SELF-ACTUALIZATION AS A DEVELOPMENTAL STRUCTURE: A PROFILE OF ANTOINE DE SAINT-EXUPÉRY*

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SUMMARY

The characteristics of self-actualization are fully reflected in excerpts from Saint-Exupéry's autobiographical writings. The correspondence between the characteristics of self-actualization and Saint-Exupéry's developmental profile gains special significance because there exists, independently, a theoretical structure corresponding both to self-actualization and to Saint-Exupéry's material. This structure—level IV in the theory of positive disintegration—has previously been shown to represent Saint-Exupéry's behavioral organization.

The characteristics of self-actualization and the properties of level IV structure are isomorphic. Self-actualization is the consequence of level IV structure and of the potential necessary for its development.
I. SELF-ACTUALIZATION AS A COHESIVE TRAIT CLUSTER

Maslow's research on self-actualizing people (13, 14, 15) had several distinctive features. (a) It was "informal," by which Maslow meant a long process of collecting observations and forming impressions of the phenomenon. (b) It was empirical because in order to pick specimens for his study Maslow first developed a strongly discriminating criterion and then proceeded to prove the properties of the group selected by the criterion. (c) It was long-term and as the concept developed it kept producing new features, the most significant being probably the distinction of two classes of s-a1 individuals. (d) It never produced a demonstration case in which the cluster of SA traits could be distinctly recognized.

The selection criterion was manifest mental health resting on satisfaction of basic needs, absence of concealed psychopathology, and full realization of talents and capabilities. The criterion itself was also under scrutiny: "Starting with a vaguely grasped whole, we analyze its structure into subdivisions, parts, etc. Through this analysis we discover difficulties with our original conception of the whole. The whole is then reorganized, redefined, and rephrased more exactly and more efficiently, and is, as before, subjected to analysis" (14, p. 299 footnote). In other words, it was a kind of structural analysis. What made Maslow's approach empirically sound was the continuous interplay between the first idea of mental health as robust humanness and his indefatigable search for characteristics that made this idea more concrete, more recognizable, and more accountable in terms of constitutive properties. Consequently, at the end of his life Maslow was able to state with confidence: "I cannot conceive of any research that would make major changes in the pattern" (15, p. 42).

Maslow distinguished two groups of s-a individuals: the "peakers," also called "transcenders," and the "nonpeakers" or "nontranscenders" (14, p. 165; 15, p. 281). The transcenders are more familiar and more at home with peak experiences and attach great significance to such experiences independent of their frequent or rare occurrence; the transcenders' existence is governed primarily by the Being needs of truth, beauty, justice, and perfection. The nontranscenders seldom or never have peak experiences and do not consider them essential to their existence; they exercise their full potential primarily within the realm of basic, or deficiency, needs. In this paper we shall be concerned only with the transcendent cluster.

Maslow's description of the traits of SA (13, 14, 15) conveys a strong impression of cohesion which leads one to believe in the existence of an underlying structure. He emphasized that the individually described characteristics of SA are all of a piece, meaning that if the label of SA is to be applied then all its traits must be found, or if one trait of SA is strongly present then the remaining traits must also be present (15, p. 324, thesis XVII). A departure from this would entail a denial or distortion of the concept of SA. In consequence, the phenomenon of SA appears empirically compelling, an impression strengthened by its numerous unsuspected features. To give one example, the s-a individuals are characterized by sharper and broader perception of reality and thus greater objectivity; they are characterized by an unerring moral and ethical sense, and by freedom from enculturation. In Maslow's description the s-a individual is more objective, more free personally, carries much weaker traces of his cultural mold, yet at the same time he is bound by a nonarbitrary system of values. How is one to view this challenging paradox, what theoretical framework can it possibly fit?

I shall try to demonstrate here that Maslow's concept of SA fits one of the developmental structures of the theory of positive disintegration and that, consequently, the traits of SA logically follow from that structure. This, in turn, will explain why, as observed by Maslow, all the traits of SA interpenetrate one another.

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II. THE PRESENT STUDY

In this paper I would like to accomplish two things: (a) to present Saint-Exupéry (1900-1944) as a demonstration case of the cohesive unity of traits of SA and (b) to show that in the case of transcenders the characteristics of SA correspond very precisely to the properties of the fourth level of development in the theory of positive disintegration (6, 7, 10, 17).

The material and the analyses presented here, exclusive of comparisons with Maslow’s concept of SA, are adapted from a more comprehensive piece of research (9). To save space and repetition, the reader is referred to a recent outline of the conceptual structure of TPD2 and to a discussion of methods, such as those by which the fragments of Saint-Exupéry’s writings were selected and analyzed (17).

The fragments portraying Saint-Exupéry as a child and adolescent are taken from several biographies. These selections are followed by those from *Lettres à sa mère*, *Carnets*, *Lettre à un otage* and by excerpts from Saint-Exupéry’s writings published in English and again from biographies. In each case, the source is identified in parenthetical following the excerpts.

We shall start by presenting in section III the complete collection that was used. To facilitate analysis, the material was divided into units numbered consecutively. The ratings applied to each unit are given in the Appendix.

In section IV, we give an overview of Saint-Exupéry’s developmental profile and the analyses of functions and forms of overexcitability. In section V, we analyze developmental dynamisms, specifically those of level IV. In section VI, we examine Saint-Exupéry’s traits of self-actualization (SA) by Maslowian criteria and in section VII, we draw the equation between the SA cluster and the properties of level IV in the theory of positive disintegration (TPD).

1 We shall use TPD to stand for the “theory of positive disintegration.”

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III. SAINT-EXUPÉRY: BIOGRAPHICAL AND AUTOBIOGRAPHICAL FRAGMENTS

A. CHILDHOOD AND ADOLESCENCE

Pierre Chevrier, who got to know him intimately in later life, has left us a charming picture of /the five-year-old boy, so golden haired that he was sometimes called “le roi soleil,” laboriously dragging around a tiny green armchair, to sit down by his mother’s side the moment she found a seat. “Maman, Maman, racontez-moi une histoire.” And the arched mother would find herself obliged for the twentieth time to repeat the story of Joseph and his Brothers, of Rebecca and the Well./ (4, p. 11)

Here too he kept a little tapestry-covered casket, a magic treasure chest where the little blond-haired boy would solemnly hide his charms and his secrets. . . ./he would open the casket and say to his mother or his nurse, “Maman, here are the chests where I have laid the dying sunsets to rest.” (4, p. 9)

“Tell me Paula,” the little Antoine would say to their Tyrolean governess, “what was it like when you were a bear?” (4, p. 11)

Antoine loved nature,” Odette de Sinéty recalls, “and he could spend minutes at a time watching a moth or a butterfly.” He had a great intensity of feeling for all animal life. He would never dream of killing an animal, and if he saw a bird hopping about, he would say, “Now what do you suppose he’s thinking about right now?” (4, p. 29)

Of the great pleasures of his childhood was the adoption and loving care of animals. He raised white rats, a salamander, and birds which, to his great despair died one by one. He also had a Russian rabbit for which he had constructed a tiny straw house complete with bedroom and dining room in it.

It was on a winter evening when Antoine was five or six years old and had been forgotten and left to his own devices:

“On the ground floor of our house in the country—which was big—there was a hall that seemed immense . . . I had always been afraid of that hall, perhaps because of the feeble light of the lamp that hung in the middle of it and scarcely drew it forth from the darkness. . . . The hall was paneled high up, and the paneling creaked, which was another reason for my fear. And it was cold. Going into it out of the warm lamplit rooms that lined it was like coming into a cavern.

“But that evening, seeing that I had been forgotten, I gave way to the demon of evil in me, reached up on tip-toe for the handle of our supper room
door, pushed the door softly in, and embarked upon my illicit exploration of the world.

"The creaking of the panelling was the first warning I received of heavenly anger. I could see in the shadow the great reproving panels. Not daring to explore further, I climbed up on a console table, and there, resting against the wall and letting my legs hang, I sat with beating heart like every shipwrecked sailor before me on his reef in mid-sea."[1/2] (26, p. 7)

/He was only six when he wrote his first poem, and by the age of seven he was already sketching the outline for a five act opera:/s/ One night, his sister Simone recalls when the children were all in bed and it was past eleven o'clock, there was a knock on the door. It was Antoine, dressed in a shirt and with something which looked like a blanket, or it may have been a table cover, draped around his midriff.

"I have come to read some verses," he announced to his startled sisters.

"But Tonio, we're sleeping . . ."

"Never mind. Wake up. We're going to Mama's."

"But Mama's sleeping too."

"We'll wake her up. You'll see. It will be all right." Mama protested for form's sake, but Antoine had the last word. It was a long word, for the young bard kept the little circle of nodding heads and sleep-swollen lids awake until one in the morning with the reading of his inspired stanzas. /s/ (4, pp. 13-14)

/Le son du cor s'éleva et baisse lentement
Fait résonner les bois d'un long tressaillement
Et sur le sol pointant
Le cerf meurt, et le cor prolonge son beau chant
Tandis que l'Homme heureux d'avoir vaincu la bête
Se dresse plein d'orgueil et relève la tête. /s/ (4, p. 29)

/These nocturnal habits of Antoine, his total disregard for the conventional approach to time, were to continue throughout his life, to the dismay of his friends.//s/ (26, p. 6)

/His sister Simone remarks that the four children used to divide up in pairs. The elder pair, Simone and Antoine, were fond of violent games. They liked climbing trees and building houses in the branches where she wrote verses and he wrote stories./s/ (26, p. 12)

/Of all the five children he was the most wild and fearless; it was he who directed the games, tyrannizing over the others, interrupting them whenever a new idea struck him, quarreling with his rebellious brother, François, keeping up the quarrel even during mealtimes, until he had won his point. /s/ (16, p. 6)

/They made a spirited trio, and particularly, the two boys—"Tonio" and François—who were forever scrapping and romping. "They were, one must admit, unbearable," Simone, the older sister, recalls, "but as two boys brimful of life are apt to be when there is no father around to keep them in line. They fought and obeyed no one. In the mornings their floor resounded with mad scampirings. Antoine would refuse to take his bath and wriggle himself clear of his fearful governess's grasp. Without a stitch on he'd gallop up and down, making fun of her. Or, because François refused to listen to his stories, saying: "T'es bête, Flonzfon, t'es bête!" he would jump on him and the fistcuffs would start all over."s/ (4, p. 9)

/A thrashing left him dry-eyed and defiant but if his mother ever refused to say good night to him, he refused to go to sleep and cried, "Maman, embrasse-moi" until she relented. /s/ (26, p. 3)

/On one occasion he replied rather sharply to an instructor who had given a reprimand which he considered undeserved. On being compelled to kneel as punishment, a dictionary in each hand, he immediately rose to his feet and in exasperation threw the dictionaries into the midst of the class, then left the room, slamming the door behind him. /s/ (26, p. 14)

/Impetuous and sensitive, remarkably gifted, he had a mania for experimentation which caused us always to keep our eyes on him. The best way to keep Antoine quiet was to install him on a low chair with one of his little cousins in his arms to make drink his bottle. One could trust him entirely with a marvelous patience. This turbulent child took care of the baby and they were both perfectly happy." /s/ (26, p. 3)

/An episode of his childhood, recounted in loving details by Simone, shows that his earliest traits were courage, self-sacrifice for others, and stubborn disregard of overwhelming obstacles. One of the chief amusements of the brothers and sisters was walking to explore the neighboring countryside. When this had become too tame they decided on a great adventure, the scaling of a distant mountain. Simone and the two boys set forth by train for the foot of the mountain and, at first over slippery pebbles, then through prickly branches, and thick woods, they made their way slowly to the top, from which they were repaid for their pains by an awe-inspiring vista of the entire range of the Jura.

/On the descent, after passing through a strange village, they noticed the sun was setting and the boys asked Simone for the time. To her horror, she found that she had lost her watch, her beautiful communion watch, somewhere along the way. Without hesitation "Tonio" offered to return to look for it, while she and the young brother François returned on the train. At home on
long explanations which meant nothing to me, but which left me spellbound by their impetuous assurance." 

Throughout his life Saint-Exupéry was demanding, immoderate, unsatisfied, never contented with things as they are, even as a schoolboy he was constantly contriving ideas for any kinds of engines and mechanical things. He would sketch his inventions and would explain, and force his classmates to look, listen, and admire, even though they would have much preferred to go on with the game the young inventor had interrupted. When they showed their annoyance, Antoine would flare up and sometimes use his fists. 

Gautier, who sat for two years on the same school bench, recalls him as round-faced with a turned-up nose, smiling and at the same time surly, ill-combed, his hair in disorder, the stiff collar of his uniform and his tie as often as not askew—in a word, the untidy student who, like so many others, has ink spots on his fingers." His schoolmates called him "Tatané"—derived phonetically from "Antoine"—a nickname he minded less than "Pic-la-Lune." 

Gaultier later gave him to his upturning "sky-aimed" nose and the moonstruck reveries he could lapse into when daydreaming. 

The classroom discipline was strict and he was regularly punished for his lackadaisical ways, the ink blotsches on his fingers, his lack of concentration during study hall, and the unbelievable sloppiness of his desk, so crammed with books, notebooks, and assorted papers that the lid would scarcely shut. 

His Jesuit teachers, beginning with Abbé Perroux, . . . had little use for his reveries and diversions, which were often rudely interrupted. Years later the memory of these humiliations was still vividly with Antoine when he wrote to his mother that "you are the only consolation when one is sad. When I was a child I used to come home with my heavy satchel on my back, in tears at being punished—do you remember at Le Mans?—and simply by taking me in your arms and kissing me you made me forget everything." 

"He was not first in his class nor brilliant in his studies" Father Louis Barjon told Helen Elizabeth Crane in 1951. "He was a nice fellow, yes, liked by everybody, but not that much noticed among the rest. He was above all a dreamer. I remember him, chin in hand, gazing at the cherry tree beyond the window. We called him, 'Pique-la-Lune.' I have the impression of someone modest, of someone who was original without being bookish. All of it mingled with occasional explosions of joy, of exuberance." 

Ségogne remembers his friend as being "timid, a bit wild, given to moodiness, now bursting with life, now morose and shut up in a world of inner
meditation. He did not make friends easily, and it pained him, for he liked to be liked."/s2 [Age 18 (4, p. 45)]

B. Lettres à Sa Mère

Paris 1924-1925. "Each evening I review the truth of my day: if the day was sterile as personal education, I am malevolent for those who have made me lose it...."/s2 The everyday life has so little importance, and is akin to so much; the interior life is so difficult to express, there is a sort of modesty, it is so pretentious to speak of it. You cannot imagine to what extent it is the only thing of value for me, it transforms all my values even in my judgments of others."/s0, I am more demanding of myself, consequently I have the right to disavow in others what I disavow or correct within myself."/s1 (24, p. 17)

Cairo, January 1936. After having walked three days in the desert, Antoine is taken in by the Arabs during which time we believed him fallen in the waters of the desert Gulf. One night, gaunt, proud of having walked against death, he appears alone at the doorway of the Grand Hotel of Cairo; he is received in the open arms of the English friends from the R.A.F.

Having become civilized again, he writes to his mother:

"I cried reading your short note so full of meaning because I called out to you in the desert.

"I was full of anger against the departure of all men, against the silence, and I called my Maman./s2

"It is terrible to leave behind someone like Consuelo who needs you so much. One feels a great need to return in order to protect and to shelter, and one tears his nails against this sand which prevents you from doing your duty, and we would move mountains./s2 But it was of you that I was in need; it was up to you to protect and shelter me, and I called to you with the selfishness of a little goat./s4

"It is in part for Consuelo that I have come back, but it is through you, Maman, that one comes back. You, so weak, did you ever know that you were my guardian angel, and strong, and wise, and so full of blessings, that one prays to you, alone, in the night?"/s5 (24, pp. 25 and 215)

War, 1939. /"It is in participating that we play an effective role."/s6

"Those who have a value, if they are the salt of the earth, must consequently involve themselves with the world."/s7 (24, p. 26)

From the farm in Orconte, he writes to his mother: "What frightens me more than the war is tomorrow's world. All these destroyed towns, dispersed families, death, it's all the same to me, but I would not want to see the spiritual community threatened."/s8 (24, p. 27)

 Rabat, 1921. /<I> I have not received a letter for fifteen days, Mother. I pass my time in building castles and am unhappy. Here where I have more time to think of you, I suffer more from this solitude."/s9 (24, p. 101)

Paris, 1923. /<I> I am quite proud of the success of my ideas on the education of thought. We accept everything but that. We learn to write, to sing, to speak well, to excite oneself emotionally but never to think! And we are led by words which mislead even the feelings. But I want education human not bookish."/s0 (24, p. 139)

"I have noticed that when people talk or write they leave immediately all thought to make artificial deductions. They use words like a calculating machine out of which a truth must be extracted. It is idiotic! We must learn not to reason but rather not to reason anymore. It is necessary to pass through a succession of words to understand something, otherwise they falsify everything we confide in them."/s1

"I detest those who write for their amusement and who seek effects. We must have something to say."/s2 (24, p. 140)

Paris, 1923. /<I> I have taught X in what way the words he used were artificial and useless and that the defect was not in the lack of work, which is not much to correct but in the profound defect in his way of seeing, at the groundwork of everything, and that it would be necessary for him to educate not his style but everything in himself—his mode of understanding and seeing—before he starts to write.

"This began to disgust him on his own which is very healthy, and which I have gone through myself, and then at last, he understood that we could see and understand otherwise and now he could become something."/s3 (24, p. 141)

Paris, 1944. /<I> I have left you too much in solitude. I must become a great friend for you."/s4 (25, p. 149)

Montluçon, 1924. /<I> I cannot stand anymore of being unable to find what I am looking for in someone and I am always disappointed when I discover that a mentality which I thought would be interesting is just a mechanism easy to unravel and I feel disgusted. I bear a grudge against this person. I eliminate a lot of persons and people and I cannot help it."/s5 (24, p. 151)

"I became for the family a superficial being, talkative and sensualist, I, who is looking, even in dissipation for something to learn and cannot stand night clubs; I, who cannot open my mouth because useless conversations annoy me."/s6 (24, p. 152)

"Mother, I am rather hard on myself and I have the right to deny in others what I deny or rectify in myself. Now, I am not proud of what I
think and nothing interferes between what I see and what I write."/47 (24, p. 154)

Paris, 1925. "One must be a bit anxious to be aware of what is happening around him. Then I am afraid of marriage, it depends on the woman./54 (24, p. 157)

Dakar, 1926. "A letter from you would have been received so well here, a word from you, my dear little mother, the greatest love of my heart."/50 (24, p. 164)

"The people here are so suffocating, they think of nothing, they are neither sad nor content. Senegal has emptied them of themselves. So I am dreaming of people who think of something, who have joys, sorrows and friendships. The mentalities here are so grey."/50 (24, p. 167)

New York, 1944. "And still, in a few months, my dear mother, my old mother, my loving effectiveness of the vote."/51 (23, p. 221)

"Of man, I do not inquire as to the value of his laws rather as to his creative power."/52 (23, pp. 20-21)

"Greatness is born primarily—and always—of a goal situated outside of oneself (Aerostate); as soon as man is enclosed within himself, he becomes impoverished. From that moment, he only serves himself."/52 (23, pp. 23-24)


"Where are you leading me, you who believe that man perpetuates himself by eating and reproducing while you sense nothing of the importance of the spiritual superstructure? It is not your projects (they please me) but your ignorance that appalls me.

"You are offering a more attractive building, a better car, an air more pure ... But what man to inhabit them?"/53 (23, p. 28)

"Man. Not to sacrifice himself to what he is but to what he may become."/54 (23, p. 47)

"If the individual should not tyrannize masses, the masses should not crush the individual."/55 (23, p. 62)

"We are all in agreement that man is greater when he is a mystic than when he is an egoist."/56 (23, p. 94)

"We do not discover truth; we create it. The truth is what we express with clarity."/57 (23, p. 136)

"The truth is not only the more or less demonstrated, but that which is more or less effective in its role of being real. In itself nothing is true or false."/57 (23, p. 136)

"The creative truths are invisible. They are initially rejected then becoming established they cease to be evident: they become self-evident."/57 (23, p. 137)

"I am a fervent believer of the truth of poetry. (Eddington has helped me when he spoke of the different symbolic constellations.) The poet is no more futile than the physicist. Both re-examine truth but those of the poet are more urgent, since it is a matter of his proper conscience."/58 (23, p. 152)

"The great physician is not the one who discovers by reasoning a clever master key (pedagogic), which explains all the particular diseases. But he is rather one who has the intuition of the inner unity."/59 (23, p. 144)

"Painlevé. I believe that sophism consists in saying: 'How can a sage of such stature and capable of such great synthesis involve himself in public life rather than close himself in his office?'—but this is what it should be saying: 'It is because that man is universal, he does not shut himself in his office, but involving himself in public life he observes everywhere the structures—that he is capable of such great synthesis.'"/59 (23, p. 167)

"Life is that which tends towards more improbable states of existence."/59 (23, p. 176)

"Divinity expresses itself through the individual who goes against the common tastes."/59 (23, p. 204)

D. LETTRE À UN OTAGE

1944. "A child must be suckled a long time before he makes demands. One must take a long time to raise a friend before he claims his rights to be loved. One must wreck himself during many generations to repair the old disintegrated castle before he learns how to love it."/60 (21, p. 22)
A... the destiny of each of those I love torments me more seriously than of chronic disease in myself. I feel threatened in my essence by their brittleness."/170

"The man, who this night haunts my memory, is fifty years old. He is sick. And he is a Jew. How will he survive the German terror? For me to envision that he still breathes alive I must try to believe that he has been overlooked by the invader, hidden in secret by the bulkwale of silence of the inhabitants of his village. Thus only I believe that he still lives. Thus only, moving far in the realm of his friendship, which has no boundaries, I am free to feel not as an emigrant but as a traveller."/171 (21, p. 31)

"I will make no sense if I claim that we would have easily fought to save a certain quality of the waterman's smile, and of your smile and of my smile, and the servant girl's smile, a kind of miracle of that sun which has given itself so much trouble, since millions of years, to achieve through us the quality of a smile which turned out pretty well."/172 (21, pp. 40-41)

"The essential, most often, has no weight. The essential here, in appearance, was but a smile. A smile is often the essential. One is paid by a smile. And the quality of a smile can make us die. Nevertheless, because this quality has delivered us so well from anguish for the present times, has granted us a certainty, hope, peace, today, in order to try to express myself better, I must also tell the story of another smile."/173 (21, p. 41)

"The Nazi, respecting only those who are like him respects nothing but himself. He rejects creative contradictions and establishes for a thousand years in man's place the robot of a termitary."/174 (21, p. 60)

E. EXCERPTS

"Night fell and the flames rose. Prayerfully we watched our mute and radiant fanatic mount resplendent into the night. As I looked I said to myself that this message was not only a cry for help, it was fraught also with a great deal of love. We were beguiling water, but we were also beguiling the communion of human society. Only man can create fire: let another flame light up the night: let man answer man!"/175

"I was haunted by a vision of my wife's eyes under the halo of her hat. On her face I could see only the eyes, questioning me, looking at me yearning. I am answering, answering with all my strength! What flame could leap higher than this that darts up into the night from my heart?"/176 (22, p. x-xi)

"And the tragic death of Mermoz inspires him with one of the most nobilities of friendship to be found in the literature of any country.

"Thus is the earth at once a desert and a paradise, rich in secret hidden gardens, gardens inaccessible but to which the craft leads us ever back, one day or another. Life may scatter us and keep us apart; it may prevent us from thinking very often of one another; but we know our comrades are somewhere 'out there'—where, one can hardly say—silent, forgotten, deeply faithful. And when our path crosses theirs, they greet us with such manifest joy, shake us so gallantly by the shoulders! Indeed we are accustomed to waiting."/177

"Bit by bit, nevertheless, it comes over us that we shall never again hear the laughter of our friend, that this one garden is locked forever against us. And at that moment begins our true mourning, which, though it may not be rending, is yet a little bitter. For nothing, in truth, can replace that companion."/178

"Old friends cannot be created out of hand. Nothing can match the treasure of common memories, of trials endured together, of quarrels and reconciliations and generous emotions. It is idle having planted an acorn in the morning, to expect that afternoon to sit in the shade of the oak."/179

"One cannot buy the friendship... of a companion to whom one is bound forever by ordeals suffered in common. There is no buying the night flight with its hundred thousand stars, its serenity, its few hours of sovereignty. It is not money that can procure for us that new vision of the world won through hardship—those trees, flowers, women, those treasures made fresh by the dew and color of life which the dawn restores to us, this concert of little things that sustain us and constitute our compensation."/180 (20, pp. 45-46)

"What all of us want is to be set free. The man who sinks his pickaxe into the ground wants that stroke to mean something. The convict's stroke is not the same as the prospector's, for the obvious reason that the prospector's stroke has meaning and the convict's stroke has none. It would be a mistake to think that the prison exists at the point where the convict's stroke is dealt. Prison is not a mere physical horror. It is using a pickaxe to no purpose that makes a prison: the horror resides in the failure to enlist all those who swing the pick in the community of mankind."/181 (22, p. 291)

"I forbid questionings, for I know that never any answer slakes our thirst. And that he who questions is seeking, primarily, the abyss."/182 (22, p. 11)

"In the course of my life I had deposed statesmen, buried my captains, won women and lost them; and I had left about the world a host of vestiges of myself, as a snake leaves its skins."

"Yet, dark as was the hour, I found strength to take up life again, 'I have broken through my last husk,' I told myself, and now I shall step forth the purer. I had rated myself too high, and because I was growing soft this trial
has been sent me. For I was puffing myself up with ignoble fancies; but now will I be able to enshrine him, my dead friend, forever in his majesty, nor will I weep for him./*88 (22, p. 114)

"But all ascent is painful, every change of heart has its birth pangs; and I cannot force the secret of this music that I love unless, first, I have put forth a painful effort. Indeed, I deem it the happy gift of my pains, and no faith have I in those who take their delight in stores amassed by others. Thus if you would imbue them with the bliss and ecstasy of love it is not enough to plunge the sons of men in the flood tide of music, poetry and eloquence. Not love alone but suffering too, goes to the making of man's plenitude./*88(22, p. 118)

"For even in those who enjoy the poem, the joy in the poem is not all; else never would you see them looking sad. Ravished by its beauty, they would have bliss untrammeled; indeed all men would share their rapture, without having any obligations to create. But such is man that he rejoices only in what he himself builds up, and, to enjoy the poem, he needs must under go the toil of its ascent."/*88 (22, p. 119)

"My greatest melancholy" he wrote to Charles Salles, in reply to a letter announcing his old friend's impending marriage, "my greatest melancholy is to have tasted of a form of life, something like that of the gentleman of fortune, one of austerity, destitution, and adventure. I no longer know if I am capable of being happy. The effort needed to be happy discourages me. The patience it takes! Never for more than a month will I now know the douceur de vivre... I have tasted of the forbidden fruit./*88(4, p. 149)

He was fond of his comrades and in his war book exalted them. But to a friend he wrote "... their conversation could not possibly interest me, except from a meaning their words contain despite themselves... My heart is touched by all that they do, for I feel closer to them than they do to themselves. But all the same, I lack space. And they bore me to tears with their jokes and anecdotes... I must somehow manage to stretch out my branches, but how can I? The presence of these men prevents my tree from growing. And what they have to say about themselves does not interest me at all."/*88 (16, p. 22)

"Here one is far from the hate mill, but notwithstanding the kindness of the squadron, I suffer from a certain human impoverishment. I never have anyone to talk to, which is already something. I have had people to live with, but what spiritual solitude!"/*88

"If I am shot down, I shall regret absolutely nothing. The future termite-heap appals me, and I hate their robot virtue. I was made to be a gardener./*88

... as Saint-Exupéry was walking through the third-class carriages of a train laden with shapeless ugly Polish emigrants returning home from France, his eye was caught by the face of a beautiful child, a miracle of delight and grace. /*88 "I bent over the smooth brow, over those mildly pouting lips and I said to myself; this is a musician's face. This is the child Mozart. This is a life full of beautiful promise. Little princes in legend are not different from this. Protected, sheltered, cultivated, what could not this child become? It is the sight, a little bit in all these men, of Mozart murdered. Only the Spirit, if it breathes upon the clay, can create man."/*88 (26, p. 100)

"He began his career as a pilot of the Line, he had looked at the humble clerks and little bureaucrats who travelled in the same bus that took him to the airfield outside Toulouse, and was saddened to think of "the dismal prison in which these men had locked themselves up." Their murmured talk was "about illness, money, shabby domestic cares." And mentally he addressed the dull hood of a man sitting beside him. "You, like a termite, built your peace by blocking up with cement every chink and cranny through which the light might pierce. You rolled yourself up into a ball, into your genteel security, in routine... You chose not to be perturbed by great problems, having trouble enough to forget your own fate as a man." And he thought, with pity, "no one ever helped you to escape."/*88 (16, p. 215)

"And all their life is made of habit. Such a prison it is. I am afraid of habits./*88 (26, p. 185)

... to live is to be slowly born. For borrowing ready-made souls would be too easy./*88 (16, p. 239)

"To give oneself, to risk one's life, to be loyal, these are the actions that have made for grandeur in man. If you are searching for a model, you will find him in the pilot who gives his life to deliver his mail sack, in the doctor who dies on the front line of an epidemic, or in the meharist who leads his Moorish platoon deeper and deeper into solitude and privation."/*88 (25, p. 151)

"Society people will say: 'We have stirred up a few ideas' (Nous avons remué des idées) and they disgust me. I like people whose need to eat, feed their children and finish out the month have bound more closely to life. They know more about it. Yesterday on the bus platform, I rubbed elbows with a straggly-haired women with five children. She had a lot to teach them and me too. Society people have never taught me anything."/*88 (4, p. 85)

"I implore you with all my heart to persuade General Chassin to get me into the fighter squadron. I'm buried alive here, the atmosphere is unbearable. Good God, what are we waiting for! Don't see Daurat until you've tried everything else to get me into the fighters. If I don't get into the fighting, I'll have a
breakdown. I have a lot to say about what’s happening in this war, and I can say it only as a combatant, not as an onlooker. It’s my only chance to express myself, as you know.”

“Take a plane up four times a day. I’m in the first rate form, and that makes it all the harder, for they want to make me an instructor, not only in navigation but in the piloting of heavy bombers. And I can say nothing, I’m gagged. Save me. Get me sent to the front in a fighter squadron. You know very well that I’ve no liking for war, but it’s impossible for me to remain at the rear and not take my share of the risks. I’m not like F. We’ve got to fight this war, but I haven’t the right to say this as long as I’m here, quite safe in Toulouse. It would be sickening to have to stay on here. Give me the right to say what I have to say by putting me to all the tests I have a right to. It’s disgusting to pretend that “people of value” should be put in a safe spot. One must participate if one is to play a useful part.”

“Everyone I love and believe in impels me to fight. I cannot stand aside. Get me assigned to a fighter squadron as soon as possible.”

“Of what remain of all I loved? I am thinking as much of customs, certain intimations that can never be replaced, a certain spiritual light. Of luncheons at a Provencal farm under the olive trees; of Handel too. As for the material things, I don’t care a damn if they survive or not. What I value is a certain arrangement of these things. Civilization is an invisible boon; it concerns not the things we see but the unseen bonds linking these together in one special way and not otherwise. Anyhow, if I come out alive, there will be only one problem I shall set myself: What can one, what must one say to men?”

“Thus, if a man pulled his house to pieces, with the design of understanding it all he would have before him heaps of bricks and stones and titles; nor would he be able to discover therein the silence, the shadows, and the privacy they bestowed.”

“I believe I understand things a bit as you do. And I often have long arguments with myself. In these arguments I am not biased, for I argue from your point of view almost always.”

“But oh, Léon Werth, I like to remember drinking a Pernod with you on the banks of the Saône, while biting into a sausage and a good loaf of country bread. When I recall that afternoon, I have a feeling of plenitude. No need to tell you, since you feel things as I do. I was very happy. I’d like to experience that whole afternoon again. Peace is not something abstract, nor is it the end of danger and cold, those things don’t bother me. But peace—peace means contentedly eating bread and sausage with Léon Werth on the banks of the Saône. And I am sad when I think the sausage no longer has any taste.”

“Death is sweet when it comes in its time and its place, when it is part of the order of things, when the old peasant of Provence, at the end of his reign, reaps into the hands of his sons his parcel of goats and olive trees in order that they in their turn may transmit them to their sons. When one is part of a peasant lineage, one’s death is only half a death.”

1943. “What afflicts young people is not any lack of capacity for love; it’s that they are forbidden, on pain of appearing old-fashioned, to draw strength from the great restoring myths of mankind. Ours is a decadent society that has declined from the level of Greek tragedy to the cliché of escapist comedy. Ours is the age of publicity and the point system, of totalitarian governments and armies without flags or bugles or services for their dead. I hate my own period with all my heart. Today man is dying of thirst.”

“...But I detest this period in which a universal totalitarianism has converted men into cattle—docile, passive, unprotesting cattle. This, they want us to believe, is moral progress! What I hate in Marxism is the totalitarianism it leads to. Man is defined as a producer and consumer, and the basic problem is distribution. What I hate in Nazism is the totalitarianism inherent in its very nature.”

“Our national substance is threatened. But when that will have been made secure, we will face the problem that is fundamental in our time: What is the meaning of man? To this question no answer is being offered, and I have the feeling that we are moving toward the darkest era our world has ever known.”

“A General, there is but one problem, one sole problem for the world—how to give men back a spiritual significance, spiritual anxieties. How to turn down on them something resembling a Gregorian chant. One can no longer live without poetry, color, or love. Simply to hear a village song from the XV century is enough to measure the extent of the decline. All that is left today is the voice of the propaganda robot (pardon my frankness).”

“Two billions human beings have only ears of the robot, understanding nothing but the robot, are turning into robots. There is one problem, only one: to rediscover that there is a life of the spirit which is still higher than the life of the mind. All the collapses of the past thirty years have sprung from two sources: the impasses of the economic system of the XIXth century, and spiritual despair.”

“There is one problem, one only: to rediscover that there is a life of the spirit which is still higher than the life of the mind, the only one which satisfies man. This transcends the problem of religious life, which is only one form of it...
(though the life of the spirit may lead to the other necessarily). And the life of the spirit begins there where an 'integral' being is thought of over and above the materials which compose it. The love of one's house—that love which is unknown in the United States—is already of the life of the spirit. Man today no longer has significance. //110 (4, p. 553)

"It seems to me, that those who complain of man's progress confuse ends with means..."/111 (16, p. 215)

"He talked of writing, comparing his way of work to the labors of a sculptor, a baker, a diamond cutter. He finds, he explained, an impression that he believes may be worth communicating—"though of its worth I cannot at once be sure." Then he writes an "inclusive" draft, that has, somewhere in it, "the core of the impression." This core is, in the first draft, surrounded by everything the word is for the stuff that is cut away to make a diamond clear. The draft is "a block of stone or a lump of dough." The picture of the baker seemed good. He continued: "I work at the dough, kneading it over and over. Bit by bit the material develops resistances—and then I know that I have something to work on."

"His books come out of adventure because it is out of what has most tense meaning to one's self that the desire to communicate develops. He writes of flights, of the desert, because one "must lean on the concrete to reach the abstract."

"His manuscripts are proof of the care with which he writes. The pages are covered with fine lines of handwriting, much of it painstakingly crossed out, with one word left standing where were a hundred words, one sentence substituted for a page. And these are not merely first-draft corrections; they are the changes made in the third or fourth draft. He works "long hours and with great concentration" he said, when he gets started. "It is most difficult to start."/112 (27)

F. LE PETIT PRINCE

The following Thursday, again at the Bevin House, the maid admitted me to the studio where Saint-Exupéry was standing before his table, apparently gazing out of the high, uncurtained window at the trees beyond. On hearing my footsteps he quickly turned around and said with his customary directness, which never wasted words nor time, "I don't feel like doing any English today. Please do something else for me!" Immediately he turned back to his table, this time strewn with typewritten papers. Fingering them carefully, he selected some pages.

Waiting for him, I sensed that something had gone wrong. He was nervous with suppressed irritation, so marked that the air seemed alive with unpleasant currents of electricity. I retreated behind a wall of intense quietness.

Having chosen his papers, he turned about, "I would like you to read some of Le Petit Prince, which I have written in this house." After a slight pause, "My story is somewhat of a fantasy. By the way, there is a wonderful fantasy in English! Have you read Mary Poppins?"

"No."

"You should, it is the best children's story I have ever read. It is full of charm and quite appealing to grown-ups. I liked it so well that I read it several times. I consider it a real classic."

"I had some trouble in persuading my publishers that the story could end with the little prince's death. They believe no story for children should end that way. I disagree with them. Children accept all natural things and adjust without harmful disturbances. The adults are the ones who give them wrong attitudes, who distort their notions of the natural. I don't believe that death has to be morbid. No child is going to be upset by the going of the little prince. It's just a part of things as they are. Now read for yourself."

After reading a statement about who is acceptable in society, I asked, "Did you get this impression from observing rich and successful Americans? It sounds like that."

"No, I meant that nowadays a bank account largely determines anyone's importance and position in society in every corner of the globe."

Looking up I asked: "Is this not a story you wrote for the little boy you once were and who was not fully understood?"

A smile came as an answer, but it was an enigmatic smile within his reserve and seemed to contain a statement to himself of which I was to be left unaware. (3)
IV. OVERVIEW OF SAINT-EXUPÉRY'S DEVELOPMENT

A. Early and Advanced Levels of Development

The material for this historical case was selected from biographies, letters, and other writings (9). We have not attempted to illustrate the whole developmental history of Saint-Exupéry; instead, we have limited ourselves to finding a number of fragments which are either his own expressions or observations of his behavior by others. The reports by others are necessary to give us a picture of Saint-Exupéry in his boyhood, since he did not write an autobiography.

The first 28 fragments illustrate Saint-Exupéry's behavior as a child and as an adolescent up to the age 18. Most of the ratings for this earlier phase of development represent levels II-III and III. Of the 60 ratings applied to these 28 fragments, three were given the value of 2.0 (level II), 22 the value of 2.5 (level II-III), 29 the value of 3.0 (level III), and six the value of 3.5 (level III-IV).

In this early material, four of the five forms of psychic overexcitability appear with roughly equal strength: psychomotor—12 ratings; imaginational—12 ratings; intellectual—6 ratings; emotional—10 ratings. They manifest very early and very strongly. The fifth, sensual overexcitability, is also present but representative instances had to be sought in additional material as described in Section IV, D.

Saint-Exupéry's creativity was evident very early in the form of stories, poems, inventions (units 8, 9, 14, 19, 20, 21, 22). His interests were universal (units 8, 28). But, in addition, he always had a strong need to share his creations with others, even at inopportune times.

Early presence of multilevel components can be observed already in such incidents as his insistence on reconciliation with his mother regardless of punishment (unit 15), rejection of unjust punishment at school (unit 16), control of his impetuousity by empathy and responsibility (unit 17), courage for his sister's sake and empathy toward her (unit 18), humility (unit 27), and the interplay of moods of introversion and occasional extraversion (unit 28). These incidents show a strong sense of what is right (disregard of punishment), control of lower forms of behavior by higher concerns, such as responsibility and empathy, and a rich mix of affective components.

The remainder of the material (units 29 through 113) is characteristic of the fourth level of development. Of the 181 ratings applied to these 85 fragments, 10 were given the value of 3.0 (level III), 24 the value of 3.5 (level III-IV), 109 the value of 4.0 (level IV), 34 the value of 4.5 (level IV-V), and four the value of 5.0 (level V).

Since dynamisms are discussed separately (section V), we shall concentrate here on several functions which characterize the high level of Saint-Exupéry's development. These functions are Emotional ties, Cognition, Intuition, Reality function, Ideal, and Self-preservation.

B. Relationships with Others (Emotional Ties)

Deep and intimate relationships with others are one of the dominant characteristics of Saint-Exupéry's personality. His love for his mother was deep and religious; she was to him the balm dissolving all adversity (units 26, 32, 34); he prays to her in the time of extreme need (unit 35). In solitude he longs for news of her (units 39, 49), he offers her his friendship and submission (units 44, 51). The relationship with his wife appears no less genuine and profound (units 33, 76), although his letters to her are not available.

He cultivated friendships with a sense of their eternal value. They involved his very essence (unit 70) and they allowed him to perceive the individual essence of others and to transcend the differences (unit 87). To initiate personal relationships was awkward for him (unit 28) because he was aware of the slow development of a relationship, of the need for opportunity to share experiences, hardships, and growth (units 69, 79, 80). The simple pleasures of life when shared with a friend acquired for him a special meaning (units 80, 103). In danger he feared more for a friend than for his own safety (units 70, 71), while the death of a friend brought the bitter realization that nothing could ever replace him (unit 78).

These responses show that Saint-Exupéry's relationships with others were built on a profound appreciation of their value and unrepeatability. They lead to exclusiveness—i.e., limitation to a few—because only in this way could they be cultivated in depth.

C. Cognition, Intuition, Reality Function, Ideal, and Self-Preservation

In Saint-Exupéry's material these functions are very closely related. He writes often about the perception and creation of truth (units 41, 61, 62, 63), about the perception of inner unity and the continuity of the order of things (units 65, 101, 104); the latter requires active participation (unit 66) and involves man's moral hierarchy (unit 64). He affirms the fundamental importance of spiritual life as a source of strength and order on which depends human well-being and the preservation of mankind (units 105, 108, 109).
Saint-Exupéry perceived reality as a “certain arrangement of things” (unit 99) that becomes visible if reasoning (in the sense of reductionism) is suspended. In our terminology this is called intuition, or the perception of conceptual and experiential wholes. This manner of viewing reality springs from an integration of experiencing and perceiving. To Saint-Exupéry to be integrated meant to be able to see beyond the component parts, a prerequisite to spiritual life (unit 110).

It is this sense of underlying spiritual unity and the sense of values that is vitally his beliefs and his actions: he went to protect others (unit 33), he wanted to fight in the war to save those he loved (unit 98), and he wanted to ensure the survival of the national and spiritual community (units 37, 107). Here preservation of the highest values transcends concerns with physical self-preservation.

Saint-Exupéry’s intellectual functioning is thus in complete harmony with his highest emotional dynamisms, among which we count personality ideal, sense of responsibility, authenticity, and empathy. Harmony between affect and cognition is characteristic of development moving toward a global synthesis; i.e., secondary integration. It is, therefore, significant that we find in Saint-Exupéry’s intellectual functioning a great deal of integrative perception. It is the dominant characteristic of his thinking. His preoccupation with truth and the hidden, more fundamental dimensions of reality, is an expression of striving for an integration of meaning. In short, in Saint-Exupéry we see intellectual functioning in the service of an overall synthesis—an integration of development.

D. FORMS OF PSYCHIC OVEREXCITABILITY

The five forms of psychic overexcitability are regarded in TPD as five basic dimensions of mental functioning. Their strength determines the strength of the developmental potential (17), hence their importance in this analysis.

Forms of psychic overexcitability were identified mostly in material related to Saint-Exupéry’s childhood. In general it is much easier to identify manifestations of psychic overexcitability early in development. Also, it has been suggested that dynamisms differentiate from the forms of overexcitability and, thus, with the advance of development, increase in relative frequency of ratings (17, p. 292).

Table 1 (Appendix) shows that we have encountered in our material 11 instances of psychomotor, 6 instances of sensual (see Table 1, Note) 15 instances of imaginal, 15 instances of intellectual, and 23 instances of emotional overexcitability. All forms appear strong with emotional overexcitability being in the lead. The strength of the forms of overexcitability becomes more evident when one looks at the content of the units in which they have been identified.

Psychomotor overexcitability is evident in Saint-Exupéry’s liking for violent games and for being a leader in games (units 12, 13, 14), in his impatience (unit 23), outbursts of temper or exuberance (units 16, 27), preoccupied disorder (units 24, 25), unrelenting invention and experimentation (units 19, 20, 22). In a higher form it appears as a need for immediate action for the sake of others (units 18, 96). Let us note that on most occasions the psychomotor and the emotional mode operate together (units 16, 18, 23, 27, 96).

Sensational mode of experiencing is evident in his refined nostalgia for lunch-éons à la Provençale (unit 99) or on the banks of the Saône (unit 103). At a younger age he was very fond of chocolate-covered truffles and wrote to his mother detailed instructions about the kind and quantity he wished to get (24, pp. 52-53). He was strongly affected by colors around him (24, p. 60). He took special pleasure in refined meals (24, p. 63) and in the luxury of his new room (24, p. 67).

Intelectual overexcitability can be observed early in his inventions (units 20, 27, 23), ideas and arguments (unit 13), in concentrated observation (unit 4). Later it developed into an integration of the pursuit of truth and the "hidden order of things" (units 41, 61-66, 99, 101).

His imagination was excited by biblical stories of which he never tired (unit 4), it produced highly original associations as in "dying sunsets" laid to rest (unit 2). He tried to imagine what animals feel and think (units 3, 5). In school he was observed to be a dreamer (units 24, 27) whose attention would easily drain away (unit 25). He was full of inventions already when he was a boy of four and his creative urge transformed everything around him (units 19, 20, 21). Saint-Exupéry’s writings, especially "The Little Prince," testify to the amlessness of the imaginative dimension in his psychological makeup.

Emotional overexcitability is most characteristically expressed in SaintExupéry’s deep love for his mother, his wife, and in his friendships, as described in section IV, B. As a child he identified with animals (unit 5), experienced fear of animals (units 6, 7); he was also full of enthusiasm (units 21, 22).

In Saint-Exupéry there are the different forms of overexcitability operate together. We see a close union of affect and imagination rather early (units 5, 6, 7, 21); we see the psychomotor form in combination with intellectual (units 13, 22),
imaginational (units 19, 24), and emotional forms of overexcitability (units 16, 18); more complex combinations also occur (units 20, 23, 25, 27). These, rather than create conflict, provide here the substrate toward more effective integration of development.

The profile of psychic overexcitability for Saint-Exupéry is shown graphically in Figure 4 of a previous reference (17).

V. THE STRUCTURE OF LEVEL IV

The structure of level IV consists of dynamisms which carry out different tasks in the course of an overall developmental transformation. These dynamisms are as follows: subject-object in oneself, which carries out the task of observation, evaluation, reflection on oneself and others; third factor, which carries out the task of setting and following internal standards; inner psychic transformation, which carries out the specific tasks of inner restructuring; self-control, which regulates development and keeps in check interfering processes; education-of-one-self, which carries out programs of systematic development; and autopsychotherapy, a subset of the former, which devises suitable methods (18).

Empathy, identification, self-perfection, and inner conflict acquire new aspects according to the structure of each level. At level IV, empathy represents compassion and love that transcends differences, it embodies readiness to protect and help others, and profound concern over their destiny; identification represents accurate empathic understanding and acceptance of the feelings, perceptions, and problems of others who may be quite unlike oneself; self-perfection (an outgrowth of the creative instinct) represents the expectation of perfection in oneself, warfare with failures in fulfilling one's own standards, and joyful zest of the struggle; internal conflict represents feelings of incompleteness and nonfulfillment stemming from disappointment in search for perfection and the ultimate meaning of human existence, or from suffering associated with spiritual deprivation (18).

While in level III the essential structure of the developmental process is represented by a split between “what is” and “what ought to be,” in level IV it is represented by the transformation “what ought to be, will be.” The advancement of this structure toward secondary integration (level V) involves another set of dynamisms: responsibility, or taking on tasks for the sake of others (and also for the sake of one's own development); autonomy, or the confidence in one's development as moving away from lower levels and becoming more strongly anchored in higher levels; authenticity, or the hierarchy of universal values in action—the enactment of what one believes; and personality ideal, or the highest guiding level embodying all that one begins to perceive one can authentically become (18). This final transformation changes the “what will be” of level IV into the “new what is” of a total and harmonious unification of personality structure. In the overall process of multilevel restructuring, subjection to governance of lower levels is replaced by the supreme harmony and autonomy of the highest levels. The lower levels are
VI. TRAITS OF SELF-ACTUALIZATION

Maslow's revised description of the characteristics of s-a people (14, chap. 11) falls under 18 headings: 16 of them may be regarded as distinctive qualities, while two—values and transcendence of dichotomies—may be regarded as consequences of the SA trait cluster. Maslow captured in rich, yet essential, detail the strong features of s-a individuals. His descriptions do not serve as well-bounded definitions, but rather as essays on different aspects of the SA phenomenon, hence a number of overlaps. These overlaps arise, in part, from the pervasiveness of the traits; in part, from Maslow's style; and in part, from the cohesive unity of the traits—a strong indicator of an underlying structure.

The traits of SA may be organized into six groups: A. Autonomy and Superior Perception of Reality, B. Problem Centeredness, C. Spontaneity, D. Gemeinschaftsgefühl, E. Interpersonal Relations, and F. Imperfections. Throughout Section VI, we shall first outline the main features of each trait group and then follow by a comparison of Maslow's descriptions with items taken from Saint-Exupéry. In this manner, we shall attempt to establish points of contact between Maslow's analysis and the 113 biographical and autobiographical fragments presented in section III. By their number and distribution, these points of contact should demonstrate that the space described as self-actualization and the space represented in the fragments manifest a high degree of identity. Since the fragments have been analyzed previously in terms of categories defined by TPD and shown to reveal a structure of level IV, the isomorphism of the structure underlying SA and the structure of level IV should be thereby established.

A. AUTONOMY AND SUPERIOR PERCEPTION OF REALITY

Besides Autonomy and Superior Perception of Reality, also grouped here are Acceptance, the Quality of Detachment, and Resistance to Enculturation. Maslow saw a consistent relationship between the acceptance of nature, self, and others (reality as it is) and a superior perception of reality. In consequence, the relationship with reality is also superior: i.e., more comfortable, more objective, and more penetrating.

S-a people correctly and efficiently judge people, politics, public affairs, art, music, science, and ideas. They see concealed realities more readily than others; they are also more capable of penetrating confused realities. They are not susceptible to conceptual stereotypes because they are concerned with
knowing how things really are, hence, they are less compelled to have questions settled. The resolution of problems is guided by a quest for knowledge and truth rather than by partiality and dependence on the outcome. In consequence, they tolerate tentativeness and ambiguity and are comfortable with suspension of the resolution. They are unthreatened by the unknown; rather, they are attracted to it.

Their superior perception of reality is related both to their acceptance of things as they are in the natural order (as contrasted with the social order) and to their detachment. They are not ego-involved and anxious about what they perceive.

This capacity for detached perspicacity operates also in relation to themselves and their own problems of whatever nature (cf. Problem Centeredness). Lack of ego-involvement means lack of defensiveness and need of disguise. One of its direct results is a distaste for artificialities, hypocrisy, etc. All these qualities taken together justify Maslow’s statement that s-a individuals are more objective “in all senses of the word.”

The sources of satisfaction and reward lie for s-a people in their own potentialities and resources and in their own development. They are intrinsically rather than extrinsically motivated and, for this reason, rather independent of the opinions and values of their environment. They are not bound by their own culture; they accept it, are immersed in it, and follow its conventions as long as these do not raise moral issues. They accept slowness of change and at the same time are capable of long-term work toward improving their culture from within rather than through revolutions. However, Maslow makes the point that they are not against fighting, rather that they are against ineffective fighting, exemplified in Saint-Exupéry’s urgency to be at the battlefront when France was invaded in 1940 (cf. section D1 below).

S-a people thus are autonomous and universalists at the same time; they are “ruled by the laws of their own character rather than by rules of society”; they transcend their own culture and perceive values universally shared with other cultures.

The titles of the subsections that follow are the same as in chapter II of “Motivation and Personality” (14). The comparisons roughly follow the order of items in each of Maslow’s descriptions, although at times a given part of the material may seem to have more affinity with a different section. In order not to extend the comparisons unduly, quotations are often abridged. The reader, upon consulting the original texts, will often find an even greater resemblance between Saint-Exupéry’s and Maslow’s statements.

1. More Efficient Perception of Reality and More Comfortable Relations with It

The material in Saint-Exupéry corresponding to this trait is covered in section IV, C where the functions of cognition, intuition, and reality perception are analyzed. Of the 15 fragments representing these functions, four were rated at level III-IV, 10 at level IV, and one at level IV-V (cf. Table 1 in the Appendix), clearly demonstrating level IV as the dominant structure.

Maslow describes under this heading an unusual ability to detect the spurious, the fake,” which is reflected in Saint-Exupéry’s “They use words like a calculating machine out of which truth must be extracted” (units 41, also 42 and 43). For Maslow’s “able to see concealed or confused realities,” we have Saint-Exupéry’s, “Civilization is an invisible boon; it conceals not the things we see but the unseen bonds linking these together in one special way and not otherwise” (unit 99, and further reflected in units 63, 65, 101). For Maslow’s “better prediction of the future,” we have Saint-Exupéry’s lines written in 1943: “Our national substance is threatened. But when that will be made secure, we will face the problem that is fundamental in our time: What is the meaning of man? To this question no answer is being offered, and I have the feeling that we are moving toward the darkest era our world has ever known” (unit 107; cf. also unit 38 written in 1939). For Maslow’s “unthreatened and unfrightened by the unknown,” we have Saint-Exupéry’s “Life is that which tends to more improbable states of existence” (unit 67) and “to have tasted of a form of life ... one of austerity, destitution, and adventure” (unit 86).

2. Acceptance (Self, Others, Nature)

For Maslow’s “s-a people tend to be good animals, hearty in their appetites and enjoying themselves without regret, shame or apology,” we have Saint-Exupéry’s “In the course of my life I had deposited statesmen, buried my captains, won women and lost them” (unit 83, also units 80 and 103). For Maslow’s “distaste for ... artificialities in others,” such as “defensiveness, protective coloration, pose,” we have Saint-Exupéry’s “The president of the stupid Republic: what deification of mediocrity! Meanwhile, those who are received by him believe it to be an honor” (unit 53, also units 41, 42).

Although accepting of themselves and others, s-a people are not self-satisfied, they “do feel guilty about (or ashamed, anxious, sad, or regretful)... 1) improvable shortcomings ...; 2) stubborn remnants of psychologi-
ical ill-health . . . ; 3) habits . . . ; 4) shortcomings of the species or of the culture . . . .” For 1), we have in Saint-Exupéry, “I was puffing myself with ignoble fancies” (unit 83) and for 3) “I am afraid of habits” (unit 92). In regard to 2), it has already been noted that Saint-Exupéry’s development appears to have gone beyond psychological ill-health, since no instance was found exemplifying Autopsychotherapy (Section V). In regard to 4), we lack examples in this material, no doubt they could be found if a larger selection were to be made.

3. The Quality of Detachment; The Need for Privacy

Maslow says that s-a people “positively like solitude and privacy, more than the average person,” and that they “remain above the battle.” Many characteristics listed by Maslow under this heading relate to autonomy, responsibility, self-government, which belong more appropriately in the next section. Saint-Exupéry answers to all these categories, including those given further by Maslow but not listed here. Saint-Exupéry liked the solitude of flying and of the desert: “There is no buying the night flight with its hundred thousand stars, its serenity, its few hours of sovereignty” (unit 80). His detachment is shown by the following, “I am rather hard on myself and I have the right to deny in others what I deny or rectify in myself. Now, I am not proud of what I think and nothing interferes between what I see and what I write” (unit 47, also units 31, 89 and 102; cf. also the interviewer’s last comment in unit 113).

4. Autonomy; Independence of Culture and Environment; Will; Active Agents

Maslow writes, “Our subjects no longer strive in the ordinary sense but rather develop. They attempt to grow to perfection and to develop more and more fully in their own style”, which is exemplified by Saint-Exupéry’s “Man. Not to sacrifice himself to what he is but to what he may become” (unit 58, also unit 54).

Maslow mentions “relative independence of physical and social environment” but “dependence for their own development and continued growth on their own potentialities and latent resources.” Similarly, Saint-Exupéry says, “But such is man that rejoices only in what he himself builds up, and, to enjoy the poem he needs must undergo the toll of its ascent” (unit 85, also 29, 30, 84, 93). Maslow noted, too, that “growth-motivated people may actually be hampered by others” and we find in unit 87, “The presence of these men prevents my tree from growing” (cf. also unit 50).

5. Resistance to Enculturation: Transcendence of Any Particular Culture

Under this heading Maslow recapitulates what he said previously in several places about autonomy and independence of the environment. However, he adds here the characteristic of a s-a individual as a member at large of the human family, which is reflected in Saint-Exupéry’s “It is using a pickaxe to no purpose that makes a prison: the horror resides in the failure to enlist all those who swing the pick in the community of mankind” (unit 81, see also 75, 90, 94, 105, 109, 110).

At the very end of this section, Maslow throws in an interesting remark that those who attain autonomy in their psychological health “are lonely for their own kind.” We find in Saint-Exupéry, “I am dreaming of people who think of something, who have joys, sorrows, and friendship. The mentalities here are so grey” (unit 50) and “I have had people to work with, but what spiritual solitude!” (unit 88).

B. Problem Centeredness

This group of traits includes Problem Centering and Discrimination Between Means and Ends.

S-a individuals are strongly focused on problems outside themselves; they are problem-centered rather than ego-centered, which is directly related to the Quality of Detachment (section A3 above). This problem-centeredness is not ordinary problem-solving but stems from a sense of mission in life, having a task to fulfill. The sense of responsibility, duty, and obligation can be expressed as taking on tasks for the sake of others. The tasks are nonpersonal and unselfish. Furthermore, problem-centeredness means a concern with basic issues and eternal questions. Such issues and questions are seen in the “widest possible frame of reference,” which in turn relates to the broader and more efficient perception of reality by s-a individuals.

When the problems are internal to themselves, s-a individuals look at themselves equally objectively and with that sharper vision which is more concerned with the truth of the matter than with extrinsic considerations.

S-a people are fixed on ends rather than on means, since they enjoy “the doing itself,” the work they are engaged in, and the associated activity. They are also capable of converting means into ends in themselves.

The discrimination between means and ends reflects a strong discrimination of values, a discrimination between good and evil. In Maslow’s words: “I have found none of my subjects to be chronically unsure about the difference
between right and wrong in his actual living. ... These individuals are strongly ethical, they have definite moral standards, they do right and do not do wrong. Needless to say, their notions of right and wrong and of good and evil are often not the conventional ones. Considering that this quality relates to a superior perception of reality, autonomy, detachment, objectivity, and it is operating within the widest possible frame of reference, it has extremely powerful implications (cf. section VIII).

1. Problem Centering

S-a people “are in general strongly focused on problems outside themselves.” The great majority of the fragments are evidence of this quality in Saint-Exupéry; he even uses the same words: “Greatness is born primarily—and always—of a goal outside oneself; as soon as man is enclosed within himself, he becomes impoverished. From that moment he only serves himself” (unit 55, also unit 74), he becomes ego-centered, as Maslow says. Maslow says further: “these individuals customarily have some mission in life, some task to fulfill ... a task that they feel is their responsibility, duty, or obligation”, similarly we find in Saint-Exupéry, “Those who have value, if they are the salt of the earth, must consequently involve themselves with the world” (unit 37, also 36, 66, 96, 97), and “If you are searching for a model, you will find it in the pilot who gives his life to deliver his mail sack” (unit 94). This is how Saint-Exupéry understood his work of a mail pilot.

Maslow, describing further problem-centeredness, adds that s-a people are “concerned with basic issues and eternal questions.” In the case of Saint-Exupéry, he was always concerned with basic issues and eternal questions: “If I come out alive, there will be only one problem I shall set myself: What can one, what must one say to man?” (unit 100, also units 56, 57, 81, 82, 90, 91, 104-110).

Again, according to Maslow, “They are living in the widest frame of reference, sub specie aeternitatis” as exemplified in unit 73: “The essential, most often, has no weight. The essential here, in appearance, was but a smile. A smile is often the essential” (cf. also unit 72), and in unit 60: “We are all in agreement that man is greater when he is a mystic than when he is an egoist.” These examples do not exhaust the material (cf. units 69, 78, 79, 90, 99, 104-110).

2. Discrimination Between Means and Ends, Between Good and Evil

Maslow stresses that s-a people not only distinguish clearly between means and ends, exemplified in Saint-Exupéry’s, “those who complain of man’s progress confuse ends with means” (unit 111), but that they regard more strongly, as ends in themselves, activities which to other people are means. S-a people appreciate “the doing itself,” which is exemplified by Saint-Exupéry’s involvement in his aviation tasks, as well as in his developmental struggles. This is also reflected in his labor of writing, correcting and rewriting (unit 112). This characteristic is akin to that of continued freshness of appreciation (section C2 below).

Also under this heading, Maslow describes the ethical structure of s-a individuals as unerring. This sureness of what is right is again demonstrated in Saint-Exupéry’s choice of the battlefield against the safety of instructorship (unit 97, also 96 and 98). The items in Saint-Exupéry’s Carnets are examples of his reactions stemming from sharp perception of the differences between right and wrong, especially in his concern for individual values (units 56, 57, 59, 60, 68) and in his notion of truth (units 41, 60-63).

C. Spontaneity

Here are included Spontaneity, Continued Freshness of Appreciation, Creativeness, and the Peak Experience.

According to Maslow, s-a individuals are “relatively spontaneous in behavior, and far more spontaneous than that in their inner life, thought, impulses, etc.” They lack artificiality and do not strain for effect. They are simple and natural in behavior rather than unconventional; they are conventional mostly for the sake of others, or simply because no basic issues are involved. Here Maslow returns to the theme of autonomy discussed in the preceding section. The s-a individual follows an autonomous code of ethics, while “the ordinary ethical behavior of the average person is largely conventional behavior rather than truly ethical behavior: e.g., behavior based on fundamentally accepted principles (which are perceived to be true).”

Their superior perception of reality enters here again as heightened awareness of their own “impulses, desires, opinions, and subjective reactions in general.” This intensification of awareness and experience is also observed in their ability “to appreciate again and again, freshly and naively, the basic goods of life, with awe, pleasure, and wonder, even ecstasy ... They derive ecstasy, inspiration, and strength from the basic experiences of life.” It is, perhaps, this quality that predisposes them toward peak experiences and mystic experiences, which bestow the attendant conviction “that something extremely important and valuable has happened, so that the subject is to some extent transformed and strengthened even in his daily life.” Maslow calls these experiences “life-validating,” and we can see that the “freshness of appreciation” somehow links the sense of wonder in regard to the basic
experiences of life with an openness toward overwhelming and extraordinary ecstasy, yet without losing one’s head and becoming incoherent.

1. Spontaneity; Simplicity; Naturalness

For Maslow’s “spontaneous in behavior and far more spontaneous in their inner life, thoughts, impulses,” Saint-Exupéry, at the age of 36, and after three days in the desert, “proud of having walked against death,” writes his mother, “I cried to you with the selfishness of a little goat” (unit 35); and at the age of 44, in the last year of his life, “When will it be possible to tell we love them to those we love?” (unit 52) and “I hope so much to be held in your arms near the fireplace to tell you all what I think” (unit 51).

But, together with spontaneity, Maslow says, goes “alienation from ordinary conventions, for which we find in Saint-Exupéry, ‘useless conversations annoy me’” (unit 46).

2. Continued Freshness of Appreciation

“S-a people have the wonderful capacity to appreciate again and again, freshly and naively, the basic goods of life, with awe, pleasure, wonder, and even ecstasy, however stale these experiences have become to others,” for which we find in the fragments, “I like to remember drinking a Pernod with you on the banks of the Šaône, while biting into a sausage and a good loaf of country bread. When I recall that afternoon, I have a feeling of plenitude” (unit 103), “... the night flight with its hundred thousand stars, its serenity, its few hours of sovereignty... those treasures made fresh by the dew and color of life which the dawn restores to us; this concert of little things that sustain us and constitute our compensation” (unit 80, also unit 99). Maslow says further, “they derive ecstasy, inspiration, and strength from the basic experiences of life,” echo of Saint-Exupéry, “I like people whose need to eat, feed their children, and finish out the month have bound more closely to life. They know more about it” (unit 95).

One of the amusing coincidences where Maslow and Saint-Exupéry speak in the same words is the following. Maslow’s statement (14, p. 163), “No one of them, for instance, will get the same sort of reaction from going to a nightclub,” is echoed by Saint-Exupéry in that he is looking “even in dissipation for something to learn and cannot stand nightclubs” (unit 46).

3. Creativeness

Maslow distinguished between “special talent creativeness” and a “universal and naive creativeness of unspoiled children.” However, on closer exam-
identification, sympathy, and affection." Because of this they have a genuine
desire to help the human race. We find in Saint-Exupéry, "One feels a great
need to return in order to protect and to shelter" (unit 33, echoed in unit 38).
Seeing a man limited to his dull existence, he feels like saying to him: "you
chose not to be perturbed by great problems, having trouble enough to forget
your own fate as a man... No one ever helped you to escape" (unit 91). In
consequence, when the Nazi invasion threatened France, Saint-Exupéry felt
that his place was with those at the battlefront (units 96, 97, 98). He was shot
down while on a reconnaissance mission on July 31, 1944.

This trait of caring and taking on tasks for the sake of others was strongly
manifested in Saint-Exupéry already when he was a young boy (units 17 and
18).

2. The Democratic Character Structure

S-a people are democratic "in the deepest possible sense," "they do not pay
attention to differences of class, education, political belief, race, or color," and
"They find it possible to learn from anybody who has something to teach
them." These traits are exemplified in units 105 and 106 (protest against
totalitarianism), unit 90 (seeing beauty and the potential for genius amidst
shapeless ugliness), and in unit 95, "Yesterday on the bus platform, I rubbed
elbows with a strangely-haired woman with five children. She had a lot to teach
them and me too. Society people have never taught me anything." It is easy to
observe that, in Saint-Exupéry, this trait is particularly pervasive.

3. Philosophical, Unhostile Sense of Humor

Maslow draws here attention to the observation that his subjects "do not
laugh at hostile humor (making people laugh by hurting someone) or superior-
ity humor (laughing at someone else's inferiority) or authority-rebellious
humor"; compare unit 87, "they bore me to tears with their jokes and
anecdotes." There is no better demonstration of this than the existential humor
of "The Little Prince." In addition, Maslow points out that such philosophical
humor evokes a smile rather than a belly laugh, and for Saint-Exupéry, a
smile can assume universal significance (units 72 and 73).

E. Interpersonal Relations

S-a people are capable of "more fusion, greater love, more perfect iden-
tification, more obliteration of the ego boundaries"; they tend to develop
relations with other individuals, but "tend to be kind or at least patient
almost everyone... They have compassion for all mankind," which rep-
resents the Gemeinschaftsgefühl described earlier.

Maslow mentions here, as characteristic traits, deeper and more profound
relations with rather few individuals, an especially tender love for children
(well exemplified in "The Little Prince"—see unit 113), compassion for all
mankind (so strongly revealed in unit 90), love with discrimination. And when
Maslow says, "Most people, after all, do not amount to much but they could
have," we find in Saint-Exupéry, "Man. Not to sacrifice himself to what he is
but to what he may become" (unit 58).

Maslow says further that when s-a people have hostile reactions to others
these are either deserved or are for the good of that person or another.
Although it holds in well with Saint-Exupéry's character structure, in our
collection we only have two instances of anger (units 105 and 106, anger
against the oppression of people by totalitarian governments).

Saint-Exupéry's interpersonal relations and emotional ties are dealt with in
more detail in section IV, B. Although, there, the discussion follows con-
structs of the theory of positive disintegration, they correspond exactly to
what Maslow describes under this heading.

F. The Imperfections of Self-Actualizing People

This section demonstrates perhaps better than any other that Maslow was
describing characteristics of real subjects rather than those of a wishful
idealized image. Thus we learn that s-a people can have "silly, wasteful, or
thoughtless habits. They can be boring, stubborn, irritating. They are by no
means free from rather superficial vanity, pride, partiality to their own
productions, family, friends, and children. Temper outbursts are not rare."
Our collection contains examples of these, taken mostly from Saint-Exupéry's
adolescence: his impetuous and sometimes imperious need to share with
others his ideas and poetic creations (units 9, 13, 21, 22, 23), his temper
outbursts (unit 16), or the pride he took in some of his later ideas, like those on
the education of thought (unit 40).

Maslow writes that his subjects were "occasionally capable of an extraordi-
nary and unexpected ruthlessness" or "surgical coldness when this is called
for," for which we don't have any examples in Saint-Exupéry. Some insight,
however, is offered by unit 45: "I am always disappointed when I discover
that a mentality which I thought would be interesting is just a mechanism easy
to unravel and I feel disgusted. I bear a grudge against this person. I eliminate
a lot of persons and people and I cannot help it."
VII. TRAITS OF SELF-ACTUALIZATION AS PROPERTIES OF LEVEL IV STRUCTURE

A. CORRESPONDENCE BETWEEN TERMS OF SELF-ACTUALIZATION AND TERMS OF THE THEORY OF POSITIVE DISINTEGRATION

The material selected from Saint-Exupéry was analyzed in two ways: first, in terms of the categories of TPD, and second, in terms of traits of SA. The fragments, or rating units, highlighting Saint-Exupéry's childhood and adolescence, number 28, while those representing his adulthood number 85. If we limit the analysis to the adult units representing level IV, which is our main concern here, then there are 35 units in which level IV dynamics overlap with traits of SA. Of the remaining 30 units, seven represent emotional ties (interpersonal relations). These seven units are the only ones which were not directly associated with traits of SA. Nevertheless, it was pointed out that what Maslow describes as interpersonal relations of s-a people (section VI, E) corresponds exactly to emotional ties at level IV (section IV, B). Consequently, there are no units in Saint-Exupéry's adult material which do not have SA referents. It might be worth recalling that Maslow limited his study to adults. But even in the first 28 juvenile units of our material, nine have SA referents (units no. 9, 13, 16, 17, 18, 20-23).

We are left with 23 units which manifest terms of SA but not dynamics of level IV. Of this number, eight units were rated at level III and represent such dynamics as hierarchization and positive maladjustment (units no. 50, 53, 54, 56-59, 95), both of which fit Maslow's concept of superior perception of reality, autonomy, and resistance to enculturation. Hierarchization, although rated at level III, is not limited to that level but extends to level IV. Positive maladjustment, although regarded as characteristic of level III, now appears to have two forms: the weak form, a reaction against conformity, and the strong form, a reaction against violation of intrinsic ethical principles (18). Consequently, the strong form is closer to level IV.

We are left with 15 units for which to account. Eight units represent the cognition function (nos. 61, 62, 65, 101) and the reality function (nos. 67, 107, 109, 111), both of which, again, fit the above Maslovian concepts. One unit (no. 102) represents emotional ties and is, thus, accounted for in section IV, B, as mentioned above. Another unit (no. 40) represents Saint-Exupéry's ideas on education and finds correspondence with Maslow's items pertaining to imperfections of s-a people—the pride they often take in their own ideas (cf. section VI, F). Unit no. 38 represents self-preservation. In the sense given it by

G. VALUE STRUCTURE AND SELF-ACTUALIZATION

The value structure of s-a people, according to Maslow, is universal and cross-cultural. It is "automatically furnished" by the source trait of acceptance (cf. section A above) and by the self-actualizer's "1) particularly comfortable relationship with reality, 2) his Gemeinschaftsfühlen, 3) his basically satisfied condition..., 4) his characteristically discriminating relations to means and ends." In Maslow's eyes, acceptance is the foundation which abolishes conflict, struggle, ambivalence and uncertainty; trivial problems vanish also, and otherwise difficult and serious problems cease to be so—they became part of the natural order of things. We find this perhaps best exemplified in Saint-Exupéry's acceptance of death (units 78, 104) and in his belief that children are also capable of accepting it: "Children accept all natural things and adjust without harmful disturbances... No child is going to be upset by the going of the little prince. It's just part of things they are!" (unit 113).

H. THE RESOLUTION OF DICHOTOMIES

Maslow continues the theme of disappearance of conflicts and lists over 25 pairs of opposites—e.g., heart and head, reason and instinct, selfishness and unselfishness, spirituality and sensuality, duty and pleasure, etc.—to show that in s-a people they coalesce to form unities. This aspect of SA needs, perhaps, no specific examples, since it is inherent in all the traits.

The last two themes in Maslow—values and resolution of dichotomies—provide us a bridge to the level IV structure in TPD. Level IV structure produces a value hierarchy with qualities corresponding exactly to those described by Maslow (cf. sections B1, B2, D1, and D2 above).
Saint-Exupéry, physical survival means little if spiritual values perish; it therefore corresponds to Maslow’s concept of superior perception of reality. The remaining four units (nos. 104, 105, 106, and 110) fit Maslow’s concept of focusing on problems outside oneself (section VI, B1). In short, SA refers have been found in every one of the 85 adult units of Saint-Exupéry’s material, while those that do not contain level IV dynamisms represent properties and behaviors consonant with level IV structure.

B. PROFILES OF THE CHARACTERISTICS OF SELF-ACTUALIZATION

Figure 1 shows the distribution of terms of TPD among characteristics of SA. Thus far we have been attaching the latter to units of the material used. Each unit is a sampling event, and each can display the presence of zero, one, or more theoretical categories. The assignments of theoretical categories to units are called ratings (17, p. 272). Since a given unit can be assigned more than one theoretical category, the number of ratings exceeds the number of units. In the case of Saint-Exupéry, we are dealing with 113 units with a total of 261 ratings. Each square in Figure 1 represents a rating. The ratings are listed consecutively in the Appendix. In Table 1 in the Appendix, they are listed according to the theoretical categories of TPD.

Groups A and B of SA traits intersect with a sufficient number of units to depict in Figure 1 each of the component traits individually. Group A makes contact with 38 units and 72 ratings and group B makes contact with 37 units and 66 ratings; while groups C and D, respectively, make contact with only 11 and 13 units and with 22 and 19 ratings. Consequently, groups C and D are too sparse for individual representation of component traits. Group E (interpersonal relations) is not represented in the figure because it was not analyzed in detail, owing to the fact that it corresponds exactly to emotional disintegration described in section IV, B.

A1 stands for Maslow’s More Efficient Perception of Reality and More Comfortable Relations with It. There is only one peak here corresponding to cognition, intuition, and reality function. As such, it shows correspondence with SA at the level of description because the category of functions in TPD is reserved for the usually discerned forms of behavioral expression. Functions do not constitute elements in the structure of levels. It is the structure of each level, constituted by its characteristic dynamisms, which shapes the forms of behavior (i.e., functions). The dynamisms corresponding to superior perception of reality are found in A3 and A4 below.

A2 stands for Maslow’s Acceptance of Self, Others, and Nature. There are no distinct peaks here, but what is interesting is the appearance of intersec-

FIGURE 1

DISTRIBUTION OF TERMS OF THE THEORY OF POSITIVE DISINTEGRATION AMONG CHARACTERISTICS OF SELF-ACTUALIZATION

A1, A2, A3, etc. refer to self-actualization characteristics described in section VI. Group A represents Autonomy and Superior Perception of Reality; group B, Problem-Centering; group C, Spontaneity; group D, Gemeinschaftsgefühl; group E, the Imperfections of Self-Actualizing People. TOTAL stands for the number of ratings for each dynamism and function in the adult material from Saint-Exupéry (units 28–113). Closely related dynamisms have been combined: creative instinct with self-perfection and identification with empathy. Each square represents a rating in which a characteristic of self-actualization intersects with a term of the theory of positive disintegration.


ations with positive maladjustment, guilt, and disquietude, which are dynamisms of level III. Here they represent the residue of an earlier structure. Recognition of these elements corresponds to Maslow’s “acceptance of self” and, by extension, to the acceptance of others as well, which is more clearly represented in the trait of Gemeinschaftsgefühl and Democratic Character Structure (group D). The A2 profile has close resemblance to that of F.

A3 stands for Maslow’s Quality of Detachment. Here the profile is more distinct in terms of the dynamisms, subject-object in oneself, third factor, and self-perfection. This is clearly related to the trait of Autonomy (A4), which shows the presence of personality ideal and inner psychic transformation. The dynamism, subject-object in oneself, is the capacity for observation, evaluation, and reflection upon oneself and others; the dynamism, third factor, is the capacity for setting and following internal ethical standards. They are the
means of very active assessment of external and internal realities and they clearly provide the mechanisms for Maslow’s concept of superior perception of reality. The correlation with inner psychic transformation and self-perfection, both dynamics of inner restructuring, is somewhat puzzling, since it does not appear to correspond directly to Maslow’s concept of “more efficient perception of reality and more comfortable relation with it,” which we have used here as a quality basic to the whole A group of traits. We must recall that s-a people are aware of and actively engaged in their own development. Together with this, there is no discrepancy between values as believed and as enacted (authenticism). What they perceive as in need of correction, especially in themselves, they correct, what they perceive as worthy of development, they develop. Hence, the assessment and decision dynamics require a link with the restructuring dynamics, such as inner psychic transformation and self-perfection.

A5 is Maslow’s Resistance to Enculturation and the Transcendence of Any Particular Culture. This quality can be considered to be the product of autonomy (A4) and Gemeinschaftsgefühl (D4) because it is the kinship with the whole of mankind which makes one transcend cultural determinism. Therefore, it is logical to observe in A5 a peak in the dynamics, empathy, and identification, as well as in the contribution of ideal and of personality ideal (personality ideal is the highest developmental dynamism which increases in strength, the higher the developmental structure, while ideal represents only the recognition of the ideal as a norm). Note the resemblance between A5 and D profiles in Figure 1.

There is one surprise in the A group. Among both the characteristics of SA and level IV dynamism we have autonomy, yet not a single rating of autonomy has been assigned to the Saint-Exupéry material. In TPD, autonomy denotes a feeling of confidence in the direction of one’s development, especially in the sense of freeing oneself from the remnants of lower levels. This lack of specific assignment of autonomy has been explained to be a consequence of the pervasiveness of autonomy in Saint-Exupéry (cf. section V).

B1, or Problem Centering, appears to have too many intersections but, if we pool together subject-object in oneself, hierarchization, positive maladjustment, and cognition as closely related mechanisms of critical perception and evaluation of reality, we can then observe that the only other prominent peak is that of responsibility. This fits well the particular nature of problem centeredness—i.e., the sense of mission in life and of carrying out tasks that must be done, which are perceived as a meaningful contribution to life. These tasks are nonpersonal and unselfish and, often, are not freely chosen. Rather, they are such that an s-a person feels called upon to respond (15, p. 30).

B2, or Discrimination between Means and Ends, Between Good and Evil, is almost identical to the preceding trait, but it also rests on the evaluative dynamics of hierarchization and the functions of cognition and reality. Interestingly, it also shows significant contribution of positive maladjustment, a dynamism of level III, which in its strong form represents the capacity to react against violation of intrinsic ethical principles. In this way, it closely corresponds to this SA characteristic as described by Maslow.

Group C, comprising Maslow’s Spontaneity, Simplicity, Naturalness, Continued Freshness of Appreciation, Creativeness, the Mystic Experience and the Peak Experience, denotes an intense and vividness of experience and perception. Because of this, its positive disintegration referents should be sought, not in the dynamisms, but in the forms of psychic overexertibility. The term, psychic overexertibility, denotes a capacity to process experience with greater intensity and to perceive and to absorb the world in much greater richness than is done on the average (5, 17, p. 255). In the case of Saint-Exupéry, all five forms of overexertibility are strongly manifested (cf. section IV, D). The forms directly related to this cluster of SA characteristics are sensual, imaginative, and emotional overexertibility. They impart the quality of enthusiasm, of freshness and vividness of sensual appreciation, and of resourceful imaginativeness required by Maslow’s description of SA creativeness.

Group D comprises Gemeinschaftsgefühl, the Democratic Character Structure, and a Philosophical, Unhostile Sense of Humor. The dynamism most fitting this group is empathy together with responsibility (taking on tasks for the sake of others), both of which we find in this profile. They are accompanied by the ever-present subject-object in oneself, authentification, and hierarchization. Anger, which is not a dynamism, appears in connection with protest against totalitarian oppression and thus fits well with this group of s-a characteristics.

Finally, group F, the Imperfections of Self-Actualizing People, significantly collects all the instances of inner conflict. Interestingly, its profile is very similar to that of acceptance (A2).

In summary, each group of s-a characteristics shows correspondence with a somewhat different constellation of elements in a level IV structure, as well as with associated properties, such as reality function, cognition, and interpersonal relations.

C. Aperçu

Looking at the profiles of Figure 1, we should not forget that they are based upon Maslow’s often overlapping descriptions rather than on an analysis of
purified traits. Our task, here, is only to relate the items of description to elements and properties of the structure of level IV.

B1 (Problem Centering) and B2 (Discrimination Between Means and Ends) are almost identical. They are both associated with the unhesitating distinction between right and wrong. They share with A1 (More Efficient Perception of Reality) a strong expression of intellectual functioning (cognition). But the more efficient perception of reality that Maslow saw as fundamental to SA is clearly based on subject-object in oneself, hierarchy, and positive maladjustment, as shown in B1 and B2, as well as on third factor and inner psychic transformation, as shown in A3 and A4. This is the group of dynamics responsible for discrimination of values.

A3 (Detachment) and A4 (Autonomy) share the characteristic level IV cluster of subject-object in oneself, third factor, and inner psychic transformation but they differ on self-perfection (characteristic in A3) and personality ideal (characteristic in A4). These two dynamics are complements, of course, as self-perfection must be guided by personality ideal if it is to exhibit properties characteristic of level IV.

One of the consequences of this comparison is that Maslow's concept of superior perception of reality brings out important relationships and affinities between a number of dynamics in the theory of positive disintegration. As a result, we can now see a much closer relationship between subject-object in oneself, hierarchy, and positive maladjustment.

A5 (Resistance to Enculturation) has a profile similar to D (comprising Gemeinschaftsgefühl, Democratic Character Structure, and Philosophical Sense of Humor). Here, the only peak distinct from other peaks is that of empathy and identification. Thus, perhaps, resistance to enculturation, is not so much a product of autonomy, but rather a result of the kinship with all human beings. Consequently, what Maslow termed resistance to the culture, really is a transcendence of one's culture by the power of empathy and identification.

The profile of C (Spontaneity, Freshness of Appreciation, etc.) was resolved in terms of forms of overexcitability rather than in terms of dynamics. It therefore finds its explanation in categories which refer to the potential for developing level IV structure (17, p. 250).

Finally, A2 (Acceptance) and F2 (Imperfections) show a great degree of similarity. This simply might reflect the practical wisdom that self-improvement must start with the recognition of one's shortcomings rather than with denial or repression.

VIII. CONCLUSIONS AND IMPLICATIONS

A. INTERSECTION OF THE THEORY OF POSITIVE DISINTEGRATION WITH MASLOW'S CONCEPTS

1. Self-Actualization as an Attribute of Level IV

This study has established a number of points of contact between Maslow's description of the characteristics of SA and the statements taken from Saint-Exupéry's writings. Our study shows only a minimum number of points of contact and does not even exhaust those in the material presented in section III, much less those available in the much larger pool of Saint-Exupéry's letters, writings, and biographies. Nevertheless, the material used here shows ample correspondence with all the characteristics of SA.

To find many points of contact between traits of SA and Saint-Exupéry is not, in itself, remarkable. One could argue that a prolific writer of high quality is bound to produce items corresponding to Maslow's descriptions and that a persistent item collector should be able to compile a set corresponding to the one delineated by Maslow. However, the correspondence between Maslow's description of SA and the Saint-Exupéry material gains significance because there exists, independently, a theoretical structure corresponding both to SA and to Saint-Exupéry's material. This structure—level IV in the theory of positive disintegration—has been shown to underlie Saint-Exupéry's behavioral organization. The correspondence between Saint-Exupéry's material and SA and between terms of SA and the terms of positive disintegration shows that the structure of level IV underlies all the characteristics of SA.

Level IV structure, however, fits only that form of SA which Maslow saw as representing "peakers" or "transcenders": i.e., those to whom peak experiences are central, as contrasted with the "nonpeakers" or "doers" to whom peak experiences are not central, or perhaps, who do not even encounter them (15, chap. 22). At the present, we do not know a theoretical structure that fits the latter form of SA.

The structure of level IV was described as consisting of a number of dynamics that carry out the tasks of developmental transformation and of a number of dynamics which represent different qualities and relations within that structure. Overall, it has a high degree of unity. It represents an autonomous value hierarchy, values that correspond to Maslow's Being-values. In this structure, the usual variance between what is believed and what is enacted disappears.

Maslow's description of the characteristics of SA shows their pervasiveness
and distinct cohesion. This strongly suggests an underlying structure. Maslow sought this structure in his theoretical conception of metamotivation (15, p. 339, thesis XXVIII). In level IV, we have an explicit and detailed developmental structure which accounts for the pervasiveness and the cohesion of the traits of SA.

2. Developmental Potential

Maslow did not show the origin of SA, from where it comes, nor how it comes about. Although he saw as a necessary condition for SA a plentiful satisfaction of basic needs, he was aware that this was not sufficient and that there was nothing automatic about the way in which SA was attained (15, pp. 300-301, p. 328). The conceptual framework of TPD shows that SA corresponds to a well-defined structure in a larger sequence of developmental structures. TPD shows that besides the satisfaction of basic needs which, as Maslow indicated (14), need not always be plentiful, there are properties in the organism which must be present if SA is to be a real possibility.

These properties are the forms of psychic overexcitability which at their very origin constitute the developmental potential. In the case of Saint-Exupéry, all five forms are very strong and appear to be associated with different qualities of SA. Thus, psychomotor overexcitability can be discerned in the observation that s-a people demonstrate efficiency, self-starting, problem-centering, effective fighting; sensual overexcitability can be discerned in the intensification of experience, enjoyment of life, continued freshness of appreciation; intellectual overexcitability, in a superior perception of reality, quest for knowledge and truth, intense concentration, problem-centering, and philosophical sense of humor; imaginative overexcitability, in creativeness, resourcefulness, humor; and emotional overexcitability, in the Gemeinschaftsgefühl, democratic character structure, compassion, intimate and deep interpersonal relations, enthusiasm, and unhostile sense of humor.

SA, then, is a necessary attribute of level IV and, under optimal conditions, including some degree of satisfaction of basic needs, is a necessary outcome of a strong developmental potential as defined in TPD (17, pp. 250, 284).

3. Metapathology as an Attribute of Level III

Thus far, we have not mentioned Maslow's concept of metapathology (15, chap. 23, thesis XII): i.e., "the illnesses' resulting from deprivation of intrinsic values (metaneeds)." Maslow seemed to suggest that metapathology arises from a lack of opportunity to satisfy higher needs, thus putting more stress on the external availability of conditions to satisfy them. In TPD, the developmental structure corresponding to Maslow's concept of metapathology is called level III. But the condition of deprivation of higher needs is, here, interpreted as a function of an internal developmental structure. Higher values are apprehended but do not appear attainable; hence, feelings of disquietude with oneself, of dissatisfaction with oneself, of inferiority toward oneself (Maslow's Jonah complex), of guilt, and of shame. In short, a condition of internal strife between "what is" and "what ought to be." Thus, to a large extent, what Maslow called metapathology is regarded within the framework of TPD as a necessary precondition of SA: metapathology (level III in TPD) is the lower structure of self-actualization (level IV).

B. Kohlberg's Stage 6

There exists another theoretical and empirical structure with terms that appear to correspond to SA and level IV. This is stage 6 in Kohlberg's theory of the development of moral reasoning (11, 12). This stage represents moral reasoning which depends upon self-chosen ethical principles. These principles are held to be universally valid. Human nature is considered not in terms of its social utility but in terms of an intrinsic right of every person. The resemblance is striking to the SA traits of Gemeinschaftsgefühl, of democratic character structure, and of a discrimination between means and ends as generated by the value structure of level IV. However, the extent of the correspondence calls for closer examination, since Kohlberg's approach to the development of moral reasoning has not yet produced links to other aspects of psychological makeup and development: i.e., those offered by Maslow and the theory of positive disintegration, both of which show the relationship between moral judgment and moral behavior. This link is largely absent from Kohlberg's theory, since a given level of moral reasoning does not guarantee a corresponding level of moral behavior (19). Nevertheless, the fact that we are dealing here with a comparison of structures enables the testing for correspondence to be quite efficient, following the rules for structural isomorphism as outlined by Brainerd (1, 2).

C. The Norm of Psychological Health and the Nature of Values

Self-actualizing people are the psychologically healthy par excellence (13, 14). They constitute the ideal norm of psychological health comparable to the ideal norm of physical health and the ideal norm of physical constitution.
These norms are empirical, although, invariably, only a small minority of people represent them in the population; yet, these norms are not narrow but allow for a broad range of variation within the essential structure.

Self-actualization, as a psychological norm suggested by Maslow, now finds support in the framework of the theory of positive disintegration as an attribute of the level IV structure. The theory defines mental health in terms of capacity for development (10). Level IV, or SA, requires a large capacity for development. That this capacity, in the form of developmental potential, can be assessed in quantitative terms has been shown (17).

To offer SA, or level IV, as an empirical and theoretical basis for the norm of psychological health does not bring out the very special aspects of self-actualizing or highly developed (and continuing to develop) people. It is the aspect of a superior perception of reality, widest possible frame of reference, autonomy, detachment, objectivity, freedom from enculturation, necessarily combined with compassion, Gemeinschaftsgefühl, and democratic character structure that makes the phenomenon of SA (or level IV) so striking. One of the properties of the SA phenomenon is a universal and objective value structure. This nonarbitrary value structure of highly developed people has been shown to have an empirical basis (10, chaps. 5, 13, 14). This structure is determined by the laws of human development and the conditions necessary to it. Among those conditions, Maslow identified the satisfaction of basic needs, while the theory of positive disintegration identifies the components of the developmental potential.

### APPENDIX

#### RATINGS OF THE FRAGMENTS

The following list contains ratings of the fragments, forms of psychic overexcitability, and functions for each of the 113 fragments as carried out in Dabrowski and Piekanski (9). Abbreviations are P—psychometric overexcitability; S—sensory overexcitability; Int—intellectual overexcitability; Im—imaginational overexcitability; Em—emotional overexcitability. Roman numerals stand for levels of development, subscripts for the consecutive numbers of rating units. O designates no level assignment. Brackets contain reference to SA traits intersecting with a given unit; the symbols for SA traits correspond to subsections of Section VI; thus, for instance, A1 stands for More Efficient Perception of Reality, A2 for Acceptance, A3 for the Quality of Detachment, and so on. See also Table 1 and Figure 1.

<table>
<thead>
<tr>
<th>Fragment</th>
<th>Rating</th>
</tr>
</thead>
<tbody>
<tr>
<td>III,</td>
<td>Im</td>
</tr>
<tr>
<td>III,</td>
<td>Im</td>
</tr>
<tr>
<td>O,</td>
<td>Im</td>
</tr>
<tr>
<td>O,</td>
<td>Int (curiosity and concentration)</td>
</tr>
<tr>
<td>III,</td>
<td>Identification with animals; Im, Em</td>
</tr>
<tr>
<td>II-III,</td>
<td>Fear of the unknown; Im, Em</td>
</tr>
<tr>
<td>II-III,</td>
<td>Feeling of guilt, Fear; Im, Em</td>
</tr>
<tr>
<td>O,</td>
<td>Creative instinct: multiple talents and interests</td>
</tr>
<tr>
<td>III,</td>
<td>Creative instinct, Second factor: a need to have others respond to his poems; Em; [F]</td>
</tr>
<tr>
<td>III,</td>
<td>Hierarchization: perception of the contrast between the drama of death and man's blind egocentrism</td>
</tr>
<tr>
<td>II-III,</td>
<td>Adjustment to his &quot;own rhythm,&quot; maladjustment to the rhythm of others</td>
</tr>
<tr>
<td>II-III,</td>
<td>Creative instinct; P</td>
</tr>
<tr>
<td>II,</td>
<td>Second factor: a need to dominate others; P, Int (new ideas and arguments; [F]</td>
</tr>
<tr>
<td>O,</td>
<td>P</td>
</tr>
<tr>
<td>III,</td>
<td>Positive maladjustment, Emotional ties; Em</td>
</tr>
<tr>
<td>III,</td>
<td>Positive maladjustment; Em, P; [F]</td>
</tr>
<tr>
<td>III,</td>
<td>Self-control, Responsibility, Empathy: he is capable of changing pace when given responsibility; [D1]</td>
</tr>
<tr>
<td>III-IV,</td>
<td>Courage, Empathy; Em, P; [D1]</td>
</tr>
<tr>
<td>O,</td>
<td>Creative instinct; Im, P</td>
</tr>
</tbody>
</table>

233
O20  Creative instinct; Im, Int (design); P (unrelenting experimentation); [C3]

II-Ill21  Enthusiasm, Creative instinct, Second Factor: a need to share; Em, Im; [C3; F]

II-Ill22  Enthusiasm, Creative instinct; Int, P; [C3; F]

III23  Creative instinct, Second factor; P, Int, Em (a need to share); [C3; F]

III24  Second factor: he is sensitive to nicknames; multilevel components of behavior ("smiling and at the same time surly"); Im (reverie), P (disorderly appearance)

O25  Multiple interests and multiple forms of overexcitability: P (disorder), Im (lack of concentration at appointed time), Int (variety of books and papers)

III-IV26  Emotional ties: the deep and unique love of his mother is stronger than all adversity; Em (affective memory)

III27  Humility: he was modest but not self-effacing; Im ("a dreamer"), P and Em ("explosions of joy and exuberance"

II-Ill28  Ambitendences of mood with multilevel components (exuberance vs. "inner meditation"); Second factor: "he liked to be liked, Emotional ties: difficulty in making friends suggests in this case a need for deep emotional involvement (cf. units 15, 18, 26)

IV29  Third factor, Education-of-one'self, Inner psychic transformation: conscious and systematic discrimination of the developmental value of daily events; [A4]

IV30  Third factor, Subject-object in oneself, Personality ideal: interior life is the highest value determining all choices and relationships with others; [A4]

IV31  Subject-object in oneself, Third factor, Self-perfection: systematic self-observation and self-correction; [A3]

IV32  Emotional ties: exclusive and unique love; Anger, Em

IV33  Self-preservation, Empathy: strong need to help and protect others; [D1]

IV34  Emotional ties (cf. unit 33): existential security protected only by deep love

IV35  Subject-object in oneself, Emotional ties: unique and exclusive love; [C1, D1]

IV36  Responsibility; [B1]

IV37  Responsibility, Authenticism; [B1]

IV-V38  Self-preservation; true survival depends on the survival of spiritual values; [A1]

IV39  Emotional ties: exclusive relationships

IV40  Education: concern over development of discrimination in thought and human values; Int; [F]

III-IV41  Creative instinct, Intuition: truth and understanding are not produced by words; [A1, A2]

III-IV42  Responsibility; [A1, A2]

IV43  Subject-object in oneself, Third factor, Education-of-one'self: points out the value of dissatisfaction with oneself as a necessary process in personal growth (cf. unit 41); [A1]

IV44  Emotional ties: an "I-Thou" relationship (cf. units 26, 34, 40)

III-IV45  Third factor, Inner conflict; [F]

IV46  Subject-object in oneself, Self-awareness; [C1, C2]

IV-V47  Subject-object in oneself, Third factor, Self-perfection, Creative instinct: harmony and transparence of experience and of consciousness—secondary integration (cf. unit 31) [A3]

III-IV48  Subject-object in oneself; [F]

IV49  Emotional ties: unique and exclusive love

IV50  Subject-object in oneself; [A4, A5]

IV51  Subject-object in oneself, Emotional ties: unique and exclusive love; [C1]

IV52  Subject-object in oneself, Empathy; [C1]

III53  Positive maladjustment; [A2]

III54  Hierarchization: the value of man is measured in his creativity; [A4]

IV-V55  Subject-object in oneself, Responsibility, Inner psychic transformation: speaks of transcending oneself; [B1]

III56  Positive maladjustment: conflict of value—socialism to him is more than just a better standard of living; [B1, B2]

III57  Positive maladjustment, Hierarchization: higher standard of living is not sufficient to improve humankind; [B1, B2]

III58  Hierarchization: hierarchy of aims—"what ought to be" is more significant than "what is"; [A4, E]

III59  Hierarchization; [B2]

III-IV60  Hierarchization: hierarchy of universal values; [B1, B2]

III-IV61  Cognition: conceptual thinking as a key to the creation of truth; Int; [B2]
Cognition: an intuitive (conceptual) dimension of reality; [B2]
Hierarchization of Cognition (cf. unit 62); [A1, B2]
Cognition, Creative instinct: conjunction of intellectual process with a hierarchy of values
Cognition: perception of inner organization as a key to knowledge—presentation of secondary integration; [A1]
Cognition, Creative instinct: knowledge and creation of a synthesis come only from active participation and experience; [B1]
Reality function: higher levels of development are less probable yet inevitable (cf. units 55, 56, 58, 63); [A1]
Positive maladjustment: higher values are never common; [B2]
Inner psychic transformation, Emotional ties: the rewards of love and friendship have to be earned—they involve long growth; [B1]
Fear, Empathy, Emotional ties: relationships of love in involve one's essence; [F]
Empathy, Emotional ties
Hierarchization of smile (see Laughter and cf. units 69, 73); [B1, D3]
Hierarchization of smile: "transcendental essence" (cf. units 69-72); [B1, D3]
Subject-object in oneself, Respect: respect has value only when founded on empathy (respect for others who are unlike ourselves); [B1]
Empathy: a signal for help can be a trigger to brotherly communion of men; Em, Im; [A5, C4]
Emotional ties: intensive love for his wife evokes her image and a message of love; Im (visualization), Em; [C4]
Emotional ties: true friendship lasts through lack of contact, it is nourished by hope of reunion and it is not deceived (i.e., the separation does not occasion growing apart)
Death, Emotional ties, Inner conflict: the conflict of realization that a true friend is dead is very calm, the bitterness is against the irreversibility of loss rather than the inevitable fact of death; [B1, F]
Emotional ties, Inner psychic transformation: a friendship grows slowly and the growth calls for work (cf. unit 69); [B1]
Emotional ties, Inner psychic transformation (cf. units 69, 70); Im; [A2, A3, C2]
Self-awareness: the meaning of existence is based on a sense of purpose—the horror of existence on not having any, on not being enlisted into the "community of mankind"; [A5, B1]
Subject-object in oneself (cf. unit 81): a sense of being comes from deeper sources than intellectual quests; [B1]
Inner psychic transformation, Self-perfection, Subject-object in oneself, Feeling of guilt, Self-control: personal growth toward higher ideal (becoming "purer") occurs through many changes, it calls for watchful self-evaluation (subject-object); to cry would be self-pity rather than acceptance of a trial justly deserved (feeling of guilt, self-perfection, self-control); [A2, F]
Inner psychic transformation, Personality ideal, Authenticism: higher values must be worked for and everyone has to create them himself (cf. units 69, 79, 80, 85); [A4]
Authenticism, Inner psychic transformation, Self-perfection: conjunction of creativeness with individual growth process; [A4]
Subject-object in oneself, Self-awareness, Inner conflict: he realizes that he had found fulfillment in the life of action and that only this kind of life satisfies him; [A1, F]
Self-awareness, Subject-object in oneself, Empathy, Third factor: he feels close to individual essence, fondness for his comrades does not prevent him from seeing that his growth needs something more; [A4, D3]
Subject-object in oneself, Inner conflict: dark night of the soul; [A5, F]
Subject-object in oneself, Authenticism; [A3]
Empathy, Sadness: through this child he sees the unlimited potential of every man and its loss—his empathy transcends all differences: integration of all values and all transformations; [A5, B1, C4, D2, E, F]
Subject-object in oneself, Empathy ("no one ever helped you to escape"); [B1, D1]
Subject-object in oneself, Disquietude toward oneself and in relation to the world outside; [A2, F]
Personality ideal, Inner psychic transformation, Authenticism; [A2]
Personality ideal: life of service to others; Disposing and Directing Center guided by Empathy; [A5, B1]
Positive maladjustment, Identification with those whose life is harder and therefore more real; [C2, D2]
Responsibility, Subject-object in oneself: he sees clearly what
tasks he is best suited for; P (need for action), Em (self-expression); [B1, B2, D1]

IV. Responsibility, Authentism, Personality ideal: words and actions must agree even at the cost of his life; [B1, B2, D1]

IV. Self-preservation, Authentism: saving his values in more compelling than saving his life (cf. unit 97); [B2, D1]

IV. Self-preservation, Intuition, Reality function: he values the order hidden behind the appearance of things—this intuitively perceived order is more real to him than what can be seen with the senses; Int, S; [B1, C2]

IV. Responsibility: supreme responsibility toward others; [B1]

IV. Cognition: the order of things can be grasped only by perceiving its gestalt and not by examination of the separated components; Int; [A1]

III-IV. Subject-object in oneself; [A3]

III-IV. Pleasure, Sadness, Emotional ties: pleasure and a sense of peace derive from carefree moments shared with a close friend; S, Em; [A2, C2, F]

IV. Partial Secondary Integration: perspective of continuity; synthesis of the attitude toward life and death; [B1]

IV. Ideal: a source of strength; Anger against the oppression of people by totalitarian governments; [A5, B1, D2, E]

IV. Anger against political systems which dehumanize people; [B1, D2, E]

IV. Reality function, Inner conflict, Intuition: existential awareness and apprehension of World War II; the conflict exists in not having an answer; [A1, B1, F]

IV-V. Ideal: a necessary nourishment, Education-of-oneself applied to others; [B1]

IV-V. Ideal, Reality function: lack of spiritual life is one of the basic sources of unresolvable difficulties; [A5, B1]

V. Secondary integration: man becomes integrated when he sees beyond the component parts of his existence; this realization is the prerequisite of spiritual life—the essence of man; [A5, B1]

IV. Reality function: he sees clearly that in all areas of life the tool is not responsible for the way it is used; [B2]

IV. Self-perfection, Responsibility (cf. unit 42); [F]

IV. Identification, Creative instinct: he identifies with the child's way of experiencing life; [A3, B2, E]

Table 1 presents level assignments of rating units according to the categories of dynamisms, forms of overexcitability, and functions (17). This table serves as a key by means of which one can find in the fragments expressions representing a given theoretical item (i.e., a given dynamism, form of overexcitability, or function). Numbers refer to levels: 3 stands for level III, 3.5 for III-IV, 4 for IV, and so on. Subscripts refer to rating units.

Profiles of the frequency of dynamisms, level ratings, and forms of overexcitability for Saint-Exupéry are shown in Figures 3 and 4 of an earlier reference (17).
### Table 1

<table>
<thead>
<tr>
<th>LEVEL IV</th>
<th>DYNAMISMS</th>
<th>FORMS OF OVEREXCITABILITY</th>
<th>FUNCTIONS</th>
</tr>
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<tbody>
<tr>
<td>PERSONALITY IDEAL</td>
<td>6, 4, 3, 2, 1, 0, -</td>
<td>2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12</td>
<td>ADJUSTMENT</td>
</tr>
<tr>
<td>AUTHORITY</td>
<td>6, 4, 2, 1, 0, -</td>
<td>1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12</td>
<td>ANGER</td>
</tr>
<tr>
<td>AUTHENTICITY</td>
<td>6, 4, 2, 1, 0, -</td>
<td>1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12</td>
<td>COURAGE</td>
</tr>
<tr>
<td>RESPONSIBILITY</td>
<td>6, 4, 2, 1, 0, -</td>
<td>1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12</td>
<td>COGNITION</td>
</tr>
<tr>
<td>EDUCATION-ONESelf</td>
<td>6, 4, 2, 1, 0, -</td>
<td>1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12</td>
<td>ATTITUDE TOWARD DEATH</td>
</tr>
<tr>
<td>AUTO-PSYCHOTHERAPY</td>
<td>6, 4, 2, 1, 0, -</td>
<td>1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12</td>
<td>EDUCATION</td>
</tr>
<tr>
<td>SELF-CONTROL</td>
<td>6, 4, 2, 1, 0, -</td>
<td>1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12</td>
<td>EMOTIONAL TIES</td>
</tr>
<tr>
<td>SELF-AWARENESS</td>
<td>6, 4, 2, 1, 0, -</td>
<td>1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12</td>
<td>ENTHUSIASM</td>
</tr>
<tr>
<td>INNER PSYCHIC TRANSF</td>
<td>6, 4, 2, 1, 0, -</td>
<td>1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12</td>
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</tr>
<tr>
<td>THIRD FACTOR</td>
<td>6, 4, 2, 1, 0, -</td>
<td>1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12</td>
<td>HUMILITY</td>
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<td>SUBJECT-OBJECT IN ONESelf</td>
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<td>1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12</td>
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<td>POSITIVE MALADJUSTMENT</td>
<td>6, 4, 2, 1, 0, -</td>
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<td>FEELING OF GUILT</td>
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<td>INTUITION</td>
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<td>FEELING OF SHAME</td>
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<td>LAUGHTER/SILENT</td>
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<td>ASTONISHMENT WITH ONESelf</td>
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<td>DISAFFECTATION WITH ONESelf</td>
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<td>REALITY FUNCTION</td>
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<td>INFERIORITY TOWARD ONESelf</td>
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<td>RESPECT</td>
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<td>HIERARCHIZATION</td>
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<td>SELF-PRESERVATION</td>
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<td>SECOND FACTOR</td>
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<td>AMBITIOUSNESS</td>
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<td>SELF-PERFECTION</td>
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<td>INNER CONFLICT</td>
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<td>DISPOSING AND DIRECTING CENTER</td>
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Note: Four additional examples of sensual overexcitability are listed in section IV, D. These examples come from material not included in section III.
REFERENCES