talents appears at the borderline between unilevel and multilevel disintegration. The psychical tension rising at this time within the inner milieu provides favorable conditions for the formation of new outlooks, concepts, and attitudes connected with an increased need for non-adjustment to the actual situation, and with a parallel drive for adjustment to new, striking, usually higher level phenomena, such as a sense of growing, a clearer vision of the ideal, an increase in the ability to experience contemplative contents and actual increase in experiences in this respect. In the stages of meditation, first in the growing calmness and recollected concentration there is a presentiment that new

important contents are going to arise; in deeper meditation this new reality becomes alive before the mind; and ecstasy is a clear vision of a transcendental reality.

Many of my patients told me that as a result of practicing meditation, or of periods of solitude, their relation to themselves and to the external reality underwent a positive change. The feeling of “going insane” from tensions beyond control subsides, the tension drops and there is a “temporary” integration of a global character. Periods of isolation, meditation and contemplation of beauty together with his artistic efforts marked the beginning of Clifford Beers’ recovery from a grave psychosis (Dąbrowski, 1967). Jan Wladyslaw Dawid saved himself from prepsychotic condition and suicide by reaching to meditation and a serious study of mystical experiences (Chapter 10). Isolation, meditation and creativity were the essential factors in the life of Kierkegaard and Kafka by which they “tamed” their depressions and anxieties bordering on psychosis, and by which they turned them into the very dynamisms of their development and creativity.

(5) The prophylactic role of positive regression

Children or young men of very high sensitivity with possibilities for positive development, are often found to withdraw before excessively strong collisions with the brutal external environment. A retreat to earlier periods, to childhood, whether in imagination or in reality, a retreat to conditions of quietude, to the world of fairy-tales and fantasy, to a period of creativity, to a warm family atmosphere of affection and childhood dreams, may provide the necessary forces for immunization against strong difficulties. A child who is emotionally sensitive, has a vivid imagination, is shy and manifests a preponderance of inhibition; a child capable and ambitious but with a dominant tendency for withdrawal will tend to be ambivalent: on one hand, it will be his desire to be noted, to gain strength, and on the other hand—and often more distinctly, he will tend to retreat in thought and imagination to a world of undisturbed joy, sincerity and spontaneity, which characterizes many a childhood period. There, he regains resources and energy to measure up to a more “grown up” world.

These various forms of non-adjustment to actual reality, to the “grown up” world and to excessively severe conflicts, are expressive of a tendency for positive maladjustment. At the same time there is a tendency to adjust to that “which ought to be,” which is a pursuit of the ideal (Dąbrowski, 1964). Towards this end, it may be found necessary to go back and retreat to the period of greatest inner comfort wherein the psyche becomes saturated with the stimuli of a positive developmental character, as a defense again against premature and destructive stresses.

(6) The prophylactic character of different forms of hereditary endowment.

We now turn to various forms of hereditary endowment in the light of their protective, prophylactic and developmental character. In this category are special abilities, talents, and various kinds of sensitivity to internal or external stimuli related to some psychoneurotic dynamism.

The nuclei of the inner psychic milieu provide for its development into a multilevel structure. These nuclei appear together with abilities to transform different forms of psychic overexcitability into multilevel processes, and even to transform talents not only by making them richer and deeper but by combining them with the instinct of self-perfection.

The interlocking relationships between different developmental nuclei integrated into one vector of a developmental instinct play an essential role in the transformation of external and internal stimuli into stimuli operating on many levels. These couplings determine a closely woven activity of different forms of enhanced excitability, especially emotional, imaginal and intellectual; they also determine how to make use of the positive aspects of sensual and psychomotor overexcitability by subordinating them to the other three higher forms of overexcitability.

When the psychomotor and sensual overexcitability come under the control of the other three forms of overexcitability they lose their isolated character and leave their single plane of operation. Affective, imaginal and intellectual overexcitability have a higher potential for the evolvement of multilevel dynamisms. Thus

psychomotor overexcitability is transformed into a strong dynamic ability of planning and carrying out one's goals, while sensual overexcitability develops into a hierarchical sensitivity acting towards seeking delights on higher levels of experience (many mystics show strong sensuality transformed by the power of their emotions and striving for self-perfection).

One of my patients described these processes of transformation as they occurred in her experience: "I feel the activity of the same tendencies as before but now on a totally different plane; luckily, somewhere I have lost my outbursts of anger, discontent, violent movements. I am told, and I see it too, that I am, as before, dynamic, quick to make up my mind, a good planner and a good organizer, yet all these activities are a part of a different, higher reality which has for me an altogether essential significance."

Miguel de Unamuno, for instance, in the course of his own development saw the necessity for coming in touch with transcendental reality without losing the richness of sensual concreteness.

These processes develop the dynamisms of autonomy, authenticity, empathy and responsibility. They enhance the reality function on a higher level, the hierarchy of values and the personality ideal; they precipitate the growth of the disposing and directing center at a high level and the growth of inner psychic transformation. They activate education-of-oneself, autopsychotherapy and develop faculties of meditation and even ecstasy.

If someone is "in touch" with these higher dynamisms (meaning that their presence and activity is felt although they have not yet fully evolved) then his depressions, anxieties, obsessions are somehow under their control. They channel and sublimate these states and extract their positive value thus changing them from pathological into developmental processes.

One patient wrote this in his autobiography which illustrates this point: "From these 'spiritually bleeding' struggles emerges a new force, a new truth, a new power which directs me. I feel that my stored-up experiences, sufferings, disturbances have been collected together and employed by 'new', higher forces which

changed them, molded them, and have given them a new meaning in my growth. How blessed are these transformations.”

The highest factors of hierarchical polarization gradually begin to mark their activity, such as the highest empathy and the recognition of the highest values of one's personality, such as the awareness of approaching the ideal and the attitude of deepest humility. This is reflected in the prophylactically advantageous structuring of particular psychoneurotic syndromes. The states of anxiety gain a predominance of altruistic and existential components. The same goes for states of depression. In paranoid-like states the condition of suspiciousness is often overcome by growth of empathy. Obsessions expand from their narrow and rigid forms into self-sacrifice and struggle for a worthy cause, obsessions of love and work or self-perfection attain a higher level of empathic insight, they also gain in enthusiasm derived from a reality of a higher level.

Psychasthenics express their creativity in the area of new concepts, new images, new psychological insights by deriving their stimulation from a reality of a higher level. The localization of the most important dynamisms on a higher level of the reality function gives the patients the power of creative systematization. In consequence, in spite of their lack of adjustment to everyday reality (reality function on a low level) they have now a creative and empathic “protection” against psychosis and involution.

Psychoneurotic hysterics may come up with creative solutions which transform their neuropathic behavior into processes of deep identification with chosen heroic figures expressed in highly artistic forms. Hysterics are usually sensually excitable, i.e. they readily respond to concrete sensory stimuli. This “concreteness” does not disappear but favors the need to preserve individuality, exclusivity, also on a higher level. At a lower level of hysteria we observe play-acting or primitive dramatization, but at a higher level it becomes the “dramatic charm” of great artists, especially actresses (sublimated hysterical traits).

In the course of development only insignificant traces are left of the lower levels of hysteria. The individual develops his en-

hanced emotional overexcitability, high level of “concreteness” in the approach to life’s problems, empathy, and a capacity for meditation and ecstasy which preserve him from psychosis and involution because they allow him to take great steps forward in his individual evolution. Great syntonic and empathic reactions characterizing the conditions of depression and sub-depression often express the elevation to a higher level of human feelings, understanding, respect, humility, etc. These forms of depression and existential anxieties, altruistic anxieties, favor the growth of deep empathy, deep relationship between “I” and “Thou.” Such developments have strong prophylactic value against egocentrism, psychopathization, and paranoid tendencies. One of my patients said: “I was unable to reach higher levels of love, friendship and sacrifice without first developing—during my sadnesses and depressions—humility and a feeling of inferiority.”

An example of these transformations is Case 6 which represents clearly a transition from anxieties concerning his mental health and the possibility of going insane to much more difficult and complex concerns, tensions and anxieties about others, and about the highest values. We see that too in the case of the young priest (Case 3). It was fairly easy to help him understand that what was necessary, in his high but somewhat one-sided way of development (motivated by feelings of guilt, sin and striving for salvation) was social involvement in concrete pastoral work for others.

Against the background of mental tension which accompanies disintegration of primitive structures, there is, then, the concomitant tendency to transcend the routine stereotype in hypomanic attitudes through a search for channels in creative inventiveness, through richness of association and improvisation resulting from multidimensionality and strength of emotional stimuli. The quote from Weininger given earlier is a good example (p. 61). One Polish poet expressed himself thus: “I don’t live and I don’t want to live, but I’ll say more, I’d live but a beautiful life, I spit on piggish existence.” In another way if Dr. Janusz Korczak (p. 97) did not find more of what in his life pulled him to grow he would have committed suicide.

(7) Pathological versus psychopathic structures

Pathological tendencies, even of containing some positive elements, do not possess any discernible trends leading “upward,” and, therefore, by themselves do not possess any possibilities of positive (i.e. developmental) changes. An individual who undergoes very severe tensions and does not see a solution to them, does not see their value in self-growth, does not have love and empathy, is thus deprived of prophylactic elements that would save him from suicide or mental illness.

Inner psychic transformation together with other developmental dynamisms prevents the realization of pathological tendencies leading to an unconscious disintegration of development.

The phenomena of positive disintegration, so characteristic in psychoneurotic processes are very different from symptoms of psychopathy, mental retardation, or some paranoid syndromes. The latter cases, in both psychopathological structure and process, shall be discussed (Chapter 9) in terms of the phenomena of rigid primitive integration, fantasy or delusions of a rigid type, stemming from a lack of an inner psychic milieu and any possibility of inner psychic transformation. If someone does not see himself and his deficiencies, if he is a rigid egocentric, if his inner psychic milieu is not developed, if he has no inner psychic transformation (and hence no possibility of transcending his psychological type) then such a man transfers his irritations and misunderstandings onto the world and people outside himself. In his mind, his difficulties always originate in the ill will of others. He then develops aggressiveness, suspicion and a desire for getting even or getting his revenge for transgressions not committed by those who are his victims. This is always the case with great and famous psychopaths in history. This is the case with small psychopaths and individuals with paranoid like traits, such as suspicion arising from a concern to protect one’s own business, irritability, a need to underline one’s own importance or even greatness. If one is without an inner world, without an inner psychic milieu, then all conflicts and matches are fought between the external world and the psychic surface of the individual. Since he has no inner psychic transformation there is no penetration into his psyche.

In all such disorders we shall find a preponderance of external conflicts with an apparent absence of inner conflict. We will observe in these types an excessive fixation to the external milieu and an inadequate understanding of that milieu. Hence will follow intrigues, jealousies and distortions in respect to that environment. There will be a concurrent lack of self-awareness, inner psychic transformation and responsibility. We shall observe behavior “true to type” without any ability for identification—even partial—with people of other types, resulting in a lack of deeper syntonic and empathic contact with others.

It is precisely here that we encounter a definite and specific boundary between, on the one hand, psychoneurosis as a positive, creative developmental process leading to the formation of protective and prophylactic conditions of growth, and on the other hand, a nondevelopmental structure without any inner psychic milieu, as in psychopathy and the processes of negative and involutive disintegration characteristic of most psychoses.

Even phenomena which are definitely “pathological,” such as somnambulism, may have hidden protective elements operating through the release of consciousness from the excessive burden of intense experience, and by seeking refuge into the sub-conscious release tension, and permit—in the most difficult periods—a less disorderly management of one’s own strength until such time as psychosomatic equilibrium is recovered (cf. case 5, Irene). Many individuals enter somnambulistic states following grave experiences because they are not capable to experience their tragedies consciously and with a continuity. A somnambulistic “interlude” may well be a mechanism of protection against a schizophrenic split. In contrast such psychoneurotic “split” of personality gives relief and rest from too strong and constantly present stimuli. This then may well be a mechanism of prophylactic escape before an overload of suffering.

(8) Summary

We have briefly considered some general problems of unilevel and multilevel disintegration as processes of psychoneurotic lo-

osening and breakdown, and also as a global multilevel process which leads to integration at a higher level and forms creative and prophylactic forces.

The main dynamisms of the inner psychic milieu such as disquietude or dissatisfaction with oneself, "subject-object in oneself," the "third factor," inner psychic transformation, attitude of responsibility, the localization of the disposing and directing center at a higher level, and the development of the personality ideal, play a basic role in the development of objectivity with which a person begins to see himself, as well as the parallel increase of syntony and empathy towards other people.

To see clearly one's own positive and negative sides and to experience one's growth gives great possibilities of a different attitude toward such of one's tendencies which until now were either regarded as pathological (excessive sensitivity, disquietude, depressions), or maladaptive. With a change of attitude one begins to see the positive role of these tendencies. One sees that they help in development by serving a prophylactic function. They fulfill this function, among others, by releasing uncreative tensions—tensions that followed from uncritical acceptance of schematic explanations of human behavior. This leads to the removal of blocked and unchannelled stresses, and to the resolution of these disturbances at a higher level through an understanding of the multilevel character of human behavior. In consequence there is a marked increase in tolerance and responsibility.

It is through the formation of the dynamisms of a higher level, with the accompanying transformation of one's own psychological type, that there are being formed better conditions for the protection of one's psychically healthy development. Thus the defense (protection) and prophylaxis against serious mental disorders or suicide occurs through development itself.

Let us summarize the problem of protection and prophylaxis by listing characteristic psychoneurotic dynamisms.

1. The nuclei of positive hereditary endowment, in the form of psychic overexcitability, (cf. Chapter 1) nuclei of multilevelness, general and special abilities and talents, etc., de-

termine, on the one hand, accelerated development through positive disintegration, and, on the other hand, build protective and prophylactic forces in the form of mental and emotional plasticity, hierarchization of levels of reality and levels of values, and the need for the realization of personality and its ideal.

2. The psychoneurotic processes of positive disintegration contain in themselves the dynamisms of autonomy, authenticity, and aspirations for developing original approaches to reality; in other words, they carry the potential for transformation of internal and external stimuli. The dynamism of transformation activates and develops protective and prophylactic forces against mental stagnation, stereotypy, and automatism.
3. Psychoneurotic experiences, together with conscious inner psychic transformation, by being essentially developmental, create basic immunological dynamisms against both psychotic dissolution and negative regression.
4. By providing appropriate assistance for the development of the personalities of psychoneurotics, their depressive syndromes can be used as a phase of psychic transformation, development of self-control, of objectivity, etc., which will shape and rectify subsequent states of excitation (such as greater enthusiasm for friends, great ideas, service to others). By means of conscious autopsychotherapy in psychasthenia, the reality function at a higher level can play a creative, and thus, therapeutic role in the development of the personality of psychasthenics. The obsessive element in psychasthenia, or in true psychoneurotic obsession can be directed towards the elaboration of a stable attitude of positive determination and constancy of feelings, thereby channelling it through developmental dynamisms. When obsessions are channeled through understanding and experiencing their positive aspect then they gain more of positive dynamics in development over strong fixations which block development.

In psychoneurotic anxiety, the protective and developmental dynamisms are expressed in terms of the richness

of existential attitudes, in the subtlety characteristic of anxiety states, and in the introversion and specific creativity related to this type of neurosis.

Psychoneurotic infantilism may also provide an opportunity for helping the individual by helping him to understand the positive nature of his personality characteristics and by awakening his potential for manifold creativity. Even certain dystonic traits in a somatic neurosis may be channelled through a slow development of self-awareness on the basis of a proper interpretation of disturbances in inner sensations.

CHAPTER VIII

PSYCHONEUROTIC OBSESSIONS(1)

1. The Place of Obsessions in Positive Disintegration

In the previous chapters we have been trying to demonstrate that psychoneurotic processes—particularly those that are more complex—indicate the presence of higher dynamisms allowing accelerated development. We do not mean by this that maturity is achieved sooner in life but that the individual evolution has a greater chance of reaching the advanced stage of multilevel disintegration when the synthesis and unification of different psychical structures and dynamisms begins to take place. In this sense these higher dynamisms of accelerated development are creative. They are creative because internal conflicts, depressions, inhibitions, states of anxiety, and obsessions express the transcending of lower levels towards higher levels of development. Obsessions in one form or another appear to be a phenomenon associated with the incapacity (temporary or chronic) to break through to the higher levels. Obsessions would thus appear as a predictable phenomenon at such stage of development when a process of positive disintegration is not completed, as we shall try to demonstrate.

2. Classical Theories of Obsessions

Pavlov (1941) tried to explain some obsessions as a memory of a painful experience which is so strong that no retraining by means of conditional reflexes can change it. Other obsessions were in his opinion related to a permanently morbid imagination,

1. Paper presented at the Honorio Delgado Congress of Neurology and Psychiatry, Lima, Peru, November 1970.

or to a “vicious circle”: the more someone tries to free himself of his obsessive symptoms and the more he tries to inhibit them, the stronger they become. This, of course, explains better the persistence of obsessions rather than their origin. In no way was thus Pavlov able to account for such psychoneurotic complexes as religious obsessions, obsessions concerning problems of identity, existential obsession, obsession of sin and guilt, obsessions of self-perfection, or obsessions of absolute love found in people like Kierkegaard or Saint-Exupéry. Yet such obsessions and psychoneurotic processes are by far more complex than experimental neuroses in animals, and constitute the majority of cases.

Janet (1926) defined obsessive neurosis as a more intense and uninhibited activity of lower functions to compensate the defective activity of higher mental functions. In consequence psychological development is arrested. The failure of the higher functions thus to exercise control over individual's thoughts and to guarantee that he perceived himself and his environment realistically, releases the emotions from under control and leads to mental disorganization. Hence obsessions, anxiety attacks, compulsions and phobias.

This view is hardly more adequate than Pavlov's. Psychoneurosis is a process by which higher functions are developed not lost. These higher mental functions become very active in obsessive individuals as in the case of Kierkegaard, Proust, Kafka, or Korczak, to quote some eminent examples. We cannot say, therefore, that obsessions represent a greater compensatory activity of the lower functions while the higher ones are defective, and that a psychoneurotic individual, and an obsessive one in particular, has a deficiency in his reality function. We have shown in the previous chapters that mental functions together with the reality function operate in the majority of psychoneurotic individuals more strongly on a higher level than on the low level.

Kretschmer's (1931; 1960) explanation of obsessions as rooted in abnormal sexual constitution does not seem to be more helpful either. In very many cases of obsessions sexual obsession is really negligible.

According to Freud (Jones, 1920; Freud, 1924) the pathogenic factor in obsessive-compulsive neurosis is self-accusation and self-reproach which are repressed and date back to childhood. They are always related to sexual inclinations or sexual activities. They are an expression of a regression to the sadistic-anal period. The obsessive-compulsive symptoms are a symbolic expression of conflicting forces, and, therefore, of uncertainty and insecurity (the need to act clashing with the incapacity to act).

All these theories treat obsessive individuals as less developed than the integrated individuals who function well in life and do not suffer any obsessive and compulsive thoughts. Such individuals on close examination are almost always primitively integrated, they have no feelings of guilt and they do not suffer from internal conflicts because they have never broken out of their rigidly defined typological structure controlled by basic drives. These individuals are less developed than the obsessive ones.

3. Clinical Cases of Psychoneurotic Obsessions

(1) Moral obsession

S.M., the young student of art already described (Case 6, p. 95a), suffered from obsessions of personal responsibility for the death of those who died in the war and especially in the Warsaw uprising of 1944. His preoccupation with self-perfection, with moral problems, with the meaning of art and the meaning of man's existence had the character of obsessions of great tension so that he feared becoming mentally ill. His relations with his parents were very good and on examination by dream analysis and free association appeared to be free from subconscious repression. How then does one explain his obsessive reactions? Pavlov with his theory did not seem to be interested in such complex human dynamisms. There were no unresolved sexual conflicts in S. M.'s case.

(2) Obsession of self-destruction

S. Mz. (Case 2, p. 34) was a woman who suffered from suicidal obsessions and recurrent thoughts of going insane. She

trying to find the evidence that she was schizophrenic because the certainty of being mentally ill would have given her relief. It will be recalled that she suffered immensely after the death of a man she loved, because she could not accept his death.

S. Mz. Shows the need for exclusive love. She cannot reconcile herself with the death of those she loved (her mother was dying). When death destroys a beloved person this gives rise to an obsession of rejecting the fact and as a secondary reaction to the desire to destroy oneself through mental illness or suicide. This is why she as much as demanded from me the worst prognosis for herself and why she was developing the dynamisms of her death instinct.

This type of reaction is frequently encountered in people who are very sensitive, hurt, humiliated (as she was in her working environment), who do not see any way out of their situation. They then want to complete the job of destruction already begun by fate.

Such obsessive-compulsive processes arise in face of the impossibility to solve the most fundamental problems of life, as a result of a hopelessly grave emotional and mental struggle. This again is a case when the classical theories of obsession do not offer any useful explanation.

(3) Ambivalence

Case 10. S. was a young man 25 years old. He was very timid, emotionally inhibited and suffering from anxiety. These are signs of an emotional overexcitability. His movements were nervous and quick, he was biting his nails and his lips. He talked fast and a lot. These are signs of psychomotor excitability. He was excessively preoccupied with his health. His emotional inhibitions and crises tended to be transposed into somatic reactions. He had internal psychic hypertension. There was ambivalence in his feelings since he alternated between being excited and being inhibited.

He was continually tormented by scruples and blasphemous

thoughts which would appear during prayer. He felt compelled to offer something sacred to Satan. He was caught between accepting these obsessive thoughts and trying to drive them away through magic. During these obsessions his will was paralyzed, and they could arise at any time whether he was talking with someone, riding a bicycle, or reading. These thoughts, however, were more frequent at night and were often related to masturbation.

One can distinguish in this man three trends. One is his normal daily life and normal attitude towards his tasks. Another is a tendency toward a higher moral development and toward self-affirmation. And the last is a tendency toward self-negation, when he condemned and rejected himself for his obsessions. In this he could only find again an affirmation of himself on a lower level by means of masturbation.

S. represents a case of development on the borderline of unilevel and multilevel disintegration. This in-between stage is replete with tensions and the transposition of emotional experiences onto the autonomic nervous system. His inclination to use magic and ceremonies as a means of defense against obsessive thoughts are characteristic of unilevel disintegration.

The prognosis in such a case is not bad, but is not too good either. It is true that there is a great conflict, great tensions and also a desire to reach a higher level of development. But on the other hand, the positive developmental potential appears somewhat limited (lacking primarily in intellectual and imaginal excitability and in special talents). The principal dynamisms of early stages of multilevel disintegration do not yet appear to strongly mark their presence.

The recourse to magical solution is an expression of the state of "suspension" between different levels. It occurs when one does not have sufficient strength to establish oneself firmly on the higher level, nevertheless there is enough mental and emotional power and sensitivity to feel a distaste toward oneself. The balance of power between forces pulling "up" and those pulling "down" leads to tensions absorbing the whole psyche.

In consequence the individual is beset by unceasing obsessions since his psyche cannot become in any way organized because of the tensions that tear it apart.

(4) Obsessions of death

Case 11. Here is a transcript of the first session with one of my clients suffering from obsessions of death. This man was 55 years old and was a well-known scientist.

C.: "I have not come to see you as a patient. I heard about your approach and so I would like to talk to you to have an exchange of opinions on a problem of your interest, that is, an appropriate attitude toward obsessions."

K. D.: "Please, go ahead."

C.: "To tell you about my obsessions. I have many obsessions and they give me a lot of tension. I am suffering from obsessions in relation to my family. I feel that the members of my family are dead. I do not see them as dead but I know that in my imagination they are dead. This makes me terribly tense, I cannot sleep, and I am very upset. The awareness of senseless killing pursues me obsessively and upsets me emotionally. I can neither get rid of these thoughts nor can I divert my attention from them. I often think of the thousands of people murdered in concentration camps and prisons. These thoughts trouble me while I am working. They turn me away from what people call God's justice. Also when I see the statistics of the numbers of people killed in car accidents I have obsessive thoughts. I see corpses spread along highways."

"The question of death troubles me every night. My death does not worry me at all. It is rather the death of creative, valuable and innocent people which bothers me, and also the death of the members of my family. Often in my dreams I see thousands and thousands of tombs and hearses on their way to the cemetery. I know that this is fantasy, a tragic fantasy, but I see

these pictures very vividly. And then I often ask myself how must I behave to face death, and will I be able to help man become immortal, and how is man going to transform his body and his mind to become immortal.”

K. D.: “How long have you had these thoughts and feelings?”

C.: “Since my early childhood. At that time these obsessions took childish form. I remember one very clearly, a vision of corpses being tossed into their graves. I woke up feeling very anxious, and I could not get back to sleep.”

K. D.: “Did you ever consider these thoughts to be unhealthy?”

C.: “Yes, for a number of years. I even consulted a well-known physician but his explanations did not do anything for me. His advice was useless. Now, I do not think that my obsessions are pathological. Actually I would say that without these thoughts I would feel psychologically poorer and that my power of thinking would be weaker. According to my experience, obsessions similar to mine are given to some individuals so that they could understand the mystery of death. I find it queer that such cruel things are taking place on earth, that there is despair, and that people call it normal. I find it strange that they can go through these awful events and keep on living. They really must have a strong instinct of survival because otherwise they would not be able to resist. But resist what? I believe that very often it is useless to resist.”

K. D.: “I would like to ask you one more question. Do your relatives or close friends who are intelligent and can be said to think objectively, consider that your preoccupation with those ideas makes you more stereotyped and less productive?”

C.: “No, from such people I have not met with that kind of a reaction. It is rather the opposite.”

Individuals who like this man have an excessive emotional

and intellectual sensitivity, whose consciousness could be called “overeducated,” and which is at the same time alterocentric, are subject as a rule to this type of obsessions. The intensity of their experiencing, the pathos of their empathy, their inability to accept standard explanations of existential problems (the meaning of the existence of the world, the meaning of life, the meaning of death, the existence of injustice) cause and we may add—must cause—obsessions, depressions, states of anxiety. Alleviation, or disappearance of such obsessive processes can come about only when satisfactory solutions to these existential problems are found, either through deep friendship and understanding by close persons or a wise and insightful therapist.

I want to underline that no great human thought or deep emotion can be completely free from being obsessive. Kierkegaard’s love for Regina Olsen, or the love between Romeo and Juliet display obsessive traits. The same phenomenon occurred with one of my patients, Mrs. S. She was very conscious of her husband’s possible death, since he suffered from serious heart trouble. This thought and feeling filled the last years of her life. She saw in the persistence of this thought the indication that if her husband dies the only sensible thing for her is to die too. In the end, when her husband died of heart attack, about fifteen minutes later she took an overdose of drugs and died

4. Obsessive Processes in Creativity

Quite often an act of creation is the result of an obsessive process. The search for a suitable expression, the striving for perfection, the search for the one idea that would bring together loose ends and pieces, the search for solution to paradoxes whether of thought or of life, are characterized by an obsessive tenacity and very often precede a new work of art, a poem, a piece of music, a scientific discovery, or a social reform.

Michelangelo, for instance, was haunted by the idea of transforming a mountain which he could see from his house, into a gigantic sculpture that could be seen from afar (an early

version of Mt. Rushmore). Marcel Proust wanted to “bring back to life” close persons that have died (especially his mother). He wanted to achieve this by pouring life into these persons in his imagination, and by emotional and intellectual concentration. These persons would then “appear” in response to this call of affect stored in memory. Proust suggested that people around him do this too. It was clearly an obsession with him.

Miguel de Unamuno was deeply affected by the realization of the existence of tragic antinomies in human life as something essential for growth and yet impossible to resolve. The experience of these antinomies which evoked in him obsessive reactions, depressions and anguish, became a motivation to turn in the direction of transcendence in the hope of resolving them there.

Chopin’s Prelude No. 15 is an excellent example of a musical expression of an obsessive emotion.

5. Janet’s Classification of Obsessions A New Interpretation

Janet distinguished five categories of obsessions as given below. We shall look at them in turn and try to explain them as phenomena of positive disintegration.

- (1) Sacrilegious obsessions and impulsions.
- (2) Obsessions and impulsions of criminal content.
- (3) Genital and sexual obsessions.
- (4) Obsessions of shame in relation to one’s body.
- (5) Hypochondriacal obsessions.

(1) Examples of sacrilegious obsessions. A man 40 years old has lost within two years his father and his uncle. He loved them both very much. He developed an obsession in which he saw the dead bodies of these two men soiled with their own excrements.

A young girl kept seeing in her mind male genitals. This made her extremely unhappy and desperate because this recurring image was humiliating her sense of chastity which was

sacred to her. She said that it was the devil who was pushing her to have such thoughts because he wanted her to be damned.

Often religious persons have blasphemous thoughts which are aggravated by the accompanying thought that God is responsible for their having these thoughts.

In most such cases the individuals subject to these obsessive thoughts are very sensitive and excitable emotionally, sexually, and in their imagination. They experience conflicts, they revolt against situations with no solution, they have feelings of guilt and often suicidal thoughts and inclinations (suicidal attempts). Also at one time or another these troubles are transferred to the autonomic nervous system tipping it out of balance (cf. Chapter 4). They appear to be caught between two levels: unable to leave one and incapable of reaching the other for good. Those ascents and descents between the two levels are accompanied by rich associations and impulses demonstrating the strong ambivalence active in these people who are not in harmony with themselves, their hierarchy of values and their environment. It is this ambivalence which is expressed as an obsession and which indicates that these people are as if stuck on the borderline of unilevel and multilevel disintegration.

(2) Obsessions and impulses of criminal content are often related to moral preoccupations. For instance, a man sees a lady sitting on a bench in front of a church and the thought of doing something violent to her crosses his mind. Another man is afraid that if he does not control himself he could kill people with a knife. A woman imagined herself cutting her daughter's head and throwing it into boiling water.

Janet included in this type of obsessive thoughts also suicidal attempts and genital compulsions arising in some people when they come close to other persons.

This type of obsessive-compulsive reactions is usually explained as a transference of an unconsciously repressed aggression. This is often true. But it is also true that people experiencing such reactions, as in the examples above, rarely commit crimes. However, those suffering from suicidal obsessions are more likely to commit suicide. If there is a question

of an aggression then it is turned against the person himself in order to save others (Dąbrowski, 1937). But even more often a closer examination does not reveal aggressive feelings towards close persons but instead feelings of anxiety for them, feeling of guilt that not only they cannot be protected but have to suffer aggressive behavior, impatience, irritation. In this way the person's aggressive and negative tendencies are being *exaggerated* to the fantastic image of being criminal tendencies.

It is thus more often the case that obsessions of criminal content spring from an "overeducated consciousness," a consciousness which in its refinement amplifies the negative like an extremely sensitive galvanometer. Working only as an indicator such consciousness lacks the psychological mechanism that would interpret these reactions and place them in a meaningful context and trim them down to the right perspective.

Persons with this kind of obsession have rich and often very creative associations. Thus the obsessions of the possibility of committing an unethical, or even a criminal, act, never, or almost never, represent a real possibility of it being carried out. The states of anxiety may be very intense although they have no relation to the possibility of the crime being committed. The same phenomenon occurs in "obsessions of guilt" where no actual guilt can be recognized (saints). It is an "overeducated consciousness" accusing itself of uncommitted wrong.

Such obsessions can also appear in individuals on a lower level of development, i.e. unilevel disintegration. Here these obsessions may be an expression of a "condensation of experiencing," excessive "unilevel saturation" as a consequence of being unable to sublimate obsessive contents. A sublimation or transformation of obsessive contents is possible only with the appearance of multilevel dynamisms which by building a hierarchy of levels of mental processes introduce the means of controlling the processes on one level by those of another. In a unilevel inner psychic milieu there is no other plane of mental activity strong enough to exercise such control, as for instance to make the obsessive contents yield to a stronger and more constructive interest.

The explanation for these obsessions is the same as for those of sacrilegious content. We may add here that ambivalence indicates that a disposing and directing center is not clearly active whether on a lower or a higher level. When the disposing and directing center operates on a lower level (when in fact it is indistinguishable from one or another basic drive) then no ambivalence, no conflicting tensions and no obsessions are as yet entering the picture. When the disposing and directing center is established on a high level then obsessions like those described appear no more. *It is the lack of possible developmental solutions toward a higher level of development, or lack of possibility of negative regression to primitive behavior on a lower level that gives rise to great tensions and often intense obsessive-compulsive reactions.*

(3) Genital and sexual obsessions. We shall not deal with these particular obsessions in detail. They overlap the first and the fourth of Janet's categories and often appear on the borderline of psychoneurosis and psychopathy. Some of the obsessive dynamisms of this category have been described with the first (sacrilegious obsessions), and some will be described in the next section because they come closer to psychoneurotic obsessive dynamisms.

(4a) Obsessions of shame in relation to oneself. These obsessions express scorn towards oneself, moral discontent with oneself and putting the blame on oneself. Individuals who are persuaded to accept that their symptoms are abnormal and denote illness become used to evaluate their behavior as inappropriate, bad, negative or immoral. They do not cease to accuse themselves and find it justified if they are humiliated. They are full of uncertainty, hesitation and suspicion regarding themselves, and they strive to change their personality. To this group belong also those who are tormented by scruples of lack of love for their fiancées and yet in fact do have great love. Such individuals almost invariably see moral love as essential. The moral component is evidenced by their feeling of inferiority, feeling of responsibility, expectation to be em-

pathic on their part, which indicates the lack or at least a weakness of egoism.

Very often in this group one finds also an obsessive tendency to over evaluate others. According to Janet this is an obsessive attitude of shame. According to modern parlance this is hero-worship by weak and inferior individuals. To accept Janet's idea would mean to conclude that the more individual feelings are refined, penetrating, reflecting the process "subject-object in oneself" the more they are pathological. In the context of positive disintegration an obsessive tendency to over-evaluate others is an expression of a high level of development at the stage of spontaneous multilevel disintegration. S. M. (Case 6), S. P. (Case 3), and all instances of cases of experienced inferiority and shame are clear examples of an obsessive tendency to over-evaluate others as a part of the growth process involving development of a more objective attitude towards others. This involves not only feelings of shame and guilt or inferiority towards oneself but also such important dynamisms of multilevel disintegration as astonishment with oneself, dissatisfaction with oneself and positive maladjustment towards oneself and the environment. The symptoms of these processes may be considered negative in therapy but only by those who do not want to be involved in the study of the multiple complexities of mental growth.

(4b) Obsessions of shame in relation to one's body. One can distinguish here shame towards the body as a whole or towards its specific parts. Janet considered the refusal to take food a dangerous obsession expressing shame towards the whole body. Yet this is nothing more than "anorexia nervosa" and we have discussed it in Chapter 4 (p. 60). Other obsessions are related to a rapid growth of the body, disproportionate growth of legs, arms, nose or ears as in adolescents, which result in tendencies to blush. One may include here cramps seizing writers' hands which often arise as a result of an anxiety concerning the quality and adequacy of their writing, or even perceiving writing as an inappropriate activity. Similar mental inhibitions

or mental “convulsions” in the form of genital obsessions can cause impotence in men.

Most of these obsessive reactions appear in the course of development as a function of gaining a higher and broader perspective of inner growth. This unfolding of an authentic potential for development associated with tensions of anxiety, shame, feelings of inferiority in relation to oneself and to others constitutes the process of spontaneous multilevel disintegration.

Here is now an example drawn from the autobiography of a male patient, age 34. This example illustrates the developmental direction of obsessions of shame in relation to one’s body and its parts.

“I love animals very much, but only the calm and non-aggressive species. I do not like the bloodshot eyes of a dog, his tensed back in readiness to fight, or when he hunts for food. I hate the lack of inhibition in the sexual acts between animals. I resent the shame it gives me to have my own genital organs, and they are so close to the anus. I do not like primitive temperamental activities so linked with the automatism of the body. How far are we, indeed, from being able to govern ourselves with our higher functions.”

(5) Hypochondriacal obsessions. Janet put into this category preoccupations with the possibility of death through sickness or accident, preoccupations with suffering related to sickness or injury to the body. Obsessively hypochondriacal individuals look upon sickness and death as a cessation of the joy of living. To prove this Janet cites the typical phrase of such patients: “Everything is senseless, worthless, because it all will be destroyed by death.”

I think that these symptoms which Janet evaluates as pathological expression of obsessive psychoneurosis represent the highest existential and moral attitude that one can reach (cf. “Obsession of death,” p. 144). It is true that certain forms of neurosis appear to have pathological symptoms, but in general, the most important directions in psychoneurotic processes are those of concern for the world around and of search in the world within. I have the firm conviction that we need to study neurosis from

the developmental point of view rather than the statistical one in order to better understand the meaning of these phenomena. I am also convinced that the long established practice of referring to a statistically established norm surely has induced inappropriate forms of development among scores of unknown "sick" individuals by persuading them of their inferiority, illness, by concentrating exclusively on the negative aspects of their difficulties. Yet no statistical research has been done to establish positive or negative correlations between different forms of psychoneurosis and positive personality traits. The developmental, creative and superior value of psychoneurotic symptoms has not yet been given proper attention in scientific investigation of human behavior and development.

I remember a story which took place in Wilno (Poland) during the Russian occupation while misery raged in the city. A certain rich man used to ride in his carriage and distribute large sums of money to the poor. After a while the authorities put him under arrest and placed him in a mental institution. It was clear to the officials that such behavior meant anarchy or madness. Very often we do likewise when we look upon crimes as normal events in life, but great empathy, great refinement, and positive aspects of strange behavior cause in us astonishment if not opposition.

6. The Therapy of Psych neurotic Obsessions

The treatment of obsessions is the same as for other forms of psychoneurosis (Chapter 13). There must be a detailed diagnosis which offers an objective and multidimensional examination of the patient's creative abilities, his originality and authenticity. Only then can one hope to convince the patient point after point that he possesses close linkages between certain "pathological" symptoms and the particular forms of his developmental potential and his mental richness (altruistic and existential anxieties, depressions and self-criticism, obsessions, insight, feeling of responsibility). The diagnosis must be concrete and extensive; it must have the power of a documented evidence of the value of psychoneurotic processes in mental growth. Practical conclusions must relate accurately to the patient's life situation.

To sum up, the therapy must help the patient to recognize the positive value of his condition.

CHAPTER IX

PSYCHONEUROSES AND MENTAL DISORDERS

1. Definition of Psychoneuroses

In our opinion most Psychoneuroses are cases of very high hereditary potential for development. Psychoneuroses are forms of accelerated mental development which occurs through the process of positive disintegration. This process entails internal and external conflicts while building a hierarchical inner psychic milieu. The environmental factors and the autonomous factors (conscious self-determination) play a very great—but not equal—role here. The environmental factors play a greater role when the autonomous factors (and, therefore, the developmental potential) are not very strong. When the autonomous factors are strong the influence of the environment is of lesser importance (see Chapter 6, Section 1).

2. Psychoneuroses and Psychopathy

In the context of the theory of positive disintegration, psychopathy represents a primitive instinctual structure. Intelligence is subjugated to this structure and plays a purely instrumental role. A psychopath is one whose personality structure is strongly integrated at a low level. He has a low sensitivity to the attitudes and feelings of other individuals; he has very strong egocentric dynamisms; he is indifferent with regard to everything outside of his narrow interests. He is a “strong” person. He does not experience any disquietude with himself, such as is common among psychoneurotics; his inner self appears to be free from conflicts. In other words, he is not subject to multilevel disintegration.

A psychopath is also little susceptible to unilevel disintegra-

tion. Able individuals who have high ambitions and a psychopathic psychological makeup corresponding to the upper range of primitively integrated structures (i.e. near the borderline of level I and level II) may, in consequence of very grave experiences and usually in the second half of their life (between the age of 40 and 60), be subject to unilevel disintegration. In such a case their breakdown takes the form of a paranoidal disorder, or distinct paranoia. This breakdown of the primitive structure constitutes some, although limited, advance of their individual development.

The psychopath is incapable of a critical attitude with regard to himself. He may appear to have a "strong will" which is an expression of an ambition united with very strong basic drives, and intelligence (often highly developed) serving as their tool. He may appear to have "self-control," but it is geared to his egocentric plans of operation and methods of carrying them out. There is an "enthusiasm" in enjoying the power of realizing his plans. Obviously it has nothing in common with self-control based on empathy and understanding of others. Psychopathic individuals are ruthless and aggressive in subjugating every-thing to their own designs. This is their strength and their weakness. It is, an expression of a primitive "strong will" and not of a "free will." The psychopath has no empathy only sympathy in regard to those with whom he is associated by temporary ties of common venture, partnership or business. Without disintegration, without sensitivity, without internal conflicts there is no possibility of developing even a medium level of sympathy (i.e. having feelings common with others). He is never aware of a common endeavor as expressed by "we"; instead his constant reference is to the "I." *He may identify others with himself but never himself with others.* Psychopaths are emotionally cold, their adaptation to the environment is based on the needs to satisfy their basic drives, something that is not hard to rationalize. Because of this, the psychopath is asocial and can become antisocial.

The psychoneurotic individual is totally different from the psychopath. The psychoneurotic individual is sensitive, anxious, and has a facility for transposing psychic processes onto the autonomic nervous system. The autonomic nervous system stays in close relationship to emotional experiences. Hence

emotional tensions are picked up by the autonomic system and expressed as psychosomatic disorders. The psychoneurotic exhibits hyper-sensitivity, often dissatisfaction with himself, feelings of inferiority with respect to himself and to others, and feelings of guilt. He develops an objective attitude toward himself but subjective and individualistic toward others. In his inner psychic milieu he develops an increased self-awareness and introvertive knowledge of himself which gives him a key to his multilevel personality structure. It is a process of self-experience, that is to say, he realizes the multilevelness in his own structures and functions. This sensitivity, susceptibility to psychosomatization, to anxieties, plus the nuclei of the inner psychic milieu, are the substratum of disintegration and accelerated development. That is why he represents a personality capable of disintegration and capable of definite and often accelerated development. The psychoneurotic shows a tendency for conflicts in the external environment, but even more so, within his own inner psychic milieu. In contrast to a psychopath, who causes suffering in others through external conflicts, the psychoneurotic suffers along and lives with his conflicts by himself.

As opposed to the psychopath, the psychoneurotic has strong self-awareness. Any process of disintegration, but especially psychosomatic disorders, multilevel disintegration and internal conflicts, create the conditions by which self-awareness begins to grow.

As we have mentioned, mental dynamisms in a psychopath are integrated at a low level, while the psychoneurotic is capable of disintegration at medium and high levels of functions. The essence of a psychopathic structure is the cohesive union of strong primitive drives. At a low level of primitive integration (i.e. far below the borderline of unilevel disintegration) the psychopath does not have any distinct possibilities of loosening or breaking down this strongly integrated structure. A positive development in a psychopath is possible only if he has in his structure some psychoneurotic traits. The psychoneurotic, on the other hand, is capable of continual development through the process of disintegration, which often enough continues in the direction of secondary integration.

The disposing and directing center in a psychopath is identical with the strongest drive, or as is more often the case, with an integrated group of strong drives. Intelligence and intellectual activity are subordinated to these drives and although thinking, is rationally “correct” it is still delineated by them.

Psychopathic aims are based on strong primitive drives (ambition, pride, security, power, need to dominate) which in conjunction with a narrow and rigid mental structure gain in unidirectionality and ruthlessness since they are not controlled by empathy, responsibility or the process “subject-object in oneself.” An intelligent psychopath is at times capable of changing the direction and methods of his behaviour, but that is done only in the service of his egocentric goals.

Among neurotic individuals, the disposing and directing center presents quite a different picture. Because of the characteristic process of disintegration, especially multilevel disintegration, the disposing and directing center in psychoneurotics has no stable position. In some periods it may be established at a low level of functions or it may move to an intermediate level (see Chapter 7, Section 1). Finally, in a period of strong development of personality and its ideal—it is localized at a high level.

During the stage of unilevel disintegration, psychoneurotics may exhibit several such centers as well as changes in their localization. For example during maturation we can observe changes from feelings of inferiority to those of superiority. This means that the psychoneurotic individual is prone to ambivalent tendencies and to changes in evaluation and judgment.

The instability of the disposing and directing center in psychoneurotics and its definite localization at a low level in psychopathy is related to the structure of the inner psychic milieu. In fact it is difficult to talk of the inner psychic milieu in a psychopath, since his self-awareness is very primitive. Because his functions are too tightly integrated they lack segments (functions or processes) which could be more or less autonomous and thereby free to cooperate or to oppose each other. Because of this one can say that the psychopath has a very low level of self-awareness or, perhaps,

none at all. All of his mental activity is controlled by instinctive dynamisms at a low level.

The psychopath—although not subject to any multilevel disintegration—may experience feelings of inferiority. However, this is with respect to the external environment—never with respect to the self or to his own unfulfilled possibilities. The psychopath has no nuclei of universal development, he has no nuclei of the inner psychic milieu, no conscious concern for the course of his personal development so that his process of valuation is not internally gauged (absence of the third factor). Lacking a universal model of his development he follows a narrow structural model of egocentric ambition. His ambitions have no relation to empathy, essence, and personality (see Chapter 10, Section 1). Psychoneurotics, on the contrary, are very much aware of their unfulfilled developmental possibilities. They perceive personality as a model (in the sense of the concept defined in Chapter 10, Section 1); as a consequence of their need to realize this model they experience tension; they have an awareness of developing their inner psychic milieu, which gives them a sense of their ideal and of new possibilities of growth.

General weakness, emotional fatigue, loss of proper psychic tonus may periodically appear as signs of lack of growth, stagnation, or even temporary descent to a more integrated lower level, as a way of handling tensions otherwise too extreme to absorb. However, a continuous insight into the inner psychic milieu (which is characteristic of the process of disintegration), disquietude, dissatisfaction with oneself, feelings of guilt and sin, feelings of inferiority with respect to oneself—all of which are in a sense sources of inner tension—most often tend to lead psychoneurotic individuals to a higher level of disintegration and integration.

All the above processes are absent among psychopaths.

The dynamic factors of a psychoneurotic personality structure are: the formation of the inner psychic milieu, realization of the hierarchy of values within oneself, and a strong tendency for *growing in the direction of ever higher values* up to the personality ideal. Concomitant with an increase in

awareness and clearness in visualization of the personality ideal, an individual is increasingly conscious of his distance from it. The appreciation of its value, the reality of this ideal—and the power necessary to reach it—continually gain precision and clarity. The disposing and directing center being close in its dynamic localization to the personality ideal takes from it strength and transmutes it into dynamisms working methodically and concretely on restructuring personality. This is the principle of inner psychic transformation. Many individuals at this level of development speak of the ideal as a continuous source of strength.

Nervousness and psychoneuroses are structural conditions of sensitivity within and towards one's own inner psychic milieu wherein positive development through unilevel and multilevel disintegration finds especially favourable ground. Without these processes the author does not see much possibility of positive development of human personality. *Without nervousness and neuroses there is no positive disintegration, and without positive disintegration there seems to be no positive development.*

Let us now go on to discuss the relation of psychoneuroses and psychopathy to human creativity. A psychopath, as a rule, does not create any work of genuine cultural significance. His intelligence, even though it may be very high, is never truly creative. That is why even a very extensive use of intelligence by a psychopath does not lead to creative ideas and activity, but rather to destructive activity.

The “creativity” of outstanding psychopaths is not controlled morally, has no empathy, but instead is an expression of striving for the realization of narrow and rigid goals under an enormous tension of egocentric ambition. Lack of empathy, universality and responsibility prevent psychopathic achievements from being considered as genuine and authentic creativity. Some activities of psychopaths may appear in the initial stages to be creative, but in essence, and after longer periods of observation, it becomes clear that such activity is destructive (for example Hitler's path to greatness for Germany).

It is because of the strong instinctive dynamisms that it is difficult for a psychopathic individual to evaluate and to measure either his own or other people's activity with respect

to any future perspective. It stems from the lack of inhibition of his egocentrism by empathy (or love), lack of responsibility and lack of any “hierarchical” awareness. That is one reason why he has no ability for entering into the mental and emotion states of others and is not able to recognize the value social, moral and cultural problems and issues.

Not so with psychoneurotics. They are capable of producing works of cultural importance not only because of their high intelligence, but also because of their sensitivity, capacity for introspection, ability for self-criticism and critical evaluation of others, ability to discern a variety of levels in values and to have the experience of “subject-object in oneself.” This due to their high susceptibility to processes of positive disintegration, as a result of which they acquire a high capacity for “objectivity” when dealing with themselves. And for “subjectivity” when dealing with others through a high level empathy (see Chapter 10).

3. Psychoneuroses and Psychoses

Nervousness, neuroses, and especially psychoneuroses, bring the nervous system to a state of greater sensitivity. They make a person more susceptible to positive change. The high psychic structures gradually gain control over the low ones. The lower psychic structures undergo a refinement through this process of inner psychic transformation. This transformation is the fruition of the developmental potential which makes these states possible and makes possible their further development. The components of the development potential like enhanced overexcitability, nuclei of the inner psychic milieu, and special abilities and talents play here an active role. Through multilevel disintegration there occurs positive evolution, making possible the achievement of a high level.

How does this apply in the case of psychosis? We take the position that in psychoneuroses the highest neuropsychic centers are active and provide a decisive source of psychotherapeutic and developmental energies. They are the sources which energize the developmental process away from integration at a low level. Through the “pathological” changes of psychoneuroses, to inte-

gration at a higher level. In psychoses, however, the higher neuropsychic centres are often damaged, which is the cause of a much greater probability of pathological involutionary disintegration. In many cases of schizophrenia where we encounter symptoms of involution and dissolution we can postulate organic malfunction especially that the malfunction is observed first in the sphere of complex higher activities without initially attacking lower functions. Supporting evidence for this view comes from prefrontal lobotomies which separate higher cortical levels of activity (by elimination) from lower subcortical ones which go on efficiently, perhaps even better because of disinhibition.

What, then, are the main differences between psychoneurosis and psychosis, especially schizophrenia?

In both processes, symptoms of fears and obsessions may be common; in both we observe strangeness of behaviour, weakening of the reality function and inability for adaptation to changing conditions of life. In both groups of syndromes social contacts are either disturbed or reduced or there is a tendency towards isolation and self-mortification; there occurs a more or less pronounced loosening between cortical and subcortical centres and their respective activity. Cortical activities may be carried out on a high level but from time to time there may occur a "descent" to the level of subcortical activity expressed by outbursts of egocentrism or even aggression. Tics and other signs of automatism of movement may appear such as excessive wandering "without purpose," facial grimaces, spasms or twitches, which express either incomprehensible or actually very clearly understandable emotions. There may be a temporary weakness or total absence of the function of the will (hypobulia and abulia) expressing a weakness or incapacity to act. This may not encompass all levels of functions but only some. Reduction of the function of volition is the concomitant of a deep depression.

What, then, are the essential differences? One of the most basic differences is the fact that there are no stable intellectual disorders in psychoneurosis. The psychoneurotic has no essential disorders in association of ideas, and is able to see the connection between cause and effect; he is subject to no

delusions. His own strange behaviour produces, as a rule, self-correcting mechanisms. Such an individual occasionally exhibits a sense of humor, is able—periodically—to rid himself of some automatisms. He may shake himself out of his inactivity and withdrawal, break out of his depression or sadness in order to give himself to empathy and a concern for others. This is an expression of the process “subject-object in oneself.” He does not, therefore, lose control and direction of himself does not completely break his contact with reality, and uses his reality function while it is periodically weak. Furthermore, psychoneurotic syndromes are not related to any substantial mental handicaps. Psychoneurotics, and especially those at a higher level of development, do not give evidence of a lasting mental impairment. They may have certain halts, disproportions or delays in their development which, however, do not last but are related to compensatory or sublimatory “developmental leaps” of the functions arrested in development, but there is no essential intellectual regression.

In lighter cases of psychoneurosis we find tendencies to regress to the childhood period without, however, being subject to the more or less automatic processes of negative regression. Negative regression may appear either in lighter cases of functional disorders, as in lower forms of psychoneuroses, or in educational difficulties, or in severe psychotic and organic disorders. An increasingly chronic state of hypochondria would indicate negative regression. A growing egocentrism leading to outright egoism and loss of empathy and understanding of others would also indicate negative regression. Other examples of negative regression are instances of uncontrolled obsessions of jealousy which make a person blind to any evidence to the contrary; or in psychoses, a chronic descent to the level of “aggressive autism,” defensive isolation, contracted postures, etc. Only in rare cases psychoneuroses make development difficult. In the vast majority they are a necessary concomitant of positive, and even accelerated development.

Psychosis is more often characterized by a process of involution. It is not merely the loosening and disintegration of structures without injury to basic psychic structures but rather the dissolution of the structures themselves, the result being

an emotional flatness, irreversible regression of intellectual and emotional functions, or loss of the reality function. An arrest in one area of functional development in a psychoneurotic is usually compensated by the positive growth of other functions; in a psychotic, however, very often we detect no development at all. To give an example, a young woman, 26 years old, was suffering from a severe depression combined with a loss of ability to act (abulia). When she learned that her very close friend was gravely ill she came out of her depressed inactive state, traveled to another city to stay with her friend and took care of her. After returning home she became depressed again but not as severely as before. This shows a compensation of feelings, and also a sublimation of feelings expressed in the temporary activation of her emotions on the highest level (altruistic concern for another person).

Such compensatory reactions are found in psychotics less frequently than in psychoneurotics.

Psychoneuroses—in the author's opinion—are most often an evolutionary process in a positive sense (i.e. there is growth), which in rare instances of some very difficult and unfortunate cases however, may turn to involution. Psychosis, on the other hand, is in the majority of cases an involutory process, and only under certain fortunate conditions of the environment (or of inner psychic milieu) may it have a positive outcome. The psychoneurotic does not regress to a lower level; the psychotic on the other hand is characterized by a more or less rapid process of intellectual and affective deterioration. Of course, it is conceivable that a psychotic process may initiate an upward growth to a higher level than before the psychosis. Cases of such remissions are known, although they are not common. Clifford Beers was one of such cases. His most intense personality growth and his activity in initiating the movement of mental hygiene occurred after his psychotic period. Jack Ferguson was another such case in whom the paranoidal structure disintegrated and came under the control of his great empathy and his social and scientific conception of a new psychiatric approach toward patients. Both cases have been described elsewhere (Dąbrowski, 1967b).

This means that we can find processes of positive develop-

ment in psychoses. In such cases the kind and the strength of the developmental potential outweighs drastically the involitional processes. As a consequence of reaching a critical stage of development, and of particular constellation of external circumstances, comes a creative burst of positive forces—frequently as a tragic internal battle—bringing about the transformation of the psychotic process into accelerated development. Nevertheless such cases are relatively infrequent.

Let us make clear the differentiation between psychoses—in particular schizophrenia—and psychoneurosis. It is important to distinguish chronic forms of schizophrenia from acute, although this does not yet bridge the gap between the acute form of schizophrenia and psychoneurosis. There is an important difference between structures and functions of a schizophrenic process and a psychoneurotic process. It is true that an acute schizophrenic process is positive in its course and resolution more often than the chronic process. Frequently, as described above, the acute form is an expression of a conflicting pressure of mixed forces (negative-positive) which are too powerful for the individual to handle and sort out. But even some chronic forms, especially those on the borderline of schizophrenia and psychoneurosis, may have a positive outcome.

Both the acute and the chronic processes often contain ambivalences and ambitemendencies, distinct though partial hierarchizations of values, loss of volition or high tension of psychomotoric activity (also aggressiveness), motionless postures or offensive behaviour.

Older youths and adults have in addition hallucinations and delusions. Not infrequently certain complexes of symptoms of “internal hell,” fears, obsessions, depressions, suspicions, resemble the states pictured in “Bardo Thodol”—the Tibetan Book of the Dead describing the after-death states and final judgment. The symptoms may resemble drug “trips.” They occur usually before a new phase of development.

The types of schizophrenia: simplex (slowly developing, often for many years) paranoid, catatonic, and hebephrenic, are not sufficiently differentiated in respect to their etiology, pathogenesis, and prognosis. It is generally assumed that the least differentiated and most often developing on the basis of changes

in brain tissue is schizophrenia simplex, while catatonia is regarded as developmentally most promising. Each form of schizophrenia has some kind of psychic overexcitability or a mixture of several kinds.

To make our discussion clearer we shall now examine two clinical cases.

Case 12.

S.J. was a 6-year-old boy who was received on the children's neuropsychiatric ward of the Institute of Mental Hygiene in Warsaw in 1951. His behaviour was marked by fear: when someone was approaching him he moved away, he would not allow to be taken out of the room, or would suddenly run away from the room. Like other children he would repeatedly demand to be taken to games and playground activities, yet when someone wanted to take him there he would back away, or would resist attempts of taking him out of the room. His face and eyes usually expressed fear or anxious alertness. He played with toys or things given him but did not care to keep them. When playing with a ball his pitches were always fearful. He understood simple orders and sometimes would carry them out at once, at other times would show no response but would later carry out the order without being reminded. He had periods when he would say almost nothing and remain without contact with his environment. At other periods he talked a lot, approached other boys and tried to get them involved in the games he set up. For a long time he was an inseparable companion of an older 16-year-old boy who was entirely passive towards his affections or aggressions. S.J. laughed at him and sometimes imitated every one of his movements.

In relation to adults S.J. was on several occasions aggressive when he kicked, beat, and spat. Often he would jump from his place and without a word throw himself on an adult and hang on him with his whole weight. It was hard to get him away since he was able to take all kinds of postures by bending in all directions with an astonishing ease.

He liked music very much (radio) and constantly called for

the book of first grade reading which he called Ala-As (Ala was the name of a girl in the book and As was the name of a dog). During one week he was constantly asleep and would fall asleep even at meals and slide to the floor. In the weeks preceding the present examination he showed unusual appetite, so that he would throw himself on the food bowls of other children, eat whatever he could and then returned to his own bowl which he left at his place. It was difficult to watch him because his movements were extremely quick, and because he would not react when called but instead would look at the bowl he set his eyes on as if in a trance.

These symptoms are psychotic with a strong indication of organic changes in the brain. At an earlier age when his teeth were cutting he had high fever. Most of the infectious diseases of childhood he had in a severe form, and after the operation of his third tonsil he could not speak for several months.

Neurological examination showed an unstable Babinski on the right side, Chwostek on both sides, and enhanced red dermographia.

Together with the described symptoms we observe a high degree of impulsive behaviour, high degree of fatigability, sleepiness, which indicates a neurosomatic disequilibrium. The boy shows fear, autism, and total lack of control normal for his age. He manifests enhanced psychomotor excitability, also sensual and primitive affective overexcitability.

Case 13.

J.G. was a 10-year-old girl accepted on the same ward in 1946. Her movements were slow, and gave an impression of certain artificiality, as if she were walking on stage. During physical exercises she would often not practice with the group but move aside or even in the midst of others and then would suddenly start bending and moving like a ballet dancer.

When asked a question she would sometimes answer but more often it would seem that she did not hear the question. J.G. gave the general impression of being in a waking dream. She talked to herself as if someone else was talking to her: "Julie, don't be afraid of the doctor," or when she came for

her shots: "Julie, don't cry, don't scream, Julie," and saying this her face would move as if ready to cry.

It was observed that she was inclined to repeat the same action a great number of times; for instance, she would button and unbutton for a quarter of an hour, or longer, the coat of someone whom she accidentally met. She was destructive. She would tear books, toys, pictures and seemed to do it with great satisfaction. On other occasions she would look at pictures and books for long periods of time giving the impression that this occupation was providing her with stimuli and brought to life her world of imagination. On such occasions her movements were harmonious and the expression on her face showed subtlety. She also showed tendencies to tease other children displaying in it a lot of detached interest.

J.G, has undergone fever and shock treatment without any results.

The symptoms of this case indicate schizophrenia simplex or to some extent hebephrenia. The child showed these symptoms for several years in a number of different ways but always characteristic of severe psychic disorders. There are components of increased excitability of her imagination.

Both these cases are examples of involuntional disintegration. There is every indication of irreversible brain damage.

4. Schizoneurosis

Let us add a few summary remarks with respect to a dynamic differential diagnosis between psychoneurosis and psychosis, using as a vehicle of comparison, schizoneurosis, introduced by Paul Abély to indicate the borderline state between psychoneurosis and psychosis.

Schizoneurosis is a clinical entity which in respect to its etiology and pathogenesis is a transition form between psychoneurosis and schizophrenia. Schizoneurosis was first described by Abély (Abély and Delaville, 1960). A brief description of schizoneurosis will allow us to define the critical points of diagnosis of the two classes of syndromes and to characterize possible ways of preventing schizoneurosis. Positive and subtle influence on the development of empathy, control and respon-

sibility in grave cases of psychoneuroses activates elements which prevent the development of schizoneurosis.

In respect to psychoneurosis schizoneurosis is an analog of the decompensation of heart action. In schizoneurosis preventive forces grow weak and deformed. There is a gradual loss of self-control, of contact with the environment, of prospective abilities, of intellectual activity and affect. What remains are certain preventive forces of somewhat automatic nature and remnants of a reduced reality function together with some elements of irony and humor which resemble vaguely something of the dynamism "subject object in oneself." Reality function grows weak. Sensory perceptions are strong but appear fixated to narrow and rigid areas (Dąbrowski, 1967a).

The following case gives a clinical picture of schizoneurosis.

Case 14.

M.W. was a young man 22 years old. There was no history of mental disorders in his family. His mother was a refined person, rather calm and deeply loving her son. His father, deceased several years back, was described as a domineering, although not extremely, authoritarian person. M.W. displayed enhanced excitability of imagination and intellect already at the age of 3 and 4 [cf. Chapter 1, Section 6 (1) b]. He was always introverted. His period of puberty was more difficult than normally observed. At that time he showed strong ambivalence and contradictory tendencies in behavior, he disliked his father, and would leave home for many hours without telling anyone. He was autistic, obstinate, and manifested low degree of contact with everyday reality. In spite of these difficulties and additional ones in his school work he graduated from high school.

After graduation his autistic behavior increased. He would disappear from home for many days and spend nights either with some friends or, if it was summer and the weather was nice, somewhere in the country. He spoke little, sometimes did not answer his mother's questions. He had his own peculiar sense of humor, for instance, when his mother once asked him where he went he said: "Here and elsewhere, but mostly elsewhere."

He went through periods of entirely sleepless nights and often he would spend the entire night walking outdoors.

He would not allow to be examined neurologically. A superficial examination revealed increased excitation and inhibition of muscular reflexes, positive Chwostek, extended and enhanced red dermographia and pronounced waxy flexibility.

For many years his condition remained the same without change for the worse. His contact with me as his psychiatrist was good, though irregular.

Prognosis in a case like this is uncertain.

We believe that psychic tension, anxiety states, aggressiveness, etc., in psychoneuroses are not isolated conditions, but are strictly related to the whole personality of the individual and exert a positive developmental influence. Aggressive attitudes are more often an expression of strong inhibitions and inner difficulties in the realization of basic drives and needs, rather than of blind, unconscious forces. For instance, emotional outbursts result occasionally as a function of a very strong sensitivity and subtlety remaining under great pressure of accumulating "internal protest" against the brutality of everyday life. Conditions of anxiety or dread are often connected with the difficulties of changing oneself while one moves from a lower to a higher level through the process of positive disintegration (see Chapter 6, Section 8 describing a state of "suspension" between levels). This happens, for instance, when a person experiences at times resistances impossible to over-come in dealing with his problems and at the same time feels rather deeply the reproaches, demands, and even aggressiveness on the part of his environment.

In psychoneurotic anxiety we often find disquietude and dissatisfaction with oneself, feelings of guilt, and depression. Neurotics are often prone to anxiety states and an excessive desire to explain their own condition: they have an excessively "educated" consciousness. These attitudes are absent in schizoneuroses, or are expressed nonverbally by a silently angry or stiff face when the doctor or nurse fail to notice them while talking to another patient. There are no definite developmental needs; defensive forces do not represent basically creative

traits, but rather are rigid. We find here a breakdown and partial disintegration of motives, weakening of the ability to understand one's own anxiety, and aggressivity. In case 14, M.W., we see that in certain periods there was total lack of motivation in his behaviour, very strong autism, incongruency of facial expression and his behaviour which was often unpleasant to his family and others. These instances indicate lack of control of himself and of contact with others, resulting in bouts of insomnia and possible hallucinations.

We can also say that, in the great majority of cases of psychoneuroses, we are dealing not only with strictly defensive forces, but—as we have indicated—with developmental powers (creative interests, search for insight, need of changing oneself, etc.), while in schizoneuroses we have only some remnants of weak, deviated defensive forces, and developmental forces are deteriorated or even destroyed. The defensive forces operate automatically on restricted areas, for instance, as a tendency to remain in isolation, to stay motionless, or to sleep, or to spend all the time with one isolated interest. Power of control, emotional projection, and intellectual activity fall apart.

It is also characteristic of schizoneuroses that there results weakening and loss of the reality function with respect to daily needs and occupations, without, however, any compensation at a higher level. Response in the area of emotions and imagination is intense, but fixated unequally to narrow areas of life, while the ability for inner transformation is deeply shaken or eliminated.

Let us now throw some light on the differences between structures and dynamisms of psychoneuroses and schizoneuroses based on results obtained by Z. Piotrowski (1957) using the Rorschach technique, and also some additional findings.

The results of these investigations may be summarized as follows:

a. The presence of psychoneuroses is indicated in the Rorschach by the fairly clear and active, cooperative human, kinaesthesia. Furthermore, there are no intellectual perseverations; there is a high percentage of clearly perceived forms, in all their variety, a considerable number of color responses, a fair degree of high quality, constructive, global responses.

In schizophrenia and schizoneuroses the above picture is usually reversed.

b. If the adjustment to reality appears poor, and at the same time strong anxiety states are present, this indicates schizophrenia or schizoneurosis.

c. Strong anxiety response in the Rorschach with retained self-observation and self-control indicate psychoneurosis: with a loss of self-control they point to schizoneurosis.

d. The more the clinical picture resembles changes characteristic of organic cortical changes, the more we can suspect schizoneurosis or schizophrenia.

e. Apathy, lack of imagination, regression to the world of dead and immobile objects, lack of color and human kinaesthesia, a limited number of well observed forms—all indicate schizoneurosis, without many psychotherapeutic possibilities.

According to Greenblatt and Solomon (1953)—if disorganization affects emotional functions then the prognosis is fair, or even good; if there is lack of emotional tensions, and the disorganization affects mainly cognitive functions the prognosis is doubtful or poor. When emotions grow weak then the motivating power in life also grows weak, while intelligence which is its instrument now left to itself degenerates.

We would like to know the causes which determine that some neuroses succumb to structural decompensation, and pass into schizoneurosis or schizophrenia, while others have a positive outcome. There is yet no background of biochemical, neurological, psychological and psychiatric research or investigation adequate to answer this question. On the basis of the theory of positive disintegration we may outline some opinions only, which, depending on further experience and investigation, require either verification or rejection.

In our view, those neuroses or psychoneuroses succumb to decompensation, or structural impairment, which exhibit the following:

1. A hereditary endowment with only one-sided form of the developmental potential, e.g. special skills or abilities which pertain to one activity only but are not combined with different kinds of emotional overexcitability or a wide range

- of interests, for instance a special talent for playing chess, a keen memory for facts and dates but not for deeper understanding of history, a sharp intelligence for an objective quantitative research career in science but lacking the ability to put the interpretation of the findings in a wider context, or even to see its philosophical implications. Consequently adaptation to a hierarchical conception of reality and values (multilevel disintegration) is poor, being not global but narrow. Inner psychic transformation and self-control are also weak, while there may be some creative ability, however the sensitivity to internal and external stimuli is very high.
2. Disproportion between excessive and irregular tension of blind defensive forces and the concomitant weak developmental forces and intellectual endowment. The forces of defense against disequilibrium act blindly “not knowing whom to serve,” the defensive response is more or less automatic, restricted to narrow areas, out of contact with the forces of development which are weak and, therefore, cannot provide direction. The defensive tendencies often react in the form of panic which does not allow broad and conscious action.
 3. A medium strength of the developmental potential and an excessive number in the personal case history of grave experiences.
 4. Possible organic changes in the cortical tissue usually difficult to pinpoint, but which block a full realization of the developmental potential. In many cases of schizophrenia and related conditions there is a history of severe infectious diseases, high fevers with signs of subsequent neuronal disorders, and also rapidly advancing states of apathy, loss of reality function, dissociation (e.g. Cases 12 and 13).
 5. Psychoneurosis, Paranoia, and Paranoid-like Conditions. The problem of differentiation between psychoneurosis, paranoia, and paranoid-like conditions is so special that we think it worthwhile to treat it separately.

In our view, paranoia—in common with other psychotic forms of a schizophrenic character—is a pathological process. Paranoia is fairly closely related to psychopathy.

Paranoid schizophrenia is a process while psychopathy is a structure. Paranoid schizophrenia shows internal stress, internal conflicts and an inner psychic milieu. These are absent in psychopathy and paranoia.

In spite of the fact that in paranoid schizophrenia we have certain forms of pathological integration such as the “directing nucleus” of delusions and suspicions, nevertheless there is an essential difference between paranoid schizophrenia on the one hand, and psychopathy and paranoia on the other. In paranoid schizophrenia the directing nucleus is subject to variations, or even processes of disintegration; also paranoid schizophrenics are often responsive if a suitable approach is used. Their whole structure is subject to fluctuations alternating between the positive and the negative direction. It is thanks to these traits of instability of the schizophrenic structure that we have cases of remission and return to health. Under the influence of a constellation of internal and external stimuli there may occur a “developmental leap” by which a positive and integrated directing and directing center is formed at a higher level. This, however, does not happen very often.

One needs to add that the tendencies to suspicion or aggression in paranoid schizophrenics do not stem from integrated primitive drives as is the case of psychopaths, but rather from chaotic uncontrolled emotional tensions.

“Great” psychopaths in the moment of their ultimate defeat show the breakdown of their rigid psychic structure. There is no positive transformation but transition into the process of paranoia characterized by unfounded suspicions, reactions of cruelty, delusions of persecution, or of grandeur.

It is not uncommon—in my opinion—that psychopathy is, connected with the paranoid process in those cases when very strong structural and functional patterns in psychopathy are such that there is high tension due to specific environmental conditions, particularly if the psychopath encountered especially difficult circumstances which have limited his most important

aims and drives. For instance irritable individuals endowed with very strong ambition and egocentric psychic tension when met with failure may undergo a negative psychic breakdown manifested as suspicions and delusions (e.g. Stalin). Paranoia is characterized by delusions of grandeur, by delusions of persecution, by feelings of superiority, which are expressive of strong inner dynamics, on the one hand, and, on the other hand, of suspiciousness; expressed in the conviction that the environment has been organized to paralyze, fight, and destroy the paranoiac's personal interests. It reflects, on one hand, a special type of pathological integration of high tension guided by a delusional center, and on the other hand, destruction of all previously existing contacts with the people in his environment.

A paranoid individual has no counteracting mental forces within himself, such as the prophylactic powers of the inner psychic milieu, simply because this milieu has never been developed. This is not true of lighter forms of paranoid schizophrenia and severe psychoneurotic obsession, where the dynamic elements of the inner psychic milieu can at times be discerned fairly clearly.

A strongly paranoid person has no corrective powers (no feedback receptors) with respect to his own behavior. He is given to action and reaction without participation of the inner psychic milieu, for which is substituted a delusional nucleus, of persecution, or of greatness, and mobilizes "defensive" dynamism against "danger" from without. In consequence he may equip his house for safety to an excessive degree. Great paranoiac psychopaths change suddenly their bodyguards or the whole security force, and react on the least suspicion with persecution, aggression, and cruelty. Many such individuals may be described by what the French call "persecuted persecutor."

Can we speak of the disposing and directing center in paranoid individuals? I believe we can. This center is represented by the delusional nucleus, that is to say, strongly coupled delusions and aggression at a lower level. Except for this delusional quality, such a center is similar in character to the disposing and directing center of psychopaths.

As we see, the paranoid structure differs essentially from the structure characteristic for psychoneurotics. The main difference is represented by the presence—in the latter case—of a well developed inner psychic milieu with the presence of the third factor, and a capacity for inner psychic transformation, all active in the process of positive disintegration.

A paranoid individual does not manifest, therefore, any astonishment dynamism, nor disquietude with respect to himself, nor feelings of some dissatisfaction, shame or guilt, feelings of inferiority with respect to himself, nor the dynamism “subject-object in oneself.” There are no indications of the third factor, which would make it possible to establish practical judgment in accepting some and rejecting other elements, that is, establish a genuine, positive or negative attitude towards the environment. Such an individual does not manifest self-control or inner psychic transformation. Self-control and inner psychic transformation are possible only when there are operating strong multidimensional hierarchical forces, such as differentiation of a “higher” and “lower” self, the differentiation of the subject and the object within oneself, and the differentiation of developmentally positive and negative choices (the third factor). In rare cases paranoid individuals develop these dynamisms and recover, as was the case with Jack Ferguson (Dąbrowski, 1967).

Paranoid individuals in general are not subject to the process of positive disintegration. They are integrated at a low level and do not exhibit inner conflicts, but show, rather, a tendency to aggressiveness, external conflicts, and anxiety states with respect to the environment.

Such individuals do not exhibit, which is logical, either any coupling or dynamic relatedness between their external and internal responses, which is the very basis of the process of inner psychic transformation. In the absence of a hierarchical inner psychic milieu and of multilevel dynamism such as “subject-object in oneself” and the third factor, a process of refashioning oneself is not possible, on the contrary, it is the external world that is refashioned by means of suspicions, delusions, aggressiveness, even crime. We have mentioned that in less severe cases of paranoid schizophrenia we are dealing

with temporarily present, deformed and hardly conscious dynamism of an inner psychic milieu which can even be hierarchical.

With respect to such individuals, an early enough diagnosis (already at the age of 5 or 6, or during adolescence) of a lack of inner psychic milieu, rigidity of structures and functions, and, on the other hand, the presence of sensitivity and feelings of inferiority and superiority with respect to the external milieu, is the only basis for a program of prophylactic activity. A very cautious and slow development of sensitivity with respect to oneself (building up of nuclei of the inner psychic milieu), and slow inner psychic transformation, may lead—in early childhood or adolescence—to certain results in loosening, up the excessively rigid structure and diminish the perceived oppressiveness of the external environment.

6. Psychoneuroses and Mental Retardation

Definite: psychoneurotic syndromes are difficult to find among mentally retarded children. Mental retardation results from hereditary impairment, defects of innate pathological developmental patterns, birth defects (injuries at birth), impairment or inflammation of nervous tissue at childbirth. The diminution of intellectual functioning is more severe the more severe is mental retardation. It is accompanied by a diminution of the level of emotional and instinctive functions, without, however, their degeneration or deformation.

In analyzing neurotic symptoms and psychoneuroses among, mentally retarded children it is difficult to talk about psychoneuroses in the same sense that we speak of them in relation to normal children because we cannot compare them on the same level of mental activity.

One can detect some psychoneurotic syndromes in mentally retarded persons who are nearest the normal level. However, in general, a deficient mind does not deal with a rich enough material to “produce” a psychoneuroses. It, therefore, produces only deficient forms of psychoneuroses such as functional hyperkineses, tics, masturbation, short-lived and simple states of anxiety or depression. Perhaps that is why we cannot detect.

in retarded children traditionally recognized pathological units such as: obsession psychoneurosis, psychasthenia, hysteria, anxiety psychoneurosis, etc.

Investigation of the specially gifted children has indicated that, depending on the level of development of a child's personality, the psychoneurosis will also have a corresponding level: of disturbed functions. This indicates that the tendency for development of a specific psychoneurosis is directly related, level by level, to the personality development in a child (see Chapter 11). This view in relation to psychoneuroses of adult individuals was expressed by Manfred Bleuler (1941) and Karl Menninger (1963; also Menninger and Menninger, 1942) (see also Chapter 7).

Our investigation indicated that the abilities, interests, and the emotions of the mentally retarded do not develop beyond a low level. They do not represent any basic predisposition towards the development of psychoneuroses.

We could observe, however, two groups of strong disorders of emotions and drives, but related to a very low level of functions. These are fear and hysterical syndromes. They are evoked by a simple external cause such as sudden appearance of a person or an object, beating, abuse, sudden fall, physical injury, noise, darkness, etc. Primitive hysterical reactions such as throwing oneself on the ground or hysterical spasms were caused by a desire to be the center of attention, to avoid punishment or some other unpleasantness.

Certain hysteroidal traits of a retarded child are expressed, among others, in variability of moods, excessive impulsiveness, or, on the contrary, through rigidity, superficiality, vanity, egoistical behaviour, susceptibility to influence by primitive suggestion, etc. It appears that excessively developed psychomotor activity—to which we shall later return—as well as some obsessive symptoms in neuromuscular areas (automatic actions), are expressive, in a primitive way, of states of primitive protest resulting from weak psychic sensitivity and absence of any control over subcortical functions. That is why the mentally retarded show much less somatic disturbance; either because of weaker transferability of psychic experiences onto the auto-

onomic nervous system, or due to the primitive level of these experiences, or both. Our medical investigations did not record disturbances of digestive or respiratory systems as due to unpleasant experiences. We did not detect among these children any increase of excitability or nervousness in relation to internal stimuli. Their sensitivity appeared to be developed in response to the stimuli from the external environment, which is also a characteristic trait of animal development.

Children of this kind are in continuous motion. They change their position all the time, and are under constant tension; hands and legs move about with little purpose. Among these children, hyperkinesis of facial muscles is especially pronounced producing a variety of expressions (tics, mimics, and other spurious motions). Eyes are usually very active; the tongue is often shown outside. There is a tendency for excessive showing of teeth. They move their hands up to the face for stroking or scratching. They also have a tendency for moving or clasping hands and fingers. Even when trying to be generally quiet, they always maintain an excessive excitability of certain muscular groups (leg crossing, jumpiness, movements of body trunk, etc.).

Hyperkinesis of hand, legs, and face is increased under the influence of external stimuli (noise, new situation, talk). At other times we observe the opposite effect: psychomotoric quietude under influence of external stimuli, which shows that the psychomotoric excitation and inhibition is predominantly controlled by external stimuli.

The other kind of increased psychic excitability found commonly among mentally retarded children is an increased affective activity, which does not include, however, any higher emotions. It may be expressed in outbursts of anger, joy, laughter, fear, in behavior unmotivated or very slightly motivated by emotional attachment to someone, etc. There is also a need to show off which is not tempered by even the least subtle processes of inhibition. It is also characteristic for this type of child to demonstrate before the environment all kinds of superficial feelings without participation of reflection. Minor school difficulties, incidental troubles or remarks are a cause of tears, trembling, accelerated speech, excessive hand motions, increased muscular tension, defensive movements, or sexual stimulation.

In these two forms of increased excitability (e.g. psychomotor and affective) among retarded children, we note the following:

1. reactions to primitive stimuli (other stimuli are not used in child's development);
2. reactions easily noticeable externally;
3. satisfaction with primitive experiences;
4. lack in transformation of psychic excitability;
5. lack of any symptoms of increased intellectual excitability and imagination;
6. if the last is exhibited, it is only in the area of primitive, concrete, or magical thinking of an undeveloped and non-creative type.

It appears that other forms of nervousness among mentally retarded children (excessive talk, taking offense too easily, suggestibility, clinging to others, etc.) do not correspond to some totality of a well defined neurosis. Among such children these special traits may constitute a "pseudo-wealth" of a great variety of forms, i.e. mobility, restlessness, babbling, clinging, cuddling, which express demonstrativeness and "sympathy" on a very low level, but without their being joined into any coherent whole.

Depressive states are rare, and found only in those on the borderline of retardation and "normality." Such states appear as the effect of such factors as primitive but very clear stresses like isolation from the group, etc.

Our investigations in this respect were not adequate. It would be necessary to pursue the problem of various forms of increased excitability, or nervousness, in order to discover which of those forms have a tendency to develop, or to disappear during a child's life, depending on intellectual development and the richness of his inner psychic milieu, as contrasted with those that become rigid, being strictly connected with mental deficiency.

In conclusion we may say that among more severely mentally retarded children we cannot actually speak of psychoneuroses in the strict sense, but rather of increased excitability, both psychomotor and affective, in their primitive forms.

CHAPTER X

PSYCHONEUROSES AND OUTSTANDING INDIVIDUALS

Clinical work and research which gave the basis for the formulation of the theory of positive disintegration showed a great similarity in respect to the developmental potential of psychoneurotics and eminent personalities. This similarity appears to be close in regard to the course of development, its underlying overexcitability, nuclei of the inner psychic milieu, nuclei of talents and special abilities. These similarities are particularly strong when we compare the development of eminent personalities with the course of psychoneuroses at a higher level of mental functions. This problem has been discussed from a different angle elsewhere (Dąbrowski and Piechowski, 1969).

1. Definition of Personality

Personality, in the context of the theory of positive disintegration, is a name given to an individual fully developed, both with respect to the scope and level of the most essential positive human qualities; an individual in whom all the aspects form a coherent and harmonized whole, and who possesses, in a high degree, the capability for insight into his own self, his own structure, his aspirations and aims (self-awareness). It is one who has the conviction of having found his ideal, and that his aims are of essential and lasting value (self-affirmation), and who is conscious that his development is not complete and therefore he is working internally on his own improvement (education-of-oneself and self-perfection).

Personality can be described as a self-aware, self-chosen, self-affirmed, and self-determined unity of essential psychic qualities, of fundamental individual and universal "essences." With the

achievement of personality these essences continue to undergo quantitative changes but not qualitative changes. These basic qualities or universal essences are: autonomy, empathy, authenticity, responsibility. The individual essences (qualities) are: (a) exclusive, unique, unrepeatable relationships of love and friendship; (b) consciously realized, chosen and realized primary interests and talents; (c) self-awareness of the history of one's own development and identification with this awareness.

Personality is thus the aim and the result of development through positive disintegration. The main agents of this development are the developmental potential, the conflicts with one's social milieu, and the autonomous factors (especially the third factor).

Let us try to follow these related sources of development and the coupling between the two phenomena, i.e. psychoneurosis and socially and culturally recognized eminence. To do this we shall study the personality development of several eminent individuals whose life stories have also all the distinctive features of psychoneuroses. The examples are as follows: Franz Kafka, Gérard de Nerval, Jan Wladyslaw Dawid, and Ludwig Wittgenstein.

2. Franz Kafka

Kafka was of weak physical constitution and from childhood exhibited high emotional overexcitability. He was extremely sensitive and irritable. Already as a child he was humble and lacked any artificiality. His interest and emotional involvement in literature showed up very early. In the course of his maturation this interest underwent a transformation to become an attitude of sacred mystery.

From childhood Kafka showed a maladjustment to the practical side of life and in the opinion of his friend, Max Brode, "he had too little taste for possessing the things of this earth." On this background developed his general culture, his modesty, his uncertainty and complete inability to make decisions about his own life. On the background of his emotional overexcitability and introverted sensitivity he developed abilities for exceptional insight and discussion.

The slightest difficulties in daily living were to him insurmountable obstacles. He was very good at reading aloud writings that moved him or excited his enthusiasm but any interruption, whether to take him away from his reading to eat breakfast or to change dress, brought on such a strong reaction that he either trembled all over or lapsed into silence unable to move.

His overexcitability and general sensitivity were the reason that he could not bear his father's behavior who always reprimanded him, corrected him and yet at the same time was coarse and the very negation of his injunctions.

His attitude towards his father was, in our opinion, not an expression of an Oedipus complex but of a total contrast of type, an expression of a protest against his father's type and behavior, a protest of a man full of subtlety, endowed with a great depth of reflection and complexity against a type who was primitive, authoritarian, without any capacity for inner psychic transformation, lacking deeper emotional contents. With his mother Kafka did not have a good relationship and understanding but he did not hold any resentment against her.

Kafka was afraid to be observed by others and reacted with anxiety when people paid attention to him. One can say that the influence of his environment (his family) was sufficiently strong to develop in him this particular sensitivity. In this case his developmental potential rather than counteracting this influence yielded to it.

In his creative thinking Kafka became aware of the worthlessness of speaking. He maintained that only that counts what cannot be put into words. According to Albérès and Boisdefferre (1968) Kafka was blinded by Truth and at the same time was a genius of the absurd—a man who was searching for truths that are not only unknown but also incomprehensible in his time. Kafka's world was composed of three realms: dreams, creativity, and everyday reality with which he felt the least in common and which often repulsed him. He felt more at home in other levels of reality. The world of his dreams became his real world. Contrary to the usually experienced fragmentation, unreality, and discontinuity of dreams Kafka's dream world had a distinct continuity and a distinct relationship to the realities

of human existence. The transposition of his main current of activity to the dream world was for Kafka also a means of handling the difficulties of everyday life.

He gradually systematized the world of his dreams and it became the source of his creativity. According to Albérès and Boisdèfferre (1968, p. 67) Kafka by his "dry" concern with detail created the real in the unreal. The worlds he called into being appear incredible, yet they exist.

The exclusivity of his devotion to literature increased his dislike of that which did not belong to the sphere of creative writing. To him writing was a form of prayer. By depicting the absurd which encompasses our whole reality, by his extremely penetrating grasp of the antinomies of human existence Kafka has undermined our faith in the plane of reality which we normally see. A trial without a prosecutor and without defense with only the defendant present, the metamorphosis of Gregor Sams into a cockroach during his sleep, the characterization of behavior common to insects and men, these are Kafka's nightmares that have shaken up human complacency and ontological security with greater power than any other literary creation. By describing life reduced to the absurdity of the life of a cockroach who has a subconscious feeling of importance although his existence is without any significance, Kafka depicted the dread of small human affairs which grow within limited "awareness" to the order of ominous significance. The symbolization of the "logic of human reasoning" in the behavior of an insect ("Metamorphosis") reflects the dread of the meaninglessness of the ordinary human relations and behavior. He was showing by this the disproportion between the accepted reality and what it actually is.

In the main character of "The Trial" and in "The Penal Colony" Kafka gives concrete examples. Of how man has hopelessly, irredeemably locked himself by his own laws and social conditions. The allegories of human reality developed by Kafka have anticipated concentration camps, the death of millions of people and the agony of their suffering.

In his dreams Kafka was a realist. These dreams were formed into a synthesis and a system of higher reality. Saying that every human being has to lock himself, he locked himself

in the world of his dreams. His strong insight into himself is shown by his saying: “the human being has his awareness imprisoned in the body.” According to Albérès and Boisdefferre (1968) Kafka has cast, through his suffering and insight into human existence, a prophetic shadow on the future of mankind. His realism was apocalyptic.

Kafka was an irrational creator on the highest level. His visions were fantastic and dramatic, yet at the same time they were elaborated into a system with its own logic. Kafka’s creativity was never the result of automatic dynamisms (i.e. without inner psychic transformation) but sprang from high awareness based on emotional experiences and dreams. His creativity was associated with such characteristic psychoneurotic needs as isolation, solitude, and such reactions as anxiety in meeting people.

The moving forces of his creativity were the exaltation of a priest and the patience of a craftsman. During writing “Amerika” and “Creative Metamorphoses” he was in ecstasy. Frequently he was experiencing guilt, was full of anxiety; these feelings, although disturbing, acted as a trigger of his creative ability.

The feeling of being observed and being guilty was one of the essential contents of his psychoneurosis (perhaps even schizoneurosis) and became one of the leading themes of his writing.

The dynamisms of reflection, complexity, and emotional sensitivity operated in his creative output and were related to such things as: escape from ordinary reality, protest against brutality, sharp sense for detecting dishonesty, hypocrisy and other primitive forms of behavior in his environment.

His protest against excess of material preoccupations, against the discrepancies between professed opinion and actual behavior (his father) were shown in his psychoneurotic and creative processes. Of course, we consider his psychoneurotic behavior as a positive (i.e. developmental) phenomenon. Kafka is an excellent example of a developmentally positive psychoneurotic and his creativity is clearly psychoneurotic. His excessive need of solitude and of realizing his creative goals were for him the needs of highest tension and were also his curse.

In his behavior he was uncertain, hesitant, especially in relation to marriage. Thoughts of death as a liberation from his difficulties were his constant companion. He had self-destructive tendencies and always had, thoughts of suicide. He felt that there was, something incorporeal about him. He lived in the world of essence and spiritual concreteness. By his continuous hesitation he repeatedly brought himself to exhaustion. At a certain moment he began to love his fear as a creative element.

Mortally ill he was extremely productive. His illness provided for him the conditions free of disturbing distractions. But there was a breach in this—from Kafka's point of view—ideal situation. There appeared in his life a new value, a strong rival to literature, namely a great love. A woman came to share his last illness and the love for her embraced him totally.

Analyzing Kafka's behavior and development one can say that his psychoneurosis was equally strong as his creativity and that the two meshed closely. Kafka had said about himself: "What I have achieved is the success of my solitude." He also said that what he could give to a woman he would have to take away from literature. In the context of his development it would appear that this decision was right and is a witness to his own way to wisdom. His exclusive dedication to his literary visions gave his life a great richness of which his writings are an example evidence.

Kafka's life is a prime example of the role of psychoneurotic dynamisms in development. His extreme sensitivity and excitability, primarily emotional and imaginal, were the basis of his nervousness, and together with his creative literary potential compelled him to escape into solitude and a world of imagination and dreams. He removed himself from contact with everyday reality. He owned nothing "in this world." Attempts to disturb him in his preoccupation with essences lying totally beyond everyday life caused him to react drastically, as described earlier, by excitation or immobile withdrawal. These distinct psychoneurotic reactions are also evidence in his case of thirst for creative saturation and of creative nostalgia.

Kafka could not tolerate being observed suspecting in such behavior shallowness and aggressiveness. He did not tolerate small talk. Feeling the worthlessness of talking he isolated himself more and more from ordinary contacts and dived in his own “essence,” dreams and writing. He observed the mechanisms of ordinary human life, its “insect logic,” hence his portrayal of one-sided development as something anti-human.

He had anxieties and feeling of guilt but at the same time he made use of them, almost ecstatically, in his writing. (“The Trial,” “Metamorphosis,” “Penal Colony”). With his writings and his life he protested against verbalism, “logic,” and the hypocrisy of everyday life. His “psychoneurotic” pains, anxieties, obsessions, Kafka transformed into creative material.

3. *Gérard de Nerval*

Gérard de Nerval was a prominent French poet of the romantic period. His poetic abilities were displayed early in his life as well as his enhanced emotional and imaginal excitability. These traits were deepened by grave experiences of his life: early death of his mother, feelings of abandonment, emotional disappointments later in life. He grew defenseless and in need of affection to feel protected and secure.

His whole developmental potential was based on an inborn poetic talent and these two forms of overexcitability, which gave him more occasion for the tragic and sad experiences than the pleasant ones. He did not exhibit any interest or need for systematic development of his own poetic style.

The high degree of his poetic perfection grew together with his enhanced emotions and imagination, with a growing separation from reality, with an always present need for idealization and a need for love. His visions, dream experiences, daydreams, or states of separation of his “astral double” were the source of his richest experiential and creative material. He commented on his experience during his illness while under the care of his psychiatrist and friend Dr. Blanche: “It was never easier

for me to carry out an analysis or description than under the conditions of my illness” (Richer, 1962, p. 83).¹

He was given to animism, magical thinking, faith in the total reality of a supersensory world. These are traits of positive infantilism [see Chapter 5, section 1 (6) (note 1)]. With the passing. Of years these traits were, so to speak, perfected by him without adjusting to the requirements of everyday life.

The essential creative elements of Gérard de Nerval’s poetry were arealism, imagination and fantasy. We can, I suppose recognize here the realism of a world of fantasy with strong. Contemplative components, if such perceptions are strong, wide and systematized. De Nerval, practiced some form of meditation fairly regularly. As a result he experienced states of autosuggestion, trance, premonitions and visions. Such elaborated world of imagination in spite of being removed from ordinary reality has its own sense, its own limits, its own organization, its own laws independent to a large extent from the laws of the ordinary reality. According to Richer (1962) all of de Nerval’s visionary, symbolic, obsessive elements together-expressed his “unceasing care to endow the smallest detail of individual character with a universal significance” (p. 82).

Such a world gives an experiential satisfaction to those who dwell in it. To Kafka it was the world of his dreams, to Proust it was the world of his memories, and to Gérard de Nerval it was the visionary world of persons, events, and symbolized premonitions.

(1) An American poet Theodore Roethke at the time when he was approaching a major breakthrough in his writing recorded this in his notebook: “Why do I wish for an illness, something I can get my teeth into?” (Seager, 1968). Roethke was hospitalized several months later on a psychiatric ward. Seager made use of the theory of positive disintegration to account for this episode and to explore its possible relation to Roethke’s major poem “The Lost Son.” Roethke’s development and creativity are an excellent example of the process of multilevel disintegration; its later, more mature, and more deeply reflective content are expressed in such poems as “The Meditations of an Old Woman,” “The Dying Man,” “North American Sequence.”

Inspiration came to him easily, it was rich in fantasy and emotional explosions which expressed his inability to adjust to ordinary reality. One may say that he was not highly conscious of these processes but the fact of their spontaneity does not make his creative process something automatic. Judging from the creative and magical elements of his poetry based on enhanced emotions and imagination one can suppose that he had visions of living persons, imaginary characters, and ghosts. Richer (1962) said that de Nerval's states of greatest disequilibrium were related in time and in content with his most creative periods. At such times he produced his most outstanding works, such as "Les filles du feu," "Les chimères," and "Aurélia."

His whole life Gérard de Nerval carried in his heart a mourning after his mother who died when he was very young. As a result he was always looking for an exclusive love relationship which would combine the ideal of a mother with the ideal of a lover. Often he displayed romantic exaltation which was also a cause of errors in his evaluation of his loved ones (e.g. Jenny Colon). It seems clear that such traits as his enhanced emotional and imaginal excitability, his infantilism, his feelings of inferiority, his exaggeration of exclusive and intimate emotions, his illusions and visions, were related on the one hand to his poetry, and on the other to his psychoneurotic constellations.

Gérard de Nerval was clearly a psychoneurotic. The evidence is in his life, his creativity and his death. He had a strong feeling that fate was governing his life, and since it was forecast for him that he would die by his own hand he eventually hung himself in order to bring his fate to its final conclusion.

His interests, his states of split personality are easily discernible in his works saturated with sensualism, mysticism and mediumistic states. He was the precursor of symbolism and surrealism. Symbols taken from alchemy, Tarot and mythology play an essential role in his writing. The things he experienced like delusions or visions and hallucinations, had for him fundamental significance as a contact with higher reality. He said in a letter to Dr. Blanche: "Perhaps these strange things that

I experience exist only for me ... whose brain has difficulty in separating the real life from that of a dream” (Richer, 1962, p. 88). De Nerval believed in the influence of stars on human life, reincarnation, and that everything in the universe has life (he was not different in this last belief from Alfred North Whitehead).

Can we speak of Gérard de Nerval’s wisdom? We see a considerable degree of naiveté, childishness, and maladjustment to practical things. Thus his practical I.Q. was low but his intuitive I.Q. was high. He was also capable to exhibit at times a high level of stoic attitude, subtlety, trust, delicateness and high moral responsibility. Often short of money he was nevertheless generous. He often helped other writers with advice and personal attention. He was sensitive and delicate in his relationships of friendship and love—he was capable of closing certain feelings within himself and at times exercising a very strong control of himself. We can, therefore, regard it as an expression of some form of wisdom, even though only partial, one-sided and impractical.

Let us try to outline the relationship between de Nerval’s psychoneurotic dynamisms, his creativity, and his development.

Like in Kafka’s case his enhanced excitability was mainly emotional and imaginal. His exclusive, ecstatic, all encompassing love for his mother were one of the strongest factors in the shaping of his development and his creativity. His enhanced excitability and the trauma of his mother’s death were the basis of his maladjustment and his creative impulses. He isolated himself from reality and dwelled in the world of fantasy, esotericism, idealization of love. His occult experiences account for his irritability, lack of reality function at a low level, but at the same time for the factors of his creativity and individual development. His faith in the supersensory world was a strong creative factor but also it was an expression of a neurotic “absence” to realities of everyday living, and lack of adjustment to it.

Gérard de Nerval combined childlike, even psychoneurotically infantile traits of sincerity, animism, magical thinking with creative inspiration soaring into a romantic and ideal world. Nevertheless he was systematic in his efforts to develop his eso-

teric experiences, visions and dreams by regular meditation. Like Proust he created a “reality” of visions and presentiments.

In his behavior he was queer, neurotic, sometimes bordering on psychotic symptoms. Yet the periods of his greatest disequilibrium were also the periods of his greatest and most fertile inspiration. In his writings, visions, “infantile” experiences, feelings of inferiority, exclusive and ideal bonds of love, make up the theme of essence and of his developmental path. He was conquering a “higher reality,” he created and died in the manner of a psychoneurotic, yet a manner that was autonomous and authentic even though one-sided. It was this in him and in others like him which paved the path for symbolism and surrealism. A stoic attitude towards poverty and life difficulties together with such intense creativity are to a great extent the hallmarks of a “psychoneurotic self-direction” of de Nerval’s development.

4. Jan Wladyslaw Dawid

Dawid was an eminent Polish psychologist living at the end of the 19th and the beginning of the 20th century. His research interests combined both the empirical and the behavioral type of investigations of intelligence, motivation for work, etc. His attitude appeared to be primarily that of an intellectual with a fairly limited emotional syntony.

Under the impact of his wife’s suicide his psychic structure, his psychological type and his methodological approach underwent a basic change. From a cool logical empiricist he became an individual sensitive and alert to the feelings and thoughts of others. He recognized in himself a need for parapsychological experiences and began to work on inner feelings, mystical experiences, and especially contemplation and ecstasy. In this work he did not lose any of his previous clarity of mind, precision of observation and formulating conclusions, nor gave he up logical reasoning. He was then over forty. One can say that with this fresh start he transcended his psychological type and his biological life cycle.

His creative output grew out of his gravest psychical traumas which changed, accelerated and gave direction to his develop-

mental potential that until then appeared to be largely hidden.

Dawid himself remarked on how decisive in bringing about this change was his wife's death. He said that his previous research by comparison had hardly any significance in giving him a sense of meaning for his life and his work. The tragic circumstances were the main cause which released his genuinely creative experiencing and thinking. In this he had only one goal: to penetrate empirically (mainly by means of meditation and ecstatic states) into the supersensory world. His whole creative potential focused on the area of psychic development which as if unveiled itself before him after the tragedy of his life. His books like "Psychology of Religion," "Last Thoughts and Confessions," "The Soul of Teaching" demonstrate his fundamentally new conception of reality.

Dawid himself has said many times that in his "realistic period" he was much less creative than in his later phase of life. Using Maslow's descriptive terms one could call Dawid's first research period to be "deficiency-motivated," and his second research period "growth-motivated" (Maslow, 1966).

This outline of Dawid's life and scientific career shows that his mode of thinking first underwent a disintegration, then enrichment with the transcendental dimension. It increased the depth and the scope of his thinking while preserving the empiricalness and the precision of his methods.

Dawid's creative process was in general conscious, although some contents had an unconscious, or even superconscious character embracing mystical phenomena. Such were his high intuition, empathy and the feeling of the presence of his deceased wife near him; also the feeling that his wife spoke to him although he was aware of uttering the words himself. He became convinced that the way to mysticism broadened, deepened and elevated his awareness and was the cause of his greater understanding of others and empathy. Nevertheless, both during his experiences of higher states of consciousness and afterwards he elaborated them critically and systematically. He studied with discrimination available sources on mysticism, parapsychology, methods of self-perfection and meditation. Dawid himself began to practice meditation as an empirical approach to the study of mystical

phenomena. In consequence his attitude towards people became more deeply empathic.

As was mentioned before, Dawid in his “realistic period” paid little attention to the emotions. He was strongly introverted. Yet under the cover of self-control and rationalism one could perceive emotional tension, excessively sharp criticism and occasional explosiveness. This indicates that he was endowed with emotional overexcitability but subjugated it to precise and detached thinking.

In his second period his emotional attitude underwent a decisive expansion in depth and calm. It is then that he developed empathy, greater creativity and a need for mystical experiences.

As for the relation between psychoneurotic symptoms and the development of personality, Dawid regarded himself as a different and changed man, a mystic with a totally transformed personality. He was also considered as such by the people who knew him and who worked with him, however, many psychologists and teachers who had little contact with him suspected him to be psychotic.

We have here a confirmation of the relation between the development of personality and the development of psychoneurosis (nervous breakdown, depressions, anxieties, intensive search for mystical solutions) and growth of his creativity (new horizons of thinking, new conceptions, new methods of work) and a new and more affectionate attitude towards others—an un-covering of the inner psychic milieu.

We can ask now whether his work had a neurotic character since Dawid himself can be considered a psychoneurotic. In the second period of his life he actually was a psychoneurotic, which in our view means that he gave evidence of undergoing accelerated development both in his personality and in his writings. The psychoneurotic elements of his written output are evident in expressions of despair, depression, autistic thinking, occasional visions, and even telepathic conversations with his dead wife.

In contrast to his earlier field of interest which was narrow both in method and scope, in his second period he displayed

universal range of interests and greater complexity of his scientific attitudes. This increased range of scientific possibilities of research was exemplified by the fact that he gave attention to the significance of experiencing in development, that he discovered for himself the highest levels in meditation and ecstasy, and that his empathy has grown to a high degree.

Dawid's process of development of his personality has led, in our opinion, to the evolution of his wisdom. This wisdom was expressed in the combination of the faculty of intelligence with empathy, and in his multidimensional and multilevel perception of reality.

5. Ludwig Wittgenstein

In the eyes of his university colleagues Wittgenstein was universally brilliant in philosophy, mathematics, architecture, and music. Yet he suffered mental disorders bordering on insanity. His biographer says that all his life Wittgenstein was on the verge of mental illness (Malcolm, 1958).

Wittgenstein was open, sincere, without any artificiality. His ideas were often misunderstood and distorted even by some of his students. He did not seek influence and actually did not appreciate the weight of his influence (Malcolm, 1958).

Throughout his whole life he was afraid of being run over in the street. Basically he was very unhappy. He neglected his appearance. He had conflicts with others because of his capriciousness and unevenness of behavior. He was sensitive to the needs and tribulations of others to whom he easily gave away money; he had no talent for practical affairs. Also he had no inclination to influence others, to assume special attitudes, or to develop a style of life.

From childhood he gave evidence of his abilities and intelligence and unpredictable behavior. He manifested severe states of anxiety and depression. He was given to inspiration when he felt he was about to catch a problem in its nascence. It was easy for him to get visibly excited by some questions raised in seminars. He hated lecturing and lacked order. It was hard for him to stick to one piece of work, he had to shift from one kind of work to another. In contrast to his restless behavior he had a great need for being alone.

His thinking was original and based on rich intuition. His creative process had an inspirational character. Creative ideas came to him on a wave of tension of feeling and imagination. He was the extreme opposite of a calm and recollected creator. Wittgenstein negated stereotypes in thinking and negated conventions in ordinary life.

The relationship between Wittgenstein's development of personality and his psychoneurotic processes was very close. His best ideas were the result of periods of greatest isolation, depression, fears, and tensions related to a strong pressure of changing contents which made him move from one thing to another.

All his life Wittgenstein was very critical towards himself and was capable of correcting his behavior. In his life he was more and more paying attention to essence. These characteristics are evidence of his continuing conscious inner psychic transformation.

He was forgetful about everyday matters, he was beset by depressions, fears, sexual difficulties, which adds up to a summary picture of a serious psychoneurosis. His death remains an unresolved mystery, although there are valid indications of suicide.

We have mentioned before the high level of his intelligence, ability, sincerity, empathy, and openness. Wittgenstein presents us with a case of restless wisdom. In the opinion of many he maintained his wisdom in spite of his psychoneurosis, and in my opinion, because of his psychoneurosis.

6. Psychoneurotic Dynamisms and Personality Development

On the basis of these four examples of outstanding personalities and the clinical cases we shall try to formulate hypotheses about the relationship between the sources of development, changes of the principal dynamisms of personality and the higher psychoneurotic dynamisms.

In both the phenomena of personality development and the psychoneurotic processes we find:

1. Psychic overexcitability in its different forms is present together with nuclei of the inner psychic milieu, nuclei of spe-

cial talents and abilities, and the need of becoming aware of one's own developmental process. We see this in Kafka, de Nerval, Dawid and Wittgenstein and in the clinical cases no. 2, 3, and 6.

2. The processes and symptoms of unilevel (Cases 1, 4 and 7) and multilevel (Cases no. 1, 2, 3, 5 and 6) disintegration, whether partial or more global, lead to a partial or more global secondary integration. In contrast to most clinical cases all outstanding personalities represent multilevel disintegration. Dawid and cases 3 and 6, and to some extent 2, show a distinct trend toward secondary integration.

3. Strong elements of positive maladjustment to both the inner and the outer milieu are manifested by a tendency (more pronounced in personality development) to strive for that which "ought to be" (striving for self-perfection). All clinical cases and all outstanding personalities demonstrate higher or lower degree of positive maladjustment. Cases 6, 2 and 3 and all outstanding personalities show also strong maladjustment to some traits in their own psychological make-up and their own growth process.

4. Tendencies for the development of the inner psychic milieu, are manifested by the presence of characteristic multilevel dynamisms such as astonishment with respect to oneself and the environment, disquietude with oneself or one's relationships, dissatisfaction with oneself, feelings of inferiority with respect to one's own possibilities and to the environment, feelings of guilt, "subject-object in oneself," the third factor, inner transformation of stimuli, disposing and directing center at a higher level, activation of the personality ideal. The presence of these dynamisms indicates an increasingly more autonomous development of the psyche taking place through the disintegration of lower tendencies and building a higher inner psychic milieu. The names given to these dynamisms reflect the deepening "division within oneself" between higher and lower dimensions of reality.

These dynamisms have been described in more detail elsewhere (Dąbrowski, Kawczak and Piechowski, 1970). Most of them are evident in Cases 6, 2 and 3, some in 1 and 5.

In Kafka, de Nerval, Dawid and Wittgenstein all these dynamisms are prominent.

5. Realization of tendencies for inner psychic transformation. Inner psychic transformation is initially based on the development of the above-mentioned dynamisms. Inner psychic transformation as a dynamism in its own right is the out-come of a synthesis of most of these dynamisms, of awareness of the process of transforming oneself, of the realization that some permanent changes have already taken place in the course of self-directed development on the way to achieve one's personality ideal, and that other changes are to follow.

Inner psychic transformation is very clear in Dawid and Wittgenstein less so in Kafka and de Nerval. It is very strong in Cases 6, 3, and 2, and much less so in Case 5.

6. Creative abilities connected with hereditary endowment appear in both psychoneurotics and outstanding personalities. Their expression is a positive maladjustment to ones; if and to the environment and a search for new higher ways of understanding reality and of creating or discovering these new ways. Creative abilities are the outstanding trait of Kafka, de Nerval, Dawid and Wittgenstein, and are also present in Cases 2, 3, 6, and partly 5.

These creative tendencies are evident in the genesis and development of the inner psychic milieu, in the sensitivity to stimuli from the external milieu, and in the tendency for accelerated development. Both groups of phenomena (psychoneuroses and outstanding personality development), apart from their similar hereditary endowment, are subordinated to the process of positive disintegration as well as to accelerated development through crises. Inner conflicts often lead to emotional, philosophical and existential crises. Both represent tendencies towards internal autonomy and authenticity.

Taking particular dynamisms and processes into consideration we would like to stress that, for instance, when a depression increases our feeling of inferiority in respect to ourselves, when it introduces a sense of humility, when it brings in sadness, then by this it builds autonomy, authenticity and augments

the striving for the ideal. When an existential anxiety develops then it is an expression of both a psychoneurosis and personality development.

The higher the functions in psychoneurosis, the more one uncovers elements of personality development in the subject, the stronger are the dynamisms of inner psychic transformation operating on such pathological phenomena as obsessions, depressions, and anxieties which at higher levels lose their pathological character. This means that the positive development of psychoneurosis becomes identified with the development of personality through the participation of the creative instinct with the instinct of self-perfection.

Comparing main elements of the development of psychoneurosis and personality it is necessary to direct our attention to the problem of stages of development of both psychoneuroses and personality. From our observation, we can conclude that in lower forms of psychoneurosis, such as primitive levels of hysteria and hypochondria, strong developmental factors are lacking. But it is, we believe, also clear that even in such forms and levels of psychoneuroses, the developmental possibilities are still greater than in the so-called normal but rigid, primitively integrated structures and even more so than in the rigid psychopathic and mentally retarded structures.

We mean here that psychoneuroses on a medium or even low level of functions express certain sensitivity to external and internal stimuli, certain instability of attitude as an outcome of their sensitivity and in this way give some hope for change (i.e. a developmental change). This phenomenon is absent in psychopaths or in lower level retardates, or on the borderline of normality and psychopathy.

7. The Role of Creative Dynamisms in Psychoneuroses and Types of Development

(1) Creative dynamisms in unilevel and multilevel disintegration.

On the basis of observation, clinical experiments and some systematic clinical investigations we cannot be sure that some of our opinions in this area have been sufficiently verified. We

can generally say, however, that psychoneuroses which are associated with processes of multilevel disintegration are expressive of a greater creative drive than are those psychoneuroses which correspond to symptoms of unilevel disintegration. Generally it may safely be taken that the lower is the level of function represented by a given psychoneurosis, the fewer creative elements are involved.

All developmental dynamisms are creative in a broader sense. The higher the level of development the closer is the link between creativity and developmental dynamisms. More specifically, creative dynamisms are represented by different abilities and talents, search for "otherness," for non-stereotype components of reality, inclinations to be astonished, anxious about actual reality, and in consequence finding oneself maladapted. Other examples of creative dynamisms are enthusiasm, empathy combined with strong emotions, rich conceptions, plans and programs with a discernible multilevel character, profound identification with people, with nature, and with one's "higher" self.

Lack of creative tendencies goes together with lack of inner conflicts, lack of positive maladjustment. One finds more of stereotypy, rigidity, lack of attempts toward developmental solution, all of which is a manifestation of lack of creative coping with life, of a "psychic dwarfism." And so, the least creative tendencies are found in hypochondria, neurasthenia, sexual and lower forms of hysteric neuroses. Greater creative tendencies are exhibited in psychoneurosis of a higher level such as obsessive, anxiety, infantile, depressive or psychasthenic types.

This is caused by the fact that in the higher psychoneuroses we have a preoccupation with general or existential problems frequently of alterocentric character full of inner conflicts and attempts at their resolution; there is also a preoccupation with fundamental moral, philosophical, and transcendental questions. In contrast, the lower psychoneuroses such as hypochondria, hysterical conversion, sexual neurosis, and the like, do not show this type of preoccupation, awareness, and striving for resolution. The higher psychoneuroses present us with a picture of obsessions of heroism, self-sacrifice and responsibility, fears

for the future of mankind, or excessive universal sensitivity of infantile type. Again this is not observed in the lower psychoneuroses because perceptions are narrow, experiences are limited, and the general orientation is egocentric. In the higher psychoneuroses we have “seeing” of new things, answers to the meaning of life, a search for the “new and other,” separation into levels, tensions accompanying the search while in the lower ones we have stereotype tendencies and perceptions.

It may be taken as a regularity, that, the more pronounced is the process of multilevel disintegration, that is to say a process allowing for personal awareness of distinct levels of life and discrimination of quality, the more marked is the increase in potential for creativity, and vice versa. In unilevel disintegration the tensions are “restricted,” stereotype, without channels open “upward,” without the possibility of creative solutions, and so they tend to turn into a vicious circle, to tensions of pathological character, to uncreative collisions, which like moths break flat on the hard surface of the glass screen that bars direct access to light. In unilevel disintegration the creative talent is, therefore, more limited and to a great extent psychopathological. To name some representatives: George Sand, Stanislaw Przybyszewski, Hans Heinz Evers, and to some extent Baudelaire. They had unilevel sensitivity, weak or absent hierarchization, lack of noticeable inner psychic transformation.

(2) Types of psychoneuroses and types of creative abilities.

With regard to particular types we can say, that, for example, in the case of hysterical psychoneurosis, we often find associated dramatic talents as well as ability for pantomime and ballet (see Chapter 11). This is often connected with ambivalence of attitudes, with capacity for strong syntonic projection, for neuropathic acting, with a need for some exhibitionism, etc. People with hysterical tendencies are also often highly sensitive to sensual stimuli such as colors.

Psychoneurotic anxieties are often connected with a fair ability for observation, with psychological insight, with authentic attitudes, with the inner experience of truth and the pain of existence.

Among some philosophers, especially among outstanding existentialists, we encounter a history of anxieties, and also anxieties experienced often at the time of their creative writing. There is a strong concurrence of the experiences of courage, heroism, humility, fear of the unknown and the decision that one must enter the unknown, as in the case of Buddha or Kierkegaard, who spoke of fear and trembling and the courage necessary to search for the absolute, portrayed in Durer's "Knight." This is the relationship of the highest heroism and anxiety. We refer here especially to the "fear and trembling" of Kierkegaard, which was characteristic of his personality development and is also characteristic of the first stage of multilevel disintegration (i.e. spontaneous multilevel disintegration, or level III). Among the psychologists and psychiatrists of analytic, introverted character who are capable of self-analysis we frequently find anxious and obsessive types.

In connection with psychoneurotic depression we often deal with people who have self-critical, analytic capacities aiming at objective definitions, who are commonly given to attitudes of self-awareness and objective introspection. The process of overcoming these neuroses is characterized by an increased tendency and facility for sympathy and empathy as a result of the progressive realization of a growing need for identification with others, as expressed often in literature. The knowledge resulting from one's own suffering, from deep experience of depressions but also from overcoming them, is as a rule combined with a deeper understanding and feeling for others, with identification, and compassion. On occasion it may be expressed by outbursts of empathy in a desire to give oneself totally, as did Dr. Korczak when he went into the gas chamber with his pupils, or Father Kolbe who in Auschwitz stepped into the row of prisoners selected for death by number to replace a man and save him for his family (this man did survive the concentration camp). For Saint-Exupéry, for instance, a sense of duty was based on social sensitivity and love, and responsibility for him, to be worth anything, had to be an expression of complete self-sacrifice without expectation of a reward (Kierkegaard's notion of "duty").

The psychasthenic type is often characterized by originality

in various areas of creativity such as poetry, philosophy, literature, painting, etc. Some stimuli of a generally narrow environment to which the psychasthenic does not easily adapt may provide nuclei for the transformation of the unsatisfying reality into colorful, creative and original forms. The reality function among psychasthenics, being weak especially at a low level, is compensated for in areas of imagination and mental conceptions. In many areas of activity, psychasthenics exhibit sensitivity, insight, and originality. For this reason the success of therapy with psychasthenics often depends on the promotion of their different forms of creative abilities. They need to be encouraged to write, to paint, to express themselves. Such excess of sensitivity, originality and penetration was characteristic of Kafka in his actual practicality of some of his impractical conceptions, such as anonymous dread in social life, the hopelessness of some conditions of human existence similar to the grotesqueness and insignificance of insects. The same applies to Unamuno who gave a very penetrating analysis of the existential significance of suffering.

Psychoneurotic infantilism is characterized by childish vulnerability, maladjustment, naiveté, arealism, openness, excessive sincerity. In consequence there is great susceptibility to being hurt, general fragility, as in the case of Gérard de Nerval. The highest form of compensation is here a life in the world of imagination, fantasy, sometimes daydreaming. We observe positive regression as a need for rest in the world of carefree and sunny childhood far removed from everyday reality.

Among those subject to such infantilism we often find poetic, dramatic and artistic talents, with magic and animistic thinking, plasticity, spontaneity, informality, and expressiveness. Also in psychoneurotic infantilism we often encounter the kind of creativity which expresses the need for very strong and immutable emotional relationships, the need for dependence on other people, the need for security. This goes together with feelings of inferiority. The best example is Saint-Exupéry "The Little Prince." We also often observe in this type of psychoneurosis the need for fantasy, for mythology, and for positive regression.

CHAPTER XI

SUPERIOR ABILITIES AND PSYCHONEUROSES
IN CHILDREN AND YOUNG PEOPLE*1. Methods and Subjects*

The problem of superior abilities in science, art, or any other creative endeavor, has been the subject of interest to many specialists. Particularly valuable, from the point of view of social usefulness and education, is the knowledge of the mental and physical development of gifted children and young people. In the United States of America as well as in Great Britain and the Soviet Union, a great deal of research is done in this direction. The work under current discussion was started in Poland at the Institute of Mental Hygiene and the Children's Psychiatry Institute of the Polish Academy of Sciences in Warsaw. We were helped greatly by the Polish Society for Mental Hygiene.

We selected, from a very great number of problems, several of significant practical importance. These were problems related to superior abilities and psychoneuroses. We have not found in the literature any major attempt to discover and correlate these two sets of characteristics as we studied them in children and young people.

Of course, one should keep in mind that both our investigations and conclusions, represent at the present, no more than the initial phase of further, widely planned studies of superior abilities and that in our conclusions, we only endeavor to indicate directions, the "tender" point of the problem. These conclusions, then, should not be considered as fully elaborated permanent schemes and generalizations. On the contrary, it is our wish that the themes touched upon should encourage other

institutions to cooperate with us in our study of superior abilities, and also to examine critically some of the correlates indicated here.

In the following are given the results of experimental investigations of a group of gifted children and young people, aged 8 to 23. The subjects were 80 children, of whom 30 were generally intellectually gifted (from elementary schools), and 50 were children and young people from art schools (theatre, ballet, and art). One control group consisted of 30 mentally retarded children; among them 10 were examined at the same time as the gifted children; a further 20 diagnoses were taken from the card register of the author. Every child was examined by means of the best developed psychological methods and was subjected to detailed neurological and psychiatric examination. Every child was also subjected to a medical inquiry extending back to the parental period and including his hereditary makeup. The following tests were used: Wechsler-Bellevue, Rorschach, Thematic Apperception Test, special questionnaire designed to identify the presence or absence of psychoneurotic traits, detailed social interview and case study.

The neurological examination comprised methods of assessing the functioning of the autonomic nervous system (with particular attention to sympathicotonia and vagotonia), detailed examination of cutaneous and muscular reflexes, oculocardiac reflex, waxy flexibility. Special attention was given to the relation of excitation and inhibition, i.e. whether one was more dominant than the other.

A few explanatory remarks will help here.

The predominance of excitation can be observed from an excess of movements, excess of talking, quick reactions, highly dynamic responses, certain facility in making decisions, a general attitude of approach (klisis) rather than avoidance. The predominance of inhibition is observed when the above picture is reversed.

The balance between excitation and inhibition—usually variable—can be observed in the fluctuation between states of excitation and states of inhibition, and at a high level in control of excessive excitation and in excessive inhibition. At the high level this takes the form of an attitude of “being aware”

of both these states, and is also expressed by the presence of some inner psychic transformation and the dynamism "subject-object in oneself." In Rorschach's terminology it would correspond to "contact introversion."

In the psychiatric examination attention was directed first to exclude pathological processes such as disorientation in space, in time, and in respect to the identity of the examined himself, such as hallucinations, delusions, split of personality, etc. Only individuals who did not have any of these disorders were included in the remainder of the examination. Special attention was then given to psychoneurotic syndromes, and to the correlations between special or general abilities and identifiable psychoneurotic syndromes (e.g. systematized creativity on a high level in combination with a low level of the reality function) in order to establish whether the correlation was strong or weak. The examinations were carried out in the autumn of 1962 in Warsaw schools by a dozen or so psychiatrists and psychologists.

2. Definition of Some Concepts

Since we shall dwell here on the correlation between superior abilities and psychoneuroses, we will briefly recall what we mean by these concepts.

The term superior abilities denotes abilities (in any field) which permit an individual to achieve results considerably surpassing the average accepted as standard for individuals of the same age and the same level of education. In our examinations we came into contact with two kinds of abilities: general and special. Superior general abilities were noted in children from elementary schools who were able to attain higher than average results in learning general subjects (though in practice they did not always attain these results). The I.Q. of this group ranged from 120 to 146. The general abilities were divided into humanistic, mathematical, and scientific. Children attending art schools possessed superior special abilities. Manifestations of these abilities were evident in different areas like drama, dance, art, and music. All the children examined who possessed special abilities had an I.Q. between 110 and 155.

The main factors of personality development are multilevel

dynamisms and conflicts, a more or less high degree of insight into oneself, an ability to control and reshape one's psychical structure, and creative and perfective dynamisms. These factors taken together constitute the inner psychic milieu. The inner psychic milieu has a better chance of developing the more the individual is characterized by so-called psychic richness, which includes a plurality of interests and abilities, an intense emotional life, and finally the potential for accelerated development.

Because we are discussing here the relationships between creative structures, functions, dynamisms, and particular psychoneurotic constellations we employ here the traditional nosological units of psychasthenia, neurasthenia, anxiety neurosis, neurotic depression, hypochondria, hysteria, and sexual and somatic neurosis.

We assume that within the scope of the same kind of neurosis every syndrome may have, in general, three different degrees of intensity.

The most serious degree is one of a distinct neurotic or psychoneurotic disorder (e.g. distinct disorders of the reality function, strong aggressive or suicidal tendencies, difficulties in studying, or distinct psychosomatic disorders).

The medium degree presents an "average" level of transient disturbances, which, nevertheless, recur often.

The weakest degree is one, for example, of fleeting symptoms of nervousness, neurotic, or psychoneurotic disorders, often not noticeable externally, and, which do not leave permanent traces in the psyche (e.g. symptoms of increased psychic excitability, passing psychomotor disturbances, slight play-acting, impulsive actions, lability of mood's).

3. General Characteristics of the Children Examined and Individual Examples

Every one of the children investigated showed considerable psychomotor, sensual, affectional, imaginal, and intellectual mental overexcitability. Moreover, it turned out that these children also showed sets of nervousness, neuroses and psychoneuroses of various kinds and degrees of intensity, from light functional symptoms, or anxiety symptoms, to distinctly and highly intensive psychasthenic or hysterical.

The identification of such combined sets allowed very rich descriptive diagnosis characteristic for each child. For example enhanced excitability without concomitant inhibition is an expression of lack of control, but excitability and sensitivity with inhibition demonstrates not only sensitivity of behavior but also a degree of control. These sets (e.g. psychasthenic-hysterical, anxiety-depressive, infantile-hysterical) were multilevel, combining, for instance, hysterical traits of lower and higher level, or psychasthenic and neurasthenic reactions (cf. Chapter 7, Sections 2 and 3). These are sets combining together different psychoneurotic processes. Other sets were related in a time sequence, as for instance when a strong overexcitability had a general character (dispersion of symptoms) and was periodically followed by localization of symptoms as in organ neurosis. One of the female patients expressed it thus: "I am 'wandering' from one category of symptoms to another, from such that are spread all over and ill-defined to those which are well-defined and take up an identifiable spot."

With the children and young people investigated, certain definite psychoneurotic sets predominated, namely medium degree anxiety neurosis (about 30 percent), medium degree hysterical sets (25 percent) and light intensity neurasthenic sets (25 percent). The examination also revealed a considerable amount of psychasthenia and somatic neurosis to the extent of about 10 percent each. Of course, each of these sets greatly differs in particular cases, depending on the child's age, kind of interests and abilities, type of school, environmental conditions, etc. In the period of changes in respect to oneself and to the environment, its customs and moral standards, hysteroidal symptoms will be different in a 10-year-old (fluctuation of mood, capriciousness, suggestibility) from adolescence and puberty (symptoms of conversion, emotional-psychomotor crises, ambiequal tendencies for adoration and antipathy).

Creative abilities enable one to a large extent to gain a higher level of the psychoneurotic process, which in consequence makes prophylaxis much easier. The school or the family may significantly help to reduce the symptoms, and with an understanding of the child's difficulties—even prevent a nervous breakdown or suicide. We also observed multi-formed connections between

these sorts. The pictures of the neurotic and psychoneurotic sets were very rich and differentiated. Below we give an example of a syndrome of anxiety neurosis with neurasthenic and hypochondriacal components:

Neurological examination:

(1) Case 15

A boy, 8 years old, in third grade of an elementary school, good educational environment. Doing very well in all school subjects; I.Q. 136 Wechsler test. Creative ability in drawing. Theoretical and humanistic interests.

Pupils quite dilated, strongly trembling eyelids and trembling of hands. Increased abdominal reflexes. Increased psychomotor excitability of a constricted type. Tic-like movements. Increased muscular tension. Dreams about fears and persecutions. Distinctly waxy flexibility (*flexibilitas cerea*). This neurological examination reveals great psychic tension and difficulties in finding release from it (tic-like tendencies). Inclination for an organ neurosis is likely (enhanced abdominal reflexes). The trembling of hands and eyelids, dilated pupils, general anxiety and excitation combined with inhibition seem to indicate tensions of expectation and searching.

The boy appeared to have a good contact with his environment. A subtly administered system of praise would be recommended here to strengthen his self-concept and his acceptance by his peer group. Under some conditions he avoided people and was timid in new situations. He looked for help from adults. He lacked self-dependence. He was inhibited, helpless, and not sure of himself. He had strong fear of suffering injustice, and feared the possibility of losing his mother, feared the schoolteacher's castigation, feared sickness, hospitalization and physical effort. He was afraid to be late for school and left home much too early. He was afraid to sleep alone, or to remain alone in a room. Periodically he showed opposition and out-bursts of aggression which left him very tired. He was impatient, easily got angry and cried. In school work he was uncertain of himself, forgetful, trembled, and gesticulated. He had great difficulty in concentrating. Easily discouraged, he had an in-

clination to pessimism and believed he would never succeed in doing things. Sadness and the feeling of inferiority were dominant. Yet he was diligent and systematic in his work to an exaggerated extent. He avoided sad books and emotional films. He was also affectionate.

It is fairly obvious that it cost this boy a lot to maintain a positive attitude toward his school environment and to try to meet its requirements. He had difficulties in opening up, in developing contacts with others which intensified his fear for those closest to him (mother) to the point of obsession, and also augmented other fears (he was afraid of being put in a hospital). His tension, sometimes impossible to overcome, made him gesticulate, tremble, occasionally scream. The distinctly positive characteristics of this boy are: his close relationship with his mother, fear of injustice, excessive feeling of responsibility, systematic approach to his tasks as compensation for his anxieties and lack of concentration.

His developmental potential can be seen in the combination, of his fairly high excitability with inhibition, in the combination of his sensitivity, impatience and anger with states of anxiety, and above all his sensitivity to unjust treatment, his strong, relationship with mother, a feeling of inferiority in respect to himself, and his feeling of responsibility and systematic approach to his schoolwork.

(2) Case 16

A girl, 20 years old, with favourable home background. I.Q. 116. Superior ability in all general subjects, plus dancing and. Acting.

From early childhood she had fits of capriciousness, bad temper, and suicidal threats; she blackmailed those closest to her.

At the time of the examination she suffered from headaches, giddiness and heart pains without apparent reason. In addition she had disorders in breathing, difficulties in falling asleep; nausea when caught by an emotion; allergy to the odors of ether and benzene. When in anger she easily fainted. Her body, extremities were cool; her hands and feet moist. Psychomotor

reactions and thinking processes were accelerated. She could not concentrate.

She was nervous, touchy, chatty, noisy, complaining. She smoked cigarettes, had an uneven appetite. She was claustrophobic and afraid of loneliness. The tempo and the quality of her work depended on her mood. She had outbursts of joy and periods of shyness. Her interests were one-sided and she spent much of her time seeking new thrills. She showed mannerism of behavior. When in states of nervous tension she was capable of striking others physically.

These two cases show rather well the different ways psychic tensions can be transposed to somatic processes. This psychic somatization indicates a high degree of tension, a great general sensitivity, still weak inner psychic transformation, and great susceptibility of the organs and their systems to different constellations of psychic tensions. It needs to be pointed out that here these constellations do not fulfill a role of inner transformation, that in fact this possibility does not yet arise. The girl described as Case 16 transposed her emotional experience onto the functions of the cardiovascular system, the respiratory system (irregularities of breathing, cough), nausea and allergy, difficulties in falling asleep. Her tensions besides reaching a psychosomatic expression find release also in psychomotor and affective reactions (beating others, moodiness). Since her sensitivity has a multilevel character and because she is suggestible she appears suitable for appropriate psychotherapeutic interaction.

We can see that both cases require systematic and individual help in the sense of evaluation of their creative potential, their developmental richness and their multisidedness. It is also clear what means must be used to activate more strongly yet more orderly the forces of their developmental potential. In respect to the boy (Case 15) one would have to show him convincingly that his potentiality for development is great, and that his fears are ill founded. One of the methods would be to teach him a more humorous attitude, which with his intelligence and universality of development would not be hard. One would also have to show him convincingly the worth of his own work, which would

reduce his pessimistic attitude toward himself. At the same time his teachers would have to be able to see his strong sides so that they could support in him a better self-image.

In the case of the girl (Case 16) one would have to direct her interest to less rough sports like skiing, swimming in order to attenuate her aggressive tensions; to awaken in her an interest for nature and the external world. One would also have to attempt to convince her by way of example that if she tried to attain some measure of internal quietude through meditation and relaxation then her somatic disturbances would also diminish. But it would be important to convince her of her considerable abilities, and that they would flourish with more systematic and responsible effort, which needed to replace her mannerisms.

In both cases a universal diagnosis of concrete symptoms with the active participation of the subjects and a representation of the positive connections between their symptoms and their creative abilities is of fundamental significance. The psychic tension is of different kind and of different level in both cases. In the first we have excessive inhibition, anxiety, psychic contraction into oneself, excessive orderliness, while in the second, we have weak inhibition, excessive extraversion, periods of excessive need for contact, mannerism. In both cases there are strong tensions, and there is a possibility that the girl could convert her psychosomatization to a more thorough introversion. Both need to be convinced experientially about the coupling of their symptoms with their positive and creative attributes.

Each individual has his own special kind of developmental potential. This developmental potential is individually and concretely coupled with a form (or forms) and level of excitability or psychoneurosis, or both, in a set which is for the most part positive but not without its characteristic developmental dangers.

As one may see from the above examples the psychoneurotic symptoms often manifest great tension which cause frequent conflicts with the environment. They often lead to a dissipation of the positive developmental qualities, together with an upset-

ting of the possibility of the development of exceptional abilities. These individual nuclei of child's personality endow him not only with his own psychological type, be it introverted or extraverted, schizothymic or cycloid, enhanced excitability of imagination, affect, etc., but also with differentiated nuclei of the inner psychic milieu, various nuclei of interests and abilities, and consequently with different scope and level of awareness and self-awareness.

4. The Inner Psychic Milieu and the Kinds and Levels of Psychoneuroses in Young

People with Superior Abilities One may ask what is the origin of the increased tendency among gifted children, who have good conditions of life and learning, to become subject to psychoneurotic states. The origin lies probably in the constitutional hyper-sensitivity toward the whole of the individual's experiences. An individual who has a differentiated and multilevel developmental potential not only can achieve outstanding results in learning and in work, but at the same time is equipped with an increased number of points of sensitivity to all experiences; this may accelerate "anomalous" reactions which reveal themselves in psychoneurotic behavior (Dąbrowski, 1958; Dąbrowski, 1959).

The reason why children and young people are afflicted with some and not other psychoneurotic sets constitute another problem. Most probably the cause lies in the individual personality of the child, which is specifically shaped by the multifarious influences of his particular environment. An introverted or schizothymic child who has enhanced emotional excitability may be easily susceptible to anxieties and depressions. If he also has nuclei of the inner psychic milieu, its development may be fairly universal. The extraverted type with some less pronounced elements of introversion may manifest strong emotional and sensual tensions, easy outbursts, and may have considerable difficulties in his sexual life; he may show certain hysteroidal traits, even conversion. An individual with enhanced excitability of imagination, some infantile traits, and nuclei of the inner psychic milieu, may exhibit artistic and poetic abilities and at the same time some characteristics of psychoneurotic infantilism.

In an attempt to show the causes of the tendency towards a given kind and level of psychoneurosis we will use the term inner psychic milieu.

The inner psychic milieu, which arises with the development of the individual, differs greatly among particular persons. The inner psychic milieu is either a multilevel or a unilevel structure. The multilevel structure emerges from the unilevel as a consequence of a conflict of value. A conflict of value is a conflict of two levels of behavior when one (the higher) is experienced as more desirable (what "ought to be") and the other (the lower) is less desirable ("what is"). A conflict of value is a multilevel conflict and it is the first sign of an emerging conscious direction in development. With some, it is in its initial phase in which the individual has but the disposition to build the personality at a higher level. Often, however, even with older youths, we do not observe any attempt at an education-of-oneself or at a self-direction of their own qualities and abilities with a view to attaining higher individual or social values.

Among the children and young people we examined, about half did not possess distinct rudiments of an inner psychic milieu.

The presence of the nuclei of the inner psychic milieu in children and youth was tested by means of projective tests, biographical data, interviews and observations. If, for instance, there were some disturbances of the autonomic nervous system in the form of light symptoms of somatic neurosis, which the child or youth was aware of, observed, and to some extent was able to control, that was taken as an indication of some rudiments of the inner psychic milieu, although of a fairly low level. If the degree of control was higher, and the symptoms of nervousness or psychoneurosis took hierarchical forms, such as to involve some dynamisms of multilevel disintegration like astonishment with oneself, sadness or distress over one's behavior, feeling of guilt, syntony, periodical dislike of oneself then we are dealing with fairly distinct components of the inner psychic milieu.

We can see these developmental components in Case 15; other examples are given in Chapter 1, Section 6 (1) b.

Whenever we observe signs of disequilibrium in the autonomic nervous systems, emotional instability, but no distinct ambivalences and, ambitemperancies, and total absence of more defined dynamisms of the inner psychic milieu than such individuals were designated IPS- (no inner psychic milieu or very weak rudiments), while those with more distinct indicators of the dynamisms of the inner psychic milieu were designated IPS+.

The distribution of psychoneurotic syndromes between these two groups was as follows:

IPS+: in the drama and fine arts school psychasthenia and psychoneurotic anxiety were the most common. Hysteria was the least common. In the ballet school and in general high school somatopsychic symptoms and psychoneurotic anxiety were predominant.

IPS-: in all schools hysteria was most common, neurasthenia less common (mainly in students of drama), while the least common were psychoneurotic obsessions, infantilism and hypochondria.

We are fully aware of the limitations of the studies in respect to the size of the group of subjects and also not always distinct diagnostic picture. We can, therefore, make only very general comparisons between the two groups. The IPS+ group showed higher level of psychoneurotic processes such as psychasthenia and psychoneurotic anxiety, while the IPS- group represented predominantly lower levels of psychoneurotic processes such as hysteria and neurasthenia.

It is interesting to note that psychosomatic and somatopsychic disorders in the IPS+ group were observed mainly in the students of ballet. One can speculate, that since the primary mode of the art of dance is external appearance, body build and complexion, then there may exist a close relation between this and the interests of dancers and their environment in paying attention to the external features of reality. One could thus speculate further that the relative absence of somatic and hysterical symptoms in the students of drama and the fine arts is occasioned by the fact that these domains of art deal with larger and deeper contents and creative forms, and do not depend for their expression on artificial means of dramatization calculated for external appeal.

Summing up these results we may state that, with all those examined, independent of the type of school and with the presence of a rich and developing inner psychic milieu, the anxiety and psychasthenic sets increase, but when such a milieu is lacking, hysterical, neurasthenic and somatic symptoms are predominant. This means that when we find multilevel developmental factors then we also find psychoneuroses: the control of development and its disturbance occurs primarily on the psychic level. When multilevel factors are absent then the mental control and development, if any, is subject primarily to somatic control. Experienced tensions and unilevel conflicts are transposed to different areas of the body.

There appears to be a positive correlation between the lower sets in the hierarchy of psychoneurotic symptoms (e.g. hysteria) and the weak degree of insight into oneself. Likewise, there appears to be a positive correlation between a high level of psychoneurotic symptoms and a deeper insight into oneself. Which phenomenon is primary here? Enhanced excitability and psychoneurotic processes and dynamisms create a basis for a broader, deeper, more complex pattern of response to the external and to the internal reality. But on the other hand the developmental potential which is the basis of achieving this insight and the high level of the inner psychic milieu, in turn, acts further upon the psychoneurotic processes, makes them more complex, richer, raises their level, and brings about the unfolding of processes preventing negative disorders.

Further analysis showed that not only the kind but also the level of a given concrete neurosis is conditioned both by the presence of a more developed inner psychic milieu, and also by the level of this milieu. Numerous examples indicate that the localization of the same neurosis or psychoneurosis is shifted to a higher level, if at the same time the inner psychic milieu arises and develops into a multilevel structure. As we pointed out repeatedly the existential types of psychoneurosis, i.e. the higher levels of psychoneurotic processes such as anxiety, depression, infantilism, psychasthenia appear only in individuals who develop a multilevel inner psychic milieu.

In longitudinal observations many cases were recorded where a psychoneurosis of a neurasthenic or even hypochondriacal type

changed into medium or even higher levels of psychasthenia or a hysterical conversion changed into a higher level of a hysteroidal set with a high level of hierarchization of feelings, empathy, dramatization and contemplation. An example is given below.

A young married woman was suffering from hysteria with periodical states of stiffening of her body, even paresis, which appeared always when there were difficulties in her marriage because of psychological incompatibility, difference in interests and emotional attitudes. After several years of marriage when the couple learned to understand each other more deeply and when their mutual attraction increased as well, the young woman continued to manifest very high emotional sensitivity; empathy toward her husband and to many other close persons, At the same time she developed telepathic abilities, and premonitions of events to come with repeatedly tested reliability. In the first period of her marriage these reactions were fairly insignificant while the conversion reaction was strong, but in the later period it was the other way around. Her behavior showed the development of fairly advanced dynamisms of the inner psychic milieu such as empathy, telepathy, precognition, need of self-control and self-development. Simultaneously with this she developed to considerable degree her musical abilities and involvement in social work.

The problem raised in these pages requires further elaboration, which would involve a more exact study of inter- and intraneurotic levels of functions with a large group of subjects. At this point we would like to add several detailed conclusions concerning the kind and, seriousness of psychoneurotic sets.

When the organizing structure of personality is lacking such as the disposing and directing center on a higher level, then the intensity of psychoneurotic processes is distinctly increased, allowing the functional disorders to appear at lower levels.

Frequently in the cases of psychoneurotic anxiety of low intensity, weak "structure" of the psychoneurotics, we also find a weak structure of the inner psychic milieu (meaning the absence of the higher multilevel dynamisms). In logitudi-

nal observation, then, we often find that the structure of the inner psychic milieu becomes more distinct and more extensive (appearance of the activity of higher multilevel dynamisms), while the psychoneurotic process gains too in structure and intensity together with an intensification of creative power and originality of experienced contents. Very often prophylactic elements also gain in importance.

Hysteria, with very intensive symptoms and at a lower level of disordered functions, occurs most frequently when the inner psychic milieu is lacking, and vanishes almost completely when the inner milieu is developing.

In the course of development the basic form of overexcitability becomes more complex by intrusions from other forms of overexcitability. Thus in spontaneous multilevel disintegration a basic form of psychomotor or sensual overexcitability becomes enriched by appearance of components of enhanced overexcitability of affect, imagination or intellect. Likewise in the course of development a given psychoneurosis loses its “pure” character and becomes more complex by admixture of other psychoneuroses, as for instance hysteria becomes enriched by psychoneurotic infantilism, or neurasthenia by psychasthenic reactions. The stronger the hysterical sets, the weaker the symptoms of other psychoneurotic sets. The inverse is also true. Hysteria occurs to a great extent irrespective of one’s age.

With older youths the incidence of neurasthenia increases when the inner psychic milieu is lacking. Neurasthenia represents a one-sided, egocentric—even narcissistic structure. This results, from lack of multilevel, hierarchical development, in other words, from lack of development (or insufficient development) of the higher forms of the inner psychic milieu.

Psychasthenia tends to be associated with more serious neurotic states of the following types: obsessions, neurasthenia, and anxiety neurosis. In the cases of psychoneurotic anxiety at a lower level, where it is usually combined with somatization, we observe a need to find support in someone, to be in contact with others, which appears as “sociability.” When psychoneurotic anxiety attains a higher level as a function of the developing inner psychic milieu then there is also a greater tendency

to solve psychoneurotic problems authentically by means of autopsychotherapy.

Our rather limited study suggests that the lack of development of the inner psychic milieu (and, therefore, a greater tendency towards lower psychoneurotic processes of the hysteric, hypochondriacal, and neurasthenic type) is related to certain traits of the thinking process, such as predominance of practical intelligence, weak abstract and symbolic thinking, weak conceptual analysis, intellectual rigidity, stereotyped or disorganized thinking, agglutinative character of thinking, and an inability to concentrate. Individuals with these traits are often lost in thought, absent-minded, but they never seem to know what they are thinking about.

The arising inner psychic milieu (and, therefore, a greater tendency towards psychasthenia and psychoneurotic anxiety, i.e. higher psychoneurotic processes) is related to certain traits of the thinking process such as originality, showiness, tendency towards fantasy, magical thinking, intellectual richness and plasticity, an ability for abstract and at the same time intuitive thinking (logical yet synthetic thought), reduction of stereotype and chaotic thinking, good vocabulary and general knowledge, good symbolic reasoning, ability for concentration but not always sustained (discontinuous concentration).

Among older youths who have one-sided interests concerning only their areas of study (e.g. interests in ballet or in the fine arts) neurasthenic processes dominate. The other young people develop interests and abilities in various forms of social and personal life by further education of themselves, by studying the problems of art, by extracurricular art work, by collecting museum pieces, by ballet and singing, by learning to know nature, or by sports and traveling, in short, by more thinking, more interest, more involvement, and a wider range of creative energy and curiosity.

The development of interests, abilities and in fact the whole inner richness of the children and youths examined was accompanied by creative abilities. These abilities were very numerous and differentiated, depending partially on the age, kind of school, etc. They were revealed in special creative abilities, such as in spontaneous literary outputs (poetry, drama), in

individual and original interpretation of their dance, in an original painting or drawing, in composing songs, in sculpture, in pantomime, and so on. These children and youths demonstrated their developmental potential early in life.

Among older youths the majority of creative abilities was displayed by individuals with a very advanced development (i.e. multilevel disintegration) of their internal psychic milieu. We have assessed in these individuals their enhanced emotional overexcitability and initial activity of such dynamisms like subject-object in oneself, the third factor, forms of periodical self-control. At the same time we have found the following characteristics in their somewhat unexpected constellations: excessive sensitivity and subtlety, withdrawal from too easily made unselective social contract, richness of the associative apparatus, strong need for evaluation, strong artistic imagination and tendency for fabulation, difficulties. In concentrating, tendency to be easily tired, and typical psychosomatic reactions such as ease of becoming motionless while retaining awareness, temporary disorders of inner feeling (coenesthesia), sensation of possible split of the "physical" and the "psychical" self, or "picking up" disagreeable traits of other persons by touch (through handshake, for instance).

5. Conclusion:

In order to sum up we wish to stress once more that:

1. All gifted children and young people display symptoms of increased psychic excitability, or psychoneurotic symptoms of greater or lesser intensity.
2. In general, the various interests and capacities of children and young people coincide with complicated forms of psychoneurosis (i.e. with higher psychoneuroses such as psychasthenia, anxiety neurosis, or obsessive neurosis, or with a higher level of a given kind of neurosis).
3. The greater complexity of psychoneurosis as a result of the development of the inner psychic milieu contributes elements of originality and creativity. These elements are related to multilevelness of the experiential structure, multilevel conflicts, and growing self-awareness.

4. The development of personality among gifted children and young people usually passes through the process of positive disintegration (strictly related to the complexity of the psychoneurosis), and it leads to self-control, education-of-oneself, and autopsychotherapy, in other words, to a conscious inner psychic transformation.
5. The lower the level of global development of abilities and intelligence, the more primitive are the forms of psychoneurosis observed. They are absent in more serious cases of mental deficiency.

At this point I would like to turn our attention to my own reservations with respect to the material presented. One of the weaknesses of this study of gifted children and young people is the lack of longitudinal studies and an insufficient number of control groups. This deficiency is partly compensated by the group of retarded children (Chapter 9, Section 6) and by the author's experiences gained from the study of children of an average mental level. We have found that nervousness and psychoneuroses are phenomena normal in the course of development. We should therefore look upon the majority of forms of nervousness and psychoneurosis as indicators of developmentally "normal" phenomena.

We think that we shall have reached our goal if this work will focus attention on the positive relation between the development of superior abilities and talents and the development of psychoneuroses in the direction of their higher forms. The practical conclusions may be drawn by psychiatrists, psychologists, educators and all those dealing with the problem of outstanding abilities. Such an approach, if accepted by the centers deciding about our education and culture could bring it about that nervous and psychoneurotic individuals would suffer less from unnecessary tension operating on lower levels, and from other negative dynamisms related to psychoneuroses and enhanced by wrong attitudes in relation to psychoneurotics. The new approach would permit to accelerate individual development and its greater fullness, and in consequence would give the society the advantage of making use of the original and creative aspects related to nervousness and psychoneuroses.

CHAPTER XII

THEORIES OF NEUROSIS AND THEORIES OF DEVELOPMENT

In this chapter we shall give a comparative overview of different conceptions of psychoneurosis and contrast them with the developmental approach offered by the theory of positive disintegration.

1 Psychoneurosis as a Prelude to Mental Illness

J. Hughlings Jackson (1958) and the neo-Jacksonian schools represent the opinion that psychoneurotic syndromes are manifestations of the initial phase of dissolution of psychic activities, and that the evolution of these psychoneurotic dynamisms leads to serious mental illness. The theory of positive disintegration is directly opposed to this view (Dąbrowski, 1964; Dąbrowski, 1967; Dąbrowski, Kawczak, and Piechowski, 1970). Nervousness and psychoneurosis, in our opinion, are signs of the beginning or already advancing process of positive development. Intense psychoneurotic processes are especially characteristic of accelerated development in its course towards the formation of personality. According to our theory accelerated psychic development is actually impossible without transition through processes of nervousness and psychoneuroses, without external and internal conflicts, without maladjustment to actual conditions in order to achieve adjustment to a higher level of values (to what "ought to be"), and without conflicts with lower level realities as a result of spontaneous or deliberate choice to strengthen the bond with reality of higher level. It was shown in Chapter 7, section 4, that, if anything, psychoneuroses prevent the

development of mental breakdown, or if such occurs it is thanks to the psychoneurotic dynamisms that recovery is possible.

2. Psychoneurosis as an Organic Disorder

The theory of positive disintegration is also opposed to that conception represented, by Maudsley (1868; 1873), Sargent and Slater (1954) and others, who hold that psychoneuroses are disorders of an organic nature and the discovery of the organic and biochemical defects is the goal of scientific and clinical psychiatric research.

We think that the fact that some internal somatic or neurological troubles are related to some symptoms similar to those of psychoneuroses is not sufficient justification for the proposition. Of somatic etiology in the majority of psychoneuroses.

The somatic correlates of neuroses and psychoneuroses are discussed in more detail in Chapters 3 and 4.

3. Regression and Emotional Immaturity as the Source of Psychoneurosis

In relation to the schools or research groups which consider emotional immaturity as the fundamental element of psychoneuroses (Masserman, 1943; Mazurkiewicz, 1950; Zajaczkowski, 1961) the theory of positive disintegration gives room to the view that so-called “psychic infantilism” is not a homogeneous phenomenon (Dąbrowski, 1967). Furthermore, in our view several of the features or symptoms of such infantilism constitute positive developmental properties, or possibilities of positive development, which are also inherent in psychoneuroses with structures and functions of a very high level of growth and creative potential. Such traits as absence of automatism, some elements of magical and animistic thinking, creative aptitudes, sincerity, spontaneity, capacity for feelings of wonder, or amazement and anxiety with respect to reality are all characteristic of some infantile types, of accelerated development, as well as of high levels of interneurotic and intraneurotic functions (see Chapter 5, Section 1 (6), and Chapter 10).

The so-called positive regression, characteristic of sensitive and able individuals, and also of nervous and neurotic indivi-

duals, is the expression of the need to become saturated with experiences of great impact and tension, harmonizing the rich inherited psychic endowment in preparation before various conflicts in the external life. This, then, reflects a tendency to prepare and to strengthen the inner psychic milieu to face new trials [see Chapter 5, Section 1 (5)].

4. Psychoneurosis as a Disorder of the Reality Function

In contrast with the school of Pierre Janet we have a multilevel view of the reality function.

Janet (1926) considered neuroses as definite psychic diseases, without discerning in psychoneurotic processes any elements of positive potential for man's psychic growth. He regarded the symptoms of contemplative or ecstatic elevation as sick or abnormal [see Chapter 8, Section 5 (5)]. However, the one element common to both theories is the fact that Janet regarded, as we do, psychoneuroses to be disturbances of psychological functioning, without the consequences of a permanent structural damage (see Chapter 3, Sections 1 and 2).

Janet (1926) was concerned primarily with two forms of neuroses: psychasthenia and hysteria. The first is connected with disturbances of the will and of the reality function and is manifested by conditions of depression and associated anxiety; the second is manifested by disturbances in perception and personality structure.

Psychasthenia is the syndrome which Janet was first to differentiate, describe and interpret. Psychasthenia is manifested by the weakening of the reality function, which is the highest function in our hierarchy of mental functions. A psychasthenic may solve a difficult mathematical problem, but it will be difficult for him to keep an account of personal income and expenditure, he may be qualified and could win an important position, but will not make the final steps to get it. A disturbed reality function in psychasthenics is either connected to other functions, or separated from them, and may raise or lower them in the hierarchy of mental functions.

The combination, and synthesis of mental functions (unification, concentration) with many manifestations of

consciousness is manifested in psychological tension. The lowering of that tension explains the characteristics of psychasthenic depression states, feelings of insecurity in one's own behavior, disturbances in intellectual, volitional, or affective powers. Some misfortune causes a lowering of mental functions and the disengagement of a certain complex from among them. This complex, following an initial condition of functional dispersion, assumes a systematic form, wherein instead of psychomotor overexcitability there appears an obsessive thought, a phobia, etc. This development appears to result from a desire to substitute general psychical insufficiency by actions apparently better adjusted.

Psychasthenics show an inability for action, and this weakness takes on several pathological forms in which they may delight insofar as they provide justification of their inactivity.

Hysteria, according to Janet (1920), is a form of mental depression and is characterized by a narrowing of the field of consciousness by dissociation of functional systems. These functional systems when normally unified, make up the whole personality. According to Janet hysteria is a disease of personality synthesis. Janet recognized the serious, but not exclusive, role of suggestion in the development of hysterical symptoms, judging that these symptoms may also develop as a result of emotional conditions remaining outside suggestion. Janet was also of the opinion that, in certain cases, an hysterical condition may develop when the individual thinks the same thoughts for an excessive length of time.

However, he maintained that a majority of hysterical disturbances are produced subconsciously, independently of the will. Janet's view was that the narrowing of the field of consciousness consists of mental weakness and is manifested by the reduction of the number of psychical phenomena which may be simultaneously combined in the same consciousness.

In his later years Janet emphasized the concept of "forces" in psychology, and the changes in hierarchy and combination of tendencies—all of which is summarized in the concept of psychological tension. A high psychological tension provides complete activation; a low tension is responsible for lower tendencies, lesser activation. When the psychological tension

is decreased, pathological symptoms occur, such as obsessional hysterical thoughts, dissociation, narrowing of consciousness.. The background for these symptoms is provided by hereditary weakness of psychological tension, and also by physical and nervous strain. The weakening of the reality function, is also manifested among psychasthenics.

In my view the reality function organizes drives and tendencies in their adjustment to the environment. The reality function will necessarily be disturbed during the individual's growth. Furthermore, the reality function corresponds to a certain level which must be changed, loosened, or disintegrated in order to allow another reality function to develop, at a different level; at this new level it must acquire, as it were, new coordinating elements. In my opinion (Dąbrowski, 1963), the reality function is a function of a disposing and directing center and is constantly striving towards higher levels in phylogenetic and ontogenetic development.

Among individuals gifted with the capacity for mental growth, especially among the most outstanding, there occur fundamental changes in the structure and localization of the disposing and directing center, as in the basic personality change exemplified by St. Augustine or Dawid; therefore, their reality function was also transformed (Dąbrowski, 1967).

Of course there are people who have little or no capacity for growth; they realize only their genotype, without any sense of conscious self-development.

In the eyes of a large sociological group which is uniform as far as their level of development is concerned (i.e. they are consolidated by common habits, levels of motivation, or vices) other groups possessing a different level of attributes will appear as groups of unreal or impractical people. An inventor of things which are not immediately of practical value will be considered unrealistic despite the great value the invention may have in the future. Unselfishness, asceticism, sacrifice, will appear for many to be only a sign of a lack of realism, day-dreaming, fantasy, or even mental disease. This is the common attitude of a majority of people and is even an opinion shared by many so-called experts on the problems of psychoneurotic individuals.

The psychasthenic who gives others many a fertile idea, who will create an important work of art or science but fails to publish is said to be exhibiting an impractical attitude and will likely be judged as having no sense of reality. An individual living in the world of retrospection and prospection, who cannot and would not adapt himself to the actual daily reality, will be considered an unrealistic man, or one disturbed in his reality function. A person who values his own inner independence more than he does adaptation to a mediocre level of a milieu will be judged an unrealistic politician or moralist.

However, each of those individuals may present a highly developed sense of "reality," with the provision that this sense expresses the development of a reality function of a different level than is accessible to the majority. Among those who are gifted with a high enough reality function, real value may be given to sacrifice, unselfishness, or asceticism.

It is necessary to further supplement the above considerations. The weakening of the reality function may concern not only those individuals who have established their disposing and directing center at a high level, but also those who, having a reasoning capacity and a fair ability to understand and appreciate reality, have no desire to adjust themselves to it. It is of such individuals, among others, that we have spoken above. We are not concerned here, on the other hand, with mentally retarded people who are either incapable of maintaining a reality function on any but the lowest level, or who make only partial use of it. Another qualification: a developing individual is not growing simultaneously in all areas of his personality. In certain periods of life development may be centered in one area, leaving other areas unaffected. This applies to a large number of people of accelerated, albeit one-sided development, and psychoneurotics are among them. "Planned" development may last all one's life. That is why the consideration of the reality function as a synthesis of the whole personality with all its elements, is an abstract problem. Thus, it is difficult to agree with Janet's (1926) definition of "reality function."

5. *Subconscious and Unconscious versus Conscious Conflict in the Genesis of Psychoneurosis*

In comparison with Freud's theory and the orthodox psychoanalytic school, the theory of positive disintegration also accepts—but to a lesser degree—the role of subconscious dynamisms in both normal and pathological processes of human life. Our theory stresses the great importance of inner conflicts in the formation of psychic structures and dynamisms, but we place the emphasis on the positive side of those conflicts.

In Freud's theory (1949) of neuroses an important place is given to the structure and dynamisms of childhood drives. According to this viewpoint a child's behavior follows a pleasure principle (*Lustprinzip*). The motive power of this action is "libido," or that energy which is expressed in sexual drive. A sexual symptom is, according to Freud, everything that originates in the sexual drive. Normal and pathological psychical events may have sexual coloring, even though their nature appears to have no direct relation to sex. This drive, it is claimed, is not peculiar to puberty but can also be found in a newborn baby.

During the so-called "latency" period—usually between the ages of 6 and 8—most events from the earlier period of a child's life are forgotten as a result of repression or displacement into the unconscious. Psychological, but especially educational influences are responsible for the repression. Often libido is abnormally developed, due to some constitutional elements, excessive inhibition, faulty education, or strong emotions. It remains fixed in certain childish traits which are not eliminated and are not adjusted to social life.

With respect to repression of conscious events, Freud stated that they may be forced into the unconscious, with much of their content never reaching consciousness. The cause of various unconscious processes is the contradictory action of two opposite desires (or purposes), one of which is apparent and the other hidden and unconscious. The sub conscious and the unconscious processes are expressed in dreams often in symbolic form, acceptable to the censor or "guard" who watches, as it were, on the borderlines of con-

consciousness. This censor, according to Freud, is a function of the “ego” (Ich), or our personal consciousness, developed by the instinct of self-preservation. Corresponding to the conscious “ego” is the dark and primitive aspect of our personality, the “id” (Es). In the subconscious there is also the “super-ego” (fiber-Ich). “Superego” is the subconscious representative of our relations with our parents, it represents the internalization of parental prohibitions, expressing the need for penance and punishment; it is the source of religious and social sentiments.

Neuroses, according to Freud, result from the conflicts between the “ego” and the “id.” The “ego” depends on reality and in trying to adjust to reality, represses part of the “id”; the “ego” is then transferred from the pleasure principle to the reality principle. The action of the pleasure principle is thereby thwarted. This results in an improper development.

Freud divides neuroses into two types:

1. actual neuroses; neurasthenia, anxiety neurosis and hypochondria.
2. psychoneuroses; conversion hysteria, anxiety hysteria, and obsessive neurosis

The etiology of the first group is to be sought in physical factors, the second—in psychic factors. In the first type, pathological causes and the symptoms appear at the same time; the earliest cause of the second type is to be sought in childhood. In the first type analysis may not prove the existence of any psychic trauma, in the second one it does, as a rule.

Psychoneuroses were also called “transference neuroses” (Übertragungsneurosen), and said to result from a transfer of inimical or pleasant feelings and drives of the patient, from the people closest to the patient in childhood (mother, father, sister, etc.), to the people (doctor, teacher, spouse, friend) in the actual situation in the present.

The conflict between the “ego” and the “id” results, according to Freud (1943) in neurosis. From the point of view of personality development, however, this is not necessarily to be avoided. A psychoneurosis often appears necessary in development and is gradually overcome with the progress of autopsychotherapy.

Conscious sublimation and transformation of lower drives is not a stage which is arrived at without intermediate stages of conflicts, repressions and failures. True enough, neurosis may be explained, as pointed out by Freud, through conflict of contrary psychic forces, but the outline of the conflict and its significance in personal development is completely different in the theory of positive disintegration than in Freud's theory. It is true that excessive inhibition may lead to negative regression, but inhibition may also lead to higher forms of development even though it is not completely conscious. In the formation and development of neuroses several different factors contribute, and the sexual drive is not necessarily the only nor the strongest one. Bleuler (1911) remarks quite correctly that nervousness cannot be identified with sexuality. Rather, it may be connected to a conflicting attitude with respect to sexuality.

Furthermore in many neurotic syndromes, whether hysterical, anxiety, or psychasthenia, the sexual element plays a secondary role or is negligible. Good examples are the first three cases given in Chapter 2.

Freud's interpretation of dreams, as understood by Jones (1920), is not correct in saying that the only material that is symbolized is that which has been repressed, and only that which is repressed has a need for a symbol. Much of the inner subconscious or unconscious content is not revealed, not because it is being opposed by consciousness, but often because we either do not feel the need, or we lack the ability to transform and understand subconscious experiences, past or present. Daydreaming, fantasy, tendencies for mystical experience, are connected consciously or unconsciously with prospective tendencies slowly grasping the new, still uncontrolled reality.

It appears that Freud as well as his followers have failed to appreciate the positive value of psychoneurotic conflicts of a multilevel character. They attempted to reduce a large developmental phenomenon to the narrow field of those disorders which are related—in some sense—to typological traits. It becomes understandable that many individuals are attracted to psychoanalysis, not so much to seek a cure through sublimation of their drives, but often rather as an expression of their desire to discuss,

discover, and experience problems of a sexual nature, which never cease to excite them.

Freud's penetrating analysis of neurotic and psychoneurotic complexes (conflict mechanisms, repressions, conflicts between conscious and subconscious processes, structure and personality dynamics), and his insights were, it seems to me, permeated with pansexualism, having a dominance of the "libido" principle without properly appreciating psychoneurotic processes in personality development, and without noticing the role of "developmental drive" in both normal life and in processes which are called "pathological."

Basic differences between the two theories may be briefly outlined as follows:

- (a) Psychoanalytic theory does not recognize to a sufficient degree the multilevel aspect of psychic events. There are no notions of a hierarchical inner milieu whose nuclei could be discerned in an early manifested developmental potential. The hierarchy of "id," "ego" and "superego" is restricted to the sexual instinct alone even if taken in its broadest sense. The psychoanalytic theory does not recognize the problem of multilevelness of emotional and instinctive functions in the sense of their potential and their development. It does not distinguish different levels of defense mechanisms. Some defense mechanisms are in the service of higher developmental dynamisms in order to protect their evolution in conflicts with lower dynamisms (Chapter 6, Section 4). Such conception involves the whole domain of growth and development, not just pathological processes.

The psychoanalytic theory also does not take into account the multilevel nature of psychoneurotic processes, internal conflicts, creativity or sublimation (especially the loss, elimination or irreversible transformation of lower instinctual levels).

- (b) In keeping with the evolutionary conceptions developed by John Hughlings Jackson the theory of positive disintegration represents a developmental point of view in relation to "life difficulties," nervousness and psychoneuroses. In the "normal"—but especially in the accelerated—process

of development of mental functions different kinds of disorders occur. In the vast majority of cases these disorders are both a necessary and a positive phenomenon. In the development of mental functions from their primitive to more complex forms, from their automatic, unconscious (or subconscious) to conscious forms, there is almost always certain temporary disorganization, nervousness, psychoneurosis, expressed by internal and external conflicts, depressions, anxieties, suffering, positive maladjustment, etc. These problems are either omitted in psychoanalytic theories or else are treated only in their negative, destructive, pathological aspect. I refer here primarily to defensive mechanisms, repressions, conflicts, fears and other neurotic and psychoneurotic symptoms.

- I The problem of the "third factor." The psychoanalytic theory sees the source of human development only in terms of innate and environmental factors. It stipulates that the conscious, but even more the sub- and unconscious mutual interaction of the individual with his environment is the main object of psychoanalytic inquiry and therapy. Such is the position of both the orthodox psychoanalytic school and all neo-psychoanalytic developments. On the other hand, the theory of positive disintegration postulates the existence of a "third factor," whose role lies in making conscious choices through the affirmation or negation of certain values, trends, behavior, people, etc. These choices apply both to the inner milieu and to the external environment. The activity of the third factor transcends the determining influences of heredity and of the environment as well (Dąbrowski, Kawczak, and Piechowski, 1970). The "third factor" is the dynamic agent of autonomous, conscious, self-determined personal growth. The "third factor" may become the main dynamism steering personal development, which is observed both in clinical data and numerous examples from biographies of historical personalities. In many patients we can differentiate very clearly the genesis and development of this factor. In higher forms of psychasthenia, psychoneurotic anxiety, depression and psychoneurotic infantilism we clearly observe the

increasing action of affirmation or negation and choice in relation to the individual's own tendencies and in relation to stimuli from the external environment. In longitudinal studies of such patients, we see very strong symptoms of the development of this third factor. In many patients we observe very clearly at first the lack or weak expression of this factor and in subsequent periods, the appearance and clear action of this dynamism (Dąbrowski, Kawczak and Piechowski, 1970).

6. Adler: *Asocial Compensation for Feelings of Inferiority*

The problem of inferiority feelings was introduced into the diagnosis of psychic disturbances by Alfred Adler (1927). In Adler's individual psychology a considerable role is given to the analysis of a supposed dominating tendency in an individual life, the so-called lifestyle (*Lebensleitlinie*), which derives from the individual's goal in life. Among all neurotics this goal may be traced according to Adler, as a drive for superiority (*Überlegenheit*) through the will to power (*Will zur Macht*) or the will to be a man (*Mannseinwollen*). One of the conditions (*not necessarily sine qua non*) in the formation of nervousness and neuroses is an impairment of some organs (*Organminderwertigkeit*), e.g. in the circulatory, urogenital, or digestive system. Adler gives this definition to the "impaired organ": "It is an organ unformed, underdeveloped at least partially, or arrested in its development" (Adler, 1917; Adler, 1924).

Against this background of a more or less conscious or unconscious physical inferiority there develops the feeling of inferiority and an aspiration for psychical compensation. The above process, which is quite clear among neurotics, is a universal phenomenon among children for whom the feeling of weakness is as common as is the need to arrive at some feeling of strength and status. Now, the awareness a person has of his individual shortcomings does not necessarily lead—according to Adler—to the discovery of an appropriate method leading to their compensation. That is why compensation may be effected either in a socially acceptable or asocial manner depending on the milieu.

Neurosis occurs—according to Adler (1928)—as a result of using improper means for attaining the end of becoming superior to others.

Among children, the first instance of either social or asocial compensation is through the parents, especially the mother. Since a child is so dependent on parents and elders, a feeling of a certain void or need is formed. To compensate for that need, or in general any deficiency feeling, a fiction is created which is personified in the father, teacher, or a male hero from a novel. A scheme is formed associating the concept of superiority with that of manliness, and the concept of inferiority with womanliness. From the very roots of the conviction of the superiority of a man there springs the so-called masculine protest.

Those who cannot attain the realization of their desires may try to achieve superiority by way of limitless submission (masochism). This is the so-called transformation of form for handling the task of removing the sense of inferiority. Very submissive individuals often still want to be the center of attention and interest.

The Oedipus complex loses its sexual significance, in Adler's view, and expresses rather a desire to influence the father and mother.

Dreams are a preparation, an unsystematic test, as it were, of the life-style. They support the drive for security, and are helpful in maintaining the desire for power and feeling of superiority. The weakening of inhibition which occurs in sleep and day-dreaming makes it easier to live a fictional life. In night dreams a feeling of inferiority is expressed together with a tendency for its compensation. According to Adler, he who dreams is he who is not sure of himself. There is no dynamic difference between the conscious and the unconscious; their aim is the same.

Analogous to Freud's pair of contrary principles of pleasure and reality, we find in Adlerian theory the principle of conformity or the social principle, which is opposed to the "will to power" built on the basis of inferiority feeling.

In spite of a somewhat detailed analysis of "impaired organs"

Adler (1924) ascribed a very minor role to heredity. A child's psyche constitutes the material for the development of unlimited possibilities which are realized depending on the influences of the milieu. Adler recognized physical heredity, but not psychical heredity. In his view, the determinant of proper or improper development is the absence or presence of dysfunctions of organs or systems of organs. These dysfunctions, or improper social interaction, determine asocial compensation of feelings of inferiority and lead to an improper life course. A fundamental difference between both theories rests in the influence attributed by our theory to positive hereditary endowment, and to the role of authentic, autonomous factors in the development of man. These are formed as the individual development proceeds and are closely connected with psychoneurotic dynamisms. As human growth proceeds, these dynamisms carry out the work of deciding what is to be accepted and what is to be rejected in the psychological make-up of the individual as well as in his external environment. While acknowledging the role of feelings of inferiority with respect to the external environment, our theory considers the feelings of inferiority with respect to oneself to be of equal, if not greater, importance and to participate, along with other dynamisms of the inner psychic milieu, in human development. Sin, according to Adler, is a reaction to a deviation from the "straight line" of life. In my opinion the feeling of sin, together with feelings of inferiority toward one-self, guilt feelings, discontent with oneself, represent clear dynamisms of positive development. An individual who does not feel "sin" often presents psychopathic or even criminal tendencies.

According to C. Macfie Campbell (1933) a feeling of inferiority is to be found at the basis of our best efforts and it may be that no great achievements are possible without some contribution from this feeling. The feeling of inferiority together with its compensation by creative efforts is well accepted in all major educational systems as well as in all great religions.

We feel that it is necessary to distinguish between feeling of inferiority with respect to others, from that with respect to oneself. A feeling of inferiority towards others is expressed in an overestimation of strength, fitness, knowledge or wealth of

others. It is a feeling invoked, as it were, through external experiences. It is connected with submissiveness on one hand, and with jealousy on the other, and may find expression in a tendency towards measuring up to others and attempting to get on top even with aggression. The feeling of inferiority with respect to oneself, or to one's own potential, on the other hand, is a feeling connected with the genesis and development of an inner psychic milieu. This feeling denotes the capacity for distinction between higher and lower levels and the feeling, of relative closeness to or distance from one's own "ego." It denotes also, an occasional submission of the disposing and directing center to the action of lower dynamisms, and it denotes also the inevitability of inner conflicts.

Just as it is characteristic of those possessing the feeling of inferiority towards the external world to have a tendency to overcome it through aggression, envy, or jealousy, it is characteristic for one with inferiority towards oneself to express feelings of shame, dissatisfaction with oneself, guilt, an attitude of humility, and conflict with one's own lower dynamisms (i.e. primitive levels of basic drives).

The latter type of inferiority feeling is very commonly observed in cases of psychoneuroses, especially in obsessional neuroses, anxiety neuroses, depression, and psychasthenia—that is to say—in all those neuroses which are characteristic of the stage of multilevel disintegration.

The mechanisms involved in the development of feelings of inferiority in some psychoneuroses are analogous to those active in "normal" individuals who have discovered their ideal for development, and an ideal of moral perfection by subjugation or even elimination of lower drive responses. The only difference is that in the latter case conflict responses are less visible and may be controlled with more facility, thereby causing no need for the intervention of a physician. An inferiority feeling towards oneself is, therefore, one of the developmental mechanisms active in psychoneuroses. This viewpoint is contrary to that of Adler (1927) who recognized only the feelings of inferiority with respect to the external milieu. The feeling of inferiority towards oneself is a dynamism especially strong among indivi-

duals of a high level of development and occurs more frequently among adults than children.

Adler described not only the asocial compensatory mechanisms but also socially positive dynamisms of compensation and sublimation. The latter can be regarded as a system of values for education (Adler, 1938).

7. Jung's Conception of Psychoneurosis and Development

There is some similarity between Jung's theory (Jung, 1933) and the theory of positive disintegration. According to Jung, neuropathy is a special case of a man lacking unity within himself. The causes of inner disharmony are attributed to certain deviations in human growth from a primitive to a cultured condition, due to weakening of some instincts with concomitant strengthening of others (for example, hunger instinct is weakened or decreases in importance, to the greater gain of the sexual instinct, as a result of conditions wherein direct striving for food is no longer vital. According to Jung, neurosis resulted from an unsuccessful attempt at solution of vital human problems within oneself. Thus, neuroses are not only results of some pathological causes, but are expressive also of an attempt at a new synthesis of inner contradictions.

The theory of positive disintegration does not recognize psychoneuroses as expressive of developmental deviation, but views them as appropriate and even accelerated forms for human development in its positive drive from a primitive to a cultured condition. "Disagreement with oneself," which is emphasized by Jung, we view as a background which is fundamental to the formation and development of the inner psychic milieu, and thus, to the development of man. On the other hand, both theories are in agreement in proposing that psychoneurotic symptoms and dynamisms are expressive of attempts at a new synthesis of internal conflicts.

Jung (1921) distinguished two basic psychological types: the extravert and the introvert. The extravert type is characterized by a positive attitude towards objects and events. An individual of this type thinks, feels and acts in a way which is straightforward and understandable to his environment. He is practical,

adjusts easily to others, does not like being alone. His criteria of values are socially established norms. The introvert type is characterized by a negative attitude towards objects and events. His thoughts, feelings and actions show that the factor determining his behavior is the individual himself. An individual of the introvert type has more difficulty in adapting to his environment, to changed conditions, does not trust others, is critical towards accepted norms. He retires into his own inner world.

One rarely encounters a pure extravert or a pure introvert. Normally any individual is a mixed type with a predominance of extraversion or introversion.

For both introverts and extraverts Jung distinguished four sub-types: thinking, feeling (emotion as a function of valuation) sensing (Empfindung—perception occurs through the senses), and intuiting (unconscious or instinctive perception).

Thinking and feeling are rational functions while sensing (Empfindung) and intuition are irrational functions. There are four possible combinations of these functions in each of the two basic types. For instance when thinking and intuition are combined in an introvert type this often is expressed in abilities towards philosophy. Intuitive extroverted individuals tend to love to travel.

Extraverts always possess some introvert traits although to a lesser degree and expressed subconsciously. Likewise introverts have some extravert traits. In each pair of rational and irrational functioning one is dominant and the other is sub-dominant and subconscious. For instance in the feeling type thinking will occupy a lower position while in a sensing type intuition will occupy a lower position.

Normally an individual of a given type (extravert or introvert) with one dominant pair of functions (one rational and one irrational) will exist in certain balance with the opposite aspect of his psychological constitution. The opposite aspect remains unconscious but the individual's psyche is flexible to the extent that he can at times accommodate his subconscious functions. When the balance is too much into one direction and a concrete situation requires acting according to the opposite aspect of the psyche then this demand, for which the indivi-

dual is not prepared, leads to psychic disorders. Thus extroverts usually develop hysterical disorders. In the initial stage the normal and dominant aspects are strengthened (great desire to center the environment's interest on oneself, great susceptibility to environmental influence and the like). This is subsequently complicated by a compensating reaction of the subconscious which directs the excess of extraverted energy inwards to inner problems. As a result there may be certain physical disturbances. Extravert feeling types under conditions demanding: thinking, while their thinking is usually much suppressed, develop perseverations of thoughts. In extravert sensing types arise states of anxiety, perseverations and special phobias, as an expression of feelings and thoughts suddenly demanding, release from the subconscious. Extravert intuitive types develop similar conditions under the stress of grave experiences. In introverted types excessive turning away of interests from the objects of the external world creates resistance, life of the external world becomes more and more attractive. Such individuals become affectively excitable and easily subject to fatigue. Psychasthenia with states of anxiety is their characteristic psychoneurotic disorder. Objects, the external world, normal preoccupations evoke inexplicable fears. It appears to them that the object has some atavistic power; they fear new objects and new situations; hence nostalgia for solitude and silence (lonely island). In introverted thinking types the loss of equilibrium is expressed in a warfare of opposing tendencies: absoluteness and inconsiderateness in: relation to others on the one hand, and on the other—fears and affective overexcitability. In introverted feeling types we encounter as the most severe disorder neurasthenia as a consequence of a conflict between excess of affect and intellectual needs (on the one hand fearfulness and inhibition, on the other creation of systems of thought, tendency toward polemic and argumentation). Both irrational introvert types (intuitive and sensing) as their typical disorder develop perseverations, of images and thoughts as a reaction to their extreme ability for perception and fantasy.

It can be seen from the above short presentation that for Jung neuropathy is a special case of man disunited with himself

(Jung, 1926, p. 30). The causes of this disunion exist as a result of certain deviations in the progress of mankind from primitive forms of existence to the formation of culture. In this progress certain instincts lost their power to other instincts, e.g. the fact that there is no need to be directly involved in securing food the driving power of hunger is much weaker while the sexual drive became stronger.

According to Jung neurosis is an expression of a failed attempt to find within oneself the solution to a general problem (Jung, 1926). The manifestations of neurosis are not only the consequence of certain observable causes (sexual infantilism or will to power) but also of an attempt to create a new synthesis of life from existing antinomies. If the activity in one direction is too strong and if there is an insurmountable difficulty, then there comes a regression into the deep unconscious strata of personality. It is then that forces are manifested which had no access to consciousness or only to a very limited degree, e.g. aggressiveness and despotism provoke their sub-conscious complements in the form of fears; asceticism and severity evoke passion. The unconscious processes are expressed in a primitive form because the unconscious is always more primitive (by being older) than consciousness (Corrie and Jung, 1928).

On the basis of dream analysis and free association Jung came to the conclusion that the symbolic form of the unconscious contains an archaic content—primitive images and feelings common to all mankind such as primitive and I explanations of the phenomena of nature through myths of the sun, moon, birth of a god, fear of objects and phenomena. Modern man, whether normal or a neuropath, has these images and contents appear in his dreams at night and in his waking dreams, except that the neuropath experiences them more vividly and with greater intensity. These archaic remnants appearing in unconscious processes in symbolic form Jung called archetypes (Jung, 1926). This is the collective unconscious, so termed by Jung because of its collective character common to all mankind from time immemorial.

The collective unconscious is a different concept than the individual subconscious, which carries contents forgotten or

suppressed from the personal experiences of the individual. In dreams both the unconscious and the subconscious contents appear in complexes, i.e. contents emotionally colored [the content is as if made of two parts: primary core component and numerous secondary associations (Adler, 1927: 1930). The deeper the stratum of the dream the more collective is its meaning.

For Freud a symbol was a static image, for Jung it is a dynamic experience (Jung, 1928). From consciousness we move to our personal subconscious as its hidden and lower complement, and further to the collective unconscious as the deepest stratum. It is there that we ultimately find the sources of conflicts created by the cultural conditions of our age, by violation of nature's laws, by suppression of the unconscious by the conscious. These conflicts appear as neuroses.

To find the sources of conflict and neurosis Jung used the following methods:

1. Association—more important complexes are revealed by providing the patient with words as stimuli to which he responds. The list of words is specially compiled to fit the patient.
2. Hypnotic suggestion—symptoms are analyzed in the light of memories revealed under hypnosis, which may be the basis of the neurotic conflict.
3. Anamnesis—analysis of the patient's past in order to arrive at a genetic reconstruction of the neurosis.
4. Analysis of the unconscious (dreams, free association, slips of tongue, etc.) carried out after the conscious contents have been analyzed.

These methods are different from Freudian psychoanalysis which is in essence an analysis of the sexual life and its implications for the individual. The essential trait of Jung's approach is an analysis of the unconscious without the initial assumption specifying what contents are to be found.

Jung's theory in many ways enriches Freud's theory at the same time taking away its pansexual character. It is to Jung's great merit that he drew attention to the role of artistic,

scientific and religious values in the life of both the neuropathic and the normal person. He showed the great significance of these values in neurotic conflicts. He proved that some of them are primeval and act from birth (Nachmannsohn, 1933). The conflicts of these forces represented by values mentioned above play a big role in the life of the unconscious, they appear in dreams in symbolic form, and, therefore, need to be taken into account in the analysis of symbols.

Jung's approach opens a much wider basis for the analysis of dreams than was available in psychoanalysis before him. A symbol does not necessarily represent something that was suppressed but rather enables us to understand the future psychic development of an individual. I quite agree with Jung that to take into account life goal as a dynamic psychological factor is indispensable for the understanding of the form, development and resolution of psychic conflicts. By comparison, to be limited only to analytic methods and to the search for causes is indeed to be limited.

The idea and the development by Jung of the method of association is undoubtedly one of the great contributions to psychiatry. However, his detailed typology has more defects than virtues which is a consequence of the fact that the question of typology has always eluded successful systematization. There is more practical value to the distinction of the two basic types (the extravert and the introvert) justified by factual evidence. The theory of archetypes and the collective unconscious are full of hypothetical assumptions, vagueness, and do not appear to be of much practical significance.

The lack of a clear distinction between the conscious and the unconscious level and of different levels of mental functions appears to me to deprive Jung's theory of an understanding of the more valuable syndromes and dynamisms in psychoneuroses. The lack of a clearly elaborated multilevelness of emotional and instinctive functions left Jung without a basis to clearly delineate the developmental path of man in relation to all basic functions (intellectual, emotional and instinctive) from the unconscious to the conscious, and from the conscious to the superconscious

This path of development is a path of transformation of archetypes into “neotypes,” of individual unconscious into individual superconscious v. which contains all the elements of human psychic structure. Naturally such achievements are paid for with suffering, disintegration and psychoneurosis.

The structures of the collective unconscious and of the individual subconscious have to be transcended if one is to move on the way to consciousness and superconsciousness, and for this reason an equilibrium between the two levels cannot exist. The equilibrium can be achieved only when the individual attains the higher level of consciousness and super-consciousness, which controls its lower levels. The way to such an equilibrium leads through disintegration and psychoneurosis.

Jung’s conception of the relation between suffering, pain, joy, individual ecstasy and identification with these states in others and in relation to the whole world is not quite clear. It seems as if Jung did not offer attempts of solving the difficulty of preserving and deepening the relation between “I” and “Thou” without a loss to each one involved. This demand of transforming individual pain, suffering and joy into universal and cosmic suffering and joy gives his theories a monistic flavor. This, however, is often unacceptable to many psychoneurotic patients endowed with the capacity for accelerated development.

All these Jungian conceptions indicate lack of a unified approach to psychoneurosis as a positive process of development. This is well exemplified in his following statement: “Neurosis is integrally bound up with the problem of our time and actually demonstrates the unsuccessful effort of the individual to solve in himself what is essentially a universal problem. Neurosis is the division with the self” (Jung, 1961, p. 76). We cannot agree, however, that neurosis is an “unsuccessful effort.” The fact that psychoneurosis is an expression of division within the self is a positive phenomenon and here we agree with Jung completely. Jung himself adds sometimes remarks which agree with our theory: “Neurosis is by no means only negative; it is also positive”; “every illness is

a purgatorial fire” (quoted after Paracelsus, Jung, 1961 pp. 84 and 254).

Jung’s comments that a psychotherapist cannot be a psychoneurotic if he is to be an effective therapist, do not appear entirely justified. What needs to be specified is that the psychotherapist must have achieved a higher level of psychoneurotic processes, or that he must have gone in his development beyond psychoneurotic experiences. Without that he could not be a good psychotherapist.

Jung was not a child psychopathologist, hence his theory has little to offer toward problems of nervousness in children and adolescents. A theory of an overgrowth of conscious factors in personality and of the suppression of its lower unconscious components cannot be applied to a child who has not yet been formed that way. Nevertheless it seems to me that Jung did not appreciate the significance of his distinction of the two essential types for the psychological prophylaxis of children’s development.

* * *

Jung divided therapy into four stages: insight, explanation, education, and transformation (Nachmannsohn, 1933). The first stage is common to all schools of psychoanalysis because it follows from the principle that it is absolutely necessary to explain those mysteries of the unconscious which are harmful for the individual and for the society. Catharsis serves as a means of removing the excessive feeling of sin and guilt which usually arises from lack of knowledge and sense of mystery in the area of instincts. Only in rare cases insight alone can effect a cure of a neurosis. Thus it becomes important to lead the patient to the second stage which is explanation on the basis of analysis of his dreams and associations of the dynamics of his individual and collective unconscious and recognition of the sources of “transference.” When the patient can differentiate between what is his self and what is collective, he can then channel his energy to proper ways of handling his life. This is a purification of consciousness by separating from it the contents which are mythical and collective.

It is on this level that Jung begins the work of transforming the patient into a social being. The therapeutic influence is here identical with Adler's method of education, except that Jung introduces the fourth stage. At this time the constellation of the patient's forces is transformed in agreement with his psychological type and the direction of his tendencies (teleological principle). To be able to realize such tedious and responsible tasks the therapist has to test this method on himself, and also he has to be of high moral standing.

The Jungian method is not applied in its full extent to children and adolescents because the question of the collective unconscious contents does not play such an important role as in adults. The analysis of dreams is usually dispensed with because subconscious themes should not be suggested to children since this would make them inappropriately curious and could cause a precautious development of self-awareness (Jung, 1928).

The principles of Jung's therapeutic education are not clear. The theoretical vagueness of the problem of the collective unconscious, which Jung considered in therapy necessary and important to separate and differentiate from personality, does not help one to be convinced of its therapeutic value. The interpretation of the unconscious contents must necessarily remain unclear and does not give a basis for systematic psychotherapy. Nevertheless, one must assume that Jung's extensive psychological knowledge and his profound insight enhanced his effectiveness as a therapist.

7. Karen Horney: Psychoneurosis as a Childhood Trauma

The school of Karen Homey (1937)—in accord with, the orthodox Freudian school—looks at psychoneuroses, especially anxiety psychoneuroses, as resulting exclusively from frustration of early childhood. The anxiety is brought about by stressful events in the environment. There are, however, many examples of children brought up in the best of environments, under wise educational influence in both early and later childhood, who still manifest increased psychic excitabilities of various kinds, including fears, anxiety states, inhibitions, obsessions, etc.

Horney's observation that many psychoneurotics develop their own "idealized neurotic self-image" is correct, but one has to consider that this image is often positive and related to an accelerated growth of the individual. Such growth occurs with the participation of "psychoneurotic" dynamisms like internal conflicts, feelings of inferiority in regard to oneself, positive maladjustment, personality ideal (autonomous rather than imitative). One should also keep in mind that stress and frustration are influential not only when occurring in childhood but may appear with equal force in adolescents and adults. If these individuals are endowed with a positive developmental potential then stress and frustration serve for them as basic developmental stimuli.

9. Specific Crises at Successive Stages of Development

Erik Erikson, (1950, 1959) in his contribution to Ego-psychology, has described specific conflicts characteristic for various stages of human development. He distinguishes eight stages of psychosocial development, indicating specific nuclear conflicts for each stage. These eight stages and eight kinds of crises are as follows:

- 1) Trust versus Basic Mistrust
- 2) Autonomy versus Shame and Doubt
- 3) Initiative versus Guilt
- 4) Industry versus Inferiority
- 5) Identity versus Role Diffusion
- 6) Intimacy versus Isolation
- 7) Generativity versus Stagnation
- 8) Ego-integrity versus Despair

According to Erikson (1950) human development proceeds through overcoming characteristic crises at each successive stage. A proper solution of a given crisis depends on the success in dealing with the previous one. Erikson's concept of synthesis and resynthesis in the development of personal identity suggests a similarity with the concepts of positive disintegration and secondary integration of development. This similarity, however, is only apparent, because in our conception of develop-

ment the chances of developmental crises and their positive or negative outcomes depend on the character of the developmental potential, on the character of social influence, and on the activity (if present) of the third factor (autonomous dynamisms of self-directed development). One also has to keep in mind that a developmental solution to a crisis means not a reintegration but an integration at a higher level of functioning.

Although Erikson's theory of crises is a very interesting attempt to characterize the various stages of man's development, this position is based exclusively on psychoanalytic dynamisms without sufficient recognition of the influence of heredity, of various experiences in life together with influence from others, and especially of autonomous factors in development.

Moreover, Ego-psychology does not sufficiently underline the phenomenon of levels in the development of specific functions or groups of functions. Erikson's views represent a rather mechanistic approach to the opposing relations between the dominant tendencies of each stage. Our viewpoint is that many of these paired characteristics are not in opposition but rather in mutual collaboration in development, for example, trust and mistrust, autonomy and shame, initiative and guilt, industry and inferiority, etc., because as generators of multilevel conflicts they build the inner psychic milieu and advance the progress of multilevel disintegration.

I believe that the recognition of the phenomenon of levels in evolution of the inner psychic milieu is necessary before one can attempt to understand the very complex dynamics of stages and crises in the development of man.

The theory of positive disintegration is not concerned with specific conflicts at various developmental stages. Both theories stress the importance of critical periods in achieving a new integration. Our theory does not recognize as many stages or critical periods as are claimed by Erikson other than the developmental periods recognized by the majority of psychologists. Crises, in our view, are brought about through thousands of different internal and external conflicts, resulting from collisions of the developing personality with negative elements of the inner and external milieus.

10. Lindemann: The Role of Crises in Personality Development

Among the theories which emphasize the importance of crises in personality development, the “theory of crisis” of Erich Lindemann (Lindemann and Klein, 1961), brings up the element of the so-called emotional hazard: a disturbance of homeostatic emotional equilibrium. Examples of such crises are provided by the loss of significant emotional attachments, involvement in a new social orbit, beginning of adolescence, marriage, achievement of professional standing. Etc. A crisis is reflected in an acute disturbance which may take place as a result of an emotional hazard. Attempts at solution of such conflicts may result in the recovery of the former emotional equilibrium, or in the formation of a more healthy condition of integration. However, if the problem encountered is of a level above that with which he can cope, an individual may regress to a lower level of integration. Lindemann emphasized the importance of one’s relations with so-called significant personalities. Significant personalities may well influence the solution of the crisis for the better or for worse.

By way of comparison, the theory of positive disintegration recognizes the importance of both the inner psychic milieu and of the external environment in the development of a crisis (Dąbrowski, 1967; Dąbrowski, Kawczak, and Piechowski, 1970). However, our main emphasis is on developmental tension and on those inner conflicts which are connected with the realization of hereditary endowment. Our theory views the external stimuli as acting on the tension (which will vary in degree and intensity in different individuals) of the developmental instinct, of creative tendencies, and of the tendencies for self-perfection through the process of positive disintegration.

11. Therapist-Client Relationship as a Condition of Growth

Carl R. Rogers (1951) developed the theory of a client-centered therapy, involving a specific relationship between the therapist and the client. Development of the therapist-client interaction determines the evolution of the psychotherapy and its outcome, and allows for a proper psychodiagnosis. The development of this relationship may also be fundamental to

personality development and thus play a role in therapy. Diagnosis becomes a result, as it were, of this therapist-client relationship.

Psychotherapy based on the theory of positive disintegration is closely related to this kind of therapist-patient relationship. However, in recognizing the possibility of a final diagnosis resulting from this relationship, we maintain that, prior to this final diagnosis, a universal diagnosis in its psychiatric-psychological and social aspects may be necessary as a basis for planning a psychotherapeutic program (see Ch. 13, Section 1)

One point of difference between Rogers' theory and the theory of positive disintegration is that Rogers gives environmental factors a predominant role, whereas we postulate a three factorial determination of personality development (developmental potential, external environment and autonomous factors). We are in agreement with Rogers (1964) that the basis for the hierarchization of discovered values is in the organism and among others, in the history of a psychoneurotic and his crises. Another difference is that Rogers' approach is to wait for the client to take the initiative. Yet in our view, in the case of special types of patients, there is a need for a quick initiative on the part of the therapist when clinical intuition indicates that the patient needs an immediate realization of a program of help.

12. Psychoneurosis as a Failure of Self-Actualization

In Maslow's view (1962), neurotic symptoms, conflicts, feelings of guilt, anxiety states, depression, frustration, psychological tension, shame, self-punishment and inferiority feelings all create pains and troublesome complications in the efficiency of work. The symptoms cannot be controlled. The neuroses and psychoneuroses, generally speaking, are held to constitute a state of diminished development. They are not considered by Maslow to be altogether inconsistent with the development of mental health, but nevertheless, of development in such a direction that is devious and of a weak tempo. To some degree, the neurotic conditions are viewed as expressive of failure in personal growth. Maslow seems to interpret the psychoneuroses as representing a weakness in the capacity of a person for

the healthy realization of self, as a diminution in humanness. Neurotic individuals realize their humanness in inappropriate ways, the weakness in their development being based on the weakness or even loss of the system of values. Behavior is disintegrative and disassociated. Hence the effects of behavior will be more or less disorganized, and inappropriate to the effort expended.

In brief, Maslow differentiates healthy adaptation from unhealthy adaptation, healthy guilt feelings from neurotic guilt feelings, and healthy experience with psychic pain from the neurotic experience.

But let us take caution in interpreting Maslow's position with regard to the psychoneuroses. First, it may be observed that where the experience and processes of psychoneurotic people are being considered, a specialist's interpretation may take either of two directions. He may propose that psychoneurotic processes, in broad prospect, comprise integral elements of accelerated development. Or, even if he recognizes the rich existential contents of psychic life, he may declare that psycho-neurotic processes are pathological in their composition and direction. It seems to me that Maslow is closer to the second of these positions. Psychoneurotic symptoms are conceived in negative terms as being marginal to normal development.

Nevertheless, with the adoption of sound psychotherapeutic methods, Maslow would appear to consider that the psychoneurotic may be brought towards self-actualization. Not only this, but he would be among those who see in the psychoneurotic person, in addition to certain pathological dynamisms, some dynamisms which are creative. Emerging from their tragic and conflicting dynamisms are even some therapeutic and self-directing processes of a positive, developmental significance. Maslow allows that the growth of healthy self-realization is promoted through various grades of intellectual and emotional life. His view of the neuroses certainly reaches beyond the traditional medical-psychiatric model in that he sees in them a forward movement toward health and the realization of human needs. But at the same time, this forward movement is characterized by special attributes of anxiety and disquietude

which are interpreted in a pathological sense rather than as representative of courage and clarity of developmental direction.

My own observations have led me to note that symptoms of nervousness and the like, characteristic of the psychoneurotic, are also to be found in the so-called psychically normal person (i.e. those with a capacity for development), or in those who distinctly manifest aspiration towards mental health. To put it another way, the very same symptoms may be designated as either neurotic or healthy. The decision as to which categorization properly applies will depend upon the kind of psychological tension or disintegration, on the effects of the symptoms, and perhaps on some relatively obvious features of the symptoms such as creativity and tendencies towards autopsychotherapy. Just the same is true insofar as adjustment and maladjustment are concerned. It is necessary to differentiate between adjustment and maladjustment in terms of the conditions which have given rise to a particular psychic state. Perhaps in the developmental perspective my own views have something in common with Maslow's, particularly as regards the fact that some psychoneurotic developments are subject to "negative regression" while the majority follows positive evolution through an "individual drama of personality growth." Both Maslow and I underline that the course of development depends on the strength and character of the developmental potential, on the strength and character of environmental influence, and on the strength and range of activity of the third factor which stands for the autonomous dynamisms of self-determination.

13. Psychoneurosis as a Consequence of Guilt

Mowrer (1961) conceives the essential origin of psychic difficulties, or psychoneurosis, in autonomous factors. He rejects; genetic and environmental explanations of etiology in favor of the view that each individual is responsible for his own life and further, for his own sickness. Illness, then, is the effect of a person violating his own system of values and his own consciousness. Hence are derived guilt feelings which do not constitute a sickness. Rather, they are a consequence of a person's lack of responsibility in the practice of inappropriate and amoral behavior.

The most frequent reaction to the foolish or even bad things one has done is to deny their existence. But for those with any measure of sensitivity, the "hidden" guilt may present considerable psychic tension and difficulties of different degrees of strength. These symptoms of illness Mowrer has described as the amplified and distorted voice of conscience. They are effects of the expression of conscience which act from something which is hidden, and speak, as it were, through our body, our emotional life, and our behavior.

The tendency to enclose all of one's bad acts within oneself draws a person away from the social group. The contrary, the tendency to be open, brings him back towards participation in social life. It also contributes towards authenticity in living. Openness alone, however, is not held to be sufficient to lift the feelings of guilt and their pathological effects. Also necessary is both the affirmation of one's own failure and the compensation of these who have been in some way wronged.

Mowrer's "integrity therapy" calls for confession as a condition of return to moral, psychic integration. Confession cannot be superficial, invoked, perhaps, to justify guilt in terms of prevailing conditions, but must incorporate a deep analysis of one's own faults, lacks and transgression of moral law. Psychotherapy should take some initiative, and takes, place best in a group where the individual may subject himself to the opinion and judgment of others. This approach strongly emphasizes the importance of a person's own effort and actions which are held to be a necessary component of confession and part of the first stage of therapy.

Restitution for wrong conduct, then, is a central element in therapy. The rationale here is the release of positive feeling as a consequence of appropriate action.

In comment upon this theory, four points may be raised. The system has particular strength in recognizing the place of autonomous and moral factors, the hierarchy of values, responsibility and the "open group" as contributing to the processes of autopsychotherapy. Second, Mowrer offers a useful insight into the dynamics of positive development by stressing the place of guilt feelings in the genesis of psychoneurosis and by

stressing the need for reparation (taking on responsibility) in therapy. Third, I cannot wholly accept Mowrer's view of the dynamics of guilt feelings, i.e. whenever there is the feeling of guilt there must have been a transgression, on the grounds that many eminent people who have advanced in self-perfection, still present strong guilt feelings. A more appropriate interpretation of such feelings as far as I have derived from most of my cases, might be to see them as an expression of the distance between a person's ideal and his own view of his inner reality. Understood in these terms, guilt feelings may be seen to play a developmental role as the perception of a distance from one's personality ideal, and perhaps, as the perception of transgression against this personality ideal, which, after all, we postulate to be the highest dynamism in the development of personality. Lastly, it may be suggested that group therapy, and confession in the presence of a group, are not always indicated as unique and even necessary components of treatment. There are many who, because of their particular psychological type, or even because of their own life-history, cannot become participants in group therapy and cannot engage in unrestricted exteriorization among people whom they barely know.

CHAPTER XIII

PSYCHOTHERAPY OF PSYCHONEUROSES

1. Principles

In this chapter we shall discuss briefly the principles and methods of psychotherapy in psychasthenia, psychoneurotic obsession, psychoneurotic depression, psychoneurotic anxiety, and psychoneurotic infantilism. The general principal which is of fundamental importance for diagnosis and subsequent psychotherapy is to find out whether a given psychoneurotic process is a part of a unilevel or a multilevel disintegration. During psychotherapy we have to keep that in mind and adapt therapeutic techniques accordingly.

A universal diagnosis embracing the psychiatric, psychological, and social aspects is a necessary basis for planning the program of psychotherapy.

This basic diagnosis we call a descriptive-interpretative diagnosis in order to distinguish it from a clinical diagnosis which categorizes individual cases according to a classification of syndromes.

The descriptive-interpretative diagnosis is a multidimensional and multilevel approach which includes the assessment of neurological, psychiatric and social factors in the life of the individual. This diagnosis is based on a developmental point of view in relation to the so-called mental disorders. It takes into account the richness, originality and the creative elements of "pathological" processes following the assumption supported by clinical experience and systematic investigation that the conflicts of life, nervousness, and psychoneuroses are in positive correlation with creative abilities. The aim of the diagnosis is to grasp all the positive factors, to introduce the patient to them and to make him a co-author of his diagnosis. In this way the diagnosis

constitutes an integral part of therapy by introducing the patient to an experiential discovery of the creative elements of his "disorder."

The multidimensional, detailed and synthetic diagnosis comprises essentially half of psychotherapy; it is especially valuable in cases of patients with multilevel development. For most patients the discovery of their originality, creativity, symptoms of accelerated development and even talents, and the program of development of such functions, very often gives them a clear sense of life.

(1) Psychasthenia

In the psychotherapy of psychasthenia we are concerned with the stimulation at a higher level: the stimulation and development of creative forces, increase of prospective tendencies, awakening or increasing the patients faith in his own powers and his own worth. From time to time one has to work on improving his reality function at the lower level in order to counteract the tendency for separation of the higher and lower levels of functioning with consequent neglect of the practical aspect of living.

(2) Psychoneurotic obsession

In psychotherapy of psychoneurotic obsessions, or of obsessional factors in psychasthenia, we have to endeavor to increase the interests and creative capacities of the patient, to separate his obsession and the activities of his daily life into, two channels, so that the latter may be exercised with a certain feeling of responsibility, in spite of the obsession. We should go as far as to introduce into the patient's daily life certain obsessive elements which may have a positive developmental effect, such that the totality of obsessions (first channel) is reduced while the "positive" obsession introduced into, daily life (second channel) loses its pathological influence.

It is important to introduce elements of joy and satisfaction into the patient's life by reinforcement of his creative tendencies, by convincing him of their value. It is also important to improve his position in the family as well as in society, for very often such psychoneurotics are treated worse than other

members of the family; very often they are compared to others, presumably more successful, and told to imitate them, which is nothing else but a humiliating way of telling them how inferior they are. It is thus necessary to make the other members of the family aware that such attitude is inappropriate, if not harmful, and to show them the attributes and values (often hidden) of the psychoneurotic. In this way his position in the family, and thereby in the society, may be improved.

Finally, it is necessary to raise the level of the obsession to a higher plane, reinforce its developmental character and its positive coupling with daily life, in order to organize in its structure new forces in the service of personality. This can be accomplished by showing convincingly enough to the family and to the psychoneurotic the positive and creative aspects of his obsession, such as for instance his excessive anxiousness over his family, or his feeling of the exclusivity of the bonds of love, etc.

An attempt at regulation of daily life, in its private and social aspects, has a decisive importance here for the loosening and disintegration of those negative elements which are the main factors in the growth of obsessional forces.

(3) Psychoneurotic depression

Concerning psychoneurotic depression basic psychotherapeutic indications are as follows: Making the patient aware of the positive possibilities of his depressional conditions in the sense of convincing him what creative role may be hidden behind his periods of alternating excitement and depression.

One has to show him that both phases of the depression-excitement cycle have creative elements. The phases of depression increase his feelings of inferiority, insignificance, humility, self-analysis, and self-criticism, while the phases of excitement enhance inspiration, vividness of associations, facility of synthesis, awakening of new ideas, etc. One has to demonstrate how the development of critical attitude to both these phases is of great advantage in development because it promotes the dynamic perspective of "subject-object in

oneself.” In this way one may lead the patient to a stronger understanding of the positive aspect of his states and at the same time reduce and minimize harmful pathological tendencies related to his states. These psychotherapeutic maneuvers will be much easier when the patient has already some dynamisms of spontaneous multilevel disintegration.

Behind the I of depression there may be hidden a developmentally necessary psychological withdrawal serving the function of self-criticism, self-analysis, self-control, a justified dissatisfaction with oneself and feelings of inferiority with respect to one’s own possibilities. If these processes can be found in a depression they indicate a potential for positive growth.

The development of self-control and inner psychic transformation can be effected through the binding of symptoms of depressive psychoneuroses with the entire process of multilevel disintegration and secondary integration, that is to say, participation of both controlled phases of depression in cooperation with the main dynamisms of development, such as: the third factor, disposing and directing center at a higher level, dynamization of personality ideal.

(4) Psychoneurotic anxiety

With respect to psychoneurotic anxiety, it is important, whenever applicable, to uncover the connection between the anxiety conditions of individual experience and those of a universal character, having a general existential nature and being characteristic of high moral development. It is important to bring the patient to the realization that some of his conditions of anxiety, decreased activity, fear, and a tendency for ekklisis (Monakow and Mourgue, 1928), usually indicate positive developmental possibilities. It is essential to link the “pathological dynamisms” with the most important dynamisms of secondary integration on the one hand, and on the other to provide means for the release of tension such as relaxation therapy, stimulation of interests and abilities, opening of new interests, improvement of family relations, etc.

(5) Psychoneurotic infantilism

In therapy of psychoneurotic infantilism it is necessary to assist in appropriate transition to positive regression; to help in organizing the development of creative abilities; to develop insight into some positive values of depressional conditions, and into other dynamisms of positive disintegration. This may be done by direct psychotherapy with adults, youth or even some children, as well as by indicating helpful literature such as biographies of outstanding people and by proper encouragement in becoming acquainted with it.

It is also very important to organize a warm and supportive milieu, especially in the case of children; to develop contact with nature and to organize a healthy energy release (sport, much time spent outdoors, in the country, etc.).

And, finally one works on the gradual development of control and strengthening of affects.

2. Individual Cases and Treatment Programs

Before giving the material of the cases we shall briefly outline characteristic types of enhanced psychic overexcitability, levels of disintegration, types of psychoneurotic processes and the kind of psychotherapy appropriate for each case. A fuller comparison and differentiation of individual psychotherapeutic programs is given at the end of the chapter. Table IV gives a summary overview of the diagnosis and therapy of the six cases.

The first case (S. Mo.) is characterized by enhanced emotional and intellectual overexcitability with some admixture of sensual and psychomotor (masturbation, obsessive need to arrange things in perfect order). Emotional overexcitability finds its expression in the states of anxiety, intellectual overexcitability in the obsessive questioning of the meaning of life. S. Mo. As an introvert tended to search for solutions to his problems in his inner psychic milieu. At this time his inner psychic milieu was too poorly developed to provide a clear path of development leading toward a solution. In consequence his tensions grew high, his obsessions had little chance of being channeled, his sensitivity and

T A B L E IV
PSYCHOTHERAPY OF DIFFERENT TYPES OF DISINTEGRATION AND OVEREXCITABILITY

	<i>Type of Disintegration</i>	<i>Type of Excitability</i>	<i>Psychoneurotic Syndrome</i>	<i>Psychotherapy</i>
S. Mo. Case 17 Male, 30	unilevel and multilevel	intellectual emotional	obsession and anxiety	relaxation; awareness of normality of his growth; finding creative abilities and developing them
W. K. Case 18 Male, 12	unilevel	psychomotor emotional	anxiety and frustra- tion (psychoneurosis of failure)	change of environmental conditions; to develop conviction of his own "super- iority"
Kristine Case 19 Female, 19	multilevel, accelerated	emotional imaginational	infantilism and positive regression	emphatically positive evaluation of her psychic richness; change in attitude of her environment to her
B. L. Case 20 Female, 10	unilevel and multilevel	emotional imaginational intellectual psychomotor sensual	obsession, anxiety, feeling of guilt, positive regression	relaxation, no forced measures against her stubbornness; development of self- awareness, interests, abilities; develop- ment of "subject-object in oneself"
R. R. Case 21 Male, 33	advanced multilevel	emotional imaginational intellectual	depression and existential anxiety	relaxation; orientation towards assist- ing others; understanding the develop- mental richness of his own states
Barbara Case 22 Female, 17	multilevel with un- finished unilevel	emotional imaginational psychomotor intellectual sensual	hysteria	relaxation; gradual development of "subject-object in oneself"; inducement toward acceptance and development of her own creative abilities

irritability to the external environment were amplified because of the conflict with his introverted nature and his strong feelings of emotional exclusivity.

The high tension of his anxieties and obsessions is related to the stage of mixed positive disintegration (unilevel-multilevel) which is the hardest to resolve. The solution is possible only through the growth of hierarchization of the inner psychic milieu, and at this borderline stage hierarchization is not very strong as yet.

Psychotherapy of S. Mo. Followed two main directions: one of relaxation and decrease of tension at the start of his work and thinking, the other of convincing the patient of his intellectual, moral and creative assets not only to reduce tension but to provide him with the conditions necessary to move to the stage of multilevel disintegration.

The boy W.K. (Case 18) manifests enhanced emotional and psychomotor excitability, the latter being expressed psychosomatically as bed wetting. He is predominantly an introvert with a strong feeling of inferiority (bed wetting). Negative self-concept, poor hierarchization and unfortunate accident further enhanced his immature introversion and sensitivity towards the external world. His stage of development can be described as unilevel with fairly well stabilized nuclei of multilevel disintegration. The whole picture, however, was of psychoneurosis of failure.

At this level of disintegration psychotherapeutic rescue can come only from the outside. The therapy of this boy went in the direction of giving him the convincing experience that his abilities were as good as anyone else's in his family and in school, and that in some respects (creative technical abilities) he was even superior to others.

Kristine (Case 19) is characterized by emotional and imaginal overexcitability and an accelerated process of multilevel disintegration. The factors accounting for her advanced stage of development were positive traits of childishness, creative abilities, sensitivity and charm, and marked growth of self-awareness and empathy. In her mental structure Kristine had strong elements of developmental defense, one of them

being the gradual formation of a disposing and directing center at a higher level. The main “pathogenic” element of her case was an inappropriate evaluation by her family. We could diagnose her case as psychoneurotic infantilism, which in itself contains prophylactic and developmental elements.

The essential direction of Kristine’s therapy was to promote her creative awareness and consolidation of her inner psychic milieu and to reduce the negative influence of her environment.

The ten-year-old girl, B.L. (Case 20) represents a combination of all five forms of psychic overexcitability. The strongest are emotional and imaginal components. This multiple mixed character of her overexcitability represents strong developmental potential, nevertheless, it is also a cause of excessive psychic tension. Her developmental stage is a “balance” of unilevel and multilevel disintegration. Her chief “pathological” symptoms were excessive excitability and obsessiveness, combined with easily evoked scruples and feelings of guilt, and excessive tensions. By her “positive regression” to behavior of earlier childhood she showed tendency to autopsychotherapy (relaxation, diminution of difficulties).

Her psychotherapy called for prevention and reduction of her tensions in order to make possible the growth of her originality and psychic richness, which by themselves are strong prophylactic and developmental factors, and therefore therapeutic. In her case one may also start to slowly awaken the nuclei of her dynamism “subject-object in oneself.”

In the case of R.R. (Case 21) we encounter the very important mixture of emotional, imaginal and intellectual overexcitability. These combined forms of overexcitability bring about an enhanced intellectual penetration which expands perception of reality. In turn this expansion serves the further development of these components of the developmental potential. R.R. saw and experienced the tragic aspect of existence, its cruel and unjust stresses; he felt an altruistic “pain of existence.” His disintegration has reached advanced level III with great potential for further development. As for diagnosis R. R.’s condition can be described as psychoneurotic anxiety of the existential type with strong depressive components.

R. R.'s psychotherapy was directed towards developing his understanding that from the point of view of mental development he was healthy, that he was endowed with rich inner psychic milieu. This richness can be seen in the high level of his empathy, his dynamism "subject-object in oneself," and his hierarchical conflicts. It was necessary and not too hard for R.R. to understand that he had to pass through these states and levels in order to be able to better understand the difficulties and existential crises of others. By his psychic richness R.R., appears designated to understand others and to help them and this entails a high level of responsibility for others.

Barbara's case (Case 22) is an example of the combination of all the forms of overexcitability although in different constellation of intensity. Imaginational and emotional components are predominant showing the greatest tension. This constitutes her great richness and at the same time great strength. At the time of the interview she was undergoing a rebellion, quite understandable and justified in view of the breakdown of her family. Her aggressiveness was not tempered by higher levels of an inner psychic milieu still insufficiently developed in her. In consequence she made sweeping negative generalizations about all the members of the human race.

Diagnostically Barbara represents a hysterical constellation at a fairly high level with elements of depression, aggressiveness, and even obsession.

In psychotherapy it is necessary to lead her to a deeper self-awareness, to help her overcome the one-sidedness of her judgments, to develop in her some understanding of different levels of development, and to gradually help her develop some degree of humility.

(1) Case 17

S. Mo. Was a man 30 years old with tetanoidal traits (according to Jaensch, 1923), i.e. with a tendency to muscular twitching, spasms, as in tetany. He was also inclined to depression, anxiety, and avoidance (ekklisis). He was obsessed with perfectionism and the need for order. He had irrational fears of an imminent misfortune; at times it took the form of neurotic

inability to start work, to reach a decision. This “neurosis of procrastination” can sometimes be observed in high school students who prepare everything for their homework and then sit for a long time incapable to force themselves to start.

S. Mo. Was a person of considerable emotional sensitivity, of excessive tendencies to emotional exclusivity, and of great responsibility for his work. He had definite tendencies for evaluation of reality in forming a hierarchy of values.

There were no definite traces of childhood frustration. The patient was given to rather strong masturbation at puberty, and periodically later on. Here is a transcript of the third session with this patient.

K.D.: Are you very much impatient when you find your desk in disorder and other things out of their usual place in your office?

S. Mo.: Yes, this irritates me very much.

K.D.: Has this need for excessive order persisted since childhood?

S. Mo.: Yes, from early school days, but the symptoms were less strong at that time.

K.D.: Are these little disorders really so important—and what exactly irritates you in particular?

S. Mo.: It is usually because I come in with strong psychic tension, under the influence of unpleasant contacts with people, but also the fact that I have some interesting thoughts “in my head” which I would like to work through, and then precisely I must pay attention to ordering the room and prepare everything for writing. This disturbs the content and the order of my thinking.

K.D.: That is entirely understandable. You are creative, and your thoughts make you tense, is that right?

S. Mo.: I would think so.

K.D.: It is necessary for you to express these thoughts. On the other hand, I realize that your thoughts and experiences often concern things of great importance, which is appropriate and extremely significant. You were telling me at one time, that you are aiming at perfection. Would you not think it

advisable to concentrate there still more, to bring there your dominant attention, and then be ready to start the work immediately without putting the room to order. Would it not be good—and I would like to have your definite opinion—to put things in general order on the desk within a minute or two, relax for a moment—and then think or write?

S. Mo.: Probably so, Doctor, yes, it would be good.

K.D.: Last time we were just talking extensively about the autogenic method of relaxing. Would it not be good, if you would, after coming home, and making this little bit of order we mentioned a minute or two ago, relax and then think about these important things which occupy you so much?

S. Mo.: I started to do it already after we talked about it the first time.

K.D.: You were telling me that you often have disquietudes, anxiety conditions, at times even dread. As we were discussing it already, therein are hidden strong creative elements and it is necessary to help them in their proper development. The fact that you do not practice enough relaxation leaves too much tension and at times reduces your creative elements. We talked already that your conditions of anxiety connected with strong tension are understandable. It seems to me that you have a considerable endowment for the development of the sense of responsibility for your family and for society. There is not only the endowment; the realization of this responsibility is already being developed as well. Something, however, is not quite harmonized here, and it seems to me that you do not balance your excessive tensions and anxieties with the attitude: “I am doing all I can and will try to do more. In trying to have always a human attitude of understanding, helpfulness, avoiding wrong, but with whole-hearted cooperation, I should be able to go on that road with increased understanding and feeling that nothing can detract me from what I am doing.”

S. Mo.: Yes, that is very right and I was behaving like that often, but at times I have such periods of doubt, such conditions of fear of the unknown, that I can hardly keep a hold on myself.

K.D.: This might diminish, after putting to practice all that

which we were talking about, but in some of these cases you cannot keep fighting or eliminating them from yourself since this would make you morally and psychically impoverished.

Now let us go on from here. Fortunately or not, your emotional exclusivity, your sensitivity of emotions must be connected with anxiety. It is difficult to talk here of curing, for this should not be cured. These feelings may only be balanced through their more intimate connection with greater understanding of your condition and your acceptance of responsibility for yourself and for many things of a social nature. I know that your writing tends in that direction; but this should be further strengthened. Perhaps you will not be amazed that, rather than decreasing your sense of responsibility, we are trying to build it up. But this is the right way in your case, I am sure.

S. Mo.: I understand this well enough, and I have no doubt that in my case this is the proper way. However, with all my doubts, I am glad to have a confirmation on your part.

K.D.: We both know that a fundamental trait of your personality is evaluation of reality, and, therefore, in your case also evaluation with respect to yourself. I hope you will pardon me if I say a few words about it; pardon me, I say, because I know that you think about it and you may perhaps understand these things more than I do. But—you see—I believe that someone's objective and friendly thoughts may confirm and strengthen one's own attitude, and you do not doubt what my attitude is toward you. There is, you know, at times a certain amount of lenience necessary for oneself in order to extend it with understanding and indulgence towards others. You feel very much that your evaluations are connected with excessive psychic tensions. You were once telling me of such tension in your assessment of others. Perhaps it is advisable to foster more lenience for both yourself, and others, before you can achieve a status where a greater kindness toward others may accompany greater severity towards yourself.

And now, concerning other things to do—you know them well enough. Much theatre, music, exhibitions, painting, and sculpture; quietude and contact with nature, systematic recourse to relaxation, smiling and laughing, and some gymnastic and sports.

Interpretation of psychotherapy, on the basis of the theory of positive disintegration.

S. Mo. Was an individual of high emotional and psychomotor excitability (he had a great need of doing something); he was introverted and had a strong tendency for emotional exclusivity (his feelings for his family and friends were very deep but limited to a few individuals; he had a major interest in human individuality). He represents a strong feeling of responsibility related to hierarchization. His slight tendency for obsession, only initial phase of inner psychic transformation had, however, some preponderance of unilevel over multilevel disintegration. His punctiliousness and small obsessions had a unilevel character. He had not yet awakened in himself the forces moving towards secondary integration, because his dynamisms such as “subject-object in oneself,” the third factor, and personality ideal were still too weak. Since he has not yet come to introduce some organization into his course of development this was the basis of his difficulties in the formation of a disposing and directing center at a higher level and in the dynamization of his personality ideal. In other words he was still far removed from attaining the stage of organized multilevel disintegration. These weaknesses did not provide an adequate basis for hierarchization at a higher level, nor did they allow him to realize such a hierarchization. Hence, his hypersensitivity to external conditions and consequent appearance of certain anxiety states and excessive tension. This, of course, is related to the fact that his unilevel processes were still strong and created excessive tension in his higher, multilevel dynamisms (e.g. feeling of responsibility, exclusivity of emotional bonds).

In psychotherapy—as we saw from the interview, we were concerned first of all with decreasing the patient’s inner tension, his tendency to scrupulosity, in order to reduce his excessive feelings of responsibility and achieve a greater measure of psychic harmonization with ensuing control of himself and his own external environment.

Psychotherapy was then conducted such as to promote his sense of personal dignity, to convince him that his most important tendencies are based on a very positive structure,

that they are psychically valuable, and are indicative of a possible accelerated psychic development.

To this end, during various sessions, the positive meaning of certain symptoms of disintegration was emphasized. Such action by decreasing his tensions reduced an improper relation of the patient towards himself. The treatment tended to reduce “obsessive attachments” and improper defensive forms such as, for example, a compulsive need for order.

Our attitude was also positive towards the patient’s creative abilities; we attempted to increase them and to form—together with the dynamisms of multilevel disintegration—a stronger nucleus of a disposing and directing center at a high level.

As we saw, a method of relaxation was also recommended, derived from Schultz’s method (Schultz and Luthe, 1959) as well as contacts with different forms of art, with nature, and solitude.

(2) Case 18.

W.K. was a 12-year-old boy who had gone through a rather serious scarlet fever while about 6, without, however, any detectable organic damage. After this sickness he started to exhibit symptoms of fatigue and considerable emotional sensitivity. He slept badly and woke up often at night.

From the time of early childhood, he showed emotional and psychomotor excitability, with involuntary bed wetting since the age of 3. There were no other disorders.

When he started school, he developed a fear of reading, and often while answering in class he would suddenly grow weak. Some of his poor school grades he took with great difficulty. In addition, a finger of his right hand had been injured (the terminal digit was cut off). His excitability was increasing, he began to show anxiety of an obsessive type; he was jealous of his brother and sister who were neither so excessively sensitive nor cried so much over their failures.

The boy, because of the above factors and excessive yielding to the flow of involuntary associations (a sign of strong emotional excitability, tension, preoccupation with difficult

problems), fatigue, had difficulty in concentrating his attention and began to be noted as a poor student, which in turn increased his feelings of inferiority.

His typological traits (emotional and psychomotor excitability, irritability, moodiness, some introversion) did not facilitate his contact with his schoolmates; this caused an increase of his tendencies for isolation and created new problems which further augmented his inferiority complex. In this way a "vicious circle" was formed.

The boy exhibited even stronger than before anxiety states, of inhibition and "pathological rumination," which were compensated through an increase of emotional and psychomotor excitability (tic-like movements), and eventually led people to be concerned about him, and even more so to his drawing excessive amount of attention to himself.

His psychic tension was high, so that he came to believe that he was a failure. He felt inferior to other students and to his family, he thought himself worthless and felt rejected. In consequence his tensions and anxieties grew, and so did his inclination for isolation. He did like school. He also liked fixing children's toys, little cars, etc. Often he had creative technical ideas for new mechanical toys or how to improve them. He liked to be left alone in his room to be occupied with do-it-yourself toys, or drawing.

Usually he had no dreams, at times however "strange beings" came out in nightmares and chased him; then he would hide in his father's or in his own room.

His father was a quiet, well balanced man, and quite concerned for the boy. His mother exhibited excessive emotional activity, at times explosive, and voiced in an improper way the difficulties she had with her son in comparison to other children; she did this often in the boy's presence. His sister was a few years his elder, but was away from home. A brother, younger by four years, presented no educational difficulties. The home atmosphere was generally fair, the parents did care for their children, although the mother was not always right in her decisions, and, unfortunately, rather sure of herself.

The boy was treated in a psychiatric ward. He went through a detailed examination, and was treated with a variety of drugs. Diagnosis was of post-scarlet fever encephalopathy, with EKG unchanged.

Neurological examination:

Excessive muscular and abdominal reflexes, testicular reflex somewhat wide, red dermographia strong and of long duration. Chwostek reflex positive on both sides.

These responses indicate enhanced psychomotor and emotional excitability. In anxiety states and at this stage of development increased abdominal and testicular reflexes are frequent. Strong and extended red dermographia points to a functional disturbance of the neurovascular system. Positive Chwostek indicates a reduced level of blood calcium, and psychologically “spasticity.”

Psychiatric examination:

Increased emotional and psychomotor excitability, tic-like symptoms (i.e. tics not clearly developed) occasional tics.

Psychological examination:

Normal intelligence, Rorschach and TAT give a picture of anxiety, weak social contact, tendency to isolation and strong psychic tension. Capacity for inner psychic transformation appears not too strong. Definite symptoms of depression.

Interpretation:

The boy has increased emotional and psychomotor excitability, with an excess of introvertive traits, a definite history of failure in family relations and especially at school, a so-called “jinx” quality, and is a victim of stereotype psychiatric and educational classification.

With introvertization, inhibition and anxiety states related to a lack of his own place in family and school reality—he arrived at a wrong evaluation of himself.

His rather pronounced suggestibility and autosuggestibility with regard to external and internal stimuli operated on a low level. It means he was lost in concrete reality by accepting the suggestions and influences of his environment without doubt or criticism; he thus failed to make himself aware of the worth of his own abilities and his own moral judgment.

His attempts at “taking care of himself” have resulted in psychoneurosis of failure” with excessive emotional instability, feelings of helplessness with regard to any attempt, feelings of failure and of being lost, with several forms of negative compensation such as strong psychoneurotic tension, tic-like movements, isolation, etc.

Psychotherapeutic indications;

Very careful selection of a good tutor, who, under specific psychiatric direction would conduct the entire educational program of the child, in contact with the school, and who—after some acquaintance with psychiatric examination and treatment, and directives regarding the boy’s abilities and his failures—would conduct a complete re-education. This would consist principally in strengthening the boy’s personal feelings of security, faith in himself, conviction of personal talents, explaining causes of failures within a scheme of a well-guided; detailed program.

Leading the boy to participation in skating, skiing, swimming and achievement of some standing in one or another of these, sports would be very helpful. It is also advisable to introduce the boy to special rhythmic exercises involving the whole body. These exercises called Rhythmoplastic are designed to develop the psychophysical coordination of the expression of the movements of the body.

Under these conditions attempts should be made to have the boy establish contact with a small peer group. It would be advisable that the boy help one of them in the development of technical abilities and repairs in which he is good. He should be helped in checking the results of his work in relation to such an “apprentice.”

It would be necessary to increase the mother’s sense of care

in relation to her son in general, and especially as regards her expression of negative opinion about him. Attempts should be made toward attainment of such conditions of a family atmosphere that the boy's abilities would be recognized in some areas to be at par with those of others, and even in certain respects, superior to that of other family members.

Through occasional well prepared talks with his father or psychiatrist, the boy may be led to increasing self-control, without being depressed by momentary failure or overwhelmed by emotional reactions.

Psychotherapeutic elements based on the theory of positive disintegration would consist, first of all, in changing family and school attitude toward the boy, and of the boy's attitude toward himself; in destruction of the present disposing and directing center at a low level, consisting of his crippling beliefs about lack of ability, lack of intelligence, contrary to what he was capable of. This boy was thus far governed by his anxiety, feeling of inferiority to others, dislike of his milieu, and isolation (avoidance)

The task of therapy would be to help to build a structure more solid than the unsteady ground of failure, anxiety, isolation tendencies and an inferiority complex but instead to promote the boy's own self-respect, enabling him to find positive tendencies among his so-called psychopathological symptoms. It is important, too, to help in establishing the boy's independence in his inner milieu to free him from the prejudiced opinions of his environment. In this way the power of suggestion of negative, and in this case harmful, criticism would be reduced and counteracted by suggestion of his positive qualities. This would be effective to the degree that the boy could generate these positive suggestions within himself. This would diminish his dependence on his environment but increase his independence and positive self-evaluation. This would amount to raising his disposing and directing center—such as one can, speak of—to a higher level.

Results: after some nine months of work—very considerable improvement. His passivity diminished, he was seeking isolation less often, while his self-confidence was slowly on the rise.

(3) Case 19

Kristine, a 19-year-old female student was delicate, subtle, creative, with a child's smile, occasionally excessively spontaneous or direct, capricious, with strong excitability of imagination and affect.

She was considered emotionally underdeveloped, while intellectually well endowed; she was treated as emotionally immature and unstable. Though very good looking and a good dancer she did not care for boys. She was repulsed by physical contacts, even by the most subtle sexual advances from boys.

She liked dolls, fairy-tales and legends and had many-sided superior abilities, especially in art. She began menstruating at the age of 16; her menstruation was normal. She was treated by a gynecologist and an endocrinologist; no disturbances were noted. This treatment was rather shocking to her, she began to have outbursts of crying and sleeplessness. Light depression condition followed with a tendency for isolation.

Here is a transcript of the third session with her.

Kristine: Sir, would you tell me the truth, am I normal or mentally ill; I am scared of mental illness.

K. D.: Why do you insist, why do you specifically mention truth, Miss Kristine? You were telling me before that you do have confidence in me, could I possibly mislead you? Kristine: No, I am sure not, but lately I have many fears and anxieties and begin to lose confidence in people.

K. D.: I understand, my child—and I am sorry I used this word “child.” No indeed, not only are you not now nor are ever likely to be mentally ill, but, on the contrary you could be of much assistance to those mentally disturbed and—since you are in your first year of medical studies, I would certainly have made an objection as to your choice of profession. No, you have something in your very behavior, your attitude, your smile, something which indicates confidence, evokes joy, and really reassures and gives an optimistic outlook. Furthermore you have a need for helping people and you know how to direct them, if only some special circumstances do not cause anxiety and depression.

Kristine: You will pardon me, doctor, but you are wrong; I am not in medicine, I am studying to be a psychologist and that is not quite the same.

K. D.: I am sorry indeed, but somehow your looks, face and your whole attitude reminds me of a medical student. Yes, yes, now I remember—you are a psychologist and later on you want to add medical studies. I will be so glad to be of any help I can. I might be a little afraid because of your excessive sensitivity, but I have no objections.

Kristine: But so many people, especially my family tell me that I am not serious, that I am emotionally immature, hysterical, that “such fools are often quite capable, but nevertheless they are fools.” They often tell me that I am unrealistic, because I still like dolls and stories—and that this is impossible at my age.

K.D.: My dear young lady, please do not be disturbed one bit about it, but rather be content and desirous to retain this childlike attitude for quite some time; it may be very creative. Let me tell you that you are already someone quite outstanding and have a bright prognosis, that you will give much joy and of high quality to people and they will be proud of you.

This magic and fairyland thinking of yours, all this world of fantasy and theatre, is still more important in the influence on your behaviour, your spontaneity, sincerity and the definite sympathy you have for children. It indicates that you have considerable developmental tension and talents; your growth will be very long and intense.

Kristine: I am so glad to hear what you are saying, doctor, but why is it that others have so different a view of me? If you will pardon me, I have an impression that you are just trying to console me to strengthen me and make my life more easy.

K. D.: You are wrong, Miss Kristine. I always feel bad about consoling, pedagogizing or moralizing. But you see, I believe this is true. And if a doctor is not thinking about consolation in the first place. Let us accept such consolation. Because that is something entirely different from that which we usually attribute to the term “consolation.” Certainly such a definition

may have a therapeutic effect, but that is because it is endowed with what we call, as physicians, multidimensional consideration, that is to say, the capacity to view the issues from many sides and many levels. In literary terms this may be called “whence we came and whither we are tending,” and in psychological language “developmental dynamics” with recognition of past and future prognosis, that is with respect to both retrospective and prospective methods.

Kristine: Thank you, doctor, but I would like to put another question, of which I am simply ashamed—do tell me please, am I really underdeveloped psychophysically, or rather physically and emotionally because I had late periods, for which I have been examined by other physicians?

K. D.: It is not easy to say what is the cause of what. You know the term “psychosomatic.” In your case, the psychic side is stronger than the physical, even though the latter is quite in order. Simply, you brought into the world such psychophysical endowment, that you must have much more time for a deep, creative development and that is why you will be growing for a long time. This is a very common phenomenon among creative people. Simply, they have such a great developmental potential, “they have the stuff to develop” and that is why it takes them longer to give it full expression.

Interpretation of therapy from the point of view of the theory of positive disintegration.

From this brief description and dialogue, the patient presents a personality of fine intellect, of increased emotional excitability and vivid imagination, of considerable tendency for syntony and extraversion as well as introversion. All combined, it makes for strong developmental potential. She is creative, with a definite capacity for observation, self-observation and self-control.

Furthermore, she is susceptible to suggestion, and exhibits a tendency towards depression and states of anxiety. She is certainly psychically “fragile,” without showing however, any patterns of mental sickness.

The main dangers here are: susceptibility to the influence of the environment, to ridicule, weakness in character, considerable ease in accepting suggestion and autosuggestion.

In psychotherapy the aim was to strengthen self-confidence and objective observation of her own development, as well as an objective evaluation of her intellectual, moral and emotional abilities and attributes. This very strengthening of her awareness of her personal psychical security, based on objective evaluation of several positive attributes, permitted a slow reinforcement and growth of a “disposing and directing center” at a higher level. Since this patient was in a rather advanced stage of multilevel disintegration, with rather weak evidence of secondary integration, professional psychiatric help was very advisable in her personality development. It is important to help her to arrive at the stage of organized multilevel disintegration, to help in the development of more definite dynamisms of secondary integration, and provide assistance in development of a more mature view of herself. It is of basic importance, also, (and this was done) to arrange for a talk with a senior, more responsible and mature, member of her family in order to remove all elements of ridicule from the family atmosphere.

In this connection an attempt was made to explain what is meant by “emotional immaturity,” psychic infantilism and especially the continuation in her behavior of the so-called childish traits [cf. Chapter 5, Section 1(5) and 1(6)].

(4) Case 20

B.L. was a girl 10 years old.

She was highly excitable emotionally, sensually, and in the psychomotor and imagination areas. She was very capable, especially in the arts and humanities. She was attached to her parents, yet seemed fairly independent and stubborn.

Her parents were nervous, but controlled; the atmosphere at home was on high moral level. Besides B.L. there were two other children—a boy and a girl—all differently talented. There were occasional arguments and fights among the children due to typological and age differences. No traumas or repression

patterns of psychoanalytic type were noticed nor was there any discrimination towards the children on the part of parents. The girl was known from earliest childhood to have excessive excitability of imagination and emotions.

She lived in a world of fairy-tales, magic and animistic thinking, yet in spite of it she was a very good student. She loved her parents very much. She was ambitious and jealous of her parents' feelings but not pathologically. She was rather independent, quite stubborn, of strong altruistic feelings coming from within rather than from an externally imposed order.

She possessed a strong religious attitude along with childish guilt feelings and a need for expiation. Her feeling of guilt was not based on concrete experience, rather she had a general inclination to react with feeling of guilt; concrete events served as a trigger eliciting this feeling in her. She idealized phenomena and persons. She was impulsive, hotheaded, capable of opposing her parents; she demanded her own rights, and if denied cried or became stubborn.

Awakening of proper reflection in her was rather difficult in moments of strong emotional tension. Breaking of resistance was never applied, because when tried, the child's emotional balance was all too soon visibly affected. One of her basic characteristics was a quick change in moods and an all too easy passing from laughter to tears and from tears back to laughter.

This girl represents definite traits of a cycloid type with considerable admixture of introversion. An ambivalent tendency to be older, on the one hand, and younger, even to be a baby, on the other. A definite need for positive regression, saturation with an atmosphere of fairy-tales, with heroic figures of fantasy, gnomes, movies, emotional richness and truthfulness.

Descriptive diagnosis may be briefly given as follows: a girl of cycloid type, of increased sensitivity in all main psychic areas. With a dynamic approach to everyday tasks, liable to suggestion, prone to psychic tensions with a tendency for explosion, interiorization, at times obsession. There is a tendency for regression, mainly positive. Definite nuclei of creative development with a need to subdue the environment to the needs of her own development.

Prognosis is good, assuming that an individual program of education and psychotherapy can be put into effect, with assistance for the growth of her creative forces and autopsychotherapy. Autopsychotherapy is possible even at such a young age. One introduces to some degree the dynamisms "subject-object in oneself," dissatisfaction with oneself, perhaps even some light forms of the feeling of guilt, but above all certain ideal traits represented by persons whom the child desires to imitate. An authentic non-imitative personality ideal may develop later.

Therapeutic recommendation.

B.L. needs a wise, mildly pampering, and moderately sensitive atmosphere, help in positive regression with saturation with childish experiences. At the same time she needs a penetrating evaluation of her behavior. Decrease of her tension can be brought about through gradual strengthening of her ambition for reflection which she already had, but especially by directing her attention to greater independence from being excited by external stimuli by using her imagination, her memory and other inner resources. She also needs a considerable variety of occupations to meet her numerous interests and abilities.

A slow formation and development of a hierarchy of values should be encouraged leading to the development of her inner psychic milieu. In no case is the breaking of resistance advisable. She would benefit from short psychotherapeutic sessions in order to introduce dynamic insight into her understanding of herself and her relations with others. Under conditions of warmth and acceptance she may be more willing to improve her behavior on her own. She could then use her own judgment in the conflicts with her brother and sister.

A variety of sports and, games, and development of contacts with other children should be promoted.

Interpretation and discussion from the point of view of the theory of positive disintegration:

Two issues are of special importance here: positive regression with concomitant early development of self-control and help in the development of her inner psychic milieu.

Positive regression seems to be her great need. We saw her going back very often to the period of early childhood, very pleasant to her, even though she considered herself as especially lucky at the present time. She betrayed excessive need for cuddling, very strong need for a world of fantasy, dolls, etc. It was very appropriate that her parents considered these needs as natural and positive with the concomitant development, without exaggeration, of a sense of duty and responsibility by helping her mother, by special home assignments, by school work. This was being done without difficulty as the girl had an innate sense of duty combined with a need to help others.

With respect to the development of her inner milieu, it should be emphasized that this girl exhibited a definite tendency for hierarchization not only in the environment but in respect to herself as well. She had feelings of shame and guilt, and went through intense periods of wanting to improve her behavior and her school work. She was capable of self-control, even though she had an explosive temper. She also was showing a need for seeking, forming and strengthening her personal ideal with religious components. These traits indicated a need for a very refined approach in connection with the development of her inner milieu. At the same time her positive regression was expressed through childish fantasy, animism, and magical thinking. She wanted to be the younger child, she liked small children and often played with them. She also had inclination towards retrospection. She went through periods of rebellion, anger, maladjustment, and through periods of cooperation, sympathy and sympathy.

(5) Case 21

The next case concerns R.R. a man 33 years old.

He was a scientist and a writer with mild obsessional tendency, with increased emotional and imaginal excitability, and undergoing multilevel disintegration.

In what follows we reproduce an excerpt from the third interview with the patient.

K.D.: You say that you are sick, that you have a psychoneu-

rosis and that you are afraid to develop a mental illness, is that correct?

R.R.: Yes, I am increasingly more concerned about my condition.

K.D.: Do you understand what is the cause of those fears in you? Are you afraid especially of that which is called “becoming mad”?

R.R.: Yes, that is what I fear. I am afraid to fall into a low level of self-awareness, of losing my human dignity.

K.D.: Can you say that you are presently losing that “humanity,” that your moral and intellectual forces are weakened, that your refinement is decreased, that you are becoming much less creative?

R.R.: (following reflection) No, I could not say that as yet, I do not notice such deterioration, but I see the increase in my fears, depression and obsession, weakness and chaos in my human contacts.

K.D.: Let us stop for a while to consider what you just said. Does it mean that your understanding of people has deteriorated, along with your capacity for sympathy and ability to help?

R.R.: No, it’s not that. What has been increased is the feeling of helplessness, feeling that my attitude of help for others meets with a vacuum, that I am incapable of helping them. However, I do feel their troubles, sadness, helplessness and often hopeless situation. I feel guilty of not being able to help.

K.D.: And your efficiency in work—is it being decreased, say during the last months in both quality and quantity?

R.R.: Yes, I thought so, but my colleagues say that I think and talk of issues in a more interesting manner during recent months, but that I work unevenly.

K.D.: Now, do you have some physical complaints, such as headaches, indigestion, sleeplessness?

R.R.: Yes. I sleep with difficulty, I have strange and depressing dreams. I often wake up with feelings of anxiety and headache. I often dream of animals, wildly and obsessively looking at me, terrible and yet unknown to me. I dream of grey walls, ditches; I flee before the unknown, become lost in unknown

cities. I am becoming dependent on some strange and unconnected situations. I felt as though deprived of will, condemned to unexplained activities directed by fate.

K.D.: Your dreams are characteristic for someone developing a higher level of consciousness, they appear oppressive, but in my opinion they are fully positive. Their content and climate are of the kind which Carl Jung called the "collective unconscious" expressed in "archetypes," i.e. symbolized contents common to all men. There are there also your own individual contents but unconscious. You may want to study this and read some of Jung's work on this subject. But now, tell me please, what are your most common experiences in life, what actually causes you anxiety at work, in your social life, in your family?

R.R.: I often feel psychic tension when dwelling on the objective valuelessness of all that which has for me, and my friends, a great subjective value. It seems like being captured in a poetic vision of that which is objective; I feel that objectivity is expressed by a deadly machine in the form of animosity and a brutal force exerted against subjectivity. But this kind of subjectivity, for us, is the highest type of reality, being destroyed, however, by mechanistic objectivity. I dwell on the possibility of losing my friends and close relatives, their smile, their presence, their aspirations, their unique personalities. It seems to me that reality is a tragic misunderstanding. I wake up at night to see all things in cruel realism. I notice the shamelessness and limitations in the thought and feeling, and the super-power of the so-called realists. I see the damage, injustice and humiliation of people who are spiritually strong but weak from the point of view of ability for adjustment to everyday life. I see around me death, as if waiting for me. I see the cowardly and nonsensical avoidance by people of essential issues. You understand and see, I am sure, doctor, that in all of which I am speaking there is much existential content. Yes, I have been fascinated for years with existential philosophy. But this is not for me an expression of a passing vogue or snobbery, or of my literary bent. It flows rather from my experiences and interests, which, as it were, went out to meet existential philosophy. I feel very strangely that our subjective

reality is something very essential for us, most essential indeed; that one must go through a rebellion of subjectivity against objectivity or reality, even if that rebellion is a priori condemned to failure.

I feel I must form a hierarchy of moral values, based on inner axiomatic imperatives, even if all those axioms and philosophy should be extinguished completely by death. There is something in those imperatives of subjective aspiration, which checks itself, which indicates its own way, which aspires at objectivity with conservation of individual values, which represents the need for continued being and development, because otherwise man becomes dehumanized.

That is why I am sick, doctor. Do you really think that there is a medicine for that?

K.D.: Now, did you not stop to think at times that you are not actually sick, but rather have something like a sixth sense, your increased sensitivity, psychic activity, concern for others and creative attitude towards reality? Do you not think that one must pay considerably for personal development or growth, especially if it be accelerated? Do you recall the expression of Korzecki in "Homeless People" when, speaking of himself, he says: "I have an over-educated consciousness"?

Do you not feel your own high responsibility for all that which happens among the people of your environment, closer and further, in your own milieu even if you don't see the possibility of realizing your responsibility? That is normal, very normal, as it manifests the realization, to a high degree, of a "standard model norm." No, you are not sick, you are very healthy mentally and you should not think that conditions of anxiety, of your excessive responsibility, protests, emotional attitude and actions against the so-called "normal life conditions," feelings of dissatisfaction with yourself, are in any way pathological symptoms. On the contrary—it would be more pathological to adjust yourself excessively to a reality of a lower order. I don't know if you would agree, but I believe that excessive adjustment to reality of a low level, excessive saturation with that reality, prohibits the cognition of reality of a higher type. One who is adjusted to all that

“which is,” irrespective of its values, has no possibility of creative power and will not adjust himself to that “which ought to be.”

R.R.: You are right—perhaps I should say I would think you are right—but that is hardly a normal psychiatric treatment, doctor. It seems that psychiatrists do not think as you do. On the basis of my experience I must say that to most of them my case is just like so many other cases—subject to pharmacological treatment, “treatment” which ignores the real problems but expects to accomplish everything by prescribing rest or sexual indulgence.

Furthermore, I feel lonely with my “pathological” experiences. I am very often alone because I do not want to burden my relatives with my own “fancies.” And so my life is passed in ambivalent attitudes between that which is close, worthy, really close, creative, between that which one should live through and digest and the need for fleeing from pain, misunderstanding, and human injustice. It seems that we have to build on ourselves, on our own deep humanistic criteria, and fulfill our obligations “to the end.” It may be that out of that “fear and trembling”—as Kierkegaard says—there will finally come real knowledge, discovery of the grain of truth, at present quite inaccessible to us, unexpected, and yet somehow foreseen in our very fight with adverse fate.

Interpretation of therapy from the point of view of positive disintegration.

We don’t deal here with a psychoneurosis as a sickness, but rather with the symptoms of the process of positive disintegration in its multilevel phase, with basic dynamisms of that phase such as disquietude, feelings of inferiority towards one-self, sense of guilt, feverish seeking of a disposing and directing center at a higher level and a personality ideal which would express the ability to feel the most universal needs of man, to have empathy towards those needs and aims. The normal clinical diagnosis of anxiety psychoneurosis with existential traits gives us little to go on. The patient is in a condition of a very strong emotional tension with depression

and anxiety components. The essential help for him is the confirmation of the conviction that his symptoms have elements of creative, positive psychic development.

Formation within the family milieu of conditions conducive to contact with nature, quiet, an artistic milieu, help in a proper attitude towards his work, and appreciation of his efforts, remain our fundamental directives.

(6) Case 22

Barbara was 17 years old. She had a very high, universal sensitivity especially with regard to affect and imagination. She was rebellious toward her parents, especially her mother. Barbara had a tendency towards neurotic playacting and superficial cynicism. Her emotional tensions and conflicts were easily transposed to the autonomic nervous system, causing headaches, accelerated heartbeat, menstrual disorders.

As a child she was well liked and caressed by her parents. She was brought up in an atmosphere of warmth and care given to an only daughter. She was growing up with tendencies for strong identification with her parents, especially her mother.

In the last two years there was a breakup of marriage, the fault of both parents. Barbara more or less knew about her parents' extramarital sexual relations. When her father left home, she stayed with her mother, with a strong protest towards both, but especially towards her mother.

This was her first interview with me.

K.D.: Shall I call you by your first name, or Miss?

Barbara: As you like, doctor (after some thought) I prefer my first name. But what is the reason for this attention in my case?

K.D.: I cannot say, Barbara, that this is a very kind opening on your part, but I have no bad feelings.

Barbara: What would you care to know about me, doctor?

K.D.: It is not the question of finding out something, the point is helping you.

Barbara: And how do you want to help me, doctor, is it in making me believe in lies on which I was being fed?

K.D.: No, certainly not, I want simply to help you by showing where you can separate truth from falsehood in the environment as well as in yourself.

Barbara: And how can you do it, if I don't believe you? And, first of all, tell me please, do you have your own children whom you love and do you tell them the truth, or fables to be treated as truth? And—one thing more—do you have a wife whom you betray?

K.D.: Really, you don't have much inhibition at this moment, but it's all very well. You see, Barbara, I am at that age when one understands very many things—or nothing. I think, however, that at least I understand some. I have many faults, but those who know me have no doubt about one thing: my truthfulness. How can I prove to you that my family relations are not and will not be jeopardized? I would like to acquaint you, Barbara, with some of my friends, with whom I have had a close relationship for several years, you will be able then to talk to them and to verify all that I am telling you. You have considerable ability for observation and I can see it on the basis of my long experience. But do tell me please, why are you so keenly interested in the behavior of others; are you really so very suspicious? Is that what you feel most deeply in your heart, what causes you most concern?

Barbara: Yes, I feel deeply, and strongly (she becomes excited). I want to find out, I want to verify, that all this is a lie. Because even men of your age look at me with the special look and this repulses me. I mock that (more excitedly). I want to lie, too (very excitedly). I want to make love freely, betray and continuously play but have no concern, making it all very coldly; I want to be a good actress, and then to avenge, always avenge.

K.D.: But on whom, Barbara, and for what?

Barbara: On all, on everything, for making dirty all that which; I believed.

K.D.: Barbara you don't have to believe me, but I believe you and I will tell you another thing, that I am beginning to respect you much for what you said. But on the other hand I know that your behavior must eventually depend more on:

yourself, on your own experience and conclusions, and less on the truth or falsehood of others, even closest relatives. Barbara: (Slowly becoming more quiet)—It is easy for you to say. I am sorry, doctor, for my improper way of behaving, but I think that all that is easy for you to say with your experience, but it's much more difficult to accept for me. You see, I have my examples. It is true that all those whom we take as examples have two faces or sides, outer and inner, and is not the inner face worse and more dirty than the outer?

K.D.: Barbara, it is very difficult to convince you at this time. I don't want to tell you much. Let me tell you this much; that I know personally a great many people, in whom the outer and inner picture harmonize in a very positive way.

Let me tell you only this much today, remember that I am trying to look at you from the inner side, from the side of your motives and your history, the side of your deep emotional movements. I do not care much what it is that you are saying in words. I would very much like to see you give voice to that in yourself which is so much offended, but so truly positive. That it may talk as your own, independent of the external environment, circumstances and momentary instinctual drives which are as determined as chemical reactions. I hope we shall meet again—and, if you will permit—perhaps more than once.

Interpretation of psychotherapy from the point of view of the theory of positive disintegration:

We are dealing here with a young girl of high sensitivity, emotional, psychomotor and imaginal excitability, with a tendency for violent reactions, periodic narrowing of reflection due to affective difficulties. Barbara has many positive traits, so important in development, such as spontaneity, sincerity, a certain natural integrity and dignity. She is prone to psychic breakdown, prone to acting on impulse and to narrowing of consciousness. She is given to some demonstrativeness. In medical language, she would be called hysterical. Of course, such clinical diagnosis tells us little.

The main therapeutic indications are, as we saw from the

excerpt of the interview, strengthening and development of her confidence in the positive sides of reality, rebuilding of her faith in moral standards, gradual decrease of tension, development of reflection, insight and practice in developing the dynamism “subject-object in oneself.” In that way, slowly, a disposing and directing center would be established at a higher level.

Through the strengthening of reflection and dynamic insight there should follow a slow emergence of some dynamisms of the inner psychic milieu with feelings of dissatisfaction with herself, inferiority with respect to her own unfulfilled potential, the dynamism “subject-object in oneself” and the third factor. It is important that the building of a disposing and directing center at a high level, with a personality ideal included, based on the grounds of a sincere need for moral standards, develop harmoniously with the formation of her inner psychic milieu and the deepening of multilevel disintegration.

It should be emphasized that Barbara at that time had not yet completely passed through unilevel disintegration and had already entered rather definitely into the stage of multilevel disintegration.

3. Comparison of Psychotherapeutic Programs

Let us try now to describe in some more detail the differences in psychotherapy of each one of these six cases, only to stress once more that the basis for differentiation of psychotherapy in each individual case are the differences in psychic overexcitability and differences in the stages of development (type of disintegration and the structure of the inner psychic milieu).

In case 17 (S. Mo.) we are dealing with the borderline of unilevel and multilevel disintegration. This together with S. Mo’s tetanoidal traits, with his obsessive perfectionism without a deeper understanding of the developmental sequence and hierarchy of self-perfection, makes it necessary to pay special attention to methods of relaxation as a tool in reducing his narrowly oriented tensions. It is necessary, therefore, to apply a systematic program of relaxation as a long-term

measure, and also to apply some short term relaxation treatments to deal with the immediate tensions.

In addition in all such cases when the patient in question is someone bright and creative it is most essential to carry-out a universal analysis of his creative potential. Proper use of creative interests and abilities reinforces healthy dynamisms of disintegration and promotes slow emergence of a disposing, and directing center at a higher level.

In cases 18 and 19 the thrust of therapy is directed to changing the environmental influence from a negative to a positive attitude. In case 18 this is the most important task of therapy.

In the case of the boy W. K. we are dealing with pre-pubertal age and a history of frustration which developed into a psychoneurosis of failure. Primary attention of therapy goes to work with the people in his family and his school environment. It is necessary to provide such conditions and such occasions that the boy could discover for himself that he is capable, that certain things he knows better how to do, that he can help others both intellectually and morally. The change of attitude in his environment to a positive understanding of his abilities, introvert sensitivity, and positive traits of his, character is a necessary part of providing him with an external support to facilitate the change of his negative self-concept to a positive one.

In Kristine's case in contrast to the therapeutic strategy for W. K. and in part also to S. Mo.'s therapy, the main effort goes first to promote basic internal changes by stimulating her creative richness (childlike freshness, animism, fantasy, sensitivity to the feelings of others, insight). After this it is also necessary to change the attitude towards her of her family and her social environment by explaining to them the value of her creative abilities and that her infantilism and her "regression" are the natural source of her creativity.

In cases like Kristine's, where we are dealing with a rich endowment for accelerated development, therapy is an occasion for providing the "patient" with enlightenment and confirmation as to the level already achieved and assistance toward

making it more of a stable base for further development. From this base one promotes then increasingly stronger prospection towards seeing and developing a global hierarchy of values and a personality ideal.

In case 20 (B. L.) we have to take into account that although the girl is only 10 years old she has great richness, many forms of psychic overexcitability and very strong psychic tensions. First aid, so to speak, is to so organize her environment as to reduce her tensions and give less occasion for their arousal. Thus partially freed she then could build up her own inner psychic milieu and mitigate its tensions. To start with it is necessary to help her develop her abilities yet without forcing anything that would lead to tension. If the girl switches her interests, even if she does it many times, this should be met with understanding, calmness and assistance in the pursuit of her newly elected fancy. She has to be given total support in the positive aspects of her needs to regress to earlier childhood.

This psychotherapeutic approach is not much different than the one described for the preceding case, except that in this case we are dealing with greater than Kristine's "psychic imbalance" related to B. L.'s younger age, her greater obsessiveness and stubbornness.

Considering the advanced stage of multilevel disintegration of R. R. (Case 21) and his constellation of emotional, imaginal and intellectual overexcitability, psychotherapy has to take the direction of further expanding his perception of many levels of reality. R. R. needs assistance in a systematic elaboration of a program of succor to others in their "existential pains." This would bring him to make his altruistic experiences more objective. One can expect that such work will bring greater calm to R.R. reducing to a large extent his tensions as yet too disunited and too little consciously organized.

On the basis of the analysis of his creative experiences one must convince R. R. that he is not only mentally healthy but that his growth is intense. He is coming slowly to a milder approach to his problems; at the same time his approach becomes deeper as he penetrates more into his personality ideal.

R. R.'s case is similar to the first (Case 17) but is more complex and developmentally more advanced.

In the last case (Barbara), we are dealing with multiple forms of overexcitability and a borderline of unilevel and multilevel disintegration, however the weight of disintegration is toward the multilevel. Barbara displays some hysterical traits, but of a fairly high level of functions, combined with strong aggressive and subconsciously controlled tendencies. Here psychotherapy needs to be based on methods of relaxation, on non-opposition to the client but rather on development of self-awareness, on stimulating the awakening of the dynamism "subject-object in oneself." Barbara also needs help in learning to differentiate human types and levels of their development in order to attenuate her aggressiveness and give room to understanding and tolerance.

It is essential here that she makes use of her own creative abilities, and perhaps discovers in herself some new ones.

In this brief comparative rundown of psychotherapeutic strategies for each of the six presented cases we have tried not only to show the different types of disintegration and overexcitability but also in what way individual interests, abilities, and experiences are used as a means of promoting and supporting further growth.

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GLOSSARY

- ABDOMINAL REFLEX. Contraction of the muscles of the abdominal wall in response to stroking the overlying skin.
- ABULIA. Loss of will; inability to decide on anything.
- ACCELERATED DEVELOPMENT. Type of development characterized by multiple forms of psychic overexcitability (primarily emotional, imaginal, and intellectual), strong creative instinct, and strong autonomous factors. Accelerated development tends towards organized multilevel disintegration and secondary integration. It, thereby, tends towards transcending the psychological type and the biological life cycle. See *Transcending the psychological type*, *Transcending the biological life cycle*.
- ADJUSTMENT. See *Negative Adjustment*, *Positive Adjustment*, *Negative Maladjustment*, and *Positive Maladjustment*.
- AFFECTIVE PERSEVERATION. A tendency toward exploration and development of deep emotional relations and interests. It leads to few but very close relationships of love and friendship, or to a very profound dedication to one's vocation. It occurs in individuals who are both emotional and introverted. They experience deeply and strongly, they remember their experiences vividly because of enhanced affective memory. Affective perseveration is related to the development of such attitudes as faithfulness to principles, loyalty in friendship, and constancy of interests. This quality is developmentally positive.
- AMBIEQUAL TYPE. A type of personality differentiated by Rorschach which gives on the inkblot test a balance of response between internal movement and sensitivity to colors. It corresponds somewhat to the balance between introversion (emotional self-sufficiency and exclusivity, self-reference for norms and values), creativity, dependence on the external world, and sensitivity to it (need for emotional contact with environment, conformity with others, relative lack of self-reference).
- AMBITENDENCIES. Contrary drives which are struggling for dominance yet never gaining it for an extended period of time. For example, greed and the accumulation of money may conflict

with the desire to spend it all and have a good time, a death wish (suicidal tendency) may conflict with the drive to self-preservation. As in Ambivalences these are conflicts between drives of the same level, therefore they are unilevel, and as such are characteristic of unilevel disintegration.

AMBIVALENCES. Conflicting attitudes as of obedience and rebellion, inferiority and superiority, love and hate, etc. Ambivalences are characteristic dynamisms of unilevel disintegration. The sense of higher and lower values is absent, the conflicting feelings are of equal value, therefore, they represent one and the same level.

AMPHOTONIA. See Autonomic Disequilibrium.

ANIMISM. The belief that objects in nature, or natural phenomena, are endowed with their own consciousness, or are inhabited by souls or spirits.

ARRHYTHMIA. A change in the rhythm or force of heartbeat. Arrhythmia may be caused by organic changes or by an alteration in the control of heartbeat without physical impairment (it is, therefore, a functional disorder).

ASTHENIA. Weakness, also tendency towards depression as in psychic asthenia (psychasthenia).

ASTHENIC. A type of body build characterized by small trunk and long limbs, also tending towards feelings of inferiority, weakness, passivity. Underestimates himself, is uncertain in his behavior and gives way.

ASTONISHMENT WITH ONESELF. The feeling that some of one's mental qualities are surprising and unexpected. It is one of the earliest developmental dynamisms, and is mainly cognitive in nature, though not exclusively. It is active at the time of transition from unilevel to multilevel disintegration, usually accompanied by disquietude and dissatisfaction with oneself.

AUTHENTICITY, AUTHENTISM. Authenticity denotes a high degree of unity of one's thinking, emotions, and activity. Authentism involves conscious activity in accordance with one's "inner truth," i.e. one's autonomously developed hierarchy of values; it is a developmental force.

AUTISM, or AUTISTIC THINKING. Mental activity serving to gratify the thinker without respect to actual reality. Portrayed by Thurber in "The Secret Life of Walter Mitty."

AUTOMATIC DYNAMISMS. Mental processes stemming from constitutional typological factors lacking conscious inner transformation, e.g. the "spontaneity" of action painting or "happenings."

- AUTONOMIC DISEQUILIBRIUM.** Amphotonia, Dystonia, or Vagosympathetic Dystonia. Lack of balance between the activity of the sympathetic and the parasympathetic nervous systems, characterized by quick switches of dominance from one system to the other (see Autonomic Lability). Autonomic disequilibrium is characteristic of the lower neuroses.
- AUTONOMIC DISORGANIZATION.** The most evolved stage of Autonomic Disequilibrium (q.v.). It is expressed in the alternating strength of activity of the two autonomic systems: the sympathetic and the parasympathetic. It is observed as a prevalence of activity of the sympathetic nervous system in one field (e.g. digestive, or circulatory) and at the same time a prevalence of activity of the parasympathetic system in another field (e.g. genito-urinary, or respiratory).
- AUTONOMIC LABILITY.** A tendency to sudden transfer of tension between the sympathetic and the parasympathetic nervous systems. These reactions have disturbing consequences, as for instance, sudden drop of blood pressure and fainting spells, or the reverse when a sudden rise in blood pressure is spontaneously compensated by bleeding from the nose or mouth.
- AUTONOMIC NERVOUS SYSTEM.** A system of neurons controlling the involuntary activity of the viscera: digestive organs, heart, lungs, kidneys, glands, etc. It has two parts, the sympathetic and the parasympathetic. The stimulation of the sympathetic system mobilizes the organism by quickening respiration, heart rate, raising the blood pressure, etc. The action of the parasympathetic system is for the most part functionally reciprocal. The excitation of one system results in the inhibition of the functions controlled by the other, for instance, the increase of respiration and heart rate suspends digestion.
- AUTONOMIC SOMATIZATION.** The transformation of acute psychological tension into nervous somatic symptoms under the control of the autonomic nervous system. For instance, an increase in the pulse rate, blushing, or growing pale, growing tense, hysterical paralysis, etc., occur as a result of a severe emotional experience. The symptoms and syndromes may grow from very weak to very strong. It is believed that in autonomic somatization the disturbance is due more to the lability of the autonomic nervous system rather than to the intensity of psychological processes. Cf. Psychosomatization.
- AUTONOMY.** A dynamism of inner freedom. It signifies a consciously developed independence from lower drives and from the influences of the external environment.

- AUTOPSYCHOTHERAPY. Psychotherapy, preventive measures, or changes in living conditions consciously applied to oneself in order to control possible mental disequilibrium.
- BABINSKI REFLEX. Spreading of toes when the sole of the foot is scratched. A sign of pathology in the nervous system.
- CATATONIC SCHIZOPHRENIA, or CATATONIA. Type of schizophrenia characterized by slowness of movements, or prolonged immobility, sometimes by muscular rigidity and inflexibility.
- CHWOSTEK REFLEX. Local contraction of facial muscles in response to being struck by a mallet or to other stimulus.
- COENESTHESIA. The totality of internal sensations by which one perceives one's own body. Coenesthesia is increased when emotional processes are converted into the processes controlled by the autonomic nervous system, and vice versa, and are experienced as numbness, fornication, or internal oppression. Disturbances of coenesthesia take the form of vertigo, palpitation, nausea, etc. Marked coenesthesia is frequent at the stage of unilevel disintegration and may represent an initial phase toward control of the autonomic nervous system by the growing personality.
- CONFABULATION. More or less unconscious creation of imaginary experiences, often in great detail, to cover up memory gaps or other lacks of own material.
- CONTACT INTROVERSION. Introversion combined with conscious need for external contact. It results from the transformation of rigid introversion into a mixed introvertive-extrovertive type. It is an example of the transformation of a one-sided psychological type to a richer one less delimited by constitutional factors. Thus it represents an expression of the developmental potential. Contact introversion is connected with the dynamism and process "subject-object in oneself."
- CONVERSION. A mental mechanism by means of which an emotional reaction is expressed in an alteration of a function of the body, e.g. paralysis of a limb as an escape from a threatening or painful situation, or as an extreme affective identification with a paralyzed beloved person. Conversion reaction is characteristic of hysteria.
- CREATIVE DYNAMISMS. Different abilities and talents finding their expression in a search for "otherness," for non-stereotype facets of reality. All developmental dynamisms are creative by their power of transforming the individual and his perception of reality.

- CREATIVE INSTINCT. An assembly of cohesively organized forces, often of great intensity, oriented toward a search for the new and the different in the external and the internal reality. Creative instinct is associated with accelerated development.
- CUTANEOUS REFLEX. Wrinkling of the skin or gooseflesh upon mechanical stimulation of the skin.
- CYCLOID. Refers to a person who shows relatively marked but normal swings of mood between excitement and depression, less strong than in the cyclothymic (q.v.).
- CYCLOTHYMIC. Exhibiting alternating moods of elation and depression, activity and inactivity, with mood swings out of proportion to apparent stimuli. A mild form of manic-depressive behavior.
- DEFENSE THROUGH DEVELOPMENT. With the progress of development the defensive (i.e. protective) forces localize themselves at a high level toward the service of individual growth. Mental development is the best protection against mental disorder. It is the lack of mental growth, or its stalemate, that favors mental illness.
- DELUSIONAL CENTER. A disposing and directing center identified with a delusion (of persecution, jealousy, etc.) which controls behavior.
- DERMOGRAPHIA. Sensitivity of the skin to local mechanical irritation. When pressed or scratched the skin produces a reddish, or sometimes white, raised mark which may stay for a short while or a long time, in which case we have a prolonged and more intense dermographic response.
- DEVELOPMENTAL INSTINCT. The source of all mental developmental forces of the individual. It is absent in mental retardation and psychopathy.
- DEVELOPMENTAL POTENTIAL. The constitutional endowment which determines the character and the extent of mental growth possible for a given individual. The developmental potential can be assessed on the basis of the following components: psychic overexcitability (q.v.), special abilities and talents, and autonomous factors (notably the Third factor).
- DISINTEGRATION. Loosening, disorganization, or dissolution of mental structures and functions. See Unilevel Disintegration, Multilevel Disintegration, Negative Disintegration, and Positive Disintegration.
- DISPOSING AND DIRECTING CENTER. A center which controls behavior over a short or long period of time. At a low level

- of human development this center is identical with either one or a group of primitive drives (e.g. self-preservation, sexual, aggressive, etc.). At higher levels of development this center becomes an independent dynamism working towards harmonious unification of personality.
- DISQUIETUDE WITH ONESELF. The feeling of uneasiness with oneself; one of the earliest dynamism marking the beginning of multilevel disintegration.
- DISSATISFACTION WITH ONESELF, or Discontent with oneself. An early form of the dynamism of valuation (the third factor). A potent motivator of conscious development.
- DRIVE. A concrete instinctive need of great intensity demanding satisfaction.
- DYNAMIC INSIGHT, or "Prise de conscience." Strong global momentary states of self-awareness. They tend to generate dynamic understanding of one's behavior with the consequences of changing it.
- DYNAMISM. Biological or mental force controlling behavior and its development. Instincts, drives, and intellectual processes combined with emotions are dynamisms.
- DYSTONIA. See Autonomic Disequilibrium.
- ECSTASY. Extreme absorption of attention resulting in a semi-trance as a consequence of intense contemplation of a limited field; a state characteristic of mystical experiences.
- EKKLISIS. A term introduced by von Monakow to describe one of the two biopsychic vectors of behavioral patterns of living beings: approach and avoidance, attraction and repulsion, syntony and dislike, flight and aggression. Ekkllisis is the name for the outward movement, Klisis is the name for the approach movement.
- EMOTIONAL IMMATURITY. The persistence of emotional and intellectual qualities characteristic of children and youth past a young age. Associated with tendencies to Positive Regression (q.v.) it is an essential component of creative development.
- EMOTIONAL RETARDATION. A negative form of Emotional Immaturity; lack of emotional development characterized by primitiveness and rigidity of affect, very low level of syntony and emotional sensitivity. Associated with psychopathy and some forms of mental retardation.
- EMPATHY. High level of Syntony (q.v.).
- ERYTHEMA PUDICUM. The tendency to blush because of feelings of shame, timidity, or inhibition. An indicator of emotional

- overexcitability. It is often due to periodic heightened sensitivity to the opinions and judgments expressed by others. It is combined with somatopsychic sensitivity.
- EVOLUTION.** A development which proceeds from lower to higher levels of organization. Positive disintegration is the type of process through which individual human evolution occurs. See Involution.
- EXISTENTIAL ANXIETY.** Anxiety states on a very high level of development involving the awareness of the fact of one's existence and the responsibility that follows from it. Fear for others prevails over fear for oneself. Existential anxiety arises on the basis of psychic overexcitability (q.v.) of alterocentric nature. It embraces empathic and intellectual components on a very wide range with the emphasis on the human dilemma of existential choice. It is also related to the awareness of the universality of human experience as expressed by St. Paul: "If anyone is weak, do I not share this weakness? If anyone is made to stumble, does not my heart blaze with indignation?" (II Cor. 11, 29).
- EXISTENTIAL HYSTERIA.** A psychoneurosis at a high level of development arising on a background of existential experiences and actions prompted by empathy (alterocentric preoccupations). With hysteria it has the following similarities, though expressed at a higher level: intense affects, strong dramatization, attitude of gesture, demonstrativeness, tendency toward ecstasy or contemplation.
- EXISTENTIAL PSYCHONEUROSIS.** Psychoneurosis on a high level of development which involves a dominance of existential preoccupations. These existential components are peculiar to each kind of psychoneurosis—depressive, anxiety, infantile, obsessive, etc.
- EXTRAVERT.** A type of personality exhibiting strong interest in external reality, inclined to rely in his judgments and experiences on the opinions of his environment; inclined to syntony and adaptation to others, does not tolerate solitude.
- FLEXIBILITAS CEREAE.** See Waxy Flexibility.
- FUNCTIONS.** The instruments of mental and emotional equipment, e.g. reality function, empathy, identification, responsibility, intuition. See Levels of Functions.
- HEBEPHRENIC SCHIZOPHRENIA,** or Hebephrenia. Type of schizophrenia characterized by shallow inappropriate affects, unpredictable behavior, silly mannerisms.
- HIERARCHIZATION.** The process of developing or activating different emotional levels. It stems from conflicts of value

which reflect the existence of feelings corresponding to higher and lower values (i.e. more preferred vs. less preferred choices). A hierarchy of values is a hierarchy of higher and lower levels of emotions.

HYPERKINESIS. Excessive restlessness of movements.

HYPERTONIA, or Autonomic Hypertonia. High tension of the Autonomic nervous system (q.v.).

HYPOBULIA. Lowered ability to act or to make decisions. Less severe than Abulia.

HYPOMANIC. Refers to mild manic conditions, characterized by restlessness, flight of ideas, distraction.

HYPOTONIA, or Autonomic Hypotonia. Low tension of the Autonomic nervous system (q.v.).

INFANTILISM. A combination of infantile mental qualities. In its positive form it is associated with plasticity and emotional sincerity characteristic of children. In its negative form it is associated with general lack of developmental potential as in mental retardation.

INFERIORITY TOWARD ONESELF. The feeling consisting in the experiencing and awareness of the disparity between the level at which one is and the higher one toward which one strives. It is the shock of realization of one's unfaithfulness to the ideal of personality, to the hierarchy of values which begins to take shape but as yet lack stability, followed by a desire and actions to transform oneself.

INHIBITION. Means of control of physiological or mental processes at any level of activity by reducing or stopping the flow of a given process

INNER PSYCHIC MILIEU, or internal mental environment. The totality of mental dynamisms of a low or high degree of consciousness. The inner psychic milieu may be hierarchical, as in multilevel disintegration, or ahierarchical, as in unilevel disintegration. The inner psychic milieu as a ground for positive development must be hierarchical, and it is this type which is normally understood under the term.

INNER PSYCHIC TRANSFORMATION. The process by which the work of developmental change in man's mental structure is carried out. It makes possible the transcending of the psychological type and of the biological life cycle (see Transcending).

INTEGRATION. Consists in an organization of instinctive, emotional and intellectual functions into a coordinated structure. See Primitive Integration and Secondary Integration.

INTERNEUROTIC LEVELS. Psychoneurotic syndromes characteristic of different levels of development. For example, phobias, organ neuroses and hypochondria are limited to Level II (unilevel disintegration), while paranoid and catatonic schizophrenias can occur at Level II and III and thus are disorders of higher level representing greater complexity and greater possibility of growth. Psychoneurotic anxiety and depression are still higher because they do not occur below Level III (see Table II, p, 110). Correct and precise diagnosis of a syndrome helps to identify the developmental level of a patient.

INTRANEUROTIC LEVELS. Levels of functions differentiated within the same psychoneurotic syndrome. Lower levels are characterized by predominant somatic control while higher levels by predominant mental control. For example within the category of psychasthenias neurasthenia represents a higher level than hypochondria, but lower level than psychasthenia, all three involving the same group of functions (see Table III, p. 113).

INTROVERT. A type of personality having difficult contact with his environment, inclined to base his behavior on his own judgment, imagination and experience; inclined to solitude, avoids other especially at times of grave difficulties.

INVOLUTION. Negative development. Opposite of evolution (q.v.). Development which proceeds from higher to a lower level of organization. It tends toward severe disorders (psychosis, psychopathy, mental retardation), and may lead to the dissolution of mental organization.

KINAESTHESIS. The sense of movement derived from receptors in skeletal muscles, joints, etc. In the Rorschach—a movement response.

KLISIS. A term introduced by van Monakow to describe the approach tendency as one of the two main behavioral vectors. See Ekklisis.

LEVEL I. Primitive integration (q.v.).

LEVEL II. Unilevel disintegration (q.v.). **LEVEL III.** Spontaneous multilevel disintegration (q.v.).

LEVEL IV. Organized multilevel disintegration (q.v.).

LEVEL V. Secondary integration (q.v.).

LEVELS OF FUNCTIONS. The qualitative and quantitative differences which appear in mental functions as a result of developmental changes. Lower levels of functions are characterized by automatism, impulsiveness, stereotypy, egocentrism, lack or low degree of consciousness. Higher levels of functions

- show distinct consciousness, inner psychic transformation, autonomousness, creativity.
- LABILITY**, see Autonomic Lability.
- MAGICAL THINKING**. An emotional, imaginal, and intuitive type of thinking based on the assumption (most often unconscious) that some phenomena may operate exempt from the causality of the laws of nature. Magical thinking explains different phenomena in a miraculous or fantastic way.
- MEDITATION**. Practice of mental concentration leading to inner calmness and sense of well-being.
- MEDITATIVE EMPATHY**. An expression of sympathy towards another person but with strong reflective, and even meditative, components. It is a high level of sympathy of closely integrated intellectual elements. The intellectual elements do not diminish such empathy but rather enrich and develop it: "I know you and I always refine this knowledge; yet this does not diminish my feeling for you but differentiates it."
- MENTAL HEALTH**. Development towards higher levels of mental functions, towards the discovery and realization of higher cognitive, moral, social, and aesthetic values and their organization into a hierarchy in accordance with one's own authentic personality ideal.
- MENTAL ILLNESS**. The absence or deficiency of processes which effect the development of emotional and instinctive functions. It takes the form of either (1) a strongly integrated, primitive, psychopathic structure, or (2) a negative, nondevelopmental disintegration which may end in dissolution of mental structures and functions.
- MIGRATORY NEUROSIS**. An organ neurosis with a tendency to periodical quick migration from affecting the function of one organ to affecting another, or from one system of organs to another.
- MULTILEVEL DISINTEGRATION**. Multilevel disintegration is a process of developing an authentic hierarchy of values from conflicts between higher and lower levels of instinctive, emotional and intellectual functions. The conflicts are conscious since they involve the awareness of valuing one level over another, therefore, they are conflicts of value.
- MULTILEVELNESS**. Division of functions into different levels, for instance, the spinal, subcortical, and cortical levels in the nervous system. Individual perception of many levels of external and internal reality appears at a certain stage of development, here called multilevel disintegration. See Levels of Functions.

- NEGATIVE. Adevelopmental, involutorial. Refers to factors which arrest development or act against it either by making mental organization rigid, or discomposing it (involution).
- NEGATIVE ADJUSTMENT. Nondevelopmental adjustment. Unqualified conformity to a hierarchy of values prevailing in a person's social environment. The values are accepted without an independent critical evaluation. It is an acceptance of an external system of values without autonomous choice. An adjustment to "what is."
- NEGATIVE DEVELOPMENTAL POTENTIAL. Constitutional predisposition to psychosis, psychopathy, or mental retardation, or other severe disorders preventing development or leading to the dissolution of mental life.
- NEGATIVE DISINTEGRATION, or involutorial disintegration. A process characterized by the operation of dynamisms dissolving the organization of mental structures and functions. Its end is chronic mental illness. It occurs almost exclusively at the stage of unilevel disintegration.
- NEGATIVE MALADJUSTMENT. Rejection of social norms and accepted patterns of behavior because of the controlling power of primitive drives and nondevelopmental or pathologically deformed structures and functions. In the extreme case it takes the form of psychosis, psychopathy, or criminal activity.
- NEGATIVE REGRESSION. Thinking, experiencing, and acting resulting from regression to lower and more primitive levels of behavior.
- NERVOUSNESS. Enhanced psychic overexcitability in the form of excitability of movements, senses, affect, imagination, and intellect. Nervousness does not in any way entail the impairment of mental functions.
- NEURASTHENIA. A type of psychoneurosis characterized by cycles of excitation followed by excessive fatigue, even exhaustion. Lower level of psychasthenia, frequently associated with obsessions and phobias.
- NEUROPSYCHIC PROCESSES. Mental and emotional processes occurring at the neurological level intimately connected with somatic functions and primitive emotional and instinctual functions.
- NEUROSIS. Psychophysiological or psychosomatic disorders characterized by a dominance of somatic processes. There are no detectable organic defects, although the functions may be severely affected.

- NUCLEI. Incipient forms of developmental factors which may or may not develop.
- OCULOCARDIAC REFLEX. Reflex obtained by lightly pressing on the eyeballs (closed eyelids) and measuring the pulse. The reflex is said to be positive if fluctuation in the pulse rate is observed.
- ONE-SIDED DEVELOPMENT. Type of development limited to one talent or ability, or to a narrow range of abilities and mental functions. In such development the creative instinct and empathy appear absent. In exceptionally capable individuals their one sided development may come under the control of a primitive disposing and directing center and in the extreme case may take the form of psychopathy or paranoia.
- ORGANIZED MULTILEVEL DISINTEGRATION. Developmental level IV. A stage of development when a high level of self-awareness makes possible a greater degree of self-direction and self-determination. External conflicts disappear, and internal conflicts become less overwhelming and intense.
- OVEREXCITABILITY. See Psychic Overexcitability.
- PARANOID SCHIZOPHRENIA. Type of schizophrenia characterized by delusions of persecution, or delusions of power, or both.
- PARASYMPATHETIC NERVOUS SYSTEM. See Autonomic nervous system.
- PARTIAL DISINTEGRATION. Disintegration within, one or a few related dynamisms. It may lead either to reintegration at a previous level, to reintegration at a lower level (primitive integration), to partial integration at a higher level, or to global disintegration. Partial disintegrations followed by partial integrations at a higher level characterize the developmental pattern of people with average developmental potential. In contrast, global disintegration and global secondary integration (if any) are the privilege of people with rich endowment for accelerated development.
- PARTIAL SECONDARY INTEGRATION. A cohesive organization of some of the emotional and instinctive functions at a higher level. It comes about as a result of partial multilevel disintegration.
- PATHOLOGICAL HEREDITARY ENDOWMENT. The occurrence in the family tree of psychoses, psychopathy, mental retardation, or other forms of mental disorder.
- PATHOLOGICAL RUMINATION. A type of obsession characterized by the tendency to dwell on the same problem without seeking

- to find a solution to break the “vicious circle.” It is typical of unilevel processes of disintegration.
- PERSEVERATION.** Persistent and recurrent thought or image; compulsive repetition of the same phrase or word over and over again. See also Affective Perseveration.
- PERSONALITY.** A self-aware, self-chosen, self-affirmed, and self-determined unity of essential individual psychic qualities. Personality as defined here appears at the level of secondary-integration (q.v.).
- PERSONALITY IDEAL.** An individual standard against which one evaluates one’s actual personality structure. It arises out of one’s experience and development. At first the ideal may be an imitation, nevertheless, with the growth of individual awareness it becomes authentic and autonomous to eventually become the highest dynamism in the development of personality.
- PERVERSION NEUROSIS.** A neurosis resulting from a very strong attraction and repulsion and internal conflict in relation to uncommon sexual urges such as fetishism, necrophilia, homosexuality, or severe masturbation. Internal tension and self-awareness are acting strongly and simultaneously, because there is the awareness of the strength of the impulses and their aberrant nature together with a refinement which removes the possibility of hurting or shocking a sexual partner.
- POLARITY.** Existing between two opposites, as in emotional fluctuations between pleasant and unpleasant, between joyous and sad.
- POSITIVE.** Developmental or evolutionary. Also used to refer to development with emerging direction of growth from lower to a higher level of functions (process of hierarchization).
- POSITIVE ADJUSTMENT,** or developmental adjustment. Conformity to higher levels of a hierarchy of values self-discovered and consciously followed. It is an acceptance of values after critical examination and an autonomous choice. It is an adjustment to “what ought to be.” Such hierarchy of values is controlled by (or developed from) the personality ideal.
- POSITIVE DISINTEGRATION.** A process of development involving characteristic dynamisms and some degree of awareness of development. It releases the creative powers of the individual, it enriches his psyche, and it carries his growth toward a higher level of psychological functioning.
- There are four stages of positive disintegration forming an invariant sequence: (1) unilevel disintegration, (2) spontaneous multilevel disintegration, (3) organized multilevel disintegration, (4) transition to secondary integration.

- 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 a higher scale of values which is developing as an internal imperative.
- POSITIVE REGRESSION.** Regression in the service of the ego. Temporary regression to an earlier emotional period, or withdrawal from current activities in search of isolation. It is caused by a need for saturation with the carefree and warm experiences of childhood, or by a need to have psychic rest, or a time off to accommodate an experiential load. Positive regression allows an individual to prepare more fully the unfolding of his creative potential, to prevent mental disorders, to preserve and develop his autonomy. It is common in people with emotional and imaginal overexcitability.
- PRESPASM.** A prespasmatic state. A state of "preparation" for psychic spasm (q.v.) resulting from painful external or internal stimuli and tension. These stimuli evoke unpleasant reactions and result in fear or flight (avoidance) in acute, unconscious forms.
- PREVENTIVE MECHANISMS.** See Protective Mechanisms.
- PRIMITIVE DRIVES.** Drives (q.v.) operating at the level of primitive integration. Their action is characterized by great intensity, inflexibility, automatism, egocentrism, biological control. They lack the conscious components of reflection, empathy, inhibition. For instance, sexual drive at the primitive level precludes personal involvement with the sexual partner, precludes considerations of discomfort or hurt sustained by the partner.
- PRIMITIVE FUNCTIONS.** Emotional and instinctive functions (q.v.) operating at the level of primitive integration. They are characterized by automatism, impulsiveness, stereotypy, egocentrism, lack of inhibition, lack or low degree of consciousness.
- PRIMITIVE INTEGRATION, or Primary Integration.** Developmental level I. An integration of all mental functions into a cohesive structure controlled by primitive drives.
- PRISE DE CONSCIENCE.** See Dynamic Insight.
- PROSPECTION.** An ability to temporarily transpose one's thoughts and feelings into the future, usually associated with rich imagination and fantasy. It may also have a strong intuitive component as a sense of timing of the development to come. Characterizes not only dreamers but also dynamic individuals given to construction of hypotheses or long-range planning.

- PROTECTIVE MECHANISMS.** Psychoneurotic processes and dynamisms which by their relatively mild disintegrating power protect against mental breakdown or suicide. The richer the hereditary endowment the stronger are the protective dynamisms. Cf. Defense through development.
- PSYCHASTHENIA.** A type of psychoneurosis characterized by lowered biopsychic tonus, especially in regard to primitive functions and adjustment to actual reality. Psychasthenia is characterized by feelings of inadequacy, obsessions, anxieties (especially existential), depressions.
- PSYCHIC OVEREXCITABILITY.** Higher than average responsiveness to stimuli, manifested either by psychomotor, sensual, emotional (affective), imaginal, or intellectual excitability, or the combination thereof.
- PSYCHIC SPASM.** Psychic state analogous to a physiological spasm. It is the sudden arrest in an unpleasant way of ongoing mental activity as a result of new and unfamiliar experiences. It may also be evoked by the sudden appearance of an uncontrollable impulse.
- PSYCHIC SPASMOPHILIA.** Condition analogous to the "spasmophilic" constitution (see Spasmophilia). Psychic spasmophilia does not depend on the physical spasmophilic constitution but may, when present, function together with it. The characteristic traits are excessive sudden responses to positive and negative psychic stimuli. Psychic spasmophilia is an expression of susceptibility to frustration or to being hurt. It acts also as a psychic defense against too strong stimuli by giving a warning signal to consciousness about impending emotional danger or overwhelming joy, which may upset the balance. This mechanism serves the role of delaying or "diluting" negative and positive stimuli of an intensity higher than the system can handle.
- PSYCHOMOTOR CRISIS.** Acting out of psychic tension through temper tantrums, destructive behavior, running away, or hysterical conversion. Psychomotor crises are frequent in cases of psychomotor and emotional overexcitability not combined with other enriching components of the developmental potential which in this case is rather limited, and due to the absence of a multilevel inner psychic milieu does not offer the possibility of a positive release.
- PSYCHONEUROSIS.** A more or less organized form of growth through positive disintegration. Lower psychoneuroses are predominantly psychosomatic in nature, higher psychoneuroses are highly conscious internal struggles whose tensions and frustrations are not anymore translated into somatic disorders.

- PSYCHOSOMATIZATION.** An excessive tendency for transposition of intense psychical experiences onto somatic processes. The high tension is absorbed by somatic functions thereby altering their course. This can be manifested as paresis, paralysis, hysterical numbness, etc. In psychosomatization the genesis of a disturbance is believed to be in the psyche. Cf. Autonomic Somatization.
- REALITY FUNCTION.** A function which guides the behavior of the individual in his testing of internal and external reality. It adapts his behavior to the demands of those levels of reality which he perceives as the more vital. Reality function at a low level deals with the basic needs of everyday living. Reality function at a high, level deals with the experiences and processes of inner creative reality.
- REGRESSION.** See Negative Regression and Positive Regression.
- SCHIZONEUROSIS.** A psychopathological syndrome on the borderline of psychoneurosis and schizophrenia (psychosis).
- SCHIZOPHRENIA SIMPLEX.** Type of schizophrenia characterized by withdrawal, apathy, indifference. It progresses slowly but irreversibly.
- SCHIZOTHYMIC.** Showing tendency to an uneven, diffuse, inconsistent behavior with weak syntony and poor adjustment to the environment, often with symptoms of queerness.
- SECONDARY INTEGRATION.** Developmental level V. The integration of all mental functions into a harmonious structure controlled by higher emotions such as the dynamism of personality ideal, autonomy and authenticity. Secondary integration is the outcome of the full process of positive disintegration.
- SELF-PERFECTION INSTINCT.** The higher form of the creative instinct (q.v.). It appears in accelerated development when the individual's primary concern is his self-growth.
- SIMPLE SCHIZOPHRENIA.** See Schizophrenia Simplex.
- SOMATOPSYCHIC.** Refers to the lowest level of psychoneurotic processes, i.e. those occurring without any participation of consciousness. At the somatopsychic level mental processes are almost entirely under the control of biological processes. The next higher level is the psychosomatic where psychological tensions are transposed to somatic processes via the autonomic nervous system.
- SOMNAMBULISM.** Sleepwalking. Walking and carrying out complex activities while in sleep, or a hypnotic or related state..
- SPASMOPHILIA.** The tendency toward muscular twitching, spasms, or convulsions from even slight mechanical or electrical stimula-

tion. Psychic Spasmophilia (q.v.) is a metaphor used here to describe easily mobilized strong and sudden involuntary emotional reactions, tensions, which are experienced not unlike internal convulsions.

SPONTANEOUS MULTILEVEL DISINTEGRATION. Developmental Level III. The stage of development which occurs with the emergence of a direction of development and a sense of "higher" and "lower." These two phenomena are strictly inter-dependent. They are the result of intense emotional experiences and spontaneously developing conflicts of value (see Hierarchization).

"STUTTERING" OF SOMATIC FUNCTIONS. A tendency toward spastic psychophysical activity. It is observed as sudden blushing or growing pale, as pharyngeal spasms, or "stuttering" of urination. It is the manifestation of the transformation of very strong somatopsychic (q.v.) tension to spastic symptoms.

SUBJECT-OBJECT IN ONESELF. One of the main developmental dynamisms which consists in observing one's own mental life in an attempt to better understand oneself and to evaluate oneself critically. It is a process of looking at oneself as if from outside (the self as object) and of perceiving the individuality of others (the other as subject, i.e. individual knower).

SYMPATHETIC NERVOUS SYSTEM. See Autonomic nervous system.

SYMPATHIGOTONIA. A state resulting from high tension in the sympathetic nervous system manifested by accelerated pulse, high blood pressure, dilated pupils, or hypoacidity of the stomach.

SYNTONY. Responsiveness to the environment, chiming in with. Primitive syntony is impulsive behavior and is not much different from gregariousness. Higher levels of syntony involve insight into other people's feelings and experiences. More conscious and deliberate forms of syntony combined with an attitude of helpfulness we call empathy.

TETANOIDAL PERSONALITY. Personality type differentiated by Jaensch and characterized by muscular twitching, spasms, tendency to convulsions, etc., as in tetany. The activity of the parasympathetic nervous system is prevalent. Psychologically a tetanoidal individual shows somewhat uncoordinated behavior; his responses are not harmonized and are not integrated.

THIRD FACTOR. The autonomous factor of development. The first factor is the constitutional endowment, the second factor

- is the social environment. The third factor is the dynamism of conscious choice (valuation) by which one affirms or rejects certain qualities in oneself and in one's environment.
- TRANSCENDENTAL OBSESSION.** Obsession with problems of transcendence, i.e. with problems of supersensory reality. It is not much different from a scientist's obsession with an unsolved problem, or an artist's obsession with the search for new means of expression.
- TRANSCENDING THE BIOLOGICAL LIFE CYCLE.** Replacement of somatic determinants of maturation, aging, or disease, by mental determinants of rich psychic development (accelerated development), continued creativity in spite of aging, continued psychic growth past maturity, etc.
- TRANSCENDING THE PSYCHOLOGICAL TYPE.** Introduction of traits of opposite type to one's original type, e.g. an extravert becoming to some extent an introvert. This developmental change occurs as a consequence of the dynamism of inner psychic transformation and is characteristic of accelerated development.
- UNILEVEL DISINTEGRATION.** Developmental Level II. Protracted and recurrent conflicts between drives and emotional states of similar level and of similar intensity appearing as ambivalences and ambitendencies (q.v.), e.g. changing and alternating states of attraction and repulsion, love and hate, joy and sadness, excitement and depression, moodiness. The conflicts may not be consciously experienced. When they are they are experienced as pulls of equal value, in contrast to multilevel conflicts, and, therefore, do not tend towards a solution but seek immediate palliatives like alcohol, drugs, or suicide.
- VAGOSYMPATHETIC DYSTONIA.** See Autonomic Disequilibrium.
- VAGOSYMPATHETIC SYSTEM.** See Autonomic Nervous System.
- VAGOTONIA.** Excessive excitability of the vagus nerve. A state resulting from high tension in the vagus nerve manifested by slowing down of pulse, arrhythmia, low blood pressure, constricted pupils, peripheral vascular disorders.
- VALUE.** See Hierarchization.
- WAXY FLEXIBILITY.** A passive response by which a person's arm or posture retains the position in which it has been placed. Usually thought to be characteristic of catatonic schizophrenia this response is easily obtained from normal individuals.

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MENTAL GROWTH THROUGH POSITIVE DISINTEGRATION

“I consider this to be one of the most important contributions to psychological and psychiatric theory in this whole decade. There is little question in my mind that this book will be read for another decade or two, and very widely. It digs very deep and comes up with extremely important conclusions that will certainly change the course of psychological theorizing and the practice of psychotherapy for some time to come.”

Abraham H. Maslow
Brandeis University

PERSONALITY SHAPING THROUGH POSITIVE DISINTEGRATION

“Dr. Kazimierz Dąbrowski is no ordinary psychiatrist. Although educated as a physician, he has developed a conception of man and his “existential” vagaries which radically transcends the physical and biological realms; and although later trained in Freudian psychoanalysis, he has a point of view which, instead of denigrating morality and idealism, puts them in a place of supreme importance.

“Dr Dąbrowski has certainly been a pioneer in the development of the kind of psychiatry that is set forth in this book, and he deserves great credit for his originality and courage. But, at the same time there is nothing singular or eccentric about his particular orientation. It is, in fact, part and parcel of a widespread and growing perspective in clinical psychology and psychiatry which can only be described as revolutionary.”

O. Hobart Mowrer
University of Illinois

POSITIVE DISINTEGRATION

“Dąbrowski’s theory is not only interesting but even exciting in its breadth and depth if its implications. The ubiquity of psychological symptoms has always confounded a simple descriptive psycho-pathological approach to mental illness. Dąbrowski’s theory gives these symptoms a role in normal personality development that is consistent with their broad distribution as shown by epidemiological studies and as felt by those aware of the problems in themselves and in those around them.”

Jason Aronson
Harvard Medical School.

END

THE DYNAMICS OF CONCEPTS

by

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*Professor and Director of Clinical
Research and Internship
the University of Alberta,
Edmonton, Alberta*

with the methodological collaboration of

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INTRODUCTION

A critical analysis and revision of concepts is of special importance in the domain of psychology, because of the great amount of confusion and ambiguity reigning here today. Utmost care in the use of concepts in psychology is necessary because of the more complex and less palpable nature of mental processes as distinguished from the processes observable in physical reality.

Some areas of psychological studies seem to be in a particularly disadvantageous position. In developmental psychology of man, for instance we are dealing with phenomena of a relatively short period of duration and growth so that the empirical material accessible to observations is incomparably more limited than the remnants of ages of the development of kinds and species of animals available for a researcher in biology. It is not only true that its subject matter belongs to this sphere of reality which is of a much later appearance than the subject matter of most other disciplines.

The terminology of contemporary psychology is extremely complicated and confusing. It is notorious that one and the same term refers to distinctly different phenomena, while phenomena of the same kind are referred to by different terms. Hence the need, even the necessity of a revision of many crucial concepts, of new distinctions and of an examination of concepts from a dynamic, developmental point of view; that is to say, from the viewpoint which will acknowledge fundamental transformations of the content of mental processes and related concepts.

Such a dynamic point of view is characteristic of positive disintegration and also of some semantic studies. Contrary to the tendencies to precision and reductionism of the many meanings of a given concept to just one meaning, this new point of view represents the tendency to disintegrate and even break up many concepts into a number of clearly differentiated concepts. It is due to the need to find an adequate new conceptual expression for new insights into reality which cannot be adequately expressed by means of former concepts and distinctions. This process of disintegration of concepts is frequently followed by a later process of an opposite nature which combines and integrates formerly separated conceptual units which are strictly elaborated. Growing knowledge of reality may generate the need to reunite various threads of thought in a secondary integration of concepts at a higher level which expresses new insights. As examples of this secondary integrating process we may mention the concept of higher emotions (attitudes) which combines intellectual, emotional and volitional components, as well as, existential-essentialist and empirico-normative compounds discussed in separate chapters of this book.

The present work is devoted to the examination of the dynamics of certain concepts, particularly those which are significant for the theory of positive disintegration.

The changeability of concepts and terms depends on the psychic transformation of man and expresses the developmental transformation of human individuals, the growth of their autonomy and authenticity, of their inner psychic milieu and of their growing richness of life experiences. Great creative individuals in the fields of art, literature and on the borderline of those two fields, often challenge and transform ideas and aesthetic forms and, thus, contribute to the formation and later, general acceptance of new form by more or less large social circles. Sometimes the general atmosphere is particularly favorable to a creative revision of concepts. The social,

political, artistic and moral spirit, characteristic for certain periods of accelerated cultural growth, e.g. Athens at the time of Pericles, Renaissance, etc., not only allows great transformations, but stimulates and “reinforces” the creative activity of talented individuals.

To illustrate our viewpoint let us briefly discuss the dynamic aspects of the uses of some concepts. The idea of multilevelness, that is to say, the distinctions of higher and lower functions seems to be indispensable in psychology, education, sociology, ethics, psychiatry, philosophy and in other areas of humanities and social sciences. Due to the specific nature of mental development in man which consists in the transition from lower, automatic and rigidly organized mental structures and functions to higher, creative, self-controlled and authentic forms of mental life—developmental psychology is unable to give a satisfactory account of this process without the use of the concept of multilevelness. It cannot be denied that the unilevel approach to mental processes, characteristic of behaviorism, offers the advantage of a more precise terminology, a wide use of operational definitions, and techniques which depend on great numbers and facilitate the application of statistical methods. However, the benefits are illusory and deceptive, if precision and quantitative elaboration are gained at the expense of the most important aspects of human reality, if they result from a simplified and one-sided interpretation.

The trials and failures of many psychological schools in the last fifty years in their attempts to set up system of well-ordered unequivocal concepts probably results from the rigid unilevel, horizontal viewpoint on human life and behavior and from the need to overcome the difficulties in statistical analysis of mental processes of a higher level, which are observable only in numerically restricted groups. The unilevel, horizontal approach attempts to attain a satisfactory description and explanation of mental processes which underwent significant transformations and gave birth to new qualities by means

of the same concepts which are applicable only to the study of simple, lower level mental processes. This confusion is particularly striking in the description of autonomic factors, creative dynamisms, processes of self-perfection, authenticity, etc.—generally in the sphere of so-called “higher mental functions,” which are far more significant than the studies of relatively simple mental processes, such as perception.

It appears obvious that the ability to understand and to successfully apply the concept of multilevelness depends upon the development of personality of the individual. A person intensively developing, but in a narrow field, or exhibiting only the beginnings of an all-around development of basic mental functions, will hardly understand and accept the distinction of mental levels. Such a person will easily feel that the concept of multilevelness is not concrete enough to be applied in scientific endeavours, not precise enough to allow statistical analysis. This kind of difficulty is analogous to those which arise in the study of art or mathematics, for example, from students lacking the necessary abilities or preparation.

The usefulness of the concept of multilevelness becomes apparent when we apply it to the analysis of human instincts. By introducing the concepts of the developmental, creative and self-perfection instincts into our work we seem to confuse the concept of instinct. According to the traditional use of this term instincts are innate, acquired in the course of phylogenetic development and common to animals and men. However, careful clinical observations and analyses indicate that in ontogeny forces arise which show the same or even greater strength and cohesion than the forces previously recognized as instincts. The above-mentioned drives toward mental development, self-perfection and creativity take a dominant role in the lives of some individuals and suppress or substantially transform other instincts. If we refer to these dynamisms by the same name which traditionally has been applied only to the forces observable in all or almost all members of

a species, we seem to create unnecessary confusion about the concept of instinct. But, we feel that a mechanical application of the concept of instinct elaborated in the study of animals to human reality leads to even more serious confusion and futility. Our attempts to give a theoretical account of specifically human forces will never succeed if we continue to disregard the dynamic, developmental and multilevel nature of human ontogeny. The distinction of higher and lower instincts, as well as, the distinctions of higher and lower levels within one instinct and its ontogenetic transformations seem to be indispensable to achieve an adequate understanding and theoretical description of mental development.

Another illustration of our contention about the advantages of a dynamic and multilevel approach to the study of mental functions is the concept of social adjustment and maladjustment. We find various kinds and stages of development and adjustment, starting from total, indiscriminate adjustment to all, even the most primitive patterns prevalent in social environment, to a refined psychological need for adjustment to a higher hierarchy of values and one's ideal of personality. The idea of adjustment has its various forms and content depending on the developmental level of the individual. The same is true of maladjustment, starting from pathological, psychopathic, even criminal violation of social standards to those forms of maladjustment which are observable in all mentally developing individuals and imply rejection of and conflict with the primitive levels and increasing harmonization with the higher levels of reality. Thus, we notice the growing developmental complexity and the "crisis" of the process and of the concept of adjustment. We deal with the differentiation of adjustment to "what is" and adjustment to "what ought to be" which implies maladjustment to "what is." This is the concept of positive maladjustment. The growing conceptual complexity and substantial change in the use of concepts is characteristic of every process of growing

insight into reality. It is a positive phenomenon which attests to the dynamic and turbulent "life" of concepts.

Analogous observations can be made with regard to the concept of empathy. We cannot disregard the difference between primitive and refined forms of sympathy. On the one hand, sympathy may be manifested in indiscriminate association with the mood of the group, as in singing, dancing, or fighting; in syntonetic feelings with such individuals as athletic heroes or movie stars, in outbursts of primitive enthusiasm. There exists, on the other hand, a special kind of syntony (empathy) which views men in their psychological types and levels of mental development and their creative potential; this kind of empathy implies understanding others, although not necessarily condoning; it involves an attitude of responsibility, protection, and encouragement of everything which promises mental development without the approval of or participation in those activities which arise from low, inauthentic or destructive drives.

We have similar difficulties with regard to the term "anxiety." The attempts to measure the state of anxiety should be based on the answer to the question concerning what phenomena we are really measuring and, consequently, by what means these phenomena are measured. We have simple states of fear which are associated with physical and psychic immobility, and connected with a low degree of self-awareness and tension of the lower somato-psychic functions. We also have the anxiety states, for instance, in existential anxiety we have the weakness of the self-preservation instinct, distinct empathy and reflectiveness, weakness of the lower functions (lack of immobility, lack of vegetative troubles), and, on the other hand, we have the reinforcement from the tension of higher functions. Both phenomena have a different content and a different level of tension. In order to examine or "measure" them, we have to apply clearly different methods. The terms for definition of

both phenomena should be different and, according to this author's opinion, sooner or later different terms will be created.

The concept of authenticity raises the same kind of problems. If its use is to be of any value, it is necessary to distinguish authentic existence emanating from autonomous mental development, from the growth and richness of the inner psychic milieu, from positive disintegration and destruction of the lower, primitive mental structure, on the one hand, and, the so-called "authentic" externalization of brutal, thoughtless, elementary drives, on the other hand.

The present work consists of an attempt to reveal and protect the plasticity and richness, observable in the dynamic transformations of concepts, against the danger of ossification, unilevelness and sterility arising from a one-sided stress on the requirements of verifiability, precision and statistical elaboration. A significant number of recent studies in the philosophy of natural sciences have emphasized the drawbacks of a too rigid treatment of concepts in scientific systems, and the need for some measure of plasticity and more appreciation of the dynamic aspects of conceptualization. We refer here specifically to the works of Braithwaite, Feyerabend, Hempel, Kuhn, Ramsey, and Toulmin.

It is the author's firm belief that the same is even more valid with regard to social sciences and humanities. A "dynamization" of concepts seems to be particularly important in developmental and educational psychology, in the study of interpersonal relations and in psychopathology, especially in the theory of psychoneuroses. The results of this process of dynamization of concepts will more and more express the close association and interconnection of intellectual and emotional functions. The new meanings of concepts should allow a much more incisive analysis of the understanding of oneself, of other individual and human groups.

The problem presented here is not completely new. As an example of some related ideas I want to mention Professor C. Perelman's opinion, taken from his "Traité de l'argumentation" (Presses Universitaires de France, 1958, Chapter IV). He emphasizes the significance of the process of dissociation of concepts which frequently is instrumental in the solution of philosophical problems. Perelman gives a characteristic quotation of the great American lawyer B. N. Cardozo: "The conciliation of what seems irreconcilable, the mixture of antitheses, the synthesis of opposites—these are the great problems of law" (page 554). In Cardozo's opinion—the task of law is the elaboration of a system which permits such conflicts to be resolved.

Both authors do not occupy themselves, however, with the problem of inner conflicts and the problem of positiveness of conflicts.

Perelman stresses that in theology and philosophy the very important problem is to find a new structure of reality through the reconstruction of dissociated concepts. He writes about reconstruction, but does not deal with the dynamisms of development.

I am very close to Perelman's view that "dissociation expresses the vision of the world, introduces the hierarchy for which this dissociation this to establish foundations."

Perelman also notices, but does not elaborate, the creative role of the so-called "apparent content" which we call the "as if" in its positive and negative sense. The positive sense is connected with intuitive understanding of higher reality.

Let us restate our view in a brief summary. Many-sided and authentic development of man implies the formation of an adequate system of concepts and terms which would correspond to the new higher stages of this development. Consequently, those concepts which are not adequate at new stages of development must be disintegrated and transformed. New, and richer concepts

must be worked out in order to adequately express new cognitive and affective qualities of a growing personality. Hence, the development of concepts and terms expresses the development of man, particularly his accelerated and autonomic growth. New qualities and new experiences arising in the process of mental development manifest the various symptoms of disintegration through which they become independent, grow in richness, and reveal new creative forms.

Besides this process of disintegration another transformation takes place which leads to the secondary integration of new qualities and experiences. This is depicted in corresponding changes of the conceptual framework; that is to say, besides the new concepts and terms resulting from the process of disintegration, there are concepts and terms associated with and derived from the processes of secondary integration.

The very concept of secondary integration, of the third factor, of personality, of empirico-normative compounds include the whole history of the transformations of the content of concepts starting from the level of primitive integration through positive disintegration to secondary integration. This process of transformation of concepts and terms in their intellectual and experiential aspects can be called "the drama of the life and development of concepts."

1. MULTILEVELNESS OF REALITY

The concept of reality is hard to define. Various meanings associated with this concept have their roots in the oldest and most crucial problems of philosophy, usually called the problem of the nature of reality.

For some, reality is that which is perceived by the senses and conceived in categories of conceptual thinking. Others hold that reality is much wider and includes everything which can be perceived by the senses, as well as, through the co-operation of thinking and emotion. According to this approach, reality would include everything which is accessible to man in the states of contemplation or mystical experience, even if it is not given in sensory perception.

Certain thinkers distinguish various levels of reality. Some of them consider the sensory reality to be more concrete, more “real” than other forms and levels of reality. Others, on the contrary, accept a multilevel notion of reality and do not express any definite opinion concerning the problem of whether sensory reality is of a higher or lower level in relation to other realities, perceived through other mental receptors or transformers.

Many poets, writers, painters, sculptors or musicians generally speaking, artists, believe that the receptors and transformers, by means of which they approach reality, give them insights into a reality of a much higher kind than the one accessible in sense perception. The poetic phrase: “I see her before the eyes of my soul” is a typical expression of perceiving reality in imagination. Some

painters have a very clear image of what they are to paint and transfer this image on the canvas. Everyday reality is for some of the great writers less significant and less fundamental than the reality of dreams and creative experience. Franz Kafka and Marcel Proust are typical examples.

For this kind of approach to reality there will be nothing strange in such expressions as: "I am touching her with my love," "I see her in imagination," "I distinctly experience the whole situations. Here, there will be nothing wrong with experiencing "touching through seeing." It will be perfectly understandable that somebody was "touched" by suspicion. All this belongs to the sphere of "teleperception" which is characteristic of poets, writers and artists.

We know well that the people who are endowed with a great power of imagination are capable of transferring their life experiences into the sphere of fantasy. A musical composition may be "heard" in musical imagination, a drama may be seen in visual and affective imagination. The same is true of sculpture, painting, etc. In the states of meditation and contemplation the individuals "see" and "hear" without any concrete, external sensory stimuli.

Scientists are used to looking for a solution to their problems on the level of abstraction, frequently detached from the world of sensory perception. This is specifically true of mathematicians, logicians and philosophers. A great number of artists exhibit a kind of atrophy of receptors of some or one domain of stimuli, usually those of a practical nature, while they show extraordinary growth of other receptors.

We may say that the "theoretical reality" which includes the constructs of imagination, fantasy and thought constitutes one level of reality, one domain which may be "touched" or "seen" in cognition, imagination, fantasy or emotion. Some individuals frequently feel that this reality is higher than the so-called concrete reality,

grasped and perceived by the senses. Adjustment to that which “ought to be” is in some individuals stronger than their adjustment to “what is.” The reality of “what ought to be” is for them higher than the reality of “what is.”

We wish to risk the assertion that those who regard as real only sensory phenomena usually suffer from a poor ability to perceive other forms of reality. We may say that they practice “reductionism” to sensory reality, because they lack or possess weak receptors of other kinds or levels of reality.

For a great number of artists and those who strive for self-perfection the realities of intuition, dreams, and fantasy are much higher, much more understandable than the reality of the senses. It is easier for them successfully to deal with the problems of this reality than the reality of everyday life. This reality is in the center of their concerns and inner experiences. In practical matters, however, they may perform poorly and be outclassed by the practically-minded people.

For centuries a dominant concern for the reality of a higher level was regarded as an expression of strangeness, disharmony, pathology. The world of Don Quixote is strange to most people, and the same is true of the “reality of dreams” of Franz Kafka. The “feeling of the absolute” of such individuals as Socrates, Kierkegaard, Gandhi, Janusz Korczak or Father Kolbe is an expression of an incomprehensible reality, a phenomenon not accessible to the majority of people lacking the receptors which are necessary to respond to stimuli coming from this sphere of reality.

However, many individuals endowed with some degree of moral sensitivity, with enough power of imagination and with a sufficiently rich affective life feel that such mental processes, characteristic for creative individuals, indicate that they are endowed with greater richness and efficiency of receptors and transformers related to this

“higher reality” and to higher forces of affective, moral, conceptual and intuitive spheres of consciousness.

Consequently, we admit the existence of “higher and lower” levels of reality, as well as, intermediary levels of reality. This refers not only to thinking, feeling, imagining and human behavior; but includes all kinds of mental functions, groups of functions or specific higher functions. Such functions and dynamisms as instincts, empathy, intuition, identification, autonomy and also joy, sadness, laughter, etc., show various levels of an individual’s reality, various levels of existence.

Let us briefly outline the dynamics of the development of perception of various levels of reality. In the process of development, which consists in the cooperation of disintegrative and integrative processes, the intellectual function becomes independent of its subservience to primitive drives and associates itself with higher emotions into a unified structure. This process makes it possible to associate thinking and feeling into a codeterminate structure in which there is mutual determination and further developmental transformation.

In this process of an increasingly higher localization of combined intellectual and affective factors we can notice the growing role and participation of intuition. It consists in synthesizing attempts which precede the discursive analytic stage of elaboration, and again, follow this stage in later attempts at a more complete synthesis. Intuitive operations take place on increasingly higher levels, in proportion to the process of mental development of an individual. It seems that the higher the level of operation of “broad” intellectual dynamisms, the higher the value of the synthesis. In this sense and in this way the concept of reality extends to what is accessible to intuition, although it may be in concrete cases insufficiently discursively elaborated—e. g., Kafka’s world of dreams was well thought over and systematized. It constituted the foundation for a vast and profound synthetic conception of our concrete reality with an analytic

and prospective interpretation of its development. The assumption can be made that in Kafka's world of dreams and intuition we may find very sensible, and sometimes highly significant diagnoses and prognoses of many aspects of the so-called reality which may subsequently be discursively elaborated.

As we see, in some men, an extraordinary strength of stimuli and transformers coming from imagination and fantasy allows a synthetic and incisive interpretation of many problems of life, while sensory stimuli and sensory experiences play in their lives a secondary, or even less than secondary role.

Definition

By multilevelness of reality we mean external and internal reality of various levels conceived by means of sensory perception, imagination, intellectual, intuitive or combined operations. Perception of the various levels of reality depends on the kind and level of receptors and transformers of an individual. Its objective discussion and description is grounded on empirical and discursive methods.

Applications

The multilevel aspect of human reality is taken into consideration in everyday life and particularly in matters associated with mental development in every domain of the humanities and related disciplines (developmental and educational psychology, education, sociology, psychiatry, politics, history, theory of literature, etc.).

There is, however, a discrepancy between the views of outstanding individuals on a high level of a fully rounded mental development, as well as, the experiences of the majority of people under stress and great moral tension, and the tendency of many researchers to take the viewpoint of the relativity of values, of their complete

dependence on cultural factors and to question the validity of all claims referring to higher levels of reality. It is worthwhile to emphasize that, at times of great national or social perils, frequently societies split into two groups. One shows distinct recognition and acceptance of a hierarchy of realities and values, while the other falls down to the most primitive levels of behavior without recognition and observance of any rules of conduct or values.

In the author's opinion multilevelness of human reality and multilevelness of values can be objectively and empirically established and verified. The author has investigated this problem of objectivization of values for many years.

It is necessary to emphasize that it is impossible successfully to transform and develop education and culture, national and international relations, authentic functioning of the United Nations and other international institutions without establishment and acceptance of an objective hierarchy of reality and the hierarchy of levels of moral and emotional life.

2. MULTILEVEL EMPIRICISM

The term empiricism is used in various meanings. The usual meaning of this term refers to the view that knowledge is derived from experience and includes all that which is "immediately given" in daily experience or can be confirmed in scientific experiments. The area of empirical knowledge also includes everything which can be deduced from that which has been found in empirical data.

Empiricism is usually contrasted with rationalism. In the history of philosophy the great debate between empiricism and rationalism centered around the problem of whether all knowledge is derived from experience or some parts of it come from reason alone. Philosophical rationalism, associated with the last view, gradually lost ground and popularity. Today, the concept of empirical knowledge is contrasted with analytic statements, that is to say, those which are accepted as true, because of the analysis of meanings of terms rather than due to experience. Thus, it is maintained that knowledge in physics is empirical insofar as it requires confirmation in experiments or actually is confirmed in this way. The empirical nature of the theories in physics is distinguished from axiomatic systems in pure mathematics which are deductive, analytic and, as such, do not require any kind of empirical testing.

As we distinguish the experiences of external objects and our inner life, we can distinguish external and internal empiricism. The latter kind of empiricism will include all data derived from inner experiences and introspection. According to Bergson¹, the data from inner experience can be as precise and objective as those from the external world. Significant parts of humanistic psychology are empirical in this sense of the term. What is involved in such empirical data can be the object of phenomenological description.

In the theory of positive disintegration we distinguish the multilevelness of that which is empirical. This approach is related to the fact that intellectual, emotional and other experiences within the inner psychic milieu occur at various levels. The experiences of multilevelness of empathy, heroism, sadness, dramatization, as well as manifestations of instinctive drives belong to the scope of immediate multilevel empirical data.

¹ Henri Bergson: *Matière et mémoire; essai sur la relation du corps et l'esprit*. Paris: Alcan, 1929.

The fact that somebody is aggressive and brutal, while another person is considerate and gentle; that one is cowardly, and another suffers of existential anguish; that somebody manifests a high level of sexual or self-preservation instinct—all this is given in inner experiences and in comparative and differentiated observations and evaluations of various individuals.

This indicates that the level of inner experiences is different among different people. In order to recognize lower and higher levels in oneself and in other people it is necessary to possess in oneself those various levels of “reality.” The higher levels have to be actually experienced and the lower levels must be recognizable in one’s past by means of affective memory. The recognition of multilevelness of mental functions and structures in oneself allows analogous recognition with regard to other people. Consequently, the ability for empirical recognition of multilevelness of mental life in oneself and in others appears only among those people who have achieved significant progress in their versatile development, particularly that of instinctive and emotional functions. This is especially true with regard to such experiences and kinds of knowledge which involve intuition, meditation, contemplation, ecstasy, and mystical states. Certainly these kinds of experiences are not universal or even widespread. They are restricted to human individuals endowed with specific mental qualities associated with the experiences of the transcendent, absolute reality. This point will be illustrated by Kierkegaard’s “Fear and Trembling.”

Hence, in our view the empiricist attitude is by no means identical with exclusive reliance on sensory experiences of a definite level or sensory experiences in general. The empiricist attitude includes openness to intuitive insights, although always carefully controlled and analyzed by the intellect, founded on appropriate training and education, and resulting in as precise a description as possible.

These kinds of experiences, if they come from a sincere search for the truth, are always associated with the need for rational, discursive, systematic and critical elaboration by the individual, himself, and by other people who possess knowledge in this field. Of course, this rational and systematic elaboration cannot interfere with the very object under study. It can and should consist in the search for and application of adequate criteria of control and in the refinement of the descriptive account of the kind of experiences.

In conclusion, the presence of sensory data is not necessary or decisive in order to obtain empirical knowledge. Multilevel empiricism includes all kinds of experiences of people of different developmental levels, pertinent to larger or smaller groups, if they are adequately described, irrelevant to the question of whether they are grounded in sensory data or in inner experiences of an instinctive, emotional or intellectual nature.

Definition

Multilevel empiricism can be defined as the view which regards as empirical all knowledge derived from experience, whether sensory or introspective, including instinctive and affective aspects of mental processes, if they are described, differentiated and critically elaborated.

Applications

The concept of multilevel empiricism should be applied in developmental and educational psychology, in psychopathology and especially in dealing with the problems of accelerated development. It may also have implications for scientific methodology and philosophy of science.

Multilevel empiricism is a consequence of the fundamental fact of the multilevelness of mental structures and activities of man. It is opposed to the static approach which cannot yield a satisfactory account of human

reality that is dynamic and developmental. Multilevel empiricism rejects the methodological emphasis on statistical techniques applicable only to great numbers and, consequently, unsuitable for the study of those qualities and phenomena which appear only, at higher levels and are restricted to the group of people who have reached those levels. It is obvious that the study of those significant phenomena and small groups of people, or even individuals, requires special methods and criteria which may differ from the ones applicable to more widespread qualities.

Multilevel empiricism assumes and postulates multilevelness of experiences and empirical investigations. It arises from Jackson's Principles of the evolution of the neural system.² In the phylogenetic and ontogenetic development, multilevel empiricism finds its expression in the gradual growth of experiences, starting from simple and related to the external, sensory world and reaching to the highest forms of imagination, fantasy, sublimated instincts and autonomous moral valuation.

3. MULTILEVELNESS OF INSTINCTIVE DYNAMISMS

In the previous chapters we discussed the problem of Multilevel reality. Presently we will discuss the notion of multilevelness of instinctive dynamisms. This is a narrower, more particular problem. It concerns transformations of various instincts and the formation of new,

² J. H. Jackson In James Taylor (Ed.), *Selected writings Of John Hughlings Jackson*, New York: 1958.

higher type instincts in ontogenetic human development.¹ The problem and concept of human instincts was the subject of great disputes for the first twenty years of this century. However, now, it is again the subject of major interest, mainly due to the influence of ethnologists.²

In our conception, which is different from prevailing opinions, the essence of instinct is not necessarily the fact that instincts are a universal, common force for people and animals. According to our opinion the specifically human instincts are characterized by the following:

They are a genuine force which is differentiated in the course of development from other instinctive forces.

Their tension is equal to or higher than the tension of the basic, primitive instincts.

They appear and grow, not only in phylogenesis, but also in ontogenesis.

They constitute a compact, strong and distinctly structured force.

They may appear in some groups of human individuals (e.g. the creative instinct or the instinct of self-perfection).

Such forces as the creative instinct and the instinct of self-perfection are specifically human. On the other hand, such forces as the sexual instinct appear in animals and man, but in both are differentiated into levels. Consequently, in these conceptions, there is clearly the problem of inter-instinctive and intra-instinctive differences of

¹ William McDougall: *An introduction to social psychology*, (Rev. Ed.). Boston: Luce, 1926.

F. R. Muller: *Psychologie fur jedermann*. 1925.

R. W. S. Hengston: *Problem of instinct and intelligence*. 1928.

R. Fletcher: *Instinct in man*. New York, International University Press, 1957.

² Nikolaas Tinbergen: *The study of instinct*. Oxford, Clarendon Press, 1951.

levels; that is to say, the differences of levels between various instincts and the differences of levels within each instinct.

In relation to the first problem we can distinguish the following instincts as “higher”: the cognitive collective, creative, self-perfection instincts, etc. The instincts of self-preservation, the sexual instinct and the instinct of fighting can be considered “lower.” We can also distinguish the intrainstinctive differences of levels of development, for example, in the instinct of self-preservation. Here, we see the transition from the primitive level of brutal aggressiveness to a tendency to preserving oneself as a “spiritual entity”—as a being which is separate, unique, unrepeatable, conscious of itself, and having empathy and esteem for the “Thou.”

The instinct of fighting presents various levels from the most brutal, primitive level of physical fighting to the struggle for ideas with an attitude of respect for the adversary.

The sexual instinct starts with tendencies which are characterized by nonselectivness and rigid integration directly serving physiological needs. However, it may be developed to the level of ideal love with retrospective attitudes, durability of feelings, uniqueness of bonds and full responsibility for the marital partner and the family.

Definition

Multilevelness in instinctive dynamisms consists in differentiation of the structure and functions of instincts such that, “lower” and “higher” levels can be clearly distinguished.

Applications

Every mentally healthy individual capable of empathy, self-control and responsibility is able to distinguish the brutal forms of the fighting instinct from higher forms such as; fighting for human rights and the rights of

the family—fighting, which in content and methods, takes into consideration the interests of other individuals and cultural groups. Such an individual can differentiate the brutal, unselective, uncontrolled sexual instinct from the one which is connected with higher human feelings, and with a need for stability and responsibility.

Objective, experimental elaboration of levels of instinctive dynamisms will give educators, social workers, psychologists, priests, psychiatrists and other workers in, the fields of the humanities fundamental methods for education and teaching.

4. MULTILEVEL EQUILIBRIUM.

The concept of equilibrium creates in psychology much more confusion than it does in biology, biochemistry or, physiology. What can equilibrium mean in psychology. It seems as though a golden middle in various kinds and forms of behavior. It is a state of relative calm associated with the readiness to undertake activity, which would not be particularly exhaustive. It is the state of adjustment to the changing conditions of life, a state aiming at the fulfillment of a human biological life-cycle without too much stress and tension. From the standpoint of typology, equilibrium might be considered a state of harmony between introversion and extraversion, between work and rest, sleep and waking.

Can mental equilibrium conceived in this way be reconciled with the basic facts about human development? The present writer thinks that the answer must be in

the negative. The reality of the transformations and growth of mental functions includes, besides the fact -of integration, the opposite processes which are no less strong and purposeful. They are the processes of Positive disintegration. There is no mental development, especially of an accelerated nature, without mental disturbances, stress, external and internal conflicts; that is to say, without such states of mental disequilibrium as depression, anxiety, obsession, positive maladjustment, "overcoming oneself," transgression of the biological life cycle, transgression of one's psychic type, etc.

Every authentic creative process consists of "loosening," "splitting" or "smashing" the former reality. Every mental conflict is associated with disruption and pain; every step forward in the direction of authentic existence is combined with shocks, sorrows, suffering and distress. Complete equilibrium always remains an ideal.

Careful clinical studies of mental development indicate that, in order to arrive at the state of relative equilibrium of a higher level, it is necessary to pass through the state of disequilibrium. It seems necessary to pass through various forms and stages of unilevel and multilevel disintegration, until the individual is capable of reaching the highest stage of mental development, the stage of secondary integration. It might be proper to speak of degrees of equilibrium and disequilibrium of dynamisms tending toward possible eventual higher forms of equilibrium or disequilibrium.

Our viewpoint may be restated in the following words.

According to the biological sciences and psychoanalysis homeostasis is a necessary condition of normality and adaptation. From the standpoint of the theory of positive disintegration, on the contrary, positive and especially accelerated mental development requires a breakup of lower level homeostasis and a phase of mental disequilibrium which ends in secondary integration on a higher level. From this standpoint mental development

requires positive maladjustment toward “what is” in the name of “what ought to be.”

The conception of multilevelness of reality allows for the distinction of various forms of integration or homeostasis. It may be primitive, determined by biological and social forces or autonomous, achieved in the process of positive disintegration; that is to say, associated with and resulting from nervous and psychoneurotic tension, from inner conflicts and positive maladjustment through which the primitive homeostasis is destroyed.

It seems that a creative man an individual in the process of accelerated mental development must experience states of disequilibrium. The essence of the process of creativity involves increased mental excitability, especially emotional and imaginal. It is mainly mental hyperexcitability through which the search for something new, something different, more complex and more authentic can be accomplished. All this is associated with the loosening and disintegration of primitive homeostasis.

The attempts to bring human individuals with nervous tension and psychoneurotic symptoms back to the former, primitive, ordinary homeostasis betray a serious misunderstanding. Prefrontal lobotomy which seemed to promise a surgical cure to mental disturbances brought the patients to a state of vegetative “stability.” This treatment removed psychic hyperexcitability, disquietude and creative elements. The patients achieved tranquility, a better appetite and biological adaption at the expense of positive development, creativity and authenticity.

It should be emphasized that homeostatic stability coincides with a high threshold of resistance to frustration. Individuals of a low degree of sensitivity, psychopaths, some oligophrenics and other individuals with a small potential for positive development, easily overcome frustration, the loss of their relatives or moral shocks. Nervous and psychoneurotic individuals, on the contrary, show a low threshold of resistance to frustration. They

experience their traumas deeply and for a long time, keep them in memory and derive meaningful conclusions.

For psychoneurotic people certain kinds of trauma are “psychically fatal.” In Stefan Zeromski’s novel “Homeless People” one of the heroes, even many years afterwards, could not forget the death of a child in a red hat whom he used to watch playing underneath his window. His image continued to stay alive in his affective memory, always ready to reemerge. This fact, together with other events of a similar significance, brought him to the decision to commit suicide.

The Polish psychologist Wladyslaw Dawid experienced his wife’s suicide so deeply that he completely changed’, his psychological type, his methods of research, and his attitude toward reality. We can notice in both cases a very low threshold of resistance to frustration and an outstanding ability for transformation, development and empathy.

Definition

Multilevel equilibrium is an equilibrium with a potential for development in the direction of higher level homeostasis through states of developmental or creative disequilibrium, that is to say, through the process of positive disintegration.

Applications

The concept of multilevel equilibrium introduces the, dynamic element, the element of transformation. Equilibrium ceases to mean something definite, but refers to, a process which, starting from primary equilibrium, passes through the state of disequilibrium to an equilibrium of a higher level. This concept is understandable only in a multilevel, developmental perspective. It emphasizes the positiveness of states of disequilibrium and of the processes of disintegration.

The concept of multilevel equilibrium introduces a specific understanding of the nature of mental development which has applications in developmental and educational psychology, in psychopathology and education. It is of help in revealing the positive, developmental function of psychoneurotic symptoms. This concept is no less useful in the philosophy of development, particularly in the philosophy of the development of personality.

5. MULTILEVELNESS OF JOY AND SADNESS

Every emotional function, volitional or intellectual, or a group of these functions has a multilevel structure. We chose joy and sadness from among other emotional functions to demonstrate this problem of multilevelness which perhaps one does not even expect in relation to joy and sadness and other similar functions.

Sadness, on its lowest level, is elemental and nonreflective, with a predominance of psychosomatic, temperamental elements. It is caused by fatigue after a strong physiological spending of energy in work, in conditions of unrealized psychophysical needs, or in frustration connected with these needs. It is a primitive sadness, close to a state of dissatisfaction. This sadness expresses a “readiness to anger” and not the needs for isolation and, inner psychic transformation.

At a higher level of unilevel disintegration and at the initial level of multilevel disintegration sadness gradually becomes less dependent on somatic factors. It is more reflective, associated with meditation and a tendency to isolation; it loosens its relationship with fundamental impulsive tendencies and connects with astonishment in rela-

tion to reality, with disquietude towards oneself and others, and with contemplation.

Such a sadness often expresses remoteness in relation to perceptible, concrete experiences. It also expresses remoteness toward the direct cause of sadness. It becomes more global and introduces other experiential functions into its own sphere—especially empathy, a tendency to identification with others and reflection.

Joy, on the lowest level, has an almost physiological character arising from a feeling of healthy tension, of energy; from the drive to satisfy fundamental, impulsive needs arising from a feeling of “excellent health,” from the need to realize one’s own selfish wishes, etc. Such a joy is often exhibited by participants and spectators in such sports as, on the one hand, boxing, football, racing, and on the other hand, in games associated with great tension such as gambling.

The Nazi organization “Kraft durch Freude” applied such primitive forms of joy, connected with asthenic attitudes, physical exercises, “conquering of hindrances” feeling of physical strength, superiority and egotism, primitive “will to power,” facility of decision and aggressiveness.

On the level of unilevel disintegration and borderline multilevel disintegration, joy loses its connection with fundamental impulses and becomes calm, less physiological, and more reflective. At this level sadness, as well as, joy succumbs frequent hesitations, ambivalences and ambivalencies, disharmony between ‘emotional attitudes and activities.

During the period of multilevel disintegration sadness and joy are evaluated hierarchically. While some kinds of sadness and joy become weak and are rejected by the consciously developing personality, others are introduced into the centre of its development. In this period we encounter so-called mixed emotional attitudes in the sense of experiencing sadness and joy at the same time. Both emo-

tional states become more reflective, more sublime, more intimate. The psychomotor elements lose their strength.

On a still higher level, joy and sadness are connected with the successes and failures in one's own development. They cooperate with the activities of the third factor, self-consciousness inner psychic transformation, empathy and the process of approaching the ideal of personality. They become empathic, calmer, far-reaching and nontemperamental.

Calm and empathic joy never has an elemental, somato-psychic character because it is based on deep individual and group experiences, on reflection upon ones failures, of one's own and other people's and on the awareness limitations.

It is not connected only with the actual moment. There is an element of nonconcreteness and breadth in it. Even if it is connected with the present, it is retrospective and prospective. It is too multilevel and multidimensional to be connected with outbursts of emotion, temperament and the body.

In outstanding individuals we have the symptoms of "smiling through tears" and "smiles of concern and sorrow." These symptoms are connected with profound and many-sided insights and with the feeling of the transitory nature. They are also connected with existential attitude.

In outstandingly developed individuals the feeling of great joy is associated with a history of suffering and with the expectation of new experiences. This kind of joy is presented in the picture "Women out of the Seine" or in Rembrandt's picture "Christ on the Way to Emmaus." In these pictures is presented smiling from afar; smiling connected with "passing into another world." With experienced death.

These examples show us that the conceptual contents which have their own names, or better, terms, become complicated. In proportion to the development of the in-

dividual it loses its homogeneous nature. In such states as sadness, joy, fear, etc., we find various qualities which demand new concepts and new terms.

Definition

By multilevelness of joy and sadness we mean the different content, and even qualitatively different forms, depending on their different levels of development. On a lower level this multilevelness is “physiological and somatic,” concrete, isolated, “spastic,” with little reflection and without inner psychic transformation. On a higher level the characteristic features are: reflectiveness, certain isolation from concrete matters, remoteness and conjunction with other functions, especially empathy.

Applications

The above discussion is a concrete example of the application of the principle of multilevelness to the study of emotional functions. This application concerns certain, relatively simple elements of diagnosis. This is a diagnosis in the area of the psychology of expression, a diagnosis which, in spite of its segmental character, gives us an example of the possibilities of insight into other aspects of personality.

Multilevelness of joy and sadness plays a fundamental role in interpersonal relations, in the drama of everyday life, in fine dramatic and poetic arts—fields of great complexity and subtle discriminations. It is important in the study of intimate elements in the development of man, his autonomy, authenticity, empathy, existential attitudes, or inversely, his primitiveness. Consequently, multilevelness of joy and sadness is art example of our scale of levels of development of emotions.

The consideration of the multilevel nature of joy and sadness, as well as, other emotions is important in developmental and educational psychology, in education and

in broad areas of psychopathology. It can play a certain role in differentiated and multilevel diagnosis, and thus, may serve as an introduction into differentiated diagnosis of basic stages of mental development.

As we already mentioned, it is an important element in creative and artistic work.

6. THE DEVELOPMENTAL INSTINCT

The ontogenetic development of man is characterized by factors which appear, increase, reach their peak, and then become weaker and even disappear. This growth and decay, development and destruction, increase and decrease occur with emotional, factors, as well as, with the intellectual, physiological and anatomical elements of the human being.

Human behavior, from birth through development to maturity and old age, is under the influence of basic impulses. During the process of growth a particular impulse may weaken, and some specific functions mind may diminish. The importance of one personal goal might decrease and another assume dominance. Even during the reign of a specific factor, a contrary element may appear which at first may seem to be a minor one; general fashion of debut slowly grows to determine the development. These diverse tendencies are all coming from the biological life cycle.

Throughout the course of life of those who mature to rich and creative personalities there is a transformation of the primitive instincts and impulses with which they entered life. The instinct of self-preservation is changed. Its direct expression disintegrates, and is transformed into

the behavior of a human being with moral values. The sexual instinct is transformed into and bound up in lasting and exclusive emotional ties. The instinct of aggression may still be active in the area of conflicts between moral, social and intellectual values, transforming them into higher forms.

The whole process of transformation of primitive drives and impulsive functions into more reflective and refined functions occurs under the influence of evolutionary dynamisms which we call the developmental instinct. Stimulated by this instinct, the personality progresses to a higher level of development, the cultural human being; but only through the disintegration of narrow biologically determined goals. Such disintegration demonstrates that the forces of the developmental instinct are stronger than the forces of the primitive impulses. The developmental instinct acts against the automatic, limited and primitive expressions of the life cycle.

This action which weakens the Primitive sets of instincts, also disrupts the unity of the personality structure. Thus, personality develops through the loosening of its cohesiveness—an indispensable condition of human existence. The developmental instinct, therefore by destroying the existing structure of personality, allows the possibility of reconstruction at a higher level.

In this procedure we find three phenomena which take place with striking regularity:

1. The endeavor to break off the existing, more or less uniform structure which the individual starts to experience as tiring, stereotyped, repetitious and which he begins to feel is restricting the possibility of his full growth and development.
2. The disruption of the existing mental structure of the individual, a disintegration of the previous internal unity. This is a preparatory period for a new mental structure of functions which may be experienced at first as somewhat strange and unsatisfactorily justified.

3. Clear grounding of the new value, with a corresponding change in the structure of personality and a recovery of lost unity, that is to say, the unification of the personality on a new, superior level.

New tendencies, new goals, and values transgressing the normal life cycle are so attractive that the individual does not see any sense in the pursuit of his former life.

He must leave his present level and reach a new, higher one. On the other hand, as described above, he must preserve his unity; that is, he must continue his psychological life, self-awareness and identity. Thus the development of the personality occurs through a disruption of the existing, initially integrated structure, through a period of disintegration which may end in secondary integration.

Disintegration of the primitive structures destroys the psychic unity of the individual. As he loses this cohesion, which is necessary for feeling and sensing in life, he is motivated to develop himself. The developmental instinct, then, following the disintegration of the existing structure of personality, contributes to its reconstruction on a higher level.

Definition

The developmental instinct is a fundamental maternal force in the development of all impulses and emotions which contains, in itself, the separate nuclei of transformation; of possible disintegrative processes; of the inner psychic milieu, special interests and talents; and the nuclei of the fundamental essence of human existence—i.e., the most substantial individual human properties.

Application

The assumption that there exists a maternal developmental force which provides the basis for the gradual unfolding of more specific instinctive and emotional

dynamisms seems to have significant implications for psychology, education and psychiatry. The concept of a developmental instinct associated with this maternal force depicts and explains the developmental unity within the variety of instinctive and emotional forces. This concept may be particularly useful in the study of the dynamics of mutual influences between environmental and autonomic determinants which bring about differentiation and refinement of the processes of development. Such a conception of the rudiments of human development seems to bring more clarity into psychological, psychiatric and philosophical analysis of the phenomenon of development.

7. THE CREATIVE INSTINCT

The creative instinct belongs to those instincts which arise in ontogenesis and are not common to all members of the human species, unless we take even their weakest nuclei into consideration. This instinct takes shape and develops in certain individuals on the level of spontaneous multilevel disintegration i.e., in the first phase of the formation of multilevel dynamism. In some rare instances it arises even on the level of unilevel disintegration.

Nevertheless, many so-called common people, who do not possess prominent mental traits, manifest the nuclei of this instinct and a moderate creative capacity usually of a narrow scope. A large number of such talents can be found among the countryfolk, e.g. in the Tatra Highlands in Poland.

As I mentioned in former chapters, the main reason why I regard such dynamisms as instincts is their

strength, which is equal to or greater than that of forces which are commonly called instincts. The intensity and cohesiveness of these dynamisms and their compact, tight, and uniform structure are further criteria for considering them as instincts. The creative dynamism, by the same token, belong to the class of instincts.

The essence of creativity and of the creative instinct will not be extensively discussed here. We shall only briefly review some of the circumstances associated with the formation and growth of this instinct. It arises and develops under the following conditions: the operation of the dynamisms of astonishment with the environment and with oneself, disquietude with the environment and with oneself, sensory and emotional sensitivity and foremost, an abundance of imagination and fantasy, and—usually—increased intellectual excitability.

It seems that the creative instinct is, as a rule, associated with nervousness, disquietude, depression, and anxiety, i.e. with those dynamisms consisting of a mansided “grasp of reality,” of experiencing it, seeing it more acutely, so to say, in a “crooked mirror,” in an existential mode.

The creative instinct appears to be a rather cohesive group of dynamisms. They transform old elements or dimensions of reality and create new ones in an original, mentally rich and complex manner. It appears to be a group of dynamisms that discover and mold new human realities, broad or narrow in scope, but always higher and valuable.

The creative instinct may vary in its range. However, it is always relatively limited, unless supported by such higher dynamisms as the third factor, “subject-object” in oneself, inner psychic transformation, identification and empathy, autonomy and authenticity.

The creative instinct, alone, or together with dynamisms of the same level, is in expression of a “psycho-

logical awakening,” of increased imaginal, emotional, psychomotor, sensory, and intellectual excitability combined in a group of varying breadth. The creative instinct, per se, does not usually contain hierarchical, evaluative elements. It is only the coupling of this instinct with other higher level dynamisms that links it with the need to develop an autonomous personality and its ideal.

In such circumstances the creative instinct usually becomes “introverted,” less “self-confident,” less dramatically externalized, less manifested to impress other people. Instead it appears as a more hidden, more dependent, more “modest” factor subordinated to the forces of the growing personality and its ideal and the self-perfection instinct.

Mickiewicz expressed this state in the following passage: “In the words you see the will only—in activity the real power. It is more difficult to be truly good throughout one single day, than to build a tower.

It is quite characteristic of highly creative people, who combine a strong creative instinct with the self-perfection instinct, that they frequently display a negative attitude toward the products of their creative efforts. This usually happens when they discover “more important matters,” e.g. the problems of transcendence, of human “essence” the transitory nature of human values, death, etc. It is then an indication of the degree of absorption by “the most important matters” which sometimes leads to belittling their creativity and even to destructive tendencies. toward their own works, e.g. Michelangelo, Father Chmielowski, etc.

In the last years of his life Michelangelo had a tendency to destroy his works. Albert Schweitzer subordinated his musical talents to his moral mission. Jan Wladyslaw Dawid subordinated his interest in experimental psychology to new higher forms of cognition expressed in mystical experiences.

Definition

The creative instinct is that instinct which discovers and molds new forms of reality. It does not, however, reach the broader and highest levels of reality without entering into close relation with other higher dynamisms, e.g.: self-perfection, authenticism, personality ideal.

Applications

It would seem that the interpretation of creative drives as a creative instinct, and placing it on the developmental scale on the level of spontaneous multilevel disintegration and sometimes unilevel disintegration, explains its proper, scope.

According to this approach, the creative instinct cannot arise on a low level of integration and in psychopathy. Its nuclei on a fairly primitive or narrow level, which are expressed as vaguely felt needs and strivings for “artistic expression,” appear in unilevel disintegration and, first of all, in the spontaneous phase of multilevel disintegration.

On a higher level, when the development of an individual is universal, it loses its distinctness and independence, and associates itself with the self-perfection instinct and personality. This developmental localization and the transformations of the creative instinct can be of practical importance for its distinct shaping in a multilevel association with other dynamisms, for the development of the creative individual himself, and for the development of social groups and whole societies.

8. THE INSTINCT OF SELF-PERFECTION

The instinct of self-perfection appears as a dominant force at the stage of organized multilevel disintegration. It "is born" during conditions of a decisive separation of what is "lower" and "higher," what is "more I" and "less I," what is nearer and farther from the personality. It is the expression of a wide and multileveled organization of the structure of the individual, based on this separation from and an aspiring to a unity with the personality.

The appearance of this instinct expresses the transition to the "other side" of development which is higher and autonomous. It is, therefore, the transition towards personality and its ideal with a decisive control over the lower drives of the individual. It is the expression of a growing disjunction with what is primitive, egoistic, inauthentic, unilevel, and close to psychopathy. This instinct is a synthesis of the work of the "third factor," the dynamism "subject-object" in oneself, inner psychic transformation, identification and empathy, self-consciousness and self-control. But, it is especially the synthetic work of the dynamisms which operate between organized multilevel disintegration and secondary integration. These are primarily the dynamisms of autonomy and authenticity, the disposing and directing center of a higher level and the ideal of personality.

Of course, the nuclei of the instinct of self-perfection already appear in the first symptoms of the developmental potential in psychic overexcitability, especially emotional, in the nuclei of the inner psychic milieu, in the nuclei of transgression of one's psychological type and in the dynamism of inner psychic transformation.

In positive development we observe partial development of the instinct of self-perfection as a form of syntony, i.e. goodness and sympathetic understanding of other people or as responsibility for one's duties. The "Partial

instinct of self-perfection” appears relatively early in development, but, it is an instinct on low developmental levels.

The conscious, extensive, and multilevel development of the instinct of self-perfection is an expression of the significant achievements of an individual. It is founded upon the results of the process of positive disintegration and upon a successful transgression of the spontaneous phase of multilevel disintegration and, consequently, upon the elaboration of the many basic dynamisms of the inner psychic milieu.

However, we have to distinguish genuine self-perfection instinct from the development of rigid, one-sided forms of perfectionism, such as the excess of orderliness and systematization of, for example, educational Puritanism. These are not based on the wide, multilevel process of disintegration or even partial disintegration; they are not sufficiently conscious and controlled; they do not help, in development but rather do an excessive parasitical work. They consist in creating strong, rigid outgrowths which impede fully rounded development.

The creative instinct plays an important role in collaboration with the instinct of self-perfection, but with this difference: the instinct of self-perfection has the task of finding something which is not only “new,” but also “higher.” It is not a problem of expression, but one of authenticity. It is not the matter of finding, something new and expressing and demonstrating attractive, but of constructing the attitude of responsibility, of transgressing one’s psychological type and gradual, but universal, the biological life cycle. It means an approach to the limits of the “knowable.”

The creative instinct can operate at the stage of unilevel disintegration. The multilevel dynamisms and hierarchies are not as indispensable in its development as in the instinct of self-perfection. The creative instinct does not necessarily express universal, fully rounded development. Very often it is based on partial disintegration.

In this instinct sensual and imaginative hyperexcitabilities play the greatest role. Inner psychic transformation and especially the transgression of the psychological type and the biological life cycle do not show the necessary globality; they are partial only.

The instinct of self-perfection does not usually embrace a narrow area, but the whole or at least the greater part of the personality of the individual. All its functions are shaped so as to “uplift” man. It is the expression of the necessary, self-determined “raising up” in a hierarchy of values toward the ideal of personality.

The instinct of self-perfection, which covers a narrow area, is either condemned to atrophy or mental “cancerous degeneration,” because of the usual psychopathic outgrowths, the degeneration into Puritanism, etc. In favorable conditions it undergoes positive disintegration which develops and deepens mental sensitivity, the inner psychic milieu and even the psychoneurotic components.

The process of authentic self-perfection within one mental function of a group of functions causes the rising up of each function and of all functions together, as a totality. Simultaneously this process of uplifting allows a more thorough consolidation of the slow process of becoming independent from the lower levels of functioning. Self-perfection is separate from the “not I” and expresses the active weakness of this “not I.” It can even bring the “not I” to atrophy.

At the level of operation of the instinct of self-perfection, all functions are subordinated to its activity. At the same time the instinct of self-perfection identifies itself more closely with the disposing and directing center and with the personality and its ideal.

Of course, the instinct of self-perfection has many different forms associated with the individual structure of personality. For example, the personalities of scientists, artists or individuals with dominant religious tendencies are bound to differ due to differing ideals, etc. Every dominant element independently from its

distinctness, is always bound to a definite basis for the development of the whole “universal” personality, with its fully rounded multidimensional and multilevel development.

With regard to the relation of the instinct of self-perfection to neuroses and psychoneuroses, it is clear that the genesis of this instinct is bound closely, and in positive correction, with mental hyperexcitability (nervousness) and psychoneuroses. Psychoneuroses, as we know, play the fundamental role in the development of unilevel and multilevel disintegration, in the separation of the “more I” and “less I,” in the growth of consciousness and in the development of autonomy and authenticity. In the self-perfection of the individual such psychoneuroses as anxiety neurosis, depressive neuroses of an existential type, play a fundamental role.

We have many examples which demonstrate the formation and functioning of the instinct of self-perfection. Many so-called ordinary people, mothers, fathers, teachers, doctors who systematically express in their everyday work a devotion, a renunciation of egoism, a responsibility and a giving up of their comforts for the realization of moral and social aims and duties, express higher levels of this instinct.

The conscious controlled sacrifice of oneself for the salvation of others, and for the building of “values of a higher rank,” is an expression of the instinct of self-perfection. This is the problem of the choice of one of two kinds of values,” of “the transition to the other side” or “the developmental dualism.” We can see this “choice” in the decisions and behavior of Socrates and Gandhi (voluntary submission to the verdict by Socrates, the request of Gandhi not to punish his murderer) and also, in the decision of Dr. J. Korczak who spontaneously chose to accompany his pupils to the crematorium.

In thousands of cases there is this “choice” demonstrated by the people who take care of lepers, by those working

in the area of contagious disease, 'Where there is great possibility of contracting it.

The action of the instinct of self-perfection is synthesized in relation to other functions, and is usually regulated and systematized by concentration, meditation, contemplation, and even ecstasy. This contemplation or ecstasy, on the level of secondary integration and on the level of the instinct of self-perfection, is not a marginal, unilevel, or pathological state, but an expression of the synthesis on the highest level of personality.

Definition

The instinct of self-perfection is the highest instinct of a human being. It is based on the entire achievement and acquisition of multilevel positive disintegration and a highly developed inner psychic milieu in special collaboration with the creative instinct, inner psychic transformation, autonomy, authenticity and the ideal of personality. It expresses, besides the disposing and directing center, the highest force, subordinated to the personality and its ideal.

Applications

It seems that the view that the strong, clearly structured aspirations to perfection should be conceived as an instinct, diminishes the importance of such basic features as its phylogenetic origin and its community with the whole animal world.

In the present writer's opinion, the force of some dynamisms and their predominate character among other dynamisms as well as their strict compact structure, permits us to conceive of them as instincts. The instinct of self-perfection is one of the highest instincts. It decides on the transgression of many instinctive forces with regard to their intrainstinctive and interinstinctive levels.

The analysis of the structure and position of this instinct in the hierarchy of human dynamisms removes this instinct from a purely intuitive grasp and places it on the level of empirical description. It is very important for developmental and educational psychology, for education, for the choice of one's profession and for other fields of study associated with psychology, sociology, education, psychiatry, history and even politics.

This conception is especially important for those who can see the possibility of the formation of higher level compact forces in human life which would prevail over the power and compactness of primitive dynamisms. This conception is necessary, as we mentioned, for developmental psychologists, clergymen and people who practice authentic self-education and autopsychotherapy.

9. PARTIAL DEATH INSTINCT

It is as if the death instinct has two faces. One is turned outside, in the form of aggressiveness, hatred, cruelty and sadism. The other is turned inside and takes the form of animosity toward oneself, aggression toward oneself, self-torture or suicide.

The second kind of death instinct is the subject matter of this chapter. It is understandable that a man who suffers the infirmity of old age, who is aware of his serious, incurable and repulsive illness, who has the feeling that he will not be able to contribute anything positive—may then desire his own death, especially if he possesses a strong feeling of dignity and unwillingness to accept his complete dependence on other people. Being useless, unwanted, unable to participate in life

activities of those who have been considered close to him, he will feel “remote,” on the other side.” He may experience a growing need to accelerate the natural process. This is a form of the unavoidable, global and total departure from life to death. In such circumstances, frequently, the need arises to commit suicide.

At the time of war and Occupation of a country by foreign troops, members of the resistance movement some times were forced to commit suicide in order to avoid possible betrayal of underground military or organizational secrets due to a possible breakdown caused through tortures applied by the enemy police.

Those acts have to be considered attempts to find a “way out,” attempts founded on former and actual experiences. When the circumstances made any other solution impossible, the decision to commit suicide taken by authentic, morally sensitive people could acquire the strength of an instinct.

However, we encounter other kinds of mental states, states which are not always fully conscious, which may be associated with certain stages of development. In some other cases we encounter highly conscious mental states of great tension during which profound transformations take place. This tension comes from developmental dynamisms and multilevel structures within which some higher levels of functions grow upon lower levels and lead through difficulties, conflicts and disintegration to fundamental psychic transformations. The usual result of this process is that some of the functions are weakened and others are strengthened.

This “weakening,” “pushing away,” “dying out” of some functions and values, conscious or half-conscious elimination of them is an expression of a force which we may call “*partial death instinct.*” This instinct may be active at the time of adolescence, menopause and great stress. It results in setting new layers upon such dynamisms as: the struggle of conflicting tendencies

(former dynamisms recede and new dynamisms take a dominant position, ambivalences and ambitemendencies such as feelings of inferiority and superiority, states of excitement and depression). This instinct of partial death may also be active independently of the above-mentioned periods, e.g. at the time of serious external conflicts, and, above all, inner conflicts.

Distinct creative tendencies, tendencies toward self-perfection, that is to say, tendencies toward transformations, toward accelerated development are, as a rule, associated with mental structures of those people who have a definite positive hereditary endowment favorable to accelerated development. They usually coincide with mental hyperexcitability, especially that of an emotional or imaginal nature, with disharmony, with the processes of mental "loosening." These kind of mental states occur when there is the process of growth of hierarchization of values, precision of the personality, ideal, formation and growth of the inner psychic milieu and its dynamisms particularly the third factor, "subject-object" in oneself, inner psychic transformation, autonomy and authenticity.

Astonishment with oneself, disquietude and discontent with oneself, inferiority feelings toward oneself, feelings of shame and guilt lead to the transformation and activation of negative attitudes toward some of one's own mental qualities and toward some of the influences of the external environment. They also lead to positive attitudes toward higher and authentic qualities in the inner psychic milieu and in the external environment. All those processes lead to the appearance and growth of the division between what is "lower" and what is "higher," between what is "less myself" and what is "more myself," between the dependent and inauthentic "I" and the autonomous and authentic "I." This process constitutes the foundation of basic transformations of the mental structure and of the disappearance of one "personality" and the birth and development of another. It

involves the experience of the dualism between “what is” and “what ought to be”; between the ideal, the absolute, on the one hand, and the more biological, primitive, instinctive, on the other hand.

In all this struggle between higher and lower levels, between human and animalistic elements in oneself, the instinct of partial death takes a crucial role. It operates in the service of developmental forces, and aims at a destruction and annihilation of lower mental levels. Various forms of this instinct constitute important factors in the experiences of suffering, inner conflicts, and psychic transformation. After a period of organization this instinct represents a synthetic destructive force in the service of development and self-education; it becomes one of the most important positive developmental dynamisms. As previously mentioned, it manifests itself in ambivalences and ambidendencies, in the feeling of inferiority and discontent with oneself, in the third factor and in the dynamisms of inner psychic transformation. Finally, it becomes a cohesive., integrated force subordinated to the personality and its ideal.

In its negative and even pathological form the death instinct can have certain negative aspects: the desire of nonexistence, hostility and hatred toward oneself without hierarchization of values, without the formation and growth of higher values. This would constitute a one directional, noncreative, destructive process, frequently ending in suicide.

Definition

The instinct of death is a basic force of two directions: externally, it takes the form of aggression, hatred and tendency to inflict pain upon and to kill others, and internally, the form of weakening and annihilation of some inner qualities or suicide.

We mean by the positive instinct of partial death the instinct which is consciously or half-consciously directed

toward inner psychic transformation, toward weakening and elimination of some dynamisms, and thus, toward setting up other dynamisms which are of a higher level.

Applications

In the domains of the highest mental activities, in developmental psychology, and especially in the psychology of great and creative human transformations, very frequently associated with psychoneuroses, the concept and the dynamisms of the instinct of death provide significant insights and understanding into that which is growing and that which is succumbing to atrophy in protracted inner conflicts, developmental crises—which, in the observations and behavior of an individual and in his inner experiences, manifest themselves in the form of suicidal thoughts and tendencies self-torture, and inner psychic transformation associated with “psychic spasm.” Active, participation of the personality of an individual in the process of weakening and destruction of one’s own mental qualities is an expression of what we call the partial death instinct.

Consequently, this concept may be usefully applied both theoretically and practically in education and self-education, in psychotherapy and autopsychotherapy, in dealing with psychoneurotic processes, and in matters of inner transformations through positive disintegration and the so-called “inner life.”

10. NEGATIVE INTEGRATION

From the psychological point of view we can call integration the unification, organization or coordination of structures or functions into a definite system. In

Webster's Collegiate Dictionary, integration is defined as the incorporation into society of an individual or group as equal. In another use, it means the coordination of mental processes into a normal, effective personality.

According to Lalande¹ the term integration was used particularly by H. Spencer who applied it to the state for interdependence between parts of a living being Lalande also mentions another use of this term which means the incorporation of new elements in an earlier psychological system.

In all these conceptions integration is conceived as a positive, developmental phenomenon. Let us try, however, to clarify another phenomenon which in psychology and psychiatry we call negative integration. It has some reference to the fields of education, sociology and politics.

Primitive man of a low level of mental development generally acts in an integrated manner. His activity is subordinated to the strongest concrete drives or closely interconnected with drives which control and direct the individual toward the realization of his basic needs.

The same symptom can be found in psychopathic individuals who act, dynamically and aggressively with distinct prevalence of excitation over inhibition, with, lack of social emotions and empathy (which usually disorganize the primitive, compact, instinctive dynamisms). The same is true in regards to the attitudes of excessive conformity to actual conditions or psychopathic lack of conformity. In the first case, all well-organized activity of the individual is in the service of the instinct of self-preservation or other instincts. In the service of these instincts are servility, hypocrisy, lies—all that we are used to calling inauthentic behavior. In the second case we are dealing with ambition, instinct of fighting, feeling of superiority, but without autonomous self-control, understanding of others and without concern for their welfare.

In both cases intelligence and the emotions are com-

¹ A. Lalande: *Vocabulaire de la philosophie*. Paris, Alcan, 1929.

pletely subordinated to these, lowest, impulsive drives.

Therefore, we observe here a strong integrated structure on a low level, strongly integrated actions, little or no hesitation, lack of inhibition. It is precisely inhibition which in the opinion of C. Sherrington² and others, attests to the transition to the level of essentially human behavior.

To this group of people belong the so-called “strong” individuals, who in the usual meaning of this word, do not shun away, from any form of injustice, oppression, terror or crime. In fact, these people have extremely poor developmental potential; they undermine, or even destroy, cultural growth of their societies. We can contrast them with another kind of “strong” people—those who are capable of empathy and reflection. They are the people who show strength and uncompromising attitudes especially toward themselves, and are capable consciously to risk their own lives to counteract injury, aggression and crime (Socrates, Gandhi, Lincoln, etc.). These people, however, have a rather difficult history of experiences, inhibitions, and even depressions in their hard way toward higher stages of mental development.

It seems that in this way living beings pass from forms of behavior controlled by lower neural centers to those controlled by cortical and frontal centers. Psychic development of living creatures and especially man consists in this growth of self-determination; that is to say, the growth of the role of “one’s own forces,” increasingly more conscious, increasingly independent of momentary stimuli and conditions. At the same time man becomes more dependent on his own conscious history of development, on retrospection and prospection, and an autonomous hierarchy of values and aims.

² C. Sherrington: *Man on his nature*. Cambridge; Cambridge University Press, 1953

Definition

Negative integration is a primitive, inflexible structure of functions which shows a low level of narrow rigid organization of primitive, impulsive, nondevelopmental forces, with intelligence subordinated to those forces.

Applications

As we mentioned, the concept of negative integration is indispensable to the understanding of psychopathy, some global forms of mental retardation and rigid mental structures which do not present development or only weak or partial forms of development.

Consequently negative integration could be applied in developmental and educational psychology, in education and in the study of interpersonal relations.

It seems to the author that such a notion introduces important differentiation in the developmental types of human individuals and groups. It also differentiates the very concept of integration which has been used until now in an almost exclusively positive connotation.

This concept of negative integration should have increasing importance in general psychopathology and psychiatry, especially with regard to the problem of norms of mental health, in psychopathology and oligophrenia. It is also fundamental to contradistinguish psychopathy from mental retardation.

The application of this concept by the people responsible for education and politics could help in the early recognition of psychopaths and in preventing them from gaining positions of power and control over their countries (Hitler, Stalin, Trujillo, etc.). The general inability to recognize the psychological type of such individuals causes immense suffering, mass terror, violent oppression, genocide and the decay of civilization.

11. POSITIVE DISINTEGRATION

The term integration refers to structures and functions or groups of functions in well-ordered setups in which functions of minor significance are subordinated to dominant functions of a more important role in an individual's life. Consequently, integration refers to the total operation of coordinated functions of an organism ordered as a whole.

Disintegration, on the contrary, refers to loose, dissolved, disordered setups and expresses often mental disequilibrium. From an evaluative point of view, integration seems to be an expression of mental health, i.e., a positive phenomenon; disintegration, on the contrary, a negative, abnormal and morbid phenomenon.

In preceding chapters we mentioned the problem of the participation of loosening and disintegration in the processes of mental development. Now we are going to briefly discuss the problem of the so-called positive disintegration. We refer here to the general processes of medium or great intensity, like mental overexcitability; conscious, external and, especially internal conflicts; states of dissatisfaction with oneself, etc. It does not seem that authentic creativity of a high level is possible without the activity of neurotic and psychoneurotic dynamisms. There is no great drama, great poetry, religious mystery (which after all, present the original experiences of their authors) without significant elements of suffering, disruption, depression and inner conflicts. There are no epoch-making philosophical works without serious disintegrative experiences of those who created them. Although the present writer admits the possibility of nondisintegrative ways of development, he wishes to state that in the course of his studies the alleged counterexamples, after a closer examination, proved to be apparent. Therefore, the conclusion seems to be well justified that mental development, especially in its

accelerated form, does not take place without emotional and imaginal overexcitability which, by itself, presents disequilibrium and disharmony in the internal and—less often—external environment. We seem to be unable to fully develop and achieve cultural growth without inner conflicts and maladjustment to ourselves and to our surroundings—none of which are phenomena of an integrative nature.

The capacity for accelerated, creative development is, as a rule, associated with mental overexcitability, neuroses and psychoneuroses. It is characteristic that neither nervousness (mental overexcitability, especially emotional imaginal and intellectual) nor neuroses nor psychoneuroses are observable in psychopathy or in cases of medium, or serious mental retardation.

However, one reservation must be made. There are instances of a high level of one-sided development in the domain of technology or exact sciences, without psychoneurosis and without the development of the “global man,” that is to say, without the growth of emotion and higher drive.

On the other hand, sadness, depression and existential anxiety do not occur among primitive individuals or psychopaths. They are frequent among individuals of great sensitivity, richness and depth of feelings, imagination and thought. It is also well known that individuals who show more or less distinct dispositions toward positive development accelerate and deepen their development under the impact of mental traumas.

In outstanding and creative individuals the formation and realization of creative ideas is associated with depression experienced in confrontation of reality of a lower level and with a tendency to discover reality of a higher level. Such individuals continually experience states of “disruption,” mental “elevation,” increase of creativity, empathy and authenticity.

The creative process frequently occurs in states of meditation, contemplation or even ecstasy—all of which

represent higher phases of disintegration. In suffering, sorrow, sadness, despair and tragedy, the states of depression and dejection coexist with the states of elevation, loftiness, and joy. Depressions and existential anxiety are characteristic of the majority of outstanding artists, especially poets, writers and painters—to mention only a few: Proust, Kafka, Kierkegaard, Saint Exupéry, Tolstoi, Camus, Michelangelo, Van Gogh, etc. Serious disintegrative transformations stimulated and enhanced creative forces in Clifford Beers, Wladyslaw Dawid, Fedor Dostoevsky, John Keats, etc.

Some critics quote the example of Mendelson as a case of development without the process of disintegration. It should be noted, however, that Mendelson did not represent a great outstanding talent and that his main characterological trait, associated with a degree of musical ability, consisted in his capacity for being fashionable, likable and in easy adjustment to his social environment. Another alleged counterexample refers to Mozart. On a closer study, it becomes evident that he experienced grave, although not well known, psychoneurotic states, particularly those associated with the problem of death; and these psychoneurotic experiences, sometimes of an intense and obsessive nature, were dominant in certain periods of his life.

Phases of positive disintegration

Positive disintegration goes through the phases of unilevel disintegration, spontaneous multilevel disintegration, and directed multilevel disintegration which is organized and systematized into secondary integration.

We will restrict ourselves here to short descriptions of each phase, because they are more thoroughly discussed in further chapters. Unilevel disintegration is characterized by its “unilevelness”; that is to say, by the absence of the dynamisms of hierarchization of oneself into “lower” and “higher,” more and less developed

elements which are closer to or distant from one's personality. There is ambivalence and ambivalence at this stage, instability of emotional and volitional attitudes, a variety of disposing and directing centers—that is to say, a number of “wills, which are not subordinated to one dominant, “central” factor.

The phase of spontaneous multilevel disintegration is characterized, as its name indicates, by multilevelness and spontaneity. Its main trait consists in the hierarchization of values and in the operation of such dynamisms as astonishment with oneself, dissatisfaction with oneself, disquietude with oneself, maladjustment to oneself and to the environment. At this stage of his development, the individual is under constant pressure to “transcend” the rigidity of a unilevel structure and to activate creative dynamisms.

The directed phase of multilevel disintegration is characterized by its organizing, systematizing role, by the growth of consciousness and self-control, by systematic experiencing and separation of different levels in oneself (the dynamism subject-object” in oneself, the third factor), by inner psychic transformation and the growth of empathy. This Phase enters into secondary integration, i.e., the mature personality.

Our consideration lead to the conclusion that, besides positive integration there exists integration on a low level—nondevelopmental or negative integration—and, on the other hand, there is a phenomenon of positive disintegration which plays a crucial role in mental development and, without which, there cannot be accelerated mental development.

Definitions

Integration can be positive or negative. Positive integration contains fundamental elements of positive or accelerated development and—in its integrative developmental process—contains also elements of positive disintegration.

Negative integration is a coherent structure of primitive instincts; narrow, rigid, nondevelopmental; noticeable mainly in psychopathy and in some forms of global mental retardation.

Positive disintegration consists of unilevel or multilevel process of loosening or even disruption of lower levels of the mental structure of an individual which leads to the rise of the inner psychic milieu; that is to say, to a higher level of mental development, including the formation of authentic personality and secondary integration.

Negative disintegration consists of the process of loosening and disruption which manifests negative transformations leading to dissolution or involution of mental functions, as exemplified in the majority of psychoses.

Applications

The concepts of integration and disintegration are typical “growing” concepts which develop in proportion to the development of psychology and psychopathology of higher mental functions. Integration ceases always to be positive, and disintegration ceases always to be negative. The problems of positive disintegration and negative integration arise.

It is understandable that conscious acceptance of this. viewpoint represents an attempt to explain a large number of problems related to mental development—particularly to the developmental role of neuroses and psychoneuroses; problems of creativity, problems of transcendence of the biological life cycle and an individual’s psychological type. All those problems are of fundamental significance in the elaboration of hierarchically oriented programs of education and self-education, as well as, the elaboration of adequate methods of education.

A substantial number of conceptions and approaches discussed here is of crucial importance in “psychopatho-

logy”; above all, in the psychopathology of neuroses and psychoneuroses which undergo a fundamental reinterpretation. Acquaintance with and appreciation of the phenomenon of positive disintegration cannot remain without weakening the “courage” of those who want to “cure” nervousness and psychoneuroses instead of assisting in developmental problems of those who display positive and accelerated mental growth.

The above ideas have distinct relevance to the task and work of teachers and educators. It implies a new attitude toward so-called nervous children and reveals their special potential for accelerated positive development. It provides insight into a philosophy of development in a multidimensional perspective and with the necessary consideration of the creative role of the processes which disrupt mental structures. It provides psychological foundations for a philosophy of “human essence in existence” and a philosophy of personality conceived as a self-conscious, self-chosen, self-confirmed and self-educating structure of mental qualities which preserves its central elements in the process of further growth.

Semantics is another area in which the concept of positive disintegration may be usefully applied. In opposition to the one-sided concern for the precision and univocality of concepts, it reveals the developmental role of the disintegration of concepts in the form of multivocality. It shows the creative elements in the split of concepts into levels and strata which prove more important than the tendencies toward unification and reduction of concepts to the lowest level. Certain areas of semantical investigations may undergo significant progress, if this viewpoint of developmental disintegration is properly applied.

12. POSITIVE ALIENATION

Various contemporary dictionaries define alienation as estrangement from the form of life considered by society as normal and healthy. This term is also applied to maladjustment, that is to say, a state different from the one which enjoys social acceptance. In other contexts, this term is used in references to mental illness and related states which are regarded as pathological forms of social maladjustment, as strange or even dangerous forms of behavior.

An analysis of the term alienation must take into account its two-fold application: alienation in relation to oneself and in relation to the environment. Individuals suffering mental disturbances or illness might express, at least the majority of them, both forms of alienation. The concept of maladjustment to social environment in cases of mental illness seems to be clear. Maladjustment towards oneself in such cases denotes disharmony, disintegration, lack of a distinct disposing and directing center, split of personality, etc. Mental retardation is a special form of alienation characterized, not so much by maladjustment toward oneself, as maladjustment toward the external environment.

Psychopathy is another expression of alienation, although this is a rather complicated problem. Some psychopaths endowed with above average intelligence and energy may give the appearance of identification with society and, consequently, substantial parts of society may identify themselves with this kind of psychopath. It only after a period of hypersuggestive influence of the psychopaths, after a period of mental "asphyxia" that the feeling of alienation becomes widespread. The consequences of this kind of alienation are very grave.

An analysis of the life and political activity of such influential psychopaths as Hitler or Stalin shows the significant difference between superficial and authentic forms

of identification of peoples with their political leaders and its impact upon the resulting process of alienation. As long as the suggestive, power of the psychopaths is not confronted with facts and with moral and practical consequences of his doctrine, entire social groups may succumb to his demagogic appeal. We are dealing here with mental states analogous to pulmonary asphyxiation. The liberation from this spell comes only through multiplication of facts, which clearly contradict the official doctrine and the promises of psychopathic leaders. In such cases the whole society is frustrated and shocked. Basic social and moral dynamisms disintegrate. This is a state of profound alienation.

The question arises: how is it possible that social groups or even whole societies, of a more or less advanced culture and some degree of mental health, identify themselves with psychopaths or psychopathic leaders of a political movement which inevitably brings about extreme forms of social evil, degeneration and crimes? The answer to this question and the responsibility for this kind of social disaster is in the mistaken approach to education, which disregards the ability to distinguish authentic and seeming values and is restricted to a purely professional training. Thus, one-sided education is conducive to the formation of a mentality which praises dynamic activity and aggressiveness above other values and is incapable of authentic valuation and resistance to primitive forms of persuasion and suggestiveness.

There also are cases of social alienation which follow from certain philosophical and social doctrines and their influence upon political life. They are particularly conspicuous in totalitarian systems shaped by one-sided dynamisms characteristic for the mentality of political groups which control the government. Their dominant dynamisms are completely or substantially different from those of the majority of society. Consequently, they are forced to rely on terror in order to remain in power. A one-sided and imposed system can never fulfill a posi-

tive role in education. It impedes and distorts fully rounded human development.

The so-called democratic systems may also generate alienation, especially if the originally democratic forms degenerate and lead to serious deprivations. Sometimes formal democracy serves as a cover for ruthless dictatorial practices and this process of degeneration of democracy takes the form of behavior which may be called “as if democratic.” This seemingly democratic behavior may create favorable conditions for the pursuit of the interests of those who are cleverer and better adjusted, in the sense of negative adjustment—that is to say, adjusted to a successful attainment of their aims which may be contrary to the interests of a democratic society. On the other hand, if the conditions are favorable for fully rounded human development, negative forms of alienation decrease.

As I mentioned above, some superficially “attractive” political and social systems may include degenerative elements. This is often due to a one-sided concern for revolutionary changes which may be positive, but are pursued without regard for disastrous consequences resulting from a one-sided approach to the problem of social change. The totalitarian systems represent typical examples of such failures. A basically just program aiming at elimination of alienation resulting from the remnants of feudal systems or from the control of the means of production by aggressive capitalists was profoundly and tragically distorted through antidemocratic measures and the establishment of political systems which restrict or destroy personal freedom—freedom of association, of work and personal property. Distinct, although one-sided progress in one domain, was compensated by much more significant harm resulting from underestimation of basic human needs, and foremost, underestimation of the role of personal freedom.

Let us turn now to the main problem, that is to say, to the so-called positive alienation. It seems that crea-

tive dynamisms of a high level, all-around and accelerated mental development, and more or less versatile self-perfection cannot be realized without some forms of alienation from oneself and from the environment. A number of other chapters in this book point out that nervousness and an overwhelming majority of psychoneuroses are expressions of alienation from oneself and from the environment, and constitute the condition “sine qua non” in the realization of creative abilities and accelerated development. The same is true of the so-called self-perfection and the road toward sainthood.

We encounter some forms of alienation, as a rule, in the process of transgression of one’s own psychological type or the biological life cycle, that is to say, on the way toward autonomy and authenticity. To be “strange,” “different” is, at some developmental phases and periods of life, associated with mental growth. In order to develop into Rorschach’s ambiequal and contact introvert type, in order to attain autonomy and authenticity, it is necessary to pass through the process of positive disintegration—i.e., through the process of positive alienation.

Definition

Positive alienation is a state or process of more or less conscious maladjustment toward oneself and one’s environment and of conscious multilevel disintegration on the way toward secondary integration.

Positive alienation is the state or process of estrangement, loosening and disruption of one’s relations with the environment or one’s contact with oneself and leads, through positive disintegration, to secondary integration. This state or process is distinguished by the dominance of emotional over intellectual components and by various degrees of consciousness.

Applications

An understanding of the problem and concept of positive alienation may be of fundamental importance in the approach to and realization of universal, multilevel and multidimensional education. It may help in a fundamental revision of the attitudes toward positive maladjustment, transgression of the psychological type and the biological life cycle; that is to say, it may have applications in developmental psychology, psychotherapy and autopsychotherapy. The concept of positive alienation, together with the concept of positive disintegration, may become significant in a new, positive interpretation of mental disturbances, particularly those of a psychoneurotic type. It may also contribute to the prevention of criminality, both in the usual social sense, as well as, political crimes and aggressive wars resulting from the occupation of positions of political power by psychopaths.

13. ASTONISHMENT WITH ONESELF

Astonishment in relation to oneself expresses the first phase in the authentic observation of oneself. It is the cause of loosening of one's own mental structure. It is, of course mainly an intellectual dynamism, but often associated with disquietude. It is a state of mind in which we may tend to say: "Something is not quite right in myself."

Astonishment in relation to oneself is the preliminary stage of "separation" of the subject and object in oneself—a subject that wonders and an object to which this "wondering" refers. It is a healthy form of splitting of oneself, because it is one of the fundamental elements of

mental development. Astonishment in relation to oneself is the beginning of the desire to change. It not only expresses the attitude, "something is not quite right with me," but also looks for that "which is wrong with me." These reflections usually bring about the desire to change that which is wrong, correcting and transforming so as to make it what it "ought to be."

As we previously mentioned, astonishment in relation to oneself and in relation to the external world do not act in isolation from other developmental dynamisms.

Definition

Astonishment with oneself is the feeling that some of one's mental qualities and dynamisms are surprising and unexpected. It is an intellectual-emotional dynamism, with a preponderance of intellectual elements directed toward oneself, toward that which acts in our inner psychic milieu, and toward that which disturbs us. This dynamism causes us to develop an attitude of self-criticism.

Applications

Astonishment with oneself is a term which refers to a well-known psychological fact. This fact is analogous to the phenomenon noticed thousands of years ago and called "astonishment with the world, astonishment with that which occurs in the external world." Astonishment in relation to oneself is an introversion of this phenomenon known already in ancient times. We can clearly see its importance among such notions as disquietude in relation to oneself, the feeling of inferiority toward oneself, dissatisfaction with oneself, the dynamisms of subject-object" in oneself and the third factor.

This notion seems to be important in education, especially in self-education and psychotherapy. As one of the fundamental dynamisms at the stage of multilevel

spontaneous disintegration, it has to play a role in psychology, developmental psychopathology and the psychology of personality.

A disturbance of the primordial unity of one's own structure is, in our opinion, necessary for development. An expression of such a disturbance is, among others, astonishment with oneself. It does not seem to us that authentic development, self-education or autopsychotherapy could exist without the participation of this dynamism.

14. DISQUIETUDE WITH ONESELF

Disquietude with oneself is a dynamism analogous to the dynamisms of disquietude with the external world. Contrary to the dynamisms of astonishment with oneself, here, the emotional elements have superiority. Disquietude with oneself expresses itself, on the one hand, through insight into oneself, and on the other hand, through a feeling of moderately intense uneasiness associated with the novelty and negative nature of this new experience. A man in the state of disquietude with himself begins to search for the meaning of his behavior and even his existence. He tries to understand better his own psyche and its dynamisms.

In the operation of this dynamism we see the rise and development of negative attitudes directed towards oneself, which are connected with a feeling of dislike and with the even a vague disapproval of oneself, as well as, desire to "run away" from certain features of oneself. It is an attitude similar to Monakow's "ekklisis," but in relation to oneself.

Disquietude with oneself is an important step in the loosening of the inner psychic milieu and cannot take place in conditions of primitive integration. It is one of the elements of the “awakening” of a hierarchy of values in oneself and the first stage in the application of this hierarchy toward the external world.

Disquietude with oneself presents a picture of healthy suspicion towards oneself similar to astonishment with oneself; but, as we mentioned, disquietude has a more distinct emotional coloring. It manifests a growing attitude of self-criticism, but with considerable emotional tension.

Disquietude with oneself, as a symptom of the first stage of multilevel disintegration, expresses surprise at oneself and is the signal of developmental “readiness” towards inner psychic transformation. If it becomes a more or less steady and “penetrating” state, it is expressed in nervousness, and even light states of psychoneurosis.

Disquietude with oneself cannot coexist with psychic rigidity and a “narrow” attitude toward life; nor can it be connected with egocentrism, self-assurance, lack of general psychic sensitivity or a psychopathic structure. Disquietude with oneself is different from disquietude about oneself. The former is the expression of developmental, creative and cognitive instincts. It constitutes one of the fundamental elements of self-perfection. Disquietude about oneself contains elements of the instinct of self-preservation of a rather low level. There is, therefore, a clear difference between the two kinds and levels of disquietude.

By differentiating between disquietude with oneself and disquietude about oneself we have split this concept into two ideas which differ with regard to content and developmental level. We see here a striking developmental complication, “explosion of the novel” which at first seems to be nuclear, having a tendency to reduction;

but, after a closer analysis, we see that it expresses the growth of a new developmental conception of reality.

Definition

Disquietude with oneself consists of astonishment with oneself combined with a strong emotional component and evaluative attitude of a medium intensity. It is an emotional-cognitive dynamism taking part in the process of loosening and hierarchization of one's own mental structure through critical and partly negative attitudes directed toward one's features of character.

Applications

Confirmation or negation of the presence of disquietude towards oneself in everyday life, in school, in the educational environment, in professional life and in the family circle gives a basis for appraisal of an individual's capacity for mental development. Therefore, in the diagnosis of personality, and in developmental and educational psychology, the application of this concept is very important. Development of this dynamism in children and youth seems to be decisive for their future mental growth. If we accept that a certain degree of mental loosening, and consequently mental disintegration, is indispensable in positive development, the discovery of the symptoms of disquietude with oneself and other dynamisms of the same group, gives a good prognosis for development.

The formation of an inner hierarchy in relation to one's own personality and others is dynamically connected with disquietude with oneself. Hence, the importance of this dynamism in self-education and self-perfection is evident. Disquietude with oneself is a basic dynamism in knowing oneself and thus, is important in the creation of one's own personalistic philosophical attitude.

15. INFERIORITY FEELING TOWARD ONESELF

The feeling of inferiority toward oneself is a state and process fundamentally different from the feeling of inferiority toward the external world which, in the opinion of Alfred Adler ¹, is a basic factor in the positive, as well as, negative development of man.

The feeling of inferiority toward oneself is, as a rule, a developmental, multilevel and hierarchical dynamism. It presupposes the “perception” of one’s own ideal, one’s possibilities, one’s higher levels, and, at the same time, repeated experiments of the “ascending” and “descending” in one’s own inner psychic milieu.

It contains, then, the awareness of the possibility of development, the feeling of the possibility of the realization of higher levels of development, and the awareness of the danger coming from the possibility of failure and descent to a lower level. This feeling is connected with the slowly increasing feeling of humanity, the awareness of one’s own weaknesses and dangers and, at the same time, the feeling of one’s own potential and strength. This last feeling together with the awareness of at least, at times, being close to the ideal, is a source of joy and encouragement. It is associated with the attitudes of affirmation and negation, sadness and hope, depression and sublimation.

The feeling of inferiority toward oneself is a typical, multilevel, hierarchical and hierarchizing dynamism. There is a clear distinction between the feeling of inferiority toward the external environment and the feeling of inferiority toward oneself. The latter, as the name indicates, addresses itself toward oneself and aims at the transformation of oneself. In the former there is often envy, dissatisfaction with others, jealousy, aggressive

¹ A. Adler: *The practice and theory of individual psychology*. London: Rutledge and K. Paul, 1929.
A. Adler: *Individualpsychologie in der schule*. Leipzig: S. Hirzel, 1928.

tendencies; the latter sets as a factor in weakening aggressiveness; it promotes better contact with the environment and increases empathy and identification. It plays an important role in inner psychic transformation, intravertization, and in the inner psychic life of the individual.

The feeling of inferiority toward oneself collaborate closely with such dynamisms as: astonishment with oneself, disquietude with oneself and dissatisfaction with oneself. It enters slowly into collaboration with the feelings of shame and guilt, the dynamisms of "subject-object" in oneself and the third factor. It contains the need to move away from "what is" and gradually to approach what ought to be." The feeling of inferiority, as we mentioned above, implies the attitude of compassion, empathy, alterocentrism and the need to help other people in their problems.

The following is an example of the feeling of inferiority toward oneself taken from the biography of one of the author's patients: "Yes, the feeling of superiority ... but much more often the feeling of inferiority, not only in relation to others, but also toward, myself. Just lately something has begun to change in me, only recently have I experienced the feeling of humility, weakness and sometimes helplessness; just lately my large and assured knowledge and my absolute egoism is breaking up."

And again, as in many other "developing" terms, we can see here the processes of disintegration of the former cohesiveness, clarity, uniformity and narrowness of the primitive conceptualization. From the term "feeling of inferiority" two basically different concepts and terms, two different qualities and two different dynamisms are born it is, as we said before, an expression of a positive, developmental complication, an "analysis" in an upward direction. It is at the same time, an instance of "enrichment" of a concept in the search for a better, more synthetic grasp of the development of man.

Definition

The feeling of inferiority toward oneself consists of the experience and awareness of the disparity between the level at which one is and the higher level toward which one strives, between what one "is" and what one "ought to be."

The feeling of inferiority toward oneself is an intellectual and emotional dynamism which takes a fundamental role in the conscious dynamization of the hierarchy of values in oneself, in the experience and elaboration of the distance between different levels of the inner psychic milieu and also in the development of vigilance in relation to the dangers from regressive dynamisms.

Applications

Everywhere, and especially in the fields of developmental and educational psychology, in education and self-education; wherever we find more or less strong feelings of inferiority toward the external environment, we have to look for nuclei or symptoms of the feeling of inferiority toward oneself. The confirmation of the existence of such nuclei gives to psychologists and psychiatrists elements of a positive prognosis. To educators and psychotherapists it gives the means to help people in their educational and developmental difficulties and in psychoneuroses.

The existence of the feeling of inferiority toward oneself is very important in the elaboration of the differential diagnosis between psychopathy and psychoneuroses, between capabilities for positive and accelerated development and emotional retardation. Normal positive development of the feeling of inferiority toward oneself is a strong prophylactic medium against aggression.

The feeling of inferiority toward oneself is indispensable in the development of humility and respect toward

others. From this comes its significance for self-education and inner psychic life.

16. DISSATISFACTION WITH ONESELF

Dissatisfaction with oneself is one of the strongest dynamisms of the first phase of multilevel disintegration. It constitutes one of the basic elements of the first “floor” of a multilevel inner psychic milieu. It is preceded by and cooperates with such dynamisms of spontaneous multilevel disintegration as: astonishment with oneself, disquietude with oneself, inferiority feeling in relation to oneself, feelings of shame and guilt. In further development it cooperates with the third factor and the dynamism “subject-object” in oneself.

The dynamism of dissatisfaction with oneself is an expression of a critical, condemning attitude toward oneself. It is frequently accompanied by states of anxiety and depression. Consequently, it expresses the prevalence of the forces of disintegration or even dissolution associated with aggressiveness toward oneself or with a strong attitude called “ekklisis” by Monakow. This dynamism leads to weakening and even atrophy of those mental traits and dynamisms which are regarded by the individual as negative. It constitute an important element in the operation of partial death instinct.

That which makes us dissatisfied with ourselves, which we do not like, which we negate and from which we turn away, creates a feeling of estrangement and the desire to, eliminate this “strange” part of ourselves. The recognition, differentiation and rejection of part of that which is animalistic, not really human, characteristic of living

creatures of a lower kind, is of great significance in the formation and operation of the dynamism of dissatisfaction with oneself.

In some cases of higher forms of dissatisfaction with oneself we can observe that the processes of reflection about oneself contain imaginal and experiential images of eating, chewing, devouring, using claws and teeth, digesting, catching, “creeping toward the prey,” etc.

Sometimes the individuals who experience dissatisfaction with themselves identify their traits and dynamisms with primitive dynamisms observable in animals or with primitive instinctive attitudes, determined by low levels of the biological life cycle.

Besides the developmental form of dissatisfaction with oneself we can observe nondevelopmental or even pathological forms. The pathological symptoms of this dynamism include excessive strength, tension and frequency, particularly in relation to the strength of other dynamisms. Another symptom indicative of a negative nature consists of a constellation in which other negative dynamisms appear and positive dynamisms are absent or very weak.

We can illustrate our analysis with a fragment from a patient’s account of his life story: “I feel persecuted by the images of mutual devouring, of blood, teeth, intestines, a cat’s or tiger’s creeping toward their prey. I was always terrified by the movements of the tongue, which seemed to me to be similar to the movements of the tongue of animals or snakes. Frequently I felt the same agile, skillful movements, the same reliance on smell and taste, the same wild animalistic desire.”

It was as though an expression of a “spastic” process of dissatisfaction with oneself, in which emotional and intellectual components took part, an analysis and a synthesis through imagination and identification of one’s own reflexes with primitive reflexes observable in animals.

Definition

Dissatisfaction with oneself consists in an active, oneself, disapproval of some of negative attitude toward one's own functions and structures. This attitude includes dislike of oneself, attempts to escape from one self, aggression toward oneself, which is conceived as something low, improper, repulsive.

Dissatisfaction with oneself is a symptom of a multilevel developmental process in which the differentiation takes place of what is "more myself" from what is "less myself" with emphasis on the negative side of development.

Applications

Frequent symptoms of the dynamism of dissatisfaction with oneself—with the exception of distinctly pathological forms—indicate accelerated mental development. A child and especially an adult who does not show the feeling more of dissatisfaction with himself is psychopathic or more or less retarded in his affective functions. Partial dissatisfaction with oneself is symptomatic of the third phase of mental development, that is to say, spontaneous multilevel disintegration.

The recognition of nonpathological symptoms of dissatisfaction with oneself is essential in the diagnosis of the level of the development of emotions. It is of great significance for educators whose task is to assist others in the formation and operation of healthy, developmental forms of dissatisfaction with oneself. At the same time they should restrain and sublimate excessive feelings of dissatisfaction.

Dissatisfaction with oneself is of decisive significance in the process of overcoming low, primitive drives, in inner conflicts and in the growth of autonomous hierarchy of values and personality.

Self-education and autopsychotherapy cannot operate without the dynamism of dissatisfaction with oneself.

It is also indispensable for the growth of empathy and identification, because there cannot be proper, authentic interpersonal relations, an authentic "I and Thou" attitude without dissatisfaction with oneself.

17. THE FEELINGS OF SHAME AND GUILT

In the theory of positive disintegration the feelings of shame and guilt are considered, as a rule, positive phenomena in development. The feeling of shame expresses a need for "mental hiding of oneself," for the concealment of disgraceful things of all those things which we do not wish to reveal.

This feeling contains certain elements of dislike in relation to oneself associated with feelings of inferiority toward oneself and toward others. It is usually characterized by the feeling of embarrassment with regard to the external environment and its opinion. An example of this is when we are concerned with what other people say about us. This is certainly a stimulating factor for development of the inner psychic milieu in individuals with predominance of extravertive characteristics.

Therefore, the need to hide oneself from the external world, characterized by the feeling of shame, is usually stronger than internal embarrassment, than "internal shame."

When we experience shame, we observe the transfer of symptoms of such emotional experiences as blushing, acceleration or slowing down of the pulse, perspiration, etc., to the vegetative nervous system.

The feeling of guilt expresses interiorization and deepening of the feeling of shame. It is an introvertive

dynamism which expresses in its own developmental experience the prevalence of a negative attitude over a positive one. It is the experience of feeling embarrassed, not only in relation to others, but also in relation to oneself, and to one's own ideal of personality and feeling disappointed toward oneself and others. This dynamism is connected with the need to satisfy yourself and the realization of this need which results from the feeling of committing a sin or a crime and the feeling of "betraying" one's own attitude.

The feeling of guilt can, not only result from real offences, but can rise and develop without concrete offences. The knowledge of one's own slow rate of development or the knowledge of the failure to attain one's own ideal evoke a feeling of apostasy in a positive way. The individual observes his own behavior, has reservations with regard to this behavior, thinks about this behavior, thinks that he is guilty and that he could behave better. The individual feels responsible for acts which he did not do and for those which he could do better.

The feeling of guilt is associated with the experience of "betrayal" of the hierarchy of values because of real guilt or without it.

In most cases of psychoneuroses, especially on a higher level, we find this dynamism in operation. It is one of the strongest emotional experiences associated with a hierarchic inner psychic milieu and multilevel disintegration. It is connected with states of anxiety and depression, the feeling of inferiority in relation to oneself and others, and sometimes, with aggression in relation to oneself.

This dynamism is often present in individuals who are perfecting themselves or who aspire to perfection. In these cases, it is the expression of the feeling of distance from one's own ideal; it is the expression of dislike in relation to oneself because of continuous experiencing of

unrealized positive possibilities or possibilities of “sinning” without any concrete moral crime.

It is the expression of the feeling of responsibility for the subjective, slow, intense process of removing oneself from the level of “corrupted” nature. In this process, the autonomic factors and the feeling of shame and guilt play a particularly significant role.

Definition

The feeling of shame expresses strong experiences of embarrassment and dissatisfaction with oneself. This feeling depends more on external opinion than internal ones. It is connected with a desire to hide one-self and with a desire to flee from an observer.

The feeling of guilt is a dynamism expressing strong feelings of responsibility for one’s own imperfection which shows a too-slow rate of development, with withdrawal on a lower level and with strong feeling of this withdrawal. This feeling is connected with the need to, satisfy other people and the higher hierarchy in oneself.

Application

The knowledge and experiencing of the feeling of shame and guilt, together with the realization of reparation are fundamental in the understanding of the theory of positive multilevel disintegration. They are indispensable in developmental and educational psychology, education, self-education and autopsychotherapy. The understanding of the positive meaning of this dynamism is one of the means of eliminating the one-sided negative interpretations of feelings of shame and guilt which are popular in psychopathology, especially with regard to psychoneuroses. It lets us evaluate positively “psychic crises of “the night of the soul,” the experiences of abandonment and spiritual emptiness, and the so-called active inner life with a realization of the ideal, through “separating” and “breaking up” in oneself.

It also lets us look positively at these experiences in children and youth; not to treat them as an expression of eccentricity, weakness and, even infantilism or indolence.

18. NEGATIVE ADJUSTMENT AND POSITIVE MALADJUSTMENT

The theory of positive disintegration introduces the concepts of negative adjustment and positive maladjustment next to the contemporary concepts and definitions of conformity, order, adjustment and maladjustment.

The first concept means the forms of adjustment (or conformity) which are nondevelopmental; which mainly rely on automatic adjustment; which are dictated by the most urgent, basic, normal or pathological needs without expressing reflexive attitudes and developmental selectiveness; and which are useless for positive development.

The second concept—positive maladjustment—expresses a conscious and selective rejection, a lack of adjustment to certain external or Internal dynamisms, and an adjustment to the accepted hierarchy of aims, to that which “ought to be.”

On the basis of clinical and experimental studies it is possible to differentiate the levels of emotional and instinctive functions. The degree and level of development of these functions can be objectively defined by the establishment of the fact that these functions are higher in people of universal development and ‘lower’ in primitive people, and that they are evaluated unanimously, or

almost unanimously, by people on a high level of universal development.

These “hierarchical values”—the particular levels of which can be distinguished in the sphere of emotional functions and which can find confirmation in the program of self-perfection of outstanding individuals—can be considered as norms and criteria for the levels of values which are objectively binding for all people in behavior, education, marriage; in family, social and even political life.

These hierarchies of values constitute the foundations for creating the hierarchy of aims; that is to say, a hierarchy of standards of conduct for development in individuals and in groups. Consequently, they, at the same time, constitute the criteria of adjustment and maladjustment in the developmental sense of the term.

Besides negative adjustment we also have positive adjustment which consists of understanding and even sympathy for people with various imperfections, distortions, and even offences which do not harm others. This attitude of understanding and even tolerance does not reject but contrarily—commends the resistance, dissent and positive maladjustment of such behavior, in spite of the understanding of its source and sympathy for its perpetrators.

Definition

Adjustment, in the negative sense, is the nondevelopmental adjustment which is automatic, subservient to primitive drives and aiming at an adaptation to primitive requirements of a social group in order to protect one’s interests.

Positive maladjustment is the attitude of rejection of the primitive requirements of a social group. It expresses the need for adaption to a higher hierarchy of values, to the ideal, to that which “ought to be”; thus, it expresses the drive toward positive development, self-

perfection, and realization of the attitudes of autonomy and authenticity.

The latter is connected with partial positive adjustment—that means, inner agreement with a given environment, understanding of it, and even a certain tolerance; but without approval of negative, immoral forms of behavior.

Applications

Positive maladjustment is one of the clearest and indispensable concepts in the realm of theoretical and practical sciences concerned with mental development—in particular, developmental and educational psychology, psychopathology, psychology of creativity, pedagogics, human relations, self-education and autopsychotherapy, and even ethics.

This concept is indispensable to a dynamic understanding of the so-called hierarchy of values, indispensable in the understanding and realization of the most important programs of development; it is one of the fundamental dynamisms in education and self-education. It also enters into the theory of the inner psychic milieu and into multilevel disintegration. The dynamism of positive maladjustment is an essential part of the most important autonomic dynamisms in human development such as “subject-object” in oneself the third factor, self-consciousness, self-control and inner psychic transformation.

The dynamism of positive maladjustment is connected with the understanding of others and their needs, and even tolerance with educational work on a given environment, but without approval of developmentally, morally and socially negative attitudes.

19. CREATIVE INNER CONFLICT

We seem to be accustomed to the view that conflicts with the external environment are negative. There is less talk about inner conflicts which have not been as thoroughly elaborated in psychology and psychiatry as external conflicts. However, the general opinion assumes that they also are undesirable, negative, even pathological.

Is this opinion really true? It seems that this view is influenced by the instinct of self-preservation. External conflicts are manifestations of the instinct of fighting, aggression or aggressive “outbursts” necessary to protect one’s interests. Thus, indirectly, they express the instinct of self-preservation.

It is generally assumed, with regard to inner conflicts, that they are contrary to the instinct of self-preservation, that they destroy it and introduce morbid elements into the inner milieu—elements which may be decisive of its pathological nature. This view is, to some extent, justified, although it is one-sided.

Inner conflicts disintegrate the coherent structure of an individual and introduce, at least, the ambiguity of emotional, instinctive and volitional attitudes. Most frequently they are not fully conscious. They take place as though on one level and are not hierarchically differentiated. Sometimes, however, they occur on two or more than two different hierarchical levels and contribute to the formation of a hierarchy. Then, they are more complicated, more conscious, more useful, and belong to the group of dynamisms which accelerate development and constitute increasingly higher levels of the inner psychic milieu. This group of dynamisms includes astonishment with oneself, disquietude with oneself, inferiority feeling toward oneself, dissatisfaction with oneself, feelings of shame and guilt, the dynamism of creativity, the third factor, the dynamism “subject-

object” in oneself, inner psychic transformation and identification. In further development, inner conflicts more and more consciously take part, not only in the stimulation of the development of the hierarchy of levels of mental functions, but also, in the organization and integration of those functions.

Due to the transformational impact of inner conflicts, autonomous and authentic values are formed. This is the way in which one starts distinguishing and separating that which is “lower” from what is “higher,” that which is “more myself” from what is “less myself,” that which “is” from what “ought to be,” that which is only existential from what is essential, and that which is farther from personality and its ideal from what is closest to it. Therefore, inner conflicts play an important role in the inner psychic transformation of emotional dynamisms, from those which are more primitive into those which are more complicated—i.e., in the transformation of “lower” emotions into “higher” ones, in their formation and strengthening. They undoubtedly contribute to the climb toward the sphere of the transcendental and absolute and, thus, become a fundamental element in the growth of self-consciousness through the process of personality-shaping.

Inner mental conflicts, the collision and struggle within oneself, are not without influence upon the growth of identification and empathy toward other people. Conscious “operation” of those two dynamisms allows the evaluation of the mental structure of other people, their richness or underdevelopment, their history and developmental rate, their difficulties and their “white spots.”

Inner conflicts are of assistance in the development of the attitude of “waiting” in our opinions about other people. They bring tranquility combined with prospection. At the same time, they fulfill an important task in the weakening of external conflicts in accordance, not only with the principle “to know everything is to experience everything”; but also with the principle “to

experience and remember everything is to understand and forgive everything, to approach others with sympathy and readiness to assist them, although without approving everything.”

Our insight into the nature of conflicts gains in depth through the differentiation of internal and external conflicts, through the differentiation of levels of conflicts, and through the analysis of the creative and developmental role of internal conflicts. The term ‘conflict’ loses its coherence, and, at the same time, manifests its own richness—the richness of a concept which has been extended and complicated, which includes new qualities, sometimes of fundamental importance for the understanding of higher forms of human development and behavior.

Definition

Creative inner conflicts are positive and contribute to more or less significant developmental elevation. They belong to the fundamental dynamisms of emotional growth through the processes of positive disintegration.

Applications

The dynamism of inner conflicts constitute very important forces in mental development through positive disintegration, and consequently, in a positive development of neuroses and psychoneuroses. This interpretation of the concept of inner conflicts has particular significance in developmental and educational psychology, in education, in psychoneuroses, and, first of all, in those parts of the above-mentioned disciplines which are related to self-education and autopsychotherapy.

Proper interpretation of the content and development of inner conflicts provides a basis for a gradual understanding and control of external conflicts. Therefore, the dynamisms involved in inner conflicts play a significant

role in every sphere of education, in interpersonal relations and in the study of human conflicts in family life, at school and in professional activities. Knowledge of human conflicts is of special significance wherever there are problems associated with superiority and subordination due to a hierarchy of positions.

20. POSITIVE REGRESSION

From the standpoint of psychoanalysis, the dynamisms and processes of emotional regression are considered basically pathological. In some cases it is really so. However, in many other cases, emotional regression has a distinctly positive role. It can usually be noticed in children and youths when they return to earlier, happy days, free from excessive difficulties and emotional tension.

The same phenomenon can be observed in adults, and even in older people. But emotional regression in old people is a special problem which requires a special discussion; here we will leave it out of consideration.

In adults—particularly those with above average sensitivity and intelligence, and even more so in creative individuals—we can notice many symptoms of an emotional “going back” to earlier years and to emotional attitudes which “protect” and act “prophylactically,” and to seeking feelings and affection usually received from the mother or from another older person giving care, warmth, etc.

A child or youth who suffered a trauma, a pain or failure, who finds it difficult to adjust to actual conditions, who requires soothing and sincerity, returns in his thinking and imagination, and—in cases of understanding on the part of his parents—also in reality, for a shorter

or longer period of time to the family environment or something similar. The child or youth wishes to experience another atmosphere than that by which he is surrounded. He has a need to rest, to put his experiences in order, to somehow synthesize them, and, eventually, to adjust to the future difficulties of life; but only after calming down, after being pacified, soothed and saturated by the experiences of warmth which provide him with new “developmental resources.”

This kind of regression creates prophylactic conditions for future collisions with the external environment; it constitutes a “mental injection” which immunizes against future difficulties. There can be no doubt concerning the utility of this kind of regression, as to its educational and prophylactic value. It frequently occurs in those children and young people who exhibit the so-called emotional “infantilism,” which usually indicates the ability and need to deepen developmental dynamisms.

Such individuals, if they do not have the possibility to take refuge in their inner psychic milieu look for other forms of protection, warmth, support and consolation. Young and mature men of this type may look for a possible solution of their problem consisting of a need for positive emotional regression in marriage or romantic ties with a woman who, on the one hand, represent richness and depth of affective life and, on the other hand, has certain mental or psychical qualities such as efficiency and ability to make decisions accompanied by distinct feminine charm. Frederic Chopin, Juliusz Slowacki, and many other creative individuals may serve as examples.

It would be a serious misunderstanding and a grave error to confuse this phenomenon with the so-called Oedipus complex. Positive regression expresses the dynamisms of “practical defenselessness” and of search for support associated with distinct creative abilities and above average sensitivity. Sometimes positive regression may become a permanent state. This means that the individual, on the one hand, is capable of fulfilling his

tasks, his developmental program, his work imposed by the requirements of daily life; while, on the other hand, "half" of his inner self lives in positive regression from which source he draws the strength to be active in daily chores, and even creative dreaming, always in the atmosphere of fantasy and security. For some individuals, this is reality at a higher level, a condition sine qua non of adjustment to the everyday life.

Definition

Positive regression is emotional regression to earlier developmental phases caused by the need for rest, for psychic saturation through experiences characteristic of the family atmosphere. This need has a prophylactic role and is satisfied by experiences which, after a return to normal life, are used in a positive way and assist the individual in overcoming his developmental difficulties.

Applications

We can find positive elements in various forms of regression or its related forms of psychic infantilism. Here can be included manifestations of accelerated development, psychoneuroses and creativity. A closer acquaintance and understanding of this problem allows a definitely positive interpretation of many symptoms of infantilism. The need for application of positive regression is particularly important in education and, very frequently, in dealing with children endowed with above average abilities. The usefulness of the concept of positive regression is manifest in developmental and educational psychology, in the theory of psychoneuroses, in self-education and autopsychotherapy; it is also striking in the study of outstanding and creative individuals.

21. THE DYNAMISM “SUBJECT-OBJECT” IN ONESELF

The concept of introspection has been discussed in general psychology. We know that it is the method of self-observation; of the observation of one’s own qualities, inner experiences and processes of consciousness in order to gain insight into their nature and components. Introspection is used in certain conditions, mainly for the sake of scientific investigation.

The meaning and task of the dynamism “subject-object” in oneself goes clearly beyond that of introspection. This dynamism introduces a kind of dualism into our mental life in which the subject deals with the elements of his inner life as though they were objective, external things. In this way the individual gains knowledge of himself, of his motives and aims. He takes a critical look at his moral, social and cultural attitudes. Growing self-knowledge, attained through the application of the dynamism “subject-object” in oneself, assists in the elaboration of an autonomous hierarchy of values and the shaping of one’s own personality.

This dynamism is not innate, even if it is true that we are born with some potential for its growth. We attain this ability through a critical interest in our inner psychic milieu, through observation and analysis which may gradually become our habit. This dynamism expresses a readiness to change in thinking, emotional experiences and activities for “observing” oneself, for catching in oneself that which surprises and disturbs us, as well as, automatism which we should fight.

Sometimes, without disturbing, by controlling oneself, one interrupts “the course of experiences” believing that such automatism of experiences could contain unhealthy and harmful elements for development. This dynamism is based on dynamisms of the previous period such as: astonishment with oneself, disquietude with oneself, dissatisfaction with oneself and others.

The level of this dynamism correspond to the degree in which we deal with others as subjects, as unique, unrepeatable individuals. An egocentric individual, unable to distinguish the object from the subject in himself, approaches other people in the same way he approaches material things and animals. He treats them as objects, does not empathize or identify himself with other people. Thus, internal rigidity and egocentrism are associated with the inability to see others in a multilevel perspective, to show reflective sympathy, genuine concern, compassion and respect. The dynamism “subject-object” in oneself is clearly incompatible with such a rigid, primitively integrated structure.

Let us use, as an example, a fragment from a patient’s memoirs:

“From some time I acquired the habit, almost of a pathological nature, to ‘stop’ my activity and to submit my behavior to my control; whether in the course of dealing with social matters or conflicts with my relatives. It is as though an intermission, a break in the normal course of my activity would take place. As a result, I change this activity, modify or transform it; I give it a new, possibly somewhat higher, direction and level.”

Definition

The dynamism “subject-object” in oneself consists of taking interest in and observing one’s own mental life, in an attempt to gain a better understanding of oneself and to critically evaluate.

This dynamism is a fundamental factor in a consciously developed attitude which becomes, after some time, a constant habit and is manifested in an objective, critical approach to one’s own mental dynamisms and structure. It is strictly associated with the hierarchization of the inner psychic milieu and cooperates with the dynamisms of astonishment with oneself and disquietude with oneself, inner psychic transformation and the third factor. It

assists in the formation of an attitude toward other people as subjects, as unique and unrepeatable individuals.

Applications

The concept of the dynamism “subject-object” in oneself is indispensable in developmental and educational psychology, in education, self-education and autopsychotherapy. It is also indispensable in the theory and practice of interpersonal relations and in the philosophy of man.

Conscious educational activity on a high level is impossible without continuous use of this dynamism. It is also crucial in any activity rooted in the concern over one’s own mental and moral growth. It is the condition *sine qua non* for an existentialist conception of the relationship between “I” and “Thou,” in the empirical sense; accessible to us in this life, as well as, in Kierkegaard’s “absolute” sense which goes beyond the dimension of this life. Kierkegaard’s existentialist conception of man involves hierarchization of values and a developmental transition to higher stages of life.

22. THE THIRD FACTOR

What does the concept of the third factor mean in the development and education of man? The name of the third factor indicates that there are two other, preceding factors. They are: hereditary, innate qualities (the first factor) and the environment (the second factor). What is, then, the structure and function of the third factor and at which stage of development is it active? The third factor appears at a high level of mental develop-

ment, only after the following dynamisms have gained enough strength: “subject-object” in oneself; inner psychic transformation; the ability to distinguish and to choose, both in the inner psychic milieu and in the external environment, that which is closer to and that which is farther from the ideal of personality.

Consequently, the role and function of the third factor consists in the affirmation, negation and choice; that is to say, in the acceptance of those values which are closer to the ideal of personality and in the rejection of those values which are farther from this ideal. The third factor affirms that which is experienced as positive in the inner psychic milieu, as being “more myself”; and rejects that which is experienced as primitive, as “less myself.” Thus, the operation of third factor is grounded in a prospective, developmental perspective; in the conception of man a becoming, rather than a readymade being.

This viewpoint involves a look backwards, an awareness of what one was, and a look forward; that is to say, an awareness of the end of development, of what one is becoming. This developmental perspective is applied, not only toward oneself, but also toward other people and allows one to understand them and their own dynamics of developmental transformation. Therefore, the function of the third factor finds its expression in the ability to distinguish in another man what is “less himself” and what is “more himself”—i.e., toward what his developmental process leads him.

At the roots of the development of the third factory are the ability to distinguish between lower and higher mental strata, the experience of inner conflicts and conflicts with certain patterns of behavior characteristic for the external environment. Such experiences lead to a choice of “oneself” and of “himself” from that which essentially is not “myself” or “himself.” Acts of choice of this kind do not in any way impede the autonomy of the other individual; on the contrary, they may even

contribute to the growth of the autonomy of the other through the highest forms of empathetic cooperation in development.

It is not easy to strictly to define the origin of the third factor, because, in the last analysis, it must stem either from the hereditary endowment or from the environment. However, any such strict derivation of the third factor from one of the other two factors would not adequately account for the whole developmental context in which this dynamism arises.

According to the theory of positive disintegration, the third factor arises in the course of an increasingly conscious, self-determined, autonomous and authentic development. Its beginnings may be traced to the early vague recognition of the variety of levels in oneself to the formation and growth of inner conflicts and the gradual unfolding of the process of positive disintegration. Hence, the genesis of the third factor should be associated with the very development with which it is combined in the self-consciousness of the individual in the process of becoming “more myself”; i.e., it is combined with the vertical differentiation of mental functions.

This approach is close to some of the ideas of Henri Bergson who maintained that more can be found in the effects than in their causes.

Is it possible, then, “scientifically” to define the structure and functions, the condition of the formation and growth of the third factor? The answer to this question is extremely difficult from the scientific point of view. However, it is possible to fairly accurately describe the structure of this dynamism, its development, its scope and level. This can be done through the differentiation of the processes in which it is and in which it is not observable. In this way we can determine the level of those processes. With many years of clinical experience, especially in cases studied over a long period of time, one can clearly tell where the third factor acts and where it

does not, and where it is not “yet” present in development and where it began to develop.

The present writer frequently indicated that the processes of affirmation, negation and choice are of fundamental significance in the operation of the third factor. We may refer here to the examples of Father Maksymilian Kolbe and Dr. Janusz Korczak. Father Kolbe voluntarily replaced one of the prisoners of the extermination camp in Auschwitz and, thus, saved him from certain death through the sacrifice of his life. Dr. Korczak accompanied his pupils to the gas chamber and died with them, although it was easy for him to escape. In both cases we are dealing with a distinct activity of the third factor, especially in the opposition against the most fundamental instincts in oneself and against primitive influences of the environment. The activity of the third factor is also clearly noticeable in the behavior of all those outstanding personalities for whom the maxim, “If the sheep are dying, the shepherd also has to die,” has authentic meaning.

The third factor rarely appears in a “ready-made” form. We work it out slowly and gradually through inner struggles, through difficulties of affirmation and negation, until the time when our decisions are controlled by the synthetic “inner voice” and the growing role of the inner psychic milieu in the direction of the ideal of personality.

Here are two clinical examples of the operation of the third factor, taken from the notes of patients.

1. “I experience disgust toward some forms of my, thinking and behavior. Sometimes, although this rarely happens, I approve and I am satisfied with my attitude. I consciously accept or reject the influences of the environment. This is the activity of my new “I” which has arisen from my experiences and reflection upon them, from the analysis of my difficult life.”
2. “Neither the environment nor hereditary are res-

possible for my deeds. It is myself who is responsible, irrespective of the two determinants.”

Definition

The third factor is a dynamism active at the stage of organized multilevel disintegration. Its activity is autonomous in relation to the first (hereditary) and the second (environmental) factor. It consists in a selective attitude with regard to the properties of one's own character and temperament, as well as, to environmental influences. This dynamism paves the way for the impact of the ideal of personality upon the individual.

Applications

The third factor is one of the basic dynamisms in the theory of positive disintegration and in the development of the inner psychic milieu. Cognitive and experiential motivation of the development of man is unlikely without this dynamism. The third factor, next to the dynamism “subject-object” in oneself and the dynamisms of self-education and self-control, is the most important in inner psychic transformation. It plays a decisive role in the transition from a biologically and socially determined development to the specifically human self-determination. In the process of this transition the individual overcomes even that which seems to be the strongest force from a biological point of view, that is, love of life and of oneself.

Self-education and autopsychotherapy are impossible without the third factor. It is also of crucial significance in the philosophy of development.

23. INNER PSYCHIC TRANSFORMATION

The moral significance of this term has been known for thousands of years. Five decades ago the outstanding Swiss psychologist and psychiatrist, Herman Rorschach¹, added significant insights to this notion. His special contribution consisted in associating the concept of inner psychic transformation with the so-called ambiequal type of personality, which shows in Rorschach's tests approximately the same number of kinesthetic and color responses. The ambiequal type is usually associated with above-average intelligence, original thinking, affective stability and harmonious cooperation between intratensive and extratensive qualities.

On a closer look one can differentiate two forms of the phenomenon of inner psychic transformation, one which is unconscious and independent of autonomous dynamisms, while the other is conscious and grounded in the autonomy and authenticity of the individual. Needless to say, there exists a variety of intermediate forms. The first form of inner psychic transformation can be noticed even in medullary and subcortical functions. It materializes in a response which is neither qualitatively nor quantitatively proportionate to the stimulus. At the subcortical level the feelings of pleasure and pain constitute the main factors in the process of transformation.

It is well known that at the cortical level, especially when frontal lobes are involved, mental functions display growing independence from internal and external stimuli, and are largely dependent on personal experiences, on cognitive and affective memory of the individual and his prospection. This process becomes more distinct in cases of accelerated mental development, particularly when the individual reaches the stage of autonomy and authenticity, and when the instincts of self-perfection and

¹ H. Rorschach: *Psychodiagnostik*. Bern: Verlag Hans Huber, 1948.

creativity gain strength. At this stage the individual takes a selective, positive or negative, attitude toward his inborn inclinations and environmental influences. He affirms some of them but rejects others. This is the way in which the individual gains some degree of independence from his former biological and social determinants.

The appearance and operation of the third factor and of the dynamism “subject-object” in oneself is of crucial significance at this stage. The dynamism of inner psychic transformation operates on the basis of these two dynamisms. It participates, not only in the affirmation and organization of the new mental structure, but also works out the whole program of mental development and—through the acts of critical differentiation, hierarchization of values and meditation—leads to self-evaluation, that is to say, a critical assessment of one’s actual mental structure from the viewpoint of a consciously and authentically chosen ideal of personality. It is then, contrary to the activity of such dynamisms as “subject-object” in oneself and the third factor—the methodological factor acting globally and narrowly, elaborating itself and “uplifting.”

The following are two characteristic expressions of this process of inner psychic transformation taken from the biographies of my patients:

1. “I experience the feeling of shame when I realize that frequently I react impulsively, without giving much thought to what I am doing, that my mental reactions show more similarity to chemical processes than to thoughtful and wise human behavior.”
2. “Not knowing how to deal with my impulsiveness, I made a firm decision to avoid any distinct kind of response to pleasant, and particularly to unpleasant stimuli, before the passage of one hour. After about one year I found significant improvement.”
3. “Here the acceptance or rejection is not enough,

here we need detailed elaboration because only such an elaboration results in permanent achievements.”“

Definition

Higher level, autonomous inner psychic transformation consists in the transformation of instinctive drives into sublimated elements which gradually become permanent constituents of one's personality. This internal "apparatus of transformations includes all autonomous dynamisms of the inner psychic milieu. Its operation consists in the rejection of one's own lower mental qualities and negative environmental influences, and in the acceptance of positive qualities and influences. In the course of this process, the human individual becomes more and more independent from primitive forces active in his internal and external environment.

Applications

The concept of inner psychic transformation is of great importance for developmental and educational psychology, for the practice of education and psychiatry, especially for self-education and autopsychotherapy. Its role is crucial at those stages of mental development at which we can observe distinct activity of autonomous, factors. The ability of inner psychic transformation enables the individual gradually to increase and deepen his knowledge of himself, and authentically to choose his aims and ideals. It also makes sure that the activity of the third factor is correct. Special attention to the problem of the ability of inner mental transformation should be given in cases of a psychological and psychotherapeutic diagnosis of so-called difficult individuals.

Thorough knowledge of this dynamism should provide a basis for the organization of versatile methods of inhibition, of transfer of the disposing and directing center from lower toward higher levels, of control of

the pressure of “common sense,” of intensification of conscious and authentic functions and simultaneous overcoming of primitive and automatic responses.

24. IDENTIFICATION

What is identification? Who or what is that which identifies itself and with whom or what is it identified? Is identification a conscious, subconscious or unconscious process? And finally, are there levels of identification?

An answer to the second question includes a partial answer to the third question. Identification may obviously be more or less conscious. Instances of slightly conscious identification may be observed in “temperamental,” instinctive sympathy. Some people are used to laughing in a noisy manner together with a whole group to wildly applauding some actors together with that or another group, to fighting as a group, to dancing with self-assurance with their partners. All this expresses the attitude of “we” the primitive attitude of group identification.

A higher level of identification is accompanied by understanding, analysis, reflection and criticism. It may be more or less partial. An unwise, primitive mother identifies herself with her child globally, without recognition or differentiation of the negative traits of his character, his selfishness or aggressiveness. A wise mother loves her child totally, but identifies herself only with his positive traits.

All those identifications and, in our opinion, also, disidentifications are partly associated with the process of positive disintegration and, in cases of distinct or ac-

celerated mental development, lead to multilevel, global, although differentiated identification with oneself during the process of mental growth toward secondary integration.

Why do we speak on this level about global identification with oneself and not with others—I think that it is only possible on this level, and it is positive. in regard to oneself and the ideal of personality. We can have sympathy, love, high regard for others or we can fraternize with others, but can't identify with them. It may be possible for a short period of time. Global, permanent identification with others would, not only be profitless, but destructive for our own and other's identity.

We can have love and worship even for God, but we can't aspire to identification with him because that is harmful for oneself. From a philosophical point of view the author presents a personalistic and antimonistic attitude.

The higher the level of development, the more meditative and versatile the process of identification, the more differentiated the object and the subject of identification, the more distinct is our awareness of which elements in our structure we identify and with what we identify them. This attitude is associated with our ability to have more understanding, insight and sympathy toward other people, to recognize their motives determined by their positive or negative developmental potentials. We have a friendly attitude toward people of various psychological types, we experience and manifest more sympathy and more willingness to be of help. At the same time, we cannot approve, support or condone those actions which we consider harmful for themselves or for other people. We love and understand them, but we do not identify with them.

Definition

Identification, starting from unconscious and primitive up to its manifold and differentiated forms is a

multilevel process which consists of understanding, sympathy, willingness to help; although it may be associated with partial approval and disapproval, sometimes even with counteraction against some forms of behavior of the other, but always with the attitude of understanding and assistance. In development there is global identification with oneself (in the sense of approaching to the ideal) and partial identification with others.

Applications

The concept of identification, understood in this way, expresses a proper educational attitude in all kinds of interpersonal relations—in the family, at school, in professional, social and political life. This attitude is favorable to the growth of the ability to distinguish lower and higher levels and to stimulate the growth of this ability in other people. This qualified and differentiating identification is particularly important in teachers, educators and parents, as well as, in individuals occupying positions of responsibility in professional and political life.

This educational and self-educational attitude is associated with global love, friendliness and assistance, as well as, with qualification of approval or disapproval with regard to various forms and levels of behavior. This attitude is the fundamental postulate in mental development and self-development, in education and self-education, in psychotherapy and autopsychotherapy.

25. SYNTONY AND EMPATHY

Some traditional definitions of those two terms considered them synonymous (Bleuler, Lipps, Minkowski)¹ and identified them with responsiveness to and harmony

¹ Henri Piéron, *Vocabulaire de la psychologies* Paris: Presses Univertitaires de France, 1963.

with the environment, understanding of other people, projection of oneself into someone else's feelings.

In our conception, syntony and empathy are not synonymous. Each of these two terms refers to mental processes of a different level. Syntony consists in a harmony of primitive, "natural," "temperamental" qualities. It may be observed in cooperation dependent on temporary feelings and moods, in easy getting in contact with other people, in collective outbursts of enthusiasm or, on the other hand, in collective protests, acts of aggression, collective activities in social meetings, gatherings, etc.

In the process of mental development the rise of empathic attitudes is caused by such phenomena as growing reflection, the third factor, awareness of an authentic hierarchy of values and inner psychic transformation. We mean by empathy a deepened feeling of sympathy toward other people, friendliness, understanding and the wish to assist them, as well as, the tendency toward partial reflective identification with individuals of different levels of mental development, although without approval of those acts which are incompatible with moral principles of the empathizing individual.

On the highest level we find, not only the ability to realize and understand the developmental potential of other people who pursue their own ideals, but also a profound desire to help them in their unique individual growth, up to the level of the transcendental "thou."

What then, are the differences between syntony and empathy?

1. Syntony is a one-sided feeling that manifests itself on a fairly low or medium level; it is the expression of an undifferentiated, temperamental, low reflexive attitude; empathy, the contrary.
2. Syntony expresses a global unreflective attitude; empathy is differential and reflective.
3. Empathy does not contain suggestion or primitive

autosuggestion. It expresses sympathy, understanding, willingness to help, a reflective attitude, but does not necessarily approve of the object (other person) for whom you have this empathy.

Definition

Syntony can be defined as sympathy and cooperation with another individual or group of people regardless of their developmental level.

Syntony is a primitive, instinctive and emotional dynamism which finds its expression in temperamental and uncritical association with the mood of another individual or a group without the tendency toward inner psychic transformation, toward self-awareness of one's own attitude and toward giving it a lasting character on a higher level.

Empathy is a form of syntony on a high or on the highest level, associated with reflection, feeling of responsibility for other people, desire to assist them, friendliness and understanding; however, without approval of improper forms of behavior and activity.

Applications

The concepts of syntony and empathy are of special importance in developmental psychology, psychiatry and ethics, as well as, in all other sciences dealing with interpersonal relations. They are useful in self-education and autopsychotherapy and in every domain in which the emotional function is not sufficiently developed, e.g. in psychopathy, some forms of mental retardation, some paranoid disturbances, etc.

Another area of application of the concepts of syntony and empathy includes the processes of the formation and operation of the self-perfection instinct; that is to say, in the psychological analysis of great creative men who

attained the highest moral level such as Thomas More, Gandhi, Albert Schweitzer, etc. Empathy is of crucial significance is the psychology of religion, and the psychology of pedagogy and of the ideal.

26. AUTONOMY

Autonomy, as used here, does not express the independent, “natural,” “temperamental” self-reliance which is derived from a biophysical type, unconscious resistance and obstinacies, antisocial attitudes, weak empathy or aggressiveness, and from autistic attitudes. It does not express primitive, natural self-reliance or psychopathic self-reliance.

Autonomy is the state of the gradual acquisition of independence from the lower levels of internal and external reality. It consists of the gradual elaboration of the dependence on the higher levels of reality that is to say, on the consciously developed and accepted hierarchy of values in oneself and in regard to the external environment.

Autonomy is the expression of the developmental process from lower to higher levels, from that which is “less I” to that which is “more I,” from that which “is” to that which “ought to be.” It is a very important factor in intellectual, emotional and instinctual development. The result of its activity is a consciousness of being independent in thinking, experiencing and behaving.

This is a process in which there is a gradual decrease of the role of biological determination and increase of conscious subordination to a higher hierarchy of value. This process is very closely connected with the action of

the third factor—that is to say, with the attitude of conscious choice and selection, among inborn and environmental factors, of those which seem to deserve our approval and fostering, and those which the individual disapproves and tries to overcome in himself and in his environment.

That, from which an individual becomes independent and free, determines his place on the scale of development and his relation to his own primitive levels of functions and to his own personality and its ideal.

Definition

Autonomy expresses the consciously chosen attitude, which, on the one hand, becomes more and more independent from its own lower traits and from nondevelopmental, harmful influences of the environment and, on the other hand, becomes increasingly coordinated with and dependent on a new consciously developed hierarchy of values and the ideal of personality.

Application

Autonomy is a concept of fundamental importance for a theory of development, for education, and especially for self-education and autopsychotherapy. Autonomy is also discussed in modern pedagogy when it deals with the Problem of forming so-called autonomous characters, both independent and creative.

The presence of at least some elements of autonomy in the psychic structure is important for all fields of the humanities. It is an essential quality of a true educator, judge, or authentic politician. Autonomy plays the fundamental role in the prognosis and treatment of psychoneuroses and functional mental illnesses. The possession of this capacity determines a good prognosis concerning the development of the individual and his, abilities for autopsychotherapy.

27. AUTHENTISM

What is authenticism? It is, strictly speaking, a concept that has only been elaborated in recent years.

This term is not included in several major encyclopedias.

According to “Webster’s Collegiate Dictionary” the term “authentic” means trustworthy, genuine, not imaginary, false, or imitative. Therefore, this concept would express an agreement with facts, with concrete, reality and with the inborn, biologically determined psychological type.

According to Lalande’s¹ Dictionary this concept refers rather to documents or works truly originating from the assumed author in contrast to false documents or works, not originating from the assumed author. In another sense this concept is used to indicate persons or activities, authorized to execute definite activities pertaining to their positions, appearance, etc.

Our notion of authenticism is not strictly bound to such uses of the concept of authenticity. We do not consider authentic such forms of behavior, conduct, experiencing or thinking which may find expression in the so-called sincerity and straightforwardness without inhibition, in uncontrolled manifestations of one’s inborn inclinations, in “being natural” without reflection and inner psychic transformation.

It seems that such an interpretation of authenticism would simplify the issue and would not take into consideration the role of levels in the development of a human being. It seems that sincerity and straightforwardness have real value, if they result from many conscious and elaborated inhibitions.

If the concept of authenticism or authentic existence is to have the normative connotation associated with it

¹ A. Lalande, *Vocabulaire de la philosophie*. Paris: Alcan, 1926.

by leading existentialist philosophers, it has to be interpreted from a multilevel point of view and it has to be related to mental development toward autonomous personality—that is to say, toward the highest levels of mental structure and functions. A partial, weaker or stronger symptom of authenticity appears in proportion to its proximity to autonomous personality and its ideal.

Generally speaking, that is more authentic which has passed through the process of disintegration, which manifests higher levels of the inner psychic milieu, which is more autonomous and empathic, which exhibits more distinctly the operation of the third factor, which is closer to the ideal, which is more “human” and represents a high level of self-consciousness. That which is more authentic, has a rich history of development, a rich history of inner conflicts, self-consciousness, empathy, and a stronger and more complex awareness of existence and of one’s own essence, as well as, of the essence of others. By the essence of a human individual we mean those basic features of developing man which are self-conscious, self-chosen and self-educated.

To authentic activities and attitudes will belong, for instance, the attitude Of conscious protest against the automatic, thoughtless human activities, which come about from collective suggestiveness and excessive social adjustment. Authentic are such decisions which reject the lower levels of instinctive functions, as well as, decisions to take the responsibility for others acts of sacrifice, etc. “Authenticisms” of this kind include creative and conscious dynamisms which together with other developmental forces shape one’s autonomous personality. Many so-called psychopathological states, processes, and attitudes such as: altruistic anxiety, existential anxiety in psychoneurotics, some “pathological” protests of schizophrenics against certain degrading practices, methods of care in hospitals—belong to partially authentic attitudes.

Every distinct result of the processes of self-education and autopsychotherapy which make us leave lower levels

of development and achieve higher ones, is an expression of the fundamental process of aspiration to authenticity.

Let us consider a few examples of authenticity:

1. Sacrifice of one's life in a concentration camp in order to save the life of another man who has children and is responsible for them.
2. The courage to "speak out" in cases in which one realizes that the direction or methods of an action are erroneous and, as a result of such criticism, the individual may be dismissed from his position.
3. Refusal to accept high honors or a prize when one feels that somebody else deserves it.
4. The determination to express in creative works one's true opinions, even if small deflections from those opinions would protect the security of the, author and his family.

This conception of authenticity presumably involves the enrichment of this term by the inclusion of multilevelness in its essential structure. In this way, the content of authenticity is broken up into apparent and real, lower and higher. In order to make clear that we are dealing, here, not only with a mental quality, but also with a developmental dynamism, we use rather the term "authenticism" than "authenticity."

Following are a few remarks about the relation between autonomy and authenticity. Autonomy is an indispensable part of authenticity; authenticity is more global. Authenticity is a result of development of many dynamisms of autonomy. Authenticity has a more synthetic character. Authenticity is strictly connected with the essence of each individual.

We cannot regard authenticity as a gift acquired without work, effort, self-transformation and self-education. Authenticism is acquired through deep and grave life experiences, inner conflicts and unceasing efforts. Therefore, the methods or aids in planning development and self-education must be based on authentic values, placed

in our hierarchy of values, progressing from the lowest to the highest level of authenticity.

To become authentic—in the, sense of becoming a unique human individual with an unrepeatable, autonomously developed social attitude—must be considered one of the fundamental elements of our ideal of personality and hierarchy of aims. Education towards authenticity is not an education toward artificial originality and self-distinction, because such an assumption would distort the meaning of authenticity. An authentic education does not produce “authenticism for show.”

Authenticity can be achieved as a resultant of many individual and social qualities. It comes about as an effect of the development of these qualities. It is acquired in a manner which involves forgetting it, forgetting about the possibility of being authentic or acting authentically. Occasionally, we can learn from others about our authentic activities, but mainly from those who, themselves, represent high levels of mental development.

Definition

A human individual is authentic, if he has developed an autonomous attitude toward himself, his environment and his ideal of personality; if he has achieved a high level of synthetic inner psychic transformation, consciousness self-consciousness, empathy, hierarchization and a strong feeling of his essentialist existence.

Authenticity is a result of a high level of development of the inner psychic milieu, especially of its intellectual emotional and instinctive aspects, and inner psychic transformation.

Applications

The concept of authenticism has fundamental significance in the planning and realization of the program of self-development, self-education and autopsychotherapy,

in shaping conditions for intuitive syntheses in the development of the self-perfection instinct and in the realization of personality and its ideal.

The concept of authenticity is also important in the selection of a suitable profession, and especially, in placing suitable persons in responsible positions in education, teaching and philosophy. It plays a basic role in the theory of morals, in personalist philosophy and in serious pastoral work. Then it yields not only professional values, but such values which go beyond professional considerations, and are based on long-lasting experiences and understanding of essential human drama.

28. RESPONSIBILITY

From the psychological point of view, by responsibility, we mean the feeling of duty and its realization, if their scope and content is determined by the content and level of consciousness and empathy in relation to human individuals and groups, and even to the human race in general and other living creatures. We can use the term responsibility with regard to a conscious choice of social tasks which, in a disquieting way, enter into our consciousness. They impose themselves upon our consciousness as a sort of new knowledge associated with an attitude of obligation, as a categorical imperative, as a command that refers to "what and how" should be "done," with a simultaneous activation of the dynamisms pushing toward realization.

In a genuine case of the feeling of responsibility, realization is included in the very experience of responsibility. Authentic responsibility can be measured by the extent

of realization or by the extent of authentic readiness to act and authentic attempts of realization. Without this crucial element involving realization, responsibility merely declarative, verbal, in “academic discussions,” “on paper.” Without this element it is difficult to distinguish from seeming real responsibility, mere talk about responsibility which expresses the desire to gain social recognition rather than authentic experience of responsibility.

We bear the responsibility for our children, for their health, clothes, food, education and mental development. We are responsible for the quality of our work, for the fulfillment of the duties which we accepted as members of social organizations. The scope and level of our responsibility increases in proportion to our mental development. The wider and more distinct is our development toward higher levels of mental life, the wider and more intense are our feelings of responsibility which is increasingly extended to larger groups, to the whole nation and all of mankind.

Generally speaking, there are two kinds of responsibility depending on the degree of sensitiveness of an individual. The first kind is rather formal, the second expresses authentic attitudes. The first is founded on convention, on a kind of “contract,” on a strict determination of duties and responsibilities. Those whose feelings belong to this category decline the responsibility for anything which has not been clearly stated in the contract. Their attitude is frequently expressed in the saying: “This is none of my business, this is beyond the scope of my responsibility.”

The second kind of attitude has emotional and intellectual roots. It arises from genuine emotional and imaginal excitability, from empathy and identification, from consciousness and self-consciousness, and from prospection.

This is the attitude exhibited by such individuals as: Socrates, Lincoln, Father Kolbe, Dr. Korczak, etc. The

limits of responsibility are determined here by syntony, by conscious love and prospection, the level and scope of which grows in proportion to all-around mental development and is increasingly associated with the drive toward realization and readiness to sacrifice. Individuals of this kind feel responsible for the realization of justice and for the protection of others against harm and injustice. Their feelings of responsibility extend almost to everything. Their attitude is the exact opposite of the attitude expressed in Wyspiański's drama "The Wedding": "Let there be war everywhere in the world, if only our village is secure and quiet."

Two problems related to the question of responsibility require additional remarks and clarification. One is the problem of legal responsibility as it is determined and imposed by a system of law, and the other is the problem of realization of moral commands.

Certainly those individuals who show broad and deep sensitivity and a high level of empathy do not act against the law, but, so to say, "above the law." The scope of legal obligations is for them the very minimum of their responsibility which is broader and deeper than that demanded by the precepts of law. However, they have respect for the law and subordinate themselves to the law (Socrates, Gandhi, M. L. King) and the only resistance they show is against those degenerated forms of legal order which amount to brutal oppression of their fellowman.

With regard to the second problem, which concerns the role of realization as an element of responsibility, we wish to stress this point again that realization constitutes one of the fundamental elements of authentic responsibility. This conception of responsibility counteracts the spread of parasitic forms of responsibility, the so-called verbal responsibility which amounts to oral declarations. It unmasks and counteracts those forms of responsibility which always choose the easier course of action, which avoid risks and sacrifices and are excessively concerned

with the preservation of oneself “for some future important task.” This is, in fact, pseudo-responsibility at the service of primitive drives, especially the instinct of self-preservation.

Definition

Responsibility consists in conscious readiness to accept and fulfill duties, the content and scope of which grows in proportion to mental development of individuals and groups, both in positive (joy, success, social recognition) and negative (difficulties, suffering, and even death) conditions of this development.

Responsibility is a multidimensional and multilevel concept, which starts with the narrow form of responsibility for the duties accepted in individual or social contracts, and extends to the family, ending with responsibility for the national community and international relations, including even all mankind. The level of responsibility grows in proportion to general mental growth, and undergoes transformations from its narrow forms to those forms which recognize the risks and in which the individual identifies himself with the “cause.”

Applications

This multilevel conception of responsibility is of fundamental importance in every sphere of educational activities, in jurisdiction, politics and human relations, particularly those of a hierarchical structure. The feelings of responsibility increase together with the development of Personality, with the recognition of various levels of reality and aims. They cooperate with the dynamisms of autonomy and authenticity and are always noticeable whenever those dynamisms really are in operation.

In our educational activities we have to widen and deepen authentic responsibility, and discourage and weaken apparent, seeming, verbal “responsibility”; responsibility “as though.”

This distinction may also have application in penal law. Encouragement of responsibility, even of a limited scope, for one's own actions through a well-prepared system of education may be of great significance in prophylaxis and prevention of crime. Retribution requires more careful elaboration so that it would really protect society against certain kinds of crime. A carefully examined system of retribution includes elements of prophylaxis, because it generates inhibitions and a degree of sensitiveness with regard to some kinds of crime, and thus, contribute to the formation of at least rudimentary forms of responsibility.

29. ACTIVATION OF THE IDEAL

Activation of the ideal of personality in different fields means, at the same time, activation of the ideal on different levels. There is no activation of the ideal and its energy if there is no increasingly clearer hierarchization of values in oneself and in the external milieu. The wider is the area of multilevel disintegration and hierarchization, the stronger is the dynamization of the ideal of inner psychic transformation, of the third factor, the disposing and directing center on an increasingly higher level and all-around self-education. The ideal is the aim of multilevel disintegration, secondary integration and multilevel development. It is the highest value for the developing personality of the individual, while, at the same time, it is an instrument of development and self-education.

The process of passing from what is "lower" to what is "higher," from that which is "farther" from per-

sonality towards that which is “nearer” personality, from that which “is” to that which “ought to be,” is an example of a typical process of advancing toward the ideal of personality. The closer is the individualization of the ideal, the clearer it is, the more differentiated and strong, the more accessible to an intuitive grasp. At the same time, its activity is increasing and this, in turn, strengthens the developmental energy.

The processes of self-education, autopsychotherapy, and inner psychic transformation; the dynamisms of empathy, autonomy, and authenticity; and the disposing and directing center on a high level are structures and functions nearest to the ideal of personality.

The ideal of personality is the model of the development of personality; an intuitive, synthetic goal of the development of a human individual; and an aim of his planned multilevel developmental efforts. The lower and middle levels of this development are being built by the intellect and experience with the participation of intuition. The higher stages of development are transformed through the synthetic intuitive “grasp” of the ideal of personality and identification with this ideal. This synthesis and intuition transform and project this ideal by their work, they lift up the empirical and discursive activities to a higher level.

We have to add that, on the highest levels of development, almost all the dynamisms weaken in respect to strength, identifying their work with the work of the whole personality. They stop acting individually; the whole personality acts as an entity. Then the strength of these dynamisms weakens in respect to violence. There is, however, great strength of activity of ideal.

Definition

Activation of the ideal consists of an increase in intensity of one’s commitment to this ideal and the growth of mental tension caused by this process. The higher

is the level of mental development of an individual, the more distinct and specific is his ideal of personality. It takes a vital part in the intuitive-synthetic work toward secondary integration and, together with empirico-discursive dynamisms, participates in the realization of the program of development set up by a developing individual.

Applications

The concept of the activation of the ideal of personality is a vague and impractical concept on a low level of mental development. On the level of multilevel disintegration and at the time of the formation of the inner psychic milieu, this concept becomes clearer and more real. Activation of the ideal becomes a “normal” concrete activity, if there is a hierarchy of values and the dynamism of self-perfection. There, the activation of the ideal becomes a defensive force of development and the source of “developmental projections.”

On the level of self-education and autopsychotherapy, activation becomes the “everyday” dynamism of development. This concept is fundamental and useful in developmental and educational psychology, in the theory of morals, in philosophy of the ideal, and everywhere where we speak, theoretically and practically, but in an authentic way, about autodeterministic development.

30. THE DISPOSING AND DIRECTING CENTER

How could we describe the disposing and directing center? It is, according to our view, a dynamism or group of dynamisms organizing and directing our behavior. It undergoes hierarchic multilevel transformations and is subordinated to the laws of mental develop-

ment. Its structure and functions depend on the level of the individuals developmental phase.

On the lowest level, on the level of primitive integration, this center is identified with concrete primitive instinctive dynamisms or with groups of these dynamisms. The intellectual function is subordinated to these dynamisms and used merely as an instrument. This center decides that human behavior at this level is narrow and primitively integrated. The tension of these instinctive dynamisms is strong, the direction of action is primitive and clear hesitations and inhibitions are not common, especially in the sphere of realization.

In unilevel disintegration the structure and level of primitive integration is gradually disturbed; we have the first signs of hesitation and imbalance of instinctive attitudes; emotional restraints start to operate. The instinctive, structures are loosening and we find attitudes “for” and “against,” hesitations in feelings and actions and changeability, of moods. We can observe ambivalences and ambtendencies. In connection with this, at different times many disposing and directing centers of different tension appear; their activity may be prolonged or brief; the processes of inhibition play a more important role; the tendency toward realization of instinctive needs is not as strong as it was before.

We may say that at this stage there are many changeable, conflicting or cooperating centres of the same level of development. We may also speak of the activity of some or many “wills” as centers which alternately oppose or cooperate with one another.

When the development of the human individual is passing to the third phase—the phase of multilevel, spontaneous disintegration—these centers become less numerous, less differentiated in power and tension. The centers which represent hierarchically lower levels submit to the centers which represent higher levels. In this hierarchization all the dynamisms of the third phase of multilevel disintegration take part. Emotional ten-

dencies and inhibitions gradually subordinate lower drives to higher centers. Those dynamisms which slowly integrate themselves into one disposing and directing center, slowly gain ground. However, this new center does not yet operate in a definite and clear manner.

It is only in the fourth stage of disintegration that one center is definitely formed and that it acts synthetically as one center on a high level. Hesitations in functions are not significant, systematization is fairly clear. The new disposing and directing center is based on the work of such dynamisms as subject-object” in oneself, self-consciousness and self-control, the third factor and inner psychic transformation.

On the highest level, that is to say, on the border of the fourth and fifth stages, as well as, on the stage of secondary integration, we have only one disposing and directing center which synthesizes intuitively all human tendencies, identifies itself with personality and its ideal and develops its own activity in unity with persona I through “insight,” meditation and contemplation.

Definition

The disposing and directing center is a dynamism or a group of dynamisms that disposes and directs the behavior of human individuals.

This center has a structure, level and form of cooperation with other dynamisms dependent on the level of development of an individual. On the lowest level, that is to say, on the level of primitive integration, this center identifies itself with the strongest instinct or group of instincts; on the level of unilevel disintegration we observe the disintegration of the structure and functions into more or less numerous disposing and directing centers which alternately cooperate or conflict. On the level of multilevel spontaneous disintegration and organized disintegration is created the center on the highest level. This center identifies itself with the whole personality

and its ideal and directs all of the most important dynamisms of man.

Applications

Such a conception of the disposing and directing center gives us insight, as it seems, into its position in and cooperation with the groups of different dynamisms on many levels. We can see its transformations, dependence on different inauthentic and authentic determinants and, on the highest level, we can observe its gradual identification with personality. Such a conception is not only of theoretical importance, but also can be the basis for an individual consciously to transform this dynamism towards its higher levels. That means, it would apply in self-education, autopsychotherapy, in the science of the "human will" in the sense of its determinants, indeterminants, and autodeterminants.

Such a conception allows us, probably, to understand genetically and dynamically the development of man through his nonhierarchical and hierarchical dynamisms, through the unions and disunions of different dynamisms in the course of development, their disintegration on the way to higher levels of development and, thus, to secondary integration.

31. WILL

Will cannot be understood and defined without such concepts and dynamisms as multilevelness, disintegration, the third factor, inner psychic transformation, autonomy and authenticity. What is will on the lowest level of development, on the level of primitive impulsive structure, and on the level of a psychic structure which has a

primitive, rigid, instinctive, organization integrated on a low level and the intellectual function completely subordinated to the functioning system.? At this stage, will is inseparable from the functioning of an impulse or a group of impulses, and may be identified with a concrete impulse or group of impulses.

On the level of certain impulsive loosening, on the level of unilevel, nonhierarchical disintegration, on the level of unilevel conflicts, and on the level of ambivalency and ambivalence—we have a relative, although unstable, equilibrium in the activity of will, or rather different “wills,” which loosen their close association with impulses, couple and uncouple interchangeably in the service of undifferentiated activities of heterogeneous feelings and instincts. To a certain degree, on this level of disintegration, we may observe a certain autonomy of will, or rather, many “wills.”

After further development we have the beginnings of multilevel disintegration, where new “autonomous dynamisms” rise. We also have here inner conflicts, as in the previous phase. These are not unilevel conflicts, but multilevel ones. Will joins with these dynamisms to which it becomes more and more subordinated and rises to a higher level along with the development and activity of such dynamisms as: astonishment with oneself, disquietude with oneself, inferiority feeling towards oneself, dissatisfaction with oneself, feelings of shame and guilt, positive maladjustment and the creative instinct.

In this way “will” becomes “free” from former connections with lower impulsive dynamisms, and couples with higher ones to become free from lower determination and associates itself with higher dynamisms. Thus, it becomes a second time “free” and less autonomous, but at the same time more authentic, because it is coupled with the development of the personality of the individual.

In the next phase the individual decisively and sys-

tematically “divides” will into two levels through the functioning of the dynamisms of “subject-object” in oneself, the third factor, inner psychic transformation, self-consciousness, self-control and empathy.

In this manner will becomes a second time determined and “annexed” to the personality. It becomes, in this way, “freely,” “autodeterministically” dependent and a personality function. Lifting itself to the higher levels, will becomes less and less free, and personality becomes more and more “free.” Will becomes less autonomous and more authentic, bound to the conscious personality as a united dynamism of secondarily integrated will in complete ‘union with the personality.

In conclusion will, as a concept and dynamism, possesses a different content, sphere and even tension which depend on the developmental level of the individual.

It is a dynamism which, as we have mentioned before—on the level of primitive, integrated and impulsive structure—identifies completely, or almost completely, with a concrete primitive impulse or with a group of impulses. On the level of unilevel disintegration this dynamism is divided into many volitive dynamisms, “many wills,” which are involved in various unilevel conflicts and cooperations. On the level of multilevel organized disintegration and on the borderline of secondary integration will becomes more uniform, more associated with and more identifying with personality and its ideal.

We can ask the question: what is the basic difference between our conception of will and the disposing and directing center? These are similar concepts. The function of will is to make decisions and act; the disposing and directing center—besides this function—has the function of planning, programming, organizing and directing. It is wider, more synthetic and contains clear intellectual elements.

Definition

Will is a function of the unilevelness and multilevelness of the development of man and its definition has to tie it up to specific developmental levels.

On the level of primitive integration will is determined and unified with a primitive dominant impulse or group, of impulses; on the level of unilevel disintegration will is, in a certain sense, free, and little determined by weaker subordinating fundamental instinctive dynamisms. In proportion to the development through multilevel disintegration, will becomes less “free,” more consciously identified with “free” personality and its ideal, and more! consciously and voluntarily submits to autodetermination and the personality.

Applications

Reevaluation of this concept pertains mainly to its modification and transformation in dependence on the, levels of manifestations of that dynamism. Its significance is very important for the theory of positive disintegration. It is important to the structure and functions of the inner psychic milieu, and especially to the, structures connected with other dynamisms on the level of primitive integration, unilevel disintegration and secondary integration. In this way, the concept of will has different content and connections depending on the level on which acts of will take place.

This reevaluated concept is applicable in developmental psychology, educational psychology, education, psychopathology, and especially in jurisdiction, psychotherapy and autopsychotherapy.

32. PERSONALITY

According to the generally accepted view, personality is a structure or organization of mental functions characteristic of every human individual. The present writer considers personality to be the effect and the aim of mental development. Hence, personality is the force which integrates mental functions on a high level. In order to attain personality, it is necessary to pass through the whole laborious path of internal and external conflicts, and positive adjustment and maladjustment. It is necessary to work out and develop the inner psychic milieu with its basic dynamisms, to undergo mental experiences and transformations characteristic of the process of positive disintegration and leading to secondary integration. It is necessary to reach the level of the formation and growth of the instinct of self-perfection to approach one's own individual and social ideal.

Personality is, therefore, the final outcome of painstaking experiences of self-education and autopsychotherapy. It is, at the same time, the highest form of organization of mental functions that can be achieved by man. We could associate personality with the concept of a complete human individual who, in regard to the scope and level of his functions, represents a coherent and harmonious structure of a high degree of insight into himself, into his aims and aspirations (self-awareness). Personality may also be described as a self-chosen, unique organization of structures and dynamisms with a distinct identity and direction. The development of personality consists in the formation and growth of preeminently human qualities of a conscious and dramatic nature, in particular, autonomy and authenticity.

The individual who develops his personality must have the feeling that his attitude is right, that his aims have significant, lasting and objective value. This is the process and the state of self-confirmation and self-objectivization. He must be aware that the course of mental

development is never completed and, consequently, that he has constantly to pay attention to the problem of self-education and self-perfection.

We may define personality as an individual, unique, unrepeatable unity of basic mental qualities. Those, qualities which were chosen at the time of the “birth of personality” and later, authentically developed as central and most important, do not undergo qualitative changes. They will grow quantitatively and may be supplemented by new qualities. This, however, will not upset the place and weight of central qualities.

The first quality of personality—that is to say, self-awareness is relatively clear and does not need much comment. The quality of being self-chosen involves the process of development, the repeated acts of choosing one’s personality many times until the moment of the final choice. This choice comes about as a result of the activity of autonomous factors, such as the third factor, the dynamism “subject-object” in oneself, inner psychic transformation, identification and empathy, autonomy authenticism and the ideal of personality. The essence of this choice I consists in distinguishing what is “higher” and “lower,” what is “less myself” and “more myself,” what is closer to and what is more distant from personality, what is changeable and what is lasting, what is merely existential and what is existentio-essentialist. It is a conscious and self-determined choice. At a certain level of choice the individual becomes aware of what is his own “essence”; that is to say, what are his aims and aspirations his attitudes, his relations with other people which have been prominent in his experiences and without which his life would be devoid of meaning.

The “essence” of an individual is formed by the central qualities of his personality. We can say that this essence was constituted in Lincoln in the strength of his striving toward his ideals and stubbornness in their pursuit, together with empathy toward citizens of his country and openness to the arguments of his adversaries, even

readiness to state their case in better terms than they were able themselves. The essence of Chopin's personality consisted of the nature of his musical creativity, his versatile sensitiveness, his specific moods and certain exclusive affective ties. For Wladyslaw Dawid the central, essential element consisted of the need to attain "salvation" and to become united with his deceased wife without which he was unable to find meaning in his life.

Self-confirmation is the expression of becoming assured, as a result of self-awareness and reflection, that the choice of one's own structure, of one's own path, of one's own hierarchy of values is right, good and the only correct way, "this, and not any other." It is associated with the constant readiness to act in a specific, clearly determined direction of development.

The quality of self-education attests that the process of mental development is never completed, even if its main lines are clearly defined. This quality is associated with the attitude of humility and strength, with the awareness of striving toward an ideal and the awareness of being at a distance from it.

Let us illustrate our general considerations with some examples of individuals having a clearly developed or developing personality. We find a fully developed personality in Socrates who manifested highly refined qualities of a citizen, soldier, teacher, and philosopher. He had a distinct feeling of responsibility for himself and for the society of which he was a member. Socrates combined his criticism of political authorities in his country with his subordination to the verdicts of those authorities. His philosophical views were fully consistent with his behavior (authenticity). He loved his intellectual pursuits and wanted to continue them in the other world. He was always aware of himself, choosing himself until the choice of death. He showed faithfulness to his concerns and his lasting affective ties. In his relations with other people he always respected them

as unique individuals; as “subjects” who deserved his respect. His intuition and ability of contemplation were quite exceptional.

An example of an individual in the process of shaping his personality can be given in the following excerpt from the autobiography of a patient: “My striving toward what I want to be, although I am not, is so strong that nobody and nothing can lead me astray from my path. I have tasted the joy of authenticity, empathy, independence from the things of “this world.” But I am still unable consistently and stubbornly to pursue the realization of my aims. I made the choice, I am aware, I strive; but I have not yet enough tranquility and systematization on my path.”

Definition

Here are three definitions of personality which differ in the degree of complexity and specification of details.

- 1) Personality is a self-conscious, self-chosen, empirically elaborated, autonomous, authentic, self-confirmed and self-educating unity of basic mental, individual and common qualities. Those qualities undergo quantitative and qualitative changes with the preservation of central elements.
- 2) Personality is a secondarily integrated set of basic mental qualities of an individual which undergoes quantitative and qualitative changes with the preservation of central lasting qualities.
- 3) Personality is the unity of integrated mental qualities of man; that is to say, personality is the final and highest effect of the process of positive disintegration, empirically and intuitively elaborated.

Applications

The above developed conception of personality as the outcome of the process of positive disintegration and as

the aim in the development of mental functions and structures, seems to be of fundamental significance in developmental and educational psychology, in education, in accelerated mental development, psychology and psychopathology of psychoneuroses, and even in philosophy. Personality—in the sense discussed here—is an individual, empirical and normative structure. Hence, it becomes a powerful, dynamic force of a teleological nature which serves as a basis for the individual program of education, self-education and autopsychotherapy, founded on a correct diagnosis.

On the other hand, personality includes central, “essentialist” elements, unchanging qualitatively; although submitted to quantitative growth and accrument of new qualities, sometimes of marginal significance, sometimes near to the central. This concept of personality accounts for the two crucial aspects of fundamental human tendencies: the preservation of identity, uniqueness and unrepeatability, on the one hand, and the requirement of continuous, incessant development, on the other hand.

It seems that this empirical and teleological approach to personality may be particularly useful in the diagnosis of and as a stimulus for this group of youths and adults who “idealize” at the period of adolescence and, in later life, and owe this capacity to their lasting, positive developmental tendencies.

In philosophical terms, it provides the basis for the thought of an absolute “I” and “Thou,” for dealing with ‘I’ and “Thou” on a very high level reaching the border of the absolute. It may become the point of departure for reflection upon the postulate of individual immortality. This postulate was characteristically noticeable in Socrates, in Wladyslaw Dawid, Soren Kierkegaard, and others.

33. THE INNER PSYCHIC MILIEU

The concept of the inner psychic milieu can be considered in analogy to the concept of the external or social environment. The inner psychic milieu can be visualized as a kind of geographical map in a dynamic interpretation which would locate the various developmental and nondevelopmental, “normal” and pathological dynamisms. The operation of those dynamisms, either in harmony or in conflicts, is a very real fact in human life. The outcome of the activity of the dynamisms of the inner psychic milieu usually takes the form of differentiated attitudes in various aspects of an individual’s life—be they personal, professional, economic, social or religious.

On the “internal,” psychic geographical map we find the more important, more decisive dynamic centers and specific dynamisms which more or less permanently preserve their dominant role, and others which increase in intensity and exercise pressure on the former to assume their dominant position. There are on this map still other dynamisms, not ordered in a hierarchical way, which are in a loose and unstable relationship to other dynamisms. At times these dynamisms are in harmony and cooperation with the formerly mentioned dynamisms, and yet at other times, they are in collision or conflict.

This whole setup not infrequently gives the impression of chaos. It is dynamic and involved with conflicts. At a closer look, however, it shows more or less distinct developmental dynamisms and tendencies toward formation of new dynamisms of a higher level.

We can think of the inner milieu in terms of another analogy. When we look at our body, the expression of our face of our motions as reflected in a mirror or in our imagination, we can visualize various mental dynamisms, more or less conscious, operating behind the external cover: self-approbation and self-admiration, depression, jealousy, narcissism, shame, dissatisfaction with oneself, aggression, striving toward an ideal. We can “see” the

hierarchy of various dynamisms or a dynamic setup devoid of a hierarchical order.

At the level of primitive instinctive integration, that is to say, at a primitive stage of mental development or in psychopathy, the inner psychic milieu does not really exist. It arises and is noticeable only at the stage of unilevel disintegration, when a certain sensitiveness appears, when we observe the process of loosening and disintegration of mental structure in a nonhierarchical, unilevel manner. This stage is associated with the presence of ambivalences and ambitemendencies; inconsistency of feelings, evaluations and action; changeability of ions from depression to excitation, moods; easy transit and from inferiority to superiority feelings. We can find at this stage a number of unstable directing and disposing centers, a plurality of “wills.” They appear in a changing order, without a stable hierarchy, and their activity is temporary and devoid of a distinct dominant. This kind of inner psychic milieu appears in the course of mental transformations dependent on the biological life cycle, at the time of adolescence and menopause. Conscious, autonomous factors, which transform mental functions through one’s “own forces,” do not exist or participate in this kind of inner psychic milieu.

In cases of a rich hereditary endowment combined with conditions favorable to accelerated mental development we can observe the process called multilevel disintegration. It consists in a disintegration into what is “higher” and “lower,” “better” and “worse”; into what represents more of myself” and “less of myself.”

At first it is the phase of a spontaneous growth of the multilevel inner milieu. It is characterized by the presence of such dynamisms as: astonishment with oneself, disquietude with oneself, inferiority feeling toward oneself, dissatisfaction with oneself, feelings of shame and guilt, symptoms of positive maladjustment, and the beginnings of the instinct of creativity with components of growing reflection. I have discussed these dynamisms

in my previous writings¹ and in other chapters of this book.

If there is a further increase in self-consciousness and the drive toward self-perfection, the individual passes to the phase called organized multilevel disintegration, characterized by the formation of an inner milieu and dynamisms of a higher level which organize this inner milieu. This is the time of operation of such dynamisms as: the third factor, “subject-object” in oneself, self-awareness, self-control, inner psychic transformation, identification and empathy.

On a still higher level, at which the individual approaches personality and its ideal (i.e., on the borderline of organized multilevel disintegration and secondary integration) the following dynamisms emerge: autonomy and authenticity, education of oneself and autopsychotherapy, disposing and directing center on a high level and ideal of personality. These dynamisms show distinct integrative force and strong interconnections. All of them, including the disposing and directing center, are gradually identified with personality and approach its ideal, which is the supplier of mental energy on the highest accessible level.

The following examples will illustrate this concept.

1. An excerpt from a patient’s biography which describes his inner psychic milieu: “As a result of my broken marriage, the causes of which I tried to analyze from all points of view and in which as a result of a variety of personal conflict and failures I took interest in the manner I responded to external facts and events surrounding

¹ K. Dąbrowski, *O dezyntegracji pozytywnej* (On positive disintegration). Warsaw: Państwowy Zakład Wydawnictw Lekarskich, 1964.

K. Dąbrowski, *Positive disintegration*. Boston: Little, Brown and Co., 1964.

K. Dąbrowski, *Personality-shaping through positive disintegration*. Boston: Little, Brown and Co., 1967.

K. Dąbrowski, Le filieu psychique interne. *Annales Médico-psychologiques*, 1968, 2, 457-485.

me. I took interest in myself and extended this interest to the inner life of other people. I see now that strange and sad things occur in myself, things which frequently are much more fascinating than what I see in the external world. One thing which attracted my attention was the observation that there are "levels in myself" I am capable now of observing what is active in myself in specific concrete situations, what is decisive of my behavior what kinds of positive and negative forces struggle in myself. Now, I understand what is an inhibition of the 'higher' by the 'lower' and vice versa."

2. The statement of one of the Oriental philosophers: "Nobody except God and myself knows what is in my heart."

It seem that the concept of the inner psychic milieu is new and rich. It was discovered now long ago, but its numerous dynamisms show a highly complex structure and differentiation. There are, among those qualities, various levels and kinds of dynamisms and levels of the inner milieu, each of which represents or is in the process of becoming a separate phenomena and stimulant toward a richer and deeper grasp of reality.

Definition

The inner psychic milieu is the totality of mental dynamisms in a distinct or indistinct hierarchical setup, sometimes even without a hierarchical order. These dynamisms are related to one another in a more or less permanent cooperation or conflict. They have a decisive role in the development of personality.

Applications

In the author's opinion the concept of the inner psychic milieu is of important significance for developmental and educational psychology, psychopathology, ethics, and philosophy. It seems that it complements the concept of

the external environment which, in its various dynamisms, will have “reference” to specific dynamisms and levels of the inner psychic milieu. In this way it will become possible to better understand the cases of harmony and disharmony between the two environments. It will be possible to examine, in a more incisive way, interenvironmental problems in education and self-education, in psychotherapy and autopsychotherapy, as well as, in “inner life.”

It seems that the phenomenon of the development of a human individual is much clearer, if we interpret it in terms of the inner psychic milieu.

It also seems that the distinction of the main dynamisms of the inner psychic milieu will have growing influence upon concrete and complex educational and self-educational activity of human individuals, especially as a result of growing knowledge of interrelations among various kinds and levels of the external and internal environments. Here, we specifically refer to such dynamisms as; astonishment with oneself, feelings of shame and guilt, disquietude with oneself, inferiority feeling toward oneself, dissatisfaction with oneself, positive maladjustment, the dynamism “subject-object” in oneself, the third factor, autonomy and authenticity, disposing and directing center on a higher level and ideal of personality.

34. POSITIVE MENTAL TENSION

A great number of educational, psychological and psychiatric theories consider mental tension negative. The individuals who manifest strong mental tension are, as a rule, advised to consult a psychiatrist. The generally

accepted approach includes such recommendations as: "Quiet down take it easy ... relax. ... have a rest. ... " However, experience seems to indicate that recommendations of this kind do not change or decrease mental tension, as it has its source in a psychopathic constitution or in significant alteration in the tissue of the nervous system.

In our discussion here we will be especially concerned with another kind of mental tension. It arises from distinct or accelerated processes of mental development from above average sensitivity, from internal and external conflicts, from creative attitudes, from the will to transform one's own psychological type, etc. Mental tension of this kind is usually associated with various forms of mental hyperexcitability, with excessive sensitivity, with maladjustment to external and internal conditions, with a search for something new and of a higher level of reality.

By maladjustment to internal conditions we mean a positive dynamism consisting in a negative attitude toward some of the mental traits and functions which one finds in himself and feels that they impede his development.

All the above mentioned dynamisms—such as sensitivity, internal and external conflicts, etc.—are associated with nervousness and most kinds of psychoneuroses. They express developmental changes of personality changes which come about through psychological "disruption," inhibitions, depressions, anxiety, obsessions, etc.

The symptoms discussed above are characteristic for so-called pathological syndromes. On the other hand, they coincide with creative tendencies; with developmental transformation; with the search for new forms of artistic expression; with attempts to reach new levels and kinds of reality, higher than the common, usual, everyday experiences. It is well known that those other

kinds and levels of reality cannot be attained without effort and inner struggle; that the path toward the frequently leads through breakdowns, depressions, obsessions, anxiety and sacrifice.

From the standpoint of the important role which mental tension plays in human development, the negative approach and attempts to remove tension by means of mechanical means, only impede the process of creative growth of personality. It seems, on the contrary, that mental tension in outstanding creative individuals should not and cannot be eliminated, because it is an expression and an essential part of the creative process.

The only positive approach to mental tension consists of many-sided insights into the mental structure and functions of the individual in order to find and encourage new ways of a creative discharge. This method will include the diagnosis of the causes of tension; the finding of positive channels leading "upwards," of possible ways of compensation and sublimation in cases of difficulties inherent in the individual's life; the consideration of which functions should be strengthened, which should be weakened, and finally, which will be the most economic use of an individual's mental resources in the service of creativity.

Great painters, sculptors, poets and saints suffered tension and depression, because of the inability to adequately express and accomplish what was incubated and growing in their inner life. Michelangelo, Van Gogh, Malczewski and Gandhi are suitable examples. Many of them used the excess of energy as a means for creative arts, for self-perfection, for positive use and general benefit of the accomplishments resulting from mental tension.

Psychiatry contributes, in this respect nothing, or almost nothing. Although, it could contribute a great deal, if it would take into consideration the correlation between

creative processes and “psychopathology”; if it would appreciate the necessity and the developmental value of such tension; if it would admit that disruption, depression, anxiety are indispensable attributes of creative growth. The very simple task is to prevent excessive tendencies to interpret mental tension in pathological terms and to suggest this interpretation to creative individuals. A psychiatrist can render them and his society the right kind of service, if he will incisively analyze and explain to his “patients” that their symptoms are not at all manifestations of mental illness, but constitute positive elements in the process of accelerated mental development and creative search for adequate forms of expression. In this context it becomes increasingly clear that mental tension is a necessary element in human development and creative activity.

The concept of positive mental tension represents a typical example of disintegration of a formerly unified notion. It results from the impossibility to include, in the former, notion new insights. They involve the necessity of conceptual differentiation and inclusion of new qualities, sometimes psychologically and normatively contrary to the former ones.

Definition

Positive mental tension is creative tension characteristic for positive and accelerated mental development, usually associated with internal and external conflicts, with mental hyperexcitability, and often with psychoneuroses.

Applications

The concept and the dynamism of positive mental tension should be applied to all areas in which the tendency prevails to evaluate tension pejoratively—i.e., in education, psychopathology, psychotherapy and auto-

psychotherapy. In this approach mental tension will play a corrective and compensating role with regard to the narrow and rigid interpretation of negative tension.

It can also be applied in the theory of creative processes, in the study of personality of outstanding figures, and above all, in the analysis of multilevel mental transformations and psychoneurotic syndromes.

35. OBJECTIVIZATION OF EMOTIONAL FUNCTIONS

We are accustomed to the view that instinctive and emotional functions and their classification into lower and higher, positive and harmful, are closely bound with the conditions of a given culture. This view suggests that there are no levels of emotional functions objectively elaborated, which would give them more or less universal significance. However, the observations of different forms of emotional life in human individuals, social and national groups leads us to the idea that, in spite of fundamental cultural and social differences, there exist common features in the development and course of instinctive and emotional functions. We can find a distinct analogue concerning objectivization of emotional functions in the work of the famous Polish-British anthropologist, B. Malinowski, who presumed that the existing likeness of different primitive cultures results from the homogeneous fundamental needs of all human beings.

There has been preliminary research to describe and introduce objective scales of development of emotions and instincts and scales of moral attitudes. We can expect that in time we will achieve an “objective” scale of re-

search and measurement of emotional functions (taking into consideration their common dependence on other mental functions) which will allow us to foresee the behavior and conduct of an individual.

From diagnostic research, this postulate of objectivization was partially realized by the introduction of scales of measurement for levels and kinds of intelligence, psychomotor skills, and also traits of personality. In spite of the modifications which are necessary to adjust these scales to different national and cultural groups, these scales have an unchanging theoretical foundation in regard to the subject and aim of research in this area.

Observations and experiments show clearly that there are different levels of instincts and emotions, different levels of the instinct of self-preservation or the instinct of fighting, and others. There are also different levels of moral and aesthetic sensitivity and different levels of social and religious attitudes. From this point of view we can, for example, estimate levels of fear—starting from primitive forms of inhibition, immobilization, reflectivity in external occurrences—evoking fear until we reach the level of existential anxiety, anxiety for others, and their interests, anxiety about the success of a good cause. On these high levels the responses in the form of primitive nonreflectiveness, vegetative dystonia, speech disturbances, etc. are repressed.

The same phenomena are observed, e.g. the sexual instinct where there is not only primitive, undifferentiated sexual desire, often connected with dislike, and even aggression towards the object to which the emotion was directed; but also, ideal love with strong individual feeling, and exclusive and unchangeable emotional attachment, even in conditions of fading or loss of the partner's attractive physical features.

Definition

Objectivization of instinctive and emotional function.& consists in establishing (by means of psychological,

psychiatric and sociological methods) empirically testable levels of these functions which are independent from cultural and social conditions, and progress from “lower” to “higher” levels.

Applications

It seems to the author that the objectivization of emotional functions is one of the most important humanistic postulates in human development, that it is the fundamental principle in developmental and educational psychology, in education, in the theory of morals, in sociology, politics and philosophy.

It does not seem that there could be correct and proper, education, self-education, development of family life, various forms of social life and a reasonable policy for the present level of human development without elaboration of the objectivization of emotional functions. Such objectivization must be carefully examined and have practical application if, in the majority of the abovementioned areas, we want to have authentic activities and not only superficial, apparently moral ones.

These misunderstandings and conflicting opinions, which have reigned until now between the “spoken” reality and the true reality would be diminished, if we had an elaborated, universal and objective scale of emotional functions. On this basis, we can establish the so-called realization of duty, responsibility and criteria of behavior toward other people, groups, and nations as well as, international responsibilities.

36. SUBJECTIVITY AND OBJECTIVITY IN MENTAL DEVELOPMENT AND EDUCATION

According to the widely accepted opinion—although without much understanding—an objective attitude to-

wards reality is the only correct one, while a subjective attitude is not a good basis for an adequate grasp of reality, because it is one-sided and harmful in education and mental development. It seems that this view is not grounded on a sufficiently clear idea of what is objective and what is subjective, or what is objective reality as distinguished from subjective reality.

In our opinion there are two kinds of reality, the objective and the subjective. Both are of equal importance in human life and both should be taken into account in education and mental development.

In many cases an objective attitude toward oneself is justified, recommendable, desirable and useful. However, the attitude towards other people should be mixed: subjective and objective. In education and mental development we have to apply the method "subject-object" in oneself which, in relation to others, should stress the subjective element. In this way we perceive and understand the other individual in his full personality, in his differentiated feelings and aspirations. This results in a much more complete and deep insight and understanding.

We could say that the ability to approach oneself as an object is in direct proportion to the ability to approach others as subjects. Inner split and disruption, inner conflicts, a steady tendency towards, or frequent exercise of self-criticism constitute fundamental factors in accelerated mental development, in the shaping of an autonomous hierarchy of values, in the growth of identification and empathy. This ability is, at the same time, the basis for approaching others as subjects. There is no development of identification and empathy without the distinction of the subject and object in oneself, the subject which shapes and the object which is shaped.

Individual growth and mental refinement is not possible without a critical attitude toward oneself and without experiencing one's deficiencies. The same critical

attitude toward oneself, both cognitive and affective, creates the ability to transfer the same process and attitude towards others which is a necessary condition for higher forms of identification and empathy. It seems worthwhile to mention that, at the level of primitive integration, the individual lacks the capacity for those subtle, refined forms of identification and empathy which consist in distinguishing what is “myself” and what is “not myself.” They intensify the relation toward the, “thou,” that is, the relation toward others as subjects. They weaken egoism and egocentrism, and strengthen altruism and alterocentrism.

The “objective” attitude toward others; the cold, “matter of fact,” “from here to here” attitude is, as a rule, associated with animosity, with repulsion in the sense of Monakow’s “ekklisis.”¹ We wish to emphasize here, that the objective-rational approach to other people is associated with affective “pushing away,” that is to say, with an asyntonic attitude. On the other hand, the attitude toward oneself as an object is conducive to, simultaneous or later approach toward others as subjects, and a later approach toward oneself as a subject. In this way, a truly authentic attitude arises toward oneself and toward others, an attitude which aims at the preservation and growth of both the “Thou” and the “I.”

The formation of such an attitude leads to a philosophical understanding of the relationship toward others and toward oneself, to a transcendental interpretation of the mental structure of oneself and of other people as qualitatively unchanging but growing quantitatively.

One of the consequences of this attitude consists in the rejection of such monistic tendencies—strange to an authentic man—as “complete unification” with the Supreme Being, as obliteration of the differences between “I” and “non-I.”

¹ C. von Monakow et R. Mourgue, *Introduction biologique a’ l’étude de la psychopathologie*. Paris: Alcan, 1928.

It is as though we would be dealing here with a dynamism of a secondary integration of nonspecific, disintegrated concepts which require a synthesis on a higher level. It would be a process of positive synthesis, positive integration of concepts. It takes place alongside the opposite process of disintegration of concepts under the pressure of the requirements of creative thinking.

The definition which we propose seems to transform the meaning of “subjectivity” and give it more value.

Definition

Subjectivity in mental development means treating oneself as an object and simultaneous growing awareness of developmental significance of oneself as a subject, as something unique and unrepeatable. This constitutes a necessary condition for approaching other people as individuals, as different and unique human beings that deserve our respect, appreciation and gentleness.

Applications

The concepts of subjectivity and objectivity are considered here in a dynamic perspective and on a high level of their development. They are examined as dynamisms active in the process of mental development, shaping human attitudes toward oneself and toward others. A sufficient grasp of what is involved in subjective attitudes is indispensable in self-education and in developmental transformation of one’s attitude toward others. The dynamisms active here are of great importance in mental growth of oneself and in any attempt to assist others in their mental growth that is to say, in any real and concrete development toward higher levels of values.

This approach is indispensable for the development of human relations in the direction of growing authenticity. It does not allow dealing with others as with mere “background,” or dealing with others and with oneself as accidental phenomena. The individual who

takes this attitude develops appreciation and fellow feeling for other individuals and personalities that emerge from the background.” He experiences them as having the same or even greater significance than himself.

The above considerations suggest definite practical applications in the sphere of education and human relations. The subjective approach to others constitutes the basis for conscious practice of tolerance with which we ought to approach other people’s opinions, attitudes and activities, if they do not violate fundamental moral norms; that is to say, if they do not aggressively and brutally infringe upon the rights of others and do not cause injury or suffering.

37. THE EXISTENTIO - ESSENTIALIST COMPOUND IN HUMAN PERSONALITY

The concept, the state and the experience of existence are conspicuous in philosophy from the ancient era through the period of scholasticism, especially in Thomism, up to our time. According to St. Thomas Aquinas¹, as well as many contemporary Thomists, existence is more fundamental than essence, because existence is prior and there cannot be essence without existence.

The existentialist philosophy, a product of the nineteenth and twentieth centuries, introduces new accents and kinds of existence. It emphasizes the experience of existence, not the concept. It points out that the deepest

¹ St. Thomas Aquinas, *Summa theologiae*: New York: McGraw Hill, 1967.

L. Telenska, *La construction du système philosophique de St. Thomas d’Aquin*. Suisse: Fribourg, 1915.

reality eludes conceptual definition. It can be experienced, but it cannot be the subject of intersubjective knowledge. Human existence is assumed to be the only proper philosophical topic. Existentialist philosophy is an expression of the experiences of pain, suffering, depression, elevation, empathy, and above all, disquietude and anxiety. Here man goes beyond the tranquility of thought, of reasoning by means of abstract ideas. He lives and suffers; he, feels and experiences pain, disintegration, distraction and inner conflicts.

In general, existentialism does not set up a hierarchy of values; although some, like Kierkegaard and other representatives of Christian existentialism², notice the hierarchy of intellectual values, and even more clearly, of nonintellectual values. However, they do not develop these hierarchies into systems founded on dominant experiential grounds.

It seems to the present writer that hierarchies of values are authentically and emotionally experienced; but in view of the centuries old supremacy of the concern with cognitive processes and abstract reasoning, in view of the tendency to assign a superior role to the intellectual function at the expense of the emotional function, authentic experiences of hierarchies of values have not been considered as evident as the widespread view which places human essence in the sphere of ideal and abstract concepts. It seems that crucial role of personal experiences and personal development, especially of the emotional sphere, does not interfere with the belief in universal values, appreciated by all individuals on a high level of development. On the other hand, whatever its merit in this respect, the existentialist philosophy has not sufficiently clarified and elaborated the relation between essence and existence.

The present writer does not pretend to have solved this problem. However, some of his reflections which

2 M. Bernard, *La philosophie religieuse de Gabriel Marcel*. 1952.

present themselves with a sufficient degree of clarity, will be related here. It seems that in the sphere of human experiences the apriori nature of the concept, state and process of existence in relation to essence has not been satisfactorily formulated. If, from the viewpoint of all things and all living creatures, existence seems to be prior and more important, then, from the standpoint of human problems, or particularly, the modern man, essence is not less important or posterior to existence, but possibly is more important in the personality of man.

Existence becomes valuable only if the antinomy between that which is essential, unchanging, not accidental and that which is changeable, not essential, accidental; between what is “more myself and “less myself”; between that which man could easily give up and that which he would not resign at any price, becomes conscious and emotionally experienced.

Precisely that which is individual, exclusive, essential, chosen, unrepeatable—that which we refuse to give up—becomes the essence, and only when human existence gains distinct meaning, becomes complex, differentiated, “human.”

The concept of personality is explained in a detailed manner in another chapter. Personality includes that which is unrepeatable, unique, essential, exclusive in human experience and in the structure of personality. Its basic central qualities are shaped from the time of its “birth” and they do not undergo qualitative changes. Other qualities of some importance, but always somewhat marginal, may be added in further development. However, they could never replace the basic, central, essential qualities.

Those central, unchanging, essential qualities constitute the essence of man and, from the time of the formation and development of this “essence,” the genuine, authentic existence of man begins. Then, and only then, the

existentio-essentialist compound, characteristic of human beings, takes shape.

Definition

The existentio-essentialist compound is a strong structure of integrated functions on a high level of development, characterized by a strong mutual correlation without which a human being cannot be thought of as a unique individual—unrepeatable and unchanging in regard to central qualities.

Applications

The above problem is of great importance in existentialist, and especially in existentio-essentialist philosophy. It is also important in developmental psychology, particularly that of talented, outstanding individuals and personalities for whom philosophizing plays a significant role in their development.

The problem of existentio-essentialist compounds also has applications in the psychology of personality, in the theory of morals, in philosophy and everywhere where the problem of empathy, of “I and Thou” is considered—starting from the level of sensual experience to the borderline of transcendental experiences.

38. TRANSCENDENCE OF THE BIOLOGICAL LIFE CYCLE

Life of man and animals alike is subject to a developmental, biological cycle. This cycle may be studied in a general or a detailed way. In a general way, cyclicity pertains to the development of man, beginning with birth,

through early and late childhood, puberty, youth, adulthood, and the period of aging. Growth and development, a period of stabilization, weakening and decline of powers, and finally death determine the course of life for human beings and animals.

When the life cycle is studied in a more detailed way, we can observe certain departures from its usual course, caused by the activity of internal secretion glands, and, in relation to that activity, periods of intensive energy and of its weakening resulting from various kinds of life stress and from transformations due to puberty, adolescence or menopause. In a detailed approach to the human life cycle we can notice certain strong psychological elements in the realm of development of interests, the sexual instinct, the social instinct, etc.

The lower the phylogenetic standing of a species, the smaller is the number of differences between individuals; the life cycle unfolds in a more unified, integrated manner. It is characterized by uniformity and lack of individual differences. The higher the phylogenetic standing of a species, the more common are individual differences. Among human beings there are considerable differences in the age at which puberty begins, considerable dysfunctions between psychological and physiological maturity, and symptoms of psychological infantilism. Sometimes creative activity increases in middle and old age. In some individuals exclusiveness in love is not weakened although the partners grow older. Love does not disappear, even after the death of one of the partners. Although the survivor is still capable of sexual life, he does not remarry and maintains exclusive feelings.

There are a great deal of phenomena that have been termed by many psychiatrist as “sexual deviations.” This term should not be taken literally. Many of those “deviations,” for example, certain forms of necrophilia, fetishism, or masturbation may fulfill a negative or positive role in the human life cycle, depending on what they represent and on what level of human sensitivity.

Their positive role would be indicated by, *inter alia*, the accompanying dynamisms of sexual inhibitions controlled by higher centers and their genetic elements, e.g. emotional exclusiveness, existential anxiety, tenderness of feelings, etc. In any case these symptoms indicate certain disturbances in the human life cycle, frequently of positive nature.

Departures from the common path of development frequently occur in the form of neuroses and psychoneuroses in which basic instinctual forces are weakened, inhibited, suppressed or their direction is changed. As a result, the content and rhythm of the human life cycle may undergo considerable transformations.

An individual who inhibits many of his lower drives because of needs arising from higher dynamisms; who excessively develops his Initial, marginal tendencies and inhibits basic tendencies, characteristic of a species or group, departs from the common life cycle.

Excessive empathy, authenticity, development of meditation and contemplation, the experiences and strivings of a Don Quixote, realization of a high hierarchy of ideals until the end of one's life—all those symptoms express transcendence of basic human needs, of immediate reality, and traditional forms of adaptation. This attitude expresses a turning away from basic organismic needs and drives, and therefore, a turning away from the human biological life cycle.

Asceticism, empathy, or voluntary death for "higher purposes" clearly contradict the basic dynamisms of the human life cycle. They indicate overcoming of biological determination, appearance of dynamisms of self-determination in one's life, and growth of the inner psychic milieu and an autonomous hierarchy of values. They are indications of the formation, under the influence of the third factor, of one's own, autonomous life cycle, and of the rejection of many elements of a biologically determined, "normal" life cycle.

All tendencies to autonomy, authenticity, and self-determination, to the formation of a hierarchy of values and localization of the disposing and directing center on a higher level, express “deviations” from, or rather a climbing, beyond the biological life cycle of man. The described phenomena are symptoms of the transcendence of the human life cycle, its disintegration, and in certain aspects, its degeneration for the sake of a slowly formed own plan, own program—indeed human—conduct, accompanied by subordination of the existing cycle to the autonomically formed cycle.

There are, then, in regard to the human biological cycle, two types of development: (1) One within the framework of the common human life cycle, similar to the biological cycle of animal life; (2) Another within the framework of a “suprabiological” cycle (or, rather, within transcending the biological cycle), which involves an autonomous, authentic development, based on a growing hierarchy of aims, building of an inner psychic milieu, and self-determination. The rise of the second type of development is based on a strong hereditary developmental potential and the gradual development of autonomous factors.

On that level, such interesting phenomena arise, as: a high level of mental activity in severely ill people, even those who are struggling with death; a high level of scientific, moral, and political activity of people in a very advanced age (Gandhi, de Gaulle); compensatory mental activities at the level of genius in individuals with considerable atrophy of the cortex (Pasteur).

These phenomena indicate that the lower structures and dynamisms are subservient to the higher. The latter maintain their independent function, although lower functions, on which they are based according to the generally accepted view, are weakened or lost.

Even when certain features of that process are not present, basic departures from the human biological cycle through opposition to the animalistic species-specific

tendencies, transformation of the lowest levels of drives, and rebellion against a definite reality accompanied by inclination to asceticism, sacrifice, or suicide—indicate good prospects in this direction.

The following is an excerpt from the autobiography of one of my patients: “How bored I am by the monotony and automaticity of life: get up, go to work, eat, sometimes movies superfluous conversations, automatic adaptation to the group. I am becoming restless and dejected through the observation of monotony and rigidity of children’s behavior during puberty, behavior of women during menopause, behavior of old men. It is the same, all the same ... Everything is under the influence of physical determinism, hormonal glands, psychological type, etc. No freedom, no independence, no truly humanistic attitudes. Everything is determined without regard for our independence, but we are led to believe that we decide something, that certain matters depend on us. How difficult it is to get out of all that! And how to do it? Perhaps through sainthood or suicide.”

Definition

Transcendence of the biological life cycle consists of the formation of new Dominants of conduct and behavior, of a plan and a program of one’s own strivings that are characterized by breaking the rigid dependence on the biological cycle and by gaining freedom from the subordination to the basic, common dominants; it consists of gradual liberation from the biological cycle and of growth of autonomous, authentic mental functions, and a disposing and directing center or centers on a higher level which are independent of the biological life cycle.

Applications

The concept of transcendence of the biological life cycle of man may be applied whenever we deal with accelerated development, with the instinct of creativity and self-im-

provement, and with levels of functions, that may be observed in the inner psychic milieu on higher levels of multilevel disintegration.

Therefore, this concept will be useful in the realm of self-education and autopsychotherapy, in the preparation and realization of programs of self-improvement, in the activity of the partial death instinct, and in every realm in which the dynamisms of inner psychic transformation, (i.e., autonomous dynamisms), are active.

In the realm of religion this concept may be helpful in the elaboration and realization of the methods of "inner life." It may be applied wherever multilevel dynamisms or the concept and dynamisms of multilevel positive disintegration, are examined.

Recognition and elaboration of the phenomenon of transcendence of the biological life cycle raises hopes of a great existential and essentialist power. It can become a stimulus for self-education; it can become one of the basic aims of education; it may enliven creativity in poetry, drama and plastic arts.

39. TRANSCEDENCE OF THE PSYCHOLOGICAL TYPE

What is transcendence of the psychological type and how is it possible? By the psychological type we understand a relatively clear setup of mental qualities, characteristic for some groups of individuals. We have in mind both temperamental qualities and the qualities of character. This setup is grounded on hereditary traits molded by the environment. The process of molding usually takes the form of enhancement of hereditary traits. Of

all theories of psychological types, the most popular are the classification of C. C. Jung¹ distinguishing the introverts and extroverts and Kretschmer's distinction of cyclothymes and schizothymes. Among recent attempts to devise a typological system grounded on physical qualities, Sheldon's² theory deserves particular attention.

We are not interested here in this kind of problem. Our question is the following: Is there any possibility of transformation of such psychological types as introverted and extraverted, cyclothymic and schizothymic; types of various kinds of mental hyperexcitability, such as—emotional, imaginal, sensual, psychomotor or intellectual.

The German poet, Goethe, claimed that we are frequently talking of the changeability of human types, but in fact we find after many years of observing an individual that he has not changed in the fundamental traits of his temperament and character. This view seems to be correct with regard to the majority of human individuals, because their mental transformations are grounded on distinct innate dispositions which are decisive in the determination of the direction and intensiveness of their development, even if later the autonomous factors appear.

The overwhelming majority of human individuals is brought up and actually develops in the direction of the preservation and growth of their basic needs and adaptation to the environment. In such cases we should speak rather of "breeding" than education, because the aim of those activities consists, not so much in the development of the human potential, but in the formation of attitudes easily acceptable by the surroundings and satisfying biological needs of the individual. This kind of adjustment seems to presume the "unchangeability" of norms in the sense in which it is observable in archconservative social

¹ C. G. Jung, *Psychological types*. New York: Harcourt, Grace, World, 1923.

² W. M. Sheldon, *Atlas of man: A guide somatotyping the adult male at all ages*. New York: Harper, 1954.

attitudes. This adaption works satisfactorily in normal conditions, but quickly breaks down under the pressure of extraordinary difficulties; e.g., in view of economic troubles caused by war or depression. In such circumstances the behavior of individuals and social groups that seemed to us to represent a relatively high level of mental development proves to be deeply disappointing.

Our question is whether a psychological type can be transformed in the sense of sublimation and acquisition of qualities of other, sometimes even opposite, types. In the present writer's opinion such transformations are not only possible, but belong to the area of well established facts. This is the case particularly in such individuals who possess a favorable endowment for accelerated development and the growth of the inner psychic milieu, as well as, mental hyperexcitability, distinct nuclei of interests and abilities or even talents. So endowed individuals, in cases of "collision" with the external environment, develop a conscious and autonomous attitude toward themselves and toward the environment. Through the process of positive disintegration they develop a multilevel inner psychic milieu which is the basis for a hierarchization of values, for self-consciousness and self-control.

In this manner the individual begins to dissociate, in his inner psychic milieu, what he feels to be "more himself" from what is "less himself." He divides reality into this one which "is" and that one which "ought to be" he manifests growing empathy, autonomy, and authenticity. His aims and ideals undergo a change. His basic concern is no more his own preservation, but also his growth as a human being, as well as, the preservation and mental development of other people, as unique, irreplaceable individuals.

This long-lasting and difficult process of self-education and autopsychotherapy operates under the strong impact of empathy and other dynamisms which lead to a sublimated type, and weakens all those qualities which are

negative or irrelevant for the organization of a new mental structure on a higher level. As a result of this process, the introvertive type gains in sociability and displays increasingly higher forms of empathy. The extravertive type starts to experience the need for temporary isolation, meditation and contemplation. The transcendence of the psychological type is dependent on a more or less significant acquisition of some traits of the opposite type. It involves the processes of sublimation and complementation of typological traits.

Definition

Transcendence of the psychological type consists in the acquisition of mental qualities and attitudes which are different and even contrary to those determined by the hereditary endowment.

The transcendence of the psychological type is a phenomenon observable in some individuals who have the potential for accelerated development, and effect this development through positive disintegration and the formation of an autonomous hierarchy of aims and values.

This process weakens one-sided typological traits and leads to the acquisition of complementary traits, characteristic of the opposite psychological type. The basic mental structure is widened and enriched as a result of this process.

Applications

The notion of transcendence of the psychological type is particularly important in the study of personality, and consequently, in certain areas of psychology, psychopathology and mental hygiene. A significant number of researchers concerned with the problem of personality disregard the question of the formation of personality. Some other authors lay special stress on the role of past experiences, particularly those of early childhood. Still others assign crucial significance to interpersonal re-

lations and cultural influences. In all such approaches, the danger arises that an individual may be rigidly classified as representing a definite psychological type, without consideration of possible typological transformations and positive development towards a more self-determined and richer mental structure.

The problem of transcendence of the psychological type has particular significance in the psychotherapy of neuroses. A change of former attitudes of the patient and a gradual development of new manners of behavior weakens the operation of undesirable dynamisms and traits and brings about typological transformations. Biographies of outstanding individuals—in saints, as well as, in daily psychotherapeutic practice—furnish a large number of examples of a successful transcendence of the psychological type.

40. THE EMPIRICO-NORMATIVE COMPOUNDS IN MENTAL DEVELOPMENT

It seems that development, in general, and mental development, in particular, cannot be understood and consciously shaped without taking into account different levels which can be distinguished within each mental function or group of functions. As a result of a differentiation, description and verification of the levels of various functions we can establish degrees and hierarchies, which in the inner experience and in daily observations, of the dynamics of development and attitudes toward other people, become the cornerstone for the formation of a system of conduct in one function or group of functions.

Hence, what we observe in others and in ourselves,

what we find in our external and internal experiences, is distinctly empirical and, at the same time, it is experienced and distinguished as “appropriate” or “inappropriate,” as “higher” or “lower,” as morally less valuable or morally more valuable. The same facts are, on the one hand, empirical, in the sense that they are noticeable in groups of definite dynamisms, described and differentiated from the standpoint of various developmental levels, and, on the other hand, they are experienced and regarded as being of a lower or higher value.

By the differentiation of dynamisms from the standpoint of various developmental levels we mean the differences which arise in the process of development; that is to say, in the process of transformation of functions from simple into complex, from impulsive into voluntary and increasingly conscious, from those controlled by biological or social determinants into autonomous and authentic, from primitive and egocentric into refined and alterocentric, from those which subordinate the intellectual and emotional functions to primitive drives into those in which the intellectual and emotional functions cooperate with higher level instincts, such as—the creative, self-perfection and cognitive instincts. This differentiation concurs with some of H. Jackson’s principles of evolution, but it is substantially broadened and extended to the sphere of psychology.

Hence, our everyday experiences of the variety of levels in ourselves, accompanied by a tendency toward realization of higher levels, become experiences of values; experiences of our obligation; experiences of the existence, and development of moral command; imperatives of a definite content, grounded on the understanding and experiencing of the growth of multilevelness in one’s own internal and external world.

Gradually, in proportion to the development of an individual or a social group the empirico-normative compounds of hierarchical judgments, activities and experiences gain in stability. They constitute indispensable

conditions for the elaboration and developmental transformation of one's life experiences and for the creative shaping of a program of development and a corresponding program of action. Consequently, empirico-normative compounds become the foundation for gradual formation of a system of values founded on experiences of multilevelness in ourselves and in other people. The system of values is experienced as binding, as a matter of duty.

It is impossible for somebody who distinctly perceives, experiences and defines the differences between lower and higher levels of the self-preservation or sexual instincts, simultaneously, not to experience the difference in value of the first and the second level. It is impossible for him not to interiorize and not to experience the system of values founded on such differences; that is to say, it is impossible for him to reject the rules of conduct implied by such a system.

A child that realizes the differences between various levels of behavior of his teachers and peers, as well as, the, different levels in his own behavior will experience those differences as being of different value—some kinds of behavior belonging to lower, other kinds belonging to higher levels. A great number of individuals engaged in the processes of self-education and autopsychotherapy set up programs for their own development, control its realization, widen and deepen its scope, and more and more distinctly define their hierarchical systems of those values which are near realization and those whose realization demands more time; that is to say, they set up not only systems of values, but also systems of aims.

We can observe fairly clear correlations between descriptive accounts of the multilevelness of everyday experiences and the corresponding merits and drawbacks of existing moral systems. This is particularly noticeable in any family or school in which the educational policy is conscious and effective. Observations made in the family and at school, with regard to the multilevelness of manifestations of various mental functions, remain in a strict

correlation with moral experiences and judgments which exercise a modifying influence upon them. Teachers and educators, as well as, parents and children, as soon as they have versatile moral experience, are capable of taking a critical and corrective attitude towards ethical norms which are either inconsistent or in conflict with the attitude of empathy and the kind of morality which is characteristic of an authentic developing personality.

Cooperation of systems of values with experiences, takes the form of fairly strictly correlated compounds. This cooperation is clearly noticeable in discussions in which such problems as delation, cribbing, slapping one's companion on his face, and manifestations of cheap "popularity," are examined. The question of whether a kind of behavior is appropriate or inappropriate, fair or unfair, just or unjust is constantly in the center of discussion. Life experiences contribute to the differentiation and modification of value judgments. Our behavior in everyday life is examined from the standpoint of higher and lower levels and evaluated as being in accordance or as incompatible with what is experienced as "fair" and "noble," "lower" and "higher."

This kind of conjunction of what is empirical with that which is evaluative, and vice versa, can be distinctly observed in outstanding human individuals with an all-around mental development. They control their development by means of discursive thinking and through the participation of emotional dynamisms of a higher level (empathy, the third factor, "subject-object" in oneself). Those individuals develop through a systematic periodical differential diagnosis of their own level of behavior and their level of emotional functions more and more cohesive empirico-normative compounds. In proportion to cultural growth of societies, these compounds and their associated hierarchies of values appear as correct to increasingly larger social groups. They are corrected through deeper and more versatile experiences of the successors of out-

standing individuals who are the leaders in moral and social development of their communities.

What we find here, undermines the nowadays so popular separation of the empirical from the evaluative aspect in the study of human behavior. In contradistinction to the phenomena of loosening and dissolution of the content of concepts, which is the subject matter of a number of chapters in this book, we find here the opposite phenomenon—namely, the tendency toward association, or even integration, of concepts which formerly were clearly separated. It is the phenomenon of a secondary conjunction of concepts which might have been mistakenly separated.

In the conclusion of our remarks, let us briefly and synthetically consider the question of whether values actually or really exist. We do not pretend to give here a solution to this problem. We expect that further development of the theory of positive disintegration will allow a more precise discussion of this problem. However, we wish to emphasize here that our scale of values” is empirical, “a posteriori,” founded on the description and differentiation of those levels of functions which are more developed, more complicated, more Conscious and more autonomous from those which are primitive, less developed, less conscious and less authentic.

This approach to values is clearly different from the philosophy of Plato. It is different among other things in its rejection of the idea that developmental differences depend mainly, or solely, on the growth and refinement of intellectual and cognitive functions. It assigns the crucial role to the development of emotional and instinctive functions. The transition toward “higher levels of values” does not consist in the loosening of intellectual and semantical functions, but is an expression of a multilevel and multidimensional “developmental drama.” It is also different in its rejection of the Platonic idea of the superiority of universality over singularity and concreteness.

Definition

Empirico-normative compounds consist of an increasingly close association of definite norms and evaluations with definite experiences and activities. Authentic mental development is possible only if there is close cooperation and reciprocal control between growing empirical insights and the ability to evaluate.

Application

It seems that the approach which correlates empirical and normative considerations is of great importance. It results from multidimensional viewpoint and methods in psychology, pedagogics and psychopathology. A dynamic, developmental viewpoint cannot disregard the role of the dynamisms of valuation and hierarchization, and, at the same time, it cannot disregard the fact of the formation of new levels of development which are empirically distinguishable and testable.

The concept of “empirico-evaluative” is useful in authentic mental development and in education of the human individual, particularly in the elaboration of programs of education and self-education, in autopsychotherapy, as well as, in conscious educational practices, in the theory of morals, and as a foundation of national and international policy founded on moral principles established through the process of authentic mental development.

41. SELF-CONTROL THROUGH INSTINCTIVE AND EMOTIONAL DYNAMISMS

In scholastic, rationalistic and behavioristic psychology and other fields, cognitive, rational and logical elements are regarded as the only factor of control. As a rule, it is

not accepted that the control of behavior is exercised by emotional and instinctive factors, on a higher or lower level.

Let us take as an example the state of fear approaching the stage of hysterical neurosis. During difficult moments in their lives, certain people fall into Immobilization, into a state of "Todstellreflex," a state of semi-consciousness or almost unconscious state. However, it has been proved that persons who possess strong maternal or paternal instincts are much sooner able to subdue these states due to the activation of dynamisms which are developmentally higher than reflexive dynamisms. A father and more often a mother acts alterocentrically under the influence of the maternal instinct and rushes to the rescue of her child or other children. She does this, not because of the activity of the cognitive instinct and cognitive factors but because of emotional-instinctive dynamisms, which are on a higher level than the immobilizing force.

The same phenomenon occurs, for example, when people with a highly developed sense of duty rescue individuals lost in the mountains, or when the crew of a ship does not abandon their posts when some passengers must remain on the ship. Their behavior, performed sometimes even with a smile, does not result from the rational impulses of a sense of duty, but from the emotional attitude and instinctive dynamisms which are bound to the action of the third factor, i.e. the instinct of self-perfection and the dynamism of the ideal of personality.

In marriage and in family life faithful and loyal behavior in tense and difficult circumstances or in case of death of a partner, are not conditioned by a rationalistic way; but are the expression of the action of the higher emotional and instinctive dynamisms which subdue the lower ones and sometimes bring them, to partial atrophy. This "other nature" allows the individual to experience and make decisions in a way which counteracts and obliterates the impact of lower levels of the sexual instinct.

In relation to this problem, we have again to change our habits of thought with regard to the conviction that intellectual, cognitive factors are the only factors of control. In the realm of consciousness we usually do not suspect that emotional factors take part in decision making. We suspect much less that they are predominant in control and self-control. It does not seem to us that the factors of love exercise the function of inhibition and control, and, at the same time stimulate the activity on a higher level of reality.

Definition

Control, through impulsive and emotional dynamisms, is a control exercised by higher instinctive and emotional dynamisms in relation to the lower ones, frequently with the participation of cognitive factors which play a secondary role.

Applications

The notion and the dynamism of control through instinctive and emotional dynamisms, should be introduced to developmental and educational psychology, education, self-education and autopsychotherapy, and also to the area of psychoneuroses and psychotherapy.

Such a theory of controlling dynamisms should be regarded as a subject for detailed research; because, if this conception is confirmed, a new inter- and intrapsychic hierarchy will have to be applied and new methods introduced to the education of children, youth and adults.

42. NERVOUSNESS

Nervousness consists in mental overexcitability which may take emotional, sensual, psychomotor, imaginative or intellectual form. It must be emphasized that clear cases

of such forms of overexcitability do not exist. They appear, as a rule, in compounds of two or more forms some of which may be more or less favorable for development. For instance, it seems that the coexistence and collaboration of emotional, imaginative and intellectual overexcitability are very favorable for development, because they are strongly connected with general mental sensitivity, with creative tendencies and with capabilities for prospection and retrospection. However, we do not regard the union of sensual and psychomotor overexcitability as useful for development, because they create a rather narrow structure on the borderline of psychopathy with little reflectivity and limited creative possibilities.

Mental overexcitability is based on hereditary endowment and is shaped through the influence of the external environment and autonomous factors. Freud maintained that nervousness is the product of some psychoneurotic processes, while Janet¹ considered it an introductory global state before the development of psychoneuroses.

The point of view represented here is in partial agreement with the opinion of Janet, that nervousness is an introductory and little differentiated stage of neurosis; but, as we already mentioned, it usually expresses the first stage of accelerated and universal development. Through different forms of mental overexcitability the individual is sensitized to the external and internal world, to different kinds and levels of reality. In this way, mental tension grows and takes the form which may be called "the readiness for development."

Without mental overexcitability or nervousness the individual has no possibility of "getting out" from the rigid dependence on the biological life cycle which ends in senile deterioration. He has no possibility of transgressing this cycle or transgressing his own psychological type. At the same time the mental structure of indivi-

¹P. Janet, *Les névroses*. Paris: Flammarion, 1926.

duals not showing symptoms of nervousness lacks the conditions necessary for the development of the inner psychic milieu. Consequently the process of positive disintegration cannot occur. First of all, the individual would have no possibility for the development of an hierarchical differentiation of levels of mental functions, autonomy and authenticity which are indispensable for mental development leading to the full development of personality and transcendence of the biological life cycle.

Definition

We call nervousness all kinds of mental overexcitability: sensual, emotional, imaginative, psychomotor and intellectual. Mental overexcitability or nervousness in all forms, especially emotional, imaginative and intellectual are basic components of a developmental potential and the nuclei for the development of the inner psychic milieu and creativity.

Applications

The interpretation of nervousness as a substratum of creative processes and as a group of dynamisms which are instrumental in effecting autonomous mental development has application in developmental and educational psychology, in education and self-education, in psychopathology, psychotherapy and autopsychotherapy. It is a basis for the understanding of the essence and the dynamics of creative processes. It is one of the main elements in the, interpretation of the development of personality. It plays a fundamental role in the understanding of the theory of positive disintegration and of the positive meaning of psychoneuroses.

This interpretation of the nature and role of nervousness may assist psychologists, educators, physicians and parents to avoid the error of considering nervousness a pathological process and to try to find a method of “medical treatment.”

43. PSYCHONEUROSES

Generally speaking psychoneuroses should be considered a basic constituent of the process of positive disintegration and a developmentally positive group of dynamisms and syndromes, connected with the tension arising from strong developmental conflicts.

Psychoneuroses start their “life” simultaneously with the beginning of positive disintegration and undergo collateral transformations. Their levels are in harmony with the levels of development of the individual in his difficult experiences of positive disintegration. On the highest level which can be reached (i.e., on the level of secondary integration) we cannot observe the existence of psychoneuroses. We find only the positive effects of psychoneurotic processes. However, the higher the level of positive disintegration, the higher is the level of functions in psychoneuroses the higher is mental tension, the higher are the components of self-education and autopsychotherapy.

On the lower levels of hysteria—this means, on a low level of disintegration—we can notice such symptoms of hysteria as lying, ostentation, liability to primitive forms of suggestion, etc. On a high level of hysteria, or hysteroid structures we come upon such symptoms and such hysterical or hysteroid dynamisms as emotional hyperexcitability, high capacity for empathy and identification, tendency toward contemplation and ecstasy, capability for dramatization and openness to suggestion of a very high level.

In the case of low level anxiety neurosis, in conditions of stress, shock, accident, etc., we find symptoms of fear on a low level expressed in immobilization, automatism and absence of reflectiveness. On a high level of development of anxiety psychoneurosis we may observe the inhibition of primitive fear, symptoms of empathic disquietude about others and existential anxiety.

Such syndromes as depression, obsession, infantile neurotic states may represent high level dynamisms. They play a developmental role and are associated with the formation and growth of the inner psychic milieu; that is, with self-awareness and self-control, with the dynamisms of autonomy, authenticity and inner psychic transformation. In the majority of psychoneurotic states we observe creative tension connected with the development of reflectiveness and empathy.

The essence of psychoneuroses consists in internal conflicts between that which is “lower,” primitive and that which is “higher,” more complex; between that which is “vulgar,” rigid, narrow and that which is delicate, flexible and wide; between that which is sincere and creative and that which is artificial and falsified. Above all, in the processes of nervousness and psychoneuroses, we have favorable conditions for the development of creative ideas, for mental development and attitudes of self-perfection. There is gradual growth of highly complex dynamisms of a refined level of mental functions.

We will quote here two opinions on psychoneuroses: one from Dr. P. Abély, the eminent French psychiatrist and the second from Marcel Proust, the eminent French writer.

Abély says: “I met in my life, especially in artistic milieus, neurotic individuals of great talent, who, fortunately remained neurotic throughout their lives. A few months ago I heard an inaugural presidential address during a congress in Strasbourg in which Prof. Neyrac gave a talk on the anxiety of St. Exupéry. He said something along these lines: “This fear was of a special kind. It means the elevation of personality in its development. Such anxieties are instrumental in raising one to a higher level and a physician should approach them with prudence and respect”¹.”

¹P. Abély, De quelques equivoques psychiatriques. *Annales medico-psychologiques*, 1959, 117, 46-78.

In Proust's "Du Cote de Guermentes" we find the following passage: "All great things we have we owe to neurotics. They are the ones, and nobody else, who have originated religions and created masterpieces. The world may never know how much it owes them, and especially how much they suffered to produce it. We delight in their divine music, their beautiful paintings and thousand subtleties; but we do not know the price they paid in sleepless nights, crying, spasmodic laughter, asthma and the ever-present fear of death, which is the worst of all."

The acceptance of dreams as a highest reality by Kafka or the tendency of Michelangelo to destroy his own works as unworthy and pointless in relation to "the pain of existence" and to the other reality, express the characteristic tendencies of psychoneurotics to transgress themselves.

In our opinion, H. Jackson's ² conception of psychoneurosis as the first stage on the way to psychoses and mental dissolution, is erroneous. On the contrary psychoneuroses are an essential stage on the way toward the highest levels of "humanization." They express accelerated development of a human individual.

Definition

We call psychoneuroses those processes, syndromes and functions which express inner and external conflicts, and positive maladjustment of an individual in the process of accelerated development.

Accelerated development depends on such hereditary potential as mental hyperexcitability, nuclei of the inner psychic milieu and nuclei of distinct interests and *aptitudes* which, in collaboration with favorable influences of the environment and autonomous dynamisms, bring

2 H. Jackson, *Selected writings*. London: James, Taylor, Hoder and Stoughton, 1932.

Henry Ey et Julien Rouart, *Essai d'application des principes de Jackson*. Paris: G. Doin et Cie, 1938.

about nervous tension and positive development through psychoneuroses.

Applications

In our conception, psychoneuroses should be treated in a basically different manner than the way they are presently treated by most psychiatric and psychological theories. The acceptance of the fact that psychoneuroses, in most cases, constitute positive developmental dynamisms and contain elements of man's authentic humanization, should change the attitude of psychiatrists, psychologists and educators.

With regard to medical care, and especially to psychotherapy, the main task should be a detailed diagnosis with a special evaluation of the patient's developmental potential and, subsequently, the persuasion of the patient, on the basis of thorough analysis of his concrete case, that psychoneuroses represent fundamental creative factors necessary for positive and accelerated development. Positive development of psychoneurotic dynamisms should be stressed, as well as, the transition from education and psychotherapy to self-education and autopschotherapy.

Such an attitude will give to society many creative individuals with a great developmental potential. It will overcome the patient's anxiety that he is ill and that he has less mental value than the so-called normal people. From the psychological point of view, a much more multisided approach is needed than that which has been applied by psychologists in their diagnoses and psychotherapeutic recommendations.

In the field of education it is necessary gradually to accustom teachers to interpret psychoneuroses as

³cf. S. Freud, The psychical mechanism of hysterical phenomena. *Collected papers*, New York: Basic Books, 1959.

H. Deutsch, *Psychoanalysis of neuroses*. London: Hogarth, 1932.

P. Janet, *The major symptoms of hysteria*. New York: Macmillan Co., 1920.

developmental symptoms. It is of fundamental importance to reject the rigid approach which stems from unwillingness to overcome the difficulties connected with developmental conflicts in psychoneuroses and the necessity to elaborate individualized methods of education. Such difficulties should not conceal from educators the true values to be found in children who show psychoneurotic symptoms and should not cause their dismissal from school, and even from the family, as well as, the enlistment of psychiatric aid.

44. POSITIVE IMMATURITY

All concepts, if considered from a multilevel viewpoint, lose their "strict," narrow meanings, their precision. They obtain new dimensions, new "depth," a kind of autonomy and authenticity. This is particularly true with regard to the concept of mental infantilism which is a form of mental immaturity.

Attempts were made to "somatize" emotional immaturity in a genetic sense and interpret it as a result of more or less serious functional disturbances of the secretion of endocrine glands. Other attempts were aimed at the structural and genetic explanation of emotional immaturity in terms of constitutional psychopathy. This form was called affective retardation.

It seems that these interpretations result from a misunderstanding. Affective retardation can be found in psychopathy; that is to say, in cases of a primitively integrated instinctive structure in which intelligence is subordinated to primitive drives. Affective retardation also can be noticed in some cases of global mental retardation.

However, the most frequent instances of the so-called emotional immaturity occur in children, youths and adults with distinct sensitivity and intelligence; in children that show, at the same time, excessive sincerity, impulsiveness, emotional and imaginal overexcitability, distinct creative potential and a below average capacity for social adjustment combined with tendencies toward adjustment to value of a higher level, toward idealization and animistic or magical thinking. Their creative potential and richness of mental resources is significant and requires more time for mental saturation with experiences in the spheres of their excessive sensitivity and creative talents. In other words, they require more time to satisfy their rich emotional and intellectual needs and, thus, to become ready for future more serious experiences. They mature slowly or show persistent forms of immaturity and potential for further development.

This kind of emotional immaturity and mental infantilism can be noticed in some great creative individuals such as: Chopin, Shelley, Slowacki, Toulouse, Lautrec, Van Gogh, Kierkegaard, Kafka, and other. Each of them manifested distinct creative forces and the strength of “resistance” in the process of realization of their creative talents and vocation to such a degree, that no experiences or influences could force them to adjust to everyday reality of another level.

Such individuals frequently indicated with their “maladjusted imagination,” activity and “immature” ideas the direction of the future development in art, philosophy, morals and social relations. They set up ideas, approaches and conceptions which are later creatively applied and developed by others and, thus, paved the way toward further outstanding achievement in arts and sciences. We may point out the following examples: the concept of unique, unrepeatable, consciously chosen, subjective self in Kierkegaard; absolute harmony between word and act in the writings of the great Polish poet of the 19th

century, C. Norwid; the transference of the dominant aspect of life from reality into dreams and development of “concreteness” of dreams in Franz Kafka; the treatment of states of depression in creative individuals through finding an appropriate aesthetic expression, characteristic for many discussed creative artists and applied by the Polish modernistic poet, Jan Lechon. All these were ideas “out of this world,” ideas derived from the transcendental sphere.

Definition

Positive mental immaturity occurs in such mental functions and structures in which there is a distinct richness of sincere, immediate, sensitive, creative infantilism and which is, only in a small measure, dependent on the biological life cycle; but appears in later periods of life and takes a fundamental role in accelerated mental development, especially in the development of creative talents, authenticity and striving toward ideals.

Applications

The concept of “positive immaturity” can be applied in the wide area of developmental and educational psychology, in the study of creative processes, in psychological analyses of talented individuals and on the borderline of psychology and psychiatry, particularly in the study of neuroses and psychoneuroses.

Knowledge of the relationship of creative abilities and the so-called positive immaturity is indispensable in self-education and autopsychotherapy. Ignorance in this respect frequently leads to failures and even catastrophes in family, marriage, and above all, in schools and in psychological and psychiatric practice. It results in psychopathological deviations, in suicides, and in fundamental errors and failures in psychotherapy.

45. CREATIVE DEPRESSION

This subject was brought up in the chapter devoted to psychoneuroses. In addition to pathological elements, there are positive elements in the structure and development of the majority of depressive states. The emotions associated with depression—feeling of inferiority, dissatisfaction with oneself, disquietude with oneself, feelings of shame and guilt—play a fundamental role in the development of an individual. They are the essential characteristics of the first, spontaneous phase of multilevel disintegration. It is the first phase of building a multilevel inner psychic milieu—that is to say, a phase of preparation for the activity of the third factor and autonomous dynamisms. It is the phase of a gradual differentiation and separation of two structures and two groups of functions: that which is lower from that which is higher, that which is “more myself” from that which is “less myself,” that which is “close” to personality from that which is “distant” from it. It is the expression of the activity of inner conflicts which makes it ‘possible to purify the relationship between the “higher myself” and “lower myself.” It is the expression of the judicious feeling of dualism between higher and lower levels.

Depression expresses the process of development of the dynamisms “subject-object” in oneself which, when coupled with the third factor, is a basic force in shaping I positive and negative attitudes toward oneself and toward the external world.

In the state of depression there is always preponderance of criticism toward oneself and the environment over enthusiasm in regard to oneself and the environment. Depression frequently sets in after states of excessive excitement; it purifies them and forms foundations for future “psychic elevations,” but on a higher level than the previous ones.

It is characteristic that states of sadness, and frequently states of depression, are encountered whenever we

find psychological transformations, misfortune, failure, loss and breakdown taking place; whenever former interests and ways, of experiencing the world and oneself are inadequate and new ones have not yet been formed. This process happens during puberty when there is excessive sadness in comparison to previous periods, in mourning and following disappointments, also during so-called mystical “nights of the soul” when the individual feel abandoned and denied access to the source of wisdom and hope.

States of excitation and depression that follow each other in quick succession, states of mental imbalance, ambivalence, and ambivalence are indicators of unilevel disintegration. If an individual possesses distinct development—spontaneous multilevel disintegration—then they are indicators of change from the process of non-hierarchical imbalance and breakdown to the process of multilevel imbalance, which serves as an introductory step to the realization of personality, i.e. secondary integration.

Definition

Creative depression is a state in which there are positive, developmental elements, which enable the higher dynamisms to “purify” the lower dynamisms. The process of purification, as well as, creative depression, per, se, introduce multilevelness and hierarchization into the arrangement of mental functions—i.e., they bring about positive, developmental dynamization.

Applications

Knowledge of creative depression is essential whenever we are dealing with accelerated development, difficulties in finding creative expression. It is especially helpful to understand lives and transformations of prominent individuals. From the history of development of V. Van. Gogh, A. St. Exupéry, S. Kierkegaard, J. Lechon and R. Malczewski we have learned that their search for creative

expression was always accompanied by depression. Any assistance in finding such expression is developmental and psychotherapeutic.

In psychotherapy of psychoneurotic individuals depression is frequently encountered as an expression of feelings of inferiority, excessive sensitivity, and real disappointments on different levels. The basic principle in psychotherapy of psychoneurotics is to convince them, on the basis of many-sided analysis of their life, that psychoneurotic symptoms are creative and developmental. It is a method of elevating depression to a higher level and enlisting it in the positive, developmental process i.e., the process directed toward realization of personality and its ideal.

The understanding of puberty and other developmental periods, and depression states accompanying them, enables the therapist to facilitate the positive development of psychic changes. Mental hygiene of everyday life must take into account those states of sadness, depression, and dissatisfaction with oneself that stem from inner conflicts, excessive sensitivity, and disappointments. They build through depression "internal deepening," wisdom, new values, and consequently, a higher level of mental development.

46. INTERNEUROTIC AND INTRANEUROTIC DIFFERENCES IN LEVELS OF FUNCTIONS

Clinical experiences, psychological research and longitudinal observations of neuroses and psychoneuroses indicate, in a very distinct manner, that certain psychoneuroses "develop themselves" on a low level, others on a middle or higher level of mental functions. We find psychoneuroses in which the developmental aspect is

very weak. We also find neuroses which “operate” in the area of the vegetative nervous system in such forms as amphotonia and dystonia, i.e. as various kinds of disequilibrium between the sympathetic and parasympathetic nervous systems.

Consequently, we can distinguish such psychoneuroses as hypochondria in which we observe very rigid, narrow dynamisms taking the form of continuous observation of oneself, “clinging” to narrow fields and problems, with tendencies to somatization and pathological rumination. We also can distinguish sexual psychoneuroses which concern more or less distinct and limited sexual sphere of sexual life. We find symptoms of neurasthenia similar to the symptoms of hypochondria in which the somatic component, the component of vegetative disturbances plays a fundamental role.

On the other hand, we differentiate such psychoneurotic groups as anxiety neuroses, depression and obsessional psychoneuroses, psychoneurosis of failure, infantile neurosis and psychasthenia in which various mental functions of different levels take part. Most of the psychoneuroses in this second group present dynamisms and symptoms of a much higher level than the first group; and we see, for instance, on the highest level, phenomena such as: internal conflicts, self-awareness, and existential elements. Such phenomena introduce the dissolution of rigid, narrow forms of awareness; hence, the possibility for broader and more far-ranging development.

We see that the first kind of psychoneurosis (i.e., hypochondria) presents a fundamentally different level than the second kind, and that the first is connected with lower levels of mental development than the second. This is the phenomenon of interneurotic differences in levels of mental functions.

On the other hand, in the field of psychoneurosis we should examine the problem of existence of different levels in the same group of psychoneuroses or group of

psychoneurotic syndromes. In anxiety psychoneurosis we have levels of primitive anxiety caused mostly by external conditions with such symptoms as: immobilization, lack of reflectivity and subordination to the action of the primitive instinct of self-preservation.

On higher levels of the same psychoneurosis we may have conflicts between primitive anxiety and higher anxiety dynamisms—for example, anxiety about others; a mother's anxiety about her child which has an altruistic character expressing readiness to help, is sometimes accompanied by inhibition of the self-preservation instinct.

We can also find higher levels of anxiety which express altruistic attitudes: attitudes of defense and empathy in relation to other people, to the family, colleagues, to suffering individuals, to the whole society and even to humanity. Such an anxiety will involve mental pain and anxiety about other people and anxiety in relation to the problem of the meaning of existence.

We may take hysteria as another example. On the lowest levels it exhibits symptoms of characterological disturbances, overactive playing of a role, self-demonstration, pathological lying and tendencies to swindle, etc. On a higher level of hysteria we have somatopsychic disturbances with hysterical conversion and such symptoms as hysterical paralysis, hysterical anesthesia of certain parts of the body, uncontrolled emotional outbursts, etc. On the highest level of hysteria we have emotional overexcitability, with overactive playing of a role on a high level, with empathy, universal and deep identification, with the tendency to contemplation and ecstasy. The characteristic symptoms of hysteria of this level can be found in many saints.

In the described cases we have different levels of functions within the same kind of psychoneurosis, that is to say, intraneurotic differences in levels functions.

Definition

Interneurotic and intraneurotic differences in levels of mental functions consist in the appearance of lower and higher mental processes and states depending on the kind of psychoneurosis (interneurotic differences) or within the same kind of psychoneurosis (intraneurotic differences).

Applications

Knowledge concerning interneurotic and intraneurotic levels of functions may have great importance in the theory of psychoneurosis, and especially in psychotherapy and autopsychotherapy. Both prognosis and methods of treatment should undergo a basic change. This means that the program and methods of psychotherapy in relation to psychoneurosis on a lower level should be different from the psychotherapy of psychoneurosis where the level of development of mental functions is higher.

Knowledge of this problem will permit basic changes in decisions concerning prognosis and methods of treatment of psychoneurosis. The problem of inter- and intraneurotic differences in levels of functions is basic for a better understanding of the development of gifted people, especially of prominent personalities, and also as a basis for an appropriate attitude and approach toward them.

47. IMMUNIZATION THROUGH PSYCHONEUROSES

As we have already mentioned in former chapters of this book, many psychiatrists and clinical psychologists accept H. Jackson's point of view that psychoneuroses are the first, introductory stage in the development of mental illness. This opinion—though unjust—is based on two tendencies:

- 1) The centuries old tendency to consider morbid all nontypical and strange forms of behavior without searching for positive and creative elements which may be inherent in such forms.
- 2) The schematic transferring of conclusions which are based on the observations of grave mental illnesses (in the area of psychoses and psychoneuroses) treated in hospitals and sanatoria, to psychoneurotic disturbances which do not belong to the same category, because they result from the operation of different dynamisms and exhibit different symptoms. This expresses a tendency to easy generalization and drawing of conclusions with regard to psychoneuroses from observations relevant to psychoses.

In the opinion of this writer, the syndromes of psychoneuroses do not represent the first stage of mental illness, but rather, one of the stages of a creative and accelerated mental development; and, they are the protection against serious mental disorders—against psychoses.

In what way do psychoneuroses play their defensive, prophylactic and immunizational role against serious mental illness?

First of all, creative and developmental dynamisms, combined with hard experiences and hard conditions of life, as well as, a high degree of sensitivity, of affective and imaginational excitability, allow this escape to and shelter in a world of a different reality, in a world of different aspirations and experiences.

Psychoneurotics possess the potential for mental—especially emotional, imaginational and intellectual overexcitability—as well as, the nuclei of the inner psychic milieu and, consequently, they exhibit the potential for transcendence of the biological life cycle and of one's own psychological type, as in the case of an introverted individual gaining extravert qualities. Psychoneurotic dynamisms, with which this developmental potential is closely associated, leads the individual into a new reality which may be dramatic or even tragic: they foster the

breaking of rigid, narrow automatisms and forms of everyday life.

On the other hand, the self-consciousness of development, the consciousness of one's own psychic richness is, in itself, a factor of defense and immunization against involution and dissolution.

Psychoneurotic states foster the growth of self-awareness of one's own creativity: they consciously or unconsciously help in the realization of developmental potentials, and thus, as we mentioned, contribute to the formation of nuclei of the inner psychic milieu and the unfolding of talents. The psychoneurotic states generate painful psychoneurotic experiences, create conflicts and everyday difficulties. At the same time they protect man from more serious disturbances because they contain developmental elements which realize the prophylaxis against grave involutinal and dissolutinal breakdowns.

This is the immunization through self-education and autopsychotherapy—a developmental, creative and prophylactic immunization.

The defense forces in most of the psychoneurotic experiences, the immunological forces, do not defend the retreating dynamism, but defend the active new forces and new higher dynamisms of the inner psychic milieu.

The internal conflicts, positive maladjustment, and dissatisfaction with oneself undergo specific, deep inner psychic transformation and are instrumental in the formation and growth of the dynamisms of authenticity, empathy, and personality and its ideal.

Growing awareness of and insight into disintegrative dynamisms in their coexistence and cooperation with creative dynamisms, inner psychic transformation, and self-consciousness constitutes a prophylactic factor against involutinal disintegration.

Here we have the accounts from two patients, of the psychic immunization through psychoneurosis, taken from their biographies:

1. "How much I owe a debt of gratitude to my parents for not preventing me from "looking at myself," from experiencing anxiety and from experiencing depression, but for helping me to overcome it. In this way, since childhood, I was hardened against grave experiences, because I had known less grave ones before. I was trying to see these experiences in other people; I was looking at them as at my own drama. I knew the "secrets" of such states, understood them. They were hot strange and could not surprise me."

2. "It is necessary to know one's own enemy and tame him, and even make friends with him. I became accustomed to looking at my pathological dynamisms, which live unnoticed within myself and are the source of my creative work. They taught me to look at other people in a more complex way. These observations fascinated me."

The concept of the dynamism of immunization seems to be as follows: the immunizing factors against grave mental illness consists in creative, psychoneurotic dynamisms which contain developmental richness. It includes creative conflicts, anxiety depressions and obsessions, on the one hand, and a new reality of a higher level, on the other.

At the end of this chapter we would like to differentiate between the notion of defense, prophylactic, and immunizing forces. The differences are as follows:

1. The term "defense forces" is somewhat ambivalent. The defense forces can protect lower dynamisms, as well as, higher ones. Consequently, they can be subservient to the first or the second group of dynamisms.

2. "Prophylactic forces" constitute protection and prevention against pathological mental dynamisms of a more general or a more specific nature.

3. The term "psychic immunization," in our approach, refers to global immunization against all grave disturbances and illness by inoculating the individual

with “psychic antibodies” which are similar to the structure and function of grave mental disorders; but which contain, in themselves, the essential, creative developmental elements or which are coupled with a wider constellation of creative developmental forces.

Definition

The immunization through psychoneuroses is the conscious and creative process of inner psychic transformation in the course of which the so-called pathological dynamisms are utilized for the purpose of mental development. This process prevents possible transformations in the involutinal and dissolutinal direction.

Applications

The positive approach to the psychoneurotic process, in a number of cases, allows one to set an adequate diagnosis and therapy of all these states and processes in which creative elements, characteristic for accelerated mental development, constitute the dominant force.

Consequently, we should separate them from the psychiatric classification of mental illness; they should not be treated by bringing them back to the norm, but they should be overcome through education, with special emphasis on self-education and autopsychotherapy.

Such an approach can be of help in the positive transformation of psychoneuroses. It allows the utilization of creative potentials inherent in psychoneurotic symptoms and of their immunizing function.

This way of interpretation of the psychoneurotic process requires a radical change in thinking in reference to this phenomenon in developmental psychology, psychiatry, psychotherapy, education and even in ethics (the change in the hierarchization of values).

As a result of this, it is necessary to elaborate the levels and kinds of “psychoneurotic antibodies” in the protection and development of man through education,

self-education and psychotherapy. This protection and education relies on the introduction of psychoneurotic antibodies which contain—besides pathological forces, related to or identical with forces characteristic of respective psychoses—creative and developmental forces, which immunize the individual against psychoses.

48. PSYCHOPATHY AND PSYCHONEUROSIS

By psychopathy we mean a structure which primitively integrates mental functions of a low development level. The function of intelligence is entirely subordinated to primitive instinctive drives. A psychopath is controlled by selfish interests; brutal, although, calculating. He is not capable of reverence, respect or humility, even though he may exhibit the attitude of servility and cunning.

A psychopath may be involved in violent conflicts with the environment, if he does not thing [think] that his adversaries posses superior power. However, he does not experience or manifest internal conflicts. Sometimes he may have inferiority feelings toward others, but never toward himself. Although frequently aggressive toward others and dissatisfied with them, he lives in a state of self-complacency. He does not possess an inner psychic milieu.

A great number of psychopaths live in freedom and even occupy positions of social responsibility. They attain those positions largely due to their suggestiveness and power of persuasion, associated with readiness to apply brutal measures and readiness to make decisions.

The psychoneurotic exhibits exactly the opposite mental structure. He shows internal disharmony, frequently of a multilevel type, excessive inhibitions, tendency to inner conflicts. His mental life is characterized by hesitation, uncertainty, a rich inner psychic milieu, richness of associations, emotional attitudes, insistiveness, identification, etc. He is dissatisfied with himself, has a weak

sense of realism; but is sensitive, often creative, having a feeling of inferiority toward himself.

The psychopath, in principle, does not transgress the biological life cycle and his inborn psychological type. Usually he is consistent, stubborn, narrow in his attitudes. Psychoneurotics, on the contrary, often reach beyond the biological life cycle and their own psychological type. Their aggressiveness toward others is minimal, although frequently they feel aggressiveness toward themselves. Hence, they often show suicidal tendencies.

Psychopathy is frequently associated with paranoid structures, psychoneurosis is either not associated with such structures or is only superficially associated. E.g., some obsessive psychoneuroses may give the impression of mental rigidity, which is, however, usually combined with sensitiveness to human environment and with a significant degree of self-consciousness. This is clearly different from typical paranoid structures, in which the degree of sensitiveness to the feelings and inner experiences of other people and the degree of self-consciousness are minimal.

The psychopath brings harm and suffering to other people, while the psychoneurotic makes life hard for himself. Psychopaths are not creative in the broad sense of this term.

Definition

Psychopathy is a primitively integrated structure, with intelligence subordinated to instinctive drives, with the inclination toward external conflicts and simultaneous absence of inner conflicts, with a low level of self-consciousness and self-control, with a lack of the inner psychic milieu and a hierarchy of values.

Psychoneurosis is a structure characterized by mental overexcitability, a tendency toward unilevel and multilevel disintegration, with a growing or distinctly developed hierarchy of values, an inclination toward inner conflicts, feelings of inferiority, guilt, dissatisfaction with one-

self, and with the ability for accelerated mental development.

Application

The ability to distinguish fully developed and nuclear psychopathic and psychoneurotic structures is of great importance in developmental and educational psychology, psychopathology, psychotherapy and autopsychotherapy, education and self-education. Understanding of the fundamental differences discussed here may prove of significant use in politics, in the selection of individuals for higher offices, in jurisdiction and especially in problems related to genocide.

Knowledge of psychoneurosis is crucial in understanding talented people and outstanding personalities.

49. PARANOID AND PARANOID-LIKE PROCESS AND STRUCTURE

Symptoms of paranoid and paranoid-like qualities can be observed in some individuals already in their childhood. Mental fragility, irritability, egocentrism, inferiority feelings toward the environment, concurrent with the desire to distinguish oneself, with suspiciousness, tendencies to set up a rigid system of convictions, indicate the nuclei of a paranoid type. Another characteristic quality which seems to harmonize with the above-mentioned paranoid symptoms consists in excessive adjustment to some external norms and forms of behavior associated with the tendency to pass a negative judgment upon all those who do not conform to the norm.

We may generalize this in saying that paranoid-like qualities in children, youths, and adults include egocentrism, inability for empathy and deeper forms of identification, rigidity of behavior, tendency to condemn other

people and lack of self-criticism. All those symptoms coincide with primitive integration devoid of the ability to differentiate and disintegrate emotional attitudes; devoid of astonishment with oneself, disquietude with oneself, inferiority feeling toward oneself and dissatisfaction with oneself. The tendencies toward independence from the environment and toward domination are not accompanied by the need to become independent of one's own innate typological qualities.

Frequently it looks as though a paranoid-like individual would appreciate the external requirements of authentic life without concern for internal authenticity. He does not develop an autonomous hierarchy of aims, grounded on a critical analysis of himself and on the awareness of his deficiencies. However, he manifests strong aspirations and strong dynamisms to achieve external success without the development of the inner psychic milieu. His disquietude or anxiety does not come from the feeling of guilt, but from external threats and dangers, and from his own suspiciousness.

The paranoid-like type is close to psychopathy. Mental structure is primitively integrated in both cases. Intelligence is subordinated to primitive drives and used merely as an instrument. However, if the development of a paranoid-like type is directed toward paranoia, a partial negative disintegration follows in which delusions take the role of the disposing and directing center. This process is a kind of involutory transformation of the psychopathic integration, characterized by more coherence and less irritability, into another primitive integration which is less rigid, and more irritable as in the cases of paranoia. They both involve hostility and excitability in relation to others (this symptom is usually stronger in paranoia than in psychopathy), quarrelsomeness, egocentrism, domination, etc. There is a distinct process of growth in the attitude "persecuté-persecuteur."

In most cases of paranoia and paranoid-like symptoms there is no complete dissolution of personality. Frequently

a paranoiac quiets down for some time, however superficial this may be. Until the next paranoid dynamization, he apparently adapts himself to social customs and expectations exercising some measure of control over his psychopathic structure full of, delusions. There m, however, a number of individuals endowed with sufficient intelligence to control their paranoid attitudes and to hide them behind external forms of behavior which are intended to suggest harmony with the environment. They also show striking ability to explain their behavior in terms of lack of hostile, paranoid feelings.

In paranoiacs and paranoid-like individuals there is a constant formation of centers of delusions, perverse ideas and false opinions. Such individuals never show the tendency toward self-control, aggression toward oneself, conscious disintegration, or suicide. They exhibit mental qualities opposite to psychoneurotic symptoms.

How to counteract the paranoid process? Generally speaking, the main protective measure must consist in early educational care aiming at stimulation of the dynamisms of positive disintegration. Such education has to be adjusted to the specific psychological type represented by the individual. It seems clear, in the light of generally accessible information, that both Hitler and Stalin, (as well as, a number of other ostensibly successful leaders and politicians) displayed the qualities of a paranoid type already in their early childhood. Their further life represented a typical paranoid process.

Social disasters and immense suffering resulting from psychopathic and paranoid individuals getting in control of political power are aggravated by the indifference and national egoism of such leaders of democratic countries as Churchill and Roosevelt, who did not hesitate to leave tens of millions of people at the mercy of paranoid madmen.

It is distressing that even highly civilized nations do not take necessary precautions to recognize paranoid individuals and remove them from sensitive positions and

offices. An effort in this respect of historical significance was undertaken by Lenin who, shortly before his death, became aware of Stalin's true character. In his letter to the Central Committee of the Communist Party of the Soviet Union he exposed Stalin's extreme brutality and lack of loyalty, stressing the danger of keeping such an individual in the office of Secretary General of the Communist Party. Although Lenin's wife read this letter at the first meeting of the Central Committee after Lenin's death and urged the members of the Committee to remove Stalin from his office, Stalin's apologies were accepted and he remained in power. Within fifteen years since then the majority of members of the Central Committee who voted in Stalin's favor lost their lives, executed on Stalin's orders.

Definition

Paranoid and paranoid-like states are structures and syndromes on the borderline of psychopathy and psychosis, of the type of a negative emotional and intellectual disintegration. They have in common with psychopathy their narrow, rigid structure, grounded on egocentrism and delusions or states which are close to delusions. They have in common with psychosis their dissolution and involution, that is to say, the process of negative disintegration.

Application

The above discussed approach to paranoid and paranoid-like states allows the differentiation of a variety of kinds and types of negative processes. This may serve as a foundation for a new genetic interpretation and a new classification of paranoid forms.

The main consideration in this respect is that some genetic elements of possible future paranoia are associated with certain psychopathic elements and that some psychopathic structures under the impact of specific en-

environmental conditions develop in the direction of paranoid or paranoid-like states.

It also clarifies certain aspects in the dynamics of paranoia. It should become the starting point for the application of early educational measures with regard to those children who show a strong desire to dominate and subordinate others, especially if this is accompanied by tendencies toward obsession, delusions and "will to power." We are dealing here with an important question in the area of prophylaxis and education. Educational social and, also, political vigilance in this respect may prevent a repetition of the disasters of the thirties and forties of our century.

50. CREATIVE PSYCHOPATHOLOGY

Psychopathology, that is to say, the science of mental abnormality does not devote enough attention to the significance of the so-called pathological dynamisms as developmentally positive, creative and containing potentials for accelerated development, especially if they are properly approached.

Both in the states of nervousness (i.e., in the states of mental overexcitability), as well as, in an overwhelming majority of psychoneuroses we can find distinct positive and creative dynamisms. A similar viewpoint is represented by Choisy, Jude and Enachescu.¹

In our opinion, mental overexcitability in most instances has a positive role in development; although it may cause a great deal of difficulties, both for the patient and his environment. In unfavorable constellations mental overexcitability may take the form of in-

¹ C. Enachescu, Le roman schizophrénique. *Annales Medico-psychologiques*, 1968, 2, 203-216.

creased irritability, violent reactions, protracted conflicts with the surroundings. If it is adequately recognized, it may become the basis for a general process of growth of sensitiveness, and especially its emotional, moral and aesthetic forms. It also may contribute to the formation of the inner psychic milieu, of an autonomous hierarchy of values, and the creative development of special interests and talents.

A variety of forms of mental overexcitability have been distinguished, such as sensual, emotional, psychomotor, imaginal and intellectual overexcitability. The most favorable to mental development seem to be the emotional, imaginal and intellectual overexcitability.

Emotional overexcitability is of fundamental importance in the formation and shaping of a hierarchy of values, empathy, identification, self-consciousness, autonomy, authenticity, etc.; that is to say, of the dynamisms which play a decisive role in the general and positive development of a human individual.

Imaginational overexcitability is of great significance in artistic creativity, in positive infantilism, in the capacity for retrospection and prospection, in intuitive planning and even in contemplation and ecstasy.

Intellectual overexcitability, especially in conjunction: with emotional and imaginal overexcitability, gives rise to scholarly creativity, to the growth of reflection and self-control, of autonomy and authenticity, of an autonomous hierarchy of values, of the dynamism "subject-object" in oneself and of the third factor.

Creative elements can clearly be seen in most instances. of neuroses and psychoneuroses. Existential anxiety, which is inseparable from the development of a philosophical attitude, and altruistic anxiety are symptoms and dynamisms of fundamental importance in the, elaboration of the distinction between lower and higher levels of reality.

In depressive psychoneurosis we observe very frequently the growth of analysis of oneself which constitutes the basis for creative development of the feeling

of inferiority toward oneself, humility, and for the ability to approach and respect others as subjects. This kind of depression is instrumental in a secondary elevation, that is to say, in moral uplifting, in the rise of intuition and the capacity for empathy and identification.

The symptoms of obsessive neurosis associated with psychasthenia frequently express the development of the tendency toward deepening of self-analysis; toward the attitudes of emotional exclusiveness, faithfulness and stability in affective life. Obsessive neurosis is also of importance in the formation of creative persistence and perseveration in work.

A great number of the symptoms of infantile psychoneurosis contain creative developmental tendencies which find their expression in attitudes of sincerity, magical and animistic thinking, straightforwardness, etc. The Preservation of some infantile traits in mature years contributes to the conservation of youthful sensitivity and the possibility of continuous creative development.

We cannot disregard the fact that a great majority of outstanding individuals in art, literature, and science exhibited psychoneurotic traits and dynamisms. We also know that many psychotics, especially catatonic schizophrenics and those who suffered from maniac-depressive psychosis, exhibited great creative abilities and, in many cases, after periods of aggravated illness, reached states of secondary harmony, and preserved and developed their creative talents.

The relations of the physician toward his patient was frequently of fundamental importance in development or deterioration, both in psychoneuroses and in some kinds of psychoses. In most cases this relation expressed a typical rigid attitude and consisted in dealing with the patients as sick people, and not as candidates for positive development. It is precisely this attitude which plays a definite negative role.

Definition

Creative psychopathology is only seemingly a psychopathology. Its task consists in the analysis of healthy, sometimes the healthier forms, of creative development through nervousness, psychoneuroses or some kinds of psychoses which include in their development the possibility of positive or negative development suppressed through improper attitudes of the surrounding environment—including physicians, psychologists and educators.

Applications

The concept of creative psychopathology has applications in developmental and educational psychology, in psychiatry, and especially in the psychology of creative individuals—that is to say, outstanding men. The acquaintance of cultured people with the main problems and methods in this area is of basic significance for a change in education with regard to the so-called educational difficulties and nervousness among bright children. It also implies a change in the attitude and approach of psychiatrists and psychologists toward psychoneurotics who show distinct abilities and talents.

51. MENTAL HEALTH

Dynamically apprehended, mental health contains, in itself, integrative and disintegrative dynamisms. It contains adjustment and maladjustment, in the sense of maladjustment to what actually is, if it is “lower” in development; and adjustment to what is “higher” in development and what “ought to be” in contrast to “what is.” It contains the dynamisms of hierarchization, and

a partially negative attitude toward oneself and the environment, in the sense of critical attitude to the negative sides of oneself and the environment. It includes a positive attitude to that which is developing—which represents higher developmental value—and which contains, in self, the ideal to be realized.

Mental health, thus, would be linked with the sensitivity to suffering, to painful experiences of oneself and others. It would contain elements of depression, anxiety, even obsessive elements, and, consequently, elements of nervousness and psychoneurosis as factors which contribute to the “loosening” and even “breaking” of the more primitive human structures.

It would be associated with mental overexcitability the sense of increased emotional, sensory psychomotor, imaginations, and intellectual excitability. It would link itself with internal and external conflicts connected with the above-mentioned forms of overexcitability. Finally it would link itself with inhibitions towards one’s own impulsiveness, unmotivated ambitions, and excessively egocentric attitudes

Mental health would, thus, presume the ability to “loosen” and even “break” one’s own primitive narrow and rigid mental structure. It would presume the capacity for positive disintegration and secondary integration through transgression of the biological life cycle and of one’s own psychological type. This, in turn, would be linked with the development of a higher level of inner psychic milieu and its main dynamisms. Thus, it would be also linked with the autonomous and authentic needs of a clear realization of the personality ideal.

Mental health would not mean the absence of nervousness and Psychoneurosis, but their presence; nor would it mean the lack of inner conflicts, but conscious experiencing of them; not easy adjustment to the changing conditions of reality, but conscious and selective maladjustment to lower levels of reality and conscious adjustment to higher levels of reality.

All the characteristics mentioned above would manifest the presence of mental health. In contrast, a too-strong adjustment to the external environment and to oneself, a too-strong integration on a low level, a too-strong organization of thinking in the service of one's egocentric dynamisms, a too-strong cohesiveness and instinctiveness would demonstrate the lack of mental health or, in a certain sense, mental illness.

The notion of mental health would be inseparable from the capacity for development, with the consideration of individual typology, and, on the other hand, would be inseparable from the possibility of transgression of this typology and of the biological life cycle. On the one hand, it contains the necessity to develop individual and unique characteristics, and, on the other hand, the necessity to transgress the lower levels of individual characteristics.

Personality, in our conception, would mean the transgression of the individuality of a low level and its realization on a high level, as well as, transgression of the attitude toward others as objects. It would mean approaching others as unique, unrepeatable subjects. Such treatment of oneself and others would lead to inhibitions of the development in oneself and in others of the "lower selves," and reinforcement of the, "higher selves" through the realization of one's own inner psychic milieu, one's own individual hierarchy of reality, and the treatment of others with an ever increasing conscious empathy.

And now, an example of one-sided development, with emotional poverty and, at the same time, with an excess of cleverness and adjustment. Such one-sided development brings an individual close to a type of psychopathy. However such individuals are usually, in everyday life, taken as p symbols of health, though, on the contrary, they lack the symptoms of many-sided development and show emotional primitiveness and absence of authentic attitudes toward others.

"L—, a male engineer aged 34, was a specialist in a narrow field of technical science. There was nothing

distinctive about either his heredity or his early development. His parents were rather simple people, normally ambitious in their outlook for the future of their children. L— showed himself ambitious during his early school years. He was himself ambitious to excel in order to rise to a higher position. He was reasonably accommodating and sociable, but showed little interest in the concerns of other people. From his childhood, he had been rather selfish in this way, caring primarily only for his own affairs.

After his secondary schooling and the completion of his technical studies (where again he obtained good grades) he went on to specialize in his field. He progressed very rapidly and soon gained a favorable opinion among his superiors, partly through his abilities and industry; but for the most part, because of his principle of avoiding conflict with his colleagues and superiors. He devised several methods of flattery adapted to the varied levels of his environment. These methods were well worked out and effective, but quite primitive.

After several years of experience in his field L— perfected what seemed to him an infallible system of acquiring the protection of higher authority, a system based on four basic principles: first, avoid all conflicts with colleagues, thus reducing their sense of competition; second, flatter authority, specifically praising the “creative ability” of a superior; third, help both colleagues and superiors; and fourth, carefully depreciate, in the presence of superiors, the value of scientists in other fields.

As mentioned above, L— had abilities, but they were incommensurable with the speed of his career. His weaknesses he countered by adjusting the tempo of his work and employing an enterprising “sixth sense” to catch and use any means whatever that might accelerate his career. Certainly it was to his advantage that he had specialized in a narrow field of science, poorly developed in his own country. His immediate superior had ambitions of his

own: to initiate and expand this field of science in the country by creating a group of student-disciples.

L— devoted all his time and efforts to obtaining, as soon as possible, a high rank in this narrow field. To this end he conformed all his needs of friendship and love. He deliberately did not marry in order to avoid any obstacle in his career. By the judicious application of his four-part system he soon earned the reputation of cleverness.

L—'s personal ambitions increasingly restricted his scope of experience and interest. His syntony was superficial, even artificial, subordinated to the main aim of his life. There remained in him a distinct feeling of inferiority to those who, in his opinion, had reached a still higher level in the social hierarchy. On the other hand, he did not reveal any feelings of self-dissatisfaction. He did not feel inferior in regard to any internal ideal. He had no sense of guilt, despite his hypocrisies. In fact, the attitude of striving toward any 'moral' ideal seemed strange to him. His guiding principle of life was to accommodate himself to changing conditions in order to take advantage of them for his personal benefit.

In spite of his amiability and sociability, he was emotionally cold. He had no ability to transfer his own feelings to other people or theirs to him.

His single external conflict was simple envy, the sense of inferiority in the presence of his social superiors. His life until the age of 34 was of a person integrated on a low impulsive level with his intellect fully subordinated, used as a tool in his drive toward a higher rank—a "career" in the common meaning. He had no internal depth, no distinct germs of moral personality. Rather, he showed signs of disappearing traces of the higher dynamics mentioned above. For that reason, L— was not subject to the process of positive disintegration."

Here is another example which—with a surface approach—could be taken as psychoneurosis. But, with a global approach—this is an example of a high level of

development with ability for further development, that is to say, mental health.

This is the case of Dr. Janusz Korczak, a remarkable doctor, civic leader, writer, prominent educator, and—above all—hero.

Dr. Korczak, together with the children from his institute, were sent to a Warsaw ghetto and from there to the crematorium at Tremblinka. He told the children that they were going on an excursion.

The publisher of Janusz Korczak's work Igor Newerly, writes about the atmosphere of the ghetto: "Crimes, fear, abjectness fattened on misery and on hunger pushing the weak ones into transports of death. Feasts, orgies in expensive restaurants had something of the Apocalypse in this district of contrasts; in these conditions of unceasing macabre—it seems to me and this I would like to emphasize—there was no completely normal person. Nobody could stand the atmosphere of the ghetto in Oswiecim without a flaw in his personality. Everyone there both victim and executioner had to have a mental flaw." ¹

In my opinion Janusz Korczak was an exception in these conditions; he was "normal" in the sense of retaining his highest qualities; that is to say, his honesty, empathy, understanding of harm and sadness in the active sense, full responsibility for the children and conscious, freely decided death with them. He was then mentally healthy in the sense of having attained the highest level of mental and moral health. His depressions his fear, his—seldom—drinking; did not have a basic influence on him, so they cannot be taken as "a flaw."

He was from childhood sensitive to adversity and injustice toward people, to harm and humiliation especially toward children. This presented great potential for empathy.

¹ Janusz Korczak, *Wybor pism*. Warsaw Nasza Ksiegarnia, V. IV, 1958, p. 507.

He presented infantile qualities—which are according to us—positive. At fourteen years of age he stopped playing with toy blocks. As a 17-year-old—he writes about himself—he fell “into a folly, a fury of reading.”² The world passed from his view, there was only a book. He always manifested an attitude of justice and true democracy toward people. He did not care about his clothes or appearance.

It is clear that his function of reality was weak on a low level—weak in regard to his own interests—and himself with the problem of death. He said that he would die consciously. In his youth he thought about suicide. He once proposed to his sister that they commit suicide together. As he stated—there was no place in the world for him. Nevertheless he writes that his life was hard but interesting, and that he asked God for such a life.

His whole life was an unceasing protest against evil. He worked as a physician and then he gave himself to education. This work occupied his whole life; he helped children and workers in their autonomous growth. He lived with children, washed with them, saddened and rejoiced with them. He was always poor, modest, full of empathy, responsibility, authentic in the difficult conditions of life and on the way to death.

According to his heredity—his father was for a time in a mental institution—Korczak thought he could become mentally ill.

On the other hand, having thought about himself, about the qualities of his character and personality, he came to this opinion: “I have too much madness not to be afraid of the thought that somebody—against my will—will try to treat me.” It was a symptom such as was exhibited by Kierkegaard, Unamuno, Kafka—they accustomed themselves to psychoneuroses and to torment. They felt that they (psychoneuroses) played a major role in authentic

² *Op. Cit.*, p. 582.

thinking and experiencing. Here was also the need for autopsychotherapy. Korczak was then a normal person, not in the statistical approach, but in the approach to health on the highest level; health which is approaching to the ideal.

Comparison of both cases is—in our opinion—instructive, although the majority maladjusting to such a conception think that the subject from the first case is healthy and the subject from the second is somewhat unbalanced.

Following are some other examples:

1) A part of a letter from a poet to his friend, a painter:

“Don’t turn with your complicated experiences to an average, or even higher than average doctor. Go to one of the eminent poets or to yourself. Your depression result from the difficulty of the search for creative expression. It is not an illness, but a result of the normal difficulties in your healthy development.”

2) A short part of the biography of one of the patients: “After these experiences, dissatisfaction with oneself, anxiety, depression, and loneliness, not immediately. ... but after many months—I have noticed that I understand others better, that I understand my own mental experiences, and that I have a deeper picture of the surrounding world and “worlds in me.”

Definition

Mental health is the capacity for a fully rounded mental development in the direction of a higher hierarchy of reality and aims, until the realization of one’s own personality and the ability to assist others in the realization of their personalities.

Applications

This approach to the notion of mental health has important applications in developmental and educational psychology, in sociology and mental hygiene. It weakens

the primitive attitudes toward other human beings and their development. It weakens one-sided behavioristic and psychoanalytical tendencies, as well as, the differences in the attitudes of a physician, psychologist and educator.

This concept of mental health, without losing any of its scientific meaning, becomes, at the same time, a teleological and empirical term. It is especially important for the program and realization of self-education, psychotherapy and autonomy which must show, besides an empirical attitude, a teleological viewpoint.

Mental health becomes a developmental concept of a mixed character which includes normative, teleological and empirical. It seems to be useful in the above-mentioned sciences and in such practical activities as education, judicature, psychiatry, and even politics.

52. HUMANISTIC PSYCHOLOGY

Humanistic psychology is not regarded as a science from the standpoint of the so-called scientific psychology and especially behavioristic psychology, based on the study of perceptible aspects in the behavior of man and animals and the search for common connections between stimuli and reactions of living organisms (Stimulus-response psychology).

The result of such an attitude is that the scope of scientific psychology is restricted to this part of human behavior which is common for human beings and animals and can be exactly compared, measured and verified in experiments.

Because that which we can measure in human behavior does not exhaust the richness of the human form of

mental life, any theoretical attempt which deals with the totality of mental phenomena is disqualified as nonscientific. Furthermore, such a theory could not be scientific, because it deals with emotions and with the kinds of human experiences, thinking and ideas whose existence is not questioned, but which cannot be measured. There is very little in a so-conceived scientific psychology about creative, intuitive, complicated phenomena of inner experiences; religious, aesthetic, moral experience, etc. The problems of levels of emotional functions is completely left out of consideration in scientific psychology.

In relation to this problem we can raise the question whether the concept of science accepted in physiological and behavioristic psychology is precisely and unequivocally defined. Furthermore, on what grounds should we discard as nonscientific the attempts to establish theoretical knowledge of higher mental functions, especially of higher emotions. In other words, is humanistic psychology possible as a science?

Let us try to answer the first question. There is a widespread tendency nowadays to separate philosophy, literature, arts and even law and medicine; that is to say, the studies of the highest human activities from the so-called natural sciences, which are the only exact and genuine sciences. The basic differentiating element seems to be, here, the exactitude of science based on empirical data, on sensory knowledge, on experiment and on deduction, with the application of measurement as one of the so-called objective criteria.

Lalande suggests that the definition of science by Langlois¹ fits well to the so-called “inexact” sciences. According to Langlois science is the totality of knowledge and research characterized by a sufficient degree of unity and generality resulting from the consensus of those who study a given area. This consensus must result not from arbitrary conventions or individual pre-

¹ A. Lalande, *Vocabulaire de la philosophie*. Paris: Alcan, 1926.

ferences and interests, but from objective connections which are gradually discovered and confirmed by definite Methods of verification. Lalande also quotes Kant according to whom science is “any doctrine which is systematized by principles.” Spencer² distinguishes three levels of science: primitive knowledge, science and philosophy. The first is an expression of knowledge which is not systematized, the second is partially systematized, the third is systematized completely.

Many contemporary theorists of science consider science a system of concepts which allows us to foresee events and to make a prognosis. It seems that humanistic psychology which deals with typical phenomena of a human life (intellectual, emotional and instinctive) can be considered a science in such fields as general, developmental, and educational psychology, psychology of personality, of creativity, etc. They represent systems of knowledge adequately ordered and giving a systematic explanation of human behavior.

Thus, in developmental psychology, if we describe exactly the practical intelligence of a given individual and we affirm its high level and, at the same time, we affirm and describe a good level of other mental functions and lack of pathological characteristics, we can give with great probability a diagnosis that this individual will manage in the social conditions in which he grew up and continues to live.

If we describe precisely the conditions of the rise and development of paranoia, if we find symptoms of negative development, if we do not discover any basic positive dynamisms which protect the personality of the patient in his development, if we find at the same time, distinct setups of delusions and suspicion with a tendency toward dynamization and globalization, we will have to set the prognosis of gradual involution for the individual.

If we find in a given individual the group of charac-

² *Ibid.*

teristics of accelerated development, a highly developed inner psychic milieu (which includes, for example, the third factor, the dynamism of inner psychic transformation, autonomy, authenticity, empathy, and the ideal of personality), with distinct creative intelligence and a fairly good practical intelligence, we will have a fairly objective picture of an individual in relation to whom we can clearly foresee his further development in the direction of a creative, empathic, and authentic personality.

In such ways, with application of the techniques and methods of examination of different kinds and levels of intelligence, levels of psychomotoric functions and those methods which are used to establish a scale of instinctive and emotional functions we can consider the psychology of man, especially of his higher functions, scientific. It is evident that in this kind of inquiry we can and do apply the methods of empirical observation, description experimentation; including sometimes measurement. Moreover, on the basis of this empirical, descriptive and interpretative knowledge, we can, make predictions and confirm them in experiments.

Of course, we cannot expect in this area the same degree of precision which we require in mathematics, physics, or chemistry, and even in animal psychology; but we certainly can arrive here at a coherent, empirically verifiable system of knowledge which will provide a basis for predictions. Such scientific humanistic psychology will be characterized by the globality and plenitude of diagnoses, even if, in regard to some specific aspects, it will not be as precise as behavioristic psychology.

This globality and completeness of diagnosis will be scientifically more significant than the partial diagnoses offered by the so-called scientific psychology. Needless to say, it will be much more relevant for developmental psychology, education and psychiatry.

Definition

Humanistic psychology is an experimental, descriptive, clinical developmental, and educational psychology of higher mental functions.

Humanistic psychology occupies itself with autonomous dynamisms in their nuclei and in their normal and accelerated development. It is a psychology which does not overlook in its methods introspection, multilevel experiment and the inner psychic milieu. It is a psychology which deals with the examination and prognosis of the total personality of man.

Applications

The differentiation of humanistic psychology from the study of phenomena common to animals and man is a basis for developmental and educational psychology, psychopathology, education, the theory of morals and a philosophy of development. Wherever we have to deal with the operation of autonomous and authentic factors in man, wherever we have to deal with accelerated and creative development, we are in the area which can be, successfully explored only by humanistic psychology.

This psychology has a special significance for all those fields where we encounter multilevel differentiation of mental functions, especially in the field of moral valuation and hierarchization of values. Precisely these problems are crucial for human and social development.

Ernest R. Hilgarde in his textbook "Introduction to Psychology"³ clearly states that this school of psychology, which he calls, following some of the European researches—"understanding" psychology—deserves serious attention and cannot be easily dismissed. This statement indicates that in present-day American psychology there is an interest in a holistic, global, study of the inner psychic

³ Ernest R. Hilgarde, *Introduction to psychology*. New York: Harcourt, Brace and World, 1962

life of man, including his high levels of functions, especially emotional moral, aesthetic and intuitive, as well as, concern with values and ideals.

53. INTUITION

By intuition we mean a synthesizing mental function or group of functions of a large scope, which grasps various form of multidimensional and multilevel reality on the basis of stimuli and data which are not sufficient for a global diagnosis and discursive derivation of conclusions. The intuitive ability to grasp complex aspects of reality without sufficient “rational” foundations indicates that intuition operates by means of subconscious or hyper conscious shortcuts.

It seems that this kind of intuition appears only at a relatively advanced stage of mental development and is prepared by the process of multilevel disintegration and the growth of the inner psychic milieu. The processor multilevel transformations allows insight into various dimensions of reality and wide, synthetic and many-sided apprehension.

Such experiences as inner conflicts, sufferings, a rich history of life, meditative attitudes, assist in the formation of intuitive capacities of a wide scope. They contribute to the growth of empathy in relation to lower and higher levels of human activity.

In a fully rounded human development intuition closely cooperates with intellectual and discursive functions. It is instrumental in the formation of scientific hypotheses, in diagnosis and prognosis concerning individual and social matters. Intuition synthesizes the results of em-

pirical and discursive data and creates a new coordinated unit which may become the subject matter of further discursive examination on a higher level. The process of growth of science takes this form of successive stages of discursive accumulation of data, intuitive grasps and following discursive elaboration.

Intellectual, emotional and volitional components are involved in various degrees and in various setups in the work of intuition. The composite nature of intuition facilitates the cooperation between intuition and discursive operations. It allows the coordination of intuition with self-consciousness and self-control, retrospection and propection. The process of positive disintegration assists intuition with the “work” done by different dynamisms. The gradual shifting of the disposing and directing center toward higher levels at which developmental dynamisms are integrated into a harmonious structure is at the, foundation of the synthesizing function of intuition.

At the level of primary integration intuition does not appear. Its primitive and vague nuclei may be observed only in unilevel disintegration. It takes more distinct shape at the stage of spontaneous multilevel disintegration and reaches its peak in secondary integration when various dynamisms lose their tension, except for the tension arising from the ideal of personality.

We may conclude that intuition is a complex dynamism of preliminary and final syntheses coordinating emotional, intellectual and instinctive functions. In this way the concept of intuition ceases to be an obscure, indefinite, mysterious idea; but becomes the name a special, distinctly identified mental function operating indefinite relationship with other functions and with discursive thinking. The specific nature of intuition finds its expression in the following forms:

- 1) In art, literature, and particularly in poetry, intuition consists of the capacity for a global, synthetic, emotional-intellectual-instinctive grasp of reality.

- 2) In science, intuition is the ability to synthetically grasp reality in coordination with discursive operations, either preceding or following them.
- 3) The wider and more multilevel is the development of an individual, the stronger and more distinct are his intuitive capacities.
- 4) Intuition does not appear in developmental stages below multilevel disintegration.
- 5) Intuition closely cooperates with such dynamisms as the third factor, “subject-object” in oneself, self-consciousness and empathy.

Concrete examples of intuition can easily be given. ‘There is a general feeling that some physicians, psychologists and social workers have intuition and others do not have it. A physician or psychologist endowed with intuition sets up a preliminary, “working” Intuitive diagnosis after the first meeting with the patient. We suggest that later careful and specialized examiners confirm intuitive diagnoses in 85 to 90% of cases. What is in operation here, what makes their diagnoses so successful? The decisive force behind this phenomenon consists of a conjunction of medical knowledge and experience with the personality of the physician which is instrumental in the application of generalized knowledge and experience to an individual patient. It involves quick apprehension of important elements and bridging of gaps through the coordination of general knowledge with intuitive “working” hypotheses. The same capacity for intuitive insights allows one to successfully combine the results of partial, specialized diagnoses into one dynamic whole; that is to say, to complement the working hypothesis more fully than it was possible in the first encounter and to “fill up” those gaps which usually remain open in the first diagnosis. In the process of a continual study of the same problem a successive, interchangeable coordination of intuitive synthesizing hypotheses and empirico-discursive testing takes place.

Definition

By intuition we mean the capacity for setting up synthesizing hypotheses from data which are not sufficient for logical justification of the conclusion. The function of intuition may precede the stage of discursive elaboration and empirical testing and later follow them. Intuition is an indispensable component of any creative research and any act of discovery in daily life. Intuition in art and literature may function without conjunction with discursive operations.

Applications

Thus defined the concept of intuition has applications In all forms of creative works, in social and educational work, in psychological, religious and political activities. Intuition deserves to be pointed out and emphasized as a fundamental act In every creative work, especially in great achievements in art.

Some degree of intuition should be demanded from all individuals admitted to creative professions and responsible for dealing with human individuals and groups. It is of crucial importance in the profession of psychological counselors, medical doctors, educators, judges, artists, and even, in diplomacy and politics.

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Kazimierz Dąbrowski

**MULTILEVELNESS
OF EMOTIONAL AND INSTINCTIVE
FUNCTIONS**

**TOWARZYSTWO NAUKOWE
KATOLICKIEGO UNIwersYTETU LUBELSKIEGO**

MULTILEVELNESS
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KATOLICKIEGO UNIWERSYTETU LUBELSKIEGO

Prace Wydziału Nauk Społecznych

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Kazimierz Dąbrowski

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R. Averbach

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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 postgraduate 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 Alvarez-Calderon, William Hague, Marlene D. King [Rankel], Michael M. Piechowski, Maurice Taurice Turned, Leondor [Leendert] Mos, Lorne Veudall [Yeudall], 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. Quellet, G.R. Dr. Grace, G. Borofsky, K. Jankowski, J. Pieter, P. Joshi, T. Nelson, M. Grzywacz-Kaczynska, 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 or 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.

MULTILEVELNESS OF EMOTIONAL AND INSTINCTIVE FUNCTIONS

Part 1

THEORY AND DESCRIPTION OF LEVELS OF BEHAVIOR

Kazimierz Dąbrowski, M.D., Ph.D.

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 multi-cellular 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 (Dąbrowski 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 (Dąbrowski, 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

Introduction

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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.

2.

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 (Dąbrowski, 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 stage wise 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 (Dąbrowski, 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 nonontogenetic 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.

10.

Theory and Description of Levels of Behavior

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* (Dąbrowski, 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.

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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 retrain 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 (Dąbrowski, 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 adaptation 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 (Dąbrowski, 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 (Dąbrowski, 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, sequentially, 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 (Dąbrowski, 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 intrapsychic factors which shape development and the expression of behavior. The intrapsychic 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 (Dąbrowski, 1970). The first set of factors embodies the genes and the permanent psychological 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

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of my 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 inner-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 (Dąbrowski, 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 (Dąbrowski, 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 (Dąbrowski, 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 (Dąbrowski, 1972, p. 11).

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 intrapsychic 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 (Dąbrowski, 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-oneself 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 (Dąbrowski, 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 institutional 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 (Dąbrowski, 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 wide-spread 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 (Dąbrowski, 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, (Dąbrowski, 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 (Dąbrowski, 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 (Dąbrowski, 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).

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 multilevel 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’ (Dąbrowski, 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 than 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 (Dąbrowski, 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 one-self 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).

General Characteristics of Developmental Evolution

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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 (Dąbrowski 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 propection (new aims and higher aims)
=fractional, narrow understanding of reality	=integral, broad, multilevel understanding of reality
=impulsive, temperamental syntony	=reflective and meditative syntony (empathy)

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Theory and Description of Levels of Behavior

=intellect subordinated to primitive drives
 =subordination to primitive instinctive forces
 =limited role of consciousness

=relativism of values
 =selfishness
 =complete dependence on the biological life cycle

=limitation to innate psychological type
 =one-sided or 'normal' development
 =imitation of others
 =conformity
 =adjustment to social norm

=simple adjustment to actual situation in life (adjustment to "what is")
 =feeling of inferiority toward others
 =training and education
 =heteropsychotherapy
 =conjunction of volition with primitive drives

=intellect in harmonious conjunction and collaboration with higher emotions
 =autonomy

=significant role of consciousness (self-awareness)
 =universal hierarchy of values
 =alterocentrism
 =transcendence of the biological life cycle (e.g. sustained creativity and lucidity of the mind in spite of infirmity of the body)
 =transcendence of innate psychological type
 =universal and accelerated development
 =originality and creativity
 =authenticity
 =adjustment to norm derived from personality ideal
 =qualified adjustment and positive maladjustment (adjustment to "what ought to be")
 =feelings of inferiority toward oneself
 =education-of-oneself
 =autopsychotherapy
 =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. Dąbrowski, 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 identifying 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 Dąbrowski, 1963, 1968, Dąbrowski and Piechowski, 1970b). The structure of the inner psychic milieu depends on the dynamisms that constitute it. We have defined the dynamisms as the intrapsychic 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 intrapsychic 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, ahierarchical, or without structure. The intrapsychic 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.

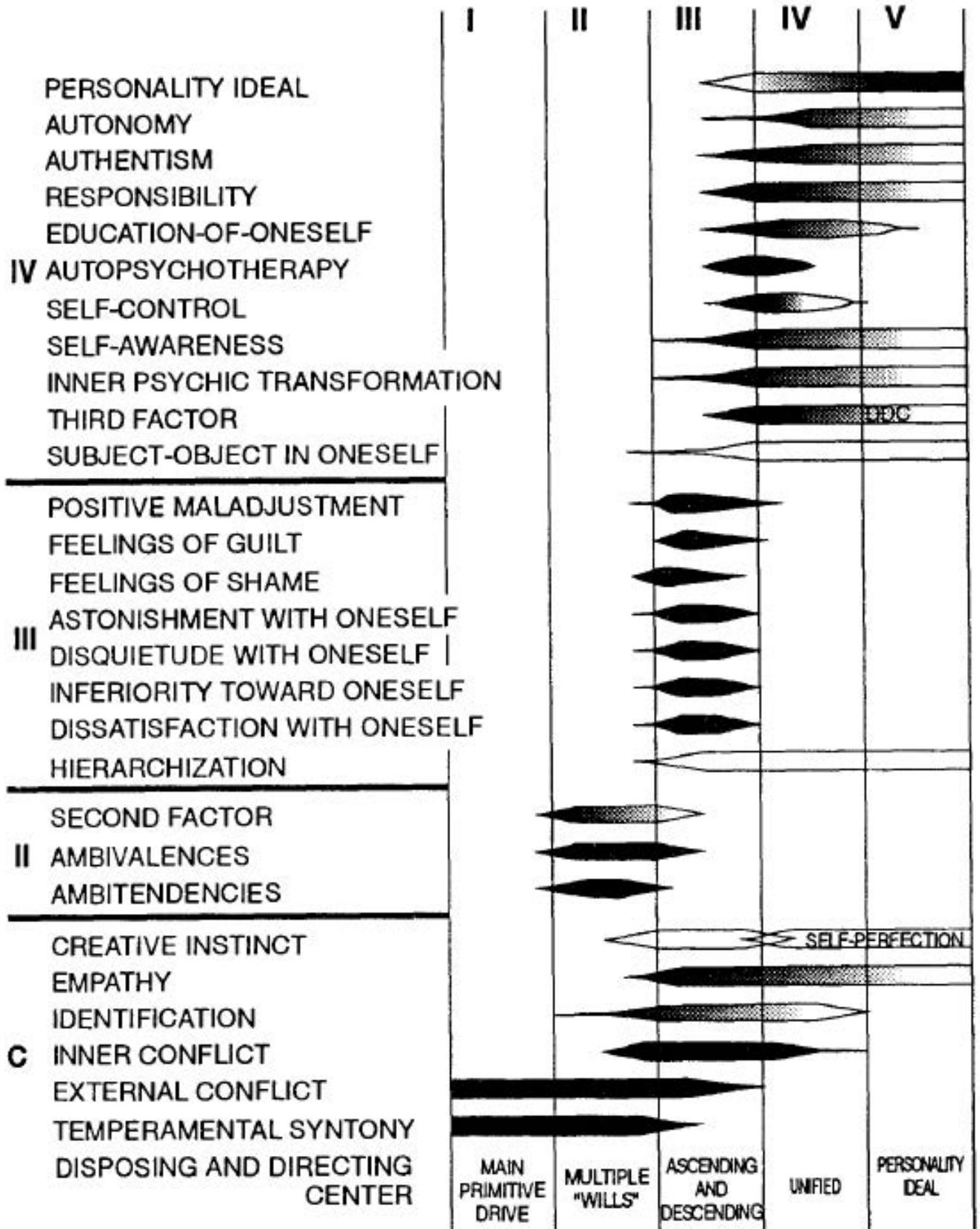


Figure 1

Figure I 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 Bunuel, 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 ambivalencies 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 I 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 guilt 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 guilt 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, Dostoyevsky'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, imaginational 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 syntony 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 Wladyslaw David after his wife's suicide and in J. Ferguson as a result of his growing concern for his patients (Dąbrowski, 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.

Dynamisms: the Shapers of Development

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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 an abstract 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.

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 sympathy 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, sympathy, 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 advertising 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 fulfillment 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-onself 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 (Dąbrowski, 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 naive, 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 one-self, 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

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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 Authenticism 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 (Dąbrowski, 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 senile 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 Authentism 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 it 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 multigeneric. 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 reintegration to the original level of primitive automatic functioning (Dąbrowski, 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 [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 (Dąbrowski, 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 though, 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 [conversely?], 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 Dąbrowski (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 sympathy (i.e. greater empathy). There is growing introversion. 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 ambitendencies 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 theta 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 ambitendency.

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

Psychic Overexcitability (Nervousness)

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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 ambitemperies 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. Dostoyevsky 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 (Dąbrowski, 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

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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 identity 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 (Dąbrowski, 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 steins 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 authenticity, 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 autopsychotherapy 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

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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 ambitendencies). 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 forever. 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 processes; 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 propection 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 aspects),

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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.

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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 snoods and changes.

Level III

Transition from an imitative to an authentic ideal. Hierarchization and multilevelness 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

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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

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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 authenticism 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" (Oscar Wilde), although "human" experiences begin to act as stimuli for esthetic experience and esthetic expression, thus leading to beginnings of psychological content in art.

Hierarchical 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); equipotential 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, Faure, 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 “Swigty Boze,” 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, propection 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 ambitemperies 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.

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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, prospectations 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, prospection, 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.

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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 realization 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 un-specified 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 (Zeroinski) 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 skid row), or accepting conditions of humiliation. Under such conditions the satisfaction of basic needs is denied deliberately.

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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 focusing 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

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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 tactical than an exclusive relationship which is more conscious and more autonomous (level III). Emotional ambivalences and ambitendencies 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).

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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."

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. Alterocentric and selfish attitudes are always subject to constantly operating ambivalences and ambitendencies. 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 labour of personal transformation are much stronger. These gains in inner growth are incompatible with selfishness. On the basis of active retrospection and prospection, 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 honour, 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.

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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 naive 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 authenticity. 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 Gandhi 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.

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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 naive 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.

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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 fulfil 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. Ambivalences 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.

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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.

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.

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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 non-systematically. 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 ambivalencies 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

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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 (Dąbrowski, 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 (Dąbrowski, 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 border-line 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, naivete, 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 non-existent.

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

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naive, 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

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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, Aurobindo, 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 labelled 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, Perl'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 Kamrn 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.

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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 autopschotherapy.

Level V

Continuing growth of self-determination, education-of-oneseif and autopschotherapy. 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.

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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

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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

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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 authenticity, 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 authenticity 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

Kazimierz Dąbrowski, M.D., Ph.D.

With the Assistance of Michael M. Piechowski
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[There was an errata to this page: see image file 1996 errata; the errata is also reproduced as the following unnumbered page]

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Dexter R. Amend collaborated with the senior author on the description and final form of the neurological examination. He also contributed to the analysis of each one of our examples.

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1

INTRODUCTION

THE BEGINNINGS

The Theory of positive disintegration has existed for more than thirty years (Dąbrowski, 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 un-researchable. 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 (Dąbrowski, 1970; Dąbrowski, 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 (Dąbrowski, 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 imaginational 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 imaginational 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 response. 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.

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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.

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.

Selection of Subjects and Administration of Tests

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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.

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 weighing 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 remain& 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-

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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.

Great sadness	Nervousness
Great JOY	Inhibition
Death	Inner conflict
Uncertainty	Ideal
Solitude and Loneliness	Success
Suicide	Immortality

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 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.

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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 hyper-thyroidism, 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 buildup 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.

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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 dermatographia, 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.

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 milieus: 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 (Dąbrowski, 1967; Dąbrowski, 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. Dąbrowski, 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 him-self.

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 (Dąbrowski, 1967; Dąbrowski, 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 (Dąbrowski, 1972).

[Due to the complexity of the tables of data in the case studies presented in the remainder of the book, I have not done OCR, rather, I have provided PDF image files for each page of the remainder of the book, including the index and back cover text.]

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**EXISTENTIAL THOUGHTS
AND APHORISMS**

by

PAUL CIENIN



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by PAUL CIENIN

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EXISTENTIAL AND ESSENTIAL

1

Forces striving to penetrate to the “unknown” are so powerful at times, and so occupy a man’s entire personality that one may call them, in their totality, the transcendental instinct. It is this instinct which then sets in motion another powerful force serving it—the death instinct.

If the space before the “unknown” brightens up, the death instinct does the work of causing a more or less swift atrophy of inferior dynamisms. If the space does not brighten up, it kills a man’s entire psychic being, and even leads to suicide.

2

Inner anxiety, inner conflicts, maladjustments, sorrows, and disruptions—everything that demeans our position in the scale of common values, work toward our passage to a world of higher values.

3

Inner conflict minimizes outer conflicts, building peace and compassion for others.

7

4

Who indeed are the existentialists, not in name but substance? Who were Kierkegaard, Beckett, Jaspers, Camus? They were simply extreme psychoneurotics, who, moreover, apprehended most fully the pain and suffering of this world and expressed it with genius.

5

The existentialist cannot be mentally defective, cannot be mentally sick. The existentialist is the symbol mental health, and hence of capacity for accelerated development. He is none other than highly develop psychoneurotic.

6

The brutal violence of death, the hideous decay, the fetid remains and the grave ... and where is the spirit?

7

It is well to envision as fully as possible the rotting away of one's own body before it actually takes place.

8

Skill and versatility in identifying with other people makes our own death a more personal prospect, even an immediate reality in the presence of another's death. If we lack such skill in identifying with others, the deal of others becomes remote to us and does not connect our own. When faced with the death of others we just do not believe in our own death.

8

9

Creative transformations are possible only when the instinct of self-preservation or the life instinct collides consciously with the death instinct. Limned behind the gossamers veiling the inevitable destruction of the totality, there looms the possibility of saving a part in the struggle of the spiritual side with the fleshly, the human with the brutish, the conscious with the unconscious.

10

So-called normal man has a growing phobia against decomposition and nothingness, thence the alacrity of his prudence and self-preservation in dispelling the fateful images of death and disintegration. Witness his efforts to clothe death and funerals in graciousness, in a conventional smile and swift disposal of the remains, in the “efficiency” of the funeral ceremony; we clear away death as we do leftovers from the table and trash from the house. But, obviously, only facing the essence of death harbors some small hope of conquering it.

11

The greater the tension between the antinomies of objectivism and subjectivism, existence and essence, death and being—the nearer is the prospect of positive solutions, or of mental illness or of suicide.

12

Lacerating ourselves upon the very walls that seemed our support, we lose hope utterly and endure hopelessness, beyond which there is but a void or otherness—both desirable.

9

13

In cemeteries graves are indistinguishable, a smooth lawn, paved paths, everything taken care of by the municipality at a price, not individually by loving hands. And the graves themselves, the less fuss the better. Even flowers for the funeral are returnable to the flower shop. Much for outward show—but not too expensive of course.

14

There are cemeteries imitating parks, full of “aesthetic arrangements,” lavish in decor, but void of accents death, void of individualized graves. Such is “the triumph of life.”

15

Looking back and looking forward, sameness and change death and life, the unique and the syntonetic, permanence of core qualities and their growth—all these are with man in his development.

16

One can endure sorrows, defeats, calamities and see their evolutionary significance. But one also needs at least a little success. Only—dare I ask—in respect to what?

17

Self-contradictory is the hierarchy of values that Thomism posits; the same holds true for monistic philosophies and their like, in these intellectual, abstract and universalistic functions are paramount. Such approaches exclude emotive-aspirational functions and, by the same

10

token, the **raison d'être** of all differentiated structures, unique, unrepeatable, genuinely human. Such doctrines, although they pay lip service to individual spiritual immortality, actually exclude it, for it is not compatible with the strict logic of their philosophical argument.

18

Men look alike and women look alike—one may choose among them. What matter individual physical or psychical differences, what matter exclusiveness and uniqueness, if the species drive is not differentiated and not inhibited.

19

Love, alas, does not pass beyond the grave; it chooses objects in this world. What is the meaning of eternal individual love? He whose comprehension of these matters is different, is always the loser in competition with the living.

20

Essence is more important than existence for the birth of a truly human being.

21

There is no true human existence without genuine essence. The condition of a truly human existence is awareness of and choice of what is quintessential, unique and enduring in a man, without which existence itself would be valueless.

22

Death must be deceived even at a funeral; life has to remain triumphant. That is why “keep smiling” is in

good standing at funerals, what comforting eulogies are for, and above all, the cosmetic make-up of the corpse, the comfortable coffin bed so that the deceased may look as if only asleep and create no consternation, so that one may identify with a sleeping person, not a repulsive cadaver. And then cover it up, shove it aside, forget it.

23

Swiftly whisk the body from the family home to the funeral parlor. And even before that—to the hospital, hopeless as the case may be. Let the most repulsive event occur there in the hospital, away from home. Then—the funeral parlor, the “artistic job on the body,” and hurry, hurry up back to life.

24

The mentally ill—rush them to the asylum in order to avoid anxieties over them, and continual reminder painful experience. Pay generously for their care so far as it be away from the family, away from dire affliction. Put them “behind the wall” at a distance—anything to avoid sadness.

25

Much is written about people like Edgar Allan Poe, like Cyprian Kamil Norwid, like Marilyn Monroe, and how they died in poverty, humiliation or suicide. But for others who follow after, the same things lie in wait: to suffer callous misunderstanding, humiliation, no helping hand.

26

Is there anyone who does not leave a coffin with the remains of a dear one locked in it?

ON THE IDEOLOGY OF TRUTH

27

Visions of perfect government and of perfect state, if they exhibit a lofty standard and a program for realization, and especially if these have already, been attained in some initial phase—will last for generations and resist all false systems, ideologies and their defective and pathological implementations.

28

Pursuit of an ideal world is the highest criterion and guarantee of meaning in societal existence. Socio-political realism, if it is to be genuine realism, must always have in it basic elements of idealism, but elements which are universal, implementable proportionately to the forces at their disposal and rooted in concrete multilevel conditions.

29

Whenever dictators suffer defeat, we will always turn to the leadership of such personalities as Christ, Socrates, Gandhi, Lincoln.

Genuine family love, genuine identity with one's own school, with the customs and manners and folk art of one's own country, the highest level of national consciousness—all these make for respect, acknowledgement and admiration for other hierarchies of value, for other cultures and other nations and peoples, all the way to a sense of full kinship with human culture and full empathy toward man in general.

TRUTHS “AS IF” AND NEGATIVE
ADJUSTMENT

31

That which is good for us and bad for our neighbours, we used to call Providence; that which is unfavorable for us and favorable for others—accident or luck.

32

We see many things in a “spastic” way. We create premature synthesis which is dominated by not very important matters which require a hasty generalization because of emotional tension of medicine quality. We think, then, “while acting” or “after acting,” in consequence with outcomes often harmful for us and others.

33

How particular and childish we are. We often make ourselves the center of attention and desire to interest others by a new hairdo, bracelets, earrings and other trinkets. The direction of our interests and our view expresses the level of our “essential values.”

15

34

Our ideal nations, our great ideals, fade through experiences. We can seldom stop this weakening tea of life and seldom do others help us stop this weal tendency.

We often guess superficially the negative qualities of our character but when we are forced to correct obvious mistakes we do not make these corrections permanent. We prefer guesses to arduous search.

35

Your flashy speech
May be disguise
Is your heart true
Is your mind wise?

36

Content and unchanging, without a care,
He preaches as only a fool would dare.

37

The best, easiest and most economical. Children sent to good boarding schools, aged parents to well-run old-folk's homes. Easy solutions, allowing few constraints, few obligations and even ... little remorse.

38

Two strangers talking about a third stranger ... a swift acquaintance arose out of criticizing the third one.

Surface opinions, natural disinclinations, sometimes confidential secrets, and then the roles change. The one who was criticized gossips with a new stranger about his erstwhile critic. Wrong, averse, degrading talk about others, as long as it does not touch ourselves.

39

In public transportation few young people offer their seats to an older person. More often an old person offers his seat to a still older or sick person. Some of them do it because of their real sensitivity and empathy but most of them want to show others that they are younger and more physically able.

40

If you want to develop yourself truly, you should be able to adjust and also maladjust, to different kind and levels of reality.

17

AUTONOMY AND AUTHENTICITY

41

Adults are never as sincere as children in mutual criticisms unless they are saints or—contrarily—mentally deficient or psychopathic. Sincerity in a child often creates a school of education in mutual relations between children through not holding back honest criticisms of each other.

42

A truly authentic attitude has three methods of resolving intellectual and emotional tensions: mental illness, suicide, or struggling toward the absolute despite great difficulties and few results.

43

Faltering success—what a big word and a great period in development. Until now there were ambit financial needs, desire to possess desire for power importance. Need to be higher, unaware of the problems of other people, hurting them or even destroying them. And now ... forgetting about oneself, helping others,

activities grasping at the banal word “sacrifice,” compassion, empathy, identification with others and many previously unknown attitudes. But how much we still desire partial success, even small results in spiritual things, in so-called higher matters. Only after the majority of our aims and goals are reduced to ashes, do some remain to light the way toward love without self-satisfaction.

44

Who accepts misfortunes with heroism and love, who accepts life’s defeats with a smile, who desires destruction of fortunes in this dimension, who ... ? But only by meeting sadness and despair, only by meeting the destruction in this world is there a spark of hope for gaining something that transcends it, something—my God, You know if You exist, though I know so little about You.

45

The need for authority is directly proportional to professional knowledge and one-sided expert knowledge. Conversely, the growth of a multilevel, multidimensional knowledge, the growth of sensitivity in more important domains of reality, is connected with a dislike for authority, and moreover, with a desire and attitude of humility.

46

If we do not have a ready basis for the development of an inferiority feeling toward ourself and others, we have to acquire it sooner or later to really develop ourselves positively.

47

In a humanist's world authenticity appears when there is something known by one's own inner experience, not merely when one just knows about something, even globally. The second attitude calls for many "additions," "supplements," and complementations. That is why the authentic painter has to experience his own work even have conflicts with his own work. The authentic dramatist has to experience crimes, heroism, loftiness, inner conflict; the candidate for an authentic psychiatrist has to himself experience psychic disturbances.

48

How good it is to be a hero in everyday life, always "myself" different from others, always better, more intelligent and more handsome, always criticizing others, always negative observations concealed by good introductions, always searching for a background, searching for roles for others in order to prove oneself better, searching for borders in order to find one's place in the center. Psychology of background for oneself, for one's own role. He is "such" and—see for yourself—"I am different" in different kinds of cults of being higher. Thank God that I am not as other people or as that Publican.

49

How fascinating it is to occupy oneself with spiritual new, unknown, unusual, unreachable matters! Transformations, self-denial, sacrifice, suicides—how unusual they are! But if one wants to experience all the matters—from narcissism to authenticity—one must not only occupy oneself with them but truly deny oneself, truly leave illusion, and truly go on committing partial suicides.

20

50

Autonomy—but in relation to what? Not only in the name of one's own freedom—because what is freedom, and in relation to what? Maybe in relation to others' opinions enlightened by one's own detached intuition; perhaps—and maybe above all, in relation to suggestions driving from lower levels of one's own temperament and character.

51

What a great mystery in creating an inner autonomy! They ask me its origin because it is different and even opposed to hereditary tendencies and influences of the environment. I answer I don't know. I am wickedly delighted that I can't give a scientific answer, only an intuitive one. It is simply a problem so deeply human that science cannot give an answer. We can only say that it comes from development, from conscious transformation, from one's own experiences, from the independent and unrepeatable "I" and perhaps. ... perhaps from slight contact with the transcendental level.

52

One's "own forces" known from modern neuropsychology, one's own developmental forces, the appearance of the "third factor"(1) in a stimulus-response paradigm, the transforming forces in relation to stimuli, containing in themselves full rich answers—are all dynamisms that are more and more autodeterministic, more and more autonomous, more and more authentic.

(1) The "third factor" is a mental dynamism of conscious choice in development of that which is "more myself" and rejection of that which is "less myself."

53

Great personalities are honored by monuments, publications, celebrations and usually ... they do not have imitators. Relations with them are generalized, abstract and rigid. People don't experience the fullness of their personalities, their concreteness and uniqueness. They become institutionalized, walled-off, nonliving.

54

One cannot acquire authenticity as a gift, one only wins it by division in oneself, by inner conflicts and autonomy.

55

Nothing which is authentically idealized is conquered easily. High values are hard to reach or are beyond reach. But this is the idealists' problem. The others, the realists who know the "real" side of ideal, are different. They care not about authenticity of realization. According to them, they know ideals and realize them very easily.

56

People chewing gum in public transportation cannot imagine how their jaws look and how similar it is the same movements in the animal world. They can't easily recall the common pictures of meadows grazing and masticating quadrupeds.

57

To be authentic does not mean to be natural, to be as you are, but as you ought to be.

58

When others observe us, come into contact with us or think about us, and when we do the same to them and even to ourselves, there is always something present like a double, a shadow, a complement and perhaps even a central element. This is a figure entangling us with “secret knowledge,” or gossiping; it is what others say about us “never completely expressed” but presented in “subtle” gestures, tone of voice, and a very “knowing” expression. This most frequently false figure obsessively follows after our “authenticity.” It is cut off and destroyed only by very wise men with deep authenticity.

59

The authentic in a man is not the animal, but the man.

23

FORCES OF DEFENSE AND DEVELOPMENT

60

In psychiatry and also in education one often talks about defensive forces but one doesn't tell what they defend. In development, which clearly shows higher and lower dynamisms, defensive forces can protect every one of these dynamisms, but always those which are stronger, or becoming stronger.

61

The instinct of biological self-preservation and the instinct of self-perfection possess protective devices, something like safety valves. These devices act in the service of the instinct of self-preservation and cover before the imagination and consciousness the low interests, instinctive biological drives and the phenomena of mutual "devouring." But the devices of the instinct of self-perfection open the valves of imagination to attractive though unclear future, emphasize the positive sides of this future, increase prospection and retrospection connected with development and help overcome animal instincts, and the lowest interests.

24

THE CONCRETE ASPECTS OF THE ABSOLUTE

62

We will know nothing about God, especially about His goodness and justice as long as there exist monologues about Him and not dialogues with Him. Indeed, there exist saints, but not many of them, who demonstrate comprehensible reasonable dialogue. There exists the Holy Scripture—and above all, there is the miracle of Christ's existence. But at the present time all this must be confirmed by a new and for us more authentic call from God, to make silent the voices of concentration camps, the everyday triumph of material things, the everyday increase of evil, the everyday victory of lies, and the power of death.

63

Discovery of the object in oneself is at the same time the discovery of subject in others. The ability to treat oneself as object allows us to treat others as subjects, as human beings one can understand and feel for. Both attitudes allow the coexistence and cooperation of the deepest empathy for others, and at the same time the deepest feeling of one's own individuality and uniqueness that is related to humility and respect for others.

25

64

Not grasping time in the basic phenomena of everyday life precedes the phase of feverish sensitivity to time, sensitivity of the individual to the passing of all value sensitivity to the shattering action of time for many years to come. And later, maybe comes the need of timeless whereby the experienced values are retained.

65

How I dislike maturing through losing my present qualities. How great and human it is not to lose close, clear, conscious and already chosen qualities but rather to increase their power and complexity. Let's not lose but rather ennoble magical and animistic thinking, freshness of enthusiasm, sincerity, imagination and intuition. Let's not change true friends if we have them. Let's not change the objects of our love but let them grow in the mutual school of life. Let's not rejoice at narrow, tight rationalization, at maturity and rigid instincts, at adjustment to the opinion of the majority and maladjustment to the ideal.

66

To destroy all the sensually concrete which is connected with the lower instincts and to keep all the spiritual concreteness and unchangeableness of chosen qualities. In this spirit, Kierkegaard fought for Regina Olsen, for love in the absolute and ... lost. And perhaps not, perhaps the same Regina will come in transcendent; the same, yet richer and understanding the unrepeatability of their relationship.

26

67

Toward the concrete in transcendence, toward exclusiveness and unrepeatability in transcendence, toward the subjective absolute in transcendence! Adjustment to that which ought to be, and maladjustment to so-called everyday reality. How strongly and with what determination one has to follow the path of positive maladjustment.

68

Secondary integration—this is where the greatest harmony appears on the way to personality and its ideal—and then perhaps new disruptions and perhaps new sensitivity, but not anymore to voices and whispers of transcendence but to its distinct reality.

69

We have anxiety of different levels, we have calmness of different levels, and we have the reality of different levels. Restless and intensifying development. But something is present which soothes the anxiety of conflict, the anxiety of calm and the anxiety of multilevel reality. Because what comes is otherness in sameness.

70

Understanding the division or “disruption” between that which is subjective and that which is objective is possible through inquiry into developmental correlations of both attitudes. Here the “subject” develops an objective attitude toward himself, and becomes an “object,” and this allows the treatment of others as “subjects” in their full richness, unity and unrepeatability.

27

Thus, the “disruption” becomes cooperation, an antinomy—a syntony, a division—an enriching union. Maybe it is a way to shed the rigidity of monistic unity and inflexible “perfection,” through the introduction distinctions which transcend the “perfect immobility@ and unchangeability, by perfecting dynamisms with the unchangeability of only certain qualities.

71

The developmental intersubjective and intrasubjective dynamisms provide for union into a strong, harmonious complex reaching toward transcendental reality.

72

One should remember a close and deceased person as a fresh flower and living wound, but not only this ... one should live with him as with a person, at least thought, imagination and longing; one should create his transcendental form, and if it's possible—never again have such a close relationship.

28

INNER PSYCHIC MILIEU

73

Authoritativeness and aggressiveness are inversely proportional to the development of the inner psychic milieu, in particular to its dynamisms as: dissatisfaction with oneself, "third factor," inner psychic transformation and empathy.

74

We live outside. We develop sensitivity to the external world, its heterogeneity and the richness of an external experiences and external milieu. But we will never become true people, authentic people, if we do not have in our inner world the same heterogeneity, the same richness, the same interests and vitality, and more ... if we do not discover the richness flowing from the inner-hierarchy and from approaching the ideal.

75

The importance of internal and external conflicts in the psychic development of man has not been sufficiently recognized. The former immunize us from external conflicts and play a fundamental role in the positive development of man; the latter, if they are not conjoined with the former, are the basis of aggression, destruction of others, wars, and are thus involuntal.

29

76

Humility is a feeling of inferiority—not only in relation to others and to one’s own weaknesses and faults but also in relation to the all—encompassing human ignorance, powerlessness, suffering and defenselessness.

77

It is important to develop a correct relation with the external milieu, yet how much more important to develop the inner psychic milieu.

78

External stimuli and external conditions do not reveal the most important of human characteristics. These are revealed by transformation of inner stimuli and of the material provided by external stimuli.

79

Psychic richness is characterized by behavior resulting from inner experience.

80

Values are the talents and the processes of development. One should search for their genesis in one’s own biologically determined forces; not contained in the stimulus they appear in the response transforming the stimulus. They are the basis for creation of a physiological milieu and then of the inner psychic milieu which is autonomous grows in autonomy from external stimuli and from the negative stimuli of one’s own structure. Values are developmental and multilevel phenomena—bio-psycho logical and moral—normative—but always empirically and logically verifiable.

ON CREATIVE PSYCHOPATHOLOGY
AND MENTAL HEALTH

81

How often mental immaturity is a blessing because of the possibilities of unceasing maturing. Woe to those who are effortlessly and finally mature!

82

Be greeted psychoneurotics! For you see sensitivity in the insensitivity of the world, uncertainty among the world's certainties. For you often feel others as you feel yourselves. For you feel the anxiety of the world, and its bottomless narrowness and self-assurance. For your phobia of washing your hands from the dirt of the world, for your fear of the absurdity of existence, for your fear of being locked in the world's limitations. For your subtlety in not telling others what you see in them. For your awkwardness in dealing with practical things and practicalness in dealing with unknown things, for your transcendental realism and lack of everyday realism, for your exclusiveness and fear of losing close friends, for your creativity and ecstasy, for your maladjustment to that "which is" and adjustment to that "which ought to be," for your great but unutilized abilities. For the belated appreciation of the real value

31

of your greatness which never allows the appreciation of the greatness of those who will come after you. For your being treated instead of treating others, for your heavenly power being forever pushed down by brute force; for that which is prescient, unsaid, infinite in you. For the loneliness and strangeness of your ways. Be greeted!

83

Irritability is the enemy of sensitivity—it reduces it and leads to disease.

84

Oversensitivity without inner psychic transformation brings many unnecessary conflicts with others—magnifies the differences, and lessens and obscures the most important things.

85

First the mentally ill were unchained from irons and later humane conditions of care and treatment we created for them. They began to be treated as were other sick people. But this isn't enough, no it is still less than enough.

We have a vision of a hospital of the future for the so-called mentally ill. It would be a center of great universal human knowledge, above all, psychological a moral, and of wise love. The candidates “to be treated would be those, who, because of needs and aims development, “can't go through life,” can't cope with themselves and their environment. They would be those who are filled with overexcitability, sensitivity, phobias, sadness, breakdowns, dissatisfaction with themselves. Those who have lost faith in themselves and in the meaning of life. Those for whom love is a basic need,

32

and who cannot find, their ideal object of love and those who are distracted and maladjusted because they see a higher level of reality—"things not of this world"; those who experience incomplete visions, who are emotionally immature, and full of fear and trembling for others.

What about those who will administer the treatment? They will have three foci of vision—inward, beyond, and toward others. They will have knowledge completed by wisdom, they will be protective because of their own experiences of abandonment and loneliness, they will be immunized against despair by having conquered their own despair; they will be open-hearted because of love felt in their "nights of the soul"; they will have visions of others' evolution through experiencing their own.

In such a place will be treated those who are searching for greater strength than they now possess, for visions more concrete than their own, prospectings of that which they should be, stronger and clearer than their own prospection. There will be those searching for affirmation of some of their ways, for the injection of goodness which can do much more than any other injections. And one more thing: such a hospital will be an honor for those who come. It will be a testimony that those coming to it in need are on the proper, "royal" way of development.

86

In the world ruled as it is now there must arise very many psychoneuroses. In this world nervous persons must be nervous because the lower level controls the higher one. What a great gulf between these levels—the masters of this world do not know that the reality of psychoneurotics which they suppress and subordinate is such a high reality.

33

87

Sensitivity without a developmental outlet turns into irritability.

88

A great number of psychiatrists have symptoms of unilevel disintegration. (1) This is the basis of their imbalance, their lack of responsibility, weak educational abilities, conjugal infidelity, separations and divorces which—it seems—are more numerous here than in other social groups. They manifest psychic overexcitability and disharmony, while their inner psychic transformation and self-control are insufficient. This is clearly related to the absence of a distinct hierarchy of values.

89

It is good that in society there are psychoneurotics and suicides. It speaks well for them—but not for the society.

90

We dwell on likenesses and we forget about differences. We are attracted by generalities and overlook the specifics. Such is the case of psychoneuroses. The brilliance of the idea of a link between psychoneuroses and psychoses blind us to their main dynamisms, their origin, course, and their developmental richness and creativity.

(1) Unilevel disintegration is a stage of mental development when there is no sense of direction, no hierarchy of values, where external conflict is more frequent than inner conflict where one's own forces of self-determination have not yet come into play.

91

A high degree of mental deficiency precludes the coexistence of psychoneuroses.

92

The transition of psychoneurotic dynamisms to a higher level immunizes the individual against mental illness.

93

One has to be immunized by the “psychic injections” of nervousness and light psychoneuroses to be protected from serious psychoneuroses or psychoses.

94

How often it is said that mentally ill people are lost, mixed up, entangled in absurdity, limited, and condemned to deterioration. But perhaps under the cloak or illusion of failure and deterioration they can see and feel the things that are covered for the “normal” lords of this world?

95

One can never return to the so-called norm by removing psychopathological dynamisms. Nevertheless, by placing them under higher dynamisms, one can reach authentic, higher development. But then it is difficult to speak of the incorporated ones as “pathological.”

96

Psychoneuroses are not unilevel phenomena. Each contains different levels of psychic functions.

97

Accord on important matters is always dangerous. Take for instance, so-called perversion. Certainly not all for of necrophilia—especially those lived in imagination are pathological. Sometimes they are the result excessive idealization, shyness, imaginal excitability and strong existential experiences.

There are some forms of fetishism that express strong exclusive, emotional relations, as well as emotion sensual and imaginal overexcitability, in other words they are the result of an excessive irradiation experiences. If there are no other related pathological symptoms—this dynamism is not pathological.

Also, some forms of masturbation which result from exclusive emotional relations and emotional and imaginal overexcitability—at prolonged separation from a loved one—make masturbation a morally and emotionally easier to accept form of release than intercourse with someone other than the loved one.

98

In the task of growth we do not graft so-called “positive pathological” qualities onto the healthy ones in order to give them the proper direction of transformation rather we graft them onto the qualities more universally developed and which are on a higher level, that is say, are less pathological or are meta-pathological.

99

There are many different levels of psychoneuroses as well as different levels within the same psychoneurosis. It seems that psychasthenia or infantile psychoneurosis

represents a higher level of the hierarchy of functions than neurasthenia, hypochondria, or somatic neurosis. Also, for example, hysteria can be differentiated into levels—its lowest form is hysterical characteropathy with symptoms of artificiality and pathological lying and so on. A higher form is conversion hysteria, and the highest form is that which presents increased emotional overexcitability, dramatization of life's attitudes, susceptibility to stimuli of higher levels, contemplation and ecstasy.

100

When you have a neurosis—you not only have distress and inner conflicts but also psychic richness.

101

Don't seek mental health! Seek development and you will find both.

102

Treat yourself through your own development and creativity!

103

Develop your child adequately and you will not have to treat him.

104

Don't be afraid of sorrow, depression, fear, obsessions, inner conflicts and sometimes external ones. If they are adequately recognized and guided—they will serve you.

TOWARDS THE HIGHER

105

Conscious mental disruption augments prospection and hierarchization; it seeks higher forms to replace those destroyed. It builds a new and more valuable structure.

106

No experiences, no shocks, no breakdowns will trigger growth if the embryo of what is to develop is not there.

107

A house having a distinctive style cannot be made by attaching additions. If we do not like the house we have but crave one of a superior design, we must demolish the old one at once or by degrees—always remembering the strengths and weaknesses of the condemned structure in order to build the new one better.

108

Mental division and disruption takes place when that which is injured and divided is close—in strength—to that which injures and divides. Without this equality there is no disruption.

109

Self-perfection is always a partial suicide. A developing instinct of life must cooperate with the instinct of death because it is the death instinct, which eradicates brutish impulses and the remainder of disintegrating negative structures.

110

The process through which a child gains developmental experience and progress is laborious. Here is a child who receives an unjust mark for his class-work or behavior. If the child wants to convince the teacher of the error and he does it by, trying harder—the child is going about it in the best possible way. Then if the child gets a just mark from the same teacher—the child acquires knowledge about the teacher's positive and negative qualities and also acquires significant knowledge, though a child's knowledge, about himself. Something in his attitude is broken down and something is built up. And then onward to greater understanding, greater feeling, greater objective judgment of himself, greater dissatisfaction with himself, deeper understanding and compassion for others.

111

Divisions and ruptures, numerous divisions and ruptures in one's inner milieu are made whole by empathy for others, because only the "ruptured" has room for identification, empathy and love. Only the "ruptured" awaits fulfillment, only the "ruptured" is not rigid, tight, and "rejecting."

112

Suicide is not always a bad solution. But there may be something better and this would perhaps be an immense thrust of developmental and creative power arising in part from the disintegration of the lower drives.

113

Exclusive feeling of love, with enhanced emotional excitability and naturally strong sexual drive, inhibit undifferentiated heterosexual and in exclusive drives. This testifies that the sexual instinct has here transcended the "law of the species."

114

Conscious inhibition of lower functions is always related to the awakening of higher functions and, versa, conscious development of higher functions is always related to an inhibition of lower functions.

115

Do not run from yourself but conquer yourself!

116

There often exist actions which inhibit inhibitions; this means that a lower form of inhibition such as freezing on the spot in fear can be inhibited by higher forms such as shame, ambition, and courage. These second order inhibitions result from the activation higher functions.

REALITY OF THE IDEAL

117

That which is uncommon, individual, differentiated, and multilevel may serve as a model for that which is common, undifferentiated, unilevel provided the unilevel has the nuclei to become multilevel.

118

When we see that which is “mature,” already developed and ended, with what yearning we think about that which is not yet mature, which is creative, sincere, direct, naive, and still full of possibilities.

119

To make real, within the limits of possibility, dreams and related states and to make unreal everyday reality—this is perhaps the task of men of the future.

120

Kafka preferred dreams to reality. He elaborated, systematized, cultivated and controlled them. He trans-

ferred his “headquarters” to dreams. Their strength and penetration transcended reality. Yes ... perhaps it is the problem of the future to develop dreams and similar states and to create from them the main dimensions of reality.

DETERMINISM AND INDETERMINISM

121

Determinism of a lower level must give way to self-determination. Creating must give way to self-creating, and education to education of oneself. And it is here that determinism changes into indeterminism and ultimately into self-determination.

43

ON CREATIVITY

122

Sometimes there are positive emotional regressions. If not, how else can we define such emotional experience of men of different age who, though undefeated, retire from the field of battle for a while to psychologically mature in the world of imagination and solitude, who retreat to the “land of their childhood”—or, if they can—who return to the milieu of their childhood, draw from there the air of freshness, open-heartedness, understanding, truth, to be filled with openness, spontaneity, creativity, and then return to life’s struggles “hardened” by love, concern, and care for their close ones.

123

They talk about the necessity of satisfying our basic needs before realizing our higher ones. Yet, if we do not develop our higher needs together with basic ones, the latter will grow, swell and settle in, and then ... there will be no room for the higher ones.

44

INSTINCTS AND SUPERINSTINCTS

124

How did the extermination of cultures by primitive powers come about? Among the reasons we see first taking pleasure in civilization and its comforts and the growth of hedonism, secondly, lack of fortitude, and lack of deeper sense of death, and finally the growth of consciousness and intelligence without a concurrent growth of superconsciousness and authentic needs of transcendence. The barbarian impulsively despised death because he did not understand it. He was a man of action and had not yet tasted of hedonism. Thus on one side there were impulsive goals, courage, and contempt for unknown death—while on the other there was life without a hierarchy of values and aims, a fear of death not transcended existentially, and overgrowth of materialism and pleasure in sensual life.

45

MULTILEVELNESS OF EMOTIONAL FUNCTIONS

125

We have very clear differences in levels of human functions. So it is with intelligence and moral, social, religious and aesthetic feelings. So it is with such functions as love, empathy, courage, consciousness, suggestibility, contemplation and ecstasy.

126

The ease, strength, and long duration of emotional reactions provided the basis for a false conception of the so-called “threshold of resistance” to frustration. People give positive opinions about being able to adjust easily and they speak well about a “high” threshold of resistance to frustration. It is as if they praised those who are insensitive, those who in a “well-balanced” way accept joys and sufferings (mainly the latter), and who easily “cope well with them.” How bad and one-sided is such an understanding of “adjustment” and inner psychic transformation! How unchristian it is, how inhuman and unspiritual and how very physiological!

46

127

As in all psychic activities, laughter and smiling have their different levels. From a brutal and unsubtle discharge of laughter, from a malicious and cynical smile—to the sincere, loud laughter of a child and to a smile full of empathy, subtlety and discrimination.

128

Don't yearn for simple balance! How much better to be imbalanced until by your conscious effort you will acquire balance on a higher level!

129

Remember that reality is not only varied but also has different levels—it is multilevel. Love, ambition, empathy, joy, smiling, inhibition or excitation—all have their own different levels.

130

Develop your feeling to a higher level, because only their development, wedded to the development of reason, will make you a true man.

131

Values can be understood objectively in their development and in their levels. One can differentiate and describe them on many levels, thus one can apply to values a multilevel and differential diagnosis.

132

The multilevel understanding of values allows one to discern their direction in further development. It gives the ground for an empirically justifiable system of hypotheses concerning the shaping of their structure in further development, “in prospection,” i.e. that which they will be and even that which they “ought to be.” The conception of that which “ought to be” is then empirically verifiable and allows an entry into the moral, normative, and teleological territories.

133

Values so conceived contain the possibility of verification through the developmental assumption of that which “is,” that “which will be” (empirical prognosis), and that “which ought to be” (moral and teleological prognosis).

134

The empirically verifiable development of values progresses from that which is primitive, to that which is unilevel disintegration, and further to that which is multilevel but spontaneous disintegration, still higher to that which reached organized multilevel organization, and even—secondary integration.

135

There are different levels of processes of positive disintegration and secondary integration. Sometimes the size and tension of positive disintegration is so high that life is too short to acquire after such, a creative

disintegration a proportionately all-encompassing secondary integration. Michelangelo's eighty-ninth and last year of his life came too soon to crown his immense and intense positive disintegration with the calm fulfillment of secondary integration.

ON PSYCHOLOGY AND PSYCHOLOGISTS

136

Some “psychologists,” founding their opinions and attitudes on sensing, perception, computers and logic, considered themselves to be followers of so-called reductionism. They reduce, of course, that which they do not possess.

137

It used to be said that a psychologist was an expert on souls, but when the soul was liquidated from science—in a scientific manner—psychologists began to occupy themselves with “sub-spiritual” matters, especially with those on the lowest level defined most rigorously because only here scientific methods can be applied. In this way the “psychic man” and his integrated personality ceased to exist for psychology; he was lost on the way and drowned by the enthusiasm for measurable parameters. How blessed is the fact that they left this field free to artists, writers and philosophers.

138

There are philosophers, psychologists and other scientists who do not concede the objectivity of levels of

psychic functions of man because they can't touch or perceive these levels or measure them by standard methods. That is why insight, helpfulness, justice, empathy, thoughtfulness, aesthetic and moral sensitivity are to them "subjective" phenomena.

On the other hand they search for the most "objective" methods to evaluate a good level of teachers and educators for their children; they even demand that they themselves should be evaluated objectively; they pay scrupulous attention to being well "measured" with regard to their abilities, efficiency, morality, and so on.

139

It can be objectively stated that one concrete quantity is bigger or smaller than another concrete quantity of the same material. One can say that one board is longer than another. That the temperature of one thing is higher than another, that there exist differences of intensity of a given color—but they say that empathy, love, and tragedy cannot have different grades, that works of art can't have different levels because to say so is unscientific, unclear and subjective. Many psychologists of the behavioristic schools affirm the above opinion—how fortunate that there also exist those who think otherwise.

140

Let us look at our "psychic self" as we look at our physical self. But more penetratingly, more sensibly, more universally. Let us observe even in great changeability the fixations and movements of our psychic dynamisms, their strengths and correlations, their maturation and freshness, their hierarchization and

51

dehierarchization. Let's look and rejoice that some of them are unchangeable. Let us observe an increasingly clearer and forever vivid and changing image in our "psychic mirror."

141

Despite many psychologists it is in some sense possible to experience negative and positive feeling; simultaneously. For example, tragic heroes in their existential struggles, in their inner conflicts an opposition to the forces which try to defeat them contain elements of pain and the sublime, heroism and despair, sadness and joy, negation and affirmation. It would be artificial to dissect such experiences into segments of time—separating the sad from the joyous.

52

END

PAWEŁ CIENIN

**FRAGMENTS
FROM THE DIARY
OF A MADMAN**



GRYP PUBLICATIONS LTD

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PAWEL CIENIN

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PAWEL CIENIN

PREFACE

Could a mentally ill person write a book which would make sense—even to sane readers—and could he also write the preface to such a book?

I think so. Persons who are mentally ill cannot be lumped into one category; they are often as incomprehensible as many others who are not considered, and never were considered, mentally ill.

It seems to me that an attempt to bring the mentally ill nearer to the world of the so-called normal persons, and especially the normal creative persons—if such persons exist—would be useful not only for the mentally ill but also for the so-called healthy ones.

Sometimes it is good to take an interest in mentally ill persons, not from the psychiatrically systematic point of view, but in view of their deepest, most authentic experiences; to acquaint ourselves with their observations and their opinions in relation to certain everyday phenomena in the “normal world.”

And even better... there might be a very good reason for accepting the dangerous hypothesis that the world of so-called abnormals is indeed reasonable, and the world of normals is full of absurdity.

This dangerous reversal of present-day opinion would perhaps allow us to think in “another dimension,” and after experiencing this enlarged awareness, the return to the normal world could be beneficial above all the so-called normal world.

THE SIMPLE AND THE COMPLEX IN SCHIZOPHRENIA

12.08.50

Kafka

I have read—I do not know how many times—Kafka’s novels. Yes, he was definitely schizophrenic, but one who built schizophrenic worlds with much more positive complexity and a higher moral content than the worlds of everyday reality. And more. Only from these worlds could he elaborate the “normal” worlds in their sense and absurdity. And what appeared? It was a method which discovered and verified the atrocity of the normal worlds. Only the worlds of dreams and visions and creative fear allowed him the possibility of observing and valuing “real worlds” from a wide perspective.

It was probably the contacts between these realities, the tensions in their relations, and their distance, their terrible conflicts and collisions which allowed him even further conquest of the world of dreams and visions.

Kafka—like hardly anybody before him—expressed the agony of searching for support in a higher reality separated from a forbidding and lower reality, after alienation in the “normal world.” He grasped multilevel “fears and tremblings” in his suspension between the two worlds.

To soar into the cosmos between two spaces, two worlds, two moralities, two realities as he did—is very rare indeed. Only from this distance does one grasp the apocalyptic spasms of the so-called human culture, unpredictable spasms which are bulging with this life, which turn to sensual planes and spheres controlled by digestive juices and “noisy clatter” and—finally—by suffering for which the best remedy is death.

How dangerous and comical, how prohibited and inspired do human “values,” “truth criteria,” scientific approaches, and other attitudes in service of lower level instincts of self-preservation look from the level of dreams.

“Shining misery,” superficial strength vulnerable to distraction by the shock of the unknown.

Maybe the following poem “I shall gather strength” will partially reflect the above states.

I shall gather strength,
I shall be attentive,
I shall be in myself, terrified
To distinguish from another,
This which is coming closer;
But not to get stuck at the crossroads,
At the crossroads which separate
That which is in different worlds,
The hurts and irritations of damnation,
And grows up through this damnation.

By the big water—the town,
By the big river—moons,
And up, and up—the street.
Steeply, on stairs, steeply,
Difficult and arduous is this way.
And town of gold rays—
Temples in hanging gardens
And violets’ shadows.

The street piles up
To thresholds of town, to thresholds,
And under the feet—fear
And nostalgia still grows.
And larger silence and fear
And a greater secret.

There cannot be much help
Because everyone grows in himself,
Because he is supported by himself, in himself
On the way to the castle, to the town.

And around, and on the sides—graves...
Those who were caught by fear,
Those who were surrounded by anxiety
And whose hearts became pale,
And whose souls were in gloom,
Shadows of uncertainty crept in.

I'm going up, steeply—
The hanging street wavers.
Quiet—do not tell others,
Do not tell, do not tell anyone
Because it is the way home,
To the home of the secret
Hanging over the abyss.

The street wavers and hangs,
Stars fall in anxiety.
Oh, agony of distance,
Oh, way to love
Among the strength of lonely anxieties
Which you cannot distinguish
And You cannot tell anyone.

Through shadows, through gloom, in a mysterious peace
The radiant town arises.
The cross stands on the crossroads,
Behind us there creeps up meekly.
In front of me there stands, zigzag—
The shadow: big and pale.

Oh, my home—distant home,
Oh, my town from years of inspiration.
I'm going through hanging streets,
I'm hanging in spaces,
In the strangeness and remoteness of the soul ...
I fall down and startle myself,
And I rise in hesitation and resistance.
And I fall down and again stand erect
And I'm going, going farther...

18.02.52

I am a psychologist and a schizophrenic.

I am a schizophrenic and I am a psychologist. I do not know what helps what or what damages what.

Sometimes I think that my schizophrenic madness is lessened by the fact that I know something about psychology. Sometimes I think otherwise, and feel that my rather “sick” mind enlightens and deepens my narrow knowledge of psychology. Anyway, my inquiries are not without sense. And perhaps they are important, if not in the present then for some areas of human life in the future.

One thing is certain: this type of illness is not characterized by cruelty and aggression; one does not feel from people, in or out of hospital, any forbidding emanations stinking of blood, of egoism, or of tricks. Contrary to this, these are often presented by the “healthy.”

The power of reason is often brutal for others; it is a harmful, refined power, a power of tricks. It is very often subordinated to the instinct of domination, the desire to control.

I hope, I am almost sure that one day we—schizophrenics—will not be thrust away from human life, shoved over to the edge, and perhaps ... perhaps we will have a vote in the government of human affairs. Would that be an improvement? Sometimes I think so.

Through my illness I become integrated with it, the same as my friends do. We adjust to it, and even—how do normal people say it—partially overcome it, synthetizing our sixth sense—being able to recognize lies and aggression.

We shall be less strange and we shall know more and, perhaps, we shall even know better. We shall probably have very different aims in relation to people—to be good and not harm others. Besides that... we see few people among normals with whom we want to cooperate.

There are those who have love and understanding for us and—to say commonly—tendencies toward identification with us. Those who do not harm and do not laugh at us in their minds; those who are subtle in their attitudes and acts; those who, not only do not kill, but also do not even

abuse us. Those who are quiet. They do not emanate red; we do not feel in them blood and aggression.

From others, from aggressive people, from normal people, we are separated by a thick wall of misunderstanding, tensions, by the wall of “their” insensitivity and our rigid revolt:

One inch,
Or two
Walled in
And inside
Strange life,
Hidden,

Forgotten.
Through hard,
Through thick
Darkened wall
I see the world,
I see people
Walled in.

Only by a gesture,
Only by a movement
Of lips and eyes
I can tell
That which I feel
In other lips,
In eyes.

By the strength of thoughts,
By the strength of fingers,
Rigid fingers
I want to destroy
My shell,
I want to fight.

But my own voice,
My feelings
Do not come
Neither to me,
Nor to them
Often.

If only great
Patience,
Great persistence
From there,
From them,
From outside
Searching and “calling.”

Maybe I would
Tear
Letters,
I would catch
Entangled
Instruments.
But love,
Human love—
Small,
Sometimes chained.
Limited,
Locked,
Undurable.

So, I will stay
Lonely,
Locked
In tight bonds,
In tight armor
Chained.

Wall gets thick,
Darkness grows
World is far,
Too walled in
Contemplation
I run.

27.02.52

The external and internal forms of a schizophrenia.

Healthy people, physicians especially, call my sickness—catatonia. They use the term “catatonic stupor.” Maybe—

superficially—this is true because I am rigid and have an immobile face.

An uncontrolled slaver runs off a wounded tree—and I am partially such—instead of a drop of resin.

Maybe I too am wounded; but I do not effuse the blood outside. My whole attention is concentrated on inner wounds, while on the surface of my body and my mucous membranes, a secretory system functions automatically.

But still... through “psychic slits,” through my seemingly insensitive but sensitive surface something bright, though forgotten and distant, filters.

Physicians and nurses and also psychologists make no bones about stating in my presence that my state is hopeless. Hopeless! From which point of view, in what respect, in what sense, for whom?

I become repulsively rigid for them. Secretions and rigidity. I have and will have nothing attractive.

But that’s not the question. Nobody can disturb me in my experiences. I am distant and closed. Only superficial and limited contacts; stereotypy.

My own world, own wounds, thinking in solitude, in social emptiness, in separation.

New reality is discovered, half-shadows bend and some twist, flat, distorted and convulsive faces look into my eyes. They move, look around me, but tell nothing. On one hand, they are unfriendly and very dangerous; but they are also very strange. They are creatures of another dimension.

I have a feeling that if I tame these creatures, if I make an alliance with them, if I stop being afraid of them—they will change. Sometimes I have the feeling that they have a deadly attitude but that internally they are different.

Locked

I am a wall,
I am a stone wall,
Rigid—
Though I tremble,
Though I ashen
Strangely.

I will not show
Anything—
I will hide everything,
Because otherwise,
Because otherwise—
They will kill me.

And they will take
The rest of my life,
And they will conquer
My treasure,
My soul—
They will steal everything.

I am a wall,
I am a stone wall,
Opaque,
I am a wall,
Smooth wall—
Glassy.

Beards, mustaches,
Ropes of hair,
Snakes...
By my strength of will I hold the enemy,
I strain my eyes.

Moths around
Bats,
Spiders...
And on peas,
And on peas
Rats hang
In pods.

Wall is smooth,
Wall is slippery.
I will not let it happen,
Thick windows;
Locked door,
Sealed lips.

I am a wall,
I am a stone wall
I am locked.
I glide,
Deranged;
For others
And for myself
Incomprehensible!

Perhaps there is something familiar to me here. If only these borders could be transgressed. But only I can do it. Because “they” are too distant.

The same occurs on their side. Between myself and them is an impassable space—for them. Those “real,” true people are not interested in transgressing this space. It concerns only my family and those close to me. I am forbidding, I am beyond bearing. They will forget, they are weary, strange, sometimes bored.

And maybe they are afraid of me?

12.09.52

Without a distant practical talent and sensitive environment—schizophrenic

All those who have a strong nuclei of increased emotional excitability, and imaginative excitability; those who have a too “educated” consciousness; those who have deep insight and are irritable—all those will be inclined to psychic wounds, to psychic fragility, that is to say, to schizophrenia.

What could be their defensive forces against schizophrenia? Perhaps special talents, or love for others—love so strong and vital that it would conquer the gloom of imagination and emotionalism. Perhaps only love and sacrifice for others would transform their lack of power into power, stop the individual from attempting to leave reality and from falling into schizophrenia.

If there is not great talent and love—despair, maladjustment, constant irritability and the temptation of the schizophrenic world are so strong that a “morbid” process is the

only help, the only salvation from a reality impossible to accept.

Insurmountable difficulties and the impossibility of accepting everyday matters creates such a fear of monotony that the only salvation and redemption is to fall into two lives; one—madness and the second—a narrow, superficial contact with everyday reality.

6.05.59

Escape to madmen

I have written already that one can see with “the eyes of the soul” the variety and intensity of colors which different people emanate. There are individuals who do not see these colours but feel them. We say then that they have a sixth sense, that they easily recognize people, that they are intuitionists. I agree with this.

Intuition is a special ability for multidimensional and multilevel synthesis. The so-called realists do not believe in this ability and distrust it. And their knowledge of people is—as a rule—segmentary and superficial. But I do not want talk about it. People grasping intuitively this emanation know, or rather feel, and are oriented toward the human group where they can feel safe, where they can rest psychically.

Here a strange phenomena occurs: many people gifted with the sixth sense can rest with the mentally disturbed. They feel better in their company than in that of normals whose heads are filled with everyday “interests,” concrete plans and instinctive tensions. Inner disruptions and disintegration allow sensitive individuals a certain type of rest with the mentally disturbed people. I—personally—always felt good with the mentally ill; but perhaps this is because I am familiar with them, not only in the sense of breakdown but also in the sense of a certain calm which is created by the sick, who are very often devoid of tensions evoked by the present.

Besides that, I can rest in the atmosphere of “psychic illness” which introduces us into a different and better world—the schizophrenic world.

6.11.60

One cannot become mad if one has a little madness in oneself

From the layman's point of view immunology consists of almost "transcendental," almost impossible to understand elements such as: the weakening of pain through pain, sadness through sadness, suffering through suffering, pleasure through pleasure, illness through illness.

Immunization consists in the introduction of a small and measured quantity of pathological elements in order to accustom the organism to this fulness in "a small dose," to protect against illness in "a large dose," even mortal illness. The last immunization concerns the physical and bodily side; the first—psychic states and experiences.

In the course of our education we are exposed to something like "emotional hardening," the "psychic injection" of a certain dose of unpleasant emotional experiences which immunize the individual against more serious experiences.

We can say that in the area of mental illness some "minor illnesses" prevent serious ones, that is to say, immunize against them. It seems to me that neuroses and psychoneuroses are such pathological dynamisms and syndromes that protect against psychoses.

Neurosis is increased psychic excitability in emotional, sensual, psychomotor, imaginal or intellectual form. The "injection" of such excitability widens and deepens the ability for a better understanding of reality, and also contains elements of the inner psychic milieu—that is to say—inner psychic transformation. These elements counteract psychic rigidity, allowing the development of the transformation of one's psychological type and the transformation of man's biological life cycle.

The same applies to psychoneuroses. Through tendencies contained in psychoneuroses to anxiety and trembling, tendencies to sadness and depression, obsession and enthusiasm—psychoneurotic individuals are capable of developing empathy, identification, autonomy and authenticity, and of reaching new, creative, hierarchical elements even the ideal of personality.

Psychoneurotics—through abilities contained in their personalities—understand the sadness of others; through

depression they understand the depression and obsession of others; through feelings of inferiority and guilt, dissatisfaction with oneself, disquietude with oneself—they develop the habit of treating themselves as objects and others—as subjects. All these dynamisms, all these complications allow the understanding of different “strange” realities and various perversions from the simple, “natural” way of life, allow the understanding of abilities and excessive subtleties, maladjustments and discomforts, the joy and failure of others.

Observation of many phenomena in oneself, transposition of the feelings of others onto oneself—through the possession of an inner psychic milieu—transposing the sensitivity of others onto oneself and the environment, penetration of oneself and the environment and, as already mentioned, creative talents and inner psychic transformation—create possible defensive forces in external and internal life conflicts in unexpected situations and life failure.

This protects against mental illness because certain self-contained potentials for mental disturbance are consciously awakened, transformed and transferred. They grow into the psyche, and not only do they not injure it, but allow its creative growth and creative transformations. It is like a great possibility which does not eliminate the pathological dynamisms, but “de-pathologizes” their harmful aspects through positive development and makes them useful for the growth of personality.

So, in consequence, I can say that madness is impossible when one has already “tamed” and transformed certain forms of light madness. They become then, not enemies that we have to destroy, but slaves in the development of human being and perhaps better—friends in this development: they become necessary dynamisms in accelerated, creative development and in the true “humanization” of an individual,

9.12.61

Again a psychologist and a madman

I have already written that I am a psychologist and a schizophrenic. I do not know which “profession” is stronger. I think that both grow stronger. Anyway, perhaps it is more

useful for the personality that the schizophrenic structure, and not the structure of a professional psychologist, is the central, dominant, disposing and directing center. You will ask: why?

Simply, it seems that schizophrenic structures and potentials are richer than most potentials and psychological abilities. According to my approach, abilities become instrumental in the service of a more or less creative personality.

Psychological abilities serve to accentuate the feelings and make the language of schizophrenics clearer for laymen. It is an attempt to transpose the feelings of creative people onto normal people. But perhaps not fully normal people, because they will never understand the language of madmen. Of course, they will not wonder and be shocked at the fact that they do not understand this. Maybe it is better, both for them and for the mentally ill.

16.12.61

How should schizophrenia be treated?

I have reflected on the role of psychic immunology and the prevention of mental illness. It is well known that it is better to prevent than to treat and that's why I am sure that psychic immunology becomes the best weapon in the treatment of psychoses and schizophrenia.

But I have one reservation about this. Not all kinds of schizophrenia should be treated, because some of them—and especially those which are on the borderline of schizophrenia and psychoneurosis—present creative forces which are, at the same time, almost falling into a precipice and into “heaven,” in the sense of great creativity, self-perfection and the grasping of some forms of transcendence.

If we could differentiate the positive and negative nuclei in schizophrenia, we would know which of them should be treated and which should not. But what is our attitude toward schizophrenia which has already been diagnosed?

Well, I was once in one of the institutes near Paris, for different seriously mentally disturbed children, especially for those with schizophrenia. How did they treat these

children? First of all, they did not impose any demands, duties, commands or schedules on the children. They let them live in conditions of family warmth and love. They were provided with toys, flowers, animals, books and other children who were occupied with other things. The schizophrenic children began to observe and to make contact with others; they tried to play in a group and to let off steam, through activity and even through arguments with others, arguments which were controlled and then weakened. It progressed very slowly.

The schizophrenic children sat down, walked around, observed in their own way, usually making short contacts with “this world.” They were thrown on their own resources only in the sense of having to use their own initiative: only the emotional atmosphere and quiet emotional stimuli were provided. It lasted for months and sometimes for years. People from the institute tried slowly and imperceptibly to introduce an organizing element, but only in those conditions when the child himself required—by his behavior—a specific type of organization. From this period on there began the transposition to everyday reality, that is to say, the reality of normal people. A penetrating observation of these children awakened certain doubts in Institute members, causing them periodically to interrupt and inhibit the children’s activities. After a long time, in the minds of the children, something “flared up” very slowly; not in the sense of the elimination of pathological elements but in the sense of the formation of something new which was, often very creative.

And not only in relation to these children but also in relation to all schizophrenics it is very important not to hurry in organizing their lives but to stop—as it was more aptly expressed by Sherrington—“hurrying common sense” which wants, at any price, to return to the norm and especially to the statistical norm.

It is a question of helping people in their schizophrenic worlds and new reality, of creating a friendly, loose, understanding atmosphere and respect for these people.

It is important not to rush these people into “normal reality.” We should leave them in their worlds and make more pleasant and eliminate from them the fear of the reality which has always frightened them. Let them organize and develop the

schizophrenic worlds. In an atmosphere of help and friendship this “development” will often progress in a creative and positive direction which will allow them to harmonize with the normal world.

One should help slowly, with the agreement of the children, to unite their methods with the methods of control which we apply in our life. Let schizophrenics be here and there, that is to say, in their schizophrenic worlds and—gradually—in the so-called real world, but without any pressure. The less dangerous the world around them, the less envy and anxiety expressed by it toward “the unknown,” the “strange,” the faster they will reach reality—without losing their richness.

Therefore, to treat does not mean to eliminate schizophrenia. It means to look positively at its many aspects, to use its richness for the development of individuals, of creativity, and of perfection. And later, gradually to unite the life of the schizophrenic world and the normal world in a fully harmonious collaboration.

8.06.62

Psychoneurotic and schizophrenic obsessions and compulsions

Authenticism is not—necessarily—an expression of primitive sincerity or naturalness; it is not the charm of one’s own attitude, one’s own voice or one’s dancing. These additional qualities could be only marginal elements of authenticism.

A true and human authenticism exists, therefore, only when a breakdown of man’s structures and functions occurs, when one is upset or disrupted. This disruption is closely connected with the clear awareness of our similarities to the world of animal drives and with the added awareness of the need to become a true human being.

This disruption, this “inner crying” and humiliation are the symptoms of authenticism. We move away from rigidity, away from the feeling of dignity, pride and ambition. We begin to experience sadness in spite of and because of ourselves, humiliation in relation to ourselves, the feeling of inferiority toward ourselves: we begin to manifest disquietude

within ourselves and the awareness that we are dying to ourselves.

Fear, depression and inner conflicts begin to occur. At the same time there develops irony and poking fun at oneself and the world, an appreciation of the complexity of oneself and others, a desire to eliminate rigidity and clowning, a desire to leave these states, these tensions, all these choking humiliations which are a result of one's own primitiveness.

Sometimes there arise obsessive thoughts, and even acts, such as telling strongly and clearly so-called distinguished people that they are common or uncommon "pigs." Impulses arise to pull someone's beard, to pull someone's ear and so on. These are—certainly—some authentic qualities, though linked with pathological functions.

I think that the mentally disturbed, and above all psychoneurotics are more authentic than normal people. Because authenticity expresses—in some regards the need to break one's pseudo-dignity, to break "the agreement of snobs," to break strong adjustments. And it is here that the above mentioned compulsions of pulling someone's beard, of pulling someone's ear or of saying something very nasty arises.

One of the symptoms of accelerated development is a strong need to dissociate from one's own structure, the desire to unite with one's own higher "I," a refusal to adjust to lower levels of inner and external reality.

This is attempt at schizophrenic as well as creative, reaching into the unknown, into the world of positive alienation.

I divide myself,
I separate myself
From myself.

My reality
Is fog-like,
Dream-like,
Half me and half you.

I divide myself,
I separate myself
From simple forces, from below.

I can no longer
Act and live,
For every day.

I burn myself,
I work myself
Through a circle of thoughts.

To be up
And to live down—
Is tiring.

Because it is strange to me.
Because it sounds sickly,
Daily,
Calmly.

Shallow, empty flood,
Faint, common odor
How boring.

I took it into my head
To fashion a balloon from rainbows
To travel.

I will go up on a bright night,
When the moon has risen
Up,
I will go up in the light of the stars
To see the light
Unclouded.

I will go furtively
Because evil lies in wait,
I will go furtively
Without a sound,
One cut and...
The balloon is burst, gone
Lost forever in the fog.

Wax from a candle,
Clay from holy lips,
Musing.

I destroy the wall of graves
And on the hill of mountains
I'm going further,
I'm going higher—
With trembling

6.02.63

Danger to themselves and to the environment

The content of this title is repeated hundreds of times around the world when psychiatrists issue certificates, or in the admitting of a so-called mentally disturbed person to a hospital. It is a fundamental criteria for admittance—that is to say—for being locked in a psychiatric hospital.

In what sense can the mentally ill—let's say a schizophrenic—be a danger to himself? Of course, ignoring one's basic needs can cause a cold, pneumonia or pain. And in the same way some cases do commit suicide. Is the last a danger to himself?—it is hard to judge. There arises a question—to which self?

Perhaps it is a danger to the instinct of self-preservation which is weak in the mentally ill, especially in schizophrenics. I do not know if it is dangerous from the point of view of higher existential and possibly transcendental functions. Perhaps, there, they are not dangerous?

I would approach this matter differently. The mentally ill can be a danger in the sense of thrusting their illness to dissolution, to mental handicap, but even this would be only a group of external symptoms but we would not know what is inside, what is present in the inner milieu on the basis of the external symptoms of a sick man.

So, it is hard to talk about the danger of a sick man to the environment. It seems that one psychopath or paranoiac in a top political or military position can destroy, murder, torture and put in concentration camps millions of people. It was so with Hitler and Stalin, it was so—though to a lesser degree—with other dictators, it was so and it is so with leaders of gangs. It is even present in people who have higher social and professional positions and who have gained world-wide renown; but who destroy many people,

who lead them to blind alleys, who torture them morally through envy, ambition, discrimination, and bring them to mental illness or suicide.

Psychoneurotics are never a danger to the environment. Schizophrenics are very seldom dangerous and only when special constellations appear. Only psychopaths, paranoiacs or paranoid-like individuals can be a danger to the environment.

And why is this term “danger to the environment” assigned to so many of the mentally ill, why is this quality assigned to them though they are—in the majority of cases—an example of a lack of danger to others?

3.05.63

Once again compulsions destroying dignity

How people like ceremonies, how they adore certain signs. and symbols, certain attitudes which mark them “upward climb,” which glorify them, which focus all attention on them, giving them a sense of power, of rule and of dignity.

We have royal, cardinal and episcopal thrones. We have the thrones of monarchs to make the slaves aware of their distance from them. We have a tendency to wear special clothes, to show off at a party, to gain attention by elegant and unusual movements. We have various ceremonies in royal palaces, at the meetings of dignitaries, in world conferences etc. We act like ballet masters and ballerinas during ceremonial speeches or when making “important contacts.”

The right hairstyle, the proper or improper expression of the latest fashion, jewelry distinguishing us from others—all these increase our value, our dignity, our climb up the social ladder.

I saw once—and not only once—church dignitaries around whom there was a ceremony of moving away and. Pulling up of chairs, of putting on and taking off pieces of clothes, of kneeling down and manual movements—something like a whole show of dignity.

Often I have seen how before a higher dignitary a smaller one not only genuflects but kneels. And all this takes place in the temple of the “King of the Pooors,”

churches built in the name of the man who decried just such attitudes.

Probably St. Francis, one of “the poor of God,” who had a disinclination to all richness, to all extravagance, and who was very fond of poverty with a desire to possess nothing—was buried with a splendor of richness and was put in an expensive coffin.

Such pomp lowers people and, at the same time, provokes hate and aggression and a desire to rob the “dignitaries” of their dignity.

I remember a movie with a great psychological truth. During the communist revolution one of the “white” generals kept order and controlled his army through his psychic strength, great powers of suggestion, personal magnetism and his uniform. His power broke down because of a small accident. During a short speech to the soldiers his orderly tore his uniform. This possession of insignia as a symbol of power and its tearing in order to destroy its power indicates clearly that conflict dynamisms exist in “this world.”

There exist very strong aspirations, especially in sensitive people, to discover true dignity and to break illusionary dignity. There exists the drive to have insight into illusion, insight and the discovering of externality in illusions of internality, discovering tinsel in the illusions of the truth, discovering the central point in hypocrisy, discovering the essence in existence.

In the area of psychoneuroses, especially on the border-line of psychoneuroses and schizophrenia there exist external obsessions to destroy dignity through so-called irresponsible acts. This is the tendency to pull a dignitary’s beard or ear, to tell some bitter truth which can result in hate and deprivation of all “favors” to the person who tells it. There is a tendency to criticize absolutely all lies, illusions, make-believe, taciturnity. These symptoms we can often find in states of mental disturbances.

Mental disturbance is characterized by the fact that it generally introduces positive disharmony into oneself and into the environment, and that it desires to destroy the rigid forms, desires to destroy the illusory dignity, desires to bring the “sticky” smiles back to the reality where they originated.

Psychoneurotics and schizophrenics aspire to some autonomy and authenticity, to inner truths, to harmonization of content and expression, to bring in or “as if” to the truth.. It is the expression of the desire to take “yes for yes” and “no for no.”

7.06.63

Two kinds of mental illness

In discussion, in outward attitudes, in movement, in the light and expression of the eyes, in movements of jaws, I see two kinds of healthy and ill people. One kind represents the individuals who are sure of themselves, aggressive, identifying with nobody and with nothing, accepting only their ideas. They are primitive, they do not have inner conflicts and they easily create external conflicts. The second kind represents those individuals who are subtle, sensitive, who do not laugh but rather smile, who do not cry loudly, who are more often sad than cheerful, who mostly give way to others, who are amazed at themselves and at others, who are gentle, sensitive and receptive to wounds.

We, schizophrenics, except for the so-called paranoid schizophrenics, are not aggressive; we retreat, run away and stand off from people and external things. We often “petrify” ourselves, “freeze” to frighten others away from ourselves, to discourage any interest and any tendency to communicate with us.

We are introvertive types, we want to live in the world of phantoms, of hallucinations and of that which only appears to be. We prefer to live in the circle of our schizophrenic worlds rather than in so-called reality. We would rather avoid the external world except for some chosen fragments of it. Simply, we are afraid of it. The worlds of morbid imagination are warmer for us; for we see more coldness in the faces and in the feelings of so-called normal people.

This “illness” develops through nervousness, neurosis and’ psychoneurosis. In conditions of external and inner conflicts, arise the schizophrenic psychosis about which I am talking.

There is—besides that—a second morbid line, a second type of illness which displays itself by egoism and aggression, which manifests insensitivity, emotional coldness, egocentrism and suspiciousness. It refers to the type of persons mentioned in the first sentences of this chapter.

Where there are no conditions of psychic breakdown and disintegration of the structure—we find such people, that is to say, psychopaths. Such people do not suffer, they are sure of themselves, they do not have any doubts and inner conflicts. They see clearly their aims and interests but they do not see the problems and interests of other people unless they are fully subordinated to them.

Paranoid schizophrenics make a close, though slightly more broken group. They are, in some regards, psychically broken, full of suspicion, aggression, egoism and delusions. ‘These delusions determine their involutive or disolutive tendencies, the tendencies to psychic loss, the tendency to become a captive of their own suspicions and delusions.

The last, that is to say, the third group is seldom met in psychiatric hospitals. This group is as described above. It is not generally recognized by the environment though it is the most dangerous. The basis for improper diagnosis by physicians is the fact that these people are apparently less disintegrated or they are apparently integrated. Both suppositions are wrong.

The last two groups described are, in a developmental and social meaning, pathological and a-developmental: the first group because of its pathological compactness, its egoism, egocentrism and cold feelings, its aggressiveness and tendencies to external and not internal conflicts; the second group because its delusions, suspicions, aggressiveness can lead to crime. Found in both these groups are those individuals who play the most horrible roles in the history of humanity, in mass murders, in the creation of concentration camps, in cruel tortures fed by their delusions.

Mankind is still experiencing the effects of misunderstanding such people and often is under their “authority.” Society still does not realize their pathological potentials, still is under their suggestion and suspicions, is subjected to their influences, to their pathological “strength of will.”

Society is afraid—often in a superstitious way—of the strength of their feelings and their powers of suggestion ...

The nuclei of such personalities are seen everyday but because of lack of awareness of the danger of these people there are no diagnostic and remedial resources for these individuals. Examples of such personalities are: Nero, Hitler, Stalin and many other aggressive, psychopathic military commanders.

Both these fundamental groups of individuals can be observed in everyday life, at work, in families, in politics and in the military, and—although not very often—in our psychiatric hospitals.

The forms we meet in hospitals are the least dangerous. People who present these structures have a weak capacity for disguising their behaviors. Their feelings are not as aggressive as their “relatives”—structurally speaking—who are not locked in hospitals and who exert a great influence on social groups, in the destruction and degradations of whole societies, causing crimes and trickery, even moral and physical extermination of whole nations.

How much better it would be to be able to recognize such individuals and to protect society from them than locking in hospitals those who are not dangerous, those who are more useful than the mentioned individuals, and often more useful than many so-called normal people.

6.04.64

The co-called disorientation to place, to time and to oneself

The content of this title is repeated hundreds and even thousands of times when the mentally ill are admitted or discharged from hospitals and in all cases of psychiatric diagnosis. It is the ABC of psychiatry.

Of course, we do sometimes have fairly clear cases of disorientation to place, time and oneself. But we have many more cases of various forms of hard to diagnose “haze,” of increased emotional excitability, impulsivity, depression, abulia; states of “deja vu,” of conversion, of contemplation and ecstasy—forms one could hardly suspect of being distinct from the disorientation about which I am talking.

Sometimes these are desired disorientations, disorientations due to departure from reality through existence in another reality, through contemplation, through difficulty in easy adjustment to the actual reality during recovery from a “mental blackout.”

Sometimes many clever and creative persons present states of loss of contact with time on the level of everyday “reality,” on the level of “unilevelness” of time.

These states of contemplations and ecstasy cause, in ourselves, timeless experiences, the experiences of a loss of contact with actual time and followed by a transition to states where one is in contact with dream consciousness, either “day dreams” or there from recent nights.

Disorientation in relation to oneself is a phenomena more complicated and harder to diagnose as pathological. The experiencing of this type of disorientation is related to a higher level of mental growth, to a separation between “lower” and “higher” in oneself, and often to the interlacing of these two levels. It is related to the chaos resulting from the conflict between the need to leave the lower level and the necessity to return to the same level from a higher reality because of either too strong ties with the level of reality, or pressure from the external environment.

This disorientation in relation to oneself is often the expression of creativity, of poetry, of inner tragedy, of inner struggle, of ups and downs on the way to a higher level of personality development and its ideal, and—often—to death.

6.05.64

Mistiness in psychoneurotics and schizophrenics

In psychiatry and in everyday life we use the term “mistiness” to define the state of dimming of consciousness, the lack of intellectual and emotional understanding of a situation, the lack of adequate reactions to stimuli and, in some sense, to define the weakness of orientation in relation to oneself and to others.

Sometimes we have different forms which remind us.

of this mistiness, but they do not have much in common. The individual who is absorbed in inner experiences, who is absorbed in others and not in current affairs, who cannot be and does not want to be prepared for the actual situation—can present this pseudo-mistiness. Simply, the individual underestimates and does not want to appreciate the actual matters because that which attracts him is more pressing, of more importance, of more value.

The reaction time of such individuals can be slow. If the individual is absorbed in something very important, he cannot quickly switch himself, he cannot “bring himself to life” from his “psychic asphyxia” with important matters.

Sometimes it is a resistance to and even impoliteness toward the environment because the individual does not want to transpose himself onto a lower level reality from a higher reality. Perhaps he does not want to leave this “intimate talk” and perhaps even communications with God. Many such attitudes and catatonic behaviors are close to this mood and this attitude.

Sometimes “this mistiness” characterizes a state of “visions of fear,” a prolongation of the mood before or after ecstasy. Then, the transposition into steady changeable reality, into the “reality of one’s actual situation” is very slow or even impossible. This state is—perhaps—expressed in the poem “Fears.”

You said that you can’t look
Beyond yourself, at distant spaces,
Because the face of a ghost at the crossroads of your mind Annoys, worries and terrifies you.

You said that you are afraid
To stay here alone, here with them, behind the door,
Here in the hospital, that you will be delivered
Into the hands of the ill, these ill—with hallucinations

That here all are alike,
That they look with a fancy smile
On their faces, they wear
A funeral mood, rich in death

In living death, in waxen mask
As if painted in waxy lights,
As if crumpled and strangely flat,
As if caught in a trap unaware.

You said something and got pale and trembled,
You laughed at something and cried at something,
That you are alone, too weak, too small
To stay here, here with them.

Because “they” walk and whisper
And look, and looking, trip.
And talk about freedom, about escape,
Living corpse in a child’s cradle.

8.05.68

Antinomies limiting the schizophrenic

Antinomies exist in everyday life, in political contradictions, as well as, in schizophrenic enclosure. Unfortunately, they are limited.

And perhaps the first are bigger limitations, incapacitations; because the second, the schizophrenic antinomies, express clear and very human reaction to inhuman matters; whereas, the limitations or antinomies in everyday life indicate the more shallow reaction of persons experiencing them. They indicate a lack of sufficient human reaction to inhuman matters.

A person close to us is murdered and we forget about it after a few years; even after a few months our regret is less. His wife or her husband, his or her children lessen, after some time, their sensitivity to this inhuman act. Normal, everyday needs and adjustments destroy—it seems—great sensitivity and great injury. The husband prepares to “jump” into a new marriage; the wife thinks about getting married; the children about new, interesting, less obsessive, more varying experiences.

They murdered Kennedy, they murdered Martin Luther King. It does not matter that the first was a great president,

and the second—Christian champion of freedom for Negroes. one has to forget, one has to adjust. There will be before funeral, funeral and after-funeral speeches. There will be talks and calls to resistance, and in the end ... in the end, once a year the recollection in the daily newspaper and a few publications—read by very few people.

TOO LITTLE IMAGINATION

17.01.52

The tongue as a physical organ is not a seductive thing

I often observe myself in the mirror. The tossing or turning of the tongue, in many people—the lips pressing with delight to drink; teeth ready to crunch and to devour—sometimes the smell of the body is similar to the odor of a pig's carcass.

In restaurants, on buses or trains—livers, tongues, “tripe”—one eats another after death, though sometimes he would like to eat him—alive.

Sometimes I see a truck full of carcasses, and being carried out are the so-called halves, parts of animal legs, future “headcheese.” I imagine girls' nice legs being cut into “ankles” and “elbows.” Perhaps it is a kind of “identification.” It is a transformation into someone else, into a different man or animal.

I can hardly identify with people chewing gum. This movement of the jaws occurs together with a smiling, unthinking “physiological introspection,” with the sluggish and frightening dynamism of “subject-object” in oneself. Probably such chewing helps the state of health and prevents atrophy of the jaws and the “powerlessness” to which—the man of the future is condemned.

I cannot look, I cannot experience these things. I prefer the gloom or the “schizophrenic world.”

6.08.55

Preparing for the jump

Possibly you have observed the way a cat or a snake prepares to jump. It is intense concentration like the

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concentration of a hunter while making a shot. All the muscles are subjected to the commands of instincts which are about to be realized.

We can see the same thing in movies which present the leap of a lion or tiger. This leap must result in success. The victim must be caught. But in these jumps of plunderers or fighters there is nothing veiled, nothing hidden. Everything is out in the open; everybody knows what is going on.

In the human world, in the normal everyday world the same phenomenon appears but in a “sublimated” and subdued form, in seeming “niceties” masked with an “artificial smile.”

From time to time one can catch the intention and direction of the “psychic jump” on a victim who is unaware of his plight. At the same time, one can observe the serious effects of the activity of such a seemingly “nice” plunderer.

Those who are orientated to this attitude and sensitive to the subtleties of communication can see the “psychic expression” of the stretching and stiffening of the backbone, the piercing glance of the eyes—an expression identical to that of one who shoots his victim.

If we could read the emanation of tenderness, we could observe, then, another form of a “preparation to jump” and it would be a completely different picture than that which is expressed by false words and a smile.

The content of this smile is as sharp as “steel.” The words are cold, the intentions are cruel. The voice is saying yes and thinking ‘no; the smile expressing favor and plotting harm. It always wounds and breaks us—us schizophrenics. They say that we are characterized by fragility. We prefer—truly, we prefer—our “fragile” schizophrenic worlds.

22.04.59

The dancer stripped of her skin

In my dream I saw a woman, stripped of her skin, dancing the cancan. She had a strange expression in her eyes, strained movements and seductive lips. She danced, grandiosely,

the cancan and other dances from that era. Sometimes, in the light of the Chinese lantern, she looked like she was dressed in a strange dress of amber, recently dipped in blood.

I considered dancing with her, but I experienced strange feelings of “fear and trembling” at the thought of touching her bloody body. In her movements there was something of a dying but subtle animal, and something like the contemplation of a man in great pain whose pain ceased being painful when it became too hard to bear.

She danced remarkably well, bravely, in a sickly natural way, but I was conscious that it was her last performance.

This dance was the last “on this side”; on the other side there was death.

I wondered painfully, if such a woman could love. Could she understand love and strive for love? Could she have children and take them for a walk?

2.07.62

Healthy calm and “morbid obsessions” during the eating of meat

Many people are vegetarians. They do not eat meat during their entire lives. Some eat it periodically. Sometimes it is because of worry about health, sometimes—it is superficial world outlook, or even a fad.

But there exists a group of people who react so strongly to the idea of eating the corpses of other living creatures that they cannot eat meat. Purely through imagination and fantasy they experience the agony of butchering creatures, and the death of animals in a butcher’s shop; they have before their eyes the whole tragedy of killing and mutual devouring. They imagine fields of battle, and bloody, deformed bodies.

Some people partly through tradition and partly through “introspection,” through some kind of cosmic empathy—caused a wide vegetarian system of nutrition, that is to say, the rejection of meat. It is especially common in India.

Alongside the thousands of hungry people dying for lack of food, we have the “sacred cows.” These cows are sacred for the majority of the society. Because of this, the Hindus

are the object of jokes and contempt; they are the objects of humiliating comments and shoulder shrugging. They are thought of as fools, full of superstitions.

Such an opinion has a certain influence on the so-called “more civilized” class of India who share the opinion of other more civilized “civilized people.” But under the disguise of the ridiculous, superstitious and “social nonsense” there is something in this custom which should be considered universally, because it contains a common disinclination to aggression, blood and killing. This attitude expresses something like cosmic empathy for everything which lives; this attitude—if it is considered one-sidedly—can result in many reservations, dislike and even cynicism. But if it is considered many-sidedly and from the point of view of multilevel development or positive disintegration—it obtains a different meaning.

This attitude expresses something like group obsession, something like aversion. It is something like Monakow’s “ekklisis.” In this attitude there is a need to look at and experience something of a high level of evolution, something of the development of the individual who experiences “fear and trembling” before eating the corpse of a creature who lived and whose life we took for our appetite and for the building of our tissues.

Some say that during our phylogenetic development we have in our bodies some elements of continual bloodguilt, that we have in our body and psychic tissues hate, aggression, dying convulsions which are all connected with killing others.

Maybe the “blessed Hindu obsession” will be accepted sometimes by a wider group of people; maybe aggression will become weaker; maybe the hunting, killing and eating of corpses will become forbidden to us. Maybe this “obsession” of a small group of people will become wider and will express departure from a desire for blood, its smell and taste.

5.12.63

And again meat

I have a distinct obsession in relation to the sight and eating of meat. I also have distinct obsessions about all

parts of animal bodies used in everyday life. So, I have obsessions regarding furs, and especially the furs of small animals right after or even before their birth.

How one can stand it when elegant ladies wear furs taken from small animals, in one case, of the caracul—taken from its mother before birth. Don't we have too weak an imagination—can't we imagine the whole surgical and murderous operation, the final result of which is to beautify ladies? I cannot imagine the full acceptance of this fact, nor the disregard of where these furs came from, their "genesis."

The face of ladies touch with pleasure the collars and sleeves of their furs. At the same time they present charming and "authentic" smiles and manifest subtlety and charm without any sign of disintegration, shock or inner conflict.

Perhaps it is hard to accept calmly meat from a lamb and a calf and compare the delicacy of their looks during their life and the delicacy of their taste while eating.

Something is wrong with the human imagination.

And perhaps a schizophrenic imagination is, in this regard, richer and more interesting?

12.03.68

I had a dream

Not long ago I dreamt of my dead friend—an architect. He sat down on a chair beside my sister and me.

He was rotten and decaying but his one eye was alive and winked and leered at me.

I felt ambivalently toward him. The fact that I liked him attracted me; the fact that he was breaking, and, regardless of that, was "pushing" in my sister in my direction—repelled me.

I protected us by putting the chair between us. But it was not a separation from his personality but from his body, from the crumbling corpse.

I started to talk to him. We talked by gesture and by the expression of the eyes. After some time he disappeared.

NEARER TO DEATH

1.12.51

Why does one not communicate with the dead?

Impassable walls and hindrances; return home and leave the dead behind—though before there was love and tenderness, and the need to be with them.

We are cruel to those closest to us—living or dead ones. We are cruel to people whom—it seems—we love very much. And they, too, are cruel to us.

Why does sadness or illness not disturb our typological rigidity? We part with our close friends through death. During life we absent ourselves through psychic imperviousness, through typological strangeness, through rigidity. Why do we have compassion for famous people only after their death, and why do we do this again? Why are famous people of the future in for misery, death in loneliness, separation and sadness?

Why does one not communicate with the dead?

Only we, the schizophrenics, can do it. Only we can be faithful; only we can have tender memories—not only toward that which they wrote and accomplished, and toward their biographies—but toward their full and vital personalities. Simply, we want to see them alive, and we do it perhaps in a strange way, but a very important way too.

Why are psychopaths not overpowered? Why are they not locked in hospitals.

Why from one epoch to another does one put faith in strong, well-organized but insensitive people? Why does one believe those who are narrow-minded and decisive? And why does one not believe love, tenderness and delicacy? Why do we not enjoy the symptoms of inhibition, uncertainty and retreat?

We lean closer to the psychopath than to the psychoneurotics or schizophrenics.

24.02.55

Suicide after the loss of someone close to us

Suicides following the loss of someone close to us are very rare. Perhaps they are not so close we cannot live without them. Because, if this is so, why do we not accompany them into nothingness or transcendence?—unless that which is here in this dimension is more interesting, and this fact conquers the intimacy. And perhaps perhaps something better will come along which will prevail over the need to accompany them.

Perhaps there are ways to prolong existence or co-existence on this earth and perhaps there are attempts to “pierce into immortality” while “on this side? And to find out that which we do not know.

Perhaps it would be possible here to join our closest friends? Someone said: “Wait for me in the grave, I am determined to meet you in the valley of shadows.”

I would have to state it differently: perhaps not in the grave, but through such an effort of the spirit, through the painful discovery of oneself, mental illness and ecstasy, we reach our closest friends beyond the grave.

But if we cannot, if nothing happens—perhaps suicide is the best. It is the least of noble solutions, but sometimes we cannot afford a higher one.

7.04.57

Funeral cosmetology

Sometimes one hears talk about the authenticity of the mentally ill, especially schizophrenics. But there is also the “authenticism” of the normals. For example, schizophrenics did not invent the fashionable cosmetology for the dead. The normals did. It derives from common shrewdness, from rummaging in psychology, from a revealing manner and even from a certain attitude in business.

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This attitude is one of reaching for new things, on one hand, interesting—on the other hand, grim and terrible; to transform them, silence them, deck them and make them pleasant. The same title everywhere—“Director of Funeral Home.” The dead person is, as if asleep, with rouge on his face, in half-lying, half-sitting position, scented restrainedly, so as not to show excessive artificiality.

He and those in his environment will listen to mournful prayers and music with serene accents. There will be a light mood of sadness.

The family—cheerful smiling, friendly—to the dead, and to others. Happy ending in a final way. ... Sticky smiles, well-run ceremonies.

And then ... then, into a hole in the ground. The pastor, the priest... expressions about eternity, transcendence, nobleness, remembrance, in holy or half-holy relations. Prayers and smiles upward to heaven, to the sky. And this part of the ceremony can last a long time. Of :course, not too long, because people are hungry and have to return to fundamental reality. And this embellished, motionless bromide—to go down, down into the “hole in the ground.”

Then—green, flowers; slightly differentiated, slightly individualized graves. In the case of the wealthy—sculptures—done with a talent, interesting, but not individual; splendid paths, shrubbery, flowers. Here one can waltz and think lofty thoughts.

Monism, global, against-individual, a-individual and anti-individual transcendence. And then—reality, the healthy ones, and, at last—psychophysiology, behaviorism, the concrete.

8.05.61

A family’s weariness with sickness

A chronically sick individual, or one on the verge of death looks so “down and out” that even the best family thinks about his being gone. They must know that he belongs to that which is “beyond life”; they must “leave” him.

Uncertainty is often worse than death. While here, one

has to organize himself, while beyond, there is nothing to organize.

The funeral still belongs to the healthy. So, one looks at the sick or the dying person and wonders when it will end. People are taxonomists—they like decided matters. If someone stands on the ledge of a window, thoughts of pushing him off cross the mind. These are only thoughts, and usually they are not realized, but the individual is sometimes upset that he has such thoughts.

It is the same with someone close to us who is dying. The sadness, despair and happy memories will come later. But now, with inconvenience, weariness and hopelessness, there appear strange thoughts: “maybe a push?”

It usually does not happen. However, in their thoughts, people want to help settle fate, to hasten it in its realization, to decide something—because people like to help. Dead people look more “decided” than dying ones. There is some order in it, and people like order.

The temporary state—“dying”—is not real enough. “Thy kingdom come, thy will be done”—and, perhaps, “our will”—though we would like him to live, to be with us.

But there is this need for everything to be clear-cut.

13.02.62

Suicide

As a matter of fact, suicide is a further state of rigidity. At the beginning there is torpidity and a lessening of interests in the external world. Then there comes the process of separation from the external world, and discouragement, and indifference. The world in turn shows disinclination, indifference and aversion. It leads to mutual strangeness.

And then there follows a separation from one’s own self, from one’s immediate instincts and feelings, and from one’s own intellectual activity. There comes full maladjustment to the external world. Only the strange part of one’s own structure is left.

It is something like partial death or suicide, something which does not lead to immortality, but discovers rather the

entrance to delusion, to the schizophrenic world which attracts us strongly.

Sometimes, full suicide happens, but only in the cases which attempt closer contacts with the real world, for in the majority of cases, the schizophrenic world absorbs the minds of the catatonics.

28.11.67

The remembrance of the dead

The belief in the possibility of contact with dead people is an expression of superstition, psychoneurosis or schizophrenia, and perhaps sometimes of sainthood.

What can contact with dead people offer? It is said that one has to go with the living. But can one build a life, an authentic life, without an encounter with death?

The emotional and moral future must be shaped through serious attempts at transcendence of the impossible. One should study what is beyond this life in every approachable and unapproachable way; one should spy on that which is "beyond" through real or imaginative cracks. One should break unbreakable things.

One should not accept death while dying; one should protest against death. One should rave about death in an elaborated and inspired way.

One should not leave the cemeteries after the funeral of a loved one but should bring the cemeteries into everyday life.

There should not be left only a few memories and some works of the death. With such an attitude, nothing remains of when they were alive.

And now a concrete matter. In Poland, where there were mass murders including thousands of children, it was pondered how to honor such heroic children, children who suffered and went through tragic experiences or died in the fight, and ... a decision was made to build The Children's Health Center to document that life would be developed and death forgotten. In this Center there is no mention of death, only of health, and treatment.

Perhaps this is good but there is more to it than this.

Certainly it means care for others, but not those who have passed away. Their deaths we will renounce, we will leave the cemeteries, and they will no longer live for us.

And perhaps the directors of this Center will be people who have nothing in common with the experiences of such children and their way of death.

I am for this Center but I am more for the cemetery. And one more thing. There should be funds for authentic research on death, funds for unlocking its secrets.

What is our attitude toward the dead? What is our memory which is not a memory? How cruel is indifference?

The economics student
Lives on Wybicki street
In Cracow. Today she was admitted
And it is nothing unusual.

‘They call “specification”
This statistic form on
Which I cast my eyes
In the psychiatric hospital.

The economics student
From Wybicki street ...
I do not know her and I shall not,
There’s nothing strange about that.

She has an illness
Which splits the soul.
The girl must get
Insulin therapy.

The injection of insulin,
Hypoglycemia of the blood
And sleep, artificial sleep
After convulsions and ravings.

And then it will get worse,
Or perhaps it will get better?
How uneconomically, girl,
You rescue yourself!

And again this statistical form
Will be filled out
At last, in final
Psychiatric rubric:

Dead or discharged
The economics student ...
And then for sure they
Will forget you quickly.

This or another possibility,
To life or to the grave—
The file will be filled out
In the same way.

And nothing will be left
But the statistical form
Of you and of economics
In the psychiatric hospital.

A SMALL AND A BIG GOD IN OUR IMAGINATION

10.05.61

Holiness

In my consideration I differentiate several kinds of holiness or half-holiness, but I accept only one of them.

The first kind is the holiness which concentrates its whole attention on dialogue: God and I, and—sometimes—I and God, relegating other matters to the side. It is a humble love for God, renouncement for God, suffering for God. It is love close to the world but which transforms the heavy load onto God. This yearning for “marriage” with God and for being his “wife” or “fiancée” is to some people disgusting. It is a draft toward “marriage” with God, sometimes toward a “spiritual” wedding night. This attitude is often expressed in a “sublimated” song without words about the divine lover. These constant prayers, waiting for favors and ecstasy ... I am a bit afraid of such holiness.

The second kind, which I would call half-holiness, is a state connected with a certain loosening and breaking of the psyche, together with serious psychoneuroses and schizophrenia. It is humiliation, pain, isolation—without tangible proof of God’s love.

It is the entrance to the land of loneliness, coldness, wandering, isolation and rigidity. There is, however, no self-admiration, no narcissism, no egoism of love. It is a world full of harm, a world with no real love. I prefer this half-holiness to the first holiness.

There is a third holiness—according to me the highest one—which consists of involving oneself in the lives of people and their struggles; it is a serious and relentless plan for the improvement of people’s lives, and it is without prize, reward or compensation. It is a tragic road of

heroism and an uncompromising attitude. This road does not look for support in quietistic and detached experiences. The way is through atrophy of egoism. It is an enthusiastic though painful ascent to bring as much goodness and love as is possible to those who are suffering, hurt and humiliated.

6.03.62

Aggression in saintly people

Probably St. Augustine—already on the level of perfection—liked to observe sometimes how a spider catches a fly, sucks it blood, and how dogs run after a hare and tear him up. And in this area he contemplated “God’s wisdom.” There is a fascination with the efficiency of some living creatures. One can stare impassively from “above” at the efficiency of a cat who catches a nightingale, at a snake who puts other creatures to death with one leap. But man is smarter because of the instruments and weapons he has invented. How interesting are self-control and immobility, because they exercise concentration of attention. How much a man has to intensify his mind and muscles to “pull” the trigger of a gun on his future prey.

And he conquers, still conquers through the death of others. Small, frightened hare; deer with eyes closed forever; royal eagles, wild swans, ducks and geese winding their way, with sad calls, to far-away lands.

Human wisdom knows all. Hunting is needed, for otherwise animals would propagate in impossible numbers and threaten the existence of the human population.

It is necessary to cut down trees and cultivate them sensibly; it is necessary to save them from spontaneous degeneration. It is necessary to destroy wild animals, and besides that people must have milk, and especially meat, from a rational economy.

Mass, systematized breeding, butcher shops, mass production, mass selection—and a friendship with some animals. Choice, selection, statistics, computers. And the mentally ill, the people who think differently—“under lock and key” and in “schizophrenic worlds.”

6.11.63

Authoritative and masterful God

In the history of ideas and human experiences concerned with God, we can differentiate three images and ideas of God: an all-powerful lord; a strong and upright being, and a God of love. These three phases of God go hand in hand with our hierarchy of reality, with our image of the ideal.

The first idea of God was and is most primitive. The last is perhaps the highest level of development and is represented by many ideals in various religions, with—perhaps—the dominant ideal of Christian religion left by Christ.

Alas there still exists the first idea of God. We can see it in St. Augustine's lesson about salvation and condemnation of people. We can see it in St. Thomas' picture where God is a pure intellect and where the approach to him is intellectual, an approach which rejects and atrophies emotional attitudes.

According to St. Thomas' theology there is no place for differentiated love of partners, there is no place for love from both sides. If love is, it is an "intellectual" one; if will is—it is independent from feelings and is intellectualized.

This logical, "unemotional," abstracted and intellectual structure of God is compensated for by St. Thomas in his mysticism which is full of emotionality and "human" matters.

The same is true of St. John of the Cross, who elaborates the love of God and destroys the differentiated love of a man; he curtails the right for us to possess exclusive feelings for friends and people close to us. Everything should be given to God; he is rapacious, all-powerful and cannot stand exclusive emotional relations between people.

How contradictory it is to Christ's concept that the highest commandment is "love thy neighbor." God becomes here an all-powerful, jealous tyrant who demands obedience and who—as matter of fact—is not interested in the world. And, again, St. John of the Cross compensated for

this one-sided idea about God in his poetic and mystical work full of sensuality.

Mistaking elements of love for others leads to an almost compensated perversion of feelings for God and Christ. We can especially see it in such saints as Therese of Lisieux who experiences the having of a small Christ in her, or the ceremony of getting married to him, calling him husband, and so on.

It is—perhaps—a distorted expression of love for God; it is an imposition of exclusiveness of love for him to whom everything belongs and whom it is necessary to reject everything which, even though it is highly spiritual, is not directed exclusively toward God.

It is a distorted expression of the sublimation of one's own primitive egoism, transferring to God the fanatical desire for exclusive love, impossible to express humanly.

There appears, subdued, everything which is perversive even to sexual dreams about God, even to the feeling of having him in the womb, and in the maternal attitude.

The fundamental protest against the egoistic, officious all-powerfulness of God is shown in the Boleslaw Lesmian poem about Ursula Kochanowska.

When after death I came to the desert of the heavens
God gazed long at me, with my hands in his hands.

Come to me, Ursula! You look lively...
I will do all that will make you happy.

Do this, God—I whispered—that in the beauty of heaven
Everything is the same as Charnolas was then.

And fearful calmness, raised my eyes to his
To find out if he was angry that I asked him this.

He smiled and nodded—and soon from God's kindness
A house appeared—for all the world like ours.

Furniture and flower pots of blooming plants
So familiar, the joy could make me dance.

He said—"Here is—furniture, and there—flower pots"
Just watch out for the coming of your longing parents.

And after I put all the stars to sleep in heaven,
I will knock on your door to see you, often.

Then he left, so I made myself as busy as I could
Cleaning the house; like ours, I imagine.

And I dressed in the prettiest pink I could find
Keeping away eternal sleep, I wait, attend ...

The first ray of sunshine glitters on the wall
When I hear steps and a knock at the door.

So I jump up and run! Heaven thunders like a storm.
My heart stops ... No! It is God, not them.

SELF-TORMENT

12.11.53

Self-mutilation

There are unbearable tensions. Under such tensions some people murder, under such tension ... some fall into mental illness.

But one can have a tendency to fall into mental illness which is close to the tendency to murder others, or one can have tendencies to self-aggression; such tendencies are expressed in a desire to injure and hurt one's own body.

With the former tendency are connected: paranoia and paranoid schizophrenia; with the latter: the other kinds of schizophrenia, depressions and so-called schizoneurosis—that is to say, the transitory stages between schizophrenia and psychoneurosis.

The introductory stage to the second form of mental illness, and perhaps some of its dynamisms, is expressed in the tendency to self-mutilation. For example, Van Gogh cut off his ear under unbearable tension. He could not kill or hurt others because it was not in his personality structure, but he had to do something, so much did he fear madness.

Then, one diminishes oneself of a part of oneself, diminishes something hateful which seduces the greatest—because it is strange to the psyche-suffering. That is the reason why one cuts off a finger, pierces a hand with a nail, cuts off an ear, and attempts suicide.

Somewhat similar are the automutilations of psychically rich offenders locked in prison. The dynamisms, fully inhibited in the outside, concentrate themselves on one easy area of pain and tension toward oneself.

15.02.58

On asceticism and self-torment

The desire for asceticism, self-torment and suicide is great. To the best and most sensitive people there occur the cruel alternatives of everyday life, the necessity of submission to biological reality, the perspectives of tensions, misunderstandings, difficulties beyond measure, and at the same time, nonsense.

Such perspectives of trauma and humiliation in love, in social life, in the family, cause that which appears to many people to be the way of a convent. the way of loneliness, the way of renouncement of that which is existential and essential. It is an unusually difficult way and only heroism under the influence of suggestion can undertake this. Many people are afraid of this way and these are those who are concerned with the uniqueness and unrepeatability of life, with their own way of essence, with a protest against “dissolving” like a drop in the ocean. They want the impossible to be realized.

Then there are only two ways: mental illness or death. Perhaps these ways are not the best, but they leave a shadow of hope, and they do satisfy the feeling of human dignity.

Both the above-mentioned ways present a higher hierarchy than the two first mentioned.

8.05.61

Frustration in feelings

I am running away more and more from the memories of my “normal” life. I bled many times, I underwent frustrations. I had—as physicians say—a low threshold of resistance to frustration.

In my experience it expresses itself in spite of having—according to the opinion of the environment—very good intelligence. I had the need of emotional exclusiveness.

I was terribly disappointed many times. Those to whom I gave my confidence and generosity were not sincere

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toward me. My best advice was told to others who did not deserve even a part of my “friends” confidence.

This easy and superficial “replacement” of confidence is the same as unfaithfulness in marriage, it is like the marriage of a widow with an enemy of her dead husband. It is like the transition from marriage or friendship with a truly great man to marriage or friendship with a smaller man. For example, Hamlet’s mother went from the dignity of one marriage to the grotesqueness of another.

Lack of exclusiveness, faithfulness, uniqueness; lack of constant relationship, lack of sincerity among friends. I prefer the schizophrenic worlds.

3.08.62

Intoxication with pain

Many sensitive, noble and responsible people express intoxication with pain if the pain, or difficult psychic’ experiences were intense, long-lasting and if they left scars on the psyche.

On one hand we can have the highest levels of idealization, spiritualness and authenticity; and on the other, these experiences coming to life, these “bloody” eksorie of experiences which set in motion “a circular cycle” without end, without exit, in a tangle of chaos which often introduces automatic activities on a lower level.

The power of these automatisms, the power of these vicious circles is—sometimes—so great that it locks out and moves away from the control of rich centers of a higher level and the dynamisms of autonomy and authenticity.

Intoxication is so great, destruction and devastations are so wide that there comes a periodic separation between the higher and lower structure, between the freedom of higher activities and the automatism of lower ones.

In families which experience this, there are often periods of irritation, “series of association,” and these giddy circular reactions which cause disliking of oneself, low spirits, depression, symptoms of tension and excitability.

Heroic efforts, decided strivings for transcendence, are necessary to weaken this intoxication, to introduce permanent

harmony, not to let ourselves be overcome by already characterized automatisms which—with a lack of self-control—can lead to a defeat which cannot be removed and to difficulties which cannot be relieved. It is necessary to help such people.

These bloody marks in the human psyche, poetically speaking—are related perhaps in the following poems.

THEY WERE SHOOTING VIOLETS

They were shooting violets
In masses, shooting them in temples.
They were shooting.

In temples, in roots they were shooting
To forget their color,
To forget their smell,
They did not want them,
Violets ...

Rising pale sun,
Phantom of sun from heaven
Locked, silent and touched,
Where behind the woodland screen
They were shooting violets ...

EXECUTION OF DOLLS

I looked at a glass ball,
I looked at a mirror of water,
Through my brain I crept into silence—
I saw strange matters.

In pine-forest, in retreat
They were hanging dolls—
Dolls in rococo dresses,
In Pompadour dresses.

I saw the crowd of dolls shaken,
Their loud crying sound ...
I stood immobile
Like the hung dolls,
Surprised, very surprised
Threw the small legs,
Shook the small bodies,
And then, immobile
Looked at the trampled ground.

AT THE BORDERLINE OF “HEALTH” AND ILLNESS

6.05.62

Perversions and unilevelness

I have already reflected on the problem of a hierarchic grasping of value in many areas of life and toward many problems. It is a truth to which Rorschach, Kretschmer and the author of this book have paid attention—that not only the psychological type of the individual is linked with certain kinds of disturbances, but also the level of development—whether the development is lower or higher, one-sided or many-sided—is linked with certain disturbances.

Those who have a tendency to the group of disturbances which contain psychosthenia, neurasthenia and hypochondria will present hypochondric qualities during the onset of disturbances, if they present, at the same time, a low level of global culture. Contrarily, those who present a high level of culture will have an inclination to psychosthenic disturbances.

Primitive structures, integrated on a low level, will express primitive anxiety symptoms and symptoms of fear of external factors or fear of primitive magical phenomena. This fear will express a low level of the self-preservation instinct.

Contrarily—a highly universally developed individual—with conditions which cause him anxiety—will have anxiety of an existential type, anxiety without emotional primitivism, anxieties for others, that is to say—altruistic anxieties, concern for others.

A unilevel point of view toward problems diminishes their multidimensional aspect, diminishes their multilevel sense, and limits their scope, importance and humanistic sense.

The same is true of the group of mental disturbances, mainly of the constitutional type, to which belong perversions. What can sadism have in common with subtle forms of necrophilia; what can uninhibited homosexuality of pederasty have in common with subtle forms of fetishism; what can masturbation have in common with a high degree of awareness, and in conditions of anxiety or difficulties connected with sexual exclusiveness—with perversions or primitive inversions?

They are classified in the same category as sexual perversions: The sexual sadist can express an inclination to murder, together with excitability and sexual drives; a homosexual without inhibition and responsibility can do this in a primitive way. What can this have in common with tendencies to necrophilia which express themselves in sexual and emotional excitability, and on the other hand—in inhibition, shyness, subtlety? What can the brutality of some forms of masturbation have in common with the subtlety of some forms of fetishism?

What can admiration for pictures of great painters or sculptures of famous artists which contain sexual contents have in common with the need to view sexual acts in brutal forms?

On the one hand these subtle forms of sexual perversion and inversion or pseudo-perversion can be found in subtle works of great artists, while their low levels can be found in the “human animal” on the lowest level of his needs and aims. Hierarchy and multilevelness have here a fundamental importance because they express the differentiated diagnosis of levels of emotional, instinctive and intellectual development.

6.04.63

Sexualism for all

I have studied the problem of instinctive and emotional multilevelness of man. In the sexual area we can have the so-called “sexualism for all,” that is to say, statistical sexualism which expresses primitive similarities in experiences and manifestations connected with this drive.

It is inhuman, generally, to talk about getting married.

It looks as if a normal phenomenon of the animal world were transferred to man. Simply, a 17 or 18 year-old girl is physically full-grown, her body is formed, she is mature in sexual desire, in species and maternal instincts. She is “mature enough for marriage,” her parents want her to get married. Forty—fifty years ago they created special conditions—such as parties, balls—opportunities for her to meet “candidates” for her hand. The same was true of boys, only in a different way. Simply, it was a matter of sexual maturity. They did not take into consideration mental and moral maturity. There existed “natural” opinions, more or less the same as in the breeding of animals.

This differentiation existed only to a small degree. It was not a matter of the realization of sublimated sexual feelings or love through exclusive relation, through typological closeness of opinions, aims and culture. They did not talk about maturity for love, the ability to relate to someone. It was simply the problem of getting married. It was reasoning in the service of Sherrington and Keats’s “hurrying common sense.” This phenomenon was presented in many cliches, such as; “every woman—an enemy” and “every man—an enemy” and “mature enough for marriage.”

Boys walking on the streets observe many women of different ages. The same is true for women. Social visits, walks, and very often going to church create conditions for “observations” of both sexes. In this way they are matched primitively.

The further outcome of these processes and phenomenon are opinions about the need for tentative marriage; these are known attitudes expresses in sayings “I was going with her” or “I was going with him” for so many months or years, which means sexual experience.

Some scientists say that such “development” of the sexual instinct, that such sexual experiences build a “good future” for marriage through “familiarity” with this field, through “training” in this field of feelings. Probably there is not, in such conditions, excessive excitability—there is adjustment, there is preparation.

Perhaps there is something to it, but it concerns—to a great measure—statistical sexualism which is an expression of breeding and a realization of species needs. In such an attitude toward sexual matters and love one loses

something authentically human—exclusiveness, uniqueness, unrepeatability. And above all one loses the ability for development, for multilevel grasping and experiencing of phenomena, for realization of the ideal, for humanization. Of course, with such an attitude and such “experience” there are usually no catastrophic traumas or difficult experiences in marriage.

What do I mean by last statement? Why are there no strong experiences, with the exception of utmost cruelty, murder and humiliating primitivism? Simply, it is because the unfaithfulness of one person connects with the unfaithfulness of another; the death or illness of one partner condemns only him to death or illness because the other partner finds someone else. Simply, there is no tragedy because there are no feelings on a higher level, there are no internal or external conflicts, there exists only realization of the sexual need in a “pure form.” If this realization is dominant, and an individual is in good health—other matters have no value. Simply, there is no tragedy and drama on the level of animals of a lower species.

Sometimes there is something dreadful in the desire for marriage on a low level. Especially in women there exists a strong need “to be with someone,” “not to be alone.” This fear of being alone is amazingly common. A woman very often accepts the life of a slave, in brutal conditions which reduce human dignity—in order to be with someone and have children. This species syntony, this need of being “together” without any deep psychic relation, is a herd need, a need “at any cost.” I wish that future societies would have more hierarchical needs, exclusiveness, more unrepeatability and uniqueness, at great cost, and perhaps... and perhaps, at any cost.

The longing for “being alone” is on a high level and can be changed’ to a higher level of longing to be with someone, but on a level of exclusiveness, uniqueness, and unrepeatability.

3.05.65

Psychiatrists conquer psychoneurotics

There is undoubtedly progress in the treatment of the mentally ill and psychoneurotics. But this progress is mini-

mal because there are many psychoneurotics and many subtle, creative and highly idealistic persons with mental disturbances who are treated by society—and all the more by psychiatrists—“from above,” with a constant feeling of superiority, with constant readiness to treat them as abnormal, as lower, as worse, and less valuable.

This problem is my obsession, so deep that it is at the borderline of psychoneurosis and schizophrenia. This obsession is increased by the fact that we still observe, in relation to psychoneurotics, schizophrenics and other persons with mental disturbances—both progress and setbacks in their understanding, respect and cultural treatment.

Lately in many countries the psychiatric rules have been interesting: re-elaborated, “deepened,” revised and we observe here a very interesting symptom. We find not only political aims, but simple individual aggression, aggression of a psychopathic character—as they are looking for their victims.

Otherwise how can we understand the fact that the powers of psychiatrists are growing and that they can incapacitate psychoneurotics and lock them away only on the basis of a psychiatric certificate?

And once more in this field, there comes a gloomy night of aggression, license, stupidity and the triumph of ignorance toward this area of great creative importance.

The physician of little subtlety, of little knowledge of the human psyche—and such physicians are many—can qualify various states of depression, existential anxieties, increased emotional and imaginative excitability, and creative strangeness as morbid symptoms, dangerous to the individual and the environment. And further more... imprisonment, hospitalization and incapacity.

And further, behavior is categorized according to the all-powerful criteria: “He was treated, he was in the hospital.”

8.09.65

Is evil involved in the methods of treatment of the mentally ill?

Opinions of persons of great insight, such as professor Jaspers, professor Baruk and the creator of mental hygiene—Beers, and many others, indicate that psychoneurotics, and even some groups of the mentally ill, express a higher level

of moral sensitivity, a higher level of empathy and weakness of aggression than so-called normal people.

Psychoneurotics and the mentally ill cannot defend themselves and are under the full control of those who “take care of them” and “treat them.”

We know that this power was previously cruel, that psychoneurotics, and especially hysterics, were treated as if possessed of evil, as a source of heresy and impurity and that they were chained, tortured or burned at the stake.

Was not there in this phenomenon and behavior an attitude of hatred against that which is unknown, different than the so-called “normal,” average and subordinated to the systems of primitive instincts? That which was different was wrong, useless, suspicious and should be destroyed or systematically isolated. In spite of great progress in the treatment of the mentally ill—something of this attitude lingers.

Typical member of a family—in which a case of mental illness has occurred—falls into anxiety states, wants the sick person isolated, puts him into a hospital, wants to have nothing to do with him. He sees in the individual who is ill something dangerous, disgusting, defective.

A similar attitude is manifested by the majority of psychologists and psychiatrists. Of course, their attitude is on a higher level and it is different in that, the care and treatment of these ill persons belongs to physicians, psychiatrists and nurses, that is to say, it is their duty and responsibility. It lets them get used to ‘ill people. Besides that, many persons who are ill come back to health, come back to the group of the so-called normals, but with a mark of their past mental illness.

On the basis of contact with the seriously mentally ill, this notion is transferred onto the majority of other individuals with mental disturbances. They are partially or fully incapacitated. According to general opinion their behavior causes complications and brings confusion in social life. They are a burden, they are unwanted.

This attitude—except in the case of the most seriously ill—is distinctly unmotivated, superstitious and derives genetically from a reversal of that which should be treated as illness and health; evil and goodness.

If we go back to the Middle Ages, those who tortured and burnt witches at the stake, (who were mainly psycho-

neurotics) were more evil than the latter. One should place those who chained the mentally 'ill on the evil side. On the same side should also be placed those who beat and still beat the ill in the mental hospitals.

In spite of great progress in the attitude towards the mentally ill—in the physician's attitude to the patient, in the healthy individual's attitude toward the ill, there are many humiliating elements, especially from the normal man and from some therapists. Sick persons are for some—something disgusting, anxiety-producing, in need of isolation, withdrawal, incapacitation. One still localizes some elements of evil in the mentally ill. They are weighted down with this load, it has a negative influence on the process of their illness, it dehumanizes them to some degree.

For ages, for thousands of years, the stigma of being dangerous, a source of shame, defective—was attached to psychoneurotics. How could these people, who were full complexes, inhibitions, maladjustments to reality; full of existential and unexistential anxieties; full of hindrances and shame, and inferiority feeling, stand the pressure of an organized opinion which treated them as lesser, handicapped, as being on the fringe of life?

The facts which gradually penetrated the social' consciousness, but which did not capture his consciousness, the facts that among psychoneurotics, and even psychotics were very clever people—increased the dislike and' apprehension of them and the actions of self-defense on the part of the called statistically normal.

The latter lessened, in the only way they could, the value of psychoneurotics in order to elevate their own instincts of self-preservation, to underline their own great value. This attitude lasted for ages, and has not changed much lately. On one hand we have primitive strength and self-certainty, and on the other hand—the softness, indecision, inhibition, anxiety, oversensitivity and suggestibility of psychoneurotics.

And perhaps in these two groups, in these opposite attitudes, there is something of evil and goodness, even metaphysical. But at the present time it 'is more difficult than in the Middle Ages to identify the first group with; goodness, and the second with evil.

Should we not reverse this scheme?

HIGHER—TO MAN

17.02.59

Turning away from unilevel reality

Faster, stronger and more lasting. A poet said once in a fairly brutal but truthful way: “I do not live, and I do not want to live, and I will say more—I would live a beautiful life—I spit at the pig’s survival.”

Life is such without a hierarchy of values., without a consideration of the multilevelness of life, without ideas. It is a unilevel, statistical, adjusting, sensual life with intelligence in the service of primitive instincts. It is “ordinary” life. It is a sensual, instinctive union but it is not a union of respect, love and recognition in each of his originality, psychic richness, unrepeatability and uniqueness.

Life begins only with a hierarchy. Only then, when we have developmental nuclei to “rise above,” when slowly we grasp the hierarchy—does humanization begin.

If we “touch” the longing for a hierarchy, we begin to experience inner conflicts, drama, and even, sometimes, tragedy. Only such experiences make from the species man—individual man.

The grasping of these hierarchical values, the grasping of “the spaces above” gives us new forces, new dynamics of experience—the dynamics of astonishment with oneself, disquietude with oneself, dissatisfaction with oneself, the feeling of guilt. Only such conditions allow us the possibility of “rising” and grasping the new reality.

This grasping of a “new reality” is presented in a very subtle way by Juliusz Slowacki in “Balladyna.”

Soar to the dawn, pierce through its purple;
Glide through the dew, gather its pearls;
Rise to a cloud, discern the blue
And maybe a rainbow thread somewhere wavers
Then seize it on your spindle
And weave, and weave, and weave.

We don't know anything concrete about the higher levels of reality. In some experiences we grasp levels which are a bit higher than the levels approachable by normal statistics: in ideal love, in friendship, in the realization of great and important social ideas, and so on. But in every case—only the multilevelness of grasping and experiencing reality gives us the possibility, and perhaps the hope of reaching its higher levels.

The experiences of great mystics, writers or poets such as Kafka, Rilke, Slowacki are examples of this. The greatest sculptures or paintings give a certain insight into this unusual reality. We can reach this reality through empathy, renouncement, contemplation and ecstasy, and a desire for perfection.

Only in these conditions where we reach, and usually partially, that which is called transcendental, are we able to grasp this transcendental reality in the rather unclear, unsure area between mystical experiences and that which “perhaps” could appear from “true transcendence” during these mystical experiences.

However—multilevelness and only multilevelness. Kierkegaard outlined the esthetical, ethical and religious phases in development. Only the last one can bring us near to transcendence, to the absolute, to a completely different reality than the everyday, statistical one. Of course, this is the individual and mystical religiousness expressing the need of being “tete a tete” with transcendence.

It is an expression of unofficial, non-institutional, non-commanding, unauthoritative transcendence which is reached through a difficult a-statistical way, through a difficult climbing up a narrow path, through difficult intellectual, original, mystical experiences, through experiences of love.

16.07.59

Compulsions to be free

On some levels of development—it is necessary to be characterized by obsessions. They result in emotional forces which cause us to experience something very exclusively, to remember something; to build resistance in the pursuit

of thoughts in order to persist, to put a stop to changeability of thoughts, changeability of emotional attitudes.

And if someone is also dynamic—the obsessions have to connect with compulsions; one has to do something, to change something through the strength of intuition and effective acting. One must do something for selfhood fundamentally; one must oppose something; one must concentrate on something in an active way.

Changeability and the “passage of all values”—terrifies. It is necessary to stop, in some way, this changeability; it is necessary to persist, to do something, to oppose something, to discriminate against something, to choose something, to accept something.

There are some overpowering needs to arrest oneself in time and space, to never let go of certain feelings ... some horrific, inhuman, and perhaps superhuman tendencies to arrest oneself, to be unchangeable, to go morbidly into the depths, not to submit to changeability, to flux and to flow.

There is in this a strong desire to be liberated from subordination to the element of time, time which passes superficially without attachment to us, to our personalities.

We have to stop ourselves in order not to be horrified by changeability and by ourselves; we have to stop ourselves in order not to identify morbidly with ourselves and with others; we must stop ourselves in order to forecast some fragments of our immortality, even though this immortality was the most apparent.

Accept obsessions and compulsions as one of the ways to development, even though this development is most morbid, and as long as it is not dull and constantly an escape. It is an apparent but human consolation.

7.08.59

Paradox—the joy of life and the sadness of death

We are gifted with senses from which we draw many aural, visual, tactile, gustatory, olfactory and sexual experiences. Sensory feelings connected with emotional ones give us esthetic, moral and social experiences of various scope and multilevel depth. Sensory feelings connected with intellectual and emotional ones bring us into an experimental,

creative, and—at the same time—concrete and reflexive world from which we draw our intellectual and emotional needs. And besides that our consciousness works toward retrospection and prospection; the feeling of constancy and inconstancy, identity add dissolution. To these experiences add the experiences of illness, old age and death.

There is a tragic, existential antinomy between the more refined experiences afforded by senses, feelings and intellect which attract us and pervade us with joy, and experiences afforded by the same receptors and functions which cause us pain, illness, death, funeral experiences and before—dissolution and nonexistence.

These antinomies are present in some fundamental existential collisions, in constant encounters, cause breakdowns, and at the same time create strong tendencies toward finding the meaning of life, the sense of existence.

There is pain in joy, enthusiasm in suffering; there appears multilevelness of experiences, the problem of transcendence of temporality and of a reaching to the absolute.

Perhaps without these contradictions, without this “fear and trembling,” without these tensions there is no possibility of reaching the absolute.

6.05.60

The sadness of a child

There are two kinds of sadness in a child. Here is one of them: Once, on a street in front of her home, I saw a child, about two-and-a-half, with tears on her face. She turned to me and cried: “Take me to my kitten; my kitten ran away and I want to go to him.” She repeated this several times with great emotion grasping her entire little personality. I observed her for a long time; this intensity of feelings was not connected with depth and constancy, though it was sincere and it was grasping the whole personality of a child. In a few minutes there was nothing of this sadness. It was a nice sadness, an attractive child’s sadness, sadness which does not tear down, is not tragic or even dramatic.

We have another kind of child’s sadness, for example after the death of his parents. A child may fall into the

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handicap of normal development. But it is yet tragic from the point of view of authentic sadness.

However, the older child, several years older or a teenager, sensitive and emotionally rich—expresses tragic, autonomic, so to say, authentic sadness. With such sadness we have normal external activities but the child ceases moving internally, experiences a spasm which is characteristic of the tragic difference and deprivation of the things important to him. It is a disappointment of an existential and metaphysical type.

The child is deprived of great good. He understands his situation, understands that this deprivation is irreversible, that fundamentally nothing will change from the point of his unique, unrepeatable, so to say, essential good.

Not all, but some of this content and above all—mood is shown in the Pasternak movie “Doctor Zhivago”; it is the scene in the cemetery and the behavior of the child, the hero of the movie, the future doctor Zhivago.

There is a scene of the dead mother in the coffin, put into the grave for eternity; there is the kindness and friendliness of his relatives which cannot compensate for his mother’s love because it cannot be replaced, because nothing can replace a mother’s love.

There is an atmosphere of beauty in the funeral song, which changes nothing in the actual situation. Add there is the loneliness of a child upon his return home to the place where she had lived and where now exists only her vision. It is the recognition of the waxy immobility of her face, immobility of her figure and of something else... something, else... burying her in the ground.

6.05.61

A contribution to the psychology of expression

The psychology of expression is in its infancy in a scientific sense, but we still return to it to some extent in the metaphysical sense. Of course, all systems working on psychosomatic problems, on the correlation between bodily types and character types, touch this problem.

It is not my intention to write a short scientific treatise on

this subject, the more so, considering the atmosphere of respect for so-called pathology. I want to touch on a small area of this problem, that is to say, sensual and psychomotor emotionality—connections of the psychology of expression with sensualism which express themselves in increased emotional and psychomotor excitability.

Such an attitude is characterized by impetuosity, passion, sudden tension and relaxation, outbursts, inclination with others.

There is something of the strong pressure of passion, of the tactile—sensual attitudes in which the desire for touch, drink and other things are manifested externally very strongly.

I have observed, hundred of times, the way such individuals drink. It is the opening of their lips, the tilting of the cup containing the drink to their now swollen, widely “outspread” lips, the adhering to the lip of the cup, together with closing of the eyes, strong tension of the whole body, strong concentration without the possibility of relation of almost “painful joy” during the drinking.

Of course, it is hard to base a full typological diagnosis on such an attitude. It is only a fairly narrow fragment of diagnosis. However, it gives a certain basis for a diagnosis, for looking for correlations. At any rate, this first fragmentary view of the human allows one to grasp the psychology of expression, though in a narrow way.

7.12.62

On the prophylaxis of anxieties

I knew a girl with a logical and reasonable mentality. In the first few years of school she did not talk spontaneously to her friends—she only answered when spoken to.

Outside of school, in everyday matters she was impractical, unsure; she had to be assured that she understood practical matters and could do them. And indeed, being very intelligent she could do these matters very well and thoroughly. She was not shy with her family, on whom she depended very much. She was with her mother and father all the time. Before she went to bed she had to have emotional contact with

everybody, especially with her parents. She had to go to sleep in harmony with those closest to her.

She had outstanding global abilities and abilities for intravertive insight in stories about animals of the forest, imaginary figures. She noticed very early “matters of death.” When she was 4 or 5 years old she learned that, after death, people are thrown into “a hole” in the ground. She did not want to look at death—she tried to wall it out; she did not want to transfer it to her beloved world.

Sometimes she fought with anxiety, “forced” by her consciousness. She did not like to talk about it much. It seemed to her that talking about it would discover and bring to light those matters which she put to one side, anxious matters, unbearable matters.

There appeared occasionally, however, an inclination to deal with these “hidden” matters. Though always under great tension, she was fascinated with prohibited terms, terms having a close relation with death. Immediately after, she became apparently indifferent and, above all, externally indifferent. She fortified herself through criticism of authors of poems, novels or treatises concerned with the problems of death. Sometimes she questioned her father in a calm way which did not show the depth of her feelings and disturbances.

These are childish but elaborated forms of prophylaxis through slow discovery—slow in order not to cause breakdown. This slow discovery of a secret was the school of initiation into one of the most cruel, developmental and crushing experiences in the human experiment—from this, and not of this world.

8.11 .63

Intellectual essence and emotional essence

I have thought about this problem but only very onesidedly. What does intellectual essence, essence in ideals and concepts, cognitive essence mean for man?

If one touches on this problem in an intellectual sense only, and not in an experimental sense, one is reminded of the considerations of Plato and Aristotle about which is

higher and lower in human structure, about that which is permanent and unchangeable and about that which is temporary and inconstant. It is the expression of known opposition to the superiority of intellectual activities and inferiority of emotional and instinctive functions, that is to say, experiencing functions.

We do not always realize that these intellectual essences have one quality: they are common to all people—not in the sense of emotional closeness through love, but in the sense of the condition of “sine qua non” to atrophy, to the nonexistence of individual and psychophysiological separateness of man, this uniqueness and unrepeatability.

If the intellectual is only permanent and unchangeable, it means it is undifferentiated, does not assume the human separateness, the permanency of human feelings and so-called immortality. It is permanent in universality, and impermanent in individuality.

Ideas, abstract activities are alike, are similar, so that they exclude variety which is an essential quality in the instincts and feelings of man.

The above-mentioned philosophers thought that the future belonged to thinking, to abstraction, to ideas. They put human instincts and feelings on a low level and condemned them to atrophy in development. Angels of St. Thomas are not only immaterial creatures but also insensitive—they are “minds” or “intellects.” In this way the intellectual essence is no longer a differentiated one, is no longer essence for individual people, but is essence for all.

This is opposite to existentialism, which assumes a hierarchy of reality. A true existentialism must be at the same time an individual existentialism, in the sense of emotional essence.

If I am an individual, if I have needs for identification, development and empathy, if I want to be unique, unrepeatably, if I want the same for others—that is to say, I want to see them as separate and unrepeatably—my essence must be emotional.

I desire lasting friendship and unrepeatably, unique feelings; I want to have deep interests. The same talents I now have, in my more or less infantile longing, I want to keep in transcendental life.

Essence is a value which I would not renounce because it determines the meaning of my life. Should I have to

choose between existence without it and nonexistence, I would choose the second. It is emotional essence which gives the meaning to existence.

So the human being is not a homo sapiens but homo emotionalis, in, of course, the sense of higher emotions, feelings.

6.02.64

Do not oppose personal evil

In the case of “intoxication” with difficult experiences, hurt and humiliation, people are ready not only not to defend themselves but they are ready to deepen the psychic and physical wounds, forced on them by fate, and to destroy themselves.

These are certain kinds of intravertive reactions when even a child does not react to very distinct injustice and wrong-doings. He waits for injustice to right itself, to balance itself. He manifests great pride and independence and strong feeling of dignity. It is as if the child were a teacher of adults, parents and educators. He waits for the adults to understand their mistakes and remove from themselves their egoistic ambitions, correct themselves and rise to a higher level of reasoning and empathy.

In this attitude is something of an appeal to transcendence, to Providence, to the levels of autonomy, and human authenticity. It is not always possible; most often it is impossible to wait for justice, valuation and moral compensation of a wrong. Very often such fulfilment does not happen at all. Too “decisive” people consider it humiliating to correct their defects because of the sad, almost transcendental attitude of a child.

But perhaps even in such cases there comes some fulfilment, some sublimation of a child’s attitude. There develops in him a “shying away from” average constellations of persons and leanings toward well chosen people with whom he maintains a close relationship.

There grows in the child something of autonomy, independence, and authenticity. There is created in him an attitude of heroism expressing itself in very subtle gestures

and movements, visible only to persons who are gifted with abilities for identification and empathy; persons gifted with great respect, as unrepeatably, unique, individual subjects with rich developmental and self-developmental dynamisms.

11.07.64

Loftiness of Slogans and dullness of reality

The strength of the ideal must be great even though only a few people represent the ideal.

Why do we talk about the greatness of the ideal? Perhaps it sounds paradoxical but the greater the ideal, the greater the number of lies contained in the so-called lofty slogans of people. The pervasion of lofty slogans suffuse and daze us. Politicians, in their long and short speeches, and persons running for parliament tell us about the ideal. And in everyday life, fiancées, the young and not young married couples, so-called friends, co-workers tell each other these slogans.

There is some need to show off, to present oneself near to the ideal, in spite of one's being a great distance from this ideal; there is a need to portray closeness to this ideal.

My opposition to the lies hidden in slogans is expressed by Ibsen in the well-known saying from "Wild duck": "Why do we talk about ideals, if we have a better expression for this—a lie."

Everywhere we notice prosaic kindness, artificiality in behavior, a desire to introduce ourselves as better, and then ... then the return to the "shallower" trend of one's own egoistic, instinctive, materialistic and integrated self' on a low level of needs.

We are raised surrounded by such a multitude of illusions and untrue slogans, make-believe and underhanded tactics that sometimes—very seldom having ascertained the contradictions between truth and illusion—we wonder about it very much, and we are surprised. No wonder, because all around us are lies and slogans—illusions.

Regarding persons who are near us in everyday life, and whom we think are our friends, and whom we think are decent, unselfish, friendly—we change our opinion about

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them when we get to know them better, in everyday contact, when we have to live with them for a longer period of time.

We are surprised and disquieted at this phenomenon but if we had a better and more vigilant imagination, we would have seen that the majority of human attitudes have nothing in common with the ideal reality which is suggested, by them, to us, consciously or half-consciously.

But I will come back to the previous problem: What does it mean when people want to appear better than they are? There exists an unlegislated “harmony,” an ideal system of reality which forces people to lie, to endear to them this ideal of a “higher” reality which we cannot see, and, lastly, which we want to introduce through our tendencies to appear closer to the ideal.

But our personality, hidden under a primitive and self-preserving surface, contains many phenomena and tensions, in fact, control us—and only from time to time, in the case of suffering and conflicts, illness and death do we create a small but authentic path to this hierarchical world of different reality. We want to grasp a small ray of the “kingdom not of this world.”

7.08.64

The power of evil and unverified opinion

I still return to old Ibsen and his aphorism from “Wild’ duck”: “Why do we talk about ideals when we have a better expression for this—a lie.”

A true smile, friendliness, “truth” is a very rare phenomenon, because the actual attitude displayed by “humans” consists of “sticky smiles” in the service of self-interest. The unexperienced smile of a child or saint is very rare; however, a fake smile, which is visible for one who can read an expression and external attitudes, is an everyday phenomenon. True friendliness is a very rare phenomenon.. In human relationships there is something of hate.

Can you believe that the interest aroused in someone who grasped a concrete problem in an interesting way, or who recited a poem nicely—can actually cause in someone else who has no inclination toward poetry or philosophy—envy, apprehension, suspicion? These almost non-existent

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“competitive” possibilities cause, by oversensitivity to rivalry, in this accidental situation—permanent, active and injurious dislike, even toward countrymen abroad.

This is like the envy of a lawyer when someone becomes a bishop; this is like envy of a social worker who predicts the success of an engineer.

And this jealous person can have social respect, be thought of as a man with high morals, and a Christian known for his great causes. And such an individual can destroy another, can make allusions about the bad points of another, can do harm by competent criticism. He can give imagined facts.

For such an individual truth does not exist. First, motives are imagined, and then he forgets that these facts were made up and he elaborates them and creates a situation, almost without blunder, which is untrue and which contains systematized lies.

But it is a matter of pragmatism, of “attitude,” of life efficiency. And such efficiency is great, we can observe it in various countries, at meetings and so on. The most important thing is the fact that such a weapon is very efficient.

University professors, physicians, engineers, artist accept such opinions thus giving proof that the source, that the criterion, that the method of checking in everyday life does not lie in a desire for objectivity and is not concerned with the need for verification.

There is something in human nature which causes fascination with apparent dangers, which must have an ally, which must attack, which is—as a matter of fact—ruthless and cruel.

In man there is the need to fight, trap, hunt, and roam, and above all—power over others. And one more thing ... the need of disapproval, negation and weakening of all true thoughts and custom. It is something of a “democratic” lie to destroy others and something of disloyalty toward that which is true and pure in the filth of this world.

That is why I like psychoneurotics, schizophrenics and pathological worlds. Because, here, there are no lies, no “as if” attitudes. Sadness and tragedy are distinct, joy and friendliness are expressed, revolt is decided; immobility and indifference or dislike—clear; despair—tangible. The morality of the psychiatric hospital—immorality of

the sick—is much higher than that of the so-called normal.

I think that we should go into dynamisms of this difference, into the dynamisms and reasons for psychic clearness in the “morbid” worlds in order to transfer some of them. into the everyday, supposedly “healthy world”.

6.05.68

The existentialism of a madman

The impossibility of reaching for a solution or understanding of fundamental matters of the sense of life forces a change in the level of emotional attitude, the levels of reasoning, of wants, of the hierarchy of values and of the hierarchy of reality.

We become satiated, we become so saturated with the reality of one level that we fall into discouragement, into the experience of barrenness, into feeling that the experience on the present level can give us nothing. We force ourselves. to a higher level which is perhaps not approachable to all, but which is often as concrete as is everyday reality for some individuals, for some groups of people.

The world of intuitive recognition, the mystical world, the world of dreams—in the systematization and description—becomes “different,” becomes a higher level of reality into which we slowly enter. In this way grows our different perception of external and internal worlds.

And one more point: our recognition stops being perceptive recognition in the previous sense. It also stops being the perception connected with analytic and discursive reasoning. It becomes the recognition through emotional-instinctive-rational connections with some subordination of the last one to the first two. The rational elements which are: contained in this recognition become—through these connections—less rational and more intuitive.

So, we enter into a different reality which is higher in respect to level; we enter into it during the gradual changing of cognitive or discovery methods.

This entrance into a new reality causes change, some devastating in our attitude toward our former external and internal reality. There appear astonishment and disquietude

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with the previous reality. We feel humiliated that we were a main part of the reality. We begin to have inferiority feelings with ourselves because of the recognition of multilevel reality and our primitive place in it.

We begin to experience shame and guilt that we were in that reality—toward ourselves and toward others. We begin to feel ashamed of ourselves and of others; we begin to be dissatisfied with ourselves and others, but above all—with ourselves.

We begin to see clearly that which is “lower” and “higher” in us. We begin to see that which “is” and that which “ought to be.” We see analogous things in our inner milieu. We want to separate ourselves from the previous “I”—in the sense of “our true,” more autonomous and authentic “I.”

We want to handle the influence of the environment on us in the same way. We wish to choose an independent, authentic, closer-to-the-ideal self and turn away from the dependent, primitive and adjusted self.

So, we begin the work of negation in our inner and external environment. We begin to be objective toward ourselves and more subjective toward others; we begin to treat them as subjects with regard for their unrepeatable, developmental and individual selves.

Such an attitude draws us to others, we grasp them in their own variety, in their better or worse aspects; we feel sympathy toward them; we express our help and understanding though we may not agree with some forms of their behavior.

Thus come about certain fundamental changes in our disposing and directing center. We are not directed by different motivations, whims, and caprices or other stimuli deriving from our primitive instincts.

Our numerous disposing and directing centres organize themselves into one, which is closer to the personality, a unity of fundamental psychic, self-conscious, self-chosen and self-education experience. It is like a second psychic birth, a second unity in which we take our development in “our hands.”

We feel that some structures, some qualities, some interests, some emotional relations become matters of indifference to us while others, unique, unrepeatable and exclusive, we

could not lose in fear of losing autonomy, authenticity, empathy and the meaning of life.

These qualities, these concerns become like essence to us, an essence without which we could not live and the loss of which would destroy the meaning of our existence. Simply our life would have no value for us.

In this way we become determined, independent from our external environment and from our lower inner milieu. We identify with our higher subjective, and perhaps objective, reality. At the same time we feel clearly the rights of others to the same existence and essence, the rights of others to a chosen union with us on the basis of the right of absolute independence, unrepeatability and uniqueness of human beings.

6. 05. 65

One cannot have too rich an imagination or empathy

Demands of adjustment to everyday life, to social life and to the so-called norm are so great that hardly anyone does not undergo it. One cannot have a too rich and deep imagination because it could lead him to “unreal” worlds, to excessive oversubtlety, to breaking away from everyday reality, to schizophrenic and psychoneurotic worlds.

One cannot reject meat because it is physically and psychically unhealthy, because it would be mocked and even derided. One cannot ignore fashion because it draws excessive attention. One cannot be too dutiful and too responsible a physician because it causes dislike and jealousy. One cannot take a too small fee for educational, medical, or lawyer’s service because it would counteract the interest of the group.

One cannot be an ascetic because it is suspicious and looks like an illness. One cannot talk in company about matters of the meaning of life, about psychological, metaphysical and mystical matters because it is boring and does not let one ramble from subject to subject, and also because the majority of people do not have anything to say on these subjects.

One cannot have too much empathy because some degree of egoism is a norm from which one cannot depart for fear

of rejecting the so-called normal life. One cannot express an excessive sense of responsibility and duty because it gets into the area of mysticism, into a field of “cosmic empathy,” into a field about which Mickiewicz wrote: “I am called a million because I love and suffer for millions.” And on the other hand, such excessive responsibility uncovers neglect of duty on the part of others.

One should always know the limits of his responsibility. One cannot base his responsibility on a steadily growing sensitivity which does not allow him rest and reassurance.

We have defensive forces in order to oppose this excessive sensitivity and imagination. We have to forget about death and funerals; we must make contact with life; we must stop remembering because too much thinking of all would lead us to despair, mental illness or suicide. We also display primitiveness, brutality and aggression in the service of our instinct of self-preservation.

It is necessary to know well what is more important, what is real and what is fantastical, what is substantial and what is spiritual. One cannot compare the importance of mystical, esthetic and moral experiences to experiences connected with sleep, eating, health, satisfaction of the sexual instinct.

We cannot be obsessive, we cannot repeatedly experience crimes, rapes, blood, the dead body in decay and so on.

We have to separate ourselves from that by a wall of forgetfulness, by a wall of inattention. How much more lofty is the smell of a roast than the smell of dead bodies; how much nobler is the smell of alcohol than the excessively subtle smell of flowers? Both are important but the proportion is one to a hundred and we must see this proportion clearly—unless we are psychoneurotics or schizophrenics. But mental illness on the borderline of this illness is the most difficult matter. Stay as far away as possible from such matters!

15.06.65

Astral experiences

Theosophical and anthroposophical experiences in the area of spiritual life (which are full of chaos and option), concern

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with mystical experiences of Yoga—are the expression of rules whose acceptance must be—notably—based on one’s own experience, on experience which one has by oneself, in this way, to confirm the experience of others, perhaps chosen ones.

Not all can participate in these experiences because they concern only those with special spiritual qualities, with special life histories—persons who have autonomic factors.

This are the states of separation from that which we call “lower bodies,” that is to say, of lower bodies from “higher bodies”—the separations which allow independence for the latter.

Perhaps psychoneurotics and schizophrenics—especially some kinds—know something about it, because these phenomena are connected with the ability for psychic looseness, for the breaking of the personality into two or three persons, often into lower and higher, which takes place through a “split” into two different existences, also perhaps lower and higher.

This development goes through inner conflicts, through maladjustment to lower reality and adjustment to higher one. Such individuals have special predispositions to such transformations. They are concerned with the feeling of the lack of meaning of life, of adjustment to integrated everyday forms of behavior.

They have a strong longing for “getting beyond oneself”; they have strong needs to experience day dreams, to systematize them and make from them—a shaped reality; they have a need to transfer the important material of life into the area of the “unknowable.”

In the case of great tension and an usually difficult experience there can occur this split into “body” and, “soul”: into a body which lives a physiological life and into a soul which stops being dependent on its body, separates from it and begins to “soar” into different dimensions, into different areas and levels.

Probably this separation from the body comes with the mood of “difference,” with the mood of immobilization and rigidity of body and with the mood of the slow birth and growth of mystical visions.

Such an individual is a witness, an object and a subject

of this mystery. One figure falls into immobility, and the second separates from the first one in a form of a double who loses many bodily qualities, can soar into spaces, can go through walls, can contemplate the higher realities and can act not under the influence of human will but under the influence of his own musings and admiration of another reality. Then the body becomes motionless, respiration and pulse slow down, temperature drops, pupils contract. It would seem that this state comes close to a physiological dream. However, with one difference—consciousness works very intensively in such states though is not interested in everyday life and turns away from it. Sometimes in this process of separation of a higher figure from a lower one, that is to say, the higher body from a lower one, we can see this split into two bodies, we can see the slow leaving of the lower by the higher, and even—in certain moments—“the leap” of a higher from a lower figure. There comes then—probably—activity, walking, wandering, contemplation, longings, aspiration which—depending on the level of development—can be more and more independent, expressing the highest of human activities; or they can be undecided and less independent.

This process begins often in conditions of increase in some area of sensitivity, for example—olfactory of smell, of a flower’s fragrance. It does not have to possess the entire consciousness at once. The individual—who undergoes this process—can stop these states and control them, can determine the time and place of an experience, can see and control the environment and come back to the state of contemplation.

Sometimes—as some mystics say—in the beginning of such experiences one can hear something like “ethereal music” which cannot be described, which does not resemble real music, is not rhythmical but presents something like a spoken process of development, that is to say, development which progresses toward the quickening process of separation of the soul from the body.

Sometimes these experiences look only partially similar and sometimes they express—after the first period of separation—“cosmic leap” into the “ethereal music”‘. It is probably a big impetus into space, a space filled with prayerful mood, with emotional aims toward Divinity, with

the need of not returning to the so-called real environment. Sometimes, in the process of such experience one feels the strong gravity of bodily life; there arise inner conflicts; and the “higher ego” returns to the body with which it has strong feelings of connection.

Also it is possible—during the first kind of experience—to transport oneself in the air, to steer oneself, to experience spiritual joy because of independence from the rules of gravity, from the pressure of connections with the earth. This experiment—say those who experience it—has nothing in common with dreams or with “flying” during dreams. Consciousness is more perfect, control much higher and there is a possibility of stopping the experiment and coming to it, at will.

It has probably happened many times that sensitive individuals saw and were “called” by a “double” brought on by an individual who was contemplating and experiencing mystical states of split. It sometimes happened that the individual who saw “double” went to the house of the owner of this “double” and asked him what he wanted.

The contemplating individual usually knows what was going on and tries to introduce someone to the normal interpretation of this phenomenon.

So, there are things on this earth and in heaven “about which even philosophers did not dream.” However—it seems to me—that these states are often connected with development of psychoneurotic, and even schizophrenic processes. Proper study of an attitude toward these matters could perhaps throw a fundamental light on the proximity of the positive developmental states of the above described.

So, perhaps the future belongs to the psychoneurotics and schizophrenics?

4.02.67

Authentism in madness

I think that authentism of man exists only in nuclei that can be developed through life’s difficulties, sufferings and breakdowns.

Now I realize that the above sentence is taken from the automatic, superficial though organized expression of

normal people. As a matter of fact, in the world of normal people there is almost no developed authenticity because it would be something aggressive, too big a jump from the automatized, adjusted structure. This uniqueness of automatism makes it strange and abnormal. It manifests itself often as symptoms of psychoneurosis and psychosis. It is somewhat like partial authenticity, which does not express the whole human personality.

But something else is ascertained here. In the “abnormal” group many symptoms such as obsessions or compulsions contain something of authenticity. They free a man from alarming tense aims to shatter the existing reality, to reject the official, the rigid and dignified.

Sometimes authenticity results from the need of prospection from reaching “beyond,” a need containing morbid tendencies to be rid of the automatism of the instinctive structures and functions. We could ascertain this in the case of Van Gogh who cut off his ear. It was a protest, it was a compulsion against automatism; it was an expression of tension impossible to control; it was an expression of the impossibility of finding creative expression—that is to say—it was a compulsion of the “lower self” in spite of impossibility of finding the proper self. Sometimes suicide expresses more the global aim toward authenticity than the above mentioned kind of compulsions. Here there are various gradation of an attempt to get out from unbearable, impossible to control tension.

12.08.68

On existential anxiety

I am not talking here about existential fear but about existential anxiety. Why?

Anxiety has—among other things—3 important differentiated qualities: it is a less primitive phenomena and is higher in the scale of development; in content it is less concrete, that is to say, more global; and inner elements are dominant over external.

All this indicates that existential anxiety has complicated philosophical coloring and that it expresses the connections

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between analytic and intuitive thinking and experiencing elements.

What main intellectual-experiencing contents can we find in existential anxiety? The name itself tells us that this anxiety has strict connection with existence. This anxiety is far away from the fear of financial difficulties, of misery, of one's own death. So, it is not a primitive anxiety. It is also not the anxiety of some types of existence, of normal, of "statistical" life, for example, in the sense of financial difficulties. Anxiety is rather an expression of the protest against this everyday, apparent, non-essential existence. It is an expression of a protest against "apparent" essences. It is not only a result of a protest against non-existence, it is a protest against some forms of existence. It is an expression of a protest against existence in identification with God, against the limitation of individual and against absorption of the individual by God because both are an expression of ill-usage of truly human feelings of a man and ill-usage of authentic understanding and experiencing of God. It is a need of a human longing to love independently, not under pressure. It is an anxiety not to be limited in acquiring God's love through freedom and with keeping his independence and freedom; love in the sense of unavoidable individual's essence accepted by oneself autonomically and authentically in harmony with the unchangeable qualitatively human personality.

Existential anxiety is perhaps an apprehension of development and perfection of such a personality which—from God's will and one's own good and chattels—would be at the same time in God and beyond God and which would break in an absolute way the fear of God and others.

It is a protest of tragedy. It is a huge and deep self-consciousness of the possibility of autonomy and authentism based on a disposition of man, on "a shout of will" and one's own dignity, and not on sufficient experience and verification. This self-consciousness leads to the highest tensions and inner conflicts, leads to tragedy.

Independence in a human way, love in a human way, truth created by oneself and in harmony with God's truth

- that is to say, demands of autodeterminism and authenticity—are the basis of existential anxiety.

“I hope they do not take that which I have loved in altruistic and essential truth; I hope they do not take that which they let me acquire in struggles of the “higher with the lower”—some representatives of the human race ask and fight for this.

If this is taken from man, if he is pressed down by God’s power or by nature under the mask of “higher love of God” or by rules of involution—the human individual, matured in a tragic antinomy of existence and non-existence, will choose non-existence in an imposed life which is grasped discursively and abstractively.

Acquiring the unknown in that which is unknown but grasped in longing and human essence and which develops in the feeling of dignity—is one of the fundamental elements of existential anxiety.

“I want to be with them, with the chosen, with the beloved, with friend like the relation of Christ with Apostles; I want to have and keep these interests, needs and abilities which make my essence; I do not want to forget about my tragic way; I want to have the same of more sensitivity”—here is my creed, here is my lament and cry toward higher hierarchy. Without this I prefer to die forever.

This split between the unconsciousness and needs and longings; this tragedy of uncertainty, this fight between a slave and a man dependent on the unknown—is the content of existential anxiety.

5.09.68

Cosmic spirituality and cosmic techniques

In the world of nuclear experiments, in the world of biology and biochemistry, in the world of electronic brains—there arise thoughts and experiments of penetration into new worlds. One thinks about the creation of artificial people, about refrigeration and thawing of human tissues and bringing to life—the dead.

These are biological and physical experiments and besides them, in a very poor way, there appear aims in the spiritual

world in order to bring about great progress in spiritual matters, in separation of higher things from lower ones through spiritual encounters, astral experiments, through the exercise of will and through the exercise of yoga. It is an field analogous to biological and technical experiments.

Perhaps the technique through the slow but systematic problem solving from the borderline of biology and medicine, and the detailed techniques will indicate the even greater possibilities for psychology, education, philosophy and spiritual life. Perhaps they will prepare for a spiritual “leap into the unknown,” will allow the invention and creation of forces of autonomy and authenticity which are at present too weak. Perhaps it will allow the fortification of these efforts from the biological- side; perhaps it will allow the discovery of one’s own methods of regulation of spiritual multilevel forces which would be able to transgress the life cycle of man, to transgress the dependence from constitutional forces and external environment.

Perhaps we will enter the area of possibilities of enlarging the forces of concentration, of human essence and of “approaching” transcendence.

Frankly, I doubt it, and even I do not believe in reaching these roads on a narrow path: scientific and technical. In every case there must be the cooperation of transformed, sublime and authentic spiritual forces of man, that is to say, also “psychopathological forces.”

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