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SUMMARIES

Profesor dr Kazimierz Dąbrowski (1902-1980)

Kazimierz Dąbrowski was on 1st September born in Klarów on Lubelszczyzna.

He received the basic education at home. He started his schooling education in Male College *Szkoła Lubelska* in Lublin. In 1921 being still a grammar – school student he entered Katolicki Uniwersytet Lubelski, Faculty of Polish Studies as a listener. He also attended philosophy and psychology lectures. Jacek Woroniecki and Henryk Jakubanis were among his teachers. Before obtaining his secondary school certificate he passed the first and the second year university exams. In autumn 1923 he continued his Polish studies at the University in Lublin, but in April 1924 moved to Poznań and became a second year philosophy student at the University in Poznań. At the same time he attended Polish studies lectures. His lecturers were Stefan Błachowski, Florian Znaniecki and Czesław Znamierowski. In 1926 after finishing his philosophy studies he left for Warsaw and entered Warsaw University, Faculty of Medicine. Jan Mazurkiewicz, the pioneer of the psychophysiological trend in the Polish, exerted a profound and permanent influence on Dąbrowski.

In 1928 he won a scholarship of National Culture Fund for medical, psychology and pedagogics studies in scientific centres in Switzerland. The famous professors: Edouard Claparede, Pierre Bovet, Jean Piaget were his teachers. He defended his doctor's thesis in Forensic Medicine Department at Geneva University in 1929¹. Afterwards he took up psychology and pedagogics postgraduate studies at Geneva University and the Institute of J. J. Rousseau, where he specialised in psychology and psychopathology of a child. After finishing his studies in 1931 Dąbrowski was offered to take up a post of assistant at the Institute, however he decided to come back to Poland. Dąrowski nostrificated the medical diploma and the psychology doctorate availing himself of the composition he started to write in the course of his studies at the University in Poznań, under the guidance of professor Stefan Błachowski, and took a doctor's philosophy degree in psychology².

In 1931 he organised a clinic for neurotic, mentally disabled and being in moral danger children. In 1932 he established Childish Neuropsychiatry Ward in the Public Hospital situated at Złota Street. In 1932 he received a two year research scholarship of National Culture Fund to Vienna and Paris. In Vienna he studied, among others, at the Institute of Active Psychoanalysis under the guidance of Wilhelm Stekel and was qualified as psychoanalyst. This diploma authorised him to conduct psychoanalysis practice. In Paris he took up a practice at the Institute of Mental Prophylaxis and Applied Psychology under the guidance of J. Lahy and P. Janet in clinic psychiatry and psychopathology. He passed an examination on a thesis on psychopathology of a child present-

¹ K. Dąbrowski, *Les conditions psychologique du suicide*, Imprimerie du Commerce, Geneve 1929.

² K. Dąbrowski, *Podstawy psychologiczne samodreżczenia (automutylacji) [Psychological Basis of Self-Mutilation]*, Lekarskie Towarzystwo Wydawnicze *Przyszłość*, Warszawa 1934. This dissertation is devoted to a problem of mutilation and is based on biographies of Michał Anioł, Fiodor Dostojewski, Otto Weininger and own clinical observations.

ted to qualify himself as assistant professor in 1934 under the guidance of professor E. Claparede and worked with him as privat-dozent. Afterwards thanks to Rockefeller's Foundation's scholarship he left for School of Public Health at the Harvard University to take up one year studies. During his stay in the United States of America he went through a practice at the clinic of professor Adolf Mayer – the psychiatrist and the pioneer of psychic hygiene trend in America – at the University of John Hopkins. After his coming back to Poland at the end of 1934 he brought about creating Polish League of Mental Hygiene and became its secretary. He also lectured on childish psychology and psychiatry at Free Polish University and on prophetic of philosophy at Warsaw grammar schools.

In 1935, thanks to financial help of Rockefeller's Foundation and goodwill of Ministry of Social Welfare, he organised the Institute of Mental Hygiene and took over its leadership. In 1938 at Dąbrowski's initiative branches of the Institute were set up in Cieszyn, Gdynia, Kraków, Lublin, Łódź, Stanisławów and Wilno. He applied for creating High School of Mental Hygiene, however his application was rejected by the authorities. In 1937 he founded Society of Moral Culture, which was to work on people's moral restoration and to support the mental hygiene movement. In 1939 he bought Zagórze – Dwór estate in order to create a sanatorium for neurotic children. After the second world war outbreak Dąbrowski moved the seat of the Institute of Mental Hygiene and clinic establishments with its patients to Zagórze estate. He organised tutelary establishments for orphans and war victims. In 1942 he founded College of Mental Hygiene and Applied Psychology, which obtained academic rights granted by Polish underground authorities. Due to co-operation with Polish underground authorities Dąbrowski was able to provide hiding-place to soldiers of Armia Krajowa, refugees from Warsaw ghetto, doctors and priests acting in conspiracy. In autumn 1942 Dąbrowski was arrested by Gestapo and put into jail together with Maria Żebrowska in Aleja Szucha and Pawiak in Warsaw at first and later in Montelupich in Kraków. After a few month investigation Dąbrowski was set free and came back to his work to Zagórze¹.

After the end of war he returned to Warsaw and resumed to the activity of the Institute and Mental Hygiene College, which was transformed into High School of Mental Hygiene. In 1948 there were twelve branches of the Institute and twenty dispensaries. The four year studies included medicine, biology, anthropology, logic, political economy, social politics, educational and professional guidance issues. In the course of academic year 1949/1950 the school had 500 students. In spring 1946 the Scientific Congress on Mental Hygiene was held in Zagórze. It was devoted to defining psychic hygiene as a science and as a social movement.

In June 1948 Dąbrowski qualified himself as assistant professor in the field of psychiatry under the guidance of professor Adrian Demianowski at Wrocław University². He organised Polish Society of Mental Hygiene, which was continuing the pre-war

¹ Zagórze Establishment directed by Dąbrowski was provided for insurgents' army hospital in preparation plans of Warsaw Uprising. These plans were never realised due to separation of Zagórze by German troops and later because of invasion of Soviet Army.

² Examination passed after 1956.

activity of Polish League of Mental Hygiene. At the end of 1948 he was granted a half year scholarship of Ford Foundation for research studies on mental hygiene, neuropsychiatry and childish psychiatry at New York, Illinois and Harvard Universities. He also spent two months in Paris conducting research studies at Centre National de Recherches Scientifiques.

In April 1949 the Institute of Mental Hygiene was liquidated and Zagórze – Dwór estate was confiscated. In May 1950 Polish Society of Mental Hygiene was also dissolved and Dąbrowski was at first officially transferred to Świecie to take over a post of director of psychiatric hospital, but later arrested together with his wife. After eighteen month imprisonment Dąbrowski was released and compulsorily directed to Kobierzyn near Kraków, where he worked as ward head in a psychiatric hospital. After the whole year of efforts he obtained a consent to move to Rabka, where he was working as a consultant in three childish antitubercular sanatoria until 1956. In 1952 the authorities of Polish People's Republic closed High School of Mental Hygiene. Dąbrowski was able to come back to Warsaw after the year 1956. His good name was rehabilitated and with the decision of Central Qualifying Committee for Scientific Workers he was appointed associate professor. He was appointed to a professorship of Experimental Department at Catholic Academy of Theology in Warsaw. In January 1958 Polish Academy of Science employed him in Mental Hygiene and Childish Psychiatry Institution (created by Kazimierz Dąbrowski), where he hold professor's position. He resumed his social work in reactivated Polish Society of Mental Hygiene and in 1962 was chosen to be its chairman. However all his endeavours to reactivate the Institute and High School of Mental Hygiene proved to be futile.

Once again in 1962 he received Ford Foundation's scholarship and left for the USA and France. He also accepted an invitation of Lublin Catholic University to deliver lectures on clinic psychology. In 1963 he was preparing an edition of his book, which gave the first, complete formulation of the positive disintegration theory¹. In 1964 he was appointed full professor according to People's State Council decision. This year he went to Canada at the invitation of the Ministry of Health in Quebec. In 1965 he accepted an invitation of Department of Psychology at the University of Alberta and moved to Edmonton, where he was appointed to a professorship of clinical psychology at this University. He lectured at Laval University and at Femina University in Lima. In summer 1966 Dąbrowski and his family took advantage of Wanda Rohr Foundation de Connecticut and met with Abraham Maslow, who was interested in his theory. It was Maslow who, shortly before his dead in 1970, caused that Dąbrowski was invited to take the leadership of richly equipped the Institute of Psychology at the University in Cincinnati.

The Canada Council Ottawa, which managed funds to be allocated to scientific research, granted a three year scholarship to Dąbrowski in 1969. This scholarship let him involve collaborators, among others, Dr. Michael Piechowski, a microbiologist, who helped him to elaborate the theory of emotional development. In 1970 he went to Lima in Peru, where the Congress of the World Federation of Psychic Health was held.

¹ K. Dąbrowski, *O dezintegracji pozytywnej [About positive desintegration]*, PZWL, Warszawa 1964.

That year professor Henri Ouellet, the chairman of Department of Psychology at Laval University, organised the International Conference on Positive Disintegration Theory, which assembled representatives of the humanities and medical sciences, among others, professor Zygmunt Piotrowski from Philadelphia, the expert of Rorschach's tests. He was invited to deliver lectures and talks at: Canadian universities (Montreal, Sherbrooke, Manitoba, Winnipeg, Saskatchewan, Calgary, British Columbia, Victoria), American universities (Harvard, Michigan, Maryland, Cincinnati, Northwestern in Minneapolis), at Femina Universitat in Lima as well as at the centre of Meninger's Foundation and at Esalen Institute in San Francisco. In December 1972 the Second International Conference on the Theory of Positive Disintegration was organised. Hans Seyle, the author of the stress theory, was its chairman of honour. The State Archives of Canada in Ottawa opened a special section assigned for documents concerning Dąbrowski and the Theory of Positive Disintegration.

Since 1973 he was regularly visiting Poland. He was again re-elected the chairman of the Main Board of Polish Society of Mental Hygiene. However he did not succeed in reactivating the Institute and High School of Mental Hygiene. In 1975 he purchased the estate in Aleksandrów bordering to Zagórze and erected buildings with a view to create a scientific and dispensary centre there. He meant to join it with the establishments in Zagórze in the future. In 1977 he got approval for establishing the Centre of Mental Hygiene for Healthy People in Warsaw. In 1979 during his stay in Canada he got a heart attack and in spring 1980 came back to Poland. Due to his poor state of health he was not able to take part in the Third International Conference on the Theory of Positive Disintegration held in November 1980 in Miami¹.

Kazimierz Dąbrowski died on 26th of November 1980 in Warsaw.

Kazimierz Dąbrowski was a member of scientific societies, among others: French Medical and Psychology Society, Royal Medical Society in London, Executive Council of World Federation of Psychic Health, Psychologists Association of Alberta, Corporation des Psychologues (Quebec), Polish Psychiatric Society. To honour Dąbrowski's name and to continue the further development of the Theory of Positive Disintegration his students created Society for Human Development during the scientific conference at the University in Edmonton.

Transl. by Anna Przybyłek

Tadeusz Kobierzycki: THE SYNDROME OF PSYCHOLOGICAL DEPENDENCY

The primary problems of a healthy personality are love and freedom as an element of the free *self* (*I*). Kobierzycki constructs the *Syndrome of Psychological Dependency* in the family, identifying the following phenomena: (1) the absent father, who by taking the place of a child gains the extended care of a woman, and transfers his absence into alienation, his emotional state and the relations in the family being also influenced by his absence, (2) the over-present mother, the symmetrical equivalent of the absent

¹ The 4th International Conference on the Theory of Positive Disintegration was held after Kazimierz Dąbrowski's death: Warsaw 1987.

Robert Naumiuk: THE SYNDROME OF PSYCHOLOGICAL DEPENDENCY ACCORDING TO ANTONI KĘPIŃSKI

A man confined to society depends on it. A characteristic of the psychological dependency syndrome is self-aggression that springs from unsatisfied biological laws: the preservation (1) of one's own life and (2) the life of the species. When Kępiński speaks of the energetic-informational exchange with the environment, he separates it into two phases: (1) the reaction to the change of the external and internal environment (behaviours are subconscious and independent, they are characterised by obligation and necessity) and (2) the choice and realisation of the action structure (theoretically infinite possibilities of choice are limited by phase one). It constitutes a dependency on biological obligations. Thus, the family environment – satisfying basic needs and shaping the exchange of information addicts. The child's first environment, his parents, becomes his consciousness (superego). *The principal problem of „the primal family” is resumed to the fact that a very tight relation of the child's dependency upon the parents has to be broken. An unbroken relation with the parent begets emotional immaturity (for example the flight into illness), an emotional complex which influences the decision-making process, criticism towards the parents which causes a sense of guilt and leads to self-aggression.* Naumiuk presents two paths to which Kępiński points: (1) *the mother's*: the return to the mother and a reunion with her, which causes a loss of individuality, and (2) *the father's*: entering the social world. Kępiński's therapy, writes Naumiuk, is linked with the rationalisation of fear. *Freedom is not here conceived as a primary value, but solely as another form of bondage.* He makes the point: *the lack of representation of freedom in the super-ego indicates that its function is to coerce the child, the path of the mother or the father do not grant freedom either.*

Anna Pietura: THE SYNDROME OF PSYCHOLOGICAL DEPENDENCY ACCORDING TO KAZIMIERZ DĄBROWSKI

Psychological dependency springs from the man's resignation from his past. The load of dependency appears during (1) an *unwanted*, negative birth. What frees man from it is the right of choice and self-decision that remains. What is addictive is the (2) lack of presence of the father and the thus resulting (3) emotional ambivalence of the mother, as well as (4) the lack of one of the parents and the playing of his part by the one that remains (the silent, symbolic parent). Under the parent's mask of love can also appear the addicting (5) over-control as the wish for power, which also concerns teachers etc., *which have an intellectual and emotional control over man through the mind.* (6) The *illness* attitude which frees from responsibility for oneself. Negative emotional announcements made by the parents also *negatively influence the child's psyche*, however according to Dąbrowski there exists a possibility of transforming their primary meaning into a positive one. The source of physical and mental endangering of the child's health can be the care of a parent who does not view his child as a *person*, considering his needs according to his or her own vision of them. The process of development of a man is based on superior feelings, which allows control over oneself. Pietura writes: (...) *the main indicator of the freeing of man from psychological dependen-*

cy is feeling. According to Dąbrowski what matters is the struggle for love, the identification with oneself and the *free* disposal of one's life, freeing oneself from the environment and from that which is low and against reality in man. The building of existential self-sufficiency of man, what Pietura simultaneously calls the destruction of the *I*, adopts the form of autism, mental and physical underdevelopment, rigidity, passivity, and narcissism. The trauma of man, writes Pietura, can at once be the source of suffering and development, the wish for self-destruction pushes towards a life free from fear of reality. Dependency is also visible in somatic disorders, for instance, the alienation of one's own body, the identification of mental aggression with love, physical dependency from the parent, sexual dependencies/reactions to the behaviours of the environment are distinguished by Dąbrowski: the sadistic and the masochistic, sexual regression as a form of infantilism, indifference and gender fear. *Psychological dependency*, writes Pietura, *is the source of suffering, but also of the great passion of development.*

Robert Zaborowski: WHAT ELSE WILL YOU TELL ME? PSYCHOLOGICAL GAMES AND COMMUNICATIONAL STRATEGIES – A LANGUAGE OF DEPENDENCY

Zaborowski analyzes the language of dependency referring to behaviors and language games. The material for analysis concerns a group of people from a recruitment for SSHP trainings, before and after they ended. Distinguishing eight groups, he analyzes behaviors and games in the addicting symbiotic-separating bond (bond with the parent built in oneself). The groups are characterized by the following: 1. punishing the parent in the therapist by rejecting the problem on him, a single conversation therapy, the person tries to become dependent on the therapist through his behavior; 2. self-invalidation serves as withdrawal, and imposing to maintain the conflict between separation and symbiosis, the persons in their will to take up therapy, try to find justification for their fear of tearing the dependency from the parent; 3. the projection of the problem, withdrawal, the closure between the will for independence and dependency, instead of a training these people played *hide and seek* in which they paid attention to each other, after which they got remote and disappeared; 4. passivity which should open the future path, a sense of guilt, ambivalence, the incapacity for direct contact, these people did not search for therapy but for a partner for the game *who does who*; 5. the justification of one's dependency and the systematization of the separating symbiosis, the transfer of responsibility on the group and the therapist as the bad part of the parent, justifies here the return of the good parent; 6. the use of masking strategies, victimizing oneself through transferring the dependency on the therapist. After the training the people from this group made a great shift from being passively dependent to being actively dependent; 7. this group preserves the contact with the therapist even after the training. It is characterized by theft and material and psychological begging, parasitic types of behaviors, which after the rejection of the *illness game* adopted a beggar's typology. The dependency from the parent consists in the psychological installing of the parent in oneself. The transfer of the dependency from the parent to the environment causes the transfer of the symbiotic relation, separation results in taking the parent's place, i. e. active dependency.

Transl. by Filip Maj