

Dr. K. Dabrowski: The Man His Theory and His Dream

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Introduction

In sharing my understanding of Dr. Dabrowski, the man, his theory, and his dream, I seldom refer to Dr. Dabrowski himself. My decision to do so, in spite of and because of my long and cherished acquaintance with him, is based on my respect for the incredible privacy this man required in order to live his life and do his work.

I chose to talk about Unamuno, because Dr. Dabrowski loved Unamuno. As for Dag Hammarskjöld as an example of multilevel development, I never heard Dr. Dabrowski speak of him, but in Hammarskjöld I found not scientific, but living proof of the validity of Dr. Dabrowski's theory.

Dr. Dabrowski's imprint is to be found in his writings, any second-hand interpretations of which may lead the reader away from, rather than closer to an understanding of his theory and its implications for the future of mankind.

To understand the theory, in my opinion, requires not only a keen desire to do so, but an ability to listen with the heart, and a willingness to put the intellect in its proper place, as an interpreter, not a discoverer of essential knowledge, otherwise called wisdom.

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Dr. K. Dabrowski: The Man, His Theory and His Dream

"The very same reason which one man may regard as a motive for taking care to prolong his life may be regarded by another man as a motive for shooting himself". Miguel de Unamuno. 1

"For some, suicide is the first authentic act". K. Dabrowski. 2

Dr. Dabrowski was deeply influenced by Unamuno, a Spanish philosopher for whom "I think, therefore I am" was an insufficient basis for the authentic life. Could one, he asked, not say "I feel, therefore I am" or "I will, therefore I am". 3

For Unamuno, and Dabrowski, the "strife between enemy truths, the truth thought and the truth felt" was the key to true human development. This was best expressed in Unamuno's 'Tragic Sense of Life' and in Dabrowski's theory and poetic writings, some of them, of necessity, written under a pseudonym.

And what comes before the decision for an authentic life, or an authentic death? First, states Unamuno, there is hunger, and when these needs are satisfied there arises vanity, during which time, for lack of what he considers his proper recognition, man will boast even of his misfortunes, and "is like a child who, in order to attract attention, struts about with his bandaged finger".

And thus does Unamuno poetically describe Dr. Dabrowski's levels of biological and social determinism, the beginning of the struggle between "what is" and "what ought to be. And then what? And for what reason? Struggling with the enemy truths, thought and feeling, man seeks to perpetuate his imprint in the world, thus thrusting himself, via the vehicle of others, into a future in which he will never be *forgotten*. He wishes not to be viewed as "very good" at something, but the best, not only now, but for all times before and after his existence on earth.

And yet this vanity, with the necessary suffering, can be transformed into the authentic life.

And in the Theory of Positive Disintegration, Dr. Dabrowski emphasized the amount of energy required for the shift from uni-level to multi-level consciousness. The dilemma for this man, full of vanity, is fame now versus fame later, if ever. This uni-level, socially determined man bandages one finger after another as he cries out "Why me, dear God, why me?" He strives to make more money, acquire a bigger house or a newer car, write another paper - and yet for some, it is all wrong. The path to 'stardom' is grounded in socially determined in which fame is a social perception, an illusion which threatens to crumble at any time. When the structure, the house of cards, comes tumbling down he finds himself standing alone and trembling, on unfamiliar ground. With courage some begin to build a house on shifting sands.

And now begins the real suffering, which, according to Unamuno is the collision of consciousness with unconsciousness - the cure for which is "not to be submerged in unconsciousness, but to be raised to consciousness and to suffer more". 5

And so, as he gives up the applause of the audience, man begins to be and to become that person whom he and he alone feels and knows he ought to be.

"Inner anxiety, inner conflicts, maladjustments, sorrows and disruptions - everything that demeans our position in the scale of common values, works toward our passage to a world of higher values." 6

"Who, indeed are the existentialists, not in name but in substance? Who were Kierkegaard, Beckett, Jaspers, and Camus? They were simply extreme psychoneurotics, who, moreover, apprehended most fully the pain and suffering of this world and expressed it with genius." 7

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"Inner conflict minimizes our conflicts, building peace and compassion for others." s Who are these individuals, the ones who lived authentically, who struggled always toward "what ought to be"? Dr. Dabrowski cited Christ, Socrates, Gandhi, Lincoln - to which I would add Dag Hammarskjöld as an example of multilevel suffering, who, in his relatively short lifetime transcended hunger and vanity in his acceptance of the cure for suffering - more suffering. Dag Hammarskjöld, Secretary General of the United Nations in the 1950's, spoke thus in his autographical diary called 'Markings'.

"Out of myself as a stumbling-block, into myself as fulfillment." 9

"Do you create?

Or destroy? That's

For your ordeal by fire to answer." 10

"My friend, the Popular Psychologist, is certain of his diagnosis and has understood nothing, nothing." 11

"Not knowing the question, It was easy for him

To give an answer." 12

"In the last analysis it is our conception of death which decides our answers to all the questions life puts to us" 13

"Too tired for company, You seek a solitude

You are too tired to fill." 14

Weep

If you can, Weep,

But do not complain

The way chose you

And you must be thankful." 15

"They laid the blame on him

He didn't know what it was

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But he confessed it." 16

"Forgiveness breaks the chain of causality because he who `forgives' you - out of love - takes upon himself the consequences of what you have done. Forgiveness, therefore, always entails a sacrifice." 17

"I don't know who - or what - put the question, I don't know when it was put. I don't even remember answering. But at some moment I did answer `yes' to someone - or something - and from that hour I was certain that existence is meaningful and that therefore, my life, in self surrender, had a goal." 18

A statesman and a poet, a man full of seeming contradictions - extremely disciplined and strict with himself, while empathic and understanding of others. Hammarskjöld sums it up best when he says of himself:

"The road, you shall follow it,
The fun, you shall forget it.
The cup, you shall empty it.
The pain, you shall conceal it.
The truth, you shall be told it
The end, you shall endure it." 19

Hammarskjöld died in a plane crash in 1961 while on duty in the Congo. "He was thrown clear of the wreckage and alone among the victims, was not burned at all. Although the post-mortem showed that he had probably lived for a short time after the crash, his injuries - a severely fractured spine, several broken ribs, a broken breastbone, a broken thigh and severe internal hemorrhaging - were certainly fatal. He was lying on his back near a small shrub which had escaped the fire, his face extraordinarily peaceful, a hand clutching a tuft of grass".

Hammarskjöld was a visionary. He believed there were no limits to what the United Nations could do, and devoted his life to making that possible. His goal, like Dabrowski's -

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working toward a world of peace for the citizens in an international society - the global community of man, for Hammarskjöld, authentic man for Dr. Dabrowski.

Hammarskjöld, demanding authenticity of himself, was understanding of the limitations of others, and with this understanding achieved peaceful solutions through skillful negotiation and mediation.

Hammarskjöld was greeted by Trigve Lie, his predecessor, when he became Secret General in 1953, and welcomed to "the most impossible job on earth". 21

In his acceptance speech April 10, 1953, Hammarskjöld stated "common to us all, and above all other convictions, stands the truth once expressed by a Swedish poet when he said t the greatest prayer of man does not ask for victory but for peace." 22

"The dignity of man, as a justification of our faith is freedom, can be part of our living creed only if we revert to a view of life when maturity counts for more than outward success and where happiness is no longer to be measured in quantitative terms.... There is no formula to teach us how to arrive at maturity and there is no grammar for the language of inner life ... the rest is silence because the rest is something that has to be resolved between a man and himself..." 23

"Hammarskjöld's posthumously published notebook, *Markings*, is largely the logbook of his search for maturity of mind. It is an unusual record for a highly successful public man, and some readers have found its earnestness and frankness embarrassing and even unattractive. It is certainly an intensely serious book, which makes no effort at all to play up the more human or charming aspects of its subject. In calling it the "only true `profile'" Hammarskjöld presumably felt that he was describing that part of himself, the inner life, which no one else could possibly know and which was the source of all his conviction and strength". 24

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"For all his success as a Swedish civil servant, the early part of Markings reveals a nagging discontent that is part of an admitted immaturity. The theme of emptiness constantly recurs on these early pages, and with it the search for meaning, a reality, a way "to transform the mirror into a doorway". 25

Like Dr. Dabrowski, Hammarskjöld was, as per Lester Pearson "a man of quiet but incredible energy", adding he had never worked with someone who seemed so impervious to either fatigue or human weakness. When asked once if he was tired (after going without sleep for the previous three nights), he said, "Tired?" "That would be frivolous". 26

"He was a leader of men while lacking most of the outward signs of a leader" (like an iceberg, most of multi-levelness remains unseen by the "so-called normal" world).

"In 'Markings', Hammarskjöld laid down some general rules of conduct which well described his approach to his job:

"It is more important to be aware of the grounds for your own behavior than to understand the motives of another.

The other's "face" is more important than your own.

If, while pleading another's cause, you are at the same time seeking something for yourself, you cannot hope to succeed.

You can only hope to find a lasting solution to a conflict if you have learned to see the other objectively, but, at the same time, to experience his difficulties subjectively." 27

Dag Hammarskjöld, the man, living and suffering what Dr. Dabrowski would describe as the monumental shift from uni-level to multilevel consciousness, with clear evidence of

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disintegration and then some evidence of secondary integration (some signs of the peace of re-integrating dynamics) was summed up by his biographer as follows:

"Rooted in the European tradition, yet always welcoming new ways and new experience; shy and fastidious but with a boundless regard for humanity and its possibilities; a man of deep integrity, determined to use all his gifts for the purposes and ideals he believed in; an intellectual of extraordinary range, disciplined by practical common sense and deep intuition, dazzling, difficult, considerate exigent, aloof and charming by turns, but always consistent in the main preoccupations of his life; unshakable in his convictions but responsive to all the vital elements of the world about him. Hammarskjöld was at the same time impressive and elusive."

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Had his biographer, Brian Urquhart, had access to Dabrowski's Theory of Positive Disintegration, he would have had some answers to the seeming contradictions in this remarkable man, his colleague and friend.

Unamuno, in whom Dr. Dabrowski found a kindred spirit, speaks as follows:

"What I wish to establish is that uncertainty, doubt, perpetual wrestling with the mystery of our final destiny, mental despair, and the lack of any solid and stable dogmatic foundation may be the basis of an ethic". 29

"The cure for suffering - which as we have said, is the collision of consciousness with unconsciousness - is not to be submerged in unconsciousness, but to be raised to consciousness and to suffer more." 30

"He who does not suffer, and does not suffer because he does not live ... does not exist as a person". 31

"Suffering is the substance of life and the root of personality, for it is only suffering that makes us persons ... and it is that which we call will". 32

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"And suffering has its degrees, according to the depth of its penetration from the suffering that floats upon the sea of appearances to the eternal anguish, the source of the tragic sense of life....."

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"Anguish is something far deeper, more intimate and more spiritual than suffering". 34

"The happy who resign themselves to their apparent happiness, to a transitory happiness, seem to be as men without substance, or, at any rate, men who have not discovered this substance in themselves, who have not touched it." 35

"There is no true love save in suffering, and in this world we have to choose either love, which is suffering, or happiness. And love leads us to no other happiness than that of love itself and its tragic consolation of uncertain hope." 36

"The satisfied, the happy, do not love; they fall asleep in habit, near neighbor to annihilation. To fall into a habit is to begin to cease to be. Man is the more man - that is, the more divine - the greater his capacity for suffering, or, rather, for anguish." 37

"Spirit finds itself limited by the matter in which it has to live and acquire consciousness of itself, just as thought is limited, by the word in which as a social medium it is incarnated. Without matter there is no spirit but matter makes spirit suffer by limiting it. And suffering is simply the obstacle which matter opposes to spirit, it is the clash of the conscious with the unconscious." 38

"Suffering is, in effect, the barrier which unconscious matter, sets up against consciousness, spirit; it is the resistance to will the resistance which consciousness opposes to the penetration by consciousness." 39

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"Anguish is that which makes consciousness return upon itself. He who knows not anguish knows what he does and what he thinks, but he does not truly know that he does it and that he thinks itNeither does he properly belong to himself." 40

"Spirit says: I wish to be!... and matter answers: I wish not to be!" 41

For Dr. Dabrowski, man is both complex and highly transparent to the discerning eye. Each of us manifests at all times our cumulative history - our length, our breadth, our depth. It is revealed in our faces, our speech and our silences. Each movement we make reveals even that which we think we conceal. The observable tension between act and intent reveals to the discerning eye our purity of motive. Nothing is hidden, except from ourselves for a good part of our lives. We are astonished at times to find that even a child finds us transparent.

Our search for our self begins in pain, as we "turn the mirror into a doorway" - finally no longer evaluating ourselves by the distorted reflection we perceive.

The steps? Dr. Dabrowski made this quite clear.

1) Astonishment with the self - an intellectual experience in which one is shocked to suddenly see a behavior in the self which causes pain or suffering to others.

2) Disquietude in the self - an emotional experience, as the thought is allowed to penetrate the heart and act on the feelings. This is very difficult to pursue, as one wants to run away from the painful self-awareness.

3) Discontent with the self - a lengthy period of time during which thought, under the direction of feeling, eradicates the harmful behavior.

This procedure is summed up by the term 'positive partial death instinct', and is nothing other than putting to death in the self that which has become abhorrent to the self.

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Suicide at this point, while also an authentic act, and possibly the first such act in the life of a certain individual, is only partial repayment of one's debt to his fellow humans. To seek the relief for suffering (more suffering) takes equal courage and requires a life of "paying down the debt" to those whose emotional resources have been depleted by the here-to-fore unfeeling "culprit".

Difficult? Extremely - and more so because we deceive ourselves into thinking we have suffered when we haven't really suffered at all. As in Camus' *Myth of Sisyphus* - the sole reward for pushing a rock up a hill is that, at the top it rolls down again and one is faced with a larger rock and a higher hill. Whether man's descent to the waiting rock is performed in sorrow, or in joy, is our choice - Camus states that the struggle itself toward the height is enough to fill a man's heart. And is our goal not exactly that? - the transformation of the external warfare to inner conflict, the war within ourselves as we struggle to sculpt from the stumbling block we are the human semblance of what we ought to be.

Conclusion

In his youth, at the age of twelve, Dr. Dabrowski awakened from the dream of childhood when he, along with his father, viewed the bodies of soldiers who died in battle early in World War I. He awakened to the nightmare of existence that began the most horrific century in history in terms of man's inhumanity to man.

As he gazed upon the faces of the dead soldiers, Dr. Dabrowski observed they were 'caught' in a variety of expressions, from anger to confusion, disbelief, and to his surprise, even peacefulness. This view haunted him, and was the catalyst for his life long search for an understanding of what it means to be human.

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From his life experience, he observed that often the finest people commit suicide, while the more brutal are prone to homicide. This awareness was brought home by the self-inflicted death of a close friend and colleague when both were studying at University.

From then on, Dr. Dabrowski actively developed and elaborated the Theory of Positive Disintegration, a theory in which "uncertainty, doubt, ...mental despair and the lack of any solid and stable dogmatic foundation" marked the beginning of the authentic life.

To this end, he devoted his life energy. He knew well that in the end, "the dreamer dies, the dream lives on," but only if it lives in the hearts of others. It was always his wish that others would find his theory and 'take it to heart'.

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Dr. K Dabrowski An Extraordinary Man

"To be authentic does not mean to be to be as you, are, but as you ought to be."

p.22, Thoughts and Aphorisms Gryf Publication Ltd., 1972

By Paul Cienin (by Dr. K Dabrowski)

In 1968, I came upon, quite by accident, a copy of the strange little book called Positive Disintegration, published by Little, Brown and Co. in 1964. The title intrigued me. What could be positive about falling apart about feeling that your life and its contents were as unruly as those of an over-packed suit case, one which was always threatening to spring open and reveal the mess that was your life?

The author, a Dr. K. Dabrowski; made a lot of negative things seem positive - positive regression, positive frustration positive infantilism, positive maladjustment. What kind of theory was this? He had my attention.

What was my initial understanding of the theory of Positive Disintegration? First and foremost, Dabrowski was rejecting the popular notion that 'reality' was defined by majority rule, but that there were, in his opinion, levels of 'reality', each very real to the person existing in that reality. Higher levels could perceive lower levels, but not vice versa, thus, rendering invisible the more sensitive to less sensitive individuals. Secondly, Dabrowski talked about overexcitabilities, which he defined as a "consistent tendency to over-react". This put a n slant on things - was it possible that an argument could be made that those who level the charge could themselves be charged with "under-reacting". Could perhaps those same individuals who failed to perceive subtle realities also fail to perceive the reasons for the consternation of the persons living and "over-reacting" in those more subtle realities? Now here was a theory that would tilt

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the world on its axis. Formerly 'invisible' persons, with their 'invisible reasons for doing what they do' would now become visible.

Not always. Dabrowski and his theory were dismissed by individuals at lower levels of reality in the academic world.

Wherever Dabrowski went, in his lifetime, he was n as 'different', even 'eccentric'. Teaching positions were not his for the asking. The is did not

beat a path to his door. All of this was as Dabrowski himself would have perceived it to be. He counted on the support of those who shared his perceptions as a result of their own life experiences. Temporarily, he often had the support of individuals who perceived his theory intellectually, but could not sustain their understanding emotionally and eventually fell away. In this theory, Dabrowski claimed that to be fully human was not at all natural, did not happen by chance. In to become human, one has to go against ones nature, which, at its biological level, is instinctive and animalistic. If one breaks free of this factor in development, this biological determinism, one is then determined by societal expectations, a stage comparable to animals in a zoo, all seemingly mild and well-trained, but only because of the bars. This second factor, social determinism, is a cage also to be broken out of if one is to become fully human. Only when one is no longer in need of social 'bars' can the third factor, mental determinism, be seen to be operating. These 'bars' are broken by the individual, one by one, and it is he who lets himself out of the cage of existence and who begins to live, fully, authentically, truly human.

'Me a aristocratic in a man is not the aristocrat but the aristocrat.'

p. 23 Existential Thoughts and Aphorisms. 1972.

Critics of the theory ask, "Is he saying some people are better than others - is that what he means by levels of reality?" How dare he? (Jung, too, was charged with having an elitist theory, with being aristocratic - a charge to which Jung replied - "nature is aristocratic, not I. I

simply comment on it"). And yes, Dr. Dabrowski, too, is saying that some persons are more human

others, are more conscious, more aware and concerned about others, more decent, more sensitive, more loving, more compassionate, more altruistic, more courageous. Here, in fact, we have the unsung heroes, for their finer qualities are abused and abused by those who lack the same qualities, in effort to destroy higher realities, realities which, in comparison, reveal the abusers' inhumanity.

"In the world ruled as it is now there must arise very many psychoneuroses. In this world nervous persons must be nervous because the lower level controls the higher one. What a great gulf between these levels - the masters of this world do not know that the reality of psychoneurotics which they suppress and subordinate is such a high reality."

p. 33 Existential Therapy and Axioms, 1972.

What is the missing ingredient, you might ask, in becoming more human? Dabrowski states that it is a path not open to all. Just as some individuals are constitutionally mentally deficient, others, he claims, are emotionally deficient. Such individuals are incapable of benefiting from or learning to give humane treatment. In spite of their own nastiness to others, (gross and brutal if the intelligence is low, subtle and cruel if the intelligence is high), these morally deficient individuals do not learn to respond with kindness for kindness. Instead, they take loving behavior as their due and respond with abuse as the answer, counting on the sensitivity of the other to shield them from their consequences.

And this is what we often see, claims Dabrowski - primitive types using and abusing more sensitive individuals, (psychoneurotics, in Dabrowski's terminology) - each attributing to

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the other their own motives for behavior. And thus do primitive persons 'use up' sensitive persons in their milieu - in fact, if they are intelligent and keenly perceptive, they protect themselves with psychodynamics so that they never have to face themselves and alter themselves.

After having read his book, I met Dr. Dabrowski one day in 1968. I did not know who he was, but, as I was crossing the campus of the University of Alberta one cold winter day, a small dressed man in black, and wearing a black tam on his head, was coming toward me. To my surprise, this man made me think of the book 'Positive Disintegration'. I began to make inquiries, asking if anyone knew the author of the book. At first, no one did. Then I heard a rumor that he was here in Edmonton, in fact, on the campus, teaching a course with the Department of Psychology. I described the person I had seen and discovered it was indeed him. It was the beginning. I lost no time in seeking him out. He invited me to

and

discussions in which his latest work was being critiqued- by a group of colleagues and interested students. He became, and remained for me my mentor until he died, twelve years later. How did he affect me? How did he influence me? How was he so unusual? For me, the main 'difference' between Dr. Dabrowski and almost every other person I knew was his capacity

to work. Along with this went a remarkable understanding of his fellow man and a good will towards those who challenged, criticized and even condemned him (for me; from my viewpoint, at times a pathological tolerance for discourtesy), and a love for his fellow man which was and remained real even for his so-called 'enemies'. More concretely, even under stress, I never saw Dr. Dabrowski use another person's behavior as an excuse for his own response. His reactions were conscious, deliberate, and full of compassion. The most biting thing I ever heard him say was in response to a particularly arrogant, demanding student who kept asking Dabrowski to give him an answer in terms he (the student) could understand. After extreme provocation, Dr.

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Dabrowski said, "If I said what I am saying so that you could understand it, I would not be saying what I am saying."

When I say that Dr. Dabrowski was an extraordinary man, I mean it in the sense that he was a very ordinary

"Humility is a feeling of inferiority - not only in relation to others and to one's own weaknesses and faults but also in relation to the all-encompassing human ignorance, powerlessness, suffering and helplessness."

p. 30, *Existential Psychology* and *Paradoxes* 1972..

And I found Dr. Dabrowski to be a very humble man. He worked as hard or harder. Anyone he ever worked with, always *did his* share and more. He walked to campus, summer and winter. His attire was modest and seldom drew one's attention. If it did, it was likely because of a subtle mismatch, which somehow added to his personal dignity. He never 'hung out' at the Faculty Club, although he was not opposed to a social drink if it manifested in increased rather than decreased consciousness in the ensuing conversation. His idea of taking a break was changing his task. When he was extremely tense, he walked.

For a number of years, Dr. Dabrowski had a double appointment, part-time with the Department of Psychology, at the University of Alberta, and part-time with the Department of Psychology at the University of Laval in Quebec. Although he spoke English quite well, Dabrowski always felt his English was a burden to the listener. For this reason, and because he spoke French better, he did most of his counselling in Quebec. While in Edmonton, he devoted himself to research, teaching and writing. One of the busiest times was when he was awarded a Canada Council Research grant, which extended over three years from 1969 to 1972. During

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this period of time, he traveled between Edmonton and Quebec, always taking a night flight so he would not miss a day's work. Here he was, twice and three times the age of his students and researchers, and he could work rings around us. I can remember how relieved we would be, initially, when he first left for Quebec. After a period of relaxation, we gathered ourselves together, and by the time he was about to return we were in full force. Not one of us failed to be impressed by Dr. Dabrowski's ability to work long, hard hours.

I recall watching Dabrowski and his Polish secretary work. He would walk and dictate his books, and she would type furiously. I marveled at their ability to work together in this manner. Dabrowski always needed a good secretary, and preferably two if she could not speak and write, fluently, at least two or three languages. Because his works were originally in Polish, and later translated into French, English and Spanish, he had to rely on others. I remember a translation in one of his works, done by a hard-working student who obviously got lost in the terminology of the theory. Dr. Dabrowski used to use 'basical' for 'basic' but, throughout this one manuscript, the word 'bicycle' came up time and again, obviously just one of many words the sense of which the student failed to see.

Dr. Dabrowski had some phrases which we, his students and researchers, lovingly used, in his absence. For instance, when faced with something paradoxical, or hypocritical, Dr. Dabrowski would look around in genuine astonishment (he never tried to fool anybody, his goal was communication) and say, "What means this?" When faced with the explanation, which didn't really explain anything, because the communication was meant to confuse, not clarify, Dr. Dabrowski would shrug his shoulders, smile, and say "Nothing to do". 'those two phrases alone have tided many of us over many a bad moment.

..
kind of man was he? He was a walking example of his own theory, a man who had transcended his biological and social determinism. Though *he* dearly loved Poland, he did not love nationalism, for he was an internationalist, opposed to wars and would speak against his own if it went to . He was an alien in every country, but a citizen of the world. His theory attracted small groups of similar individuals in many parts of the world - London, England; Lisbon, Portugal; Lima, Peru; Warsaw, Poland; Edmonton, Alberta; Laval, . Quebec-, Boston, Massachusetts; ' Florida, and so on and so on ("und zo on, zo on", as he would have id).

Dabrowski, although he was very wise, seldom offered unsolicited advice, and when he offered his opinion, did it humbly. This too, made him extraordinary for me. Accompanying his insight was a subtle sense of humor. Dr. Dabrowski rarely laughed (level four individuals . just

smile loudly) but was often bemused by what he saw around him. Alone but not lonely, Dabrowski embraced for me Hemingway called courage - grace under pressure. Someone asked him once what level he considered himself to be functioning at - the fifth, since he wrote the theory? He ignored the sarcasm in the tone of the questioner and responded t he, with all his n @us mannerisms, spent most of his time in deeply psychoneurotic states representative of the borderline of the third d f level. Unaccustomed to honesty, particularly in d ic setting, the questioner thought he was putting him on. He wasn't. . Dabrowski

knew t `the peace t passeth understanding', typical of the fifth level individual, was not for him.

In conclusion, what was there about this extraordinarily wise and humble man, which led me to love and respect him as I did? There was his self-perfection instinct (I admire people who are stem with themselves), his love for his fellow man, his respect for the suffering of psychoneurotics, his capacity to r good for evil, and his willingness to stand by his

evictions: . ° his patience *for* individuals *who. were* elves ° g;
his growin
understanding of `w ess' (if it arose from developmental dynamisms), and his
respect.
for women as emotionally superior to men (some of my colleagues might to argue this l
point):'

Most of all, I respected *his* . *acity* for hard work (life, as a labor of love) and his
love his fellow man.

I by his intuitive ions of per ® his accuracy in
divininig the
f ` (f °. suffering di s, his ability to
touch; essence ' of o
with: find his. y develo . `g and,
hypocritical) persons kept their distance from Dabro

° kno .. ' I believe, he could see-right through
them. The individuals who , truly loved ° who truly bra from his therapeutic
ability

for dimming the h of matter and the true nature of things, were those who *bad*
suffered, se of their sensitivities, unbearably in this world. I have . son such individual.%
maltreated' for y ' b . g the scars of many in ions, put themselves
completely in : Dabrow °s

hands after a five ' ° introductory interview. As one y client of mine once 'That's some
guy - ' his e i ?,

"Faltering success - *what a* big word and a great period
in development. Until now there were ambitions, financial sire to possess, desire for power and
importance. N to be higher, unaware of the problems of other people., hurting
them or even destroying them And now, ... forgetting about oneself, helping others, activities
ping at the b word "sacrifice", compassion, empathy,
identification with others and many previously unknown attitudes. But how

much we still desire partial success, even small results in spiritual things, in so-called higher matters. Only after the majority of our aims and goals are reduced to ashes, do some remain to light the way toward love without self-satisfaction." P. It Existential Therapy and Aphorisms. (Iryf Publication Ltd., 1972

By Paul Cianin (by Dr. I.C. Dabrowski)

*~ Note: This paper is a revised edition of one written in 1981 as a tribute to Dr. Dabrowski. It marked a year since his death and honored his life's work.

MARLENE RANKED, PH.D., met Dr. Dabrowski in 1968, while studying at the University of Alberta, in Edmonton, Alberta, Canada. She worked with him until his death in 1980, initially as a member of his research

team, and then in assisting in the translation of some of his works, in particular "Psychotherapy Through the Theory of Positive Disintegration." After his death in 1980, Dr. Dabrowski's complex developmental theory of human development framed the approach to her philosophy and her practice. This included the application of his theory to the treatment of sexual abuse victims and offenders. She is currently working at a Young Offender Centre in Edmonton in which, once again, the theory offers new insights regarding the long-term effects of early trauma in the lives of incarcerated children. Her interests are music, in particular the violin, and poetry, which to her is "a silent scream in the darkness that threatens to overwhelm" as primitive forces continue to set the agenda for world war as opposed to world peace. She is most interested in the type of persons Dr. Dabrowski has indicated hold the key to such peace, regarding such individuals as guiding lights to those who suffer and those who care. TITLE: "Dr. Kazimierz Dabrowski: The Man, His Theory, and His Dream."