

**A Hermeneutic Historical Study of Kazimierz Dabrowski
and his Theory of Positive Disintegration**

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Dissertation submitted to the Faculty of the
Virginia Polytechnic Institute and State University
In partial fulfillment of the requirements for the degree of

Doctor of Philosophy
in
Human Development

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March 20, 2002
Falls Church, Virginia

Keywords: Positive Disintegration, Human Development, Hermeneutic, transpersonal, TPD,
Dabrowski

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Abstract

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The inquiry is a hermeneutic historical study of the historical factors in the life of Kazimierz Dabrowski which contributed to the shaping of his Theory of Positive Disintegration. Relatively little information has been written on the life and theory of Kazimierz Dabrowski. The researcher contends that knowledge of Dabrowski, the man, will aid in an understanding of his theory.

The journey in which an individual “develops” to the level at which “the other” becomes a higher concern than the self, is the “stuff” of Kazimierz Dabrowski’s Theory of Positive Disintegration. It is a paradoxical theory of human development, based on the premise that “good can follow from bad.” Crisis and suffering act as the propellents into an internal as well as external battle with self and environment to move out of the “what is” and travel to the “what ought to be.” Illuminated within this study, is how the life of Dabrowski demonstrates this moral and psychic struggle.

Data collection for this qualitative study was accomplished over a four year period through a “deep” reading of the works of Dabrowski and a search for biographical material. The researcher was the first to utilize a ten volume file on Dabrowski housed in the National Archives of Ottawa in Canada which houses a plethora of Dabrowski’s books and papers. The researcher, following a hermeneutic research approach, traveled to Poland to “walk in Dabrowski’s footsteps.” Within this journey, the researcher utilized the facilities of many archives in Poland - at libraries, and within prisons. Given the researcher’s Polish heritage, a basic knowledge of the Polish language aided the researcher greatly in these endeavors. The journey served to deepen the researcher’s understanding of Dabrowski, the man - his history and his country. Finally, the researcher interviewed several of Dabrowski’s friends, co-authors, students and associates.

This study serves as a baseline endeavor for additional research. The researcher’s purpose was to aid in understanding Dabrowski - the man and his theory. The research journey was an attempt by the researcher to keep alive and renew interest in a theory of human development that is in danger of being forgotten.

Dedication

The researcher dedicates this study to Our Lady of Czestochowa - Poland's Black Madonna.

“Jasna Gora (Polish shrine of Our Lady of Czestochowa) was “the nation’s shrine.” Here was where one learned what Poland really was and who the Poles really were. Anyone who wanted to “know how . . . history is interpreted by the heart of the Poles . . . must come here” where one heard “the echo of the life of the whole nation in the heart of its Mother and Queen” (Wojtyla, Karol (Pope John Paul II) in Weigel, 1999, p.309).

Acknowledgments

This study would have proved impossible without the help of a great multitude of individuals. Contributions from the international group of Dabrowski scholars comprised the bulk of valued assistance. Specific thanks go out to Andrew Kawczak, LL.M., Ph.D., Michael Piechowski, Ph.D., Thomas Nelson, Ph.D., Norbert Duda, Ph.D., William Hague, Ph.D., Marlene Rankel, Ph.D., Dexter Amend, Ph.D., Francis Lesniak, Th.D., Ps.D., and William Tillier, M.A. A Dabrowski family member granted the researcher permission to examine the writings and correspondence of Dabrowski housed in the National Archives of Canada. This unlocked a gold mine of information to the researcher. Special thanks to Ms. Elizabeth Mika, who gave so freely of her time to help with translation. Ms. Mika opened her home in Chicago to the researcher. Together, we spent an entire weekend translating pieces of Dabrowski's works. This entire group, so eager to document and preserve Dabrowski's history and his theory of positive disintegration, shared unselfishly in their willingness to aid the researcher in the construction of this study. Many insights, remembrances, and private recollections surfaced and were shared with the researcher, in the hope that Dabrowski's message might remain alive in the minds of scholars. The opportunity to work with such outstanding individuals was a humbling experience for the researcher.

Extensions of this group were found in the persons of Sylvia Sheridan, Ph.D., in Canada and Malgorzata Tatala, Ph.D., in Poland, who both contributed to the study. Dr. Tatala, professor at Catholic University of Lublin extended meals and accommodations to the researcher while she was in Lublin, Poland. Many Polish researchers availed themselves and their findings to the researcher. Robert Kuwalek, Ph.D., historian at Majdanek concentration camp; Janna

Yiercrynski, Ph.D., historian at the Pawiak; W. P., Ph.D.,(initials known only), under the directorship of Jerzy Wroblewski, Ph.D., historian at Auschwitz, among others who wished to remain anonymous gave willingly of their time and expertise. Special thanks goes out to the archival staff at the Holocaust Memorial Museum in Washington, D.C. Thanks also, to the staff at the National Archives of Canada in Ottawa, the Rockefeller Foundation and the Ford Foundation. Ronald Bachman, Ph.D., Polish expert at the Library of Congress in Washington, D.C. helped greatly in directing the initial efforts of the researcher. Dr. Bachman referred the researcher to professor Adam Zych, Ph.D., in Poland and Henry Grynberg (poet and Auschwitz survivor) in northern Virginia. Both of these scholars graciously contributed to the study.

Brunon Holyst, Ph.D., president of the Polish Society of Mental Health took the researcher to a lovely Polish dinner and granted her a lengthy interview in the course of her stay in Warsaw. Dr. Holyst also had research materials delivered to the hotel of the researcher.

The researcher acknowledges the constant dedicated guidance of her advisor and committee chair, Marcie Boucouvalas, Ph.D. Without Marcie, this study would never have been. Her constant guidance, patience, encouragement, and direction, kept the researcher on her path. Most of all, Marcie enabled the researcher to believe in herself, bestowing on her the capability to fulfill her dream.

Special thanks to G. Michael Cline, Ph.D., the research chair. The researcher was privileged to share in a tiny part of the depth of knowledge possessed by Dr. Cline. He was a continual inspiration and source of guidance. The researcher was most honored to have her committee members so knowledgeable and understanding of her vision. Clare Klunk, Ph.D., a friend and soul-mate, was always there for support as well as direction. Linda Morris, Ed.D., encouraged

the researcher to initiate this study. She then provided constant encouragement and assistance. Karen Rosen, Ed.D., greatly helped the researcher to understand and appreciate the therapeutic significance of this study.

The researcher acknowledges the family of James Moran, Ph.D., previous dean of the college of human development, who donated grant money for research to Virginia Polytechnic Institute and State University. The researcher was able to travel to Poland due to a grant furnished by this family. Last, but not least, the researcher especially thanks her husband, Paul Battaglia, DBA, for his patience and his support during this intense period. Tasks which would have remained insurmountable to the researcher became possible due to his constant assistance. The researcher leaves her dissertation process with a genuine appreciation for the willingness of scholars to share in the quest for learning. She also now realizes how many scholars are represented in a work of research.

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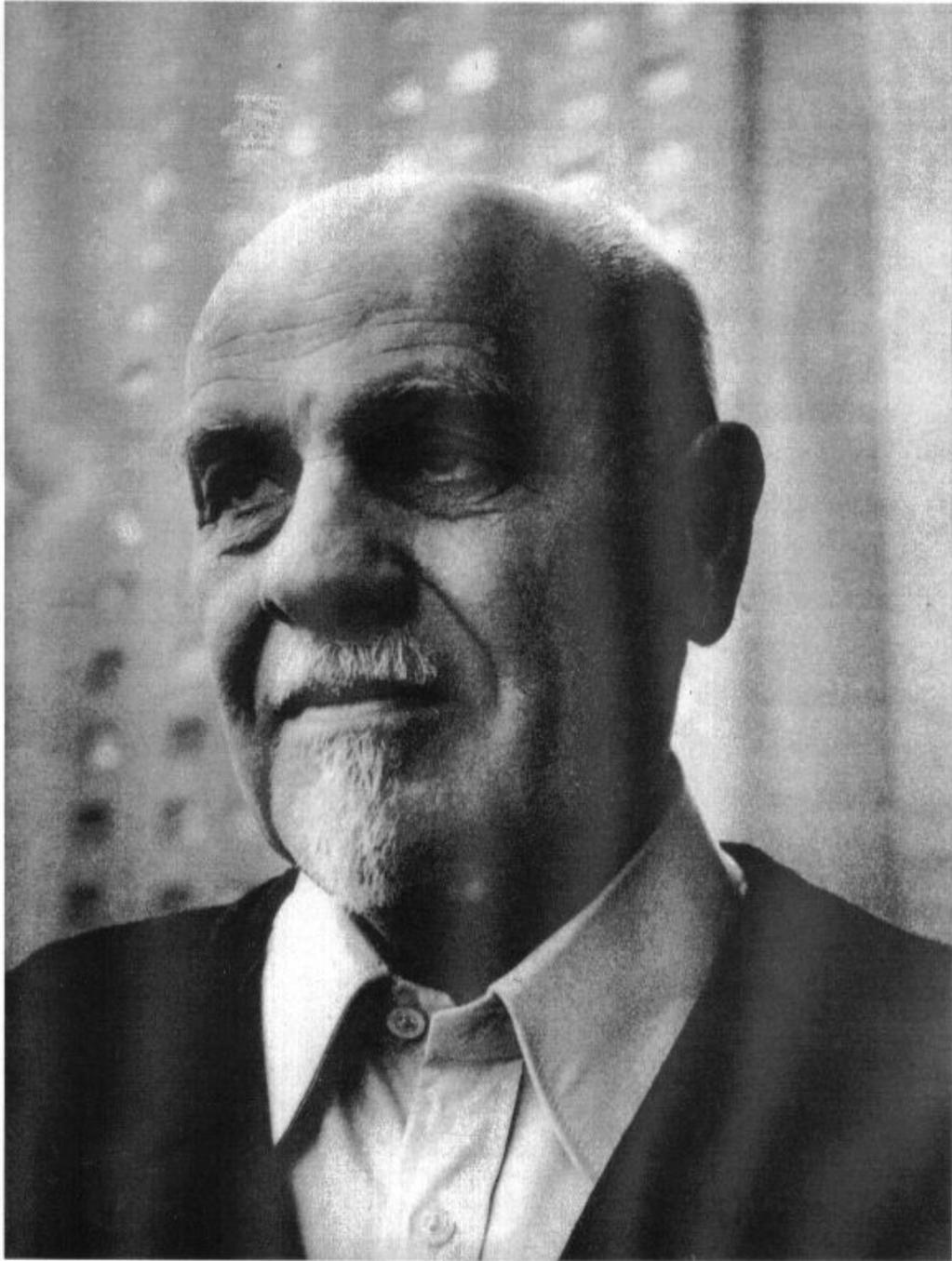


Figure 1 - Picture of Dabrowski
(Courtesy of Francis Lesniak, Th.D., Ps.D.)

Chapter I

Introduction and Background of the problem

Kazimierz Dabrowski (1902 - 1980), known to his students and colleagues as a quiet, humble, scholar, and a hard worker, authored a powerful developmental psychology theory which touches the human heart. His theory, "The Theory of Positive Disintegration," is one that speaks to the suffering and misery of the human condition. It is a theory which has crisis as its very essence, a theory of personality development, reaching and touching the theological realm. His message is one of hope which brings meaning to suffering.

Overview

The Theory of Positive Disintegration is a theory of developmental psychology based on crisis. The life of Kazimierz Dabrowski was one of intense crisis. Dabrowski lived through one of the most crisis laden periods in Polish history - the tumultuous period of Polish history which spanned the two world wars. One of Dabrowski's most vivid childhood memories was walking through a field near his home, gazing at the faces of dead soldiers.

"What struck him was that the faces of the soldiers in death varied as much as do living faces- - some were shocked, some angry, some brutal, some frightened, and others peaceful. It posed a puzzle he spent his life answering" (Nelson K., 1991 p.362).

Nazi as well as communist takeover resulted in Dabrowski being jailed twice in Nazi and communist prisons. Dabrowski experienced the loss of his personal rights during the Nazi and Stalin regimes; namely, he experienced the fears associated with daily living in a police state. As a member of the intelligentsia, Dabrowski was in constant danger. *Operation AB*, an effort to eliminate the Polish intelligentsia, was organized and enforced by the Nazis in 1939. (Kuwalek, Robert Ph. D., historian and archivist at Majdanek concentration camp, personal communication,

August 11, 2001). Under the Nazi plan to purify the German race, individuals who were mentally ill were prime targets for extermination. Dabrowski as a psychiatrist, found himself within the group of Polish psychiatrists who would be drastically reduced in number. Thus, Dabrowski found himself in the role of victim as well as protector - a role fraught with danger, boding a grim outcome.

Aronson says that “of the 400 Polish psychiatrists practicing before the war . . . only thirty-eight survived” (Aronson in Dabrowski, 1964, Introduction, p.x).

“When the Nazis took Poland in 1939, their first targets of extermination were the mentally ill. Several psychiatrists died courageously with their patients; many others fled the country. Kazimierz Dabrowski was one of a handful of psychiatrists who remained in Poland and survived the Nazi occupation. However, he did not escape imprisonment- - neither under the Nazis nor communists who followed. His Institute, Academy, and clinics were confiscated, his teaching was proscribed; his work was publicly denounced” (Nelson, K., 1992, p.362).

Dabrowski worked in the underground, risking his life to hide his hospitalized mentally ill patients.

“When the Nazis closed the Institute, Dabrowski removed the equipment, library, and files to a medical care facility for children in a pine forest 20 kilometers from Warsaw, opened earlier by the Friends of the Mental Hygiene Institute. Under constant threat of death, Dabrowski carried on at Zagorze, adding a laboratory, facilities for disturbed and retarded children, and a wing for war orphans which became a refuge for Polish Jews” (Nelson, K., 1992, p.363).

Dabrowski, as a poet, was a man who felt deeply. He witnessed humans exhibiting behavior at their worst. Dabrowski refused to compromise his principles. He paid dearly with imprisonment and flight from the land and people he loved. Dabrowski spent the last segment of his life teaching in Canada, separated from his native land. Disease took its toll in Dabrowski’s life as well. His little sister died of meningitis when she was three (Dabrowski, 1977, p.x). Dabrowski lost his first wife to tuberculosis (Lesniak, personal communication, August 30,2000).

Dabrowski's own heart suffered damage due to the treatment he received during his imprisonments (Lesniak, personal communication, October 6, 2001).

Purpose of the Study

Very little is known in the fields of Adult Learning and Human Resource Development about Kazimierz Dabrowski and his Theory of Positive Disintegration. Although acknowledged as an emotional development theory, few Adult Learning or Human Resource professionals admit to even knowing about Dabrowski or his theory. Obscurity surrounds the theory, evidenced by the handful of citations available in the Psychological or Philosophical Citation Index. The researcher found four citations. Some psychologists apply the theory in present day therapeutic practice. It is also currently used by educators and counselors to work with the gifted.

(International Dabrowski Conference Proceedings, 1981, 1996, 2000). Three members of the researcher's dissertation committee came to this study with prior knowledge of Dabrowski. Two have introduced Dabrowski's theory to their human development classes. Reception by students to Dabrowski and his theory, however, has been limited. One reason for this may be the difficulty individuals attach to understanding the theory. It has been pointed out repeatedly by those who study TPD that the theory is best understood by those who have *experienced* it. Given this background, it could be assumed that the reason the theory has not been applied in the field is because there is a lack of understanding of the theory. TPD is difficult to grasp. Dabrowski was a psychologist and a psychiatrist. He was writing primarily to an audience of professionals in these fields. By psychologists, TPD is thought to be a

“developmental psychology theory, which although not explicitly a theory of religious and moral development, has profound and far-reaching implications for the development of persons insofar as they are “religious” and “moral”” (Hague, 1986, p.115).

It is the view of the researcher that the life and history of Kazimierz Dabrowski had much influence on the Theory of Positive Disintegration. In fact, the researcher contends that it is *because* of the unique history of Kazimierz Dabrowski that the theory exists at all. In order to better understand the theory of Positive Disintegration, one must first study the life of Kazimierz Dabrowski. Likewise, aspects of the life of Kazimierz Dabrowski can be better understood through a study of his theory (Edel, 1959).

Significance of the Study

Five individuals have assembled and written brief biographical accounts of the life of Kazimierz Dabrowski. These include Andrew Kawczak, LL.M., Ph. D., co-author of several works with Dabrowski; Eugenia Dabrowski, the late wife of Kazimierz Dabrowski, (this unpublished bio was provided to the researcher by Francis Lesniak, Th.D., Ps.D., psychotherapist and student of K. Dabrowski); Adam Zych, Ph. D., dean of the psychology department of the Pedagogical University in Kielce, Poland; Karen Nelson, Ph.D., psychologist, Emporia State University; and Bill Tillier, MA psychology, student of Dabrowski (unpublished). In addition, the archival files of the Rockefeller Foundation contain biographical data on Dabrowski. All are compilations of dates and facts. Some conflicts exist in dates, primarily in information found in the Rockefeller Foundation file. The file reveals that Dabrowski arrived in New York aboard the SS Washington on October 19, 1933, with his wife (Fellowship card #1, RF series 789, RG 1.1.2). Kawczak lists the date of Dabrowski's marriage as 1940 (Kawczak 1996). Tillier lists it as 1942 (Tillier bio). Interestingly, Francis Lesniak, Th.D., Ps.D., friend and student of Dabrowski, wrote to the author concerning this discrepancy and indicated that Dabrowski did have two wives. The first wife died of tuberculosis. (Lesniak, personal communication, August 30, 2000).

Very little personal information concerning Dabrowski has been written down. The figure of Dabrowski comes across to the community of scholars in the fields of adult learning and human development, if they learn of him at all, as a remote European scholar who created a difficult to understand theory of human development. This is a huge loss not only to this field, but also to all fields who might benefit from the knowledge of the theory of positive disintegration. Dabrowski wrote his theory for the benefit of parents, teachers, counselors, social workers, physicians, psychologists, and psychiatrists. He tells us this in his work Dynamics of Concepts (1973). Dabrowski dedicates a chapter of Concepts to each of the core principles of the theory of positive disintegration. Each chapter follows the pattern of concept, explanation, definition, and application. It is in the application section that Dabrowski lists who will benefit from study of the theory.

“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” (Dabrowski, 1973,p.13).

“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” (Dabrowski, 1973,p.21).

“ . . .the dynamisms involved in inner conflicts play a significant role in every sphere of education, in interpersonal relations and in the study of human conflict in family life, at school and in professional activities” (Dabrowski, 1973,p.71).

“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” (Dabrowski, 1973, p. 148).

Members of the group of educators, counselors and psychologists who comprise the International Dabrowski Conference last met in July 2000 in Quebec, Canada. The researcher presented the

biographical information and personal history she had assembled on Dabrowski to that point.

The group emphatically agreed that biographical study on Dabrowski was desperately needed.

The group pledged to give its utmost support to such a venture.

The saddest potential scenario is that the theory of positive disintegration should die a death of disinterest and disuse due to lack of its understanding or lack of knowledge of its existence.

Some of Dabrowski's works are difficult to understand and require diligent reading and re-reading. The researcher sees no difference here in the time and dedication required to read,

understand, and digest philosophical works. A graduate degree program under the heading

Human Development owes it to itself and to its students to include comprehensive understanding of the writings of the authors of the theories of human development. Until there is a better,

deeper, more comfortable understanding of the theory of positive disintegration, the researcher remains unsure that Dabrowski will remain one of the authors studied. The very title, positive

disintegration, sounds remote, philosophical, and difficult. Dabrowski as a formal, proper,

European scholar did choose a title which at first appears stiff and somewhat remote. When

studied, however, the theory proves to be one of beauty, hope, and positive outcome. Dabrowski

was curious since childhood as to the makeup of a truly *human* human being. He posed that

empathy or "human love" is the essential component. Dabrowski's message is one which

acknowledges human suffering and gives value to it. Dabrowski witnessed man as his worst.

However, he still wrote:

"The fact that humanity survives and develops serves as evidence that the advantage is on the side of positive qualities. . . 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. . . Even in periods of collapse they survive in us in the form of moral readiness and yearning for

their revival and full realization”(Dabrowski, 1967, pp.7,8).

This quote underscores the positive message of TPD - as a message of *hope* within the process of human development. Though he witnessed society at its worst, Dabrowski was always hopeful. Bill Hague Ph.D., contributes that when questioned as to how he was, Dr. Dabrowski would bow slightly and reply, “I am a little depressed, but I am hopeful” (Hague, personal communication, October 1, 2001).

Research Questions

As researcher, my plan was to study the Theory of Positive Disintegration while simultaneously studying Kazimierz Dabrowski: the man beneath the theory of positive disintegration. This required three steps: (a) study of the writings of Kazimierz Dabrowski with emphasis on the Theory of Positive Disintegration (b) historical research of the life of Kazimierz Dabrowski and (c) assimilation of the results of steps (a) and (b) in an attempt to better understand the man, Kazimierz Dabrowski, and the relationship of this man to his theory. The following questions served as a framework for guiding the process:

1. What historical factors in the life of Kazimierz Dabrowski contributed to the *shaping* of the theory?
2. How did the life of Dabrowski demonstrate the struggle between the *what is* and the *what ought to be*? (The phrase “between the *what is* and the *what ought to be*, will be explained in chapter II of the dissertation. The reader may also consult the glossary.)

The researcher immersed herself in the history and writings of Dabrowski. Framing this immersion within the accompanying Polish history and culture, the researcher entered

Dabrowski's world through a "deep" reading of his works as well as "walking in his footsteps" in Poland. The researcher attempted to get as close as she could to Dabrowski the man, Dabrowski the Pole, Dabrowski the scientist, Dabrowski the philosopher, Dabrowski the psychologist, and Dabrowski the psychiatrist.

The research objective was to research and *experience* Dabrowski's writings in a hermeneutical sense, so that I, as researcher, could begin to see things through Dabrowski's eyes and obtain glimpses of the *shaping of his personality* in an attempt to understand things as he understood them. I deepened this understanding by conducting personal interviews with co-authors, students and close friends of Dabrowski. Most importantly, I "walked Dabrowski's path" in Poland, gathering archival and historical information. To augment that, I traveled to Ottawa, Canada and spent five days researching the Dabrowski file housed in the National Archives of Canada.

Research Plan

My research plan was threefold.

(1) study of the theory of Positive Disintegration both as a theory of human development as well as a literary work possessing possible revelations of the life of the author.

(2) historical research in the life history and writings of Kazimierz Dabrowski in order to obtain a greater understanding of the Theory of Positive Disintegration. Deep knowledge of Dabrowski the man is essential to understand not only the external crisis facing Dabrowski but also the internal struggle which drove him to create a theory containing great spirituality. It is particularly in the spiritual realm that I hoped to obtain evidence of Dabrowski's personal unrest with the "what is" vs the "what ought to be".

(3) personal interviews with friends and associates of Dabrowski. The researcher

conducted interviews with nine individuals. Two - Andrew Kawczak, LL.M., Ph.D., and Michael Piechowski, Ph. D. were co-authors with Dabrowski. Five were students - now psychologists and/or professors - Dexter Amend, Ph.D., Norman Duda, Ph. D., William Hague, Ph. D., Francis Lesniak, Th.D., Ps.D., and Marlene Rankel, Ph. D. Brunon Holyst Ph.D. is a professor in Poland who delivered Dabrowski's funeral address. Sylvia Sheridan Ph.D., was a biology student when she became an acquaintance of the Dabrowski family. She is now a professor of biology. These interviews provided the researcher with reminiscences and insights which deepened and enriched the biography as well as the entire dissertation.

Elizabeth Mika, MA. psychology, assisted the researcher in the translation of Dabrowski's poetry. Mika, who has a deep interest in the writings of Dabrowski, grew up in Poland and completed her studies there. She now resides in Chicago, where she is employed in psychological testing of gifted children. Mika also is the poetry and creative writing editor for *Polish News*, a Chicago based Polish/American magazine.

Many of Dabrowski's papers and writings are housed in the National Archives of Canada in Ottawa where they were placed by his family. The file at the National Archives was closed by the Dabrowski family, not available for public inspection until the year 2000. The author had the privilege of being the first to access the file, doing so in December 2000. Some of the sub-files remain closed - those containing patient information and the personal correspondence files.

However, the family extended permission to the author to research the personal correspondence files. (The patient files remain closed.) This particular search proved extremely meaningful, since the personal notes, thoughts, pre and unpublished writings of Dabrowski are housed within the file. The personal correspondence was a privileged peek into the life and consciousness of

Kazimierz Dabrowski - a “gold-mine” of research material.

This method of understanding the theory through research of the life of the man has previously been done by Ernest Jones in his study of Freud (Jones, 1957). Barbara Hannah did a similar study of Carl Jung (Hannah, 1976). No such study had been attempted of Dabrowski.

Method

My research method was historical- hermeneutical. I wished to reveal Dabrowski, the man - his thoughts, ideas, prejudices, spiritual beliefs. To accomplish this I explored his world - the world of Poland spanning the time period of the two world wars. This historical period includes Nazi and Russian occupation, the Warsaw uprising, and Polish life in a police state. These historical pieces served as my frame - the environment. I moved in and out of the environment while entering and exploring the mind of Kazimierz Dabrowski through “walking his path” and study of his writings. (The reader is urged to consult Appendix C - The Research Path.) Edel argues in Literary Biography (1959) that the life of a subject can be viewed in his written word. The author’s written documents stem from his/her inner consciousness (M.G. Cline, personal communication, May 2000). Inspiration, according to Edel does not flow in, *consciousness flows out*. In the following passage in Literary Biography, Edel uses the poetry of T.S. Eliot as an example.

“ . . . the poem is the poet’s and no one else’s; the words, the structure, the poem’s character and psychology issue from the poet’s inner consciousness; its contents are tissue out of those memories of reading and of life that have become emotionally charged. In saying this we reject the old and rather naive concept of the happy artistic inspiration which just “flew” *into* the poet’s mind. The flight is outward, from assimilated experience” (Edel, 1959, p. 77).

Lest the reader feel that certainly this concept may apply to poets, however doubt its relevancy as to authors of non-fiction, Edel cites Ernest Jones' biographical account of the life of Sigmund Freud.

“In one supreme instance in recent times, the psychoanalyst and the biographer have become one” (Edel, 1959, p.95).

Edel credits Virginia Woolf for being one of the first to see the presence of the writer within the work.

“every secret of a writer's soul, experience of his life, every quality of his mind is written large in his works, yet we require critics to explain the one and biographers to expound the other” (Woolf in Edel, 1959, p.55).

Intrigued by this concept, my plan was to augment my historical biographical framework with a deep look at the writings of Kazimierz Dabrowski. Dabrowski was a poet as well as a psychologist and psychiatrist. He spent a good deal of time writing as evidenced by the wealth of published and non published documents present in the National Archives of Canada file. A man of great sensitivity and one who experienced great suffering, my position was that Edel's theory may indeed find application as an aid to viewing the consciousness of Dabrowski. The theory of positive disintegration was paramount in the mind of Dabrowski for at least forty years. Partial evidence of this assertion lies in the following personal communication to me from Bill Hague Ph. D., student of Dabrowski:

“my most vivid memories are of a gracious man bowing slightly as he greets you by name, and then without chitchat getting down to something about “THE theory.” Single-mindedness” (Hague, personal communication, January 12, 1901).

Therefore my plan was to study the theory of positive disintegration as well as other writings of Dabrowski in order to search for clues to Dabrowski's life.

Pawel Cienin - pen name of K. Dabrowski

Interestingly, Dabrowski wrote much of his poetry under the pen name Pawel Cienin. Exactly why Dabrowski used a pen name is not clear. However, Cienin's preface in Fragments From the Diary of a Madman (1972b), may shed some light on the subject.

“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 to be mentally ill” (Cienin, 1972b, p.7).

The researcher contends that Dabrowski was himself in the throws of internal conflict inflicted through the developmental process. Dabrowski knew firsthand the suffering of the “afflicted” developing individual. It is also interesting that Dabrowski chose the name Cienin. Cienin is the Polish word for “shadow.” Was Dabrowski referring to Jung's alter-ego, or was he simply saying that the psychoneurotic individual struggling within the developmental process remains in the “shadows” of this world? This certainly was the state of mental health care (hospitalization, chemical and surgical therapy) in existence at the time - the system Dabrowski was trying to change. Cienin would write from the madman's point of view and bring his thoughts into the light.

“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” (Cienin, 1972b, p. 20).

“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

(shadow?) of life” (Cienin, 1972b, p.64)?

I direct the reader to the glossary of terms in order to understand Dabrowski’s definitions of mental health and psychoneurosis. In Dabrowski terms, mental illness and psychoneurosis are positive signs of healthy human development, and they are thought of as desirable and good. Schizophrenia to Dabrowski, is the state of conflict experienced by an individual pulled between the “what is” and the “what ought to be.” These concepts will be further explored in chapter II.

Limitations

As mentioned earlier, the amount of written documentation on the life of Kazimierz Dabrowski is quite limited. Dabrowski was “out of favor” in Poland. Any accurate accounts of historical information housed within Poland are subject to distortion. Dabrowski lived in a country which was in a constant state of chaos throughout Dabrowski’s life and has remained that way to the present. Chaos in Poland is somewhat of a normal state. Records were badly kept, destroyed purposefully or by way of the disasters of war. Concentration camp records are acknowledged to be less than accurate. Much of the information I was looking for was akin to “looking for a needle in a haystack.” The encouraging side to this somewhat dismal picture is the passion for understanding the theory which exists within the small international group of Dabrowski “followers.” This group of very scholarly and very committed individuals, Dabrowski’s students and co-professors, teachers and psychologists, did all they could to help with my study.

Story of the Research Process

I embarked on this Dabrowski journey four years ago while in my Individual and Organizational Development class with Linda Morris, Ph. D. In reading one of the many journal articles Dr.

Morris provided as text, I became intrigued by the Polish name Dabrowski and the paradoxical title of his theory - Positive Disintegration. I had recently undergone a very painful period in my life which entailed grave illness. I found myself now working towards a Ph. D. and reading a theory of development which spoke to me, comforted me, seemed to tell “my story,” and left me desperate to know more about it. In addition to exploring the theory, I wanted to know more about this Pole who produced such a theory.

This study started with very little information. A Pole, myself, I speak the language to a limited extent. I grew up in the era when immigrant parents were insistent that their children be brought up as true Americans. Any accent was taboo. However, being raised a good deal of the time by my Polish grandparents, I heard the language spoken often. As children will, I absorbed much more than even I had ever realized. I also attended Polish elementary school, where at least half the day was taught in Polish. So I can read Polish. I can get the “gist” of what I am reading and I understand spoken Polish. And of course, there are very good Polish-English dictionaries available to aid in the understanding process.

So I began. I started with a few books, some individuals to correspond with, and a firm resolve to learn all I could. Slowly, I began to accumulate “threads” of data. I received some biographical information on Dabrowski from Bill Tillier MA psychology - a student of Dabrowski. From that information I contacted listed institutions and individuals for additional information. Some came. The Rockefeller Foundation sent me copies of what they found in their archives - files of additional biographical information and multiple letters of

correspondence spanning the war years. I became connected to an international group of individuals who study Dabrowski and his theory. Composed primarily of his students, co-authors, collaborators and close friends, this group provided me with a rich source of personal and scholarly references. The National Archives of Canada in Ottawa, which holds ten volumes of Dabrowski's personal books and papers, proved to be a "gold mine" of research information.

The hermeneutic approach to this historical study challenges the researcher to "become one" with the subject under research. Hermeneutics is a *human* approach to interpretation and understanding. It stands in contrast to the empirical, scientific approach where the reader distances himself from the author and subject matter in order to maintain objectivity. Instead, hermeneutics draws the reader closer into the mind and surroundings of the subject, in order to interpret by virtue of becoming increasingly "aware." The researcher utilizes the power of the human senses and interprets through a very *human* bond of researcher to subject. A "hermeneutic circle" describes the action involved in the hermeneutic approach. It is a back and forth "dance" between the pieces and the whole of the subject under research. A piece is examined, reflected upon, and positioned into the whole. Then the researcher returns back to another piece; reflects, meditates and moves away to position that piece into the whole - back and forth, back and forth, until every available piece is examined, reflected upon, and placed into the whole. The hermeneutic approach demands an acute sensitivity, an intuitiveness, an ability to place oneself meditatively into the mind and environment of the subject. There is a "loss of control" in the psyche of the researcher. The ego and will of the researcher must yield to that of the subject and the text. Listening is crucial and demands an atmosphere of personal quiet.

Within this quiet “space, ” the researcher can feel, touch, taste, smell - experience - the subject and his/her world. With each tiny gain of insight, each piece, related then back to the whole, an image of clarity and understanding begins to break forth in the psyche of the researcher (Boucoulalas, 1987; Watson-Franke, 1985).

In order to research hermeneutically, the researcher felt it necessary to read, re-read, and re-read the writings of Dabrowski. Each reading enabled the researcher to discover additional “pieces” to be examined, reflected upon, meditated upon, and placed into the “whole” of the research. In order to experience Dabrowski’s world and environment, the researcher found it necessary to journey to Poland and follow in Dabrowski’s footsteps. It was this researcher’s first trip to Poland. Finding my way around an unfamiliar country by myself was daunting. But somehow, I never felt strange or frightened. Instead, I experienced a warmth of familiarity and comfort. Norbert Duda, Ph. D. psychologist, and student of Dabrowski, told me it was a “return to the womb” experience. I could feel the presence of my heritage. So many tastes, smells and sounds returned from my childhood. Traveling Dabrowski’s path, I felt “close” to him. Historical biographical information which before was printed information on a page, now took on life and meaning. Events and choices of Dabrowski made so much more sense. As a Pole, I could feel and experience that “pull” to Poland - that oneness with the people and with the land. I sang the Polish hymns, prayed the Polish prayers, traveled the Polish city and countryside roads - experienced the horror of the prisons and the camps, and rejoiced in the Polish food and friendship. Researching within the libraries and the archives gave me a humbling appreciation of the Poles’ great respect for this new “access to their history” denied to them for so long. Signs

advertising the modern and impressive University of Warsaw as an “open library” hung proudly. Ending my journey with Dabrowski in Zagorze was the bittersweet highlight of my stay. Experiencing Dabrowski’s grave, isolated - away from his family, “hidden” from the world, yet so close to his “children” and his still-functioning Institute, brought Dabrowski’s pieces all together. His life made so much more sense to me now.

The researcher now invites the reader to accompany her on a journey - a journey through the life of a man, his theory and his country. Together we will “walk Dabrowski’s path” in order to better get to know and experience “the man beneath the theory of positive disintegration.”

Chapter II presents Dabrowski’s theory. Chapters III, IV, and V, present a biography of Dabrowski, assembled by the researcher through the use of the available biographical material, her archival pursuits, personal interviews, and her journey “in Dabrowski footsteps” through Poland. Chapter VI presents a journey through one of Dabrowski’s published works (the personal favorite of the researcher due to its beauty and depth) - Personality-shaping Through Positive Disintegration (1967). Chapter VII weaves together a “tapestry” using the research “threads” gathered in the course of the study. Suggestions for further research follow.

Chapter II - Understanding The Theory of Positive Disintegration

Philosophical Roots of the Theory

Dabrowski valued education highly. This is evident in his personal pursuit of higher education. He came from a middle to upper income family “in Klarow in the Lublin district, in an estate administered by his father Antoni” (Lesniak, personal communication, August 30, 2000). This quest for education carried Dabrowski abroad often. He studied, practiced, thought and reflected on a deep level. Dabrowski was an avid philosopher.

“Dabrowski 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” (Kawczak in Dabrowski, 1970,p.10).

“L’homme est condamne a se developper” which could be taken as a paraphrase of Sartre’s “L’homme est condamne a etre libre” (Kawczak in Dabrowski, 1970, p.10).

The despair of existential nothingness plagued Dabrowski. One sees this in his Confessions of Faith in Thoughts and Aphorisms (n.d., circa 1970), an unpublished document the researcher found in the National Archives of Canada file. Dabrowski wrestled with “Ideal” vs “Idea.” He read St. Thomas Aquinas and Plato and rejected their premise that intellectualism (Idea) was higher than emotionalism (Ideal). According to Dabrowski, St. Thomas Aquinas believed that “The higher a man’s development, the more simple and intellectual and the less emotional he is” (Dabrowski, n.d. circa 1970, p.13). He believed the same of Plato:

“These Platonic teachings are inhuman . . . Idea - a Platonic term - denotes a composition for fusing or - better - unifying individual concepts, individual phenomena. It expresses their superior, collective form; it is something very general, homogeneous, common, above entities and individuals. Ideas are put forward as the highest formulation of reality (Dabrowski, notes n.d. circa 1970 ,pp.36,37).

Dabrowski examined the tenets of existentialism and joins them to the concept of essentialism.

He creates existential-essentialism. In his Theory of Positive Disintegration, Dabrowski gives a reason for an individual to take his/her existence and choose to *become* a better (higher level in the theory) person. Dabrowski uses the concept of “valuation” whereby the individual utilizes the product of a fusion of higher emotions and higher cognitive function, in order to compare his/her life to the standard of “what he/she is” vs “what he/she ought to be.” The individual is then enabled to make a *transformational choice*, given the power of the *third factor*. The home of this process is the individual’s *inner psychic milieu*. The philosophical concept of “what is” vs “what ought to be” are the words of Hume who promulgated the “impossibility of the logical derivation of rules from statements, of what “ought to be” from “what is””(Dabrowski, 1970, p.123). It is a study of the roots of ethics - metaethics, promulgating moral skepticism. (Dabrowski, 1970, p.123). The concepts of valuation, transformation, third factor, and inner psychic milieu will be better explained in separate sections later in this chapter.

“We must see the moral sense. . . We must see some individual “essence” in development through asceticism, suffering, fear, depression, sorrow and separation. We must see the meaningfulness of building man’s individuality on the foundations of this “essence””(Dabrowski, notes, n.d. circa 1970,p.10).

“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” (Kawczak in Dabrowski, 1970, p.13).

Instead of an individual succumbing to the nothingness and despair of existentialism, he/she has the power to *transcend* his/her present existence and make a value laden choice to progress his/her essence to that of a higher, better level, i.e. to *transform* his/her essence. In this way an individual chooses to *become* a better, higher level, empathetic, authentic, *Personality*. This

formation of a unique, higher level, personality unites the doctrines of essentialism and existentialism. The individual chooses and sculpts (“shapes”) his/her newly chosen, essence. Since we know that Dabrowski was a lover of Jaspers, we can see seeds of TPD in Jasper’s writing:

“ . . . there is a soaring energy in the individual responsibility of listening to the whole of reality. A man’s humanity depends on how deeply he gains guidance through this listening. To be a man is to become a man” (Jaspers, 1968, p.73).

Dabrowski believed that the search for true wisdom could only be undertaken if the mental functions of the intellectual as well as the emotional were working together. Empathy, the highest human emotion, is essential for human development within Dabrowski’s theory.

“According to our approach, the essential in human development has an equal, or - rather - a greater importance than the existential, since the proper, autonomous and, authentic, chosen and unique existence, i. e., of the central qualities of an individual which change only quantitatively and not qualitatively. These qualities consist of our lasting emotions of friendship and love and our major interest and talents, without which a given individual cannot be imagined as such” (Dabrowski, notes, n.d. circa 1970, p. 16).

Dabrowski views suffering as purgative and expiatory, the “gift,” *developmental means* to self perfection. This view of Dabrowski’s prevails throughout his writings - beginning with his earliest work on self-mutilation. (Dabrowski, 1934)

“Each act by a person which is not in accord with the hierarchy of moral principles, the hierarchy of good, must be cleansed, individually sublimated. Each good act, each fulfillment of the principles of love, each activity which purifies our primitive instincts - “counts for us”, brings us closer to perfection” (Dabrowski, n.d. circa 1970,p.9).

“Man individually develops his higher personality and is individually responsible for his downfalls” (Dabrowski, n.d. circa 1970, p.9).

“Perhaps frequent experiences of the dangers of death, illness, personal misfortune, could release something honest in man, and lessen the needs of psychic “squashing”,

rendering others helpless, feeling of disdain for the truth, scoffing at everything that is truly human and authentic” (Dabrowski, n.d. circa 1970, p.23).

The concept of expiative suffering is an important point in TPD. Dabrowski appreciates and attaches *value* to human suffering and crisis. Instead of suffering viewed as a meaningless burden (Why me?), it becomes an opportunity for an individual to develop and grow. Suffering offers the chance to *choose to become*.

Why is this human development theory different?

Dabrowski’s theory is a non-ontogenetic, evolutionary theory.

“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. . . . 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” (Dabrowski, 1996b, p.4).

“In the theory of positive disintegration (Dabrowski, 1949, 1964) *development is a function of the level of organization*” (Dabrowski, 1996b, p.9). It is a progression from the lower to the higher, the simple and automatic to the complex and voluntary. Taking the nervous system as an example, the neural tube houses all potential for the developing nervous system. Thus, it is the simplest entity of the nervous system - a simple tubular structure; yet the most organized - since it contains the entity from which will develop all the nerves (afferent and efferent), the brain (cerebrum, cerebellum and medulla), and the spinal cord. From this simple tube, develops a very complex system of nervous system components - nerves, brain and spinal cord which is changing, branching, replenishing, growing, developing constantly; therefore least organized, yet the most complex. It is rather in a constant state of organization. Dabrowski borrowed this

concept from Hughlings Jackson (1884, Evolution and Dissolution of the Nervous System).

“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 disintegration” (Dabrowski, 1996b, p.10).

It is a progression of mental function involving reflective consciousness and conflict. The theory rejects the Aristolitean premise that lower human mental functioning is controlled by emotions while higher human mental functioning is controlled by the intellect. In the theory of positive disintegration, Dabrowski speaks of a *fusion* of mental functioning between the intellect and the emotions, with higher emotions (e.g. empathy) in the controlling position. Progression through the levels is dependent upon increased reflective awareness (consciousness), of moral and ethical situation as well, if not even more importantly, of *other*. Empathy is key.

Unlike Piaget’s ontogenetic theory where an individual develops with age, in TPD age or length of time may have little to do with level of development. Also, the individual may develop in one aspect, say intelligence, without developing emotionally. Dabrowski has pointed out this particular developmental pattern as extremely dangerous, and labels it “one-sided” development. He feels this combination can result in the creation of a Hitler or a Stalin. To Dabrowski, development of empathy empowered by the *third factor* - the autonomous, transformative factor - is of prime importance.

“Thus the difference between Piaget and the theory of positive disintegration lies primarily in the inclusion of most psychoneuroses and *autonomous* factors in development” (Dabrowski, 1996b, p.14).

Four major differences comprise the distinction of Dabrowski’s theory:

1. reconciliation of the philosophical problem of essence vs existence. What has just

been explained above is that Dabrowski *fuses* developing cognitive and emotional functions, into elements of higher *mental functions*. The products of this developmental fusion, stimulate the cortex, resulting in an elevated level of consciousness which enable and direct the individual to make higher level choices. These higher level choices can enable the individual to reach from the “what is” toward the “what ought to be,” resulting in the creation of a new essence - a new emerging, unique, more empathetic, more authentic, personality. This method of developmental progression is made possible through Dabrowski’s phenomenon of *multilevelness*.

2. Biological and environmental endowments are *transcended* by the individual in the higher levels of TPD. The emergence of the *third factor*, the autonomous, transformative, factor in TPD, carries within it the potential for the new personality ideal to emerge through “inner psychic transformation, self-awareness, self-control, education-of-onself and autopsychotherapy” (Dabrowski, 1996,p.19). Self-perfection in light of responsibility to “other” now becomes the goal of this emerging *personality*.

3. The concept of *multilevelness*. Multilevelness stands out as a Dabrowski hallmark. Every concept of the theory exists in levels. Dabrowski thought in levels.

“The world of external and internal phenomena began to form itself in my experience as a world of values arranged in a hierarchy of levels. Values appeared to represent different levels. The span between the levels of a given phenomenon became by far more significant than the content of the term defining the phenomenon” (Dabrowski, 1977, p.xii).

Progression through the entire theory happens in levels. Not only are there levels of the theory, but there are levels within the levels and the levels themselves have levels. Thus, the entire *process* of TPD can proceed at different levels. Dynamisms which appear in the course of the levels, have levels. What Dabrowski has conceived of, is a theory which is unique to each

individual who travels within it. This is a fascinating concept, somewhat difficult to grasp, and one I believe to be unique to Dabrowski's theory. It essentially means that my journey through the theory of positive disintegration is unique to me, because I alone, will travel through it at my own level of the levels and within the levels. The levels of the dynamisms in my journey are also unique to me. This concept gives fluidity to TPD. It also lends creativity and freshness to the theory, preserving it as a living entity.

“One may see new levels within the Dabrowskian set up. That may lead to creativity in refining and defining the process in one's mind - and, one hopes, in oneself and perhaps in new and greater ideas to come from Dabrowski's Positive Disintegration studied lovingly and carefully” (Hague, personal communication, March 8, 2001).

4. The concept of the *inner psychic milieu*, involved in continuous *conflict* with the biological and environmental endowments of the individual. The *directing center* takes command under the auspices of the *third factor*. However, within the directing center flows the force of higher levels of developing *empathy*. Empathy is key. Higher level empathy, fused to higher cognitive function, stimulates the brain, resulting in a raised level of consciousness which enables the individual to make higher level choices and thereby *change* his/her human *essence* to a higher level essence. This is a creative process which results in a new, unique, empathetic, authentic, higher level, personality - one which continually seeks self-perfection.

Essential components of TPD

In the mind of the researcher, seven components of Dabrowski's theory stand out as essential.

1. Overexcitability
2. Conflict
3. Multilevelness
4. Developmental Potential (includes discussion of the *third factor*)
5. Valuation
6. Inner Psychic Milieu
7. Personality Ideal

1. Overexcitability

Overexcitabilities are qualities (*tragic gifts*) possessed by individuals which enable them to experience life at a deeper level. There are five overexcitabilities - sensual, psychomotor, imaginal, intellectual, and emotional. Dabrowski believed that the three which particularly aid the developmental process are imaginal, intellectual, and emotional. . . “development in which autonomous factors are particularly strong”(Dabrowski, 1996b, p.16). Endowed with these “gifts,” an individual reacts much more profoundly to knowledge, tragedy, beauty, ugliness, etc. Experience affects these individuals significantly more and deeper than it does those lacking these “gifts.” Dabrowski called them “tragic gifts” since these individuals are condemned to feel so much deeper. Death and suffering is much more difficult for them to cope with. Those endowed with emotional overexcitability feel not only their own pain much more deeply, but they experience other’s pain with the same intensity. Dabrowski explained the pain and depression associated with artists and musicians through this concept of overexcitability. It, too, leads to internal conflict and struggle - the heart of TPD.

“As a rule I am reluctant to indulge in personal disclosures, but I feel I must make an exception here. To a large extent, the conceptions of the theory grew out of events experienced in my adolescence and youth. Already then, I had a distinct need to see values in a hierarchical order. In my psychological makeup, I had heightened emotional, imaginal, and intellectual excitability. . . These overexcitabilities had the effect of making concrete stimuli more complex, enhancing their emotional content and amplifying every experience” (Dabrowski, 1977, p.x).

It is the concept of overexcitability which has been applied to education of the gifted.

(proceedings, International Dabrowski Conference, 1981, 1996, 2000) Gifted individuals have been tested, and studies have shown them to possess certain overexcitabilities (Ackerman, 1997).

This endowment with overexcitability accounts for the internal struggle very often seen in gifted

individuals. These children and adults often deal with intense inferiority, feelings of “not belonging,” and isolation. This pain often yields intense creativity, another concept of TPD which will be explored.

2. Conflict

The developmental process begins with conflict - usually external, although as the progression through the levels continues, the conflict becomes more internal. Conflict is an essential component of the theory.

“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 psychic transformation. In this way conflicts of both kinds can be sublimated and moved to a higher level” (Dabrowski, 1970, p. 83).

“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” (Dabrowski, 1970, p.122).

There must be conflict between the levels of development in order for dissolution and progression to another level to begin. Dabrowski called this conflict the struggle between the *what is vs the what ought to be*. As the individual develops in TPD, emotional and personality development are taking place. The individual is advancing in his (her) humanity - becoming a better person. With progression to each higher level, the individual becomes more aware of his(her) relationship to others. Empathy, authenticity, responsibility increase. *Higher emotions* of empathy develop. With this development of higher emotions, the individual experiences even a greater need for perfection. Thus, conflict arises between the existing level and the next higher level. This process continues until the individual arrives at Level V and enjoys peace and

perfection - a level very few attain. Conflict, therefore, is almost always active. For the most part it is an internal conflict causing the developing individual great pain and suffering. This suffering can be much worse than the external conflict or crisis which set the process of development in motion. Dabrowski, himself, was a great example of this phenomenon of conflict. His external crises were many - war, imprisonment, death, humiliation, etc. However, Dabrowski, while experiencing these external crises, was deeply experiencing the internal crisis of development. He understood the pain that becoming a better person entailed.

“I witnessed masses of Jewish people being herded toward ghettos. On the way, the weak, the invalid, the sick were killed ruthlessly. And then, many times, I, myself, and my close family and friends have been in the immediate danger of death. The juxtaposition of inhuman forces and inhuman humans with those who were sensitive, capable of sacrifice, courageous, gave a vivid panorama of a scale of values from the lowest to the highest” (Dabrowski, 1977, xi.).

He witnessed others struggling with this same issue. They were being labeled psychoneurotics. Treatment for these individuals entailed hospitalization, medication, even sometimes, lobotomy. Dabrowski felt this was wrong. He knew that these individuals were actually struggling within the *what is* vs the *what ought to be*. They were mentally healthy individuals blessed with the *gift* of internal crisis, inherent within the painful journey of human development.

“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 in 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” (Dabrowski, 1996b, p.137).

3. Multilevelness

Multilevelness is Dabrowski's new paradigm which he uses to build his theory. All aspects of the theory utilize this principle of multilevelness - the levels of development themselves (which will be explained later in the chapter), the dynamisms, the emotions, etc. Each dynamism - "intra-psycho factor of positive disintegration" (Dabrowski, 1996b, p.13) is referred to in levels. Thus, empathy, love, aggression, authenticity, joy, . . . all have levels of development. Emotions develop into higher emotions which fuse with developing intellectual faculties to direct conscious, reflective choices.

Dabrowski used the term *level* rather than stage. Since multiple levels exist within each of Dabrowski's established five levels in TPD, fluidity is given to the theory. An individual may have developed to any level within each of the five main levels. In his clinical evaluations, Dabrowski designates these levels within and between levels through the use of decimals - as 2.5 denoting a level between levels two and three (Dabrowski, 1996b, p. 230). However, what follows in TPD is a journey towards secondary integration. There is no fixed arrival as in stage theory. An individual may dwell and act within multiple levels of TPD. Dabrowski, however, points out that these levels will remain in conflict.

"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" (Dabrowski, 1996b, p. 17).

Multilevelness removes the pull toward equilibrium exhibited in Piaget's assimilation,

accommodation, and organization (Crain, 2000, p.113). Instead, TPD is *constant* conflict of level. This conflict is what results in the developmental progression. Without it, there can be no movement. Instead of states of static equilibrium, multiple conflicting levels pull and tug the individual both externally and internally. This causes great pain and suffering. It is this pain and suffering which will pull the individual inward and result in reflective, conscious choices of valuation. Pain and suffering act as an engine which produces the energy to propel the individual through the developmental process. Equilibrium, until level V is attained (secondary integration), is not valued in TPD. Equilibrium before level V would prevent further developmental growth. This means that the individual is “condemned” to continuously deal with conflict while on the journey of TPD.

As previously mentioned, multilevelness gives TPD a unique dimension. The entire process may be traveled at different levels. Thus, the levels themselves have levels. Each person pursues TPD at an individual level. One might picture this as individuals working their way through a five dimensional, infinite limit, grid - no two individuals pursuing identical paths. This concept is a very creative one, conceived of by a very creative individual. My journey through TPD will be different from your journey. The level at which I travel it is unique to me since it relates to the development of my consciousness - a progression from the instinctual to the reflective. In higher level consciousness choices are directed by higher emotions - particularly by high level empathy. This creative dimension of TPD, gives it life and enables it to remain *alive*.

“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”

(Dabrowski, 1996b, p.17).

4. Developmental Potential (and the third factor)

Something must be responsible for piloting this train of individual development. Dabrowski labels it *developmental potential*.

“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” (Dabrowski, 1996b, p.10).

Developmental potential consists of three components:

- (1) genetic - those factors which establish the physical and mental “roadmap” of the individual.
- (2) environmental - those social and physical factors which contribute to the “shaping” of the individual. (parents, relatives, friends, neighborhood, country, school, economic status, etc.)
- (3) the third factor - the factor of choice -

“a dynamism of valuation, i.e. of developing consciously an autonomous hierarchy of values. . . (it) is the par excellence dynamism of self-directed development . . . (it) is a factor of internal motivation” (Dabrowski, 1996b, p.15,p.39).

The third factor is the individual’s *transcendental, autonomous*, power to develop beyond the limits set by his/her genetic and environmental abilities. The third factor is a key element in TPD which prevents the theory from being an elitist one. No matter what the genetic and environmental endowments bestowed on an individual, he/she has the potential to transcend these endowments through the action and power of the third factor. The individual can make a conscious choice to *change* and to become a higher level individual. This opportunity is afforded to *every* member of the human race within the theory of positive disintegration.

“Thus the difference between Piaget and the theory of positive disintegration lies primarily in the inclusion of most psychoneuroses and *autonomous* factors in development” (Dabrowski, 1996b, p.14).

5. Valuation

“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” (Dabrowski, 1970, p. 98).

Valuation is a difficult concept to grasp. It involves the psychology and philosophy within TPD, exhibiting Dabrowski’s background in the two fields. It was very important to Dabrowski, and to the future of TPD that the theory be empirically tested and proven. Dabrowski had before him the difficult task to reconcile the problem that heretofore, there was no “discernable ontogenetic pattern of stages of emotional growth” (Dabrowski, 1996b, p.9).

“Children gradually develop their ability to recognize emotions as a function of age, while adults appear to gradually lose it (Dimitrovsky, 1962). The solution to this contradiction lies in approaching emotional development as a non-ontogenetic evolutionary pattern of individual growth. This means that the *level* of emotional functioning is not produced automatically in the course of ontogenesis but evolves as a function of other conditions . . . Thus a high level of cognitive functioning in no way guarantees a high level of emotional functioning. The reverse may be true” (Dabrowski, 1996b, p.9).

Dabrowski emphasizes the importance of the *fusion* of intellectual and emotional functioning to produce a development of mental functioning. The fusion is what produces a reflective consciousness which can discern and produce value judgments which are better (higher) resulting in emotional development. Dabrowski terms this process “deliberate nervous activity” (Dabrowski, 1970, p.102). It is based on retrospection as well as prospection, “stimuli evoked from affective memory and prospective stimuli (looking ahead to aims, ideals and future development yet to be accomplished” (Dabrowski, 1970, p.102). This process depends upon the

autonomous action of the individual which enables him to *transcend* the biological and environmental milieu within which he finds himself and to ascend higher in emotional development.

Dabrowski studied Mazurkiewicz who recognized “the significance of emotions as directing forces” (Aronson in Dabrowski, 1964, p.xii), and that the cortex of the brain “has its own activity in the form of electric potentials which arise independently of peripheral stimuli.” These “brain waves” arise in states of strong emotions and in periods of interest and attention. (Dabrowski, 1970, p.111). Hess and Orbeli determined that the sympathetic nervous system (which receives stimuli from emotions,) not only controls the inner organs of the body (as previously thought) but the entire central nervous system, which includes the cortex. (Dabrowski, 1970, p.111).

Dabrowski’s Valuation Argument (phraseology of the researcher)

Dabrowski thus infers that because of this phenomenon, *higher emotions* become the directive forces of the entire central nervous system and thereby the directive forces of reflective consciousness used in higher decision making. This means that as development progresses, higher levels of empathy fuse with higher intellectual functions to *direct* human choices. Simply stated, as the individual develops, the higher emotion of empathy fuses with higher cognitive function to guide the individual in making choices to benefit not only him/herself but also to be mindful of the effect of the choice upon *the other*. This high level conscious, reflective choice becomes ultimately what is *better (higher)* for the individual - what the individual *ought to do*. The autonomous function which centers upon reflective, conscious, valuative choice, Dabrowski labels the *third factor*. Dabrowski was impressed by Mazurkiewicz’s study of *own forces*. Dabrowski uses the concept of *own forces* twice in this argument. First, he views it in context

with the brain waves existing within the cortex of the brain. The brain waves exist there regardless of external stimuli. They are the brain's *own forces*. These forces or brain waves are accentuated during intense emotional or attentive states. However, the forces themselves belong to the cortex. Dabrowski sees this concept of *own forces* applied in his creation of the third factor. The third factor is an *own force* - unique to humans which enables humans to transcend their biological and environmental endowments. This argument is the meat of TPD. Within it, Dabrowski also utilizes his concept of multilevelness. As development progresses, emotional and cognitive functions also develop. A fusion of higher emotions and higher cognitive function occur. The product of this fusion - a product of higher development - stimulates the cortex. Within the cortex (a cerebral "space" Dabrowski names the inner psychic milieu,) higher level choices are made. As development progresses, the level of consciousness continues to rise. The resulting phenomenon is movement away from selfish choices and towards unselfish choices which benefit others. Here, Dabrowski uses Von Monakow's theory of *klisis* (movement towards) and *ekklisis* (movement away from.) Levels of empathy continue to rise through development; thereby, creating a higher level consciousness which enables higher level transformation. This transformative process is the means by which an individual *chooses* to *become* more and more *human*. (Dabrowski,1970, pp.92-116; Kawczak, conference proceedings, 2000, pp.21-36; Hague, 1995).

Empirical testing of the theory was done through clinical testing, exhibiting the existence of higher level dynamisms present within a developing consciousness. Dabrowski and Piechowski categorized the dynamisms - psychic phenomenon consisting of emotions and cognitive functions. They placed these dynamisms in a table illustrating the presence of certain dynamisms

throughout the levels of development. By testing for the presence of these dynamisms, and for the level present of each dynamism, the individual can be categorized into a corresponding level of development. The clinician now knows where the individual lies in her/his development. Clinical testing has also been able to verify the presence of the dynamisms. Marlene Rankel Ph. D., researcher, professor and student of Dabrowski described to the researcher that Dabrowski was employing approximately seven researchers (Rankel included) to perform this clinical research. Dabrowski expressed that his research was not complete. He felt a great need for continued research of the theory:

“The author (Dabrowski) 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” (Dabrowski, 1970, p.xi).

It should be very emphatically stated within this section on valuation, that Dabrowski rejects the concept of cultural relativism. The individual makes his value judgments independent of the society (culture) in which he/she dwells. Dabrowski does, however, extend his theory to groups and societies.

“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” (Dabrowski, 1970, p.11).

Dabrowski does put forth the concept of *ethical relativism*. This in no way implies that an individual may decide to act in whatever method best suit his interests. Decisions for actions

taken are made based on what is *morally correct* based on natural law.

“Dabrowski’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. Dabrowski assigns the crucial directive role to higher emotions.” (Kawczak in Dabrowski, 1970, p.8).

“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” (Kawczak in Dabrowski, 1970, p.7).

Thus, the individual possessing high emotional development will possess high mental development due to the action of empathy. (The reverse is not always true. High intellectual without the fusion of high emotional development will yield Dabrowski’s psychopaths which is discussed later in the chapter in the section on *one-sided development*.) Choices will be made which will benefit “the other” not just merely the individual. As an individual advances in emotional development he/she will desire to reach for yet higher levels. Here lies the seat of intense dissatisfaction with self, guilt, introspection, and feelings of responsibility. Thus conflict remains present and results in constant nervousness and anxiety. To outsiders this emotionally developing individual appears neurotic, mentally ill. For Dabrowski this neurosis is mentally healthy. It is the external manifestation of internal development. This display of neurotic developmental behavior is Dabrowski’s basis for his claim, “Psychoneurosis is not an illness.”

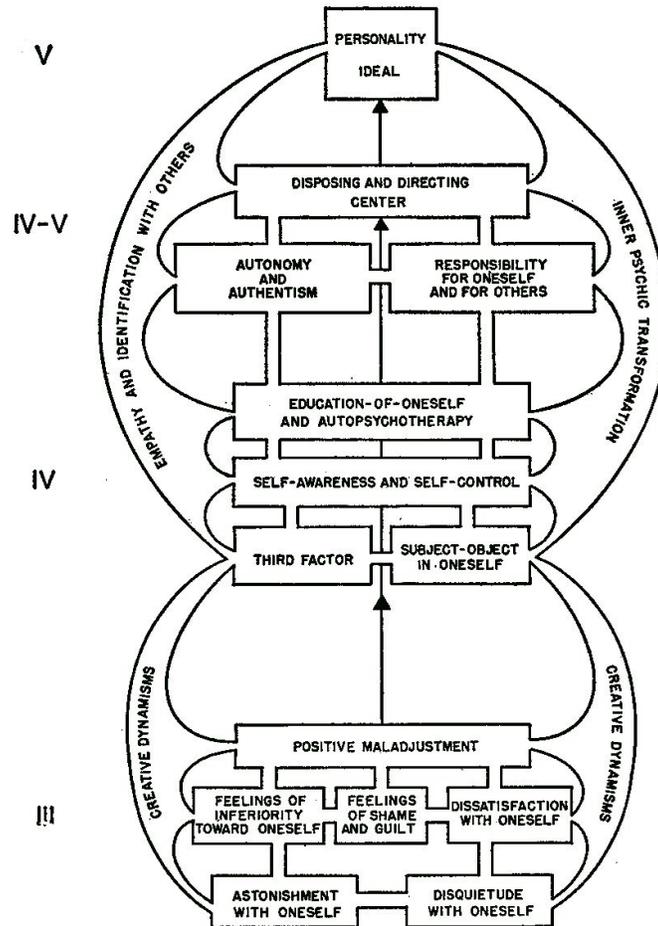
6. The Inner Psychic Milieu

The inner psychic milieu is “a dynamic mental structure” (Dabrowski, 1970, p.24) which appears in the advanced stages of mental development, usually at levels III, IV and V. (The levels will be explained later in the chapter.) It is the home of the developmental dynamisms (mental development signposts), which mark the level of human development attained within TPD.

Dabrowski mapped out a chart of the progressive appearance of these dynamisms. The dynamisms include astonishment with oneself, disquietude with oneself, feelings of inferiority toward oneself, feelings of shame and guilt, dissatisfaction with oneself, positive maladjustment, the third factor, subject-object in oneself, self-awareness and self-control, autonomy, authenticity, responsibility for oneself and for others.

The inner psychic milieu reacts by accepting internal and external stimuli and processes the stimuli via the dynamism mentioned. What emerges, through the control of the *disposing and directing center*, is a psychic transformation of the received stimuli.

“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. . . The higher the level of the inner milieu, the more thorough is the process inner psychic transformation” (Dabrowski, 1970, p.74).



(Figure 2 - Diagram of The Inner Psychic Milieu) (Dabrowski, 1970, p.66)

All the dynamisms within the inner psychic milieu, including the directing center (which is also a dynamism), are subject to the concept of multilevelness. As the individual increases in development, higher levels of each dynamism appear. The conflict experienced by the developing individual is reflected in conflicts within the dynamisms themselves and conflict particularly within the directing center. The directing center as previously explained acts through

the workings of higher emotions (particularly empathy) which fuse with higher intellectual functions. This empowers the directing center to assist the individual in making reflective, conscious decisions which will benefit the other and consequently, will be *good* for the individual as well. This process moves the individual from the instinctive to a level of higher consciousness which enables higher level transformation to take place.

7. Personality Ideal

Personality Ideal is the fulfillment of Dabrowski's theory of positive disintegration. This is the main reason why TPD can be viewed as a theory of personality development. The individual is progressing in becoming a more *human* individual - one possessing higher levels of empathy and thereby develops higher levels of consciousness. Higher level consciousness enables higher level transformation to take place. The personality itself can be seen at any level of TPD. It is a reflection of the level attained. Thus, low levels of development reveal a selfish, often ruthless individual. As the individual progresses through the levels, his/her level of all the dynamisms within the psychic milieu act together to produce a personality in constant anxious, nervous conflict. It is not until the individual reaches levels IV and V that peace and harmony emerge through secondary integration. The fact that the manner in which this process occurs unites the biological, environmental, intellectual and emotional into mental function, results in a theory which truly explores *human* development. That is why this theory of human development is unique and different.

It is critical for the reader to understand Dabrowski's definition of *Personality*. Personality is NOT the concept described by Meyers Briggs. It is rather the journey to self-perfection, the progression and change by the individual of his/her essence to that of a better, higher, more

empathetic, more responsible, more authentic essence. It is imperative that the reader realize this distinction of the term *Personality*, when used in Dabrowskian terms. Dabrowski, always thinking in levels, gave three definitions of *Personality*, in hierarchal order.

- “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” (Dabrowski, 1973, p.111).

The Transpersonal

A discussion of the theory of positive disintegration would not be complete without mention of the concept of the Transpersonal. The essence of TPD revolves about the message of transcendence and transformation. Dabrowski uses it in the third factor, the inner psychic milieu, the Personality Ideal, and in many of the dynamisms. Dabrowski speaks of the ability of the individual engaged in transcendence as moving beyond the realm of *self* in the “here and now” to a deeper yet higher orientation outside of *self* and inclusive of *other*. The journey propels one out of the immediacy of the external world and into the spiritual, internal world. Here, valuative decisions are weighed against a standard (Personality Ideal). Ego is silenced (Boucoulalas, 1997), a quieter milieu is entered. The individual is able to contemplate, think, consider, feel - to more deeply make use of those qualities which make up the developing human being. Dabrowski engaged often in meditation. This is evidenced by his many references to, and high regard of meditation in his writings.

“The fundamental quality shaped by the everyday effort of the individual aiming at personality is the ability to meditate. . . 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” (Dabrowski, 1967, p.166).

The movement which results in transcendence and transformation, because of its direction from *self* to *other*, constitutes a *Transpersonal* orientation. It is Dabrowski’s movement away from the *what is*, towards the *what ought to be*. The transformative process de-emphasizes *self* and enhances *other*. The greater good - that which an individual *ought* to do - results in a choice which changes essence to that of a higher, more empathetic, more responsible, more authentic human essence. It constitutes the forward movement away from the interests of the ego to responsibility for the other - the forward movement of the developmental process. Assessment, reflection, prospection, consideration, and evaluation involved in this transformative process require an atmosphere of internal quiet and meditation.

Levels within the Theory of Positive Disintegration

Dabrowski was an avid reader of Kierkegaard. A discussion of the levels of positive disintegration would be lacking without returning to a passage Dabrowski cites of Kierkegaard:

“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. . . To achieve such faith, however, one must go through the wild and ghastly forest, full of thistles and thorns” (Kierkegaard in Dabrowski, 1967, p.36).

This journey Kierkegaard speaks of prepares one for a comprehension of the struggle involved in ascending the levels of positive disintegration. It is no easy journey. At the International Dabrowski Conference (summer 2000), Vicky Moyle likened the journey to one through a labyrinth. Moyle pointed out that

“to walk a labyrinth is to walk a ritual, requiring the three steps of (1) purgation (emptying and letting go), (2) illumination (reaching clarity - the center) and (3) unification (the way out - transcending the ego)” (Moyle, Dabrowski Conference, 2000).

Moyle presented that the journey is “one of a pilgrim,” one which requires “meditation.” Her advice was to “bring an open heart and an open mind” (Moyle, Dabrowski Conference, 2000).

Moyle compared this journey to those of the heroes in Greek mythology. She pointed out that the hero is not always conscious of the fact that what he did was heroic. Looking at these journeys, she aptly stated, “any average individual in his right mind would never even *want* to take the journey.” Moyle ended her presentation by adding the hopeful but important message that “Dabrowski speaks to the heart and the spirit” (Moyle, Dabrowski Conference, 2000). His message urges and encourages the individual on the journey.

I feel it is important to understand these concepts before any kind of meaningful discussion on the levels of TPD can be presented. Dabrowski experienced and studied suffering. He gave value to it. Dabrowski studied the human-ness which serves to promulgate and maintain the existence of the human race. Given these premises, Dabrowski presents the world with a journey - one which is a challenge. This journey is one not which all, not which even many, will entirely accomplish. Accomplishment is *not* required. It is the journey itself which exists as a “gift,” an invitation to partake in the struggle onward and to suffer in *becoming* a better (higher level) human being.

Level I

Level I - Dabrowski named this level, Primary Integration. It is the beginning state of integration within TPD. There is no disintegration at this level. Hence, there is no conflict. No

developmental dynamisms are present at level I. This level is one in which dwell the truly selfish, uncaring, unfeeling members of society.

“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” (Dabrowski, 1996, p.18).

In this level dwell the psychopaths - those with no true human characteristics. Thankfully, Dabrowski reminds us that there are not that many of these individuals inhabiting the planet, although he acknowledges their existence.

“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” (Dabrowski, 1967, p. 7).

Dabrowski did refer repeatedly to Hitler and Stalin as psychopaths (Dabrowski, 1964,1967, 1970, 1973). He used these individuals as examples of the result of “one-sided” development, a concept discussed later in the chapter. Primary integration is comparable to Hughlings Jackson’s “automatic” responses - rigid and impulsive (Jackson, 1884). Behavior is directed by primitive external forces. Man ceases to be man in his true “human sense.”

Level II

Level II, Unilevel disintegration, is the first breaking up of the inhuman man in the journey of becoming of a truly human individual. Dabrowski felt most of humanity inhabit this level. Ambiguity is the key concept in level II. The individual has a vague sense that something is missing in his life, something is not quite right. The mix of the external world and the internal milieu of the individual cause a feeling of general unrest. Sensitivity in a reduced sense makes

an appearance within the individual. He/she feels unsettled, but not sure what to do about it.

“Thinking has a circular character of argument for argument’s sake. Externality is still quite strong. . . there is continual vacillation between “pros” and “cons” with no clear direction out of the vicious circle” (Dabrowski, 1996, p.18).

An individual feels “less happy” (settled, at rest), in level II than in level I. If he progresses on the journey to level III, the road will become harder, but at least the individual knows he is engaged in a process to hopefully remedy some of this un-settledness. However, should he/she choose to remain in this very insecure state, he/she may become the victim of mental disease.

“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” (Dabrowski, 1996, p.18).

Level III

Level III, Spontaneous Multilevel Disintegration, is an all out battle within the individual between his/her external environment and his/her inner psyche. The journey through the labyrinth has reached a crisis point. What sparks this battle is usually an external crisis - positive or (usually) negative. An event in the experience of the individual becomes a developmental event. It can include anything from job loss, promotion, marriage, divorce, illness, death of a loved one, - any experience which causes a deep emotional response within the individual. Conflict rages within the individual and he/she goes through a process of “self-evaluation, reflection, intense moral conflict, perception of the uniqueness of others, and existential anxiety” (Dabrowski, 1996b,p.19).

The individual is starting to realize that there are levels to human existence, higher and lower.

The individual struggles to reach for the higher - “the what ought to be” rather than “the what is.”

Level III is a critical period within TPD. To journey within this level is a nightmare - a living hell. Any individual who has lived Dabrowski's theory, needs no explanation of this level. He/she's been there. The pain is agony - not merely the pain of the external event which set off the process, but in particular the internal pain. Here lie Dabrowski's schizophrenics - dwellers within level III. They yearn for the higher and live in constant internal pain. Autonomous factors begin to emerge. Strong developmental dynamisms appear:

“positive maladjustment, astonishment with oneself, feelings of shame and guilt, disquietude with oneself, feeling of inferiority toward oneself, and dissatisfaction with oneself”(Dabrowski, 1996b, p.19).

It was particularly due to the trauma experienced in this level of TPD, namely a life pulled between the hold of the “what is” and the pull of the “what ought to be,” that Dabrowski formulated the basic thesis of the theory of positive disintegration. The decision to move in the direction of the “what ought to be” constitutes the development of *Personality* within the theory. The reader is reminded to think of *Personality* in Dabrowskian terms - the self-chosen process in becoming a better/higher unique, empathetic, authentic, responsible human essence.

“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” (Dabrowski, 1967,p.vi).

Hence, this “thesis” is the basis of Dabrowski's statement “Psychoneurosis is not an illness”. It is the very manifestation of the process of healthy human development taking place. The struggle and pain are well worth the growth and creativity which lie in store.

Level IV

Level IV - Organized Multilevel Disintegration - is precisely what it says - organized. The

chaotic mess existing in level III gives way to conscious *choice*. Tensions and conflicts calm down somewhat and the individual takes a hard look at where he/she is and where he/she wants to go. A clearer picture of the “what ought to be” emerges. The emotion of empathy strengthens and its feelings become more important. The individual realizes that he/she has been engaged in a raging battle within him/herself. Now there are *others* to think about - the family, friends, counselors etc. who sat so patiently by waiting for this person to come out of depression, anxiety, despair, etc. The individual is able to look at him/herself objectively - as an outsider looking in. Dabrowski calls this ability the dynamism of subject-object. It, combined with the autonomous ability developing within the individual, combine to form what Dabrowski named “*the third factor*.” The concept of the third factor is pivotal to the understanding of Dabrowski’s theory. It is composed of:

“conscious discrimination and choice. . . inner psychic transformation, self-awareness, self-control, education-of-oneself and autopsychotherapy. Self-perfection plays a highly significant role” (Dabrowski, 1996b, p.19).

“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” (Dabrowski, 1970,p.179).

The inner psychic milieu while still active, is taking control of the external milieu. Internal forces are thus becoming stronger than external forces. The person (as a developing human, unique personality) is taking form. Higher level consciousness takes place. Here higher level emotion (particularly empathy) fuses with higher level cognitive function. This fused element stimulates the cortex, resulting in the formation of higher level consciousness - a consciousness

composed of higher level reflective, transformative and empathetic capability.

Level V

The journey has reached its climax. The horrors have ended. A feeling of immense joy and peace prevails. This is the state of Dabrowski's level V - Secondary Integration. The individual has reached the "what ought to be". The "what was" is only a memory. The Personality has developed. I think it wise to revisit Dabrowski's definition of *Personality*.

"Personality . . . 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 . . ." (Dabrowski, 1967, p.5).

The developmental dynamisms present at level V are "responsibility, autonomy, authenticity and personality ideal" (Dabrowski, 1996b, p.20). Due to high level reflective, empathetic, consciousness, and thereby high level transformation, the individual now is more concerned about the welfare of others than his/her own welfare. Dabrowski used exemplars to demonstrate this level of TPD. Two examples of exemplars are Maximilian Kolbe and Janusz Korczak. Kolbe was a Polish priest who was imprisoned in Auschwitz. When he saw that a father of five children had been selected for extermination, Father Kolbe offered to change places with him. The father lived and left Auschwitz. Maximilian Kolbe was exterminated. Janusz Korczak was a Polish physician and psychologist who established an orphanage for children in the Jewish Warsaw ghetto. When the orders came for his approximately two hundred orphans to be taken to concentration camp, Korczak was told he could retain his freedom. Korczak however, refused to leave his orphans. He prepared the children, telling them they were going to a lovely place. He

and the children left the ghetto singing, smiles on their faces. Korczak accompanied his children right into the crematorium. These two examples indicate the high levels of empathy, authenticity and responsibility present at level V of the theory. Very few individuals reach level V in TPD. Very few reach level IV. That does not matter. What does matter is that the journey be embraced.

“In the face of these questions, I often felt broken and afflicted by their number and overwhelming complexity. I felt that these questions demanded answers that would be universal and that would penetrate deeply. This need to penetrate deeply became more associated with an intuitive understanding of the multilevel nature of phenomena. Superficiality, vulgarity, absence of inner conflict, quick forgetting of grave experiences became something repugnant to me. I searched for people and attitudes of a different kind, those that were authentically ideal, saturated with immutable values, those who represented “what ought to be” against “what is.” And it often turned out that among such persons, the “what ought to be” was already there and, at times, in its noblest manifestations”(Dabrowski in Hague, Tremblant Conference 2000, p.4).

One-sided development

Dabrowski witnessed intense cruelty in his lifetime, particularly during the war years in Poland. He witnessed man’s inhumanity to man at its worst. As a psychologist it seems only natural that he would postulate as to how such inhuman humans came to be. One can see repeatedly in his writings that he warns against the dangers of totalitarian leaders such as Hitler and Stalin. Dabrowski came up with a solution which is a major piece of the theory. High intellectual development without corresponding emotional development can produce inhumane humans - humans without the necessary component of empathy to guard against the horrors of human destruction and genocide.

“. . . 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” (Dabrowski, 1970, p. 30).

“Why was St. Thomas Aquinas not aware that the conclusions of some of his theological hypotheses lead to the de-humanization of man’s life by the exclusion of emotional life” (Dabrowski, notes n.d. circa 1970,p.98).

One can see the deep feelings of horror present in Dabrowski’s writings in the following:

“The conscious working out of methods for “man hunting” in Hitler’s street round ups, in hunting for negro slaves, in kidnaping women for work in brothels, in the politico-economic exterminations of villages and towns, in hunting for “law” breakers in concentration camps by means of concealed high tension wires, by means of dogs trained to capture humans - all this represents something much more hideous and much more tragic than when animals hunt each other” (Dabrowski, notes n.d. circa 1970,p.114).

“One cannot forget the cry of a harmed child, the sorrow of a deserted woman, prisons, and concentration camps, death in pain and fear, loneliness and the fact that “the dead never return” (Dabrowski, notes n.d. circa 1970, p.119).

“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” (Dabrowski, 1970, p. 11).

“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 (Dabrowski, 1973, p.40).

High level cognitive function which is not fused with high level empathy will result in selfish choices - choices which do not take the fate of others into account. Psychopaths result.

Empirical Testing of the Theory

The researcher includes a description of the methods used to empirically test the theory of positive disintegration.

“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, have been administered to subject populations of 576 and 565 respectively. 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” (Dabrowski, 1996b, p.168).

Marlene Rankel Ph. D., professor, researcher and student of Dabrowski related to the researcher that the research undertaken by Dabrowski and his co-researchers was extensive and intense.

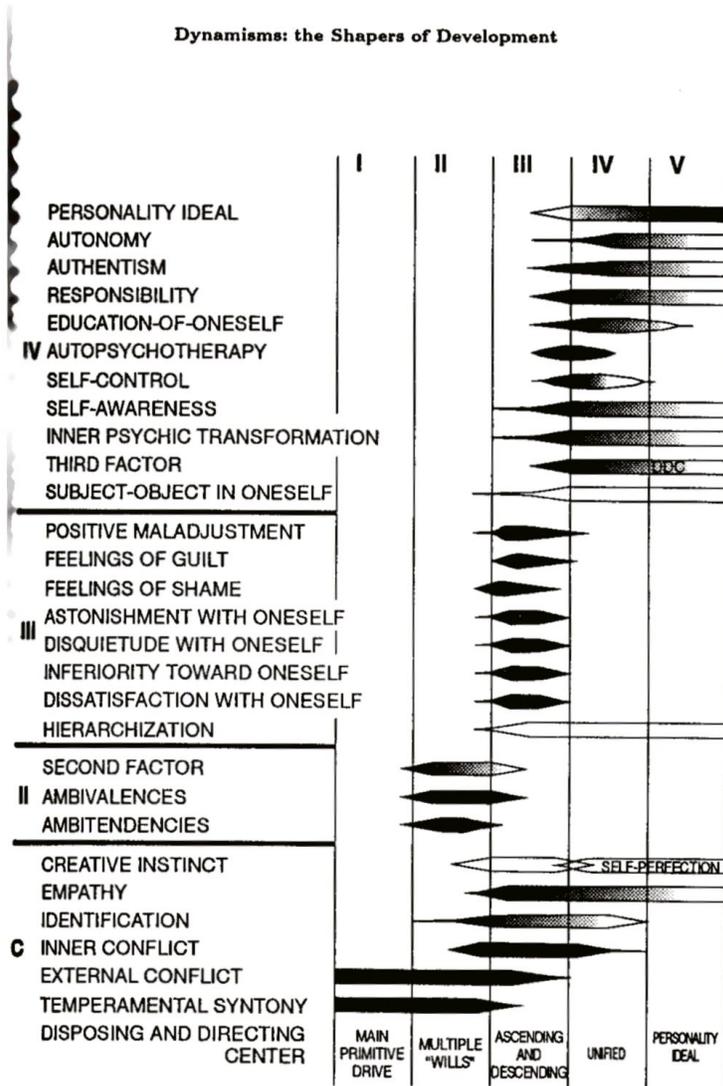
They were engaged in approximately seven tests simultaneously. Rankel was taught by

Dabrowski to conduct the neurological exams on subjects (Rankel, personal communication,

November 25, 2001). Methods and cases are described in the 1996b Dabrowski text,

Multilevelness of Emotional and Instinctive Functions. Cases are quite lengthy and are primarily written for professionals. Basically, testing reveals the presence and levels of dynamisms. These are categorized and arranged in a chart to ascertain level of development. The researcher refers the reader to the 1996 Dabrowski book if interested in the specifics of testing.

Dynamisms: the Shapers of Development



(Figure 3 - Chart of Dynamisms; (Dabrowski, 1996, p.31))

Chapter Conclusion

TPD is a theory of paradox. It speaks of growth from disintegration, life from death, and peace, happiness and love from pain and suffering, i.e., what normally is termed good from bad.

Mystery permeates TPD (Hague, Dabrowski conference, 2000). It has been said that “if you need words to understand Dabrowski, you just don’t get it” (Moyle, Dabrowski conference, 2000).

Bill Hague Ph.D., psychologist and student of Dabrowski says:

“I believe there is a history and individual acceptance that a “bad” thing can sometimes in some way be good - that a falling apart can be an opportunity for restructuring the better. Those who take time to reflect know this. Sometimes the bridge from worse to better falls apart before you even get near better. . . some look back and say: “I now know that sickness, that accident, that breakdown was the best thing that ever happened to me” (Hague, Dab conference proceedings, p. 5).

“I see it springing out in the intuition of people who may know nothing of Positive Disintegration, but feel intuitively the hope it can bring to the hard lessons of their lives”(Hague, Dab conference proceedings, p. 11).

There are no hard and fast answers. Dabrowski understood that in order to become a better person, an individual must break apart and dissolve his present self and become someone better.

Dabrowski’s most concrete formula for accomplishing this was twofold:

(1) Make the “what is, what it ought to be” through self-perfection, i.e., dissolve your present self and become a better person; more authentic, more responsible.

(2) Make the “what is, what it ought to be” through empathy and love of the “other,” i.e., dissolve concentration on yourself and seek out to understand, help and love “the other.”

Dabrowski saw emotional development as the key to achievement of what becomes a spiral onward developmental path. As one develops emotionally, one loses self, perfects self, and becomes more and more emotionally developed. Emotional development then leads one to self-

perfection, to loss of self and to further emotional development. Each forward advance demands a tearing down of the previous structure and construction of the new. It is an upwards spiral progression. For those skeptics fearing that this journey is impossible, Dabrowski said that in the course of his lifetime, he searched for people engaged in making the “what ought to be” the “what is,” and he found them - many times in the “noblest (of) manifestations” (Dabrowski, 1977, p.xiv). I end this chapter with a poem by Heather Slade, included by Bill Hague in his presentation at the Dabrowski conference July 7, 2000. I feel it shares Dabrowski’s message.

Maybe tears

“Maybe tears serve to magnify our vision
that we might see into the spirit world
that we might see God
so much clearer
feel Him much more keenly
senses sharpened
honed by pain.”

(Heather Slade in Hague, Dabrowski Conference 2000)

Chapter III

The early years

“I’ve been looking for a philosophy all my life,
Not so much as a rational system,
But first of all principally a philosophy of life,
A philosophy uniting the concrete with the absolute,
Without changing the affirmed and self created essence;
What’s more, a philosophy motivated and verifiable,
Not one sided but multi-dimensionally and multi-levelly
Based on dynamisms of the inner development of a man,
His personality, his wholeness, his feelings, desires and thoughts,
His wants, his immortality and love”

(excerpt of poem entitled *Existential Essentialism*, found within a file of philosophical poetry (Poemat filozoficzny #172) written by Dabrowski, found in the Dabrowski file of the National Archives of Canada, MG 30 B 88, Vol. 6; 4; translation from the Polish by E. Mika).



(Figure 4 - Map of Poland, <http://www.matrade.gov.my/Laman2000/image>)

Childhood and Teenage Years

Kazimierz Dabrowski was born in Klarowo, Lublin, Poland on September 1, 1902. His father, Antoni, was an agricultural administrator. The family dwelling occupied an estate which fell within his father's jurisdiction. Kazimierz was the second to the youngest of four children - three boys and a girl. His little sister died at the age of three of meningitis. The memory of her death remained with Dabrowski, as evidenced in his writings:

“I learned about death very early in my life. Death appeared to me not just as something threatening and incomprehensible but also as something that one must experience emotionally and cognitively at close range. When I was six, my little three-year-old sister died of meningitis” (Dabrowski, 1977, p.ix).

Brought up in a home which put emphasis on culture and books, Dabrowski began his education with Catholic priests. Dabrowski attended “Lublin School,” a boys’ grammar school. While attending “Szkola Lubelska” a Lublin high school for boys, (Gimnazjum Meskie), Dabrowski became editor of “Into the Future,” the high school quarterly. Dabrowski contributed poetry and drama to the publication. While still in high school, Dabrowski participated in PET and ZET, Polish underground organizations for youth (Dabrowski, E. biography, circa 1980). Michael Piechowski, Ph. D. and co-author with Dabrowski, relates about Dabrowski’s teenage years:

“He (Dabrowski) told me about his reading of Kierkegaard and how at the age of 16 he designed a questionnaire to ask his friends and classmates what would be the most important thing to them in the afterlife. He found it was to have one’s loved ones there, in other words, the enduring bonds of love were the most important for people to have not only in this life but to be able to have them unbroken by death” (Piechowski, personal communication, September 7, 2001).

Father Lesniak, student and friend of Dabrowski, told me about an incident which affected Dabrowski significantly, while Dabrowski was still a teenager:

“I would like to say that the very beginning of his theory took place during the first

World War when Dabrowski was an adolescent (at age 13 - 14 years.) Once - he told me - that in the aftermath of a battle, he was shocked and horrified at the sight of the mutilated bodies of many dead soldiers. He asked himself why so many soldiers had been killed? Why there is so much hatred and evil in the world? What should be done to help nations love each other? How can human beings be so inhumane to one another? Who is man?" (Lesniak, personal communication, October 6, 2001).

As a preview of his gumption and his commitment to scholarly pursuits; while he was still in high school Dabrowski concealed his age and enrolled as a free student at the Catholic University of Lublin (KUL.) There he combined literature study in the department of Polish linguistics with attendance at philosophy and psychology lectures. In 1923 Dabrowski took his matriculation exam at KUL, and successfully completed years one and two of undergraduate work. His appetite whetted for further study, Dabrowski continued on to Poznan University, where in 1926 he completed his undergraduate studies in literature, psychology, and philosophy. Dabrowski's studied under many noted Polish scholars as Stefan Blachowski and Stefan Szuman (psychologists,) Florian Znaniecki (sociologist,) Czeslaw Znamierowski and Adam Zoltowski (philosophers,) and Bogdan Nawroczyński (educator,). (Kawczak in Dabrowski1996a, Dabrowski, E., circa 1980, Zych,1988).

As an example of Dabrowski's many interests, Dexter Amend, Ph.D., psychologist and student of Dabrowski, points out that Dabrowski first intended to study music. "He loved to play the piano. I heard him often play Chopin's Piano Concerto #1" (Amend, D., personal communication, February 17, 2002).

It is important to note at this point that Dabrowski's literary studies were conducted following the concepts of the Polish romantic school. Two schools of thought permeated the Polish

educational system at the time of Dabrowski's education. These were the romantic and the positivist schools. The romantic school was very concerned with the preservation of Polish nationalism. Within the school were created many of Poland's great literary works as Adam Mickiewicz's *Pan Tadeusz*, an epic poem of Poland's history (Kawczak, personal communication, June 24, 2001). Poland's geography which consists of a rich land protected by no natural boundaries, has lent itself to a volatile national history. Continual loss and fighting to regain their land has resulted in a Polish tie to the land. This romantic notion of a people "one with the land" combines with the Poles' pride in their ability to deal with struggle. Thus, the romantic school of Polish literature flourished and contributed to the "suffer; but survive" spirit of Poland.

"Adam Mickiewicz insisted that history had a deep spiritual dimension in which suffering prepared the soul for glory. It was a familiar Christian theme - redemptive suffering as a personal spiritual discipline. For Mickiewicz, though, redemptive suffering was also the national destiny" (Weigel, 1999, p.34).

Elizabeth Mika, MA psychology, who helped me greatly with translation, was born and raised in Poland. She feels this historical suffering for country has meshed with Polish personal heritage.

"This sense of historical tragedy permeating personal lives is very typical for Poles. We have been almost conditioned to view our lives as determined by powerful, negative forces that need to be opposed with all possible (inner) might. Hence the emphasis on patriotic and moral duty in our up-bringing and culture. The geographical placement of Poland - between huge and hostile world powers, trying to snatch the country away from its people - has made Poles tough, proud and . . . manic-depressive" (Mika, E. , personal communication, January 26, 2000).

(Kawczak, personal communication June 24, 2001) related that this schooling in the romantic contributed to the lyricism and beauty inherent in Dabrowski's writing. However, it also was

responsible for a quality of vagueness which Dabrowski felt plagued by throughout his lifetime. Schooled in the composition of poetry and drama, Dabrowski concentrated on the artistic value of his literary creations. Often this comes across to the reader as a lack of articulation and unscientific. Dabrowski found this particularly problematic when attempting to appeal to Western readers. For this purpose, Dabrowski joined forces with Andrew Kawczak, LL. M., (doctor of law) and Ph. D. in philosophy of science, and Michael Piechowski, Ph. D. in microbiology, to assist him in the writing of *Mental Growth through Positive Disintegration* (1970). Kawczak an attorney, studied in the positivist school in Poland - a philosophical school stressing logic and precision. The positivists stressed education of the masses. Many of the great Polish scientists emerged from the positivist school. One such notable scholar was Maria Sklodowska-Curie. Together Dabrowski, Kawczak and Piechowski produced *Mental Growth*. Kawczak commented that

“*Mental Growth* is a very difficult to read work. Difficult because it’s very scientific and boring. It’s of interest that *Mental Growth* was published in the United States, in Canada, in England and in South America. However, the book was never published in Poland ” (Kawczak, personal communication, June 24, 2001).

Medical studies

Completing his philology degree in 1926, Dabrowski left for Warsaw, where he began his education in medicine at the University of Warsaw under Mazurkiewicz. Mazurkiewicz, an eminent Polish psychiatrist, impressed Dabrowski greatly with his theories on “own” developmental forces. Mazurkiewicz’s “own” forces contain emphasis on “the significance of emotions as directing forces” (Dabrowski, 1964, p. xii). Dabrowski later used his knowledge of Mazurkiewicz’s “own” forces to formulate the concept of *autonomous* forces in TPD.

“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 of excitation - as more than simple reflexes to a stimulus” (Dabrowski, 1964, Introduction p.xii).

While he was studying medicine under Mazurkiewicz, Dabrowski worked in a pediatric institution designed for treating orphans and children who exhibited mental problems. Here he practiced clinically, relying heavily on observation. What interested him particularly in this setting, was the phenomenon of auto-mutilation - children harming themselves for no apparent reason. He theorized about the phenomenon:

“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” (Dabrowski, 1937b, p. 5).

“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” (Dabrowski, 1937b, p. 5).

“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” (Dabrowski, 1937b, p.5).

Dabrowski introduces four key points in the above quotes which become foundational components of TPD. First is a wish and need to suffer. Second is the linking of suffering to a feeling of guilt, with suffering as a redemptive force. This spin on guilt differs from Freud, who views guilt as a harmful force. Dabrowski views guilt as beneficial and necessary to development. As an aside, it is interesting to note that it was also Adam Mickiewicz’s historical view of redemptive suffering in the Polish epic, *Pan Tadeus*. Is Dabrowski linking psychic suffering with the Polish historical (romantic) concept of suffering? The third concept,

is Dabrowski's definition of psychic suffering as an *inward* examination of self. Here

Dabrowski somewhat deviates from Adler's theory. Adler believes self-mutilation is largely due to inferiority.

“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” (Dabrowski, 1937b, p.22).

Dabrowski maintains Adler's feeling that inferiority contributes significantly to self-mutilation.

His stance, however, is that the individual engaged in a developmental process experiences inferiority toward *self* rather than inferiority to others within the external world.

“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 worst complexes, and the desire of working toward self-perfection” (Dabrowski, 1937b, p.75).

Dabrowski's fourth finding within his study of the phenomenon of auto-mutilation, forms the basis for his TPD concept of *hyper or over-excitability*.

“The faculty for bearing pain in self-mutilation must probably be interpreted as some physical or psychic hypalgesia. . . 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. . . these tendencies are the result, on one hand, of various somatic irritations, and , on the other hand, of psychic overexcitability and tendencies to obsession” (Dabrowski, 1937b, p.11).

“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” (Dabrowski, 1937b, p. 32).

Dr. Tom Nelson, chairman of the department of psychology at the University of Alberta relates an incident he witnessed while accompanying Dabrowski on a trip to Poland. In the course of that trip (during the 1970s,) Dabrowski himself engaged in self-mutilation. He and Nelson were

at a psychology conference where communist sanctioned papers and viewpoints were being presented. Dabrowski was a member of the panel; Nelson an observer in the audience. Nelson wondered why Dabrowski was continually covering his mouth with his hand during the proceedings. After the meeting, Nelson re-joined Dabrowski and noticed that Dabrowski's hand was bleeding. Dabrowski was biting his hand to the extent that he was causing it to bleed in order to keep silent during proceedings he could not philosophically agree with (Nelson, conference proceedings, 2000).

Dabrowski completed his medical studies in 1929. His doctoral dissertation was the psychological conditions of suicide. This paper entitled, Les Conditions Psychologique du Suicide (Dabrowski 1929), was published the same year. Dabrowski's master's thesis had also been written on suicide (Karen Nelson, 1992).

“Prompted by the death of his best friend, it reflected “his attempt to determine why the finest people are inclined to suicide, the least fine, homicide” (Rankel in K. Nelson, 1992, p. 363).

To better understand suicide, Dabrowski studied the writings of J. W. Dawid and included Dawid's findings in many of his works. Dawid was a famous Polish psychologist whose life changed drastically after the suicide of his wife. Dabrowski writes that Dawid was an avid member of the positivist school in Poland. His position was that of the analytical scientist who puts no credence in the role of emotions and spiritualism.

“ . . . his work as a whole, between 1881 and 1910, reveals the calm of an accurate investigator. He finds an explanation for the world in physiochemical phenomena. That which could not be experimented upon was not worth the effort of thought” (Dabrowski, 1937b, p.64).

After the suicide of his wife, Dawid underwent a psychic transformation. He experienced suffering, breakdown, guilt, and a belief in the spiritual. His torments resulted in physical and mental anguish. Dawid became so physically compromised that he developed tuberculosis.

“I loved my wife deeply . . . but I loved her 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 . . . death awakened in me something like a new organ, the ability to see or realize certain things. 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” (Dabrowski, 1937b, p.65).

“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. . . 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” (Dabrowski, 1937b, p.65).

Dawid underwent a transformational change. After his wife’s death he gained spiritual insight in addition to his previous analytical orientation. At this point in Dabrowski’s account of Dawid, we obtain an interesting Dabrowskian perspective of transformation.

“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” (Dabrowski, 1937b, p.66).

Dabrowski lists four components of transformation. 1. A state of idealism replaces the material state. The individual begins to look inward rather than outwardly towards the external and material to find answers. 2. Intuition gains worth in the scientific arena. 3. A partial death of the selfish desires and ego of the individual occurs allowing the inner spiritual voice to gain significance and be listened to. 4. The worth of the voluntary acceptance of suffering is

emphasized as a necessary tool in the educative process.

Dawid strongly believed that his suffering availed him contact with his deceased wife. To end the suffering would sever his only available tie to her.

“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” (Dabrowski, 1937b, p.67).

Dawid communicated spiritually with his wife after her death. On one of his walks he was sure he had heard her call to him. On reflection Dawid realized that the voice he heard was his own calling himself to her. Dawid finally decided to commit the “perfect sacrifice” and join her. He committed suicide.

“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” (Dabrowski, 1937b, p.67).

“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” (Dabrowski, 1937b, p. 68).

Dawid saw suicide as his only course of action to redeem himself from his guilt and to join her in the afterlife. Dabrowski explains:

“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” (Dabrowski, 1937b, p.69).

Confused by Dabrowski’s rather vague answer, I asked Andrew Kawczak, co-author with Dabrowski, whether Dabrowski was indicating suicide to be a good or bad solution. Dr.

Kawczak explained his impression of Dabrowski's thoughts on suicide in the following way:

There are two kinds of suicide - selfish suicide and altruistic suicide. Selfish suicide has as its motive the desire to hurt someone, to get even or to make someone suffer. Altruistic suicide, conversely, can have as its motive the wish to spare someone additional suffering. An example would be someone who is very old and has discovered he or she has an incurable disease (Kawczak, personal communication, June 24, 2001). Dabrowski himself gives an example of altruistic suicide -

“At the time of war and occupation of a country by foreign troops, members of the resistance movement sometimes 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” (Dabrowski, 1973, p.34).

Kawczak felt that Dabrowski was telling us:

“when someone commits an altruistic suicide, it may indeed be very developmental. Don't judge too hastily. That does not mean we should encourage them to do so. He would never say that. As in Dawid's case, (there was a) very developmental change after his wife's suicide - as for the suicide itself, Dabrowski never says one way or the other.” Kawczak felt this lack of voicing a viewpoint displayed Dabrowski's commitment as a scholar. He would never say something unless he could somehow back it up (Kawczak, personal communication, June 24, 1901).

Dabrowski ends his chapter on Dawid with the following conclusion,

“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” (Dabrowski, 1937b, p.69).

The Formation of an Institute of Mental Health in Poland

Dabrowski organized a clinic for nervous, retarded, and disturbed children in Warsaw in 1931. There he practiced as a psychotherapist. In 1932 Dabrowski was granted another scholarship from the National Culture Foundation affording him the opportunity to study psychoanalysis in Vienna under Professor Wilhelm Stekel. In addition, he was able to also study neurology under professor Otto Marhrburg, psychology under professor Kurth Buhler and internal disease under professor William Schlesinger. As a result of this study, Dabrowski became certified in psychoanalysis (Dabrowski, E., circa 1980, p.3). From Vienna Dabrowski traveled to Paris where he studied for four months under Gerard Meyer. Here he was exposed to lectures given by Pierre Janet, a famous psychologist and psychoanalyst. This time period made a lasting impression on Dabrowski, as recorded in his diary.

“At this time my views on the range and multiplane and multilayer approaches to mental hygiene began to take a definite shape. I began to see mental hygiene as a science indispensable in every branch of psychology, psychotherapy, psychiatry and authentic upbringing. I became to realize more and more that the psychopathological approach is not a simple thing, that it does not express static and statistic abnormality, that this is a meeting ground of high normality in the meaning of advanced development, creativity, increased impulsiveness, which is closely connected with advanced development and creativity” (Dabrowski, E. bio, p.4).

Dabrowski was awarded a grant by the Rockefeller Foundation in 1933 to study public health at Harvard University. According to archival information from the Rockefeller Foundation, Dabrowski arrived in New York City on October 19, 1933 aboard the SS Washington. He was 31 years old at the time and he arrived with his wife. (Rockefeller Archive Center, fellowship card #1).

This documented arrival in New York with his wife presented a conflict of information to the researcher. The Dabrowski, E., Kawczak and Zych biographies claim that Dabrowski was not married until 1942. The researcher raised the question as to whether Dabrowski had been married twice. An answer came from professor Lesniak by way of a personal letter.

“Moreover, I can tell you that Dabrowski was married twice. His first wife - as far as I know - died of tuberculosis” (Lesniak, personal communication, August 30, 2000).

According to the archival records of the Rockefeller Foundation, on October 19, 1933, arrangements were made for Dabrowski to work at the Judge Baker Guidance Clinic with Dr. Healy and Dr. Macfie Campbell at Boston Psychopathic Hospital from October 19, 1933 for nine months, renewable for two months. Dabrowski's first stipend from the Rockefeller Foundation was issued on October 20, 1933 for \$200 per month. Tuition and travel expenses were covered. Termination of the grant was scheduled for September 19, 1934. English lessons were approved for Dabrowski. A January 17, 1934 record stated that Dabrowski had been working with Drs. Campbell, Healy, and Thom where he was conducting scientific research with Dr. Campbell “on the nervousity of children and on automutilation” (Rockefeller Archive Center, fellowship card #1). Also recorded was the fact that Dabrowski would like to spend some time in Vienna. En route to Vienna would like to visit several centers of mental hygiene (Hospital for Epileptics and physiological clinic in London, mental hygiene in Geneva, Rome, Paris, Belgium, etc.) (Rockefeller Archive Center, fellowship card #1). During the Easter vacation in 1934 (Dabrowski) visited Clark University, Worcester State Hospital and Monson State Hospital.” (Rockefeller Foundation archives, fellowship card #1). In May 1934, Dabrowski told the Rockefeller Foundation that it was obligatory for him to be in Geneva by

June 25, 1934. Dabrowski planned to spend ten days in Geneva, after which he planned to spend three months in Vienna. He was granted a two month extension during which he continued to receive a stipend of \$200 US/mo plus charges for tuition and travel. His plan included travel to London, Paris, Geneva and Vienna. A report of Dabrowski's academic progress was put into his record on June 20, 1934 by the Harvard School of Public Health. It states

“(Dabrowski) worked only in field of mental hygiene and so was not eligible for a (public health) degree or certificate”.

The report contained a statement regarding Dabrowski by Dr. C. Macfie Campbell:

“Dabrowski has not confined himself to work at Boston Psychopathic Hospital but has kept in touch with work at various centers where medical psychological problems of childhood are dealt with. Before leaving he presented to staff a systematic report of (the) topic of Self Mutilation, Physical & Mental. (He) also presented case material in Out Patient Dept. Showed himself intelligent, a worker of considerable initiative and great industry.”

Dr. W. F. Dearborn added “(He) attended faithfully clinical course in Psychology of Mentally Deficient Children, which was held at Walter E. Fernald School, as well as my seminar course in Problems of Educational Psychology and Mental Hygiene. (Dabrowski) did not take final exams or do clinical testing in (the) first course so that we were unable to assign him a grade. In seminar class, because of language difficulties, another member of the class undertook to translate from French and to digest his doctorate thesis. Have no hesitation in giving him a grade of B. If he had felt a little more at ease in English language, I should have found plenty of grounds for rating him higher” (Rockefeller Archive Center, fellowship card #1).

Dabrowski left Boston on May 23, 1934. He spent a few days in New York City, Baltimore and Philadelphia and then sailed to Europe with his wife aboard the SS Olympic on June 8, 1934, hopeful that the Rockefeller Foundation would help to fund his upcoming psychiatric endeavors in Warsaw (Rockefeller Archive Center, fellowship card #2).

Dabrowski was named a Privat Dozent at Geneva University in recognition of his American research. Dabrowski moved on to Vienna where he wrote an article on Parkinsons disease.

Znaczenie wieku w klinice i patologii parkinsonizmu pospiaczkowego (Significance of age on

the clinical and pathological condition of Parkinsons) in *Neurologia Polska* (1933)Vol 1 p. 52-

59. In addition he studied psychoanalysis there and worked in a pediatric clinic housed within a

neuropathic and psychopathic institute. (Rockefeller Foundation, Nelson, K. bibliography,

Dabrowski, E. bio)

Dabrowski returned to Warsaw in 1934. From 1935 to 1936 he used the \$15,000 allocated by

the Rockefeller Foundation to begin the Institute of Mental Hygiene and he became its

president. In addition Dabrowski gave birth to the Polish League of Mental Hygiene in

Warsaw, assuming the responsibility of secretary. This organization still exists today as

evidenced by my interview with Brunon Holyst, the current president.

“Thirty years ago, I met professor Dabrowski at a private reception of the society. After 15 minutes of conversation, professor Dabrowski proposed me (sic) to be vice president of the society. . . Our society have (sic) a long history. . . Now our society have (sic) 1000 members - special men of pedagogics, psychologists, sociologists and some students . . . And we have quarterly mental health (meetings) founded by professor Dabrowski. I am the literary chief. Then we publish some papers devoted to mental health, psychology, dedicated to self improvement; the aim to improve myself and environmental. So we also have scientific conferences devoted to mental hygiene. The last symposium was in Poznan devoted to the aggression and violence and mental health” (Holyst, personal communication, August 7, 2001).

In 1935 Dr. George Strode from the International Health Division of the Rockefeller

Foundation filed a report following a visit to Warsaw to evaluate progress on Dabrowski’s

Institute of mental health.

“As a result of my study I feel prepared to submit the attached proposal with a request for approval. . . We are so inexperienced in this field of work and the hazards are so much greater than those we customarily encounter, that I prefer to go slowly. I recommend support for but one year at the outset. . . We are not only dealing with a new subject but with a new man. He may or he may not be the right one for the job. The reports from Boston on his work as a fellow were good but one cannot always be sure of a man on that basis alone. In some respects he is ideal; he is young, full of enthusiasm and push; his academic training is favorable since, before studying medicine at Warsaw and Geneva, he graduated from the University of Poznan with a diploma in pedagogy and later got his degree of Doctor of Philosophy. The one year of trial will serve to demonstrate his ability as an organizer and coordinator.

If we find Dabrowski is the right man to back then we shall want to carry on for sometime. Poland is entirely devoid, so far as I know, of preventive psychiatry or mental hygiene, whichever be the better term, and the same thing is true of most eastern and central Europe. A successful piece of work would have repercussions in other countries” (Strode, letter to F. F. Russell, Rockefeller Foundation, February 27, 1935).

Attached to this letter appeared a proposal to aid in the development of a division of Mental Hygiene in Warsaw, Poland. Seventy - five thousand zlote were to be allocated as aid during the period April 1, 1935 to March 31, 1936. Included in this proposal was “preparation of the man intended to develop the activity” (Strode, letter to F. F. Russell, Rockefeller Foundation, February 27, 1935). This preparation had already predominantly taken place during Dabrowski’s fellowship period in Boston.

“The present project, if approved, would carry us into a new field and being one in which the Foundation has expressed a major interest, it has an unusual appeal. There being no similar activity in Poland, it will be easier to measure its influence and success than would be possible in countries with related, if not identical, activities” (Mental Health proposal, Strode letter to F. F. Russell, Rockefeller Foundation, February 27, 1935).

On April 13, 1935 it was:

“RESOLVED that the proposal for co-operation with the National Health Department, Poland, in the development of a division of mental hygiene in the Warsaw School of Hygiene as outlined below, be, and it is hereby approved” (Rockefeller Foundation, RF RG1.1, S.789 1:7).

A sum of \$15,000 was designated by the Rockefeller Foundation to be spent on this program during the period of April 1, 1935 to March 31, 1936. The sum was deemed to cover this first “experimental” year. If results from this experimental year proved promising, additional funding would be provided. A budget followed, designating 34,200 zloty for salaries to be divided as 13,000 zloty from local funds and 21,200 zloty contributed by the Rockefeller Foundation. For equipment and supplies a total of 61,600 zloty was decided upon, 11,000 zloty coming from local funds and 50,000 zloty supplied by the Rockefeller Foundation. Dabrowski requested that 4600 zloty from salaries be allocated to supplies for the purchase and installation of an x-ray for diagnostic purposes. This request was honored and the budget was approved. Dr. R. M. Taylor conducted an inspection of the project in early September 1936. Although construction work was still in progress, Taylor reported that patients were being seen and nurses and teachers were being trained. His impression was that the project was proceeding according to plan. Among his recommendations appeared:

“Dr. Dabrowski will be appointed consultant (without salary) in Mental Hygiene for the city of Warsaw and will be given authority to supervise the work of two school physicians assigned to the special schools for mentally sub-normal and psychopathic and morally delinquent children” (RF RG1.1 3.789 1.7, p.2).

In addition, Dr. Taylor proposed a sum of 8.020 zloty to be contributed to the Institute of Mental Hygiene at Warsaw for the period April 1, 1937 to March 31, 1938. In June of 1937 the archival record indicates that Dr. Taylor wrote to GKS;

“D., the Director of the Institute of Mental Hygiene, while doubtless well trained in his subject, lacks administrative ability and the faculty to visualize the practical application of mental hygiene in a general health service. Dr. Wielawski (asst. In the Div. of Mental Hygiene, Inst. of Hygiene, and applicant for fellowship) appears to have a much more practical turn of mind and it is felt his association with the Institute should prove exceedingly helpful” (Rockefeller Archive Center, fellowship card #2).

What led to the inclusion of this entry is unclear. The original letter is missing from the file. Therefore, no explanation is available. The outcome of this entry is also unclear as no other entries appear in the Rockefeller archival file until December 1940. The entry points out the lack of confidence the Rockefeller Foundation placed in Dabrowski's administrative capabilities. In later years, Dr. Tom Nelson - University of Alberta; Edmonton, Canada also expressed Dabrowski's lack of awareness of practical matters. "He was intensely impractical. He always thought someone would come up with a limitless donation to establish his Institute" (Nelson, T., conference proceedings, July 2000). Dabrowski described the phenomenon of impracticality as a characteristic of an individual engaged in the creative process.

"This kind of . . . mental infantilism can be noticed in some great creative individuals such as: Chopin, Shelley, Slowacki, . . . Van Gogh, Kierkegaard, . . . and others. . . 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" (Dabrowski, 1973, p.154).

A Report Upon the Activities of the Mental Hygiene Institute by Kazimierz Dabrowski was published in the proceedings of the International Mental Hygiene Congress held in Paris, July 19 - 23, 1937. The Institute, part of the National Hygiene Institute was located at Pulawska Street 91, in Warsaw. Forty patients - children and adolescents age 2 to 16 were being seen. Dabrowski's confidence in education as a prime component in the healing process appears in the proceedings. Dabrowski indicates that wellness needs to be encouraged, nurtured and maintained by individuals who relate to the child - parents, educators, counselors as well as the clinical staff. Dabrowski offers child guidance clinics, lectures and classes for parents and teachers. An attempt is made to return children to the most normal environment possible as

soon as possible. A holistic approach to therapy is evident in this 1937 publication.

“The diagnosis having been established and proper methods of medical pedagogy worked out, the child is sent to a proper educational establishment or special school or it is returned to a normal school, but both parents and school teachers are instructed how to deal with the case. Children leaving the clinic do not lose contact with it but are periodically recalled for examination” (Dabrowski, 1937a, p.2).

“During their stay at the clinic children receive individual school teaching. Therapeutic work is also applied (gardening, workshop, etc.). None less important are the activities of the Child Guidance Clinic for children and adolescents with mental and nervous troubles. . . in 1936 the number of consultations was 600. . . Children are directed by schools, educational establishments and are frequently brought by their parents. At the Guidance Clinic they undergo a physical and mental examination and in each case investigations are made to ascertain their social environment” (Dabrowski, 1937a, p.2).

“ . . . other activities (as) . . . Popular lectures for parents, teachers and educators, concerning hygiene. It is understood that many infantile mental troubles are due to improper pedagogical methods of parents and teachers. Mental hygiene courses are organised for social workers and educators. . . Similar courses are foreseen for physicians. . . the Institute undertook to publish a collection of pamphlets, written for educators and containing rational methods helping to understand and educate the child . . . Popular booklets, of about 12 pages each, are published for the propaganda of mental hygiene among the larger public” (Dabrowski, 1937a, p.2).

Zagorze

Within the same document, A Report Upon the Activities of the Mental Hygiene Institute by Kazimierz Dabrowski, mention is made of a “hidden” Institute in the woods (Tillier bio, Nelson, K.(1992).

“One of the Institute’s latest undertakings is the organisation of a Center of Family Care for psychopathic children from 7 to 16 years old. This Center will be organised amidst the forests of the Marianska Puszcza (virgin forest), in agreement with the Department of Social Welfare of the City of Warsaw. The children will be under the care of a social worker, of a physician and a psychologist” (Dabrowski, 1937a, p.2).

The facility in mention is the Institute located in Zagorze, which Dabrowski used to hide patients, war orphans - Jews and non-Jews, priests, Polish soldiers, and members of the

resistance.

“He told me he had saved many Jewish children in his clinic in Zagorze. Once or twice he also mentioned that he had been twice in direct danger of being executed. He linked his chronic heart disease with those situations” (Lesniak, F., personal communication, October 6, 2001).

The researcher was privileged to visit this still very much operational Institute in August 2001. I spoke with a psychologist who I found walking through the quite dense forest surrounding the facility. With a huge smile on her face, she was proud and happy to tell me that Dabrowski’s methods and principles are still used today in the Institute. I saw children, mothers and social workers amidst surroundings which could only be described as beautiful and peaceful. The children appeared happy and content. Two teenagers - one smoking, were having a discussion in the rear courtyard. They seemed deep in thought and also appeared to be at peace. It was after many hours of searching and hiking yet deeper into the woods, quite a distance beyond the Institute, that I found Dabrowski’s grave. It is located in an isolated spot surrounded by trees. (see photograph) A member of the Dabrowski family explained to me that Zagorze was deemed the proper place to lay Dabrowski since this Institute was so dear to his heart and so much a part of his history (personal communication, July 29, 2001).



(Figure 5 - Dabrowski's grave)



(Figure 6 - Cross at Dabrowski's grave)

Chapter IV

The War Years

Introduction

A Prayer

“How to pray after the experience of Auschwitz, Treblinka, Gros Rosen, Lublinka,
the Soviet camps,
Why pray in these treacherous times, in these cruel times?
Amidst the disturbing tragedy, hopelessly sad.
Should we ask after all this for mercy?
For mercy over what, and is this at all possible?
Or should we pray for resurrection,
And resurrection of what?
Because not of the unchangeable and the abstract united in God?
For what should we pray, to whom?
Should we howl like dogs whom no one can hear within a mile?
Or should we helplessly raise our arms,
Toward the one who did not notice;
All this is so dark, trembling with fear,
All this is not human and is not divine;
Maybe all of this is very remote and maybe it’s good that it’s only understood by a few,
unnamed, fearfully passed over in silence,
With the exception of a few.”

(Cienin, *Poemat filozoficzny* (philosophical poetry) #152 in poetry manuscript found in Dabrowski file, National Archives of Canada, series 789, MG 30 B88, Vol 6,1; translated from the Polish by Elizabeth Mika).

Historian, Norman Davies speculates an interesting beginning to the second world war in God’s

Playground - A History of Poland Vol II.

“The Second World War was started by *Sturmbanfuhrer* Alfred Helmut Naujocks of the Nazi Security Service. At 8 p.m. on 31 August 1939, he led an attack on the German radio station at Gleiwitz in Upper Silesia. His men included a dozen convicted criminals referred to in his orders by the code-word *Konserwen* (Tin Cans), who had been promised a reprieve in return for their co-operation. After a brief encounter with the station guards, they burst into one of the studios, broadcast a patriotic announcement in Polish, sang a rousing chorus, fired a few pistol shots, and left. Once outside, the “Tin Cans” were

mown down by the machine-guns of the SS. Their bodies, carefully dressed in blood-soaked Polish uniforms, were abandoned where they fell, to be found in due course by the local police. Before the night was out, the world was awakening to the astonishing news that the Polish Army had launched an unprovoked attack on the Third Reich” (Davies, 1982, p.435 as cited in Washington 1948; deposition of Naujock).

German Occupation - Hitler’s Regime

With the advent of World War II and the Nazi occupation of Poland, Dabrowski’s world changed. Gone were the days of freedom to travel whenever and wherever he wished. Gone were the days when he could study, research, and practice psychiatry without someone continually peering over his shoulder. Confidence was now accompanied by fear. Poles had suffered centuries of repeated take-overs of their land and they had always survived. Dabrowski was determined to survive and, within the process of surviving, continue in his goal to establish a mental health system in Poland .

Operation AB

In 1940, according to the archival files of the Rockefeller Foundation:

“Dabrowski has written Dr. Campbell (Boston Psychopathic Hospital) that he wishes to come to the U.S. but cannot obtain the consent of the U.S. Dept. of Labor unless he is assured of a definite position. Dr. Campbell is interested and requests information from the RF about D.’s history” (letter of Dr. Campbell to RAL, December 16, 1940; Rockefeller archives, fellowship card #2).

“December 18, 1940 Request for information re D. and possibility of helping him secure a position in U.S. D. has a cousin who is a priest who would assume some financial responsibility for him. It is doubtful whether D. would be allowed to leave Poland and if he will live much longer. (HM replies that it is doubtful that the RF could help)” (S.P. Mizwa, Sec. of Kosciuszko Foundation to AG; Rockefeller archives, fellowship card #3).

The letters from which these file card entries came do not appear in the Dabrowski file of the Rockefeller Foundation archives. However, the notations bear witness to the grave situation Dabrowski was facing in Poland at the start of World War II. Operation AB, a Nazi plan in

effect during 1939 and 1940, was an order to eliminate the Polish intelligentsia. The intelligentsia was defined as those Poles involved in professional roles; as professors, doctors, lawyers, priests. As a professor and as a physician, Dabrowski definitely fit the requirements established for membership in the intelligentsia. The Nazi effort was to wipe out Polish culture - art, music, education, religion; and thereby wipe out Polish nationalism; replacing it with allegiance to Germany (personal conversation Robert Kuwalek Ph. D., Majdanek historian, August 11, 2001).

“And Nazi interest in occupied Poland has one avowed aim: the total extermination of Jews and Poles. Therefore any sign of loyalty to country, religion, or tradition, and any expression of respect for the nation’s heroes or sympathy with the victims of German cruelty may be deemed a crime according to the Nazi conception of justice in the conquered territories” (Polish Labor Group, 1944, p.23).

The mentally ill were prime targets of the Nazi purification plan. Those who cared for them - doctors, nurses, therapists, counselors, were in grave danger.

“During the German occupation no practice of psychiatry was permitted. As part of an attempt to eliminate all Polish cultural life, Polish schools were closed and Polish intellectuals exterminated. Most Polish psychiatric patients and psychiatrists were killed. Of the four hundred Polish psychiatrists practicing before the war only thirty-eight survived. No psychoanalyst has been in practice in Poland since 1939” (Aronson in introduction to Dabrowski, 1964).

When the Nazis closed operation of the clinic and Institute in Warsaw, Dabrowski moved what he could to his remotely located Institute in the woods in Zagorze. The Institute at Zagorze was enlarged to 200 beds to accommodate occupants of the Warsaw Institute. It became a hiding place and shelter for children designated for Nazi medical experimentation, as well as orphans and Jewish children.

“He (Dabrowski) told me he had saved many Jewish children in his clinic in Zagorze” (Lesniak, F, personal communication, October 6, 2001).

Dabrowski started classes at the Institute in mental hygiene. These classes were given academic

sanction by the Polish underground. In reciprocation, Dabrowski authorized the Institute to become a shelter for Polish soldiers and members of the underground (Kawczak in Dabrowski, 1996a).

Marriage of Dabrowski to Eugenia

In 1940 Dabrowski married Eugenia. Their marriage, which resulted in two daughters - Joanna and Anna, seems to have been a happy one. An acquaintance of the family, Sylvia Sheridan - a student at the time - now a Ph. D. in Biology, attests to the enjoyment she felt on visits to the Dabrowski home. Sheridan commented that Eugenia was “very sweet and a wonderful Polish cook.” To Sheridan, Dabrowski seemed happy in his marriage - very proud of his daughters - Joanna, the smart one, and Anna, the artistic (Sheridan, personal conversation, July 4, 2001). Professor Brunon Holyst, friend of Dabrowski who delivered Dabrowski’s funeral address, relates that Eugenia had been a nun before she married Dabrowski (personal interview, August 7, 2001). Kawczak tells us that Eugenia curtailed her psychological studies upon her marriage to Dabrowski. He portrays her as a very loyal, devoted wife, dedicated to Dabrowski’s theory (Kawczak in Dabrowski, 1996a). Many of Dabrowski’s students have memories of sharing food and drink at the Dabrowski home. Eugenia is fondly remembered as a very cordial hostess who cooked, baked, and graciously served, assuring that Dabrowski’s guests were well attended.

“Mrs. Dabrowski, at that time was simply the lady back in her home kitchen making great Polish food for us and smiling when Dabrowski brought her out to accept the applause for her and for the daughters. Later, after Dabrowski’s death when I was in Warsaw at one of the PD conferences. I was invited to go to her home where she with the help of a Polish priest who could speak English, brought out some family albums. We had a grand evening of reminiscences - and some great Polish liquor !” (Hague, personal communication, August 1, 2001).

Eugenia was also a scholar. Interested in her husband’s work, Eugenia and Dabrowski spent

much time discussing “the theory” (Dabrowski family member, personal communication, February 12, 2002).

History reveals yet another side of Eugenia - a brave, tough, determined side - a woman who put her own life in jeopardy in order to save her husband's. The following section on Dabrowski's 1942 arrest, will further enlighten the reader.

1942 Arrest

In 1942 Dabrowski was arrested. The details are highly unclear. However, his membership in the Polish intelligentsia, his position as psychiatrist, plus his activity with the underground, certainly provide a variety of good reasons. Kawczak mentions an Olzewski, also arrested, who was the organizer of a resistance plan involving Dabrowski. When questioned by Gestapo, Olzewski corroborated whatever story Dabrowski told the Gestapo. I would speculate that this “cover” story had been well rehearsed beforehand in order to protect other individuals and plans involved in the resistance. Tortuous methods were used by the Nazis to reveal names, places, and plans of the resistance from their prisoners.

“At the time of war and occupation of a country by foreign troops, members of the resistance movement sometimes 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” (Dabrowski, 1973, p.34).

Dabrowski and Olzewski held on to their alibis, and Dabrowski was released (Kawczak in Dabrowski, 1996). The researcher has been unable to unearth the details of the story, or the alibi associated with this arrest. The researcher speculates that Dabrowski might never have spoken of it to anyone.

“In the spring of 1942, Dabrowski was arrested by the Gestapo in a group organized by Olzewski. He (Dabrowski) was first taken to Warsaw for imprisonment. He was later transferred for further imprisonment to Krakow and a prison in Montelupich. His wife

Eugenia, conducted heroic acts of bravery to secure his release. She obtained the aid of a Polish physician. The professor (Dabrowski) told me several years later that he will never forget the courage she had going to the Gestapo, since it was common that these acts usually had a tragic ending” (Kawczak in Dabrowski, 1996a).

“Dabrowski did not mention in his conversation with me his involvement as a guerrilla in the Polish resistance movement. But I am sure he had been involved in it, in one way or another” (Lesniak, F., personal communication, October 6, 2001).

Dabrowski was first imprisoned in Warsaw (Kawczak in Dabrowski,1996a; Dabrowski, E., circa 1980). The Pawiak and Szucha prisons are both mentioned in the Lesniak biography. The researcher was able to verify imprisonment at the Pawiak from February 20, 1942 until release on February 25, 1942 (Pawiak records - Wieszienie Gestapo Kronika 1939-1944, Ksiazka Wiedza Warszawa 1978, pp. 203, 204). As no archive office exists at the Szucha prison, no records were available. Both the Pawiak and Szucha have museums with remnants of the original prisons. The Pawiak museum which is essentially a very forbidding wall with some original remaining barbed wire, contains one underground room. The original structure was destroyed during the Warsaw Uprising of 1944. Both prisons attest to the horror and suffering experienced by the inmates. In the main corridor of Szucha prison stands a very large radio. There is a sign on it indicating that the set constantly remained on - turned to the loudest volume, in order to muffle the moans and screams of the prisoners. A room is set up to re-construct what was known as “the tram room.” In it all wooden bench seats are bolted to the cement floor so that they face the rear cement wall. A sign indicates that prisoners were forced to silently sit on the benches, without food or water, many times for over twenty-four hours. Any movement or conversation to another waiting prisoner could result in execution. After this extended waiting period, interrogation began. The prison cells have doors with peep holes. A sign is posted on one of the

doors indicating that the peep holes were used by the Nazi guards to shoot the prisoners dwelling within. Blood on the rear cell wall at head level, serves as testament (Szucha prison museum information).



(Figure 7 - The Pawiak Prison)

Joanna Yiercrynski Ph. D., historian at the Pawiak gave me the following written information.

“During German occupation Pawiak was the largest German political prison in the territory of occupied Poland. From 2 October 1939 to 21 August 1944 approximately 100 thousand prisoners (over 10% of the population of Warsaw) were kept here. Out of this number about 37 thousand were murdered while the remaining part was transferred to concentration camps and other isolation places in Germany. On average, once or twice a month a transport from Pawiak was sent to concentration camps; every day 20 prisoners (men and women) were killed . . .”(with permission, written documentation from the Pawiak).

Records from the Pawiak itself could not ascertain where Dabrowski went after Pawiak. The Kawczak biography indicates Krakow - Montelupich prison.

“He [Dabrowski] had been [a] prisoner at Montelupich” (Lesniak, personal communication, October 6, 2001).

Montelupich, located in Krakow, is another prison similar to Szucha and Pawiak. Written documentation and inscriptions on walls attest to the horrors inflicted on those imprisoned within. Both the Kawczak and Dabrowski, E. biographies attest to Dabrowski enduring an imprisonment of at least several months. The Montelupich prison archive has no record of Dabrowski’s imprisonment. The researcher visited the Montelupich archive. Papers are stacked from floor to ceiling. Research there is just beginning to be organized by actual archivists. During German and Russian occupation, Polish archival records were kept by individuals who were not archival experts. These individuals did not know (and probably did not care) about the value of the historical documents for which they had responsibility. Documents were maintained in poor order and under poor conditions. Consequently, many records were damaged, lost,



(Figure 8 - Barbed wire at the Pawiak)

destroyed or given away (Kuwalek, R., Ph.D., Polish historian assigned to Majdanek camp, personal communication, August 11, 2001).

While the researcher was conducting research at the archives in Oswiecim (Auschwitz), the historian there, (WP, under the directorship of Jerzy Wroblewski,) indicated that he found a very unclear notation that Dabrowski had been transferred from the Pawiak to Gross-Rosen concentration camp. Gross-Rosen is not far from Krakow, in the area of Wadowice. The researcher wrote to the archives at Gross-Rosen. The response letter from Gross-Rosen indicated no record of imprisonment of a Kazimierz Dabrowski 1902.

“In reply to your letter of August 19, 2001, we inform you that in the reconstructed by us files of the inmates of KL Gross-Rosen there is no card for the name Kazimierz Dabrowski born 1902” (Braiter, Leslaw, director of the Muzeum Gross Rosen, personal communication, October 12, 2001).

“In the spring of 1942 Dabrowski was arrested by the Gestapo in a group organized by Olzewski. He was first taken to Warsaw for imprisonment. He was later transferred for further imprisonment in Krakow and a prison in Montelupich. after several months of imprisonment and the benefit derived from the confrontation (with Olzewski), Dabrowski was released and (he) returned to his work in Zagorze” (Kawczak in Dabrowski, 1996a).

Dabrowski’s return to Zagorze illustrates his determination and willingness to take risk.

Attempts to Rebuild

After his release, Dabrowski returned again to his Institute and research in Zagorze. The E.

Dabrowski biography indicates that once more Dabrowski housed Home Army soldiers, fugitives from the Warsaw ghetto, physicians, and priests. It seems that to Dabrowski dedication to his profession and to Poland surpassed worries about his safety. This attitude was common in Poland

and led to the establishment of a very secure network of Polish resistance.

“The Resistance Movement flourished from the start. . . The Poles were given the stark choice: to submit completely, or to resist. When it was seen that no advantages were gained by submission, increasing numbers turned to resistance. In the early months of the war, scores of separate partisan bands took to the woods; hundreds of conspiratorial cells were formed spontaneously in the towns. They took their orders from no one: but they knew their task without telling; to harry and distract the enemy, both Nazi and Soviet, at every opportunity” (Davies, 1982, p.464).

“For a long time, the achievements of the Resistance were of necessity rather modest. With illegal assembly or the possession of arms punishable by instant death, the utmost caution was required. Even so, trains were derailed. Enemy convoys were ambushed. Prisoners were rescued from their Nazi guards. National art treasures were spirited to safety. . . All the main Polish universities, in Warsaw, Cracow, Lwow, and Wilno, officially closed by the authorities restarted on a private, conspiratorial basis” (Davies, 1982, p. 465).

In 1945 Dabrowski wrote from Zurich to Mr. Taylor at the Rockefeller Foundation:

“I am writing to tell you that I am alive and that I once again have my former position as director of the Institute of Mental Health in Warsaw and that I am trying to rebuild and reorganize this Institute. . . As a member of a Polish delegation I am in Switzerland for three weeks to take part in international conferences on aid to children who are victims of the war S.E.P.

R.M. Taylor responded from the Rockefeller Foundation in a letter dated October 29, 1945:

“I was greatly pleased and gratified to receive your letter and learn that you have personally escaped the catastrophe which befell your country and have plans to re-establish the functioning of your Institute. . . I have been assigned to our central laboratories in (New York). Dr. Leach has been designated as representative . . . I can only say at this time that I wish you entire success in rehabilitating the Institute and carrying on your investigations which, as you pointed out, will no doubt find a fertile field in the adjustment of people who have been seriously affected by the recent events” (RF RG2-1945 S.789 311:2110).

These letters indicate that Dabrowski began immediately to re-build his Institute in Warsaw. He must have been exhausted from the hardships of war, yet it seems his first priority was to return to where he had left off in terms of his plan for mental health in Poland. It is evident from Taylor’s response letter from the Rockefeller Foundation that conditions in Poland were difficult.

In the

following letter dated April 15, 1946, Dr. Strode writes to Dabrowski:

“Since Dr. Leach is now responsible for our program in the European area, I am referring your letter to him. It may interest you to know that Dr. Leach is planning to visit Warsaw just as soon as he is able to and I know that, upon that occasion, he will see you” (RF RG2-1946 S:789 361:2378).

Dabrowski writes back to Dr. Strode June 10, 1946 expressing his gratitude at the news that Dr. Leach will visit the Institute. He must have been feeling proud of his accomplishments thus far and hopeful that this visit held promise of financial support.

“The news that Dr. Leach will visit our country fills us with hope that various problems as regards psycho-medical treatment and equipment will have been settled on the proper ground” (RF RG2-1946 8.788889 351:2378).

The next letter that follows is a letter from Dr. Leach to Dr. Strode dated December 31, 1946.

Leach indicates that Dabrowski has requested a travel grant and that he will recommend favorable action, provided that Dabrowski travel to England and the U.S. but not add Switzerland and France. Why exactly Dabrowski wished to return to Switzerland is unclear. However, Dabrowski did have connections there in the way of professors and physicians who may have been helpful to the success of his Institute.

“I happen to know that Dabrowski was in Switzerland last year and I can see no logical reason for another visit there at our expense. . . He also states that he would like to leave next month. This is rather short notice and I am writing him that, if granted, it is not at all certain that we can arrange for him to get away in January” (RF RG2 1946 S.789 L 362:2378).

March 20, 1947 Dr. George C. Payne writes a letter to Dr. Osinski:

“Your telegram addressed to Dr. O’Brien concerning Dr. Dabrowski’s travel grant has been referred to me for reply. The following is a quotation from the letter sent by us to the Paris Office concerning the application of Dr. Dabrowski:

“After due consideration we feel that with the present limitation of fellowship funds, preference should be given to cases of more urgency and more direct bearing on reorganization of health work” (RF RG2-1947 S.789L 392:2639).

Dabrowski must have received this denial with frustration. He was attempting on his own to create a system of mental health in Poland. Given Polish economic conditions, this task must have been daunting. The following letter dated August 30, 1948 from Dabrowski to Dr. Strode, emphasizes Dabrowski’s sense of urgency to acquire necessary assistance in the way of medical supplies, equipment and monetary support.

“Referring to our conversation held during my sojourn in the United States, I beg to mention, that the representative of the Rockefeller Foundation did not appear in Warsaw and did not visit us in the Institute of Mental Hygiene. Owing to this fact it was impossible to me to address myself to the Rockefeller Foundation for help. Subsidies are yet very important to us to enable us to purchase apparatus destroyed by war and to set into operation some most indispensable scientific laboratories and clinics. . . I take the liberty to ask by this letter for a subsidy of \$30,000 - to be spent in the following way: 1. purchase of apparatus . . . 2. Adaptation of premises for some scientific laboratories. . .” (RF RG.1.1 S.789 1:8).

The final letter in the Rockefeller Foundation archival file on Dabrowski is dated September 13, 1948 from Dr. Strode to Dabrowski:

“Your letter of August 30 has just arrived and I hasten to advise that our European representative did visit Warsaw this summer; I think it was in early August. I regret that you did not see him. He certainly visited the Institute of Hygiene and will doubtless revisit it in the not too distant future” (RF RG1.1 s.789 1:8).

Dabrowski must have read this letter with pain and frustration. His great hope for monetary assistance was thwarted by virtue of bad connections. Dabrowski was trying so hard to re-build the Warsaw Institute of Mental Health which existed in 1945. One can almost feel his sense of urgency. In addition to his efforts in Warsaw, Dabrowski was attempting to re-establish the pre-war branches of the Institute and the School of Advanced Studies attached to the Institute. In

spite of frustrations, by 1948 Dabrowski had twelve branches and twenty dispensaries in operation (Dabrowski, E., circa 1980). He was once more on track in the realization of his dream to bring the discipline of Mental Health to Poland. This was a determined individual. The School of Advanced Studies grew to a four-year program of studies including the disciplines of :

“ medicine, biology, anthropology, sociology, psychology, logics, political economy, social policy, didactics and vocational guidance. In the academic year 1949/50 there were over 500 students there” (Dabrowski E., circa 1980, p.6).

Dabrowski recruited the best faculty he could from the Polish community of scholars to establish and maintain high standards. In the spring of 1946 Dabrowski held a conference at Zagorze - the Scientific Convention of Mental Hygiene. Its mission was to establish concern for mental health in Poland and create a social movement. Significant at the conference were the words of Dabrowski:

“ . . . the mental hygiene has its own autonomous range, which does not include any other sciences related to it and it uses its own methods. The mental hygiene deals with distempers on the borderline of health and sickness. The faster and fuller growth of an individual cannot exist without the states of imbalance, internal antinomies, disintegration. The goal of the mental hygiene is to intervene, to make sure that different distempers do not become more serious; and not to get rid of them” (Dabrowski, E., circa 1980, p.7).

Dabrowski obtained his specialty as a psychiatrist in June 1948 from Wroclaw University. In the same year, the Polish Society of Mental Hygiene was founded. The organization still exists today according to its president, Dr. Brunon Holyst.

“Dabrowski was the president of our society. Our society have (sic) a long history - 28 yrs ago, I was approached by professor Dabrowski who was founder. He also was working in the Ministry of Health and he organized a special section for Mental Health. Now our society have 1000 members - special men of pedagogics, psychologists, sociologists and some students” (Holyst, B., personal communication, August 7, 2001).

In December 1948 Dabrowski received notification that he had been awarded a Ford Foundation

Fellowship for study in the United States. Dabrowski traveled to New York, Harvard, and Illinois Universities where he studied mental health, neuropsychiatry and child psychiatry. From the United States he went to Paris. There he conducted research in pediatric psychiatry at the Centre National de Recherches Scientifiques (National Center of Scientific Research).

Russian Occupation and Stalinism

Meanwhile political conditions in Poland were again in turmoil. Stalin was now in power.

Deviance from the state philosophy was once again hazardous to one's personal life.

“For many Poles, the main traits of Stalinism, which owe much more to ancient Russian traditions than to Marx or Engels, were all too familiar. Middle-aged people born and reared in Warsaw or Wilno in Tsarist days experienced a strong sensation of the *deja vu*” (Davies, 1982, p.577).

Davies describes three phases to the establishment of the communist regime in Poland.

“The first, from 1944 to 1948, witnessed the gradual construction of the communist Peoples' Democracy; the second, from 1948 to 1956, saw the imposition of Stalinism; the third, since 1956, has seen Poland ruled by a native, 'national Communist' regime” (Davies, 1982 Vol II, p.556).

“Contrary to what was assumed at the time in western countries, there was never a period in Poland when free competition between the communist movement and the non communist parties was permitted. Power passed directly and smoothly from the German Occupation Forces to the Soviet Army, from the Soviet Army directly to the Soviet-controlled Provisional Government, and , at the time of Elections in 1947, from the TRJN to the PPR. For this reason, it is quite out of place to talk of a communist 'seizure of power' or a 'communist takeover'. The communists were handed Poland on a platter, and successfully obstructed all attempts to share power thereafter. . . all the elements which might conceivably have mounted organized resistance in Poland, had already been eliminated. They had been discredited by pre-war or wartime failures; deserted by the Allied Powers; or destroyed by the Warsaw Rising... Stalin was given what he wanted without a struggle” (Davies, 1982, Vol II pp. 575,576).

1950 Arrest

In April 1949 the Institute of Mental Hygiene was once again closed down. In 1950 the Polish

Association of Mental Hygiene was disbanded. Dabrowski was forced to take a position “in servitude” as the director of a psychiatric hospital in Swieczin (Kawczak, Dabrowski, E. bios).

Shortly thereafter, Dabrowski and his wife were arrested.

“ . . . He was deceived; people came and offered him passage to Denmark or Sweden. He fell for it without knowing these people well enough. . . Like often happens, he just didn’t see it” (Piechowski, M., personal communication, September 3, 2001).

“Years later he told me of the poor physical condition of the jail, and of the physical treatment he received, and mockery by the jail guards. Denial to see his wife forced him to a hunger strike. After 18 months he and his wife were released from prison, and he was given a mandatory assignment to work as an ordinary in a psychiatric hospital in Kobierzynie. After various appeals, he was transferred to Rabki where he remained until 1955, working as a consultant in three pediatric tuberculosis hospitals” (Kawczak in Dabrowski 1996a, p.11).

The researcher was not able to ascertain the location of Dabrowski and Eugenia’s imprisonment. What we do know from the Kawczak 1996 preface (quote above,) is that prison conditions were very poor and that Dabrowski must have been very devoted to Eugenia. Dabrowski describes the poor sanitary environment of the prison, the harsh, cruel, degrading treatment he received from the guards; yet he worried so about Eugenia, that he chose to go hungry if not permitted to see her. As a physician he realized very well that he needed nourishment to sustain himself amongst such stressful surroundings and treatment. Prisoners were known to steal bread from other prisoners in order to sustain hope of survival. Yet Dabrowski rose beyond this physical need and nourished a “higher” need - the need to care and to love. As evidence of this, the researcher cites quotes from Dabrowski’s last chapter entitled A Little Bit More About Love in his unpublished work - Confessions of Faith in Thoughts and Aphorisms, n.d., circa 1970. The researcher found this document in the Dabrowski file of the National Archives of Canada.

“Next to physiological needs, common to the whole kind or species, there is generated

and formed another need - continually -more human, exclusive, continually richer, continually more strongly based on the principles of uniqueness, on the history of common experiences, prospect, common goals - love in a truly human form” (Dabrowski, n.d. circa 1970, p.130).

“In authentic development, next to the possession of a healthy personality and strong universal dynamisms of the sexual instinct, these (needs) enter themselves and complicate higher individual elements. This is expressed - among others - by faithfulness to one’s partner despite his illnesses, growing old and so called getting ugly. And this not only from a sense of duty, of responsibility, but from a profound attitude of the emotion of loyalty and a great spiritual need for permanence and a feeling of betrayal at the thought of any other behaviour.

There pushes its way here to the fore, an emotional memory of experiences lived through together and an actual, lasting, spiritual closeness. There acts here the ideal of uniqueness of the bond and the feeling of essence in the realm of this emotion. There gains the advantage a continually stronger need for authenticity, unrepeatability and uniqueness in contrast to the most superficial conditions of exclusively sexual attraction” (Dabrowski, n.d. circa 1970, p.131).

And in the same document on suffering:

“We suffer ourselves and we look at the suffering of others: harmed - we think of the harms done to others. We can do little, there is little we can do to help. Perhaps by experiencing, sympathy, an understanding smile, an awkward attitude of helpfulness we can help to some small extent.

We identify ourselves with cosmic sorrow, with cosmic adversity. We are together in a great, sorrowful throng of persecuted, misunderstood, finding themselves in hopeless conditions, and that to a continually greater extent, continually more profoundly as our consciousness grows” (Dabrowski, n.d. circa 1970, p.120).

In the midst of his own personal suffering, Dabrowski’s concern was for his wife. His suffering provided him connection to the suffering of others.

Then in 1952 the School of Advanced Studies in Mental Hygiene was closed (E. Dabrowski bio).

Life in Poland changed in emphasis, by order of the government, from cultural to industrial. The

“college town” atmosphere in Krakow was now polluted by the chimneys of the Lenin Steel

Works in Nowa Huta. Farms were made into collectives. The Roman Catholic Church became the victim of harassment and attack. Clergy were imprisoned. The Polish governing body - the Sejm - was now appointed by the party (Davies, 1982, Vol II). Freedom for Poles appeared increasingly grim. Dabrowski again experienced pain, frustration of his efforts, deteriorating health and worry for his wife and daughters. After trying so hard to re-build what was lost during the Nazi regime, his spirits must have experienced loss and grief.

“Rehabilitation” after the Stalin Regime

By 1956 Stalin was dead and Khrushchev was in power. There existed a “rehabilitation” of victims of the Stalin regime. Dabrowski was granted the title of Assistant Professor by the Central Qualification Board for Research Workers and made chairman of the Committee for Children. Dabrowski was named chairman of the psychology department at the Academy of Catholic Theology in Warsaw. In 1958 he organized another Institute of Mental Hygiene and Child Psychiatry at the Polish Academy of Science. As a professor here, Dabrowski studied individuals “gifted” with over-excitabilities - intellectuals, artists, etc.(Kawczak in Dabrowski, 1996a ; Dabrowski, E., circa 1980).

“ . . . the theory was made from gifted people because he did research on students who were in drama, students who were in art school; his lifelong interest was in writers and artists, people who were searching; the majority of examples that he quotes are from very sensitive children, gifted children, children who were very bright; so his theory has a natural fit with gifted education” (Piechowski, M., personal communication, September 3, 2001).

In 1962 Dabrowski reactivated the Polish Society of Mental Hygiene becoming president of the organization. The same year he again received a fellowship from the Ford Foundation granting

him some months of travel and research within the United States and France. Records of the Ford Foundation validate the fact that an award was granted to Dabrowski through the administrative agency of the IIE (International Institute of Education). Whether or not Dabrowski was able to use this grant, however, is unclear. Records indicate that Dabrowski had passport problems. A Ford Foundation memorandum dated 1961 indicates the following information:

Dabrowski's name appears on a list of "POLISH SCHOLARS INVITED TO THE UNITED STATES. Dabrowski, Kazimierz, Warsaw, Polish Academy Mental Hygiene; Specialist; 1959; length of stay - 3 months, \$1,016.30" (Ford Foundation records, June 11, 1959).

"DABROWSKI, Kazimierz - Passport case. Has been asking confreres in Western Europe to write IIE to request intervention with the Polish Government in his case. No action taken" (The date 1959 is written in next to the entry.) (Ford Foundation memorandum to Stanley Gordon from IIE - Anita McGrath, RE: Report on Polish Grantees Who Have Not Yet Arrived in the United States, February 8, 1961).

"DABROWSKI, Kazimierz - Letter of award August 14, 1959. Correspondence to IIE dated March 28, 1961 indicated that conditions for obtaining a passport had become more favorable than previously. We understood that the Foundation would reply to this letter and keep us informed" (Ford Foundation records, Polish Exchange Program Grantees Selected Prior to 1961 still to come to U.S.).

Dabrowski secured a professorship at the Catholic University of Lublin. Here, Dabrowski attempted to re-initiate the Institute of Mental Hygiene and the School which was in operation before the war. His attempts, however, were futile. Dabrowski's hopes and dreams for the establishment of Mental Health care and prevention in Poland must have been at a low point.

Dabrowski's "war years" paint a picture of pain and suffering. Not only was he imprisoned at least twice, his Institute in Warsaw was closed twice and his third attempt thwarted. His School

of Advanced Studies was closed. He was unable to teach what he wanted, the way he wanted to. Dabrowski was demoted to a very low status within his profession - the profession for which he had invested a lifetime of study and research. His high hopes for the future of mental health as he saw the profession, were dimming to the point of non-existence. Dabrowski was living his own theory. This period of the war years was Dabrowski's "night of the soul." As in Level III in the theory of positive disintegration, Dabrowski's "world" was in the chaotic, disintegrative state where depression and suffering reign supreme.

In 1964 Dabrowski's O Dezyntegracji Pozytywnej (On Positive Disintegration) was published in Poland and in the United States. At long last Dabrowski had a book on his theory published in the United States. The same year, Dabrowski was presented with a way of leaving Poland by way of an invitation from the Ministry of Health in Quebec. Although he was honored by the invitation, the decision to leave Poland had to have been one of the most painful decisions of Dabrowski's life. Poland was so precious to him. Dabrowski was following in the footsteps of so many Poles before him. Like Chopin, Dabrowski tragically carried his deep love for Poland to foreign soil.

Chapter V

Canada

Broken Dolls

“Big heads and little heads
Birdlike faces crooked, wrinkled,
Paralysis, spasms and convulsions -
Small, sad, broken toys.

Screaming, shouting without sense,
Into the emptiness,
Crooked little travelers,
Lost in time and space.

Directed by a broken compass,
Faces caught in sudden convulsions, stopped in a weird dimension,
Hit, unexpectedly, and secretly -
Small, pale, twisted lives.

Sitting, walking, grabbing doorknobs,
Wanting to open doors that are closed shut,
Violently, clumsily, without a plan
Always the same - the same thing, the same way.

And sometimes they looked surprised,
dumb, sad, as if abandoned.
They are looking into a far away hurt,
Unknown, incomprehensible and painful, like a wound.

Little boys and little girls -
broken Christmas dolls,
Heads twirling on springs,
In a swinging movement.

Big heads and little heads
Birdlike faces, crooked and wrinkled,
Paralysis, spasms and convulsions -
Small, sad, broken toys.

(Cienin, Bajki dla dzieci in niektórych dorosłych (Fairy Tales for Children and Certain Adults), pp.12,13; n.d. National Archives of Canada; translated from the Polish by Elizabeth Mika)

The year 1964 brought monumental change to Dabrowski's life. Responding to an invitation from the Ministry of Health in Quebec, Dabrowski traveled to Montreal, Canada with his wife and daughters. Dabrowski had made significant accomplishments in Poland. His most recent book Positive Disintegration, Little and Brown, was being published in Boston, Massachusetts. Dabrowski saw a future for his theory in the West. When presented with the opportunity, Dabrowski left Poland. His heart remained in his homeland. However, he recognized that survival and promulgation of the theory lay in the West. The following letter to Dabrowski from Henry P. David, Ph. D, Associate Director of the World Federation For Mental Health, attests to the level of Dabrowski's accomplishment in Poland.

“On return to Geneva, it gives me much pleasure to thank you and the Polish Society for Mental Hygiene for your most generous hospitality in Warsaw. It was very informative to visit the Institute and Zagorze . . . in the Conference on the Prevention of Juvenile Delinquency. On Saturday afternoon I met with Drs. Bojakowski, Jus, and Godorowski at the Ministry of Health to discuss plans for the report on the organization and administration of mental health services in Poland. There was agreement on our arrangement that the Polish Society would prepare a brief statement on the historical development of the mental hygiene movement in Poland, which would form an important part of the report. . . I have also asked Canada's Mental Health to place the Library of the Polish Society on their mailing list. . . With best wishes for the New Year and your stay in Canada,” (letter dated November 30, 1964 from Henry P. David, Associate Director of the World Federation for Mental Health to Dabrowski, National Archives of Canada, MG 30 VI, B88 p.62).

On the same date Henry P. David also sent a letter to Dr. Noel Mailloux, at the Center for Research in Human Relations in Montreal, Canada.

“While visiting Warsaw last week, I met Prof. Kazimierz Dabrowski, President of the Polish Society for Mental Hygiene, and a newly elected Executive Board member of the World Federation. Professor Dabrowski has been invited to spend a year in Canada, . . . where he will be associated with the Mount Providence Hospital. . . In view of Professor Dabrowski's particular interest and experience in working with children, including juvenile delinquents, it seemed to me that you might enjoy meeting him” (National Archives of Canada, MG 30 V I, B88p, 63).

1964 also was the year that Dabrowski met Andrew Kawczak, LL.M., Ph. D., co author with Dabrowski of Mental Growth Through Positive Disintegration (1970). At the time Kawczak was a professor of philosophy in Concordia, Montreal. Dabrowski was in Montreal speaking on his theory. A friend told Kawczak that he (Kawczak) “just had to meet him” so the friend arranged a meeting. Kawczak relayed that the meeting took place at a family’s home for dinner. Kawczak spoke of being “very impolite to all the other guests because they only spoke to each other for three hours.” As a result of this conversation, Dabrowski told Kawczak that “he was just the person he needed to co-write a book - someone with a background in Philosophy of Science” (Kawczak, personal communication, June 24, 2001). Kawczak confided to me that he was afraid that Dabrowski would not like him because of Kawczak’s education in the positivistic school in Poland - that of analytic philosophy requiring very clear and precise writing. Dabrowski came from the romantic school, based on the study of Polish literature - very metaphorical and beautiful; however lacking precision in its style of presentation. In Poland there existed a long-standing rivalry and distrust of works produced between scholars of opposite schools. Kawczak was fearful that this feeling would mar a chance of friendship with Dabrowski. However, Kawczak related that just the opposite was true. He describes Dabrowski as being “very open .” Kawczak felt that Dabrowski knew his writing tended to be vague, as judged particularly by Western standards. Dabrowski’s romantic writing style remained with him and plagued his scientific writing his entire lifetime. Dabrowski had never studied philosophy of science. Knowing Kawczak to be an expert in the field, Dabrowski was clever enough to see that success in North America hinged on his theory written in precise, scientific language. He needed

Kawczak.

Dabrowski had been granted a stay in Canada of one year. Wishing to extend his stay in the

West, Dabrowski sent resumes to several universities within the United States and Canada.

Within the National Archive file of his correspondence, Dabrowski retained his response letters.

One can almost feel the disappointment he must have felt when, in spite of his qualifications, he was not offered a teaching or research position in the United States.

“I have checked with the research laboratories of the National Institute of Mental health about the possibility of your having an appointment here for some period during your stay. Unfortunately, visiting scholar appointments are made one or two years in advance and I am told that all those for the current year have been long filled. I am also told, however, that if you once have a base of operation in the United States the laboratory would be interested in inviting you down for a lecture” (letter of William F. Soskin, Ph. D., National Institute of Mental Health, Bethesda, Maryland to K. Dabrowski, January 25, 1965; Nat Arch of Canada, MG 30 B88 Vol 1).

“I brought up your name to the Council meeting of the Polish Institute of Arts and Sciences about a week ago. Dr. Rytel and the others were very interested in what you had to say and we would like to do everything possible within our abilities to see if anything can be worked out here. At Northwestern University we have very few full-time individuals and you would need an appointment of a full-time nature since you could not practice here without going through the ordeal of serving in the hospital for a year for additional training. This fact rather limits the possibilities here. Many of the people are on grants which are given to citizens of this country ” (letter of G. K. Yacorzynski, Ph. D., professor and head , division of psychology, Northwestern University to K. Dabrowski, March 29, 1965, Nat Arch of Canada, MG 30 B88 Vol 1).

“Following our conversation in New York on May 6, 1965 and a request of Dr. K. Dabrowski who is still in the U.S., I enclose his curriculum vitae and other relevant material. Professor Dabrowski is very seriously interested in the position at your University and would appreciate very much further news from you” (letter from Kawczak, A. to Professor R. A. Senescu, M.D., School of medicine, University of New Mexico, May 14, 1965, Nat. Arch of Canada, MG 30 B88 Vol 1).

The frustration Dabrowski experienced must have been akin to the same frustration felt by any educationally over-qualified foreign immigrant to the United States. What finally materialized

was an offer from Joseph R. Royce, Ph. D., professor and head of the psychology department at the University of Alberta, Canada.

“This is to confirm our offer made by telephone on Friday, July 30th. I am authorized by the Vice-President to inform you that the Board of Governors has approved my recommendation that you be appointed Visiting Professor Psychology for a period of one year (i.e., 12 months) beginning September 1st, 1965 at a salary of \$16,000” (Royce to Dabrowski, July 30, 1965, Nat Arch of Canada, MG 30 B88 Vol 1).

Thomas Nelson, Ph. D., who was a professor of psychology at the University of Alberta explains that the University of Alberta was a “most unlikely place” and it had difficulty recruiting good staff. To remedy this situation, Dr. Royce, then department chairman, developed a well funded department whose budget included a number of visiting professorships. Dr. Royce also came up with a plan to initiate a center for advanced studies to recruit outstanding individuals.

“There was a great promise in the center and it could attract outstanding individuals. It was modeled after a similar center at Princeton University. We had continual funding for visiting professors” (Nelson, T., conference proceedings, July 7, 2000).

Nelson was appointed professor at the University of Alberta in 1964. After ten months he became acting department head. Royce was away and it was during that time period that Nelson appointed Dabrowski. Nelson admits that his first impressions of Dabrowski were

“superficial. He did not speak English fluently. I found him very intent, very direct. I was not originally convinced of the research he outlined. But I remained open since he had good credentials. He was teaching material that was unique in my experience. He was extending himself to undergraduates, to graduate students, conducting research. I was getting excellent reports back from him. Later our friendship developed” (Nelson, T., conference proceedings, July 7, 2000).

Dr. Nelson and Dabrowski worked together and relaxed together with their families.

“I spent a good deal of time with him and his family. He had two daughters and a wife. I had three children. We spent time together and I saw him in a different context. As time went on I would write the Polish government and ask for his continued presence in Canada. Often times we went to the house. We would talk for about two to two and one

half hours. At the end of that he would usually play the piano. At one time he had considered being a musician - either in piano or guitar. I found out what he was planning and what he was fantasizing as a professional. It was in this setting that the need for an Institute repeatedly arose. He sought an Institute to teach a developing understanding of what it should mean to be a human being and how one might actually decipher the status” (Nelson, T., conference proceedings, July 7, 2000).

Writing a letter of support for Dabrowski and petitioning for Dabrowski’s planned “Institute for the Authentic Development of Man” Nelson points out:

“Finally, I should like to say a few words in support of Dr. Dabrowski as a person. I am sure you realize that you are dealing with one of the top clinical psychologists in the world. He was included within a group of twelve clinical psychologists considered to be the most outstanding in an article published in Psychology Today, (no date or volume given) which is the “slick” publication of the American Psychological Association. He has a tremendous amount to offer Canada and should be given the opportunity to do so now. His mental facilities are unimpaired by age and he is extremely vigorous in action” (letter from Nelson, T. to Dr. A. Desmarais, April 20, 1972, Nat Arch of Canada, MG 30 B 88 Vol 1).

Nelson managed to keep Dabrowski from 1965 until 1979. During that period, Dabrowski kept a rigid schedule. “Driven” as he was described by many, Dabrowski spent his mornings writing.

The enormous amount of Dabrowski’s written work maintained in the file of the National Archives of Canada bears witness to that. Dabrowski taught, and according to several students and faculty interviewed by the researcher, carried out his scholastic duties in a caring manner.

“Dabrowski comes in . . . I’m listening to him - Psychoneurosis is not an illness . . . We just clicked. . . He was like a father figure for me. Dabrowski was an accepting gentleman with a Polish background . . . So I took all the classes Dabrowski was offering and I went to him for psychotherapy. He was wonderful. And I’ve been using his methods ever since with all my patients. He gave me a completely different attitude about mental illness and about helping people to reprogram their lives” (Duda, N., personal communication, October 20, 2001).

“As a teacher Dabrowski was single-minded. He had studied and worked with the ‘greats’ of psychology in his time and built upon that. His experiences in the wars were a unique contribution to a psychology of his own. It was always foremost in his mind. He was eager to teach it, and did teach enthusiastically to his students despite his accent in

English. For example: He would say, - it seemed - “That is a bicycle idea” - meaning “that is a basic idea. Some staff and students gave up on him and his beloved theory as “strange.” Many others who dug deeper into his always-developing theory found not only theory but illumination and fit: Aha, so that’s what he’s driving at. That’s very interesting. Let’s build on that. Let’s see if we can go deeper into what he is saying, now that we have this man with us” (Hague, W., personal communication, October 1, 2001).

“He was extremely dedicated. He had a full schedule at work. He usually was up at five a.m. and he was working almost every possible moment. He was very productive. He had a steady output of books, monographs, study materials, tests. He was very generous. He never had any lack of time if someone needed him. He would always provide time for someone. The family told me that after a long day at work, he would come home for dinner at eight p.m. Someone comes to see him who has a problem - a student, or someone in therapy with him. He would immediately forget supper and go out for a walk with him” (Nelson, T., conference proceedings, July 7, 2000).

“We had meetings of the Society for the Development of Man which brought together lawyers, business people, artists and scholars in an effort to develop and publicize the theory. At one initial session the idea was brought up to address one another in more relaxed terms by using first names. When it came to Dabrowski he said: “Just call me ‘Caz.’ The nickname didn’t fit. This was different from his usual formal greeting by surname and academic position” (Hague, W., personal communication, October 1, 2001).

Dabrowski was quite aware of his strengths and weaknesses. He knew his literary style was often judged as “vague” by Western standards. In order to strengthen his writing style to a style of more precision, Dabrowski enlisted the help of Andrew Kawczak, LL.M., Ph.D. and Michael Piechowski, Ph. D. The researcher has already spoken of Dabrowski’s meeting and enlisting of Kawczak. Piechowski, a microbiologist, was similarly recruited by Dabrowski.

“When I finished my doctoral degree in molecular biology in 1965, I had a post-doctoral fellowship in Alberta in the department of microbiology. The temperature in Edmonton in the middle of winter in Alberta was twenty below. I went to a store that dealt with Poland. When the proprietor of the store realized that I was Polish, he said that I must meet professor Dabrowski. So then I met him. I had read translations of his work and I told him whoever was translating for him was not doing a very good job. Being an opportunist, he said, “You want work?” So we started having meetings on Sundays at 2 p. m. And then I asked him sentence by sentence what he meant and he would explain it. And that was how we went through *Mental Growth*. I was doing the translating, and I was actually learning his theory. So that was the beginning of the work, but working with

him was so intense that after a couple of hours, I often had a headache” (Piechowski, personal communication, September 3, 2001).

In 1965, Dabrowski became associated with Laval University in Quebec.

“I was a student at Laval University in Quebec, Canada. I was working for a license in psychology. Well, in about my third year one of the my professors in psychology - his last place of employment was in Edmonton, Alberta. So he talked to the head of the psychology department - Dr. Henry Willet - about Dabrowski. Dr. Willet wrote to Dabrowski and asked him if he would teach at our university. Our class was one of the first classes to have him” (Duda, N., personal communication, October 20, 2001).

“I saw the immediate validity of what his theory is about. I read about overexcitabilities, developmental potential. It has been an integral part of my life and my practice. I just don’t deal with the gifted. I use it for everybody. They’re either stuck on the first level under the power of the biological urges or they’re under the pressure of their environment. . . Some people come in for therapy who are in the process of disintegrating. . . They’ve been taking pills for one to ten years. Modern psychiatry gives medication to mask depression. Dabrowski validates why they’re depressed - the existential problems they’re going through and why they have to choose again and make the third factor come alive - choosing and re-programing your own personal psychological structure - your own personality” (Duda, N., personal communication, October 20, 2001).

“Dabrowski showed that mental illness had a developmental potential. Dabrowski brought this process together. Dabrowski’s genius is that he saw these ideas of disintegration and integration and saw mental illness as a sign of mental growth. They have to choose again and re-program their life. . . It takes the shame out. Psychiatry promotes pills. What’s your body telling you? The body is telling the brain, “Hey, you’ve got to choose again.” In Dabrowski, free will is the ability to choose again. It makes you free” (Duda, N., personal communication, October 20, 2001).

“The psychopath - his morality consists of no morality - no rules except me and mine. Well, it might take something like a trauma or a crisis. . . They might begin to reflect on their life. . . Eventually, with God’s grace - like the good thief on the cross ready to die; in a moment he sees the light. He had a whole life of social evil like his brother. They were both being executed. In that one brief moment of insight, he saw himself in regard to other people - in relationships” (Duda, N., personal communication, October 20, 2001).

Even though he was out of the country, Dabrowski was elected president of the Polish Society of Mental Health. He felt he was needed in Poland to assume some of his duties. Dabrowski

enlisted his department chairman, Thomas Nelson, Ph. D., to accompany him on his return to Poland. Nelson explained that Dabrowski needed him for credibility, displaying to the government that he had found support in the West.

“He needed to go back to Poland and play a prominent role in the mental health activities. So he asked me if I would accompany him. I was a supporter in the West. So he thought it would look like besides looking for personal perfection he was looking for credibility. I saw Poland through his eyes. My first day we went to a government building. I had meetings in Denmark the week before and I noticed the roses were still blooming in Denmark in December. That was very unlike Alberta. I was very impressed with that and with the pansies blooming in Warsaw. I said something about it, and Dabrowski showed no interest whatever in roses or pansies. He was on his way to make a point with some governmental official” (Nelson, T., conference proceedings, July 7, 2000).

“I remember going to Slowacki cemetery with him. He showed me the graves of persons he particularly respected in Polish history. . . There was an area there where the boy scouts are buried. Now the boy scouts were those who took part in the Polish insurrection at the time the Nazi occupation was ending, before the communists came in . The communists allowed them to be slaughtered and so there sits a field of graves. . . Dabrowski had a great deal of reverence for these boys. At the same time there was a military funeral in process. Dabrowski felt this cemetery was very special and it should not be defiled by party functionaries. They didn’t belong. They were not a good part of Polish history. And so the two of us ignored the funeral procession and simply walked through it and kept talking as though no one was there. His wife, who was with us, was horrified. She thought something terrible would happen to us”(Nelson, T., conference proceedings, July 7, 2000).

“I found him very spontaneous in an emotional sense. He had a very expressible face that registered every idea. . . Also, he had a great love of children. And children responded to him spontaneously. He was very gentle, had an intense interest in them. And they communicated with looks. It was kind of a reciprocal activity that would be generated” (Nelson, T., conference proceedings, July 7, 2000).

So the reader might experience Dabrowski’s communication with children, I enclose a poem on fairies from his unpublished poetry collection for children found in the National Archives of Canada.

Krasnoludki (Good Little Goblins)

Little Barbara and Celine
And Peter and other children asked me;
They asked - and wanted to know -
Are there good little goblins in the world?

What was I to say
To the curious little ones,
Those Barbaras and little Elsas,
And Adalberts and other tattlers?

Well, simply what I felt,
What I knew and saw,
That goblins, little good goblins,
And their little world,

are true - exist indeed,
work, laugh in happiness,
and most of all, bring children
help in their worries and sorrows,
bring help, smiles and hope.

And not only to children,
But to birds and little hares,
And to little crickets and bees,
And to froggies and chubby hedgehogs,
And to doggies - to furry doggies too.

Because who else would take care of a limping hare?
Who else would help lost children across the street?
Who else would cover birds with leaves when they get cold?
Who else, if not good little goblins?
You see, you see for yourself.

When little Ela cries,
And then starts to laugh,
It is because a little good goblin,
Kind goblin in a hood
Looks into her eyes and holds her hand,
And smiles and makes her laugh,
And collects the child's tears into his big bag

And cheers her up.
You often don't know yourself,
That when you're content, peaceful and joyful,
When you giggle and play,
You don't know yourself
That in front of you, behind you, all around you
Are running and looking at you
colorful, bearded creatures -
little good goblins.

(Pawel Cienin, Bajki dla dzieci i niektórych dorosłych (Fairy tales for children and certain adults), National Archives of Canada, Dabrowski file, MG 30 B88, Vol 6, pp.3,4) (translated from the Polish by Elizabeth Mika.)

“Dabrowski was driven because he had so much to do; to explain this complex and unorthodox theory; to further the theory and develop it; to make it understood and actually practiced; to recruit disciples. He was “religious” in more than one sense. Life and death danced together in his theory - and in his life” (Hague, W., personal communication, October 1, 2001).

“He never mentioned his personal suffering to me, except on one occasion when I went unannounced to see him in the hospital. Lying in bed he said to me: Dr. Hague, you should not see me like this.” When I came back the next day a nurse told me that I was not on the list for visitors. I had to walk away. That was the last time I saw him” (Hague, W., personal communication, October 1, 2001).

“I think so that we can find some practical elements in this theory. But as a whole this theory is idealistic. But in many cases it is far from realization (sic) - especially in the time of the civilization revolution when the system of value is not idealistic - is now materialistic - in developing countries - in Poland, in Germany, in Japan, USA, the man would like to have, not to be - always to have, many, many, things - not to be - not to develop - not to improve myself. I think that this theory was useful in the beginning of the 20th century - in the beginning it was a new approach to new times. But now it is very, very difficult to realize. . . It is a very beautiful theory but I think that the future belongs to this theory - the future. But not now. Nowadays it is a period of revolution” (Holyst, B., personal communication, August 7, 2001).

“I think it will reverse from the materialistic stage to the idealistic. I think that in forty years when the (sic) mankind will drop material values and the people will look to the idealistic system of value. I think the people will render to the God and to some different kind of ideas. When the man will have the possibility to look myself into, not outside” (Holyst, B., personal communication, August 7, 2001).

The researcher asked the question, “Did Dabrowski emulate his theory”

“He emulated his theory but not perfectly, of course. At a reception he stood talking to a pregnant woman about the theory without offering a more comfortable place for her to sit. - a small thing, but perhaps enthusiasm for the great theory sometimes overclouded the person. Dabrowski was, I think, practicing in himself the core of Positive Disintegration: inner growth - pain, disintegration is the inevitable route if there is to be reintegration on a ‘higher’ and better level. “Higher” is a way of saying “better”” (Hague, W., personal communication, October 1, 2001).

“No. He had bad connections with other people. He was very sensitive - over sensitive. And therefore, he had not so good connections with collaborators, with friends, but I think so that he had good connections with his wife who was in cloister (convent). . . But professor Dabrowski was a very religious man. He trusts God. He had good connections with bishops, with priests, different priest and so on. But in private he don’t (sic) realize this theory. The theory was for another people. My evaluation is, of course, very positive of professor Dabrowski. He was a good man. He will give another people money and so on. He was idealistic type. But he didn’t realize his theory. But I think so that it was very difficult.

. . . I think that professor Dabrowski had been suffering and taking into consideration the actual situation in Poland. It was slavery and it was for him a big problem. And therefore, he are going (sic) very often to leave Warsaw for Canada. It was a main problem. Of course he didn’t think the prospects of developing his theory here. I think so that now he had some troubles with applications, the books, it was some problems with teaching concerning the theory and mental hygiene. Our society was liquidated in this time. And so the Institute of mental hygiene also has been liquidated. Many political and social conditions to develop this theory - in theory and so in practice. And I think that some people have had negative attitude to professor Dabrowski and his theory. And therefore he was alone in this time. It was a difficult situation. Yes. In order to develop this theory” (Holyst, B., personal communication, August 7, 2001).

“Dabrowski was - in as much as I have known him - a neurotic with good insight of himself. He very probably experienced personally all the developmental dynamisms that he speaks of in his theory” (Lesniak, F., personal communication, October 6, 2001).

Dabrowski’s lifelong undertaking was his quest to establish a system of mental health in Poland, and to center that system within a positive atmosphere of appreciation of the individual engaged in the developmental process. True mental illness defined within such a context, exists in very

few individuals. All of Dabrowski's writings bear testimony to this premise. While in Canada, Dabrowski devoted an entire book to this subject - Psychoneurosis Is Not An Illness (1972).

“In this small book I wish to show that so-called nervousness and psychoneuroses are, in most cases, positive developmental phenomena. . . 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” (Dabrowski, 1972, pp. vii, viii).

“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” (Dabrowski, 1972, p. x).

At this point in the chapter, the researcher presents to the reader a poem written by Dabrowski, translated from the French by Michael Piechowski Ph. D.

Hail to you, psychoneurotics!

Hail to you, psychoneurotics!

*You who see sensitivity in the insensitivity of the world,
uncertainty among the world's certainties.*

You who so often experience others as yourselves.

*You who sense the anxiety of the world,
its narrowness and boundless self-assurance.*

Hail to you!

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 everyday things,

*but deftness in handling the unknown,
for your transcendental realism but lack of everyday realism,
for your exclusiveness and dread of losing those you love,
for your creativity and ease of wonder,
for your maladjustment to that "which is" but
adjustment to that which "ought to be,"
for your great but unutilized abilities.*

*For the belated recognition of your greatness, and of those like you
who will come later, and will also not be recognized.*

For your being treated instead of treating others;

*for your heavenly power forever being pushed down by brutal force;
for that which is prescient, unsaid, infinite in you.*

For the loneliness and strangeness of your ways.

Hail to you!

(K. Dabrowski. *Psychoneurosis is not an Illness*. London: Gryf, 1972; translated from the French by Michael M. Piechowski. Revised, 1996).

Before we end this chapter, the researcher wishes to introduce to the reader some of Dabrowski's Confessions of Faith in Thoughts and Aphorisms (n.d., circa 1970) found in the Dabrowski file, National Archives of Canada).

From chapter LIII - *A Little More About Love* -

“Like many instincts and emotional states - love has its levels. It goes from the needs for simple physiological release, in which the factor of psychic selection, of exclusivity, of permanence, of responsibility plays no role whatsoever or a minimal role, through continually greater psychologization of this impulse, to a continually greater consciousness, exclusivity, responsibility. Love becomes continually more individual, continually more differentiated, exclusive, autonomous and authentic (Dabrowski, circa 1970, p.130).

Chapter L - *A Little Bit More About Friendship*

“And perhaps that greatest loneliness of dying, of leaving, can be interrupted by the approach of somebody closest, of a friend in that moment. Perhaps the smile of many dying people is not only a “muscular expression” of release, when it already “stops hurting,” when the “pain centre” has already stopped functioning. . . Perhaps among “the bright flowers of my valley” we will catch glimpses of the faces and figures of our friends, those, who were loyal, did not betray and in leaving us for eternity - did not leave. Probably one cannot be so entirely alone. What sort of immortality would it be without love and without friendship: Certainly for sensitive people it would be valueless or almost valueless” (Dabrowski, circa 1970, pp. 124, 125).

To Dabrowski human love has always been prime. He began thinking about it in childhood and pondered its meaning and significance all his life.

In 1979 Dabrowski experienced a heart attack. His heart had been weakened by his harsh existence and imprisonment in Poland. Dabrowski recuperated sufficiently to continue some teaching. However, still in 1979, Dabrowski left Canada to return to Poland. On November 26, 1980, life ceased for Kazimierz Dabrowski.



(Figure 9 - Dabrowski's Grave)

Chapter VI

The researcher now takes the reader on a journey through a work of Dabrowski. In the opinion of the researcher, the chosen work is a prime example of the depth and beauty inherent within Dabrowski's writings.

Personality-Shaping Through Positive Disintegration

The Dabrowski work which seems best suited to an understanding of the theory of positive disintegration is Personality-Shaping Through Positive Disintegration. It remains the favorite work of the researcher due to its depth and its beauty. All of the major themes of Dabrowski's theory are explored in this work. In this chapter the researcher will attempt an in-depth exploration of this major work. For simplicity I will follow Dabrowski's headings and progression through this chapter. Dabrowski himself felt this work appropriate for individuals "active in the field of human development" (Dabrowski, 1967, p. vii).

"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" (Dabrowski, Preface, 1967, p.vii).

The reader is reminded that the intent of the researcher is to render this Dabrowski work more understandable to scholars within the field of Human Development.

Dabrowski begins with an assertion that personality is not an endowment. It is rather the end

product of a difficult journey laced with suffering.

“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” (Dabrowski, Preface, 1967, p. v).

The journey to Personality takes effort and involves conflict and pain. Dabrowski defines personality as the decision to change the *what is* to the *what ought to be* through a conscious, reflective change of human essence which results in a new, unique, better, higher, more empathetic, more authentic human being. These are difficult concepts to grasp. Dabrowski has written *Personality-shaping* so that individuals can better understand the process by which this transformation occurs.

The Definition of Personality

It is good to begin this section with a review of what personality is not. Personality in a Dabrowski context, is not the metaphysical ego manifesting itself in a recognizable pattern of behavior as categorized by Myers-Briggs. To understand personality in Dabrowski terms, one must realize that personality is not a quality manifested by a person or a manifestation of a trait or set of traits accounting for a qualitative pattern of recognizable behavior - extrovert, introvert, etc. Personality in Dabrowski terms is *perfection*. The journey to personality is a journey to perfection. It is the journey from the “what is” to the “what ought to be.” Although constantly exposed to external stimuli, personality is basically an internal journey involving an internal struggle.

Dabrowski begins *Personality-shaping* with a discussion of basic human values. He argues that very few individuals display all positive values. Very few display all negative. Most individuals are composed of a mix of good and bad. Personality, however, is made up of all positive values. The journey to personality comprises a shed of the negative attitudes and behaviors acquired through poor or mis-guided human choices, with a conscious reflective change to replace them with positive values. As explained to me by psychologist Norbert Duda Ph. D., student of Dabrowski, some individuals are somewhat pre-disposed to negative attitudes and behaviors by virtue of their biological or environmental endowments. They have been raised in a climate where immorality is the norm, or perhaps they have been traumatized by some event in their lives, such as parental abuse. Dabrowski's theory emphasizes the *third factor* by which an individual can transcend his/her biological and environmental endowments, and *choose again*.

“I have people who were brought here by the police. They may have any of the overexcitabilities, but they got frozen in time on their morality. It's just a big “me.” Everything is for me. Do everything so they win. People could have been traumatized into that situation. Sometimes the law catches them and then society tells them - “Hey, you can't do what you want to do when you feel like doing it”. . . Well, it might take something like a trauma or a crisis. They might begin to reflect on their life. . . If you were brought up as a gypsy, success is determined by how many pockets you can pick. Or if you were brought up in a drug dealing family, you become a drug dealer too, to make money. . . The instinct to develop - it's probably there but maybe he/she was traumatized, or because of environment - it's probably there and maybe it can be awakened. In a moment - in a flash . . . like the good thief on the cross ready to die, in a moment he sees the light. . . The third factor is making choices. God made us free in order to *choose again*. In Dabrowski, free will is the ability to choose again. It makes you free” (Duda, N., personal communication, October 20, 2001).

As more and more negative attitudes and behaviors are replaced by positive values, the individual moves closer and closer to perfection (personality.) The journey is not an easy one. Struggle and conflict are ever present. This external and in particular, internal struggle can

manifest itself in signs of nervousness, tension and depression - outward signs of the internal conflict. To Dabrowski these manifestations are positive signs - indicating positive development. The individual has an internal standard (personality ideal) against which he/she measures the positivity or negativity of an action, determining whether that action will bring him/her closer or further from his/her perfection (personality.)

“ . . .personality has only positive constituents. . . if a person possesses personality he embraces with his intellect, sensitivity, and activity all the truly essential problems of mankind. . . the work upon himself, upon his mental and character traits, is of paramount importance. . . the person characterized by personality enhances his qualities and powers in order to offer them in the service of mankind” (Dabrowski, 1967, p.5).

This journey to perfection is a moral one encompassing decision making which results in choices regarding the goodness or badness of an action. Dabrowski claims that there are lasting, universal, absolute human values. These values endure regardless of human behavior. They may be suppressed or even seem to temporarily disappear. Even when suppressed, a basic human yearning for positive values endures. Dabrowski states that humans have a basic instinctual need to seek moral perfection in the manifestation of these human values.

“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, 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 . . . 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” (Dabrowski, 1967, pp. 7,8).

Examples of such absolute values are justice, religiosity, social responsibility, courage, honesty, sensitivity and open-mindedness. “Personality is a synthesis of the most essential human values embodied in an individual” (Dabrowski, 1967, p.9). The reader may be struck by how an individual who suffered imprisonment by the Nazis and the Communists could make such a claim. One possible explanation is that Dabrowski witnessed evidence of just such phenomenon while imprisoned. Perhaps it is the reason he survived at all. Dabrowski does not write about these horrors save in his poetry. One brings to mind Viktor Frankl’s Man’s Search for Meaning (1946, 1959, 1962, 1984,1985):

“It is apparent that the mere knowledge that a man was either a camp guard or a prisoner tells us almost nothing. Human kindness can be found in all groups, even those which as a whole it would be easy to condemn. . . I remember how one day a foreman secretly gave me a piece of bread which I knew he must have saved from his breakfast ration. It was far more than the small piece of bread which moved me to tears at that time, It was the human “something” which this man also gave to me - the word and look which accompanied the gift” (Frankl,1985, pp. 107,108).

In order to understand what components comprise personality; how we might recognize personality when we see it, Dabrowski describes attitudes and qualities of personality. Basic to the concept of personality is multilevelness. We will always encounter multilevelness in studying Dabrowski. Multilevelness is central to his theory. Dabrowski thinks in levels. The first quality Dabrowski describes in recognizing personality, is understanding. Rather than simply knowing, which Dabrowski classifies as unidimensional, personality entails an attitude of *understanding*.

“Scientific research in a given special field should be linked to related fields . . . 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 multidimensional; knowledge is based on

perception and judgment, understanding involves also experience and intuition which add a depth to the perception and judgment” (Dabrowski, 1967, pp.11-12).

The researcher hopes that her dissertation might lead the reader beyond knowledge, towards an understanding of TPD through an *experiential journey* “ in the footsteps” of Dabrowski.

Dabrowski explains that narrow viewpoints of subjects or persons will never characterize the individual who has traveled to personality. Along this journey the individual struggling for perfection will seek out many points of view and will embrace multiple disciplines to study phenomena. In Dabrowski’s eyes the true specialist is one who has taken the time to experience his field of study through many channels. This probably accounts for Dabrowski studying human development through the eyes of physician, psychologist, psychiatrist, educator, philosopher and poet.

The next sign of personality is an individual’s separation of himself from his environment and from his lower tendencies. It is a breaking free in order to make moral decisions based solely on their relation to basic human values. Dabrowski labels it *Independent value judgment, feeling, and action*. Just as few individuals reach perfection, Dabrowski acknowledges that few individuals exhibit this *self dependency* of judgment, feeling and action.

“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 is nothing but conformity and reveals our superficial attitude toward a given phenomenon” (Dabrowski, 1967, pp 12,13).

According to Dabrowski, in this way an individual cultivates a sensitivity toward the feelings and

attitudes of others - seeing things through different lenses. It is a relinquishment of the superficial in favor of truth. Public opinion no longer has a great influence. The individual is capable of forming opinions and judgments based on the moral good. The inner psychic milieu evaluates options in accordance with the personality ideal - the standard of internal decision making. As development progresses, the individual possesses high levels of emotional and cognitive development. These functions fuse to form a product of development which stimulates the cortex of the brain. Stimulation results in a raising of consciousness. Since the stimulation is caused by the product of fused higher levels of emotional and cognitive development, an increase in the level of consciousness occurs. In TPD, a prime emotion which undergoes development is *empathy*. Raised consciousness due to higher levels of empathy result in concern for *others*. What is higher, better - what the individual *ought* to do - is to choose less mindful of self and more mindful of others.

Self-knowledge is the next characteristic of personality. To attain self-knowledge, the individual must look within himself. He/she must measure where he is against where he is going; *what he is* against *what he must become*. Dabrowski describes this process of inner examination as a very humbling process. The individual realizes his/her smallness; his/her limitations. This internal knowledge also involves knowledge of others. "Self-knowledge is positively correlated with the knowledge of others" (Dabrowski, 1967, p.15). It is a sincere appreciation of the plights and efforts of others - a coming away in awe and respect.

Here it might be wise to visit Dabrowski's poem entitled *Humility* found among his writings in

the National Archives of Canada.

Humility

“Humility is courage
but not servility;
Courage because it must be so,
Not due to an impulse,
Not due to temperament,
But because of truth;
Humility is the lack of demonstrativeness,
It is love without complications,
It is autonomy not only from others,
But also within oneself and against oneself
It is identification in understanding, in kindness, but without approving of wrong;
It is modesty not preoccupied with itself
It is the sense of mission without grandiosity,
It is cooperation without domination and without subordination.
It is independence from what people could say,
But at the same time intense attention to what others say and do in truth.
Humility - is a union with truth within oneself and beyond oneself.
A union one can intuitively sense without seeing,
A union one is searching for,
A union one is desiring.
It is the silent understanding that we don't know anything,
That we don't understand anything,
Although we have the compulsion to know and to understand, the compulsion to see,
That we have the responsibility to remember or to forget the hurt;
It is the awareness that nowhere exists perfect greatness, perfect love, perfect certainty and wisdom”

(Cienin, *Poemat filozoficzny* #166, n.d. circa 1970, National Archives of Canada, series 789, MG 30 B88, Vol 6,1; translated from the Polish by Elizabeth Mika).

Dabrowski goes on to extend self-knowledge to a multi-level transformative *self-cognizance*.

When the individual reaches a level of self-cognizance, he/she has combined his/her intellect with higher level emotions to reach a *transformative* level of self awareness. Elevated levels of consciousness due to stimulation by fused higher cognitive and higher emotional (primarily

empathetic) functions result in higher levels of *transformation*. This process requires prospective, reflective, contemplation and meditation.

In addition to the above characteristics of personality, there also are *moral and social qualities*.

Dabrowski lists these attributes of personality as *truthfulness and honesty toward oneself and other people*. Although very much akin to independence of judgment, feeling and action, truthfulness and honesty toward oneself and other people involve

“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” (Dabrowski, 1967, p.16).

Dabrowski emphasizes that this truthfulness and honesty begin with a *personal* decision to choose the moral path. Dabrowski cites Kierkegaard:

“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 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” (Kierkegaard in Dabrowski, 1967, pp. 36,37).

Dabrowski reminds us that not only is it necessary to look inside oneself, it is necessary to evaluate our behavior against a moral standard. This standard is the personality ideal. The honesty portion of this attribute safeguards against false moral behavior. Dabrowski lists examples of false moral behavior as treating strangers with openness, kindness, and understanding, while we mistreat loved ones. Although in the public eye the individual may appear a *good* person, in truth, he/she is exhibiting dishonesty to oneself and others. The others simply are not in the public view.

Courage is the next characteristic of personality. Dabrowski differentiates it from aggressiveness. Courage is the loyalty of an individual to his/her personality ideal. It involves non-compromise of principle. Actions are not judged in the light of personal gain. Attention is paid to effect upon others.

“The greater our experience in life, the greater our sensitivity; the more intensive and through 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” (Dabrowski, 1967, p.19).

Dabrowski again speaks of the worth of suffering and sacrifice in an individual’s life. A life “rich”

with suffering, will favor personality development.

“. . . 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 . . . (a 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” (Kierkegaard in Dabrowski, 1967, p.36).

Dabrowski clearly differentiates the next attribute of personality - *love* - from the sexual drive.

Here Dabrowski speaks of the union of marriage. He states that although drawn into union primarily through a sexual attraction, the bond of matrimony goes beyond sexual love to encompass “concern, responsibility, devotion to, and esteem” (Dabrowski, 1967, p.21). Not only does Dabrowski speak of these components of love in regard to the spouse, but also in relation to offspring. He speculates that children conceived within a bond of such love, will “inherit” tendencies to these qualities. Beyond love within the family bond, Dabrowski extends love to others. Necessary in this extension is sacrifice of oneself for the other without motivation of

personal gain. In addition, Dabrowski lists love of enemies as a requisite to personality.

“By looking at a man, not as someone who is our personal 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” (Dabrowski, 1967, p.22).

The expression of *empathy and human love* surface as key to Dabrowski’s TPD. Dabrowski’s message emphasizes this expression of empathy and human love as the core of the truly *human*, human being. Dabrowski spent a lifetime attempting to understand what set humans apart as humans. He clearly points out that without empathy and human love, an individual who is not truly human inhabits the planet. To Dabrowski, no matter how intellectually gifted, without the components of empathy and human love, the resulting individual remains “*less than human*” and capable of harm to society.

The last moral attribute Dabrowski describes in personality is *the desire to perfect ourselves and others*. Here Dabrowski speaks of the importance of *self-education*. “We can change and improve the group in which we live, only if we know how to develop ourselves” (Dabrowski, 1967, p.22). Self-education becomes a very important part of Dabrowski’s therapeutic application of TPD. Dabrowski feels the clinician or therapist acts a guide/advisor to the individual - helping him/her so that the individual might “heal him/herself” through a process of self-education.

“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” (Dabrowski, 1967, p.151).

To Dabrowski, self-remodeling must go hand in hand with assisting our neighbors in this goal.

This is not a proselytizing or an imposition of power or will over others. It is a genuine concern to extend help when needed and/or requested. In no way should this extension of help be for our own gratification. This is a sincere effort to empower others.

“An act is morally good, inasmuch as it is a result of a thoughtful and authentic transformation of stimuli, retrospection and prospection, 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” (Kawczak in Dabrowski, 1970, p.7).

Personality extends to *religious* qualities and attitudes. “Such an attitude is based on an intuitive feeling that the meaning of life depends on higher values” (Dabrowski, 1967, p.23). These religious qualities draw the individual to *the higher*. They enlighten the path to a better way of acting and thinking - one which is more in line with absolute moral values. Lest the reader shy away from a discussion of Dabrowski’s theory because of religious qualities, I feel the subject is introduced with less intimidation by William Hague Ph. D., a student of Dabrowski who explores the moral dimension to Positive Disintegration in his book, Evolving Spirituality.

“Positive Disintegration is a general theory of development and, as such, would not be considered a specialized theory of religious development. However, its themes are those of religious development, and the insights it gives are creative, profound, and unique, offering a synthesis that no other theory seems to have either the depth or breadth to encompass. The source of this can be traced directly to its founder, Kazimierz Dabrowski, who was himself deeply religious with a great respect for God and for his neighbor” (Hague, 1995, p.161).

Dabrowski indicates that a religious attitude can assist the individual “in the most trying moments of life” (Dabrowski, 1967, p.25). Again, Dabrowski envisions this religious attitude within the context of multilevelness. Here, artistic creativity to formal religious commitment is encompassed within Dabrowski’s realm of religious attitude.

“. . . religion at its best is the best of humanness; that the best humans are truly religious, and it is therefore, with the highest-level human beings that we will get the clearest,

sharpest focus on the picture of religion. . . Dabrowski's eminent human beings are religious in the sense that their consciousness is profound, their peace is deep and lasting, their perspective on life is vast, and their relationships with the universe, with their fellow man, and with God are real and deeply personal" (Hague, 1995, p.165).

I am reminded here of Rev. Mychal Judge, the New York city fire department chaplain. Rev. Judge sacrificed his life to rescue and bring consolation to victims in the September 11, 2001 terrorist attack of the World Trade Center. As brought out in his eulogy, Rev. Mychal was happy and at peace with his ministry. His thoughts were not for his own safety but for the consolation of fellow human beings.

"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" (Dabrowski, 1973, pp. 96, 97).

Dabrowski lists *feelings of reverence, inferiority, guilt and humility* as religious attitudes of personality. Reverence includes a hierarchal grasp of values which loom above us - those which we do not possess but which we are journeying toward. We acknowledge those who have surpassed us in practice of higher values. At no time does it ever include tyranny over those weaker than ourselves. Dabrowski's concept of inferiority with TPD always consists of inferiority toward oneself. Rather than feelings of inferiority to others or to the external environment, inferiority to oneself is an inward self-examination wherein we recognize the *what we are now* and the *what we ought to become*. It is an internal measurement of ourselves against our personality ideal. Until we reach perfection there is always room for improvement. Humility in the religious sense is an "awareness of dependence upon the Infinite Transcendental Wisdom"

(Dabrowski, 1967, p.29).

Again, lest the reader feel that Dabrowski presents us with the impossible, I enclose a message I received from Dr. Hague (student of Dabrowski):

“. . . But nothing in this world is “perfect” and thereby we are turned back to “striving for perfection.” “There is a flaw in everything - that’s how the light shines through” (Hague, personal communication, December 8, 2001).

Adapting oneself to suffering and death seems very foreign to us as an attribute of religiousness in personality. It appears contrary to self-preservation. TPD gives value to suffering. From crisis and suffering can emerge growth and new life.

“He, who has never known sorrow, will not be able to cope with great sorrow. He, who has not experienced depression and does not know what depression is, is neither able to bear heavy depression, nor to help others in bearing depression” (Dabrowski, n.d. circa 1970, Confessions of Faith in Thoughts and Aphorisms, National Archives of Canada).

“Suffering and even death may, . . . give birth to higher values; this 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” (Dabrowski, 1967, p. 31).

“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” (Dabrowski, 1973, p. 42).

Dabrowski tells us here that crisis and suffering are essential for us to appreciate and to understand the crisis of another. Crisis and suffering act as the impetus to begin the journey from the *what is* to the *what ought to be*. For those who have already begun the journey, crisis and suffering serve to deepen and perhaps to accelerate the process.

Dabrowski states that sometimes death must be embraced for the greater good. An example given by Dabrowski is the instance of Polish resistance members committing suicide so as not to

give away secrets during torture (Dabrowski, 1973, p.34). Others include Janusz Korczak who willingly accompanied his orphans to the gas chamber and Maximilian Kolbe - a priest who exchanged places with a father of five selected for extermination. Here death embraces the greater good - empathy toward the other.

“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” (Dabrowski, 1973, p.79).

The final religious attribute Dabrowski uses to characterize personality is *Contemplation and mysticism*.

“Contemplation. . . 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 . . . it is a sign that a man is becoming harmonized at a higher level” (Dabrowski, 1973, p. 32).

Dabrowski views contemplation as an opportunity for solitude. It can serve as a purification process to rid ourselves of actions which do not measure up to our personality ideal and to concentrate on that which will enable us to continue on the journey to perfection. Mysticism is a union with that which is higher. It can consist of a higher level of intuitive knowledge and understanding. Also, it can denote oneness with a supreme being. In any case, mysticism is a transformative attribute encompassing intellect and higher emotion. Contemplation and mysticism are necessary for higher level consciousness to develop. Development of higher level consciousness then enables higher levels of *transformation* to occur.

The Developmental Instinct, Primary Integration and Disintegration

“ . . . 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" (Dabrowski, 1967, p.48).

Dabrowski points out that contrary to the "common life cycle," there exist individuals who view their needs as unsatisfied by the biological and environmental factors governing their existence. They have a deep yearning to reach beyond self-preservation, seeking a "higher" fulfillment than that afforded to them otherwise. Dabrowski claims that these individuals possess a quality which he terms *developmental instinct*. In Dabrowski terms, developmental instinct is the wish to become higher, better, more spiritual. This instinct can actually draw one in conflict with the biological survival instinct. Dabrowski believes that in order for this developmental instinct to act, a process of disintegration must first occur within the individual.

"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, . . . retain the continuity of his psychophysical life, his self-awareness, and identity" (Dabrowski, 1967, p.49).

Dabrowski studied the writings of Swedish psychiatrist, C. Von Monakow. Von Monakow theorized that there exist instincts within individuals. He labeled "horme," described as "agitation, force, internal drive" (Dabrowski, 1967, p.50) central to these instincts. "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" (Von Monakow in Dabrowski, 1967, p.50).

Von Monakow explains that very basic instincts appear in organisms with nervous systems, guarding the balance between internal and external protoplasmic stimulation. This process aids

in the adaptation of the organism and its species, working towards survival. Von Monakow describes “hormeters (the instincts proper) and noohormeters (instincts coupled with the intellectual function)” (Dabrowski, 1967, p.50). Hormeters first appear which in the human infant, manifest themselves in the need for “warmth and food.” Later, due to conflicts and differentiating emotions, these hormeters expand to include attachment to the mother, socialization with others, and “gnostically” with the intellect to include aims and goals. Noohormeters manifest themselves in religious commitment along with love and concern for others. Von Monakow explains this commitment as a higher form of the sexual drive. Dabrowski was impressed by Von Monakow’s work. He felt it needed to be “complemented,” however, by the notion that for the developmental instinct to result in activities of love for the other and *self-less* concern for others, a breaking apart or loosening must occur within the individual. This breaking apart must be accompanied by a transformative process.

“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 Monakow with considerable modifications of our own. At the root of the instinctive dynamisms Von Monakow sees the mother dynamism of all instincts, namely horme (agitation, force, internal drive)” (Dabrowski, 1967, p. 50).

Dabrowski explains that the developmental instinct is biologically determined within the embryo through heredity. This living biological structure dwells within an external environment. In the first level of development, there is no conflict with the environment. The second level is characterized by the appearance of creative instincts. A dissatisfaction with the external environment begins to take place. This becomes accompanied by a lack of satisfaction with the internal milieu and a gradual lack of adaptation with the external milieu. Guilt can result. There

is movement toward and away - consistent with Von Monakow's concept of "*klisis* - movement toward objects, and *ekklisis* - movement away from objects" (Dabrowski, 1967, p. 53). A conflict and breaking apart become concentrated in the internal milieu where they turn into rage.

Dabrowski terms this rage multilevel disintegration. He lists seven characteristics of this level.

(a) a breaking apart of the psychic structure into parts (b) these parts which are hierarchal in nature remain in permanent conflict (c) the disposing and directing center takes part in this conflict resulting in its taking place in the highest level (d) the disposing and directing center evaluates the position of the individual within the levels, thereby establishing lower and higher moral values (e) the functions which occur during multilevel disintegration are "volitional, conscious, and refashioning functions" (Dabrowski, 1967, p.74) (f) these functions are based on the individual's evaluation of him/herself as to how he/she is reaching and/or aspiring to higher moral values and her/his personality ideal (g) multilevel disintegration embraces transformation (Dabrowski, 1967, pp.73,74).

In TPD the transformative force - the power to change - is the work of the *third factor*. It transcends the first and second developmental factors, namely the biological and the environmental factors/endowments of the individual; to avail an individual the power to make value choices which correspond to the moral hierarchy - the power, in the words of psychologist Norbert Duda, "to choose again" (Duda, personal communication, October 20, 2001).

"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 level is characterized by the expansion of the action of creative dynamisms over the entire psychic structure. The inner environment, the picture of one's own personality ideal becomes ever more clear, the cognitive functions are increasingly connected with the attitude of a Samaritan sacrifice, social work, love, and with moral independence from the external

environment” (Dabrowski, 1967, p.54).

“However, as soon as the third factor emerges, as the processes of inner psychic transformation gain 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” (Kawczak in Dabrowski, 1967, pp.12,13).

In TPD, as development proceeds, higher levels of consciousness form through stimulation of the brain by the fused product of higher emotional and cognitive development. This higher consciousness enables the individual to *choose what is better - what he/she ought to do*. The power to choose what is better/higher - to transcend biological and environmental endowments - is what Dabrowski labels the *third factor*.

One might ask the obvious question - If all individuals possess developmental instinct, why do some not develop? Why are there psychopaths (at Level I in TPD) in the world? The researcher posed this question and received a poignant response from psychologist/Dabrowski’s student, Bill Hague.

“Regarding your questions on the lower levels of development, I would think that people at Dabrowski’s lower levels have opportunities for growth (physical and mental) and in most cases use them in a variety of ways including, sadly, inhibiting others’ growth for their own ends” (Hague, personal communication, January 24, 2002).

Methods of Shaping Personality

Dabrowski emphasizes that *self-education* is “the fundamental method for the development of personality” (Dabrowski, 1967, p.146). Self-education is a grasp of a multi-level concept of

moral values - of what is lower and what is higher. Key are the dynamisms of inferiority in relation to oneself and subject-object in oneself. These dynamisms afford an individual with the ability to evaluate his/her progress in reaching his/her personality with clarity, humility and objectivity. Self-education is usually a slow process, though it can go through periods of spurts. It is a conscious process which can be affected by unconscious, environmental factors.

“Beginning from the unconscious dynamic attitudes of a small child, expressed by the attitude “I by myself,” through the more conscious but poorly calculated attitude 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” (Dabrowski, 1967, p.147).

Dabrowski feels that personality-shaping is an adult process. However, signs of personality development can be evident in the child. Dabrowski maintains that the two forms of over-excitability most inclined toward positive disintegration and the shaping of personality are imaginal and emotional. Dabrowski also indicates that the process is more often seen to occur in introverted individuals. Personality-shaping requires a “psychic-plasticity” - meaning an ability to re-focus, re-think, re-group, and to change internal psychic paths according to the dictates of the disposing and directing center.

“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” (Dabrowski, 1967, p.149).

Dabrowski maintains that children and adults exhibiting outstanding abilities in the emotional, imaginal and intellectual realms are most likely to embark on and participate in the process of personality-shaping. They also are the individuals who show outward signs of psychoneurosis

- nervousness, inferiority, guilt, shame.

“Our most recent extensive investigations of the correlation between outstanding capabilities and psycho-neurotic 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” (Dabrowski, 1967, p.149).

The Role of the Adviser

Dabrowski maintains that the adviser must be an individual who has a concept of multilevelness

- who him/herself is involved in the process of positive disintegration and personality-shaping.

He/she should possess a “rounded” education with emphasis on philosophy, psychology, education and autopsychotherapy. Dabrowski emphasizes that most important 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” (Dabrowski, 1967, p.153).

Advisers may be “parents, tutors, teachers, physicians, and others . . . provided they themselves are advanced in the development of their own personality” (Dabrowski, 1967, p.153).

Professionals are essential only when the process of personality-shaping causes the individual to experience deep conflicts accompanied by difficulties in dealing with them. Then Dabrowski recommends a team approach of parents, teacher, physician, and psychologist.

“There comes into play, therefore, one of the most fundamental requisites for mental health, the “team” requisite” (Dabrowski, 1967, p.154)

Dabrowski suggests three key points in advising an individual on the path of personality-shaping:

1. assisting the individual to observe him/herself - to look at him/herself objectively
2. helping the individual to understand the process of “fighting back” his/her own tendencies to justify and affirm his/her own interests, to be open to the concept that change may

be necessary in order to move to a higher level of personality. This encompasses subordinating one's intellect to the developmental instinct - "treating the former as a tool of the latter"

(Dabrowski, 1967, p.161).

3. assisting the individual in developing his/her ability to organize his/her internal milieu in a hierarchal fashion, organizing values from lower to higher.

Dabrowski describes the difficulty encountered by advisers when intervention is necessary within the self-educative process.

"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" (Dabrowski, 1967, p.155).

Dabrowski highlights meditation as the chief ingredient for successful personality-shaping. The individual must enlist him/herself in a habit of quietly retreating into him/herself. Introspection and prospection ensue enabling the individual to honestly and objectively examine his/her progress toward his/her personality ideal. Spirituality is very helpful in this process. An individual brings to the forefront of his consciousness, a picture of the drama of his life - its past, present, and possible future. Choices, plans and decisions can be made to work harder in the quest toward the higher. The individual must train him/herself to think of values in a hierarchal, multilevel framework. This meditation process may occur simply during quiet available moments or in times of formal prayer. Commitment to the process and to the goal are paramount. Essential is the willingness to dissociate, shake away, disintegrate from the lower

and reach to the higher.

“The fundamental quality shaped by the everyday effort of the individual aiming at personality is the ability to meditate. . . a predisposition for deep meditation, the ability to interrupt one’s daily activity, and the need for frank “philosophizing”” (Dabrowski, 1967, p.166).

Other qualities which Dabrowski claims aid in the process of positive disintegration, include

“the capacity for unselfish love and friendship, for taking responsibility for persons closely and remotely associated with us, . . . (and) the adaptation of oneself to suffering and death” (Dabrowski, 1967, p.165).

Dabrowski explains “the adaptation of oneself to suffering and death” as an introspective and prospective process. Within this process the individual realizes the worth of suffering and works toward an acceptance of personal suffering. He/she then moves from personal suffering to an appreciation of and sharing in the suffering of others. The individual finally transcends personal suffering and can experience universal suffering.

“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 . . . the individual is conscious of the entire drama of life” (Dabrowski, 1967, p.166).

As stated previously, sometimes the individual engaged in the process of personality-shaping can experience psychological symptoms such as anxiety, nervousness and depression. If and when these symptoms progress to the point where professional assistance is needed, Dabrowski provided prescribed methods for psychiatrists, psychologists and counselors to follow.

Dabrowski was above all else, a clinician. This is evidenced by his commitment to his profession as seen in his history. Dabrowski provides case studies in all of his books. The following is an excerpt from one of his case studies - “a 33 yr old scientific worker possessing literary ability with a light obsessional tendency with increased emotional and imaginal

excitability” (Dabrowski, 1967, pp.191-192).

“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.

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. I feel that 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 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," 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” (Dabrowski, (with permission, Dabrowski family) 1967, pp.192-195).

Interpretation of Therapy in the light of Positive Disintegration

Dabrowski’s theory includes a core philosophy that psychoneurosis is not an illness. Therefore, the above patient, in TPD terms, is definitely not sick. The patient is in a developmental situation, experiencing anxiety, nervousness and depression due to his internal conflict. Within his internal psychic milieu, a battle is raging. Guilt and inferiority to self are present and the patient is able to view himself objectively as a subject. The patient is evaluating himself against his personality ideal and coming up short. He has a great desire to adjust his actions and reach from the *what is* to the *what ought to be*. Therefore, he needs a clinician who will understand his symptoms as conflicts he is suffering because of a developmental process. Dabrowski feels the patient needs to be listened to and have his feelings and fears affirmed.

“It (TPD) takes the shame out - psychiatry promotes pills. What’s your body telling you? The body is telling the brain, “Hey, you’ve got to choose again; choose again. ” The third factor is making choices. God made us free in order to choose again. Our society which is very behavioristic - we never discussed free will in psychology. In Dabrowski, free will is the ability to choose again. It makes you free” (Duda, N., personal communication, October 20, 2001).

“Once people got past the seeming contradiction of “Positive Disintegration” they could apply it to themselves and launch into a new way of living life. An example of one woman: “When I was suffering depression I thought of it as a dead end for me. But when I studied Positive Disintegration and how one must disintegrate before integrating at a higher level I found hope and the courage to move on from depression” (Hague, W., personal communication, October 1, 2001).

Choice of a therapist and psychologist and/or psychiatrist is critical. One who is not aware of

TPD may diagnose him as ill - hospitalize him and/or prescribe unneeded drugs. Dabrowski re-affirms: *Psychoneurosis is not an illness.*

“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. Formation within the family milieu of conditions conducive to contact with nature, quiet, an artistic milieu, help in a proper attitude toward his work, and appreciation of his efforts, remain our fundamental directives” (Dabrowski, 1967, p.195).

“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””(Dabrowski, 1967, p.199).

“The weak positions of talented neurotics are, to a great extent, due to this level of appraisal of “values.” The development of their depressions, hesitations, sensitivities, states of anxiety, inhibitions, make it impossible for them to be appreciated, as they deserve to be. And, on the other hand, they are usually outstandingly talented, creative, with an “efficient” function of reality on the high level, and a weak function of reality on lower levels. They do not, however, manifest a clear, practical prestige, which often makes them - from a superficial point of view - less worthy. They usually lose the battles of life, they are often evaluated as pragmatically “retarded.” And if they are eccentric, simultaneously manifesting spiritual strength, they are not always to be found among prophets or priests, but often in a group appraised as heretical, bewitched, “mentally ill””(Dabrowski, Confessions of Faith in Thoughts and Aphorisms, circa 1970, p. 64).

Chapter Conclusion

To Dabrowski, personality equates to perfection. The journey to perfection, a journey which Dabrowski attests is “good” for humanity is development. Dabrowski’s formula for positive development is positive disintegration. TPD consists of a loosening and breaking apart of the “what is” in order to re-assemble direction of actions and choices according to a hierarchy of moral values, so that one is free to choose and journey toward the “what ought to be.”

Dabrowski emphasizes that there are basic human values - values which are innately “good,” values which are lasting, and values which surface even after suppression. Dabrowski claims that the fact that humans honor these basic values defines them as human. To the extent humans develop upwards on the hierarchy of values, the higher, the “better” human being they “become.”

To Dabrowski, an act is moral to the degree that it obeys basic human values - that it contains as its purpose an intent to move an individual in a direction from the “what is” to the “what ought to be.” This moral action must take into consideration the individual him/herself, as well as the relation of the individual towards others and must include empathy as its prime component.

“What is good for me?”, “What should I do?”, “What ought to be?” 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” (Dabrowski, 1970, p.13).

Lest the reader despair at the thought of never achieving this personality (perfection), Dabrowski reminds us that the end result is not point.

“It (TPD) outlines with deliberate vagueness what is to be ultimately attained and indicates . . . 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”

(Dabrowski, 1970, p.8).

The point is a willingness to partake in the journey. This “willingness” or choice, Dabrowski labels the *third factor*. It is the constituent of TPD which enables individuals to transcend their biological and environmental endowments and *become* a “higher, better, human being.” In doing so, humans according to Dabrowski, possess the ability to change their essence - to choose to be a better, higher individual. As Norbert Duda, Ph.D., psychologist and student of Dabrowski so plainly puts it :

“Hey, you’ve got to choose again.” The third factor is making choices. God made us free in order to choose again. In Dabrowski, free will (the third factor) is the ability to choose again. It makes you free” (Duda, N., personal communication, October 20, 2001).

The third factor can only emerge after the individual’s previous mind-set is loosened, shaken up, disintegrated. Then the individual has the opportunity to “choose again.” Dabrowski reminds us that this “choice” is not an easy one. The individual struggles with internal conflict. Inferiority toward oneself prevails. The individual never feels satisfied with him/herself. There is always room to improve - *to become* a higher, better, more authentic, empathetic human being. The “what ought to be” will always be there. This constant internal struggle reveals itself externally in nervousness, anxiety, depression - the individual never feels “good” enough. There is always the opportunity to disintegrate and to “choose again.” Dabrowski interprets these outward signs as positive - to be encouraged as developmental - not to be diagnosed as mental illness. Hence his premise, Psychoneurosis is not an illness.

Dabrowski has defined personality in this work. He has presented us with ways to know personality when we see it. Dabrowski promotes self-education to help us along the journey. He

states that the role of the adviser - parent, teacher, therapist, physician, be one of model and confidant. The adviser must him/herself be engaged in the journey to personality in order to be of help.

Dabrowski provides a formula in Personality-shaping Through Positive Disintegration which may seem idealistic to the reader and beyond the reach of most individuals. The reader hopefully will take time to meditate and reflect upon the position that the journey to personality (perfection) - the journey of becoming a better, higher, more empathetic, more authentic human being - is open to all. Suffering will be encountered on the way. The journey itself promises nothing but conflict and self-criticism. TPD does not present much of an invitation. The key to remember is that the level an individual achieves while on the journey is not important. What is important is the choice - the allowance of the third factor to act - the choice to journey at all - to *choose again*.

Chapter VII

The “Woven Tapestry”

The plan of this study as set forth by the researcher in chapter I, was to study the theory of positive disintegration, to study Kazimierz Dabrowski, the *man*, and to obtain a better *understanding of the theory* through a study of the *man*. It was hoped that this effort would enable the reader to embrace further study of Dabrowski and the theory of positive disintegration with less trepidation. Chapter II presented an exploration of the theory of positive disintegration. Chapters III, IV and V, presented a history of Dabrowski’s life and environment. Chapter VI presented a journey through one of Dabrowski’s works - Personality-shaping through Positive Disintegration (1967). The researcher’s task at this point is to weave the data presented thus far in the text into a meaningful whole.

The research questions posed in chapter I were:

1. What historical factors in the life of Kazimierz Dabrowski contributed to the *shaping* of the theory?
2. How did the life of Dabrowski demonstrate the struggle between the *what is* and the *what ought to be*?

The reader is reminded that these questions framed the journey in “walking Dabrowski’s path” through Poland, Canada, and the United States. (See Appendix C.)

Question 1. What historical factors in the life of Kazimierz Dabrowski contributed to the shaping of TPD?

From the research three historical factors in the life of Kazimierz Dabrowski have emerged which contributed to the shaping of TPD.

1. Upbringing and Religion
2. Education
 - a. Philosophy
 - b. Medical education
 - c. Literature
3. Professional Career
 - a. Society for the Development of Man
 - b. Social Action - An Underlying Theme in TPD
 - c. Suffering

1. Upbringing and Religion

Dabrowski was raised in a home environment where religion, culture, and books were given high priority. His education commencing under the tutelage of Roman Catholic priests, Dabrowski's early views on the world were formed and influenced by the spiritual. He would have been taught concepts at home and in school as original sin, free will, grace, and the ten commandments. The researcher, as a Polish Catholic, knows that these concepts are central and basic to the Roman Catholic religion. She can say with a reasonable amount of confidence that Polish Catholic parents and in particular, priests, would cover these concepts within the scope of a child's/ student's religious education curriculum. Dabrowski's Catholic education extended through primary school, high school, and a portion of college. Concealing his age, Dabrowski studied

literature, philosophy, and psychology at the Catholic University of Lublin (KUL) while still a high school student. Dabrowski was raised knowing that he had a *responsibility* for his own salvation. As a Catholic, he was taught that he had a *responsibility* for the welfare of his neighbor as well.

In Polish Catholic families, church, home, and school are bonded together in order to raise children familiar with the tenets of their faith. The norm would consist of weekly, if not daily attendance at mass. Novenas, rosaries, devotions, prayer, and the sacraments served to accentuate this practice. *Sacrifice* is stressed as a central element in the Catholic religion as well as in daily life. One of the basic premises in Catholicism is that the son of God became man, *willingly suffered*, and *sacrificed* his life to *redeem* mankind. Through this *redemptive suffering* and *voluntary sacrifice*, mankind could once again lay claim to the salvation it had *lost* through original *sin*. The concept of willing acceptance of suffering and redemptive sacrifice, emerge in Dabrowski's view of suffering, sacrifice, and guilt within TPD. Dabrowski describes the concept of *sin* as presented in TPD as differing from Adler's view on sin.

“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” (Dabrowski, 1972, p.233).

Dabrowski's Level I in TPD describe the psychopath - the individual who possesses no regard for others. Selfishness is the hallmark of the individual at level one. The individual feels no guilt. Thus, the individual can partake in criminal and/or inhumane behavior without remorse - gang mentality. Hitler and Stalin remain Dabrowski's chief examples. To Dabrowski, signs of development manifest themselves in feelings of guilt and shame. Unlike Adler, however, this

guilt is not due to inferiority with *others*. Dabrowski's guilt resides in inferiority to *self*. *I can become a better human being than I now am.*

Dabrowski speaks of sacrifice and couples *sacrifice* with *responsibility*:

“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 ” (Dabrowski, 1973, p.31).

“This is the attitude exhibited by such individuals as: Socrates, Lincoln, Father Kolbe, Dr. Korczak, etc. The limits of responsibility are determined here by sympathy, 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” (Dabrowski, 1973, p.97).

Evidence of the religious influence exists in present day Poland. National holidays are still observed on major Catholic feast days. The researcher bore witness to this as she was in Poland August 15, 2001 during a national holiday - the “Assumption of the Blessed Virgin Mary.” Churches were full. Religious observation combined with cultural and secular celebration of the national holiday. The following quote describes how this union of church and state developed in Poland.

“In the later nineteenth century, whilst upholding its conservative social philosophy, the Catholic Church was drawn increasingly into all manner of social and cultural enterprises, and eventually into party politics. Traditional charitable activities among the sick, the

poor, and the young were extended into the factories, trade unions, publishing and intellectual circles” (Davies, 1982, p. 221).

The researcher suggests that many of Dabrowski’s concepts are tied to his roots in Catholicism.

“But perhaps this is to come from the volition of a loving God, Who gives us the possibility of authentically acquiring our own personality in order to accept us as distinct, essential individuals to His, or perhaps even His and our, kingdom, which we could independently learn to love of our own free will? We know nothing about this either intellectually or empirically. We are steeped in the darkness of abstract and abstruse philosophical formulations, which give us nothing experientially. There is only one hope - Christ.

He gave us an enormous amount by confirming the importance of individual experience, of individualized love. He gave us a reflection of His own needs in the request, during the Last Supper, that He might, in the future, be with them, with his disciples. He gave us this reflection by exclusively binding Himself to Mary Magdalene, Lazarus, John, and - even - to the thief on the cross”(Dabrowski, n.d. circa 1970, p.4).

Throughout his life Dabrowski displayed a willingness to suffer. He toyed with death - sheltering patients, Jews, priests, and resistance members at his “hidden” institute in Zagorze.

When imprisoned in 1950 (see *The War Years*), Dabrowski refused to eat because he was not allowed to see Eugenia, causing himself self-imposed physical suffering. Dabrowski spoke very little of his physical problems and suffering, feeling that speaking of his sufferings would detract from their worth. Thus, he felt he was “storing up points” for the here-after. He added to his suffering by suffering “alone.”

“Each good act, each fulfillment of the principles of love, each activity which purifies our primitive instincts - “counts for us,” brings us closer to perfection” (Dabrowski, circa 1970, p.9).

2. Education

a. Philosophy

Dabrowski's education included a solid foundation in philosophy. His undergraduate degree from Poznan University in 1926 was in the fields of literature, psychology and philosophy.

Dabrowski wrestled with philosophical concepts as "essence vs existence," "God as dictator vs God as love," (Dabrowski n.d., circa 1970). He wrestled with existentialism, versed in the writings of the existentialists. Dabrowski was also a reader of Hume, using one of Hume's concepts within TPD.

"Dabrowski 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" (Kawczak in Dabrowski, 1970, p.10).

"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" (Kawczak in Dabrowski, 1970, p.123).

Dabrowski loved to read the writings of philosopher Karl Jaspers. One of Jaspers' central points is *wisdom*. The transformative process in TPD results in the cultivation of wisdom. Dabrowski describes this transformative process taking place in Dawid - the psychiatrist who changed from a professional philosophy of logical, empirical, clinician, to empathetic, humanitarian.

"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" (Dabrowski, 1972, p.193).

Kierkegaard stands out as one of Dabrowski's favorite philosophers and one whose writings influenced Dabrowski's writings. Kierkegaard resonated with Dabrowski's familiarity with suffering and sacrifice. As a psychoneurotic himself, Dabrowski's world was filled with the

“fear and trembling” as well as the “thistles and thorns” (Kierkegaard in Dabrowski, 1967, p.36) Kierkegaard speaks of. Dabrowski sees this environment of “thistles and thorn” as the “home” of the individual engaged in the developmental process, responsible for the “fear and trembling” of the psychoneurotic developing individual. Kierkegaard writes of hierarchical development as well as the power of the autonomous abilities of the individual (Mroz, 2002; Kawczak in Dabrowski, 1970,1996a). Dabrowski applies these concepts to the hierarchical levels of development, multilevelness, and the third factor within TPD. Kierkegaard presents a hierarchy of the *aesthetic*, the *ethical*, and the *religious*. The highest level, the religious, is attainable only by a “leap of faith.” Embracement of this faith leaves one in a state of *peace and joy* (Kierkegaard, 1954).

“The dialectic of faith is the finest and most remarkable of all; it possesses an elevation, of which indeed I can form a conception, but nothing more. I am able to make from the springboard the great leap whereby I pass into infinity” (Kierkegaard, 1954, p. 47).

Kierkegaard speaks of paradox; Dabrowski’s TPD is paradox.

“I acquire everything, precisely in the sense in which it is said that he who has faith like a grain of mustard can remove mountains. A purely human courage is required to renounce the whole of the temporal to gain the eternal; but this I gain, and to all eternity I cannot renounce it - that is a self-contradiction. But a paradoxical and humble courage is required to grasp the whole of the temporal by virtue of the absurd, and this is the courage of faith” (Kierkegaard, 1954, p.59).

“. . . faith is a paradox which is capable of transforming a murder into a holy act well-pleasing to God, a paradox which gives Isaac back to Abraham, which no thought can master, because faith begins precisely there where thinking leaves off” (Kierkegaard, 1954, p.64).

In TPD good follows from evil; suffering has value; overexcitabilities are “tragic gifts.”

Dabrowski named his theory with a paradox - the theory of positive disintegration.

“He (Dabrowski) pursued the essence of this great theory of Positive Disintegration; not

just to say: things must fall apart before they can come together at a higher and better level. Dabrowski was intent on seeking, in the process that which is truly “higher” and truly “better.” He was driven to explore the processes of human development, taking an heroic stand that many North American theories of development cannot face: the inevitability of pain, and disintegration” (Hague, conference proceedings, July 7, 2001, p.4).

Kierkegaard regards the value of suffering - “And what will help him is precisely the dread and distress by which the great are tried” (Kierkegaard, 1954, p.75). Most significant in the eyes of the researcher is Kierkegaard’s acknowledgment of the value of the decision to *enter into the journey*. How far one advances matters not. The value lies in *beginning* the journey.

“Even though the result may give joy to the whole world, it cannot help the hero, for he would get to know the result only when the whole thing was over, and it was not by this he became a hero, but he was such for the fact that he began” (Kierkegaard, 1954, pp. 73,74).

The struggle of Kierkegaard’s journey culminates with “peace and rest” (Kierkegaard, 1954, p.56). “Thus, the butterfly has entirely forgotten that it was a caterpillar” (Kierkegaard, 1954, p.54). The journey, however, is sewn with tears.

“Infinite resignation is that shirt we read about in the old fable. The thread is spun under tears, the cloth bleached with tears, the shirt sewn with tears; but then, too, it is a better protection than iron and steel. . . The secret in life is that everyone must sew it for himself” (Kierkegaard, 1954, p.56).

The researcher contends that Dabrowski resonated with Kierkegaard due to his Catholic upbringing. Faith is a major tenet in Catholicism. A Catholic’s *beliefs* form the basis of his/her faith. Catholics, however, do not believe that salvation comes from faith alone. Suffering and atonement for sin are necessary to earn the redemptive grace of salvation. Responsibility for self and for others is also key. Kierkegaard’s hero on the thorny journey equates to Dabrowski’s traveler on the rugged, steep, path of TPD. Dabrowski resonated with Kierkegaard in the

psychological arena as well. One of Dabrowski's tenets in TPD is *Psychoneurosis is Not an Illness*. The outward signs of development appear to those unfamiliar with TPD as symptoms of mental illness. The anxiety, depression, nervousness of the creative individual engaged in the developmental process may be misconstrued as disease. Kierkegaard spoke of this same phenomenon.

“What relation has madness to genius? Can we construct the one out of the other? In what sense and how far is the genius master of his madness? For it goes without saying that to a certain degree he is master of it, since otherwise he would be actually a madman. For such observations, however, ingenuity in a high degree is requisite, and love; for to make observation upon a superior mind is very difficult” (Kierkegaard, 1954, p. 116).

“When you have a neurosis - you not only have distress and inner conflicts but also psychic richness. . . 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” (Cienin, 1972a, p. 37, #100, #104).

C. Von Monakow speaks of integration, disintegration, and the “briques” (bricks) of development. He stresses the importance of the role of biology in the developmental process. Referring to the work of Hughlings Jackson, Von Monakow describes the neurobiological contribution within the process of development. Von Monakow speaks of instincts and emotional stimulation of the nervous system, in the creation of a hierarchal value system. Von Monakow describes “klisis” (movement toward) and “ekklisis” (movement away from.) He envisions a fusion of the neurobiological and the metaphysical into the greater body of science. Von Monakow describes “Double heresie” (Paradox) in this concept of science. (Von Monakow and Mourgue, 1928)

b. Dabrowski's Medical Education

Dabrowski's professional education included medical study in Warsaw 1928 under the eminent Polish psychiatrist Mazurkiewicz. Mazurkiewicz's research centered on the emotions as "own" or directing forces acting in a role beyond that of stimulus - response. This concept shows up in TPD in the third factor and in the important role of emotions. Dabrowski was impressed with the findings of Swedish psychiatrist, Von Monakow, whose concept of *klisis* vs *ekklisis* describes a process of coming together and breaking apart - a key concept in positive disintegration.

Dabrowski paid close attention to the works of Hughlings Jackson, the English neurologist who described the evolutionary development of the nervous system as well as its dissolution during an epileptic seizure. This integrative/disintegrative process impressed Dabrowski and shows up later as a basic concept in TPD. Dabrowski assembled these thoughts and used them to form his valuation and morality sections of TPD (described in chapter II in the document).

While in Paris in 1932, Dabrowski studied under the renowned psychologist and psychoanalyst Pierre Janet, who researched the phenomenon of suicide (Dabrowski, 1973). Dabrowski studied suicide, labeling it an extreme form of auto-mutilation.

Dabrowski studied under Dr. Macfie Campbell at the Judge Baker Guidance Clinic in Boston in 1933. It was here that Dabrowski conducted scientific research with Dr. Campbell "on the nervousity of children and on automutilation" (Rockefeller Archive Center, fellowship card #1). The study of auto-mutilation appears in TPD as *voluntary willingness and wish to suffer*. It also relates to psychomotor over-excitability.

All of these principles - “own forces” (Mazurkiewicz,) “klisis” and “ekklisis” (Von Monakow,) suicide/auto-mutilation (Janet,) evolution, dissolution (Hughlings Jackson) - were important facets of Dabrowski’s medical, psychological, and psychiatric training. They became part of the psyche of Dabrowski and emerge synthesized as essential pieces of TPD. In no way does the researcher imply that these pieces were simply assimilated to form a theory. However, they were influences which helped to formulate the thoughts of Dabrowski in the conception of TPD.

c. Literature

Dabrowski studied Polish literature at the University of Poznan within the romantic school - a school which emphasized Polish nationalism. Devotion to Poland was a common theme among Polish writers. Poland’s history demanded constant commitment, vigilance, and battle to preserve the nation. This concept is evident in the writings of Adam Mickiewicz, renowned Polish epic poet. Every major city in Poland proudly displays a statue of and/or museum dedicated to Mickiewicz.



(Figure 10 -Photo of Mickiewicz plaque taken by the researcher at KUL - Catholic University of Lublin)

Excerpts of Mickiewicz’s writings appear on historic buildings and monuments throughout Poland. Mickiewicz speaks of the spiritual dimension prevalent in Polish history. He describes a sacrificial element and a willingness to suffer embedded in the Polish people and history.

“Adam Mickiewicz insisted that history had a deep spiritual dimension in which suffering prepared the soul for glory. It was a familiar Christian theme - redemptive suffering as a personal spiritual discipline. For Mickiewicz, though, redemptive suffering was also the national destiny” (Weigel, 1999, p.34).

“But the Polish nation alone did not bow down . . . And finally Poland said: ‘Whosoever will come to me shall be free and equal, for I am FREEDOM’. But the Kings when they heard were frightened in their hearts, and said . . . ‘Come, let us slay this nation.’ And they conspired together . . . And they crucified the Polish Nation, and laid it in its grave, and cried out ‘We have slain and buried Freedom.’ But they cried out foolishly . . . For the Polish Nation did not die. Its body lieth in the grave; but its spirit has descended into the abyss, that is into the private lives of people who suffer slavery in their country . . .” (Mickiewicz in Davies, 1982, Vol II, p. 9).

“Inevitably, however, the strongest single spur to Polish national consciousness derived from political frustrations. It is a basic feature of human nature that people will develop an intense desire for whatever is denied them. . . In strict contrast to the state-sponsored nationalisms of Britain and America which have fed on a diet of confidence and prosperity, Polish national consciousness fed on deprivation and want” (Davies, 1982, Vol II, p.28).

The researcher contends that Dabrowski was raised and educated in a society which stressed willingness to sacrifice and suffer for religion and country. Dabrowski demonstrated through his personal history that he was willing to put his own life on the line for Poland. Active in the resistance effort, Dabrowski was imprisoned at least twice. These imprisonments were harsh and cruel involving suffering, torture and starvation. They impacted Dabrowski’s health and thereby, his entire life. It is interesting that upon each release, Dabrowski returned to Zagorze to resume activity in the resistance. He offered refuge to Jews, priests and patients, and most importantly - he resumed where he left off in his mission of establishing a system of mental health in Poland. These tasks reigned supreme in Dabrowski’s mind to the diminishment of his regard for personal safety. It was as if Dabrowski was ready to willingly embrace suffering again and again. Dabrowski was not a “quitter.” Higher value “choices” were a part of Dabrowski’s personal

world. He lived and suffered because of these choices. Dabrowski was not unique in this code of ethics. Many Poles suffered in order to maintain the continuation of what they held sacred.

Many contributed to the efforts of the resistance movement.

“This sense of historical tragedy permeating personal lives is very typical for Poles. We have been almost conditioned to view our lives as determined by powerful, negative forces that need to be opposed with all possible (inner) might. Hence the emphasis on patriotic and moral duty in our upbringing and culture. The geographical placement of Poland - between huge and hostile world powers, trying to snatch the country away from its people - has made Poles tough, proud and . . . manic-depressive” (Mika, E., personal communication, January 26, 2000).

It is worth reflecting upon the words uttered to Francis Lesniak, Th.D., Ps.D. before Dabrowski left Canada to return to Poland his final time.

“I have no more energy to love Poland. (Nie mam juz sily kochac Polske)” (Lesniak, F., personal communication, October 6, 2001).

The “sacredness” of the sacrifices within Polish history were paramount to Dabrowski.

“I remember going to Slowacki cemetery with him. He showed me the graves of persons he particularly respected in Polish history. He gave me a brief outline of each of them for a moment and we stood for a moment and then we would go to another. . . on the way we stopped to pay homage to a Father Maximilian Kolbe. Maximilian Kolbe was a man who substituted himself for a father with five children and went to execution in his place. So we spent some time there” (Nelson, T., conference proceedings, July 7, 2000).

Polish tragedy and sacrifice fills Polish literature (Mickiewicz), its music (Chopin), and its religion (Catholicism).

3. Professional Career

a. The Society for the Development of Man

All his life Dabrowski sought to decipher who man is. Dabrowski believed that to study human beings required a distinct subset of psychology - humanistic psychology.

“Why is there so much hatred and evil in the world? What should be done to help nations

love each other? How can human beings be so inhumane to one another? Who is man?" (Lesniak, F., personal communication, October 6, 2001).

"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" (Dabrowski, 1970, p.124).

In order to explore the field of humanistic psychology Dabrowski initiated the "Society for the Development of Man" at the University of Alberta. The society brought together lawyers, business people, artists and scholars" (Hague, personal communication, October 1, 2001).

"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" (Dabrowski, 1973, p.187).

"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 experimentation, and the inner psychic milieu. It is a psychology which deals with the examination and prognosis of the total personality of man" (Dabrowski, 1973, p.187).

b. Social Action - An Underlying Theme in TPD

Spanning the two world wars, Nazi and Russian occupation, the dictatorships of Hitler and Stalin, Dabrowski lived in a world where human beings were de-valued. The family was no longer considered an important social unit to the government. Deliberate government intervention existed intent on the elimination of the family, religion, customs - any form of Polish society. Jews and Poles were less than human in the eyes of the government. They had no rights.

“The decrees in operation in Western Poland, however, go beyond the functions proper to law, laying down rules and instructions on how Poles and Jews ought to behave. They are ordered to be submissive and to show their humility by obeying the commands of the German authorities. It does not matter who gives the command; however incompetent he may be, as long as he is a German official. The command may even be contrary to the law - the Jewish or Polish slave must still obey it without question”

“A Pole may thus be liable to punishment for having acted before the war as a loyal Polish citizen. A former Polish official, for example, may be punished for having arrested a German spy, or a journalist for having published unfavorable criticism of Hitler before the invasion of Poland” (pamphlet,) Polish Labor Group, 1944, pp.20,21).

“The State Prosecutor shall prosecute a Pole or a Jew if he considers that punishment is in the public interest. . . Poles and Jews cannot challenge a German Judge on account of alleged partiality . . . Arrest and temporary detention are allowed whenever there are good grounds to suspect that an offense has been committed. . . A Pole or Jew shall be sentenced to death, or in less serious cases to imprisonment, if he manifests anti-German sentiments by malicious activities or incitement . . . or if he, by his conduct, lowers or prejudices, the well-being of the German Reich or the German people” (Decree Concerning the Organization of Criminal Jurisdiction Against Poles and Jews in the Incorporated Eastern Territories, Reichsgesetzblatt, No. 140, Part I, pp.759-761, December 16, 1941).

The researcher moves to study another intellectual figure raised during much of the same historical time period in Poland as Dabrowski. My purpose is to illustrate the fact that the value of suffering and the dignity of the human person were important themes among Polish scholars during Dabrowski’s time period. Educated as well in the romantic school of Polish literature, Karol Wojtyla - Pope John Paul II, began his education in literature, poetry, and drama. Immersed in the writings of Mickiewicz and raised within a Catholic family, the similarities in thought between Dabrowski and Wojtyla are striking. Both Wojtyla and Dabrowski studied and taught at the Catholic University of Lublin (KUL.) The following quotes come from a biography of Pope John Paul II entitled Witness To Hope written by George Weigel (1999). They illustrate Wojtyla’s use of many of the terms and concepts used by Dabrowski, namely the

person-I-am and the *person-I-ought-to-be*, the value of the human person, redemptive suffering, the importance of human love, and the use of poetry and drama to elucidate the philosophical.

“He (Wojtyla) has insisted that suffering can be redemptive” (Weigel, 1999, p.6). . . “that every human being possesses an inherent and inalienable dignity and value” (Weigel, 1999, p.7). . . “to be human is *to be a moral agent*” (Weigel, 1999, p.8). . . “And the great drama of any life is the struggle to surrender the “person-I-am” to the “person-I-ought-to-be”(Weigel, 1999, p.8). . . “the tension between the person-I-am and the person-I-ought-to-be” (Weigel, 1999, p.107).

“Wojtyla leapfrogs the argument between empiricists and idealists by trying to demonstrate how moral action, not the psyche or the body, is where we find the center of the human person, the core of our humanity. For it is in moral action that the mind, the spirit, and the body come into the unity of a *person*” (Weigel, 1999, p.176).

“The ability to love authentically, not great intellectual capacity, constitutes the deepest part of a personality. It is no accident that the greatest commandment is to love. Authentic love leads us outside ourselves to affirming others” (Weigel, 1999, p.101).

“Communism was not only an unsatisfactory, reductionistic account of things-as-they-are and a crude caricature of humanism; communism’s totalitarian politics stripped men and women of their power of choice, of responsibility, and thus of their humanity” (Weigel, 1999,p.132).

“Wojtyla’s plays and poems were an expression of a conviction that he had formed early and that had intensified throughout his life - that reality could not be grasped by one instrument only. . . The depths of the human experience were such that they could be probed only by a host of methods. Literature - in his case, plays and poems - could sometimes get to truths that could not be adequately grasped philosophically or theologically. . . Thus Wojtyla’s literary activity was not a hobby. It was another way of “being present” to the lives of others, through the writer’s natural medium of dialogue” (Weigel, 1999, p.112).

“I am freely choosing what is good. In that free choosing, I am also binding myself to what I know is good and true. . . In this free choice of the good and the true,. . . we can discern the transcendence of the human person. . . . Through my freedom, I narrow the gap between the person-I-am and the person-I-ought-to-be” (Weigel, 1999, p.176).

It is of interest that Wojtyla references Dabrowski’s theory of positive disintegration in The

Acting Person (Wojtyla, 1979, p.313). The researcher contends that the multi - field approach to education and the philosophical concepts - as Hume - were not unique to Dabrowski. Other scholars in Poland, as Karol Wojtyla, were being educated in very similar manners. Both Wojtyla and Dabrowski illustrate their preference to view and relate concepts through many lenses.

Just as Wojtyla embraced a philosophy which contained a message of *social action* for human freedom and for human rights, the researcher contends that Dabrowski reveals an underlying message of *social action through human freedom* within his theory of positive disintegration. Repeatedly Dabrowski warns of the dangers of failure to recognize psychopathic dictators such as Hitler and Stalin. He contends that intellectual development without accompanying emotional development can lead to the creation of psychopaths. Dabrowski calls such development “one-sided.”

“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. . . they show emotional primitiveness and absence of authentic attitudes toward others” (Dabrowski, 1973, p.177).

“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” (Dabrowski, 1972, p.157).

“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. . . 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” (Dabrowski, 1973, pp.47,48).

“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” (Dabrowski, 1973, p.40).

“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” (Cienin, 1972, p.27). (The researcher reminds the reader that Cienin was Dabrowski’s pen-name.)

“The forms of putting to death, of stultifying, of forgetting creators do change, but the matter of injustice does not change in its essence. False prophets, pseudo-geniuses, psychopaths are universally rewarded, acclaimed, respected, and supported. There arises the eccentricity of putting a question such as, why?” (Dabrowski, n.d. circa 1970, p.78).

“It is manifested in psychopathy and paranoia, . . . grave affective retardation is usually associated with above average intelligence subordinated to primitive drives. 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” (Dabrowski, 1970, pp.30,31).

High intelligence is prized within present day society. In particular, strong leaders waving flags of salvation possess high appeal to highly vulnerable societies searching for the “quick-fix” to their national problems. What Dabrowski tells us is that there do exist individuals who are highly developed intellectually, yet lacking in emotional development. In the words of psychologist Bill

Hague, these emotionally underdeveloped individuals can use their opportunities for growth “inhibiting others’ growth for their own ends” (Hague, personal communication, January 24, 2002). Dabrowski urges educators and individuals responsible for politics to recognize, warn, and instruct individuals and groups in order to recognize such individuals, to avert another Holocaust. Dabrowski describes pathological symptoms indicative of such “one-sided development” individuals who substitute criminality for justice; who de-value the human person.

c. Suffering

“Regarding your research I agree with your hypothesis that there is a connection between the TPD and Dabrowski’s suffering” (Lesniak, personal communication, October 6, 2001).

The history presented by the researcher has pointed out many times Dabrowski suffered. Primary examples of this include:

- a. Imprisonment under the Nazi regime in 1942
- b. Imprisonment under the Stalin regime in 1950
- c. Closing of the Institute of Mental Health in Warsaw in 1942 and in 1949.

Besides these obvious sources of suffering, Dabrowski suffered many additional times throughout his history.

a. Dabrowski lost his little sister when she was three and he was six. He lost his first wife from tuberculosis. This had to be especially difficult given that Dabrowski was a young eager physician and a newlywed. His inability to save his wife must have been devastating.

- b. Dabrowski lived within a police state - both under Germany and then under Russia.

Life in Poland was very hard during that time period.

“... Police round-ups, deportation to camps and forced labor in Germany or some other place unknown, beating up by SS men, death shooting in the street - all these things were

part of daily life. . . Shots were frequently heard at night after curfew hours, when the police arrested people who were caught walking the streets without passes, and fired at anyone who did not stop when challenged. We were hungry for five years without a break, and each winter we were desperately cold” (Weigel, 1999, p.55).

c. Dabrowski tried so hard to institute a system of mental health in Poland. With each new attempt, failure ensued. The researcher has developed a deep respect for the fact that Dabrowski kept trying. Dabrowski began an institute at KUL when his two attempts in Warsaw failed. Even that attempt was unsuccessful.

d. Raising his daughters in Soviet occupied Poland must have been very difficult for Dabrowski. Accustomed to studying abroad, he probably had the same hopes for his daughters’ education. Limits on this freedom must have been particularly difficult for a professional so intent on the richness of ‘out-of-the-country’ study.

e. Failing health - Dabrowski’s encounters with Nazi and Soviet imprisonment left his heart damaged.

“Once or twice he also mentioned that he had been twice in direct danger of being executed. He linked his chronic heart disease with those situations” (Lesniak, personal communication, October 6, 2001).

f. Disappointment and depression had to accompany Dabrowski’s necessity to leave Poland. For someone so intent on instituting mental health in Poland and so connected to Poland’s history, this departure must have been devastating. Disappointment also must have been present with the number of rejection letters Dabrowski received from American universities in response to his teaching and research applications. An academic so qualified must have felt keen rejection by these letters. Some are saved in his personal correspondence files housed in the National Archives of Canada. The researcher has given examples in the document.

“The weak positions of talented neurotics are, to a great extent, due to this level of appraisal of “values.” The development of their depression, hesitations, sensitivities, states of anxiety, inhibitions make it impossible for them to be appreciated, as they deserve to be. . . They do not manifest a clear, practical prestige, which often makes them - from a superficial point of view - less worthy. They usually lose the battles of life . . .” (Dabrowski, n.d. circa 1970, p.64).

Dabrowski was remiss to speak of his sufferings. Marlene Rankel (psychologist, student of Dabrowski) confided that:

“He (Dabrowski) disapproved of Viktor Frankl writing about his concentration camp experience. To Dabrowski, this action diminished the value of the suffering endured” (Rankel, personal communication, November 18, 2001).

Thus, we can only infer the amount of suffering Dabrowski experienced. A good peek into that “hidden” chamber is through his poetry.

A Choir of Children Killed in Concentration Camps and Elsewhere

“Maybe grownups who condemned to death without guilt and without reason,
Will try to understand God’s will.
Maybe they will think about their deaths
As some sadness of sins,
As a way of expiation,
As a sacrifice for others,
As an expression of help towards their own and others’ development;
Through the last suffering,
Maybe as an expression of destiny, reincarnation of souls,
A waiting of ecstasies is the moment of death.
But why a child, two or three years old?
Without history, without guilt?
Without the possibility of reflection,
Without wide, deepened consciousness;
What does it all mean?
Why, for what purpose?
Little heads smashed against a wall
By a bloody executioner,
Why cruelty and torture?
When it was destined maybe for love, maybe for joy?
Created for smiles”.

(Cienin, #151 in poetry manuscript found in National Archives of Canada, translated from the Polish by Elizabeth Mika).

Question 2 - How did the life of Dabrowski demonstrate the struggle between the what is and the what ought to be?

Dabrowski experienced the internal suffering of the psychoneurotic as presented in TPD. He wrote a small book on the subject - Fragments From The Diary Of A Madman (Cienin, 1972b). In this book we can see Dabrowski - the *man* - struggling between the “what is” and the “what ought to be.”

“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” (Cienin, 1972b, p.12)

“So, I will stay
Lonely,
Locked
In tight bonds,
In tight armor
Chained.”

(Excerpt of poem in Cienin, 1972b, p.14)

“I was terribly disappointed many times. Those to whom I gave my confidence and generosity were not sincere toward me. . . Lack of exclusiveness, faithfulness, uniqueness; lack of constant relationship, lack of sincerity among friends. I prefer the schizophrenic worlds” (Dabrowski, 1972b, pp.54,55).

“Dabrowski was - in as much as I have known him - a neurotic with a good insight of himself. He very probably experienced personally all the developmental dynamisms that he speaks of in his theory” (Lesniak, personal communication, October 6, 2001).

“That is why so many prophesizing people, so many geniuses, so many outstandingly creative people, so many true saints - end their lives in poverty, die in charitable institutions, in exile or often in concentration camps or in prisons. They end their own lives, and if they are not outstandingly universal they finish with mental illness or with amnesia” (Dabrowski, n.d. circa 1970, pp.79,80).

Experiencing Dabrowski’s grave communicates a great deal to an observer about his life and sufferings. Dabrowski is buried deep in the forest - with a physician for a sole companion. He is

not buried next to either of his two wives. The isolation of the burial site breeds sadness.

Yet, somehow, this setting seems exactly correct. Dabrowski is buried in his beloved Poland - in Zagorze - home of his hidden yet still functioning Institute. He is buried near his patients - the children who meant so very much to him - who made his life whole.



(Figure 11 - Dabrowski's grave)

Buried hidden in a beautiful, thick forest, lies a man who though academically highly successful, never received professional recognition by the Polish government for his repeated attempts to establish a system of mental health. Instead, researchers find Dabrowski listed as “out of favor.” TPD remains to many a “too idealistic” theory. It is believed by many to be “unscientific.”

“But many scientists are - (sic) don't understand this theory. In many pages of his work professor Dabrowski didn't present clearly this conception. And therefore, many people thought - not so scientific theory” (Holyst, personal communication, August 7, 2001).

We find Dabrowski's answer to this objection stated in his 1973 work.

“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?”

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.

. . . 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” (Dabrowski, 1973, pp.184,185).

Dabrowski remains a lonely man - one not well understood. The researcher contends that he is indeed a *persona of his theory* - the psychoneurotic - continuously reaching for the higher - trying, always trying - never giving up - a source of continual “driven” energy, plagued by anxiety, nervousness, and depression. It was difficult for even those closest to him to really get to know him. He always kept his distance - not really wanting anyone to come too close. Now he remains at a distance - in Zagorze - buried away from friends and family. However, he does lie permanently in his beloved Poland, close to the pediatric patients so dear to him.

a. Love and Friendship

“What sort of immortality would it be without love and without friendship: Certainly for sensitive people it would be valueless or almost valueless. . . Perhaps among “the bright flowers of my valley” we will catch glimpses of the faces and figures of our friends, those, who were loyal, did not betray and in leaving us for eternity - did not leave” (Dabrowski, n.d. circa 1970, p.125).

Dabrowski was a poet. As such, he thought creatively. Dabrowski read and studied the “greats”

in literature and philosophy. He was a deep thinker, a very sensitive individual possessive of sensual, imaginal, and emotional overexcitability. The researcher has demonstrated that in Dabrowski's teen years he had taken a survey of his classmates to determine what would be most important to them in the afterlife. The answer he came up with was - to be re-united with friends and loved ones. The researcher contends that the fact that Dabrowski still pondered the results of this survey in his adulthood, sharing them with colleagues, indicates that he was fascinated by the power of "human love." Evidence of the theme of love and friendship resound through Dabrowski's writings. They demonstrate a touching side of Dabrowski - very sensitive and very beautiful. They exist not, however, for sensitivity and beauty alone. These lines bear one of Dabrowski's prime messages in TPD, namely - without human love and friendship, humans cease to *act as human*.

"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" (Dabrowski, 1972, p.189).

"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 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" (Dabrowski, 1973, p.165).

To the researcher, this theme becomes almost a tragic one since interviews and the history show that Dabrowski had few "real" friends. He was hurt by many he considered to be his friends. "Friends" led his wife and him into prison in 1950, convincing him of a safe passage out of the country. Although this was probably common in the terror filled days of the Stalin regime, to Dabrowski who experienced hurt so much deeper than many others, the deceit must have been

unbearable since not only he, but also his wife was involved in the imprisonment. Dabrowski's family was very important to him. He loved Eugenia - going on a hunger strike in order to see her while he was in prison. Dabrowski was proud of his daughters (Sheridan, personal communication, July 4, 2001). Dabrowski sacrificed time for his students (Nelson, T., conference proceedings, July 2000).

b. Transformation

It is the transformative aspect of TPD which enables it to stand out amidst the other theories of human development. Dabrowski acknowledges that individuals come to TPD endowed with biological and environmental capabilities and handicaps. An intellectual genius may be hidden and suppressed growing up in a family/neighborhood where his/her intellectual talents are mocked, or misused to direct gangs and crime. An emotionally gifted individual may be severely damaged due to abuse inflicted upon him/her by parents or surrogate parents. An individual may be born lacking sight, hearing, the ability to walk, or be the victim of a chronic illness. Individuals deal every day with sickness, job loss, divorce, death of a loved one, disappointment, cruelty, loneliness, etc. Dabrowski's message in TPD yields to all individuals - regardless of biological or environmental endowment or handicap, the power to transcend their obstacles through the action of the *third factor* - the factor of choice.

“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 third factor represents the autonomous forces of self-directed development. . . . In a stricter sense of a dynamism the third factor is the agent of conscious choice in development. . . . It is a dynamism that coordinates changes and their consequences” (Dabrowski, 1970, pp.72,73).

Dabrowski knew the hardships humans undergo in the course of life. He endured pain, suffering

and disappointment repeatedly in his own life. In order to enable transformation to take place, Dabrowski emphasizes the value of introspection. He claims that individuals cannot develop themselves as humans if they forget to look *within* themselves. TPD offers an alternative to the materialism of this world.

“. . . in developing countries, in Poland, in Germany, in Japan, USA, the man (sic) would like to *have* not to *be* - not to develop - not to improve myself. I think that in 40 years when the mankind will drop material values and the people will look to the idealistic system of value. I think the people will render to the God and to some different kind of ideas. When the man will have possibility to myself *into*, not *outside*” (Holyst, B., personal communication, August 7, 2001).

To many this message may seem far too idealistic. It is preferable, not mandatory, however, that human beings when faced with crisis, resort to prayer and meditation. A “shake up” of their world as recently experienced in the United States on September 11, 2001 at the World Trade Center in New York, changes individuals - if even briefly. These crises bring out the best in human beings. Medical personnel, rescue workers, clergy, ministers, and ordinary citizens rushed to the scene to try to be of help. Unmindful of their own safety, a *higher* calling was directing their actions. Cynics among us might ascribe this to false heroism or the wish to call attention to themselves. Not many of us however, could sit back and not feel awe at the bravery we witnessed. September 11, 2001 brought about a new wave - heretofore quite suppressed - of patriotism. The rush for United States flags was so great that the country all but ran out. The researcher believes what happened in the wake of the September 11 tragedy was a Dabrowskian transformation. The life of the country was “shaken up” by crisis. Individuals began to turn to their God - they began to pray. They began to look *within*. When was the last time this country experienced a day of prayer?

Humility is a component of transformation. Dabrowski emphasizes in TPD, that the more we “know,” the more we realize we need to know. This is a component of reaching for the “higher” and “better.” TPD is a constant “reaching.” The individual is aware that there is always room for improvement. *Responsibility* for others becomes more and more apparent to the individual. More can always be done to aid the “the other.” Dabrowski is described by many of his students as, quiet, humble, somewhat “formal.” From the reports of his students and colleagues, when acting as a researcher, Dabrowski could be a formidable force - demanding, and almost impossible to keep pace with. Yet, each describes Dabrowski as gentle and comforting when he was acting as the clinician and therapist. Many of his students went to him for private therapy. Each one who spoke with me gave Dabrowski nothing but the highest praise when referring to him as a physician. As a husband and father, Dabrowski presents as loving, proud, protective, and appreciative. It appears that we are viewing a “good” man in Dabrowski - not perfect - but one who cared about others.

The researcher contends that Dabrowski studied so many fields because he knew there was always more to learn. He was searching to understand human beings. Thus, Dabrowski approached this understanding from many perspectives - literature, philosophy, psychology, psychiatry, education and music. Dexter Amend, Ph.D., psychologist and student of Dabrowski tells us that Dabrowski was a pianist. He had considered pursuing a career in music. Dabrowski - the *man* - often enjoyed playing the Chopin Concerto #1 (Amend, D., personal communication, February 17, 2002). Dabrowski sought many avenues in which to get to know what makes

human *truly human* Dabrowski held great respect for the role of parents, teachers, therapists and counselors in the lives of struggling patients. This respect indicates humility. Dabrowski was not a pompous physician. He chose to work as a member of a team - with the parent, the teacher, the therapist.

“There also comes into play, therefore, one of the most fundamental requisites for mental health, the “team” requisite, . . . the role of at least some parents, tutors, teachers, and physicians, becomes fundamental” (Dabrowski, 1973, pp.154,155).

Transformation in TPD occurs through the action of the third factor.

“ . . . the chief role belongs here (in inner psychic transformation) 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. . . 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 . . . ” (Dabrowski, 1970, p.74).

The level of consciousness of the individual rises due to stimulation of the cortex of the brain by the fused developmental element of higher levels of emotional (particularly empathetic) and cognitive function. The resulting elevated level of consciousness aids the individual in the ability to choose what is morally *good* for him/her - what he/she ought to do. This choice, due to the influence of empathy, favors consideration of the needs of others, rather than selfish needs.

Higher level consciousness enables higher levels of transformation to take place. This transformational component which transcends biological and environmental endowments, Dabrowski labels the third factor.

“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. . . . 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. (They) enable the individual to transcend the rigor of biological factors” (Dabrowski, 1970, p.102).

Dabrowski’s writings contain much evidence of transformation within TPD.

“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” (Dabrowski, 1973, p. 114).

“One patient wrote this in his autobiography . . . “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” (Dabrowski, 1972, p.132).

“ . . . 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, stereotypes, and automatism” (Dabrowski, 1972, p.157).

“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” (Dabrowski, 1973, p. 35).

TPD *is* transformation. It is the journey out of self, toward the other. Without transformation,

TPD ceases to exist. It is through transformation that the individual develops *personality* -

perfection. The transformative process is the path from the *what is* to the *what ought to be* - the

struggle to the *higher*. It involves prospection, reflection, meditation, - a level of consciousness which is raised through stimulation of the cortex by higher levels of fused mental (emotional and intellectual) function. Higher levels of empathy “direct” the brain and thus, the individual, to choose the unselfish path - to choose the path that will be beneficial to the welfare of others - to choose the *what ought to be*. Wisdom is a sign of the transformative process.

“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” (Dabrowski, 1970, p. 95).

“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” (Dabrowski, 1970, p.109).

“Dawid’s process of development of his personalty 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” (Dabrowski, 1972, p.193).

“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” (Dabrowski, 1972, p.194).

It is the development of wisdom which results in a feeling of peace and joy.

“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, (a famous Polish poet) 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” (Dabrowski, 1969, p.166). The researcher contends that Dabrowski was a “wise” man. He was shrewd - utilizing the talents of individuals to accomplish his own ends. Dabrowski possessed the power to “look within.” His vast amount of writings attest to this. His poetry points to many hours spent in meditation.

Dabrowski was not level V, although he witnessed level V individuals and refers to them as exemplars. Dabrowski described himself as level II or III. As previously pointed out, the important point is that Dabrowski was “on the journey.”

An interview with a psychologist/student of Dabrowski, Dexter Amend, Ph.D., points to the lasting, transformative effect of Dabrowski upon many of those closest to him.

“Dabrowski attempted to join the material with the spiritual. He tried to find ways to concretize this concept, so that he could leave it to others. Dabrowski made real the most sublime aspects - those which give meaning to life. His concepts of the spiritual came from his own experience. Dabrowski had experience with meditation. He understood Eastern philosophy. It’s the transcendence that’s so important in Dabrowski; ego transcendence. He studied medicine, psychology, poetry, philosophy, music - every kind of way he could to bring the spiritual to all, so that it could have meaning. He used the field of psychology to bring forth the spiritual to all. He felt the spiritual dimension was insufficiently addressed.

Dabrowski left a lifelong impact on all of us. The rest of our lives are given context by the theory. In 1972, after the Montreal conference, we were all standing in the doorway going over the conference. Dabrowski said to the group - “You think it’s interesting now, wait til I die.” We were all influenced. We were all connected” (Amend, D., personal communication, February 17, 2002).

Dabrowski found a way to merge the physical and the spiritual - *a marriage of art and science*.

Dabrowski spent much time in meditation. He had other ways of “knowing,” and he speaks often of the value of intuition. The spiritual was key to him. Dabrowski was trying to communicate the value of the spiritual in individual’s lives through the use of the material.

Dabrowski spent his entire life trying to figure out what makes human beings truly “human.” He found that it is in their capacity to grow spiritually - *higher within a spiritual hierarchy*, and most particularly, - in their capacity to possess *empathy* - in their capacity to *love*.

Love

“I don’t know anything,
I don’t see anything.
I’m waiting patiently,
I’m waiting from afar with sobs.
I’m going enduringly.
I’m going through my will.
I’m struggling with my thoughts,
But I’m not capable of finding my way.
I’m waiting, existing, unconscious longing,
Oblivious to life and death”

(Cienin, n.d., circa 1970. *Poemat filozoficzny* # 112, Dabrowski file, National Archives of Canada, series 789, MG 30, B88, Vol 6, 1).

Suggestions for Further Research

This study presents a first attempt in assembling the life and theory of Kazimierz Dabrowski. It is meant to be a baseline and a springboard for future research. A number of gaps exist in the presentation - in historical data as well as in theory interpretation. No doubt these gaps left the reader with many unanswered questions. These unanswered questions will hopefully lead to the birth of many additional studies. Some readers of this study will perhaps possess additional pieces of information relating to personal history and understanding of the theory. The researcher invites them to contribute their information in order to create a more comprehensive study.

Specific unanswered questions raised by the researcher are:

1. Is Dabrowski linking psychic suffering with the Polish historical (romantic) concept of suffering, as witnessed in the writings of Adam Mickiewicz ?

2. It is of interest that Dabrowski chose the name Cienin for his pen-name. Cienin is the Polish word for “shadow”. Was Dabrowski referring to Jung’s alter-ego, or was he simply saying that the psychoneurotic individual struggling within the developmental process remains in the “shadows” of this world?
3. What are the details of Dabrowski’s 1942 arrest, involving resistance member Olzewski? How did Eugenia accomplish intercession with the Nazi officials to free her husband in 1942?
4. Why is the grave of Dabrowski so “hidden” in the forests of Zagorze? Why are neither of his wives buried next to him?
5. How did Dabrowski manage to arrange and accomplish so much foreign study? What was the financial status of his family?
6. To the researcher, the most intriguing question remains - How did Dabrowski manage to remain alive? The gravity of his repeated “crimes” in hiding mental patients, Jews, members of the resistance, Polish soldiers and priests, would have been monumental in the eyes of the Nazis. Individuals were shot for crimes of much less significance. How then did Dabrowski manage to be released after arrest and imprisonment - not only once, but several times? Was it luck? Did he escape? Or did he possess connections to higher ups in the government?

Archival records in Poland are finally in the hands of qualified Polish archivists and historians who realize their value. The researcher found the Poles eager to assemble the scattered documents containing their history. Monumental work remains. The researcher visited Polish

archives containing rooms full of historical papers reaching from floor to ceiling. In many cases this mammoth task was the sole responsibility of one or two archivists. Polish researchers are thrilled just to have the opportunity to work with these documents. Therefore the researcher returned from Poland with a feeling of confidence that this task will be accomplished. As progress is made in this effort, additional pieces of historical data will become available to add to this study and to fill in gaps. The researcher herself intends to continue this effort. Several Polish historians and archivists have agreed to avail the researcher of additional historical information as it becomes available.

Additional topics remaining open for further discussion and research:

- a. Dabrowski's love of the existentialists, in particular, Kierkegaard and Jaspers open the way for further research. Kierkegaard's hierarchical approach within an existentialist environment of suffering point to the "fear and trembling" of the TPD psychoneurotic.
- b. A deep study of Von Monakow would be helpful in exploring the presence of "klisis" and "ekklisis" within TPD.
- c. Hughlings Jackson presents opportunities for further research into TPD as a theory of evolutionary development.
- d. Dabrowski died before the birth of the Transpersonal Psychology movement. It would be of value to research Dabrowski's use of humanistic psychology and study its relationship to transpersonal psychology.
- e. An in-depth study of the similarities between the philosophy used by Karol Wojtyla (Pope John Paul II) and Dabrowski suggest research possibilities.
- f. Research focused on Dabrowski's signs in the recognition of

totalitarianism/dictatorship would be invaluable to the prevention of future world genocide.

g. The researcher could locate but a handful of psychologists who apply the theory in their practice. Perhaps a study could be formulated to determine a more exact number both domestically and abroad. Ideas from current users of the theory may lead to additional research.

h. Adult Learning/Human Resource Development, the home field of the researcher, affords research opportunities in the realm of education of the adult learner. Perhaps study of TPD may lead to suggestions for lessening the fear and anxiety of the adult learner who is returning to school?

i. Dabrowski himself stated that additional work remains in order to verify the “empiricalness” of the theory of positive disintegration. Statistical analysis of his research remains to be finished.

j. Much translation work remains in order to avail the works of Kazimierz Dabrowski to more researchers. The Dabrowski file housed within the National Archives of Canada contains ten volumes of Dabrowski’s papers, correspondence and writings. One third is written in French, one third is in Polish and one third is in English. Reams of untranslated poetry await translation. Perhaps some scholar will assemble an anthology of Dabrowski’s poetry.

k. Dabrowski wrote a 131 page English sequel to Existential Thoughts and Aphorisms (Cienin,1972). Entitled Confessions of Faith in Thoughts and Aphorisms (n.d., circa 1970), the document awaits publication.

Dabrowski and his works have remained hidden in the “shadows” for too long. The researcher challenges those interested in Dabrowski’s theory to publish. Failure to publish will result in death of the theory. Dabrowski deserves to be exposed so that his hard academic work and personal achievements will not have been in vain.

Conclusion

The researcher - through a qualitative research method, employing a hermeneutic historical approach - has tried to render the *theory* of positive disintegration more understandable through a study of Kazimierz Dabrowski - the *man*. Likewise, the researcher has attempted to illuminate the life of Dabrowski - the *man*, through a study of his writings and his *theory*.

Returning to the premise of Leon Edel, in Literary Biography (1959,) namely that the life of a subject can be viewed in his written word, the researcher was able to uncover the *man* - Dabrowski - through a “deep” reading of his theory and writings. Dabrowski’s writings, books, and poetry reveal his human (physical and psychological) suffering as well as the depth of his personal empathy. Dabrowski’s theory reveals a resonance with the fields of *humanistic* and *transpersonal* psychology accompanied by a message of *social action*. These concepts emphasize the *preciousness of human dignity and freedom*, as well as the need to *educate society* in the recognition of “*one-sided development*.” Individuals who develop intellectually without an accompanying development in emotions (particularly empathy) can exploit the dignity and freedom of others in order to further their own selfish ends. Dabrowski in his transpersonal message of TPD, offers an alternative message - emphasizing *diminishment of personal ego*.

This ego diminishment is accompanied by an elevation in consciousness level, resulting in a reflective, perspective, personal choice to select that which is morally “better,” *higher* for the individual. This personal decision results in a transformational change to that of a better, higher, human being - one who exhibits an increase in empathy towards others. In the course of this developmental process, the individual journeys along the path to *Personality* (self-perfection.) From Dabrowski’s writings, the researcher was able to appreciate Dabrowski’s great personal respect for human love and friendship. This theme takes on one of deep significance, answering Dabrowski’s lifelong question as to what it was that made a *human being truly human*.

Dabrowski’s answer stands out clearly in his life and writings. It is the ability of human beings to empathize - to consider the welfare of others at least as important, if not more important, than their own welfare. Dabrowski was a very private individual. However, he left a legacy of deep understanding of the human condition - the value of suffering and the power of human choice - within his theory, within his writings, and most especially - within his poetry. It is within the TPD concept of *multilevelness* that the researcher was able to gain a glimpse of Dabrowski - the *genius*. Separate from the psyche of Dabrowski, multilevelness describes a *unique* theory of human development - one which is as variable and unique as the human beings who grow within its developmental journey.

Deepening understanding of the theory through better understanding of the man, the researcher uncovered many facets of Dabrowski the father, psychologist, psychiatrist, philosopher, educator, and poet, which *shaped* the theory. Dabrowski’s deep religious roots contribute greatly to the spirituality of the theory. His Polish heritage accounts for a spirit of *willingness to suffer*, evident

in the theory of positive disintegration. Dabrowski's personal life demonstrated the struggle between the "what is" and the "what ought to be." He was continually trying to make things better - risking his life to establish a system of mental health care in Poland. Dabrowski personally struggled within his own theory, labeling himself a schizophrenic. He appreciated the struggle of others on the road of development, giving birth to the concept - *Psychoneurosis is Not An Illness*.

Until the researcher "journeyed in Dabrowski's footsteps" in Poland, it was difficult for her to fully appreciate the depth and beauty of TPD. Personal connection to the religion, literature, history, politics, people, and soil of Poland spoke louder than any words. The researcher learned that there are many ways of "knowing" other than the intellectual. Moving in and out of the environment, the researcher related pieces of data to the whole of the body of research information. This hermeneutic "dance" enabled her to formulate a deeper awareness of Dabrowski - the man, and his theory. The hermeneutic approach provided the researcher a means through which the "voice" of Dabrowski could "speak" to the reader. Since it was the purpose of the researcher to render the theory of Dabrowski more understandable, it is now her sincere hope that further study and research will be encouraged and embraced as a result of these efforts.

The researcher ends with a quote from Kawczak (co-author and friend of Dabrowski) - a quote which underscores the deep value of TPD, as well as a closing poem by Dabrowski:

“Our encounter was for both of us a blessing. I never cease to be impressed with the writings of Dabrowski - so subtle, so insightful, so beautiful. He was a genius. With the passing of years, I am more and more impressed with this theory. That doesn't mean I agree with every bit of it. But I am impressed by its genius and by its beauty” (Kawczak, personal communication, June 24, 2001).

A Voice From Far Away

It's not time yet.
It's not time
Between you; between the continuity of consciousness.
There is a dark forest.
It's already thinning out;
There's already light coming through.
But around you - night.

From far away slowly comes dawn.
But around you, but right near you,
Creeps the unknown -
The unknown is closing in on you.
Endure; tighten up; there's a far away dawn-
It's knocking on the window.

(Excerpt of poem found within a file of philosophical poetry (Poemat filozoficzny #112) written by Cienin, found in the Dabrowski file of the National Archives of Canada, MG 30 B88, Vol.6;4; translation from the Polish by E. Mika.)

Appendix A - Glossary of Terms

Adjustment - The common notion of adjustment is one of conformity with social norms. To adjust usually means to “fit in” or to find the “best fit.” An adjusted individual is thought to be a mentally healthy individual. Dabrowski holds an entirely different stance on adjustment. To Dabrowski the developmental individual is mentally healthy. The non-developmental individual is mentally ill. Therefore adjust breaks down into the following categories:

positive adjustment - within TPD means a conscious decision to choose what is of value to the developmental process. This choice may very well go against social environmental norms or standards. The individual is advancing toward perfection of his/her essence. Value laden choices consciously taken, move the individual from the “what is” toward the “what ought to be.”

negative adjustment - within TPD means a lack of conscious decision to proceed and progress in the developmental process. To a “TPD outsider,” this may appear to be social adjustment. However, to Dabrowski this is simple conformity without “an independent critical evaluation” (Dabrowski, 1970, p.162) and therefore, is indicative of lack of developmental process. The individual is happy to remain at the “what is.”

positive maladjustment - a Dabrowskian paradoxical term meaning partial acceptance of the social environmental norm with a conscious decision to move in the direction of the developmental “what ought to be.” A good example of this is Dabrowski’s decision and action to remain seated while the Soviet national anthem was played at a Polish cultural event. He remained quiet, however, he refused to acknowledge the prevailing communist regime. (Nelson, conference proceedings, 2000)

negative maladjustment - this is a rejection of social environmental norms but not for a developmental purpose, “but rather because of one’s subordination to primitive urges and nondevelopmental, pathologically deformed structures and functions” (Dabrowski, 1970, p.163). According to Dabrowski, negative maladjustment in an “extreme state” may result in criminal activity or psychosis.

Astonishment with oneself - one of the first developmental dynamisms to appear; it denotes surprise with one’s mental functioning. It also involves surprise and wonder at the behavior of others. Primarily involving the intellect, this dynamism points out the fact that the individual is entering into a reflective, critical process. It is usually found in company with disquietitude with oneself and discontent with oneself.

Authenticity - a sign of independence from lower instinctive inclinations. It lacks the developmental transformative factors present in authenticity.

Authentism - a sign of the developmental process. It involves a conscious, reflective decision to act in accordance with the dictates of one's inner psychic milieu. Authentism involves the transformative process. Developmental movement is in evidence responsible for the formation of a new, unique, empathetic human essence.

Autonomy - results from the operation of the *third factor*. It is a conscious separation from the influences of the external environment in order for the individual to possess the freedom to make developmental choices.

Autopsychotherapy - acting as a supplement to the transformative process, autopsychotherapy is the dynamism which combines with empathy to suppress ego and act in support of "other." The psychotherapeutic function is one of lack of concentration on oneself and shift to concern for "other." In this way, a self-healing process occurs. Autopsychotherapy combines with **education-of-oneself** by way of subject-object-in-oneself. The individual steps outside of him/herself to become *teacher* to the *student* of him/herself. In this way, a therapeutic process of self-healing and self-direction begins.

Creative Dynamisms - these dynamisms result from inner creative conflict - conflict which is results in introspection, self-doubt, guilt, shame, feelings of inferiority toward oneself and dissatisfaction with oneself. They act together to propel the individual into an inner crisis which can result in a lower level transformation. This transformation is best witnessed by creative expression in the arts - music, dance, painting, literature etc. However, it can also result in transformation of understanding - in science or the academic milieu.

Developmental instinct - the human instinct which naturally propels an individual towards the developmental process. In line with Dabrowski's evolutionary component of TPD, this instinct endows individuals with the inclination to look towards perfection as a desirable end. The activity of developmental instinct changes with regard to the level of development; thus pushing harder at higher levels of development. Dabrowski admitted to some (very few) individuals bereft of this instinct. He cited "imbeciles, idiots" (Dabrowski, 1970, p.164). All others do possess it, and this capability lends hopefulness to TPD.

Developmental Potential - a threefold essential component of TPD. Developmental potential is the ability endowed upon the individual through 1. biological (genetic) endowment, 2. environmental (social - family, community, school, political, national etc) endowment and milieu and 3. the third factor - the conscious, reflective, transformational developmental component which results in the choice to transcend the biological and environmental endowments and move forward developmentally from the "what is" to the "what ought to be."

Disintegration - a loosening, breaking down of the present mental structure. It develops in a hierarchal fashion as do all TPD dynamisms and developmental components.

Unilevel disintegration - present in Level II - horizontal, ambivalent breakdown.

Episodes of joy or sadness result in movement both towards and away from the stimulus. Thinking occurs as a circular process. The breaking down is due to external rather than internal forces. There is little if any conscious reflection and a lack of transformation. Dynamisms present are ambivalences and ambipendencies, realizations that something is not quite right, but not much knowledge as to what to do about it.

Multilevel disintegration - present in Level III and Level IV. Multilevel disintegration proceeds vertically rather than the horizontal movement of Level II. Multilevel disintegration is subdivided into Spontaneous multilevel disintegration and Organized multilevel disintegration.

Spontaneous multilevel disintegration - present in Level III. Spontaneous multilevel disintegration is a “war zone.” It is characterized by raging conflict - external and particularly internal. The individual is forming realization of the “what is” vs the “what ought to be.” He/she comes to the conscious realization that the choice to move in the direction of the “what ought to be”, effecting transformational, developmental growth in up to him/her. The dynamisms of “positive maladjustment, astonishment with oneself, feelings of shame and guilt, disquietude with oneself, feeling of inferiority toward oneself, and dissatisfaction with oneself ”(Dabrowski, 1996, p. 19) are present at this developmental level.

Organized multilevel disintegration - present in Level IV. This is a calmer, more tranquil disintegration characterized by conscious reflection, perspective, and transformation confirmed in the choice to move from the “what is” toward the “what ought to be.” The *third factor*, the factor of transformational transcendence over individual biological and environmental endowments, becomes active and apparent. *Empathy* takes a lead role, joined by subject-object in oneself, inner psychic transformation, self-awareness, self-education, auto-psychotherapy, *responsibility* and *self-perfection*. The individual is able to see himself/herself as others see him/her, within the context of empathy. “There are people out there who need me and for whom I can do some good; I am wasting my time and shirking my responsibility by sitting her navel gazing, concentrating on my own fears” (Hague, 1986,p.128).

Disposing and directing center - a dynamism which does exactly what it says - disposes and directs decision making, aligning individual decisions with the developmental path. The disposing and directing center develops hierarchally, just as every other dynamism within TPD. At a unilevel, it simply reacts to primitive drives and external conflicts. While in spontaneous and multilevel disintegration it becomes an integral part of the inner psychic milieu. Here it guides valuative choices toward actions which result from a conscious, reflective, responsible, empathetic movement toward self-perfection. It can be thought of as a directive aid on the journey from the “what is” towards the “what ought to be.”

Disquietude with oneself - a dynamism which denotes uneasiness, a feeling that all is not right

with myself, particularly in my choices and actions. It is an early appearing dynamism, apparent at the transition from level II to level III. It is accompanied by dissatisfaction with oneself. Guilt and shame are directed inward. A sense of uneasy examination of self with regard to blame.

Dissatisfaction with oneself - an emotional component of self blame is forming. It is somewhat more than a feeling of uneasiness. Here, actual dislike of one's mental functions and choices emerges.

Drive - a strong instinctual pull possessing intensity.

Dynamism - "intra-psychic factors of positive disintegration . . . which shape development and the expression of behavior" (Dabrowski, 1996, p. 13). "Kawczak (1970) called dynamisms "psychological compounds which unite intellectual and intuitive insights with affective involvement and commitment"" (Dabrowski, 1977, p. 37). A clinician uses the appearance of these psychological "markers" to map out the developmental progress of an individual.

Education- of- Oneself - see Autopsychotherapy.

Empathy - a dynamism which denotes ability of an individual to intellectually and emotionally "feel" and understand the pain of another human being. Empathy has a conscious, reflective, transformational component within TPD. It is the leaving "self" and reaching out to the "other." Empathy is critical in the developmental process from the "what is" to the "what ought to be." It is differentiated from sympathy, a superficial, non-transformational, external awareness of the suffering of others.

Essentialism - that which constitutes the inner core of the individual - those qualities which are unchanging and render an individual who he/she is. Without these qualities the individual would cease to be who he/she is (e.g. Chopin would not be Chopin without his music.) In human development "essence is attainable as a self-chosen, self-determined, gradually shaped structure of mental qualities, attitudes, commitments, interests, concerns, and projects" (Dabrowski, 1970, p.16).

Expiative suffering - redemptive suffering which washes away the guilt of sin and renders us clean.

Guilt - this is expiative guilt. It is directed inwardly rather than outwardly with external blame. Guilt thus used in TPD, is very different from Freud's negative concept of guilt. Dabrowski claims guilt is "an indispensable factor in development" (Dabrowski, 1970, p.xvii). In TPD, "guilt has a tendency to transform itself into a feeling of responsibility" (Dabrowski, 1970, p. xvi). It is the first step in viewing pain and suffering as valuable.

Inferiority toward oneself - this dynamism denotes realization by the individual that he/she is functioning at the "what is" rather than the "what ought to be." Many times this dynamism is

particularly strong in a situation where the individual has “slipped back” somewhat rather than moved to a higher level. It usually operates in the company of subject-object in oneself. A process of critical reflection and examination takes place and in the individual’s eyes, he/she fails to “measure up.”

Inner psychic milieu - the “internal mental environment” (Dabrowski, 1970, p. 170) of the individual. It is the internal “mental organ” aiding conscious transformational responses to external and internal conflicts at the higher levels of positive disintegration. The inner psychic milieu is the internal control center, exhibiting progressively developing dynamisms along with the level of development attained.

Integration - a “dynamic equilibrium” (Dabrowski, 1970, p. 171). This is a very stable, content state. It constitutes two levels of TPD.

Primary integration - Level I in TPD - a state of contentment which is characterized by selfishness and lack of concern for others. Self is primary to the point that blame here is hardly ever placed on the individual. Blame lies external to the individual - it rests on parents, environment, *others*. Guilt is not present. Empathy is non-existent. Here dwell Dabrowski’s psychopaths - Hitler, Stalin, Trujillo.

Secondary integration - Level V in TPD - a state of great joy and peace. The individual has moved from the “what is” to the “what ought to be.” The raging conflict along the journey of development has faded to a memory. Self-perfection, empathy, responsibility, authenticity are present in a highly developed state. The individual experiences empathy and responsibility to the point that he/she would willingly give his/her life to alleviate the suffering of another.

Mental health - in TPD - the state of developmental progression from the “what is” to the “what ought to be.” To the outsider (outside of TPD), the developing individual may appear nervous, agitated, depressed, withdrawn - exhibiting outward signs associated with the common, outside of TPD understanding of mental illness. Dabrowski changed the definition of mental health by 180 degrees. To be torn between the “what is” and the “what ought to be,” causes an individual to be, in Dabrowskian terms, *psychoneurotic* - nervous, anxious, internally directed. To Dabrowski psychoneurosis is a good state, not a bad state. It indicates that an individual is involved in a conscious, transformational, conflict-laden, developmental process. Hence, emerges a major premise in TPD, namely, “Psychoneurosis is not an illness.” In TPD terms, the individual defined by other than TPD standards as mentally healthy, may indeed appear so because he/she is not involved in the external and internal conflicts of the developmental struggle. These individuals, to Dabrowski, are developmentally mentally ill.

Mental illness - explained with mental health; lack of involvement in the developmental process.

Overexcitability - “tragic gifts” bestowed on an individual by which he/she feels and

experiences the joys, sufferings and tragedies of everyday life. There are five typologies of overexcitabilities - sensual, psychomotor, imaginal, intellectual and emotional. The last three - imaginal, intellectual and emotional are most associated with the developmental process. All can be present or observed in the creative process.

Personality - "Personality is a self-chosen, self-confirmed and self-educating mental structure" (Dabrowski, 1970, p.174). It is the evolving human essence which is involved in a conscious, transformational, developmental process of self-perfection, moving away from the "what is" and toward the "what ought to be." Personality is the result of the fusion of intellect and emotion to form mental functions which are capable of critically assessing and arriving at a concept of a valuative hierarchical scheme. Conscious reflective choice results in developmental transformation which is responsible for actually changing the essence of the individual to a better/higher, unique, empathetic, responsible, authentic new human essence. Personality is the process of *becoming* a new, higher level, empathetic human person.

Personality ideal - a standard of "what ought to be" in terms of one's essence. It is the self-perfected self, the full realization of a fully developed, empathetic, responsible, authentic, ideal human essence.

Psychoneurosis - a human condition exhibiting outward signs of the developmental process in progress. To outsiders of TPD, this condition appears as a state of mental illness. There is anxiety, nervousness, agitation, depression, inferiority, sometimes to the point of suicidal tendencies. What is occurring within TPD, is a clash between the external and the internal milieu. Conflicts rage. A person at internal war is battling for survival. Dabrowski's conception of schizophrenia lies within this positive conception of psychoneurosis. It is the struggle of an individual torn between the "what is" and the "what ought to be." TPD espouses Dabrowski's claim that "Psychoneurosis is *not* an illness."

Regression - this term may be used in TPD as **positive regression**, another seemingly paradoxical term. Dabrowski denotes positive regression to be a temporary return to a less mature emotional state. This backward emotional movement permits an individual to re-visit, re-learn, deepen and strengthen his/her emotional maturity. Sometimes this emotional return is necessary, particularly when a higher developmental state is in danger of disintegration due to external pressure. Positive regression is often important in the creative process.

Responsibility - a developmental dynamism, which like all developmental dynamisms, proceeds to intensify and deepen as an individual ascends through the levels of development. Responsibility is a deep understanding that the individual cares in increasing levels for the "other." This deepening through the developmental process proceeds to the point that the life of the "other" becomes more precious to the individual than his/her own. This highest level of developmental responsibility is seen in the action of Janusz Korczak, when he remained with his orphans and accompanied them to the crematorium. It is also apparent in Maximilian Kolbe, a Polish priest imprisoned at Auschwitz, who willingly exchanged places with a father of five

selected for extermination.

Schizophrenia - when used by Dabrowski as a form of psychoneurosis, as contrasted to paranoid schizophrenia, defined by Dabrowski as a “type of schizophrenia characterized by delusions of persecution, or delusions of power, or both” (Dabrowski,1972, p. 300). Schizophrenia as a form of psychoneurosis, describes an individual living in a state of constant conflict within the pull and tug of the “what is” vs the “what ought to be.” Schizophrenia as psychoneurosis is regarded by Dabrowski as a good thing - a sign of the existence of the developmental process at work.

Shame - a tendency to hide away, due to an individual’s sense of guilt. It is one of the earliest dynamisms, appearing in Level II. It is usually accompanied by guilt, dissatisfaction with oneself, and inferiority toward others. Shame is conflict with the external and has no real transformative properties. It paves the way for future developmental dynamisms.

Subject-object in oneself - this dynamism gives an individual the resources to look objectively upon him/herself and see him/herself as others see him/her. This examination is a critical, reflective evaluation, more cognitive than emotional. It appears in correlation with the third factor, the personality ideal, and the disposing and directing center. It is a transformative developmental dynamism, responsible for upward developmental movement.

Syntony - an external, non-transformative, low level capacity to acknowledge the suffering of others. Syntony is used as counter to empathy, which is a transformational, developmental dynamism seen in the progression from the “what is” to the “what ought to be.”

The Third Factor - Dabrowski’s answer to those who accuse his theory as being elitist. The third factor is the third component of developmental potential - the transformative factor of conscious, reflective and perspective choice which transcends individual biological (genetic) and environmental (social milieu) endowments. The result of this transcendence is the upward (vertical) movement in the developmental process from the “what is” to the “what ought to be.” This movement holds as its objective, self-perfection - the development of a unique, empathetic, responsible, authentic human essence, which Dabrowski defines as Personality Ideal.

TPD - The Theory of Positive Disintegration.

Will - In TPD the concept of will changes throughout the developmental process. It develops, as do almost all TPD concepts. Will in primary integration is primitive drive. In unilevel disintegration it breaks up into several disagreeing wills. As the will progresses through the developmental process it

“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” (Dabrowski, 1970, p. 180).

“what is” vs “what ought to be” - the struggle between that which is higher (better) for the individual vs that which is lower (less good) for the individual; in Personality development - that which is more I vs that which is less I.

Appendix B - Glossary of key names referred to in the dissertation

Amend, Dexter, Ph.D., psychologist in Mead, Washington; student of Dabrowski.

Dabrowski, Anna - daughter of Dabrowski and Eugenia

Dabrowski, Eugenia - second wife of Dabrowski (deceased)

Duda, Norbert, Ph.D., licensed psychologist; student of Dabrowski at Laval University in Canada.

Grynberg, Henrik, Polish poet and Auschwitz survivor; furnished contact numbers for Adam Zych, Ph.D.

Hague, William, Ph. D., psychologist, professor of psychology, department of Educational Psychology, University of Alberta, Canada; student of Dabrowski at the University of Alberta

Kawczak, Andrew, LL.M., Ph.D., professor of philosophy of science Loyola University of Montreal, Canada, professor and director, department of philosophy Concordia University, Canada ; co-author with Dabrowski of *Mental Growth through Positive Disintegration* (1970) and *The Dynamics of Concepts* (1973).

Kuwalek, Robert Ph. D., historian and archivist at Majdanek concentration camp outside Lublin, Poland.

Lesniak, Francis, Th.D., Ps.D., psychotherapist and professor Laval University at Quebec, Canada, director Institute of Moral Development, Catholic University of Lublin, Poland; student and close friend of Dabrowski.

Mika, Elizabeth, M.A., psychologist, educated in Poland, now living in Chicago, Illinois; special interest in poetry, and in Dabrowski; employed in testing children to assess giftedness.

Moyle, Vicky, M.A., psychologist; Dabrowski researcher; Grand Junction, Colorado.

Nelson, Thomas, Ph. D., head of the psychology department at the University of Alberta who hired Dabrowski.

Piechowski, Michael, Ph.D., microbiologist; co-author of *Mental Growth through Positive Disintegration* (1973), *Multilevelness in Positive Disintegration* (1996).

Rankel, Marlene, Ph. D., psychologist, professor of psychology, department of educational psychology, University of Alberta; student and research assistant of Dabrowski.

Sheridan, Sylvia Ph. D., professor of biology; friend of Dabrowski and the Dabrowski family.

Tillier, William, MA psychologist, student of Dabrowski; Calgary, Alberta, Canada.

Yiercynski, Joanna, Ph. D., historian and archivist, Pawiak prison Warsaw, Poland.

Zych, Adam Ph.D., friend of Dabrowski, dean of the psychology department of the Pedagogical University in Kielce, Poland.

Appendix C

“Walking in the footsteps” of Dabrowski

The Research Path

Source	Outcome	Key people met
Dabrowski International Organization	e-mail list, Dabrowski newsletter Tillier bio of Dabrowski (not official) Dabrowski bibliography listing works housed in the National Archives of Canada “connection” to co-authors, students, colleagues of Dabrowski	William Tillier, M.A. Andrew Kawczak, Ph.D., L.L.M. Michael Piechowski, Ph.D. Norbert Duda, Ph.D. William Hague, Ph. D. Marlene Rankel, Ph.D. Tom Nelson, Ph.D.
4 th Biennial Advanced Symposium on Dabrowski’s Theory Mt. Tremblant, Canada	Symposium sponsored by the International Dabrowski Organization I presented a paper on the origins of Dabrowski’s theory and a short bio on Dabrowski I came away with a multitude of contacts and “connections” to the members of the Dabrowski group and especially to the “inner circle,” Dabrowski’s closest colleagues, co-authors and students.	William Tillier, M.A. Andrew Kawczak, Ph.D., L.L.M. Norbert Duda, Ph.D. Marlene Rankel, Ph.D. William Hague, Ph.D. Tom Nelson, Ph.D. Dexter Amend, Ph.D.
Rockefeller Foundation Archives	letters between Dabrowski and the Rockefeller Foundation spanning the war years biographical information card on Dabrowski	
Holocaust Memorial Museum Archive Washington, D.C.	Kulisiewicz file of culture within the Nazi concentration camps “camp” poems written by a Kazimierz Dabrowski	

Source	Outcome	Key people met
Library of Congress Wash, D.C. in particular, the European Reading Room	works of Dabrowski valuable information on Polish research given to me by the Polish expert lead to Henrik Grynberg and Adam Zych Ph.D.	Ronald Bachman, Ph.D.
Call to Henrik Grynberg, McLean, Virginia	Dr. Bachman gave me Mr. Grynberg's name and number. Mr. Grynberg is a Polish poet and Auschwitz survivor who frequents the European Reading Room at the Library of Congress. Mr. Grynberg's poems are published in the Zych anthology along with "a" Kazimierz Dabrowski	Mr. Grynberg did not know K. Dabrowski, but he did give me professor Adam Zych's address and phone number.
Call to Adam Zych, Ph.D., Kielce, Poland	Although Dr. Zych (dean of the psychology department of the Pedagogical University in Kielce, Poland) did know Kazimierz Dabrowski (1902-1980.) However, Zych told me this K. Dabrowski was not ever in Auschwitz.	
National Archives of Canada - Ottawa, Canada	Dabrowski file - ten volumes (each a 4' by 1' by 1' box) filled with books and papers written by Dabrowski Undiscovered poetry Undiscovered sequel to <u>Existential Thoughts and Aphorisms</u> (Cienin, 1972) researcher was first to access this file; required permission from the family of Kazimierz Dabrowski.	
University of Warsaw Library and archive Warsaw, Poland	many books and writings of Dabrowski not available in the United States	
The National Library Warsaw, Poland	Basically an archival library, this library houses old books and manuscripts of Dabrowski	

Source	Outcome	Key people met
Archive of Pawiak prison Warsaw, Poland	documentation of Dabrowski's imprisonment from February 20 through February 25, 1942.	Joanna Yiercynski, Ph.D., historian and archivist; will continue to research and notify me if further findings surface.
Archive of Szucha prison Warsaw, Poland	no documentation available	
Majdanek concentration camp, Lublin, Poland	two hour private tour of camp, in English explanation of Operation AB camp housed Polish intelligentsia and resistance (political prisoners)	Robert Kuwalek, Ph.D., historian; will continue to research and notify me if further findings surface.
Catholic University of Lublin (KUL) Lublin, Poland	university where Dabrowski studied and taught Institute of developmental psychology which teaches Dabrowski as part of the curriculum; established by Father Francis Lesniak, Th.D., Ps.D., student of Dabrowski and psychoanalyst	Malgorzata Tatala, Ph.D.
Auschwitz concentration camp Oswiecim, Poland	tour of camp opportunity to meet with Polish researcher and archivist working on Dabrowski research I sent to him from the United States. Had a vague reference to imprisonment at Gross Rosen camp near Wadowice. W.P. gave me address for Gross Rosen and address for German concentration camp archives in Germany.	W.P., historian and archivist; will continue to research and will notify me if further findings surface.
Gross Rosen concentration camp; Wadowice, Poland	I wrote to the camp and received notification that there is no record of Kazimierz Dabrowski (1902 - 1980) being imprisoned there.	Will notify me of further findings.

Source	Outcome	Key people met
Service International de Recherches International Tracing Service Deutschland	Wrote to inquire about imprisonment record of Kazimierz Dabrowski (1902-1980.) Received letter back dated September 10, 2001 - My inquiry was received August 23, 2001. Ask for patience in receiving an answer.	
Montelupich prison archive, Krakow, Poland	two locations; one for Nazi occupation archives; one for Russian occupation archives. There I viewed the “floor to ceiling” documents awaiting filing. Came away with a real appreciation of the task at hand for Poland. No verification of K. Dabrowski (1902-1980) imprisonment.	met with one Polish archivist at the Nazi archive location and two Polish archivists at the Russian archive location. All will continue to research and inform me if additional information surfaces.
Zagorze, Poland	found grave-site of Kazimierz Dabrowski “hidden” proximate to “hidden” Institute of Mental Health located in the Marianska Puszcza (virgin forest.) Had to hike several miles in dense forest to find the grave.	

Interviews on The Research Path

Interview	Interview Source Information
Interview with Brunon Holyst, Ph.D.; August 7, 2001 Warsaw, Poland	Dr. Holyst, a professor, is the current president of the Polish Society for Mental Health founded by Kazimierz Dabrowski
Phone interview with Sylvia Sheridan, Ph.D.; July 4, 2001	Dr. Sheridan was a graduate student in biology when she and Kazimierz Dabrowski met. Dr. Sheridan was a frequent visitor of the Dabrowski family in Edmonton, Alberta, Canada.
Phone interview with Andrew Kawczak, Ph.D., LL.M., June 24, 2001	Professor of philosophy of science Loyola University of Montreal, Canada, professor and director, department of philosophy Concordia Univ, Canada. Dr. Kawczak co-authored <u>Mental Growth through Positive Disintegration</u> (1970).
Phone interview with Michael Piechowski, Ph.D.; September 3, 2001	Professor of microbiology at the University of Alberta, Edmonton, Canada - Dr. Piechowski co-authored several works with K. Dabrowski including <u>Mental Growth through Positive Disintegration</u> (1970) and <u>Multilevelness of Emotional and Instinctive Functions</u> (1996).
Phone interview with Marlene Rankel, Ph.D.; Nov 18, 2001	Professor and researcher in Edmonton, Alberta; Dr. Rankel was a student of K. Dabrowski and a researcher on his research team.
Phone interview with Norbert Duda, Ph.D.; Oct 20, 2001	Licensed psychologist and student of K. Dabrowski; Dr. Duda currently uses the theory of positive disintegration in his private clinical practice.
E-mail interview with William Hague, Ph.D.; Oct 1, 2001	Professor and psychologist - Dr. Hague uses positive disintegration in his clinic practice. Dr. Hague has published many articles and books on the subject of moral development, including the theory of positive disintegration.

Interview	Interview Source Information
Written letter interview with Francis Lesniak, Th.D., Ps.D.; Aug 30, 2000; Oct 6, 2001	Professor and psychoanalyst in Hull, Canada; Dr. Lesniak teaches positive disintegration to students and uses the theory in his clinical practice. Dr. Lesniak teaches and practices in Canada as well as in Lublin, Poland at K.U.L. (Catholic Univ of Lublin). Dr. Lesniak was a student and a friend of Kazimierz Dabrowski.
Elizabeth Mika, M.A. psychology; Jan 26, 2000	Ms. Mika is a poet as well as practitioner in testing of children for giftedness. Ms. Mika grew up in Poland and has contributed translation of many of the writings and poetry of Kazimierz Dabrowski. The researcher spent a weekend at her home outside Chicago translating Dabrowski.
William Tillier, M.A., psychology; February 3, 1999	Mr. Tillier is a psychologist in Edmonton, Alberta. He acts as administrator of the Dabrowski web site and on line discussion group. Mr. Tillier furnished the researcher with countless contributions in the way of documents, e-mails, Dabrowski books, and information.
Dexter Amend, Ph.D.; February 17, 2002	Dr. Amend is a psychologist in Mead, Washington. He was a student of Dabrowski as well as a researcher on Dabrowski's research team.

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Curriculum Vitae

Marjorie M. Kaminski Battaglia graduated from D'Youville College in Buffalo, New York with a B.S. in Medical Technology. Graduate studies include an MBA from Marymount University in Arlington, Virginia, and now, a Ph.D. in Human Development from Virginia Polytechnic Institute and State University.

Ms. Battaglia was employed for twenty nine years as an ASCP registered Medical Technologist. Fifteen of those years were in management. Ms. Battaglia was laboratory director of the Reston Hospital Laboratory for five years. She is now employed by Fairfax County Government in Fairfax Virginia, where she directs the Reston/Herndon Senior Center.