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Human development in Kazimierz Dąbrowski's theory of positive disintegration as an expression of reaching mental maturity.

Dominik Chojnowski

In modern education aimed at meeting the recommendations formulated in economic terms, in which students are treated as human capital, the problem of human mental maturity, developing his interests and talents is too often overlooked.

* I have already researched a lot of the content analyzed in this article in my doctoral dissertation *Pedagogical implications of Kazimierz Dąbrowski's theory of positive disintegration in the light of neoliberalism* (APS 2019), written under the supervision of Professor Bogusław Śliwerski. The issues presented here are discussed in a much more comprehensive manner.

Introduction

In this article, I analyze how, in the theory of positive disintegration, mental maturity is combined with the development of one's interests and talents. Without it, there is no question of becoming a fully formed personality. In modern education aimed at meeting the recommendations formulated in economic terms, in which students are treated as human capital, the problem of human mental maturity, developing his interests and talents is too often overlooked. This results in numerous neglect in the mental hygiene of students and teachers. The implementation of a humanistic approach that refers to the theory of positive disintegration would allow linking the category of mental maturity with the category of development towards one's own personality ideal, which becomes concrete in becoming a full personality, and this should be the goal of humanist-oriented education.

Therefore, this text aims to analyze the theory in the context of psychological maturity and extract from it its aspects and content that will allow to look at it from a humanistic, pro-development perspective. Shaping the mental maturity of students, teachers and wider social circles is still a current task, which I want to pay special attention to in this text.

The theory of positive disintegration as an alternative theory of human development

The theory of positive disintegration is a concept of ontogenetic human development developed by the outstanding Polish psychiatrist, psychologist, philosopher and educator Kazimierz Dąbrowski (1902-1980) (Gawroński, 1989, pp. 193-203). It arose on the basis of the author's many years of experience in clinical work with the mentally ill and contacts with leading representatives of world science (Edouard Claparede, Adolf Meyer, Wilhelm Stekel, Abraham Maslow, etc.) (Kobierzycki, 2000, pp. 4-7). Dąbrowski looked at human development in a way that is separate from that of science so far. He stated that crises and disintegrations of the human psyche often lead to accelerated development in individuals with outstanding development potential and the integration that occurs as a result of it, already at a new, higher level (Dąbrowski, 1979b, pp. 6-15). This resulted in a positive appreciation of the conditions that were previously referred to as pathological, as well as noticing that they play an essential role in accelerated human development. Moreover, Dąbrowski discovered that the so-called mental diseases - especially neuroses and psychoneuroses¹, are just often associated with outstanding giftedness². This resulted in the gradual crystallization of the concept of increased types of mental excitability, dynamisms of the mental internal environment and individual levels of development, and then the formulation of a holistic, interdisciplinary theory of positive disintegration based on them. So here we are dealing with a fundamental change in the meaning of the concepts. The term disintegration becomes largely positive, and the term integration also acquires a pejorative dimension.

Dąbrowski stated that human psychological development does not coincide with the so-called biological cycle of the individual, but it is based precisely on the consistent crossing of the latter by the former. Most people do not go (according to Dąbrowski) beyond the first level of his theory, the so-called primitive (primary) integration and is subordinated to its basic drives into which the life instinct is divided: the drive for self-preservation and the behavior of the species (Dąbrowski, 1975a, pp. 46-48). Such individuals do not have higher emotions, and their intellect serves as an auxiliary to the aforementioned drives, which, of course, may be further differentiated (Dąbrowski, 1958).

It should also be added that in Dąbrowski's theory, both mental health and mental illness are defined differently. Mental health, in short, means: "the ability for comprehensive and multi-level mental development through the processes of positive disintegration and partial secondary integration towards comprehensive secondary integration" (Dąbrowski, 1985, p. 29), and mental illness, blocking development

opportunities, and even in its regression: “mental illness expresses the inability to develop mentally and the presence of severe chronic involitional or dissolution symptoms” (Ibid., p. 31). The theory of positive disintegration is therefore an original, interdisciplinary concept of an outstanding Polish scientist, which is part of an alternative to the still leading behavioral model in psychiatry and psychology, the humanistic trend (Jankowski, 1976). It includes such movements as humanistic psychology, antipsychiatry and mental hygiene. Dąbrowski's theory understands human development differently, recognizing that it takes place, especially in highly gifted individuals) as a result of the disintegration, disintegration of the psyche and its reintegration at a higher level of functioning. In his theory, Dąbrowski also de-stigmatizes mental illnesses, admitting to a large part of them positive potential. Due to its holistic nature and complexity, this theory is part of the great theories of the twentieth century, next to the concept of Freud or Maslow, and can be used in relation to individuals who are in crisis moments of their life path (Mendaglio, 2008, pp. 13-40).

Development levels

Kazimierz Dąbrowski's theory of positive disintegration is based on a structure composed of five levels of development: primitive (primary) integration, single-level disintegration, multi-level spontaneous disintegration, multi-level organized, systematic disintegration and secondary, global integration. I will now analyze the above-mentioned levels of development,

Primitive (primary) integration

This is the first, lowest level of development. When referring to this level of development, Dąbrowski used the term primitive and primitive interchangeably. According to the author of the theory, this is the level characteristic of the majority of the population. There is no developed inner psychic environment at this level. Even the entire outstanding intelligence of a man is subordinated to his primitive drives and the realization of the resulting interests (Dąbrowski, 1975a, pp. 51-54). Within this level of development, a wide range of differentiation is possible, from psychopathy to living within the social structure and obeying its laws, while pursuing one's own particular interests. This level is criticized by some continuators of Dąbrowski's thought on Canadian soil, including even postulating its removal due to its alleged "obsolescence" etc. (Piechowski, 2014, pp. 11-17).

One-level disintegration

At this level of development, the fundamental process of disintegration of the rigid psychological structure of an individual is already taking place. It is a period when it is influenced by disintegrating dynamisms - such as ambivalences and ambitiousness (Dąbrowski, 1986, p. 46, Dąbrowski 2015, p. 276). This disintegration process is associated with enormous mental tensions and may have both a positive and a negative solution (negative disintegration) (Dąbrowski, 2015, pp. 70-71). It is at this level that

enormous amounts of mental energy are generated ³ and, if they are not channeled, they may fall into a severe mental illness, there is also a significant risk of committing suicide (Tillier, 2017, pp. 31-53). The name of this level of development: unilevel disintegration refers to the fact that the contradictory drives and aspirations of the individual occur on the same level - they are equivalent in strength, which disrupts them internally. As a result of this decay, the mental inner environment of the individual is activated and it can enter a higher level of development.

Multilevel spontaneous disintegration

This is the stage of development at which there is already a certain inner harmony. There was a discovery of the hierarchy of goals and values that give meaning to the life and activity of an individual, and thus could crystallize on the basis of it, the still unstable but already existing internal psychological environment (Dąbrowski, 1986, pp. 43-44). The individual already understands the many levels of value, and thus distinguishes between what is higher and lower in himself and in the external environment. There are still intense mental tensions, but not as intense as at the previous level of development. The individual is also able to channel the mental energy possessed into self-development (Ibid., pp. 44-45). At the previous level, disintegrating dynamisms prevailed, here are the developmental dynamisms, e.g. positive maladjustment or a feeling of inferiority towards oneself.

Multi-level organized and systematic disintegration

Only a few individuals are given this level of development. The essentially complete training of the inner psychic milieu has already taken place. Disintegration processes still occur, but they are of a much calmer nature and are largely controlled (Dąbrowski, 1989c, p. 60). The hierarchy of goals and values is educated. The integration processes already present are starting to intensify. More and more clearly, all development becomes subordinated to the pursuit of achieving one's personality ideal (Dąbrowski, 1986, p. 45). Important dynamisms here are, inter alia, dynamism of self-education and autopsychotherapy and the third factor.

Global secondary integration (personality)

Personality is the pinnacle of human development. In the light of the theory of positive disintegration, this final stage of development is appropriate for such eminent figures as Socrates or Jesus Christ (Dąbrowski, 1979c, pp. 13-16). It symbolizes a positive transition through the disintegration process and the full subordination of one's life to the central values on which the personality structure is based. This does not mean, however, that entering this level of development stops the movement of further self-improvement. This means that development takes place not so much qualitatively as quantitatively, and the individual dynamisms of the mental internal environment blend with the personality ideal (Dąbrowski, 1979b, pp. 34-36).

Dynamisms-instincts of development

The concept of dynamisms of the mental internal environment is one of the basic structures on which the theory of positive disintegration is based. Dynamisms are the main driving forces behind the development of an individual. These are transformed instincts, drives which, undergoing ever greater differentiation, are channeled and used by the individual in the form of psychic energy. "The various dynamisms presented here in their structure, activities and transformations were also called instincts. The basis for including these forces as instincts is that they are - as it seems to us - derivatives of basic, primal instinctive dynamisms, although their strength often exceeds the strength of the original parent instinct" (Dąbrowski, 1964a, p. 14).

The instinct of species behavior and self-preservation derived from the basic life drive, as a result of the process of gradual sublimation and awakening of higher needs, are transformed and replaced by the instinct of development, creative instinct, etc. (Dąbrowski, 1973, pp. 21-27). Primary drives are thus split in a specific way, which results in the crystallization of new possibilities in the individual. Thus, dynamisms are not identical to instincts, although they are derived from them. "A biological or mental force that controls behavior and its development. Instincts, drives and intellectual processes combined with emotions are dynamisms" (Dąbrowski, 2015, p. 281). The transformation that made them possible was based on the activation of higher emotional and intellectual functions in a given drive, which made it possible to atrophy his lower needs. At each level of the positive disintegration theory, other dynamisms are activated in the psychic inner environment of the individual. For example, at the level of one-level disintegration, rigid psychological structures are broken down by disintegrating dynamisms: ambivalence and ambitendency. At this level, there are many wills (disposition and management centers), none of which is able to take power over others for a long time (Dąbrowski, 1973, p. 102-107). As a result, a "ground" is prepared on which to reintegrate, in which the guiding principle is played by development dynamisms. On the third level of multilevel spontaneous disintegration, the dynamics of development, such as like a feeling of shame and guilt, anxiety about oneself, positive maladjustment and feeling inferior to oneself. I will analyze the last two to provide a better insight into the specifics of the so-called dynamisms of the mental internal environment.

Positive maladjustment is a dynamism closely related to the gradual separation and crystallization of the hierarchy of values and goals that occurs at the third level of development. It is connected with the emergence of a stronger disposition and management center, which synthesizes the work of all dynamisms. Positive maladjustment is associated with the lack of acceptance of those norms and values in the external environment that are inconsistent with the norms and values adopted by the individual and living in accordance with one's own beliefs, even at the price of rejection by the environment in which the individual functions (Dąbrowski, 1986, p. 49-50).

The feeling of inferiority towards oneself is a dynamism completely different from the one whose meaning was emphasized by Alfred Adler, i.e. the feeling of inferiority

towards others (Adler, 1986). It is connected with the awareness of one's own talents and possibilities and the lack of their realization as a result of surrendering to the influence of the external environment and one's own lower tendencies. The individual is aware of the higher level of functioning which he has already climbed and painfully feels his return to the paths characteristic of his primitive aspirations (Dąbrowski, 1975b, pp. 13-14).

At the fourth level of development of multilevel organized, systematized disintegration, very advanced developmental dynamisms begin to manifest strongly, such as, for example, the object-subject dynamism, the "third factor" and the dynamism of self-education and self-psychotherapy. I will now briefly outline these dynamisms. The dynamism of self-education and self-psychotherapy is related to the growing awareness of the disintegrative and disintegrative processes taking place in us.

[sic] the emerging personality ideal we want to pursue. The individual sees the need to constantly work on himself and build his own development plan, which will strengthen the new emerging qualities of the mental internal environment. She understands the price she will be paid for in the form of intense internal tensions and conflicts, as a result of which her lower primitive tendencies will weaken and higher control centers will strengthen. Autopsychotherapy is a type of special self-education that takes place in severe internal conflicts, when it is necessary to introduce any preventive measures in order to at least partially relieve tension, while gradually gaining control over one's own mental inner environment (Dąbrowski, 1979b, pp. 52-54).

Object-subject dynamism is based on a vivid attitude to one's own activities in the internal environment. It does not coincide with the mechanism of introspection and has a clear emotional component. This dynamism leads to the active affirmation of certain activities and behaviors and distancing oneself from others. Thus, one looks at himself as an object, in an analytical manner, while maintaining a subjective approach to other beings (Dąbrowski, 1973, pp. 74-76, Dąbrowski, 1986, pp. 50-53).

The "third factor" is a collective dynamism that is difficult to rationalize because it overlaps in part with the dynamism discussed earlier. Its operation is based on the confirmation and rejection of certain aspirations and tendencies in the external and internal environment. It is mentioned by Dąbrowski as one of the three constitutive factors determining the development of an individual. It is about heredity and the environment. As I have already mentioned, it combines in itself many dynamisms, e.g. positive maladjustment, so it contains both evaluating and volitional factors (Dąbrowski, 1979b, pp. 42-51). However, the very concept of this factor shows Dąbrowski's fascination with Nietzsche and his concept of the will to power (Tillier, 2008, pp. 113,117). That is why in my other text (unpublished doctoral dissertation) I show that one can understand the "third factor" as an improved concept of Nietzsche's will, namely the so-called I prefer Dąbrowski's development. This pro-developmental will is based on higher-level drives and should not be combined with the "will" of the individual's aspirations based on the realization of his primitive instincts. Generally, this

component of the theory is more difficult to operationalize than, for example, the concept of increased types of mental excitability. This is because the scope of the various dynamisms does not always correspond to the various levels of development. Some dynamisms, depending on the person, may extend their action beyond a given level of development and be included in the structures of more advanced dynamisms. Despite this, the concept of dynamisms is, from a pedagogical point of view, one of the most valuable parts of Dąbrowski's theory, because thanks to it we learn how to recognize particular developmental difficulties facing an eminently gifted pupil and what educational influences in a given case can be applied by stimulating certain dynamisms, and limiting, or redirecting others in such a way that it would be the most beneficial for the development of the individual (Dąbrowski, 1949, pp. 61-62).

There are many intra-instinctive levels within each drive. The higher the level, the more emancipated a person becomes from the primitive aspirations dominating at the lower levels of the influence of drives. This is important because it prevents the stigmatization of drives, while understanding their development potential, and so the sexual instinct or the possessive instinct may function in a completely different way depending on the level of development of the individual.

The sexual instinct at the lowest level means a desire to relieve sexual tension, in which the partner is perceived only as an object, not as a subject. At higher levels, this instinct transforms taking into account closeness to another person and the deep feeling that connects them with us (Dąbrowski, 1958, pp. 112-113; Pamrów, 2015, pp. 59-64).

The possessive instinct at the lowest level is merely a willingness to materially secure oneself and ensure one's biological survival. Along with human development, there is a desire to ensure goods of lesser importance for biological survival, e.g. socially valuable properties such as power, position, etc.

At a higher level of this instinct, it may be a striving to become a moral authority, or even merely a discrete moral or intellectual influence on future generations (Leśniak, 1964b, p. 472).

Increased types of mental excitability

In his theory, K. Dąbrowski distinguishes five types of increased mental excitability / hyperactivity⁴: emotional, intellectual, imaginative (imaginative), sensual (sensual) and psychomotor.

Increased mental excitability is characterized by the fact that an individual who exhibits a given hyperactivity and comes into contact with an external or internal stimulus reacts to it, firstly, in a disproportionate way to the stimulus, and secondly, its reaction is (regardless of the stimulus causing it) related to the indicated by it a form of hyperactivity (Dąbrowski, 1989a, p. 92).

For example, an imaginative stimulus received by an emotionally hyperactive individual will trigger an emotional response. Of course, in practice, one individual may often show several different forms of hyperactivity related to his individual mental constitution (usually 2-3) (Dąbrowski, 1976, p. 293).

In the life of an individual who has one or more types of increased mental excitability, it is manifested primarily by an increased sensitivity to stimuli present in the external environment in which he exists. This results in a stronger stimulation of the internal psychological environment of such an individual and the development of dynamisms in it. Increased mental excitability is therefore an innate property of the central nervous system of the individual, which enables him to see the world around him richer. Importantly, according to Dąbrowski, nervousness in its various forms is simply another term for increased mental excitability (Dąbrowski, 1989a, pp. 92-101). As is known, nervousness is associated with neurotic and psychoneurotic disorders, which are indicators of high development potential and the talents and abilities associated with it.

It turned out that, depending on the profile of the school, there were other mental disorders in the form of nervousness - increased types of mental excitability in the most gifted students (Kobierzycki, 2010, pp. 30-40). This confirmed Dąbrowski's previous clinical experiences with mentally ill patients of often outstanding abilities, as well as his biographical analyzes of outstanding authors⁵.

Paradoxically, it turns out that the so-called mental illnesses of a certain type (especially neuroses and psychoneuroses) are positively correlated with outstanding talents in the field of art and science. This gives grounds for questioning some of the findings of modern psychiatry, which are expressed in the so-called classification of mental disorders, as demanded by Dąbrowski in his article *Is there a need to partially exclude certain syndromes or "disease entities" from psychiatry* (Dąbrowski, 1975c, pp. 49-56). This places the theory of positive disintegration in the same contrast to the modern biomedical medical model as psychoanalysis of the past, because it questions the necessity of pharmacotherapy in favor of a model of psychotherapy of patients with the support of drugs (if necessary) in mild and moderate severity of disorders.

Dąbrowski believed that large mass psychiatric hospitals built on the model of prisons are already relics of the past and should be abandoned, or even liquidated and open mental health centers providing ad hoc help to patients reporting to them (Dąbrowski, 1977, p. 5).

Within the above-mentioned five types of increased mental excitability: emotional, imaginative, intellectual, sensual and psychomotor, the first three hyperactivity are of key importance for accelerated development, they are associated with the activity of higher cortical centers located in the prefrontal cortex of man. On the other hand, the last two sensual and psychomotor hyperactivity are the result of the activity of subcortical centers that are subject to more automated, evolutionarily earlier drive needs (Dąbrowski, 1972, pp. 49-50). The presence of emotional, intellectual and

imaginary hyperactivity indicates in a given student the possibility of the so-called outstanding talents, and in the case of sensual and psychomotor hyperactivity, they themselves do not predispose them to accelerated development, while when correlated with one of the three "main" forms of hyper-excitability (nervousness), they may also indicate significant potential in a given student (Dąbrowski, 1976, pp. 294-295). I will now turn to a brief analysis of selected forms of hyperactivity.

Psychomotor hyperactivity is most often manifested by an increased need for motor discharge. A given individual feels a strong anxiety, which manifests itself in uncoordinated movements, and with their increased inhibition, an outburst of anger, crying, etc., which only releases unbearable tension. In the case of too low voltage, the individual becomes anxious and most often subconsciously looks for a new stimulus that will allow the tension to be strengthened and then released. Unsystematic inhibition results in the intensification of psychomotor excitability symptoms and may lead to a psychomotor crisis, and in its extreme form, when there is no possibility of relieving tension, it finds its outlet in tics or substitute activities in the form of e.g. smoking (Dąbrowski, 1938, pp. 9-10).

In primitive man, the form of movement was the basic form of action. There was not a whole series of transitions of all kinds between decision and action. There was no hesitation or tension as immediate response was needed. Thanks to this, the accumulated tension was released immediately. In modern man, the so-called due to the development of technology and growing specialization, the possibility of a comprehensive psychomotor discharge has disappeared and his activity in this area is constantly inhibited. Evolutionary pathways in the nervous system cannot be used, which gives rise to tensions and adaptation difficulties (Dąbrowski, 1938, pp. 10-12). Characteristic for emotional (affective) hyperactivity is the tendency to build strong emotional relationships with loved ones, while establishing relationships with the outside world at the same time difficult. This is the result of the high mental sensitivity of such individuals. They perceive a wider range of stimuli from the environment than average individuals, and at the same time have a problem with discharging the perceived tension (Dąbrowski, 1938, pp. 13-14). This is the cause of school problems in such children. As a rule, adolescents with affective hyperactivity enter the maturation process more slowly and show infantile behavior. There are also frequent tendencies towards loneliness with the introverted type. In his text, Dąbrowski distinguishes two types of affective excitability. The first of them reacts quickly and explosively to the stimulus (extroverted type) and exhibits slight blockages. The second one also reacts strongly to the stimulus, but the reaction is not immediate and extends over time (introverted type). There is a tendency to reflect. The second type of excitability usually shows a greater potential (Dąbrowski, 1938, pp. 14-15).

The influence of the external environment plays a different role depending on the development potential of the individual. Considerable, comprehensive development potential results in overcoming even the most unfavorable conditions of the external environment and striving to achieve one's own personal ideal, and having a small, one-

sided development potential increases the influence of the external environment, and even its decisive importance.

Development as a categorical imperative in the theory of positive disintegration

On the basis of the components of Kazimierz Dąbrowski's theory of positive disintegration previously analyzed in this article, it can be seen that it is a holistic, interdisciplinary approach to the issues of human development. It is based on alternative observations on the functioning of the human psyche, developed in over forty years of clinical work. Development is a categorical imperative in it, because it is the basic tool for realizing human existence in the world and discovering values and goals worth pursuing, determining the meaning of human life⁶. Mental illness and mental health in this theory are also perceived from a developmental perspective, because mental health is identified with the realization of human potential in spite of various obstacles and crises that are going through. It is worth repeating that mental illness in this sense means inability to develop and permanent stagnation in it. Dąbrowski makes a fundamental reversal of the meaning of some terms, because what was previously inherently associated with the negative: mental illness, he gives a positive, pro-development dimension, and he explicitly claims that a large part of the so-called disorders is a requirement for man to achieve later psychological harmony. It is an invaluable innovation that opens up new horizons for research that would depart from the biomedical model of man in order to discover how complicated internal mental mechanisms are and how psychotherapy through development (Dąbrowski, 1979a) can be used to solve development crises that were previously it was only suppressed by pharmacotherapy.

Such emphasis on mental development and showing the importance of creative human activity in connection with increased mental excitability that can be tested in children and adolescents gives a lot of scope for changing the practices used in the Polish educational system and introducing greater emphasis on recognizing and providing a field for the development of individual talents. and abilities displayed by children and adolescents.

Reaching mental maturity - personality

In the light of the theory of positive disintegration, a mentally mature person, in a narrow sense, is someone who has activated all the main development dynamisms in his inner psychological environment, and thus is on the fourth level - multi-level organized, systematized disintegration. It is quite an elite approach. In a broader sense, it can be said that an individual has reached mental maturity who has successfully passed through the period of one-level disintegration and built a psychic internal environment based on his own self-chosen and self-confirmed hierarchy of values and goals that define his meaning in life. This approach is more appropriate because at this level of development it is generally no longer possible to regress permanently to a lower level. Man has already made a fundamental choice, he decided to develop his potential and,

despite the hardships and failures, he is striving to achieve his personal ideal. Personality is not something everyone has. Most people remain at the broadly understood level of primary (primitive) integration. Their lives are spent on fulfilling their biological cycle and a set of unstable drives to which their intellectual and emotional functions are subordinated. The coming old age and the death of their relatives may in their case lead to a temporary depressed mood, which, however, passes quite quickly and life returns to its normal course. Therefore, they are adapted to their external environment and the values present in it. They do not develop their own rules and standards of conduct. They are not interested in reflecting on death, they do not reflect on existential problems, and therefore are not able to go through the process of positive disintegration. This means that, within the framework of Dąbrowski's theory, few individuals can be considered mentally mature, because maturity as such does not have much relation to social position, possessed goods, prestige, etc. It is the result of conscious self-education and self-psychotherapy continued throughout one's life death, in the hope that we are able to cross its threshold and continue to improve ourselves.

It is the personality of a man expressing his particular ideal that testifies to his full maturity. The values to which he remains faithful even in the face of adversity prove it. This means that a person has a fully formed individual and social essence and constantly improves himself, which does not mean that he is devoid of flaws and fluctuations and various types of inclinations (Piechowski, 2008, p. 57). Only that she is aware of them and works on them. High development does not mean holiness and meeting the "requirements of perfection" in accordance with broadly understood social norms. Such perfection is often the opposite of development, and outstanding personalities follow their own path even in the face of social ostracism and violations of written and unwritten social norms.

Final conclusions

Summing up the analyzes contained in this article, it seems appropriate to formulate some general recommendations that favor the emergence of mental maturity and, consequently, the development of a full, harmonious personality in both students and adults:

I Sensitizing educators and teachers to the needs and educational difficulties of young people.

II Emphasizing the importance of emotional development in charges. Neglecting it may result in an overgrowth of intellectual development and the development of selfish aspirations that do not take into account the needs of other people.

III Differentiating your approach to students displaying various mental hyperactivity.

IV Treating your own development as potentially never ending and noticing in pupils the seeds of their emerging talents and talents.

V Examination of the issues of the relationship between the development of personality and mental maturity in teachers and shaping their subjective attitude towards students.

VI Investigating the possibility of introducing some of the assumptions of the theory of positive disintegration into public education and supporting it with the perspective of the humanistic development of students' interests and talents, with the simultaneous individualization of the teaching process in relation to some of them.

VII It is certainly valuable to promote mental health and mental hygiene more widely and to prevent them in various spheres of social life, including education. Particularly in the current times of the SAR-S-CoV-2 pandemic, there is a need for a network of facilities which, already before World War II, were intensively developing in Poland as branches of the Institute of Mental Hygiene, as part of the mental hygiene movement. The possibility of going to specialists who provided free advice without the stigma accompanying traditional psychiatric institutions is also extremely desirable today.

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Źródło: STUDIA Z TEORII WYCHOWANIA TOM XII: 2021 NR 2(35). Przedruk za zgodą autora.

1. Szczegółowa charakterystyka jest dostępna w pracy K. Dąbrowskiego, *Psychoneurosis is not an illness*, Gryf, London 1972. Warto tutaj zauważyć, że Dąbrowski kwestionował także słuszność klasyfikacji psychiatrycznej chorób i zbudował odrębną koncepcję choroby i zdrowia psychicznego, a co za tym idzie klasyfikacji chorób psychicznych. Jest więc twórcą kompletnie alternatywnego myślenia o człowieku i jego psychice, które jest niezgodne z behawiorystycznymi trendami we współczesnej psychiatrii i psychologii.

2. Badał w tym zakresie młodzież z różnego typu szkół i wykazywane przez nią zaburzenia psychiczne i uzdolnienia.

3. Chodzi tu o przemienioną energię libido. Szerzej ten temat analizuję w mojej pracy doktorskiej *Pedagogiczne implikacje teorii dezintegracji pozytywnej Kazimierza Dąbrowskiego w świetle neoliberalizmu*. W rozdziale zatytułowanym *Wprowadzenie kategorii libido w rozumieniu Jungowskim do teorii dezintegracji pozytywnej*.

4. Dąbrowski używa często tych obu terminów w swoich publikacjach.

5. Dąbrowski kontynuował też później swoje badania na gruncie kanadyjskim, co zaowocowało w końcowym okresie jego życia niezwykle intensywną pracą naukową dającą rezultaty w postaci opublikowania szeregu wpływowych prac w języku angielskim takich jak K. Dąbrowski, A. Kawczak, M.M. Piechowski, *Mental growth through positive disintegration*, Gryf, London 1970, K. Dąbrowski, *Personality-shaping through positive disintegration*, Boston 1967, Little, Brown and Co. Boston, MA: Little Brown, K. Dąbrowski, *Psychoneurosis is not an illness*, Gryf, London 1972. Po dziś dzień nieprzetłumaczonych na język polski. Co ważne było to dowodem realizacji własnej teorii w życiu osobistym, a mianowicie przekroczenia własnego cyklu biologicznego i utrzymania wysokiego poziomu twórczej pracy naukowej nawet w obliczu nadchodzącej śmierci.

6. Autor teorii poruszał w swoich pracach wielokrotnie problematykę sensu życia. Niezwykle bliski był mu także nurt egzystencjalny. Por. artykuł na temat problematyki sensu życia opublikowany w miesięczniku *Studia filozoficzne*: K. Dąbrowski, *Sens życia jako roz-wiązanie problemu ludzkiej egzystencji (Sens jako problem rozwoju osobowości)*, [w:] *Studia filozoficzne*, miesięcznik, nr 4 (185), PWN, Warszawa 1981, s. 99-108.