



ARTICLES

Love at various levels of personality development according to Positive Disintegration Theory

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Positive Disintegration Theory (TDP) prof. Kazimierz Dąbrowski, a great Polish scholar, doctor – psychiatrist, psychologist, philosopher and social worker, is an outstanding achievement of psychological thought and has already gained a permanent place in psychology. Let the words of Abraham Maslov testify to the importance of TDP: „I consider this theory to be one of the most important in psychology and psychiatry of the last ten years (...). It will certainly lead to a change in psychological theories and practice in psychotherapy (...) ” (Dąbrowski 1970, p. 1). A special outline of TDP is its „spiritual character “. This is a theory in which concepts such as freedom, responsibility, creativity, contemplation, meditation, empathy, ideal, hypersensitivity and finally love occupy a special place.

Love is one of the basic concepts characterizing the emotional and mental life of man. Paradoxically, it is really very difficult to determine what love is because of the almost unlimited variety of emotional responses to the meaning of the term, i.e. because of its different „understanding “ and manifestations (cf. Nowak 1993, p. 195). For this reason, this term has been practically removed from psychological literature, because contemporary psychological faculties using natural and mathematical methods are unable to deal with this issue (cf. Grzywiak-Kaczyńska 1975, p. 127). An interesting proposition seems to be the solution to the above problem in the field of Positive Disintegration Theory. Its creator, prof. Dąbrowski notes: „We call primitive love, not hierarchical sex drive, a tendency to discharge sexual energy, in a non-selective sense, in a herd sense, and we also call love the attitude of a man and a woman with exclusive characteristics, based on conscious choice, responsibility, need for durability, the need for mutual emotional enrichment in intercourse. These content are so different that different, multi-level terms should be found for each of them. ” (Dąbrowski 1979, p. 227)

Dąbrowski admits that love, as well as all the emotional and axiological reality of man, is multilevel, although he never did a thorough analysis himself (cf. Dąbrowski 1975, pp. 84 and 87). In the article I will try to determine how love manifests at individual levels of development

according to the theory of Positive Disintegration (TDP). This will capture this ambiguity of understanding and experiencing love depending on the type and degree of development of the individual.

Dąbrowski distinguishes five levels of personality development from the lowest level of primary integration, where the individual is dominated by biological instincts, through level II single-level disintegration, level III multi-level disintegration, spontaneous, IV multi-level disintegration, organized and directed to the highest level, the so-called secondary integration. Dąbrowski assumes that disintegration processes can be positive, i.e. they condition personality development by exceeding levels, breaking down structures of lower levels and thus enabling integration at a higher level.

At level one – primary integration – is treated objectively, impersonally. The individual is completely subordinated to the action of instincts (sexual instinct plays a large role). „I ” individuals are somehow identified with her sexual instinct, hence it is impossible to build a subjective relationship >, because the partner is treated objectively as an object of sexual discharge or primitive pleasure of domination, power or control. There is an almost complete lack of sensitivity to the needs of the partner, disregard for his age, health, emotional needs or availability. Determination by biological agents of an individual at this level causes him to have „small inhibition of sexual manifestations in the presence of others ” and „very small inhibitors regarding the use of force ” (see Dąbrowski 1984b, p. 72).

This is interestingly explained on the basis of TDP Tadeusz Kobierzycki: instinctive „ja ” units, so strongly fused, somehow identified with biological agents and expressed by their needs, are as if destroyed along with meeting these needs. Therefore, after sexual discharge, he feels an emotional void that is not filled, not balanced by higher experiences and values is read as <>, and the partner manifests as an aggressor, the reason for this „killing ”. There is then a feeling of fear and threat of this annihilation, and as a result a reaction of aggression to a partner who in psychopaths can even take the form of physical torture, beatings, in extreme cases of murder. This aggression can take on more sophisticated mental or moral forms. (Ref. Dąbrowski, p. 240 n.)

Let's consider another kind of love – maternal love. It is also here a primitive (in a horizontal sense) maternal instinct rather than true love, although, as Grzywak-Kaczyńska rightly points out, it is distinguished from sexual instinct by an innate altruistic factor. (Ref. Grzywak-Kaczyńska 1975, p. 130) In this case, the child is treated objectively, his real needs do not count, and often this biological, instinctive love of the mother causes addiction, enslavement of the child, it is as if in the mother's emotional network.

However, it seems that this altruistic factor in maternal instinct is a dynamism that places this kind of love slightly higher, on the border between levels I and II, and sometimes even at level III, although it would be appropriate to examine whether the observed phenomenon is narrowed to maternal love, or it can also become real positive dynamism, allowing for breakup or control of primitive levels and constant integration at a higher level.

The third characteristic manifestation of love is its spiritual dimension expressed in religious experiences in relation to God. In this case, the characteristic dimension of transcendence, transcending yourself, meeting, giving yourself, is the more difficult the greater the degree of biological integration. And it is really difficult to talk about a true personal love relationship at level I – <>. But this does not mean the inability to believe in God, on the contrary, it can even be extremely important. At this level, God appears as the authority of power, strength, power that must be feared, surrendered to or on behalf of which one can submit, manipulate and even destroy others. Magic attitude dominates here. „Man calls on powers to receive help and protection in relation to his primitive needs, primarily biological ” (Dąbrowski, „Religious Attitude ”, p. 1). Religious fundamentalism, the expression of categorical, non-reflective moral judgments in God's name or even sublime manipulation of religious doctrine in order to gain power – are just some possible manifestations of primitive submission to the deity or rather submission to God's instinctive needs. Psychopaths are a special group within level one (primary integration). Among them, Dąbrowski mentions such dictators and criminals as Neron, Stalin, Ivan the

Terrible, Hitler and Manson. The motto of Wehrmacht soldiers „Got mit uns " or the quasi-religious structure of Manson's organization are some extreme examples of level I religiosity. A less extreme manifestation is anthropomorphization and magical thinking as well as non-reflective approach to good and avoidance of evil (cf. Had to 2006, p. 51).

As you can see, at level I it would be difficult to talk about the existence of truly human love. And indeed, Dąbrowski notes that „love relationship cannot be formed " (cf. Dąbrowski 1984b, p. 72).

At level II – single-level disintegration –, the previously compact biological structure breaks down. Periodic reflection states, variable syntonia with a partner, periodic flashback and prospectus, imbalance of sexual arousal and inhibition (ibid., P. 72 n.) Appear. The identity of the individual previously narrowed down has now been expanded through reflection, synthony, identification, emotional memory, etc., except that these activities work periodically, unevenly (so-called ambivalences and ambitendencies). Hence the relationship – you is variable, ambivalent, partly positive, subjective, partly negative, objective.

Basically, however, the scale of aggression towards the partner decreases, sensitivity to his needs and the needs of the family increases. However, the stability and exclusivity of emotional relationships are not properly understood; there is a great ease of changing objects or <> (understood more as an emotional projection than a relationship) – which corresponds to numerous and non-hierarchical, one-level conflict disposition and management centers. (cf. ibid., p. 73)

The action of factor II is characteristic here. It appears as a result of a crack caused by positive disintegration in the previously compact axiological and instinctive structure. In this <> social relations and sexual life patterns of an external nature break in for the individual (ibid., P. 243). So the relationship „ja-ty " is rather determined by the opinion of the group, fashion, current patterns of behavior and evaluation.

If an individual is treated by society as the only and unique from the point of view of a personal norm, then <> relationships will be treated as a unique value (ibid., P. 244). Therefore, for example, someone may swear that marriage is sacred or sacramental, because this is the accepted teaching of the Church, and he has never experienced this holiness and sacramentality as a sign of internal transcendence, of which „will become one body " is a sign and complement. Jealousy related to possessiveness at level I can be equally violent, because it is related to questioning self-esteem, a sense of inferiority or a disturbance of the existing one-level order. The lack of a multi-level perspective and empathy prevents a more flexible, reflective, philosophical approach to actual or imaginary crises.

How is this <> level II relationship created and what is its nature? In his study on positive disintegration and levels of love, John Mc Graw says after Theodor Keik that love is based on the exchange of ideals „ja ". Dissatisfaction, anxiety caused by disintegration is the result of a distance to this „ego-ideal ". Its implementation is impossible due to the lack of a hierarchy of values and a stable — management center. „Fulfilling the ideal ego would make the unit self-satisfied and self-sufficient and remove the internal distress ". In this case, love means „transferring the ideal to another person " (Mc Graw 1987, p. 8). We can define such love as romantic love, because a loved one makes an idol without real <>, without authentic evaluation.

Max Scheler had similar intuition, although without TDP in the background. In the comparative analysis of love and compassion, he writes that „pure compassion as such is completely blind to the value of his survival " (Scheler 1986, p. 18 n.). Note that at this level, the main dynamism of relativity is syntonia, i.e. low-level compassion, not more sublime empathy, i.e. compassion as coexistence.

Mc Graw notes that love at this level is more for show; this type of romantic love is often the cause and effect of psychonic and neurotic processes, hence such a stunning amount of love literature, erotic art, music and movies revolving around her problems. We also notice that the characteristic period for romantic love is the maturation period – and this is, after all, the stage

at which, according to Dąbrowski, somehow naturally unilaterally disintegrated processes occur (cf. Dąbrowski 1984a, p. 60 n.). At this level, suicidal tendencies may appear as <> or injury caused by lack of attention and love (see Dąbrowski 1984b, p. 119).

According to Dąbrowski, the transformation of romantic love into authentic love requires the participation of dynamisms of multi-level disintegration (cf. Mc Graw 1987, p. 9).

In a religious attitude, however, fears and internal conflicts, ambivalences and ambitemperies cause a sense of rejection by God or a lack of His grace, and „are most often manifested in the attitude of atheism mixed with the search for periodic contact with God, most often for self-defense purposes " (Dąbrowski, „Religious attitude ", p. 81-83). This is accompanied by fears, tensions, a sense of lack of identity, but there is also an element of internal relationship with God and the emergence of an authentic religious experience, which Rudolf Otto called <> (Must 2006, p. 56).

At level three – spontaneous disintegration – we can talk about the emergence of true personal love. There is a qualitative change here, because there is a change in the nature of determination from external to internal, from instinctively emotional to emotional and axiological.

The mental freeing of the individual from determination by instincts, the drive sphere and the emergence of a hierarchy of values and a mental internal environment makes the choice of a partner of love conscious, intelligent, yet deeply emotional.

„In sex life, emotional ingredients outweigh physical " (Dąbrowski 1984b, p. 73). Horney also notes this possibility of autonomy of love in relation to sex life, which states that: „love and tenderness may not be associated with sexual desires " (Horney 1982, p. 107).

This does not mean that sex life is perceived as a lower-quality manifestation of love, but that it is deeply saturated with feelings; sexual need speaks as an effect of deeply conscious, emotional love, and not as its cause.

Among other features of this level of love, Dąbrowski mentions the exclusivity and exclusivity of feelings as well as responsibility for the partner and family. The need for exclusive relationship can manifest itself in impasse or sexual impotence, e.g. when a loved one dies or when he is seriously ill or physically distant. This is an illustration of how a higher level of sexual instinct causes inhibition of its lower levels (Dąbrowski 1984b, p. 107). Syntonia also disappears here as an undifferentiated feeling, replaced by empathy, i.e. a deep and conscious emotional and intuitive understanding of others. It is coupled with an identification that „is more intellectual than empathy " and which Mc Graw sees in Dąbrowski as a form of autocentrism (Mc Graw 1987, p. 114).

Dynamisms play an important role in the formation of level III love. They form a two-part – one negative sequence, the other – positive. It is also characteristic of this level, where conscious, though still unstructured and spontaneous negation of what is lower and affirmation of what is higher is taking place.

Because „ty " becomes an entity that „ja " survives as an entity of love, therefore <> dynamisms act against everything that vulgarizes, the subject flows; and therefore mainly against instincts that make the other person treat as an object of use (Dąbrowski 1984b, p. 74-76).

Consequently, the dynamism of surprise towards oneself occurs when an individual perceives his blind, biological drive not correlated with his current needs, in other words – without empathy. This surprise causes <> inhibition reactions. The dynamisms of self-control, a sense of inferiority to oneself, a sense of shame and guilt, dissatisfaction with oneself or positive maladjustment are similarly negative here (Dąbrowski, p. 74). These dynamisms transform „instinctive love into emotional love ". The conflict that arises as a result of the negative love experiences in question and the associated sense of inferiority can be solved by such emotional experiences as intercourse in the experiences of beauty in nature, art and in the experiences of

truth.

Finally, positive dynamisms – <> or self-affirmation dynamisms appear. Feeling must make a breakthrough. There is a process of emotional break with lower reality through stronger dynamism, in this case axiological (Kobierzycki 1982, p. 250). Dąbrowski mentions identification and empathy as the main dynamisms of this affirmation, " which form proper relationships of love " (Dąbrowski 1984b, p. 77).

In a religious attitude, there is a need for a more spiritual and diverse image of God. He is already felt immanent (and therefore subjective) and at the same time transcendent (objective), and grace is understood and accepted as a personal gift, and thus unique and exclusive, and at the same time as an experience of „higher reality " (Dąbrowski, „Religious attitude ", p. 1).

In summary, level III is the one where we can determine the appearance of truly personal love. We already find here all the ingredients needed to make love truly human, so that one can speak of a personal relationship (Szewczyk 1987, p. 68-69; Tomczak 1987, p. 68-69).

According to Dąbrowski, the fourth level of – multi-level disintegration of systematic and organized – is characterized by such emotional and cognitive dynamisms as self-awareness and self-control, „subject-entity " and third factor. So this is the level where intellectual functions engage with emotional dynamisms (Kobierzycki 1982, p. 254). The ideal of exclusivity, uniqueness and durability of emotional relationships becomes – as defined by Dąbrowski – philosophical attitude, empathy and responsibility for the family are also highly developed. A loved one is characterized by uniqueness and individuality, love becomes a motive of contemplation, the memory of exclusive relationships of love and friendship is constantly active. Thanks to the mentioned emotional and cognitive dynamisms, there is a final break with the drive determination, also lower forms of behavior are effectively blocked without much effort and tension (Dąbrowski 1984b, p. 7).

The so-called. „third factor " „interacts with empathy, self-control, self-awareness, prospectus and flashback in creating a marriage school and a family school " (Dąbrowski, p. 78). The partner's dominant values are his individuality, emotionality and mindfulness.

Here is a characteristic statement for this level: „I could not exchange for anything in the world of my relationship. I feel physical and moral unity, a deep relationship between our senses and hearts, and not just the physical relationship itself. I feel disgust with the physical aspects of love themselves. But in spiritual terms I feel like immortality of sex " (ibid., P. 78).

Exclusivity in love causes that it acquires the feature of immortality here. Dąbrowski writes: „you have to remember – like a living flower and a living wound of a loved one and the past, but not only that, you have to interact with her as a person, even in thought, imagination and desire; you have to create her transcendental form, and if you succeed – never have such relationships, that is, this type of relationship closest to " 9 12).

Strong dynamisms at level IV are empathy and identification, which embrace not only those with whom the relationship of love is created, but are very strong in relation to all those who are harmed, humiliated and suffering (Dąbrowski 1984b, p. 111).

Tadeusz Kobierzycki calls love at level four „moral love ", because here moral experiences fulfill „a special role that perfects, selectivizes the development of love " (Kobierzycki 1982, p. 260). It is love in the aspect of perfection, in which, in addition to the instinctive and emotional level, there is an axiological (personal) level ". Its correlation is self-awareness coupled with the highest values of good, beauty and truth ".

According to Dąbrowski, this level of love was presented by Michelangelo. Because he did not find human love, he expressed dynamism and depth of his affection in creativity. He was a man who always loved everything ... / „. He loved his immediate family, servants, disciples, the poor, the unfortunate, he loved his homeland, all humanity. He loved beauty in all forms: freedom and

truth, nobility and strength, poetry and singing, wit and honesty, beauty of the face and harmony of the human body, all wonders and beauties of heaven and earth / ... /. He loved God with love, which over the years has become the only love " (Dąbrowski 1984b, p. 174).

Characteristic at this level in religious attitude is, according to Dąbrowski, that God is recognized as „the essence of love and harmony " between Him and a man who is aware of the uniqueness of his own personality and the Unity of God (Dąbrowski, „Religious attitude ", p. 2).

Love at level IV is therefore distinguished by its emotional and cognitive character. This makes it become an attitude, and thus a constant disposition to experience feelings, unlike some transient emotional states (Błażejewska 1983, p. 35). It seems to summarize what distinguishes this level of love from the previous one.

At level V – secondary (heroic) integration –, it is most difficult to provide some more or less measurable characteristics of love due to its highly sublime character. Love is expressed through the highest attitude <>, responsibility for the partner and his development, high exclusivity, uniqueness and exclusivity of the relationship. Sexual instinct is completely subordinated to the hierarchy of values, moral, emotional and ideological ideals. The highest level of uniqueness, uniqueness and responsibility for the partner and family is manifested here, for <> in marriage and friendship.

At the same time, the dynamism of autonomy enables reflection related to the implementation of ideals of truth and conscious idealism in relation to the loved one. Empathy as „feeling in others and through others together with the ideal of personality inspires the highest level of love that seeks to transcend separation and death " (Dąbrowski 1984b, p. 81). Dąbrowski describes this love as „infinite and unconditional " (ibid., P. 93).

The culmination of love is – according to Dąbrowski – some intuitive understanding of the needs of other people as if <> their ideal personality. Dąbrowski writes: „At the highest level, that is, at the level of secondary integration, we are capable of a deeper understanding of every human being, his level of development, internal potential and similar functions. It goes hand in hand with an increased understanding of the total mental structure of the people encountered. Along with understanding the deep needs of others, constant readiness to provide help, along with identification with others and deep empathy, internal peace appears. His sign is the attitude of syntonik wisdom, understanding, kindness and generosity. " (Mc Graw 1987, p. 6)

Love at this level is expressed through individual and social essences. It is interesting that TDP in empirical research has not yet found a unit with such a high level of development – with one exception. According to Dąbrowski, he is Jesus Christ as a man. He presents both essences at the highest level, the highest interests, talents and talents towards their own spiritual development and radiation to others, fertilizing their development. He also had manifestations of exclusive feelings, unique to some spiritually close people like Marta, Maria, Lazarus, apostles, especially „beloved disciple " Jan. He also showed the highest social essences in an attitude of deepest empathy and love for all people in an attitude of responsibility and readiness to sacrifice, which was confirmed on Golgotha (Dąbrowski 1985,p. 245).

The level V religious attitude is <> dialogue. It includes „affirmations of absolute values combined with everything including empathy and universal love. Dialogue with God can be experienced in the experience of a crisis of faith, „dark night of the soul ", but this does not affect the very need for dialogue that continues, is „intense but also calm " (Dąbrowski, „Religious attitude, p. 2). God is „God with a sensitive heart, sensitive to love, to emotional attitude " (cf. Dąbrowski 1984b, p. 134).

I discussed the features of love according to Positive Disintegration Theory at individual levels of personality development. The basis for reflection was love defined as a feeling between two people and personal love in the human-God relationship, which also has its universal, transcendent, supra-personal dimension. According to TDP, one can see that one can speak of a truly conscious understanding and experiencing love as personal love only at the third level of development, although some of its elements appear at level two. Emotional and cognitive love,

„moral love ", appears at level four, and achieves its apogee at the level of secondary (heroic) integration. It is then some excellent <> relationship, where you mean both an exclusive personal relationship, but also crosses its borders reaching all people and even the whole world, the Cosmos, reaching „You transcendent ", identified in many cultures with God.

If one were to be tempted to find one dynamism of personality development, a kind of <> for the emergence of truly human love (i.e. one that exceeds integrated, instinctive or biological levels and dynamisms of development), it would certainly be the so-called „third factor ". Unlike „first factor " (constitutional factor, sum of innate, hereditary properties) and „second factor " (impact of the environment, environment, everything that „brings up ", affects the unit from the outside) (Dąbrowski 1984a, p. 101) is much more difficult to characterize Dąbrowski defines the third factor as a synthesis of all autonomous and authentic factors in development as strength (team of forces), „which has a negative and positive attitude towards itself and negatively and positively to its own environment " (Dąbrowski 1975, p. 54).

The action of the third factor is expressed in the conscious confirmation of acceptance of certain trends, forms of thinking, behavior in accordance with the hierarchy of values, conducive to personality development, and the removal, rejection of those which the individual does not confirm, does not accept, which he considers as a manifestation of the lower self. The third factor is the expression „non-poor and positive personality split, what he thinks and what he realizes is thinking, what he feels and what he considers is feeling, what he works and what he looks at deeply and thoroughly this action " (Dąbrowski 1980, p. 11). So it is highly conscious, autonomous control of own development, processing control, selection and affirmation of what is positive for development in the internal and external environment as well as negation, weakening and rejection of these elements, which are unfavorable, inhibiting or pushing development downwards.

The third factor, as I mentioned, as a synthesis of autonomous factors contains such dynamisms as: dissatisfaction with oneself, positive maladjustment, a sense of shame and guilt, self-education and autopsychotherapy, a high level of self-awareness, empathy and other multilevel dynamisms and, above all, dynamism „subject-subject " in itself. All these autonomous factors as more or less developed „third factors " are part of one strong third factor.

Clarifying factor three is difficult, however. Although Dąbrowski seems to be convinced of its existence, which can be empirically investigated, e.g. when it states that „is clinically clearly and definitively located at the place and time ", in some cases „we do not even find a trace factor three (Dąbrowski 1975, p. 55). Elsewhere, the author suggests that he comes from hereditary development potential and positive environmental influences (cf. Dąbrowski 1970, p. 34). However, compared to other terms of personality psychology, we are dealing here with a different quality, as if the language of psychology reached and exceeded the limits of its strict competence and had to reach for philosophy and even metaphysics. The proof of this is even the fact that in the professional literature there was a lot of speculation in various authors about what is essentially – as Camaras – „foggy third factor " (Camer 1984, p. 106). Halina Romanowska-Łakoma compares this concept to „personal spirit " V. E. Frankla, „subjective personal experience ", S. AND. Kierkegaard, „is who is " A. Schopenhauer, „Dassain " M. Heidegger, „being for yourself " J-P. Sartre or finally „expressive, creative and spontaneous basis " J. Moreno (Romanowska-Łakomy 1980, p. 36). Lina Gaudette calls the third factor self-determination (Gaudette 1980, p. 86), and Kamer describes it as something that „motivates human consciousness by acting from a deeper source of understanding ", or otherwise: „organized framework of what pushes superficial consciousness to be organized into a certain definitive permanent personality, which is quite unique, highly functional, works effectively and intentionally " (Camer 1984, p. 107 n.).

Next – interesting thing — Camaras state the inability to include the third factor in these categories of concepts to which we are used: „It would resemble a description of the sensations of a three-dimensional being for a two-dimensional being ". Camaras suppose that only those who have reached level IV or V can understand the third factor (although it does not negate that its manifestations exist at level III) (ibid.). Equally interesting are the inquiries of Bohdan Urbankowski. The researcher went even further and proposes to look for an explanation for the

third factor in Dąbrowski's religious beliefs, which, according to the author, act as hidden premises and assumptions for the entire Theory. Specifically, it is about linking Dąbrowski's thinking style and valuation with Christianity. Developmental potential is like a spark of God, a developing soul, factor three implements the responsible art of managing oneself over freedom and necessity (Urbankowski 1987, p. 77).

This approach is similar to how the third factor was determined by the former Professor's student, Dr. Maria Braun-Gałkowska, who studied TDP at the Catholic University of Lublin. She stated that this was a spiritual factor, while the little-speaking third factor was to appear as a result of the political situation in the 1950s, when omnipotent Marxist terminology did not allow this type of „spiritual ” formulation. Finally, I would like to quote Dąbrowski's statement, which is significant for the problem of „the mysterious third factor ”: „What a secret in the emergence of internal autonomy. They ask me where it comes from, because it stands out and even opposes it with inherited tendencies and environmental influences? I answer – I don't know. I have some hidden joy that I can't give a scientific but intuitive answer. It is simply such a highly human issue that you cannot give a scientific answer here. One can only say that it comes from development, from conscious rework, from the history of one's own experience, from an independent, unique, and maybe ... or maybe from a slight touch to the transcendental level ” (Dąbrowski 1972, p. 14).

So if the third factor is on the one hand necessary for the development of higher personality levels, and thus – authentic love –, and on the other hand its transcendental character can only be captured by sublime intuition, then we can breathe a sigh of relief: the mystery of love will not be fully explored by learning methods or described by language. However, it is worth recalling here once again the words of Professor Dąbrowski quoted earlier about the possibility of clinical finding of the presence or absence of „third factor ” in the individual, and thus the ability or inability to experience true love.

Finally, it should be noted that TDP is dynamic. Its conceptual structures „live ”, are in motion, in sometimes complicated constellations. Hence the danger of simplification. And so, for example, in the five-level scheme of love I described, there may be a simplification of some digitization, a suggestion that every experience of love is attributed or falls within one of its five dimensions. However, it should be remembered that in practice structures of two or even three levels may exist parallel to each other or conflict with each other. The transition to a higher level is done when one of the structures is eliminated or when it is under the complete control of the higher level structure.

In conclusion, it is also worth referring to one of the most interesting, in my opinion, TDP features, namely that the described levels of personality development, and thus also the levels of love, are empirically measurable. Despite the sometimes uncomfortable for the pragmatist of the sublime psychology language, which is forced to use the „spiritual terminology ”, and thus as if inherently unsuitable for the requirements of scientific methodology, the Positive Disintegration Theory has developed rigorous research methods that can be extremely useful in psychotherapy and all forms of pastoral counseling, marriage or other forms of interrelationship. He can answer the question why often people are wrong in their partner's choices, why are it so painful to discover the inability to live together, grow up to love together, why are the ways of understanding or reading the sphere of corporeality, sex, and other forms of the language of love so different. A deeper understanding of these phenomena would also help in choosing the right partner, or at least make existing potentials and dangers on the path of living together aware.

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