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- Marlene King

"The reason for the different distribution of the magical and other responses in different types of society is something which as yet anthropology and psychology have not been fully able to explain. An answer commonly given, that it is due to historical processes, still leaves unsolved the problem of why the pattern of action took just this historical form." *d*)

In this paper, I am going to take a running jump at this question, large as it is, with the realization that what I am doing is speculating (a modern word for 'magic', and just as frightening to most people) and with the knowledge that I can only hope to touch on certain areas which actually require in-depth analysis. Because it is important to me to include (at least mention) all the points which seem to me to be relevant to this hypothesis, I realize the final effort may resemble Chopin's Minute Waltz played in fifteen seconds. Nonetheless, I am prepared to take this risk, in the hopes of composing a 'cultural sonata' which will transcend time and present history as I feel it must be, the 'ever present now'. In the living, growing relationships of individuals, the 'I-Thou' relationship, we cannot count on 'his - story' for the facts.

This paper will actually yield two theories, one suggesting that cultures, like individuals, experience life on different planes of awareness, that the planes are hierarchical, and that movement from one plane to another is accompanied by disturbance or 'disintegration.' The second theory will attempt to explain 'The Trinity' of magic, science, and religion as it relates to the first theory.

'The Theory of Positive Disintegration', proposed by Dr. K. Dabrowski, M.D., Ph.D., Professor, Polish Academy of Science and Visiting Professor and Director of Clinical Research and Internship, Department of Psychology, University of Alberta, is the

theory on which I will base my assumptions regarding what I think is a possible parallel between an individual's growth and a culture's growth.

I will briefly outline his theory. The theory of Positive Disintegration rests on the assumption that empirically verifiable differences exist between levels of all mental functions. Mental development is assumed to consist of a transition from lower to higher levels. This process is accompanied by 'growing pains', requiring a great deal of inner conflict, anxiety, and despair on the part of the individual. Enduring harmony and inner peace are possible only at two extremes; the earliest levels, where the individual is consistently primitive and acts thoughtlessly with no resulting inner conflicts; or at the highest level where, having attained a level of refinement and unification of structure, the individual is no longer in danger of slipping down to more primitive levels.

*This is the nature*

The individuals at the in-between stage, those who are capable of higher level actions, but not consistently or enduringly, are subject to continual climbing-up and slipping-down which results, not in inner peace, but in inner warfare.

The earliest stage of mental development, called primary or primitive integration, is marked by lack of serious inner conflicts. The state of inner harmony attained by those at higher levels is called secondary integration. The entire period of transition is called developmental or positive disintegration, because it is characterized by disintegration of mental functions and because the 'crumbling' processes have a developmental role.

This theory has met with considerable resistance because, contrary to expectation, it defines neurotic symptoms, which are indicative of structural disintegration, as a healthy, forward step, and prolonged integration at a low level, regardless of how 'well-adjusted' the individual is, not as mental health, but as

'rigidity'. A specific example, taken from the theory is this:  
 "Usually, we consider that infantile characteristics are negative, unhealthy, denoting underdevelopment. On the other hand, we can readily see infantile characteristics in very creative individuals (who are integrated at a high level) in the form of psychic overexcitability, animistic and magical thinking, as well as neurotic traits." 2)

Dr. Dabrowski outlines five clearly distinguishable stages or levels:

- 1) Primary integration - characterized by mental structures and functions of a low level, which are automatic and impulsive, and are determined by primitive, innate drives. Intelligence at this stage neither controls nor transforms drives. It is used as a tool by the individual in achieving his ends.
- 2) Unilevel disintegration - begins with a loosening of rigid structures of primitive integration. Accompanying it are symptoms of increased sensitivity to internal stimuli, feelings of disquietude, ambivalent feelings and disharmony. This period is marked by continuous vacillation.
- 3) Spontaneous multilevel disintegration - the individual becomes aware of what is higher and lower in himself. He develops a critical awareness of himself and others.
- 4) Directed multilevel disintegration - the individual exhibits more tranquillity, systematization, and conscious transformation of the self. There is a pronounced growth of empathy and a striving for self-perfection.
- 5) Secondary integration - consists in a new organization and harmonization of personality. This stage is noted for self-education, and autopsychotherapy on the part of the individual, autonomy and authenticity, highly refined empathy, and activation of the ideal. "There appears a growing need to transcend the sensory, 'verifiable' reality toward that empirical reality which can be attained rather through intuition, contemplation, and ecstasy than through the senses." 3)

*See notes  
 from lecture  
 to  
 Dabrowski*

In a brief review, it can be stated that it appears that man passes through these stages:

- 1) heteronomous, biologically determined
- 2) heteronomous, socially and environmentally determined.
- 3) autonomous

The specifically human developmental elements consist in growing independence from hereditary and environmental determinants and in the individual's ability to perceive and achieve what is 'higher' as opposed to what is 'lower'.

This theory puts in question the doctrine of ethical relativism. "Variety and mutual ~~xxx~~ inconsistency in ethical opinions observable among individual social groups and ethnic cultures becomes understandable not from a viewpoint of cultural relativity which makes moral scruples senseless, but from an empirically testable viewpoint which relates this variety and inconsistency to different levels of moral opinions." <sup>4)</sup>

"Although this theory 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.
- 2) Some of the laws of social interrelations may be dependant upon and derivable from laws governing mental development of individuals." <sup>5)</sup>

Jean Piaget, psychologist, conceived of three levels of cognitive development through which individuals pass. He stated them as:

- 1) Logic-in-action
- 2) Logic applied to concrete givens.
- 3) Logic applied to purely symbolic, verbal statements.

In other words, at early levels, we are logical, although some times passes before we ourselves ascribe laws as to why certain things happen and others do not. Finally, an autonomous stage is reached, according to Piaget, where we see the relativity of these laws (They may be absolute for us, but not necessarily for anyone else) and rules at this stage are based on mutual respect and co-operation.

Another psychologist, Lawrence Kohlberg, has very recently (1963) begun extensive empirical research to support his hypothesis that a series of moral developmental levels parallel to Piaget's cognitive levels, exist as a framework through which each individual does, or does not evolve. He has broken the three stages down into six and outlines them as follows:

Level I Pre-Moral

*for piaget*

Type One - tries to avoid trouble and is concerned with only the physical consequences of his acts, values <sup>others</sup> according to power, assumes his values are shared by all, and sees right and wrong in terms of taboo rules.

Type Two - works toward instrumental satisfaction of his needs, bases moral values on hedonism, fears the power of authority, follows rules only to maximize his own welfare, but thinks it is smart to 'get away with it', and makes up for misdeeds by undoing consequences at a later date. (making it up to the victim)

Type Three - is oriented towards approval and to pleasing and helping others, conforms to expectations of others significant to him, is threatened by loss of close relationships, regards authorities with awe, considers 'they know better than me what is good for me', considers right and wrong in terms of 'good boy roles lead to the approval of others', and regards punishment as disapproval of a deviant act.

Type Four - is oriented towards meeting the expectation of legitimate

authority and maintaining the given social order for its own sake. He believes his own cultural values are the best and regards religious values even more highly than legal values. An authority is someone who has earned a position of greater responsibility through hard work, but has jurisdiction only within his own field of competence. Those who work hardest deserve most reward. Right and wrong are absolutes (which he defines). Rules are a part of the social order and are to be adhered to for this reason. There is exaggerated concern with social order and a general distrust of human conduct in the absence of order. Punishment is seen as required to maintain order and guarantee obedience to social rules. It is related to expiation; suffering is paying one's debt and relieves the burden of guilt.

Type Five - contractual-legalistic orientation with emphasis on rationality. There is a greater purposiveness to behavior, and failure to fulfill one's purpose results in self-condemnation. One's own welfare is seen as linked with community welfare. Type Five persons embrace cultural relativism of values, but comply to legal rules, even if they conflict with what one personally believes to be right. Punishment is regarded as fixed by law. In the absence of law Type Fives are free to pursue their goals and do what they want.

Type Six - is regarded as the conscience or principled orientation, characterized by a great degree of internationalization and development of a value hierarchy based on a conception of universal values. Principles are rules based on universal values (justice, equality, trust, human life, etc.) which have meaning cross-culturally. Type Sixes obey laws but oppose injustice (including laws) wherever and whenever it occurs. Morality is a personal matter. Punishment is seen as having little value; rehabilitation is emphasized. <sup>d)</sup>

Parallels among these conceptualizations are obvious, and only Dr. Dabrowski, in his Theory of Positive Disintegration, offers an explanation as to what is happening and why, as well as a description. The three hypotheses, concerning mental developmental levels, cognitive developmental levels, and moral developmental levels lend support to one another in their structural framework.

Two other psychologists add something to this case. G. Kelly says that anxiety is disorganizing and that certainty, in the sense of one's ability to predict, reduces anxiety; that one forms personal constructs which he alters with time into a construct repertory to try to predict events. When events are outside of his personal construct system, he becomes tense and anxious and uncertain. He tries alternate behaviors to extend his system, but because of his unique perceptions adjusts his constructs to provide internal consistency.

Leeper, on the other hand, says anxiety is organizing; that a person sees a situation in a certain way but may experience shifts in perception. Although these shifts do not always come easily or quickly, and the first perception tends to 'hang on', anxiety will disorganize and disrupt and then re-organize, thrusting the person along. He feels that anxiety can indeed motivate.

A recent psychological study has shown that for low-anxious subjects, anxiety is initially motivating but the effect wears off, whereas for high-anxious subjects, anxiety is initially disorganizing but eventually becomes organizing.

I would suggest that for Levels Two, Four, Six, anxiety would be initially organizing (would mobilize them) but eventually disorganizing, whereas the reverse would be expected for Levels One, Three and Five. I see Level Two as being psychopathic,

well-integrated and without anxiety. Challenges are welcomed, even sought out, but they are unable to tolerate frustration for any length of time, or delay of gratification. Therefore, these effects would be short-lived. Level Four, I see as being integrated but paranoid. They too, would mobilize in response to a challenge, but under extreme pressure, might give up their absolute value system for relative values. (although this is not an easy matter. I think most typical North Americans are integrated at this level, eternally suspecting others of what they <sup>themselves</sup> would do in a similar situation.) Levels Three and Five would seem to me to be under considerable anxiety, exhibiting most clearly what Dr. Dabrowski calls unilevel and multilevel disintegration symptoms, respectively. They would no doubt respond poorly to pressure, but would stabilize under prolonged pressure, possibly using the prolonged reaction to anxiety as a form of integration at the next level. (For example, typical Type Threes say 'I'll do anything, just tell me what to do,' and after enough of this, Type Fours say 'Everybody's always telling me what to do and I'm fed up.')

"Societies, nations, and cultures seem to exhibit the qualities of integration and disintegration comparable to mental processes and stages of development in individuals." 7)

I would now like to point out a likely parallel between Dr. Dabrowski's developmental levels and a typical three-ring examination of culture (ecology, social organization, and world view). Today's anthropologists embrace their outlook with one or more of these viewpoints. It seems that the Theory of Positive Disintegration would suggest that these three points of view add up to still another, more global way of considering the anthropology of history (and the history of anthropology). A brief review of the theory shows that the individual passes through three rather broad stages:

- 1) heteronomous, biologically determined individual
- 2) heteronomous, socially and environmentally determined individual.
- 3) autonomous individual

1) Heteronomous, biologically determined individual -

This individual is integrated at a low level. There are no conflicts here. The disposing and directing center yields automatically to different urges. There is no consciousness of self, or if so, only at a primitive level. A loosening of primitive, conflict-free psyche seen infrequently and for only short duration.

2) Heteronomous, socially and environmentally determined individual -

At this level there appears considerable loosening of structures and functions, which give rise to internal and external conflicts. This stage is characterized by anxiety, feelings of shame and guilt, etc. Dr. Dabrowski feels this positive disintegration is a necessary break-through on the road to autonomy.

3) Autonomous individual - Here we see a hierarchical, well-shaped organism. The processes of positive disintegration remain alive, but are not bound up with conflict or tension. These processes are rather quiet. The disposing and directing center is subjected to the personality ideal of the individual. Found here is an aptitude for strong empathy, self-awareness, autonomy, authenticity, education of the self, and a sense of identity as a distinct human being.

The parallel is this: Both the individual at an early level, and culture at its ecological level are biologically determined. (For culture, we might call a country's geography its biological inheritance). At the next level, the individual as such, and within a culture, and the culture as<sup>such</sup>, and within cultures, is and are determined by social and environmental influences. Eventually, just as the autonomous person frees himself of (in the sense that he can approve or disapprove) both his hereditary and environmental influences, the world view of a culture is maintained mainly by far-seeing individuals within a culture who not only grasp the 'what' and 'how' of their circumstances, but also the 'why'.

Ecology	-	Heteronomous, biologically determined ind.
Social Organization	-	Heteronomous, socially and environmentally determined ind.
World View	-	Autonomous ind.

A cross sectional examination of the cultures studied this year revealed to me some concrete evidence that cultures could indeed be studied in the framework of the Theory of Positive Disintegration. Vertical examination of the cultures, studied from the simple to the most complex, offered supportive evidence for all I have read about cultures viewed through the three-ring approach. Horizontal examination of cultures, from generalized to specialized, though, revealed to me that we may learn something from thinking about, and not just with, the ecological, social organization, and world view approach to culture. For instance, the latter examination showed clearly that predation and trading and warfare are at their peak at the same time that legal reciprocity is a necessary part of culture, whereas they are not apparent in the simplest cultures (Eskimos, Semang, Pygmies), nor once again at the stages of agriculture, and trading and manufacturing. I was moved to draw these inconclusive parallels:

- Level I (Pre-Moral - one with nature)  
 or  
 Stage Primitive Integration - Heteronomous, Biologically Determined
- Level 1 - Hunting and Gathering societies (particularly those that were mainly Gatherers) - Semang, ".Kung
- Level 2 - Hunting and Gathering societies (particularly Hunters) - Eskimos, Pygmies
- Stage II (Uni-level and Spontaneous Disintegration)- Heteronomous, Socially and Environmentally Determined
- Level 3 - Horticulture - Kikuyu, Maori
- Level 4 - Pastoralism - Cheyenne, Bunyoro, Buarij
- Stage III (Directed Multi-level Disintegration and Secondary Integration)  
 Autonomous
- Level 5 - Trading and Manufacture - Timbuktoo
- Level 6 - Maize agriculture (irrigation) - Hopi Indians

It appears that the earliest levels are mainly biologically determined and are a-moral, still one with nature. The next two levels, those embraced in Stage II, are sociologically determined, and one of the prime foundations of the culture at this stage is the principle of reciprocity, in which laws are well-known by all. At the higher levels, when trading and manufacturing enter the picture, absolutes give way to relative values, and out of the disintegrative confusion the culture reorganizes under an unspoken moral reciprocity, which is still not quite moral as it makes demands on the 'other'. The next step for the human race must surely be the 'love' we have <sup>been</sup> dreaming and singing of for endless centuries - love, which gives and asks nothing in return, morality which is truly moral because it has ceased to ask for a guarantee, whether it be a guarantee of favors returned, or everlasting life.

I will now elaborate on just one example of 'level of culture' as I see it, concentrating mainly on that particular culture's world view.

Stage I      Primitive Integration, Pre-Moral, Ecologically Determined

Level 1 - Semang - The Semang (of the Malay Peninsula) are very close to nature, so much so that they fear only illness, thunder, flood and wind, and have no fears of ghosts, nor do they believe in demons. There is no regular ceremonial worship.

Level 2 - Polar Eskimos - When asked what their religion is, the Polar Eskimos say 'We do not believe; we only fear, the dead, the malevolent ghosts and those among us who know not why they do what they do.' Bad luck is not an explanation of the disaster, it is the disaster. A man might murder another and expect no worse punishment than being murdered in turn by his victim's relatives. Sins that aroused the spirits' wrath were food taboos. 'Spirits not being human, might have their own strange ideas of right and wrong.' 8)

Stage II - Legal reciprocity, Socially and Environmentally Determined

Level 3 - The Kikuyu - Here we find deity worship, communion with ancestors, and sacrificial practises. The Kikuyu believe in one god, creator of all things. 'He loves or hates people according to their behavior.' <sup>2)</sup> They never approach him unless they are in real need. In the face of loss, their attitude must be one of resignation.

All phenomena of nature are imbued with the spirit of Ngai, their god. Communion with ancestors is a continued courteous form of age-grading. The ancestor spirits, if insulted, require apology and courtesy. Relations between living and dead can hardly be called a worship or prayer, but only communion between living and dead.

Level 4 - (I will elaborate in more detail on this level because, in the continuum, it seems to be the most solidly integrated ~~the~~ level, one still in existence in the world today as a norm, I feel.)

The Cheyenne - The greatness of their major spirits is not in their supernatural ability to create and manage things, but in their wisdom about the working of things. (Example of legitimate authority?) Cheyenne rituals are compulsive actions, rather than verbal patterns, and petitions. The 'rites', not the words are of the most importance. Sexual relations are engaged in sparingly, women are idealized and immobilized by the men's attitude toward chastity being a virtue. Both sexes get rid of excess energy through masochistic rituals. (Punishment related to expiation) The Cheyenne fits his behavior to the requirement of necessary conditions rather than seek emotional dependance upon individual creatures. (Level 3 need for close relationship outgrown.) Their world view is action oriented. Their language is built upon verbs. Ghosts make them uneasy. Violation of taboo

does not bring punishment but bad luck. (seeds of paranoia?) War heroes are highly honored. Display of bravery tends to become an end in itself. In review, the Cheyenne are reserved and dignified, exceedingly rational and skilled in cultural adaptation, sexually repressed and masochistic, appear to have a strong 'super-ego', exhibit few neurotic tendencies, deep down are beset with anxieties, anxieties which are institutionally controlled.

Stage III - Moral Reciprocity - Approaching Autonomy

Level 5 - Timbuktoo (Cultures in Conflict) The very fact of trading indicates that absolute values are giving way to relative values. This is being done reluctantly by people who are well-integrated at Level 4, but it takes two Level 4's opposing one another, it seems to me, to break down an absolute value system. Commerce was the activity which drew the people in Timbuktoo together. The whole religious dogma is not shared, but everyone is a Moslem. 'Alkura', a religious ceremony, contributes to community solidarity by providing catharsis for tensions as well as being a focus for co-operative action. ( typical Level 5 activity) 'It was found that fraud, prostitution, petty crime and adulteration of goods are characteristic features of pre-industrial cities.' (This is indicative to me of typical Level 5 obedience to law, but giving way to Level 4 repressions acted out where no law exists.)

Level 6 - The Hopi Indians - The culture of 'The Peaceful People' has managed, with the use of Gandhi-like strategy on the part of the Hopis, to persist, in the <sup>same</sup> spot in the United States, for 800 years, against all natural and human challenges. Among these people, the emphasis is on co-operation and responsibility. The highest ideal of the Hopi is moderation in all things. He neither likes

to give orders nor take them. He cares nothing for personal prestige, feeling intensely about his goal, but dispassionately about himself. As he becomes a better person, he gains more responsibility, not more power. The Hopis are said to be too democratic to have a government. Nonetheless, there is moral compulsion to make people do their duty. The people are quiet-mannered, but not timid or docile. They are among the most self-sufficient people on earth. The Hopis see the whole world alive and full of purpose, like themselves. They believe a man makes himself part of whatever he thinks about and is thus able to influence it. Prayer, to them, is simply the most intense form of communication. The dance, or drama is believed to be the most effective form of prayer, during which man becomes one with nature again, by forgetting himself entirely.

The high level of development achieved by the Hopis has drawn the attention of many others. Raymond Firth, in his 'Human Types', notes that findings show that Hopi children have significantly higher intelligence quotients (mean 110 and over) than white children. A study by psychologists Peck and Havighurst in 1960 shows significant correlations between intelligence and morality.

Benjamin Lee Whorf, in his book, Language, Thought, and Reality, hypothesizes that the structure of a person's language is a factor in the way in which he understands reality. He observed the habitual behavior features of the Hopi culture and showed why Hopi is superior to English as a scientific language. One of the mottos of the Hopis is 'Well-begun is half done', but they would reject our motto of 'Tomorrow is another day'. Preparation is the greatest part of any task, to them, and it consists of ✓ outer and inner preparation and persistence. To the Hopi, one's desires and thoughts influence not only his actions, but all nature as well. The Hopis emphasize the intensity-factor of

thought. To be effective, one should be vivid in consciousness, definite, steady, sustained, charged with strongly felt good intentions.

Benjamin Whorf feels that the cosmic picture has a hierarchical character, that of a progression of planes or levels, and that science very wrongly chops segments out of this and tries to understand 'the ocean from a glass of water dipped from the ocean.' Following are the linguistic levels he outlines:

- Level 1 - Below linguistic phenomena; physical, acoustic, just sound waves.
- Level 2 - The physiological-phonetic plane; patterning in rippling muscles and speech-organs.
- Level 3 - Phonemic plane - patterning that makes a systematic set of consonants, vowels, accents, tones, etc. for each language.
- Level 4 - Morphophonemic plane - 'phonemes' of previous level appear combined into morphemes. (words and sub-words)
- Level 5 - Morphology
- Level 6 - Intricate, largely unconscious patterning.

He feels that 'speech is the best show man puts on. It is his own 'act' on the stage of evolution.

Whorf goes on to say that <sup>the idea that</sup> nature and language are akin has been known for a long time in India. On the simplest culture level, certain words are merely an incantation of primitive magic. On higher levels, the same words have a different, very intellectual meaning. At still higher levels, called 'Mantia Yoga' language becomes 'the driver's seat'; it sets the human organism to transmit, control and amplify a thousandfold forces which that organism normally transmits only at unobservably low intensities.

As a final note, Benjamin Lee Whorf states that 'music is a quasi-language based entirely on patternment without having developed lexation.' In this belief, he is like Richard Bucke, who, in the book, Cosmic Consciousness, states that 'language is the instrument of the intellect and music is the language of morals.'

My own thoughts in this area are that music is indeed the language of morals, and that it is a new way of communicating, a language in which we are, as yet, barely babbling. And, just as, in mathematics, the absolute values of a statistical analysis of variance in any sample can be transposed to z-scores on a standard normal distribution, which happens to comprise seven computing points (from plus to minus three, including zero), I see the musical scale, containing seven notes as another form of transposing values, the results of which we can not as yet compute. And, just as little children think and act logically before they can actually think 'about' the logic of the rules they follow, it stands to reason that we always, including now, think 'with' out 'perceptions, and that later we will think 'about' them. By the time that happens, of course, we will be thinking 'with' a new set of not-yet-formulated perceptually logical laws, no doubt accounting for the fact that the 'I' always escapes us, just as, since we are seeing with the 'eye', we are unable to see what we see with. ( Either the 'I' or the 'Eye' - an interesting word which probably deserves deeper analysis than I can give it here.)

An anthropologist, Levy-Bruhl, has held that primitive thinking is pre-logical, that it is based upon a different kind of link between the observer and the world than that in our present civilization.

Raymond Firth makes several other comments which I think are relevant here. He notes:

1) It is rare to find among sanctions of right conduct in a primitive society the belief that good and bad people go to separate destinations after death. That is, the moral quality of their behavior is less likely to be the password than rank, wealth, and social condition.

2) The principle of reciprocity is fundamental to most human relationships.

3) Every human society seems to be at once unified by the

centripetal force of the common interests of its members and riven by the centrifugal force of their individual and sectional interests. <sup>H)</sup>

Further support is to be found in Yehudi A. Cohen's book Man in Adaptation for the Theory of Positive Disintegration, or at least, questions are raised which I think can be answered by this theory. Included are:

"There seems to be a striking correspondence among many advanced horticulturalists between clearly defined land boundaries and looseness in the organization of social relations, but the reasons for this are not clear." (Brookfield and Brown) p.174

"The process of gradual shift from a subsistence economy to dependence upon trade is evidently irreversible." p.217

"Pastoralists (which I think are Level 4) have terrorized settled people and are fond of warring upon and plundering each other." p.237

"Militarism, particularly aggressive militarism, characterizes pastoral life." p.240

"The Plains Indians (p.250) had; police societies, states acquired by means of war, honors, horses, and clans. Where do we usually find clans? In the middle range of social systems, between hunters and gatherers and the state of organized agriculturalists. They are a useful organizational device. They give a greater degree of stability and permanence but are rigid and lack adaptability."

"Each level is marked by a greater heterogeneity than its predecessors. The energy systems harnessed by agriculturalists free them for other pursuits. The feudal system is one of several political systems that can be built on agricultural adaptation. Agriculture does not always give ~~rise~~ rise to feudalism, but feudalism can emerge only in an agricultural society." p.369

"The modern industrial society with its small independent family is then like the simpler hunting and gathering society and in part, apparently for some of the same reasons, namely limited need for family labor and mobility." p.393

At this point, I will suggest my second theory, which is one I proposed in a previous paper, but to which I now wish to add something. I previously suggested that, at the disintegration of Level 2 behavior, the individual begins to look for an answer, a meaning to life. He seeks God, through Levels 3, 4, and 5, and finds him in himself at Level 6. In accord with Dr. Dabrowski's theory of Positive Disintegration, it seems to me that the natural at-onement with nature and/or God at the early levels, and that at higher levels is separated by the period of conflict in which man tries to determine what he is and where he is going. The primitive and the autonomous do indeed have something in common, their 'magical thinking.' It seems to me that this at-onement with nature, revealed in what appears to be magical ways, is separated at early levels into magic and science. After considerable searching (religion), the autonomous individual begins to get the strong feeling that neither science nor magic can be dispensed with, and slowly begins to recognize the 'Trinity' for what it is - Magic, Science, and Religion.

Primitive man, not knowing or understanding many happenings in his environment, projected his ideas of laws of association upon the world around him and tried to make sense of it. Then there developed the idea that if you knew the real name of the god, you could control him. (Control the symbol and the reality is yours; little children do this too.) A question an anthropologist might ask at this stage (Levels 3 and 4) would be 'Are rites rights?' The highest levels (5 and 6) see an increase in harmony as man achieves a cohesive disposing and directing center.

I will now propose my second theory; that we are dealing here with ways of knowing, that these ways are relative to the individual and to all individuals, depending on the stage of development achieved, and that magic and science are two sides of the same coin, the yin and the yang of the universal symbol.

I believe that science represents what we 'know' and that magic represents the 'unknown', and religion spans the abyss, ✓ an ethereal spider web which we test, boldly or hesitantly, as we tread through time from the world of certainty to the world of uncertainty. Furthermore, I believe that this holds true for all people, that they exist in a world which is known, regardless of their individual level of development, and reach for the unknown. This might explain some of the 'incredibility gaps' which make communication difficult, and at times, impossible. 'What we know' and 'how we know', then, exist in a dynamic way, both for the individual and the human race. Ways of thinking and philosophizing, on this theory, can be viewēd in this manner:

Laws of Association

Rationalism

Empiricism

Existentialism

to which parallels to the levels theory can be made. It seems to me that the 'world' is now at the stage of empirical thinking (the Western world), scientific proof or validity required for the security of the researchers.

✓ It would also seem to me that the split between a magical and a scientific way of thinking, and a split between emotion and intellect are in some way synonymous. On this theory, the magical thinking of primitive people like the Pygmies is just as scientific to them, that is, it explains their world, as our ✓ mathematical and ~~stat~~ statistical formulae are to ours. And for some thinkers today, who have developed to an autonomous stage, their 'knowing', via intuitive processes is every bit as secure as science was at an earlier stage in their lives. Because they do not offer proof in terms of empirical evidence, they are often dismissed as 'nuts' by tough-minded, hard-nosed thinkers. Asking for, demanding scientific verification of a ~~prax~~ theory such as the Theory of Positive Disintegration, offered by a

man of intuitive genius, after years of clinical observation, is about as insulting as demanding Chopin to grab a guitar and play the Warsaw Concerto in a way that allows teenagers to understand what he is saying.

However, I believe the onus is on those who have achieved higher levels of thinking, because those at lower levels truly 'can't', while those at higher levels often 'can', but 'won't'. And LOVE may be the bridge of communication at this point, a love that requires of one that he actually lie down and be the bridge, if necessary, to give a fellow man a hand across the abyss.

For those who doubt the validity of this hypothesis, I would suggest an interesting parallel could be drawn and elaborated upon if one were to compare primitive head-hunters and modern 'head-shrinkers'.

