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## Boundaries of Sense-creating Experiences in the Literary Works by Karol Wojtyła and the Concept of Transgression by Józef Koźielecki

Granice sensotwórczych doświadczeń w twórczości literackiej Karola  
 Wojtyły i transgresyjnej koncepcji Józefa Koźieleckiego

<https://doi.org/10.34766/fetr.v48i4.1004>

**Abstract:** The literary output of Karol Wojtyła and the transgression concept by Józef Koźielecki may be an interesting context in the discourse on the essence of human experience and boundaries. The understanding of self-transgression in Karol Wojtyła's literature is profound and three-fold, involving relations with oneself (self-transcendence), with other people (transcendence toward others), i.e., going beyond oneself in conscience through the choice of the real good or transcendence through solidarity with others, and with the Creator (transcendence toward God). According to Koźielecki, a human as a transgressive being, *Homo Transgressivus*, is able to go beyond material, social and symbolic boundaries. The adopted perspective of discourse about the boundaries and essence of transgressive actions is a broader issue, in which the subjective/personal dimension meets the existential one. The characteristics of kinds of transgressive experiences confirm the multidimensionality of "worlds of transgression" and the abundance of meanings of the issue of crossing the boundaries. The vision of a human and their experiences included in the literary output of Karol Wojtyła and the concept of psychotransgression by Józef Koźielecki contains a sense-creating dimension and heuristic potential.

**Keywords:** transgression, experience, self-transcendence, *Homo Transgressivus*, creativity, autotransgression

**Abstrakt:** Twórczość literacka Karola Wojtyły oraz transgresyjna koncepcja Józefa Koźieleckiego mogą stanowić interesujący kontekst w dyskursie nad istotą doświadczenia człowieka i jego granicami. Rozumienie przekraczania siebie w twórczości literackiej Karola Wojtyły jest głębokie i dokonuje się w trojkiej relacji: w stosunku do samego siebie (autotranscendencja), w relacji do innych ludzi (transcendencja w kierunku drugiego człowieka) - przekraczanie siebie w sumieniu przez wybór prawdziwego dobra oraz transcendencja na drodze solidarności z innymi ludźmi - oraz w odniesieniu do Stwórcy (transcendencja w kierunku Boga). W rozumieniu Koźieleckiego człowiek jako istota transgresyjna *Homo Transgressivus* posiada zdolność przekraczania granic materialnych, społecznych i symbolicznych. Przyjęta perspektywa dyskursu wokół granic i istoty działań transgresyjnych - jest szerszym zagadnieniem, w którym wymiar podmiotowo-osobowy spotyka się z wymiarem egzystencjalnym. Charakterystyki rodzajów doświadczeń transgresyjnych potwierdzają wielowymiarowość „światów transgresji” oraz bogactwo znaczeń pojęcia przekraczania granic. Wizja człowieka i istota jego doświadczeń zawarta w twórczości literackiej Karola Wojtyły oraz w koncepcji psychotransgresji Józefa Koźieleckiego zawierają sensotwórczy wymiar i heurystyczny potencjał.

**Słowa kluczowe:** transgresja, doświadczenie, (auto)transcendencja, *Homo Transgressivus*, twórczość, autotransgresja

## Introduction

Self-determination is essential to the freedom of man and is related to man's agency. But self-determination involves more than just agency: man is not only the doer of his acts, but through those acts, he is the "creator of himself" as well (Wojtyła, 1968, p. 108).

A human being is not only the doer, but also the *creator*, of their actions. The essence of agency is the causing and existence of an effect. The essence of creation is the formation of a work. Thus, human agency is also *creation*. The creation whose first material is the very human being (Wojtyła, 2000a, p. 427).

The transgressive attitude allows humans to cross their boundaries and discover new values (Kozielecki, 1987).

You cannot be walking "*one step ahead of yourself*" without knowing the structure of the world, in particular, without knowing the boundaries of human capabilities and achievements (Kozielecki, 2001, p. 127).

The understanding of self-transgression in Karol Wojtyła's literature is profound and three-fold, involving relations with oneself (self-transcendence), with other people (transcendence toward others), i.e., going beyond oneself in conscience through the choice of the real good or transcendence through solidarity with others, and with the Creator (transcendence toward God). This interpretation of works by Karol Wojtyła – John Paul II was proposed mainly by Tadeusz Styczeń in his text titled "*Być sobą to przekraczać siebie – O antropologii Karola Wojtyły*" [*Being Yourself Means Going Beyond Yourself. On Karol Wojtyła's Anthropology*] (Styczeń, 2000). Both the literary works and biography of Karol Wojtyła / John Paul II are an exemplification of life made up of transgressions in personal, scientific, social and historical areas. In the time of secularized contemporary culture, the combination of two vocations in one personality is perceived as something surprising (Skwarnicki, 2004).

The concept of transgression by Józef Kozielecki is one of the most productive systemic theories of creativity. 'Trans' states, i.e., going beyond (transcendence, self-transcendence), are a specifically human property, which shows humans' unique capabilities. On the one hand, a boundary divides the existing reality into what is known and what is unknown, what is specified and what is unspecified. It determines the unreachable, untouchable space, which can be imagined and only intuitively anticipated. On the other hand, it helps the human perceive the entirety, motivates them to conquer it and reach what is on the other side, and then, redefine the whole experience in a new and creative way (Kozielecki, 2004, p. 25). Boundaries crossed by a subject acting transgressively and creatively may be present within the subject, making their potential limitations, or may be external. On the other hand, they limit the freedom and choice of the person who wants to achieve their goals and make changes, and on the other hand, they ensure the sense of satisfaction. The essence of transgression is experiencing and crossing the boundary,

intentionally going beyond what you are and have, growing above yourself and developing. Going one step ahead of themselves, humans create their own personality, culture, and civilization. Transgression becomes essential to humanity, and living without it is unimaginable (Kozielecki, 1987, p. 25).

The literary output of Karol Wojtyła and the transgression concept by Józef Kozielecki may be an interesting context in the discourse on the essence of human experience and boundaries.

### 1. "Penetrating the person's inside" in literary texts by Karol Wojtyła. From an existing subject to a subject experiencing their own subjectivity

The predominant theme of Karol Wojtyła's philosophical works was the issue of a person. The creation of literature that Wojtyła began in the late 1930s and continued in the 1950s and 60s, as well as when he was a cardinal and the pope, coincided with the concept of *person* he created on the philosophical and theological ground. Wojtyła's poems and plays reflect a fully thought-out and mature concept of a person that he developed as a personalist philosopher. According to Wojtyła, on the one hand, a person is an irreducible subject, and on the other hand, a relation, because the person discovers themselves fully only in relation to God and other humans. This concept is clearly visible especially in the author's plays and lyrical works, in which he makes a kind of description of personal relationships in the context of Christian anthropology. While in his philosophical works Wojtyła combines Thomistic anthropology and phenomenological analysis, stressing the uniqueness of a person, in the literary works he uses an original way of "penetrating the inside of a person", who is the subject of literary activities. In the chapter *Podmiotowość i „to, co nieredukowalne” w człowieku [Subjectivity and the Irreducible in Man]*, Wojtyła observed: "we feel a need, stronger than ever, ... to objectivize the problem of human subjectivity" (Wojtyła, 2000b, p. 444). In this context, he writes: "it is key to show the person as a subject experiencing ... their subjectivity" (Wojtyła, 2000b, p. 439). Wojtyła presents man-person, not only as a subject that exists and acts, but also as a subject that experiences himself as existing and acting. Many analyses made in "*Osoba i czyn*" [*The Acting Person*] are closely connected with the problem of subjectivity of a person. Human experience may not be exhausted through "cosmological" reduction; it is necessary to stop at what is "irreducible", what is exclusive and unique in each human, what makes the "person-subject" (Wojtyła, 2000b, p. 440). The movement that occurs is not only penetration of the person's inside, but also a kind of "twofold" act of transgression, going beyond oneself. "A person is an objective being that as a specific subject contacts the whole (outer) world most closely and is stuck in it most strongly by their inside and inner life" (Wojtyła, 2001, p. 25). Only humans as beings are both subjects and objects. Objectivity understood as objectivism and the related realism should be considered as

primary for the outer world not to be treated by the subject in a purely subjective way, included in the subject's consciousness (Wojtyła, 2001, p. 23).

Józef Koźmielecki introduced the term *Homo Transgressivus* to refer to a human as an agent of crossing boundaries and performing acts of transgression. According to Koźmielecki, a human as a transgressive being, *Homo Transgressivus*, is able to go beyond material, social and symbolic boundaries. The directions of transgressive actions are: 1) practical activities aimed at increasing the production of material goods, 2) creative activities, involving the creation of new, unconventional thought and imagination constructs, 3) actions oriented at people, aimed at broadening the scope of personal freedom, as well as gaining power and controlling others, 4) self-creation activities, concentrated on self-improvement and self-actualization of one's capabilities (Koźmielecki, 1983). Koźmielecki's transgressionism, focused on development and change, assumes that a human is an *agent*, having the freedom to choose their intentions, goals, thought operations, and actions. The human-agent is an internally controlled system; the source of activity is the subject controlled by extensive motivation and new ideas. The human is an agent oriented at internal and external development. Development is the "main" interest of each individual. Without the orientation at growth, a person - whose capabilities are limited - would have no chance of surviving and could not build their welfare and well-being, or simply speaking, happiness (Koźmielecki, 2001, p. 20). Koźmielecki argues that the pursuit of self-growth and the development of self-esteem is the central pursuit of each human. One of the most important human needs, "the motivational axis of human activity" underlying transgressive actions, is the hubristic need. It works in compliance with the mechanism of growth, initiating hubristic motivation, which is never fully satisfied (Koźmielecki, 1984, p. 325). This meta need involving constant human pursuit of confirmation and raising self-esteem is conditional for all transgressive activities and is a distinguishing feature of a human as a person.

## **2. Man's transcendence toward his own action. Going beyond yourself - self-transcendence**

In a way, transcendence is another name of a person. The acting person's transcendence involves "going beyond" the very self, not "toward the truth" but rather "in the truth" (Wojtyła, 1969, p. 183). Human being's transcendence is based on self-determination, the superiority of "self" in action, and is connected with the very fact of freedom, i.e., being free to act. Human transcendence takes place in action and involves intentionally turning toward the very "self" (Wojtyła, 1969, pp. 164-165). In transcendence, man-subject confirms himself by going, or growing, beyond himself (Wojtyła, 1969, p. 149). Human being's transcendence also reveals fully their spiritual dimension and indicates the existence of a spiritual element in them (Wojtyła, 1969, p. 223). It is so because human's

spiritual life, through mentality and freedom, focuses on and oscillates around truth, good, and beauty (Wojtyła, 1969, p. 199). Agency involves a special relation between action and the person. A human being is not only the doer, but also the *creator*, of their actions. The essence of agency is the causing and existence of an effect. The essence of creation is the formation of a work. Thus, human agency is also *creation*. The creation whose first material is the very human being (Wojtyła, 2000a, p. 427). By their action, a human being first of all creates themselves. Activity is accompanied by and naturally combined with becoming (Wojtyła, 2000a, pp. 427-428). Man is a person because he performs acts. An act is the person's fulfillment. Fulfillment is the revelation of the person's quality and subjectivity. "Personalism means approaching and solving various issues and human affairs in accordance with ... the assumption that a human is a person, a unique and everlasting value" (Wojtyła, 2000c, p. 97). Thanks to consciousness, what is objective can be fully subjectivized; everything that makes the intentional "personal world" is also subjectivized (Wojtyła, 1968, p. 105). The specificity of *reflexive* (in contrast to reflective) function involves the "subjectivization" of objectively given (through the function of reflection and objectivization) relation between the person and the act, and especially the person as a *suppositum*, is experienced as "myself", i.e., what is objective also becomes "internally" subjective. Only this way does the person – *suppositum* achieve their full and final form. It is possible thanks to the reflexive and experiential function of consciousness. The reflexive function activates the relevant energies present in the person – *suppositum* (Wojtyła, 1968, p. 106). Experience is a form of actualization of being and action that the human owes to consciousness. In a way, it is a final form, in which not only subjective energies included in the human as a being are actualized; they are also actualized in the profile of their subjectivity, finding their subjective completion in experience (Wojtyła, 1968, p. 108). The expression "myself" means more than *suppositum*, as it includes the subjective *experience* of subjectivity. However, it may also mean less than *suppositum*, when "myself" only refers to the consciousness (or psychological) aspect of subjectivity (Wojtyła, 1968, p. 107).

### 3. The concept of psychology of religion by Józef Koziński

The concept of psychology of religion proposed by Józef Koziński alludes to the transgressive theory of human beings and refers to anthropological and philosophical reflection. It is an attempt to find a compromise in the dispute between the empirical and phenomenological orientations. Koziński discusses the motivation of faith, the regulatory role of religion, the architecture of religions experience, and transcending the present life. In his opinion, religious motivation is polymorphic. The main need that actuates and maintains transcendent activities is the need of purpose. The need of purpose is one of heterostatic needs, the needs of growth, which will never be fully satisfied. People do not only

passively assimilate religious contents, but they also reconstruct, improve or reduce them as needed, adapting them to their intellectual capabilities and spiritual needs. Religious experience resembles the human's inner home, with the believed truths being the material that allows them to build it. Religiosity plays a role in forming the human's protective (defensive) and transgressive personality, and religion is a form of spiritual transgression. This interpretation seems to be in conformity with human beings' nature and cultural experience (Kozielecki, 1991).

#### **4. Personal transgressions (self-transgressions)**

Kozielecki's concept assumes that almost all contemporary humans have more or less intellectual and praxeological abilities to create transgressions, perhaps not historical, but at least psychological. Whoever has never made use of the potency of their generative mind has lost the chance given by nature, society, and culture (Kozielecki, 2004, p. 71). The decision to choose transgressive or protective actions is an obligation connected with personal responsibility for the initiated program of personal development (Kozielecki, 2004, p. 74). Making personal transgressions "*toward yourself*" involves intentional development and going beyond psychological processes and mental structures in order to expand your personal experience, overcome dominant lifestyle, or mental, characterological or volitional limitations. Such actions can be referred to as self-development, self-improvement, or *self-transgression*, i.e., creating yourself in accordance with your own plan. The essence of expansion "*toward yourself*" is the transition from what is possible to what is real. Actions made toward yourself involve programming your own development and achieving the developmental goals you have formulated. The essence of these actions is self-creation, the development of competence, abilities and personality, as well as expanding your experience. If this is done in the conditions of freedom of action, it could correspond to "*vertical transcendence*" or "*acting person transcendence*", mentioned by Karol Wojtyła.

#### **5. Social transgression. Going beyond oneself toward others**

The area of transgressive acts is first of all the social world, characteristic of actions oriented at people. The second dimension of going beyond yourself in Karol Wojtyła's anthropology is connected with relations with other people. In "*Osoba i czyn*" [*The Acting Person*] and later philosophical articles he expresses self-transgression in the category of participation in others' humanity, i.e., a positive relation to others' humanity. For participation to occur, something Wojtyła calls the personalization of human-to-human relation, or going beyond yourself toward others, must take place. K. Wojtyła writes that "man fulfills himself through others and actualizes himself by living for others. This allows

him, not only to go beyond himself, but also to grow" (Wojtyła, 1969, p. 164). Man actualizes and fulfills himself as he goes beyond himself toward others, thus confirming his personal identity. The relationship between seeking oneself and self-fulfillment, typical of human beings, is expressed paradoxically: man "is for himself" when he "offers himself" to others. Only through the gift of giving, sharing with others, does a human achieve the full realization of their ability to be a person. In "*Osoba i czyn*" [*The Acting Person*] Karol Wojtyła points out that both individualism (through placing the good of an individual above the common good) and totalism (subjecting an individual and their good to the society) are forms of limiting participation (Wojtyła, 2000, p. 312).

As argued by Józef Koziński, "in our time, the pursuit of establishing closer interpersonal relations and the flight from the lonely crowd are especially strong: in drab everyday reality, a human frantically looks for another face, if only to see their own reflection in it" (Koziński, 1998, p. 235). "... Loneliness is a kind of personal experience, just like the experience of happiness or anxiety. It appears when the individual realizes the emotional bonds between themselves and the world have been broken or weakened" (Koziński, 1998, p. 237).

## 6. Symbolic transgression – toward values

The transgression concept, concentrated on development and change, assumes that a human is an agent whose actions and acts – especially transgressive ones – determine their relations with *the world of values*.

Karol Wojtyła devotes particularly much attention to the issue of freedom, which links the social plane with the anthropological one. It is *a gift and a struggle*. The dimension of *gift* points to its secretive sources and unique value. The dimension of *struggle* reminds us that we need to constantly fight for it, acquire it through constant effort:

"Freedom must be constantly regained; you cannot just have it. It comes as a gift and is maintained through struggle. The gift and struggle are part of what is hidden and yet known.

You pay for the freedom with all that you are, so consider it freedom that you can pay and have yourself anew again and again.

By paying this, we enter the history and touch upon all its eras. ...

Can we measure our freedom with the freedom of others?

A struggle and a gift ... (Wojtyła, 2004, pp. 156-157).

Self-determination is the essence of human freedom, realized through will. As part of self-determination, the subject transcends toward values, expressing a preference for them. Self-determination goes beyond the agency and leads to the subject becoming "the self-

creator". It is through their own acts that a human builds good or evil in themselves. A human perceives themselves as a value through self-determination.

When writing about freedom, Koziellecki argues: "You cannot win the fight for freedom once and forever. Each individual, each community, and each generation must begin it anew in order to live *vita activa*". The fight for freedom may involve, not only the pursuit of changing the world, but also changing yourself. An important role in it is played by the your personal autonomy, individuality and independence, your distance to things, and your skepticism (Koziellecki, 2001, p. 80).

The factors that affect the transgressive process are emotions, especially positive ones: ... On the basis of data that we have, it can be supposed that the most important in transgressive actions is *hope*, being a positive emotion (Koziellecki, 2006, p. 300). According to Koziellecki, hope may determine the direction of human activities (Koziellecki, 2006, s. 301). It is needed when the goals you pursue are accompanied by uncertainty and obstacles. It is a multidimensional cognitive structure whose central component is the belief (with a certain degree of certainty, i.e., certain probability) that in the future you will receive the good or achieve an important goal. If it is a kind of belief that thanks to the ability to carry out tasks and thanks to strong motivation, initiating and maintaining activity you will achieve a significant goal, then this is a kind of *active hope* (Koziellecki, 2006, p. 37). It can be presumed that hope in transgressive activities is a positive emotion. Koziellecki argues that global hope has no place or date and is one component of orientation at the future. General hope as an autotelic value is a factor affecting the general sense of purpose in life and the strength of particular hope in specific situations. People with a high level of hope are active; they do not only generate more goals but also seek new ways of achieving them.

According to Karol Wojtyła, another place where man creates himself and goes beyond himself toward truth is conscience:

"It is in conscience that ... this unique coupling of truthfulness and obligation occurs, expressed as the normative power of truth" (Wojtyła, 1982).

It is in conscience that humans go beyond themselves toward the real good, the transcendence of freedom transforms into transcendence of morality and determines whether the man will be fulfilled or not. According to K. Wojtyła, in order to do good and avoid evil, man must constantly go beyond himself in his conscience toward the true good: this is the basic direction of the transcendence that is a property of a human being – *prioprium personae*. Without the transcendence, without going beyond and even growing over yourself toward truth, you as a person, a personal subject, in a way cannot be yourself. It is also in conscience that you go beyond yourself toward the true good. You can only fulfill yourself when you choose the good, learnt in the light of truth, because it matters whether you chooses good or evil. If you choose the good, you fulfill yourself, otherwise, you betray

yourself (Wojtyła, 1994, 389–390). The personalism concept by K. Wojtyła is characterized by *perfectiorism*, which stresses that a human becomes better with every good act – unlike perfectionism, which refers to the general moral improvement of a human. Perfectiorism is the moral aspect which points to the fact of man’s improvement or devaluation as a result of each of his acts (Wojtyła, 1955-1957, p. 303).

*Love* is a special human experience, which leads to the LOVE of a person. The philosophical concept of love by Karol Wojtyła refers to the sense of existence of each person: to establish a deep, uniting relationship with another person (a human, and ultimately, also with God). The need of love is stronger than the need of freedom, because freedom is only a way while love is the goal of human life. However, a human wants true love, because the authentic engagement of freedom is only possible if it is based on truth (Wojtyła, 2001, pp. 120-121).

In Koziellecki’s view, the issue of love crossing boundaries is one of the most difficult research problems. At the turn of the 21st century, the “civilization of love” in a world devoid of love is a popular theme. These hot and wise words are not accompanied by any actions; the builders of the civilization have not yet laid any stone block. In this case, transgression means that a human goes from internal emotions, expressions of respect and thoughts to seeking intimacy, providing assistance and support, and protecting the person from threats and dangers. This makes love more complete and mature. Crossing this boundary is extremely difficult (Koziellecki, 2001).

Quoting Fyodor Dostoyevsky’s words that “the feeling of one’s own dignity [is] achieved only through work and struggle”, Koziellecki mentions a twofold role and two faces of dignity (Koziellecki, 1996, pp. 170-172). From one perspective, dignity (most often described as *human dignity*) is closely connected with human rights. Approached from another perspective, it is most often described as *personal dignity* and is a character trait. Dignity as an attitude is part of the moral side of character. Although a dignified behavior is usually evaluated positively (because it is good), in some cases, as Koziellecki points out, it may raise some moral doubts. It is so when the protection of one’s own standards and beliefs is connected, not with sticking to the truth but rather with the desire to satisfy egoistic needs, human conceit and human *hubris*. Personal dignity cannot be ignored in humanistic works. Ignoring it, we ignore human matters, and the human is no longer complete. And so, in the structure of dignity understood as self-consistency, there is something non-obvious, mysterious, weird, something that does not fit the criteria of effective action (Koziellecki, 1996, p. 182).

## 7. Boundaries of sense-creating experiences as approached by Karol Wojtyła and Józef Koziellecki

In the preface to *Słowa na pustyni [Words in the Desert]*, published in 1971, cardinal Wojtyła wrote: "Priesthood is a sacrament and vocation. Poetic creation is the function of talent, but talents also determine vocations, at least in the subjective sense. Hence, we may ask how these two vocations, priestly and poetic, coexist and overlap in one human. The question refers to something more than works. It refers to authors. It refers to something that is a personal secret of each of them. But don't they reveal that secret as they write? We have the right to ask. However, we must come to terms with the fact that in this volume, the source of knowing that secret will only be creation, poems and other poetic works" (Skwarnicki, 2004, p. 10).

In the *Letter to Artists*, Karol Wojtyła / John Paul II reminds those "who are passionately dedicated to the search for new 'epiphanies' of beauty so that through their creative work as artists they may offer these as gifts to the world" that "beauty is the vocation bestowed on [them] by the Creator". By living and acting, a human determines their attitude to being, truth, and good. An artist experiences beauty in a special way. It can be said in a very real sense that beauty is artist's *vocation*, which they receive together with *the gift of artistic talent*. This talent must not be wasted but should be developed, and then used for one's neighbors and the entire mankind (Wojtyła, 2004, p. 563). Awe is the only adequate attitude in the face of miracles of the universe. It is awe that can become the source of enthusiasm for work, needed by contemporary and future people to accept and overcome great challenges. As a result, after each fall, mankind will be able to raise and be alive again. This is the meaning of the prophetic intuitive statement that "beauty will save the world" (Wojtyła, 2004, p. 577).

In Koziellecki's concept, transgression is an expression of personality (Koziellecki, 1987, p. 56). Creative transgressive activities are a specific kind of pursuit of "intellectual mastery" (Koziellecki, 1987, 201). Transgressive activity, represented by *acts-achievements*, allows people to transform the reality. Crossing the boundaries of an individual and a community is a kind of new *acts of creating* (or at least *expanding*) the world. These activities may be the source of growth or regression (Koziellecki, 1987, p. 205). It also involves *self-transgression* initiated by the acts of creation. Since emancipatory transgression plays a key role in "trans" activity, it can be called meta transgression, a measure necessary to perform other acts of this kind.

Both approaches, the one by Karol Wojtyła and the one by Józef Koziellecki, fit the problem of *personal/life* creation. In accordance with contemporary concepts, the key mechanism of personal creation is the ability to create original interpretations of experiences as part of learning about the world and constructing knowledge. Personal creation refers to

close interaction between creating original interpretations of experiences, reason, and intentionality of actions (Runco, 2006). Broadly understood life creation is an expression of evolution and adaptive abilities of a human, a natural way of achieving higher and higher levels of development: from adaptation to the existing living conditions, through creatively adapting, up to daily life creativity (Richard, 2007).

The adopted perspective of discourse about the boundaries and essence of transgressive actions is a broader issue, in which the subjective/personal dimension meets the existential one. It also refers to the whole area of promoting the affirmation of human subjectivity. In the text *Etyka afirmacji [The Ethics of Affirmation]*, Władysław Stróżewski writes: "... Existence is a value. ... So if we have considered existence to be a value, we can state that each thing that existence can be attributed to, i.e., each existing thing, is thus *good*. And because each positive value, each good, necessarily demands a positive reaction (response) from a conscious subject, and the simplest case of such response is affirmation, each being demands affirmation just because *it is*. This is the "existentialistic aspect of affirmation" (Stróżewski, 1981, pp. 263-264).

It is worth noting that in this area of analysis there are also other concepts, which significantly fit the problem of subjectivity understood as the human ability to intentionally choose the ways of being in the world. We could particularly take into consideration the characteristics of a self-actualizing human (Maslow, 1986), a multidimensional human (Kozielecki, 1998), an intentional and free human (Obuchowski, 2000) and a human as the self-Author (Obuchowski, 2000; Błachnio, 2006), making the effort to exist (Dąbrowski, 1986), with noetic dimension of personal existence (*specificum humanum*) (Popielski, 1994) and existential self-creation. Existential self-creation involves the subject generating a new image of a fragment of reality, a new sense or order of values. The specificity of life of a personal subject makes it a life that is being experienced, i.e., consciously, reflectively interpreted so as to reveal meanings and senses. It is not limited to building the "self", to multiplying the resources and thus strengthening the sense of self-esteem, ... or to releasing and realizing the inborn potential to expand the area of internal freedom and achieve higher and higher levels of consciousness. Paradoxically, it involves conscious, intentional limitation of "self" ... for the sake of higher values, experienced as sense-creating (Straś-Romanowska, 2016, p. 18).

### Conclusion

As assumed in the introduction, the literary output of Karol Wojtyła and the transgression concept by Józef Kozielecki may be an interesting context in the discourse on the essence of human experience and boundaries. The adopted perspective of discourse about the boundaries and essence of transgressive actions is a broader issue, in which the subjective/personal dimension meets the existential one. The characteristics of kinds of

transgressive experiences confirm the multidimensionality of “worlds of transgression” and the abundance of meanings of the issue of crossing the boundaries. The vision of a human and their experiences included in the literary output of Karol Wojtyła and the concept of psychotransgression by Józef Koziński contains a sense-creating dimension and heuristic potential. Hence, the boundary does not close contexts but broadens them, making it possible to combine the paradigms. What is most important, the “twofold” worlds of transgression, or vertical and horizontal transcendences, occur in this approach, oriented both at the inside of the person and at overcoming one’s own boundaries. This results in the appearance of heuristics, extended interpretations of indices of transgressive behaviors, which makes it possible to refer this issue also to other contexts.

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