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From Psychopath to Saint

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This paper will attempt to answer some of the questions raised at past Dabrowski conferences. For example; What is it like to live with the psychopath next door? – or a saint next door? How can we recognize and guard ourselves against psychopaths, - and is a saint extra-ordinary or is there an obvious halo? Can this theory be understood any more easily than it is? Can the language be simplified? Why, even though one grasps it intellectually, does it seem to fall away at the next moment? Can it truly be grasped and if so, how? What is meant by emotional understanding of the theory? Is it true that multilevel disintegration can last years? Is there any way to achieve secondary integration and yet minimize the duration and/or extent of the suffering?

The author intends to approach the above questions through the following topics:

1) What is positive about positive disintegration?

2) The “so-called normal” couple next door.

3) Their children.
   a) The runaway girl next door – why she runs.
   b) The adolescent offender next door – why he offends.

4 Criminal Behavior.
   a) The batterer and his victims next door – why he batters.
   b) The incest offender and his victims next door – why his sexual objects are children.
   c) The arrestable versus the non-arrestable criminal next door – how to recognize the wolf at the door.

5 The healthy couple next door – love and parallel universes.

6 Multilevel development – a homecoming but not necessarily a safe journey.

Marlene Rankel
"When I watch TV and see all those starving children all over the world, it makes me want to cry. I mean, I’d like to be as thin as that, but not with all those flies and stuff".

Singer, Mariah Carey on U.K.’s Radio 1

In this paper I am going to make every effort to speak from my own life experience, and refrain from referring to my mentors, those remarkable individuals who have lived, suffered and died for what I perceive to be the highest, finest human values.

As I began to prepare this paper, the thoughts, the feelings, the lives of my mentors lifted my spirits and moved me into silence, where I know what I know but am at a loss for words. What I have learned is that my experience is overwhelmingly my own, and it cannot be anything other than a very dimly outlined map for another, if that. It has always seemed like some kind of cruel joke to me, that wisdom is accompanied by speechlessness. I know that words, while they don’t suffice, will have to do, (even as I dream of the telepathic medium that may be lying dormant in our brains, or the possibility that music without words will bind us for eternity) and I pick up my pen and try to say what I have known to be true. In doing so, I must be true to myself, whether that is a bumbling, semi-conscious but sincere unilevel individual, or hopefully a more finely tuned but semi-paralyzed multilevel psychoneurotic.

If you think of each of us as a string on a potentially endlessly large harp, our being ‘true to ourselves’, or ‘authentic’ would simply mean, being the note we are meant to be. However, life throws us many temptations, not the least of which is to re-tune ourselves so that we may pretend a harmony with others where none actually exists. The courage to be what we are, what we were and what we are meant to be, is spelled out by Dr. Dabrowski as moving from ‘what is’ to ‘what ought to be’. It is interesting to me that, as we move to what ought to be we come back to the true self, the sincere child-now-adult.

What started me thinking about this topic was the questions raised at the last conference which seemed to me to be down-to-earth everyday issues. “What does the psychopath next door look like? Or the saint next door?”

My first reaction was to reflect on the stereotypes absorbed in our upbringing. The psychopath is a ruthless killer, lurking everywhere, but particularly likely to be on a dark street,
waiting for his prey. The saint, on the other hand, is old and wise (both tend to be male) with slightly stooped shoulders, kind and gentle eyes and absolute understanding. He never goes out at night, but appears in white clothes in the sunlight. As stereotypes, they represent the two extremes, good and evil. We experience a strange detachment from both, assuming that no matter how “bad” we are we could never be evil, nor how good we are, we could never be saints. The questions raised at the last conference were wanting to push past these images and look at everyday con men, and everyday unsung heroes.

**Question #1 – What is positive about positive disintegration?**

I recall Dr. Dabrowski telling us of a client, a woman, who came to him saying – “Dr. Dabrowski – I feel terrible. I used to be so together, but sometimes now I can hardly make up my mind what to wear. What used to be certain for me has become uncertain. I doubt myself – it seems not long ago I was so confident about everything. It’s gone. I’m suffering. I stammer, I blush, I feel faint at times, my heart races. I feel confused about relationships – sometimes I hate the very people I love. Can you tell me – what’s happening to me?” And Dr. Dabrowski said –

“Madame, this is wonderful – tell me more” and she did – Had he gone on, saying – “this is wonderful, not as you experience it right now, but for others, that you have lost your primitive and egotistical certainty, that you are hesitant, that you doubt yourself. This is good for all of society, and will be for you someday, though you don’t know that yet” – she may not have stayed to listen.

Consider for instance, the impact of such a disintegration on a primitive level, and with it, the loss of the external world, focused as it was, on the “other”, the reason for living, albeit unconsciously. This living was initially obviously a self-promoting lifestyle with little thought of the other as subject, only object, or “a prop on the stage of my life, in which I am director and main actor”. The blow to the psyche loosens the rigid and primatively integrated structure and may allow for growth. (Dr. Dabrowski said, “suffering is an opportunity for, but not a guarantee of growth). Or more sadly, there may be a primitive reconciliation, one which is an example of negative adjustment on the part of both parties. Where growth has occurred the relationship will re-integrate and function on a higher, more conscious level. Ideally, both individuals would continue to grow,
and the growth might well precipitate another crisis at a later date. In a growthful relationship we suffer the other’s growing pains as well as our own.

If the relationship remains unilevel at best, recurring arguments will take place at the same level, and be perhaps the same arguments thinly disguised as others. The feeling that one is a bug endlessly walking around the rim of a saucer could describe the felt perception of a non-growthful unilevel relationship. Some couples talk of, in their quarrels with their spouses, unresolved incidents from years ago, never getting to the root of the problem. In contrast, multilevel crises would be experienced as taking place on an upward spiral, the issues involved new issues as each individual hierarchizes his or her own values. Furthermore, such interactions can occur at local, national and international levels.

**Question # 2: The “so-called normal” couple next door.**

Dr. Dabrowkski was fond of and frequently used the term “so-called normal” when referring to certain individuals or practices. I don’t think he realized the phrase had a mocking tone to it, but meant it simply as the most apt description he could find for interchangeable representatives of the “so-called reality” the majority of individuals inhabit.

“Life is conflict,” said Dr. Dabrowski, and conflict occurs between individuals with different levels of values. Of particular interest is the gulf separating individuals with unconscious versus conscious value systems. Such a gulf can lead to a complete parting of the ways between family members, marriage partners, and communities and countries. At a global level, the end result is outright war over seemingly irreconcilable differences.

But, as for the “so-called normal” couple, one might speculate that each individual in the couple is negatively adjusted to the only reality they know, their upbringing and their current state. Negative adjustment refers to adjustments which are automatic (unconscious) and based on “the most urgent, basic, normal or pathological needs without expressing reflexive attitudes and developmental selectiveness”. (1)

Provided neither partner desires to grow, nor grows, this relationship can remain stable over
Kohlberg’s theory suggests that the status quo in North America is maintained by the fact that most men are stage 4. Kohlberg (if it’s legal, it’s moral) and most wives, stage 3. (if a significant other approves of what I do, my behavior is moral). Such marriages, Kohlberg says may break down if the wife moves through to stage 5 (the first truly conscious integration – the former two being based on social conformity). When she has the courage to observe that not all laws are moral and exerts her personality for higher level causes without fear of the loss of her husband’s approval, two things can happen – he can grow, or the marriage can end. A third can occur, of course, if she can be intimidated back into the situation as it was, but this is usually only temporary.

At one time, Dr. Dabrowski was angrily accused of not treating psychopaths (he had answered “no” when asked if he worked with this population). As an added explanation, when asked why? – he said, “They don’t come to me for treatment – the people who live with them do.” The only time he would treat such an individual, Dr. Dabrowski said, was if, in his recently disintegrated state the psychopath was now more dangerous as a paranoid Level 1-2 person than an unconscious self-serving re-integrated primatively functioning individual.

The ability to be sincere and the ability to assess sincerity is central to human survival. Psychopathic individuals alone, in their “as if, world” present a peril by their adeptness in feigning sincerity as they exploit rather than relate to other human beings. (I want to make it clear that when I use the term ‘psychopath’ I am referring to Dr. Dabrowski’s primatively integrated Level 1 individual, not the hard core, constitutionally emotionally deficient actual psychopath, statistically likely as rare as a constitutionally intellectually deficient individual.)

**Question #3: Their Children. The runaway girl next door – why she runs.**

Both historically and currently, the typical family in North America is a patriarchal family, one in which the father is the ‘head’ of the home, the person who ‘rules’ his family and, when called upon to do so, dispenses justice. He is seen as outside the rules he dispenses. This is, whether he is stern or cruel, or benevolent and kind, a totalitarian structure. It is a structure we who live in
North American tend to think with, rather than about.

In this structure, typically, the head of the household has the power, and the remainder of the family members, including his wife, rely on the dispensation of his power for their well-being. The woman tends to relate to her husband in a continuation of the parental role she experienced at the hands of her father, and encourages her children to honor him as well. Male children grow and free themselves from this position of helplessness. Female children, on the other hand, remained trapped regardless of their age. If they succeed well in this framework they will adjust well to their own patriarchal marriages eventually.

In this framework, the person in the position of power usually exercises power in lieu of developing strength. Strength is what develops in the powerless as they endure this structural imbalance in which they must find a degree of security.

In my work with runaway children, I observed that the typical runaway was a 14 year old female. Although 50% of the runaways were boys, girls rather than boys usually ended up at our counseling agency, perhaps because they had been conditioned to believe that ‘talking things over’ could result in change whereas boys knew that when you had a voice but no vote you might as well wait until you had grown big enough to be granted power.

*Her typical story?* She had grown up in a home in which she had witnessed a power struggle (named ‘love’) over the years, a power struggle in which she saw her father as oppressor, her mother as oppressed. Typically, the females in the family had a voice, but no vote, (and sometimes did not notice because they were exhausted from voicing their opinions, all of which were eventually discounted). She saw that her brothers, like the princes in the Royal Family, would eventually ascend the throne, but that she and her sisters would not.

*She did not want to:*

1) grow up like father (oppressive)
2) group up like mother (oppressed)

*Her options were:*

1) growing up dead (suicide)
2) running away

Both these options are running away. The introvert ran inward and tended toward suicide, the extrovert ran outward and away, often telling all as she ran. (This ‘all’, in 50% of the cases, included sexual abuse).

The soul impoverishment we witnessed had been brought about by the massacre of the word love in the family home. The statement “you don’t love me” actually meant, (in the power struggle) “You won’t do as I want you to do”. It was essentially a business agreement, a capsule comment on a capitalistic society.

The young feminists who emerged demanding their rights were sometimes surprised to find their mothers, whose ‘powers’ had long lain dormant in the interests of ‘keeping the family together and happy’ (an impossible task, by the way, in that setting, and not unlike a decision to keep prisoners happy, i.e. entertained, rather than releasing them) aligning themselves with their daughters in therapy sessions.

Totalitarian fathers when faced with “Do you want to lose 1) your daughter, or 2) some power?” often responded surprisingly well to the therapy as well. We measured success in therapy by the degree to which we helped transform a totalitarian structure into a more democratic structure, one in which each family member had a voice and a vote on matters pertaining to the well-being of the entire family.

Fathers lost power and gained strength, the strength to acknowledge and express feelings. Mothers gained power and learned to use it as individuals. Daughters gained autonomy, as did siblings.

Whether or not the family, now reintegrated at a higher level of awareness, maintained that state or fell back into a lower and previously more comfortable way of relating remains an unanswered question as we did not do a follow-up study. However, out of that initial work grew a working model, which served us well for ten years, the funding life of the agency.

My understanding, then and now, is that the status quo in many families is maintained by the power society grants the male. This power can, and surely does, restrain and constrict multilevelness
in family members, but cannot eradicate it entirely in some individuals, such as the runaway girls with whom we worked.

What I felt we witnessed was the transformation of a totalitarian (primitive) structure to a democratic (multilevel) structure. It may be that the transformation of society will occur family by family, and not within and between nations by way of wars and peace treaties.

**Question #4: The adolescent boy next door – why and how he offends**

I believe we are born with a natural sense of justice, that it is, in fact an understanding that actions have consequences.

Some adolescents try, from an early age on, to avoid consequences and some are even aided in this by parents. This support can come in the form of over-protection (typical spoiled upper-middle class child) or neglect through alcohol, illness or other environmental circumstances which discriminate against the poor in our society. This situation is more likely to occur in the so-called normal family.

Where natural justice does not occur, the child begins to lose contact with reality and acts more and more recklessly, tempting fate and searching for boundaries. For many of these youngsters, the “bars” of a prison offer again the security of the bars of a crib as they repeat the opportunity to learn life’s early lessons.

Healthy individuals understand that with freedom comes responsibility, and the more responsible a person, the more freedom they have to move around and exercise their will, which is “good will”. Individuals with criminal tendencies ranging from arrestable to non-arrestable, want license, not freedom (they would call it freedom) to do as they want with no consequences.

In a young offender centre, there is a chance for correction because the child or adolescent is still growing, still flexible, not yet fully-formed and rigid. (A healthy adult is formed and flexible – and unhealthy adult is formed and rigid).

Interestingly, the word “corrections” is used in the Justice System as in the world of therapy, in which, through intervention usually sought out voluntarily, an individual undergoes a corrective
emotional experience to set right what has gone wrong in life.

In prisons, the therapeutic milieu is less voluntary, which does not mean it is less successful in the long run. Early states of treatments are aimed at efforts to remind the client that he is in control of his life and to bring about experiences which again make this a reality. Eventually the reins are turned back to the young offender and the rewards for the increased personal responsibility are usually enough to keep the young person moving toward a life of freedom and responsibility. Only a fraction of young offenders persist in pursuing license, as opposed to freedom. Such individuals continue to pose problems for society, inside and outside of prisons. Non-arrestable criminals cause grief to others on a daily basis. Sadly, they often enter relationships with overly-responsible individuals, which does not make the situation any better, but contains it somewhat in a family or small group setting.

There is no doubt that a primitively integrated male, regardless of age, can cause grief in his family. It is not unusual to see such a child ruling his family from an early age on, and attempting to do the same in daycare, kindergarten and school settings. Many a teacher could confirm that the tone in a classroom must be aimed at controlling such willful youngsters, and, in so doing, can harm the more sensitive and nervous children, those who respond with attentiveness and even fear to a raised voice.

The budding young psychopath then continues his reckless journey through life, walking roughshod over others, including family and friends (except for instances in which he needs to use them) and leaving many psychological corpses in his wake.

Whether he ends up in jail, or in a prominent position in society depends upon the IQ and the level of development of himself and each parent. If a highly intelligent but primitively integrated male rules the roost in the home, chances are the boy will by-pass the laws which would incarcerate peers who are raised in less “fortunate” environmental circumstances.

He can go on to become a man of influence in his career, one in which he wields his despotic power over many more unfortunate individuals.

Sadly, at this time, such a path leads to what is called “success” in North America and many other parts of the world.
In summary, however, not only do runaway girls and criminal boys emerge from “so-called normal” homes, we can also see a range of behavior from total incapacitation to extraordinary endeavors as the children respond to their environment. Where there is no developmental potential, a child may repeat the pattern of one or the other parent. When developmental potential exists, but is weak, it can be overridden, overwhelmed by the negative environment and the child may become clinically negatively disintegrated (recurring disintegrations which do not result in growth, for even if the child is temporarily removed from the home and re-integrated, the environmental forces destroy the capacity for growth).

Where there is strong developmental potential, a child can, through observation of his or her own inherent potential and environmental influences, still follow, although often with difficulty, a path to health.

With accelerated developers, nothing can get in the way. Not only, says Dr. Dabrowski, are we a product of our nature and our nurture, but of the interaction between the two, and most important of all (he calls this the third factor) our ability to observe ourselves objectively and discern our biological tendencies (that which we have inherited from either parent) and their strength in the face of the environmental difficulties posed by parental and societal influences. This capacity, although rare, exists in some young children. It often astounds adults and can be perceived as a threat to less highly developed individuals. Such children, born with “tragic gifts” can have a difficult journey in life. They are indeed, our moral leaders from an early age on as they stand in a war zone and refuse to take up arms. Such children, like Beethoven, ‘take fate by the throat’. They teach us, by their courage, how to live and how to love.

**Question #5: Criminal behavior – an introduction**

a) *The batterer and his victims next door – why he batters.*

b) *The incest offender and his victim next door – why his sexual objects are children.*

c) *The arrestable versus the non-arrestable criminal next door – how to recognize the wolf*
Dr. Dabrowski was quite clear about stating his opinion that various disciplines i.e., psychology, psychiatry, education, philosophy, religion, ethics and politics, attract individuals at each developmental level outlined in the Theory of Positive Disintegration.

One can extend this supposition to include various professional disciplines, for example, doctors, lawyers, law enforcement agents. We all tend to view those in the helping professions as benevolent in their attitudes toward their clients, but history shows otherwise. Many a helpless client has been at risk in the care of an unscrupulous helper. At the other end of the continuum, we accept that individuals in private business are more openly out for themselves. They are, in fact, highly admired and become our unconscious heroes when they make huge sums of money.

It comes as no surprise that the history of violence to women in the home has been affected by the fact that battered women, when they attempt to escape such situations (many of which compare to situations taken on by Amnesty International) how such women are thwarted in their attempts by so-called helpers – police, doctors and lawyers, the three professions with the highest rate of violence toward spouses.

Although women advocated for change, it wasn’t until they were joined by men that violence against women became a crime against which they could be more effectively protected – and even at that the degree of protection varies from province to province and state to state.

In relation to the sexual abuse of children – again, the drive for protection has been spearheaded by women, who can be easily dismissed as ‘feminists” (viewed negatively). In fact, this is what has happened in North America, with the end result that there is little or no sexual abuse “to speak of” – with the emphasis on the final phrase. A child witness is not regarded as a credible witness under a certain age (approximately 10 years). After that age, she is considered as having initiated the abuse. By law in Canada, the age of 14 is considered the age of consent.

In my own frustration with lack of protection and lack of funds for child sexual abuse victims, I have considered putting on a Conference for Men, the theme of which will be – “If You Are Not Sexually Abusing Children, How Do you Feel about Those Who Are?”
And I don’t believe for a moment that this is anything other than a minority of men, but how do they maintain their power? Why are they not stopped? Why is this not an issue of major importance to all healthy adults?

The seriousness of this issue, which was addressed in the 1980’s has been swept underground again, but must be addressed. Sadly, it appears to be insignificant in a society which continues to view individuals in minority groups as objects rather than subjects.

**Question #5(a): The Batterer and his Victim next door.**

**Violence in the family:** For a woman in love, marriage to the man she loves is not unlike receiving a ticket for an Atlantic crossing on a luxury liner.

The first battering incident leaves her on the lifeboat, shocked, but thankful she has survived. The liner, at first a dream, now a memory, sails on only in her mind. The reality is more grim. If she has children to protect, the lifeboat becomes even more precious than was the liner with all its luxuries.

The batterer’s remorse (some have none) goes, initially anyway, into he redoubled efforts to convince her they are still on the liner.

The second battering incident (second ten incidents) leave her in a rubber dinghy. The increasing loss enhances the value of the only remaining life-supporting device. She clings to the rubber dinghy, caring for herself and her children in spite of incredible odds.

If the dinghy goes down, she will be left clinging to the paddle, still alive, still caring for her children, and still trying to salvage the dream.

*Why does she stay?*

*What are her options?* 1) possible death later

2) certain death now, for herself and her children.

**Example #1:** You are the passenger in an airplane. The flight is in progress. You have been airborne for an hour when a passenger hijacks the plane. Panic abounds. Lights are turned off.
Guns are aimed at child passengers. You are glued to your seat with fear. You might likewise be asked – “Why didn’t you leave” Why did you sit around and take it?”

Your options: (same as for battered woman) – 1) Possible death later, 2) Certain death now.

Which will you choose?

Example #2: A battered woman remains in a relationship after years of abuse. She has three children, all under school age. Her husband is a professional. She, when she worked, worked as a receptionist.

He worked steadily and brought home his pay-cheque. She knew he was under pressure at his job. To his credit, he didn’t drink often, and, when he did, it was to help him relax. He didn’t batter her often, about four times a year. He was always sorry, very sorry. He cried, kissed her bruises, bought her roses and vowed he would never do it again. He begged her not to leave.

She saw his dilemma. She felt his tension. She appreciated his good points. She had faith in his potential. She loved him. She loved her children and wanted them to have a father. She knew, financially, that she could not give them what he could. She stayed, hope in her heart. Her faith lay in tomorrow’s being a better day.

In fact, that better day never arrived. The situation worsened until she was unable to leave. The beatings were more frequent, as were the drinking episodes. She and the children lived in fear. He vowed he would kill her if she left. What would you do?

Example #3: You are travelling up north in a light aircraft. A sudden blizzard causes a whiteout. The plane goes down. Besides yourself, there is the pilot, who is injured, and another passenger who speaks no English. You realize you are alone in a serious predicament. The radio transmitter is out. The pilot needs help. The other passenger helps you build a rough shelter, and a fire. There is not much food. You make the pilot comfortable.

Time passes – days go by. You hear light aircraft, but can see none. Soon even that ceases. The pilot is pessimistic, but you buoy up his spirits and you own by maintaining a cheerful attitude and focusing on the possibilities tomorrow may bring. You hold out in spite of all odds. You hope against hope. Then one day an aircraft spots your campsite and you are rescued. You are declared
a hero for the characteristics which have allowed you to endure and survive.

In a similarly difficult situation, as a battered woman, you would be given a psychiatric label for the very same characteristics, now deemed negative.

Battering is tangible. It attacks a woman physically, mentally, and emotionally. When physically attacked, she may attain, as do many under attack, heightened clarity of thought and temporary suspension of feelings. Given the dangerousness of the situation, her will will be either activated or paralyzed. Both are survival tactics.

Spiritually, neither she nor anyone else can be destroyed, for it is in our higher human essence, our spiritual essence, that we transcend. Our reactions to our oppressor is our final freedom. Persons who have attained this level can be persecuted, they can be killed, but they cannot be destroyed, for even if they die, their will lives on.

Should the outcome not be so serious, she may become, through her own will, her “good will” a living example of higher justice, the justice which knows no revenge.

**Question #5(b): The Incest Offender and his Victim next door – Why does he sexually abuse his children?**

If, when a woman married a man, she turned to him at the alter and asked “By the way, do you plan to sexually abuse our children, should we have any?” she would most certainly be labeled as ‘strange’, at the very least.

This same woman is often held accountable, later, when the sexual abuse comes to light, for not having observed the clues that indicated that her daughter was being sexually abused, and thus contributing to the abuse herself.

She has been asked, at the police station, whether she wants her husband of many years (whom she has just been told has been abusing their daughter for five years) or their 14 year old daughter (with whom she’s had a long-standing stormy, unrewarding relationship) out of the home.

Stunned, numb with shock, she may make a decision which, again, will be held against her by many in the helping profession.
She has just discovered that her husband, whom she trusted, has betrayed her at every level by sexually abusing their daughter. He denies responsibility.

She enters therapy a double victim. The generational hypothesis, that men batter because they were battered, was found to be true for men, but not for women. Recently, sexual offenders are disclosing sexual abuse in their histories. Once again, it is being considered as, not only a reason, but an excuse for sexually abusing their victims. There is only one major objection – 97% of the offenders are male. The majority of victims are female. Females, unless psychotic, do not abuse. Why not? Do we have her another theory which holds true for only half of the species?

*Is there a Typical Incestuous Family?* The incestuous family is a closed and generally pathological system, constantly draining more and more energy from the individuals who comprise the family and offering little that is positive in return.

Although power is often exerted within incestuous families in a predictable fashion, it is also exerted capriciously at times. It is usually exercised by physical force or by intimidation. Instead of observing the legitimate use of power in conjunction with responsibility and the benevolent exercise of power for the common good, children in incestuous families tend to see power exercised irresponsibly and solely to meet the needs of the person who is in power.

Denial is overused as a defense mechanism in incestuous families and frequently is the only coping skill available to family members.

In families in which the mother is incapable of the denial necessary to make the system "work", she would likely manifest symptoms which would warrant her being diagnosed as a "borderline personality", that is – the healthier she is, the crazier she appears in a situation like this.

A healthy response to disclosure would be shock, dismay, disbelief (at the awareness of the pathology of the father and the dissolution of the trust) followed by reporting to the proper authorities and presenting the child victim for counseling.

The incestuous family is most often a ‘non-family’ in the cultural sense: a group of individuals of varying ages and sexes live under one roof, have a biological relationship with one another, and may even call each other by familial role labels (mother, father, daughter, son).
However, the real ties between them at the time of disclosure are the sharing of interdependent dysfunctional behavior patterns rather than traditional or functional intra-family relationships.

**What is the typical reaction of the mother after disclosure?** The incest victim's mother is usually in a subordinate position to the perpetrator. Many mothers fear change, shrink from separation, dread retribution by the perpetrator, and shirk or feel inadequate to perform the tasks and fulfill the responsibilities required to stop the incest.

A few mothers respond to the child's complaint by taking immediate action, notifying outside authorities, separating from the perpetrator if necessary and preventing further sexual exploitation of the child either by prolonged separation or by setting limits and forcing the perpetrator to adhere to them.

**Personality profile of the perpetrator:**

- Two categories, benevolent or malevolent tyrants, self-serving individuals who satisfy many nonsensual needs in the act of sexual abuse of children.

- Either passively or aggressively dependent, they tyrannize those upon whom they are dependent (the child, the mother) to the extent that the roles are reversed.

- What distinguishes the two groups is: the strategy used by each, and their potential for dangerousness. For example, the malevolent tyrant uses the threat of force, or force itself to gain the cooperation of his victim, and to silence the mother. The benevolent tyrant, on the other hand, may use much subtler psychological force and appear, to the victim, to be gentle and even loving. When he is not abusing her, he may neglect her. (The victim of the benevolent tyrant often has a much more difficult time in therapy, as she regains her capacity for indignation and outrage at such an insidious violation of her self.)

- Perpetrators are likely to appear to outsiders as quiet, unassertive, perhaps even remarkably unexceptional individuals.

- A discerning eye will perceive an underlying core of rigid and dysfunctional behavior patterns.

- However, since perpetrators tend to be hostile, mistrustful and suspicious of outside authority, there is little chance that any clinician will have taken a good look.
In conclusion it is my belief that:

1) What battered women, sexual abuse victims and concentration camp victims have in common is Post Traumatic Stress Disorder, in some cases marked by delayed onset. (i.e., when they are safe).

2) Women who are post sexual abuse victims may, during their recovery, (with or without therapy) manifest symptoms which would lead unsuspecting therapists to label them as "Borderline".

3) Many post sexual abuse victims display these and other behaviors while still not fully recovered from Post Traumatic Stress Disorder, and that it is unfair to label the state rather than assess the process.

4) These women can be more fairly and adequately assessed and counseled within a developmental-educational framework.

5) If a mother of a victim is unable to protect her daughter from further victimization, she is either 1) a victim herself who has not had a chance to work through her own unresolved problems, or 2) developmentally deficient in her capacity for empathy, and what is required is that her daughter be protected from her as well as from the offender.

6) Offenders are, in their homes, tyrants, some malevolent, some benevolent. They see their position as one of unquestioned authority, and their wives and children as extensions of themselves, rather than as "other".

7) Offenders could be re-labeled ‘timid criminals’, in that they visit their crimes on their families and abide by the law outside the home.

8) Criminals (both arrestable and non-arrestable) use and abuse the love given them by their parents, their wives, their children, and eventually their grandchildren, and, as is typical of an individual with no capacity for empathy, when loved they do not learn to love in return, but simply to extract more love.

**Question #5(c):** The arrestable versus the non-arrestable criminal next door – how to recognize the wolf at the door. The criminal personality remains a fascinating personality to most
of us. Popular movies and resulting box office takes attest to the notion that we are endlessly curious about evil. While we may "flirt with it" we don't want to "marry it", so our satisfactions have to remain vicarious.

The criminal wants freedom, (as do we all) but, in fact, he/she wants license, the license to say, or do anything he desires and, at the same time to avoid consequences of such impulsive and destructive acts.

The difference between the arrestable and non-arrestable criminal may well be IQ points. What I am suggesting is that Dr. Dabrowski's formula for a psychopath – high psychomotor and sensual over-excitability (read as – "I want it, I'm going to get it) may result in prison for not so smart criminals and in elevated positions in society for the intellectually endowed. Dr. Dabrowski often referred to the dangers of high one-sided development, in particular, the blending of a high intellectual over-excitability with psychomotor and/or sensual with an absence of either imaginational or more importantly, emotional over-excitability which could temper the destructiveness of such forces. On a continuum of human behavior ("We are all more or less human", he said) it is a combination of emotional, imaginational and intellectual excitability that leads toward "sainthood". Sadly, for society, the psychopath, while driven by psychomotor and sensual over-excitability, is capable of feigning emotional and imaginational over-excitability to achieve his/her ends. This continues to be one of the most serious problems in our society and in the world, in my opinion. This interaction can take place anywhere in the world.

**Summary and Conclusion of Question #5(c):** At family, community and international levels peace must be more than the temporary absence of war. Nothing but multilevel conflict resolution interventions can transform the world.

For example – many a non-arrestable criminal, male or female, remains hidden in a loveless marriage. The psychopathic individual does not so much ‘fall in love’ as ‘take a hostage’. Dr. Dabrowski stated that multilevel, sensitive females are particular targets for primitively integrated males (also true when the roles are reversed). The psychopath, with his animal cunning (intelligence and sensual over-excitability combined) draws on the emotional depth of his partner, as if she were an Insta-Bank who exists to serve his impulsive and self-centered needs. Fortunately for him, via
attribution therapy, his partner attributes to him her own sensitivity, making allowances and crediting him with good intent to the point of exhaustion and, sometime, death. While making these excessive demands on her, the psychopath attributes to her his own incapacity for genuine feeling, surprised, shocked and eventually in a rage when she finally leaves the relationship. This scenario is played out frequently in our society, as we are well aware. The same scenario can occur in reverse, with the weapon of choice emotional bludgeoning. Therapy is not likely to be effective in this setting – there can be no real growth in the relationship until the primitive individual disintegrates, and even then the outcome is uncertain.

**Question #6: The healthy couple next door – love and parallel universes.**

Dr. Dabrowski examines and elaborates on emotional ties in Multilevelness of Emotional and Instinctive Functions:

*At Level I* he states that there is - “(an) absence of emotional ties in the sense of emotional intimacy and relationship with another person. Instead, one observes possessiveness, belief that one owns the mate, slave or child. Suspicion, hatred and aggression arise against those who may approach more humanely or threaten to induce independence in the persons one thinks he owns.” (2)

*At Level IV* he has this to say - “Love and friendship take on a spiritual character with a common goal of self-perfection.” (3) Included in this definition is the already acquired characteristics of exclusivity in relation to the most significant “other”. Emotional ties are deep and abiding, and understood (by thoughts and feelings) as unique and unrepeatable.

In the first level, the other is seen solely as ‘object’, "a prop on the stage of my life, on which I am director, producer and main actor."

In the fourth level, others are viewed as ‘subject’ – "living, breathing independent individuals with whom I exist in dynamic inter-relatedness."

A home can look ‘healthy’ from the outside, but can contain a variety of complimentary imbalances, such as:
1) The ‘so-called normal’ couple each negatively adjusted to one another and society.

2) The less than healthy couple in which one is negatively maladjusted, (even criminal), the other negatively adjusted to the first.

3) In a healthy home, each would be positively maladjusted to some societal conditions, and positively adjusted to the other.

And so, the healthy couple next door would appear as loving, non-grasping, purposeful, each pursuing his or her own goals as well as partner or family activities. The comings and goings would not be fraught with tension, the children would be and remain secure in this atmosphere of such a home despite the temporary absence of either parent, or both, as must sometimes occur.

**Question #7: Multilevel development – a homecoming but not necessarily a safe journey**

Dr. Dabrowski stated (personal communication) that the move from Level 2 (unilevelness) to Level 3 (multilevelness) requires a tremendous amount of energy. This simple statement should not be dismissed as easily understood.

Sadly, the transformation does not appear to be open to all, for a variety of reasons. There appears to be numerous deterrents, ranging from constitutionally given deficiencies, through damage from injury, to social and cultural strangleholds.

In spite of, and sometimes because of these roadblocks, multilevelness succeeds in asserting itself. Most fortunate of all are accelerated multilevel developers, who appears to have constitutional and genetic gifts which allow the individual to overcome obstacles. It is not so easy for all.

The struggles, the disintegrative processes, do not necessarily pass overnight while you are sleeping, but can persist for years (up to 10 years or more) with no end in sight. There is nothing positive about the experience for the person in the throes of this agony. If one can no longer find or allow themselves and escape, i.e., 1) give up the struggle and reintegrate at Level 1, 2) find comfort in an external type religion, one in whom God becomes your unrecognized conscience, 3) move into chronic negative disintegration, (this can be a truly sad end of the journey, usually not chosen at all.)
Then you give it your all and there is no going back.

There is looking back, but no going back. Dr. Dabrowski stated that upper Level 3, lower Level 4 individuals can drop back to wanting to drop back, but can't drop back to lower levels of development. The temptation exists in the early half of Level 3, and can lead to such tension that suicide seems to be a solution. Dr. Dabrowski, while very much in favor of the positive partial death instinct (putting to death in oneself that which is now unacceptable) was not in favor of the total death instinct.

He did add, however, that for some individuals suicide is the first authentic act. He also noted that suicide is more prevalent in highly developed cultures, homicide in lower level cultures. This statistic has become lost in the face of the mass murders which have occurred in Wars in the 20th Century, a century which will probably be remembered for its barbaric treatment of 'others'.

Dr. Dabrowski further commented that individuals at higher levels of awareness, i.e., Level 4, were more like high level individuals in other cultures than they were like their own countrymen. The awareness of the similarities, the shared values, can be perceived emotionally at a glance by such cohorts, but remain mysterious and unprovable to Level I and II perceptual filters.

And, in closing, I have two suggestions for The Saint Next Door:

Nelson Mandela (4)

"I am not truly free if I am taking away someone else’s freedom, just as surely as I am not free when my freedom is taken from me...to be free is not merely to cast off one’s chains, but to live in a way that respects and enhances the freedom of others."

And he goes on:

"I have walked that long road to freedom. I have tried not to falter; I have made missteps along the way. But I have discovered the secret that after climbing a great hill, one only finds that there are many more hills to climb. I have taken a moment here to rest, to steal a view of the glorious vista that surrounds me, to look back on the distance I have come. But I can rest only for a moment, for with freedom comes responsibilities, and I dare not linger;"
for my long walk is not yet ended.”

And then there is David – who is in a Young Offender Center – for a crime he may or may not have committed. He has fetal alcohol symptoms and presents as a young child, sunny natured and eager to please, although he is 16 years old. He has been jailed by a law that determines age 12 as the age a child is capable of intent (i.e., to commit a crime), but I believe the crime was committed by the parent, who drank when pregnant, and even further by a society that offers so little to the poor that alcohol becomes the most available form of self-medication for depression.

But David restored, for me, hope for us all when he offered the following poem to a chaplain who was leaving our facility. This individual had been a source of comfort and support to David in times when all the psychology in the world was unable to answer the questions David wasn’t even capable of asking, “Why am I here in jail?” This was his gift.

“My Gift
What can I give him
Poor as I am
If I were a sheperd I
Would give him a lamb
If I were a wiseman
I would do my part
But what can I give him
I will give him my hart

David”

I would like to refer once again to Mariah Carey’s dreams of self-perfection, in the hopes that we never forget that the “flies and death and stuff” are what true human development is all about. And so, in conclusion, I leave you with a few quotes from Existential Thoughts and Aphorisms, written by Dr. Dabrowski under the pseudonym Paul Cienin. (5)
QUOTES

1) The authentic in a man is not the animal, but the man.

2) To be authentic does not mean to be natural, to be as you are, but as you ought to be.

3) A truly authentic attitude has three methods of resolving intellectual and emotional tensions: mental illness, suicide, or struggling toward the absolute despite great difficulties and few results.

4) Nothing which is authentically idealized is conquered easily. High values are hard to reach or are beyond reach. But this is the idealists’ problem. The others, the realists who know the “real” side of ideal, are different. They care not about authenticity of realization. According to them, they know ideals and realize them very easily.

5) No experiences, no shocks, no breakdowns will trigger growth if the embryo of what is to develop is not there.

6) How fascinating it is to occupy oneself with spiritual, new, unknown, unusual, unreachable matters! Transformations, self-denial, sacrifice, suicides – how unusual they are! But, if one wants to experience all these matters – from narcissism to authentism – one must not only occupy oneself with them but truly deny oneself, truly leave illusion, and truly go on committing partial suicides.

7) Self-perfection is always a partial suicide. A developing instinct of life must cooperate with the instinct of death because it is the death instinct, which eradicates brutish impulses and the remainder of disintegrating negative structures.

8) Divisions and ruptures, numerous divisions and ruptures in one’s inner milieu are made whole by empathy for others, because only the ‘ruptured’ has room for identification, empathy and love. Only the “ruptured” awaits fulfillment, only the “ruptured” is not rigid, tight, and “rejecting”.

9) Do not run from yourself but conquer yourself!
REFERENCES


2) Kazimierz Dabrowski, p114, Multilevelness of Emotional and Instinctive Functions, Lublin 1996

3) Kazimierz Dabrowski, p115, Multilevelness of Emotional and Instinctive Functions, Lublin 1996


5) Paul Cienin, p 18- 23, Existential Thoughts and Aphorisms, Gryf Publications Ltd., London 1972