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- IN SCIENCE AND RELIGION,
IN CULTURE, ART
AND IN LIFE**



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PART I.

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Le pas encore au-delà¹

The step beyond

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Abstract: Since its birth, philosophy has been dedicated to a step beyond the doxa and the natural attitude. The very name of metaphysics testifies to this constant movement of going beyond and phenomenology inherits it, which invites to a radical change of attitude. In this respect, French phenomenology is not so much in the continuity of this step beyond as it is carrying it to its extreme limits, at the risk of breaking the method invented by (German) historical phenomenology, but in the name of a fidelity to new phenomena. As different as they are, these works of French phenomenology could have in common that they take a step beyond. This contribution would like to give two examples of this ever increasing radicality with Maurice Blanchot's phenomenology of literary experience and Jean-Luc Marion's recent phenomenology of revelation.

Keywords: Blanchot. Excess. Marion. French phenomenology.

Résumé: Depuis sa naissance, la philosophie est vouée à un pas au-delà de la doxa et de l'attitude naturelle. Le nom même de métaphysique témoigne de ce constant mouvement de dépassement et la phénoménologie en hérite, qui invite à un changement radical d'attitude. À ce titre la phénoménologie française s'inscrit moins dans la continuité de ce pas au-delà qu'elle ne le porte à ses extrêmes limites, au risque de rompre la méthode inventée par la phénoménologie historique (allemande), mais au nom d'une fidélité à de nouveaux phénomènes. Aussi différentes soient-elles ces œuvres de phénoménologie française pourraient avoir en commun d'accomplir un pas encore au-delà. Cette contribution voudrait donner deux exemples de cette radicalité toujours plus grande avec la phénoménologie de l'expérience littéraire de Maurice Blanchot et la récente phénoménologie de la révélation de Jean-Luc Marion.

Mots clés: Blanchot. Excès. Marion. Phénoménologie française.

« Entrons dans ce rapport » (Blanchot, 1973, 7).

C'est par ces mots que s'ouvre en 1973 le livre de Maurice Blanchot intitulé *Le pas au-delà*. Mais dès les premiers fragments qui composent ce livre, nous comprenons que nous

¹ The paper was prepared thanks to the "Excellent Science" program (DNK/SN/466899/2020) of the MNiSW (actually the MEiN) of Poland, by the name "(Ir)relevance of Phenomenology? (Im)pertinence de la phénoménologie?".

n'entrerons pas plus dans ce rapport que l'arpenteur K. dans le Château. Ou plutôt nous comprenons que nous avons quitté un pays familier - celui d'un rapport à l'être constitutif de notre expérience première - appelés vers une contrée étrangère où tout se fait infamilier: la mort (« La mort, nous n'y sommes pas habitués » (Blanchot, 1973, 7), pas même quand la pensée, toujours si proche d'elle, s'y attache), le temps (alors que l'exigence d'écrire nous attire hors du temps: « le pas au-delà qui ne s'accomplit pas dans le temps conduirait hors du temps » (Ibidem, 8)) et *l'il y a* du monde (celui qui nous fait écrire, par exemple, *il y a* ciel et mer - avant que l'écriture n'arrache cette présence à son évidence première: « D'où vient cela, cette puissance d'arrachement, de destruction ou de changement, dans les premiers mots écrits face au ciel, dans la solitude du ciel, mots par eux-mêmes sans avenir et sans prétention: "il - la mer"? » (Ibidem)).

Ces pensées de Blanchot sonnent étrangement. Qu'y a-t-il de plus évident en effet que ces trois phénomènes: notre existence mortelle, le temps, *l'il y a* du monde? Pourtant nous voilà appelés, par une exigence que Blanchot peut décrire comme l'exigence d'écrire, mais que nous pourrions aussi bien traduire, philosophes, comme l'exigence même de la pensée, à accomplir ce pas au-delà de notre premier rapport à l'être, sans pouvoir nommer encore cette étrange contrée vers laquelle nous nous acheminons (« Écrire comme question d'écrire, question qui porte l'écriture qui porte la question, ne te permet plus ce rapport à l'être... » (Ibidem, 9)).

Ces pensées de Blanchot sonnent étrangement, et pourtant ce *pas au-delà* n'est-il pas le geste constant de la philosophie quand elle rompt avec naïveté et doxa et que, par exemple, elle prend le nom de méta-physique? Ce *pas au-delà*, ne faut-il pas d'abord l'entendre de manière obvie comme ce pas au-delà de l'expérience commune qui nous fait entrer dans la question, dans la passion de la question? Et même là où la pensée se tient auprès de ce qu'il y a de plus manifeste, là, devant nous, ne doit-elle pas tout à la fois s'y attacher et s'en détacher pour faire voir, à même le visible, ce que nous n'avons pas su voir? En un sens le mot est ce premier *pas au-delà* des choses qui nous permet d'en dire le sens (ou le non-sens), et la littérature, la métaphysique ou la phénoménologie ne font que continuer ce mouvement commencé par le simple fait de parler, d'écrire. Nous devinons qu'il y a là un fil d'Ariane pour nous aventurer dans ces trois territoires (la littérature, la métaphysique, la phénoménologie), même si nous pressentons aussi que l'expérience blanchotienne de l'écriture, cette expérience qui nous est apparue si étrange dès les premiers fragments du *Pas au-delà*, nous conduit un peu plus loin que d'autres, vers ce que certaines pages de Blanchot nomment le Dehors, comme si à ce geste du *pas au-delà* devait succéder celui d'un *pas encore au-delà*.

1. Le pas au-delà de la phénoménologie

Tâchons d'entrer dans cet autre rapport par la voie de la phénoménologie. Tout commence en Allemagne, quand la phénoménologie historique se constitue à hauteur d'objet (Husserl) ou d'étant (Heidegger), mais prise déjà dans ce mouvement de réduction qui métamorphose l'objet de l'attitude naturelle en phénomène ou reconduit l'étant vers l'être. Des pensées inouïes se sont inventées à ce moment d'histoire, avec lesquelles nous n'avons pas fini de nous expliquer - du côté de Husserl, livres sortis de son atelier et combien de promesses contenues dans ses manuscrits de travail, promesses dont se nourrit le cours de Merleau-Ponty au Collège de France de 1959-1960, « Husserl aux limites de la phénoménologie », et du côté de Heidegger un questionnement enduring qui justifie ce titre de Gérard Guest: « Aux confins de l'inapparent, l'extrême phénoménologie de Heidegger » (Guest 2002).

Tout a continué dans d'autres pays, et d'abord en France, avec une impressionnante constellation de penseurs. Quelques travaux se sont employés à relever ce que pouvait avoir de spécifique, outre la langue, la phénoménologie française: Dominique Janicaud (Janicaud, 1991 ; 1998)², François-David Sebbah (Sebbah, 2008a)³ et Jean-Luc Marion (dans un court article intitulé « Un moment français de la phénoménologie » - Marion, 2002), avec des accents interprétatif divers allant de la polémique au programme, travaux auxquels il faut ajouter l'ouvrage écrit outre-Rhin par Lazlo Tengelyi et Hans-Dieter Gondeck sur la *Nouvelle phénoménologie en France* (Tengelyi, Gondeck, 2011)⁴.

Trente ans ont passé depuis le *Tournant théologique* de Dominique Janicaud, et force est de constater que les auteurs dont il dénonçait la sortie hors de la stricte méthode phénoménologique sont toujours sur nos tables comme autant de penseurs ayant conquis d'autres territoires de la phénoménalité. Ce que ne manque de souligner Jean-Luc Marion: par des chemins évidemment fort différents, Levinas et Sartre, Ricœur et Derrida, Merleau-Ponty et Henry, et d'autres à leur suite, ont découvert des terrains que Husserl et Heidegger avait ignorés ou laissés en friche, et Marion de donner deux listes d'exemples: autrui (et l'éthique), le texte (et l'écriture), la chair (à quoi il faudrait ajouter la vie) (première liste), ou bien: la chair, le signe, l'excès, l'invisible, l'altérité (communautaire ou érotique), la donation (deuxième liste, de noms communs, qui nous recouvre déjà plus exactement celle des noms propres, et à laquelle il faudrait ajouter l'événement ou la liturgie⁵), avant d'avancer une remarque: « Toutes [ces œuvres] ont pris congé, ne serait-ce que par leur silence, du savoir des étants intra-mondains et des objets, mais sans doute aussi de la différence ontologique et de l'*Ereignis* » (Marion, 2002, 12 sq) (voilà le pas au-delà de Husserl et Heidegger), et une

² Les deux opuscules ont été réunis dans *La phénoménologie dans tous ses états* (Janicaud, 2009).

³ Ce chapitre reprend et amplifie un bref article « L'exception française » (Sebbah, 2001a) et « Une réduction excessive: où en est la phénoménologie française? » (Sebbah, 2000). En amont de ces articles, on peut lire aussi les pages d'introduction de sa thèse (Sebbah, 2001b).

⁴ La réception de ce livre important a fait l'objet d'une publication en France (Sommer, 2014).

⁵ Pour Maldiney et Lacoste.

question: « savoir si ces percées peuvent (et doivent) s'unifier dans un horizon commun, et si oui, lequel » (Ibidem, 13). Le lecteur aura compris, sans qu'il y ait à y mettre de sous-titre, que la phénoménologie marionienne, par la diversité des phénomènes saturés et le thème commun de la donation, entend bien tenir ensemble le pluriel de ces percées et l'unité de la cause de la phénoménologie. La question est bien de savoir s'il y a convergence vers un même thème des descriptions de pointe de la phénoménologie française, ou si cette communauté ne se laisse pas reconnaître avant tout à une certaine manière, ou un certain style de pensées, comme Merleau-Ponty l'avancé déjà (pour la phénoménologie en général, il est vrai) dans l'Avant-propos de la *Phénoménologie de la perception* (Merleau-Ponty, 1945, II).

Là où le récit marionien se voit placé sous le signe de l'aventure⁶, celle de phénoménologues français s'avancant hors de la phénoménologie historique, en vue d'un terrain (celui de la donation) dont chacun aurait exploré à son insu une province, le récit de François-David Sebbah se place sous le signe d'un risque, la tentative à chaque fois nouvelle d'éprouver la phénoménologie à sa limite. Un risque dont le geste n'est pas sans beauté (on se souviendra du mot de Socrate à la fin du *Phédon*: « un beau risque à courir »⁷), ni sans danger (celui d'une violence faite au logos, d'une pensée qui s'empporte au-delà de ses limites, comme autant d'entreprises dangereuses qu'on aimerait mais qu'on ne peut pas suivre, ou plutôt pas totalement⁸). Aucune récapitulation donc, pas même une cartographie *stricto sensu*, mais un pluriel de chemins, à suivre en leur singularité, tout en leur reconnaissant en commun une certaine manière, un certain style, ou ce que l'auteur appelle un certain air de famille. Au sein de cette famille, les analyses de François-David Sebbah se portent sur ceux des phénoménologues français qui se sont risqués *le plus loin*, et se présentent à ce titre comme autant de figures de l'excès en phénoménologie, allant à la fois toujours plus loin dans la réduction et toujours plus loin dans la révélation d'un absolument originaire (Levinas, Henry, Derrida, Marion). Deux traits, qui ne sont pas d'ailleurs sans entrer en tension, caractérisent donc cette famille phénoménologique: un excès dans la réduction⁹, et une surenchère à l'originaire¹⁰.

⁶ « La phénoménologie a plus progressé dans son moment français qu'en d'autres, simplement parce qu'elle n'a cessé, en pratiquant la réduction, l'intentionnalité et la constitution, non sans risques et périls, de s'aventurer dans des terrains qu'avaient ignorés même Husserl et Heidegger » (Marion, 2002, 11).

⁷ Cité dans (Sebbah, 2008a, 32-37). Qu'il soit cité à propos de Merleau-Ponty, et du dialogue instauré entre philosophie et non-philosophie, a son importance, dans la mesure où la phénoménologie française se partage en deux, et où la famille merleau-pontienne (Maldiney, Garelli, Richir, Barbaras) fait figure de phénoménologie modérée au regard de penseurs qui assument l'usage de l'excès en phénoménologie (Levinas, Henry, Derrida, Marion).

⁸ Voir le jugement porté dans (Sebbah, 2008a, 194): « On ne peut ni adhérer intégralement à ces phénoménologies, ni s'en détacher absolument, sans céder sur l'exigence phénoménologique ».

⁹ C'est le titre du chapitre de 2000: « Une réduction excessive: où en est la phénoménologie française? ».

¹⁰ Surenchère qui conduit à un autre mode de l'excès.

2. Les deux figures de l'excès de la phénoménologie française

Voilà comment François-David Sebbah introduit ces deux motifs dans son chapitre « À l'excès. Un moment de la phénoménologie en France »:

Dans un souci de réduction qui se veut plus radical encore, [cette phénoménologie] tente au fond de tourner le regard du côté de ce qui serait plus originaire que le Monde lui-même (Sebbah, 2008a, 176).

Unique phrase qui resserre ce que la thèse (*L'épreuve de la limite*) développe en une page:

Les auteurs que nous lisons ne font-ils pas l'épreuve que, paradoxalement, le souci de la radicalité peut être poussé trop loin? Que le discours de la radicalité peut se renverser en discours excessif - c'est-à-dire faisant violence aux contraintes de sa propre cohérence et de sa propre pertinence? (...) [La réduction] n'est-elle pas susceptible de se trahir elle-même dans le geste même de se vouloir pour ainsi dire trop radicale?

La lecture de M. Henry, d'E. Levinas, de J. Derrida, ne confronte-t-elle pas à une pratique excessive de la méthode phénoménologique? (...) Une phénoménologie pour ainsi dire victime d'un emballement parce que son souci de l'originaire la mènera inéluctablement et de manière perverse à se porter vers ce qui *excède* le champ de l'apparaître. Une phénoménologie caractérisée parce que l'on pourrait nommer une *surenchère à l'originaire* (Sebbah, 2001b, 2 sq).

Mais il ne suffit pas de relever ces deux motifs (la radicalisation de la réduction et l'emballlement à l'originaire), encore faut-il montrer comment cette fidélité à la phénoménologie, parce qu'à la réduction qui en est littéralement le milieu, conduit au paradoxe ou à l'aporie - à ce que la thèse présente comme une « impossibilité de la phénoménologie¹¹ » et le chapitre plus récent sur la phénoménologie en France comme une « fécondité paradoxale » (Sebbah, 2008a, 194)¹². Il y va d'une « fidélité à l'injonction paradoxale de la phénoménologie elle-même » (Sebbah, 2008a, 194), parce qu'aux deux versants de la réduction, ce que par commodité nous nommerons son versant destructeur (*l'épochè* comme suspension généralisée) et son versant libérateur (la réduction comme réduction à, libérant ainsi l'accès à un irréductible)¹³. Toute l'affaire est de tenir ensemble ces

¹¹ « Dans les textes que nous avons lus dans ce travail, la phénoménologie se sera vécue radicalement comme ce qu'elle a toujours été en sous-main, et alors même qu'elle exigeait le contraire: impossible » (Sebbah, 2001b, 302).

¹² Fécondité affirmée avec plus de force encore dans la conclusion du court article du *Magazine littéraire*: « Cette "phénoménologie française contemporaine" pourrait bien revendiquer le courage d'affronter l'embaras structurel de toute phénoménologie. Lire ces "étranges" phénoménologues, faire l'épreuve de ce que leur geste a d'excessif, c'est faire l'épreuve de l'aporie qui gît au cœur de l'impératif phénoménologique. C'est faire aussi le pari de sa fécondité. » (Sebbah, 2001a, 54).

¹³ Ce que Paul Audi, dans un livre récent (Audi, 2020) qui doit beaucoup à François-David Sebbah (on trouve la référence p. 51-56, mais c'est toute la construction de l'ouvrage qui le reprend) nomme « le

deux versants de la phénoménologie comprise comme philosophie première:

- d'un côté, *l'excès* de la réduction (la philosophie première comme recherche du commencement, et d'un commencement toujours plus radical cédant au geste d'abandonner tout premier mot provisoire), où la phénoménologie se livre à un mouvement vertigineux et sans fin de *destruction* (ou de déconstruction) ne laissant rien en place comme point d'arrêt à cette *époque* généralisée, ni ego ni monde, ni aucun autre mot qui puisse faire figure d'archè ou fournir un sol au mouvement même de l'apparaître,

- d'un autre côté, *l'excès de l'excès* d'une surenchère à l'originnaire (la philosophie première comprise comme archéologie et passion de l'origine), où la réduction, même hyperbolique, vient buter contre un originnaire, mouvement qui trouve son sens au moment où il trouve son repos, parce que la phénoménologie parvient à *libérer* la source ultime de la phénoménalité. Où la radicalité va bel et bien jusqu'à une racine.

Il y a là, ainsi formulées, deux exigences contradictoires de la phénoménologie¹⁴, mais qui ont en commun de mettre en crise le cours naturel de l'expérience – l'excès parce qu'il le suspend, et l'excès de l'excès parce qu'il le brise au nom d'un originnaire. Le plus loin dans la réduction, ou le plus loin vers un absolument originnaire – tantôt sans s'arrêter à rien: ni le je pur, ni l'être, ni Dieu, ni l'autre, ni la chair, ni la vie¹⁵ (premier versant, destructeur, de la phénoménologie), et tantôt en remontant vers un absolument originnaire, encore plus en amont que le monde lui-même, ou que la corrélation sujet-monde où la phénoménologie historique trouvait sa principale ressource¹⁶, au risque cette fois de figer le mouvement de l'apparaître parce que d'en identifier l'origine, d'en hypostasier la cause¹⁷ (second versant, libérateur, de la phénoménologie).

Deux figures de l'excès donc, mais présentées selon une radicalité accrue (l'excès et l'excès de l'excès), sous-entendant par là un plus grand risque dans le fait de nommer l'originnaire que dans l'effacement de tous les noms (ni je pur, ni être, ni Dieu etc.), un surcroît d'excès dans l'acheminement vers un nom ultime qui tiendrait lieu de nom divin¹⁸ sur la

destin de la phénoménologie » (p. 74 sq), celui de se heurter à un irréductible quand bien même elle cherche à radicaliser la réduction (voir aussi p. 67). C'est en un sens différent que nous avons pu employer à plusieurs reprises la même expression (par exemple dans: de Gramont, 2017).

¹⁴ Sur ces deux exigences, nous reprenons François-David Sebbah (Sebbah, 2008a, 191-193).

¹⁵ Soit une radicalisation de la réduction par rapport à celles mises en œuvre par Husserl ou Heidegger, envisagée par Jean-Luc Marion dès *Réductions et donation* (« Il reste que l'on pourrait tenter de penser une phénoménologie qui ne laisse aucune exception à la réduction » (Marion, 1989, 245) – voir aussi p. 302 la suspension (provisoire?) de tous les noms possibles de ce qui appelle le sujet (ou l'interloqué).

¹⁶ Voir notre précédent article, « Retour aux sources de la phénoménologie – la nouvelle controverse du réalisme » (de Gramont, 2021).

¹⁷ Cause non plus au sens cette fois de l'affaire de la phénoménologie (*Sache*) mais de la causalité métaphysique (*aition*).

¹⁸ Ou de la « fascination de l'originnaire, fascination qui culmine en *identification* ("théologique") de l'originnaire » (Sebbah, 2001b, 305), avec référence à Dominique Janicaud. Même si le mot de théologie est avancé avec la prudence de parenthèses et de guillemets, il est bien assumé. Dans (Sebbah, 2008a,

neutralisation de tous les noms (ni... ni..., ce qui est la définition même du neutre, celle que par exemple donne Maurice Blanchot dans *Le pas au-delà*: « Le neutre au singulier nomme quelque chose qui échappe à la nomination, mais sans faire de bruit, sans même le bruyant de l'énigme » (Blanchot, 1973, 102)¹⁹). Mais pourquoi penser dans ce sens le surcroît d'excès? Pourquoi craindre davantage le nom (comme possible nom divin) que le rien (la réduction à rien de tous les noms de la pensée)? Pourquoi à dire le rien ou le neutre, un rien qui n'est même plus comme chez Heidegger un autre nom pour l'être, la pensée ne court-elle pas un encore plus grand risque qu'à nommer, peut être un dieu? Il faut accorder beaucoup à François-David Sebbah dans l'exposition de ces deux excès (l'exposition au rien et l'acheminement vers l'originnaire), à l'exception de ce présupposé d'un degré accru de risque dans la révélation d'un absolument originnaire par rapport à la radicalisation de la réduction (n'aboutissant à rien, aboutissant au neutre). Car le danger est grand, et l'excès n'est pas moindre, d'entrer dans ce rapport, ou cet autre rapport, que commençait de décrire Blanchot dans les premiers fragments du *Pas au-delà*. (Et peut être n'y a-t-il pas d'écriture plus dangereuse que la sienne, celle qui, détruisant toute certitude, nous « [conduit] lentement, cependant aussitôt, dans un espace vide » (Blanchot, 1973, 9). Comment pourrait-il ne pas prendre peur, celui qui se tient devant ce vide?)

Si la phénoménologie historique accomplit déjà un *pas au-delà* de l'attitude naturelle (Husserl) ou du phénomène au sens vulgaire (Heidegger), avançons l'hypothèse que la phénoménologie (française) accomplit un *pas encore au-delà* dans son exposition au rien (ou au neutre) ou dans son acheminement vers le nom propre de l'originnaire (avec pour horizon ce que nous tiendrons pour le Nom propre par excellence, celui de Dieu). La pensée risque ici un *pas encore au-delà*, ou plutôt deux: un pas qui conduit en deçà du monde, et un autre qui achemine au-delà. Là où François-David Sebbah voyait deux contraintes propres à la phénoménologie, mais quasi-inconciliables, relevons deux modalités non-antagonistes de l'excès, ou du *pas encore au-delà*, mais s'engageant dans les directions les plus opposées: vers le plus bas (le neutre) ou vers le plus haut (le nom propre de l'originnaire comme nom divin), comme pour tendre ainsi à l'extrême l'arc de la réduction.

Deux pensées se portent à la limite de la phénoménalité, impossibles à confondre, et qui pourtant ne sont pas sans analogie. Comme il y a une « surenchère à l'originnaire » (François-David Sebbah), il y a une surenchère dans la réduction et l'effacement de tous les noms à laquelle Maurice Blanchot dans *L'Entretien infini* doit bien malgré tout donner un nom, le nom de l'absence de tout nom, celui de neutre (« Neutre encore, si le sens opère ou agit par un mouvement de retrait en quelque manière sans fin, en une exigence de se

187) le correctif apporté à Dominique Janicaud ne porte pas sur le tournant théologique lui-même, mais sur l'idée d'une sortie hors de la phénoménologie.

¹⁹ Et un peu plus loin dans le même fragment: « Le neutre dérive, de la manière la plus simple, d'une négation en deux termes: *neutre*, ni l'un ni l'autre. Ni l'un ni l'autre, rien de plus précis » (Blanchot, 1973, 104).

suspendre et par un surenchérissement ironique de l'épochè » – Blanchot, 1969, 449). Jusqu'où irons-nous dans la ressemblance de ces deux pas? Déjà, commentant le néoplatonisme de Plotin à Damascius, Stanislas Breton avait su retenir l'analogie des deux néants, néant par excès (l'Un au-delà de l'être) et néant par défaut (l'obscurité de la matière qui est sans être – voir par exemple: Breton, 1993, 189). Dans *De Dieu qui vient à l'idée*, Emmanuel Levinas avance une pensée proche: « [Dieu] autre qu'autrui, autre autrement, autre d'altérité préalable à l'altérité d'autrui, à l'astreinte éthique au prochain, et différent de tout prochain, transcendant jusqu'à l'absence, jusqu'à sa confusion possible avec le remue-ménage de *l'il y a* » (Levinas, 1982, 115)²⁰. Et peut-être faudrait-il risquer ici l'idée d'une « analogie de la nuit », si l'on songe que Maurice Blanchot et Jean-Yves Lacoste ont tenté chacun une phénoménologie de la nuit, le premier au titre de l'autre nuit, celle qui échappe au rythme du jour et de la nuit parce qu'elle s'enfonce sans cesse davantage dans l'obscurité de l'interminable nuit, et le second quand la phénoménologie de la liturgie excède les contours de notre expérience pour que la rencontre d'homme et Dieu ait lieu plutôt dans une inexpérience proche de la nuit mystique de Jean de la Croix (Blanchot, 1988, 219-224 ; Lacoste, 1994, 49-66).

Mais il ne suffira pas de décrire ce double excès de la phénoménologie française pour justifier le fait d'entrer dans ce rapport (au neutre ou au nom presque-divin de l'originnaire). L'incipit du *Pas au-delà* de Maurice Blanchot reste une énigme. Pourquoi suspendre le cours naturel de notre expérience, là où il n'était encore question que d'objets et d'étants intramondains, ou accepter qu'il soit mis en crise? Raconter l'histoire de la radicalité française en phénoménologie²¹ n'explique pas comment a pu commencer cette histoire. Pourquoi ce pas au-delà d'un monde familier et cette aventure au-devant d'une contrée encore étrangère? Pourquoi quitter doublement notre premier rapport à l'être, parce que nous abandonnons successivement la naïveté de l'attitude naturelle puis les descriptions et analyses de la phénoménologie historique? En d'autres termes, pourquoi devenir phénoménologue puis phénoménologue français? La question fut déjà celle de Husserl au moment de mettre en place les divers chemins de la réduction, tant l'idée même d'ouvrir un tel chemin reste étrangère à celui qui se tient dans l'attitude naturelle. La première et peut-être la plus grande difficulté de la phénoménologie husserlienne est celle de son premier mot puisque la réduction reste fondamentalement immotivée, comme n'aura manqué de le souligner Eugen

²⁰ Rappelons que l'exposition de l'« il y a » ne se trouve pas seulement dans les premiers écrits d'Emmanuel Levinas, mais dans le récit blanchotien de 1941, *Thomas l'obscur*.

²¹ Comme on peut le voir chez Paul Audi, les phénoménologues français font assaut de radicalité, obéissant ainsi au mot d'ordre de Sartre: « Soyons plus radicaux » (cité dans: Audi, 2020, 62). Mais la formule de Sartre dans *La transcendance de l'ego* va dans le sens d'une plus grande épochè (« Soyons plus radicaux et affirmons sans crainte que toute transcendance doit tomber sous l'épochè »), alors que le récit de Paul Audi trouve son point d'arrivée avec Jean-Luc Marion dans l'affirmation de Dieu comme « irréductible par excellence » (Ibidem, 125).

Fink²². La question se redouble quand la réduction radicalisée ne promet rien, sinon de se tenir devant (le) rien, et perdre un à un tous les mots de la langue. (Dit autrement, la question se redouble quand l'expérience blanchotienne de l'écriture nous voue au Dehors, à la nuit, au neutre ou au désastre. « Pourquoi cela? Pourquoi cette démarche? Pourquoi ce mouvement sans espoir vers ce qui est sans importance? » (Blanchot, 1988, 224).

3. Les quatre motifs de l'excès

À la question: « où va la phénoménologie française? », et « pourquoi ce (double) pas (encore) au-delà? », il ne sera pas répondu en racontant une histoire, mais, et comme y invite François-David Sebbah, « en essayant de saisir ce qui, depuis le plus intime de l'exigence phénoménologique, a pu produire cette dernière comme étant pour ainsi dire tout entière son auto-transgression » (Sebbah, 2008a, 187 sq ; et déjà Sebbah, 2000, 157)²³. Comme toujours en phénoménologie, l'impulsion ne peut venir que de la chose même. Aussi avançons l'hypothèse que la chose même nous appelle, seule chance de comprendre comment entrer dans ce rapport, au neutre ou à l'originnaire. À charge de penser un appel des limites, celui-ci prendrait-il de multiples figures.

Précisons ce qui reste pour nous une hypothèse de travail, et tentons quelques prolongements. Si l'homme est « un être du lointain²⁴ », des lointains plutôt (au pluriel), ou pour le dire autrement s'il est un être des limites, c'est parce qu'il lui revient avant tout, au milieu du cours de son existence, de répondre à un appel qui vient de loin, dont il n'a pas l'initiative, mais qui, s'il est entendu, lui commande d'autrement vivre. En cela le mot de Rilke accompagne chaque appel: « Tu dois changer ta vie²⁵ » - « requête aussi impérieuse que celle de la loi morale, et qui pourtant ne se confond aucunement avec elle », commente Jean-Louis Chrétien (Chrétien, 1987, 29 sq)²⁶. Assez de travaux en phénoménologie ont porté sur l'appel pour ne pas entendre une seule voix (appel de l'être, de l'autre ou de la vie, appel du monde, de la loi, du beau ou de Dieu), mais pour à chaque fois suspendre le cours de notre vie et manifester la possibilité proprement inouïe de son recommencement (premier mot de notre *vita nova*). Ce qui, imprévisible, issu d'aucune raison imaginable, vient de loin interrompre le cours de notre expérience et la relancer, nous l'appelons l'événement. (Relance de l'expérience est un concept lacostien dans un contexte théologique, celui de l'événement

²² Voir tout le § 5 de la *Sixième Méditation cartésienne* d'Eugen Fink.

²³ Le soulignement est à chaque fois de l'auteur.

²⁴ Pour reprendre une formule heideggérienne célèbre (« Ce qui fait l'être-essentiel d'un fondement ou "raison" », dans: Heidegger, 1968, 158), et en ouvrir l'interprétation.

²⁵ Rilke, « Torse archaïque d'Apollon », *Nouveaux poèmes*, Deuxième partie.

²⁶ Une pensée de l'appel (« de l'excès de l'appel sur la réponse, et de nos façons d'exister selon lui ») est à l'œuvre dans chacun de ses livres, comme l'auteur pouvait lui-même l'écrire au début du *Regard de l'amour* (Chrétien, 2000, 8).

pascal²⁷, mais qui peut facilement être reconduit à un contexte phénoménologique: « Et là où il y a une nouvelle expérience doit aussi résulter une nouvelle science²⁸ », écrit Husserl dans une note marginale des *Méditations cartésiennes*.) De l'événement qui vient à notre rencontre, nous savons avec Jean-Louis Chrétien qu'il est à la démesure de nos possibles humains²⁹, et avec Henri Maldiney qu'il ne s'inscrit pas dans les coordonnées déjà là du monde: « Un événement ne se produit pas *dans* le monde: il ouvre le monde » (Maldiney, 1991, 317)³⁰, comme il nous intime d'exister maintenant à la mesure de ce qui nous arrive. Mais pour avoir lieu, pour trouver ensuite son lieu dans l'espace et le temps de notre existence, l'appel requiert notre réponse. Que l'appel venu de loin, l'événement arrivé jusqu'à nous, ne puisse proprement avoir lieu que dans l'espace ouvert par le *et* de l'appel et de la réponse, est l'une des leçons fortes que nous pouvons retenir de Jean-Louis Chrétien³¹. Ce qui relance la question, non plus seulement: quel appel?, mais: comment répondre? Celui qui reçoit l'appel/l'événement et lui répond ne sort pas seulement transformé par ce qui met en crise le cours de son expérience, mais il existe au dehors autrement: il témoigne de ce qu'il a vu ou entendu, ou de ce qui l'a affecté au plus profond de soi, et que les autres ne voient pas ou n'entendent pas, ou ce à côté de quoi ils passent, indifférents. Au sujet de l'expérience succède le témoin de l'événement. Témoin se dit non de celui qui ajoute un verbe aux actes du sujet (entendre, vouloir, imaginer, sentir, en un mot penser³²), mais celui qui se reçoit entier de ce qui appelle à témoigner – et quand bien même la « disproportion, qui va jusqu'à l'incommensurabilité, entre le témoin et ce dont il témoigne » (Chrétien, 2008, 121) ne sera jamais comblée. Importe dès lors au premier chef de nommer et décrire ce dont il témoigne: toujours d'un impossible. De l'inouï que nul autre n'aura su entendre, ou voir, de ce qui l'affecte en premier et l'envoie. Impossible est ce que nul, pas même le témoin, ne pouvait penser avant qu'il advienne – et il advient. Plus haute que l'effectivité est la possibilité, mais plus haut encore est l'impossible auquel nous sommes tenus de répondre. (Répons impossible que Jean-Louis Chrétien décrit ainsi: « Ce qui hante au plus intime la voix humaine comme ce qu'elle pressent être sa plus haute possibilité est aussi bien son

²⁷ « Le temps nous est essentiel et la mort est l'horizon du temps, son dernier mot. Mais c'est bel et bien depuis un au-delà de la mort – depuis Pâques – que s'organise la théologie » (Lacoste, 1990, 74). Sur la « relance de l'expérience », voir l'index des concepts auquel on ajoutera la page: *ibidem*, 76.

²⁸ Cité dans: Franck, 1981, 37.

²⁹ « [La rencontre] n'est pas la réalisation d'un possible déjà nôtre, mais le surgissement de toute part d'un possible autre. La proximité de la rencontre commence par l'ouverture du lointain » (Chrétien, 1987, 17).

³⁰ Voir aussi p. 123, 283, 352, 396 – suivi par Claude Romano dans ses premiers travaux: « l'événement au sens événemential ne s'inscrit pas *dans* le monde, mais *ouvre un monde* pour l'advenant » (Romano, 1998, 56).

³¹ Leçon formulée dans: Chrétien, 1992, 38: « Nous n'entendons l'appel que dans la réponse, dans une voix par lui altérée », et *ibidem*, 42: « Toute pensée radicale de l'appel implique que l'appel ne soit entendu que dans la réponse ».

³² Liste cartésienne dans les *Principes de la philosophie*, Première partie § 9.

impossibilité » - Chrétien, 1998, 198)³³.

De cette trop brève esquisse retenons à titre de programme pour une phénoménologie portée à sa limite quatre motifs susceptibles ensuite de bien des variations: l'appel venu d'une autre rive (1), événement qui surgit, imprévisible (2), et que reçoit celui qui se fait ensuite témoin (3) d'un impossible (4)³⁴. Sans doute cette esquisse convient-elle avant tout au versant « libérateur » de la phénoménologie plus qu'à son versant « destructeur ». Montrons qu'elle s'accorde en fait avec ces deux possibilités extrêmes, aussi bien celle qui s'avance le plus vers l'originaire (et son nom divin) que celle qui se présente comme son négatif, au sens photographique et non dialectique du terme, pensée vouée à l'effacement de tout nom de l'origine (au neutre comme surenchère dans la réduction). Et pour cela regardons brièvement le dernier livre de Jean-Luc Marion, qui entre dans un dialogue sans détour avec la théologie (*D'ailleurs, la révélation* - Marion, 2020), et l'œuvre de Maurice Blanchot, sachant que personne n'est allé plus loin que lui dans un rapport en défaut de je et de monde³⁵. Un bref repérage de nos quatre motifs suffira à justifier une recherche à venir plus approfondie.

4. Jean-Luc Marion

D'ailleurs, la révélation. Il ne faut pas se hâter de comprendre la révélation à l'aune des catégories déjà à notre disposition, celles qui permettent à la métaphysique de rendre compte de notre expérience commune et dont il suffirait alors d'étendre la portée, mais commencer par faire droit à cette incipit qui relève d'une modalité proprement inouïe de la phénoménalité: *d'ailleurs*. Ce qui vient de loin, d'ailleurs, et ne répond que de soi pour venir, ce qui se donne absolument lui-même et ne doit rien aux limites de notre expérience, ce qui commence là-bas et non pas là où nous sommes - il ne s'agit pas là seulement d'une figure parmi d'autres de la phénoménalité (selon la définition canonique du phénomène par Heidegger: ce qui se montre à partir de lui-même) mais bien d'un phénomène par excellence³⁶, ce qui vient de soi parce que d'ailleurs, ou d'en haut, ainsi que le dit l'Épître de Jacques: « tout donc parfait vient d'en haut » (1,17).

La donation en phénoménologie (...) se retrouve et se radicalise dans « tout don

³³ « Les répons impossibles » est le titre du chapitre III de *L'effroi du beau*.

³⁴ Quatre motifs, mais indissociables, et qui déploient celui de l'appel (mis en avant par Jean-Louis Chrétien) ou de l'événement (dont l'ouvrage cité ci-dessus de Tengelyi et Gondeck aura montré le caractère central dans le paysage de la nouvelle phénoménologie française).

³⁵ Défaut de je, à la différence d'un anonymat provisoire dont il s'agirait de sortir tel que nous l'avions présenté dans: de Gramont, 2011.

³⁶ « Il s'agit en effet d'un phénomène par excellence, et non d'un phénomène que nous constituerions comme un objet, par le remplacement intuitif d'une signification, selon une corrélation noético-noématique régie par notre intentionnalité. (...) [Il s'agit] du phénomène de la *Révélation*, qui se constitue absolument lui-même, parce qu'il se donne absolument lui-même » (Marion, 2020, 179).

parfait qui vient d'en haut » (*Jacques* 1,17). Paradoxalement et donc aussi logiquement, la Révélation accomplirait, en vertu de la donation qu'elle seule performe parfaitement, les chances de la phénoménalité (Marion, 2020, 61).

Ce don vient « d'en haut » comme « toute donation bonne et tout don parfait » (*Jacques* 1,17), mais il en vient par excellence et le premier. Le Fils vient d'*ailleurs* comme tout don du Père, comme la « sagesse d'en haut » (Jn 3,15 et 17), comme celui que donne le Père (« Dieu a tant aimé le monde, qu'il lui a donné le Fils unique » (Jn 3,16) (Marion, 2020, 379).

D'ailleurs - si jamais livre peut tenir tout entier dans son incipit, c'est bien celui-là. De la *Critique de la raison pure*, Martin Heidegger pouvait dire qu'elle reposait tout entière sur sa première phrase (celle de l'Esthétique transcendantale)³⁷, mais le livre de Jean-Luc Marion fait plus puisqu'il déploie sur près de six cents pages le premier mot de son titre. D'où découlent sans peine nos quatre motifs: L'appel comme voix venue d'*ailleurs* (« La manifestation, parce qu'elle culmine dans l'écoute du Nom, commence donc par l'entente de l'appel » - Marion, 2020, 291), la révélation décrite comme un événement qui ne dépend pas de nous dans la mesure où il vient d'*ailleurs* (« Surgissant une fois, une fois à la fois, voire une fois pour toutes, le phénomène de révélation garde seul l'initiative de sa manifestation » - *Ibidem*, 27), celui à qui s'adresse cette révélation et qui en devient le témoin (« Le témoin a autorité justement en ne la revendiquant pas pour lui-même, mais en la laissant venir d'*ailleurs* » - *Ibidem*, 256), enfin le paradoxe d'une Révélation qui défie nos conditions de possibilité et dont l'impossibilité manifeste fait signe une fois encore vers cet *ailleurs* (« Ainsi l'aporie de la Révélation et de ses conditions de possibilités ou plutôt de la condition de son *impossibilité* essentielle, se résout dans le paradoxe originel de la figure du Christ - dans cette visibilité, où rien de moins que l'invisible se donne à voir comme "icône du Dieu invisible, *eikôn tou Theou tou aoratou*" (*Colossiens* 1,15) et "rayonnement de sa gloire et empreinte de la personne [de Dieu]" (*Hébreux* 1,3) » - Marion, 2020, 180).

5. Maurice Blanchot

Infatigablement, il aura décrit l'expérience littéraire comme ce pas au-delà où l'écrivain se vide de soi, se détourne de toute évidence dont l'œuvre aurait pu être la gardienne, qu'elle fut sans doute à certains moments de son histoire, laissant derrière lui le monde familier où un rapport à l'être est possible, mais pour quoi? au nom de quoi? En vue d'aucune terre promise habitable, mais d'une contrée étrangère, d'un désert ou d'un dehors où le mouvement incessant d'écrire se fait errance. Et au nom de ce que Kafka appelait « un

³⁷ « On peut dire que le défaut capital [du néo-kantisme] consiste en ceci qu'il n'a pas lu la première phrase de la *Critique*. (...) C'est sur cette première phrase qu'est bâtie la *Critique* entière » (Martin Heidegger, *Introduction à la philosophie*, GA 27, 259 - traduction F. Fédier).

mandat de personne »³⁸. Pourquoi choisir « ce jeu insensé d'écrire » (Mallarmé)³⁹, et cet exil du monde, mais sans espérance? Par un appel que le *Livre à venir* nomme un appel de l'œuvre: « L'œuvre demande cela, que l'homme qui l'écrit se sacrifie pour l'œuvre, devienne autre, devienne non pas un autre, non pas, du vivant qu'il était, l'écrivain avec ses devoirs, ses satisfactions, et ses intérêts, mais plutôt personne, le lieu vide et animé où retentit l'appel de l'œuvre » (Blanchot, 1986, 293) – mais combien cet appel est étrange, qui ne vient de personne, appelé par l'œuvre certes mais parce qu'appelé par le travail de l'œuvre, celui qui ne destine à rien sinon au pur Dehors, à l'interminable nuit où tout a disparu. Pour celui qui entre dans ce rapport, non plus à l'être mais au neutre, que se passe-t-il? Il faut s'attendre à ce que rien ne se passe, à ce qu'aucun événement ne vienne. Tout le récit de 1962, *L'attente l'oubli*, serait à relire comme le récit d'un temps sans événement, où « il n'est pas de Présent » (Mallarmé) et où l'événement est ce qui ne vient pas. Plusieurs fois revient la même question, avec la même réponse: « - Est-ce que cela arrive? – Non, cela n'arrive pas » (Blanchot, 1962, 151-153, 158). Récit à relire donc comme une phénoménologie du non-événement pris entre son attente et son oubli. Mais entre-temps l'écrivain veille - il veille sur l'insurveillé (Blanchot, 1962, 89 sq ; 1971, 251), ou bien il veille sur le sens absent (Blanchot, 1980, 72)⁴⁰, et en cela témoigne d'une nuit qu'aucun événement ne vient interrompre. Comme peut l'écrire Marlène Zarader dans un livre remarquable portant sur Maurice Blanchot: « En tant que tel [l'écrivain] témoigne du neutre » (Zarader, 2001, 217)⁴¹, et François-David Sebbah: « On peut dire que, chez Blanchot, la "littérature" se tient tout entière, en ce qu'elle a de plus propre, dans le témoignage de l'épreuve du neutre ou de l'autre nuit » (Sebbah, 2008b, 226)⁴². Tout cela paraît étrange, mais l'exigence d'écrire ne peut que vouer l'écrivain à l'étrangeté, ou à l'impossible. Très tôt chez Maurice Blanchot l'expérience littéraire est apparue comme une expérience impossible, de sorte que l'appel de l'œuvre reconduit l'écrivain « vers ce point où elle est à l'épreuve de l'impossibilité » (Blanchot, 1986, 316)⁴³. Qu'à cet appel pourtant il faille répondre, que l'écrivain soit celui à qui revient de répondre à cette injonction « il faut écrire »⁴⁴, Maurice Blanchot le dit aussi en toute clarté dans une formule décisive de *L'Entretien infini*: « Nommant le possible, répondant à l'impossible » (Blanchot, 1969, 68).

³⁸ « C'est un mandat. Je ne puis, selon ma nature, qu'assumer un mandat que personne ne m'a donné. C'est dans cette contradiction, ce n'est toujours que dans une contradiction que je puis vivre » (cité dans: Blanchot, 1986, 44 sq. – voir aussi: Blanchot, 2019, 192).

³⁹ Cité dans: Blanchot, 1969, V et 620.

⁴⁰ Voir *ibidem*, 82-85: la description de cette veille.

⁴¹ Ce que l'auteur explicite aussitôt ainsi: « Si le poète ou plus généralement l'écrivain est le *témoin* (passif, involontaire et fasciné) du neutre, un autre [le penseur] ne peut-il pas, ne doit-il pas, s'en instituer délibérément le *gardien*? ».

⁴² Mais ce constat laisse bien des questions: « Un témoignage sans *personne* pour attester? Un témoignage sans que rien ne soit *attesté*? » (Sebbah, 2008b, 234).

⁴³ Et dans: Blanchot, 1988, 105: « L'œuvre attire celui qui s'y consacre vers le point où elle est à l'épreuve de son impossibilité » (phrase reprise presque à l'identique – *ibidem*, 213).

⁴⁴ Sur cette exigence d'écrire, voir au moins à son début Philippe Lacoue-Labarthe, « Il faut », dans: Lacoue-Labarthe, 2002.

Conclusion

Nommer le possible, répondre à l'impossible. Là où la phénoménologie historique accomplit le pas au-delà de l'effectivité vers la possibilité⁴⁵, la phénoménologie (française) portée à sa limite réalise le pas encore au-delà en direction de l'impossible, mais lequel? « L'irréductible ! Pourquoi l'article "le"? » demandait Henri Maldiney en 1993 (Maldiney, 1993, 11). La même question est à poser aujourd'hui à propos de l'impossible: pourquoi le singulier? De quels impossibles sommes-nous encore capables? Car s'il en est plusieurs, c'est d'une cartographie de l'impossible dont nous avons besoin. Un philosophe a su entrevoir cette contrée étrange que nous avons maintenant à explorer. Que les derniers mots soient pour le citer:

Nous avons maintenant parcouru le pays de l'entendement pur [ou pour nous le pays des possibles] en examinant soigneusement chaque partie ; nous l'avons aussi mesuré et nous y avons fixé à chaque chose sa place. Mais ce pays est une île que la nature enferme dans des limites immuables. C'est le pays de la vérité (mot séduisant) entouré d'un océan vaste et orageux, véritable empire de l'illusion où maints brouillards épais, des bancs de glace sans résistance et sur le point de fondre offrent l'aspect trompeur de terres nouvelles, attirent sans cesse par de vaines espérances le navigateur qui rêve de découverte et l'engagent cependant dans des aventures auxquelles il ne sait jamais se refuser et que, cependant, il ne peut jamais mener à fin (Kant, A 235 sq/B 294 sq, 2004, 216).

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⁴⁵ Voir Husserl, *Ideen I*, fin du § 79, et Heidegger, *Etre et temps*, § 7.

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Le rôle et la signification de l'idée cartésienne de l'infini dans la métaphysique de Levinas¹

Rola i znaczenie Kartezjańskiej idei Nieskończoności w metafizyce Levinasa²

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Abstract: This paper deals with the influence and significance of the Cartesian Idea of the Infinite on the philosophy of Emmanuel Levinas. The aim of this paper is to prove the thesis that it is impossible to understand Levinas's metaphysics without referring to Descartes's thought, especially in the aspect of the role and meaning of the idea of Infinity. Descartes' thinking is not the primary inspiration that Levinas admits to, however it is worth noting that the entire ethics of the Jewish thinker is built precisely on the concept of "infinity." Therefore, at the beginning of the text I will briefly discuss the idea of Infinity as formulated by Descartes in the third Meditation, and then focus on analyzing the influence of this idea on Levinas' thought. The paper presented here will trace Levinas' philosophical path and the different moments and stages in the evolution of his thought, which would be difficult to understand in isolation from Descartes' idea of the Infinite. Both the establishment of a relationship with another person and with God are made possible by an absolute separation between the members of the relationship. Maintaining this separation, however, is made possible by transcendence, and thus central to the article: the infinity that separates the Self from the Other. The use of the idea of infinity in metaphysics/ethics enables Levinas to protect absolute otherness/difference from being absorbed into a unified and totalizing whole, from being neutralized by identity. Key concepts in Levinas's philosophy such as passivity, responsibility, substitution, proximity, and transcendence are founded precisely on the Cartesian notion of the Infinite. The text will conclude by outlining the doubts that may arise from a deeper analysis of Levinas's thought, as well as briefly juxtaposing the differences in understanding the idea of Infinity that clearly divide Descartes and Levinas. Both philosophers begin their philosophical journey from a common starting point: the solitary subject, going beyond himself, reaches the Infinite thereby overcoming his egoistic existence. However, in Descartes' case it happens on the way of intellectual effort of the cogitating Cogito and in Levinas's case on the way of offering oneself to the Other in an ethical relation. For Descartes discovers the idea of infinity within himself as an innate idea, while in Levinas this discovery comes from outside from the Other. **Keywords:** idea of Infinity, transcendence, Other, idea/ideatum, Descartes, Levinas, relation, passivity, responsibility, trauma

Résumé: L'article aborde la question de l'impact et de la signification de l'Idée cartésienne de l'infini sur la philosophie d'Emmanuel Levinas. Le but est de prouver la thèse selon laquelle il est impossible de comprendre la métaphysique de Levinas sans se référer à la pensée de Descartes, qui, bien que n'étant pas l'inspiration première reconnue par Levinas, construit toute son éthique sur la notion

¹ Artykuł w języku polskim dostępny jest na stronie:

<https://www.stowarzyszeniefidesetratio.pl/Presentations0/2021-4Koz2.pdf>

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d'infini. Dans la première partie du texte, nous discuteront brièvement l'idée de l'Infini telle que formulée par Descartes dans la troisième « Méditation », avant d'analyser son impact sur la pensée de Levinas. Nous retracerons le chemin philosophique de Levinas ainsi que divers moments et étapes de l'évolution de sa pensée, qui ne sauraient être compris qu'à l'aune de l'idée de l'Infini de Descartes. Seule une séparation absolue permet l'établissement d'une relation avec autrui et avec Dieu. Le maintien de cette séparation est pourtant possible grâce à la transcendance et, notion cruciale dans cet article, à l'infini qui sépare le Soi-même de l'Autre. Le recours à l'idée de l'infini en métaphysique/éthique permet à Levinas de protéger l'altérité/différence absolue contre l'absorption dans un tout homogène et totalisant, contre la neutralisation par l'identité. Les concepts clés de la philosophie de Levinas, tels que passivité, responsabilité, substitution, proximité et transcendance, sont fondés précisément sur la notion cartésienne d'Infini. En conclusion, nous exposerons les doutes susceptibles de surgir lors d'une analyse approfondie des pensées de Levinas et résumerons brièvement les différences dans la compréhension de l'idée de l'Infini qui divisent clairement Descartes et Levinas. Dans leurs cheminements philosophiques respectifs, les deux penseurs adoptent un point de départ commun: un sujet solitaire, en se dépassant soi-même, atteint l'Infini et brise ainsi son existence égoïste. Or, chez Descartes, cela se produit au prix d'un effort intellectuel accompli par le Cogito, alors que chez Levinas par le don de soi-même à l'Autre dans une relation éthique. Descartes découvre l'idée de l'infini en tant qu'idée innée; chez Levinas cette découverte vient du dehors – de l'Autre.

Mots-clés: idée de l'Infini, transcendance, Autre, idée/ideatum, Descartes, Levinas, relation, passivité, responsabilité, traumatisme

Abstrakt: W zaprezentowanym artykule zostaje podjęta kwestia wpływu i znaczenia Kartezjańskiej Idei Nieskończoności na filozofię Emmanuela Levinasa. Celem artykułu jest udowodnienie tezy, że nie da się zrozumieć metafizyki Levinasa bez sięgnięcia do myśli Kartezjusza, szczególnie w aspekcie roli i znaczenia idei Nieskończoności. Myślenie Kartezjusza nie jest pierwszoplanową inspiracją, do której przyznaje się Levinas, jednakże warto zauważyć, że cała etyka żydowskiego myśliciela jest zbudowana właśnie na pojęciu „nieskończoności”. Dlatego też na początku tekstu krótko omówię ideę Nieskończoności, sformułowaną przez Kartezjusza w trzeciej *Medytacji*, a następnie skupię się na analizie oddziaływania tej idei na myśl Levinasa. W przedstawionym artykule prześledzona zostanie droga filozoficzna Levinasa oraz różne momenty i etapy ewolucji jego myśli, które trudno byłoby zrozumieć w oderwaniu od idei Nieskończoności Kartezjusza. Zarówno zawiązanie relacji z drugim człowiekiem, jak i z Bogiem, są możliwe dzięki absolutnej separacji między członami relacji. Utrzymanie tej separacji jest jednak możliwe dzięki transcendencji, a więc kluczowej dla artykułu: nieskończoności, która oddziela Toż-Samego od Innego. Zastosowanie idei nieskończoności w metafizyce/etyce umożliwia Levinasowi ochronę absolutnej inności/różnicy przed wchłonięciem w jednolitą i totalizującą całość, przed zneutralizowaniem przez tożsamość. Kluczowe dla filozofii Levinasa pojęcia, takie jak bierność, odpowiedzialność, substytucja, bliskość, transcendencia są ufundowane właśnie na Kartezjańskim pojęciu Nieskończoności. W podsumowaniu tekstu zostaną przedstawione wątpliwości, które mogą pojawić się przy głębszej analizie myśli Levinasa, jak również krótko zostaną zestawione różnice w rozumieniu idei Nieskończoności, które w wyraźny sposób dzielą Kartezjusza i Levinasa. Obydwaj filozofowie zaczynają swoją drogę filozoficzną ze wspólnego punktu wyjścia: samotny podmiot, wychodząc poza siebie, dociera do Nieskończonego tym samym przełamując swoje egoistyczne istnienie. Jednakże u Kartezjusza dokonuje się to na drodze intelektualnego wysiłku poznającego Cogito a u Levinasa na drodze ofiarowania siebie Innemu w relacji etycznej. Kartezjusz odkrywa bowiem ideę nieskończoności w sobie jako ideę wrodzoną, a u Levinasa to odkrycie przychodzi z zewnątrz – od Innego.

Słowa kluczowe: idea Nieskończoności, transcendencia, Inny, idea/ideatum, Kartezjusz, Levinas, relacja, bierność, odpowiedzialność, trauma

Introduction

En analysant la philosophie d'Emmanuel Levinas dans le contexte de la pensée française contemporaine, il serait difficile de comprendre ses textes sans se référer aux racines modernes de sa philosophie. Il est intéressant de noter que parmi les nombreuses inspirations philosophiques clairement décelables dans les œuvres d'Emmanuel Levinas, la figure de Descartes n'apparaît pas au premier plan. Certes, Hegel, Husserl ou Heidegger³ ont eu une bien plus grande influence sur la formation de la pensée de ce philosophe français. Cependant, étant donné le statut de Descartes en tant que « père de la philosophie moderne » et son rôle dans la formation de l'ensemble de la tradition ultérieure de la pensée moderne dans la culture française⁴, il faut honnêtement admettre qu'il serait impossible de comprendre la métaphysique, et donc l'éthique de Levinas, sans faire référence à l'idée cartésienne de l'Infini. Cette idée, que nous souhaitons approfondir ici, est l'outil de base pour Levinas pour familiariser le lecteur avec le domaine de l'altérité totale et la condition du sujet qui s'éloigne de l'idée du Cogito solitaire⁵ au profit d'une relation personnelle avec l'Autre. Cette idée permet à Levinas de dépasser le niveau ontologique pour entrer dans la relation éthique, ce que nous tenterons de prouver dans cet article. L'Idée cartésienne de l'Infini se trouve sans doute au palmarès des images, souvent métaphoriques et symboliques, que Levinas aime utiliser pour mieux exprimer le sens de sa pensée.

Dans cet article, je voudrais présenter brièvement comment Levinas utilise l'idée cartésienne de l'Infini dans son concept de transcendance, qui fonde la relationnalité au sens large. Comme nous le verrons plus loin, en se référant à l'infini cartésien, Levinas en fait le fondement de la construction d'une relation métaphysique avec l'Autre: à la fois prochain et Dieu. L'idée de l'Infini empruntée à Descartes servira à Levinas à construire une subjectivité passive qui ne cesse d'exercer sa bonté et sa responsabilité sans limites. Il est extrêmement important dans cet exposé de montrer comment l'infini cartésien aide Levinas à exprimer la différence entre l'intérieur et l'extérieur et à maintenir le caractère absolu de la transcendance

³ Dans le contexte de cet article, il paraît important de rappeler que, dans ses commentaires, Levinas pointait Heidegger comme entièrement coupable de la réduction de l'infini et de la transcendance par l'enracinement du Dasein uniquement dans le domaine de l'être. Levinas qualifie l'existence heideggérienne de « païenne » et renchérit ainsi: « La philosophie de Heidegger est l'apogée de la pensée dans laquelle le fini ne renvoie pas à l'infini (...). L'ontologie heideggérienne subordonne le rapport avec l'Autre à la relation avec le Neutre » (Levinas, 2008, 178-179).

⁴ Un diagnostic intéressant de la philosophie française contemporaine est présenté par Jacek Migasiński qui désigne trois penseurs les plus marquants de ce cercle culturel ayant exercé la plus grande influence sur la formation de la philosophie française contemporaine. Montaigne, Pascal et Descartes sont les trois « pères fondateurs » sans lesquels il serait impossible de comprendre la pensée française contemporaine (cf. Migasiński, 2019, p. 12).

⁵ En analysant le rôle et l'influence de la pensée de Descartes sur la philosophie française contemporaine, Migasiński se concentre sur trois idées principales présentes chez le père de la philosophie moderne: l'idée de la méthode, l'idée du Cogito et l'idée de la nature illimitée de la volonté (liberté), encore que la troisième, évidemment liée à celle discutée dans cet article, dans l'interprétation de Migasiński ne peut pas être dissociée de l'idée du Cogito solitaire ; c'est sur ces trois idées que s'appuie le développement ultérieur de la métaphysique française (cf. Migasiński, 2019, p. 13).

en dépassant l'immanent. J'ose supposer que l'idée cartésienne de l'Infini a permis à Levinas de construire une métaphysique de l'altérité absolue, qui fait exploser toute pensée et toute compréhension. « L'idée de l'infini ne surgit pas au sein du sujet pensant, elle signifie le franchissement des limites possibles de la subjectivité et, ainsi formulée, exprime la disproportionnalité fondamentale de l'idée de l'infini elle-même, dont elle est l'idée » (Migasinski, 2002, p. 18). Mettre en évidence le rôle et la signification de l'idée cartésienne de l'infini dans la pensée de Levinas vise à souligner une tendance claire présente dans la pensée française contemporaine qui, aux XX^e et XXI^e siècles, s'avise de transgresser ses positions initiales, tester les limites et tenter à répétition de dépasser sa propre légitimité. Un examen plus approfondi de l'importance de l'idée de l'infini dans la philosophie de Levinas permet de comprendre comment la phénoménologie excessive⁶ qui s'exerce actuellement recourt de plus en plus à la transgression et, à l'aide de moyens littéraires, souvent métaphoriques, tente d'exprimer ce qui échappe à nos capacités cognitives et linguistiques traditionnelles.

1. L'idée de l'infini chez Descartes

Tout d'abord, un extrait de la « *Méditation troisième* » de Descartes:

« Maintenant, c'est une chose manifeste par la lumière naturelle, qu'il doit y avoir pour le moins autant de réalité dans la cause efficiente et totale que dans son effet: car d'où est-ce que l'effet peut tirer sa réalité sinon de sa cause? et comment cette cause la lui pourrait-elle communiquer, si elle ne l'avait en elle-même. Et de là il suit, non seulement que le néant ne saurait produire aucune chose, mais aussi que ce qui est plus parfait, c'est-à-dire qui contient en soi plus de réalité, ne peut être une suite et une dépendance du moins parfait. Et cette vérité n'est pas seulement claire et évidente dans les effets qui ont cette réalité que les philosophes appellent actuelle ou formelle, mais aussi dans les idées où l'on considère seulement la réalité qu'ils nomment objective » (Descartes, ouvrage en ligne).

Descartes dit que si j'ai en moi l'idée des choses extérieures, je ne peux pas dire avec certitude qu'elles existent pour de vrai, car je peux moi-même en être l'auteur. Et si je suis leur auteur, ces idées peuvent être de purs objets mentaux. Il en va autrement avec Dieu. Dieu, selon la définition de Descartes, est: « une certaine substance infinie et indépendante, dotée de la plus haute compréhension et puissance, qui m'a créé ainsi que tout ce qui existe » (Descartes, 2010, p. 50). Cette définition de Dieu implique Son existence réelle, car je – en tant que substance finie – ne peux, selon le principe de causalité, être à l'origine de l'idée d'une substance infinie, car je ne peux pas être l'auteur de quelque chose qui me dépasse

⁶ François-David Sebbah, disciple et spécialiste de la philosophie de Levinas, écrit davantage sur ce sujet dans ses ouvrages dans lesquels il relève une tendance claire de la philosophie française contemporaine à l'autotransgression et à la mise à l'épreuve des limites de ses propres domaines (cf. Sebbah, 2001, p. 301-303 ; Sebbah, 2008, p. 186-189).

éminemment. L'idée de l'Infini n'est pas comprise par moi comme une simple négation de la finitude car, comme précise Descartes: « au contraire, je comprends assez clairement qu'il y a plus de réalité dans une substance infinie que dans une finie, et que c'est donc en moi en quelque sorte en premier lieu une approche de l'infini avant le fini, c'est-à-dire de Dieu avant moi » (Descartes, 2010, p. 50). Puisque je suis un être fini, je ne peux pas être à l'origine de l'idée de l'Infini. Une idée comme effet requiert une cause qui se suffise à elle-même, et donc l'existence réelle de Dieu agissant en moi: c'est Lui qui m'a inculqué son idée du fait de son action. L'idée de l'Infini est donc finalement une idée innée.

2. Reprise de l'idée de l'Infini par Levinas

L'idée cartésienne de l'infini est pour Levinas l'outil de base pour montrer l'altérité totale, c'est une sorte de modèle qui exprime la différence absolue et la disproportion entre l'acte de penser et ce que l'on pense. Levinas doit à Descartes la conception selon laquelle l'idée de l'infini contient d'ores et déjà ce qui restera toujours extérieur à la pensée. L'idée de l'infini ne surgit pas au sein du sujet pensant, elle signifie le franchissement des limites possibles de la subjectivité et, ainsi comprise, exprime la disproportion fondamentale de l'idée et de l'infini lui-même dont elle est l'idée. L'idée de l'infini est la manière d'être l'infini (l'infinition), c'est-à-dire sa production au sein du sujet comme une sorte de révélation. Il serait erroné de croire que l'infini préexiste à sa révélation ; sa nature infinie qui émerge dans le sujet sous forme de l'idée de l'extériorité absolue, d'un toucher de la transcendance, est en même temps la production de l'infini lui-même vis-à-vis du sujet donné.

En réfléchissant sur l'idée de Dieu, Descartes a esquissé le processus de pensée visant à briser le *je pense*. C'est Descartes qui a ouvert à Levinas la voie qui, en définitive, conduit à une rupture avec le Cogito. Dans l'interprétation de Descartes, ce que Levinas trouve important, ce n'est pas tant la preuve de l'existence de Dieu (en tant qu'être éminent, « superlatif de l'exister » et peut-être déjà dépassant l'ontologie), mais une sorte de « rupture de la conscience, qui n'est pas un refoulement dans l'inconscient mais un dégrisement ou un réveil secouant le 'sommeil dogmatique' qui se dort au fond de toute conscience reposant sur l'objet » (Levinas, 1994, p. 123). Dans un autre texte, Levinas la décrit comme la « rupture de la conscience, rupture qui n'est pas refoulement dans l'inconscient, mais dégrisement ou réveil » (Levinas, 2008, p. 259). De quoi s'agit-il? Le cogitatum transcende la cogitation, c'est-à-dire que l'idée même de Dieu transcende toute compréhension, va au-delà de toute réalité formelle, en annulant ainsi en quelque sorte la nature originelle de la conscience intentionnelle. Toute pensée, toute compréhension humaine, tout acte de désignation réduit l'ensemble des choses au domaine de l'existence, de la présence et de la représentation. Mais l'idée de Dieu fait voler cette pensée en éclats (cf. Levinas, 1994, p. 123). Cette « apport indépassable » - comme l'appelle Lévinas - montre qu'il n'y a pas d'idée de Dieu, dès lors

que l'on dépasse l'ordre dans lequel l'idée conduirait à l'existence. L'idée de Dieu n'est que Dieu en moi. Ainsi, dans le sillage de Descartes, Levinas perçoit l'Infini qui ne peut être pensé, compris ou pénétré, car il va au-delà de ces processus. Il affirme, certes, que l'Infini habite la pensée, mais il s'agit d'un type d'habitation très différent de celui de l'inclusion du cogitatum dans la cogitation. « C'est une habitation passive et sans pareil parce que l'on ne peut pas la prendre sur soi » (Levinas, 1994, p. 124). Selon la nomenclature de Levinas, cette passivité qui dépasse toute passivité connue et compréhensible constitue l'essence de l'éveil.

Il semble nécessaire de bien distinguer, au sein de l'Idée de l'infini, une certaine « réalité formelle » et la « réalité objective », qui constituent l'axe de la distinction radicale introduite par Descartes et suivie par Levinas. Levinas lui-même définit la « réalité formelle »⁷ comme « L'Autre dans le même », ce qui signifie que ce « plus » (*ideatum*) est paradoxalement contenu dans ce « moins » (*idée*). Il est décelé que l'infini ne peut être contenu dans la finitude, ce qui équivaldra pour Levinas à l'incapacité, pour le Soi-même, d'assimiler l'Autre. Or, c'est précisément cette altérité radicale, qui échappe à toutes les possibilités cognitives et linguistiques, qui m'éveille et m'ouvre à la recherche de l'Autre. Un autre aspect est la « réalité objective » qui signifie l'Infini lui-même. Ce n'est pas la représentation que l'on s'en fait, l'idée que le sujet s'en façonne dans son esprit, l'idée qui l'éveille, le provoque et le fait éclater de l'intérieur, mais l'Infini lui-même. Cette distinction exprime une certaine incompatibilité de l'idée et de l'*ideatum*, l'échappement absolu de l'Infini aux limites de l'idée elle-même.⁸ C'est cette insuffisance que Levinas appellera « pensée » qui pense plus qu'elle ne pense. Ce concept, peut-être vague et peu précis d'un point de vue logique, devient plus compréhensible si l'on se souvient que la relation entre l'idée de l'infini et son *ideatum* est d'ordre éthique (métaphysique) et non pas cognitif. Dans sa propre interprétation de cet *ideatum* tiré de Descartes, Levinas verra le Bien qui vient à l'homme précisément de la dimension de l'infini et qui est plus fondamental et primordial qu'une simple action de penser. Par conséquent, l'innovation de Levinas par rapport à l'idée cartésienne de l'Infini consiste à atteindre la dimension du Bien que cet Infini ouvre. Et c'est précisément le rapport entre l'idée et l'*ideatum* tiré de Descartes qui nous permet de maintenir la transcendance absolue du Bien, qui dépasse nos représentations de celui-ci ainsi que nos capacités linguistiques et cognitives.

Dans la troisième *Méditation* de Descartes, Levinas décrypte le constat selon lequel l'infini est en quelque sorte antérieur, en moi, au concept de finitude, c'est-à-dire que l'idée de Dieu précède l'idée de moi-même. La rupture avec l'actualité du Cogito par le biais de

⁷ Ce sujet est discuté plus en détail dans le commentaire de Tadeusz Gadacz sur Levinas. En se référant à la distinction précitée des deux aspects de l'Idée de l'infini, il dit que c'est dans l'aspect formel l'infini stimule le fini, ce qui est dérangent et inquiétant au point de faire éclater l'identité et interdire tout repos (cf. Gadacz, 1990, p. 264).

⁸ Tadeusz Gadacz écrit dans ce contexte: « Le transcendant est lui-même un *ideatum*. Il est infiniment éloigné de l'idée. La distance qui sépare l'*ideatum* de l'idée de cet *ideatum* est le contenu de l'*ideatum* lui-même » (cf. Gadacz, 1990, p. 266).

l'idée de l'Infini en nous se traduit par une passivité absolue et radicale qui ne laisse aucune place pour la réceptivité, mais dans laquelle il y a de la place pour une souffrance sans bornes (Levinas, 1994, p. 125). Comment faut-il comprendre cela? L'idée de l'Infini est déposée en nous. En suivant Descartes, Levinas préconise que l'idée d'Infini nous soit « inculquée ». Cette inoculation, qui exigeait auparavant une passivité absolue, se traduit par une surprise ou une sensibilité à quelque chose auquel l'on ne peut résister, par une ouverture et un éveil radicaux. « Il estime que le fait de nous implanter une idée insaisissable brise cette présence à soi-même, qui est la conscience, force les barrières et les contrôles, renverse l'exigence d'accepter ou d'assimiler tout ce qui vient du dehors » (Levinas, 1994, p. 125).

Le moment de la négation semble ici extrêmement important. L'idée de l'Infini en moi ne peut pas être comprise comme le résultat d'une négation formelle et logique du fini. Une telle compréhension serait certainement insuffisante et ne correspondrait pas à ce qu'écrit Descartes. Levinas joue avec le mot « infini ». L'In-finitum peut et doit être compris non seulement comme « non » (négation), mais aussi « en » (en moi). « La naissance de la négativité n'a pas lieu dans la subjectivité qui nie, mais dans l'idée même de l'infini, c'est-à-dire dans la subjectivité comme idée de l'infini » (Levinas, 2008, p. 260). L'infini ne signifie pas seulement la négation, mais l'infini en moi. C'est exactement la raison pour laquelle l'infini déchire le fini.⁹ L'idée de l'infini permet la subjectivité elle-même car elle m'a été inculquée (mise en moi) au moment de ma création. La réalité du Cogito est interrompue par ce qui est inimaginable, ce qui ne peut être intentionnellement pensé.

C'est donc une idée an-archique, venue à l'homme d'un au-delà du temps, d'un passé plus lointain que tout ce qui est révolu, accessible seulement comme trace dans le visage de l'autre. Cet aspect de la chronologie semble ici important car c'est précisément l'inadéquation entre l'antérieur et le postérieur qui permet l'existence d'une relation métaphysique. L'ideatum est antérieur à l'idée. L'infini précède le fini. Ainsi l'ideatum transcende l'idée parce qu'il se situe aussi loin dans le passé, est si distant du présent, qu'il est impossible de percevoir sa relation avec l'idée comme un tout. La primordialité absolue de l'Infini signifie sa transcendance, son échappement au fini, l'ici et maintenant, son insaisissabilité. L'idée de l'Infini ne peut donc pas venir du Soi, du sujet pensant lui-même, et elle ne vient pas d'un besoin qui pourrait être satisfait. Elle ne peut qu'éveiller un désir qui ne trouve jamais son accomplissement, car sa nature est d'éveiller constamment le sujet¹⁰, de le déranger et

⁹ L'on voit ici une nette inspiration par Descartes, pour qui l'Idée de l'Infini n'est pas une simple négation de la finitude. Descartes lui-même admet: « (...) je vois manifestement qu'il se rencontre plus de réalité dans la substance infinie que dans la substance finie, et partant que j'ai en quelque façon premièrement en moi la notion de l'infini, que du fini » (Descartes, ouvrage en ligne).

¹⁰ Il convient de se référer à la description de cette situation livrée par Jacek Migasiński qui écrit, notamment: « L'idée de l'Infini ne vient pas du 'je' et ne surgit pas d'un besoin du 'je'. Le mouvement vient ici de l'être pensant et non pas d'un sujet pensant (...). L'Infini n'est donc pas un 'objet' de la

d'appeler à plus qu'être, à penser plus que l'on ne pense. C'est une idée qui s'épuise à se révéler, à se montrer, qui ne tire pas son sens de l'acte de se manifester. Le contact avec cette idée nous éveille, éveille notre conscience, en devenant en pratique une obligation et un sens qui enjoint quelque chose. Ce moment où l'idée de l'infini vient s'inculquer en moi, qualifié par Levinas de traumatisme, est crucial pour le façonnement ultérieur de la subjectivité.

3. L'idée de l'infini dans la relation avec un autre humain

Ce choc (*le traumatisme*), que je ne peux contrôler, causé par l'instillation de l'Infini dans le fini, se produit lorsque je me retrouve face à face avec un autre être humain. C'est le moment qui montre clairement que l'idée cartésienne de l'Infini ouvre la voie à Levinas pour construire sa propre métaphysique, comprise comme éthique. L'événement de la rencontre avec l'Autre est marqué (affection) par la présence de l'Infini dans le visage de l'Autre qui se tient devant moi et donne un sens éthique à notre rencontre, en nous emmenant au-delà de l'être et m'appelant à prendre la responsabilité pour lui. L'incapacité de saisir l'Infini par la pensée engendre ma passivité absolue en tant que destinataire de cet Infini. L'intrigue du sens liée à l'idée de l'infini fait que l'infini dépasse et transcende radicalement l'événement de la rencontre avec l'Autre. Levinas décrit ce moment comme « un réveil douloureux », « l'éblouissement où l'œil tient plus qu'il ne tient ; ignition de la peau qui touche et ne touche pas ce qui, par-delà le saisissable, brûle » (Levinas, 1994, p. 128) , ce qui m'oblige à une attitude de passivité plus passive que toute passivité antérieure. C'est sur ce terrain que la négativité du « In » de l'Infini fait naître un désir qui ne peut pas être satisfait.¹¹ C'est le désir de l'Infini, qui se nourrit de sa propre faim et qui « s'exalte en tant que désir, et qui s'éloigne de la satisfaction à mesure qu'il s'approche du désirable » (Levinas, 1994, p. 129). Ce désir dépasse le domaine de l'ontologie, ne définit pas son but ou sa fin (par opposition à un besoin), et ne trouve jamais son accomplissement. Le désir de l'infini, qui s'éveille en moi dans la relation avec l'Autre, lorsque je rencontre son visage qui m'appelle, est essentiellement le désir du Bien compris comme altruisme, acte de se donner à l'autre et de répondre sans cesse à l'appel qui jaillit de son visage. A ce propos, Levinas n'a pas peur de se référer au terme « Amour » et écrit que « L'amour n'est possible que par l'idée de l'Infini -

cognition, à la mesure d'un regard contemplatif, mais le Désiré qui éveille le Désir, c'est-à-dire qui se révèle à la pensée qui à chaque instant 'pense plus qu'elle ne pense' » (Cf Migasiński, 2002, p. 21).

¹¹ Dans la philosophie de Levinas, le désir s'oppose au besoin. Alors que le besoin appartient à l'ordre du Même (Soi-Même) et peut être satisfait, le désir naît dans l'ordre de la transcendance, dans le domaine du différent. C'est l'Idée de l'Infini qui me donne accès au désir qui ne trouvera jamais son accomplissement. Comme le souligne Forthomme, le besoin ne peut être traité comme une pure négation, et le désir comme quelque chose de positif. « Le désir métaphysique est la pauvreté de la richesse ou l'insuffisance de la plénitude. En effet, ce désir ne peut naître que chez celui qui n'a plus besoin ; c'est un besoin de luxe qui naît de moi-même ou d'une totalité satisfaite. Et ce, même si le désir métaphysique ne peut en aucun cas naître à partir du Même repu, sans l'appel de l'Extériorité » (Fothomme, 1979, p. 183).

par l'Infini mis en en moi, par le 'plus' qui dévaste et réveille le 'moins' » (Levinas, 1994, p. 129). Afin que le Désir de l'Infini ne retourne pas dans la sphère de l'immanence et ne s'y referme pas, il doit constamment dépasser l'être, le transcender sans cesse pour sauver son altruisme. Ce qui est désiré (le Bien, Dieu) doit être séparé au sein du désir – comme ce qui est encore désiré, inatteignable, mais proche grâce aux traces laissées dans le visage de l'Autre. C'est pourquoi le Bien me renvoie à un autre être humain, et la relation éthique avec lui devient l'espace où se révèle l'Infini. C'est l'éveil dont parle Levinas, l'éveil à la proximité, à la bienveillance, à la responsabilité pour l'Autre. L'infini me rend totalement passif face à l'autre, fait de moi son otage, qui, avant même d'avoir entendu l'appel, est déjà fidèle à un engagement qu'il n'a pas pris dans sa liberté, mais qui lui a été assigné dans un temps anarchique.

Dans « *Totalité et infini* », Levinas utilise l'idée de l'Infini de Descartes pour séparer l'extérieur de l'intérieur et ainsi préserver la nature transcendante du Désir. Il parle « d'un désir parfaitement désintéressé – la bonté et précise que le désir et la bonté présupposent une relation concrète » (Levinas, 2002, p. 41). L'idée cartésienne de l'infini sert ici à Levinas pour décrire l'épiphanie du visage, pour transmettre son expression et sa signification. « Le visage d' Autrui détruit à tout moment, et déborde l'image plastique qu'il me laisse, l'idée à ma mesure et à la mesure de son ideatum – l'idée adéquate » (Levinas, 2002, p. 42). « L'idée de l'Infini (...) se produit concrètement comme une relation avec le visage. Et seule l'idée de l'Infini préserve l'extériorité de l'Autre par rapport au Soi-même, malgré cette relation » (Levinas, 2002, p. 229). L'idée cartésienne de l'Infini permet aussi à Levinas de sauvegarder l'altérité absolue de l'Autre rencontré dans l'événement de la rencontre. Il estime que « l'Autre reste infiniment transcendant, infiniment étranger – mais son visage, survenant comme une épiphanie et m'appelant, se détache du monde » (Levinas, 2002, p. 227).

Au fil du temps, cependant, l'idée cartésienne de l'Infini prend une expression encore plus profonde lorsque, dans ses écrits « tardifs » (au stade de « Autrement qu'être ou au-delà de l'essence), Levinas l'utilise et s'en inspire pour construire la subjectivité dans un sens sacrificiel. Il présente le sens éthique de l'Infini à partir de ma relation avec mon prochain et de ma responsabilité à son égard. La passivité de la subjectivité n'est pas une pure abstraction, mais elle consiste en pratique à faire éclater la présence immanente et prend la forme d'une responsabilité de plus en plus radicale pour l'Autre. La responsabilité qui ne cesse de croître à mesure que je l'assume signifie une rupture totale avec ma liberté et celle de l'Autre. Ma responsabilité – contre moi – parce que c'est la manière dont l'Autre me dérange ou s'impose à moi, c'est-à-dire qu'il est proche de moi, consiste à écouter ou à entendre ce cri. C'est un réveil. « La proximité du prochain, c'est ma responsabilité pour lui: approcher, c'est être gardien de son frère et être gardien de son frère, c'est être son otage » (Levinas, 1994, p. 135). L'infini, à partir duquel l'Autre me parle, brise mon identité et fait de moi un otage, me place dans la posture de l'un pour l'autre, dans la promptitude de m'offrir

pour mon prochain. L'infini, qui me marque par l'appel du visage de l'Autre¹², me rend infiniment responsable de mon frère, au-delà de tout contrat, au-delà de tout présent, au-delà de toute liberté, car j'ai été nommé par le Bien à ce désintéressement. L'ideatum du Bien infini dépasse à tous égards l'idée du Bien infini que j'assume. L'ideatum de la culpabilité, de la responsabilité et du sacrifice surpasse en tout point la culpabilité, la responsabilité et le sacrifice que j'endosse et que je suis prêt à exprimer. C'est pourquoi la responsabilité pour l'Autre brise mon identité de l'intérieur et ne me permet en aucun cas de me constituer dans l'unité et la cohérence d'un tout fermé. Dès lors, mon existence consiste à me dépasser continuellement lorsque je me donne sans cesse à l'Autre. « Responsabilité qui ne laisse pas de temps: sans présent de recueillement ou de rentrée en soi ; et qui me met en retard: devant le prochain, je comparais plutôt que je n' apparais. Je réponds d'emblée à une assignation. Déjà le caillouteux noyau de ma substance est dénoyauté. Mais la responsabilité à laquelle je suis exposé dans une telle passivité ne me saisit pas comme une chose interchangeable , car personne ici ne peut se substituer à moi ; en en appelant à moi comme à un accusé qui ne saura récuser l'accusation , elle m'oblige comme irremplaçable et unique. Comme élu. Dans la mesure où elle en appelle à ma responsabilité, elle m'interdit tout remplaçant. Irremplaçable pour la responsabilité, je ne peux sans carence ou sans faute ou sans complexe, me dérober au visage du prochain: me voici voué à l'autre sans démission possible » (Levinas, 1994, pp. 134- 135). Sans aucun doute, la responsabilité est la quintessence de l'infini chez Levinas. La responsabilité est absolument infinie, constitue une vocation sans limites, qui me place dans une position de l'un pour l'autre, c'est-à-dire de substitution. La responsabilité sans fin conduit à l'idée de se donner pour autrui, ce qui pour Levinas est le summum de l'héroïsme éthique. En ce sens, l'infini me conduit à la perfection éthique, pratiquement assimilée au suicide moral.

4) L'idée de l'infini dans la relation avec Dieu

Le schéma formel emprunté à Descartes, utilisé pour exprimer la relation métaphysique entre le Même et l'Autre, trouve son application non seulement dans la relation avec l'Autre entendu comme autrui, mais aussi avec l'Autre entendu comme Dieu. L'idée de l'infini permet à Levinas de préserver non seulement l'altérité absolue de l'autre, mais aussi l'altérité et la transcendance absolues du Tiers. L'on voit à nouveau que l'idée de

¹² Il est à noter ici que, partant de l'idée cartésienne de l'Infini, Levinas montre la transcendance de l'Autre par rapport au Soi-même, et donc la paradoxalité de la situation dans laquelle ce qui est le plus extérieur, le plus éloigné de moi, m'émeut le plus et m'éveille à l'ouverture éthique. Migasiński caractérise le paradoxe de cette situation en évoquant « un sujet agité, éthiquement sensible, enclin à répondre à la 'supplique' du prochain. La 'séparation' radicale entre moi et la 'dimension du divin' se transforme en une 'proximité' radicale du rapport social. La transcendance 'se produit' dans une relation éthique et nous place au-delà des catégories de l'être » (cf. Migasiński, 2017, p. 183).

l'Infini dépasse nos capacités de réflexion et cognitives, en s'orientant vers des relations de nature personnelle, où les délibérations théoriques sur Dieu sont remplacées par le désir de l'Infini, l'admiration et l'émerveillement¹³. La distance infranchissable entre l'idée et l'ideatum chez Descartes se reflète dans la notion de séparation, qui s'applique à la fois à la relation avec autrui et avec Dieu. Dieu est si infiniment différent de moi que je n'ai aucune possibilité de L'embrasser avec ma raison, ma connaissance, mes pensées. Il est à l'abri de toutes mes tentatives de L'absorber ou de Le réduire au plan du même (*de l'identité*). J'ai son idée en moi, pourtant l'Infini lui-même dépasse infiniment son idée.¹⁴ Selon Levinas, l'idée de l'Infini exige que le Même et l'Autre soient simultanément en relation et se libèrent de cette relation, tout en restant absolument séparés (Levinas, 2002). Levinas rejette une fois de plus la métaphysique de l'unité et du tout, optant pour la métaphysique de l'altérité et de l'infini. En rejetant la position classique de nombreux philosophes (par exemple, Parménide, Plotin, Spinoza) qui, dans leurs systèmes, poursuivaient l'idée de l'unité et de l'union avec ce qui fut le premier, Levinas voit la nécessité de rompre avec cette tradition afin de sauver la vraie transcendance. L'on peut remarquer que Platon l'y aide avec son idée du Bien, qui s'inscrit parfaitement dans le modèle formel d'idée-ideatum de Descartes et complète le concept de désir métaphysique. L'existence du Bien absolu et infini qui appelle l'homme et se fait désirer par lui le plus ardemment est la quintessence de la relation métaphysique avec Dieu. Alors que Plotin voit tout comme venant de l'Un et étant une émanation au sein d'un tout, Platon adopte une position contraire: le bien se situe est au-dessus de tout et est si radicalement différent de ce qui est connu qu'il ne satisfera aucun besoin, mais suscitera un désir toujours plus profond. En coupant avant la tradition plotinienne du tout englobant, Levinas utilise l'Idée de l'Infini de Descartes pour briser la compréhension totalisante de la relation métaphysique; il opte pour Dieu comme Celui qui ne suscite pas un besoin, mais uniquement le désir.¹⁵

¹³ Il est intéressant que Descartes suive un chemin similaire pour atteindre le Créateur. Partant de la certitude du Cogito (qui, chez Levinas, correspond au Soi-même égoïste immergé dans le monde des besoins, de la jouissance et du plaisir), il atteint l'Infini, qui ne peut être que contemplé et admiré (chez Levinas aussi, l'Infini entendu comme quintessence de l'altérité transcende le fini et sape tout ce qu'il m'était connu auparavant). Descartes écrit dans la « Méditation troisième »: « (...) Il me semble très à propos de m'arrêter quelque temps à la contemplation de ce Dieu tout parfait, de peser tout à loisir ses merveilleux attributs, de considérer, d'admirer et d'adorer l'incomparable beauté de cette immense lumière, au moins autant que la force de mon esprit, qui en demeure en quelque sorte ébloui, me le pourra permettre » (Descartes, ouvrage en ligne).

¹⁴ Il convient de rappeler ici le commentaire de Marek Jędraszewski, qui discute de l'application de la structure formelle cartésienne dans la pensée de Levinas, en soulignant l'importance de la séparation. Jędraszewski dit: « Il y a une vraie séparation entre Dieu et l'homme: tout peut être porté à la conscience sauf Dieu, Il existe vraiment séparé du sujet, oui, Il en est le fondement. De manière négative, l'on peut dire que, dans cette relation, celui qui contient n'absorbe pas l'objet contenu, car je ne peux pas contenir l'Infini, et l'objet contenu n'absorbe pas celui qu'il contient, car je suis séparé de l'Infini » (Jędraszewski, 1990, p. 115).

¹⁵ Dans ce contexte, Jędraszewski écrit sur la compréhension négative par Levinas de la relation métaphysique, qui abandonne l'optique de l'unité, du tout et de l'identité basée sur le principe de

Les analyses qui précèdent font surgir des doutes et des questions suivantes qui en découlent: Comment peut-on désirer quelqu'un qui est absolument différent de soi? De quelle manière et par quel biais cet Autre me « touche » et me « réveille » s'il est absolument différent? Où se trouve ce point/cet espace commun qui nous permet de nouer des relations, bien que nous soyons absolument séparés? Pourquoi le sujet nourrit-il le désir qu'il ne pourra jamais satisfaire? Quel est le rôle de l'idée de l'infini dans le fait que le désir est sans cesse approfondi et que le sujet ne se décourage pas à désirer de plus en plus? Voici les questions qui révèlent certaines lacunes et déficits dans la construction de Levinas et obligent en même temps le lecteur à chercher plus loin.

5. Conclusion

En résumé: sans aucun doute, la structure formelle cartésienne fondée sur l'incompatibilité de l'idée avec l'ideatum a servi à Levinas de modèle de sa propre structure métaphysique à travers laquelle il a voulu exprimer la relation entre Soi et l'Autre. L'idée de l'Infini, empruntée à Descartes, a permis à Levinas de maintenir la transcendance de l'Autre par rapport au Soi-même et de la sauver des velléités totalisantes de ce dernier. Descartes est parti de la certitude du Cogito pour ensuite arriver à l'Infini. Un chemin similaire est parcouru par Levinas, pour qui l'éloignement et la distance (la séparation) sont les moments nécessaires pour rencontrer l'Autre. « Dans l'idée de l'infini on pense ce qui est toujours extérieur aux pensées » (Levinas, 2010, p. 8) et il ajoute, dans la même veine, que la distance qui sépare l'ideatum de l'idée détermine le contenu de l'ideatum lui-même. L'infini appartient à l'être transcendant en tant que transcendant, l'infini est ce qui est absolument différent (Levinas, 2002, p. 39). Le sujet ne peut donc jamais comprendre l'Infini – il ne peut contenir que son idée, car c'est en cela que consiste la vraie transcendance: elle réside dans la différence radicale entre une idée et son ideatum. Du fait de la différence radicale entre l'idée et l'ideatum empruntée à Descartes, Levinas maintient une véritable transcendance. Alors que Descartes croyait que le sujet, par sa conscience connaissante et ses capacités intellectuelles, pouvait dominer toutes les idées sauf l'idée de Dieu, le sujet levinassien, lui aussi, peut dominer et régner sur toute altérité, mais ne peut pas atteindre ce pouvoir sur l'Autre. Cet Autre est une transcendance absolue qui échappe à mes tendances impérieuses, qui ne me laisse que son idée.

Cependant, outre les similitudes dans la compréhension de l'Infini chez Descartes et Levinas discutées ci-haut, il convient de mentionner, en conclusion, quelques différences importantes dans les conceptions des deux philosophes. Dans ses « *Méditations* », Descartes

participation. « La participation signifie, selon Levinas, une telle relation de l'homme avec Dieu, qui est typique de la religion, où une personne s'immerge dans le sacré de manière inconsciente, où elle succombe aux émotions et même à l'extase, où elle s'expose au viol subi du fait de ce sacré » (Jędraszewski, 1990, p. 123).

est parvenu au constat de l'existence de Dieu en analysant l'idée de l'Infini qu'il portait en lui comme idée innée. Ainsi, l'idée de l'Infini apparaît chez Descartes au sein du sujet qui la découvre comme objet de sa spéculation. La position de Levinas est différente: l'idée de l'infini me vient du dehors, de l'Autre, comme absolument autre et différente de moi ; cela conduit Lévinas à croire que l'existence de Dieu échappe à tous les processus intellectuels et n'exige en fait aucune preuve. Il en est ainsi car Levinas accorde la primauté à la relation éthique, alors que Descartes, à la relation cognitive. Cela engendre a une conséquence sérieuse: chez Descartes, la métaphysique classique occupe l'une des places les plus importantes, et l'éthique se situe loin en arrière-plan. Levinas, en enrichissant et développant l'idée de l'Infini empruntée à Descartes, ouvre une nouvelle voie qui doit mener plus loin, là où Descartes n'est pas parvenu. La rencontre avec l'Autre (et surtout avec son visage appelant) permet à Levinas de reconnaître la précellence de l'éthique sur tous les autres domaines de la philosophie et, de plus, de l'identifier à la métaphysique. C'est là, face à l'Autre qui m'appelle depuis la dimension de l'Infini, que surgissent les traces de Dieu. Selon Levinas, l'éthique, au-delà de la vision et de la certitude, dessine la structure de l'extérieur comme tel. La morale n'est pas une branche de la philosophie, mais la philosophie première (Levinas, 2002, p. 367). Ainsi, l'ouvrage « Tout et l'infini » de Levinas, qui se révèle comme une réflexion sur la *prima philosophia* assimilée à l'éthique, revendique le droit de se substituer aux « Meditationes de prima philosophia » cartésiennes. Les traces de Dieu, imprimées dans le visage de l'Autre, montrent un ordre autre que celui de l'être. C'est un ordre qui ne provient pas de ce monde, se situe au-delà de l'être, exprime une transcendance absolue inaccessible à la pensée et à la cognition humaine, mais une transcendance qui éveille la sensibilité, fait appel à l'humanité, milite pour l'humanisme. Cet infini ne peut être compris ni par la raison ni par l'empirisme, mais peut être vécu comme la profondeur de l'expérience, comme ma passivité face à l'Autre.¹⁶ Levinas affirme que tel est le sens d'une trace. Le visage est dans la trace de l'Absent, la seule ouverture où le sens du Transcendant n'invalide pas le transcendant. L'existence qui laisse une trace signifie passer, partir, se libérer du monde (Levinas, 2008, pp. 209-210).¹⁷

Enfin, le dernier point mérite d'être souligné. L'on voit que le sujet de Descartes et le sujet de Levinas commencent leur existence au même point: le Cogito de Descartes est solitaire jusqu'à ce qu'il en arrive à l'Idée de l'Infini en lui-même et le Soi-même de Levinas est une hypostase solitaire condamnée à prendre soin de lui-même et à rester dans la sphère des besoin de l'existence égoïste. L'affranchissement du domaine de l'ego solitaire ou égoïste

¹⁷ En analysant la passivité ouverte à la lecture des traces de l'Infini, Migasiński attire l'attention sur un nouvel ordre: non seulement l'au-delà de l'être, mais aussi l'ordre du non-être. Une telle compréhension de l'infini le libère de l'idée et le transfère au niveau de l'ouverture éthique, c'est-à-dire de la passivité face à l'Autre. « Être en mode de laisser des traces, de passer et de partir, c'est en fait ne pas être. Ainsi comprise, la transcendance/l'infini ne peut être une 'idée', elle/il ne peut afficher aucune similitude avec des êtres 'de ce monde' » (Cf. Migasiński, 2017, p. 188).

s'accomplit par la découverte de la transcendance.¹⁸ Le Cogito solitaire découvre dans son esprit l'idée de l'infini et, partant, le principe de son existence qui est le Dieu infini. Cela lui ouvre la voie à de nouvelles possibilités, dépassant sa propre subjectivité, plus loin et plus haut. Chez Levinas, le cheminement est similaire: le Soi-même, auparavant concentré uniquement sur la satisfaction de ses besoins liés à l'existence, ne découvre qu'au moment de la rencontre avec l'Autre la relationnalité qui contredit sa vie antérieure. Il s'avère que – à l'instar de Descartes – l'idée de l'infini parlant à travers le visage de l'Autre me révèle une dimension nouvelle, différente: la transcendance qui étale devant moi une nouvelle perspective, radicalement différente, celle de *l'exister autrement*. Par conséquent, l'on peut risquer d'affirmer que dans le cas des deux philosophes, l'idée de l'infini donne le sens ultime à l'existence humaine. Levinas résume ainsi le sens ultime de l'idée cartésienne de l'Infini en disant qu'il doit avoir l'idée d'infini, que Descartes croit être aussi une idée de perfection, afin de connaître sa propre imperfection (Levinas, 2008, p. 185). Ainsi, la dépendance du sujet de l'Infini est une évidence pour les deux philosophes. L'existence du sujet n'a de sens que grâce à la référence à ce qui est transcende le monde du fini.

L'on peut aussi remarquer, revenant au thème annoncé dans l'introduction de cet article, que l'idée de l'infini introduite dans la pensée moderne par Descartes et redécouverte par Levinas prouve l'existence d'un besoin fondamental, dans la philosophie française, de dépassement, de transgression et transcendance au sens large.¹⁹ La volonté toujours présente d'exprimer l'impossible, de dépasser le cadre et les systèmes actuels, apparaît chez de nombreux penseurs français. Une critique claire de la philosophie intellectuelle, de la pensée scientifique et de la recherche constructiviste se reflète, par exemple, dans la philosophie de la vie et dans l'aversion, largement répandue dans la philosophie française, pour la pensée systémique et spéculative prégnante dans la philosophie allemande. Le motif de l'idée de l'Infini empruntée au père de la pensée française moderne, servant de fil conducteur à cet article, montre l'enracinement ancien, dans la pensée française, du désir de franchir et de surmonter les barrières, que la découverte par Descartes de l'espace de l'infini permet de réaliser jusqu'à ce jour.

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¹⁸ En analysant la conception de l'infini chez Descartes, Marzena Adamiak écrit sur le dépassement par le sujet de son ego, le franchissant des limites liées à la sphère de l'être, sur les possibilités supplémentaires de transcendance et de transgression (Cf. Adamiak, 2007, p. 53-55).

¹⁹ Jacek Migasiński retrace brillamment la genèse de la condition de la philosophie française contemporaine, en soulignant le rôle de G. Bataille, P. Klossowski, M. Blanchot, M. Foucault, J. Derrida et G. Deleuze dans la formation de la philosophie française contemporaine (cf. Migasiński, 2017, p. 175-180 et Migasiński, 2019, p. 11-17).

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L'attention et la vulnérabilité fondamentale sur la base du rapport entre convictions et l'auto-tromperie¹

Uwaga i fundamentalna podatność na zranienie na podstawie związku przekonań z samooszukiwaniem się

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Abstract: The present study focuses on the anthropological factors that constitute a kind of specifically human vulnerability. This typically human fragility can be expressed in many different ways that have something in common with fallibility, faultiness, which consists in an oscillation between greatness and finitude. As far as vulnerability itself is concerned, it means a susceptibility to being easily affected, an exposure to injury. Insofar as I speak, in the rest of this research, of the phenomenon of self-deception, it is a question, in the case being investigated, of making injury to oneself. In order to understand how it is possible to wound oneself in the analysed sense, it seems necessary to refer to some kind of maintaining a rupture, of an inconsistency within a set of convictions that one forms about oneself, other people, and the world.

My investigation below is divided into four parts. First, I describe analytically, and from a rather epistemological perspective, the essential components that define the phenomenon of self-deception. To do so, I will rely mainly on Donald Davidson's well-known text *Deception and Division*. Secondly, I briefly review the more important solutions that have been proposed to deal with the difficulty in question. These proposals can be classified into two groups: the first contains the solutions that consider the conflicting beliefs in terms of their intentionality; the second group of solutions, on the contrary, includes the non-intentional solutions. The brief examination of them shows that the most philosophically promising views bear the mark of an insurmountable weakness and therefore require new approaches. Thirdly, I propose to take up some of the achievements of Paul Ricoeur's thought and I justify my choice. In addition, I try to establish a link between the problem of self-deception and the Ricoeurian theme of attention. Fourthly and finally, starting from the Ricoeurian phenomenology of attention, I present a possible understanding of self-deception that would keep both the intentionality of the opposing convictions (and thus the philosophical scope of the problem) and its rootedness in a real human experience (and thus a concrete, less abstract character of the approach than the one referring to mathematical models). As a result, the study offers a new understanding of vulnerability as a constituent of the human condition.

Keywords: Self-deception, fallibility, self-regulation, attention, vulnerability

Abstrakt: Poniższe studium koncentruje się na czynnikach antropologicznych, które składają się na specyficznie ludzką podatność na zranienie. Ta charakterystyczna dla człowieka kruchość może być wyrażana na wiele różnych sposobów, które mają coś wspólnego z omylnością, podleganiem błędzeniu, a polegają na swoistej oscylacji między wielkością a skończonością. Jeśli chodzi o samą

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podatność, dotyczy ona zwłaszcza łatwego ulegania wpływom, ekspozycji na zranienie. O ile w dalszej części dociekań mówię o zjawisku oszukiwania samego siebie, to w rozpatrywanym przypadku chodzi o wystawienie na krzywdę zadawaną samemu sobie. Żeby zrozumieć, jak jest możliwe w badanym przypadku wyrządzenie krzywdy samemu sobie, trzeba odwołać się do pewnego rodzaju pęknięcia, niespójności w obrębie zbioru przekonań, które ktoś tworzy na swój temat, na temat innych ludzi i świata.

Prezentowane studium składa się z czterech części. Po pierwsze, z perspektywy epistemologicznej opisuję analitycznie istotne komponenty definiujące zjawisko samooszukiwania się. W tym celu opieram się głównie na znanym tekście Donalda Davidsona *Deception and Division*. Po drugie, dokonuję krótkiego przeglądu ważniejszych rozwiązań, które zostały zaproponowane w celu uporania się z omawianą trudnością. Propozycje te można podzielić na dwie grupy: pierwsza zawierałaby rozwiązania, które rozważają sprzeczne przekonania w kategoriach ich intencjonalności; druga natomiast zawierałaby rozwiązania nieintencjonalne. Ta krótka analiza pozwala na wniosek, że najbardziej obiecujące filozoficznie poglądy noszą znamię słabości nie do pokonania i dlatego wymagają nowych podejść. Po trzecie, proponuję podjęcie niektórych osiągnięć intelektualnej spuścizny Paula Ricoeura i przedstawiam uzasadnienie dokonanego wyboru. Ponadto ustaliam związek między problemem samooszukiwania się a Ricoeurowskim tematem uwagi. Po czwarte wreszcie, wychodząc od fenomenologii uwagi w wydaniu Ricoeura, przedstawiam możliwe rozumienie samooszukiwania, które zachowałoby zarówno intencjonalność przeciwstawnych przekonań (a więc filozoficzny zakres problemu), jak i zakorzenienie w realnym ludzkim doświadczeniu (a więc konkretny, mniej abstrakcyjny charakter proponowanego ujęcia, rezygnujący z nadmiernej komplikacji modeli matematycznych). Rezultatem analiz okazuje się być nowe rozumienie podatności na zranienie jako składnika ludzkiej kondycji.

Słowa kluczowe: Samooszukiwanie się, omylność, samoregulacja, uwaga, podatność na zranienie

L'introduction

La présente étude s'inscrit dans le cadre d'une recherche plus large focalisée sur les facteurs anthropologiques constitutifs de la vulnérabilité spécifiquement humaine. Cette vulnérabilité ou fragilité typique de l'homme, comme nous le rappelle Gaëlle Fiasse, peut se dire de multiples façons: tantôt on l'appelle « précarité », tantôt « indétermination », une autre fois « faillibilité » ou « tension », ce par quoi l'on entend une oscillation entre une grandeur et une finitude (Fiasse, 2015, 6- 9). En ce qui concerne la vulnérabilité proprement dite, elle signifie une susceptibilité d'être facilement atteint, une exposition à la blessure (Fiasse, 2015, 10). Dans la mesure où je parle, dans la suite de cette recherche, du phénomène de l'auto-tromperie (la duperie de soi-même) que je prends pour une expérience modèle, il est question, dans le cas considéré, de se blesser soi-même. Comment s'inflige-t-on une blessure en la circonstance? Il s'agit d'entretenir une rupture, une inconsistance au sein d'un ensemble des convictions que l'on se forge à propos de soi-même, d'autres personnes, du monde, etc.

Cela dit, interrogeons-nous sur le défi spécifiquement philosophique d'une telle vulnérabilité. Il n'est pas loin de celui que représente, pour la réflexion, le fameux phénomène de l'incontinence, de la faiblesse caractérisant la volonté humaine (Fiasse, 2015, 46-49). Le défi consiste donc, dans les deux cas, en une mise en péril de l'intégrité de l'agent rationnel, dans une « fracture » de sa rationalité (atteignant tantôt son pouvoir pratique, tantôt ses capacités cognitives). Partant, en dernière instance, nous y avons affaire à une

atteinte portée à l'autonomie du sujet agissant, l'autonomie comprise d'une manière qui justement reste à repenser.

Mon investigation ci-dessous se divisera en quatre parties. Premièrement, je décrirai analytiquement, et dans une perspective plutôt épistémologique, les composantes essentielles qui définissent le phénomène de l'auto-tromperie (ou la duperie de soi-même). Pour ce faire, je m'appuie principalement sur le texte bien connu de Donald Davidson *Déception et division*, publié en 1986 (Davidson, 2004, 199- 212). Deuxièmement, j'effectuerai un bref survol des solutions plus importantes proposées pour affronter la difficulté en question. Ces propositions se laissent classer dans deux groupes: le premier contiendrait celles qui considèrent les convictions en conflit sous l'angle de leur intentionnalité; le deuxième, par contre, engloberait celles qui ne le font pas, c'est-à-dire les solutions dites non intentionnelles. Cet examen, aussi rapide soit-il, montrera que les vues les plus prometteuses philosophiquement portent la marque d'une faiblesse insurmontable et partant, requièrent de nouvelles approches. Troisièmement, je proposerai de prendre en chantier certains acquis de la pensée de P. Ricœur et justifierai ce choix. De plus, j'établirai un lien entre le problème de la duperie de soi-même et le thème ricœurrien de l'attention. Quatrièmement enfin, à partir de la phénoménologie ricœurienne de l'attention, je présenterai une possible compréhension de l'auto-tromperie qui garderait à la fois l'intentionnalité des convictions opposées (donc la portée philosophique du problème) et l'enracinement dans un vécu réel de l'homme (et alors, un caractère concret, moins abstrait de l'approche). Il en ressortira un nouveau éclairage de la vulnérabilité en tant que constitutive de la condition humaine.

1. Qu'est-ce que la duperie de soi-même?

En premier lieu, il y a lieu de s'interroger sur la condition de laquelle la duperie de soi-même serait révélatrice au regard de la vulnérabilité fondamentale de l'homme. Admettons d'emblée qu'elle ne le serait pas si elle ne concernait qu'un nombre bien limité de personnes par ailleurs capables d'une attitude critique envers elles-mêmes. D'une part, il est donc indispensable, pour l'objectif poursuivi dans la présente étude, que l'auto-tromperie soit une possibilité commune, ouverte et menaçant chacun d'entre nous. Le proverbe courant, dans le langage ordinaire, semble le confirmer: « Personne n'est bon juge en sa propre cause ». D'autre part - et c'est là qu'entre en jeu le défi proprement philosophique déjà signalé - une telle universalité requise du phénomène en question mettrait en cause l'accessibilité, pour l'homme, de la connaissance ou de la compréhension de soi. Et pourtant, cette connaissance ou cette compréhension de soi, dès l'aube de la pensée philosophique occidentale, était censée être la tâche propre de l'homme: « Connais-toi toi-même »². Et cette

² Pour une discussion plus détaillée du sens de l'énoncé de l'oracle delphique, voir le premier cours de M. Foucault donné le 6 janvier 1982 (Foucault, 2001). En revanche, la suite mettra en évidence

tâche avait toujours du poids, surtout eu égard à l'action. Serions-nous donc, nous tous, condamnés à l'échec dans un domaine qui nous est vital?

Le problème de l'auto-tromperie est envisagé, dans l'épistémologie contemporaine, précisément dans le cadre de la connaissance de soi. Parfois, il est qualifié d'« irrationalité motivée » (Mele, Rawling, 2004, 240- 256) et tenu pour un facteur générateur d'apories, de paradoxes (Pilat, 2013a, 214- 228). Quels sont les traits distinctifs et essentiels à la fois qui permettent de reconnaître une duperie de soi-même? L'auteur mentionné ci-dessus, D. Davidson, en énumère les suivants³:

- (1) La personne qui se trompe soi-même estime que l'ensemble des données à sa portée soutiennent la conviction que non-p (qu'il n'est pas vrai que p) ;
- (2) La personne croit donc que non-p ;
- (3) Elle se sent mal à l'aise à cause de non-p ;
- (4) En conséquence de l'élément précédent (3), la personne est motivée pour chercher des arguments en faveur de p (de la conviction qu'il est vrai que p) ;
- (5) Elle agit intentionnellement en sorte de renforcer la conviction désirée (p) ;
- (6) Par suite de ce genre d'actions, la personne conclut que p ;
- (7) En vue d'acquérir et maintenir la conviction p, la personne néglige la supposition selon laquelle l'acquisition d'une conviction requiert la prise en compte de la totalité des données accessibles.

La réalisation des sept conditions énumérées, selon Davidson, fait que la personne en question se dupe elle-même et, de plus, en est responsable. Convaincue qu'il est vrai que p et non-p tout à la fois, elle maintient les convictions contradictoires et, par conséquent, devient un agent irrationnel. Il en est ainsi car, même si l'on peut reconstruire et démontrer sa motivation psychologique, les bonnes raisons de ses convictions font défaut.

2. Paradoxe de l'auto-tromperie: une revue des solutions choisies

Quelle que soit l'orientation de la présente étude, l'on ne commence jamais dans le vide. Esquissons à présent très brièvement les orientations principales de certaines tentatives théoriques qui font face à l'irrationalité menaçant, dans le cas considéré, le sujet agissant. Commençons par quelques solutions choisies dites non intentionnelles (Pilat, 2013a, 218-221 ; Pilat, 2013b, 97-105 ; McLaughlin, Rorty, 1988)⁴.

Mark Johnston, par exemple, qualifie la duperie de soi-même d'une sorte de vœu pieux. Une telle qualification n'exige pas, de la part de celui qui se comporte ainsi, de

pourquoi certaines tentatives contemporaines pour aborder la difficulté esquissée ne sont pas satisfaisantes.

³ La liste des éléments constitutifs est simplifiée et se fonde sur la proposition de R. Pilat (Pilat, 2013a, 217 ; Pilat, 2013b, 95).

⁴ Dans le survol qui suit, je m'appuie essentiellement sur les deux textes mentionnés de R. Pilat.

rapport strictement déterminé à l'égard de ses convictions. En particulier, son attitude échappe à l'alternative: rationnelle - irrationnelle. Alfred Mele, à son tour, estime que, dans beaucoup de cas de l'auto-tromperie, l'on peut reformuler la contradiction apparente entre les convictions non-p et p, et il s'avérerait alors que nous avons affaire, en l'occurrence, soit à l'ignorance, soit à l'incertitude, soit à l'hésitation (Mele, 2001). Pour Herbert Fingarette (Fingarette, 2000), par contre, la duperie de soi-même consiste essentiellement dans une incapacité d'explicitement, pour soi-même, le contenu de ses propres convictions. C'est pourquoi, en tant qu'implicites, elles sont en mesure de provoquer les mêmes effets au niveau des états mentaux que si elles avaient été explicites (p. ex. une angoisse, un désir etc.). La contradiction ne se produit que lorsque l'on les explicite. Selon Annette Barnes (Barnes, 1997), le conflit de convictions caractéristique de l'auto-tromperie ne se laisse pas facilement référer à une paire précise de convictions car les convictions d'une personne forment plutôt, à l'aide de nombreuses convictions stabilisatrices, un faisceau qui soutient un modèle du monde porté par l'individu en question. Sa partialité face à ses convictions est nourrie avant tout par l'objectif, certes, non intentionnel, de réduire son angoisse. Enfin, plusieurs positions en la matière présupposent l'existence d'un partage au sein du psychisme humain, partage à caractère non intentionnel, que le sujet ne maîtrise pas. Il résulterait du développement humain au cours de l'évolution et aurait une valeur d'adaptation. De quel genre de partage s'agit-il? Les uns sont partisans de diverses conceptions d'une modularité de l'esprit humain (p. ex. Daniel Goleman), les autres plaident pour le rôle décisif, dans l'auto-tromperie, d'un décalage temporel entre les convictions conflictuelles ou d'un trou dans la mémoire (l'oubli), d'autres encore (comme p. ex. Amelie Rorty) parlent de différents niveaux d'organisation du sujet lui-même. La difficulté commune à toutes ces approches réside dans une brisure dans les capacités rationnelles de l'agent, sans qu'il soit élucidé, de quelque manière que ce soit, quel en est le statut.

Qu'en est-il des solutions dites intentionnelles? Par principe, elles se réfèrent à une logique du changement de convictions (Piłat, 2013a, 221-228). Dans de tels cas (p. ex. Hans Rott, Peter Gärdenfors), l'on suppose la rationalité de la personne qui se dupe soi-même⁵, ensuite, l'on admet que cette duperie ne concerne pas les convictions de degrés supérieurs dans un système donné de convictions, et que le phénomène en question a un caractère provisoire. Deux mécanismes permettent de modifier des convictions: soit l'on manœuvre le sens de l'appareil conceptuel adéquat en des circonstances précises (*ad hoc*), soit l'on le fait au niveau de la gestion de l'ordre des convictions d'un sujet concret. Dans le deuxième cas, l'on décide de l'acceptabilité de retirer (ou neutraliser) telle ou telle conviction (donc d'une révision de ses convictions), en se reposant sur les critères tels que: la détermination de la préférence cognitive d'une conviction donnée, qui s'établit par rapport à la base des

⁵ En témoignent, à titre d'exemple: les techniques d'oubli des informations importantes, de création de substituts de celles-ci, d'évitement de questions controversées, de mise en relief du flou conceptuel etc.

convictions, l'évaluation de sa probabilité et de la conjonction de probabilités, etc. On peut se passer des détails.

Or, le problème qui en découle est le prix à payer pour sauver la rationalité du sujet agissant. Il semble que les solutions similaires à celle que l'on vient d'évoquer impliquent un prix trop élevé. L'on présuppose chez l'agent des compétences hautement spécialisées dont il ne dispose pas dans une action concrète. C'est pourquoi la poursuite d'une approche plus pertinente en la matière, en termes de pratiques réelles, paraît autant justifiée que souhaitable.

3. La duperie de soi-même, l'autorégulation, et l'attention

Pour relier, comme je l'ai déjà annoncé, la question de l'auto-tromperie à l'attention – et partant, pour montrer qu'il ne s'agit pas, en la circonstance, d'une démarche artificielle et forcée – il faut introduire un chaînon médiateur. C'est d'ailleurs ce chaînon qui servira de passerelle entre le niveau prédicatif qui consiste à gérer ses propres convictions et le niveau antépédicatif qui suppose de faire attention à des facteurs motivationnels divers. Je trouve le chaînon en question dans la problématique de l'autorégulation (Baumeister, Heatherton, Tice, 1994). Sur ce point, l'on dit généralement que l'autorégulation, lorsqu'elle est défaillante, s'avère soit déficitaire, soit impropre. La longue liste des troubles addictifs en fournirait des exemples manifestes. La perte de contrôle peut revêtir des formes variées: parfois, les étalons poursuivis sont contradictoires; tantôt la surveillance est insuffisante; une autre fois encore, la force d'un étalon est inadéquate. Les causes en sont attribuables également à l'inertie psychologique, au défaut d'attention, à la résignation, à la surestimation de ses propres capacités, à la régulation mal orientée, etc. Toujours est-il que l'autorégulation implique trois composantes: des étalons, la surveillance et l'idée du dépassement d'un comportement ordinairement pratiqué pour être davantage en accord avec les étalons acceptés (Baumeister, Heatherton, 1996, 2). C'est exactement la surveillance faisant médiation entre les étalons d'une personne et son comportement – en tant que la première fait défaut dans le cas d'un échec de l'autorégulation – et la nécessité de cette surveillance pour que l'autorégulation réussisse, qui nous orientent vers la thématique de l'attention. Ce recours à la surveillance, ne revient-il pas à faire un pas en arrière, à faire en quelque sorte démissionner la raison, dans la mesure où une telle exploration, visant à éclaircir le problème de la duperie de soi-même, rappelle fortement, en dernier ressort, les propositions non intentionnelles ébauchées précédemment? Mon hypothèse de travail est que la position de l'attention s'avère tout particulière puisque, sous certains aspects, elle sert d'intermédiaire entre les solutions intentionnelles et non intentionnelles. C'est ce que les arguments exposés ci-dessous tentent de mettre en valeur. Il en est ainsi car l'attention, prise au sens large – englobant aussi bien son usage intentionnel et le fond attentionnel – ne se laisse considérer

uniquement comme un facteur psychologique parmi d'autres. Elle nous intéresse ici en tant qu'elle joue le rôle d'un principe constitutif de la rationalité pratique.

C'est exactement à propos de cette position particulière de l'attention que nous rejoignons la motivation la plus essentielle du choix du penseur dont la réflexion nous guidera dans la dernière partie de notre texte. Pourquoi inscrire la question de l'auto-tromperie dans le cadre de la phénoménologie herméneutique de Paul Ricœur? Ne serait-ce un choix arbitraire? Pour ne s'arrêter qu'aux raisons de fond, l'on peut en énumérer les suivantes. D'abord, la pensée ricœurienne échappe au reproche d'être abstraite, auquel prêtent le flanc les solutions intentionnelles décrites plus haut. Il en est ainsi car la notion même de conviction, pour l'herméneute français, emporte l'exigence d'une critique, d'une confrontation avec des convictions différentes, dans la mesure où elle constitue l'index d'une appartenance primordiale qui précède la réflexion (Abel, Porée, 2009, 31- 33). Seule l'argumentation serait à même d'y remédier. Ensuite, la conviction, en ce qu'elle est proche de l'attestation, c'est-à-dire d'une sorte de certitude épistémologiquement éloignée du savoir indubitable, est caractéristique de la raison pratique, de la sagesse pratique, et de l'être-au-monde. Elle a trait à des situations bien complexes, réelles, qui engagent un sujet intriqué dans l'interaction avec d'autres, dans des conflits entre l'ordre normatif et son propre désir du bonheur. Enfin, la philosophie ricœurienne permet de repérer exactement la dimension de la vulnérabilité fondamentale de l'homme, et cela même au cœur du phénomène qui, *prima facie*, peut se présenter comme son contraire, à savoir dans le contexte de l'attention. Procédons donc à une sorte de petite phénoménologie de l'attention.

4. Une petite phénoménologie de l'attention et le phénomène de l'auto-tromperie

Cette explication étant faite, revenons au problème initial. Notre démarche consiste à nous focaliser sur le phénomène de l'attention. Or, pourrait-on s'interroger, le stade de la phénoménologie eidétique duquel relève ce phénomène n'est-il pas dépassé, une fois pour toutes, dans la réflexion herméneutique tardive de Paul Ricœur? Pour écarter, ou au moins pour affaiblir considérablement, le doute ainsi formulé, il suffit peut-être d'évoquer deux raisons justifiant la référence à la philosophie eidétique de la volonté. Premièrement, Ricœur n'invalide jamais ses acquis d'autrefois ressortissant à la phénoménologie, il ne fait que les corriger, nuancer⁶. Deuxièmement, le caractère même de ces acquis, en tant qu'eidétiques, donc fondateurs du phénomène donné comme unité de sens, fait qu'ils restent valables indépendamment de la diversité empirique à examiner. Passons donc au vif du sujet.

⁶ À titre d'exemple, il semble pertinent de mentionner ses remarques sur la notion de caractère (Ricœur, 1996, 144-145).

Ricœur tient l'attention, dans son ouvrage relevant d'une phénoménologie eidétique, pour la marque de la subjectivité dans la succession de ses actes (Ricœur, 2009, 193- 211)⁷. Elle est une manière de vivre cette succession temporelle, c'est-à-dire qui s'effectue sur le mode actif. Mais elle fait aussi que notre débat intérieur (la prise en compte de nos motifs, de nos projets, etc.) peut être vécu sur le mode actif et libre – ce qui veut dire qu'effectivement, il est conduit. Ainsi, le mode attentionnel se distingue du mode passif de vivre les mêmes actes du sujet incarné. L'avantage de l'approche ricœurienne en la matière réside dans l'articulation des divers aspects du phénomène en question, qui sont révélateurs de la problématique de l'auto-tromperie.

Par conséquent, les considérations de Ricœur se situent principalement sur deux plans: dans un premier temps, sur le plan épistémologique, et dans un deuxième temps, sur le plan pratique. En ce qui concerne le niveau épistémologique, l'attention ressortit au champ de la perception où elle agit en sorte de mettre en relief et en clarté un objet donné ou son aspect. Elle s'avère donc intentionnelle et active à la fois quand elle se centre d'abord sur son objet lui-même pour en recevoir le sens et, simultanément, le sélectionne, l'extrait activement d'un fond, tout en améliorant sa visibilité. Ainsi, elle fait ressortir et apparaître ce qui était déjà là, en instaurant, en corolaire, tout le champ de l'inattention. En tant que telle, l'attention se distingue cependant de quelque anticipation ou influence que ce soit: elle n'est ni précipitation ni prévention. Par contre, en raison de son caractère foncièrement interrogatif, elle a beaucoup à voir avec un étonnement qui veut dire « la naïveté du regard, l'innocence du regard, l'accueil de l'autre en tant qu'autre » (Ricœur, 2009, 201). Étant un dénuement le plus radical possible et une ouverture de l'esprit face à l'objet, elle fonctionne paradoxalement de telle sorte que « la plus haute activité réalise la plus grande réceptivité » (Ibidem). Rien ne s'y oppose davantage que ce qui anticipe notre expérience en schématisant nos attentes, qui nous focalise sur des représentations d'objets, et qui fascine notre regard en le mettant en esclavage⁸. La fascination donc, qui fixe notre regard, fige notre vie mentale et se laisse absorber par l'objet jusqu'au point de devenir une passion, se trouve aux antipodes de l'attention volontaire qui ne cesse de maîtriser notre étonnement⁹. Par ailleurs, cette modalité libre de l'attention, comme une expérience vive, se distingue également de la réflexion qui s'assimile à un dédoublement de l'expérience originaire, et de la force qui impliquerait que l'attention active côtoie déjà la fascination par l'objet. En outre, ce qui paraît essentiel, c'est que cette maîtrise qui la définit, se concrétise en tant que pouvoir temporel,

⁷ Quelques dix ans plus tôt, il a consacré au problème de l'attention un autre texte considérable, qui paraît s'affranchir davantage du cadre de l'étude du volontaire et de l'involontaire, même s'il est vrai par ailleurs que Ricœur élaborait déjà alors les thèses présentées ensuite dans sa *Philosophie de la volonté* (Ricœur, 2013, 51- 93). Nous allons nous référer aux deux ouvrages à la fois.

⁸ Il serait peut-être intéressant de comparer ces observations avec la réduction du sujet chez Marion et sa distinction entre l'icône et l'idole (Marion, 1991, ch. 1).

⁹ Néanmoins, il est vrai que notre état normal, tel qu'il se vit au quotidien, se situe en quelque sorte dans l'intermédiaire entre la fascination et le regard tout gratuit (Ricœur, 2013, 71).

s'accomplit dans la durée. En quoi consiste-t-elle? Par-dessus tout, elle organise le champ perceptif par sa distribution, et s'oriente dans son cadre selon l'écoulement du temps: elle est responsable du changement ou du maintien d'un objet qui peut être aussi bien un objet mental, abstrait, bref une idée. En tant qu'une telle capacité régulatrice, qui progressivement affranchit notre regard des traces de nos actions révolues, l'attention n'est possible que dans la succession temporelle (Ricœur, 2013, 70-73). En d'autres termes, elle agit à l'encontre de l'effet de l'amorçage en tournant à volonté ses objets et en en faisant apparaître les multiples facettes. Par conséquent, l'on pourrait déjà pressentir son rôle capital, dans un embrouillage cognitif, qui consiste à surveiller la fidélité aux étalons axiologiques que l'on se choisit.

Élargissons maintenant notre étude de l'attention au domaine pratique de la délibération et du choix. Dans ce nouveau contexte, elle équivaut au pouvoir vécu dans la préparation et dans la prise même d'une décision. L'on se trouve donc dans des situations concrètes qui faisaient défaut dans des approches hautement abstraites et logiques traitant de l'auto-tromperie. L'attention y opère sur trois plans différents: (1) d'abord, elle sert de garantie de la liberté d'exercice de la délibération pratique, de l'accessibilité des motifs de l'action dans leur éventail le plus large possible; (2) ensuite, elle assure une liberté d'indifférence, c'est-à-dire celle qui permet une élaboration libre du jugement par la considération de tous les aspects d'un objet mental, d'une idée; (3) enfin, l'attention apparaît comme un arrêt de l'examen de la motivation, en vue de l'effectuation même du choix (Ricœur, 2013, 82-84). En somme donc, premièrement comme une capacité dynamique, elle « développe dans le temps, accentue et éclaire tour à tour les divers 'côtés' d'une situation confuse, les divers 'aspects de valeur' d'une énigme pratique » (Ricœur, 2009, 203), et de la sorte, elle procède « à un départage d'aspects confondus qu'elle rapporte à des valeurs différentes et à une unification d'aspects épars qu'elle rapporte à des valeurs simples » (Ibidem, 204). Autrement dit, l'attention accueillie, consentit, laisse passer des idées, des pensées, vivifie les unes, laisse s'évanouir les autres. Secondement en revanche, elle arrête ce mouvement de la délibération de telle manière que tous les « mais » et tous les doutes qui persistent s'en vont dans le champ de l'inattention (Ricœur, 2013, 87-88). Ainsi, elle rend possible la formulation du jugement.

Le moment est venu de revenir expressément à notre problème central, à savoir l'auto-tromperie. En quoi réside l'apport, en la matière, de notre ébauche d'une phénoménologie de l'attention, inspirée de Ricœur? Commençons par le côté épistémologique. Comme nous l'avons vu, l'attention, ce « regard primitif », nous situe à un niveau antépédicatif, avant l'élaboration du jugement, dans la sphère intermédiaire entre les motifs confondus, souvent teintés de facteurs émotionnels, et le raisonnement pratique qui se laisse exprimer de façon prédicative. Ainsi, nous sommes d'emblée dans le vif du sujet. Pour ne rappeler que la liste de A. Mele, évoquée parmi les solutions non intentionnelles du problème de l'auto-tromperie, il s'avère tout à fait soutenable que l'ignorance, l'incertitude et

l'hésitation, en général, reposent essentiellement sur une confusion. Il s'agit, d'abord, de la confusion du projet lui-même dont décider ; ensuite, de celle concernant les motifs, surtout affectifs. Afin de saisir l'importance, sur ce point, de l'attention, il semble bien utile de rappeler son affinité avec l'étonnement¹⁰. Or, de l'étonnement, il n'y qu'un pas qui nous sépare de la surprise, cette figure de base de l'émotion (Ricœur, 2009, 319-327). C'est pourquoi N. Depraz, dans son étude consacrée à l'attention, interroge le rapport entre celle-ci et la surprise (Depraz, 2015), pour le résumer lapidairement: « sans attention pas de surprise » (Ibidem, 271 n. 31). En instaurant cette corrélation entre l'attention et la surprise, l'on fait entrer en jeu la passivité corporelle car, pour Ricœur, l'émotion dont la surprise est le modèle, en tant que dérèglement naissant, se définit comme « un choc du connaître, dans un tressaillement du corps » (Ricœur, 2009, 320). Il n'y a donc que l'attention qui soit en mesure d'écartier d'éventuelles tournures passionnelles au cœur de l'action humaine. Sa fonction consisterait, dans un tel cas, à préserver un caractère de liberté – et partant l'intentionnalité (sic !) – à l'intérieur du champ total de la motivation qui contient à la fois les raisons et les sentiments (ibidem, 206-207), tandis qu'une émotion naissante mobiliserait plutôt les schémas corporels, par exemple, selon les traces relevant du phénomène de l'amorçage. C'est en ce point – où la fonction de l'attention se fait jour – que l'on peut voir se dessiner un lien entre le côté non intentionnel (déterminants psychologiques) et le côté intentionnel (le trait de liberté) de l'histoire de nos décisions. Cependant, ce n'est pas tout.

Le lien phénoménologiquement établi entre l'attention et la surprise fait penser, toujours du point de vue épistémologique, à une sorte de gradation de la présence phénoménologique des objets considérés. Cela s'accorderait bien avec les acquis de Husserl au sujet des mutations ou modifications attentionnelles du vécu noético-noématique de la conscience, c'est-à-dire du comment de l'apparaître des objets (Husserl, 1985, 317- 322)¹¹. Si l'on interprète ces acquis ontologiquement (au sens d'une ontologie modale ou aspectuelle), comme le fait Depraz, l'on pourrait y voir même une « augmentation d'être » (Depraz, 2015, 277). Une telle lecture se justifie également par la validité transcendantale de ces acquis, comme il a été dit plus haut. En l'occurrence, à propos de la duperie de soi-même, il serait alors question d'une présence ontologiquement diversifiée des convictions contradictoires où le jeu des modifications attentionnelles en question et celui de l'amplification corporelle (émotionnelle) s'appellent mutuellement, et s'avèrent détectables au sein d'une expérience concrète. L'enjeu strictement épistémologique reste ici le statut de l'évidence. Si l'on parle de l'évidence, l'on a affaire à « toute thèse rationnelle caractérisée par une relation de motivation au caractère originaire du donné » (Husserl, 1985, 464). Dans le champ où l'action est en vue, donc celui qui nous intéresse ici en dernier ressort, il s'agit en outre d'une

¹⁰ Selon la tournure de l'auteur lui-même, l'étonnement, c'est « le vrai nom de l'attention » (Ricœur, 2013, 70 ; Ricœur, 2009, 201).

¹¹ Essentiellement, dans l'activité de l'attention, il s'agit de se tourner vers quelque chose en se détournant d'autre chose.

évidence matérielle, assertorique (et non apodictique), par nature inadéquate (surmontable), axiologique et pratique (ibidem, 464-471). De fait, elle devient dubitable lorsque l'on suspend la présence d'une idée en changeant d'aspect attentionnel, et l'on commence à en regarder une autre. Il semble même possible de formuler une petite règle qui y est à l'œuvre: moins d'attention, plus d'automatisme (Ricœur, 2013, 76). Partant, il faut reconnaître que nous sommes en mesure d'échapper, de quelque manière, à une évidence inadéquate, imparfaite. Autrement dit, nous pouvons manquer à la constater.

La manière dont un tel échappement se produit dans les actes de la délibération et de la prise de décision a été exprimée avec une justesse magistrale par Descartes: « pour ce que la nature de l'âme est de n'être qu'un moment attentive à la même chose, sitôt que notre attention se détourne des raisons qui nous font connaître que cette chose nous est propre, et que nous retenons seulement en notre mémoire qu'elle nous a paru désirable, nous pouvons représenter à notre esprit quelque autre raison qui nous en fasse douter, et ainsi suspendre notre jugement et même aussi peut-être en former un contraire »¹².

Avec notre phénoménologie de l'attention, avons-nous réussi à sauver la rationalité du sujet se trompant soi-même, rationalité mise en péril par les tentatives non intentionnelles de répondre au problème examiné? Pour Ricœur, la réponse serait sans doute positive car au fond, l'attention, en tant qu'une dimension inhérente à la raison, lui est identifiable (Ricœur, 2013, 89). Il s'avère que le véritable défi, pour faire face à des questions telles que l'auto-tromperie, devient une anthropologie qui tiendrait compte à la fois de la perspective de la première personne (phénoménologique, intentionnelle) et de celle de la troisième (analytique, réductrice de l'intentionnalité). A cet égard, l'attention se manifeste comme un phénomène privilégié parce qu'elle joue un rôle médiateur au sein des motifs hétérogènes et incommensurables, donc difficilement comparables: rationnels et affectifs. Ceci est encore plus vrai si l'on étend la compréhension de l'attention à la dimension existentielle de disponibilité (Ricœur, 2013, 91-92). C'est pourquoi notre recours à la phénoménologie herméneutique de Ricœur semble résister à la critique. De plus, puisque l'attention opère à l'intersection des éléments rationnels et affectifs, son évocation projette une lumière sur ce qui se produit dans les points nodaux (3-5) de la définition de l'auto-tromperie selon Davidson. Un type de motifs (émotionnels), par l'engagement du corps, prévalent sur un autre groupe de ceux-ci (motifs rationnels considérés au départ), et déplacent finalement le regard attentionnel pour le focaliser sur un nouveau faisceau de raisons. L'attention dévoile donc un moment de la moindre résistance.

Qu'en est-il alors de la vulnérabilité dont l'attention fait ressortir les prémices? Comme la présente étude nous a laissé entrevoir, la vulnérabilité se dessine à l'horizon avec le rapport dynamique entre l'attention et la surprise. L'on est autorisé même à dire que l'attention n'est elle-même que dans la mesure où elle accueille la surprise du côté de l'objet,

¹² Lettre du 2 mai 1644 au père Mesland : la citation suit celle de Ricœur (2013, 84).

de son sens. Par contre, la surprise constitue un trait modèle de l'émotion commençant à poindre, et dont le développement postérieur reste fort imprévisible puisqu'elle retentit et s'amplifie dans le corps, en ouvrant la possibilité d'une tournure passionnelle (Ricœur, 2009, 319- 352). La vulnérabilité réside précisément en ce point: ce qui au préalable s'accordait parfaitement avec l'attention, désormais la menace. La possibilité de la duperie de soi-même témoigne de cette menace incessante qui s'inscrit dans la constitution même de l'homme, dans son existence corporelle, dans sa rationalité émotionnelle (Stanghellini, Rosfort, 2013, 12, 296). En outre, c'est exactement une telle constitution anthropologique qui rend possible une gradation de la présence phénoménologique diversifiée, gradation affectant, entre autres, nos convictions. Par conséquent, il paraît tout à fait justifiable de rejoindre la vue de N. Depraz qui déchiffre la corrélation entre l'attention et la surprise comme une autre figure, à côté du cœur, de la structure antinomique de l'homme. Pour conclure, laissons-lui le dernier mot: « Attention et surprise y sont les deux actes qui articulent la rythmique temporelle de la capacité/fragilité, infinitude attentionnelle toujours réactivable en dépit de l'irréversibilité temporelle qui signe l'être fini d'une part, et finitude de l'être surpris, toujours ouvert du sein de l'emprise [passionnelle, quasi-chosifiant - RG] qui l'aliène » (Depraz, 2015, 273).

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Evolutionary Theism of Henryk Levittoux in the Polish and International Context

Teizm ewolucyjny Henryka Levittoux w kontekście polskim i międzynarodowym¹

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Abstract: Henryk Levittoux (1822-1879) is currently best known as the model of Jan Matejko who posed for him as Nicolaus Copernicus. Less known, however, is his concept of evolution, which he presented as a part of his philosophical system and which caused a heated debates among Polish intellectuals in the second half of the nineteenth century. Levittoux's theory, which was trying to combine religious dogma with the achievements of contemporary science, breaks out of the popular historical narrative, in which it is assumed that the discussions about the evolutionism were dominated by creationists and pro-Darwinian positivists. The aim of this article will be to present Levittoux's theory of evolution and to show how he combined the ideas of evolution with the concept of Divine creation. Secondary focus of the article will be to place his theory in the broader context of scientific and philosophical changes, that took place in the nineteenth century. Attention will be paid to the way in which the professionalization of science affected natural philosophers, such as Levittoux, who were refusing to accept the rigorous positivist methodology. It will also be shown how Levittoux's evolutionism became part of the so-called "developmental evolutionism" which promoted a completely different vision of evolution than Darwinism. The non-Darwinian nature of Levittoux's evolutionism was inspired by Étienne Geoffroy Saint-Hilaire's theory. Levittoux adopted his idea that species evolve thanks to the environmental stimulus which affects their ontogenesis. However, this idea will be extrapolated in Levittoux's writings to the whole Earth. So, he will conclude that the Earth is the equivalent of the womb in which, like the fetus, all Life develops. All changes of species, in his opinion, are additionally controlled by a universal principle which he called the law of attraction-repulsion. This law was also the tool by which God created the world. The Levittoux's concept is one of the first attempts to create a synthesis of evolutionism and religious thought in the Polish post-Darwinian philosophy of nature. Levittoux, as a continuator of Saint-Hilaire's thought, is also an interesting example of an attempt to instill in Polish philosophy French evolutionist thought.

Keywords: Darwin, Evolution, Geoffroyism, Levittoux, Science and Religion, Struve

Abstrakt: Henryk Levittoux (1822-1879) obecnie najlepiej znany jest jako model Jana Matejki, który pozował mu do postaci Mikołaja Kopernika. Mniej znana natomiast jest jego koncepcja ewolucji, którą przedstawił w ramach swojego systemu filozoficznego i która rozbudziła gorącą dyskusję wśród polskich intelektualistów drugiej połowy XIX wieku. Teoria Levittoux, próbująca łączyć dogmat religijny ze zdobyczami ówczesnej nauki, wyłamuje się ze współczesnej narracji historycznej na temat dziejów ewolucjonizmu w Polsce, zgodnie z którą dyskusja wokół koncepcji przemian gatunków była zdominowana przez antyewolucjonistycznych kreacjonistów oraz prodarwinowskich pozytywistów. Celem artykułu będzie przybliżenie teorii ewolucji Levittoux, ukazanie sposobu, w jaki łączyła ona ideę przemian gatunków z koncepcją ich Boskiego stworzenia, oraz osadzenie jej w szerszym

¹ Artykuł w języku polskim dostępny jest na stronie:

<https://www.stowarzyszeniefidesetratio.pl/Presentations0/2021-4Wagne2.pdf>

kontekście przemian naukowych i filozoficznych, jakie dokonywały się w XIX wieku. Zostanie zwrócona uwaga na to, jak profesjonalizacja nauki wpłynęła na filozofów przyrody takich jak Levittoux, którzy, nie akceptując rygoru metodologii pozytywistów, zaczęli przeciwstawiać się tej nowej wizji przyrodoznawstwa. Ukazane zostanie również, jak ewolucjonizm Levittoux wpisywał się w nurt tzw. „ewolucjonizmu rozwojowego”, w ramach którego promowana była zupełnie inna wizja przemian gatunków niż ta, którą promował Darwin. Niedarwinowski charakter ewolucjonizmu Levittoux inspirowany był teorią Étienne Geoffroy Saint-Hilaire’ego, od którego Levittoux przejął ideę, że przemiany gatunków zachodzą dzięki oddziaływaniom środowiska na ontogenezę organizmów. Idea ta zostanie jednak u niego ekstrapolowana na całą Ziemię. Stwierdzi więc, że Ziemia jest odpowiednikiem łona, w którym podobnie jak płód rozwija się całe życie na Ziemi. Wszystkie przemiany gatunków będą jego zdaniem dodatkowo kontrolowane przez uniwersalną zasadę, którą nazwie prawem przyciągania-odpychania. Prawo to miało być narzędziem, za pomocą którego Bóg tworzył świat. Koncepcja Levittoux stanowi jedną z pierwszych prób stworzenia syntezy ewolucjonizmu i myśli religijnej w polskiej postdarwinowskiej filozofii przyrody. Levittoux, jako kontynuator myśli Saint-Hilaire’ego, stanowi również ciekawy przykład próby zaszczepienia w polskiej filozofii francuskiej myśli ewolucjonistycznej.

Słowa kluczowe: Darwin, Ewolucja, Geoffroyizm, Levittoux, Nauka i Religia, Struve

Introduction

In contemporary works devoted to the history of evolutionism, one can increasingly often find postulates about the necessity of departure from the narrative, according to which Darwinism was a widely accepted theory in the nineteenth-century, and the competing concepts were of a religious or philosophical nature (e.g., Ceccarelli, 2021; Delisle, 2017; Ochoa, 2021). A historiography based on such a simple dichotomy distorts history by not fully reflecting the discussions that took place in the context of post-Darwinian biology and philosophy. When reading about the development of evolutionism in the nineteenth-century Poland, it can also be noticed that the historical narrative is often based on two simplifying premises: one stating that Poles did not create any original concept of evolution and limited themselves only to popularizing Western theories (e.g. Konstańczyk, 2015), and that the initial discussions of evolution consisted of a clash between secular and religious perspectives (e.g. Trombik, 2017). However, such an evaluation of the history of Polish evolutionism, as in the case of the international context described by contemporary historians of biology, does not fully reflect the pluralism of opinions and positions that prevailed in the philosophy and natural sciences of that time. In fact, there occurred attempts to create truly original theistic concepts of evolution. And one of them was the theory published in 1869 by Henryk Levittoux. Levittoux (1822-1879) was a physician and naturalist whose name is known today mainly thanks to his older brother, Karol, a conspirator who died tragically in 1841 as a result of self-immolation. Henryk himself left his mark in Polish culture as a model who posed for Jan Matejko when he painted his famous painting "Astronomer Copernicus, or Conversation with God". His philosophy, however, is not widely known, despite the fact that it is an interesting contribution to the discussion on evolutionism in Polish thought. The aim of the article will be to present Levittoux's theory of evolution, to show how it combined the ideas of evolution of species with the concept of

their divine creation, and to place it in the broader context of scientific and philosophical changes that took place in the nineteenth-century.

Levittoux presented his concept of evolutionism in his 1869 book *Zarys filozofii natury* (*The Outline of the Philosophy of Nature* – hereinafter referred to as *The Outline* or by its full English title). This book was later reprinted under the title *Filozofia Natury* (*The Philosophy of Nature* – hereinafter referred to as *The Philosophy* or by its full English title), and was also published in French, as well as a supplement in the form of a collection of letters published in Paris in 1877. Subsequent editions, growing in volume (from about two hundred pages, *The Philosophy of Nature* changed into a volume of over five hundred pages) were enriched with further evidence to confirm Levittoux's theses. In an attempt to reconstruct Levittoux's views, I will rely primarily on the first edition of *The Outline...*, while the later editions and letters will be used to complement some of the theses that the author did not develop sufficiently in his first book. Despite the variety of issues that Levittoux dealt with in his works – such as geology, physics, or chemistry, the article will focus only on the evolutionist themes of his thought.

1. Henryk Levittoux's philosophy of nature

Levittoux was a thinker with consistent views and promoted one idea, which was the unification of all fields of science, and more precisely the reduction of all forces operating in nature to one common source. The goal of his work was to create a theory of everything. It is worth stressing here that the nineteenth-century science and philosophy began to depart from creating such complex systems of thoughts, becoming increasingly specialized. The Victorian scientist was no longer required to deal with entire natural world. This scientist should seek answers to specific problems within separate scientific disciplines. This change was especially noticeable in Great Britain, where the word "science" was introduced in order to mark the difference between philosophy and more specialized type of knowledge. The emergence of this nomenclature was used by evolutionists to oppose the so far dominant natural theology, and to promote a new vision of science, the culmination of which was to be Darwinism (Bowler, 2009). This new intellectual movement was noticed by the British intelligentsia, which began to notice the emergence of a new type of thinker. The writer and philosopher Samuel Butler (1878, pp. 31-34) criticized the new caste of scientists that began to undermine recognized dogmas, antagonizing thinkers dealing with classical philosophy and theology. Despite the difficult geopolitical situation, the Polish intelligentsia also noted the emergence of a new intellectual current trying to replace metaphysical reflections with science. One of the first Polish critical approaches to Darwinism *O Teorii Darwina* (*On Darwin's Theory*) by Felix Wartenberg from 1866, attacked not only the theory of evolution but also empirical sciences (Wartenberg, 1866). Wartenberg (1866, p. 88) stated that science

should submit to the principles of metaphysics in order not to create such amoral doctrines as Darwinism. Levittoux, with his "holistic" philosophical program, straddled the line between the reformist postulates of positivists and the traditionalism of metaphysicians. On the one hand, he criticized scientists for abandoning attempts to create a single synthetic theory of reality by focusing only on their disciplines; on the other hand, he realized that the discoveries of empirical sciences could undermine the biblical vision of the creation of the world. Levittoux, wishing to create a theory that would unify the research field of all existing scientific disciplines, decided to rely on the latest discoveries of empirical sciences, stressing that this unification would ultimately aim at demonstrating and honouring God's wisdom (Levittoux, 1869a).

The biblical message was the fundamental point of reference in Levittoux's philosophy and was treated as a kind of yardstick for verifying the correctness of his reasoning. This was partly due to the goal he set for himself while writing *The Outline...* As he admitted (1874, p. 581) in a polemic with Karol Liebelt, the ultimate goal of his philosophy was to oppose the materialistic philosophy associated with evolutionism and to show how to write scientifically about God and the soul. In his letters, however, he wrote that his greatest achievement was solving the problem of God's relationship to nature, which neither Newton nor Aristotle had been able to cope with (Levittoux, 1877c). This problem, however, was explained with insufficient precision in Levittoux's philosophy. On the one hand, he tries to emphasize the autonomous character of the forces of nature, rejecting interventionism, and on the other hand, he writes that "Nothing shall perish in an eternally alive nature. Nothing shall be lost in general wisdom, in the spirit of the universe whose God is everything; for everything was in God, is in God, shall return to God so that it may live in God forever." (Levittoux, 1869, p. 139). Julian Łapicki, reviewing *The Philosophy of Nature for Gazeta Polska*, wrote that Levittoux promoted another version of pantheism, and that his whole philosophy was "... the placement his own perceptions within the confines of the revealed religion dogmas ..." (Łapicki, 1869b, p. 3). Interestingly, Levittoux (1869a) himself recognized pantheism as heresy, criticizing Spinoza's philosophy for this very reason. In the response to Łapicki he states (Levittoux, 1874, pp. 549-550) that he is the same pantheist as the theologians who proclaim that God is everywhere.

The theorem of the omnipresence of God, which equated nature to the expression of His will, led Levittoux to conclude that He could be captured by human reason. This, in turn, opened up the possibility of a mathematical approach to divine wisdom, a scientific approach to good and evil, and even to the soul (Levittoux, 1869a; Levittoux, 1874). So Levittoux tried to create a Newtonian science in which every possible aspect of the reality, from the movements of planets on their orbits, to human emotions and ethics, would be captured in the laws of science. This did not mean, however, that his philosophy was an expression of scientism criticized by such thinkers as Butler in England or Wartenberg in

Poland. Quite the contrary; Levittoux occupied a critical position in relation to the newly established type of science. Despite being openly inspired by the works of Étienne Geoffroy Saint-Hilaire, Jean Pierre Flourens, and Georges Cuvier, Bernard Palissy was the model of a scientist for Levittoux. Mainly known for his artistic work in ceramics, Palissy also became famous as a naturalist, correctly recognizing in the fossils the residue of animal remains, which, as he believed, had died in the flood. For Levittoux, Palissy's discovery, which enabled palaeontology to develop, was an example of the triumph of the scientist-practitioner over the scientific establishment focused on theoretical considerations and not accepting new, revolutionary ideas (Levittoux, 1869a). This criticism of "cabinet researchers" will only become harsher in later editions of *The Philosophy...* Levittoux would later highlight the role of "artisans" in the development of science even more emphatically - men like Palissy and Christopher Columbus - writing that it was not theorists, but simple people endowed with natural genius that created the foundation of knowledge. The radicalisation of this rhetoric may be partially regarded as a consequence of the unfavourable reception of *The Outline ...* by the Polish critics. The reviewers saw in Levittoux's work an underdeveloped and unclear lecture on philosophy, which, despite its ambitious objective, was fraught with scientific errors. Particularly severe criticism appeared in *Przyroda i Przemysł*, one of the most important Polish popular science journals of the time. The reviewer Karol Hertz, being the editor-in-chief of the journal, apart from factual errors, also accused Levittoux of gaps in knowledge: "Leaving aside all the other scientific and logical errors, of which there are many in the work of Mr Levittoux, we shall only draw attention to the fact that whoever wishes to put forward a new theory should first of all be well familiar with everything that has been done before him; secondly, he should demonstrate that his theory explains all known phenomena more easily than the older ones, that it explains unexplained phenomena and, finally, that it leads to new discoveries" (Hertz, 1872, p. 543). In the philosophical sphere, Hertz perceived the reviewed work as rather a "*curiosum*" and, not wanting to analyse it, wrote that: "We shall omit all mystical and nonsensical terms of Mr Levittoux about the nature of forces and their origins, because such are not available to the normal brain" (Hertz, 1872, p. 542).

For Levittoux, this criticism was an expression of the dogmatic nature of the scientific community which Hertz represented as a teacher, and which did not want to accept new theories. And in his opinion, science needed a new perspective, because despite the fact that scientists wrote, for example, about motion or matter and pointed to the laws that governed them, they were unable to explain their nature or source (Levittoux, 1874). A contradiction may be noticed at this point in the objectives that Levittoux set for scientific work. On the one hand, it requires naturalists to explore the laws governing reality, while fulfilling the Newtonian ideal of science, and on the other hand, by putting forth the above-mentioned criticism, he denies this ideal, as if forgetting that Newton himself, departing from

hylomorphism, considered the study of the nature of beings as unscientific. This contradiction is explained by Levittoux's methodological project. According to him, the science promoted by positivists and encyclopaedists had become a set of facts that in themselves said nothing about nature, because they lacked philosophical analysis. Philosophy was therefore needed by science to generalize the results of its research. Research work should therefore focus on the inductive method in which scientific facts are generalized within one philosophical system. Thanks to this, not only did science become something more than just an encyclopaedic enumeration of facts, but also philosophy found its confirmation in empirical data (Levittoux, 1874). Levittoux's project was therefore not only a remedy for the state of specific sciences, but also an attempt to revive the philosophy of nature.

Despite praising brilliant practitioners and the necessity of empirical research as the basis for pursuing philosophy - both *The Outline...* and the later editions of *The Philosophy ...* did not contain any original observations or experiments on the part of Levittoux. Starting from observations collected by naturalists like Saint-Hilaire and Flourens, Levittoux arrived at his own philosophical conclusions. The criticism of the views of anti-evolutionists such as Cuvier was also theoretical, consisting in showing gaps in their reasoning, and not in showing empirical evidence confirming his own position (cf. Levittoux, 1869a, pp.106-107). This way of conducting research in the nineteenth-century could not have been accepted by the scientific community that focused ever greater attention on experimental and field work, and not on philosophical speculations. Natural sciences, instead of complex philosophical analyses, needed new discoveries and observations. While trying to create his theory of evolution in a way similar to that of Levittoux, i.e., based on the reflections of other scientists, Butler was criticized because, according to reviewers, new scientific theories required new empirical evidence (Butler, 1922, p. 26). Polish positivists had a similar problem with Levittoux's work. The reviewers perceived *The Outline...* as a compilation work and they accused its author that he had not presented any evidence to support his theses, but merely juxtaposed various, unrelated views of other naturalists (Łapicki, 1869b; Strzemiński, 1869). For Levittoux, however, this criticism was not legitimate. After all, the ultimate goal of his work was not to create another scientific theory, but to conduct a synthesis of the already existing concepts. Therefore, it was necessary to juxtapose the works of various naturalists. Moreover, Levittoux's philosophical method enabled one to notice what scientists, engaged in continuous disputes, were unable to see - that their works complement each other (Levittoux, 1869a, p. 99). For this reason, his synthetic work, bridging the existing scientific and philosophical divisions, could not have resembled a typical scientific project. He said that he could not focus on the analysis of every single fact, as his reviewers wished since his work required a broader, holistic approach, hence it had to be based more on logic than on experimental research. According to Levittoux, it was because of this innovative nature that

his work had been rejected by the scientific establishment represented by the reviewers criticising it (Levittoux, 1874).

2. Levittoux's theistic "Geoffroyism"

As Levittoux wrote (1874, pp. 558-559), he had come up with the idea that species are capable of transformation when he was conducting observations on the ontogenesis in frogs and insects when he was still studying in Warsaw. In addition to his research on ontogenesis, Levittoux, under the influence of his older brother Karol, also became involved in conspiratorial operations, distributing literature forbidden by the occupying authorities. The activities of the so-called "Łuków conspiracy" ended with the arrest of the conspirators in 1840. Henryk, who was left under police supervision, fled to Paris in 1844, where he began medical studies (Kołodziejczyk, 1998). And it was in France that he first encountered evolutionism at the lectures of Isidore Geoffroy Saint-Hilaire, son of the famous evolutionist Étienne (Levittoux, 1874, 559-560). Étienne Geoffroy Saint-Hilaire was a co-creator of the idea of subordination of organs, which he developed with his associate Cuvier. According to Cuvier, God created four immutable types of animal body plan, on the foundation of which modern species exist. Because of this, it was possible to identify analogies in the body plan of different species, as long as they belonged to the same type. Cuvier's theory was anti-evolutionist in nature - since these types constituted a certain invariable constant of nature, it was impossible for a species to exist and have features being intermediate between various types. Étienne Saint-Hilaire, as a student of Lamarck, argued that these types were derived from one shared organismal design, which in turn indicated the possibility of one species transforming into another (Urbanek, 2007). Despite his affiliations with Lamarck, Étienne Saint-Hilaire developed a theory of transmutation that was substantially different from the one proposed by his teacher. While Lamarck believed that evolutionary transformations are caused by active attempts of organisms to adapt to the environment through what he called the laws of use and disuse, Saint-Hilaire assumed more passive process of transmutation. Organisms did not have to actively strive to develop new characteristics, because the environment itself, influencing them, led to transformations. Another difference between Lamarck and his apprentice was the point at which an organism acquired characteristics. Lamarck stated that due to the nature of the processes of use and disuse, only fully formed organisms were able to modify themselves. However, Saint-Hilaire thought that the process of transformation took place at the beginning of the ontogenesis of an individual, when said individual was still an embryo. Thus, environmental changes - or, more precisely, changes in the atmosphere - affected the embryo, leading to its transformation. That is how species, evolving from a common type of organismal design, led to the creation of the types that Cuvier wrote about (Galera, 2021). Following this path, Levittoux stated that not only species

arose from one type of organismal design, but also the entire reality arose from one shared beginning.

The theory of evolution, as proposed by the author of *The Philosophy of Nature*, would therefore be closely related to his philosophy of inanimate nature, in the centre of which he would place an atom. For Levittoux, atoms will be the foundation of all existence, and their movement will be the cause of all changes occurring in nature. Being the constituent elements of reality, atoms would assume a mystical dimension in his works, being the first matter that God created: "An atom is the moment of creating a bond, a type of matter, it is an expressed force, it is the embryo of nature, it is an incarnate word, it is the *verbum* of Scripture, it is the creation" (Levittoux, 1869a, p. 34). By calling the atom "the word", Levittoux tries to reconcile the description of Genesis with the contemporaneous physics. For him atoms become material intermediaries with the help of which God creates the world. Hence, in his works the atom is also termed a material concept or the transition of an idea into matter - because it is atoms that bind to each other to create material beings. Atoms become bound to other atoms as a result of a single universal law which Levittoux (1869a, p. 35) calls "the force of attraction in repulsion". This oxymoronic term is a result of the specificity of the functioning of atoms which, depending on the relations they enter into between one another - attraction or repulsion - create other types of beings. Levittoux himself discovered the existence of this force through a thought experiment. As he wrote, if only attraction existed, the atoms would merge into one being and the variety of phenomena noticeable in nature would not exist. If, however, only repulsive forces existed, atoms would not enter into any bonds with each other, and nothing could exist. The force existing in the world must therefore keep all atoms in harmony, simultaneously showing the ability to attract and repulse, so that they can, on the one hand, create solids, and on the other hand, maintain their separateness. There is a constant number of atoms, so the force of repulsion-attraction puts them in constant motion, by which they combine and fall apart creating new beings. The idea of one force is an expression of the holistic vision of the world promoted by Levittoux in his works. Nature creates unity, and its harmony is determined by the law of attraction-repulsion. All other forces in nature are only derivatives of this law. Levittoux invokes the metaphor of a prism: just as white light transmitted through it creates a colour palette, attraction-repulsion can manifest itself in nature in the form of many different phenomena (Levittoux, 1869a).

According to Levittoux, the whole living world was created thanks to God, who guided the first atoms to the appropriate trajectory, creating the common ancestor of all animals. "God expressed Himself in matter and as the law of nature, for many centuries active therein (...) He developed it from the atom to man" (Levittoux, 1874, p. 298). The foundation of evolutionary changes was therefore the movement of atoms in accordance with the laws of attraction-repulsion, and the evolution itself took place in a way closer to the

one described by Saint-Hilaire, that is, through the influence of the environment. However, since Levittoux's goal was to explain the evolution of all life on Earth, Saint-Hilaire's theory had to be expanded. And so, if changes took place during embryogenesis, then in order to explain the origin and evolution of all organisms, the Earth had to be treated as an analogue of the mother's womb, and the first organism as a developing embryo (Levittoux, 1874). The comparison of the evolution of life to that of embryonic development was also used by Levittoux to formulate hypotheses about the environment of the primeval Earth. So, if a human embryo develops in the warm and humid conditions of the womb, then analogously the first organisms evolved under such conditions. Evolution was therefore embryogenesis on a global scale². The changing environmental conditions led to the differentiation of species and the formation of the currently known taxonomic divisions. While Levittoux assumed that God ultimately controlled the evolution of species, he insisted that His actions were mediated by natural phenomena. At this point, the author of *The Outline...* referred to Cuvier's catastrophism. According to the catastrophists, the Earth was assailed by global cataclysms which radically changed its shape and led to the extinction of the entire biosphere which God created anew, adapting it to new conditions. Levittoux also believed that environment-changing disasters had occurred throughout the history of the Earth, although they had not been as devastating as Cuvier suggested. Thanks to the natural disasters, the environment changed, which resulted in the emergence of new external factors stimulating further evolution of species (Levittoux, 1869a). These changes had a teleological character. Just like a foetus transforms to acquire the traits of its species, organisms transformed in the course of evolution to acquire their proper form. However, since evolution depended on the environment, when conditions were no longer favourable, some species were unable to complete their process of transformation. Levittoux compares their situation to foetuses that left their mother's womb too early (Levittoux, 1874). Therefore, in nature, alongside perfect species (that is those whose evolution has been completed), such as the human being, there have existed unfinished organisms, i.e., those suspended between various organic types. For example: bats are such unfinished organisms, an intermediate stage between mammals and birds, and zoophytes which are placed between plants and animals (Levittoux, 1869b).

In *The Outline...* Levittoux adopts the belief, which was common to the natural sciences of the era, that all animals represent different stages of evolutionary development – so the evolution of a species will consist of gradual passage through these stages. A similar way of thinking about evolution can be found in the first evolutionists such as Lamarck or Robert Chambers – according to whom the processes of change were inscribed in the great chain of being, in which the human being is at the top, being its culmination (cf. Wagner,

² It is worth emphasizing that the word evolution was initially used to describe the changes of the embryo (Urbanek, 2007).

2020, pp. 21-24, 43-54). Thus, when the human being began their evolutionary path, they descended from the first common simple organism, and then gradually passed through the animal level, and then the "monkey" level, before attaining the present perfection (Levittoux, 1869a). The problem with this approach to evolution was that it could lead to the recognition of modern species as peculiar "living fossils", that is, past evolutionary forms that had not had the time to transform. So Levittoux, seeing the monkey as one of the stopovers on the way to being human, even wrote in later editions that humans descended from monkeys characteristic of their continent. This view led him to conclusions of a racist nature. And so, he considered dark-skinned people to be descendants of African monkeys (Levittoux, 1874, p. 302), while Asians, Jews, or the inhabitants of India and Brazil to be less developed human forms originating from the antediluvian times (Levittoux, 1869b, p. 210). However, despite these problematic aspects, Levittoux did not proclaim the moral superiority of some human races over others, which distinguished him from the evolutionists of that time.

For Levittoux, the evolutionary path of the human being served as an important reminder of why moral development is so important. As he wrote, despite the fact that the human beings received a soul and a moral sense from God, they could still be demoralized if they surrendered to their animal instincts (Levittoux, 1869a). This combination of demoralisation and devolution also appeared in other nineteenth-century evolutionists and was best expressed by an American palaeontologist Edward Dinker Cope. Trying to reinterpret the biblical message through the prism of the theory of evolution, he wrote about two paths that can be chosen by the human being: the first one was the evolutionary path of moral development, and the second, the path of degeneration consisting in surrendering to primal animal desires. As he wrote (Cope, 1887, p. 169), European culture represents the correct path of evolution, consisting in moral development, while all the others that had not reached its stage of development could be regarded as examples of degeneration. Levittoux, despite racist themes in his philosophy, did not express such radical opinions. For him, all people, regardless of skin colour, had a soul, and thus equal potential for further development or demoralization (Levittoux, 1874). This egalitarianism stemmed from his pacifist beliefs. For Levittoux, wars, exploitation, and even conflicts in the world of science were symptoms of demoralisation that had to be resisted. The way to resist those problems was to live in accordance with God's will, which he identified with Christian doctrine, and in particular with Christ's teachings about the love of one's neighbour. In his exhortation to love and respect, Levittoux was not limited only to humans. In his opinion, the endowment of the human being with a soul by God was to be understood as a part of the evolutionary process in which the soul emerged from a simpler form found in animals. Therefore, human uniqueness was nothing more than an intensification of the natural forces functioning in the nature and had its source in lower organisms (Levittoux, 1869b). Therefore, the humans should respect all nature because just as they themselves, it was part of God's act of creation.

Everything that came from God, according to Levittoux, deserved equal respect, hence, every person worshiping nature also worshiped God (Levittoux, 1869a).

3. Reception of Levittoux's thought among Polish intelligentsia

Levittoux's work was very popular at the time of its publication as one of the few Polish works devoted to issues related to the philosophy of nature. *The Outline ...* and the later *Philosophy...* was perceived by the reviewers as an exception in the Polish publishing market - a work that tried to bring something new to science (Hertz, 1872; Łapicki, 1869a, Strzemiński, 1869). However, the positives contained in the reviews stopped right there. The reviewers criticised the book for its incomprehensible and unclear style, inconsistency and contradiction of theses, and even distortion of the views belonging to criticized thinkers (Łapicki, 1869c; Strzemiński, 1869). Levittoux entered disputes with every unfavourable review. The accusatory and direct style of his answers was received unfavourably both by the editorial offices of the journals to which he wrote and the readers themselves. For example, in *Przegląd Tygodniowy*, a letter by Marian Próchnicki appeared, in which, while commenting on Levittoux's polemic with Julian Ochorowicz, he stated that the author of *The Outline ...* formulated his arguments so vaguely that the discussion with him was pointless (Próchnicki, 1869). Levittoux (1869e, 118) replied to this letter stating that Próchnicki, as a layperson, should not voice his opinion at all. The reviewer of *Biblioteka Warszawska*, Bronisław Strzemiński, later commented on the whole matter, saying that the discussions which the author of *The Outline...* had conducted with the critics incited "disgust and disbelief" (1869, 137).

Most often the reviewers were being accused by Levittoux of being biased and incapable of comprehending his work, which meant that they had not noticed its originality (Levittoux, 1869c; Levittoux, 1869d; Levittoux, 1874). However, the issue of the originality of Levittoux's work was raised by the critics. They considered this work derivative; the law of attraction-repulsion was considered to be yet another version of the *arche* of Ionian philosophers, with the concept of atoms being a continuation of Leucippus's views, and the idea of the unification of forces being derived from a similar concept by Angelo Secchi (Łapicki, 1869b; Strzemiński, 1869; Próchnicki, 1869). Neither was the work considered to be original in the context of Polish science. According to Łapicki, the idea that all phenomena can be reduced to the operation of a single law was presented earlier in Józef Supiński's *Myśl ogólna fizjologii powszechnej (The General Thought of Universal Physiology)*, who had applied it to social sciences. However, it is worth taking a closer look at this objection raised by Łapicki. So, in his work, Supiński (1883, pp. 265-266) writes that all existing laws of nature can be reduced to two opposing forces of projection and decay, which in turn determine the relations taking place in societies. In Levittoux there also appears the theme of recognizing

interpersonal relations as the resultant of the laws of attraction-repulsion, although it is not developed to the same extent as in Supiński's. The author of *The Outline...* does not conduct an in-depth analysis of the exact relationship between the primordial law of nature that he postulated and social dynamics. He only suggests the possibility of such research, limiting himself to the statement that living in accordance with these laws guarantees happiness and peace in the world (Levittoux, 1869b). Therefore, Łapicki's assessment seems to be exaggerated in this case. But comparing Levittoux's works to the philosophy of Henryk Struve caused greater controversy.

Józef Kraszewski paid attention to the similarities between the views of Levittoux and Struve while commenting on the publication of the Levittoux's letters in France. The text he published in *Biesiada Literacka* was positive and did not accuse any of the authors of plagiarism (Kraszewski, 1877). Levittoux, however, responding to Kraszewski, stated that the views presented by Struve in *Synteza dwóch światów* (*A Synthesis of Two Worlds*) constitute a plagiarism of his ideas, which he had presented earlier in *The Outline...* (Levittoux, 1877a). The similarity between Struve and Levittoux was said to consist mainly in the similarity of the thesis on the relationship between God and nature. In *Synteza ...* Struve formulates a research goal similar to Levittoux's - he attempts to reconcile the materialism represented by scientists and positivists with the idealism of Christian philosophers. Struve neutralizes this dispute partly by proclaiming that God, being omnipresent, is also part of the world. Materialists are right proclaiming the existence of certain permanent laws of nature as they are a manifestation of God's presence in the world. While idealists are right proclaiming the existence of something more than matter - because ultimately the world is a reflection of God's mind (Struve, 1876). Levittoux saw a repetition of his views in these theses, of which he accused Struve on the pages of *Biesiada Literacka*, and later, when it decided not to publish his polemics, on the pages of *Wiek i Echo* (Levittoux, 1877a; Levittoux, 1877b; Levittoux, 1877d). Struve responded to these allegations by stating that Levittoux, without knowing the history of philosophy, appropriated theses that had been known for years. As he wrote: "... to put it shortly, one needs to be devoid of any clarity of perception to seriously convince oneself that the above sentence about the relationship of God to nature is the author's invention ..." (Struve, 1877, p. 3). Analysing the theses of Struve and Levittoux, it is difficult to agree with the allegations of plagiarism. Levittoux did not precisely define the principle of God's relation to the world created by Him. In Struve's writings, it is clearly delineated: the world, being for God only an expression of His mind, enters into a relationship with it, one being similar to that which the human being has with their own thoughts (Struve, 1876). Levittoux, in an attempt to prove Struve's guilt, relied on passages from his *Listy* (*Letters*)... as evidence of plagiarism (Levittoux, 1877d)³. There, he wrote, as did Struve, that God, being

³It is worth adding that there were real philosophical differences between Struve and Levittoux. Listing all of them is beyond the scope of this article, but one of the most important ones is their

omnipresent, does not exist on any separate plane of existence. The problem, however, is that *Listy (Letters)*... were published after the *A Synthesis*... And taking into account that Levittoux had not made such a thesis before, one should rather suppose that it was he who had borrowed this thesis from *The Synthesis* ...and not the other way around.

Some of the reviewers, however, did notice the originality of Levittoux's work. Julian Ochorowicz published an exceptionally positive review in *Przegląd Tygodniowy*. He praised the originality of the work, calling *The Outline* ... "a valuable acquisition for our scientific literature" (Ochorowicz, 1869, p. 37). Ochorowicz viewed Levittoux's work an attempt to acquaint Polish conservatives with recent scientific discoveries by masking typically positivist ideas and theories with religious language (Ochorowicz, 1869). The assessment of the intentions of the author of *The Outline* ... was obviously wrong, as Levittoux himself pointed out to Ochorowicz (Levittoux, 1869c). Ochorowicz's conclusion as to the motivations behind Levittoux's evolutionary theism is better understood in the context of the then prevailing disputes between evolutionists and religious circles. This dispute quickly took on an ideological character and divided Polish intellectuals into pro-evolutionary liberals and socialists speaking in favour of positivism, and anti-evolutionary conservatives associated with classical philosophy (Konstańczyk, 2015). Attempts to synthesize both approaches were not too frequent, and even, as Ochorowicz's example shows, difficult to imagine. Hence, it was easier to consider Levittoux's synthetic approach a ruse in a discussion with creationists than a sincere attempt to create a theistic reinterpretation of the concept of evolution⁴. However, Levittoux's ideas were also appreciated by people looking for ways to reconcile religion with science. Antoni Skórkowski, writing for *Przyroda i Przemysł*, who also proclaimed the possibility of cognising the nature of God through the intermediary of natural sciences (Skórkowski, 1881), referred to *The Outline* ... in his article "Geneza miłości (The Genesis of Love)". Levittoux's theses served as a confirmation of his own idea of the universality of love as the law of nature, which was of similar character to the forces of attraction-repulsion (Skórkowski, 1880). It is also known that Levittoux's reflections became the basis for at least one popular science lecture devoted to demonstrating the compliance of the biblical narrative with the present state of science, as reported by the journal *Wiarus* (Krajewicz, 1874).

approach to matter. As Struve (1877, 14-15) pointed out, he himself saw in it a kind of abstraction of the human mind, while Levittoux believed in its reality.

⁴Of course, Levittoux was not the only Polish thinker trying to combine evolution with religious thought. Back in 1860, Adam Chałupczyński tried to create a theistic theory of evolution. Later, after the publication of *The Outline*..., there were also voices denying that Darwin's theory was atheistic, among others, Henryk Hoyer (1895), Antoni Skórkowski (1881) and Bronisław Rejchman (1882) wrote about it. Ochorowicz's reaction does not show that attempts at synthesis did not exist at all, but that they were extremely rare in the 1860s. In later years, with the calming down of the first reactions to evolutionism, an increasing number of voices appeared in support of the possibility of reconciling evolutionism and religion.

4. Levittoux's evolutionism in the context of post-Darwinian biology

Still, one can ask how Levittoux's theory of evolution fared in an international context? This question is problematic because Levittoux's evolutionism is difficult to classify. The most obvious category that can be assigned to him is "Geoffroyism", but it also raises some problems. In accordance with Ernst Mayr's definition, this trend was characterized by emphasizing the role of environmental influences on the transformation of species and was part of a wider evolutionary current - neo-Lamarckism. Neo-Lamarckism, an extension of Lamarck's theory, was one of the most important trends in the nineteenth-century evolutionary biology. Although neo-Lamarckism arose as an alternative to Darwinism, the scholars supporting this trend incorporated the mechanism of natural selection into their theories, assigning it a secondary role in the processes of evolution compared to the more important mechanism of use and disuse (Mayr, 1982). The problem with calling Levittoux a "Geoffroyist" in Mayr's sense is that he did not accept any of the then popular evolutionary mechanisms. He rejected both the mechanisms proposed by Lamarck (Levittoux, 1869a, pp. 151-152) and Darwin, formulating accusations against him whereby natural selection, being a process of elimination, could not have caused the development of new features (Levittoux, 1869b, pp. 441-442). Neither did he accept the inheritance of acquired characteristics (wrongly assigning the authorship of this concept to Darwin) - relying on the anecdotal argument about the non-inheritance of talents among people (Levittoux, 1869b, pp. 449-450). Thus, Levittoux's theory does not fit in with the neo-Lamarckian trend and thus also with Mayr's "Geoffroyism" either, precisely by rejecting most of the characteristic theses of this trend. Levittoux's philosophy should rather be described as true "Geoffroyism" because, unlike other nineteenth-century theories that fell into this category, it was fully based on the original thought of Saint-Hilaire (cf. Wagner, 2020, pp. 76-81). Moreover, his theory may be considered as "universal Geoffroyism" because he applied the principle of passive transmutational transformations of the embryo to every sphere of reality. Not only the development of species was treated by him as analogous to ontogenesis. Levittoux also saw a reflection of individual development in the development of the Earth, treating, for example, cataclysms as counterparts of the diseases of an organism (Levittoux, 1869a). Thus, he created one universal evolutionary model for both animate and inanimate nature.

The problem with the classification of Levittoux's theory stems from the fact that he did not present any hypothetical mechanism of evolution. In *The Outline...* he lists three possible reasons for evolution: the first one, which he rejected as impossible, was hybridization, the other two were related to the action of the internal forces of an organism, which were supposed to cause a gradual or abrupt transformation. According to Levittoux (1869a), these forces were also responsible for ontogenesis. Here we can ask the question: how the same force was responsible for both the development of the individual and for the

evolution of the species? Levittoux does not answer this question. In his opinion, evolution just happened by itself under the right conditions. This approach resembles the popular theory of orthogenesis at the turn of the 20th century. Orthogeneticists also stated that evolution is a natural phenomenon dependent on the internal “growing-force” which living organisms possess. And while Levittoux did proclaim the existence of immanent forces responsible for change, the difference between him and the orthogeneticists lay in the role they assigned to the environment. When it comes to orthogenesis, the constantly evolving species was influenced by the changing environment, which led to its adaptation (Wagner, 2020). For Levittoux, evolution was not about adapting to the environment, it was simply triggered thereby. Hence, in *The Outline...* we will not find any speculations about the adaptation of species to the environment. The lack of interest in the phenomenon of adaptation explains why Levittoux did not offer any proposal of an evolutionary mechanism in his work. Since evolution was nothing more than a variant of ontogenesis, it was impossible to talk about adaptations, as the changes in the individual followed a certain pre-defined plan and were not related to the requirements of the environment. The lack of interest in the issue of adaptation was later reflected in the way Levittoux criticized other evolutionists. And so, he considered Adam Chałupczyński as only an inept continuator of Darwin's thought, while Darwin himself, whom he considered Lamarck's continuator, was accused by him of deliberate concealment of his inspiration drawn from Saint-Hilaire in order to appropriate his ideas (Levittoux, 1869b). This criticism was obviously unfounded and demonstrated Levittoux's disorientation in his contemporaneous evolutionary biology. Chałupczyński did accept natural selection, but he saw it as one of the many evolutionary laws (he listed as many as seven), which applied only to the most developed species (Chałupczyński, 1880). On the other hand, Darwin's theory, based on the operation of natural selection, was significantly different from the concepts of Lamarck and Saint-Hilaire, in which this mechanism did not occur. Levittoux, disregarding the mechanism of transformation, treated all evolutionary theories as equal without noticing the differences setting them apart. In this context, we may wonder if his support of Saint-Hilaire's theory was merely an arbitrary choice. And if it was not, since he was not interested in the mechanisms of evolutionary changes, what was his decision based on?

Of course, it can be hypothesized that Levittoux was so inspired by the lectures of Isidore Saint-Hilaire that he accepted his father's theory as the only correct one without questioning it. And while this hypothesis is probable, the specificity of Levittoux's views indicates another factor that might have influenced him. Although Levittoux returned to Poland in 1855, thus omitting the French discussion of Darwinism, he still drew his principal scientific knowledge from works written in French. This influence is evident, for example, in how he equates Darwinism to a variety of Lamarckism, but also in his lack of interest in evolutionary mechanisms. French evolutionists were reluctant to delve into the study of

evolutionary mechanisms, considering it an endeavour beyond the capabilities of the scientific method. This was due to the popularity of positivist philosophy and experimental methodology promoted by the most important figures of French science of that time - Claude Bernard and Louis Pasteur. French scientists took no interest in the study of the mechanisms of transformation until the 1920s (Herring, Loison, 2017). It is understandable that Levittoux did not delve into these issues in the 1860s. Levittoux probably adopted methodological beliefs from the French as well. So, when he criticized Darwin's experiments on pigeons, stating (Levittoux, 1869b, p. 444) that he had not presented the changes of the species but only the formation of breeds, he followed the methodology of French zoology that required unequivocal experimental evidence of the transformation of one species into another. Of course, at this point it can be stated that in this respect "Geoffroyism" should not be treated as a theory consistent with this methodological standard either. Still, the French evolutionists possessed a more inclusive idea of experiment and extended its meaning to observation as well. The theses put forward on the basis of observations could therefore be considered experimental if they were reached through scientific, e.g., hypothetical-deductive, reasoning (Herring, Loison, 2017). In this sense, Saint-Hilaire, who based his theory on the analyses of the body plan of various animal species, might have appeared as a researcher who provides better scientific arguments for transmutationism than Darwin who worked solely on pigeon breeds.

Levittoux, despite the fact that he created his works in Poland, continued the French tradition. And just like Saint-Hilaire, who compared the body plan of various animals to demonstrate their common design, Levittoux also compared the achievements of contemporary science to build a theory of "everything" from them. That is why he could have seen himself as another brilliant practitioner like Palissy, because, ultimately, his work was not based on theorizing, but on observation and comparison, that is, it was in line with the standards of the methodology applied in French zoology. Hence, he was able to write that "So, in my book (i.e. *Philosophy of Nature* - author's remark), by close observation of the analogy and relationship between the most diverse phenomena of all nature, that is, by explaining scientific facts which are the fruit of close observation throughout the ages in a proper way (...) I have arrived, in my view, at the solution to the mystery of the mechanism of the universe"(Levittoux, 1874, p. 452).

Conclusions

Publishing *The Outline of the Philosophy of Nature* Levittoux approached his work with enthusiasm. He believed that he contributed considerably to the development of knowledge and that it would bring him posthumous fame, "Should the light of recognition come, may it bestow its blissful gifts on my beloved children, let it be a memento of their loving father, his last fondness for his fellow human beings and the deepest reverence for the Creator." (Levittoux, 1869a, p. 18). However, this enthusiasm left him after the first reviews and numerous disputes with critics. In the last editions of his *Philosophy...* he wrote in a more pessimistic tone: "Summarizing my life's work in *The Outline of the Philosophy of Nature*, I thought that I would achieve something for humanity, that my compatriots would learn something from it. - I was disappointed: because instead of recognition, I merely exposed myself to continuous attacks from all sides" (Levittoux, 1874, p. 521). In a posthumous note published in *Tygodnik Ilustrowany* in honour of Levittoux, the editors primarily wrote about him as a doctor who fought against homeopathy and tried to use the latest achievements of medicine in his own practice. His book was not mentioned because, as the editors wrote, an obituary was not a place where one should judge the philosophical significance of the deceased person's writings. However, the following comment was made: "... we must however recall that it stirred up commotion and stimulated many minds to explore philosophical questions that had hardly ever been addressed before" (Jenike, 1879, p. 162). *The Outline...* was therefore remembered as an original and controversial work. The question is how we should assess it from our modern perspective.

Levittoux's works fit in the trend of evolutionism at the turn of the 19th and 20th centuries, which Peter Bowler (1988) called "developmental evolutionism". As he noted, some post-Darwinian naturalists were not able to fully understand and accept the theory of natural selection, hence they resorted to pre-Darwinian concepts. It also resulted in a number of evolutionary theories competing with Darwinism, such as neo-Lamarckism and orthogenesis. These theories, representing "developmental evolutionism", were characterized by the assumption of the teleological nature of evolutionary processes. Levittoux's evolutionism shared these traits with them, so it may be qualified to belong to the same trend of non-Darwinian transmutationism. An additional feature that Levittoux shared with the creators of the "developmental" trend was the medium through which he expressed his views. Non-Darwinists, unable to fully express their views on evolution in specialist journals, published their theses in popular science literature. Therefore, influential neo-Lamarckists and orthogeneticists, such as Edward D. Cope and Theodore Eimer, wrote easy-to-digest books for laymen - most often illustrating their views with easy-to-understand comparisons from everyday life or school physics and mathematics. In this manner, they were able to popularize their views, bypassing the obstacle of the Darwinist-dominated

scientific community (Ulett, 2014). We can discern similar elements in Levittoux's work. *The Outline...* was a combination of well-known scientific facts, reinterpreted through the prism of the author's personal beliefs. On the other hand, where Levittoux encountered problems with explaining how the laws he proposed operated, he referred to simple metaphors, comparing, for example, the laws of attraction-repulsion to wars, alliances or feelings of love and hate (Levittoux, 1869a; Levittoux, 1874). Ultimately, these attempts at popularization did not have much effect, and in the literature of the time only a few positive references to Levittoux's philosophy may be found. Therefore, his theory was hardly a ground-breaking one from the perspective of modern science. From a historical perspective, however, it deserves attention for two reasons: first, it is an interesting case of "Geoffroyism" breaking out of simple Mayr's description, who saw in this trend only a fraction of neo-Lamarckism - to which Levittoux's theory certainly did not belong; secondly, Levittoux's evolutionism, belonging to the trend of "developmental evolutionism", shows a broader context of the discussion on the theory of evolution in Poland, which in the literature on the subject was most often reduced to a simple division into Darwin's supporters and his opponents-creationists. The case of Levittoux shows that by looking once again at the history of evolutionism in Poland and going beyond this simple dichotomy, one can find Polish representatives of the non-Darwinian trend of "developmental evolutionism".

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Ontological and Meta-Physical Aspect of Information

Ontologiczny i meta-fizyczny aspekt informacji¹

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Abstract: The publication contains analyzes on the understanding of information in terms of its quantitative and qualitative, objective and subjective aspects, meaning the way it works and the role played in the process of morphogenesis. The aim of the publication is an attempt to define the ontological status of information and indicate the possible sources of its origin. The qualitative, not quantitative, aspect of information is important. Determining what information is in its qualitative essence, what a being is, will allow us to create the necessary premises to try to confirm or deny the thesis that information is a fundamental and fully real causative and functional factor of morphogenesis, as well as to verify the correctness of the hypothesis about a specific, fundamental, related to the action of God source of the origin of information.

Keywords: *arche, eidos, form, God, information*

Abstrakt: Publikacja zawiera analizy na temat rozumienia informacji w aspekcie ilościowym i jakościowym, przedmiotowym i podmiotowym, sposobu jej działania i roli pełnionej w procesie morfogenezy. Celem publikacji jest próba określenia ontologicznego statusu informacji i wskazanie możliwych źródeł jej pochodzenia. Istotny jest jakościowy a nie ilościowy aspekt informacji. Określenie czym w swojej jakościowej istocie jest informacja, jakim jest bytem, pozwoli utworzyć niezbędne przesłanki do tego, aby podjąć próbę potwierdzenia lub zanegowania tezy, iż informacja stanowi fundamentalny i w pełni realny faktor sprawczo-funkcjonalny morfogenezy, a także zweryfikowania poprawności hipotezy o specyficznym, fundamentalnym, związanym z działaniem Boga, źródle pochodzenia informacji.

Słowa kluczowe: arche, Bóg, eidos, forma, informacja

Introduction

The problem of the status and operation of information is fundamental for understanding the functioning of all the systems that make up our *Universum*.² At the same time, the issue seems to be fraught with many controversies. It appears that, this state of affairs is at least partly due to the still valid model of science that adheres to mechanistic and

¹ Artykuł w języku polskim dostępny jest na stronie:

<https://www.stowarzyszeniefidesetratio.pl/Presentations0/2021-4Lapi2.pdf>

² This publication is the result and development of the analyzes carried out by the author during the review of the book by Stanisław Zięba, *Informacyjny wymiar wszechświata, życia i człowieka* [The Informational Dimension of the Universe, Life and Man] (Wydawnictwo Naukowe PWN, Warsaw 2020) and the subsequent review of the author's inaugural lecture entitled *Informacyjny wymiar człowieka* [Man's Informational Dimension], delivered in 2020 at the Pontifical Faculty of Theology in Wrocław. The presented work is largely based on the original text of these reviews.

positivist approaches. It seems that the majority of scientists were brought up on the Newtonian paradigm, which orders looking, for example, at physical or biological systems from the perspective of classical thermodynamics and seeing in them systems in which only energy and matter circulate. The same scientists seem to either completely overlook or minimize the role of information as a real causative factor responsible for the organization, functioning, etc. of individual systems. This is probably because Claude Shannon's information theory is widespread in the scientific community. In essence, it is a quantitative approach to information that is very useful for analyzing the phenomenon of communication between systems, but of little use in the situation of analyzing the pattern of system organization. The lack of a qualitative theory of information causes that shaping and informing the effects of information on physical and biological systems, including (as some researchers emphasize) social and cultural systems, to disappear from the research fields of not only physicists and biologists but also sociologists, psychologists, etc.

Information, especially of a qualitative nature, appears to be the basic factor that allows us to understand the phenomenon of morphogenesis. Morphogenesis is a process in which a series of transformations and changes occur and, as a result, the initial form develops, matures and takes on the final (adult) form. This process is common in the world and affects almost everything. It is seen in, for example, cosmogenesis, biogenesis, embryogenesis, anthropogenesis, sociogenesis, etc. (Gitt, 2009, p. 74). It is a kind of basis for the functioning of our world and ourselves, and at the same time remains very poorly known, or even mysterious. The knowledge that scientists have is significant, but it still does not provide us with a credible answer about what forms a form and what this fundamental form-creating factor is like.

The mystery of morphogenesis is a challenge to the world of science, both modern and ancient. It is no wonder then that in the last few centuries, this issue was an area of polemics and intense scientific disputes. It seems that the problem of morphogenesis has become a specific research area where various research concepts have been tested. One solution proposed uniting the mechanistic, vitalist, reductionist, etc. views into a single concept. Unfortunately, these "classic" (from today's point of view) approaches to morphogenesis, present in almost all physics, biology, genetics, etc. textbooks, turned out to be insufficient in the light of scientific data. They offered partial solutions, and there was no holistic approach. A new, organicistic view of morphogenesis was probably first proposed by biologists (e.g. Hans Spemann (1938), Paul Weiss (1939), Aleksander Gurwitsch (1944; 1947), Rupert Sheldrake (1988; 1994; 1995; 2011), Teresa Ścibor-Rylska (1974; 1986)), who were inspired by the research of quantum physicists.

In the organicistic research perspective, information is of key importance for explaining the peculiarities of morphogenesis, or more precisely, the in-formative effect of information (Łapiński, 2008). Information seems to be the fundamental factor responsible for

the development and formation of all systems, including physical, biotic, social, etc. at every level of complexity. It is supposed to organize the individual systems while remaining an a-temporal and a-spatial factor. In its essence, it should constitute a non-local spatial pattern that causes the form of a system to "emerge" from the interactions among material components (Cárdenas-García, 2018, pp. 160 - 162).

The aim of this publication is primarily an attempt to define the ontological status of information and to indicate the possible sources of its origin. The qualitative aspect of information is important here, not the quantitative aspect. Determining what information is in its qualitative essence, what a being is, will allow us to create the necessary premises to attempt to confirm or deny the thesis that, most likely, information is the fundamental and fully real causative-functional factor of morphogenesis. It will also allow us to verify the correctness of the hypothesis about a specific, fundamental source of information related to the action of God.

1. Information: What Is it or Can it Be?

Information can be viewed in various ways. The subject literature is rich in various definitions of information. In the most intuitive and common-sense way, we perceive information as something that is delivered to us by a message (Buczkowska, 1994, p. 61; Ścibor-Rylska, 1974, p. 113). Without going into details, this way of presenting information indicates its quantitative aspect. In this case, information is a communiqué, a message. It requires the existence of both the sender and the recipient of the message. The sender emits a message in an appropriate form, and the recipient must be able to interpret the message as making sense and being meaningful. What is not interpreted remains as noise or a disturbance (Küppers, 1991, pp. 60-61).

The message itself can take various forms, for example, a series of sounds, an image, the concentration of a substance (e.g. the so-called morphogen model) (Green, 2002, pp. 392-408; Green, Sharpe, 2015, pp. 1203-1211), temperature, pressure, and even a runner announcing the news of winning the Battle of Marathon. Also, the sender and recipient can be almost anything: human, plant, animal, a physical phenomenon, an alarm, fuse, sensor, etc. In the case of a human (or hypothetically another rational being), there is no information without the presence of that human; he interprets the data as a meaningful message (pragmatic dimension of information) (Küppers, 1991, pp. 43, 174; Mazur, 1970, pp. 24-25). Concerning plants, animals, etc., it seems that (based on similarity) there is no information without an organism that can interpret the message, provided that the question of whatever interprets messages inside the organism (e.g. genetic information) remains an open question. The process of communication between inanimate, physical systems (e.g. quantum information) or technical devices, e.g. computers, occurs similarly.

The problems that accompany the quantification of information seem to be of a purely technical nature (Floridi, 2004, p. 562; Van Benthem, 2011). They focus on ensuring the best possible conditions for the transmission of or sending a message, thus effectively eliminating obstacles, distortions and errors. They also concern the issue of encoding and decoding, meaning the language of a message (syntactic and semantic dimension of information) (Płonka, 1998, p. 338; Szrejder, 1970, pp. 13-43; Crnkovic 2011; Brenner, 2014b, p. 391). Therefore, it should be noted that the quantitative approach to information developed by Claude Shannon (Shannon, Weaver 1949) is essentially a very useful tool for analyzing the phenomenon of communication between systems, yet it is of little use in the analysis of both a system's organization and the factors determining a system's certain and not different structure. Therefore, there is a need for information of a completely different nature: qualitative information (Mazur, 1966, Mazur, 1970, p. 81).

In qualitative terms, information appears or should appear as something that informs, giving form as a result of the interaction established with the shaped system. Its presence seems to be independent of man, although, at the same time, we are accompanied by the postulate of the existence of an adequate and efficient source that can generate it. This type of information also demands being treated as a real, not fictitious, form-creating factor. Only under such circumstances can this factor cause the system (whatever we mean by it), which has currently taken on some form (has its current quality), to change under the influence of information. It modifies its structure and properties, that is, it converts the form and thus changes its quality (it becomes something qualitatively better or worse).

In the light of the above comments, the question arises as to the premises indicating the existence of quantitative information. It turns out that they can be obtained from the works of quantum physicists such as Ervin Laszlo (2003; 2004; 2006), David Bohm (Bohm, 1988; Bohm, Hiley, 1993), Edgar Mitchell (2006, pp. 121-126), Walter Schempp (1993, pp. 109-164), Roy Frieden (2004), etc. In their opinions, information appears as the third (next to mass and energy) important element of the structure of the world and constitutes an inherent, real and effective factor of the entire cosmos (Laszlo, 2004, p. 2; Cárdenas-García, 2018). Being real, it simultaneously reveals the characteristics of a-materiality and a-energy. It manifests itself as a fundamental and phenomenal factor, chronologically first in relation to energy and matter (the ancient *arche*) (PWN Encyclopedia). Therefore, to define the essence of information from the qualitative and structural perspectives, it should, according to Ervin Laszlo, be defined as a real, physical factor, unconventional, non-vector, more subtle, scalar, and physically effective form of "subtle" energy (Laszlo, 2003, p. 74; Laszlo, 2007, p. 1; Brenner, 2014a, pp. 145-146).

Information is nature's *arche* sought by Greek philosophers. It is an *arche* because it is chronologically first in the order of existence. It is a specific quantum of existence carrying something's initial and constitutive organizational plan, a hologram (set of pattern-plans) of

the whole reality (Laszlo, 2004, pp. 107-108). Without it, without a pattern, without a pure idea of the composition of the system's arrangement or things, etc., nothing can happen. Hence, according to John Wheeler, the fundamental law of existence seems to read as follows: "*it from bit*" (Wheeler, 1989, pp. 309-336; Barzegar, Shafiee, Taqavi, 2020, pp. 375-384; Foschini, 2013, pp. 1-6; Brenner, 2014a, pp. 148-149; Brenner, 2014b, pp. 395-397).

In addition to *arche*, information is also *eidos* (Encyklopedia PWN), form, measuring a structure, an active and equally fundamental principle, the most important factor for organizing, forming and optimizing (von Weizsäcker, 1978, pp. 79-80). It is not the material (*hyle*) of things, but the organizer (*morphe*) of a material (e.g. energy, space, time) (von Weizsäcker, 1991, p. 10; Mayr, 2002, p. 124). It can also be assumed that it creates and determines all other types of forces and physical interactions (e.g. gravity, strong nuclear and weak electromagnetic interactions). Logically speaking, it should be expected that it affects not only the sphere of the micro-cosmos (e.g. the quantum, molecular, atomic or molecular levels), but also the area of the meso- and macro-cosmos. Under such circumstances, information comprehensively shapes biological, ecological, social and cultural systems. It also influences the organization of the entire *Universum*. In other words, information is both the pattern and quantum of existence and the Platonic demiurge.

As *eidos*, information seems to contain a kind of algorithm of action (Gell-Mann, 1996, p. 63ff; Mały słownik terminów i pojęć filozoficznych [A Little Dictionary of Philosophical Terms and Concepts], 1983, pp. 11-12). In this case, it is about acting according to the appropriate pattern or action sequences. The algorithm allows certain patterns, but at the same time excludes others. Therefore, information in some way determines an action, it becomes a limiting and optimizing factor.

2. Information: How Does it Work or Can it Work?

The operation of qualitative information, as Ervin Laszlo emphasized, consists of informing appropriate structures. The aforementioned physicists suggest that at the micro-cosmic level, the in-formation process takes place by influencing the form of the Schrödinger wave function (Laszlo, 2003, p. 75). By modifying the wave function, information modifies the entire system at actually any level of its complexity; it defines the form of the system, unites it and shapes its behavior. The in-formative effect of information is also a kind of "soft determinism" (Laszlo, 2003, p. 107). In-formation does not impose a specific and unique state of the system; through the wave function, in-formation only defines a set of possible states that a particle or system can assume within a more ordered, superior system. This is because the quantum level is the fundamental level for any material system (animate and inanimate).

It is at this level that any changes made generate significant consequences on all the other levels. Similar to the factors generating mutations in the genetic code (which essentially

appear as quantum superpositions of a system's potential final states) (Dürr, 2002, p. 345; Goswami, 2002, p. 8), it can be assumed that information influences the wave function in such a way that leads to a change in the quantum state (Gell-Mann, 1996, p. 196ff) or a specific quantum code characterizing a given system. In view of the above, information appears not only as an in-formative and form-generating factor, but also as a "mutational" factor (quantum, genetic, social mutation (??)); it is a specific tool (*aitia*) through which changes take place.

This kind of information operation seems to be possible not only due to elementary particles or molecules, but all material things that are quantum systems (Schäfer, 2006, pp. 515-516). From the physical point of view, even a living organism is a macroscopic quantum system (Laszlo, 2004, p. 7), and not only a biochemical machine (Mayr, 2002, pp. 32-33), and so quantum processes are revealed in it not only on a micro-scale, but also the macro scale (D. Aerts, S. Aerts, Broekaert, & Gabor, 2000, p. 1388). Moreover, Rupert Sheldrake proposes that social and cultural structures also have a specific quantum condition. In such a case, information would be able to generate effects at the meso- and macro-cosmic levels, perhaps by directly modifying the wave function, or, as Sheldrake suggests, the so-called morphic resonance mechanism (Sheldrake, 1995; Sheldrake, 2001, p. 40). Due to the nature of the current narrative, the description of how morphic resonance works will be omitted. I refer the inquisitive reader to Sheldrake's publication.

The results of the work by Sheldrake and other physicists suggest that information in its action is not a linear factor. Information is not an action of the type "factor A affects state B." Information works like a physical field, for example, magnetic, gravity, etc. It does not work on particular points, but in an area. In structural and functional terms, information is a field, or more precisely, an information field, that is, an immediate informational interaction (Laszlo, 1993, pp. 80-82; Laszlo, 2004, p. 82). It informs structures, meaning that it interacts by modifying, for example, the "quantum code" (initial conditions).

The information field, the universal hologram of the cosmos, is a real field with the properties of a sub-quantum, cosmic, holotropic field (Grof, 2006, pp. 131-132). Literally, everything is found in this field's sphere of influence, from quanta, organisms, social structures to the entire cosmos (Krippner, Conti, 2006, p. 98; Crnkovic 2011, p. 468). For David Bohm (Bohm 1961, pp. 262-264, 273, 281ff; Bohm, 1988, p. 177), the visible effect of the information field seems to be the phenomenon of holomovement, meaning overall movement and development (Schroll, 1995, p. 579). The quoted author claims that holomovement carries a hidden order and forms the basis for both biological life and inanimate matter. At the same time, it identifies itself with the common, universal, qualitatively and quantitatively infinite process of becoming and changing for everything that exists (Bohm, 1961, pp. 262-264, 273, 281ff; Dossey, 1982, p. 59; Dick, 1993, pp. 469-480).

Information as a form-creating factor and a sophisticated tool (*aitia*) works in a very successful, even spectacularly effective way. Fred Hoyle (1983), illustrating the effectiveness of information operation, refers to the example of the Rubik's cube. It contains as many as 5×10^{18} combinations of color settings. Arranging separate colors on each side of the cube by e.g. a blind player (thus making completely random moves) working at a constant speed of 1 move per second (Laszlo, 1993, p. 126) will take about 5×10^{18} seconds, or 126 billion years. However, if the player receives a hint of "yes" or "no" as to the correctness of the actions performed for each move, he will correctly arrange a Rubik's cube after statistically 120 transformations, which will take him (while still working at a speed of 1 move per second) about 120 seconds, meaning 2 minutes (Laszlo, 2004, pp. 88-89).

The situation of a specific prompt seems to have its counterpart in the sphere of biology. According to Stephen Jay Gould (1991) and Niels Eldredge (1985), an example of such a significant acceleration of macro-evolutionary processes are the processes related with the emergence of new species, which develop within a period of 5-10 thousand years, meaning almost immediately (in relation to the geological time scale) (Laszlo, 2004, p. 89). Erwin Laszlo states that the accelerating factor, the transmitter "prompting" the proper operation and at the same time binding genes (information packets) (Gell-Mann, 1996, pp. 401-416) with the external living environment of individual species may be information acting as a biofield of an informative character (Laszlo, 2004, pp. 39, 89-90).

3. Meta-physical level of information

Stanisław Zięba (2020a) proposes taking into account the information factor as a very useful tool for explaining various events and processes taking place in the environment surrounding us. The mentioned author justifies and points to information as a paradigm when analyzing cosmogenesis (cosmological, physical information), biogenesis (biological, genetic information), anthropogenesis (anthropological information), etc. Zięba's image of information and the way it operates in these fields allows it to be perceived as *arche* and *eidōs*, something that organizes, creates, coordinates, something that is downright acute and intelligent. The problem is that it comes "from nowhere." It appears suddenly, just when it is needed, becomes a bit of a specific surrogate of the causative factor and disappears into "nowhere."

The above state of affairs seems to be symptomatic of many contemporary researchers. They repeatedly limit themselves to analyzing information at the level of cybernetics and telecommunications; they are satisfied with the achievements of information theory in the field of computer science. Moreover, attempts are made to apply the findings from these areas directly to physics, biology, anthropology, sociology, culture, etc., forgetting

that these areas are not compatible with each other, but are only similar. The effect is solutions that are often of little use, sometimes even confusing.

Stanisław Zięba's postulate about the usefulness of the information factor is, by all means, correct, provided that the statute and the source of information are specified. In other words, what is needed is an ontology of information and, consequently, reflection on information not only at the objective or subjective levels, but also at the philosophical and theological levels. It is good to know not only "how" information works, but above all "why" it works in a certain way and what its "source" is.

The postulate of developing a broadly understood ontology of information is in fact an attempt to analyze information from the human point of view. We are not interested in seeing information through other beings or systems (animate or inanimate) that are capable of absorbing and processing information. As an introduction, in the ontology of information, the way information exists should be clarified: it is either something real or fictional, meaning how it exists.

Luciano Floridi (Floridi, 2002, pp. 123-145; Floridi, 2004, pp. 554-582; Floridi, 2011) and Robert Poczobut state that at present, there are at least two types of approaches to the ontic status of information: traditional (relational) and non-relational. The first (Poczobut, 2005, p. 185) emphasizes the subjective aspect of information. It refers to the principle: "there is no information without interpretation" and "there is no interpretation without a recipient," which means that there is no information without its proper understanding and physical implementation by a recipient (Floridi, 2004, pp. 572-573). This position refers to the Shannon's quantitative (Lee, 1963, p. 1161) theory of information and the research by John Pierce (1967). Hence, according to Poczobut, within the relational approach, information appears as a relational feature of a signal (Płonka, 1998, p. 338), whose main purpose is to reduce a recipient's uncertainty. A signal's strength, meaning the amount of information that the recipient should receive, depends solely on the nature and structure of his perceptual apparatus.

The non-relational status of information, in turn, emphasizes its objective aspect. It is based on the statement that the existence of information is independent of a recipient's existence (Floridi, 2004, p. 574). Moreover, the entire space of the cosmos is filled with information, and, it is saturated with energy and other physical forces. The observer does not "create" information, he only acquires it from the environment (information source) using stimuli, signals, etc.; meanwhile, the stimulus is not information, but only its carrier (Mazur, 1966, p. 44; Brenner, 2014b, p. 398). However, emphasizing the non-relational approach, the objective aspect of information cannot be completely dismissed from its subjective dimension; both aspects interpenetrate each other. Therefore, information is one thing, and "physical data" is another. According to Stanisław Krajewski, "data is 'bare', information is part of the structure" (Krajewski, 2005, p. 163). According to this author, the transmission of

data itself is not a transmission of information. Of course, data transfer can become a transfer of information, but only in the event of the existence of a recipient (conscious, for example, a human, or unconscious, such as an industrial robot) who will treat the obtained data as information and not as useless noise (Krajewski, 2005, p. 163).

From a cybernetic perspective, quantitative information is a message that is usually transmitted through a material medium (for example, an impulse, air, water, light, sound, image, etc.). For the sake of accuracy, it should be added that researchers also note cases of transmitting information without a carrier; information goes directly to the recipient's brain. In each case, however, the causative force of the message does not depend on the message itself (it is powerless in itself), but on the possibilities of the recipient who will properly interpret it and then fully or partially implement it. In terms of the ontical statute, the message itself is also not real: it does not exist without the recipient. Therefore, I believe, using the language of classical philosophy, that the message is in fact a mental being, but it is based on things. The carrier, the base, is real. The intelligent recipient is also real, as he or she decodes and interprets what is contained in the medium and brings a meaningful message into existence.

Qualitative information should be something real and independent of the human being. The presence of an intelligent recipient or observer is not necessary in this case. Therefore, I am inclined to say that on the ontical level, qualitative information is a being of a reality other than material reality; it is a-material, non-physical, meta-physical. It is reality not directly stated, but *ex-post*, based on the generated measurable, tangible effects. This reality is analogous to the reality, for example, of a gravitational or magnetic field or the existence of dark energy. We deduce their presence from the possible effects they generate in the environment. In the case of qualitative information, we are dealing with *eidos* of a field nature, which, by in-forming structures, causes real effects.

Information ontology draws attention to the need to identify the source of information. In other words, does information generate itself (self-generation), or does someone or something create it? The self-generation hypothesis is too naive and is an attempt to circumvent the problem rather than solve it. In the case of quantitative information, the source of its origin is each sender or intelligent recipient. However, it is difficult to see a human being as a source of qualitative information; after all, it is neither matter nor energy, but a form-creating factor operating outside the sphere of matter, energy or space. Therefore, it demands, as Stanisław Zięba pointed out (2020b, pp. 55, 60, 62), a peculiar non-genetic source, a source rooted in physics of a different kind (extra-physics, meta-physics). It is specific post-biological information, whose beginning is or should be an intelligent author. At this point, it is worth considering the concept of the Absolute, God, as the fundamental creator of information (Brenner, 2014a, p. 163). Only God, by virtue of his ontical statute, can operate outside the aforementioned spheres of our reality.

In Christian philosophical and theological terms, God is the only, highest and most powerful necessary (self-existing) being, a perfect being of a purely spiritual nature, having a dynamic internal structure defined as the Holy Trinity. For the purposes of the conducted analyzes, the issues of the spiritual nature of God should be emphasized. Unfortunately, the current definition of a spirit as the opposite of matter is deformed. It does not say what something is, but only what something is not. However, we do not have another definition. Meanwhile, worth emphasizing is that the spirit in its essence seems to be something radically different to matter, and not just its opposite. We do not know what a spirit is, so we do not know its essence. We know, however, that a spirit is not some kind of "anti-matter" or even "a-matter."

In my opinion, a spirit is something primal, fundamentally concrete and radically real, but on a completely different (highest) level of reality. Colloquially speaking, there is nothing more fundamental, concrete, real and permanent than a spirit. Hence, the physics of God (physics of the spirit) is absolutely initial, primary and fundamental physics, the total meta-physics, the most real and concrete, but at the same time it is extremely different, completely different from human physics (material physics). It is in the area of the overall and superior physics of God that all other types of physicists are located as subsets, particular cases, local variants, mutations or designs of possible forms of reality. One of them is our universe in which we live and undergo changes according to the laws of physics as we presently know.

The world, our space-time and the cosmos could not have come into existence without qualitative information, without the founding *eidōs*. Energy, treated as the substance of the world, is an absolutely necessary element, but not sufficient to create the world. We need information as an adequate factor able to format energy and other processes. It is absolutely first in the order of existence (*archē*) and, therefore, there must be an external factor, something "out of this world." Its source should be meta-physical (meaning "beyond physical") and novel. Following this and confirming Wheeler's thesis, it was not the world that generated information, but information that shaped the world (and all its physical, biological, social structures, etc.). The world is the result of its operation, a specific derivative of information, constantly emerging in the process of continuously "becoming" and deposited, following Plato's suggestions, in the eternal mind of God.

In the Bible, one can find statements that create specific parallels and analogies for understanding and perceiving the ontological and meta-physical status of information. The starting point seems to be the category of the Word of God (Mały słownik teologiczny [A Small Theological Dictionary], 1987, pp. 419-420) - according to Werner Gitt, "the most valuable information that has ever been broadcast" (Gitt, 2009, p. 245). To begin with, the following important theological issues should be distinguished. First is the Eternal Word, meaning the Second Divine Person, the Son of God. He is the word that is God, the one who

through his power not only created (initiated) everything (here in the sense of "our world"), but he is also the One who continues to support everything in existence (functioning, "keep on going.") Second is the Incarnate Word, meaning Jesus Christ, who is at the same time true God and true Man, the Savior and Redeemer. Third, is the word of God, the way of proclaiming God's message to man, the way God communicates with man, for example, through a prophet (spoken word), but he is also a kind of real "tool" through which God manifests His action and His causative power is revealed (a powerful word, a word spoken with authority).

Trying to find a parallel between information and the Eternal Word is wrong. It is an example of a reductionist approach. God (the Son of God) cannot be reduced only to the dimension of informational, some omnipotent being generating tangible results, a kind of total proto-information or hyper-information. In the prologue to his gospel, St. John writes that "in the beginning was the Word" (Jn 1:1), but the parallel of the type "in the beginning was Information" in the above context is false. This does not mean, however, that the knowledge that God has at his disposal does not include the problems we can attribute to information. On the contrary, God has extremely great, infinite knowledge, abilities and power, and the above issues are only a fraction of God's intellect, skill and power. At the beginning of the creation of the world is the Word, God, and information is somewhat hidden in the Word; thus, it can act as a founding *arche* and *eidos* for the world.

Equally false is the approach of linking the Incarnate Word to information. The God-man, Jesus Christ, lived in a specific historical time, a specific geographical place, experienced all real limitations and hardships resulting from being a human being, and finally died on the cross for the salvation of man. At no point in his earthly existence did he reveal himself as a-material and a-spatial form-creating factor. On the contrary, Christ, even after his resurrection and reformatting his body in a way that enabled him to live a human life under the conditions of the physics of the spirit still retained his purely material qualities: he ate, drank, told Thomas to touch his wounds in order to convince him of their being real, etc.

It seems that parallels related to information can be found in the category of the Word of God, the spoken word, the word of power (A Small Theological Dictionary, 1987, pp. 418-420). I believe that the issue of treating the word spoken as quantitative information and a divine message requires reflection. In this situation, the sender may be God himself or someone in his name, such as a divine herald or a prophet. The recipient is man, who is also the performer. The specific "technical" problems boil down to the way of proclaiming the word and the language used. Here we are not taking into consideration moral dispositions or the will to undertake obligations (related to the proclamation of the word and the implementation of resolutions) in relation to the human sender or recipient.

The aforementioned reflection concerns the question of the nature of such a word: is this type of word, even from the perspective of information theory, just a message or much more than a message? Even if such a word is treated as a message, does the sender of the message itself (God) not affect the essence of this message (regardless of the method of communication and its content)? The nature of the sender and his hierarchical position determine the importance and meaning of this message. An instruction or statement announced by a man is incomparably lower, much less important and less significant than the same directive proclaimed by God (or his messenger). It automatically becomes the binding norm and law. *Nota bene*, this norm and law remain beyond man's jurisdiction; only the person who issued it or his superior can change it.

Another category of the Word of God, namely the word of power, may suggest connections with qualitative information. There are many examples of such a word, for example, the divine "let there be!" (Gen 1: 3) in the creation of the world, "Talitha kum" (Mk 5:41) in the resurrection, and "get up" (Mt 9: 5-6) when healing, etc. In each of these cases, there is a message and an immediate effect, the implementation, or rather self-realization of the message. The problem is similar: is this qualitative information or more than this kind of information? In this situation, it is worth considering the thesis that the word of power is much more than a form-creating principle. It seems to contain such a principle, but in itself appears as something incomparably greater, even at the level of information.

There is a fundamental difference in the way information is generated by man and the way it is generated by the Absolute (Gitt, 2009, pp. 248-259). Information generated by a human using, for example, a word, is an idea, a message that requires not only a recipient, but also a demiurge, engineer, effector; this is someone who will implement the message contained in the communiqué (using appropriate tools and material). Without the contractor, the communiqué cannot be realized. The information generated by the Absolute in the spoken word, or even more so in a word of power, seems to work differently. It is not wrong to state that it is both a message and a directive ("let there be!") with a plan, a formative factor, and a tool. It can be said that the information somehow becomes part of the "composition" and "structure" of the Word of God. It works in a way that excludes the need, let alone the necessity of the contractor's participation (although he can participate). Does this mean a process of self-realization?

In linguistic terms, the essence of the Word of God is contained in the Hebrew concept *dabar* (Biblical Dictionary, 1984, p. 139). In the first place, it expresses a prophetic revelation, whose word reveals God's power, being a testimony of God's constant presence and action, and finally, it is a power operating through the Absolute. Undoubtedly, a *dabar* is not an ordinary sound (*vox*) (A Small Dictionary of Philosophical Terms and Concepts, 1983, p. 359). It possesses causative power. The Word of God (*Verbum Dei*), spoken at every Holy Mass during the reading of the Gospel, has the real power to take away sins (which is

expressed in the formula spoken by the priest: "let the words of the Gospel take away our sins"). *Dabar* has a comprehensive, area-wide impact. When it captures something in its sphere of influence, it changes, transforms, metamorphoses everything according to the divine directive contained in it. Perhaps this is an unauthorized suggestion, but *dabar* in its operation seems to allude to the operation of the physical field or the information field.

Conclusion

Summarizing the current analysis, it should be stated that the problems related to the category of information reveal a whole *spectrum* of intriguing issues. None of the topics raised have been thoroughly discussed and explained; each in its current form is only a contribution to further discussion and an incentive to continue our research. Each of them is accompanied by an intrusive, but also a mobilizing question asked by the skeptic: is there no other solution? Have all other sensible causes and factors been eliminated? Thus, there is no ending and no final conclusions to this matter. There are open doors and an invitation to wander; after all, every researcher is an authentic *homo viator*, a pilgrim journeying to the source of knowledge.

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Jean-Paul Sartre and Louis Lavelle - Two Existential Conceptions of Humanism and their Ethical Consequences

Jean-Paul Sartre i Louis Lavelle - dwie egzystencjalne koncepcje humanizmu i ich konsekwencje etyczne¹

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Abstract: On the basis of the thesis “existence precedes the essence”, L. Lavelle and J.-P. Sartre developed two different versions of existentialism which were the foundation for creating different models of humanism based on the phenomenological approach. I attempt to show that Sartre's atheistic existentialism, which relies on the abstract conception of freedom and an erroneous project of man, is a theory which is less plausible than the existentialism of Lavelle, based on the assumption of man's participation in being. I also discuss the ethical consequences for individual and social development that result from the assumptions of both conceptions.

Keywords: axiology, authenticity, freedom, humanism, participation in Being.

Abstrakt: Opierając się na tezie, że „istnienie poprzedza istotę”, L. Lavelle i J.-P. Sartre opracowali dwie różne wersje egzystencjalizmu, które stały się podstawą do stworzenia różnych modeli humanizmu, bazujących na podejściu fenomenologicznym. Próbuję pokazać, że ateistyczny egzystencjalizm Sartre'a, opiera się na abstrakcyjnej koncepcji wolności i, co staram się uzasadnić, błędnym projekcie człowieka, co sprawia, że w moim przekonaniu, jest teorią trudniejszą do przyjęcia niż egzystencjalizm Lavelle'a oparty na założeniu udziału człowieka w byciu. Omawiam również konsekwencje dla rozwoju indywidualnego i społecznego, jakie w wymiarze etycznym wynikają z założeń obu koncepcji.

Słowa kluczowe: aksjologia, autentyczność, humanizm, uczestnictwo w byciu, wolność.

Introductory Remarks

Louis Lavelle and Jean-Paul Sartre are two outstanding 20th-century existentialists. The starting point of their conceptions was the thesis that “existence precedes the essence”, which was formulated by Lavelle and extended by Sartre. Generally speaking, this thesis can be understood in such a way that a human being can arrive at the definition of his essence – what/who he is. Of course, they both differed in detail, which resulted from different visions of the world and man, but they both stressed that with existence there comes a world of

¹ Artykuł w języku polskim dostępny jest na stronie:

<https://www.stowarzyszeniefidesetratio.pl/Presentations0/2021-4Zuzi2.pdf>

values: "Human reality is what made the value appear in the world" (Sartre 2007, p. 139). We live and therefore we must make choices - in this way we discover the world of values that we organize according to our preferences and plans.

For both philosophers, existential conceptions were the basis for developing their own, radically different, models of humanism. Although they both agreed that "Humanism can be understood as a theory that regards man as a goal and the highest value" (Sartre 1998, p. 79), for Sartre, this humanism took a radical form, opposing any form of human determination. For Lavelle, humanism had a less radical dimension, which resulted from a different understanding of freedom. They both sought to define what authentic being is and how one should "purify" existence so that a human being can live authentically in accordance with his/her calling. Both philosophers also show a phenomenological approach in their considerations about existence and freedom, although the term "phenomenology" itself is not present.

Despite similar assumptions and goals, both conceptions differ greatly in their diagnoses and conclusions. The consequences of the solutions that they proposed are also radically different. Because these consequences have a practical dimension, they affect the current vision of the world and the perception of man's place in the world, it is worth comparing both models of existentialism and the resulting visions of humanism.

The aim of the article is to indicate that Lavelle's forgotten concept may be more inspiring and "useful" for the development of our culture than Sartre's early philosophical projects formulated before the publication of *Cahiers pour une morale*, which are now more well-known and more widely present in our social consciousness.

1. The Basic Difference - Freedom

Both philosophers agreed that existence "abandoned in the world, imprisoned in its own loneliness and unable to break it, not knowing its origin, condemned to an incomprehensible fate and certain of only one thing, namely being condemned to death, which one day will consume it" (Lavelle 1947, p. 34) must find some meaning of life. And they both tried to sketch their own vision of this meaning. They claimed that the human being could create himself to some extent by finding the sense of existence.

For both philosophers, essence is a task whereas the role of existence is to "form oneself or at least to have the possibility of forming oneself, that is, of being capable of acquiring essence" (Lavelle 1946, p. 102). Essence is not given to autonomous being in the same way as things and everything that preserves memory because essence is a possibility, and not necessarily the only one, "the essence is our possibilities recognized and put into action" (Lavelle 1946, p. 107). Therefore, the essence always remains only a sketch of the Self

supplemented by successive experiences and perspectives that appear every time we take an action.

Sartre emphasized that “I exist as my unconditional freedom and I am my own project in its independence” (1983 p. 267)². Man in this conception is – or rather can be – the absolute master of his own development, provided that he frees himself from all determinants. On the other hand, as J. Ecole emphasized, “in Lavelle’s conception man is not nothing in the first place, to become something that he creates by himself, as was suggested by Sartre. For Lavelle the opportunity given to man by existence is not to get out of nothingness, but to discover and realize his essence, that is, accept and develop it, by using the possibilities that are in him before he even is aware of them” (1952, p. 388). As one can see, the difference in the understanding of man between the two philosophers is fundamental, and at its root lies a different understanding of freedom.

Sartre wrote: “What is missing from man? Being his own foundation. By what and in what does this lack occur? In freedom and through it. For freedom is that very foundation” (Sartre 1983, p. 455). In Sartre’s conviction, the foundation of the world is created by a human being, which is freedom itself establishing the basis of its existence. Aware of his agency, he notices that even “an action that appears to be a subtle compulsion also turns out to be unnecessary and would not have to be done at all. When we do it, it is our own *choice* and it is a free choice” (Sartre 2005, p. 41). This choice leads to a gradual liberation from the inauthentic-world-existence.

For Sartre, freedom is an absolute value: “Either man is completely determined (which is unacceptable, primarily because determined consciousness, i.e., motivated from the outside, becomes pure externality and ceases to be consciousness), or man is absolutely free” (Sartre 2007, p. 544). With this understanding of freedom, the formula “existence precedes the essence” means that “man is primarily a subjectively lived project instead of being foam, mold or cauliflower. Nothing previously exists before this project” (Sartre 1998, p. 27-28). The belief that “man must create his own essence” means that he “will become what he makes of himself” (Sartre 1998, p. 27). Man creates himself “out of nothing”, from scratch; his essence is not outside the project that he establishes by himself. This lack of determination, both at the point of departure and the point of arrival (because “unreal” death does not limit him³) gives him total, “divine” freedom and omnipotence – man takes the place of God.

The consequence of Sartre’s freedom is the lack of any orders, but also the lack of any guidelines. There is no help from anywhere: “If God does not exist, we do not see before us the values or orders that would justify our behavior. So we have neither in ourselves nor in

² All translations of the original text *Cahiers pour une morale*. Paris: Gallimard, 1983 are my own. The paper was prepared thanks to the „Excellent Science” program (DNK/SN/466899/2020) of the MNiSW (actually the MEiN) of Poland, by the name „(Ir)relevance of Phenomenology? (Im)pertinence de la phénoménologie?”.

³ „In being-for-oneself there is no room for death” (Sartre, 2007, p. 671).

front of us of any confirmation or justification in the field of higher values. We are alone, nobody will justify us. I would like to express it by saying that man is condemned to freedom" (Sartre 1998, p. 38-39). "Condemned" - because freedom is not just a task. According to Sartre's later works, full liberation becomes a curse. Paradoxically, a man who was to be the measure of all things, now reduced to himself and left alone becomes an unnecessary, incomprehensible burden for himself.

In this conception, no one can expect any help from others. Another man, according to Sartre, is a threat to absolute, individual freedom: "He is a freedom set against me, a freedom whose thought and will can approve or oppose me" (Sartre 1998, p. 61), thus he sets the limits of my freedom and remains a competitive carrier of his own absolute freedom. Adopting the point of view of the other is a defeat of one's freedom. His presence makes it difficult or even impossible to become oneself and compels to hatred (Sartre 2007, p. 506-507). Thus, there can be only one conclusion: we create ourselves in the fight against other entities (Sartre 2007, p. 527). The opponent judges me, limits my freedom, manipulates it, and destroys it. He cannot know who I am, so he reduces me to his own perception.

Sartre's freedom, freeing man from all coercion, deprives him of all hope. He equips man with absolute but absurd freedom whereas Lavelle's freedom boils down to using the possibilities offered by Being, both in the external dimension and in the individual dimension, by recognizing by man his own potential: "Freedom, then, is not a lack of determination, but a gift by which we are called to make ourselves what we are" (Lavelle 1955, p. 224).

Freedom, in Lavelle's conviction, is not only a value, but also a condition for the emergence and manifestation of any other value in human existence. The act of affirming values is performed by a free turn towards what is valuable: "This consent expresses in a unique way a characteristic act of our freedom" (Lavelle 1948, p. 145). We are not forced to be free, because we can voluntarily turn away from freedom, which many people, in fact, do. Freedom carries out and maintains a kind of balance between grace, which man does not always respond to, and a necessity to which he is sometimes coerced (Lavelle 1946, p. 91). By grace we should understand the possibilities offered to our freedom by the dynamic Being.

Moreover, freedom is not the primordial state of the existing self, but gaining freedom is a reflective process and, as Lavelle emphasizes: "there is a kind of proportionality between degrees of freedom and degrees of consciousness" (Lavelle 1946, p. 341; 1948, p. 141; 1955, p. 201). Lavelle understands freedom broadly and analyzes its various aspects: "freedom of thought stays in touch with experience without which it would be devoid of matter, freedom of will is desire without which it would be without momentum, and freedom of love is a kind of affection without which it would be devoid of enthusiasm and tenderness" (Lavelle 1946, p. 341). He understands freedom as a break with nature, but he is talking about the process of overcoming bodily nature: "In the course of our existence, the

proper task of freedom is to make us a specifically spiritual being, that is, one who, freeing himself from the past, is constantly creating his own reason for action" (Lavelle 1955, p. 209). Finding the "essence" is associated with achieving "spiritual and personal freedom, that is, the possibility of self-determination in an uninterrupted internal process" (Lavelle 1951, vol. I, p. 739).

Freedom is the first step on the road to self-ownership, although to some extent it is a break with nature, with "desires and possibilities that are in me" (Lavelle 1948, p. 234), it constantly remains in connection with this nature that "provides the materials it needs and the powers at its disposal" (Lavelle 1948, p. 234). In this conception freedom cannot do without nature. What is more, "it must be completely immersed in reality, so as not to be just a pure possibility" (Lavelle 1948, p. 167).

Reality - already fulfilled and defined - limits the subjective act of participation and creative activity of the subject. However, as Lavelle emphasized, thanks to spiritual development in the human world there is room for real and concrete freedom. Such freedom does not have to be definable, but it can be expressed through our emotionally oriented action and thinking. Emphasizing the importance of emotions in shaping the intellectual and spiritual sphere was another important merit of Lavelle who struggled in his works with positivistic absolutization of reason. Sartre and his many successors did not resist this rationalist intellectualism shaped by the Enlightenment.

2. Authenticity

One of the main goals of existentialism was to purify consciousness from the obstacles on the road to achieving man's authenticity. Considering the issue of authenticity, Lavelle and Sartre addressed the problem that was signaled by F. Nietzsche who tried to sensitize us to the "fragrance of authenticity" (Nietzsche 1911, p. 434), but did not decide how this authenticity should be understood. Before Nietzsche, this problem also appeared in the work of the precursor of existentialism, S. Kierkegaard. Later H. Bergson made an attempt to define authenticity as a kind of identity of personality and action, comparing it to "hard to define similarities that can be found between an author and his works" (Bergson 1904, p. 113).

Following in the footsteps of Bergson, Sartre and Lavelle recognized full commitment to fulfilling the accepted "project" as a measure of authenticity. Of course, they both emphasized that the project must exceed the current conditions that impose concrete choices and lead us in certain ways. We have a choice, either to give in to "nature", i.e., actualized external determinants, or - against everything that limits us - to strive to fulfill ourselves. For both, it was obvious that man is or at least may become the creator of value and meaning. Thus, he can create a model of action in which he fully consciously acts in

accordance with his own source choices and accepts himself and all the consequences of being himself. In such model there is full harmony between the project, selection acts, and its activities, and all the possibilities could be used to the fullest extent. An undeniable inspiration for these ideas was Nietzsche's superman. The will of power is interpreted here, just like in *The Joyful Wisdom*, as the will to develop (Cf. Nietzsche 1907, p. 301). And in both cases Nietzsche's answer to the question "What is good?" - remains valid - "everything that increases man's feeling of power, the will of power and the power itself" (Nietzsche 1907, p. 6).

Increasing one's own power, self-improvement, the development of one's own potential, by using all the possibilities constitute, according to Lavelle, the determinants of an authentic man who makes his/her destiny come into being⁴. As an opposite, negative option Lavelle describes Narcissus who commits his greatest sin towards himself and Being when he turns away from the possibility of increasing his own power and focuses on what he has already achieved. He rejects responsibility for himself, for striving for further development, for self-realization. Turning away from such realization is tantamount to falling into inauthenticity, pretending to be someone you are not, or stopping at some stage of development. For Lavelle, stopping in development is a "Narcissus' mistake," a mistake of neglect, even a sin, towards our own existence and towards Being in which we participate. This involves recognizing responsibility for the gifts-opportunities received from Being.

Sartre, in turn, argued that freedom means that each of us "carries the weight of the world on his shoulders" and is "responsible for the world, for himself in his way of being" (Sartre 2007, p. 639). However, it seems that such an overwhelming responsibility for himself and the world in Sartre's conception has no real basis. It is much better justified in Lavelle's concept of participation. The consent to actively participate in the encompassing Being is certainly a more credible motive for accepting such responsibility. It is worth noting the dynamic nature of being in Lavelle's concept which precedes Heidegger's distinction between Being and being (Cf. Heidegger 1977, p. 86).

Based on Sartre's assumptions, it is also difficult to justify the very need for man's development. Not having a "point of support", what can he rely on? How can he build a meaningful project of himself without a reference point? As he is thrown into the world, his existence and the accompanying freedom are meaningless. It is not important what happened, what is happening, or what will happen: "Everything that exists is born for no reason, is prolonged by its weakness, and dies accidentally" (Sartre 1974, p. 154). The world, life, everything that exists and even everything that could exist, appears to be absurd. It is equally absurd to create or not create your own "project" of authentic development.

⁴ "When we say that an action has a greater or lesser value, we do not mean that there is a certain smaller or larger distance that separates it from the goal that is always ahead of us [is far away], but one should rather talk about a certain degree the authenticity of one's commitment to achieving his «purpose»" (Lavelle, 1951, vol. I, p. 21).

Realizing oneself fully, that is, being fully authentic, is not possible. Implementation by the existing Self of its own project, as in Sartre, or its own “potential”, as in Lavelle, is a process that cannot be fully realized. The question, therefore, remains of justifying this futile or perhaps heroic challenge. Here we can see an important qualitative difference in the choice between recognizing ourselves as a measure of the world and acknowledging the divine dimension of reality. Only by referring to the absolute pattern, regardless of how it is understood, one can construct a project of one’s own development. Accepting, as Lavelle does, not as unfounded after all an assumption of our participation “in something”, we have some data to create, construct or reconstruct our own image, which we will put into practice – that is, our essence. In Lavelle’s conception we can see some points of convergence with the thought of M. Heidegger, who emphasized that “there is no such thing as a man who would be human only by himself” (Heidegger 1977, p. 251). He also pointed out that “It is not the arbitrariness without the bonds and the bonds of bare acts that constitute the freedom of the free” (Heidegger, 1977, p. 244), but the pursuit of discovering a mystery, whose source transcends us, although it is also “related” to us (Heidegger 1977, p. 253).

Since “human reality” cannot define itself, Sartre tried to defend the idea by referring to ideal goals. A man striving for authenticity “is a pure choice of his absolute goals. And these goals are: to save the world (by making existence exist), to make freedom the foundation of the world, to undertake creation and to act so that the origin of the world is an absolute freedom that is constantly renewing itself” (Sartre 1983, p. 463-464). It is only by fulfilling the duty of being through the implementation of these goals that man, according to Sartre, can achieve real existence.

One might wonder why in order to “be yourself” one should pursue such high goals? Of course, we remember that being is not enough, as it must be transcended – in this respect the vision of Sartre is similar to the thought of Lavelle. However, whereas for the latter freedom was a natural, ever-reproducing gift that everyone can use to realize their potential and shape their essence based on it, for Sartre it seems to be a task, a “project” – just like an existing man, who “is also a project himself, and reflection is a project of fulfilling this project” (Sartre 1983, p. 495). We fall into a vicious circle of intellectual constructions that in no case constitute inspiration for action. The project is a clue for my transcending myself, but reasoning is not sufficient for undertaking it. Reason is able to undermine any project before it is implemented (Sartre 1983, p. 496). Thus, in this conception, no human-project has a strong enough justification for realizing man’s authentic existence.

As the final consequence, “Authenticity discovers that the only valuable plan is to a c t (and not exist) and that the plan of a c t i o n cannot be universal in itself because otherwise it would fall into abstraction (for example, a plan of doing good, always telling the truth, etc.). The only valuable plan is a plan to act in the face of a specific situation and strive to change the current state. [...]. In fact, the point is to do what is needed and necessary. So,

you have to choose between two equally effective routes the one which is easier and allows you to save your strength. If someone chooses the most difficult, it is because they try to exist. So originally, authenticity means giving up the search for Being because I am always nothing" (Sartre 1983, p. 491-492).

Sartre's authenticity ultimately amounts to the affirmation of pragmatic activism. We do not need any sense. No long-term project is possible, also being yourself turns out to be an excessive complication. Why should you search for yourself if it is a vain effort? Freedom becomes its own denial, it is not for me to create myself - it is "more difficult" - but to react to the situation, according to the algorithm of benefits and losses. To be authentic, it is enough to act for action or for convenience, all other choices are unnecessary obstacles to existence. Assuming that already at the starting point "I am nothing", Sartre does not find in his conception the possibility of exceeding this original state. Therefore, there can be only one conclusion - "I am always nothing" and whatever I do, turns out to be an unnecessary energy expenditure, or an unnecessary fantasy of the convict to nothingness of an absurd being-for-itself. What remains? - total conformity to situations in which whatever we do, we choose something (i.e., we are free), however - in accordance with rational premises, with a peculiar economy of existence, we should choose only the easier option. As a result, the concept of Sartre leads to the acceptance of a stress-free, non-reflective "short cut life". But where is the place for creativity that was supposed to constitute the sense of all existence?

Such an escape from any deeper reflection to someone who, like Sartre, was unable to find any sense of existence, seemed to have been the only way out of despair and hopelessness.

For Sartre, authenticity is associated with the search, through existence, for what I have not yet invented about myself. All kinds of knowledge and every project are as good as any other and equally unnecessary. For Lavelle, who saw the value of already realized "nature" and emphasized its necessity as a springboard for our searches, authenticity is the existence of the self, participating in Being, focused on discovering himself, his abilities and on the greatest possible actualization of those discoveries.

In Lavelle's conception, an individual, although aware of being "abandoned in the world, imprisoned in his own loneliness and unable to break it, not knowing his beginning, doomed to an incomprehensible fate and certain of only one thing, namely, that he is sentenced to death, which one day will devour him" (Lavelle 1947, p. 34), is able discover his participation in Being through reflection and experiencing his own existence. Being calls the self to cooperate in his self-creation, allowing for his fulfillment. Being is at the same time the source, constant support and the goal of the existence seeking himself. The only imperative remains to give ourselves and the world the gifts we have received from Being: "man cannot have a purpose other than to become a god for man [and] the only way to repay God for what we have received from Him, is doing for others what He has done for us" (Lavelle

1946, s. 188). In a word, instead of being unnecessary lust (*passion inutile*), as Sartre sees it, we can be grateful co-creators of ourselves and the world.

3. The World of Values

Lavelle's greatest discovery was to see that while a man is a measure of values because he formulates them, at the same time – since his calling is to transcend himself and to be who he is not yet at the moment – there must be some source of existence that transcends him. Lavelle accepted that the call to transcend the measure can only be explained by the existence of a good Being that gives us love. A similar concept of calling to exceed one's "measure" we can find in the works of M. Blondel (1994, p. 125). Thanks to this assumption, in his conception of existence there appears a metaphysical and psychological space, in which I can act, because I receive the possibilities, I can feel, because I have the ability to feel, experience, want, and love. I can think because I am in an intelligent space, thanks to which I can constitute my own "I", and I am able to develop myself.

According to Lavelle, we do not invent or create values. Value exists for the subject, because it is noticeable when the subject wants to possess something. At the same time, it is the value that is the impulse for every action of the self that is formed by consciousness. Emotions are at the source of the discovered world of values. They are the ones that look for values through which they could be expressed. Existence and our reactions to it provide the intellect with material for creating some sketches, temporary projects of further development, but only a few find their calling right away. More often, existence modifies these projects, revealing previously hidden emotions and preferences. Thanks to feeling (*le sentiment*), the self discovers both the existence of the external world, beings, and things, as well as his own existence of a finite being.

It is worth paying attention to the structure of value which was presented by Lavelle. According to him, all values form a kind of continuum, they are all dependent on each other and make up one Value that embraces particular desires: "The characteristic of value is that it is not given as an object and is not thought of as a concept. Value is what is wanted and because it is wanted, it can always be rejected. However, the theory of value is just trying to show us what can be desired in an absolute way, i.e., always, and everywhere, taking the form of *hic et nunc* in particular forms" (Lavelle 1951, vol. II, p. 15).

Thanks to "lower" values, the developing awareness of the existing "self" reveals "higher" values. Material values are the reference point for emotional values, which direct to cognitive values. Knowledge contains an element of contemplation. In turn, aesthetic values, by perceiving the sublime, by feeling the beauty and feeling of joy associated with it, direct us towards purely spiritual values. At the highest level of development, the self sees spiritual values, i.e., moral, and religious ones. This is a characteristic feature of Lavelle's thinking –

he not only looks for mutual relations between various phenomena and problems, but also, in the diversity of all phenomena he shows their complementary unity. Each of the “lower” values is a necessary step in recognizing the higher values, because it already contains the seeds of those higher values. Furthermore, “no value can remain isolated from the others; otherwise, it would transform it into an object, and stop the movement of consciousness instead of stimulating and reviving it” (Lavelle 1951, vol. II, p. 19). This is the most important imperative of consciousness – consciousness must remain in motion, in constant search, in development.

This movement of consciousness allows to find the meaning of existence: “Man is a being whose existence matters for him, and because a human being is an action, it means that his choice of being at the same time matters to his existence” (Sartre 1983, pp. 489-490). Through our choices, we give meaning to ourselves and the project that we are to implement. However, for our existence to have meaning, everything that exists, the whole of being, also must have some meaning in which our own meaning could be inscribed.

Sartre’s axiological instrumentalism is created on different assumptions. Apart from the project, understood as an ideal goal, there is no other sense, because, in Sartre’s opinion, there is no objective order of values. The chosen goal may have sense only if I assign values to it and I will create my own “absolute” order that will allow me to assess my own actions. In relation to the goal, every value remains an auxiliary element, an “optimistic clue” (Sartre 1983, p. 260), which directs towards a future which is not limited by the past and is a possibility for a human to become a subject. It is not, however, in the full sense of the word, *established* by being-for-itself, but along with this being it coexists (*consubstantielle*) (Sartre 2007, p. 141) and it is *established*, or rather embodied, by specific choices and actions.

According to Sartre, the value that always appears with a person, obtains its paradoxical⁵, elusive existence only thanks to the existence of man and his freedom. It is what it should be and never just what it is. Its origin can be regarded as parallel to the existence of “human reality”, and thus it is either earlier than the individual or at least simultaneous with it. However, its existence depends on specific acts, which is why “value requires deeds, and therefore its realization: it is not enough to love the Good, you still have to do good” (Sartre 1952, p. 345). The problem in Sartre’s concept, however, was the inability to recognize what “good” is, or rather the lack of possibility of finding a “good” other than the good that has been designed by the individual.

Conclusions

⁵ “Value is marked by a double nature (...) which is the nature of unconditional being and not being it. As a value, in fact, value has a being; but this normative existence has no real existence, to be precise. Its existence is a being of value, that is, she is not a real existence. In this way, the existence of value as value is the existence of what has no existence” (Sartre, 2007, p. 138).

According to Sartre, an authentic man, thanks to absolute freedom, creates himself and his world. For Lavelle, thanks to freedom man can develop his possibilities to the limits of perfection. Existence, which in both conceptions precedes the essence, in Sartre's vision is not determined as long as man frees himself from the determinants that burden him. For him, existence is to reveal the originally secret essence. The obtained possibilities limit its final shape, but also enable discovering it.

Comparing the "existentialism" of Lavelle and Sartre we can label the first as *evolutionist* and the other as *revolutionary*. The first emphasizes the constant connection with the spiritual world, as well as with the values discovered and created in the material world, which are necessary for the development of the self. This second existentialism, on the other hand, accepts and often emphasizes that in order to develop and create itself in a free way, the self at the starting point must be nobody and nothing. The first vision is the apotheosis of hope, the other is its complete denial: "Do not expect morals full of hope. People are mean. You have to love them because of who they might be, not because of who they are" (Sartre 1983, p. 15).

Sartre's conception is inconsistent: by raising freedom to an absolute level, he imposes his own beliefs on us, claiming that we cannot believe in God. If we were to stick to his assumptions about freedom, we would have the full right to believe, and even if God did not exist, we would still have the full right (free choice) to "call Him into existence" or, if you prefer, "restore Him" to human reality. Anyway, it is difficult to think of any philosophizing without assuming transcendence. It is hard to disagree with Lavelle's words that "Transcendence is what always surpasses me, but I can never stop receiving from it" (1946, p. 150).

In pluralistic societies, dealing with the problems of the coexistence of very different cultures on a daily basis, with an increasing number of previously unknown problems and with the need to develop new norms, there is an increasing need for a reflection that would not be focused solely on the question which values allow the best kind of life. There remains an important problem: how can I experience the diversity and complexity without giving up my own identity? In the new reality, we need to create a model of social life from the scratch. Lavelle's pluralistic axiology could be helpful here.

Lavelle makes one think that the desire to grow is and should be the source of optimism. Both individual and community life, connected with making choices, make sense only when they are elements of existence, the meaning of which is not just a series of fulfillments, but is illuminated by joy, which successively develops and purifies actions and reflections. The goal of Lavelle's philosophy was to provide man with faith in his abilities, which, together with hope and self-esteem, would restore his confidence – first to himself, and then to others and the world. It seems that this model of existentialism can be a better basis for creating contemporary human reality than the model proposed by Sartre.

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PART II

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A study of contemporary concepts of Jesus' human knowledge

Analiza współczesnych koncepcji ludzkiej wiedzy Jezusa¹

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Abstract: The question of the human knowledge of Jesus is one of the most vividly debated issues in Christology today. The dynamics of this debate is caused by the lack of dogmatic declarations, the modern discoveries of human sciences and critical approach to the concept of omniscience resulting from the beatific vision (*visio beatifica*) of Jesus, which for many centuries was adopted almost on a par with dogma. The article compares contemporary theories of Jesus' human knowledge cross-sectional, points to theologians' mutual inspirations, and analyses the strengths and weaknesses of the most important concepts. The primary role in the article is played by the historical-critical method, which makes it possible to show and analyse the changes in the ideas of Jesus' human knowledge, which gradually abandoned the attribution of omniscience to Him. The theologians of the Reformed Churches, who were the first to recognise the paradoxes of Christ's omniscience as part of kenotic considerations, had a particular share in these developments. They wondered why, if the Incarnate God renounces His divine attributes, He would not also relinquish omniscience. Their reflections and the progressive development of the human sciences were an inspiration for many Catholic theologians, who in the 20th century also gradually began to notice the limitations of Thomas Aquinas' theory ascribing omniscience to Jesus. They have developed new ideas drawing on recent anthropology, philosophy, psychology and the human sciences. The most interesting of the theories are the hypotheses based on the mystical experiences of Jesus, which, without undermining the dogmas of His fully human nature, try to explain how He was able to contact the Father and gain knowledge of His mission. The development of new theories of Christ's knowledge by Catholic theologians, on the one hand, made it possible to approximate positions on this issue with the theologians of the Reformed Churches. On the other hand, it paradoxically opens up prospects for dialogue with some defenders of the *visio beatifica* concept, who allow its reinterpretation through the category of mystical experience.

Keywords: human nature, hypostatic union, Jesus' knowledge, Jesus' self-consciousness, mystical experience

Abstrakt: Kwestia ludzkiej wiedzy Jezusa jest jednym z najbardziej żywo dyskutowanych zagadnień we współczesnej chrystologii. Dynamiki debacie nadaje z jednej strony brak dogmatycznych orzeczeń i współczesne odkrycia nauk o człowieku, a z drugiej krytyczne podejście do koncepcji wszechwiedzy płynącej z uszczęśliwiającego widzenia (*visio beatifica*) Jezusa, która przez wiele wieków była przyjmowana niemal na równi z dogmatem. Artykuł w sposób przekrojowy ukazuje i porównuje

¹ Artykuł w języku polskim dostępny jest na stronie:

<https://www.stowarzyszeniefidesetratio.pl/Presentations0/2021-4Kumo2.pdf>

współczesne teorie ludzkiej wiedzy Jezusa, wskazuje na wzajemne inspiracje teologów oraz poddaje analizie mocne i słabe strony najważniejszych koncepcji. W artykule główną rolę odgrywa metoda historyczno-krytyczna umożliwiająca ukazanie i analizę przemian koncepcji ludzkiej wiedzy Jezusa, które stopniowo rezygnowały z przypisywania Mu wszechwiedzy. Szczególny w tym udział teologów Kościołów Reformowanych, którzy jako pierwsi w ramach rozważań kenotycznych zaczęli dostrzegać paradoksy wszechwiedzy Chrystusa. Zastanawiali się oni, dlaczego Wcielony Bóg wyrzekając się wielu swoich atrybutów, miałby nie zrezygnować również z wszechwiedzy. Ich rozważania wraz z postępującym rozwojem nauk o człowieku stanowiły inspirację dla wielu teologów katolickich, którzy w XX wieku również stopniowo zaczęli zauważać ograniczenia teorii Tomasza z Akwinu przypisującej Jezusowi wszechwiedzę. Zaczęli oni tworzyć nowe teorie uwzględniając ograniczenia ludzkiej natury Chrystusa korzystając z nowych osiągnięć antropologii, filozofii, psychologii oraz nauk ścisłych o człowieku. Do najciekawszych z teorii należą hipotezy oparte o mistyczne doświadczenia Jezusa, które bez podważania w ramach dogmatów Jego w pełni ludzkiej natury starają się wyjaśniać, w jaki sposób mógł On kontaktować się z Ojcem i zdobywać wiedzę o swoim posłaniu i zbawczej misji. Rozwój nowych teorii wiedzy Chrystusa przez katolickich teologów z jednej strony umożliwił zbliżenie stanowisk w tej kwestii z teologami Kościołów Reformowanych, a z drugiej paradoksalnie otwiera perspektywy dialogu z niektórymi obrońcami koncepcji *visio beatifica*, którzy dopuszczają jej reinterpretację poprzez kategorię doświadczenia mistycznego.

Słowa kluczowe: doświadczenie mistyczne, ludzka natura, samoświadomość Jezusa, unia hipostatyczna, wiedza Jezusa

Introduction

The incarnation of the Second Person of the Trinity, constituting the Logos' assumption of human nature together with a human body and soul, was an important event in the history of salvation, which not only became the keystone of all Christianity but was also one of the most crucial questions of theological and philosophical reflection. The Ecumenical Council of Chalcedon gave the mystery of the Word's assumption of human nature a core, stating that the Son of God assumed the fullness of humanity while remaining the same, one hypostasis that still possesses a divine nature. The Chalcedonian Definition challenged theologians once again to try to explain the coexistence and mutual influence of two such different natures, belonging to the same person and united by the hypostatic union. Successive councils have also recognised in him two wills and two centres of action, coexisting "indivisibly, immutably, inconfusedly, inseparably" (Schaff, Wace, 2012, p. 345). Disputes over the two natures of Christ and their associated two centres of action and wills troubled the Church of that time far more than discussions over His knowledge, which was never defined by dogmatic assertions leaving theologians in the patristic period wide open to interpretation. Other discussions overshadowed the question of how Jesus came to know the divine nature in His humanity. The view of Jesus' omniscience in His human nature dominated the medieval development of speculative theology that brought many new concepts of Christ's knowledge. The concept of three levels of knowledge of Christ proposed by Thomas Aquinas in the *Summa Theologica* has gained exceptional popularity. In addition to the uncreated, divine knowledge belonging to Christ's divine nature and shared with the Father (Thomas de Aquino, 1888, I, q. 14), Aquinas distinguished three kinds of human

knowledge of Jesus guaranteeing Him omniscience in His human nature. These were the knowledge of the beatific vision (*visio beatifica*), from which Christ derived omniscience by virtue of His perpetual vision of the Father, the infused knowledge the conceptualized this vision and the empirical knowledge, which is perfected human cognition (Thomas de Aquino, 1903, III, q. 10-12). The Catholic Church accepted this concept until the middle of the 20th century as dogma, which it never formally was. It only collapsed by modern reflection on man in terms of the natural sciences and philosophy. However, Protestant theologians had already taken a much more critical approach to this issue by questioning Christ's omniscience and the theory of *visio beatifica*.

This article is devoted to theories of Jesus' human knowledge, which, influenced by the achievements of the human sciences, rejected scholastic concepts and sought new solutions. The first part will present the earliest theories breaking with the medieval tradition formed within Protestant theology. The following section will examine the shift that occurred in the debate over Jesus' knowledge in the Catholic Church in the twentieth century, which allowed for convergence of positions regarding Christ's knowledge and encouraged the development of new theories that attempt to answer the question: How Jesus, in His human nature, came to know that He was God?

1. The rejection of the theory of Jesus' omniscience in post-Reformation theology

While the concept of Christ's three-level human knowledge in the teaching of Catholic theologians from the time of the Scholastics until the mid-twentieth century was unchanging, Evangelical theologians and philosophers more confidently confronted the problem of Christ's knowledge. God's omniscience became the subject of discussion along with His other attributes within kenotic Christology, focusing not on the possibility of attributing divine attributes to the Son but on Christ's concealment and renunciation of them. Already Martin Luther and John Calvin emphasised the development of Christ's knowledge and its limitations (Moloney, 1999, p. 69). Martin Chemnitz, a Lutheran theologian and co-author of the Formula of Concord, addressed the "communication" in Christ in His Christological treatise *De duabus naturis in Christo*, published in 1570. To the previously distinguished types of "communication of the attributes" of the two natures of Christ in the hypostatic union and the "communication of works," he added the "communication of majesty," whereby the human nature of Christ received omnipotence, omniscience, and omnipresence. He argued that without violating the Chalcedonian Definition of Faith, it could be said that the divine nature indwelt the human nature, just as fire permeates iron. Just as iron possesses the power to give off light and heat when fire permeates it, so does the human nature of Christ possess divine attributes, including omniscience (McCornak, 2015, pp. 446-447). In the 17th century, the Puritan theologian John Owen, in contrast to Thomas

Aquinas and the Calvinist theologian François Turretin, pointed out that Christ was more the object of the *visio beatifica* than its subject. Afterwards, Lutheran theologian Johann Franz Buddeus argued that Jesus made a free decision not to use omniscience. Jesus retained as a human being this omniscience, which, like omnipotence, He occasionally used, though only to a limited degree according to the Lutheran theologian (Elliot, 2015, pp. 300-305).

The belief in two natures of Christ has increasingly called into question since the Enlightenment. Hermann Reimarus sought to explain Christianity as an invention of the disciples to achieve their own goals (Klein, 2011, pp. 159-160), while Kant questioned the epistemological status of theological statements about the essence of God (Kant, 1998, pp. 662-668). Liberal Protestant theology resolved new theological problems by viewing Jesus as a man who was a teacher and model of moral values. The development of psychology as a distinct discipline also raised doubts about the direct knowing of the divine nature in Jesus' self-awareness (Law, 2013, p. 136). Hegel applied the conception of the development of history to the person of Jesus caused that the nineteenth century became the period of historicism and its related crises in theology. The German philosopher argued that in Christ God knows himself in human consciousness and the man knows himself in God, while Christ's death represents both the most extreme self-alienation of the Spirit and the point at which the new unity of the Spirit overcome this alienation (Hegel, 1980, pp. 400-421).

Friedrich Schleiermacher developed a Christology based on Christ's likeness to people in all things except sin (Hebrews 4:15). The Silesian-born theologian and philosopher believed that in the case of Christ, the unique consciousness of God was implanted in the self-consciousness of the person, which he defined as the continuous *Ego* (Schleiermacher, 1960, pp. 386-393). According to Schleiermacher, our consciousness of God, overshadowed by sensual self-consciousness, differed from Christ's consciousness, which ultimately determined every moment of His life. Schleiermacher's theory discussed the quality of Jesus' human existence rather than making ontological statements. He believed that Christ's entire existence was so God-centered that we can speak of the actual existence of God in him. In this anthropological solution, Christ does not share in the very essence of God but is a human being always directed toward God. The Lutheran theologian believed that Christ's theory of omniscience denied His true humanity (Stefano, 2015, pp. 347-361).

David Strauss, who was the student of Hegel and Schleiermacher in *Christliche Glaubenslehre*, denied the traditional kenotic theology. He believed that omniscience, like the other divine attributes, was nothing other than God Himself and thus could only correspond to the divine nature. Strauss believed that to be omnipotent not through oneself but through something else, that is, in the case of Christ through the hypostatic union, is contradictory. He believed that anyone who does not have a divine essence is not divine because a divine person presupposes a divine nature. Strauss denied the possibility of separability of divine attributes that were at the core of kenotic theology and questioned the "communication of

divine majesty," arguing that if divine attributes are accessible to human nature, then human attributes should be attributed to the Divine (Ziegler, 2015, pp. 330-331).

Lutheran theologian Gottfried Thomasius also addressed the problem of Christ's knowledge. He argued that Christ's omniscience would prevent Jesus from the psychological and emotional development common to all human beings. He proposed a "state of humiliation" for Christ in which divine attributes, including omniscience, do not degrade human nature. He wondered if there were possible temporary "states of exalting" in which Christ used His divine attributes. In dialogue with Thomasius, the problem of divine attributes, including omniscience and Christ's consciousness, was raised by Isaac August Dorner, Wolfgang Friedrich Gess, and Scottish theologians Peter Forsyth and Hugh Mackintosh (McCornak, 2015, pp. 451-455; Thompson, 2010, pp. 87-95). Another Lutheran professor, Wilhelm Herrmann, reflected on the inner life of Jesus and the content of His self-awareness. He believed that the basis of Christianity lies not in historical research or anything else but only in viewing the inner life of Jesus, which is the highest form of morality and the purest sacrificial love (Damon, 2008, pp. 43-54).

The theories of Reformed theologians and the development of historical-critical methods applied to the Bible influenced the slow progress of research on the knowledge of Jesus also among Catholic thinkers. In the middle of the nineteenth century, the German dogmatists Heinrich Klee and Franz Xaver Dieringer interpreted the beatific vision of Christ historically and considered its limitation as a result of kenosis. Herman Schell distinguished between Christ's knowledge and His consciousness. According to Schell, the knowledge of the incarnate Son of God was experimental human knowledge with a high degree of perfection. In contrast, the consciousness of Jesus was the knowledge of Himself as the Son in whose life the virtue of God's light was unfolding (Ullrich, 1990, p. 112). Jesus' self-consciousness was, according to Shell, the perfect knowledge of His divinity through the self-revelation of Jesus' divine "Self" and the indwelling in the Father and the Holy Spirit (Balthasar, 1978, pp. 177-179).

The crisis of scepticism that followed historicism and the empiricization of the sciences eventually caused defensive reactions in the Catholic Church. The conservative wing of neoscholasticism developed against changes perceived as threats to traditional theology. The rigid reference to the thought of Thomas Aquinas and his concept of the three-level human knowledge of Christ in the context of the development of other empirical sciences sometimes resulted in bizarre conclusions, among which the Carmelites of Salamanca distinguish themselves. "In applying St. Thomas principle of perfection to the universality of Christs' acquired knowledge, they did not hesitate to attribute to Christ every kind of natural knowledge. Thus, in their view, Christ was 'not only the best dialectician, philosopher, mathematician, physician, moralist and statesman, but also the best musician, grammarian, orator, artisan, agronomist, painter, navigator, soldier, and so on'" (Galot, 1980,

p. 347). A few years later, Alexis Marie Lèpicièr made practical conclusions based on the omniscience attributed to Jesus, claiming that by looking at plants, He could make their botanical classification, just as He could establish theorems in mathematics or social economics. In response to the crisis of scepticism in the late nineteenth century, the Roman and Tiberian schools began to develop. These schools explained in a new way the possibilities and principles of the development of dogmas and truths related to them, which brought a real breakthrough in the discussion of Christ's knowledge in Catholic theology in the second half of the 20th century.

2. Contemporary theories of Jesus' human knowledge

Karl Rahner began a new phase of discussion about Jesus' self-awareness and knowledge in Catholic theology with a lecture at Trier in 1961. He challenged the traditional teaching of *visio beatifica* by finding in it a threat to the reality of Christ's humanity. Rahner assumed at the core of his conception that human consciousness is a multidimensional reality containing reflective, conceptual, and transcendental consciousness as well as *a-priori* and *a-posteriori* knowledge of one's consciousness (Rahner, 1966, pp. 199-200). According to the German theologian, the *a-priori* knowledge was the non-objectified knowledge of the self, available in the beatific vision and the *a-posteriori* knowledge was the categorised knowledge. The intuitive knowledge imparted to Jesus in the *visio beatifica* was not an accidental perfection of humanity derived from the hypostatic union but was this union's inner, constitutive moment. Jesus rejoiced in the beatific vision of God, which was the non-conceptual horizon of His consciousness. Christ's growth and development were made possible in His objective consciousness by the progressive conceptualisation in reflective consciousness of what Jesus saw in the non-conceptual beatific vision. Thus, the human consciousness of Jesus united the non-conceptual awareness of the infinite mystery of God with the conceptual, finite, and objectified knowledge existing in the horizon of consciousness (McDermott, 1986a, pp. 107-121). Rahner did not explain the modality in which this combination and conceptualisation of Christ's non-conceptual knowledge occurred. The German theologian emphasised the human reality of Jesus. He assumed as the foundation of Christology the human experience of Jesus, whose consciousness was open to the horizon of transcendence, without being different from any other consciousness limited by ignorance, prone to mistake, troubled by doubt, and in need of faith (McDermott, 1986b, pp. 314-317).

The Jesuit Bernard Lonergan modified the concept of Christ's knowledge even more. He based his discussion of Christ's consciousness and knowledge on the assumptions of the hypostatic union (Rosenberg, 2010, pp. 830-839). He emphasised that just as Jesus had two natures and two wills, He also had two consciousnesses through which He experienced

Himself. Jesus' knowledge is derived from His experiences, accompanied by understanding and judgment. In addition to ontological kenosis, the Jesuit pointed to psychological kenosis, through which Jesus' experience of self and knowledge were human (Lonergan, 2002, p. 223). During His earthly life, Christ as an earthling and pilgrim (*viator*) possessed expressible human knowledge similar to classical acquired knowledge, and inexpressible divine knowledge similar to divine infused knowledge. As a heavenly man (*comprehensor*), Jesus possessed *visio beatifica*. According to Lonergan, this was the incommunicable knowledge by which Christ came to know God and all that pertained to His mission (Lonergan, 1964, pp. 332-400). This *visio beatifica*, according to the Jesuit, was accessible only to the Divine consciousness of Christ, which did not merge or interchange with the human consciousness, just as the Divine nature did not merge with the human. Christ recognised His divinity through human, evolving consciousness and knowledge (Tortorelli, 2005, pp. 55-58). Jesus received this inexpressible knowledge without the involvement of His senses and imagination in the process presented by Lonergan as the analogy to Paul of Tarsus experience. As a human (*viator*), he experienced a supernatural vision of the essence of God (2 Cor 12:2-4). Lonergan explained the relationship between these two states of Jesus' knowledge by analogy with people's desire for knowledge in two dimensions: the light of the intellect and the concept of essence. The light of the intellect and the supernatural light of faith define what people desire and where they seek to go, is the analogy of Jesus' knowledge given to him in the beatific vision. This intangible desire for humans to know God is then grasped into linguistic concepts just as Christ's *visio beatifica* was discovered and conceptualised by him becoming expressible (Lonergan, 1964, p. 406).

Despite the development of new concepts of the knowledge of Christ, the Second Vatican Council did not undertake this question, which opened possibilities for new perspectives of research on this issue. It was related to the general condition of Thomism, which, despite its appreciation at Vatican II, was in crisis. Thomistic theology lost the primacy that had lasted for centuries and, with it, the concept of omniscience that derives from the *visio beatifica*. German theologians: Helmut Riedlinger and Philip Kaiser, and the American Jesuit Raymond Moloney referred to Karl Rahner's concept in 1966 after the Council. Helmut Riedlinger pointed to Christ's omniscience as the hermeneutical principle in *Geschichtlichkeit und Vollendung des Wissens Christi*. While this principle in dogmatic theology involves the recognition of the fullness of Christ's knowledge because of the salvific purpose of His mission, and in the context of biblical studies, it maintains a careful balance between the incomplete knowledge presented in the Synoptic Gospels and the omniscience of Jesus in the Gospel according to St. John. As a result of this conflict, Riedlinger proposed the category of the "historical view of God," which, in contrast to the *visio beatifica*, offered the hope of finding harmony between the discourse of dogmatic theology and biblical history (Strzelczyk, 2016, pp. 248-250). Philip Kaiser also referred to Rahner's thought, emphasising

the dialogical character of Christ's knowledge and self-consciousness. In *Das Wissen Jesu Christi in der lateinischen (westlichen) Theologie*, he points out that this dialogical character took on two references: vertical as a reference to the Father and horizontal: as a reference to the Son. According to Kaiser, Jesus progressively discovered awareness and knowledge of His divinity in His humanity through human experience. What is undefined in the German theologian's theory is how the vertical dimension merged with the horizontal, that is, how Jesus discovered His divinity and sonship in His human experience (Strzelczyk, 2016, pp. 254-256). Raymond Moloney also argued against the omniscience of Jesus following Rahner's concept. He accepted the multilevel nature of Christ's human consciousness, pointing to the probably much more complex system of consciousness of a person existing in two natures that is inaccessible to us (Moloney, 1999, pp. 126-138).

Hans Urs von Balthasar also negated the possibility of Christ's *visio beatifica* in *Theodrama* published in 1973. Referring to Schell's concept, he presented Jesus as conscious of the goal of His salvific mission, the knowledge of which eluded His human consciousness. Jesus intuitively perceived in His consciousness a divine element defined by the awareness of His mission. The source of knowledge of Christ's mission was the Father, and the Holy Spirit actively participated in its transmission. It was the salvific mission that, according to Balthasar, was the only object of Christ's direct vision, which also included an awareness of divine sonship. There was an identity between the knowledge of the mission and Jesus' Self that involved His memory, mind, and free will. Jesus' relationship to the Father gave confidence and "archetypal faith" to His actions, which were entirely subordinate to His mission. By focusing his discussion on Jesus' knowledge, Balthasar thus avoids the issue of the relationship between His divine and human consciousness (Balthasar, 1978, pp. 149-154, pp. 167-185). Lutheran theologian Wolfhart Pannenberg argued for a similar concept a few years later. According to Pannenberg, Jesus' knowledge was not direct but mediated through His filial relationship with the Father. According to Pannenberg, the culmination of His human personality of Christ was His sonship (Pannenberg, 1976, pp. 345-349; Ullrich, 1990, p. 113).

The question of the knowledge of Jesus was not touched for a long time in the official documents of the Catholic Church despite the dynamic development of new concepts and discussions around them. The International Theological Commission (ITC) referred to the problem of consciousness and knowledge of Christ in three documents to actualise the teaching to contemporary achievements of human science between 1979 and 1985. The ITC addressed the problem of the consciousness of the eternal existence of Christ in the context of His mission to redeem the world very generally. The members of the ITC referred to the biblical analysis of the word "I" spoken by Christ in the gospels (Sharkey, 1989b, pp. 216-218). Document *The Consciousness of Christ Concerning Himself and His Mission*, published in 1985, treats the problem of Christ's foreknowledge most comprehensively. The ITC did not

consider the question of Christ's knowledge in detail but addressed His consciousness in the context of the role of human nature in the mission of salvation. The ITC noted that using the historical-critical method allows for various analyses on Christ's knowledge and consciousness without a clear conclusion. The ITC also proposed four general solutions based on fundamental aspects of faith in Christ. The first proposal focuses on the filial identity of Christ, emphasising His sending, His relationship with the Father, and consequently indicating an awareness of Christ's divine authority. The second proposal points to a soteriological awareness of Jesus' mission that had its origin in His filial identity and included an awareness of His preexistence. According to the ITC, Christ's mission, within which He grew as a man "in wisdom and stature, and in favor" (Luke 2:52), is incompatible with the statement that Jesus knows all things (John 16:30). The ITC suggested within this proposal the interpretation that Jesus received from the Father that knowledge enabled Him to fulfil His mission of universal salvation. The third concept shows the "ecclesiological consciousness" of Jesus, whose actions aimed at forming the community of the Church. On the other hand, the fourth proposal points to the salvific dimension of Christ's mission characterised by His love for all people (Sharkey, 1989a, pp. 305-316). The ITC did not decide on a conclusive summary of the document. However, it is possible to deduce the opinions of its members regarding the awareness and knowledge of Jesus concerning His filial sending and mission.

Later documents of the Church also address the question of Christ's knowledge quite briefly. *Catechism of the Catholic Church* indicates that human knowledge of Jesus was limited. It made it possible for Jesus to grow "in wisdom and stature, and in favour" (Luke 2:52). This experiential acquisition of knowledge by Jesus was the consequence of His wholly voluntary humiliation and assuming the nature of a servant (Phil 2:7). *Catechism* emphasises that this human knowledge of Christ expressed and showed in Him the life of the divine person through the union of human nature with the Logos. Through this union, the Son came to know the Father directly and intimately. Jesus, in His human knowledge, revealed the ability to know the thoughts of others. At the same time, by His existence in the hypostatic union, He came to know the eternal intentions He came to fulfil and reveal. *Catechism* does not mention Jesus' *visio beatifica* and emphasises that Scripture does not provide material to clarify the question of His knowledge. Jesus sometimes emphasised His ignorance of the Father's eternal designs, such as the Day of Judgment, and in another situation states that He was commanded not to reveal those eternal truths that He presumably knew (*Catechism of the Catholic Church*, 1994, pp. 119-120). The apostolic letter *Novo Millennio Ineunte* published by John Paul II in 2001 also addressed the knowledge and cognition of Jesus. Reflecting on Jesus' passion on the cross and His cry of solitude, the pope, without referring to the term *visio beatifica*, draws attention to the blessed state of Christ's soul and the joy that flows from it, which is experienced simultaneously with the suffering that accompanies it. This

experience is, according to the pope, "rooted in the fathomless depths of the hypostatic union" (John Paul II, 2001, pp. 34-35).

The lack of conclusive statements in the documents of the Church encouraged the development of new concepts of Christ's knowledge. The Jesuit Frederick Crowe based his discussion on the threefold kenosis of Christ: ontological, psychological, and historical (Crowe, 2006, pp. 315-323). He argued that Christ's direct vision was not knowledge of individual things but a "global view" that was more general understanding. Despite this "global view," Jesus' human mind learned about the created world through a normal experiential process (Rosenberg, 2010, p. 835). Walter Kasper also considered the problem of Jesus' knowledge in two aspects. The first was the context of the debate about the theology of the kenosis of Christ. The second aspect of consideration points to the relationship between the person and natures of Christ (Kasper, 1982, pp. 216-218). In his reflections about the humanity of Jesus, Kasper assumed as the starting point the filial obedience to the Father (Borowski, 2001, p. 99). Referring to Rahner's thought, Kasper stated that the awareness of unity with the Father was not subject knowledge but a feature and a specific modus of reality that Jesus experienced in concrete situations, realising the will of God (Kasper, 1975, pp. 295-296). The Jesuits: Jacques Dupuis and Bernard Sesboüé also attempted to search for new concepts of Christ's knowledge, considering the beatific vision to be a concept incompatible with today's scientific knowledge of man. Jacques Dupuis argued that the *visio beatifica* was available to Jesus only after fulfilling His redemptive mission. Bernard Sesboüé, on the other hand, claimed that the beatific vision of Christ postulated by medieval theologians would reduce His relations with other people to an artificial game in which He knew the answers to the questions He asked (Dupuis, 1996, p. 174-178; Sesboüé, 1997, pp. 18-20).

Based on an analysis of biblical pericopes, American biblical scholar Raymond Edward Brown pointed to Christ's ignorance in some situations and His supernatural knowledge in others. He argued that most statements showing Christ's supernatural knowledge relate to His mission: passion, death, and resurrection. Brown analysed in detail the pericopes in which Jesus reveals supernatural knowledge concerning the future destruction of Jerusalem and the Parousia. He pointed out the lack of evidence that Jesus possessed supernatural knowledge from birth and that this knowledge was initially unavailable to Him and developed progressively. Ultimately, Brown was inclined to guarded conclusions, pointing out that Jesus' lack of omniscience resulted from the incarnation, which involved assuming full humanity (Brown, 1978, pp. 39-102, 1967, pp. 315-345). Like Brown's theory, the Anglican bishop and biblical scholar Nicholas Thomas Wright distinguished between human knowledge conditioned by Jesus' family and community experiences and knowledge based on a unique understanding of the Father's plan. Through His relationship with the Father, Christ was aware of His vocation centred on the fulfilment of the Old Testament Scriptures (Mongeau, 2005, pp. 31-33; Wright, 1996, pp. 648-653).

Joseph Ratzinger also favours concepts that attribute to Jesus an incomplete, progressive knowledge available to the degree necessary to fulfil the mission of salvation. According to Ratzinger, this enables a more comprehensible view of the Gospel, showing the true humanity of Jesus in which He grew and matured (Ratzinger, 2013, pp. 1166-1167.).

The Belgian Jesuit Jean Galot developed a fascinating theory of Christ's knowledge based on mystical experiences. He challenged the beatific vision of Jesus, believing that it reduces His human nature to an external appearance, results in the threat of monophysitism and docetism, and undermines the reality of the incarnation and redemptive sacrifice (Galot, 1986, pp. 431-432). According to Galot, Jesus acquired experiential knowledge in much the same way as any human being, along with all the limitations inherent in human nature (Galot, 1980, pp. 349-353). Christ accepted the limitations of His knowledge by not claiming more than He knew and learned from other people. The Belgian Jesuit postulated a distinction between the object of Jesus' visions and His awareness of himself, in which He could not realise the divine personality based on seeing the divine nature in the *visio beatifica* (Galot, 1984, pp. 48-49). Galot proposed to shift the experience of Jesus' beatific vision to the time of His post-resurrection glorification. However, according to the Jesuit analysing the evangelical statements of the self-defining Jesus, He had the consciousness of being the Son of God based on inner illumination, filial mystical contact. In describing Himself, Jesus uses expressions that testify to his relationship with the Father: *Son of Man* and *ego eimi*. The most important analysis is the word *Abba*, which most fully expresses Jesus' filial identity. He used this word as early as age 12, which, according to Galot, indicates that Jesus' mystical contact with the Father began as a child. Rejecting the external illumination and claiming the ontological and psychological unity of Jesus, Galot presented the concept of mystical intimacy between the Son and the Father, which is an experience of feeling the presence of God and being immersed in Him. According to the Jesuit, the mystical fusion of Jesus' life with the Father's life took place on an affective level rather than an intellectual level. Jesus recognised to recognise His divine Self in human consciousness through this experience. Equality of subjects characterised Jesus' contact with the Father that is not present in the experiences of mystics. According to Galot, mystical states of consciousness accompanied Jesus from childhood, and in this way, Jesus gradually became aware that, being human, He was the Son and, as Son, He was God. Similarly, Jesus received infused knowledge (*connaissances infuses infuses*) related to certain aspects of His salvific mission (Galot, 1994, pp. 26-66; Strzelczyk, 2006, pp. 272-181).

The American Capuchin Thomas Weinandy, like Galot, believes that Jesus experienced the traditionally understood *visio beatifica* only at the moment of glorification, after the resurrection. He cites biblical sources and proposes the hypothesis that Christ, during His earthly life, must have had the vision of the Father, but it was not a vision of the Father's being that was ontologically distinct from Jesus Himself. According to the Capuchin,

the nature of this vision was subjective and personal, whereby Jesus gradually, with His growth, gained a better knowledge of the Father and became aware of His sonship. Jesus did not obtain through this vision an objective knowledge of the divine nature, but rather the subjective revelation of the Father and the confirmation that, as Son, He is also God. Capuchin develops his concept in a Trinitarian context, claiming that this vision was available to Jesus' human nature through the mediation of the Holy Spirit, who assured Jesus of His filial identity. Weinandy avoids the risk of monophysitism by claiming that this knowledge resulted from a human, cognitive "hypostatic vision" of the person of the Son, who possessed it as a human being (Weinandy, 2014, pp. 266-285).

Conclusion

The first symptoms of changes appeared in the thought of Reformation theologians, who more boldly undertook the problem of Christ's knowledge in the context of kenotic theology. In the Christological reflection on the knowledge of Christ, the early modern period was characterised by the consolidation of the concept of Thomas Aquinas, especially in Catholic theology. This reflection resulted in an appreciation of Christ's humanity, initiated the discussion on the possibilities of sharing God's attributes with human nature, and strengthened Catholic theologians' traditional position, which prevailed until the mid-20th century. During this time, Catholic theology also experienced a breakthrough in its approach to Jesus' knowledge through the discoveries of human sciences. The reference to the traditional concept of omniscience drawn from the *visio beatifica* in the new context of the human sciences brought an awareness of the danger of monophysitism, resulting from the rejection of the human way of acquiring knowledge by the incarnate God. This crisis encouraged theologians to revisit the Chalcedonian Creed and the clear separation between divine knowledge and human knowledge. They emphasised the integrity of Christ's human nature with knowledge in the context of Christological dogmas. Twentieth-century reflection on the extent of Christ's human knowledge and self-awareness brought a plurality of views and the development of new theories.

The most important concepts that open up new fields of research are those based on: emphasising the multidimensionality of the human psyche of Jesus (Rahner), highlighting kenosis (Lonergan), limiting Jesus' knowledge to the fulfilment of the saving mission (von Balthasar), pointing to Jesus' subjective and personal knowledge (Weinandy) and developing the hypothesis of Jesus' mystical experiences (Galot). The hypothesis of Christ's mystical states in which He may have gained knowledge and even in some way recognised the Father seems particularly developmental. The hypothesis of Christ's mystical states in which he may have gained knowledge and even in some way recognised the Father seems particularly developmental. On the one hand, it is open to contemporary anthropological research into

states of human consciousness. On the other hand, it refers to the old Christian tradition in which mystical experiences were understood and described in various ways. It is also a developmental hypothesis because it appears in contemporary attempts to defend the theory of *visio beatifica* and may constitute a new way of searching for an answer to the question: How did Jesus come to know that as a human being He is also God incarnate? It is possible that developing the hypothesis of the mystical experience of Christ could help to overcome the dialectic of contradiction between the omniscience of the *visio beatifica* and the limited cognition inherent in human nature.

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The anthropology of the heart as a way to ecumenical dialogue

Antropologia serca drogą do dialogu ekumenicznego¹

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Abstract: The article describes, taking as its main starting point the encyclical *Fides et ratio*, the importance of the way of thinking appropriate to the culture of the Christian East in the relationship between reason and faith. The encyclical of John Paul II has many different aspects, including the not often emphasised ecumenical and dialogical aspects. The Pope, who held Eastern (Orthodox) Christianity in high esteem and appreciated the Slavic cultural code, also positively points to this method of discovering the truth. In this context, the anthropology of the heart is particularly important (metaphysics of the heart, mysticism of the heart or spirituality of the heart), which enriches and complements the Western way of thinking and of discovering anthropological and theological truth. The anthropology of the heart also appears in the West and for this reason it has an ecumenical significance which is important for the dialogue between Catholicism and Orthodoxy.

Keywords: Fides et ratio, anthropology of the heart, spirituality of the heart, hesychasm, metaphysics of the heart, ecumenism, orthodoxy.

Abstrakt: Artykuł opisuje, wychodząc głównie od encykliki *Fides et ratio*, znaczenie sposobu myślenia właściwego kulturze chrześcijańskiego Wschodu w relacji rozumu i wiary. Encyklika Jana Pawła II ma wiele różnorodnych aspektów, wśród których można wymienić nie często podkreślany aspekt ekumeniczny i dialogiczny. Papież, który cenił chrześcijaństwo wschodnie (prawosławne) i doceniał słowiański kod kulturowy, wskazuje pozytywnie także na ten sposób poznania prawdy. W tym kontekście szczególnie ważna jest antropologia serca, (metafizyka serca, mistyka serca czy duchowość serca), która ubogaca i dopełnia zachodni sposób myślenia i poznania prawdy antropologicznej i teologicznej. Antropologia serca występuje również na Zachodzie i także z tej racji ma ona znaczenie ekumeniczne, ważne dla dialogu katolicyzmu z prawosławiem.

Słowa kluczowe: Fides et ratio, antropologia serca, duchowość serca, hezychazm, metafizyka serca, ekumenizm, prawosławie.

Introduction

From the earliest times, the concept of the heart has occupied an important place in the history, religion and culture of peoples and nations. It was a certain axis around which stories about the mystery of life, love and death were told. The heart was also identified with the concept of the soul, or a place where there was space for the realization of good and evil. Records on this subject can be found in ancient sources from Mesopotamia or the Egyptian Book of the Dead dated to about 3000 years BCE. It is worth mentioning that for the

¹ Artykuł w języku polskim dostępny jest na stronie:
<https://www.stowarzyszeniefidesetratio.pl/Presentations0/2021-4Kras2.pdf>

Egyptians the heart was the centre of man, because it was the seat of intelligence, while the brain was only an auxiliary organ, which is why after death the brain was removed, and the heart was embalmed and models were even drawn up which were used for ritual functions (cf. Hoystad, 2011, 13).

The most broad and profound description of the spiritual dimension of the heart is found in the pages of the Old and New Testaments. The Bible, in its inspired verses, presents an extremely rich Judeo-Christian image of the heart, which is the place of man's encounter with God, because only He knows and penetrates the human heart - "man looks at the outward appearance, but the LORD looks at the heart." (1 Sam 16:7). The heart thinks, judges, considers the various choices, and has its own profound connections with reason and faith. Andrzej Nowicki, in his research on the symbolism of the heart, points to Origen as an author in whom the clash of biblical anthropology with philosophical anthropology is particularly visible. He perceives the *heart* above all as the *mind*, whose purity seems to be an indispensable condition for contemplation (cf. Nowicki, 2011, 45).

The spiritual dimension of the heart was shown in the teaching of the Fathers of the Church, as well as in early Christian literature, and can also be found in the teachings of the Church up to modern times. Everywhere, the heart appears as a spiritual, inner organ of man (cf. Bissi, 2017, 46-47).

In the post-Conciliar teaching of the Church, one of the few people to have explored the spirituality of the heart in its anthropological-theological dimension was the Czech Jesuit Tomáš Špidlik (1919-2010). An outstanding theologian forged in the Christian West and at the same time a world-renowned specialist in the field of Eastern spirituality (recognised as such in both the Catholic Church and the Orthodox Church), he made "spirituality of the heart" the subject of research of his theological thought (cf. Kraśniewska, 2016, 22n). In his opinion, in order to correctly interpret the *heart* in the Sacred Scriptures, it is necessary to pay attention to the influence of Greek thought on the biblical tradition. It seems difficult to translate the Hebrew term for this word (*lev, levav*) in itself containing deep and metaphorical content. It is no coincidence, according to Špidlik, that in the Septuagint the naturally speculative Greeks replaced the Hebrew *lev* with the Greek *nous* (Platonic reason, mind), as a consequence of which in Medieval Western spiritual literature, the feelings of the heart (*cordis, affectus*) were contrasted with the intellect and reason (*intellectus, ratio*). Hence the Gospel commandment to "love God with all your heart" (cf. Lk 10:27) was read by St Thomas Aquinas more as an act of will expressed by the heart, *actus voluntatis quae hic significatur per cor*. The voluntary school identified the "feelings of the heart" with the decisions of the will. It was apparent that the heart was not understood in the biblical sense of the word, as the centre of the human person (cf. Špidlik, 2005, 148).

Špidlik left an extremely extensive legacy of theological thought rooted in the Cyrillo-Methodian tradition and in the tradition of the Slavic East. For his merits, including in the

ecumenical field, St John Paul II made him a member of the Commission for Christian Churches and raised him to the rank of cardinal. The Czech theologian was very fond of quoting the works of the Fathers of the Eastern and Western Churches, to the extent that John Meyendorff, an Orthodox theologian, claimed that Špidlik's texts "explode from the excess of quotations" (cf. Rupnik, 1999, 9).

As a professor and lecturer in patrology, standing in front of his students, he spoke in such a way that the audience had the impression that he was quoting the Greek and Syrian church fathers of the East and the West as friends with whom he had lengthy conversations yesterday (ibid.). A similar impression is felt by his readers, who in each of Špidlik's books find a modern interpretation of the words of the first Christian theologians, especially in relation to the mysticism of the heart.

It is interesting precisely that the theme of "spirituality of the heart" has often been associated with the mind (rather than with speculative reason) and faith, and in biblical anthropology and in the teaching of the Fathers of the Church, the heart appears as the centre of the human person (cf. Guillaumont, 2006, 60n).

In early Christian literature, both in Eastern and Western Christianity, as well as in the teachings of the Church up to modern times, one can also find this mystical dimension of the heart. In addition, it should be emphasised that we find the anthropology of the heart in Russian philosophy and theology, which provides an opportunity for ecumenical dialogue.

1. Ecumenical mission in the Christian East in the view of John Paul II

John Paul II repeatedly emphasised that the Church has always drawn from two sources of theological thought, Byzantine and Latin thought, which is why it is very important for the Church to breathe with the two lungs of the East and West, because only such a breath is fully life-giving (cf. John Paul II, 1995, paragraph 54). Ecumenism, addressed to Christian communities, has become one of the main tasks of Catholic theology and pastoral practice. The Church has opted for an ecumenical, that is, dialogical orientation of its evangelising activity, also because she recognises the inalienable bonds of fraternity that exist between Christians despite the divisions. The fundamental unity of the Church has never been completely lost. All Christians are united above all by the "sacramental bond" flowing from the sacrament of Baptism. There is a unique bond between the Catholic Church and the Orthodox Churches, which possess the true sacraments, especially by virtue of apostolic succession, the priesthood and the Eucharist (cf. Starowiejski, 2021, 283f).

The basis of our fraternity in Christ, then, is not only an affective attitude or psychological empathy, but the reality that flows from faith and the sacrament of Baptism. As we read in John Paul II's encyclical *Ut unum sint*, "Beyond the borders of the Catholic community there is no ecclesial vacuum" (John Paul II, 1995, No. 13). On the other hand,

communio with Orthodoxy goes so far as to use the name "Sister Churches" (ibidem, no. 55-58). This is not just a "salutation" but a basic ecumenical category of ecclesiology.

This corresponds to the Pope's idea of the *new evangelisation*, in which the common Christian witness of faith should be at the centre. "I feel," writes John Paul II in *Oriente lumen*, "that the Lord's call to work in every way to ensure that all believers in Christ will witness together to their own faith is fundamental, especially in the territories where the children of the Catholic Church - Latin and Eastern - and children of the Orthodox Churches live together in large numbers" (Starowiejski, 2021, 266).

As the eminent though controversial American Vaticanist John Allen points out, the Orthodox were John Paul II's closest brothers, with whom he felt a natural affinity (Allen, 2005, 295). This attitude of the Pope is connected with his attitude to Russian culture.

In turn, according to Wojciech Zyzak, Karol Wojtyła as a philologist, philosopher and theologian was interested in the Christian East from the very beginning. He was deeply fascinated by its richness of language, culture, liturgical forms and spirituality. After his election as Pope, he constantly emphasised the importance of the Eastern Christian tradition for the development of the Church in Europe (cf. Zyzak, 2017).

As a philosopher, Wojtyła was interested in Russian Christian philosophical thought. Then, especially as Pope, he appreciated her contribution to building a creative relationship with Christian Revelation (ibid.). George Weigel points out that the Pope became familiar with the religious-philosophical core of Russian culture and became convinced that the Christian East has much to offer the world (cf. Terlikowski, 2016).

In the encyclical *Fides et ratio*, there is a direct reference to the work of Russian thinkers closest to the West, who, wanting to maintain unity with Eastern spirituality, sought an agreement with Rome (like Solovyov), or even recognised that the only cultural way forward for Russia is its occidentalisation (like Chaadaev).

In the encyclical, however, the Pope does not omit typically Orthodox theologians such as Pavel Florensky or Vladimir Lossky, who are also known in the West (ibid.).

Analysing in the encyclical *Fides et Ratio* the issue of the nature of faith, John Paul II opens himself to ecumenical dialogue, but also to intercultural dialogue. It is worth quoting the entirety of an important passage from the encyclical *Fides et ratio*, as it is very eloquent and inspiring:

"The fruitfulness of this relationship is confirmed by the experience of great Christian theologians who also distinguished themselves as great philosophers, bequeathing to us writings of such high speculative value as to warrant comparison with the masters of ancient philosophy. This is true of both the Fathers of the Church, among whom at least Gregory of Nazianzus and Saint Augustine should be mentioned, and the Medieval Doctors with the great triad of Saint Anselm, Saint Bonaventure and Saint Thomas Aquinas. We see the same fruitful relationship between philosophy and the word of God in the courageous research

pursued by more recent thinkers, among whom I gladly mention, in a Western context, figures such as John Henry Newman, Antonio Rosmini, Jacques Maritain, Étienne Gilson and Edith Stein and, in an Eastern context, eminent scholars such as Vladimir S. Soloviev, Pavel A. Florensky, Petr Chaadaev and Vladimir N. Lossky.

Obviously other names could be cited; and in referring to these I intend not to endorse every aspect of their thought, but simply to offer significant examples of a process of philosophical enquiry which was enriched by engaging the data of faith. One thing is certain: attention to the spiritual journey of these masters can only give greater momentum to both the search for truth and the effort to apply the results of that search to the service of humanity. It is to be hoped that now and in the future there will be those who continue to cultivate this great philosophical and theological tradition for the good of both the Church and humanity." (John Paul II, 1999, no. 74)

This is a very important quote, one which is synthetic and holistic, which gives the green light to comparative research and religious dialogue. The Pope proposes integral thinking, which is always dialogical. The encyclical *Fides et ratio* therefore encourages dialogue. And dialogue (Greek *dialogos*, conversation) is: "exchange of thoughts through mutual presentation of attitudes to each other, especially such an exchange in which participants primarily want to get to know each other and pass on the intellectual and moral values they value, and the goal is to come closer to the truth together or to act together" (Dembowski, 2000, 55). It can be conducted on various levels and use various methodologies.

John Paul II wrote: "It may help, then, to turn briefly to the different modes of truth. Most of them depend upon immediate evidence or are confirmed by experimentation. This is the mode of truth proper to everyday life and to scientific research. At another level we find philosophical truth, attained by means of the speculative powers of the human intellect. Finally, there are religious truths which are to some degree grounded in philosophy, and which we find in the answers which the different religious traditions offer to the ultimate questions" (John Paul II, 1999, 30).

The basic condition for dialogue is therefore the recognition of these various forms of truth and various methodologies. The anthropology of the heart, which has great dialogical and ecumenical potential, can be such a spiritual, anthropological and methodological level. It is also worth adding that in the era of anti-humanism, human self-deification, and various psychologisms, one should return to integral anthropology, in which the heart occupies a central place as the deepest dimension in man (cf. Posacki A., Kraśniewska J. 2020, 358).

2. Encyclical *Fides et Ratio* and the anthropology of the heart

The encyclical under consideration, *Fides et ratio*, is about extending the concept of rationality and the theory of knowledge in theology, especially in theology of spirituality, which is what the anthropology of the heart serves. In this encyclical, Pope John Paul II believes that reflection on rationality is more and more necessary today. First of all, he is opposed to such an interpretation of reason in which it defines itself as an ultimate, and even single or absolute cognitive power that does not allow other sources of knowledge. In such a situation, we are dealing with extreme rationalism, that is, an attitude that excludes other ways of cognition, such as sense cognition or cognition through faith; the entire emotional sphere is treated as something contrary to the rational attitude, something that only disturbs it (cf. Bała, 2002-2003, 142).

And here is the place for the anthropology of the heart, so important to the theology of the Christian East, which we also encounter in the West even in the days of St. Augustine.

This theologian, one of the greatest of the Latin Church Fathers as Pope Benedict XVI called him, one who became an inspiration for Christianity and Western culture, has a lot to say also on the subject of the spirituality of the heart (Benedict XVI, 211-213). For the Bishop of Hippo, prayer is the heart's response to a thirst for God. This attention to God hiding in his heart was extraordinary and was the inspiration for all spiritual autobiographies (ibid.).

The Augustinian vision of the heart sees it as the deepest dimension of the person, calling it the interior dwelling, the unfathomable abyss and the broad tent of God. In anthropological terms, it is a centre of cognition through free will, feelings and conscience (see Galarowicz, 2017).

In the West, a similar vision of man based on the appreciation of the role of feelings in cognition was developed, among others, by Max Scheler and Dietrich von Hildebrand, who described in great detail and in many aspects the philosophical and theological foundations of the spirituality of the heart, emphasizing the value of intuitive cognition (cf. Zarzycki, 1997, 88ff).

This anthropological vision is close to the anthropology of the Eastern Church and to Russian philosophy. This does not only regard the past, but also current research and the future.

3. The meaning of "heart" in relation to the experience of faith

As it was noticeable in the considerations of John Paul II, he accepts various types of philosophical reflection on the relationship between reason and faith.

The anthropology of the heart is about knowing God. This is important for Christianity in the East, but it seems that it should also be more widespread in the West, because theological dialogue should affect both sides. When it comes to the Christian East, one standout aspect is the philosophical and theological reflection on the "heart", which is already present in the Greek Fathers of the Church, today somewhat forgotten in Western theology, or even disregarded. The issue of "heart", and especially its main form, i.e. the metaphysics of the heart (one can also speak of the mysticism of the heart or the spirituality of the heart) or the anthropology of the heart, is present in the entire Russian Orthodox culture, both in philosophy and theology. Currently, it is expressed in the search for the cognitive meaning of feelings that were to indicate the world of values. It is about the work of such Western thinkers as Max Scheler or Nicolai Hartmann, Dietrich von Hildebrand, Edyta Stein or Karol Wojtyła. It also involves the category of the experience of love (including cognition through love) as an ontological and not only psychological reality, which Dietrich von Hildebrand convincingly develops (cf. Hildebrand, 2021).

It is an excellent space for dialogue in the area of the anthropology of the heart, which can also be analysed in the language of contemporary thought. However, comparative research with Russian thought on the topic in question is not very developed yet, though it is possible and necessary in the near future. As Justyna Krocak aptly states, "the metaphysics of the heart" is a half-philosophical, theological and mystical concept, because Orthodoxy is mainly a mystical theology, according to Vladimir Lossky (cf. Krocak, 2013).

4. The mysticism of the heart according to Pavel Florensky

For many Russian theologians, philosophers, and religious writers, the heart is the ontological condition for human integrity. The ontology of the heart (and not only the metaphorical dimension of this concept) is strongly emphasised by Pavel Florensky (Florensky, 2009, 216), who among the thinkers mentioned by John Paul II had the most to say and spoke the deepest about the anthropology, spirituality and mysticism of the heart (Krocak, 2013).

Justyna Krocak, speaking about the originality of Pavel Florensky's heart metaphysics, reminds us that he is one of the main representatives of this trend in Russian philosophy. Its concept is based on the concepts of the Church Fathers and on the theory of Pamfil Yurkevych, who was particularly concerned with the anthropology of the heart (ibid.). The most important work in which Pavel Florensky developed the metaphysics or mysticism of the heart was *Pillar and Ground of Truth* (*Столп и утверждение Истины*, 1914) [Florensky, 2009].

In this work, Paweł Florenski divided a man into three parts: abdomen, breasts and head. Each of these parts can be developed to such an extent that a person can become a mystic (or pseudo-mystic) of the relevant organ (Florensky, 2009, 216).

The correct development of the three organs, under the direction of the one with whom "the human person is above all connected," that is, the chest, is the proper (true) mysticism. The development of any other mysticism, be it the stomach or the head, dangerously violates the harmony in man. For any other mysticism magnifies, and necessarily also without it, the disturbed balance of life and ultimately distorts the nature of sinful man. Hence only the mysticism of the human centre, the mysticism which, in the first place, makes a man capable of receiving grace and nourishes his interior, only such mysticism repairs a person and gives him a gradual growth.

Church mysticism is naturally the mysticism of the breast, and the heart has been considered the central part of the breast since time immemorial. If the breast is the centre of the body, then the heart is the centre of the breast. And it is the heart that has always attracted the attention of the Orthodox mysticism, says Pavel Florensky (ibid.).

5. The contribution of Card. Tomáš Špidlik to the ecumenical spirituality of the heart

Cardinal Tomáš Špidlik, as an ecumenical theologian and a great pioneer in the discussed topic, based his work on the Greek Church Fathers and Russian philosophers, systematising and synthesising both positions (Kraśniewska, 2016, 220n).

The anthropological theology of the Church Fathers read the mystery of God and the mystery of man in a deep connection with each other and their interpenetration. Man as *Imago Dei* became a particularly privileged place for God's revelation, *locum revelationis Dei*. Therefore, the heart in Russian personalism is the organ that carries within itself the mystery of God's image and becomes the place of God's revelation (Špidlik, 1997, 3-4). "Just as the pupil is the contact point between the external world and the internal world, so, according to the Fathers, there must be a mysterious place in man through which God enters his life with all His wealth" (Špidlik, 2005, 149). The above sentence expresses the main content of "the spirituality of the heart". The heart "truly" is the tangent point between man and God, and at the same time the privileged place of God's abode.

Tomasz Špidlik asks the question why, in the realization of the Christian vocation of becoming an image more and more like God, it is the heart that is so important? In response to this problem, he refers to the theology of Pavel Florensky, who defines the heart as the "human centre" inherent in human nature. In his opinion, it is also indicated by the Slavic etymology of the word, where *sierdce* is a diminutive of the noun *sriedo* meaning "centre". (Florensky, 2009, 217n). For this reason, it is the heart that ensures the co-essence of the body

parts, in the sense of merging what is physical and spiritual in a person (Greek *homousia*). Tomasz Śpidlik develops this idea by emphasising that the heart reveals "the image and likeness of God", also in the sense of the relationality that man enters with God, with himself with other people, and with all creation. In this way, the broadly understood "inner life" understood as "spiritual life" is created in the heart (Kimsza, 2013, 95).

The Czech theologian in his descriptions of *the spirituality of the heart*, refers not only to Christian thought, but also to other religions. He cares about the universal meaning of the heart and therefore refers to the mystical thought of Sufism, where the heart and love take centre stage (Rasool, 2002). The heart is also present in Hinduism, as mentioned by Boris Vysheslavtsev, who influenced the thought of Tomasz Śpidlik. The heart can also be present in the Buddhist experience of *compassion*, but Tomasz Śpidlik does not elaborate on this topic (cf. Nowicki, 2011, 233n). In religion, the heart can be read as particularly important for the spiritual development of a person. A culture with a place for *the sacred* can be helpful for people of our times who seek the truth about themselves and the world, so that they can discover it in *a man hidden in the heart - hos kryptos tes kardias anthropos* (cf. 1 P 3, 4).

6. Hesychasm does not mean yoga, or possible abuse and errors.

It is interesting that the Czech cardinal refers not only to the Eastern spiritual tradition of hesychasm, but also to yoga, when it comes to the specific heart physiology. He writes that "in yoga, great importance is attached to the location of thought, connecting it with an organ that should correspond to it in accordance with the human psychophysical structure. Different thoughts are supposed to have their "natural habitat" in certain organs. The Hesychaists maintain that prayer should focus on the heart, also in the material sense, on the breast, slightly to the left" (Śpidlik, 2002, 65; 2004, 63-64).

However, for the distinctiveness and purity of Christian spirituality, an important addition must be made here. In yoga, we are dealing with an "occult biology", non-empirical, questioned by modern science (the ideology of "chakras"), unfortunately eagerly exploited by occult-esoteric traditions favouring the ideology of deification of man, which from the Christian point of view is associated with the sin of idolatry. For this reason, in Paweł Florenski and other Orthodox experts in Eastern anthropology (A. Pozow), there is a clear criticism of yoga as the opposite of the Christian tradition. It is interesting that Tomasz Śpidlik quotes Pavel Florensky when he says that "the mysticism of the heart in a state of grace is a sign of the health and balance of the organism, while the false mysticism of the head (this is how Florensky describes yoga) or the stomach constantly has as its beginning or result a disease, both of the soul and the body".

It should be added, however, that Tomasz Śpidlik does not fully accept the radicalism of Orthodox criticism when it comes to yoga. He also does not pay attention to the fact that

the theories of yoga are most promoted by occult organizations hostile to Christianity, such as the theosophy of Helena Blavatsky (who wrote about yoga), as mentioned by Pavel Florensky.

7. Different Views on the Reality of the Heart

The Czech theologian looks at the spirituality of the heart from many points of view and reminds readers that the Greek Fathers, in order to illuminate the biblical view of the heart, referred to certain medical theories (cf. Špidlik, 2004, 62). Also in the hesychastic tradition, the word heart often meant not only a spiritual reality, but also a heart made of flesh, where the spirit resides in a specific physical organ. Tomasz Špidlik is aware of the dangers of a literal equivalency of the heart with the body, or with feelings, and therefore he quotes Antoine Guillaumont, who sees in such a concept the danger of "spiritual materialism", e.g. the heresy of Messalianism (ibidem,62-63).

Regarding the physiological interpretation of the heart, the Czech cardinal refers to the opinion of Antoni Bloom, bishop of eastern tradition, who, being a doctor, was also a defender of the "prayer of the heart". He tried to create a kind of synthesis of his studies on this subject (ibid.). Bishop Antoni Bloom argued that thought can be located in four places of the human body: in the antero-cerebral cranial centre, in the oropharyngeal centre, in the breast, and in the heart.

The anterior cerebral cranial centre is situated between the eyebrows and corresponds to abstract thought of pure intelligence. This thought can be very intense, clear, but very unstable at the same time. Concentrating your thoughts in this place requires a lot of wilful effort, but it is tiring and results in a dispersion of energy.

The oropharyngeal thought, on the other hand, has the advantage that it loses its abstract character and enters the dynamism of life, but is still inconstant. Then the thought placed in the thoracic centre, in the centre of the breast, participates in breathing and thus acquires a more stable rhythm. But the thought located in the very heart is the most stable (Špidlik, 2002, 66; 2004, 63). Here, the cardinal adheres to an ontological or realistic, and not only metaphorical, theory of the heart, just like the quoted Pavel Florensky.

When describing the phenomenon of the heart from different angles, Tomasz Špidlik points to the wealth of its sources and concepts and thus comes closer to the phenomenological method. There are many descriptions, but they are not closed (defined, finished), because the phenomenon of the heart seems to be truly inexhaustible in its mysterious complexity and anthropological richness (cf. Špidlik, 1989, 210-221).

8. Spirituality of the heart unites the theology of Sister Churches

Saints Cyril and Methodius (9th century), whom John Paul II announced as co-patrons of Europe, represent a special model of missions carried out in Slavic lands. In their evangelisation, they relied on the so-called "Sister Church theology", understood as striving to found particular churches that created a community of friendship and fidelity to the common apostolic tradition.

The Czech theologian, like the Slavic apostles, adopted as the basis of evangelisation in the world the patristic thought of the Christian East, contained in the idea of the image of God in man. It proclaims that all in Christ the Lord and the Saviour are equal before the Father because they are His adoptive children. Thanks to this guiding idea, the holy brothers Cyril and Methodius undertook effective evangelisation with all respect for the ethnic and cultural identity of the Slavs. Their breaking the Church's limitation to only three languages (Hebrew, Greek, and Latin) by creating the alphabet of the Slavic language for the translation of the Bible and liturgy became (despite many difficulties) the beginning of the creation of an ecclesial and cultural space in which Sister Churches could enter the thousand-year path of their own development of spirituality and culture (cf. Kraśniewska, 2016).

Cardinal Tomasz Śpidlik followed a similar path, always pointing to God as the source of beauty in the sphere of culture, and giving lectures at Catholic and Orthodox universities, always highlighting the cultural and religious richness of his listeners.

It can be said with certainty that Cardinal Tomáš Špidlik in a unique way was a continuator of Cyrillo-Methodian theology, which he had studied and promoted over the previous half-century. The central point of this theology is the "spirituality of the heart", which directly relates to "Slavic theology". The Czech cardinal drew attention to the fact that it is especially the Slavic nations that give the human heart a deep meaning, identifying it with something that is "the best in man". Meanwhile, the Christian West, speaking of the heart, has always emphasised the dimension of the mystery of suffering, the passion of Jesus and his pierced heart. The symbol of the heart was primarily a sign of the suffering of Christ, while the Christian East read the heart in terms of its spiritual dimension and in the context of relationality. And even if it was the context of love, it was also read as a love relationship between man and God. In this sense, "spirituality of the heart" also means the love of God, which, through the power of the Holy Spirit working in the temple of the human heart, transforms it until it is united with itself. For this reason, in "Slavic theology" there is a clear emphasis on the heart, the place of man's relationship with God and with other people. It is also "situated" closer to everyday life, as if inscribed in the existential dimension of the human person (cf. *ibid.*).

This aspect is taken up by Russian thought, which only after 1800, when Russian literature begins, begins to cultivate it and give it the meaning of Slavic thought.

9. Spirituality of the Heart and "Spiritual Ecumenism"

The relationship of the "spirituality of the heart" with the theology of Sister Churches (such a term was also used by John Paul II in relation to the Catholic and Orthodox Churches) is in line with the perception of the biblical meaning of the heart as the central place in man. "Spiritual ecumenism" begins not at the level of theological documents, but in the heart of Christians of both the Eastern and Western Tradition, in which the Holy Spirit is constantly at work and urges us to bear witness to love and unity in Christ.

It seems, therefore, that in the ecumenical field, one should come back more realistically to the theology of the first centuries, with particular emphasis on biblical anthropology, in which the "spirituality of the heart" takes a central place. Experiencing a relationship with the Triune God in one's heart can help Christians rediscover the foundations of unity while remaining in the diversity of their traditions and rites.

It seems that an interesting research topic would be focused on looking for ecumenical perspectives based on the spirituality of the heart. It would be interesting and necessary to conduct research on the heart in the context of the new evangelisation and a collaboration of theology, philosophy and culture on an anthropological and theological basis. This could be an answer to the questions tormenting modern man caught up in material existence. The heart may turn out to be a way for a modern man to return to himself. It would therefore be a specific path of re-personalization as a rediscovery of the truth about the depth of the human person (cf. Kraśniewska, 2021, 48n).

Certainly, an important research issue would also be the analysis of Cyril-Methodian spirituality, which Tomasz Špidlik dealt with in the context of ecumenism. Due to the fact that the body of Tomasz Cardinal Špidlik is buried in the Velehrad Cathedral, the Sanctuary of the Apostles of the Slavs, it would be appropriate to continue great ecumenical symposia there.

Summary

In addition to promoting forms of spiritual ecumenism and developing dialogue, John Paul II attached great importance to the forms of practical ecumenism, supported by testimonies of evangelical life, which testimonies can be called the continuation of spiritual ecumenism or the implementation of the "dialogue of conversion" (cf. no. 82).

The continuation of John Paul II's intuition and desires in the field of Eastern theology and spirituality is expressed specifically in the development of metaphysics or mysticism of

the heart. This spiritual path is also important for ecumenism, and more specifically for the dialogue between Catholicism and Orthodoxy. The anthropology of the heart or the spirituality of the heart is especially important in itself, as it continues and synthesises biblical and patristic theology, a theology which is common to both traditions. It connects the theme of the unity of reason and faith in a peculiar way, but in line with the Christian tradition. Moreover, the mysticism of the heart is based on theory and practice (experience) that are common to all Christian traditions.

The Holy Father John Paul II wanted the Vatican Chapel *Redemptoris Mater* to be established in the Apostolic Palace, a chapel which would contain the theological synthesis of the unity of the Eastern and Western Church for the third millennium of Christianity. The execution of this work was entrusted to Tomasz Śpidlik, who developed the guiding ideas, and to Jesuit Marco Ivan Rupnik, who interpreted them artistically with his international team of artists from the Aletti community in Rome. To illustrate the uniqueness of this work, it should be emphasised that the chapel *Redemptoris Mater* became a meeting place for the two apostolic traditions of Peter and Andrew. The central wall representing *Heavenly Jerusalem* was made by the Russian Orthodox artist Alexander Kornouchov, invited especially for this work. The mosaic painting shows the great saints of the Eastern and Western Churches sitting in groups of three. This was to reflect the idea of the Fathers of the Church who believed that the community of Christians of the *Heavenly Jerusalem* would be the image of the Holy Trinity in the communion of hearts, wills, and thoughts (cf. Rupnik, 2007, 17-19). For the first time in the history of the Church and art, Tomasz Śpidlik united the saints of the Eastern and Western Churches, placing them seated side by side. And so, at a feast in the Kingdom of Heaven, they sit, including a group comprising: John of Damascus (monk and doctor of the Church, living in the years 657-749), Thomas Aquinas (priest, Dominican, doctor of the Church, living in the years 1225-1274), and next to them Gregory Palamas (bishop and Orthodox theologian, living in the years 1296- 1359).

The remaining walls contain the most important events in the history of salvation as depicted in the Eastern and Western traditions. Referring to the interior of the Chapel *Redemptoris Mater*, a significant statement was made by the eminent theologian of the Orthodox Church, Olivier Clément: “We are dealing with an amazing work, a prophecy for the 21st century. The prophetic Pope has commissioned a prophetic work”.

It can be clearly seen that the theological synthesis contained in the mosaics of the Chapel *Redemptoris Mater* includes this prophetic exhortation as well as intellectual and spiritual efforts for the unity of the Church in both Latin and Byzantine traditions. It seems that this can be done on the common ground of reason, faith and heart. Everywhere there is a Holy Spirit working in the hearts of believers. And here we can ask all Christians: Is there anything more important than discovering (reason) and experiencing (faith) the living

presence of God in your own heart? It is in prayer that a Christian of the East and West can repeat, following the Psalmist, "My heart said to You, Your face, Lord, I will seek" (Ps. 27,8).

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For the Benefit of Man - Personalistic Aspects of John Paul II's Thought

Na rzecz człowieka - personalistyczne aspekty myśli

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Abstract: The guiding principle of the *Redemptor hominis* encyclical letter (John Paul II, 1979), which was John Paul II's pontificate programme, was the conviction that man's destiny is bound to Christ, reflecting on the individual and social nature of the human person. In the Pope's teaching, knowing oneself and reality appears as an obligation to act, to take responsibility in the spirit of the personalistic principle he formulated, that is, the faith that every human being deserves love namely because he or she is a person. This one sentence can be called the axis of Karol Wojtyła's action and conduct, which is realised through a triad of attitudes mutually derived from one another. These are: dialogue, the participatory principle, and leadership. This chapter is devoted to discussing the above triad and the order of relationships between its elements.

Keywords: Dialogue, leadership, participation, personalism, responsibility

Abstrakt: Encyklika *Redemptor hominis*, będąca programem pontyfikatu Jana Pawła II, zawierała w swej myśli przewodniej przekonanie nie tylko o związaniu losów człowieka z Chrystusem, ale także refleksję nad indywidualną i społeczną naturą osoby ludzkiej. Wiedza na temat siebie i rzeczywistości jawi się w nauczaniu papieża jako zobowiązanie do działania, do brania odpowiedzialności w duchu sformułowanej przez niego normy personalistycznej, czyli przekonania, że każdemu człowiekowi należy się miłość ze względu na to, że jest osobą. To jedno proste zdanie można nazwać osią działania i postępowania Karola Wojtyły, które urzeczywistnia się poprzez triadę postaw nawzajem z siebie wynikających. Są nimi zasada uczestnictwa, dialog i przywództwo. Omówieniu tej triady oraz porządku zależności między nimi jest poświęcony niniejszy artykuł.

Słowa kluczowe: Dialog, przywództwo, uczestnictwo, personalizm, odpowiedzialność

Introduction

The guiding principle of the *Redemptor hominis* encyclical letter (John Paul II, 1979), which was John Paul II's pontificate programme, was the conviction that man's destiny is bound to Christ, reflecting on the individual and social nature of the human person. In the Pope's teaching, knowing oneself and reality appears as an obligation to act, to take

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responsibility in the spirit of the personalistic principle he formulated, that is, the faith that every human being deserves love namely because he or she is a person. *The personalist norm confirms this: the person is a good towards which the only proper and adequate attitude is love* (Wojtyła, 1981, p. 41). This one sentence can be called the axis of Karol Wojtyła's action and conduct, which is realised through a triad of attitudes mutually derived from one another. These are: dialogue, the participatory principle, and leadership. This chapter is devoted to discussing the above triad and the order of relationships between its elements. It seems, in fact, that scientific takes on personalism up to now have rarely, if ever, revealed the causal character of a growing person making the commandment of love the conscious principle of his or her behaviour. The methodology used is based on an analysis of the concepts of dialogue, participation, and leadership, within which a common foundation is observed: an orientation towards the person who listens and who is listened to (dialogue); who self-creates by participating in the lives of others (participation); and who sets goals and influences others in a way that helps them to develop and grow (leadership).

1. Content and scope of the *personalistic norm*

The idea of the personalistic principle emerges in Karol Wojtyła's book *Love and Responsibility*. He formulates it as a response to an objectivist, utilitarian approach to the other person. *A person's rightful due is to be treated as an object of love.* (Wojtyła, 1981, p. 42). The proposal to implement the personalistic norm in everyday life appears in many documents and statements of the Pope. We should begin our considerations with the *Familiaris consortio* exhortation, which was written as a summary of the Synod of Bishops' several years' work. In it, John Paul II indicated the four tasks of the Christian family: forming a community of persons; serving life; participating in the development of society; and sharing in the life and mission of the Church. One of the most important quotations from the document that links these four individual tasks is the passage on love being the essence of the family (John Paul II, 1981, no. 17). Thus, each task of the family, but also one of each of its members, can be interpreted integrally and pursued not as separate calls but as interpenetrating realities, life decisions and actions. A distinguishing feature of these guidelines lies, therefore, not so much in concrete recommendations, but rather in their source, namely love, which requires responsibility.

Wojtyła discerned that according to the personalistic norm, the value of the person is always higher than pleasure, need, or utility. In the course of his pontificate, he pointed out areas of human activity that had not hitherto been obvious, which, like the space of family relations, should be guided by this norm in the shaping of social relations: the workplace, institutional relations, state governance and international relations.

There are many speeches by John Paul II that were delivered in a spirit of shared responsibility for the protection of life, justice, and peace. The most interesting ones, as they bring hope for the greatest agency, seem to be those related to politics. *No one must shirk from actively, responsibly and generously participating in this common cause. Justice and peace depend on each one of us* (Jan Paweł II, 2011, p. 529).

This conviction stems from the anthropological and philosophical assumptions which Karol Wojtyła adopted and which made him a representative of Catholic social teaching. However, this is not the only reason. The way in which John Paul II develops the axiology and how he understands the social norms grounded in Christian thought is also due to his in-depth reflection on the question of the identity of the person and the spaces of its becoming or realisation.

Current research into the views of Poles and the formation of their values shows that when asked who is primarily responsible for social change, they do not indicate themselves at all, but instead they ascribe this responsibility to the state, institutions, and schools. More than 70% of respondents, when asked why it is worth protecting the environment, point to the future generation (Badanie, 2020). Thus, they do not personally relate to the need for change. By doing so, the individual also offloads responsibility onto a next generation, unspecified and difficult to account for.

The teaching of John Paul II leads in a different direction. It focuses on pointing out that agency in action must happen through the person, here and now. Hence his call for responsible participation in public life, which is addressed to everyone taking into account the responsibilities they can take.

In this context, the Pope's statements addressed to politicians as one of the most empowered groups with the strongest influence on social change are invaluable. The Pope's message focuses on several points. The two most important of these are, firstly, the promotion of solid values in public life. The change of reality takes place not by calling for it, but by working for *the promotion of perennial human values in public life, in accordance with the correct methods proper to political activity* (John Paul II, 2003). John Paul II defines politicians' tasks in terms of inalienable duties. They include taking into account *all those social conditions which favour the full development of human personality* (John XXIII, 1961, no. 65). The second point concerns absolute respect for the human person, based on a spiritual vision of man (John Paul II, 2003).

A particular feature of his teaching is linked to his profound anthropological and ethical conviction, substantiated on many occasions, that fraternity and solidarity are not utopian and that they can be realised without losing valuable traditions of one's own. This message is present, for example, in his speeches to the European Parliament (John Paul II, 1979). The source is the conviction that any organisation, any community, including such one as the European Union, can achieve unity in diversity, provided that all its actions are

directed towards a single goal: serving humanity. The human being is the decisive criterion that should order and guide all efforts. This kind of service requires constantly new initiatives (John Paul II, 1979). Commitment to the human person must be at the centre. It is then that concepts such as justice, development, or solidarity gain their strength (John Paul II, 1980).

John Paul II was convinced that all structural changes should be made with the human being in mind. The progress indicator should determine the degree of a person's development, on top of the level of planning and implementation of local social policies to make life more human. The Pope used the concept of a *city to the measure of man* (Miasto, 2020) to indicate that what matters for the development of a person is not so much material prosperity, although this is also necessary, but the value of life in its various aspects (from fundamental ones, such as protection from conception to natural death, to equally crucial ones such as the right to profess a religion, safety, care, development, and honesty). *All these human rights taken together are in keeping with the substance of the dignity of the human being, understood in his entirety, not as reduced to one dimension only* (John Paul II, 1979, no. 13).

The concept used by John Paul II's message seeks to express the idea that material goods, even if they may seem unlimited in their multiplicity and versatility, do not unfortunately have an unlimited capacity to satisfy human needs. Material wants and needs usually lead to conflicts and divisions between those who possess them and those who benefit from the goods. Needs, such as freedom, a sense of fulfilment, or a relationship with another person, are not limited to a material or spiritual range of values. For the individual person, both parallel levels of values are relevant. At the same time, material values are difficult to share in the sense that they will always be limited. Spiritual goods, on the other hand, are open to unlimited enjoyment by many at the same time, without diminution of the goods themselves. Indeed, the more people share in such goods, the more they are enjoyed and drawn upon, the more then do those goods show their indestructible and immortal worth (ibid.).

In order to understand the sources of the above message, it is necessary to follow John Paul II in the assumption that human life is a fundamental value and its protection is a priority in all decisions which can be influenced. Self-determination (also self-education and self-owning), which Wojtyła discusses in *Osoba i czyn* [*The Acting Person*] (Wojtyła, 2000, pp. 152-154), implies, among other things, a constant process of becoming aware what respect for life is and how it should manifest itself in one's everyday decisions. Wojtyła talks about developing an attitude of bravery and trustworthiness. Awareness of the reactions of one's body and mind, of their needs, limitations and possibilities, as well as of the reasons for decisions taken, is nothing but the foundation for a strong, stable identity, which not only does not waver under the influence of opinions and views, but it shapes personality, supported by lived experience. It drives the person to make the right decision in difficult,

extremely surprising moments (Starnawski, 2020). Such a decision is the right one since it results from working on oneself, and is always the best one which a person is ready to make at a given moment. At the same time, this means that personal maturity is a kind of a discretionary, ordering concept for social life.

2. Dialogue

The personalistic norm can come into life thanks to a number of characteristics present in the attitude of dialogue. These are: the knowledge and acceptance of one's identity, listening and openness to the other, and readiness to search for truth together. The essence of Wojtyła's concept of dialogue and its core is getting to know the other without any intention or desire to treat him instrumentally in any shape or form. This cognition for cognition's sake, which is nevertheless a prerequisite for all further action and cooperation, constitutes the uniqueness of Wojtyła's concept. Dialogue, in this sense, is therefore not originally understood as an agreement, compromise, consensus, etc., but is first and foremost a meeting of persons and an opening for mutual knowledge.

According to Karol Wojtyła, it is necessary to accept that a community will always be heterogeneous, as diverse as the people who make it. It is impossible to imagine a reality in which everyone thinks the same, wants the same, and solves problems identically. Thus, the assumption Wojtyła is making, that every contact with the other is a meeting of persons in the space of their differences, seems to be true. Seemingly, in this context one could argue with the first premise of the philosophy of Emmanuel Levinas or Fr. Józef Tischner, took as their starting point that the other is a stranger. In the idea of dialogue, it is necessary to construe an assumption that every other is different, but not strange. The first step in introducing dialogical thought in society is to understand that it is utopian to have a model of thinking in which we want everything and everyone to be reconciled with each other. It is the otherness of the other, and therefore the very diversity, that allows one to know oneself. This is also where the participation principle begins to be implemented. Acceptance of the diversity is the first step towards interpersonal and social dialogue (Żukowska-Gardzińska, 2020). Development is not measured by the quality of our lives, but by how aware we are of ourselves and to what extent, for the sake of being in dialogue, we also allow others to be themselves. It is out of respect for ourselves and others that the level and format of dialogue will be an indicator of our humanity. In dialogue, in addition to being open to what the other thinks, it is equally important to be aware of the reason for this. It is extremely difficult to accommodate and agree to interpersonal differences, especially in situations where community decisions would have to be taken. It is even more difficult to recognise that, despite our differences, dialogue is the only thing that can unite and sustain us as a society. Rightful opposition (Wojtyła, 2020, pp. 324-325) will also be an element of dialogue, but one

which is not just conversation and communication, but which demands a meeting of persons, not social roles, not opinions, or showy and emotional rationales. After all, dialogue does not presuppose abandoning one's identity and sacrificing it for the sake of a short-term agreement. *[Dialogue] must be directed towards the recognition of individuals and human groups in their specific nature; in their original character, with the area of freedom which they need,* (John Paul II, 1983a, no. 10). It is particularly difficult to engage in dialogue or to take responsibility through decisions and actions in conflicts concerning fundamental issues, namely, values (such as life or freedom) and needs (such as security or belonging). The most complex social situations usually penetrate deep into the personality issues that define a human being. In such a case, understanding and even acceptance of other views and decisions is extremely difficult. For John Paul II, the first step out of such a social *passus* is to direct the debate not towards who and when has what rights, or who is more disadvantaged in a given situation, but to ask how to build a reality in which we can start with applying the personalistic norm. Otherwise, when the action taken does not serve the common good, a legitimate and justified objection is grounded. It is done not against the attitudes of dialogue, but precisely and paradoxically in defence of it. Opposition, in Wojtyła's understanding, is necessary when we witness or participate in events in which the good of a person in general is not on the table, and is replaced by the perspective of meeting the subjective needs of individuals or groups (Wojtyła, 2020, pp. 325-326). The fact that a just objection is never the result of deliberations or consideration is even more important. It is not emotional, but it is the result of working with one's conscience. It is an expression of the defence of values, and therefore of one's identity. In this sense, it is dialogical because it does not allow, firstly, the loss of personality and, secondly, or even more importantly, it upholds the respect and affirmation of one's neighbour (the personalistic norm). The work of making dialogue a reality allows us to expand the space of encounter between subjective truths and egoistic needs in favour of a common approach to the truth about ourselves and the reality that at any given moment and time is the best we can give to each other and shape together.

3. Participation results from the attitude of dialogue

Dialogue understood in this way shapes the reality in which man is immersed, but at the same time it becomes a way of realising the theory of participation, described by Wojtyła as if at the end of his reflections in his book *The Acting Person*. In practical terms, it is a certain concept of the process of forming a person's personality. The content of this concept consists of the interdependence between the fact that man finds himself and understands himself by participating in the actions of others, and at the same time is able to act together with others, thus realising himself (Wojtyła, 2020, pp. 308-309; Zboralska, 2012). A truly human act (Wojtyła 2020, pp. 304-306), as Wojtyła describes it, is such because it affects and

shapes the person, and the motive of its undertaking is – only and as much – the person. Through this act, the person obtains information about himself and on this basis, builds his or her own identity also by being in community with others. Wojtyła is not concerned with every action a person takes. He understands it as a conscious and creative human activity. The human deed is a particular given moment in the experience of the person, and in fact through it the person is revealed. The more authentic and self-aware one is, the more authentic relationships one creates. Performing a truly human act is a call to transfer the subjective recognition of values into the depths of objective truth, at the source of which is God.

Thus, if, by functioning in a community, a person realises himself, then, at the same time, what acts he performs together with others affect the values that he realises and that co-create him (ibidem, pp. 306-307). It can be said that an individual's identity is created through connections with others, and solidarity leads to acting in the interest of others. In this context, it becomes clearer that the personalistic norm should not be treated as a world-view or philosophical choice, although it will always depend on freedom of decision. The notion of a *norm* acquires significance here, because by complying with it, man creates himself. In other words, *to be oneself* means to transcend oneself. At the same time, any kind of being *together with others* presupposes an ethical reference to *one's neighbour* and *member of the community*. With that in mind, the first reference, *one's neighbour*, implies that the assignment of all human beings to one another on the basis of their humanity itself, and the reference system of a "community member" does not yet reveal this assignment (Wojtyła, 2000, p. 333). According to Wojtyła, the still valid task for human communities is to perceive the necessity of creating such bonds *together with others* on a personalistic level, so that a reference system of the *neighbour* becomes established as fundamental and superior (ibidem, 335). In this context, transformational leadership which aims at change resulting from the value of the person as such, is a way of accomplishing this task.

4. Leadership

The implementation of the dialogue and the principles of participation allow the person to act as a leader. This combination of the three concepts of participation, dialogue and leadership visualises what it is in practice and what the life of an integral person, who subordinates their emotions and desires to conscience, acting in freedom, based on faith in God, might look like.

Leadership is the attitude by which a person effectively pulls other people along, giving direction to their actions (Maxwell, 2019, p. 17). Several schools and models of leadership always emphasize that a leader, through his or her behaviour, influences the change of decisions, behaviours, and attitudes but also brings about social change

understood not only in the professional context, but also in the individual, family or global context (Karaszewski, 2008, p. 68). One does not become a leader by using coercive measures, nor can one establish oneself as one. This is due to the personal qualities of the leader, who becomes an authority for the group, and the group follows him/her because they see a possibility of changing the existing reality and developing themselves therein.

In relation to John Paul II, we can speak of integral leadership, which was characterised by: his personal authority, strength of will, determination and consistency of action, as well as humility and the supportive nature of the relationships he created. Wojtyła's leadership consisted in the fact that he engaged in action for the good of others, and through natural action through dialogue and the principle of participation, he made people gather spontaneously, who changed reality by his side and together with him. A characteristic feature of John Paul II's leadership is that it was derived from dialogue as a natural, one might say, way of human functioning in a reality created in the image and likeness of God, for which the leader feels a particular responsibility.

Wojtyła himself did not directly analyse the notion of leadership or leading, but he dealt with these ideas through his many speeches, meetings and statements. One of the most interesting are those addressed to young people (John Paul II, 1985) or to politicians, discussing the meaning and purpose of the actions one takes.

A leader develops leadership qualities throughout his or her life. Thus, a leader in a process of constant self-education and self-possession. He or she does not do so because of personal ambition. Rather, a leader feels unsatisfied with the experienced relationships and situations, and thus adopts an attitude of striving to learn about reality, to continually develop, to establish and build relationships based on trust, to see the wider context of the witnessed events, and to direct his or her reactions towards serving others.

For a leader, the pursuit of integrity is a natural way of knowing oneself. This enables him or her to use all the qualities of their character, to respond effectively to circumstances, while turning challenges into a path for their own development. However, integral leadership is not a skill. Of course, a person develops different skills and qualities as part of their development, but leadership is an attitude. It is about who you are and this is reflected in all aspects of your personal and professional life.

Karol Wojtyła also had such a personality, but at the same time he wrote a lot about it and defined the assumptions of the leadership model in a simple way. He often used a form known in communication language as *call to action*. In other words, he used short phrases calling for action. Some of the most prominent ones can be mentioned as examples: *Do not be afraid* (John Paul II, 1978), *You need to be demanding of yourselves* (John Paul II, 1983b); *You need to be rather than to have* (John Paul II, 1987, no. 5); *you must on the one hand "love the world" ... and at the same time you must acquire interior detachment with regard to all this rich and fascinating reality that makes up "the world"* (John Paul II, 1985, no. 5); *Indeed, it is my hope that*

your youth will provide you with a sturdy basis of sound principles, that your conscience will attain in these years of your youth that mature clear-sightedness that during your whole lives will enable each one of you to remain always a "person of conscience", a "person of principles", a "person who inspires trust", in other words, a person who is credible (ibidem, no. 7); Each one of you must in some way contribute to the richness of these communities, first of all by means of what he or she is. ... Man sees himself, his own humanity, both as his own interior world and as the specific area of his being "with others", "for others" (ibid, no. 7); you are strong with the power of human brotherhood (ibid, no. 15).

Publications (Maxwell, 2019; Collins, 2018; Chand, 2006) on leadership present different sets of leader personality and character traits. Since one of the key concepts related to personal development that Wojtyła uses is integrity, it seems reasonable to call the attitudes he presents as integral leadership, which requires dialogue and participation at the same time. These will include features such as: personal authority, strength of will, determination, consistency of thought, action and teaching, consistency of action, humility, creating relationships not for oneself but for service to others, goal-oriented action regardless of what others think; voluntariness of participation; acting by pursuing one's mission and inviting others to join in.

Of course, what distinguishes the leadership of John Paul II from the models of leadership known today is the source of this action, namely, God. Dialogue saves the other from the misery of selfishness. Wojtyła's leadership is aimed at service to the other. It is the result of the creative act of God, who has given man his image and likeness, but has also made him responsible for other people and the created world. The teaching of John Paul II makes it possible to see the practical and inclusive message of the theology of grace in everyday life. Entering into dialogue, participation, and leadership happens through the free will of man. But it itself needs to be developed as well, and the human person needs to be perfected in moral and conscientious choices. The good of the person, the common good that would result from the triad: participation, dialogue, and leadership, is always related to God and results from a relationship with God. It is he, and not man as such, who is the reference point. Admittedly, I would define John Paul II's vision of leadership as reaching the fullness of humanity (by achieving the integrity of the person), but while assuming that we are thinking of a fullness whose point of reference is God, who saves man. The Pope's last will and testament, and in particular one of the passages he added during his pontificate, may be helpful in understanding this idea. On 1 March 1980, John Paul II added a sentence to his will: *I hope too that it [death] shall be made useful also for this important cause in which I am trying to serve: ... the safeguarding of the human family and of all the nations and the peoples (among these I refer in particular to my earthly Country), useful for the persons who in a special way have entrusted to me (John Paul II, 2000).* It is faith that is the driving force behind action on behalf of others, and leadership in such a model, one might say, happens by the way, as an

unplanned and unintentional activity. It is the probably natural result of the extent to which it is filled with action driven by the personalistic norm. This is why the leadership that Karol Wojtyła represents is so perfectly illustrated in his biography. By way of example, I will mention just a few facts which, in my opinion, most accurately reflect the nature of this leadership, and which are the result of work on dialogue and making the participatory principle a reality.

5. The personalistic nature of John Paul II's leadership

Polish empirical research on the public perception of John Paul II's leadership has shown that the very notion of exerting influence is strongly associated with the field of politics. Consequently, the majority of respondents, even if they believe that the Pope played a very important role in the socio-political changes of the 20th century, do not link this action to his leadership (Łukasik-Turecka, 2020). In a way, this report confirms the previously available research results according to which we, as societies, use cultural codes that contain a vision of a perfect leader (Żukiewicz, 2011). Unfortunately, the most popular theories such as Gustav le Bon's or the much earlier one by Niccolò Machiavelli, where the most important determinant of action is purpose or charisma legitimising power, do not fit John Paul II. Consequently, it is difficult to spot a leader who escapes the accepted and assimilated norms. In a theological context, one could conclude that Karol Wojtyła's leadership is revealed due to a need for a man who would remind and call for the love of one's neighbour with an effect that goes beyond the realm of religious reflection and reaches into political, social and cultural decisions.

During his first pilgrimage to Poland, John Paul II met with the communist authorities, who did not want to allow him to come. The pilgrimage marked the beginning of the communist systems in Central and Eastern Europe collapse (John Paul II at the Belvedere, 2 June 1979). The Pope spoke at many international forums. These utterances inspired people all over the world. They set the tone and direction for organisations, as was the case with the now famous speech at the United Nations on 2 October 1979. John Paul II said there that the dignity of the person is the foundation of justice and peace. *The progress of humanity must be measured ... by the primacy given to spiritual values and by the progress of moral life* (John Paul II, 1979).

In 1994, the *Time* magazine declared John Paul II as Man of the Year. He was nominated for his vision of the good life and for following it. Some of the Pope's biographers put forward bold theses to the effect that ideologies, beliefs and worldviews give way when confronted with the person of John Paul II. Paweł Skibiński's book (Skibiński, 2020), Bernard Lecomte's articles (Lecomte, 2020, pp. 43-50) or Paweł Zuchniewicz's journalism (Zuchniewicz, 2020) are written in such a spirit. How else can one interpret the fact that

international leaders, not always Catholics, sought a meeting with the Pope; that the Pope's audience was awaited by the authorities and 80,000 young Muslims in Casablanca (John Paul II, 1985); that the international media, critical of the Catholic Church, changed the narrative from negative to positive during his pilgrimage, recognising the Pope's leadership? And perhaps the most obvious testimony to John Paul II's leadership was when his funeral brought together so many heads of state and international leaders, who met in St Peter's Square not because of their Catholic faith. People followed John Paul II not because of his function, not because he was the head of the Catholic Church, and also not because of what he did for people. They followed him and they still follow him today because of who he was and what he represented. On Maxwell's leadership scale, this is the 5th highest level a leader can achieve (Maxwell, 2019, p. 21). For this reason, among others, the memory of John Paul II is still present during the World Youth Day (Mercier, 2020, pp. 309-321), which, as an initiative of the Polish Pope, continues even though its originator is no longer with us. Thus, the causal and influential effect on others, which is usually sought in determining a person's leadership levels, is being realised.

Summary

Dialogue, participation, and leadership as concepts seem to be coming from other axiological levels. Each of them, however, not only fosters the discovery of the person's integrity, but allows the individual to go through life responsibly, with a sense of self-fulfilment and empowerment in the context of the surrounding reality. The triad described in this article clearly shows that the Polish Pope's teachings are not about imitating him, but rather about understanding the meaning and essence of his message and translating it into one's own individual life. The above analysis has shown that the conviction that the personalistic norm is the proper determinant of one's relation to the other person, but due to the nature of man, also the relation to himself delivers a certain summary of the personalistic reflection of Karol Wojtyła. Two natures of love appear here: an ethical one connected with the notion of *neighbour* and a social one focused around the reflection on *being together with others*. If, therefore, the assumption is made that the person realises himself, discovers himself, and finally becomes fuller through actions (truly human acts – *actus humanus*), then the causal character of such attitudes as dialogue, participation, and leadership becomes understandable. The integrity of this triad is revealed both in the very characterisation of John Paul II as a person and as a consequence of his desire to apply the personalistic norm in his life.

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Psychological aspects of religious morality in middle and late adulthood

Psychologiczna problematyka moralności religijnej w okresie średniej i późnej dorosłości¹

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Abstract: As a result of the study, structure of religious morality including the following categories was distinguished: basis of moral functioning, moral attitude toward conflict situations, moral attitude toward experienced dissonances, and reference to moral autonomy. In terms of basis of moral functioning, the following subcategories were identified: self, others, religion, consequences. For moral attitude towards conflict situations, the distinguished subcategories were: task-oriented, avoidance, emotional, religious. In regard to moral attitude toward experienced dissonances, the subcategories were: informative, normative, avoidance, conflict. In terms of reference to moral autonomy, these were: compliance and non-compliance. The participants of the study were 120 Catholics, 60 in middle and 60 in late adulthood. A Piagetian exploratory-critical interview designed on the basis of Walesa's model of integral religiosity development was used. Statistical analyses showed that the frequency of specific subcategories of religious morality was significantly differentiated by age for the domains: basis of moral functioning, moral attitude toward conflict situations, and moral attitude toward experienced dissonance. In late adulthood, religiosity serves an important function, especially in situations of conflict or events related to experiencing moral dissonances.

Keywords: religious morality, moral functioning, moral dissonance, moral conflict, moral autonomy

Abstrakt: W ramach badań wyłoniono strukturę moralności religijnej, która zawiera kategorie: podstawa funkcjonowania moralnego, stosunek moralny do sytuacji konfliktowych, postawa moralna wobec doświadczanych dysonansów, odniesienie do zasady autonomii moralnej. Dla podstawy funkcjonowania moralnego wyodrębniono subkategorie: Ja, inni, religia, konsekwencje. W przypadku stosunku moralnego do sytuacji konfliktowych są to: zadaniowy, unikający, emocjonalny, religijny. Dla postawy moralnej wobec doświadczanych dysonansów wyłoniono subkategorie: informacyjno-religijna, normatywna, unikająca, konfliktowa. W odniesieniu do zasady autonomii moralnej były to: zgodność i niezgodność. Zbadano 120 osób wyznania katolickiego, po 60 w okresie średniej i późnej dorosłości. Zastosowano Piagetowski wywiad eksploracyjno-krytyczny, którego konstrukcję oparto o model religijności Walesy. Częstość występowania określonych subkategorii moralności religijnej była istotnie różnicowana przez wiek osób badanych dla: podstawa funkcjonowania moralnego, stosunek moralny do sytuacji konfliktowych, postawa moralna wobec doświadczanych dysonansów. W okresie późnej dorosłości religijność pełni ważną funkcję – szczególnie w sytuacjach konfliktowych lub związanych z doświadczanymi dysonansami moralnymi.

Słowa kluczowe: moralność religijna, funkcjonowanie moralne, dysonans moralny, konflikty moralne, autonomia moralna

¹ Artykuł w języku polskim dostępny jest na stronie:
<https://www.stowarzyszeniefidesetratio.pl/Presentations0/2021-4Tata2.pdf>

1. Introduction

One of the greatest challenges facing modern science is building moral postulates which are strong and universal enough to be accepted by people in all the world, while not violating the conceptual frameworks of individual religions or political systems (Zagzebski, 2007). Most researchers agree that moral systems result from interaction of values, practices, and psychological mechanisms. Their integration aims to regulate selfishness and enable proper social relationships (Richerson & Boyd, 2008).

In order to analyze the phenomenon of morality, it is worth noting two main streams of research. The first is historically derived from developmental psychology, works of Piaget (1967) and Kohlberg (1978), who investigated understanding of moral concepts and the process of their acquisition. Their studies resulted in the conceptualization and measurement of development of morality influenced by cognitive development. According to Piaget (1967) and Kohlberg (1978), changes in moral development involve a transition from conformity to moral autonomy and are accompanied by internalization of universal ethical principles. The essence of moral development is self-mastery, gained not only by refraining from undesirable reactions, but also by acting in accordance with one's own value system (Borowska, 2020; Osewska, 2017; Chlewiński, 1991; Bandura & McDonald, 1963).

The second school of research offered by neuroscientific perspective explains moral behavior through neural processes, putting moral emotions in its core (Wilson, 2000). Shame, guilt, embarrassment and pride, which are examples of moral emotions, are evoked by self-reflection and self-evaluation. They boost energy to do good and to avoid doing bad (Kroll & Egan 2004), because they provide immediate punishment (or reinforcement) of behavior (Tangney, Stuewig, & Mashek, 2007). The main premise of this trend, which is based on evolutionary, neurological and social psychology is that evolution shaped the human brain to develop physical structures designed for the experience of moral emotions. Neuroscientific studies have attempted to verify locations of the brain responsible for moral judgments and empathy, centering on the role of cortical regions. Nonetheless, researchers stress the importance of more than one brain area, as moral thinking interacts with other cognitive functions, such as abstract reasoning, emotional and cognitive control, information integration, memories (Cuñat-Agut, Martí-Vilar, & Suay, 2016).

Researchers seek to integrate the two presented approaches, creating a synthesis that shows morality in the context of cognitive, affective, automatic and conscious processes (Bargh, Chen, & Burrows, 1996). Moral reasoning may reflect the use of abstract moral principles, but also specific life experiences or religious identities that are used to situate self in the world (Cushman, 2013). Both above-described perspectives present a holistic understanding of morality but have rarely addressed religious morality (Haidt, 2008).

The complexity of the relationship between religion and morality stems from the fact that both constructs are multidimensional and relate to different areas of reality. Just as religious values influence moral attitudes, moral content independent of religion can also affect its perception. Yilmaz and Bahçekapili (2015) observe that cognitive, affective and behavioral components of religiosity are negatively correlated with engaging in morally questionable behaviors. At a general level, these findings support claims of high value and normative influence of religion on societies (Field, 1979; Skovoretz, Fararo, 1986; Walesa, & Tatala, 2020).

Religiosity plays important roles in human life. Chlewiński (1991) lists a few of its functions: giving meaning to life, ordering and hierarchizing values, enhancing a sense of trust and security, identifying with group and oneself, as well as playing a therapeutic role. Given that religiosity and morality are closely related, the issue of religious morality is of particular interest to researchers (Mariański, 2014; Tatala, 2008). In his cognitive-developmental model of integral religiosity development Walesa (2005) proposes that religious morality differs from the classically understood morality in that the criterion of reference here is religion, and its manifestation is the use of religious principles in making contentious decisions. Religious morality links together cognitive, emotional and social aspects of human existence; its function is to help people make the right judgment and take the correct attitude towards events of a moral nature. It stems from nature, cultural achievements and religiosity (Rydz, Walesa & Tatala, 2017; Tatala, 2009). The main thematic areas of religious morality by Walesa (2005) are: 1) base to which the person relates his/her moral functioning, 2) moral attitude towards the external world (including: conflict situations, experienced dissonances), and 3) understanding of moral autonomy, which is an expression of moral maturity. It can be assumed that the above-mentioned aspects may vary depending on the degree of maturity and stage of development of both morality and religiosity (Rydz, Walesa, & Tatala, 2017).

Human development, a continuous process of transformation of behavior and mental structures, features also the aspect of morality (Michalska, Szymanik-Kostrzewska, Gurba, & Trempała, 2016). In childhood and adolescence, changes in morality primarily depend on authority of parents, followed by teachers, and then peers (Młyński, 2020). During adulthood, these changes are linked to personal experiences and achievements (Czyżowska, 2008). This is when life wisdom emerges, expressed through understanding, kindness and the need to pass it on to the younger generation (Walesa & Tatala, 2020).

Like morality, religiosity also develops over the course of life. In childhood religiosity is magical and relates to authority and laws, while in adolescence and young adulthood it is characterized by autonomy and authenticity (Tatala, 2008). In adulthood, stages of religiosity are divided into three periods, early, middle and late adulthood respectively. Religiosity in early adulthood is realistic and stable, in middle adulthood it is fulfilled, and in late

adulthood – eschatological (Walesa & Rydz, 2019). Fulfilled religiosity is a time of building a sense of accomplishment, forming close relationships. This period is associated particularly with crystallization of religiosity and establishment of one’s own hierarchy of values based on religious morality. Eschatological religiosity is a time of justifying the meaning of life, an attempt to synthesize previous experiences (Tatala, 2020). This stage of religiosity is expressed by deepening one’s relationship with God and directing attention towards religious experiences (Tatala & Walesa, 2020). Religiosity serves a protective function against feelings of loneliness and loss (Łoś, 2020).

The purpose of the presented research was to identify subcategories of domains of religious morality proposed by Walesa (2005) in adults. It was also examined whether the subcategories are differentiated by middle and late adulthood.

2. Method

2.1. Participants

The study was conducted among people of Catholic faith involved in religious life and belonging to various communities of the catholic church. The participants were 120 religious individuals (60 in middle and 60 in late adulthood); the sample was gender-balanced. Respondents resided in the following provinces: Podkarpackie, Małopolskie, Mazowieckie, Lubelskie, Podlaskie, and Świętokrzyskie.

2.2. Procedure

The conducted study was qualitative in nature. Interviews with respondents were conducted during individual meetings. The participants were informed about the aim of the research and were assured of anonymity and voluntary participation in the study. The research was cross-sectional due to the fact that the influence of the historical cohort was small (Shulgin, Zinkina, Korotayev, 2019; Bengtson, Silverstien, Putney, Harris, 2015). The authors used exploratory-critical interview on the development of religious morality in adults, which is based on Walesa’s (2005) cognitive-developmental model of integral religiosity development. The respondents were asked the following questions:

- 1) What are you guided by in recognizing moral right and wrong?
- 2) How do you deal with the things that disturb your relationship with God and people?
- 3) How do you deal with the fact that moral authorities do not judge important events uniformly?
- 4) What is your understanding of the principle: *Love and do as you please?*

The results of the study were categorized: qualitative data was transformed into quantitative data which allowed for statistical analysis of the collected material. The

psychometric value of the method was checked with the reliability assessment: test-retest. A retest study was conducted after two weeks on a group of 40 participants. Five competent judges rated similarity of the subjects' responses obtained during the first and second round of testing on a scale of 0 to 100. The judges were consistent in their ratings, which was shown with nonparametric *W-Kendall* concordance coefficient ($p < .001$). No significant differences between the results from the first and second study were found which indicates the stability of the obtained data.

The obtained data allowed to identify 14 specific subcategories within the four main domains of statements: (1) basis of moral functioning; (2) moral attitude towards conflict situations; (3) moral attitude towards experienced dissonances; (4) reference to moral autonomy (Walesa, 2005) (see Figure 1).

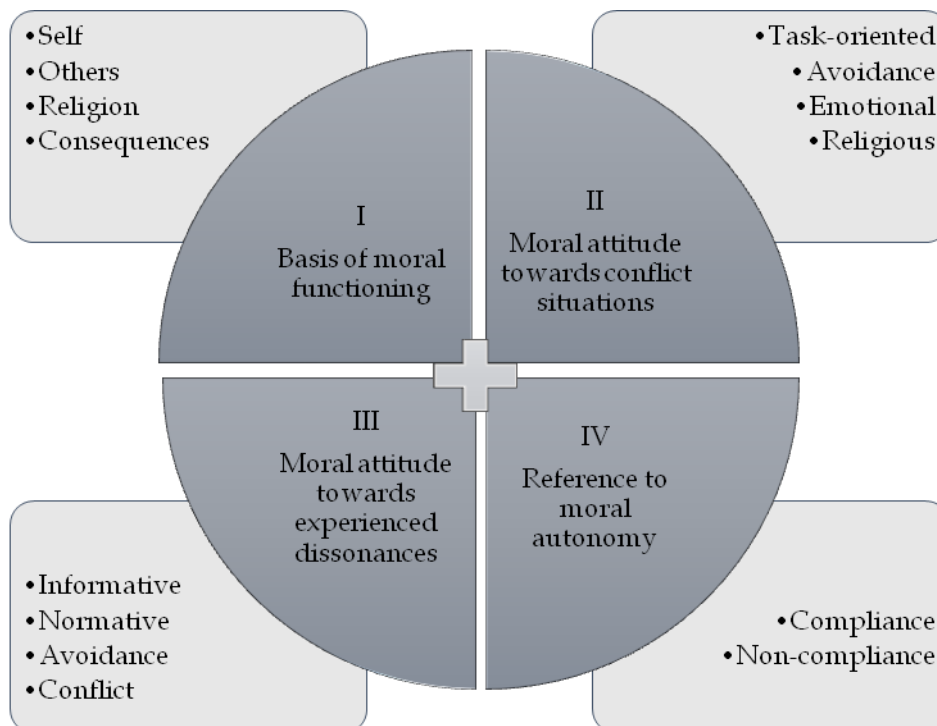


Figure 1. Structure of religious morality.

With respect to statements relating to basis of moral functioning, four subcategories were distinguished: (1) self; (2) others, (3) religion, and (4) consequences. The subcategories relate to knowledge of rules of moral conduct, indicating competence in moral functioning. The self subcategory includes statements of recognition of moral right and wrong as well as self-improvement, e.g.: *I don't think I have much trouble distinguishing between moral right and wrong. Worse is choosing what is right and not wrong* [56M42²]. The others subcategory indicates contribution of moral authority figures, which is usually a clergy person or a religious community leader: *I have a regular confessor who helps me in special cases, to judge when I have doubts* [24M68]. Statements indicating religion subcategory imply following only the religious principles (e.g., Decalogue, Scripture) and making moral choices that take into account individual relationship with God: *I am guided by the Commandments, by God's light, by living according to God's principles* [48F52]. The consequences subcategory mainly refers to following principles that help maintain social order, which leads to experiencing moral satisfaction from the realized good: *When I do something wrong, I feel anxious, irritable, angry, dissatisfied. Goodness brings fruit, joy, peace* [12F31].

With reference to statements encompassing moral attitude towards conflict situations four subcategories were distinguished:

- 1) task-oriented,
- 2) avoidance,
- 3) emotional
- 4) religious.

Task-oriented subcategory refers to statements that indicate experiencing doubts, crises, and taking actions that lead towards feeling moral satisfaction from the realized good, e.g.: *I'm trying to overcome my shortcomings with willpower. I work on my weaknesses. When I feel anger towards someone, I'm trying to change it by looking for positive qualities in that person and our relationship* [39M38]. Statements linked with the avoidance subcategory are characterized by lack of engagement with experienced hardships, as exemplified by the following statement: *I'm trying to push such things away* [29M30]. The emotional subcategory refers to bearing the psychological costs of negative emotions. The experienced emotions are often expressed through rebellion, crisis, or feelings of loneliness: *I am straightforward by nature, not to say naive. It took me a long time to realize that not all people are honest and fair with me* [72F68]. The religion subcategory refers to choosing to take certain activities in conflict situations. Those activities are expressed through prayer, hope, strengthening the relationship and closeness with God. They result in an increase in trust in God, a sense of security, despite bearing possible personal costs: *What helps me is frequent confession, prayer, where I can stop, rethink the*

² This abbreviation is a reference to the booklet containing the whole interview with the participant. The initial number indicates the ordinal number of the interview, followed by an indication of gender and age of the respondent.

situation [7M50].

Statements regarding moral attitudes toward experienced dissonances were divided into four subcategories:

- 1) informative,
- 2) normative,
- 3) avoidance,
- 4) conflict.

The informative attitude involves an active search for religious justification while being open to new information. It manifests itself through subjective acceptance of the values necessary to realize one's moral principles, despite experiencing possible conflicts: *This is where the Holy Scriptures helps. Thanks to the fact that I know the Word of God, I participate in retreats, catechesis, I can look for answers. I have formed an understanding, an opinion* [44F44]. In contrast, adopting a normative mindset is characterized by defending and wanting to maintain the status quo; it is characteristic of people who follow moral conformity: *If someone is a moral authority to me, I'm trying to obey* [29M30]. The avoidance attitude is characterized by behaviors that defer confrontation with moral issues: *I cut myself off from it. I don't listen to it, I just live how I please, the way I think* [53F66]. The conflict subcategory illustrates the occurrence of moral dilemmas which result from the fact that acknowledged moral authorities have failed to formulate clear and unambiguous verdicts. This leads respondents to experience discomfort and express disapproval of the solutions proposed by them, e.g.: *I then ask myself if this is a moral authority? Then it bugs me and I give up on it. I look for another moral authority* [76M54].

In terms of moral autonomy, two subcategories emerged: compliance and non-compliance. Statements regarding the compliance subcategory refer to the knowledge of norms of conduct, consideration of more subtle and existentially meaningful rules that do not disregard the well-being of others. This is illustrated by the following statement: *Through this principle of Love and do as you please, God tells us: love other people and be free to do what you want, just don't hurt others in the process* [15F34]. The subcategory of non-compliance is essentially expressed in one-dimensional, literal interpretation of the rules, e.g.: *For me, the words "Love and do as you please" are exclusive. I understand love as totally selfless devotion to someone. But to do as I please is for me selfishness and pride, demanding what I want* [51M43].

3. Results

The main purpose of statistical analyses was to verify the variation in occurrences of subcategories within two developmental periods - middle and late adulthood. To determine the frequency of individual observations, Cramer's V test was applied for each of the four domains of religious morality.

Table 1. *Variation in occurrences of the domain basis of moral functioning*

		Developmental period						Sum	
		Middle adulthood			Late adulthood				
		<i>n</i>	%	Adjusted residuals	<i>n</i>	%	Adjusted residuals	<i>n</i>	%
Basis of moral functioning	Self	8	13.3%	-.8	11	18.3%	.8	19	15,8%
	Others	24	40%	3.8	6	10%	-3.8	30	25%
	Religion	24	40%	-2.2	36	60%	2.2	60	50%
	Consequences	<5	<i>n</i> <5	<i>n</i> <5	7	11.7%	.9	11	9.2%
Sum		60	100%		60	100%		120	100%

Cramer's V = .35; *p* < .01

For the domain basis of moral functioning, it was observed that the statements of those in middle adulthood were more often characterized by the subcategory others, while for late adulthood it was religion.

Table 2. *Variation in occurrences of the domain moral attitude towards conflict situations*

		Developmental period						Sum	
		Middle adulthood			Late adulthood				
		<i>n</i>	%	Adjusted residuals	<i>n</i>	%	Adjusted residuals	<i>n</i>	%
Moral attitude towards conflict situations	Task-oriented	21	35%	2.1	11	18.3%	-2.1	32	26.7%
	avoidance	18	30%	2.0	9	15%	-2.0	27	22.5%
	emotional	<5	<i>n</i> <5	<i>n</i> <5	<5	<i>n</i> <5	<i>n</i> <5	5	4.2%
	religious	20	33.3%	-2.9	36	60%	2.9	56	46.7%
Sum		60	100%		60	100%		120	100%

Cramer's V = .32; *p* < .01

For moral attitude towards conflict situations, it can be observed that the statements of people in middle adulthood were more often characterized by the subcategory task-oriented and avoidance, while for late adulthood it was the religious subcategory.

Table 3. Variation in occurrences of the domain moral attitude towards experienced dissonances

		Developmental period						Sum	
		Middle adulthood			Late adulthood				
		<i>n</i>	%	Adjusted residuals	<i>n</i>	%	Adjusted residuals	<i>n</i>	%
Moral attitude towards experienced dissonances	Informative	<5	<i>n</i> <5	<i>n</i> <5	21	35%	3,8	25	20.8%
	Normative	29	48.3%	1.3	22	36.7%	-1.3	51	42.5%
	Avoidance	13	21.7%	.7	10	16.7%	-0.7	23	19.2%
	Conflict	14	23.3%	1.7	7	11.7%	-1.7	21	17.5%
Sum		60	100%		60	100%		120	100%

Cramer's $V = .36; p < .01$

For the dimension of moral attitude toward experienced dissonances, it is observed that the statements in late adulthood were significantly different due to informative subcategory. No statistically significant differences were found for reference to moral autonomy ($p > .05$).

Discussion

Relationship between religion and morality has been the subject of considerable debate. The question can be asked: Does religion make a person more moral? The conducted research allowed to categorize the qualitative results and describe religious morality by the following domains: basis of moral functioning, moral attitude towards conflict situations, moral attitude towards experienced dissonances, reference to moral autonomy. In terms of basis of moral functioning, four subcategories were identified: self, others, religion, consequences, indicating the criterion of reference when making moral judgments. For moral attitude towards conflict situations, four subcategories were identified: task-oriented, avoidance, emotional and religion. Regarding moral attitude towards experienced dissonances the following subcategories were proposed: informative, normative, avoidance and conflict. Statements concerning reference to moral autonomy were classified into two subcategories: compliance and non-compliance. Variation found in aspects of religious morality results from many factors, distinctiveness of groups, cultures, but also variation in social experiences (Ryś, 2015; Turiel, 2006). Thus, just as some dimensions of religion may promote certain aspects of morality, others may suppress or impede same or other aspects (McKay & Whitehouse, 2014). Depending on which aspects interact, individuals may prefer a particular domain of religious morality. People engage in moral reasoning primarily to support their key intuitions and to resolve difficult cases where antagonistic intuitions pull them in different directions (Haidt, 2008).

In the presented study it was verified whether the distinguished subcategories vary in terms of frequency among people in middle and late adulthood. For three out of the four separated domains, the differences in frequency were found to be statistically significant. Persons in late adulthood were more likely than persons in middle adulthood to include religious aspect of morality: for basis of moral functioning, moral attitude toward conflict situations and moral attitude toward experienced dissonances. In turn, persons in middle adulthood were significantly more likely to be guided by and take into account the opinion, advice and support of others in their basis of moral functioning. In addition, for moral attitudes toward conflict situations, those in middle adulthood were significantly more likely to choose a task-oriented or avoidance moral coping strategy. This is consistent with results of research which place religiosity as a predictor of moral behavior (Conroy & Emerson, 2004).

The observed differences between individuals in middle and late adulthood may also indicate that the latter are characterized by higher levels of religiosity in general (Bengtson et al., 2015) and possessing a clearer and more coherent picture of God (Kostrubiec-Wojtachnio & Tatala, 2014). This can be explained by achieving eschatological religiosity which is expressed in a tendency to relate everything to God more comprehensively (Walesa & Rydz, 2019). It is spurred by greater life wisdom, consequence of evaluation of one's whole life (Erikson, 1963).

Through the novelty of the distinguished subcategories, the present study has a number of limitations. Firstly, the exploratory nature of research design does not ensure the accuracy of the presented model. The validity of the introduced theoretical terms was supported by the stability of ratings coming from expert judges. In the future, however, it would be worthwhile to create scales for the isolated subcategories. Secondly, a comparison of subcategories in the two developmental periods was conducted, however, it is certain that other variables, such as psychological and sociodemographic aspects, are behind the variation in those subcategories. In future research, it would be useful to control the level of religiosity in each age group, as it may have an important role in assigning individual statements to a particular subclass.

The results presented in this article belong in the discussion of religious morality, which is a subtle process and can be extremely difficult to observe in the general population. Higher level of religious aspects of morality found in late adulthood may inspire search for other potential predictors determining the frequency of particular subcategories of religious morality found in this research.

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Predictors of the existential dimension of gerotranscendence in women. Intergenerational differences

Predyktory egzystencjalnego wymiaru gerotranscendencji u kobiet. Różnice międzypokoleniowe¹

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Abstract: The purpose of study carried out in the context of the analysis of learning in late adulthood is: 1. to verify if older women (60+) differ from younger women in terms of the level of the existential dimension of gerotranscendence. 2. To determine in which circumstances existential dimension of gerotranscendence develops in each of the research groups. Method: The research was carried out in Poland. The study included 253 women aged between 20 to 89. Hierarchical regression analysis was used in the research taking into account two models. The research sample was divided to two groups: (1.) Younger group - aged between 20 to 49, and (2.) Older group - aged between 60 to 89. In the first stage, for each compared group separately, the model presenting the connection between existential dimension of gerotranscendence and the set of variables considered in the literature to be gerotranscendence correlates were analysed: Health condition and engagement in life, The feeling of sense in life, Wisdom, Recent experiencing a difficult life situation, The feeling of loneliness. Next, it was verified to what extent religious activity undertaken by women subject to the research related with creating a relationship with God improves parameters of model created in the first stage.

Results: The level of existential dimension of transcendence is higher in older women. In the group of both younger and older women the level of dependent variable increases in persons who actively look for the sense in life and are characterised by a high level of emphatic wisdom. A significant predictor in both compared groups is activity related to the search for God together with other people. In the group of younger women, an additional predictor is also experiencing difficult life situations within the past 6 months.

Conclusion: The obtained models show that in the process of development towards the existential dimension of gerotranscendence relations with other people are essential for women who actively search for the sense in life. It refers in particular to relations with others in the context of religious engagement.

Keywords: existential dimension of gerotranscendence; cosmic gerotranscendence; search for meaning in life; spirituality, wisdom

Abstrakt: Celem badania, prowadzonego w kontekście rozważań nad uczeniem się w późnej dorosłości, jest 1. Sprawdzenie, czy starsze kobiety (60+) różnią się poziomem egzystencjalnego wymiaru gerotranscendencji od kobiet młodszych. 2. Ustalenie, w jakich okolicznościach następuje wzrost egzystencjalnego wymiaru gerotranscendencji w każdej z badanych grup. Metoda: Badania prowadzono na terenie Polski. Uczestnicy: 253 kobiety w wieku od 20 do 89 lat. W analizach

¹ Artykuł w języku polskim dostępny jest na stronie:

<https://www.stowarzyszeniefidesetratio.pl/Presentations0/2021-4Koze2.pdf>

posłużono się metodą hierarchicznej analizy regresji wielowymiarowej, biorąc pod uwagę dwa modele. Próbę badawczą podzielono na dwie grupy: (1.) Grupa młodsza – w wieku od 20 do 49 lat, oraz (2.) Grupa starsza: od 60 do 89 lat. W pierwszym etapie analizowano, dla każdej z porównywanych grup oddzielnie, model przedstawiający związek pomiędzy egzystencjalnym wymiarem gerotranscendencji a zestawem zmiennych uznanych w literaturze za korelaty gerotranscendencji: Stan zdrowia i zaangażowanie w życie, Poczucie sensu w życiu, Mądrość, Doświadczenie trudnej sytuacji życiowej w ostatnim czasie, Poczucie samotności. Następnie sprawdzano, w jakim stopniu podejmowana przez kobiety aktywność religijna, aktywność związana z budowaniem relacji z Bogiem poprawia parametry zbudowanego w pierwszym etapie modelu. Wyniki: Poziom egzystencjalnego wymiaru transcendencji jest wyższy w przypadku starszych kobiet. Z badań wynika, że zarówno w grupie młodszych jak i starszych kobiet, poziom zmiennej zależnej wzrasta u osób aktywnie poszukujących sensu w życiu, charakteryzujących się wysokim poziomem mądrości empatycznej. Mądrość empatyczna jest tutaj rozumiana jako zdolność do refleksyjnego analizowania sytuacji innych osób z różnych perspektyw, i co za tym idzie - zdolność do rozumienia owych sytuacji. Istotnym predyktorem w obu porównywanych grupach jest aktywność związana z poszukiwaniem Boga wspólnie z innymi ludźmi. W grupie młodszych kobiet dodatkowym predyktorem jest jeszcze doświadczenie trudnych sytuacji życiowych w ciągu ostatnich 6 miesięcy. Wnioski: Uzyskane modele pokazują, że w procesie rozwoju w kierunku egzystencjalnego wymiaru gerotranscendencji, u kobiet aktywnie poszukujących sensu w życiu, istotne znaczenie mają relacje z innymi ludźmi. W szczególności, chodzi tu o relacje z innymi w kontekście zaangażowania religijnego.

Słowa kluczowe: duchowość; egzystencjalny wymiar gerotranscendencji; kosmiczna gerotranscendencja; mądrość; poszukiwanie sensu w życiu

Introduction

The theory of gerotranscendence is one of the many attempts in gerontological literature to explain the process of human adaptation to old age. Lars Tornstam (2011), who is the author of the theory, argues that the aim is to have a different perspective on development in late adulthood. Gerotranscendence is associated with an individual gaining a new perspective of perceiving their own lives and the surrounding world (Tornstam, 2011; Brudek, 2016, 2017; Muszyński, 2016, Timoszyk-Tomczak, 2017, Wortman & Lewis, 2021). According to Tornstam, development towards gerotranscendence is associated with a growing sense of unity with the entire universe, weakened fear of death, and a decline in interest in material things. Changes revealed as part of this development concern three dimensions: 1. Existential dimension (called by the author *the cosmic dimension*) - changes at the existential level, 2. Self dimension - changes in the way we perceive our Self, and 3. Social and personal relationships dimension - changes in interpersonal ties.

According to Tornstam's concept (2011), changes resulting from the process of gerotranscendence are accompanied by a development towards wisdom, which can be described as follows: "Looking back, the individual notices how the focus on one's own needs has gradually been transcended and replaced with a focus on the needs of others – in particular the needs of children and grandchildren. Egoism has been overshadowed by altruism." (Ibid, p. 172) and "The individual experiences a new awareness of the fact that he

or she is not the center of the universe" (Ibid, p. 171). The above understanding of wisdom is close to the definition developed by Ardelt, who understands wisdom as a combination of cognitive, reflective, and affective personality characteristics (Ardelt, 2003, 2019).

The focus in the article is on one of the dimensions of gerotranscendence only - existential dimension.

1. Existential dimension of gerotranscendence

Existential (cosmic) dimension relates to such signs of development towards gerotranscendence as: redefining the way of perceiving time, space and objects, redefining the way of perceiving life and death, weakening the fear of death, feeling of cosmic unity with the entire universe (Tornstam, 2011). As changes take place, the distance between the presence and the past becomes blurred. A man returns to past periods of their own life and reinterprets (from the perspective of the person they are now) events and situations. Past events are viewed through the prism of all life experiences, which is why the behaviour of other people from the past is now often understood in a completely different way than before. This, in turn, can lead to reconciliation, forgiveness. The essence of gerotranscendence process is opening up to the reality that is beyond material and rational one. This, in turn, as noted by Straś-Romanowska (2019), helps to recognise the meaning of life events in a new semantic context.

Studying the subject of spirituality and transcendence in the period of late adulthood, Kunz (2020) concludes that gerotranscendence is a way of life that can be compared to some extent to Christian piety. On the other hand, Braam et al. (2006) point out the relationship between spirituality and existential (cosmic) dimension of gerotranscendence. They argue that the meaning of the concept of existential (gero)transcendence may to some extent coincide with the concept of spirituality. They show the similarity of this concept with one of the three aspects of Ralph Piedmont's Scale of Spiritual Transcendence, referred to as *universality*. In Polish studies, the term *spiritual gerotranscendence* is used to describe changes related to gerotranscendence in existential (cosmic) dimension (Brudek 2018). The term was adopted by the Polish research team after consultation with the author of the theory as more appropriate in the context of Polish culture derived from the Judeo-Christian tradition (ibidem, p. 97). However, it is certain that "spirituality" and "spiritual gerotranscendence" are different concepts. Their concepts do not fully coincide. Here, the results of the study carried out by Stevens (2017) can be recalled. Based on qualitative interviews with elderly people, the author states that Tornstam's model did not fully capture the experiences of respondents who deepened their relationship with God. Therefore, the model turned out to be insufficient. However, according to Stevens, it could be an important step towards developing a more adequate model of spirituality in late adulthood in the future.

2. Development towards gerotranscendence - educational aspects

From the perspective of studies on learning in late adulthood, it is crucial to emphasise a personal change in the theory of gerotranscendence. It is also very important to underline the emergence of new development opportunities in elderly people - understood not only as a continuation of the state of middle adulthood. Adopting a spiritual perspective in later adulthood may fulfil an adaptive function at the end of life, may create meaning, and may contribute to the strengthening of human subjectivity and integration of personality. From the perspective of studies on education of elderly people, attention should be paid to potential connected with the use of the assumptions of the gerotranscendence theory to develop methods of supporting elderly people in various types of institutions providing care for seniors, or to promote mental and spiritual health among elderly people. An illustration of study that presents the possibilities in this area is experiment carried out by the team: Wang, Lin and Hsieh (2011). The results of this study suggest that supporting seniors with methods that use the theory of gerotranscendence has an impact on the indicators of their mental health. Life satisfaction experienced by the participants of the experiment improved significantly, the symptoms of depression decreased, and the level of gerotranscendence increased. Assuming that life satisfaction increases with the increase in gerotranscendence, some authors develop multidimensional programmes that support seniors in this direction (Chen, Moyle & Jones, 2019). The literature on the subject emphasises the special importance of the theory of gerotranscendence in the process of supporting the oldest seniors (Gondo et al., 2013). It is pointed out that support programmes based on Tornstam's theory can be successfully used even for people experiencing a significant cognitive decline. Problems faced by the oldest (e.g. the necessity to use the help of others daily, the prospect of a nearby death) are easier to overcome by adopting the optics of spirituality than by using methods based on logical or strategic thinking (Gondo et al., 2013). Experimental studies carried out by the team of Lin, Wang and Wang (2016) revealed the need for continuous training of caregivers working in long-term care facilities in the field of gerotranscendence.

3. Determinants of gerotranscendence

Determinants of gerotranscendence have been the subject of interest for representatives of social sciences for many years. Variables positively correlated with gerotranscendence turned out to be, for example, age, gender, social support, life satisfaction, negative life events, or a sense of the meaning of life. A review of studies on this subject carried out till 2015 can be found, for example, in the publications of Brudek (2018), Timoszyk-Tomczak (2017). The example of a report from recent studies on the relationship

between gerotranscendence and the quality of life may be an article that shows the effect of gerotranscendence on the mental health of elderly people living in Japan who experience reduced physical fitness (Masui et al. 2016). Other data collected from elderly people living in Japan show that the level of gerotranscendence is statistically significantly correlated with the level of life quality measured with the Geriatric Oral Health Assessment Index (Mihara et al., 2018). Qualitative interviews on elderly people in Iran show that gerotranscendence is portrayed by them as a process of coping with age-related changes. This process is described as occurring simultaneously with active ageing (Dehkordi et al., 2020). On the other hand, studies carried out in China have confirmed the impact of Tai Chi exercises on the development of gerotranscendence (Duan et al., 2016). Studies carried out in Russia (Strizhitskaya, 2020) revealed a relationship between psychological well-being, self-acceptance, and self-actualisation. Higher scores on the gerotranscendence scale were obtained by people who were interested in active participation in the life of the community they live in. Studies carried out in Singapore on the members of the Methodist Church (Chia, 2019) show that being religious and gerotranscendence play a parallel role in supporting elderly people in the process of ageing. It has been noticed, *inter alia*, that some forms of being religious, such as "superficial" religiosity, may hinder development towards gerotranscendence. Studies carried out in Poland on the relationship between gerotranscendence and styles of sense of humour show that gerotranscendence is a factor that protects individuals against the use of aggressive humour, while predisposing them to use of humour that expresses self-acceptance and strengthens interpersonal relations (Brudek et al., 2021).

4. Correlates of existential dimension of gerotranscendence

Based on empirical studies (2011), Tornstam showed that the level of existential (cosmic) dimension of gerotranscendence increases with the age of adults. However, in men over 75 the level of this variable begins to decline, whilst in women over 75, the correlation is positive with age. Elderly people, compared to the young ones, perceive the manifestations of existential (cosmic) dimension of gerotranscendence as less unusual (Buchanan et al., 2016). The factor accelerating the development towards existential (cosmic) dimension of gerotranscendence is experiencing difficult situations and life crises. Studies in this area by Read et al (2014) showed that a greater number of negative life events other than the death of loved ones were associated with a higher level of existential (cosmic) dimension of gerotranscendence, whilst the absence of such experiences coexisted with a low level of this dimension.

Studies carried out in Europe (the Netherlands) also provide evidence of a relationship between existential dimension of gerotranscendence and the sense of meaning

in life (Braam et al., 2006). This relationship is more evident in widows aged over 75, less engaged in religious activity. According to Braam et al. (2006), spiritual gerotranscendence seems to be an important sphere in the life of older widowed women.

Being religious is another variable that can be associated with existential dimension of gerotranscendence. It can be assumed that greater concentration on spiritual and existential aspects of life favours greater involvement in religious matters. In Dutch studies (1998), Roman Catholics had higher scores for spiritual (cosmic) gerotranscendence than non-church members. In studies carried out in the Netherlands (Braam et al., 2016), a higher level of existential dimension of gerotranscendence was connected with age, the importance of prayer, and membership in the Roman Catholic Church. Moreover, people with a higher level of spiritual gerotranscendence had a higher level of cognitive abilities. According to the authors, lower cognitive abilities may hinder development towards spiritual gerotranscendence.

5. Purpose of the study

In researches presented in this article, the attention was drawn to a selected correlates of existential dimension of gerotranscendence in women (spiritual gerotranscendence). In particular, the connection between religious engagement and existential dimension of gerotranscendence was analysed together with selected conditionings of such relationship. Two categories were taken into account: 1. The individual activity aimed at learning how to build own relationships with God, 2. Activity has taken together with other people (close people from the family, members of a religious community, etc.) directed towards building the relationship with God.

The following research questions were posed:

1. Do women in their old adulthood differ from younger women in terms of the level of spiritual transcendence?
2. What are the circumstances that are in favour of the high level of spiritual gerotranscendence in young and older women? Are there intergenerational differences in this regard?
3. Is religious activity directed to building relations with God related to the level of spiritual gerotranscendence in women? If so, in which circumstances can this relation be seen? Are there intergenerational differences in this regard?

6. Method

The research sample were 253 women aged between 20 to 89. The research was situated in a Christian cultural context, in which Roman-Catholic Church is a dominant one.

All research subjects live in Poland (north part of the Silesian Province). The research was carried out in 2020. The research sample was divided to two groups: (1.) Younger group - aged between 20 to 49, N=127 and (2.) Older group - aged between 60 to 89, N=126. Age of research subjects: M=47 age, s=23.4. On the other hand, in the younger group, the values of descriptive statistics for the age are: M=24.4, s= 6.7; in the older group: M=69.2 , s=6.9. From among the respondents, 125 lives in the city, 126 lives in the village, 2 persons did not provide information about their place of residency.

In the first stage, for each compared group separately, the model presenting the connection between spiritual gerotranscendence and the set of variables considered in the literature to be gerotranscendence correlates were analysed. *Health condition and engagement in life, The feeling of sense in life, Wisdom, Recent experiencing a difficult life situation, The feeling of loneliness.* Next, it was verified to what extent religious activity undertaken by women subject to the research related with creating a relationship with God improves parameters of model created in the first stage.

7. Measures

7.1. Spiritual gerotranscendence

To evaluate spiritual gerotranscendence, the Gerotranscendence Scale Type 2 (GST-2) was used created by Tornstam (2005) in Polish adaptation by P. Brudek (2015). 5 items which describe existential, spiritual dimension (called by Tornstam *the cosmic dimension*) were considered in the analyses. The examples of items: *I feel a strong connection with earlier generations; I feel that I am a part of everything alive, Sometimes I feel like I live in the past and present simultaneously.* On the basis of the obtained data, the reliability of the scale evaluated with the use of Cronbach's alpha coefficient is 0,76.

7.2. Successful Ageing (SA) status

The tool developed by the author of this article is intended for the evaluation of the level of meeting the criteria of successful ageing created by Rowe and Kahn (1998). It is composed of 9 statements. Individuals evaluated on a scale from 1 to 7 assess the level a given statement refers to their situation. The analysis concerned the fulfilment of the criteria by persons subjected to the research. 1. Low risk of disease and disability (exemplary item: *Compared to other people my age, my health condition is better*), 2. Active engagement in life (exemplary item: *I maintain social contacts with many persons*), 3. Maintaining good physical and mental condition (*I am in good physical and mental condition.*) The reliability of the scale evaluated with the use of Cronbach's alpha coefficient is 0.75.

7.3. Recent experiencing a difficult life situation

The tool developed by the author of this article.

It was assumed that the respondent has recently experienced a difficult life situation in the event they agreed with at least of the questions concerning event from the past few month on such subjects as: 1. Someone from closest family had serious health problems, 2. The respondent had serious health problems, 3. A close person for the respondent died, 4. The responded faced serious problems in their life.

7.4. Three-Dimensional Wisdom Scale

In the research Polish adaptation of the Three-Dimensional Wisdom Scale by Monika Ardelt was used (Studen et al., 2016). The scale is composed of 39 items, For the research, a 4-factor version of the authors of Polish adaptation was assumed.

Based on the work by Clayton and Birren (1980), Ardelt (2003) defines wisdom as a complex set of features that create the component *Cognitive, Affective, Reflective*. All three dimensions are essential for the presence of wisdom. *The cognitive* dimension refers to the understanding of phenomena and events. It covers, amongst other, knowledge on positive and negative aspects of a human nature. The cognitive dimension is directly dependant on the Reflective dimension. A deep understanding is possible thanks to reflective thinking, analysis of phenomena from various perspectives. On the other hand, *Affective* dimensions assume the presence of positive emotions and behaviours towards other people. Empathy and sympathy are essential here. All three dimensions are a condition precedent for the presence of wisdom. Researches carried out in Poland with the use of a Polish adaptation of a 3-dimentional wisdom scale (Studen et al., 2016) suggest additionally a division of the *Reflective* dimension into two independent factors - *Self-conscious* and *Empathic*. The example of an item of a self-conscious dimension: *I either get very angry or depressed if things go wrong*. The examples of items of an empathic dimension: *I try to look at everybody's side of a disagreement before I make a decision, Before criticizing somebody, I try to imagine how I would feel if I were in their place, I always try to look at all sides of a problem*. Therefore, empathic dimension, as making the Reflective dimension more detail, refers to the ability of deep understanding of other people thanks to analysing their situation from various perspectives.

7.5. SWLS - Satisfaction with Life Scale

Test authors: E. Diener, R. A. Emmons, R. J. Larson, and S. Griffin (1985). Polish adaptation author: Zygryd Juczyński (2011).

The scale is used to evaluate our satisfaction with life-based on a comparison of our situation with standards we determined. The scale is composed on 5 statements. The subject assesses what is the level of reference of each statement to their life. The result of the

measurement is the coefficient of satisfaction with life. On the basis of the obtained data, the reliability of the scale evaluated with the use of Cronbach's alpha coefficient is 0,86.

7.6. Meaning in Life (Steger et al. 2006)

In research, the Polish version of the Meaning in Questionnaire MLQ (Kossakowska et al., 2013) was used. MLQ is composed of 10 questions to which the responses can be given in a 7-point Likert scale. The questionnaire is composed of two sub-scales: the presence of sense in life (Presence, MLQ-P) and search for the sense (Search, MLQ-S). In the perspective of the present time, the MLQ-P sub-scale measures a declared, obtained sense in life. In the perspective of the future, the MLQ-P sub-scale measures the need for search and constant assigning of sense and purpose in life by each person. The reliability of the MLQ scale evaluated with the use of Cronbach's alpha coefficient is 0.87.

7.7. Individual activity aimed at learning how to build own relationships with God

The tool developed by the author of this article.

The scale is composed of 3 statements. The respondent is asked to evaluate on the scale from 1 to 7 the level a given statement refers to their situation from past 6 months: 1. *I tried to find the presence of God in my every day life*, 2. *I often prayed or spent my time meditating*, 3. *I turned to God in difficult moments in my life*. The reliability of the scale evaluated with the use of Cronbach's alpha coefficient is 0.93.

7.8. Learning how to build good relationships with God together with other people

The tool developed by the author of this article.

The scale is composed of 3 statements. The respondent is asked to evaluate on the scale from 1 to 7 the level a given statement refers to their situation from past 6 months: 1 *Together with other people I undertook actions to do goods*, 2. *I engaged in actions for religious communities*, 3. *I talked to other people about matters connected with faith in God* . The reliability of the scale evaluated with the use of Cronbach's alpha coefficient is 0.74.

7.9. The scale for the evaluation of the feeling of loneliness - De Jong Gierveld (2006)

Polish adaptation: P. Grygiel, G. Humenny, S. Rębisz, P. Świtaj, and J. Sikorska (2013), De Jong Gierveld et al. (2006).

The tool is composed of 11 statements, in which there are 6 negative sentences referring to the lack of satisfaction with social contact, and 5 statements to evaluate satisfaction with interpersonal relationships (positive statements). The higher total score of the respondent, the higher the feeling of loneliness is. The tool reliability according to the Cronbach's alpha coefficient is 0.90.

8. Hypothesis

When proceeding with the research, the following hypotheses were developed:

- 1) Older women present higher level of gerotranscendence in existential dimension compared to younger women.
- 2) The regression model composed of such predictors as: *the SA level, meaning in life, empathic wisdom, recent experiencing a difficult life situation, the feeling of loneliness* statistically significantly explains the variability of dependent variable which is *spiritual gerotranscendence*, both in the group of younger and older women.
- 3) Enriching the above model with independent variables 1. *Individual learning how to build own relationships with God*; and 2. *Learning how to build a good relationship with God together with other people* will essentially statistically improve the level of the variability of the dependent variable (spiritual gerotranscendence) explained by the model both in the group of older and younger women.

9. Results

All analyses carried out for the needs of this article were prepared in Statistica 13.3 software.

Descriptive statistics for spiritual gerotranscendence in the group of younger women adopt the following values: $M=15.3$, $s=5.9$. In the group of older women $M=16.9$, $s=5.1$. The difference is statistically significant ($F=5.04$; $p=0.03$). This way, the hypothesis 1 has been confirmed.

Table 1. presents r Pearson correlation between the level of spiritual gerotranscendence and the selected variables in the group of younger and older women. All statistically significant factors are positive, which means that the higher the level of the analyzed variables, the higher is the level of spiritual gerotranscendence in the respondents. Variables that are strongest connected with spiritual gerotranscendence, both in the group of young and older women, turned to be variables concerning the engagement in religious activity connected with building the relationship with God (individually or together with other people) and meaning in life (both the Presence of sense in life and the Search for sense in life). Wisdom in the empathic dimension is statistically significantly correlated with the dependent variables in the group of younger women. In the group of older women, the variable Wisdom, is not statistically significantly connected with spiritual gerotranscendence in any of its dimensions. Satisfaction with life turned to be an important correlate in both groups. The fulfilment of assumptions of the Successful Ageing model turned to be essential

in the younger group only. In the group of older women this variable is not statistically essentially connected with dependent variable.

Table 1. r Pearson correlation between the level of spiritual gerotranscendence and the selected variables in the group of younger and older women

Variable	Spiritual gerotranscendence		
	Younger women	Older women	Younger and older women
Successful Ageing (SA) status	0.20**	0.16	0.21**
Satisfaction with Life (SWLS)	0.21**	0.22**	0.23**
Feeling of loneliness	-0.12	-0.11	-0.13
Wisdom – Cognitive dimension	-0.02	0.01	-0.05
Wisdom – Affective dimension	0.15	0.10	0.14
Wisdom – Self-conscious dimension	-0.07	0.01	-0.004
Wisdom – Empathic dimension	0.43**	0.19	0.31**
Wisdom	0.15	0.08	0.11
<i>Individual activity aimed at learning how to build own relationships with God</i>	0.39**	0.31**	0.38**
<i>Learning how to build good relationships with God together with other people</i>	0.60**	0.50**	0.56**
<i>Meaning in Life</i>	0.45**	0.33**	0.39**
<i>The presence of sense in life</i>	0.40**	0.27**	0.35**
<i>Search for the sense in life</i>	0.48**	0.38**	0.39**

Note: ** p<0.05, * p<0.1

Source: Author's research.

To verify Hypothesis 2, a hierarchical analysis of regression was carried out. The relations between variables were analysed considering two models. In Model 1. connection between variables which are multiple times analysed in literature is analysed as a potential correlate of spiritual gerotranscendence: Satisfaction with life; The feeling of loneliness; Wisdom, Meaning in life; Experiencing a difficult life situation, Fulfilling the assumptions of the Successful Ageing model. Taking into account the results of carried out analysis of correlation, the variable Wisdom was included into the model only in its empathic dimension. Moreover, meaning in life was analysed in two dimensions: The presence of sense in life; Search for sense in life; Model 2 was enriched by variables connected with learning how to build a relationship with God.

Table 2. Summary of hierarchical regression analysis for variables predicting spiritual gerotranscendence (the group of younger women)

Variable	Model 1				Model 2			
	β	SSE β	BB	SSE B	β	SSE β	BB	SSE B
Successful Ageing (SA) status	0.02	0.11	0.02	0.07	0.02	0.09	-0.01	0.06
Satisfaction with Life (SWLS)	-0.09	0.09	-0.09	0.10	-0.13	0.09	-0.13	0.09
Feeling of loneliness	-0.01	0.09	-0.004	0.06	0.02	0.08	0.01	0.05
Wisdom – Empathic dimension	0.24**	0.09	1.81	0.68	0.27**	0.09	2.04	0.64
The presence of sense in life (MLQ-P)	0.17	0.11	0.22	0.13	0.06	0.09	0.08	0.12
Search for the sense in life (MLQ-S)	0.34**	0.10	0.30	0.09	0.18*	0.09	0.16	0.09
Recent experiencing a difficult life situation	0.18**	0.08	1.96	1.14	0.17**	0.07	2.38	1.05
Individual activity aimed at learning how to build own relationships with God					0.09	0.10	0.08	0.10
Learning how to build good relationships with God together with other people					0.39**	0.11	0.51	0.15
R	0.60				0.72			
Adjusted R ²	0.32				0.47			
F	8.55				11.63			

Note: ** p<0.05, * p<0,1

Source: Author's research

In the group of younger women, Model 1 explains 32% variance of the dependent variable, the multiple correlation coefficient is R=0.60. Statistically significant predictors turned to be: *Wisdom* (in its empathic dimension): $\beta=0.24$, *Looking for sense in life*: $\beta=0.34$, and *Experiencing a difficult life situation in past 6 months*: $\beta=0.18$. In Model 1, the search for the sense in life has the biggest significance for the level of spiritual gerotranscendence. The more the subject is set to the search, the higher is their spiritual (gero)transcendence. Adding variables to the model connected with the search for manners to build a relationship with God increased the percentage of explained variance up to 47%, additionally revealing the significance of *Learning how to build relationship with God together with other people*. Beta coefficient is relatively high and is: $\beta=0.39$.

Table 3. Summary of hierarchical regression analysis for variables predicting spiritual gerotranscendence (the group of older women)

Variable	Model 1				Model 2			
	β	SSE β	BB	SSE B	β	SSE β	BB	SSE B
Successful Ageing (SA) status	-0.06	0.12	-0.03	0.07	-0.04	0.12	-0.03	0.07
Satisfaction with Life (SWLS)	0.09	0.13	0.08	0.11	0.09	0.13	0.08	0.11
Feeling of loneliness	0.05	0.10	0.03	0.06	0.05	0.10	0.03	0.06
Wisdom – Empathic dimension	0.13	0.10	0.80	0.65	0.17*	0.10	1.09	0.62
The presence of sense in life	-0.01	0.14	-0.01	0.15	-0.08	0.14	-0.09	0.15
Search for the sense in life	0.35**	0.12	0.27	0.09	0.25**	0.12	0.19	0.09
Recent experiencing a difficult life situation	0.14	0.09	1,58	1,03	0,13	0,09	1,49	0,98
Individual activity aimed at learning how to build own relationships with God					-0,03	0,11	-0,02	0,10
Learning how to build good relationships with God together with other people					0,38**	0,12	0,41	0,13
R	0.46				0.56			
Adjusted R ²	0.16				0.25			
F	3.8				4.78			

Note: ** p<0.05, * p<0,1

Source: Author’s research.

Table 3 presents results concerning older women. In Model 1 the search for sense in life is the only statistically significant predictor which allows for predicting the level of spiritual gerotranscendence; $\beta=0.35$. Model 1 explains 16% variance of dependent variable. Adding variables to the model connected with the search for manners to build a relationship with God increased the percentage of explained variance up to 25%, additionally revealing the significance of *Learning how to build relationship with God together with other people*. Beta coefficient is here, similar as in the group of younger women, relatively high and is: $\beta=0.38$.

10. Discussion

In the researches presented in this study the level of spiritual (gero)transcendence is higher in older women. The potential for the development of spirituality in the group of older people can be experiences characteristic to the period of late adulthood. Spirituality is helpful when confronting existential concerns, which are composed of the feelings that arise from the awareness of our finity (Fabiś, 2018). As result of the researches presented in this

article, the increase of the level of spiritual (gero)transcendence are connected with the level of individual engagement in the search for sense in life. Carrying out the review of our own life in the period of late adulthood to make the balance is necessary to achieve the ego integrity (Erikson & Erikson, 1998). In the event the balance is negative, an individual may feel motivated to undertake actions that may change such state of affairs. In the event these attempts fail, there is despair, a lack of acceptance for our elder age and the perspective of near death.

In the group of young women, the level of spiritual transcendence is higher in the event where in the past few months they experienced a difficult life situation: own health problems or health problems of a family member, death of a close person, or other serious problems connected with personal life. According to the received model, the probability of a high level of spiritual transcendence increases if such individuals are additionally characterised by a high level of empathic wisdom. A high level of empathic wisdom is the ability to reflect on the situation of another person from various perspectives, and thus - the ability to understand such person. In models developed based on data collected from the group of young women, a high significance is placed in one more variable: search for the sense in life. Enriching the model by variables connected with religious engagement significantly improves the model quality. However, only *Learning the religiousness with other people* is significant in this case. On the other hand, individual (without the participation of others) engagement in building the relationship with God has no significance.

In models developed based on data obtained from the group of older women, experiencing a difficult life situation in recent times is not an essential predictor for spiritual transcendence. In the group of older women, spiritual transcendence co-exists with the search for sense in life. In model 1, this variable is the only significant predictor. Difficult experiences from past months turned to be a variable that is statistically unimportant both in models 1 and 2. In the event of older women, the presence of such events may not be necessary to be willing to make the attempts to carry out life balance, a summary of previous stages of life, and search for sense in life. It is probable that in this case it is enough to be aware of the shortening time perspective. In model 2, similarly to young women, the significance of learning religiousness together with other people (in people with high level of empathic wisdom) can be noticed.

The obtained models show that in the process of development towards existential dimension of transcendence relations with other people and the ability to perceive the situation of others in a manner that lacks significant deformations are important. The last feature is the sign of empathic wisdom. Empathic wisdom reveals as the result of reflective recognition by an individual of life problems that are faced by others. Moreover, it was noticed that there is a dependence between active learning of how to build a relationship with God and the level of spiritual transcendence. This connection is strong both in the

group of younger and older women. It is interesting in this case that the significance is placed here to social interactions and relationships with other people. It is essential in the analysed models to learn how to build a relationship with God undertaken together with other people instead of alone: the good made together with others, acting for religious community, or discussion with others on topics connected with faith in God.

Limitations

The limitation for the carried out research is quite small research sample, which was not created randomly. Therefore, conclusions from the generalisation of research results need to be treated with certain carefulness. Despite these limitations, results turned to be interesting enough to consider them the introduction to further, more extent exploration.

Conclusions

The research shows that there is a predisposition to learn towards existential dimension of gerotranscendence in adult women who search for sense in life, who are characterised with a high level of empathic wisdom, and who search for God together with other people.

The development towards spiritual gerotranscendence is connected with the change in the manner an individual perceives themselves and the surrounding world. It can be assumed that such a development is the result of the existential learning of an individual. Peter Jarvis (2012, 2018), the author of many articles on the topic of existential learning, states that learning is the constant transformation of a human. The course of such changes is always within the social context. According to this author, there are certain conditions, which are the basis to initiate the process of so understood learning in the course of every day life. These are: social interaction and disjuncture. Social interaction leads to the joint discovery of differences between participants of interactions. By observing others, the participants of interaction simultaneously discover (learn) themselves. In life situations, including social, an individual often experiences various contradictions between what they expected and what they experience. Jarvis calls these contradictions a disjuncture. The attempts to deal with experienced disjuncture always lead to a transformation of an individual. As presented research we are interested in transformation towards spiritual transcendence. In a result of analysis of data concerning young adult women, there was clearly one area in which the subjects could experience disjuncture. This is experiencing difficult, crisis life situation. On the other hand, in the case of older women, disjuncture is probably the effect of existential worries connected with the process of ageing. It results from the analysis of data that the process of coping with disjuncture together with other people in the field of religious engagement, both in the group of older and younger women, increases the probability of development towards existential dimension of gerotranscendence. It may

be expected that individuals with a high level of empathic wisdom, as more reflective ones, experience higher disjuncture in social contacts and situations of every day life. On the other hand, disjuncture triggers the process of conscious learning, which goal is to create the state of harmony of a learning individual with oneself and the surrounding world. The condition for this goal to be achieved is to give the sense to our own experiences. One of the possibilities is to look at our own experiences through the prism of existential dimension of spirituality.

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PART III

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Thirty years of Internet development. Lessons for Democracy: Internet as an opportunity for democratization of social life

Trzydzieści lat rozwoju Internetu. Lekcje dla demokracji: Internet jako
szansa na demokratyzację życia społecznego

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Abstract: This year marks thirty years since Tim Berners Lee launched the Internet as the public domain on August 6, 1991. This date is symbolic because the Internet was already operational for almost a year as an internal domain in the CERN (the European Organization for Nuclear Research) near Geneva. Berners Lee wanted to standardize forms of electronic communication within the centre, and incidentally, opened at the same time, a new development in the history of social communication. The Internet over these 30 years has revolutionized social communication and all areas of human life. It has allowed people who previously could not speak to express their opinions, to actively influence discourse in the public sphere and even, in some cases, to reconfigure entire political systems in individual countries. In the following article I would like to look at how the information revolution has changed the forms of political communication and examine, to the extent that the synthetic formula of a scientific article allows it, whether the Internet has become a new opportunity for the democratisation of social life and to what extent this has happened.

Keywords: Internet development, public sphere, civil society, new forms of social communication, new social movements

Abstrakt: W tym roku mija trzydzieści lat od momentu, gdy 6 sierpnia 1991 roku Tim Berners Lee uruchomił Internet jako domenę publiczną. Data ta jest symboliczna, ponieważ Internet działał już od prawie roku jako domena wewnętrzna w CERN (Europejska Organizacja Badań Jądrowych) pod Genewą. Berners Lee chciał ustandaryzować formy komunikacji elektronicznej wewnątrz ośrodka, a przy okazji otworzył w tym samym czasie nowy etap w historii komunikacji społecznej. Internet w ciągu tych 30 lat zrewolucjonizował komunikację społeczną i wszystkie dziedziny ludzkiego życia. Pozwolił ludziom, którzy wcześniej nie mogli zabierać publicznie głosu, wyrażać swoje opinie, aktywnie wpływać na dyskurs w sferze publicznej, a nawet, w niektórych przypadkach, rekonfigurować całe systemy polityczne w poszczególnych krajach. W poniższym artykule chciałbym przyrzeć się temu, w jaki sposób rewolucja informacyjna zmieniła formy komunikacji politycznej oraz zbadać, na ile pozwalała na to syntetyczna formuła artykułu naukowego, czy Internet stał się nową szansą na demokratyzację życia społecznego i w jakim stopniu tak się stało.

Słowa kluczowe: rozwój Internetu, sfera publiczna, społeczeństwo obywatelskie, nowe formy komunikacji społecznej, nowe ruchy społeczne

The Internet has radically changed social communication, including political, because it has allowed people who were previously excluded from social discourse to have a voice. It created a platform through which they could join the previously strictly controlled communication process, and thus speak out much more effectively in the public forum regarding the issues of social life. Before the Internet, the production and distribution of information was handled by narrow media conglomerates, and the flow of information was tightly controlled, which in itself, as Habermas showed, had a primarily negative effect because the narrow interest groups behind the production and distribution of information had an almost exclusive influence on the shaping of social discourse. Ultimately, therefore, authentic public debate, which is a prerequisite for the existence of a civic public sphere, has been replaced by the self-presentation of privileged private interests which had dominated the commercialized discourse (Habermas, 2007, p. 357-358).

As Glasgow Media Group's research has shown, even serious and socially legitimate protests against Margaret Thatcher's neoliberal policies related to the social consequences of the restructuring of the mining industry could be portrayed as unjustified, for example by manipulating news coverage to portray the protesters' aggressiveness as the primary motivation for their action, diverting the attention of news audiences from the causes of the protests (Eldridge, 1995, p. 31-32). However, acts of violence as marginal in the scale of the protests became dominant in the consciousness of the viewers, and the re-editing of the research, attempting after years to see how the protests were socially remembered, showed that the message generated by the broadcasters became a generalized interpretation of the facts of the past, imposing at the same time certain interpretative frames defined by the intention of the broadcasters.

I am writing about this to show some important qualitative change associated with the spread of the Internet as a communication tool. This is because the Internet has dramatically changed the models of communication between broadcasters and their audiences, allowing for greater objectivity in the presentation of facts and at least greater opportunities for the involvement of these audiences in various social initiatives. In other words, it allowed to bypass censorship or restrictions imposed by media broadcasters or various interest groups including the nation state in the process of creation and distribution of information. As a consequence of the above, it strengthened the transparency of transmitted information.

The Internet presents therefore, to some extent, a solution to the dilemma described by researchers from Glasgow, who in their time concluded, referring to the lack of objectivity of the content presented in the media, that it is impossible to objectively present information in a multilateral manner at a time when some who have an impact on production and distribution of this information are the ones who are not interested about this process

(Eldridge, 1995, p. 37-38). Ultimately, then, one can venture to conclude that the Internet has had a positive impact on democratizing the transmission and distribution of information.

The sum of praise for the Internet's impact on the functioning of modern societies must be balanced by the objective presentation of the negative social consequences of the development of this communication tool. The Internet is, to use a metaphor, a double-edged sword. On the one hand it allows to strengthen the communication potential and thus enables more effective development of the public sphere, but on the other hand it is only a tool that can be used by a number of social actors to achieve different, sometimes conflicting particular interests, also to conflict communities or even be a tool used for anti-democratic radicalization or spreading ideologies that contradict the generally accepted social order. The development of this medium has also benefited groups spreading radical ideologies such as right-wing extremists, Islamists and neo-Nazis, to name the most transparent examples. In addition, concerns about individual autonomy, the objectivity of transmitted knowledge or ultimately new techniques for the persuasive manipulation of needs and choices (Zuboff, 2019, p. 352) or even the planning of whole societies of behavioural social engineering (Ruciman, 2018, p. 8), all draw new maps of the risks associated with the development of the Internet.

However, I want to focus now primarily on the opportunities the Internet provides for pro-democracy initiatives that aim to positively influence the development of debate in the public sphere. It seems that such an important turning point, demonstrating the aggregating power of the Internet in social discontent, occurred when the United States and its allies organised mass protests against military intervention in Iraq.

On February 15, 2003, a broad coalition of anti-globalist organizations prearranged and carried out a series of anti-war protests in over 600 cities around the world. The organizational success was possible precisely due to the aggregating potential of new electronic means of communication, especially the Internet and the dynamically developing mobile digital telephony. While the official media lacked information about the protests in the making, a coalition of anti-war organizations made effective use of new forms of electronic communication. In many cases, the demonstrations gathered crowds of over a million protesters. The nation-state was unable to effectively minimize the flow of information because it did not have sufficient control over the means of electronic information distribution, which in turn was effectively used by the protesters.

Although the war began just over a month later, the moral backlash, on a scale never seen before, made it clear to those representing the nation-state as well as those representing civil society that the time for absolute control of information by agencies representing national, corporate, or more broadly the interests of influential media conglomerates in a form considered the seemingly unassailable standard has come to an end. It is worth adding that already several years before the described protest, and also later, a coalition of

movements contesting the globalization processes based on the neoliberal model of the world economy have been able to prepare and effectively organize a number of social protests, sometimes on a spectacular scale, such as the protests in Seattle in 1999, Prague in 2000, Genoa in 2001, or Gleneagles in 2005, to name just the more important ones due to their publicity. Activists of the Coalition of Movements for Alternative Globalization effectively protested against the negative consequences of globalization, creating huge spheres of exclusion, economic neoliberalism, as well as against elites, which they saw as lacking political legitimacy and anti-democratic in principle (Starr, 2005, p. 19-20). By organizing the protests they wanted to revitalize the public debate in the sense given to it much earlier by Habermas and expressed in the concept of the civic public sphere. In other words, they wanted to create conditions for initiating a new public debate on sustainable social development that would combine private interest with the public one. What is important in all this is that the Internet has served as a tool for effective communication, publicity and coordination of activities (More, 2005, p. 38-39).

As the classical media of social communication lost the exclusivity to create and distribute information, social actors who previously would not have had the chance to be heard had more opportunities to have their voices heard and their views socially publicized and popularized (More, 2005, p. 40). All this potential initially had mainly moral value. By stigmatizing irregularities and demanding change, social actors were able to impose certain forms of discourse in the public sphere that had not previously had a chance to exist. These activities, publicized and coordinated via the Internet, allowed information about particular activities or issues to reach the general public, and showed new horizons of communication opportunities opening up to web users (Dejneka, 2016, p. 403).

Two days after the demonstrations against the war in Iraq, Patrick Tyler's article *A New Power in the Streets* appeared in *The New York Times* (Tyler, 17 February 2003, p. *The New York Times*). Reflecting on the power of mobilizing world public opinion, Tyler pointed to the great importance of anti-war demonstrations in potentially delaying the preparation of military action by the U.S. government and its allies. He compares these to the great acts of social mobilization of the past, i.e. the Spring of Nations of 1848 and the bloodless revolution of 1989 in Central and Eastern Europe. The conclusion, paradoxically contained in the form of the initial thesis of the article, states that we may be faced with two superpowers on the communication scene of modern times. One superpower is the United States, but the other is the world public opinion, which has a moderating influence on the actions of the former (Tyler, 17 February 2003: *The New York Times*).

The term "second superpower" was used in his analyses by James F. More a few weeks later when he published an online article entitled *The Second Superpower Rears in Beautiful Head*. The article serves as one of the first academic texts on the role of the Internet in the effective aggregation of social demands towards the state. The article was

subsequently published in 2005 as a chapter in a creative commons online book titled *Exrtreme Democracy*. This second super power, as previously in Tyler's case, is the power of world public opinion, which, through new communication possibilities associated with the development of the Internet, becomes a real force controlling the conduct of nation-state power.

More showed the new potential of the Internet as an aggregator of public demands, which in his eyes became a "second superpower," separate from and sometimes opposed to the first power, that of the nation-state, in his article identified with the United States of America. The latter was to correct the anti-democratic inclinations of the former, and not subject to the simple control of the nation-state. As he points out:

There is an emerging second superpower, but it is not a nation. Instead, it is a new form of international player, constituted by the "will of the people" in a global social movement. The beautiful but deeply agitated face of this second superpower is the worldwide peace campaign, but the body of the movement is made up of millions of people concerned with a broad agenda that includes social development, environmentalism, health, and human rights (More, 2005, p. 37). It is especially the Internet communication technologies that were supposed to enable effective communication between citizens, who were the actors of this game, contesting the decisions of the state, as the author points out elsewhere and on a global scale (More, 2005, p. 38). In this context James F. More can also be considered an important initiator of the debate on the role of civil society in developing democratic consensus and the role of new forms of communication in this process, especially mobile telephony and the Internet. More believes that new technologies have given public opinion a global character, and by constituting it on a global scale we can observe the birth of an innovative form of democratic participation that changes the classical understanding of democracy and civic participation in community affairs, based on the concept of deliberative democracy (More, 2005, p. 39). According to the author, the Internet and other interactive media are progressively penetrating the global communication space by enabling the conditions for continuous interpersonal communication and dialogue on a global scale. The collective power of new forms of communication is thus an important new complement to traditional forms of participation (More, 2005, p. 38).

Referring his remarks to the United States (which, in my opinion, we can currently interpret as an explication of the contemporary democratic system), the author points to the fact that the world public opinion that is just forming reveals a new form of "emerging democracy" that differs from traditional forms of participatory democracy (More, 2005, p. 38). While in the traditional sense participation in political processes is mainly practiced through electoral laws and voting procedure, in the new just emerging variant of the so-called "emerging democracy" participation in political processes is continuous and mediated by the possibilities created by new forms of communication. In the first model, deliberation

involves a small group of elected or appointed representatives speaking and making decisions. In the second, it is a component of individual discernment and understanding of events undertaken by individual social actors on the basis of their understanding of events, communication with other actors, deciding when and on what terms to participate in certain events or processes concerning the community. Consequently, while in the first model participation in democratic processes seems remote or even unattainable for most citizens, in the "emerging democracy" participation is understood as a process of direct involvement of citizens in community life (More, 2005, p. 39). We could even say that its characteristic feature lies in direct participation in the consensus-building and decision-making process. In a sense, then, More's diagnosis postulates a certain pragmatic return to the concept of direct democracy. Here, the bottom-up pressure of social actors in the form of various kinds of initiatives can have a great influence on the final shape of the arrangements for community life. In this particular case, it happens through the aggregating potential of new forms of communication.

It is worth mentioning that the discussions that took place at that time, showed the Internet primarily as a tool that can contest the established forms of politics and builds forms alternative to those proposed at the national state level. Undoubtedly, the so-called new social movements of the first decade of the 21st century used innovative communication tools quite effectively in their attempts to create alternative political proposals to those offered by the nation-state. This is because the spread of the Internet has created opportunities to involve ordinary citizens in a common debate on particular issues considered to be socially important. With new publicity opportunities, the public could be mobilized in a short period of time to act on particular challenges faced by their communities. It also meant that more people interested in a given issue could work together on new solutions. This, in turn, meant that a consensus could be reached that included a larger number of proposals, and thus better represents the general interest. In this sense, the Internet has become a tool that has helped to revitalize the public sphere and the social participation of the individual in community affairs.

Manuel Castells argues that the new forms of political activism associated with the development of network social movements build a new kind of participation in collective life through the possibility of creating what he calls "spheres of autonomy," in which dissatisfaction is transformed through collective attempts to exert pressure on the social system in order to modify it (Castells, 2015, p. 250). In these spheres, dissatisfaction is transformed into collective attempts to exert pressure on the social system from below in order to modify it. The author describes this as a certain new pattern of social interaction, which in its essence has a hybrid character. As he writes:

The use of Internet and mobile communication networks is essential, but the networking form is multimodal. It includes social networks online and offline, as well as pre-

existing social networks, and networks formed during the actions of the movement. These networks not only function within the movement, they connect participants to other movements around the world, to the online blogosphere, to the media, and to society at large. Networking technologies are meaningful because they provide the platform for this continuing, expansive networking practice that evolves with the changing shape of the movement. Although movements are usually rooted in urban space through occupations and street demonstrations, their ongoing existence takes place in the free space of the Internet (Castells, 2015, p. 249).

The author focuses primarily on the relationship between the technologies that are creating new forms of communication allowing for the revival of deliberative discourse procedures and the actual spaces that are either occupied or are sites of concentration for disgruntled participants in networked protests, which he calls 'networks of outrage and hope' in the title of his book. This outrage can be understood as a collaborative effort of participation effectively transformed into a pragmatic tool for change. This is due to their ability to offer alternative forms of deliberative discourse. As these movements are inherently networked they can afford to lack an identifiable centre, while providing coordination and communication functions through multi-level interaction (Castells, 2015: 249). As a consequence of this new communication order, these movements do not need an official centre of leadership, command and control or a vertical organization to disseminate information or instructions (Castells, 2015, p. 249).

The success of the new forms of political engagement described by Castells has been possible due to the effective use of the possibility of aggregating resentment from the existing situation as a result of using new communication technologies. The author describes many examples of the effective use of the aggregative potential of new media applied in order to maximise opportunities for movement participation, including the possibility of creating movements that can reach the entire population through the opportunities offered by these open communication networks, which have no defined boundaries and whose essence is to reconfigure according to the level of engagement. (Castells, 2015, p. 249). Thus, this involvement can be local, but it can also take the form of a spontaneous movement involving the entire population.

In his studies he focuses on descriptions of particular movements and their social impact, assuming that the value of these movements lays in correcting the mainstream discourse conducted in the public sphere and disseminated by traditional media and traditional forms of politics. The 'spheres of autonomy' he describes allow for independent creation and expression of views also through direct actions, for example through the occupation of certain specific (urban) spaces that become their emblems.

His descriptions are very valuable, as they show new forms of politics in a world where trust in validity of traditionally understood politics, representation and the very

concept of representative democracy are in retreat (Castells, 2015, p. XI), primarily as a consequence of the electorate losing trust in its representatives in the traditionally understood model of representativeness (Castells, 2015, p. 252). By assumption, the role of these movements is to rebuild that trust through new forms of engagement built from the bottom up (Castells, 2015, p. 251-252).

The very notion of autonomy presented by Castells has a broader cultural dimension. For, according to the author, this concept refers not only and not so much to the existential autonomy of the subject (negative freedom), but rather, in line with the concept of Isaiah Berlin, to the concept of positive freedom (Berlin, 1969). According to this thinking, the concept of autonomy can refer to a social subject's ability to become a subject by defining its social actions around a project built independently of society's institutions, according to the values and interests of the social subject (Castells, 2015, p. 259). Importantly, autonomy understood in this way is made possible by the mediating nature of the Web, which allows individual actors to build their autonomy zones with like-minded people. The Internet thus provides an organizational communication platform for translating the culture of freedom into the practice of autonomy (Castells, 2015, p. 259), which the author understands in terms of Berlin's positive freedom.

This thinking coincides with the concept of the ideal type of effective communication process in the public sphere, in which the media is supposed to objectify information. Although not without reservations. It should be noted that Habermas himself is rather sceptical about the possibility of the Internet's significant impact on discourse in the public sphere, or to put it another way: he believes that "the use of the Internet has led to the expansion and fragmentation of communication networks (Habermas, 2009, p. 53). Thus, the importance of opinion formers so important to traditional mass media has declined. On the one hand, the Internet has caused an increase in communicative egalitarianism, but on the other hand it has enabled the public to have wide access to information that is not subject to preliminary editing (Habermas, 2009, p. 53). In turn, this has a very significant impact on changing the traditional communication model.

In the traditional model of civic public sphere, the dispersed and anonymous public of the political community had access to standardized information available to everyone. Despite the dangers laying behind this form of information creation and distribution, such distribution (standardized messages) resulted in the standardization of communication networks and thus in the transfer of previously standardized information to critical audiences. Thus, they were able to refer critically to the same sources of information. In the model characterized by the communication of new media, due to the wide access of the audience to all kinds of information, the importance of opinion forming centers is minimized, including the role of intellectuals, who in the traditional model played a very important role of moderators of discourse (Habermas, 2009, p. 53). Thus, the process of

information flow fragmentation may adversely affect the objectivity of messages. Habermas was concerned about the downgrading of news coverage in fragmented information networks. However, he did not pay due attention to the fact that in an era of communication dominated by electronic exchange, information can be distributed effectively bypassing the media conglomerates that shape its final forms, which has an enormous impact on the new understanding of politics and communication and creates new forms of social mobilization. Therefore, he did not foresee how effective the new communication networks could be in the process of deliberation and the formation of opinions regarding the issues of community life.

Returning now to the theme of the development of new forms of communication, it should be noted that a further revolution in this area occurred at about the same time that More proposes his concept of an "emerging democracy" based on new forms of popular participation made possible by the rapid development of information technologies and their mass dissemination. It is a consequence of the emergence and spread of social networks. In 2004 Facebook was created, in 2005 YouTube, in 2006 Twitter, to name the most significant ones. These fundamentally changed social communication. With the new communication tools, it was possible not only to send information in text form via mobile phone, but also to transmit communications from people directly involved in various events (including social protests), bypassing the mainstream news channels and their information-selection constraints. It is widely believed that the use of Facebook by Barack Obama in his first presidential campaign in 2007/2008 helped him engage many young Americans who had lost confidence in the procedures of representative democracy in the electoral process (Jackson, K.M, Dorton, H., Heindl B, *The Journal of American Culture*, 33 (1) March 2010,). The nearly three million friends on Facebook as well as the effective use of YouTube and Twitter platforms by campaign staff and young Internet users contributed significantly to Obama's ultimate electoral success (Harfoursh, 2009). Twitter and YouTube, for example, were effectively used by Iranians dissatisfied with the outcome of the June 2009 elections, who used these tools to organize anti-government social protests. A YouTube video showing the death of a young woman, Neda Soltan, who was fatally shot during anti-government protests and whose last moments of life were watched by millions of people on the Internet, further radicalized the attitudes of those protesting the election result and became an iconographic symbol of those protests, at the same time showing the moral bankruptcy of the regime (*Neda: An Iranian Martyr*, BBC Documentary). In 2011, the world could observe a series of revolts against authoritarian power in the Middle East called the *Jasmine Revolution*. These protests, which were only partially successful and liberalized the policies of individual countries, were organized and coordinated through the effective use of new electronic communication. In the autumn of 2012, the effective use of social networking sites by Internet activists in Poland and Germany made it possible to block ACTA legislation introducing broader control of the Internet (*Thousands march in Poland over Acta internet treat*,

26 January 2012: *BBC*). In the winter of 2013-2014, through direct reports from online activists and live online broadcasts from Kiev's *Maidan* by many activists using new media, it was possible to massify the protests and also to document the tragic course of events that took place there. In particular, the senseless deaths of defenseless young people, deliberately murdered by masked snipers transmitted live online, moved the world public opinion and largely determined the downfall of the regime of Viktor Yanukovich. Without the possibilities created by the Internet, the protest would probably have been suppressed, relations from *Maidan* would have been cut short and the tragic reports would have been censored. Largely due to new communication abilities enabling greater transparency of information flow, the protesters managed to publicize the protest, engage hundreds of thousands of people in the area of Kiev's *Maidan*, motivate them to defend the fledgling civil society, and ultimately succeed. In all the cases cited above as exemplary illustrations of the growth of social relevance and effectiveness as measured by the achieved success of the planned strategy of action and expressed by a number of actors within the framework of the so-called civil disobedience movements, we observed the range of civic protests having been organised in order to rebuild or, as it happened, for example, in Ukraine, build a civil society from scratch.

A good example of the process of the rise of new forms of political activism in the Internet age is presented by the Spanish civic movement *Podemos*, speaking out against the financial austerity imposed on Spain by the European Union in order to minimize its budget deficit and against the widespread corruption and nepotism of political life in Spain. *Podemos*, whose name means movement for participatory democracy, was founded on January 16, 2014 by social activists who want to restore the principle of citizen participation in the social life of the state. The driving force here was also the desire to build an electoral committee before the European Parliament elections in May 2014. By using Facebook to recruit members of the social movement, it was possible to gain 50,000 members in the first day¹ and 100,000 in the first twenty days of activity². *Podemos* eventually formed an electoral committee and won 12% of the vote in the European Parliament elections, becoming the fourth political force to represent Spain in the European Parliament, just four months after its creation. After Spain's general elections in December 2015, it was the third political force in the country with almost 21% of the seats, shattering the division of parliamentary power that had been in place for decades between the left and the right³. Moreover, with about 400,000 members, it became *Podemos* the second largest political party in Spain. The party, which did not exist two years before, became almost overnight one of the most significant political

¹ Pablo, I. (2014). *Consigue en un día los 50.000 apoyos que pedía para seguir adelante con Podemos*, 19 January 2014: *El Periódico*.

² *Podemos ya es la tercera fuerza en afiliados con 100.000 registrados*, 17 August 2014: *Público*.

³ P. Iglesias (2015). *How the leader of the leftist Podemos party upset Spain's elites to reach the brink of power*, 25 December 2015: *The Independent*.

forces in the life of the country. A party that had not existed two years earlier became almost overnight one of the most significant political forces in the life of this country. It seems that the phenomenal rise of this movement lies in the democratic potential of the Internet base communication. By making effective use of the possibilities of the new electronic media and the procedures of direct democracy, including in particular the development of consensus on community issues during regularly organized meetings in local communities, the movement has managed to gain the public trust of voters disaffected with traditional forms of politics⁴. In the case of *Podemos*, a very important strategy proved to be precisely these meetings, where each of the attendees could speak, or suggest topics to be discussed in the forum. The feeling of security and the creation of a sense of autonomy for the assembled, as described by Castells, was as important in this case as the use of new forms of communication with the electorate to sustain interest in the movement and public involvement in its activities. Described earlier, the method of hybridizing communication techniques has become a very effective for building alternative forms of politics. What is extremely important, however, is the smooth transition from communication and building movement structures at the local level, with their own, to use Castells' vocabulary, "zones of autonomy," to effective action at the level of society as a whole. It should be noted, however, that *Podemos* probably would not have been founded without the previous experience of building spheres of autonomy by the social movement *Indignadas*, which, starting from 2011, both locally, regionally and at the level of the nation state, has been involved in attempts to develop alternative forms of representative democracy in Spain. Without this initiative, which has developed tools of hybrid electronic and direct communication, occupation of public spaces, and an elaborate theoretical discourse on the need to reform the system of representative democracy, the success of *Podemos* would probably have been less certain or even impossible.

Despite the massive public support for the *Indignadas*, manifested for example by the widespread participation of Spaniards in protests against corruption and the oligarchization of power (Castells, 2015, p. 117-118), the movement has failed to have a significant corrective effect on the policies of the Spanish government. It was not until the creation of *Podemos* as a political force that the status quo significantly changed. The formalization of social demands through the creation of a mainstream political force drawing on the *Indignadas'* social discontent capital, using the communication techniques already developed, allowed a new political force to emerge in the public space. For all its social capital, however, the *Indignadas* have never been a formalized social movement with an explicit political program (Castells, 2015, p. 125). Its actions and speeches were motivated by a sense of profound social injustice, and its spontaneous participation in protests against the government, a kind of largely powerless protest by a discredited majority. Castells, who studied the phenomenon of the *Indignadas* wrote:

⁴ Spain rally: *Podemos* holds Madrid mass 'March for Change' , 31 January 2015, BBC.

There was a general opinion in the movement that politicians lived in their own, closed, privileged world, indifferent to people's needs, manipulating the elections and the electoral law to perpetuate their power as a political class. 'They do not represent us' is probably the most popular and certainly the most fundamental slogan from the movement. Because if there is no real representation, there is no democracy, and the institutions have to be reconstructed from the bottom up[...]' (Castells, 2015, p. 127).

The basic intention of the movement was to transform an ineffective system into a functioning system of authentic representative democracy, but it was only through the formalization of political action that *Podemos* was able to effectively emerge as an influential social movement implementing the demands of the *Indignadas*.

The basis of *Podemos'* success has been the skilful use of electronic communication tools to establish the movement and amplify its political message in a situation of decreasing trust in politicians representing major political parties and decreasing confidence in the effectiveness of traditional forms of politics associated with representative democracy, which according to the protesters no longer fulfils its functions (Castells, 2015, p. 263). However, it was not so much a question of an absolute contestation of the concept of representative democracy as of restoring a certain balance between the concept of representativeness and the praxis of social life (Castells, 2015, p. 263).

Another example that illustrates the pro-social capital of the Internet is the way it helped amplify and publicize the proto-protests of black Americans against racial violence in the early 2020s in the United States. At the time, there were a number of what could be called spectacular, though the word is probably not the most accurate, racially motivated murders.

The most notorious were the murders of George Floyd, Ahmaud Arbery Tony McDade and Breonna Taylor. In two cases, these murders were recorded by bystanders and reported through social media (George Floyd, Ahmaud Arbery).

Just as in the case of the murder of Nada Soltan in Iran in 2009, the sight of these murders has moved public opinion in the United States and has contributed to public statements against institutional racism and all forms of discrimination against minorities. Georg Floyd became the symbol of these protests. Arrested by police officers for allegedly possessing counterfeit money, which he had used a short time earlier during a shopping spree, he was overpowered, knocked to the ground and then forcibly held in that position. The situation lasted over eight minutes. During this time Floyd asked, many of times the officer holding him to relieve the pressure on his neck, as he could not breathe. The policeman repeatedly ignored the incapacitated man's pleas. As a result of being forcibly restrained by the police officer, Floyd died, as consequence of suffocation. Footage showing the last minutes of the black man's life, repeatedly trying to say he could not breathe, sparked first national then also international protests. Floyd's last words" I CAN'T BREATHE" became a catchphrase commonly used during the demonstrations.

The problem of race relations in the United States once again surfaced on the public agenda and became one of the most important social discourses of 2020, in the United States. Black citizens, according to statistics, are twice as likely to be killed by a police officer when unarmed than their white co-citizens (Belko, Washington Post: May 29). A 2015 study, for example, found that African-Americans statistically die at the hands of police at a rate of 7.2 per million when whites at a rate of 2.9 per million. (Bui, Coates, Matthay: 2018) It is not only about statistics, which speak for themselves, but also about the fact that once again, due to the pro-social use of the Internet, the problem was widely publicised. The organisation itself, which should rather be defined as a decentralised social movement, was founded in 2013 by black women activists after the murder investigation of Trayvon Martin, a black man murdered by a white supremacist on his way home from a nearby supermarket, was dropped. The court's verdict in the face of clear evidence of a crime committed by a white man sparked a wave of protest. It was then that the BLM movement was born. Initially, the slogan Black Life Matter was used as a hashtag to organise nationwide protests via social media. However, it soon became synonymous with the movement for social justice and equal treatment before the law for all US citizens. Since then, the movement has organised national pickets and protests to fight racism, especially institutional racism. The protests have attracted a lot of public attention, particularly in tragic moments when, again and again, cases of murders of defenceless black people by both ordinary white people and police forces were revealed.

The year 2020 was special because in two cases of so-called unlawful killing, ordinary citizens were able to witness the last moments of the lives of senselessly murdered African-Americans Floyd, and Arbery. The latter's misfortune was that he decided to practice running in a white neighbourhood, where he was subsequently shot dead by white supremacists following him in a car. All of this was captured by the camera of a car that was following the whites at the time, and after the shocking footage was released, it further helped to amplify the debate in the public sphere and the series of institutional actions taken by the new White House administration. As with the death of Nada Soltan in Iran , the public reaction to the similarly senselessly aborted existences of Floyd and Arbery was almost immediate. However, while in Iran, due to the authoritarian system and the state's control over the majority of citizens' activities undertaken in the social space, ultimately the impact of these lost lives on the functioning of the state was small. In the case of a democratic society, however, there was widespread social mobilisation, which revealed the scale of racism in US and mobilised both citizens and, as a consequence of their pressure, the state to act. The systemic reforms of police forces, especially their training, the use of certain techniques and practices typical of the process of apprehending suspects, have been updated. Also importantly, the trials in both cases were widely covered by the traditional media of social communication, especially the press and TV networks, which in itself

contributed to a general national debate on social cohesion, or rather its poor condition. In a sense, therefore, the digital activities triggered a nationwide social mobilization and the discourse was picked up and amplified by the commercial media, and, most importantly, the necessary reforms were undertaken.

...

In the examples above, the collective power of new media on both a local and supra-local scale proved to be an essential element of the strategy that led to the eventual partial or total success of the activities undertaken. Particularly important in this respect seems to be the use of electronic communication as a tools for the constitution of social movements and the amplification of their political message, which has a significant impact on the discourse taking place in the public sphere. Thus, in the activities of the new movements of social discontent, can we discern attempts (sometimes successful, sometimes unsuccessful) at revitalising the discourse of the public sphere? Can new forms of political activism that use hybrid forms of communication to publicize irregularities and commit actions to level them, be considered as a exemplification of the success of democratic potential of the Internet?

According to Castells, the new social movements of the Internet age are primarily concerned with restoring the bearing and authenticity of the procedures that allow democracy per se to function effectively. Thus, as the author states:

‘Movements do not object to the principle of representative democracy, but denounce the practice of such democracy as it is today, and do not recognize its legitimacy’(Castell, 2015, p. 263).

Therefore, if this diagnosis is correct, and it seems to be the case, and if the essence of democracy lies in the transparent proceeding of matters concerning the community in its public life, then the importance of this type of movements undoubtedly points to a new dimension of the presentation of social discontent in the public space and of the effectiveness of the proceeding of a certain concept of political activism which aims to restore the authentic value of the concept of representative democracy. Contemporary movements of discontent, contesting the status quo, usually exhaust their potential after the achievement of their goals or when certain forms of ritualized practices lose their carrying capacity. What seems important, however, is that they are an expression of a certain need to correct the discourse conducted in the public sphere and concerning the essence of the prevailing social order and a voice calling for a certain correction of the political course. Importantly, this is increasingly effective.

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Media use as a predictor of young adult religiosity in the context of their identity styles and parental religiosity

Korzystanie z mediów jako predyktor religijności młodych dorosłych
w kontekście ich stylów tożsamości oraz religijności rodziców¹

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Abstract: This article analyses the relationship of press and Internet use by young adults or, according to Arnett's approach, those entering adulthood, with their level of religiosity. The context for the correlation studied was the identity styles of the subjects and the religiosity of their parents, or rather the subjects' perceived level of this religiosity expressed as a score on the Huber C-15 Scale. Religiosity can be characterized as a multidimensional structure that includes five representative, common, and relatively autonomous dimensions: experiential, ritualistic, ideological, intellectual, and consequential of religiosity. Young adults often represent a synthetic-conventional faith, which is strongly associated with authority figures and community. At this stage, religiosity is not yet fully internalized, so it fluctuates easily. The greatest influence on the level of religiosity seems to be the parents' religiosity. At the same time, people representing the discussed age group are among the most engaged users of new media, which may also impinge on their faith. Polish studies proved that containing criticism of the Church and exposing its flaws may have a negative impact on the religiosity of the recipients. The study was conducted using a questionnaire prepared by Kutt using tools that have been established in research practice (Berzonky's Identity Styles Questionnaire and the C-15 Huber Scale). Level of religiosity of the subjects correlated with specific identity styles, perceived religiosity of parents, frequency of media use, interest in specific topics and the level of religiosity of the subjects.. Some of the formulated hypotheses were not confirmed. Conclusions: The most important variables explaining the level of religiosity among young adults was found to be the mother's religiosity and normative style (positive correlation), as well as diffusion-union style (negative correlation). The negative correlation between the level of religiosity and interest in current affairs in the press and Internet use was interesting.

Keywords: media, religiosity, parental religiosity, identity styles, emerging adulthood

Abstrakt: W artykule poddano analizie związku użytkowania prasy i Internetu przez młodych dorosłych lub, zgodnie z podejściem Arnetta, wchodzących w dorosłość, z ich poziomem religijności. Kontekst dla badanej korelacji stanowiły style tożsamości osób badanych oraz religijność ich rodziców, a właściwie postrzegany przez osoby badane poziom tej religijności wyrażony jako wynik w Skali C-15 Hubera. Religijność można scharakteryzować jako wielowymiarową strukturę obejmującą pięć reprezentatywnych, powszechnych i stosunkowo autonomicznych wymiarów: przekonania religijne, praktyki religijne, doświadczenie religijne, wiedza religijna i konsekwencje religijności. Młodzi dorośli często reprezentują wiarę syntetyczno-konwencjonalną, która jest silnie

¹ Artykuł w języku polskim dostępny jest na stronie:

<https://www.stowarzyszeniefidesetratio.pl/Presentations0/2021-4Kutt2.pdf>

związana z autorytetami i społecznością. Na tym etapie religijność nie jest jeszcze w pełni zinternalizowana, więc łatwo ulega wahaniom. Największy wpływ na poziom religijności zdaje się mieć religijność rodziców. Równocześnie młodzi dorośli należą do najbardziej zaangażowanych użytkowników nowych mediów, które również mogą rzutować na życie religijne. Wyniki polskich badań wskazują na negatywny wpływ treści zawierających krytykę Kościoła oraz eksponujących jego wady na religijność odbiorców. W celu lepszego zrozumienia wiary osób wchodzących w dorosłość przeprowadzono badanie z użyciem kwestionariusza autorstwa M. Kutt oraz narzędzi posiadających ugruntowaną pozycję w praktyce badawczej (Kwestionariusz Stylów Tożsamości Berzonky'ego i Skala C-15 Hubera). Istnieje korelacja pomiędzy konkretnymi stylami tożsamości, postrzegana religijnością rodziców, częstotliwością korzystania z mediów i zainteresowaniem określoną tematyką a poziomem religijności osób badanych. Nie wszystkie sformułowane hipotezy zostały zweryfikowane pozytywnie. Najważniejszymi zmiennymi wyjaśniającymi poziom religijności młodych dorosłych okazała się religijność matki oraz styl normatywny (korelacja dodatnia), a także styl dyfuzyjno-unikowy (korelacja ujemna). Interesująca wydaje się ujemna korelacja pomiędzy poziomem religijności a zainteresowaniem aktualnymi informacjami z prasy oraz Internetu.

Słowa kluczowe: media, religijność, religijność rodziców, style tożsamości, wyłaniająca się dorosłość

1. Introduction

Nowadays, the faith of younger generations of Poles develops under unique socio-cultural circumstances. The pressures from Church institutions as well as the influence of the secularisation and laicisation of society shape religiosity as a phenomenon which cannot be described in terms of a homogeneous social fact. More and more young people question the faith as such as well as the institutional dimension of the Church. Traditional religiosity is losing its importance in favour of religious indifference and the search for an individualistic way to satisfy spiritual needs. At the same time, the religiosity of strong believers intensifies further (Mariański, 2010). Spiritual life is shaped by a variety of factors, such as parental religiosity (Podczasik, 2014), identity style (Czyżowska, Mikołajewska, 2014; Gurba, Czyżowska, Białek, 2015) and media use (Grosfeld, Madinier, Sakalli, Zhuravskaya, 2021).

1.1. Religiosity of young adults

An element of the human psychological structure that changes particularly strongly in youth is the attitude towards religion (Desmond, Morgan, & Kikuchi, 2010; Lamb, Stawski, & Dermody, 2021). Although the development of religiosity varies strongly among individuals, those entering adulthood (Arnett, 2018) are characterised by a synthetic-conventional faith strongly associated with the presence of authority figures and their community. At this stage, religiosity is not yet fully internalised, so it seems easy to undermine it. However, changes in understanding the foundations of faith that bring about the next stage in its development, namely individualistic-reflective faith, may be expected (Gurba et al., 2015). It may appear around 18 years of age, often later – from mid-20s to 35-45 years of age, but many do not reach this stage at all. The source of norms, beliefs and values is still the environment, but each person consciously decides which of them he or she accepts

and rejects (the so-called 'courage of rejection'). The structure of the self typical for the discussed age bracket is institutional as the young people become responsible for themselves and their actions. They synthesise their roles, become critical, authentic and uncompromising, which is of great importance for their further religious life (Królikowska, 2008).

The study adopted Huber's (2003) Extended Model of Religiosity, which attempts to combine the approaches of Allport (Allport and Ross, 1967) and Glock and Stark (1965). The synthesis developed by Huber is based on a concept of religiosity derived from psychology and defined as a system of personal religious constructs (Huber, 2003). The scope of religious practices was divided into worship and prayer. When it comes to the aspects of knowledge which were difficult to be defined, they were modified and developed as interest in religious issues. As a result, the structure of religiosity was obtained and measured with the Centrality of Religiosity Scale, which consists of the following elements: interest in religious issues, religious beliefs, prayer, worship and religious experience (Zarzycka, 2007). The first of these elements should be understood as "cognitive, intellectual confrontations with religious content" (Zarzycka, 2007, p.140). It may infer the search for information related to religion and an intellectual approach to that news. Another dimension, i.e., religious beliefs, is focused on the subjective assessment of the possible existence of the transcendent and expresses the degree of certainty of the research subject on the feasibility of religious content. However, the frequency and importance of personal contact with the transcendent is determined by the scale of prayer. The aspect which Huber calls religious experience touches upon issues related to the presence of transcendent in a person's experience, i.e., the sense of God's presence or action in their lives. The last dimension, worship, encompasses the frequency and validity of participation in religious practices. Thus, it reflects the social embedding of a person's religiosity, which is referred to as *Kirchlichkeit* (Huber, 2003).

1.2. Religiosity and identity

By conditioning the view on the transcendent, moral beliefs and behavioural norms, religion is involved in shaping identity formation, which was pointed out by Erikson (1968). Similarly, the way of forming the self related to adolescence and the transition into adulthood is significant in many aspects of a young person's life. Berzonsky (1992) draws attention to the differences in undertaking tasks that lead to identity formation, maintenance and modification. He distinguishes three styles: informational, normative and diffuse-avoidant. The first is characterised by self-reflection and exploration of the environment while searching for information on the self. Such individuals are critical towards beliefs concerning the self and the world and tend to revise, verify and modify specific aspects of identity. This results in a theory of the self consisting of properly separated and integrated

beliefs and constructs. The state of affairs is different for the normative style. For those that represent it, the expectations, values and provisions expressed by important people are of key importance. Their life approach built on such a basis has to be shielded from information different to the core beliefs and values, which results in a rigidly formed theory of self that is immune to modification. The last style, diffuse-avoidant, is characterised by postponing decision-making and procrastination, the reluctance to confront and handle personal problems or identity conflicts. Short-term acts are preferred, entailing conformist behaviour and verbal submissiveness and servility. Thus, the desired long-term transformations in identity structures cannot occur, which leads to the theory of the self being an empty one. It needs to be constantly replenished by means of pleasant experiences, consumption, social approval, and the like (Berzonsky, 1992)□.

Research based on the identity styles distinguished by Berzonsky shows that the dominant style determines the way of processing religious content, followed by the manner in which religion and religious life are approached. Those in late adolescence with a predominantly informational style are prone to interpreting religious content in a personal and symbolic way. Furthermore, they critically analyse religious information, evaluate it and verify whether it coincides with their definition of the self. When it comes to the diffuse-avoidant style, it implies a literal interpretation of religious content by the research subjects. It is possible that such a behaviour is a way of avoiding inquiries related to this type of knowledge and involvement in shaping one's attitude towards such information. It was also proved that the highest level of religiosity (defined as the level of attachment to religious tradition) was typical of adolescents with a normative style, willing to rely on the rules and standards of their environment. To conclude: a higher level of religiosity was related to higher identity engagement as well as informational and normative styles (Czyżowska, Mikołajewska, 2014).

1.3. Religiosity and family

The relationship between its members, the atmosphere within the family, the attitude towards the world and people, the system of values, respecting each other – it is all related to a person's attitude towards religious principles and values. The greatest influence on an individual's religiosity is exerted by the religiosity of their parents. By demonstrating certain attitudes during the rituals, parents guide their children. They affect their offspring by conveying religious information and presenting behavioural patterns that are subject to modelling. The relationship with parents, parental attitudes, the way in which family members behave towards each other and the perception of parents as authority figures are also important (Podczasik, 2014). Children with a positive father image also had a positive approach to God. The structure of the family is also important. Attending religious

ceremonies and emphasising the importance of religion was less formative for young people raised by a single parent, cohabiting couples or foster families if compared to families where the marriage of parents was the core (Petts, 2015). The level of religious socialisation was also positively correlated to the level of marital happiness of the parents of the young respondents (Ellison, Walker, Norval, Marquardt, 2011). What is equally important is the liberated subjective religious activity of the child, catecheses and contact with believers during childhood (Stepulak, 2010). However, it ought to be noted that the multiplicity of alternatives (including denominational and ideological options) surrounding young adults may lead them away from the original religion of their family in favour of one that is more in line with their preferred beliefs and ideas. Moreover, let us highlight that even if the transition to adulthood is accompanied by a good relationship with parents, this relationship is not necessarily accompanied by convergence of views.

1.4. The use of new media by young adults

According to media reports and survey results, those between 18 and 30 years of age mainly look for knowledge about the world on the Internet (especially social media) and, in second place, on television. Furthermore, the results of surveys conducted by CBOS indicate the unquestionable popularity of the Internet among young adults (Table 1). When analysing this data, it has to be remembered that the cyberspace now encompasses digital versions of media which until recently functioned outside of the virtual world, e.g., digital editions of magazines.

Table 1. Internet use depending on age

Age	Internet users (%)				
	2016	2017	2018	2019	2020
18-24	100	100	100	100	98
25-34	94	96	96	99	95

Source: CBOS, 2016; CBOS 2017; CBOS 2018; CBOS 2019; CBOS 2020

In the context of the research discussed in this article, young people are understood as those born between 1982 and 1999. They may be referred to as generation Y (born 1980-1990) and Z (born after 1990). Online activity for them is one of the basic aspects of daily functioning. Generation Y uses the Internet to establish and maintain interpersonal relations, seek knowledge, entertainment, relaxation and inspiration. At the same time, the younger half of generation Y is characterised by behaviours similar to those of generation Z. These persons frequently use social networks and their contact with peers is more often mediated by the Internet rather than established directly. Generation Z is also known as Generation

C (connected or change). Their almost constant online presence is typical (Waśko, 2016). In attempting to determine the features of media activity of young people, Nowak-Teter (2018) points out: “the intensity and randomness of media use (...), constant media connection, (...); awareness of the great (untapped) opportunities offered by the media and awareness of the need to fight being addicted to them” (p. 526).

Research also indicates a relationship between exploring religious issues online and offline (Campbell, 2016). People active online when it comes to religious matters behave similarly in real life among family and friends (Gökce, Sjö, 2020). Young Poles, in comparison to other nationalities, still seem to be intensely involved in religious practices. Although most of them perceive themselves as less religious than members of the families in which they grew up, approx. 29% of respondents admit that they participate in religious practices at least once a week (the average result in international studies reached 16%) (Sztajer, Sjö, 2020). Moreover, the Catholics as the dominant religious group in Poland (CBOS, 2017) actively use traditional media and social media (Sztajer, Sjö, 2020). Similarly, the Catholic Church in Poland is very active when it comes to the contemporary manner of media use (Smolucha, 2013).

2. Research

2.1. Research objective

The conducted study was to determine the relationship between the level of religiosity and the frequency and type of media use. It is expected that those with high levels of centrality of religiosity are more active in acquiring knowledge on faith-related topics. A similar correlation is expected to take place among respondents with a high score on the subscale of interest in religious issues. In contrast, a negative relation should occur for topics related to sex. Media use should also be tied with each person’s dominant identity style. The informational style may be expected to correlate positively with frequency of media use and reasons for it. It also seems reasonable to expect ties between identity styles and scores on the scales of the Huber questionnaire. The results of other studies suggest a positive correlation of normative and informational styles with the centrality of religion.

Finally, the following research hypotheses have been formulated: H1: The level of religiosity is positively correlated with the level of interest in religious press and websites; H2: The level of religiosity is negatively correlated with the level of interest in erotic press and websites; H3: The reasons for media use are related to the identity style of the subject; H4: Involvement is positively correlated with the level of religiosity; H5: The score on the Interest in religious issues scale is positively correlated with the informational style; H6: The score on the Worship scale is positively correlated with the normative style; H7: The score on

the Worship scale in males is correlated with the father's score, and the score in females is correlated with the mother's score; H8: The religiosity of those favouring the normative.

2.2. Research subjects

There were 79 participants with a mean age of 20.78 (SD=3.21) . The research sample consisted of secondary school and university students.

Participants were persons of age who agreed to participate in the project. They were informed that participation is anonymous and the aim is to increase knowledge of how young adults use media. The survey was conducted during classes/lessons.

2.3. Research tools

The study used a set of 5 tools, where 2 of which are the author's original design.

1. The questionnaire Thematic Resources of the Internet and Press by Marzena Kutt is comprised of 2 main parts: Internet and press. Each part consisted of 8 subject areas identifiable in the media: current news; politics; fashion and beauty; religion; erotica; entertainment; sports; healthy lifestyle. Within each area, it was essential to: (1) determine whether it is of interest to the respondent in a medial context (press or Internet use); (2) list the type of media (websites or magazines) in a specific subject area the person reads/visits; and (3) indicate on a 5-point scale how often it happens.

2. Stefan Huber's C-15 scale was developed to measure the centrality of religiosity based on Allport's approach (1961; Allport, Ross, 1967) and its five dimensions described by Glock and Stark (1965): interest in religious issues; religious beliefs; prayer; worship; religious experience. The scale is designed to measure the religiosity of adult Christians. The reliability and accuracy of the Polish adaptation are satisfactory (Zarzycka, 2007). The correlations between centrality as measured by the C-15 scale, the Resilient Religious Attitude Centrality Scale and Hutsebaut's Relations to God Scale are high, which Zarzycka (2007) considers to be an important argument proving the accuracy of this method.

3. The Identity Style questionnaire (ISI-5 Revised Identity Style Inventory) was developed by Berzonsky, Soenens, Smits, Luyckx and Goossens. The Polish adaptation was prepared by Senejko and Łoś (2015). The tool includes 48 statements that make up three scales: informational style, normative style, diffuse-avoidant style as well as a engagement scale. The answers are to be provided via a five-point scale, ranging from 'definitely applies to me' to 'does not apply to me at all.' The accuracy and reliability of the ISI-5 questionnaire scales have been confirmed (Senejko, Łoś, 2015).

4. Stefan Huber's C-15 scale relating to the research subject's parents meant that each question had to be answered twice, separately for each parent. In the case of single parenting, the questions concerning the other parent were to be skipped. The psychometric features of the Polish adaptation of the tool have already been discussed earlier.

3. Results

The results were analysed using in the IBM SPSS Statistics environment, version 24.0.0. Unless stated otherwise, the data shown are the statistical results from correlation analyses between the measured values. As the variables were measured by means of an ordinal scale, Spearman's rho coefficient was applied. Values where $p \leq 0.05$ were considered significant.

The results of analysing the associations of religiosity with the level of interest in religious and erotic sources (H1 and H2) as indicated by the frequency of use and the number of sources mentioned are presented in Table 2. It is possible to notice average positive correlations of religiosity levels with religious sources. There is also a weak negative correlation with the frequency of using erotic Internet sources.

Table 2. Results of analysing associations between religiosity and the frequency of using religious and erotic sources as well as with the number of sources mentioned in the group of $N = 79$ respondents

		Number of sources	Frequency of use
Religiosity	Internet	$r_s(79) = .369, p < .01$	$r_s(79) = .454, p < .001$
	Press	$r_s(79) = .472, p < .001$	$r_s(79) = .449, p < .001$
Erotica	Internet	$r_s(79) = -.158, p = .17$	$r_s(79) = -.328, p < .01$
	Press	$r_s(79) = -.162, p = .15$	$r_s(79) = -.210, p = .06$

The indicated correlations were also analysed from the viewpoint of the identity style of each research subject (H8). The obtained results (Table 3) indicate that even after removing the identity style from the model, the correlation with parental religiosity is still significant. Consequently, the impact of the identity style on this relationship is small.

Table 3. Results of analysing partial correlations between the associations of one's religiosity with mother's religiosity and father's religiosity with identity styles as a control variable in a group of $N = 79$ research subjects

	Mother's religiosity	Father's religiosity
Informational style	$r_s(76) = .576, p < .001$	$r_s(76) = .488, p < .001$
Normative style	$r_s(76) = .457, p < .001$	$r_s(76) = .326, p < .01$
Diffuse-avoidant style	$r_s(76) = .597, p < .001$	$r_s(76) = .517, p < .001$

Further analyses made it possible to observe positive correlations of the score on the religious interest scale with the informational style $r_s(79) = .334, p < .01$ (H5), the score on the worship scale with the normative style $r_s(79) = .561, p < .001$ (H6), and engagement with religiosity $r_s(79) = .243, p = .03$ (H4). Positive correlations also occurred in scores on the worship scale of the research subjects and their parents (H7; see Table 4). The differences between the correlations with the mother's score and the father's score were compared using Fisher z-transformation. These were not statistically insignificant.

Table 4. Results of analysing the association between the score on the worship scale of each research subject and the scores on the mother's and father's worship scales, taking into account the gender of the research subject

	Mother's worship score	Father's worship score
Entire group ($N = 79$)	$r_s(79) = .487, p < .001$	$r_s(79) = .435, p < .001$
Females ($N = 45$)	$r_s(45) = .469, p < .01$	$r_s(45) = .352, p = .02$
Males ($N = 34$)	$r_s(34) = .364, p = .03$	$r_s(34) = .466, p < .01$

A positive correlation between religiosity and informational style $r_s = .328, p < 0.01$ as well as normative style $r_s = .590, p < 0.001$ could be observed. The correlation of religiosity and the diffuse-avoidant style turned out to be statistically insignificant $r_s = .213, p = 0.06$.

Analysing reasons for media use was commenced by counting the W_p coefficient for each of them according to the formula developed for the needs of this study:

$$W_p = \frac{\sum_{i=1}^n o_i[p]}{n - \sum_{i=1}^n (o_i = 0)}$$

where: n is the number of areas o (e.g., "fashion," "entertainment") in which a given reason p occurred; $o_i[p]$ indicates whether a given reason p was selected by the respondent for the area o ; $o_i=0$ is the area that was not indicated by the respondent as a manner of media use and therefore the respondent did not mark reasons related to it. Concluding: the counter indicates how many times a given reason was selected by the respondent, and the denominator indicates the number of questions in which the respondent selected those reasons. Thus, the W_p coefficient indicates the frequency of choosing a particular reason. With the frequencies of choosing each of the nine reasons calculated in this manner, a correlation analysis involving the three identity styles was performed (H3). No statistically significant correlations were obtained.

The last analysis regarded the construction of a linear regression model for the dependent variable of the level of religiosity and the independent variables: mother's and father's levels of religiosity, frequency of using particular media (2 types of media x 8 areas), identity styles (3) and involvement. All 22 independent variables were recorded within the model. Thus, the variables with the lowest partial correlation with the dependent variable were removed from the equation using the backward elimination method. Only the variables with coefficients of specified significance of $p > .10$ in the regression model were removed. The procedure was terminated when no more variables met the condition of elimination. The final model consisting of 8 independent variables is presented in Table 5.

Table 5. Summary of the regression model for the dependent variable of religiosity in N = 79 subjects

Variable	<i>B</i>	<i>SE(B)</i>	β	<i>t</i>	<i>P</i>
(Constant)	15.482	6.318		2.450	.02
Mother's religiosity	.419	.082	.396	5.086	< .001
Normative style	1.370	.248	.636	5.512	< .001
Diffuse-avoidant style	-.904	.200	-.477	-4.528	< .001
Fr: Internet / Current news	-1.738	1.025	-.114	-1.696	.09
Fr: Internet / Religion	3.247	1.201	.192	2.704	< .01
Fr: Press / Current news	-3.110	1.116	-.198	-2.786	< .01
Fr: Press / Religion	3.577	1.675	.153	2.135	.04
Fr: Press/Other	-2.981	1.263	-.158	-2.360	.02

$R^2 = .714$

Fr: - frequency of use, *B* - regression coefficient, *SE(B)* - standard error of *B*, β - standardised regression coefficient, *t* - value of statistical significance test, R^2 - percentage of variance explained by the model

4. Discussion

As expected, average positive correlations could be observed between the level of religiosity and interest in religious press and websites. Exploring the environment for

content related to the centre of one's personality seems to be a natural behavioural tendency since such news are interesting and worth delving into due to their prominent role in the person's life. In the case of erotic content, a weak negative correlation between the frequency of using erotic media with the religiousness of the respondents was noticed. Such correlations were expected in the view of various religions including sex in the category of offences against the rules of the faith. Hence the thesis that a highly religious person will have little or no interest in erotic materials. When it comes to those with lower results, increased interest in such issues might be expected. It should be noted that only a small number of respondents declared an interest in erotic content, regardless of their level of religiosity. Undoubtedly, the fact that the research was group-based and took place among people who knew each other and sat in close proximity to one another is significant in this context.

The predictors of media use were also examined for their correlation with identity styles. The informational style was expected to correlate with higher levels of media use aiming at knowledge acquisition (responses: 'orientation in the modern world,' 'broadening horizons,' 'seeking information') than the other styles. This identity style is characterised by active exploration of the environment to obtain information related to the self. The results obtained did not confirm the existence of a correlation between individual identity styles and any of the proposed reasons for media use.

Engagement as conceptualised by Berzonsky is linked to the stability of beliefs and professed ideas. It is also positively related to the informational and normative identity styles as well as stronger beliefs (Czyżowska, 2005). Therefore, it was assumed that the level of engagement would positively correlate with an increase in the centrality of religion and religiosity. The correlation analysis between identities and their relationships with religiosity does prove a weak positive correlation of engagement and the level of religiosity.

A weak correlation was also discovered when analysing the relationship between the level of Interest in religious issues and the informational style. People in whom it predominates actively explore the environment to seek information. It appears that this activity also translates into greater engagement in looking for religious content.

In turn, the score on the Worship scale correlates (with average strength) with the normative style. The scale measures the importance and frequency of participation in religious practices. It measures the social roots of religiosity. Thus, it may be expected that the score on this scale correlates positively with the level of the normative identity style, which involves aligning social behaviour with external expectations and sanctions. The obtained result confirms the attachment to traditions and norms favoured by the environment, which is typical for the style in question. Further analysis of the Worship scale pointed to the correlation of the male respondents' scores with the perception of their fathers' religiosity. Analogous results were obtained for women and their mothers. The

correlation was of medium strength. This result might be explained by the closer self-identification with the same-sex parent in the broadly understood identity formation, as indicated by, among others, Pasternak and Ochojska (2016).

The dominant normative style of identity, as already mentioned above, entails the pursuit of fulfilling expectations, values and recommendations from people of importance, e.g., parents. Consequently, it was expected that high scores in this style is accompanied by a greater correspondence between the parents' level of religiosity and that of the respondents. However, no such correlation was observed.

As predicted, a weak positive correlation between centrality of religiosity and the informational style and a positive correlation of medium strength with the normative style were observed, which corresponds with the results of the study carried out by Czyżowska and Mikołajewska (2014). The authors indicate that people with dominant informational style in late adolescence interpreted religious content in a personal and symbolic way. In turn, the highest level of religiosity was observed in adolescents with a dominant normative style. Hence the conclusion that the dominant informational and normative styles correlate positively with high religiosity. The authors postulate that the features of the informational style (exploration, reflexivity, readiness for change) facilitate interest in religious content, cognitive engagement with it, etc. Similarly, since the essence of the normative style is the adoption of values and norms from significant people, its features determine the centrality of religious constructs (Czyżowska, Mikołajewska, 2014).

The prepared linear regression model identified the variables that are the most significant in explaining the respondents' religiosity. The positive correlation with the mother's level of religiosity was the most important. Such a relationship falls in line with research findings indicating that mothers are more involved in their children's religious upbringing (Podczasik, 2014; Wieradzka-Pilarczyk, 2015). The normative style also correlates positively with level of religiosity, as commented earlier. The negative correlation of the diffuse-avoidance style with the level of religiosity is consistent with research findings that suggest the association of less mature identity constructs with low religious engagement, marginalisation of religion and external religious motivation (Czyżowska, Mikołajewska, 2014). The negative correlation between the level of religiosity and the interest in current news, both in the case of the press and the Internet, seems interesting. Perhaps the reasons for such an outcome may be found in the pejorative image of the Church in press reports. Information on paedophilia among people associated with the Church may undermine the authority of this institution and negatively affect the level of religiosity of media audiences (Grosfeld et al., 2021). As expected, the interest in religious content in the press and the Internet correlates positively with the level of religiosity. The relationship has already been discussed in this section. Finally, the interest in topics defined as "other" in the press

correlates negatively with the level of religiosity. As this category was not specified in any way, interpreting this result is impossible.

Conclusions

The study of religiosity seems to be of particular interest today, when growing secularisation is accompanied by a multitude of ideologies that may be accessed by young adults in a free and unlimited manner. The role of new media is especially noteworthy here. People currently entering in adulthood live simultaneously in virtual and real worlds (Waško, 2016), which certainly translates into their spirituality. This phenomenon may only escalate in future generations. At the same time, the importance of the family of origin cannot be overlooked. However, whether people lead their lives according to the patterns handed down by their parents or start their own independent search largely depends on the dominant identity style. In the future, research additionally taking into account age, education, professional activity, political views and contact with the clergy seems worthwhile. The results obtained here (e.g., the interest in erotic content) may have been influenced by the fact that the respondents knew each other (and thus did not remain completely anonymous under the conditions of the group). It is possible that 'face-to-face' research would reduce the effect of the social approval as a variable in this context.

Religiosity is a complex, heterogeneous and dynamic construct. It is not yet fully internalised upon entering adulthood so it may be easily undermined (Gurba et al., 2015). However, it may also survive and become stronger. The intellectual searches that are then undertaken, including the use of media, may either facilitate its growth or negate it. The coexistence of reason and faith in the lives of young adults is not unambiguous and obvious; therefore, it is worth exploring, especially in the context of contemporary cultural and moral changes.

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Parental internet activity and communication through the new media - literature review

Aktywność internetowa i komunikacja rodziców z wykorzystaniem nowych mediów – przegląd literatury¹

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Abstract: Global economic and social transformations, as well as technological progress, require people to modify used methods of communication. Traditional forms of information exchange have given way to the so-called new media enabling trouble-free communication using the Internet. These changes also affected family life. Digitization, appearing at each stage of the functioning of the family system, is to some extent based on remote communication processes, allowing its individual members to carry out their development tasks. According to the theory of social learning, parents constitute the basic pattern of behavior that children derive from and reproduce. Therefore, parental functioning in the virtual world is important for the later adaptive use of the Web by representatives of the younger generation. In addition, online communication acts as a source of information and a normalizer of social relations, fosters building interpersonal competencies and identity, and modifies the way of fulfilling the parental role. Based on the above-mentioned aspects, this article characterizes the process of digitization of motherhood and fatherhood, showing the basic ways and consequences of using the Internet by parents, and systematizing the knowledge about communication functions in the context of mothers and fathers online activity.

Keywords: parenting, mothers, fathers, online communication, Internet

Abstrakt: Globalne transformacje gospodarczo-społeczne oraz postęp technologiczny wymagają od ludzi modyfikacji w zakresie stosowanych przez nich sposobów komunikacji. Tradycyjne formy wymiany informacji ustąpiły tzw. nowym mediom umożliwiającym bezproblemową komunikację na odległość z wykorzystaniem Internetu. Zmiany te nie ominęły także życia rodzinnego. Cyfryzacja, pojawiająca się na każdym z etapów funkcjonowania systemu rodzinnego, opiera się w pewnej części na zdalnych procesach komunikacyjnych, pozwalających poszczególnym jego członkom realizować ich zadania rozwojowe. Rodzice, zgodnie z teorią społecznego uczenia się, stanowią podstawowy wzorzec zachowań, z którego czerpią i który powielają dzieci. Ich funkcjonowanie w świecie wirtualnym ma zatem znaczenie dla późniejszego adaptacyjnego korzystania z Sieci przez przedstawicieli młodszego pokolenia. Ponadto, komunikacja online pełni funkcję źródła informacji oraz normalizatora relacji społecznych, sprzyja budowaniu kompetencji interpersonalnych oraz tożsamości i modyfikuje sposób realizowania roli rodzicielskiej. Opierając się na powyższych aspektach w niniejszym artykule scharakteryzowano proces digitalizacji macierzyństwa i ojcostwa ukazując podstawowe sposoby użytkowania Internetu przez rodziców wraz z ich konsekwencjami oraz systematyzując wiedzę na temat poszczególnych funkcji komunikacji w kontekście internetowej aktywności matek i ojców.

Słowa kluczowe: rodzicielstwo, matki, ojcowie, komunikacja online, Internet

¹ Artykuł w języku polskim dostępny jest na stronie:

<https://www.stowarzyszeniefidesetratio.pl/Presentations0/2021-4Szym2.pdf>

Introduction

The rapid technological change of the last half-century has resulted in the development of innovative solutions that improve communication and stimulate activity in previously inaccessible areas. The dynamics of global trends in medicine, IT, electronics and automation have also impacted everyday life for adults, adolescents and children alike, as has the dramatic social change of the last few decades.

A key factor in the development of civilization allowing faster information exchange was the creation of the Internet. It is recognized that the network was first invented in 1969, when the world's first data transmission between the computers of four American universities was made (Leiner et al., 1997). The first message was sent through the Internet in 1971, which initiated the development of email (Goban-Klas, 2005). In Poland, the Internet became available in the 1990s. Initially, as was the case in the United States, it enabled greater exchange between academic institutions, gradually entering the market of commercial users, and later became available to private individuals in 1995 (Baran, 2013).

Currently, 4.66 billion people use the Internet, which is about 2/3 of the world's population. Of these, 92.6% connect to the Web on various types of mobile devices, such as smartphones or tablets, and 58% report being online continuously. The average user spends six hours 54 minutes a day on the Internet. An analysis of the mobile application market indicates that the largest single group of users are people who use chat applications (including Messenger, WhatsApp or Duo) and social media: these being 90.7% of all users and 88.4%, respectively. In addition, music and shopping applications, video services such as VOD (video on demand) and internet games (DataReportal, 2021; GlobalWebIndex, 2020) are also gaining in popularity.

A sociodemographic profile of internet users created by the Public Opinion Research Center (CBOS, 2020) showed that higher internet activity is often associated with lower age and higher education level, as well as a good financial situation and employment. Among the employed, the highest percentage of internet users are management staff, middle-level and technical staff, office workers, and self-employed people.

1. Online communication and its specificity

An analysis of internet activity of Poles indicates the dominant role of online communication, with the primary forms being email and social media: 91% of internet users spend their time sending and receiving email messages during the week, while 83% use social media such as Facebook, Instagram or Snapchat. A Polish Central Statistical Office (GUS, Statistical Office in Szczecin, 2020) report on personal activities on the Internet, also

emphasizes the common role played by finding information about goods and services, reading the news, conducting interviews, including for educational purposes, and watching user-created video recordings. internet communication seems to be of particular importance for the so-called Millennials, i.e. people born in the period 1981-1997 (Frey, 2018), who grew up with the its development.

Current data indicates that the Internet and communication are interconnected (Greenstein, 2009). Indeed, the two have similar functions (see Table 1). Dijk (2010) highlights the communicative role played by the Internet; however, a detailed analysis of other functions confirms that both provide information, education, build individual and group identity and provide entertainment. The close relationship of the two, combined with the simultaneous growth in popularity and availability of the Internet, made the Web one of the primary communication media in the world, partly taking over the role previously played by traditional and mobile telephone services, with the added possibility of making video calls.

Table 1. Comparison of communication and Internet functions

Functions	
Communication (Dobek-Ostrowska, 2007)	Internet (Dijk, 2010)
– informative	– informative
– educational	– educational
– personal identification	– identity
– integrative	– sociable
– mobilizational	– transactional
– entertainment	– entertainment
	– communicative

The possibility of easily obtaining information from various sources worldwide and the grassroots movements of users has led to the creation of virtual societies conditioned by previously-developed norms and principles and dependent on the intragroup hierarchy. Like in non-virtual life, the Internet acts as a carrier of information, emotions and experiences. Previous studies have highlighted the ambiguous nature of the Internet. They report the positive aspects of online communication, associated with the possibility of establishing and maintaining relationships and thus satisfying one's own needs, e.g. affiliation, security or recognition and participation in community life (Bastani & Fazel-Zarandi, 2008; Boase et al., 2006; Collin, 2011; Wellman & Gulia, 2018), as well as its limitations, particularly in information transmission possibilities or digital information security (Archer & Kao, 2018; Lwin et al., 2008).

As Cooper (1998) points out, the ease of internet communication is associated with the so-called Triple-A engine, i.e. its anonymity, accessibility, and affordability. These features constitute both its value and its threatening nature. The overload associated with the ease of obtaining information, and being overwhelmed with thematically-diverse content on websites or social media forces the need to modify the method of data processing and often leads to disorders in the cognitive sphere, e.g. in the area of memory or attention processes, as well as irregularities in the process of making a decision (Carlson, 2003; Kashada et al., 2020; Ruff, 2002). In the interpersonal context, the incompleteness of internet communication may result in increased conflicts and misunderstandings (Bargh & McKenna, 2004; Dreyfus, 2008). The socially-generated need to be constantly online and to immediately react and respond to messages is paradoxically associated with partial withdrawal from the relationship and, as a result, the weakening of non-virtual ties (Błachnio & Przepiórka, 2019; Chotpitayasunondh & Douglas, 2018; Vanden Abeele et al., 2016).

2. Digital parent as a participant in the communication process

Functioning in the postmodern world requires quick adaptation to a socially- and technologically-changing reality. In the last few decades, remote communication, initially using telephones, faxes, and later also the Internet, has become a standard and an integral part of everyday life. These changes have had a particularly strong impact on parents, as a group with a high demand for knowledge resulting from a role overload and a heightened sense of responsibility. They look for information or support differently, they take care of their own psychological needs and those of their children differently, and different issues arouse their concern. Within ten years between 2006 and 2016, the number of parenting website users increased from slightly over 650 thousand to over 8 million. The most numerous group is young adults between 25 and 34 years of age (PBI, 2016). In addition, parenting groups are becoming increasingly popular in social media, which can gather up to several thousand parents from a given area or with a common interest in a specific topic, such as child development, vaccination or educational trends.

The concept of digital parenting refers to both parental mediation and the way mothers and fathers use the Internet for various parenting purposes (Mascheroni et al., 2018). The former has been frequently analyzed in terms of its sociological, psychological and legal aspects. It is usually carried out in three forms, i.e. active mediation, based on conducting educational conversations with children about how to use the Web safely (Shin & Ismail, 2014; Youn, 2008), technical supervision, consisting of monitoring internet activity (Cranor et al., 2014; Gallego et al., 2020) and restrictions, manifested in the imposition of rules related to internet use (Livingstone et al., 2017; Livingstone & Helsper, 2008).

However, data on the effectiveness of particular forms are, however, ambiguous. For example, qualitative analyses of the parent-teenage child interaction in the context of privacy and the nature of communication found that parents tend to monitor the internet activity of their children covertly, e.g. by installing software or by following their posts on Facebook (Erickson et al. 2016). At the same time, in many cases, it is also noticeable that due to the greater technological skills of children, parents felt they had lost control over their internet activities (see Lenhart & Madden, 2007; Mesch, 2009) and often attempted to limit access to networks physically. A study based on twins showed that so-called active parental mediation is not associated with reduced online sharing of personally identifiable content by children (Shin & Faber, 2012). In fact, the opposite results were obtained: Lwin et al. (2008) emphasize that the children demonstrated lower willingness to provide personal information when parents attempted to talk about network security and its potential threats.

Comparing the methods of managing online activity by children in 19 EU countries (Smahel et al., 2020) indicated that in most countries, parents try to teach their children to use the Internet responsibly and provide them with essential information about possible ways of surfing or chatting. However, like in Switzerland, the Czech Republic and Spain, more than half of the children Poland reported that their parents did not talk to them about their internet activity. In most countries, a small percentage of the surveyed children mentioned that their parents had installed software that tracks their network activities or blocks the possibility of visiting certain websites: in Poland, these figures was 19% and 14%, respectively. Interesting results were also obtained concerning the restrictions applied by mothers and fathers. For example, 13% of Polish children revealed that their parents did not allow them to use a camera or microphone on the Web, 9% could not download music and videos from websites, and 10% did not have permission to use social media. In addition, in the case of Poland, 2/3 of the surveyed children reported complying with the internet rules formulated by their parents, while 8% admit that they did not respect them. In line with previous reports (Mutlu-Bayraktar et al., 2018), the studies mentioned above indicate that the parent plays a significant role in communicating information on how children undertake online activity, and highlight the low involvement of Polish parents in educational activities in this area. However, due to the lack of clarity, further, more detailed analyses appear to be necessary.

The second aspect of digital parenting relates to the way parents use the Internet for so-called parenting-related purposes. Online communication has become one of the primary forms of information exchange between parents today, with mothers being the largest individual group, constituting over 60% of users of parenting websites (PBI, 2016). Online activity related to contact with other people experiencing similar difficulties and joys seem to be of particular importance for women; in the first months of a child's life, they are often cut off from social contact in its understood form. In addition, the substitute form of interactions

and conversations on the Internet may provide them with support, the lack of which, especially in the absence of partner support, may be a risk factor for mood disorders such as postpartum depression (see: Kinloch & Jaworska, 2021; Kossakowska, 2019). Gibson and Hanson (2013) report that the use of technology to communicate with other people gave young mothers a sense of belonging to a group, facilitated adaptation to a new role, and helped them maintain a sense of individuality; it also allowed them to retain a personal identity as women, not just as mothers. Moreover, as Lopez (2009) recalls, internet activities, such as creating a blog, can help women face hitherto unknown difficulties and give them a chance to admit that motherhood is not always perfect.

The role of the father has changed over the years, with the traditional model of life changing to a certain extent into partnership in many homes. As a result, fathers began to be more willing and more involved in the educational process (Milkie & Denny, 2014). However, few studies exist on the digitization of paternity. An analysis of the causes of internet use by men with children (Fletcher & St. George, 2011) finds them to be generally similar to those declared by mothers, i.e. being related to the willingness to learn about the life stories of other caregivers, including the educational difficulties they faced. At the same time, these fathers often feel that they are left to themselves and deprived of factual support. Therefore, it is likely that their internet activity is quite utilitarian and intended to eliminate competence and psychological deficits; among fathers, blogging seems to be a natural element of sharing parenthood and is not associated with the desire to be heard, applauded or accepted (Ranson, 2015). To meet the expectations of fathers, new websites or services focused on paternity are being developed, as are mobile applications that facilitate the implementation of the parental role, even during pregnancy by the partner or wife. However, significantly fewer examples exist than those whose recipients are women (Thomas et al., 2018).

Modern parenting clearly entails the contribution of digital activity in various forms, such as participating in support groups, obtaining information from blogs and parenting websites, using pregnancy monitoring applications or those helping organize family life, and spending time in virtual communities (Lupton et al., 2016). When examining parental internet activity in the context of the communication process, it is worth emphasizing that mothers and fathers can act both as sender and recipient. The former is implemented, i.a. in social media; in this case, the interaction is performed in parenting groups, either by active participation in discussions, or by asking questions to other participants and to specialists with whom contact in the non-virtual world would be limited. Indeed, remote communication in group and individual chats has replaced traditional conversations with doctors or family members experienced in parental context (Johnson, 2015). In addition, emails and chat applications, such as Messenger or WhatsApp, have turned out to be particularly useful for mothers who stayed in hospital for a long time after giving birth by

allowing them to keep in contact with loved ones; it was also beneficial when they returned to work after maternity leave (Vancea & Olivera, 2013).

When describing changes in digital fatherhood and motherhood, Scheibling (2019) also indicates that both mothers and fathers seem to modify existing trends regarding online parenting. For example, one newly-created form of internet communication between parents is the so-called sharenting: a portmanteau of the English words share and parenting. In the most general sense, it is the tendency of parents to publish detailed information on the Internet (including posts, photos, videos) about their children and their lives. While the mere fact of showing pictures of one's children is nothing new, in the pre-digital era, only a small family circle had access to them. The popularization of the Internet and the emergence of social networking sites significantly increased the range of potential recipients. Additionally, the shared photos are of a different nature. Brosch (2018) indicates that they most often take three basic forms depending on the level of intimacy and privacy: minor anecdotes and curiosities about the child, posts reporting the daily life and development of a child, and messages that ridicule, embarrass children and sometimes put them in a bad light. In addition, the motives for sharenting and communicating detailed information about children may be classified into four groups (Latipah et al., 2020). Firstly, sharing posts may increase the chance of getting possible support when needed. Second, mothers and fathers who portray their children appear to be more protective: in this sense sharenting is portrayed as an expression of concern for their offspring, despite the threats they pose. Thirdly, it satisfies a desire to participate in social life, which gives a positive perspective on life in the future. Finally, parents may indicate that they publish the photos to document their development progress and to collect audiovisual material in one place.

Another phenomenon worth mentioning is phubbing. It involves using the telephone during a social event, e.g., chatting, reading websites, or browsing social media, which results in ignoring other participants in the conversation. An analysis of the personality traits conducive to phubbing has shown that its predictors include, for example, conscientiousness and neuroticism (Erzen et al., 2021). People engaging in phubbing sometimes do not feel they deliberately neglect others. Still, their actions while using the telephone, e.g. frequent loss of visual contact, emotional reactions inadequate to the course of the conversation, and breaks in the discussion, may be a signal of lack of interest for the partner (McDaniel & Wesselmann, 2021). Phubbing also seems to be of great importance in a parenting context. Excessive use of mobile devices by parents, even when carrying out activities that should be dedicated exclusively to children, such as eating meals together or reading fairy tales in the evening, may deprive young ones of a sense of uniqueness, and reinforce the belief that they are always second in their mother's or father's life. In addition, social learning theory indicates that parents usually act as role models and modify the specific behaviours of the children. As Chotpitayasunondh and Douglas (2018) indicate,

adolescents whose parents used phubbing consider it a social norm and duplicate it in daily meetings. This phenomenon also contributes to the problematic use of telephones by young people (Hong et al., 2019).

3. Parental internet communication

The breadth of online activities is rapidly growing. As such, the diversity of both the positive and negative aspects of parental internet communication makes some systematization seem necessary. Dobek-Ostrowska (2007) proposes six main functions by combining the functions of communication proposed in the literature so far: informative, educational, personal identification, integrative, mobilizational and entertainment. The remainder of the article examines how parents perform specific functions in the context of internet communication.

3.1. Informative function

According to its definition, it refers to the human relationship with the world. It is associated with the expansion of knowledge and exchange of information about the most important aspects of life and our surrounding reality. By collecting this type of data, we can make decisions effectively, both with a low degree of risk and those with a high level of uncertainty (Dobek-Ostrowska, 2007).

When pregnancy is first confirmed, the previous reality of future parents changes. There is a clear need to obtain a wealth of new information about its course, childbirth, and subsequent care for a newborn and infant. Pregnancy and a parenting website were the most frequently searched parenting terms in the United States in 2019-2020 (Statista.com, 2021). An analysis of scientific articles by Daneback and Plantin (2008) on the collection and accumulation of data by parents in the field of medicine, education and social sciences found that at the beginning of the 21st century, these publications were mainly in the form of individual pages or larger websites where parents could find valuable information and advice on topics of interest. Over the next decade or so, this changed with the development of the Internet, with more attention being paid inter alia to the patterns of obtaining information, the so-called user patterns, which also take into account the level of credibility of online sources (see Dworkin et al., 2013). An analysis of Google searches (What Are Young Parents Looking For?, 2017) found that during pregnancy, Polish women, apart from the course of pregnancy, are also interested in a healthy lifestyle, including physical activity and natural products. To avoid complications, they try to verify information on acceptable and unacceptable behaviours during the forty weeks of pregnancy ahead. High number of questions about paternity leave are also recorded, which may be related to the changing relationship model and the increasing involvement of men in the upbringing of children. The

number of questions regarding specific products useful for parents and children, e.g. related to food, hygiene, care, and toys and books, increases during the later years of childhood. Both parents often look for information about milestones in their children's development and solutions to the problems and difficulties they encounter. Questions about parenting trends are also popular, including attachment parenting or eco-parenting. At the same time, in the case of many young parents, the knowledge gap is not filled only by standard searching on the Internet, which is partially a consequence of generational differences and other experiences in online communication. Parents often try to satisfy this need by joining thematic groups on social network sites or participating in discussion forums (Jang et al., 2015). For example, when wanting to enrol a child in a nursery school or kindergarten, in addition to analyzing an individual institution's prospectus, parents also seek a second opinion on social media, expecting practical information and the subjective opinions of other parents.

In a situation where a child suffers from chronic diseases or has other health problems, the Internet becomes one of the primary sources of knowledge about the disorder itself, methods and places of treatment, as well as legal and social issues. As Russo et al (2020) note, 91% of parents of children waiting for surgery seek information about it on the Internet; 74% did so before the surgery and 26% after it. The complexity of the surgical procedure and the distance from the hospital were predictors of online data searches. Moreover, younger parents and parents of young children use the Internet more often than other parents (Sebelesky et al., 2015), which on the one hand may be related to their greater technological competence and openness to new media; on the other hand, it may be connected to a higher demand for information resulting from less parental experience. Mothers and fathers of children staying in paediatric wards often broaden their knowledge about the disease (89%) and possible diagnoses (23%), long-term results (61%), treatment methods (56%), including alternative treatments (23%) and the use of modern technology (1%), potential complications (48%), and support groups (33%) (Sim et al., 2007).

3.2. Educational function

Another function is closely related to the previous one. Education has almost always played an essential role in the lives of young parents. Representatives of older generations passed their knowledge on raising children to their daughters and sons based on their own experience and personal competence. As a result, the guardians made fewer mistakes and could guarantee the safety of their descendants. Digital parents still need knowledge, but they have much greater access to it thanks to technological advances. They can quickly consult not only their relatives, who may not have the necessary information from the medical field, but can also take part in training on the various aspects of childcare. Online forms of education ensure interactive communication with specialists during webinars, chats

or Q&A sessions (questions and answers) (see Amichai-Hamburger, 2008). Moreover, as Nieuwboer et al. (2013) note, online educational programs, as opposed to those organized in a traditional form, have a greater reach and are available to a diverse and wider community, which is their huge advantage.

Education on the Internet concerns two interpersonal systems, i.e. the parent-parent relationship or the parent-specialist relationship. Sometimes these relations will overlap - the parent will become a specialist, the specialist will become the parent. However, the decisive factor in the distinction is the nature of the dependence and the form of the educational message. The former is more informal and usually involves mothers and fathers giving multi-dimensional parenting advice. It can be considered a form of transfer of existing educational practices from the family circle to the virtual world, and increase the potential number of people who can offer help. Sharing positive parenting experiences and acting as an advisor is conducive to building a sense of value and competence. At the same time, getting answers to questions through direct interactions or reading information on blogs on educational topics helps improve the mood of mothers and reduces the level of stress and depressive symptoms (McDaniel et al., 2012).

The second type of relationship is more formalized and takes place more often in email communication, during online training, or remote lectures. The effectiveness of educational programs may vary depending on the degree of cultural adaptation of the content to the participants, the precision of the preparation of the program itself, and the skills and knowledge of the trainer (Nation et al., 2003). For example, a verification of the effectiveness of the Spanish *Educar en Positivo* program (*esp. Educate positively*) showed that the participants demonstrated greater satisfaction with being a parent, and an increased sense of competence, between the initial and final stages of the program (Suárez et al., 2018). The scope of training is very diverse: from issues related to the course of childbirth and remote childbirth schools, through films and instructions on primary care for babies, to courses dedicated to the challenges faced by individual age groups, e.g. related to the issue of toilet training, dealing with emotions by the child, mother or father, punishing and rewarding, or effectively supporting school learning.

3.3. Personal identification function

The Internet, in its users perspective, guarantees a sense of anonymity (Christopherson, 2007). Therefore it favours the formation of an online image which may be inconsistent with that of the user. The very definition of virtual identity has two meanings (Šmahel, 2003). First, it is understood as a form of self-presentation of an internet user. Manago, Graham, Greenfield, and Salimkhan (2008, p. 450) noted in their research that "(...) Whenever you put any kind of information out there you have the intention of what you want people to think about you."

A wide range of activities can now be performed on the Web: their goal may be more focused on providing support and building a community, looking for valuable information or making an online self-presentation. By sharing specific internet content, parents create a specific image of themselves. For example, by answering other people's questions about exciting games with the child and publishing photos of such activities, they can pose as creative and inventive people or spending a lot of time with the child. By showing disorder in the apartment, they can communicate to others that they do not have time to clean, do not pay attention to it, or that, in their opinion, it is not essential in motherhood or fatherhood. By writing a blog about eco-parenting, they want to show that they value natural products and that caring for the planet is vital for them. Research on information shared on Facebook by Portuguese mothers revealed that women differentiate content depending on the scope of this data (César et al., 2018), e.g. they easily shared negative emotions in groups with restricted access, but revealed mainly positive emotions in open groups.

Mazurek (2006) makes an interesting point regarding self-presentation associated with email communication. The seemingly insignificant procedure of selecting an email address is a form of assigning a specific label. The message's recipient will have a different approach to messages sent from email accounts set up on trusted portals, on unknown websites with sometimes infantile-sounding names, or sent from business or government accounts. In the case of the internet space, such nuances seem to matter. The image created by parents is, similarly to the non-virtual world, often dependent on the role played in a given group, as well as individual experiences and motivation, and it sometimes differs from the real needs of the parent and their true self (Trusewicz-Pasikowska, 2018).

Personal identification also involves the creation of a new digital identity based on selected individual and social aspects (Subrahmanyam & Šmahel, 2011). Such a process involves a redefinition of oneself as a parent in webspace. Therefore, the mother and father must discover who they are on the Internet. Not only does this involve creating a self-presentation façade, but it is also associated with becoming a parent with specific preferences, inclinations, and requirements. In discussion forums, parents show themselves in their preferred, or sometimes an accidentally or intentionally completely unprecedented, light, and manifest their views, beliefs, and values. Moreover, such statements are associated with determining social status, duties associated with it, opportunities or prestige in the internet group. For instance, those running parenting blogs or administering social groups are subject to the expectations of other users based on the specific role played in the virtual community, e.g. they expect verification of comments and posts, giving advice or the transfer of full responsibility for the website content or community timeline.

Moreover, parental internet activity can also be used to document and track the process of the family development, thus not only constructing the identity of the parents themselves, but a virtual identity for the family, which is visible, e.g. on the social networks

profiles; this often shows families spending time together, going on vacation, playing sports together, or carrying out other activities, which brings family members closer to each other and builds a sense of bonding.

3.4. Integrative function

The development of the Web 2.0² concept of the Internet and the activation of its users contributed to the creation of virtual communities. As Dobek-Ostrowska (2007) writes, the integrative function of communication relates primarily to the process of building interpersonal bonds and coordinating interactions between them. Research shows that such a role is played by social networking sites, internet applications or discussion forums dedicated to parents (see: Brady & Guerin, 2010; Dunham et al., 1998; Mustafa et al., 2015). For example, there are many groups for caregivers of children with specific health problems where, in addition to fulfilling the informational or educational function, mutual help and emotional support is available for users from natural digital communities (Ammari & Schoenebeck, 2015). Following a series of observations and interviews with young mothers, Gibson and Hanson (2013) propose that social media plays a significant role of in creating a sense of belonging to a virtual community. The participants pointed to aspects such as the possibility of maintaining contact with other women and spending time together, both online and in the non-virtual world. In addition, mutual sharing of concerns about caring for an infant, experiencing joyful moments together or indicating professional sources of knowledge was also a typical element of communication in paternal groups and allowed men to transform the difficult experiences related to parenthood into valuable and unique ones (Eriksson & Salzman-Erikson, 2013). Interesting results were also obtained by McDaniel and colleagues (2012), who revealed that the frequency of maternal blogging activity was positively related to the quality of their relationships with extended family and friends. Hence, the integrative function of communication on the Internet may have a much wider scope than originally assumed, although this fact requires further verification.

Particular importance is attached to the social aspects of internet communication among women in the postpartum period. Young mothers seem to be especially vulnerable to the emergence of emotional disorders that hinder the daily care of a child (see: Śliwerski et al., 2020). Additionally, the threat may worsen when they do not receive support from their relatives, or when this support is not sufficient or fully satisfactory for them (Bielawska-Batorowicz, 1995). Therefore, the possibility of participating in virtual groups seem to be the substitute for the existing social relations. Qualitative studies by Drentea and Moren-Cross (2005) indicated that one of the advantages of this form of communication is asynchrony,

² According to Austin and Doust (2008, p.30), Web 2.0 can be understood as "Internet services that allow users to collaborate and exchange information online through internet community sites."

which allows messages to be sent or received at any time, which may be important in the first months of a child's life.

An analysis of conversations in unmoderated online groups for women experiencing postpartum depression, found them to be a very good source of emotional, informational and instrumental support (Evans et al. 2012). At the same time, they were a place where mothers could openly express their negative emotions without feeling that their presentation was inadequate and would be subject to social evaluation. Additionally, it was valuable for the members to be aware that their condition could improve with appropriate help; this was a result of the normalizing influence of interactions with other mothers. Similar results were also obtained by Teaford, McNiesch and Goyal (2019), who at the same time paid attention to the issue of monitoring internet behaviour in support groups and introducing clear rules of participation, i.e. adapted netiquette³, especially when the group guarantees anonymity.

The above-mentioned issues may suggest that online communication not only enables the acquisition of important information on childcare but, in the context of the integrative function, is conducive to building a network that supports parents in coping with difficulties during motherhood and fatherhood.

3.5. Mobilizational function

In addition to acquiring information, gaining knowledge and providing support, parents can also undertake activities to achieve common goals. Joint mobilization to specific actions, sometimes using, as Dobek-Ostrowska (2007, p.69) recalls, "one-way propaganda and persuasion processes", is visible on parenting portals and in social media. Cobigo, Martin, and Mcheimech (2016), note that apart from geographical proximity, which is not crucial to the digital community, a sense of belonging, respect, similar values and ultimately, the need for mutual interaction also act to bind the group. Thus, joint activities are conducive to group integration and strengthening emotional ties. At the same time, the mobilization function is carried out on various levels, related to, among others, expressing opinions and encouraging others to take actions of a given type.

Mothers and fathers engage in all sorts of online activities. For example, there is a growing trend in online shopping. As Kantar TNS (2017) research shows, 70% of Polish internet users searched the Internet for products that they could buy last week, and 50% actually made such a purchase. When making decisions, mothers and fathers often use recommendations taken from parenting websites and groups. Experts and celebrities with many followers, who write articles and posts sponsored by specific brands, also play a significant role in the persuasive context (Czarnota, 2017). For example, if you want to learn more about reusable diapers, about their specificity or just get to know how to use

³ Netiquette is "at the same time the code of ethics of the Internet and its savoir-vivre created spontaneously by internet users for internet users" (Pręgowski, 2012, p. 45).

them, you can find a number of articles usually created by bloggers' mothers, describing these aspects with regard to a selected brand.

A slightly different trend related to pro-ecological and anti-consumer movements is the promotion of the zero-waste principle and minimalism in the educational context (Koh & Dornfest, 2016). New groups are emerging in social media, encouraging people to change their lifestyle, local society attitude, become more open to ecological principles and take actions to improve the climate. Referring these issues to specific parenting activities, it is worth noting that in recent years, the second-hand market for children's products has gained importance. One of the most numerous groups on Facebook that offers parents the possibility of selling, buying and exchanging toys, clothes and accessories for children, is believed to have 47.5 thousand users. In addition, a number of websites and mobile applications such as Vinted have been set up to resell second-hand goods; these typically have separate categories of products for boys and girls, as well as, for example, for pregnant women.

Parental internet activity is not limited to managing material goods. Virtual communities offer the possibility to initiate various social actions (Zalewska-Bochenko, 2016). For example, parents of children in need of costly treatment organize online donations, which can gain a wide audience on the Web in the form of virtual posts and quickly achieve the assumed goal (see Di Lauro et al., 2019). In addition, groups associating mothers and fathers living in a given area create petitions regarding, for example, opening a nursery in the estate or the installation of speed bumps on the road near the school. Social networks also allow the organization of events in a particular place and time, thanks to which parents gain the opportunity to participate in various events and virtual and non-virtual meetings. Moreover, to optimise communication efficiency, it is also important to be able to invite another member of the community to such an event.

3.6. Entertainment function

The final communication functions is connected with relaxation and entertainment, and is also realized through participation in social meetings. For digital parents, the Internet itself is often a source of positive emotional experiences: approximately 70% of them use the Internet for non-professional purposes, and 72% admit that they sometimes use the Internet at times that were initially intended for children (Chmiel, 2018). Almost 30% use it in the family for entertainment, e.g. to play on a smartphone with a child, surf the Internet or watch movies (Wartella et al., 2014).

The COVID-19 pandemic has significantly limited the possibility of traditional meetings. It has also seen a dramatic growth in the use of audio-video connections, which could eventually become part of everyday family life. Due to the restrictions existence on assemblies, virtual chats have become increasingly popular. For example, the WhatsApp

application, allowing text messaging and audio and video conversation, reported a 40% increase in the number of users during the pandemic (Kantar, 2020). Laptops and smartphones have temporarily become family members, representing real people in a situation where a face-to-face conversation is impossible. It is worth noting, however, that the Internet played an intermediary role before the pandemic. For example, regarding traditional social contacts, local groups often featured posts in social media, usually published by women, in which the authors may inform the community about moving to a given housing estate and looking for other mothers for joint walks or visits to the playground.

Parenting websites are often a source of inspiration for family games. In addition, parents obtain information on this subject from dedicated groups on social networks. The games are often grouped depending on the child's age, place or the means and accessories used (e.g. inspirations and examples of art, music, movement games). Parents in direct email communication or through a group send each other colouring books and worksheets; they also exchange information on attractive places for children, such as playrooms, amusement parks or toddlers' clubs.

Parental entertainment on the Internet is not limited to searching for information on possible activities with their children. Mothers and fathers also try to translate the hardships of parenting into humorous online activities. An example of such a form may be creating or browsing memes⁴ about problems faced by young parents or illustrating the expectations and reality of a mother's or father's life. Memes can take the form of drawings or photos of real people. In this context, they may be partially related to the aforementioned phenomenon of sharenting, and its extreme manifestation known as troll parenting, consisting in posting amusing photographs and recordings that compromise or ridicule their children (Chrostowska, 2018). In addition to the styled child, the photo is often accompanied by a commentary to enhance the intended effect. This phenomenon is gaining in popularity, however, it is ethically and legally questionable.

4. Is online communication conducive to the fulfilment of the parental role?

Internet communication performs various functions, ranging from simple content delivery and education, through building individual and group identity, to mobilizing users to action and providing entertainment and humorous interaction. At the same time, the methods and scope of use of this technology are related both to factors referring to a person, their features, needs or competencies, as well as their social environment.

⁴ Memes are defined as: "(a) a group of digital objects with common characteristics in terms of content, form, and / or attitude that (b) was created with the awareness of each other, and (c) were disseminated, imitated and / or transformed via the Internet by many users" (Shifman, 2013, p. 41).

A report on parenting in the age of digital technologies by Wartella and colleagues (2014) indicates that only 29% of the surveyed parents find new mobile devices useful in fulfilling their parenting responsibilities. Furthermore, the vast majority of respondents reported using the Internet and allowing their daughters and sons to do so, usually under controlled conditions, especially in the case of young children. Research from the Pew Research Center (2020) shows that 2/3 of parents feel that parenting is more difficult now than it was 20 years earlier. The main reasons for this are the development of technology and social media, changes in morale and faster exposure to ICT news. Nevertheless, they are aware that the technology and multifaceted use of the Web can be beneficial in an educational and developmental context (Begum, 2020). From the moment of becoming pregnant, the Internet and mobile applications support parents: they allow the user to monitor pregnancy and childbirth, they act as ubiquitous notebooks in which parents can systematize information about the child, such as individual meals, care activities or changes in weight or height. They also allow the family to share calendars of key events. With time, and the dynamically changing developmental challenges, parents use new forms of internet communication, form local and global thematic groups, exchange information on the educational process, participate in training and webinars, and participate in support groups in crises.

From a psychological perspective, being active online has a both negative and positive impact on well-being, mental health and interpersonal relationships. Tillman et al (2020) found that virtual communication and frequent online communication with friends were positively associated with severe depressive tendencies during the pandemic. In contrast, Bessiere et al. (2010) report a significant correlation between the use of the Internet for communication purposes, especially when it concerns family and friends, and a reduction in the severity of symptoms of depression. It has been also found that modern media, apart from simple forms limited only to the exchange of news, are associated with higher life satisfaction and satisfaction with interpersonal relations (Goodman-Deane et al., 2016). Additionally, involvement in communication using social media is associated with a lower level of anxiety and enables the development and maintenance of virtual social ties (Grieve et al., 2013).

Online indirect communication, both synchronous and asynchronous, is, in fact, not without its drawbacks. At the initial stage of its development, it was only possible to send text messages; however, these were latter supplemented with so-called emoticons, i.e. small faces and character-sized images showing different emotional states, in order to enable easier transmission of affective signals. However, despite the partial enrichment of the dialogue, it is still deprived of many paralinguistic, mimic or haptic aspects, resulting in understatements, misunderstandings and conflicts destructive to relationships.

One of the main obstacles to activity in this area is the low parental awareness of network security and legal and ethical use of the Internet. Sharing private, sometimes intimate photos of sons or daughters to an almost unlimited or limited group of friends or observers basically make it impossible to control how they are used; the lack of such control may lead to abuses. Photographs and films with the child are also often published with the consent of the parent on websites or profiles of educational institutions. Each time, such consent must be signed by the parent with full awareness of any consequences.

As in traditional communication, a number of negative social phenomena have been associated with internet communication, such as harassment, ridicule, rejection or isolation, which may become more intense due to greater anonymity. It is essential to monitor and report such phenomena and strive to introduce more transparent rules of communication (Archer & Kao, 2018).

The internet activity of mothers and fathers, and their communication in social media and on parenting portals, is not an unambiguous phenomenon for researchers and parents themselves. Moreover, the rapid technological progress of recent decades has forced all internet users to partially adapt to the conditions and requirements of a postmodern virtual reality. Nevertheless, when using the Internet parents should maintain an awareness of their actions and, consequently, favour the multifaceted development of their children.

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

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

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Abstract: The literary output of Karol Wojtyła and the transgression concept by Józef Koziński 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 Koziński, 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 Koziński 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 Kozińskiego 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 Kozińskiego 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 Kozińskiego 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 Koziellecki introduced the term *Homo Transgressivus* to refer to a human as an agent of crossing boundaries and performing acts of transgression. According to Koziellecki, 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 (Koziellecki, 1983). Koziellecki'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 (Koziellecki, 2001, p. 20). Koziellecki 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 (Koziellecki, 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 Koziellecki

The concept of psychology of religion proposed by Józef Koziellecki 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. Koziellecki 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 (Koziellecki, 1991).

4. Personal transgressions (self-transgressions)

Koziellecki'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 (Koziellecki, 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 (Koziellecki, 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 (*ibidem*, 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 (*ibidem*, 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 Koziński

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 Koziński's concept, transgression is an expression of personality (Koziński, 1987, p. 56). Creative transgressive activities are a specific kind of pursuit of "intellectual mastery" (Koziński, 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 (Koziński, 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 Koziński, 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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**The Role of the Altar and Tabernacle
in the Catholic Church Interior in the Light
of Post-conciliar Recommendations and
Architectural Arrangement of the Church Interior**

**Rola ołtarza i tabernakulum we wnętrzu kościoła katolickiego
w świetle zaleceń posoborowych i architektonicznego projektowania
wnętrza kościoła¹**

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Abstract: This article defines the role played by the altar and tabernacle in the contemporary architectural sacred interior treated as *domus ecclesiae*, designed for the purpose of serving liturgical functions in compliance with the post-conciliar renewal of Vatican II. The article takes into consideration the issue of celebrating Holy Mass by the celebrant with his back to the tabernacle located centrally behind the post-conciliar altar. With reference to the irreversibility of the liturgical revival, apart from the ordinary form of the Roman Rite, the extraordinary form of the Tridentine Rite, also approved by Vatican II, is taken into account. By defining the presence of the post-conciliar altar brought closer to the zone of the faithful, the meaning of the Code of Canon Law is defined. This paper takes the irreversibility of the liturgical renewal and presents the location of the tabernacle separated from the altar. This applies to the architecture of the nave or the chapel of the church. At the same time, the aesthetic beauty of the liturgical interior furnishings is determined, when all this exists in accordance with the post-conciliar ordinances and serves to build a community of faith.

Keywords: altar, tabernacle, nave, post-conciliar architecture.

Abstrakt: Artykuł definiuje rolę, jaką pełni ołtarz i tabernakulum we współczesnym architektonicznym wnętrzu sakralnym traktowanym jako *domus ecclesiae*, zaprojektowanym dla wypełniania funkcji liturgicznych w zgodzie z odnową posoborową Vaticanum II. Artykuł uwzględnia problem odprawiania Mszy św. przez celebransa odwróconego plecami do tabernakulum umiejscowionego centralnie za ołtarzem posoborowym. Nawiązując do nieodwracalności odnowy liturgicznej, uwzględnia się obok formy zwyczajnej obrządku rzymskiego, istnienie formy nadzwyczajnej (trydenckiej) tego obrządku, również zaakceptowanej przez Vaticanum II. Definiując obecność posoborowego ołtarza przybliżonego do strefy wiernych, definiuje się znaczenie Kodeksu Prawa Kanonicznego. Artykuł uwzględnia nieodwracalność odnowy liturgicznej i prezentuje umiejscowienie oddzielonego od ołtarza tabernakulum. Dotyczy to architektury nawy albo kaplicy kościoła. Jednocześnie określa się znaczenie estetyczne piękna obiektów liturgicznego wyposażenia wnętrza, gdy wszystko to istnieje w zgodzie z zarządzeniami posoborowymi i służy budowaniu wspólnoty wiary.

Słowa kluczowe: ołtarz, tabernakulum, nawa, architektura posoborowa.

¹ Artykuł w języku polskim dostępny jest na stronie:

<https://www.stowarzyszeniefidesetratio.pl/Presentations0/2021-4Bogda2.pdf>

1. Introduction

Almost 55 years have passed since the end of the Second Vatican Council (Vatican II). It was inaugurated on 11 October 1962 by Pope John XXIII and closed on 8 December 1965 by Pope Paul VI. The Council began the renewal of the Catholic Church in a spirit of changes updating the church to the 20th century. It refers directly to the presence of the altar in the sacred interior. The altar, being now an object which functions without the tabernacle, becomes the spatial focus attracting the community to the place of Eucharistic transubstantiation. It also accentuates the integration of the congregation with the fundamental area of exposition of the mystery of faith.

Even before Vatican II, active participation of the people in the liturgy was discussed. Another issue that was mentioned was the necessity of formation of the architectural sacred interior starting from the altar. It refers to the architectural interior which embraces the praying community and leads it, in terms of architectural composition, to the altar (Parsch, Kramreiter, 1939, p. 13). The Council itself left the final decision on the liturgical renewal and its architectural consequences to respective post-conciliar decrees. The results of rational post-conciliar transformations (such as the exclusion of historical legislation burdened with hyper-productivity of form over content) were in principle approved in their entirety. They have been nonetheless occasionally criticized by both conservative and progressive currents in the Catholic Church. The above-mentioned results included also a new approach to the organization of life of the Catholic Church and post-conciliar arrangement of the church interior. While the new trends officially do not favour any specific style of art and architecture, some aspects may be directly drawn from the post-conciliar documents.

The designer of sacred architecture should pay a special attention to the definition created by Vatican II with reference to the church building itself, defining it more as 'domus ecclesiae' – the house of the community than the house of God. This constitutes a departure from the concept of monumental architecture of the church building towards an object which is an inhabited and living place (Bandelier, 1999, pp. 125-126). What is important is that the altar and the tabernacle should be designed as two separately arranged liturgical objects of architectural, artistic and obviously ceremonial expression. These objects accompany the celebrant who faces the congregation with the possibility of turning his back towards the place of keeping the Eucharist.

Within a full scope of the research methodology, we must enumerate, in detail, four monographs referring to the implementations of the post-conciliar decisions. These publications are as follows: 'Sacred Architecture and the Movement of Liturgical Renewal' (Architektura sakralna a ruch odnowy liturgicznej, Katowice 1990) by Rev. Jerzy Nyga, 'Post-conciliar Sacred Architecture' (Posoborowa architektura sakralna, Lublin 1979) by Sr. Maria Ewa Rosier-Siedlecka, 'Architecture and Liturgy' (Architecture et liturgie, Paris 1991) by

Louisa Bouyer and 'Simple Questions about the Mass and Liturgy' (*Simple questions sur la messe et la liturgie*, Chambray-lès-Tours, 1999) by Fr. Alain Bandelier. A sensitive area of the synthesis of architecture and liturgy is presented by Fr. Franciszek Małaczyński in the article entitled 'Functions of the Catholic Temple in View of Theology, Liturgy and Tradition' ('Funkcje świątyni katolickiej w świetle teologii, liturgii i tradycji') published in *Biblical and Liturgical Movement* (*Ruch biblijny i liturgiczny* 3:1984). An individual interpretation of the post-conciliar architecture was made by Rev. Prof. Henryk Nadrowski, among other articles, in: 'Creator and Recipient of the Sacred Art of Our Time' ('Twórca i odbiorca sztuki sakralnej naszych czasów') published in *Studia Theologica Varsoviensa* (25:1987) as well as 'Sacred Art. Chances and Threats' ('Sztuki sakralnej szanse i zagrożenia') published in *Theology and Man* (*Teologia i Człowiek*, 6:2005). Viktoriya Semenovaw, in her article 'Liturgical Reform is Irreversible. A Voice in the Matter of the Tendencies of Return to Pre-conciliar - Tridentine Liturgy' ('Reforma liturgiczna jest nieodwracalna, Głos w sprawie tendencji powrotu do liturgii przedsoborowej - trydenckiej') published in *Liturgia Sacra* (25:2019), and Przemysław Nowakowski, in his article entitled 'Liturgical Reform is Irreversible. A Voice in Defence of the Conciliar Liturgical Reform' ('Reforma liturgiczna jest nieodwracalna. Głos w obronie soborowej reformy liturgii') in *Liturgia Sacra* (25:2019), take positions on the interpretations of the post-conciliar transformations, whereas the importance of beauty of the liturgy and of its accompanying objects is emphasized in the papal encyclical letter *Ecclesia de Eucharistia* (Encyclical on the Eucharist by Pope John Paul II - Encyklika Ojca Świętego Jana Pawła II o Eucharystii, Katowice 2003).

The author of this article discusses the undertaken research issue in several monographs published in the Silesian Scientific Publishing House (Wydawnictwo Naukowe Śląsk) in Katowice. The publications include: 'Architecture of the Historical Form of the Church versus the Altar' ('Architektura historycznej formy kościoła a ołtarz współczesny - Architecture de la forme historique de l'église et l'autel contemporain') (2003), 'The Beauty of the Altar and the Gothic Temple' ('Piękno ołtarza i świątyni gotyckiej - Beauté de l'autel et du temple gothique') (2014), 'Relevance of Functions of the Gothic Temple' ('Actualité de la fonction de l'architecture du temple gothique - Aktualność funkcji świątyni gotyckiej') (2016), 'Collegiate Church in Mons and the Heritage of Gothic, Architecture, Altar, Applied Art' ('Kolegiata w Mons a dziedzictwo gotyku, architektura, ołtarz, sztuka stosowana - La collégiale de Mons et l'héritage du gothique, l'architecture, l'autel, l'art appliqué') (2020).

The present work highlights the significance of the post-conciliar liturgical renewal of the Catholic Church in the scope of the architectural arrangement of the modern sacred interior defined by the separation of the altar and tabernacle. The tolerance of the Code of Canon Law, which was evolving in the 20th century, contributed to such transformations. This article indicates that many of the introduced liturgical changes, which require new proper visualization and implementation in art and architecture, are not sufficiently

understood, not only by the opponents of the renewal but also by architects designing new Catholic churches. Graphic images included in this article present French and Belgian experience. These solutions, along with Italian and German ones, clearly had an impact on the development of the Liturgical Movement preceding the Second Vatican Council and post-conciliar transformations. This article aims to serve architects creating sacred interiors when the objective is the manifestation of faith and the visual accessibility of the altar with the separated tabernacle, which is a spatially rational arrangement.

2. Relevance of the post-conciliar renewal reflected in the liturgy and architecture

In the context of the Council's sessions and deliberations, a special attention should be paid to the Constitution of the Sacred Liturgy 'Sacrosanctum Concilium' published in 1963. This most important document of the Second Vatican Council, states, in Article 123, that the Church does not consider any architectural style to be its own. In accordance with the character and conditions of various countries as well as the needs of different rites, the Church allows artistic forms of each epoch, creating thus, with the flow of time, definitely worth-preserving heritage of the sacred art. In compliance with this document, contemporary art may also flourish in the liturgical space of the Catholic Church, provided it adequately meets its liturgical purpose (Sacrosanctum Concilium, 1963, art. 123). The Constitution of the Sacred Liturgy, supplemented with the Instruction 'Inter Oecumenici' of 1964 on the duly execution of the above-mentioned Constitution, is still relevant today. The Instructions 'Tres abhinc annos' of 4 May 1967 and 'Liturgicae instaurationes' of 5 September 1970, following the previous Instruction 'Inter Oecumenici', are not concerned with the issues of the architectural arrangement of the sacred interior.

In 1967, the Sacred Congregation of Ceremonies collected all statements and practical norms issued by the Council in the Instruction on the Worship of the Eucharistic Mystery 'Eucharisticum Mysterium'. Preservation of the heritage of the Tridentine Council can be seen in the papal encyclical 'Mysterium Fidei' including Paul VI's teaching on the Holy Eucharist and its cult, published on 3 September 1965 during the Council's sessions. This document does not refer to the architectural aspects of the church interior at all, whereas other post-conciliar documents, such as the General Instruction of the Roman Missal (published in 1970 and 1975) as well as the renewed Code of Canon Law of 1983 include such references.

What the architect should bear in mind is the official legalization of the extraordinary form of the Roman Rite, i.e. pre-conciliar rite, which was done by Pope Benedict XVI in 'Summorum Pontificum' of 2007. This work is concerned with the rule of mutual tolerance and understanding of other views on the way of celebration within boundaries defined by the teaching of the Catholic Church. It serves the purpose of the assurance that the supporters of the new ordo, i.e. the majority of Catholics, acknowledges the old ordo and

shows respect towards the liturgy performed according to the Tridentine form of the Latin Rite. In the same way, the supporters of the old ordo recognize the new ordo as an ordinary form of the celebration of the Roman Catholic liturgy (Nowakowski, 2019, p. 436). Pope Francis respected Benedict XVI's stand on that issue, however, he limited the celebration according to the old ordo to special occasions and circumstances (Motu proprio 'Traditionis custodes' of 16 July 2021). In doing so, he reinforced, in a sensitive way, the relevance of the post-conciliar renewal of the 20th century.

The approval of the liturgical reform means the acceptance of the ecclesiology of the Second Vatican Council and its consequences. That constitutes the negation of the Lefebvists' (the Priestly Fraternity of Saint Pius X) convictions which reject the renewed liturgy of the Catholic Church with its whole post-conciliar vision of openness, decentralization of the Church, the role of lay people and interreligious dialogue (Nowakowski, 2019, p. 434). The opponents of the renewal reject a post-conciliar functionalistic vision of the Church treated as the house of the faith community. The above-mentioned objectors are inextricably connected with the basilica system or multi-nave hall church system in terms of creation of sacred architecture. This fact does not serve the architectural vision of freeing itself from historical monumentalism and the purpose of introduction of entirely new solutions showing the liturgical renewal. In consequence, the separation of the tabernacle from the altar and the Holy Mass said in a native language by the celebrant facing the congregation are unimaginable for the opponents of the reform.

It is good when the contemporary architect is able to emphasize that the church which is architecturally defined as the house of the congregation of God's people is at the same time God's house. That comes into being because the architect creates space for the realization of the presence of the altar and tabernacle as well as the pulpit and baptismal font. This space is supplemented with the sedilia and the zone of the faithful. In this way the so-called self-sufficiency of the God's house is achieved. In fact, it is not the most important thing that the above-mentioned elements or zones located under one roofing constitute a monumental dominant as the entire system. The hyper-productivity of form was already spoken about by the prophets (similarly to the Acts of the Apostles 7,48), when they preached that the God Most High does not dwell in houses built with the human hand (Bondelier, 1999, p. 126). As a result, Church (Ecclesia) is first of all the congregation, the community of the faithful which, after Vatican II, gives its name to the architectural object - the place where such a community has been gathering (Nyga, 1990, p. 18-19). Faith and reason are absolutely crucial for the understanding of significance of this case. While faith tells us that transparent architectural exposition of the system of liturgical celebration is sufficient for the religious progress and preaching of truth, reason assures us that the monumental formal language does not have a status of self-sufficiency without the true discovery of liturgy in the scope of the contemplation of truth.

Pope John Paul II, in his encyclical 'Fides et Ratio' of 14 September 1998, wrote that faith and reason are like two wings on which the human spirit rises to the contemplation of truth. He distinguished rational learning and knowing through faith. According to Pope John Paul II, rational knowledge should be called the knowledge of a human calibre and be supplemented with faith which surpasses rational learning and constitutes a more profound form of knowledge. In the Pope's opinion, the faith concerning the revelation and works by the God of Israel should not be treated as depriving reason of its autonomy or the limitation of the space of its operation (Kowalczyk, 2020, p.79). It is only natural nowadays and backed up by rationalism to treat the post-conciliar church interior through the prism of the departure from the mystical aspect in art towards the pure transmission of functions of the house of liturgical congregation. It brings an element bereaved of metaphysics and highlights the way of action which was not fully accepted in the pre-conciliar Church.

Referring to the epoch of the Middle Ages, there was a widespread conviction that there existed constant presence of the supernatural world affecting each human action. It was underlain by gradualism which defined and classified beings in accordance with their gradual ascent (Latin *gradus* - degrees): from the matter, through carnal and spiritual beings, to purely spiritual beings. In compliance with such a vision of the world, the art had to reveal transcendent beauty based on light and harmony, which were achieved using means nowadays defined as artistic ones. In the Middle Ages, the temple was perceived as the harbinger and image of the Kingdom of Heaven or the Holy City of Jerusalem - a perfect reality which was symbolically imagined with reference to the Apocalypse of St. John (Sadoch, 2018, p. 198).

Taking into consideration the awareness and perception of the contemporary architect and artist, similar transcendent beauty is almost impossible to realise in our time. On the other hand, taking into account the sphere of the contemporary sacred art, the attention is paid to the architectural means of reinforcement of the sign of the faith manifestation in the construction of new churches and adaptation of historic architectural objects. The latter with the preserved main altar in the presbytery may be adapted to the prolongation of the liturgical function of their historical tabernacle in relation to the post-conciliar altar table, which is located closer to the congregation. In addition, both the altar table and tabernacle are arranged on the central axis of the sacred system. The location of the tabernacle at the end of the central axis of the system, irrespective of the fact whether it is higher than the mensa of the historical altar, or exists independently, symbolically reinforces the significance of the post-conciliar altar located in front of it (see Photo 1 A, B)

Architectural clarity of the church building should testify to the presence of the altar and tabernacle. The tabernacle along with the altar constitute the central architectural object of the interior and their image should evoke the mystery that, in no other space, Jesus is present to such a degree as in the space of Eucharist. In the context of the facilitation of

understanding and reception of this mystery by the faithful, a real risk is posed by extreme individualism of both designers and visual artists. According to Rev. Henryk Nadrowski, little attention is paid to the good of the community of faith which would benefit from carefully thought-out and adapted, theological, liturgical and iconographic programme of a certain church. Instead, what counts is the desire to make impression by means of the architecture consumed by the 'dogmatic cult of technology' or the interior which irritates, disturbs or shocks by the imposition of 'artistic formal defamiliarizations' meant as the final purpose of the work (Nadrowski, 2005, *Teologia i Człowiek*, pp. 135-136).

All these aspects influence the attitude and behaviour of both individuals and groups of people, the whole community and even co-creating behaviour. The point is that the entire mediatic and iconic layer of the liturgy must not be oversimplified or even limited to the so-called 'attractiveness'. Both the first and the second layer, in their more profound expression, should take into consideration a crucial issue (for both liturgy and art), namely the aspect of participation. It refers to co-participation and co-creation (Nadrowski, 1987, *Studia Theologica Varsoviensa*, pp. 75, 91).

According to Joseph Andreas Jungmann, one of the precursors of the Second Vatican Council, the solution comes through the creation of space serving the purpose of praying community; the space isolated from the world, the internal space, in a spiritual sense close to God who is the Spirit and should be worshipped in spirit. Then all things external lose their charm and attraction. In Jungmann's opinion, the Service of God and the House of God must be beautiful in terms of the beauty understood as veneration, adoration, holy fear before God's mysteries, and not in terms of earthly splendour understood as the reflection of heaven (Jungmann, 1992, p. 102).

What is important is the atmosphere of the temple when we visit it, gaze attentively at icons, listen to religious singing, organ music, or Gregorian chant. A similar influence is exerted by the Image of Divine Mercy (Merciful Jesus), the painting with the inscription 'Jesus, I trust in you', or the painting 'Ecce Homo' by Brother Albert Chmielowski. The key issue is a certain dimension of artistic creation, when great works of art stimulate us to undergo transformation and begin 'artistic' work on ourselves (Jaworski, 2012, p. 10).

3. Zone of Eucharistic Liturgy - architecture versus the Code of Canon Law

The nave where the faithful are gathered and the zone of the Eucharistic Liturgy, where the altar is erected, constitute two different sites in the church. However, since the Tridentine Council (1545-1563) there should be good visual communication between these two spheres. Following Vatican II, there has been a clear approach of bringing people closer to the altar and a new way of saying the Mass by the liturgy celebrant facing the congregation, facilitating thus the participation of the faithful in the Holy Mass.

Single-nave plans, which are regulated axially as a longitudinal system, assured and still assure good communication between the celebrant and the community. A single-nave system, which is constructed on the plan in the form of a rectangle or trapezium, serves its purpose well when it accentuates the central 'path' leading to the altar being located at the end of the system axis (see Figure 1/a,b,c,d). That does not refer to the temple constructed on the circular or square plan with the altar situated in the geometrical centre of these figures.

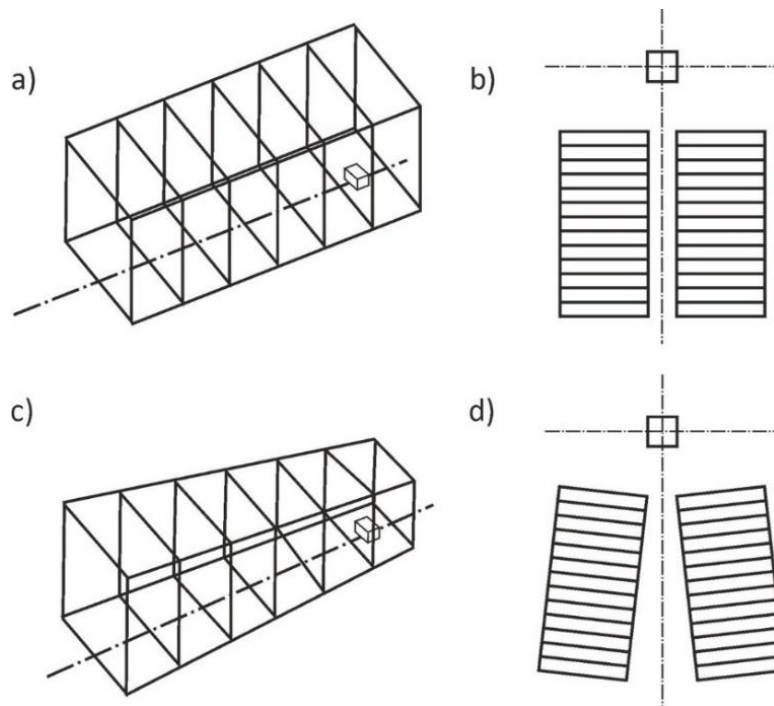


Figure 1/a,b,c,d. Theoretical single-nave plans with the altar situated at the axis termination. Plan built on the projection of a rectangle (a,b) with preservation of the parallel layout of benches for the faithful (b) and the plan built on the projection of trapezium (c,d) without preservation of the parallel layout of benches for the faithful (d). Drawings by Author.

In this place, we can cite the Code of Canon Law, which is the fundamental legislative document of the Catholic Church of the Latin Rite. The above-mentioned document was published in 1983. It was promulgated on 25 January by Pope John Paul II in the apostolic constitution *Sacrae disciplinae leges*. It replaced the pro-Benedictine Code of Canon Law and numerous ecclesiastical laws issued after 1917. Further amendments to the Code of Canon Law of 1983, which were made in 1988 by Pope John Paul II, in 2009 by Pope Benedict XVI as well as in 2015 and 2016 by Pope Francis, had no impact on the fourth book of this document. The book is entitled *The Sanctifying Office of the Church* and provides church legislation on the celebration of the Eucharist, its storage and its cult beyond the Holy Mass (Miazek, 1987, p. 308). The book focuses on the sanctifying function of the gift of the Holy

Mass and Eucharist in accordance with canon 899 of the Code of Canon Law (Code of Canon Law, 1983, can. 899 § 1). What follows in terms of architectural arrangement is a new site for the post-conciliar pulpit located exclusively in the presbytery.

For the purpose of better involvement of the faithful present during the liturgy, the most important issue is – in compliance with canon 928 – the post-conciliar equality of a native language and the Latin language (Code of Canon Law, 1983, can. 928). As a result, the Holy Mass celebrated in a native language is no longer the rite celebrated in a foreign language. This fact has been emphasized since 1963 by the Constitution of the Holy Liturgy - Sacrosanctum Concilium, which deems this phenomenon very useful for the sake of the faithful (Sacrosanctum Concilium, 1963, art. 36). In terms of architecture, this fact can be highlighted by the proper design of the ‘no-barrier’ character of co-participation of the congregation zone and the celebrant’s zone.

Canon 897 of the Code of Canon Law, referring to co-participation, speaks about the duty of active participation by the faithful in the celebration of the Holy Mass (Code of Canon Law, 1983, can. 897). This declares a completely joint and common (community) character of the Eucharistic worship. That is the reason why the aspect of bringing the altar closer to the community is important, as it unites the congregation under the bishop’s or priest’s lead into one (Code of Canon Law, 1983, can. 899 § 2). This fact should be reflected in the architectural layout of the church interior. A special attention should be paid to the design of the post-conciliar presbytery, which is often called the zone of the Eucharistic Liturgy after Vatican II.

The zone of the Eucharistic Liturgy should be highlighted by the elevation of its floor plane in relation to the floor of the nave. At the same time, one must not forget that this sphere is formally disparate and has different decor. Its size must be sufficient for a free and comfortable celebration of liturgical ceremonies (Inter Oecumenici, 1964, no. 91). The act of attributing the presbytery with a function of the central zone should be connected with the spatial means expressing the presence of the mystery of Eucharistic transubstantiation and the site of storing the consecrated Hosts. The architect should also decide if the tabernacle, detached from the altar table, will find its place in the presbytery, nave or a chapel.

Contemporary churches having single-nave layouts do not have the limitations typical of the layouts of historic basilicas or multi-nave hall churches. In the contemporary churches, the faithful experience greater visual connection with the celebrant, altar and community. The arrangement of seats (benches) for the faithful is not limited now by the system of vaults or spans, but is made according to rational co-ordination of the congregation’s vision (sight) in relation to the altar location. The fact of bringing closer the zone of the faithful’s seats to the sacrificial table should reinforce active participation of the congregation in the Holy Mass. In consequence, to visually present the architectural form, which can be read out as the focal point of faith, one should apply the central system of the

presbytery location with the altar in the geometrical centre of the object projection rather than the longitudinal system with the presbytery and altar situated at the termination of the central axis of the church interior (see Figure 2/a,b).

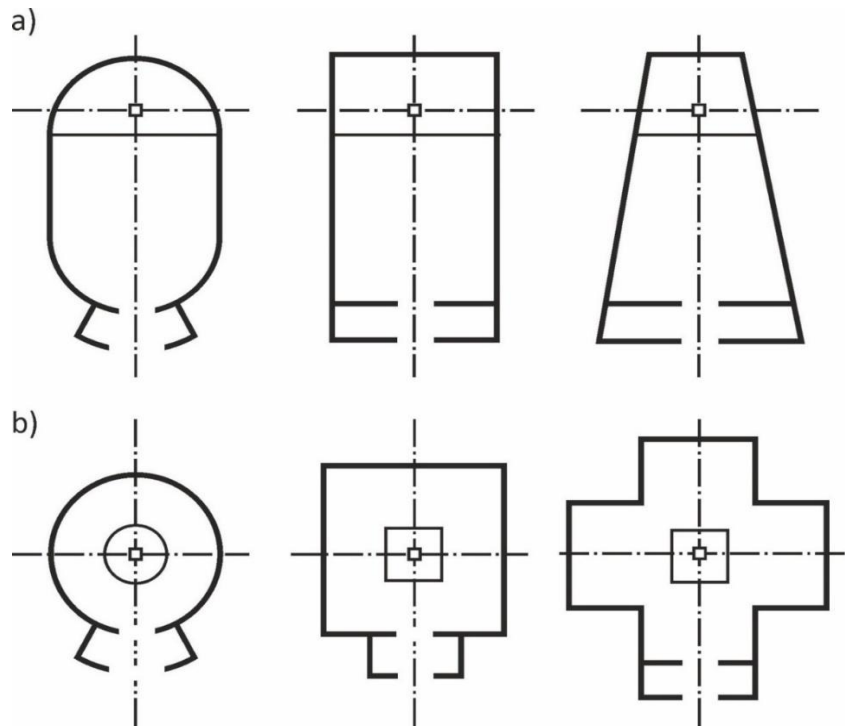


Figure. 2/a,b. Theoretical sacred space layouts, longitudinal and central a). Longitudinal layouts of sacred space based on the plan of the synthesis of two circles, rectangular plan and trapezium plan. b). Central layouts of sacred space based on the plan of circle, square and Greek cross. Drawings by Author.

Architecturally regulated and visually important, the bringing of the faithful closer to the altar, which is the object of a great mystery, required time in terms of legislation. It is understandable that the post-conciliar deletion of canon 858 of 1917 took place, as the canon allowed the reception of the Holy Communion only after fulfilling the fast lasting from the midnight preceding the oncoming day. In a similar way, the restriction provided for in canon 857 of 1917 concerning the reception of the Holy Communion only once a day was deleted. In addition, the ban on the reception of the Holy Communion under two kinds in compliance with canon 852 of 1917 was lifted (Gaudemet, 1989, p. 50). It was replaced with canon 952 (Code of Canon Law, 1983, can. 952). In the meantime, canon 919 reduced the time of fasting before the communion down to one hour (Code of Canon Law, 1983, can. 919). The current Code of Canon Law makes it possible to receive the Holy Communion more frequent than once a day (Code of Canon Law, 1983, can. 917). In accordance with canon 803 of 1917,

the possibility of co-celebration existed only in relation to the ordination of priests and the consecration of bishops. The present canon 902 provides for greater liberalism in this context (Gaudemet, 1989, p. 50).

The tolerance can also be reflected in the participation of daily light, i.e. non-coloured light, introduced into sacrum without the presence of stained-glass windows, which were historically, so to speak, obligatory. This refers to the previously unknown structure of the offset roof or the window letting clear sunlight into the presbytery - the sphere of invisible spiritual light. An indirect inspiration for the design of the space of the church interior by means of highlighting zones with daily light to emphasize the exposition of the altar, tabernacle or another liturgical object can be derived from verses 5-7 of the First Letter of St. John defining God as the light of the world (St. John the Apostle, *The First Letter*, verses 5-7, p. 1387)². In this way, using the arrangement of the light in the presbytery, architecture is able to support the contemporary declaration of the General Instruction of the Roman Missal on the necessity of creating a clearly exhibited permanent altar in the sacred interior. This refers to the altar table removed from the background wall of the presbytery, which fact allows walking around it and saying the mass while facing the congregation. The altar as an object sanctified by the office of the Church should show in an architectural way that it constitutes the centre of the sacred space, attracting at the same time the sight of God's people (OWMR, 1975, can. 262; *Inter Oecumenici*, 1964, no. 91).

At the same time, there exists a possibility of proper manifestation of the double presence of Christ, who 'being the priest' during liturgical transubstantiation becomes also the sacrifice (Bandelier, 1999, pp. 12-13). This is emphasized by the Code of Canon Law (Code of Canon Law, 1983, can. 932)³. As a result, the priest celebrating the Holy Mass symbolizes Christ himself. That is emphasized by the architectural design of the church interior directing the congregation's sight towards the celebrant's face. The architectural system serves the purpose of observation of the celebrant's face by the participants in the liturgical gathering.

4. Two functioning altars and one functioning tabernacle

Post-conciliar documents advise that the newly-built churches should have only one liturgically-functioning sacrificial table, connected to the space of one nave. It refers to the

² 'This is the message we have heard from him and declare to you: God is light; in him there is no darkness at all. If we claim to have fellowship with him and yet walk in the darkness, we lie and do not live out the truth. But if we walk in the light, as he is in the light, we have fellowship with one another, and the blood of Jesus, his Son, purifies us from all sin.'

³ 'Through the anointing with the cross, the altar becomes the symbol of Christ, who, first of all, was anointed and is called the anointed one. The Father anointed him with the Holy Spirit and made him the Great High Priest so that he could sacrifice his own life on the altar of his Body for the salvation of all people'.

space serving the purpose of a large congregation gathering on Sunday, i.e. the nave designed to exhibit only one sacrificial table in its interior. This regulation, with the exception of the concept of heightening the altar by means of predella and tabernacle, basically does not negate the existence of two rite forms of the Roman Catholic Church in our time. What is important from the architectural perspective is that the priest, during the celebration, always has the sacrificial table in front of him, whereas the post-conciliar law decides from which side the congregation will be placed in relation to the celebrant's face.

Apart from the contemporary, so-called, ordinary form (*forma ordinaria*) of the Eucharistic liturgy celebrated according to the Missal published by Paul VI (reissued by John Paul II), there exists an extraordinary form (*forma extraordinaria*) of the Roman Rite, in other words the 'Tridentine Mass', celebrated according to the Roman Missal promulgated by the authority of John XXIII in 1962. It constitutes a version of the Missal of 1570 which was edited after the Tridentine Council (1545-1563) (V. Semenova, 2019, p. 419).

In spite of the fact that these constitute two versions of one and the same rite of the Roman Catholic Church, the Sacred Congregation of Rites emphasizes a rational aspect of building only one altar in the post-conciliar sacred interior. It refers to the permanent sacrificial table signifying one Saviour and one Eucharist of the Church which exists for one congregation of the faithful. At the same time, it is accentuated that it is possible to place another altar in a chapel separated from the nave. An independent chapel may replace the liturgical functions of the nave on some occasions, such as the exposition of the tabernacle, the exposition of the Blessed Sacrament and the celebration of the Holy Mass on weekdays for a small number of the faithful. This fact has been emphasized since 1978 by the Roman Pontifical, Chapter 4, no. 7, on the Rite of Dedication of a Church and an Altar, which text was discussed and quoted by Fr. Franciszek Małaczyński, OSB (*Rite of Dedication of a Church and an Altar*, 1978, IV/7; Małaczyński, 1984, pp.213-214)⁴.

Having dedicated the altar in the chapel to the weekday gatherings of the church congregation, it is possible to create a contemporary sacred interior in the form of two spaces belonging to their own individual altars. It is like constructing a small church next to the big church, or a small nave next to the big nave. The architect must address this new challenge. It refers to two cubatures, which are individual in terms of visual, artistic and especially functional conditions taking into consideration the recommendations of placing only one tabernacle serving the above-mentioned two spaces. The General Instruction of the Roman Missal gives permission to build even more than two altars in the sacred interior, however,

⁴ 'In new churches, only one altar should be built to signify one and only Saviour, our Lord Jesus Christ and one Eucharist of the Church during the gathering of the faithful. However, if possible, the chapel which is somehow separated from the church nave where the tabernacle for the Blessed Sacrament is placed, the second altar can be placed, where the Holy Mass can be celebrated for a small congregation on weekdays'.

their number should be kept small and each of them should be located in a chapel properly separated from the church nave (General Instruction of the Roman Missal, 1975, no. 267)

According to the Code of Canon Law, this refers to only one tabernacle in the sacred interior. Such a tabernacle is situated not far from the altar of the Eucharistic zone of the 'Sunday church', or from the altar of the Eucharistic zone of the chapel of the 'weekday church'. Such an arrangement contributes to good performance of liturgical functions by the altar (Code of Canon Law, 1983, can. 938). At the same time, it becomes the source of adoration and contemplation. This function remains obviously unchanged for the tabernacle, as it is defined in the instruction *Eucharisticum Misterium* of 1967, when it is situated beyond the above-mentioned two zones in a different chapel connected with the church nave (*Eucharisticum Misterium*, 1967, no. 52-53). Such a chapel with no altar is an architectural space which serves the purpose of the exposition of the tabernacle, which either accompanied by the exposition table, or not, remains an independent object in its space in the 'readable' vicinity of the church nave and the chapel of the weekday church.

5. Post-conciliar altar erected without the tabernacle

Nowadays, when the Holy Mass is celebrated by the celebrant facing the faithful, such a liturgical position introduces a new form of transparency. From the perspective of architectural design, the most important element is the surface plane of the mensa elevated above the floor plane of the nave. The properly elevated mensa, preceding the celebrant on the central axis of the system, ensures an adequate exposition of all his actions. The role of the designer is different now when they have to highlight a readable gesture of the celebrant's hands during the breaking of the bread, and not subtly hide them, as it was previously expected in the construction of the pre-conciliar altar. The lack of post-Tridentine settings of the rite, that is the elements elevated above the altar, such as retabulum, predella and tabernacle, makes it possible to treat this space in a less imagery way. At present, all attention is focused on the shape of the altar, which can be inscribed into the cubature of cuboid – being a sufficient spatial object to exhibit the full expression of the post-conciliar sacrificial table. Finally, the contemporary altar without the retabulum is not a vertical composition, which shows the growth and building up the form, but it constitutes a horizontal composition. All is based on the statics of the mensa, which must not slide from its base or be damaged by unreliability of its supports. The mensa has always been the basic element of the altar structure, but never – except for the time of the Fathers of the Church (1st-8th centuries) – has it been treated so independently as it is today. The architect must be aware of the fact that the space where the Miracle of the Eucharist takes place is not related to the internal space of the cubature, which is designed to manifest faith, but at a level of a

statically-stabilized limited horizontal plane which is elevated above all floors of the sacred interior.

Romano Guardini defines the presence of the altar in the temple as the existence of an object built on a solid base (stipes), which is symbolically compared to truthful will of a human being. While describing the structure of the altar elevated above the nave floor, the above-mentioned author refers to the implementation of its fundamental function related to Christ's sacrifice. It is connected with the description of the top of the mensa being the plane which is perfectly prepared for the exposition of this great Eucharistic sacrificial work (Guardini, 1987, p. 66)⁵.

Since the very beginning of the Church, the Eucharist has concerned the same thing, the true 'concealment' of a real person of Christ in the form of bread and wine. It comes into being with the presence of 'invisible' Communion and remaining in a state of grace (John Paul II, 2003, p. 46). At the same time, the post-conciliar reform in the 20th century not only defined the concealed presence of the Eucharistic Christ on the altar and beyond the altar, but also reinstated, in the context of the teaching of the Church Fathers (1st - 8th centuries), the correct meaning of each element of the celebration. It encompasses rational reasoning and emphasizes that, due to the clarity of the sign occurring on the altar of the Holy Mass celebration, one should not accentuate the presence of the Eucharistic Christ too soon, as this presence is a result of the consecration (Eucharisticum Mysterium, 1967, no. 55; Inter Oecumenici, 1964, no. 95). That is why the sacrificial altar - the visible centre of the liturgical action - ceases to be the place of storage of the Blessed Sacrament after the Second Vatican Council. The function of storage is taken over by a separate tabernacle, which is distinctly separated from the altar mensa and becomes one more significant element of the architectural interior.

The symbolic 'eternal light' in front of the tabernacle reminds us about the presence of the Blessed Sacrament. This purpose is served by a special 'eternal lamp' which signifies Christ and encourages the worship of Christ (Code of Canon Law, 1983, p. 940). This light burns day and night in the church and evokes the flame which never goes out as well the light burning day and night, according to tradition, in the Temple in Jerusalem. As is indicated by Fr. Alain Bandelier with reference to Psalm 121(4): '*This flame is the sign that He who watches over Israel will neither slumber nor sleep*' (Bandelier, 1999, p. 129).

⁵ The altar stands in the most sacred location in the church, elevated by a series of steps above the rest of the church space, which itself is separated from the sphere of human activities, isolated and distinguished - similar to sanctity of the soul. It stands on a solid base as truthful will in a human being - the will which knows about God and is ready to defend His cause. On the stipes, there is a mensa, the place perfectly prepared for making the offering: a free, even plane, without any nooks or recesses. There is no unclear practice here, hidden in penumbra - everything is clear and in the limelight'.

6. Altar in the post-conciliar Zone of Eucharistic Liturgy

The altar at which the daily Eucharist is celebrated, i.e. the post-conciliar sacrificial table (nowadays without the tomb containing relics) should be composed of two basic elements: mensa (tabletop) and stipes (base) on which the mensa is placed (W. Koch, 1989, p. 85). The altar should be built from solid materials and permanently fixed in the Zone of the Eucharistic Liturgy. In accordance with the General Instruction of the Roman Missal, a good building material for the altar mensa is a traditional material, such as natural stone, which should be prioritized. A wider selection of materials is available for the mensa stipes and the altar foundation. The dignity and duration of its form should be borne in mind at all times (General Instruction of the Roman Missal, 1975, can. 263)⁶.

From the architectural perspective, the location of the sacrificial table is extremely important. It should be located in the centre of the presbytery, on an elevated platform which is higher by a few steps than the circulation area of the whole Eucharistic Liturgy Zone. The zone itself should be highlighted in terms of composition and indicated as space of a special character against a background of the whole interior. This can be achieved by its elevation as well as the use of a different form and decoration. In addition, its size should also be sufficient in order to comfortably celebrate liturgical rites (General Instruction of the Roman Missal, 1975, can. 258). Three basic functional places of this zone should be defined as: the altar - the sphere of the Body and Blood of Jesus Christ, the pulpit - the sphere of the Liturgy of the Word, and the sedilia - directly connected with the celebrant's sitting place (General Instruction of the Roman Missal, 1975, cans. 271-272). The tabernacle and the baptismal font constitute two functional objects and complement the Zone of the Eucharistic Liturgy (Presbytery). They may, but do not have to, be located within the boundaries of this zone.

The contemporary furnishings of the altar include: an altar cloth, cross and candlesticks. The cross may be placed on the altar, or next to it, and should be clearly visible for the congregation of the faithful. The candlesticks may be standing next to the altar, however, they should not obscure or disturb the liturgical action (General Instruction of the Roman Missal, 1975, can. 269). In this way, the post-conciliar sacrificial table, which is externally highlighted as a sacred object, may be situated, in accordance with the post-conciliar regulations, above the holy relics of saints, even if they were not martyrs (General Instruction of the Roman Missal, 1975, can. 266). That does not refer to a portable altar, which

⁶ 'In compliance with the traditional custom of the Church and due to its symbolic meaning, the mensa of the altar should be built from natural stone. The foundation and stipes of the mensa may be made from any material, provided it is dignified and durable.'

may be made from any refined and durable materials from which liturgical equipment is usually made in a given country (General Instruction of the Roman Missal, 1975, can. 264).

Dignity of the Word of God, accompanying the dignity of the Lord's table, requires that, in the sacred object, the Word should be preached from a place which spontaneously attracts attention of the faithful during the Liturgy of the Word. In principle, it should be the pulpit understood as permanently fixed structure, and not an ordinary portable pulpit, as the readings, responsorial psalm and the Easter Proclamation are read from it. The pulpit also serves the purpose of delivering sermons and saying the General Intercessions, i.e. the Prayer of the Faithful (Inter Oecumenici, 1964, no. 96). Apart from the altar and sedilia, the pulpit constitutes the third fundamental element of the Liturgy of the Eucharist, therefore it should be best located on the right side of the altar. In this context, the lector's pulpit should be situated on the left side of the altar.

7. Storage of the Eucharist in the post-conciliar interior

The fundamental and original purpose of the storage of the Eucharist outside the Holy Mass is the administration of viaticum. The second goal is the distribution of the Holy Communion and adoration of Jesus Christ present in the sacrament (Eucharisticum Misterium, 1967, no. 49). In consequence, consecrated Hosts should be renewed with proper frequency and stored in a box or vessel in a sufficient number for the Holy Communion of the Sick and other faithful outside the Holy Mass (Code of Canon Law, 1983, can. 939).

Nowadays, the Blessed Sacrament is kept in one tabernacle, which fact calls for its special treatment in the architectural context of the church interior. The tabernacle should be made in the form of a fireproof and armour-plated box; it should be immovable, strong and untransparent; moreover, it should be locked to exclude the risk of profanation (Inter Oecumenici, 1964, no. 95; Eucharisticum Misterium, 1967, no. 54; Code of Canon Law, 1983, can. 938; Bandelier, 1999, p. 129). Statically, it should be connected with the form of a small mensa providing space for the placement of at least two vessels containing hosts (after the opening of the tabernacle) and two candles, one on each side.

Rational liturgical requirements recommend moderation while decorating this space of veneration and exposition of the Christ presence under the appearance of bread. The symbol used on the tabernacle doors or just next to them should be clearly readable and leave no doubt as to the presence of the Blessed Sacrament in the tabernacle (Eucharisticum Misterium, 1967, no. 57). In the context of the tabernacle interior, the tabernacle doors should also be highlighted as the most important visual element of this sacred house and should encourage the faithful to individual or joint adoration.

The history of the church tabernacle starts with richly decorated towers located next to the northern side of the altar, beginning from 13th century. In the epoch of Renaissance their height was lowered and as a result they stopped being called 'towers'. They were made in the form of small houses or boxes and were placed in the central part of altars. In large churches, it is usually the chapel of Holy Mary (built at the end of the axis behind the Gothic choir) that houses nowadays the tabernacle (Bouyer, 1991, p. 75). A similar termination of the central axis of the church may be achieved in the interior which is designed without the ambulatory by means of the contemporary tabernacle, which accentuates (in the presbytery) the terminating architectural element of the entire system. This cuboidal unit, either decorated or without any decoration, visible against a background of the presbytery wall, should - in terms of composition - clearly exhibit its liturgical co-dependence on the altar and the pulpit (see Photo 2 A,B.) The tabernacle is more compositionally independent when it does not have the function of the terminating architectural element of the whole system and is not connected with the central axis of the object. It is then located on a stela - a pillar made of marble or another workable stone. One can walk around such a tabernacle, as it is done around the altar, touch and contemplate it from four sides during the adoration.

The words of John Paul II, written in his Encyclical *Ecclesia de Eucharystia*, referring to the 'art of prayer' are very important. According to the Pope, the prayer is indispensable to Christians in our time. It refers to a spiritual dialogue during silent adoration in front of the Blessed Sacrament (John Paul II, 2003, p. 32)⁷. A very individual artistic form of the tabernacle is not in contradiction with the above words. In spite of its dissimilarity to the altar, the tabernacle should always be treated as the satellite of the sacrificial table (see Photo. 3 A/B). The architect may also design the tabernacle as a tiny house, multiple times smaller than the cubature of the church. Such a house, set in the wall of the church, attempts to cross the material boundaries connected with the symbolics of the wall and simultaneously evokes the feeling of fusion of its matter with the church matter. If the tabernacle constitutes a part of the stained-glass window composition, the wall is already symbolically opened. The colourful light shows through it surrounding the concentric form of the house encasing the Eucharistic kinds. The modernist tabernacle located in the wall with the stained-glass window constitutes a different concept to the post-Tridentine tabernacle, when this small house finds its place on the mensa connected with the altar retabulum playing the role of the terminating architectural element of the main nave or chapel (see Photo. 4 A,B). The post-Tridentine tabernacle still finds its relevance in liturgically renewed old churches when it becomes an object independent of the mensa of the post-conciliar liturgical altar. When it does not refer to the main altar, it is placed on the altar in one of the church chapels.

⁷ 'If Christianity is to distinguish itself in our time, first of all, by 'the art of prayer', it is only strange not to feel the renewed need for a longer halt in a spiritual dialogue, the silent adoration full of love before Christ present in the Blessed Sacrament'.

A lot depends on the artist and their vast creative space. According to the Pope, it concerns both fine arts and church music. Pope John Paul II mentions this in his Encyclical *Ecclesia de Eucharistia* and states that the Church has always given vast creative space to artists. When speaking about sacred art, it is emphasized that such art must be able to skilfully express the mystery contained in the faith of the Church (John Paul II, 2003, p. 64)⁸.

The desire to constantly 'see the Host' originated the cult of the Eucharist in the form of 'perpetual adoration' – the incessant veneration of the exposition of the Blessed Sacrament. Since its introduction in Roman churches by Pope Clement VIII in his bull *Graves et diuturnae* on 25 November 1592, the worship has been continuing till the present day in municipal churches having special chapels of adoration (Pintal, 2010, p. 218). Such chapels are usually related to the presence of the tabernacle. Their architectural conditions contribute to the atmosphere of intimacy and show respect for private prayer and adoration which result in spiritual calm and inner peace (*Eucharisticum Misterium*, 1967, no. 53; Code of Canon Law, 1983, can. 938). It is reasonable to place such a chapel and its tabernacle close to the presbytery. Such a location shortens the way the priest has to cover while carrying hosts from the altar integrated with the nave and facilitates the process of distributing the Holy Communion. At the same time, the liturgical dependence between the chapel, the altar of the Sunday church and the congregation zone becomes clearly visible.

8. Tabernacle in the contemporary interior - being the terminating architectural element of the Zone of Eucharistic Liturgy or located next to the altar

Taking into consideration the beauty of the historical unit (box) housing the holy sustenance in the main altar of historical value, the positioning of the contemporary tabernacle in the Zone of the Eucharistic Liturgy on the axis behind the post-conciliar altar becomes a case of special significance. In the design of modern sacred interiors, the contemporary tabernacle placed in the presbytery at the end of the central axis of the church evokes the heritage of its historical location and is able to visually emphasize the culmination of the whole architectural system. The application of a few steps in front of the tabernacle seems a reasonable solution, as it becomes elevated above other objects located in the presbytery and thus is not obscured by the celebrant standing at the altar with his back towards the tabernacle. Nevertheless, the positioning of the tabernacle with the Blessed Sacrament at the end of the central axis in the presbytery so that the celebrant at the post-conciliar altar could be performing celebrations with his back towards it – is, for a group of the faithful, a controversial solution (Bandelier, 1999, p. 129). This issue can be resolved by a

⁸ The Church has always given vast creative space to artists. However, sacred art must be able to skilfully express the mystery contained in the faith of the Church in compliance with the pastoral guidance properly developed by competent church authorities. It refers both to fine arts and church music'.

non-axial exposition of the tabernacle in the Zone of the Eucharistic Liturgy, for instance the exposition on a wall, or as an element of a stained-glass window, or on a stela – creating thus the ‘Eucharistic column’ designed in the vicinity of the sacrificial table. Such a location is justified by artistic reasons, yet it does not overly accentuate or centralize its function. With or without the tabernacle located in this zone, the altar should always be designed as the most important liturgical object of the church.

Firstly, the altar means the mortification of our senses, or our heart. Secondly, it signifies the spiritual Church, whereas the four corners of the sacrificial table symbolize the four directions of the world over which the Church reigns. Thirdly, the altar is an image of Jesus Christ without whom no gift can be offered in the way giving joy. Fourthly, the altar is an image of the Lord’s body. Finally, in the fifth place, it represents the table at which Christ drank and ate with his disciples (Durand de Mende, 1996, p. 55).

The proximity of the tabernacle and the altar as well as the method of its emphasis when both objects are located in the presbytery may, but do not have to, visually and architecturally reinforce the symbolic presence of the above-mentioned five elements. They are related to the domain of faith. The language of symbolics in the sphere of architecture and fine arts conveys meaning in the sphere of objectivism and subjectivism. It is important to use rational solutions in order to facilitate the distribution of Holy Communion, therefore the positioning of the tabernacle in the presbytery has a universal character. The distribution may also be facilitated by a balustrade dividing the presbytery from the nave, which is nowadays not installed.

However, the first and foremost factor is the proximity in which the congregation of the faithful may approach the foot of the altar in the post-conciliar church. When placing stained-glass windows, a wall painting or a low relief in the presbytery, we must not forget about its full thematic dependence on the liturgical purpose of the altar. The very stipes of the altar serve the purpose of the visual exposition of a certain religious theme. The elements of the low relief in stone, wood or metalwork showing scenes of the institution of the Holy Eucharist, such as ‘The Last Supper’, are profoundly justified.

We should cite here the ever-relevant words of Pope Paul VI spoken to the artists in the Sistine Chapel in 1964. The Pope called for the creation of accessible and understandable artistic forms which would express the invisible world. The Pope spoke about art whose role is to seize hold of treasures from the spiritual world and clothe them in words, colours and forms, thus making them accessible for people (Paul VI, 1964, *Znak*, pp. 1425-1426).

Conclusions

Taking into consideration the contemporary art and architecture, the article is concerned with the proper co-existence of the altar and tabernacle, which brings us closer to the domain of faith. At the same time, the article discusses unprofessional simplifications in the construction of new temples and adaptation of historical churches. Such simplifications often cause the loss of the sacral identity of the object. It is obvious that such a loss should be prevented by avoiding bad case-studies or the imposition of incomprehensible forms on the local community. What can be suggested is the avoidance of parish priests unaware of church regulations connected with the post-conciliar renewal and architects with no knowledge of the liturgical practice and post-conciliar revival. The architect, by means of introducing the zone order of major objects of the sacred interior, should assure that the 'readable' exposition of the functional and liturgical language is of the utmost importance and precedes the production of visual details and their abundance.

Almost 60 years of practice of the post-conciliar formation of architectural-liturgical space of the Catholic Church has developed a specific rational approach to the liturgical use of the architectural space of the church interior. It refers in particular to the following issues:

1. Altar and tabernacle as separated individual elements have become more visible to the faithful.
2. Post-conciliar Holy Mass is more comprehensible to participants as the celebrant directly communicates with the faithful in their native language.
3. Compulsory introduction of the pulpit into the zone of the Eucharistic Liturgy visually bonded the zone of the Liturgy of God's Word with the zone of the Liturgy of Lord's Body and Blood.
4. Possibility of the introduction of the tabernacle and baptismal font, as independent elements, into the zone of the Eucharistic Liturgy, which visually gathers all elements of the liturgical furnishings of the interior in the most important zone of the temple.

With reference to the practice of the formation of the post-conciliar interior, it is important that its architectural image be defined as the house of the community of the faithful - 'domus ecclesiae'. That is why the architect should undertake the challenge to create the design satisfying the spatial requirements without the necessity of returning to the historical systems of basilica or hall churches and without the obligation of introducing internal supports serving the purpose of visual separation of the presbytery from the congregation zone. At the same time, there is no obligation of the presbytery (Zone of the Eucharistic Liturgy) exposition at the termination of the central axis of the system and the evocation of the Latin cross symbolics in the church layout. The creators of the architecture and sacred art of the Catholic Church should skilfully convey information that the post-

conciliar presence of the altar and tabernacle exists in compliance with the Constitution on the Sacred Liturgy ‘Sacrosanctum Concilium’ as well as in accordance with the post-conciliar recommendations of the Holy See. Simultaneously, they should take into account the fact that the Church upholds the declaration that the liturgical reform is irreversible, but in special circumstances the Church allows, apart from the ordinary form of the Roman Rite (*forma ordinaria*), the extraordinary Tridentine form of this Rite.

A lot depends on the creative imagination of the architect who designs the forms and zones of the sacred interior where one single tabernacle is able to basically serve two altars – each of them belonging to the ascribed space of the church nave and the space of chapel of the weekday church. Contemporary architecture treating the altar as the focal point of the sacred space should visibly substantiate the functional co-organization of the tabernacle and the above-mentioned central point as well as all zones and chapels located in the church interior. The architect designing sacrum should aim to bring closer the nature of the true faith and show its manifestation. Therefore they should subjugate their artistic subjectivism and translate it into the language of serving one’s neighbour. Only then their creations will allow each of the faithful to truly experience the encounter with the Sacred Liturgy of the Catholic Church.

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Photo. 1. Post-Tridentine tabernacle on the mensa of the pre-conciliar altar and the contemporary one; both located in the presbytery at the termination of the axis of the sacred system highlighting the post-conciliar altar. A). Church of Our Lady of the Sablon (Brussels, 16th c.). B). Church of Our Lady of Fatima Mediatrix of All Graces (Paris, 1951-1954, designed by H. Vidal). Photo: Author



Photo. 2. Tabernacle, altar and pulpit, the liturgical objects in the post-conciliar form located in the presbytery of Gothic and contemporary single-nave churches.
A). Church of St. Elizabeth (Gdańsk, 14th c.). B). Church of Our Lady of the Ark of the Covenant (Paris, 1985-1998, designed by Architecture Studio). Photo: Author

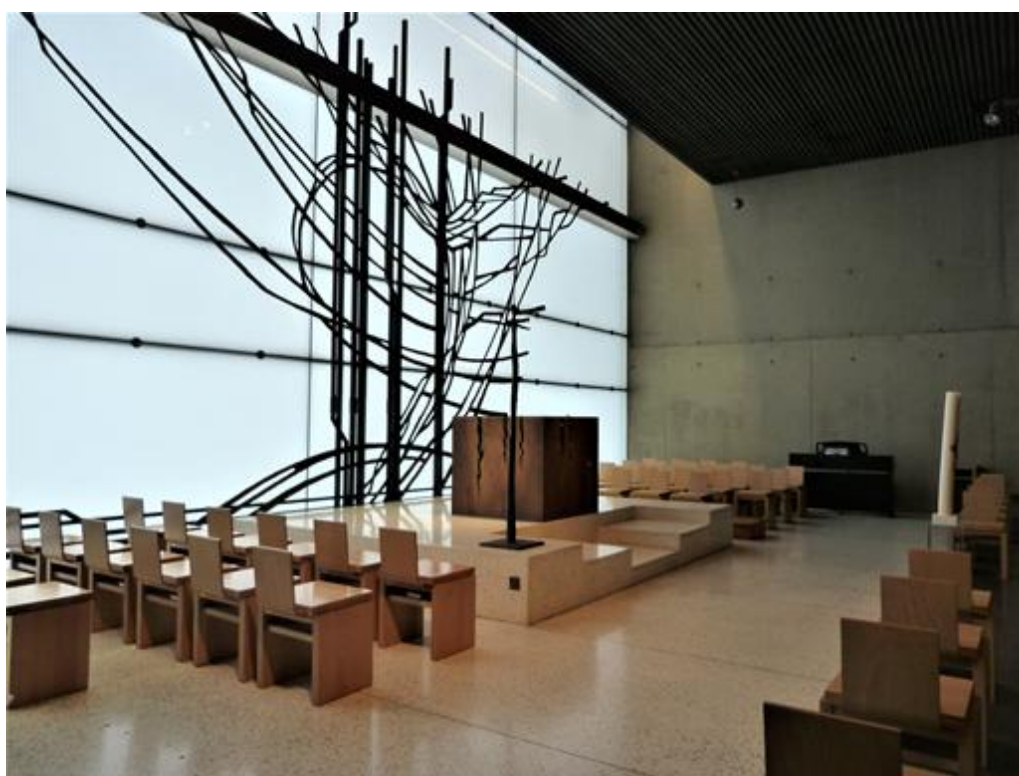


Foto. 3. Tabernacle in the sculptural form (artist Pierre Sabatier) and altar in the block form, objects having post-conciliar form exposed individually in the zones of the contemporary interior. A/B Church of Our Lady of Pentecost (Paris, 1994-2001, designed by F. Hammoutène). Photo: Author



Photo. 4. Post-Tridentine tabernacle close to retabulum and contemporary tabernacle located in the stained-glass window wall; both liturgically active. A). Church of Our Lady of the Chapel, chapel of the weekday church (Brussels, 13-16th c.). B). Church of Our Lady of La Salette (Paris, 1965, designed by H. Colbot). Photo: Author

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Tesori di arte sacra a Venezia e Padova nelle descrizioni dei viaggiatori polacchi del XVIII secolo

Skarby sztuki sakralnej w Wenecji i Padwie w opisach polskich podróżników z XVIII wieku

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Abstract: In the 18th century, Italian sanctuaries played an important religious and cultural role, especially in Venice and Padua. They were visited by Polish travelers during their trips around Europe, such as: diplomatic missions, pilgrimages, educational or tourist trips. Impressions from visiting these places they wrote down in their diaries and journals. Reading the reports from the expeditions provides valuable insights on the mentality, education, as well as the religious and aesthetic experiences of eighteenth-century adventurers. The article aims to present the ways of describing collections of sacred art by Polish travelers from the 18th century. The analysis of their accounts, especially the fragments concerning the sanctuaries in Venice and Padua, will serve to present the literary covenants used by Polish travelers. It should also answer the questions which tendencies dominated in the travel literature of that time, what phrases and formulations were used, and what items were paid special attention to.

Keywords: polish travelers, travel reports, sanctuaries, church collections.

Abstrakt: W XVIII wieku ważną rolę religijną i kulturową pełniły włoskie sanktuaria, zwłaszcza w Wenecji i Padwie. Odwiedzali je polscy podróżnicy w trakcie swoich wypraw po Europie, takich jak: misje dyplomatyczne, pielgrzymki, podróże edukacyjne bądź turystyczne. Wrażenia ze zwiedzania tych miejsc spisali w swoich pamiętnikach i dziennikach. Lektura relacji z wypraw dostarcza cennych spostrzeżeń na temat mentalności, wykształcenia, a także przeżyć religijnych i estetycznych osiemnastowiecznych wojażerów. Artykuł ma na celu przybliżyć sposoby opisywania zbiorów sztuki sakralnej przez polskich podróżników z XVIII wieku. Analiza ich przekazów, przede wszystkim fragmentów dotyczących sanktuariów w Wenecji i Padwie, posłuży do przedstawienia konwencji literackich z jakich korzystali polscy podróżnicy. Powinna również udzielić odpowiedzi na pytania jakie tendencje dominowały w ówczesnej literaturze podróżniczej, jakich zwrotów i sformułowań używano, a także na jakie przedmioty zwracano szczególną uwagę.

Słowa kluczowe: polscy podróżnicy, relacje z podróży, sanktuaria, zbiory kościelne.

Abstract: Nel XVIII secolo santuari italiani svolgevano un importante ruolo religioso e culturale, soprattutto a Venezia e Padova. Sono stati visitati dai viaggiatori polacchi durante i loro viaggi in giro per l'Europa, come: missioni diplomatiche, pellegrinaggi, viaggi d'istruzione o turistici. Impressioni dalla visita di questi luoghi hanno scritto nei loro memorie e diari. La lettura dei resoconti di viaggi fornisce preziosi spunti sulla mentalità, l'educazione, nonché le esperienze religiose ed estetiche dei viaggiatori del Settecento. Nell'articolo si tenta di presentare le modalità di descrizione delle collezioni di arte sacra da parte dei viaggiatori polacchi del XVIII secolo. L'analisi delle loro testimonianze scritte, in particolare frammenti sui santuari di Venezia e Padova, serviranno per presentare le convenzioni letterarie adoperate dai viaggiatori polacchi. Dovrebbe rispondere anche alle questioni su

quali tendenze dominavano nella letteratura di viaggio di quel tempo, quali frasi venivano usate e a quali oggetti veniva prestata una particolare attenzione.

Parole chiave: viaggiatori polacchi, diari di viaggio, santuari, collezioni ecclesiastiche

Introduzione

I temi delle scritture di viaggio polacche del XVIII secolo furono affrontati nelle opere dell'ambito degli studi letterari, storici e della storia dell'arte. Furono introdotte anche le caratteristiche dei resoconti delle spedizioni all'estero, l'atteggiamento del soggetto parlante, nonché i metodi per presentazioni della strada (Abramowska, 1978; Dziechcińska, 1967, 1988; Horolets, 2012; Kaczmarek, 1962; Niedzielski, 1966; Sajkowski, 1964; Trzynadlowski, 1961; Witosz, 2007). Molta attenzione è stata dedicata ai contatti, alle rotte e alle destinazioni italo-polacche (Barycz, 1965; Biliński, 1968; Brahmer, 1939, 1980; Chachaj, 1998; Kot, 1987; Loret, 1930; Mączak, 2001; Rok, 1992; Sajkowski, 1973). Sono state affrontate la formazione e le preferenze degli autori delle relazioni (Bratuń, 2002; Dziechcińska, 2003; Gad, 2013; Kicińska, 2014; Loret, 1929; Popiołek, 2014; Żołędź-Strzelczyk, 1998, 2011). Si è scritto anche sulle percezioni dei pellegrini della terra italiana, delle città ovalpine e degli oggetti d'arte italiani (Backvis, 1975; Dziechcińska, 1991, 1992, 2011; Grzybowski, 1998; Kowalczyk, 2004, 2005; Norkowska, 2020; Rok, 2014; Wrześniak, 2010a, 2013; Wyrzykowska, 2007, 2012). Finora però non sono state studiate testimonianze sui monumenti veneziani e padovani funzionanti come tesori d'arte sacra nella percezione dei viaggiatori. Pertanto, questo articolo si propone di completare la conoscenza dei resoconti polacchi dei viaggi italiani nel XVIII secolo.

L'obiettivo dello studio è un tentativo di definire la strategia di presentazione dei santuari veneti inseriti nelle relazioni settecentesche sul pellegrinaggio. Verrà effettuata un'analisi comparativa delle opere selezionate, in particolare dei loro frammenti contenenti le impressioni dei viaggiatori della visita alle principali chiese - S. Marco a Venezia e due basiliche a Padova: S. Antonio e S. Giustina. Saranno presi in considerazione testi scritti nel tardo barocco e nell'illuminismo polacco. In primo luogo, verranno discussi messaggi rappresentativi, seguiti da convenzioni letterarie utilizzate dai viaggiatori polacchi. Queste riflessioni verranno utilizzate per mostrare schemi descrittivi e *topoi* duplicati negli scritti studiati. Riveleranno anche l'importanza delle collezioni ecclesiastiche nel plasmare la sensibilità estetica di potenti signori, sia artisti che esperti d'arte, oltre che dilettranti.

La base di partenza per le questioni discusse sono documenti commemorativi, ossia le opere di natura autobiografica - diari e memorie. Questi testi sono classificati come strutture a forma di diario (Sajkowski, 1964), le memorie in prosa (Cieński, 1992; Dziechcińska, 1993), gli scritti autobiografici (Czerwińska, 2000), o letteratura della cronistoria personale (Szulakiewicz, 2013; Zimand, 1990). A volte vengono indicati come rapporti di viaggio (Iwanowska, 1990) o di pellegrinaggio (Kaczmarek, 1962). Va aggiunto che gli scritti in questione contengono fatti ed eventi relativi ad un viaggio autenticamente compiuto. C'è un

narratore che informa sugli oggetti visitati. Tuttavia, differiscono nel modo di prendere appunti. Questi includono registrazioni personali fatte durante il viaggio, resoconti scritti in memoria dopo il ritorno nel paese, nonché testi preparati per la stampa.

1. Rapporti polacchi sulla visita ai santuari di Venezia e Padova nel XVIII secolo

I rappresentanti dell'élite sociale che annotavano le impressioni della loro permanenza nei centri di culto transalpini erano rappresentanti della élite sociale, in particolare: clero e nobili. Questi includevano pellegrini che visitavano i centri religiosi per ottenere un'indulgenza o per vedere un dipinto miracoloso. Un gruppo significativo formavano i monaci che andavano ai capitoli generali e sacerdoti che si occupavano di questioni amministrative nella Santa Sede (Loret, 1930; Rok, 2014). Artisti e amanti dell'arte visitavano i santuari, per poter ammirare i famosi monumenti e le opere d'arte antiche custodite sul suolo italiano (Mączak, 2001; Wrześniak, 2011, 2013; Wyrzykowska, 2012). Tra i viaggiatori vi erano anche gli aristocratici impegnati a percorrere il *grand tour*, seguendo la moda d'allora. Loro interessi spaziavano tra eventi culturali e opere d'arte (Kowalczyk, 2019; Roćko, 2014; Wrześniak, 2013). Alla luce di questi argomenti, va ricordato che gli escursionisti polacchi sceglievano percorsi noti, compresi quelli che attraversano la Slesia, la Moravia e l'Austria. Un'altro tragitto passava per Vienna, la Stiria e Lubiana. Invece la terza rotta andava da Vienna attraverso Graz e Lubiana verso Trieste, per poi dirigersi nell'Italia attraverso il mar Adriatico. I viaggiatori polacchi visitavano luoghi simili. Sul territorio Veneto di solito ammiravano Venezia e Padova (Kowalczyk, 2005, p. 107; Wrześniak, 2011, p. 13).

Visitatori polacchi lasciarono molti resoconti dei pellegrinaggi nel XVIII secolo. Gli scritti erano di carattere informativo e documentario e usati perlopiù per commemorare la spedizione straniera, oltre a luoghi e oggetti famosi. La maggior parte delle note è rimasta in forma manoscritta. I registri di viaggio facevano parte dei registri commemorativi, insieme ai raptularia, calendari e appunti di viaggio (cf. Dziechcińska, 1999, p. 14; Iwanowska 1990, p. 124; Mączak 2001, p. 10). I pellegrini spesso facevano selezione e ordinamento degli eventi a cui avevano assistito o osservato. Nei testi ricorrevano alla figura di un viaggiatore-narratore che ricreava il corso del viaggio. In tal modo citavano in prima persona i posti in cui soggiornavano, come i santuari veneziani e padovani. Questi componimenti prendevano vari titoli che includevano seguenti nomi – diario di viaggio, *diarium*, descrizione del viaggio, percorso, itinerario o anche: *journal de voyage, mon voyage en Italie* (cf. Kowalczyk, 2005, p. 80).

Vale la pena di ricordare che gli scritti in questione sono stati composti in due epoche della storia polacca: nel periodo sassone e in quello di re Stanislao. Pertanto, essi sorgevano sotto l'influenza di enormi cambiamenti nella cultura, nell'arte e nella letteratura. All'inizio

del XVIII secolo, viaggiatori creavano calendari e registri geografici e diari che facevano riferimento ai libri domestici, sfruttando convenzioni e motivi tradizionali. Di tanto in tanto condividevano le loro impressioni sui tesori dell'arte sacra. Nella seconda metà del XVIII secolo, gli autori di resoconti iniziarono ad allontanarsi dalle tendenze costanti nella letteratura di viaggio. Si cominciò a prendere gli appunti più liberamente e aggiungendo ampie descrizioni dei templi. Sempre più spesso si era disposti a documentare le preferenze personali e le valutazioni estetiche. A volte giudizi erano molto critici sull'architettura delle chiese, così come sui metodi per rendere accessibili i depositi dei templi (cf. Dziechcińska, 1999, pp. 50-51; Wrześniak, 2011, pp. 15-16).

Per la questione discussa, una preziosa fonte di epoca sassone rappresentano i documenti di Krzysztof Zawisza e Felicjan Junosza Piaskowski. I loro rapporti sono stati inclusi come capitoli distinti nelle memorie. Krzysztof Zawisza (1666-1721) fu un nobile con lo stemma del Cigno, un eccezionale oratore e politico, nonché un voivoda di Minsk. Nel 1700 si recò a Roma per ottenere un'indulgenza (Kowalczyk, 2005, p. 81; Wrześniak, 2010a, pp. 207-214; Roćko, 2001, pp. 313-314). Un altro viaggiatore, Felicjan Junosza Piaskowski (1690-1741) veniva da una famiglia nobile che si stabilì in Volinia. Ha servito alla corte del magnate Jerzy Dominik Lubomirski. Negli anni 1717-1720 percorse il suolo italiano e francese per completare la sua educazione (Chachaj, 2001, pp. 343-360; Kowalczyk, 2005, p. 89; Wrześniak, 2010d, pp. 95-96, 2013, p. 90). Entrambi i pellegrini presentarono l'andamento della spedizione in modo simile, utilizzando il sistema cronologico-geografico. Inormarono sulle difficoltà di viaggio, percorsi, città e templi visitati. Descrivevano i più importanti santuari di Venezia e Padova, nonché le reliquie e gli oggetti di pregio nelle basiliche.

Anche da parte del clero giunsero resoconti dei viaggi in Italia: Symforian Arakielowicz, Remigiusz Zawadzki e Stanisław Kleczewski. Appartenevano all'Ordine Francescano Riformato. Furono anche emissari ai capitoli generali dei Frati Minori Osservanti a Roma. Symforian Arakielowicz (1678-1742) aveva radici armene. Si laureò in filosofia e teologia, nel 1703 fu ordinato sacerdote e nel 1721 divenne guardiano a Leopoli, poi custode e maestro dei novizi a Sandomierz. Nel 1723 partì per le deliberazioni dell'Ordine presso la Santa Sede come rappresentante della Provincia Małopolska (Kowalczyk, 2003, p. 139, 2005, p. 81). Remigiusz Zawadzki (1703-1775) ricevette un'educazione filosofica e teologica, divenne insegnante di teologia e maestro dei novizi, e poi custode a Varsavia. Nell'ordine ricoprì i seguenti incarichi: definitore, provinciale e custode. Nell'anno giubilare 1750 rappresentò la Provincia di Wielkopolska al Capitolo Generale dell'Ordine nella Città Eterna (Kurzyński, 2018, pp. 95-97; Kowalczyk, 2005, p. 68). D'altra parte, Stanisław Kleczewski (1714-1776) fu un linguista, scrittore, storico e filosofo polacco. Nell'ordine ricoprì la carica di custode e provinciale. Nel 1750 partecipò anche alle ordinanze di Roma (Kurzyński, 2018, p. 95; Kowalczyk, 2005, p. 68). Durante il viaggio, i sopraddetti sacerdoti tenevano appunti che dovevano dare indizi agli altri confratelli

dell'ordine. Per questo motivo, diedero molte informazioni pratiche, come le distanze tra i centri religiosi, i trasporti, le usanze e i servizi locali. Descrissero anche l'architettura e l'arredamento di famose basiliche - S. Marco a Venezia e S. Antonio e S. Giustina a Padova, menzionando pure gli oggetti di valore raccolti nei santuari.

Bisogna riportare anche messaggi trasmessi da Juwenalis Charkiewicz e Maciej Borkowski. Diari di questi sacerdoti presentano molte caratteristiche dei documenti tradizionali dell'epoca sassone, sebbene furono creati nella seconda metà del XVIII secolo. Juwenalis Charkiewicz (1720-1788) fu Superiore Provinciale Lituano dei Bernardini. Nel 1768 partecipò al capitolo generale dell'Ordine dei Frati Minori a Valencia. Tornato in Lituania, visitò famosi centri di pellegrinaggio (Kurzyński, 2016, p. 108). Poco si sa di Maciej Borkowski. È possibile che appartenesse all'Ordine dei Francescani Riformati. Nel 1775 si recò presso la Santa Sede per ottenere il permesso di lasciare l'ordine e trasferirsi al ministero nella diocesi di Varsavia (Grzybowski, 1995, pp. 95-96). Durante il loro viaggio all'estero, entrambi i pellegrini annotavano continuamente eventi, luoghi e oggetti. Hanno lasciato notizie brevi e attendibili sui santuari di Venezia e Padova. Ammirarono le dimensioni e la ricchezza dei templi e il gran numero di reliquie ivi custodite.

Gli studiosi dell'era illuminista - August Fryderyk Moszyński e Stanisław Staszic trasferirono le loro impressioni dalle visite nei centri religiosi sulle pagine dei diari. Gli appunti dei loro pellegrinaggi contengono molte osservazioni personali relative a oggetti di culto: reliquie e immagini di santi. August Fryderyk Moszyński (1731-1786) proveniva da un'eccellente famiglia dello stemma di Nałęcz. Aveva una vasta gamma di interessi, come la politica, l'economia, l'architettura e la progettazione di giardini. Nel 1784-1786 visitò la Francia, l'Inghilterra e l'Italia (Kostkiewiczowa, 1988, pp. 203-216; Kowalczyk, 2005, p. 82; Łukasiewicz, 2021, p. 124; Wrześniak, 2013, pp. 135-136). D'altra parte, Stanisław Staszic (1755-1826) era un ecclesiastico, un eccezionale filosofo, naturalista, geografo, scrittore e coautore di riforme statali. Negli anni 1790-1791 fece un viaggio in Italia come mentore dei figli di Andrzej Zamoyski (Sajkowski, 1973, pp. 117-123; Kowalczyk, 2005, p. 82; Wrześniak, 2010c, p. 131, 2013, p. 166-173). I suddetti viaggiatori notarono edifici religiosi a Venezia e a Padova. Prestavano attenzione principalmente all'architettura dei templi, nonché ai dipinti di artisti famosi, spesso integrando le descrizioni con commenti e giudizi estetici (cf. Mączak, 2001, p. 169; Łukasiewicz, 2021, pp. 129-130; Wrześniak, 2010c, pp. 133-136, 2012, pp. 211-222).

Tra le relazioni di viaggio settecentesche spiccano diari femminili - Teofila Konstancja Morawska de domo Radziwiłł e Katarzyna Plater de domo Sosnowska. Le due nobildonne polacche hanno partecipato a un *grand tour*, ossia, "un viaggio di carattere estetico e turistico" (Bratuń, 2014, p. 28). Teofila Morawska (1738-1807) proveniva da illustre famiglia di magnati che si stabilì a Niasviz. Si interessava di lingue straniere, souvenir antichi e collezionismo. Negli anni 1773-1774 viaggiò in terre tedesche, francesi e italiane (Kowalczyk, 2005, p. 79,

2019, pp. 55-56; Kurządkowska, 2015, pp. 185-193; Wrześniak, 2013, pp. 123-124). Katarzyna Plater (1748-1832) Veniva da una nobile famiglia con una tenuta a Sosnowica. Fu un'attenta osservatrice delle nuove tendenze della cultura e dell'arte. Nel 1785 iniziò una spedizione in giro per l'Europa (Mucha, 2011, pp. 133-134; Kowalczyk, 2019, pp. 66-67). Entrambe le nobildonne tenevano appunti regolari durante i loro viaggi. Nei diari si parla della permanenza negli importanti centri di pellegrinaggio del Veneto. Descrivevano principalmente l'architettura delle chiese di Venezia e Padova, in cui interno ammirarono tra l'altro, costosi altari, lapidi, sculture e dipinti di artisti famosi (cf. Kowalczyk, 2014, p. 326; Roćko, 2014, p. 138).

Anche gli scritti a forma di guida, quelli di Kazimierz Kognowicki e Paweł Ksawery Brzostowski meritano attenzione. Andarono in Italia per completare la loro istruzione e conoscere famosi centri di scienza e religione. Tenevano appunti quotidiani sotto forma di itinerari. Al ritorno in patria, fecero le modifiche dei testi e li hanno pubblicati per i futuri viaggiatori. Kazimierz Kognowicki (1746-1825) era un nobile dello stemma di Dąbrowa, un ecclesiastico e uno storico. Nel 1764 entrò nell'ordine dei Gesuiti e, dopo lo scioglimento della congregazione, fu insegnante presso la scuola riformata di Grodno. Nel 1782 viaggiò per l'Italia (Chachulski, 2014, pp. 359-360; Sajkowski, 1973, p. 195; Kowalczyk, 2005, pp. 74-75; Wrześniak 2010b, p. 174). Paweł Ksawery Brzostowski (1739-1827) discendente da una nobile famiglia dello stemma Strzemię. Nel 1755 fu ordinato sacerdote e divenne canonico di Vilnius. Negli anni 1758-1762 studiò teologia a Roma, e al suo ritorno visitò l'Italia (Ślusarska, 2014, p. 335; Wrześniak, 2013, p. 97). Entrambi i pellegrini lasciarono descrizioni della Basilica di S. Marco a Venezia. Hanno ammirato la struttura e arredi di questo tempio. Le basiliche di Padova documentò Kazimierz Kognowicki. Era compiaciuto dalle loro dimensioni e ricchezza, nonché da un prezioso deposito, in particolare reliquie e polonica.

2. Esempi e schemi della descrizione degli edifici sacri

Analizzando le descrizioni contenute nei racconti pellegrini del XVIII secolo, si possono notare alcune definizioni e idee ricorrenti sui santuari italiani. I resoconti dei viaggiatori menzionavano spesso le dimensioni, le forme e le decorazioni dei templi. Riportavano meticolosamente descrizioni di materiali di pregio (oro, argento, marmo, alabastro, diaspro). Indicarono la posizione del deposito e ne ammirarono la grandezza e lo splendore. A volte presentavano l'oggetto più famoso della collezione della chiesa. Un elemento costante della narrazione era il rispetto per la santità e la ricchezza. Pertanto, gli autori delle descrizioni utilizzavano convenzioni presenti in letteratura. Queste norme e motivazioni diedero ai viandanti una percezione di santuari veneziani e padovani attraverso la formazione intellettuale e culturale (Dziechcińska, 1999, p. 73).

I polacchi hanno acquisito conoscenze sulla formazione dei testi durante l'istruzione scolastica. Hanno preso le loro regole e i diagrammi già pronti dai libri di testo di retorica (Dziechcińska, 1999, p. 68). Contenevano le opinioni di antichi studiosi e retori (Aristotele, Cicerone, Quintiliano) su *ekphrasis*, cioè descrizioni di opere d'arte (architettura, pittura, scultura). Il teoretici della dell'arte consigliavano di lodare e analizzare l'oggetto secondo il principio della visualizzazione (*evidentia*). Il rapporto doveva contenere un'immagine visiva che influisse sul senso della vista del destinatario-lettore. Importante era anche il principio dell'enumerazione dei singoli elementi di un oggetto artistico (*enumeratio*). Commenti simili sono stati fatti nei trattati di poetica. Nel suo trattato *Sulla poesia perfetta*, Maciej Kazimierz Sarbiewski spiegò come costruire una corretta descrizione del manufatto nell'epica, raccomandando di caratterizzare i singoli componenti - forma, colore, materiale e applicazione - nella parte descrittiva (Krzywy, 2013, p. 130).

Va notato che gli esempi delle *ekphrasis* offrivano principalmente poesie antiche. Già in opere antiche apparivano immagini di edifici, sia reali che immaginari. Secondo Małgorzata Czermińska (2005), "i temi architettonici, come una casa - e specialmente la casa di una divinità o di un sovrano terreno, cioè un tempio e un palazzo - apparivano come parte del mondo presentato dalla letteratura" (ibidem, p. 113). Le descrizioni convenzionali includevano informazioni sulla dimensione e la forma degli edifici, dettagli architettonici e materiali costosi. Secondo questo canone, Omero nell'*Odissea* raffigurava la residenza del sovrano di Alkinoos su Scheria, Virgilio nell'*Eneide* analogamente descrisse il tempio di Giunone a Cartagine, e Ovidio nelle *Metamorfosi* mostrò il palazzo di Elio. Publio Stazio nelle *Silvae* illustra seguenti ipotesi architettoniche, come: le ville di Manilio Wopisek a Tibur vicino a Roma e di Pollius Felix a Surrentum sul Golfo di Napoli, come pure il santuario di Ercole a Surrentum. Le analoghe *ekphrasis* furono preparate dai successivi poeti *chansons de geste*, Alighieri Dante nella *Divina Commedia* e Torquato Tasso nella *Gerusalemme liberata*. Le immagini dell'edificio sono apparse anche nella letteratura polacca del Rinascimento e del Barocco. Hanno lasciato immagini poetiche di edifici rappresentativi, tra gli altri: autore di *Oblężenie Jasnej Góry Częstochowskiej*, Samuel Twardowski nella *Nadobna Paskwilina, Pałac Leszczyńskiego* e *Przeważna legacya Krzysztofa Zbaraskiego*, Samuel Leszczyński nel *Classicum nieśmiertelnej sławy*, Augustyn Kołodzki nel *Tron ojczyzny* (Krzywy, 2013, pp. 121-134; Pfeiffer, 2001, pp. 64-75).

Anche la Sacra Scrittura forniva enunciati pronti. Bisogna menzionare quattro brani biblici, i quali: l'*ekphrasis* della Tenda di convegno dal libro dell'Esodo (Es 26, 1-37), l'immagine del Tempio di Salomone nel Primo Libro dei Re (1Re 6: 1-38), la visione del tempio dal Libro di Ezechiele (Ez 43, 1-12) e l'immagine della Nuova Gerusalemme dal Libro dell'Apocalisse. Giovanni (Ap 21, 1-27) (cf. Czermińska, 2005, s. 113; Kobieltus, 1989, s. 97-103). Roman Krzywy (2013) spiega che "queste descrizioni forniscono le dimensioni dei templi, enumerano i loro componenti e prestano attenzione ai materiali nobili utilizzati nella

costruzione" (ibidem, p. 136). È facile notare che il clero e i pellegrini polacchi nel XVIII secolo mostrarono interesse per componenti simili disegnando descrizioni dei santuari che videro. Nei loro diari annotavano spesso il numero delle cappelle, le dimensioni degli oggetti e dei loro ornamenti. Gli autori dei rapporti citavano anche oggetti legati alla Terra Santa. Per esempio, Krzysztof Zawisza e Symforian Arakiełowicz donarono le colonne del Tempio di Salomone collocate nella Basilica di S. Marco a Venezia (cf. Zawisza, 1862, p. 80; Arakiełowicz, 2016, p. 75). Remigiusz Zawadzki mise l'attenzione sulle stesse cose sacre, annotando: "nel portico della chiesa mostrano quattro colonne di marmo nero e dicono che provengono dalla chiesa di Salomone" (cit. Zawadzki, 2014, p. 104).

Anche i trattati apodemici e gli scritti enciclopedici furono di grande importanza nello sviluppo di metodi per descrivere i templi. Questi testi fornivano informazioni sui santuari e sugli oggetti di importanza per la religione cristiana che vi erano raccolti. Secondo Roman Krzywy, queste opere contenevano "oltre a considerazioni generali sulla motivazione dei viaggi e consigli pratici (...) anche suggerimenti su quali informazioni ogni viaggiatore dovrebbe inserire nei suoi documenti" (2013, p. 86). Per esempio, Jan Drews nel compendio geografico *Wybór królestw albo krótkie opisanie czterech stron świata* ha presentato le città italiane, tra cui Venezia. Ha anche notato molte peculiarità che dovrebbero deliziare il pellegrino (Kowalczyk, 2005, pp. 36-37). Benedykt Chmielowski in *Nowe Ateny* prestava attenzione anche alle basiliche italiane (Kowalczyk, 2005, pp. 39-40). Un ruolo altrettanto importante è stato svolto dalle guide e dai cataloghi dei centri di pellegrinaggio. Presentavano elenchi di oggetti di valore custoditi nei sotterranei delle chiese, come reliquie e insegne di incoronazione o opere d'arte. A volte contenevano commenti sui miracoli del santo patrono di un dato santuario (Mączak, 1998, pp. 64-65).

Nel contesto di queste considerazioni vale la pena ricordare il diario di Juwenalis Charkiewicz. Durante la spedizione, il sacerdote ha preso appunti, che ha integrato con i dati dei giornali geografici dopo il suo ritorno al convento di Vilnius. Secondo esiti delle ricerche di Bogdan Rok questo frate riferì molte notizie sull'Italia in una guida *Świat we wszystkich swoich częściach* di Władysław Łubieński (cf. Rok, 1998, pp. 5-10; Kowalczyk, 2005, p. 83). L'autore del rapporto ha ammesso di aver utilizzato i "manoscritti di viaggio" a sua disposizione (cit. Charkiewicz, 1998, p. 179). In un resoconto del suo soggiorno a Venezia, annotò: "ricorderò un po' l'ubicazione di questa città, lasciando i governi di questa Repubblica, prendendo la strada e altre cose che non mi appartengono, e nei libri stampati geografici e politici tutti possono trovare il latino" (cit. Charkiewicz, 1998, p. 188). August Moszyński, d'altra parte, dichiarò nel diario di aver registrato impressioni personali dei monumenti che aveva visto, sebbene avesse familiarità con le guide di autori come: Joseph-Jérôme Lalande e Charles Nicolas Cochin, oppure *Ristretto delle cose più notabili della città di Firenze* Raffaello del Bruno (cf. Moszyński, 1970, p. 162; Wrześniak, 2013, p. 135).

La narrativa, un romanzo sentimentale, d'avventura e di viaggio, particolarmente popolare all'epoca, era una diversa fonte di schemi (cf. Dziechcińska, 1999, p. 61). I pellegrini colti ricorrevano spesso a mezzi stilistici tipici del linguaggio artistico. Perciò, Kazimierz Kognowicki costruì la sua descrizione di Venezia su un'antitesi. Nel suo reportage di viaggio scrisse così: "qui tutto è interessante: Le fonti d'acqua senza sorgenti, Città senza terra, Fortezza senza argini, abbondanza senza fertilità, consegna di tutto senza cavalli, umanità senza politica, la sepoltura di morti senza una bara ..." (cit. Kognowicki, 1783, p. 59). Anche studiosi e teorici d'arte hanno espandevano le loro descrizioni usando frasi insolite. Aggiungevano commenti personali, divagazioni ed esperienze derivanti dagli oggetti che avevano visto (Dziechcińska, 2003, pp. 58-59). August Moszyński nella presentazione del tesoro del santuario di S. Antonio a Padova introdusse l'ironia. Nel suo diario annotò: "Da quando viaggio, non ho visto niente di simile. Abbiamo dovuto inginocchiarci e recitare le preghiere prima che le porte del tabernacolo fossero aperte. Il sacerdote, con un bastone in mano, stava toccando le reliquie, e un altro le nominò secondo il catalogo che aveva in mano. Mi è sembrato di aver sentito Diego (nella persona di) fratello Mateusz, enumerare i suoi pellegrinaggi" (cit. Moszyński, 1970, p. 561).

3. Viaggiatori polacchi sui tesori dell'arte sacra

I polacchi che hanno attraversato l'Italia nel XVIII secolo di solito includevano un elenco di oggetti ammirati nelle pagine dei loro diari e diari. Nei loro resoconti di visita a Venezia, menzionarono principalmente la Basilica di S. Marco. Consideravano questo tempio un simbolo della città. Felicjan Piaskowski annotava nel suo diario: "Tra le chiese, il primo è S. Marco famoso per l'antichità e preda di Costantinopoli" (cit. Piaskowski, 1865, p. 30). Stanisław Staszic invece, afferma concisamente nel suo diario: "Ho visto tutto nel palazzo ducale, nella chiesa di S. Marco, nelle chiese di S. Giovanni e S. Paolo..." (cit. Staszic, 1931, p. 44). I viaggiatori polacchi del loro soggiorno a Padova citarono principalmente il tempio dedicato a S. Antonio, e poi la Basilica di S. Giustina. Stanisław Staszic notò che in quella città "ci sono molti e grandissimi edifici monastici, monasteri e nuove, grandissime chiese. Come la chiesa di S. Antonio, S. Giustina..." (cit. Staszic, 1931, p. 45).

I pellegrini settecenteschi scrissero anche rappresentazioni più estese di famose basiliche nei loro resoconti di visita a Venezia e Padova. Gli scrittori, seguendo la tradizione descrittiva degli edifici sacri, iniziavano le loro dichiarazioni mostrando l'architettura delle chiese. Hanno fornito la loro disposizione spaziale, numero di cupole o decorazioni esterne. Remigiusz Zawadzki nel diario sul tempio di S. Marco a Venezia ha dichiarato: "Questa chiesa è grandiosa e più preziosa che bella. È costruita su una pianta a croce, interamente in pietra squadrata" (cit. Zawadzki, 2014, p. 104). Maciej Borkowski ha caratterizzato il santuario veneziano come un "grande tesoro, con cinque cupole, coperte di lamina di rame,

con una bella facciata" (cit. Borkowski, 1995, p. 105). Paweł Brzostowski scrisse nella sua guida: "Chiesa di S. Marco, Architettura Gotica, quattro belle colonne di alabastro" (cit. Brzostowski, 1811, p. 35). Stanisław Kleczewski sull'edificio dedicato a S. Antoni a Padova, ha informato: "Ha cinque cupole e due torri, coperte di piombo" (cit. Kleczewski, 2016, p. 358), ha inoltre menzionato che la Basilica di S. Giustina "è costruita come un teatro, in modo che tu possa vedere l'intera chiesa da ogni angolazione" (cit. Kleczewski, 2016, p. 358). Juwenalis Charkiewicz scrisse: "Chiesa di S. Antonio ai Conventuali, bello e ricco, mi sembra sette cupole ricoperte di piombo. La Chiesa è su una pianta a croce" (cit. Charkiewicz, 1998, p. 194), e poi ha aggiunge: "La Chiesa di S. Giustina e il monastero sotto la giurisdizione di PP Benedettini (...) magnifico, grande sia per la struttura e sia per i marmi" (cit. Charkiewicz, 1998, p. 194).

I viaggiatori polacchi includevano nelle loro note anche una valutazione dei templi della regione Veneto. I creatori di *ekphrasis* spesso si meravigliavano delle dimensioni, dell'antichità e della ricchezza delle chiese. Krzysztof Zawisza accenna brevemente alle caratteristiche di S. Marco a Venezia, dicendo: "antichità molto grande, pura rarità" (cit. Zawisza, 1862, p. 80). Anche Teofila Morawska valutò questo edificio come "il più costoso, molto antico e interessante" (cit. Morawska, 2002, p. 124). Kazimierz Kognowicki scrisse in modo simile: "La chiesa di S. Marco è la più antica e la più costosa" (cit. Kognowicki, 1783, p. 47). Felicjan Piaskowski affermò sulle chiese di Padova che "la chiesa di S. Giustina, che per il suo splendore non si vergognerebbe di splendere anche nel mezzo di Roma; e la chiesa di S. Antonio, con la sua antichità suscita più attenzione di quanto non volge gli occhi" (cit. Piaskowski, 1865, p. 28). Symforian Arakiełowicz, che ha visitato Padova con altri monaci, scrisse così nel suo diario: "Eravamo con i Padri Benedettini quel giorno a S. Giustina, dove c'è una chiesa molto spaziosa, simile anche alla [chiesa] di S. Antonio ha cinque cupole, ma molto più splendide e magnifiche" (cit. Arakiełowicz, 2016, p. 80). Allo stesso modo, per August Moszyński e Stanisław Staszic, questo edificio sacro era il più grande e il più bello di Padova (cf. Moszyński, 1970, p. 569; Staszic, 1931, p. 46).

I viaggiatori del Settecento prestavano particolare attenzione all'interno delle chiese. Gli autori dei testi hanno riconosciuto la tecnica di realizzazione degli ornamenti e il tipo di materiale. Krzysztof Zawisza nel suo diario sul pavimento della Basilica di S. Marco a Venezia riferì che era fatta di "mosaici squisiti" (cit. Zawisza, 1862, p. 80). Stanisław Kleczewski, invece, ha lasciato una descrizione più ampia della decorazione degli interni di questo edificio, citando minerali preziosi (oro, marmi policromi e vetri, ambra) e caratterizzando le rappresentazioni sul pavimento e sulle pareti (cit. Kleczewski, 2016, p. 238). Nel suo diario di viaggio Katarzyna Plater sul tempio veneziano scrive così: "Inconcepibile quanto fosse ricca. L'intero edificio, sia all'interno che all'esterno, era realizzato in porfido, granito, marmo, bronzo e alabastro. Il numero di colonne che si erigevano era impressionante. All'interno, abbiamo camminato solo su pietre preziose,

eravamo circondati solo da oggetti meravigliosi" (cit. Plater, 2013, p. 78). I pellegrini ammiravano anche la ricca decorazione dei templi padovani. Teofila Morawska ha riferito che la chiesa in onore di S. Antonio era "sufficientemente decorato con dipinti e marmi" (cit. Morawska, 2002, p. 134). Maciej Borkowski annotò nel suo diario che l'edificio era "molto costoso all'interno" (cit. Borkowski, 1995, p. 108). Più avanti sull'edificio di S. Giustina ha ricordato: "L'intera chiesa con un soffitto dorato e un pavimento di marmo decorativo" (cit. Borkowski, 1995, p. 109).

Le descrizioni dei visitatori provenienti dalla Polonia documentano anche importanti elementi dell'arredo del tempio, come gli altari, notando le loro dimensioni e decorazioni. Krzysztof Zawisza ha ammirato le colonne di alabastro che fiancheggiano l'altare del Santissimo Sacramento nella Basilica di S. Marco a Venezia (cf. Zawisza, 1862, p. 80). Tra le attrezzature all'interno del tempio, Juwenalis Charkiewicz ha citato: "ciborio di alabastro" (cit. Charkiewicz, 1998, p. 190). Anche Maciej Borkowski ha richiamato l'attenzione su questa costruzione, affermando: "Dietro l'altare al ciborio, due grandi colonne di alabastro, stranamente trasparenti, due di marmo africano" (cit. Borkowski, 1995, p. 105). Stanisław Kleczewski dal suo soggiorno nella Basilica di S. Antonio a Padova, annotava nel suo diario che "tutti i paliotti sono ricoperti di mosaici. Spicca di più quello, sul quale da lontano puoi vedere il cranio formato di una testa umana con ossa e da vicino - vari strumenti musicali" (cit. Kleczewski, 2016, p. 358). Symforian Arakiełowicz, descrivendo l'aspetto della basilica dedicata a S. Giustina, ha informato: "i paliotti degli altari sono rivestiti con pietre di vari colori, che a malapena persone, uccelli e fiori potrebbero essere presentati meglio da un pittore con un pennello" (cit. Arakiełowicz, 2016, p. 80). In un diario sull'interno di questo tempio, Maciej Borkowski scrisse: "Tutti gli altari laterali nelle cappelle, di cui ce ne sono 14, fatte di marmo costoso, dietro sbarre di ferro con cornice in ottone hanno le opere d'arte" (cit. Borkowski, 1995, p. 109).

Nelle relazioni sulle visite nei santuari italiani si commemorano anche sculture, dipinti ed epitaffi visti nelle basiliche. Katarzyna Plater nella descrizione del tempio dedicato a S. Antonio a Padova, concludeva: "Tutta la chiesa era ornata di figure poste sopra le lapidi" (cit. Plater, 2013, p. 93). Stanisław Staszic scrisse allo stesso modo "ci sono molte belle lapidi nella chiesa" (cit. Staszic, 1931, p. 47). A loro volta, nella seconda celebre basilica padovana, i viaggiatori ammiravano soprattutto le immagini dei santi. Krzysztof Zawisza ha detto: "La chiesa di S. Giustina PP. Bernardini piuttosto magnifici, dipinti particolari negli altari" (cit. Zawisza, 1862, p. 84). Teofila Morawska, invece, cita l'opera *Martirio di S. Giustina*, che vide nel coro del tempio. Nel suo diario scrisse: "L'immagine di questa santa [nel] grande altare, dove giace anche il suo corpo, dipinto con la stessa mano anteriore di Peter Tycius" (cit. Morawska, 2002, p. 134). Il viaggiatore, però, confuse l'autore di quest'opera, che fu Paolo Veronese. August Moszyński, visitando la Basilica di S. Giustina, nella sua relazione annota: "tutti i viaggiatori, e io (...) notai il dipinto nell'abside della navata. Il dipinto raffigura il

martirio di S. Giustina di Paolo Veronese" (cit. Moszyński, 1970, p. 569). Notò anche che: "le colonne dorate che accompagnano il dipinto non gli sono benefici" (cit. Moszyński, 1970, p. 569).

I polacchi menzionavano spesso nei loro testi oggetti riferiti alla loro patria. Principalmente furono interessati alle tombe dei loro connazionali a S. Antonio a Padova. Stanisław Kleczewski nel suo diario disse così: "Ci sono numerosi epitaffi di nobili polacchi, specialmente intorno all'altare di S. Stanislao, vescovo e martire" (cit. Kleczewski, 2016, p. 358). Teofila Morawska affermò sinteticamente: "in questa chiesa giacciono i corpi di alcuni polacchi. Pietra tombale di Kretkowski - il castellano di Gniezno" (cit. Morawska, 2002, p. 134). Maciej Borkowski ricordò: "in questa chiesa ci sono lapidi molti signori, anche polacchi, come: Ossoliński, Krzysztof Szembek, Mniński" (cit. Borkowski, 1995, p. 109). Kazimierz Kognowicki ha già accuratamente indicato le *polonica* nella Basilica di Padova, annotando: "Dalla porta alla mano destra, l'altare della Polonia, dove Krzysztof e J. Kazimierz Sapieha hanno lapidi. Qui fu sepolto anche Giovanni Albrecht, cardinale, vescovo di Cracovia e fratello di Ladislao IV. Re di Polonia" (cit. Kognowicki, 1783, p. 71). Stanisław Staszic, invece, nel diario rivelava "nella stessa chiesa, S. Antoni, ho visto la tomba dei polacchi: Ossoliński, Ponętowski e Miński, morti nelle scuole lì" (cit. Staszic, 1931, p. 48).

I viaggiatori polacchi nelle descrizioni degli edifici sacri citavano altresì il luogo destinato alla raccolta di oggetti di valore. Krzysztof Zawisza, indicando gli oggetti di valore situati nella Basilica di S. Marco a Venezia, disse: "La pietra di marmo nel muro, su cui S. Giovanni fu decapitato" (cit. Zawisza, 1862, p. 80). A sua volta, Maciej Borkowski ha presentato precisamente la posizione di questa cosa reliquia, annotando: "Nel portico sul lato destro della chiesa, una cappella significativa, in cui sul lato del portico c'è una pietra su cui la testa di S. Giovanni Battista fu tagliato, bianco, pesantemente macchiato di sangue" (cit. Borkowski, 1995, p. 105). Pellegrini nei messaggi sulla Basilica di S. Antonio di Padova, si informavano solitamente della cappella detta del tesoro. Remigiusz Zawadzki ha affermato che "Vi è conservata una lingua benedetta intatta con la mascella di S. Antonio" (cit. Zawadzki, 2014, p. 108). Nella guida, Kazimierz Kognowicki rivelò che vi erano molte reliquie in quel luogo, e "tra queste l'intera lingua di S. Antoni" (cit. Kognowicki, 1783, p. 71). Gli autori dei testi hanno anche richiamato l'attenzione sul metodo di conservazione delle reliquie nel tempio di S. Giustina a Padova. Symforian Arakielowicz, nel suo resoconto sulla permanenza in questa basilica, scrisse: "Il corpo di S. Giustina è custodito all'interno del grande altare" (cit. Arakielowicz, 2016, p. 80). Stanisław Kleczewski e Maciej Borkowski, oltre alla posizione delle spoglie del santo patrono del santuario, hanno indicato la posizione di altre reliquie, tra cui S. Luca e S. Matteo in sarcofagi separati nella cappella laterale (cf. Kleczewski, 2016, p. 358; Borkowski, 1995, p. 109).

Quelli che prendevano appunti caratterizzavano anche l'interno delle stanze dove erano conservate le reliquie. I viandanti ammiravano principalmente le decorazioni della

cappella con la tomba di S. Antonio nella basilica a lui dedicata a Padova. Hanno visto il tipo di materiale (marmo, oro), così come un gran numero di candele. Felicjan Piaskowski affermò nel suo diario che questo luogo sacro "ha un notevole ornamento, non solo con lappe di varie dimensioni, medie, oltre quaranta delle quali sono sempre accese, ma anche con deliziose sculture di marmo bianco" (cit. Piaskowski, 1865, pp. 28-29). Juwenalis Charkiewicz ha scritto: "nella cappella della croce giace il corpo di S. Antonio operatore di miracoli, nell'altare in una bara di marmo nero" (cit. Charkiewicz, 1998, p. 194). Teofila Morawska ricordava similmente: "La cappella dove si trovava la tomba di S. Antoni, il più magnifico, a parte molto argento dietro l'altare, le scene di miracoli di questo santo sono realizzati in marmo stranamente dai migliori artigiani" (cit. Morawska, 2002, p. 134). Katarzyna Plater, invece, ha annunciato: "La cappella del santo era notevole per la ricchezza dell'arredamento. Era fatto di marmo e tutti i capolavori che lo decoravano avevano la forma di bassorilievi che emergevano dallo scalpello di Sansovino" (cit. Plater, 2013, p. 93).

Anche i pellegrini del XVIII secolo lasciarono ampi cataloghi di raccolte ecclesiastiche, nei loro resoconti sulle visite nei santuari italiani. Gli autori dei testi enumeravano meticolosamente oggetti di valore visti. Felicjan Piaskowski, descrivendo il contenuto del tesoro della Basilica di S. Marco a Venezia, disse: "qui tengono una mitria, con la quale si coronava i principi e altri gioielli, ma questo luogo è più ricco di reliquie che di altre ricchezze, che si vedono tanto" (cit. Piaskowski, 1865, p. 31), e poi elencò oggetti di valore, come reliquie, oggetti leggendari e ex voto di monarchi (cf. Piaskowski, 1865, p. 31). Symforian Arakielowicz si compiacceva per la tesoreria della chiesa di S. Antonio a Padova. Il monaco annota nel suo diario di aver visto "la sacrestia, il luogo dove sono conservate le sante reliquie" (cit. Arakielowicz, 2016, p. 79) e vi affisso un elenco di cose sante (cf. Arakielowicz, 2016, pp. 79-80). In modo simile nell'inventario, Maciej Borkowski menziona la cappella con la tomba di S. Antonio nel Santuario di Padova. Nel diario il sacerdote affermava che era "tutto in marmo di infinita ricchezza, poiché conteneva 50 lampade d'argento, una delle quali era d'oro puro, 4 angeli fusi in argento, 3 candelieri con figure dello stesso tipo, candelieri, cuscini per il messale, una bara in cui il cadavere trasformò in polvere bianca, argento, paliotto di marmo verde con le venature d'oro" (cit. Borkowski, 1995, pp. 108-109).

Conclusioni

Concludendo le riflessioni sulla descrizione dei tesori dell'arte sacra a Venezia e a Padova, si può notare che santuari del Veneto furono frequentatissimi nel Settecento. Sono diventati una tappa importante nei viaggi italiani, tra cui: pellegrinaggi, spedizioni diplomatiche e scientifiche, viaggi turistici. Hanno attratto con magnifici templi, in particolare la Basilica di S. Marco a Venezia, oltre a due basiliche a Padova: S. Antonio e S.

Giustina. Per i viaggiatori polacchi del XVIII secolo, questi edifici erano spazi speciali. Sono stati percepiti come capolavori delle città italiane, luoghi sacri, e al tempo stesso ipotesi architettoniche plasmate secondo le regole dell'arte. Secondo i viandanti di quel tempo, erano usati per raccogliere, conservare ed esporre oggetti di valore: reliquie, opere d'arte e polonica.

L'analisi delle descrizioni contenute nei documenti pellegrini settecenteschi mostra che vi erano tendenze costanti nella presentazione dei santuari italiani. Scrivendo resoconti sulle visite ai centri urbani si parlava di edifici famosi come le basiliche. Un gruppo separato sono le *ekphrasis* dei templi. Tali descrizioni comprendono, prima di tutto, riferimenti alla forma (vista dall'esterno, dettagli architettonici e materiali) e alla natura dell'edificio (dimensioni, ricchezza, antichità), e poi informazioni dettagliate: l'arredamento (tecnica di produzione, materiale, contenuto dei dipinti) e altre attrezzature (altari, epitaffi, sculture e dipinti, polonica). Il terzo tipo di note sono i cataloghi delle raccolte ecclesiastiche. Gli autori di solito hanno rivelato la posizione del deposito. Ammirarono anche l'aspetto delle cappelle con le reliquie. A volte includevano nei loro appunti un elenco di oggetti di valore raccolti nel tesoro della chiesa. A loro piaceva ricordare oggetti grandi, rari e costosi. Va aggiunto che gli amanti e gli intenditori della creatività artistica hanno condiviso le loro osservazioni e opinioni personali, nonché giudizi estetici nelle loro relazioni. Le descrizioni dei tesori dell'arte sacra veneziana e padovana costituiscono quindi un fenomeno letterario e culturale peculiare del Settecento.

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Modernity in the service of faith. Complex of the Holy Rosary Mysteries Chapels in the Katowice-Panewniki Calvary

Nowoczesność w służbie wiary. Zespół kaplic tajemnic Różańca
Świętego Kalwarii w Katowicach-Panewnikach¹

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Abstract: The article presents a unique complex of post-war rosary chapels located in the area of the Calvary in Katowice-Panewniki, its history, ideological assumptions, somewhat forgotten authors of their architecture, sculpture and painting, as well as its progressive, innovative form. Traditional scientific methods characteristic of art history were applied, i.e. empirical research, analysis of documents, as well as iconographic and iconological analysis. So far, apart from a few brief mentions, the Rosary Complex has not been the subject of a scientific study. It was established in the years 1955–1963 in difficult conditions of the communist reality. A very well-planned and meaningful iconographic program was the work of Father Norbert Chudoba, the parish priest. He was also most involved in erection of the chapels, managing their construction process. Unfortunately, he died shortly after the consecration. The complex consisting of fifteen chapels of the Joyful, Sorrowful and Glorious mysteries of the Holy Rosary is in many ways unique. Its creators wanted to commemorate important events in the history of the Polish Church, and to place it under the protection of the Virgin Mary and Christ. It is not only a manifestation of the faith of the clergy and the community and the victory of the spirit over matter, but also of the construction and architectural capabilities of the period, as progressive, expressive formal solutions were applied, including thin-walled parabolic arches and canopies. The architects and artists who created the Rosary complex were among the most outstanding artists of their time. They created a total and, at the same time, very intimate and familiar work, which combined urban planning, architecture, sculpture, painting and greenery into a harmonious whole. Among them are the architects Andrzej Mastej and Stanisław Sepioł, the sculptors Karol Muszkiet, Jan Białek, Edward Koniuszy and Wiktor Józefowicz, and the Cracovian ceramic sculptors Krystyna Borkowska-Niemojewska, Ewa Żygulska, Janina Karbowska-Kluziewicz and Barbara Żąłowska. Undoubtedly, the complex of rosary chapels at the Calvary in Katowice-Panewniki has a very high historical, artistic, aesthetic and scientific value and as such should be revalorized and placed under the conservator's protection.

Keywords: architecture, calvary, modernism, mysteries of the Holy Rosary

Abstrakt: W artykule zaprezentowano unikatowy zespół powojennych kaplic różańcowych zlokalizowanych na terenie Kalwarii w Katowicach-Panewnikach, jego historię, założenia ideowe, nieco zapomnianych twórców ich architektury, rzeźby i malarstwa oraz progresywnej, nowatorskiej formy. Zastosowano tradycyjne metody naukowe charakterystyczne dla historii sztuki, czyli badania empiryczne, analizę dokumentów oraz analizę ikonograficzną oraz ikonologiczną. Założenie

¹ Artykuł w języku polskim dostępny jest na stronie:

<https://www.stowarzyszeniefidesetratio.pl/Presentations0/2021-4Boro2.pdf>

różańcowe do tej pory, poza nielicznymi krótkimi wzmiankami, nie doczekało się opracowania naukowego. Powstało w latach 1955–1963 w trudnych warunkach komunistycznej rzeczywistości. Bardzo przemyślany i bogaty w znaczenia program ikonograficzny był dziełem proboszcza ojca Norberta Chudoby. On także, jako kierownik, najbardziej angażował się w budowę kaplic. Niestety, wkrótce po ich poświęceniu zmarł. Założenie złożone z piętnastu kaplic tajemnic radosnych, bolesnych i chwalebnych Różańca Świętego jest pod wieloma względami wyjątkowe. Jego twórcy chcieli uczcić ważne wydarzenia w dziejach polskiego kościoła, a także oddać go w opiekę Matki Boskiej i Chrystusa. To nie tylko manifestacja wiary duchownych i społeczności oraz zwycięstwa ducha nad materią, ale także możliwości konstrukcyjnych i architektonicznych tego okresu, zastosowano w nich bowiem progresywne, ekspresyjne rozwiązania formalne, między innymi cienkościenne paraboliczne łuki i zadaszania. Architekci i artyści, którzy stworzyli założenie różańcowe należeli do najwybitniejszych twórców swojej epoki. Wykreowali dzieło totalne, a jednocześnie bardzo intymne i swojskie, w którym połączono w harmonijną całość urbanistykę, architekturę, rzeźbę, malarstwo i zielen. Wśród twórców należy wymienić architektów Andrzeja Masteja i Stanisława Sepioła, rzeźbiarzy Karola Muszkieta, Jana Białka, Edwarda Koniuszego i Wiktora Józefowicza oraz krakowskie rzeźbiarki-ceramiczki Krystynę Borkowską-Niemojewską, Ewę Żygulską, Janinę Karbowską-Kluziewicz i Barbarę Żątowską. Niewątpliwie zespół kaplic różańcowych na terenie Kalwarii w Katowicach-Panewnikach posiada bardzo wysoką wartość historyczną, artystyczną, estetyczną i naukową i jako taki powinien zostać poddany rewaloryzacji i objęty ochroną konserwatorską.

Słowa kluczowe: architektura, kalwaria, Katowice, modernizm, tajemnice Różańca Św.

Introduction

The aim of this article is to present a unique complex of rosary chapels located in Katowice-Panewniki Calvary, its history, conceptual framework, somewhat forgotten authors of its architecture, sculpture and painting, and their progressive, innovative form. The paper uses traditional scientific methods characteristic of the history of art, i.e. empirical and source research, iconographic and iconological analysis.

To date, literature has contained basic, mostly incomplete historical data about this project. It was briefly characterized by: Fr. Chryzostom Kurek in the article entitled "Kalwaria panewnicka" [*Calvary in Panewniki*], published in "Gość Niedzielny" in 1966 (Kurek, 1966: 3), Stefan Gierlotka in his study "Bazylika Ojców Franciszkanów św. Ludwika i Wniebowzięcia Najświętszej Maryi Panny w Katowicach-Panewnikach. Stulecie konsekracji 1908–2008" of 2008 [*Basilica of the Franciscan Friars of the St. Louis and the Assumption of the Blessed Virgin Mary in Katowice-Panewniki. Centenary of Consecration 1908–2008*] (Gierlotka, 2008) and Magdalena Swarczewska in the article entitled "Kalwaria panewnicka od XIX do XXI wieku" [*Calvary in Panewniki from the 19th to the 21st Century*] of 2014 (Swarczewska, 2014). In addition to providing the names of sculptors and painters, Swarczewska indicated a series of figures of the Way of the Cross from 1976 in Ujście by Jerzy Sobociński and the post-war buildings in Katowice and Chorzów – "Spodek" sports and entertainment arena and "Planetarium" as analogous to the architecture of the chapels (Swarczewska, 2014: 38). One can also find some basic information in the study entitled "Kalwaria Śląska w Panewnikach" [*Silesian Calvary in Panewniki*] on the website "Parki

i Ogrody” [*Parks and Gardens*] made by students of the Catholic School Complex in Katowice [*Zespół Szkół Katolickich*] under the supervision of Bożena Kurzeja, in which an unpublished study “Kalwaria Śląska” [*Silesian Calvary*] by architect Andrzej Mastej was used (*Kalwaria Śląska*).

In 1900, when the Dominicans settled in Panewniki and the construction of the church began (designed by Mansuetus Fromm, 1905–1908), a 13 hectare site was bought with the intention of establishing the Calvary. The first object located there was a grotto in honour of Our Lady of Lourdes, built in 1904–1905 to celebrate the 50th anniversary of proclaiming the dogma of the Immaculate Conception of the Blessed Virgin Mary [fig. 1]. The contractor was the company of Johann Carl Baum from Duisburg (Pyka, 2003: 308). In 1911, the first chapels of the Way of the Cross were built in the form of paintings placed in modest wooden casings. The twelfth station resembles three crosses made of wood, to which the figures of Christ and the Villains were attached, which have survived to this day; the last two were made in “Püte” foundry in Cologne (Kurek, 1966: 3). It was then that the area was transformed, including filling in pits, demarcating ways and planting numerous trees. In 1916, Max Śliwka developed designs of neo-Gothic chapels, but they were not implemented (Pyka, 2003: 309).

In 1936, there were two contests for the urban and architectural design of Calvary. It was only in the last one that the winning project of the students of the Lvov University of Technology, Tadeusz Brzoza and Jan Krug, was selected. In 1937, the construction of a new, modernist complex started. By 1939, five chapels had been built: of Caiaphas, Pilate, and St. Veronica [fig. 2], Simon and the Second Fall of Christ. The following six – II, III, IV, VIII, IX and XIV remained unfinished. The works were restarted in 1947 and continued until 1953, when the last, XIV station of the Holy Sepulchre was consecrated. The complex consists of chapels of various types, both building and non-building, as well as a large Calvary church. In the area of woodland and parkland a wide pebbled road was marked out, which starts in the church square, then follows the church walls in a straight line to the east before turning softly to the north [fig. 3]. From that point the road runs along the eastern section of the monastery wall meandering south. Then it softly turns and leads the other way to turn sharply towards the east and, through a bridge, leads to the other side of the Kłodnica river, in a gentle curve reaching its destination – the Calvary church and the Holy Sepulchre. The Chapels of the Way of the Cross are located on the right or left side of the path. Their main elements are usually imposing sculptures of Christ and his companions made of stone or artificial stone. Before the war they were made by sculptors Marian Wnuk and Antoni Mehl and after the war by Bogusław Langman, friar Leonard Bannert O.F.M. and Angelina Petrucco-Jura, among others. In some stations, paintings by Antoni Michalak from 1937–1939 were hung, and three paintings in the Calvary church (Chapel of the Crucifixion) were made by Edward Daniel Czuch in 1950–1951.

Before construction of the Marian chapels, the cult of the Virgin Mary was very strong in Panewniki. She was worshiped in several places, especially at the Lourdes Grotto in Calvary, where the prayers of the worshippers often resulted in miraculous healings. Three such cases were described in the text “*Kalwaria i Sanktuarium w Panewnikach [Calvary and the Sanctuary in Panewniki] (Kalwaria i Sanktuarium)*”. Services were also held in the church, in the chapel in front of the painting of Our Lady of Częstochowa, and at the statue of Our Lady of Fatima, which was made in Fatima itself and brought in 1960. Since the construction of the rosary chapels, rosary celebrations have been organized in Calvary on every Marian feast, on every Sunday of October and at the request of pilgrims coming to Panewniki (*Kalwaria i Sanktuarium*).

1954 was proclaimed as the Marian Year by the pope Pius XII. The temple in Panewniki then received the status of a Marian Sanctuary, therefore its name was changed by adding the part "Assumption of the Blessed Virgin Mary". It was immediately decided to build temporary rosary chapels on the grounds of Calvary which were consecrated on 19 September 1954, on the 50th anniversary of Panewnicka Grotto. They were plain, wooden structures with paintings depicting the Mysteries of the Rosary [fig. 4]. The scene of the Visitation of St. Elizabeth was painted by the parish priest himself – Norbert Chudoba (*Album 1*). At the same time, the construction of the Mount of Olives, the first Sorrowful Station, was commenced using the soil from the construction site of the new housing estate in Katowice-Ligota. Parishioners and pilgrims contributed to the work – every visitor was supposed to bring at least one wheelbarrow of soil to the hill.

Construction works on the new rosary stations began in May 1955. Initially, it was planned to erect quite monumental chapels of a classical character with four columns, set on high, stone-faced plinths, but they were not completed as the authorities stopped the construction of the first one and ordered it to be demolished [fig. 5]. They also fined Father Norbert Chudoba with PLN 300. In accordance with the recommendations of the authorities, the layout plans for Calvary had to be prepared before the construction started. Land surveying that had been then commissioned, was completed in November and December 1955. On that basis, architects Andrzej Mastej and Stanisław Sepioł prepared an inventory and designs: site and height, of assumptions and of greenery. Three plans were produced at that time, whose photographs were included in one of the albums preserved in the Archives of the Franciscan Fathers from the Assumption of the Blessed Virgin Mary Province: “*Schemat Kalwarii w Panewnikach*” [*The Scheme of Calvary in Panewniki*], “*Projekt Kalwarii w Panewnikach*” [*The Project of Calvary in Panewniki*] and “*Inwentaryzacja Kalwarii w Panewnikach*” [*The Inventory of Calvary in Panewniki*] (*Album 2*). The Department of Religious Affairs of the Presidium of the Provincial National Council in Katowice approved the plans on 23 August 1956 and the Provincial Architectural and Construction Board approved it one day later.

In the study "Kalwaria Śląska w Panewnikach" [*Silesian Calvary in Panewniki*] it was stated: "The basic assumption of the project was a solution that would not interfere with the chapels of the Way of the Cross and would be legible and varied in the layout and course of the Calvary paths. It was also intended to design them in such a way that they would have the character of light and open chapels in contrast to the chapels of the Passion. The design also indicated the principles of shaping the greenery in the park in the direction of supplementing and possible correction of the existing condition and it proposed solutions which would present and emphasise the basic architectural elements of Calvary" (*Kalwaria Śląska*).

The complex of rosary chapels consists of five stations of the joyful mysteries consecrated in 1957, five stations of the sorrowful mysteries consecrated in 1959 and five stations of the glorious mysteries consecrated in 1963. Karol Muszkiet with Jan Białek made the sculptures for the joyful part, Edward Koniuszy, Wiktor Józefowicz and Jan Białek for the sorrowful part, Ewa Żygulska, Krystyna Borkowska-Niemojewska and Janina Karbowska-Kluziewicz for the glorious part (Gierlotka, 2008, 148).

The architects had to set out new roads in such a way that they did not interfere with the earlier routes and stations of the Way of the Cross [fig. 6]. Both routes meet in two places: at the Caiaphas Chapel of 1938, which is also the second station of the sorrowful part of the Rosary, and at the Crucifixion group belonging to both sets.

The new road layout was as follows. An additional path was created along the south-eastern section of the fence. The five chapels of the joyful mysteries were located there. The path runs straight, breaking at the fourth station. On the opposite, north-western side of Calvary, a new road was set out continuing the pre-war, existing one. The stations of the sorrowful mysteries were located on its left side. The new section of the road meandered through the north-western part of the Calvary grounds. Two chapels were located across the river making it necessary to build two bridges, St. Joseph's and St. Louis'. The stations of the glorious mysteries were built on the left-hand side of the new, mostly straight road in the northern part of the Calvary grounds, collaterally to Kłodnica river. Due to these works, trees and bushes had to be cut down and replanted.

The albums preserved in the Archives of the Franciscan Friars of the Assumption of the Blessed Virgin Mary Province make it possible to exactly reconstruct the history of the construction of the chapels. They contain very detailed photographic documentation of the works along with descriptions.

1. Chapels of joyful mysteries of the Holy Rosary

In 1956–1957, five chapels related to the joyful mysteries of the rosary were built: the Annunciation, the Visitation of St. Elizabeth, the Nativity, Presenting Jesus in the Temple

and Finding Jesus in the Temple. They were consecrated on 24 November 1957 by Bishop Herbert Bednorz (Gierlotka, 2008: 146).

The works were performed by Edward Woźny, who prepared the stone slabs and laid concrete, stonemason Franciszek Mieszczak, who laid stones, Piotr Ślosarz, who did the masonry, and Jan Kapusta, who did the formwork. Others also helped, including Władysław Białek and unknown by names Broll and Błaszczuk. Parishioners and seminary students also contributed to the work on the foundations of the chapels. Stonemasons employed on the construction of the cathedral in Katowice, who came to Panewniki after working hours, participated in stonework in the monastery garden, including Hunieba and Macura, both unknown by names. The stone itself came from the construction site of the Trade Union building in Katowice.

After the demolition of the stone elements of the uncompleted chapel, the foundations were modified so that it could be built according to the revised plans. New chapels were built along the brick wall limiting the area of Calvary from the east. They are all similar in size and architectural form. A stone plinth with steps leading to a small platform which serves as a pulpit was built on concrete foundations. The plinth was made of Brenna sandstone blocks of various sizes and with a coarse, rough texture. A high stone wall made of smooth-textured blocks was placed on the plinth, to which reliefs made of Pińczów limestone were attached. Only in one case a three-dimensional figure of the Virgin Mary was placed beside them. According to the original design, the images were to be set lower but during the works on the first chapel it was decided to place them 20 cm higher by introducing an additional layer of stone. The reliefs were placed in modern architectural settings in a variety of shapes: lightweight, self-supporting or supported by single columns or arches roofs, reinforced concrete canopies, or shell-structured arcades or half-domes. Metalwork plays an important role in the compositions – crosses and lettering made of stainless steel or geometric balustrades of pulpits and candlesticks made of wrought iron. All these elements were made by the parish priest's nephew Norbert Chudoba from Świętochłowice.

The first chapel of the joyful mysteries – the Annunciation chapel was built in the years 1955–1956 [fig. 7]. Its construction was inaugurated on 7 May 1955 with the celebration of a Holy Mass at the Lourdes Grotto and recitation of the first joyful mystery at the excavation site. Parishioners contributed to the work and donations were collected. The grate door was donated by the company "EMKA" from Katowice. The general scheme of the chapel was discussed above, however it is distinguished by a reinforced concrete roof in a shape of a circle sector, supported by a slender column on the left side. It may be a remnant of a dismantled structure. Above the roof, there used to be an inscription made of metal letters: "Hail Mary full of grace".

The author of the reliefs and the sculpture of Our Lady from the chapels of the joyful mysteries was an artist from Cracow, Karol Muszkiet. The process of creating the artworks was as follows: usually a 1:1 clay model was brought to the site and on its basis the assistant Jan Białek carved it in Pińczów stone from Franciszek Łuczywa's workshop in Cracow [fig. 8]. In the last phase, Muszkiet would refine the shape on-site.

The relief "The Annunciation" on the other hand, was made in Cracow in 1955. On 22 September 1956, the artist carved the angel's wings from an additional stone slab. The sculpture shows two figures – the Madonna on the right and a kneeling angel on the left [fig. 9]. Our Lady stands in contrapposto, with her body and arms raised and folded for prayer to the right and her head lowered towards the angel to the left. She is presented as a young girl with long hair and a halo around her head. The angel is shown from profile – it is a young, androgynous figure with delicate features and long hair. Large wings protrude from its back. Both the figure and Mary wear long, richly draped robes. The figures are modelled in a rough manner and the movement and fine draping of the fabric add to their expression.

The second chapel of the joyful mysteries is the chapel of the Visitation of St. Elizabeth [fig. 10]. It was founded by the mothers and women of the Parish who, as it is written in the Foundation Document: "Despite difficult living conditions rush with a willing sacrifice to leave to the future generations a Monument of deep faith and great joy towards Our Lady, in commemoration of the Marian Year" (*Dokument erekcyjny*, 1955) [*Foundation document*]. On the side of the station, there is an inscription engraved in small capitals: "Funded by mothers and women of Panewniki-Ligota 1957". The construction works were carried out until December 1956. Muszkiet finished the plaster model of the sculpture in November 1956, and Jan Białek, from May to June 1957, copied it on-site into stone. On 1 July 1957 Muszkiet completed the final sculptural work refining the shape. What distinguishes the station is the fact that the relief is placed in a niche made of a thin-walled reinforced concrete shell in the shape of a parabola, above which there is an inscription in metal letters: "O! Woman among women". The figures of the Virgin Mary and St. Elizabeth form a compact group. They are shown from profile – young and taller Mary on the left and older and shorter Elizabeth on the right. Both women are dressed in long, richly draped robes with headscarves on their heads and halos around them. Our Lady holds flowers (?) in her right hand while Elisabeth touches her forearm with her left hand. The women embrace each other in such a way that their heads almost touch.

Construction works on the successive chapel of the Nativity were carried out from November 1956 to February 1957. The Foundation Document emphasises that it was built for the 300th anniversary of the King Kazimierz's vows in Częstochowa, as a votive offering for the return from prison and exile of Cardinal Stefan Wyszyński and Bishops Stanisław Adamski, Herbert Bednorz and Juliusz Bienek. On the side of the chapel an inscription is engraved: "Funded by the worshipers of the Holy Rosary 1957". In April 1957 Muszkiet

completed a plaster model of the sculpture, in May the roughly hewn stone was brought and from May to June Jan Białek carved the sculpture in it. On 1 July 1957 Muszkiet did the final sculpting work refining the form and on 2 July it was consecrated for the first time. The architectural setting for the relief is a reinforced concrete roof with a concave-convex outline, supported on a pillar made of roughly shaped pieces of red sandstone [fig. 11]. Above the canopy there is an inscription made of metal letters: "And the word became flesh". The relief depicts the Nativity scene [fig. 12]. The Mother of God is kneeling in the centre, leaning over the Child in a manger. Behind them, on the right side, St. Joseph is presented standing and looking at Mary and Jesus, holding his robe with his right hand. To the left, there is an angel pictured as a young girl with long hair and hands folded in prayer. Large wings protrude from her back. The figures are dressed in long, draped robes.

Construction works at the Chapel of the Presentation of Jesus in the Temple were carried out from March to April 1957. On the side there is an inscription: "Funded by the youth of the parish 1957". A model of the statue was brought from Cracow on 20 August. As usual, Jan Białek made it in stone and Karol Muszkiet refined the shape. The shell-structured reinforced concrete roof, with a pointed arch supported by a column on the right side, is a distinctive feature of this chapel [fig. 13]. The relief consists of a compact group of three figures [fig. 14]. On the left there is Mary from profile, handing little Jesus to the priest Simeon on the right, also shown from profile. The figures are covered with richly draped robes, Mary's head is covered with a maphorion and the priest is wearing a large turban. The Infant is partly visible - it is presented frontally, with folded hands and a halo around its head. Above the relief, there is an inscription in metal letters: "My eyes have seen Thy salvation...".

On 24 November 1957, Bishop Bednorz consecrated the first four chapels of the joyful mysteries of the Holy Rosary. The last of them commemorates finding Jesus in the temple [fig. 15]. It was funded by Maria and Paweł Chudoba, parents of the parish priest Father Norbert, as a "Monument of continuous gratitude", using the inheritance after Maria's brother, Franciszek Janda from Kochłowice (*Dokument erekcyjny, 1957*) [*Foundation document*]. On the side of the chapel, there is an inscription: "Funded by Paweł and Maria Chudoba, Franciszek and Anna Jonda 1957". The construction works were performed from May to July 1957 and in November a relief and a free-standing statue of Our Lady were brought, which was finished on-site by Karol Muszkiet. The chapel is distinguished by a reinforced concrete roof angled downward in the middle, supported by a thin parabolic arch made of the same material. Our Lady stands under the arch, wrapped in a cloak and a maphorion, with her hands raised, facing the image depicted in the relief [fig. 16]. It shows a compact group of figures: on the left there are three priests, on the right, facing them, young Christ seated. All the priests are dressed in long, draped robes and are wearing tall headwear; the middle one raises his hands. Christ's robes are disarranged and the cross halo around his head is

disproportionately large. The aureole thus symbolizes his passion and glory. The relief was placed in a framed parabolic-shaped panel. Above the roof, there is an inscription made of metal letters: "They found him among the doctors ...".

On 24 November 1957 all the chapels were consecrated by Bishop Bednorz.

2. Chapels of the sorrowful part of the Holy Rosary

In 1957, the construction of a new road necessary for the construction of the chapels of the sorrowful part of the Holy Rosary began. They were built in two subsequent years – 1958 and 1959. On 4 October 1959 Bishop Bednorz consecrated them solemnly. The chapels were dedicated to the suffering of Jesus: the Prayer in the Garden of Gethsemane, the Flagellation (Caiaphas Chapel), the Crowning with Thorns, the Carrying of the Cross and the Crucifixion.

The architecture of the chapels of the sorrowful part is similar except for the Flagellation and the Crucifixion. The first of these is a reconstruction of one of the pre-war Stations of the Way of the Cross while the second is composed of three reinforced concrete crosses with the figures of Christ, the Villains and Our Lady of Sorrows. The three remaining chapels are extensive architectural structures, each composing of a platform faced with blocks of stone from Brenna, stairs leading to it, individual walls made of smooth blocks of stone and bold reinforced concrete roofs. The space thus created is composed of three-dimensional sculptures or reliefs of expressive, geometric form.

The "Foundation Document" mentions the fulfilment by the entire Polish nation of the Jasna Góra pledges made on the occasion of the 300th anniversary of the King Kazimierz's vows and the chapel itself was described as a "Monument of love and gratitude" (*Dokument erekcyjny*, 1957a) [*Foundation document*]. The construction works began in October 1957 with the participation of Franciszek Mieszczak, Piotr Ślosorz, P. Pinkawa and a master stonemason Edward Woźny. The model of the sculpture was made in winter 1957 by Edward Koniuszy, Jan Białek and Wiktor Józefowicz. The artists, due to reservations of the ordering party, made few versions which differed in terms of pose and expression of Christ and the apostles [fig. 17]. Between 5 and 16 of August 1958, Koniuszy with the help of Józefowicz forged the relief in stone on the basis of a plaster model.

The complex consists of two parts: a high cross on the left and an open chapel made of a wall and a massive, slightly upturned, reinforced concrete roof, supported on the right side on a massive column and on the left side on three metal rods [fig. 18]. Both elements were raised on a high plinth faced with blocks of roughly cut stone. Under the cross, there is a three-dimensional figure of kneeling and praying Christ who raises his hands up in a dramatic gesture [fig. 19]. He is dressed in a long, draped robe which folds in a rough way. His emaciated, aged face with sharp features is turned to the left, his hair is long and his eyes

are closed. The monumental relief was placed on the wall of the chapel. It has the shape of an elongated lying rectangle and is completely filled with three figures of the sleeping apostles St. James, St. Peter and St. John, who are dressed in long robes. St. Peter is depicted on the left-hand side. He is an old man with curly hair and a short beard, holding a sword in his hands. In the middle, St. John is shown as a young man with medium length curly hair. The upper part of his body is shown from front, whereas the lower part from profile. On the right, St. James is shown frontally, resting his head on his left forearm. He is an aged man with his face surrounded by long hair and a beard. The contour of the sculpture is very expressive and linear, and its form is geometric. Its surface has been carved and chiselled, giving it a rich and varied texture.

The second chapel of the sorrowful mysteries of the Holy Rosary, Flagellation of Jesus, was placed in the House of Caiaphas, that was built before the WWII [fig. 20]. Its founders were "mothers and women of Panewniki parish" (*Dokument erekcyjny*, 1959) [Foundation document]. During the reconstruction in 1959, the level of the entrance to the chapel was lowered and stairs on both sides were made, a low wall was faced with stone and the sculpture of the flagellated Christ was moved forward so that it was more visible. A solid door was replaced with an openwork metal grate door made by Norbert Chudoba, the parish priest's nephew.

Construction works on the third chapel of the sorrowful mysteries of the Holy Rosary, "Crowning with Thorns", continued from May to September 1958 and were ultimately completed in October 1959. Its founders were many parishioners mentioned in the Foundation Document of June 1958 who erected it as: "a monument of steadfast Holy Faith and fervent love" for God and Mary (*Album 4*). Norbert Chudoba, the parish priest's nephew, made a metal cross for the chapel. Edward Koniuszy, Jan Białek and Wiktor Józefowicz modelled the first figure of Christ in clay but it was not accepted by the ordering party. In October, the final sculpture was carved in stone and as early as on 4 October 1959 Bishop Bednorz consecrated the chapel.

The plinth-platform was made in the same way as the first station [fig. 21]. The wall was placed at a slight angle to the line of the plinth. It has a massive, approximately triangular in shape, reinforced concrete canopy, slightly turned upwards and to the left. Behind it, there is an accent in the form of a tall slender pole tapering upwards, on which a metal cross is mounted. Slightly to the right of the composition, Christ, shown as *Vir Dolorum*, is seated on the pedestal. He is shown frontally, in an upright, rigid pose, with his bare feet slightly apart. He is wrapped in a long piece of cloth draped over his right shoulder, revealing a muscular torso and sinewy hands supporting the instruments of torture. His oblong face with a long beard and straight hair expresses pain and thoughtfulness. He is wearing a crown of thorns on his head. The surface of the sculpture has a varied, rough texture.

To access the next two chapels of the Sorrowful Mysteries of the Holy Rosary, one must cross the St. Joseph's bridge built in 1958 over Kłodnica River flowing through Calvary [fig. 22]. It was constructed of reinforced concrete, and the parapet was made of stone and iron grates by the above-mentioned Norbert Chudoba. There is also a second bridge, the St. Louis' bridge, which was completed before the indulgence of the saint's name. Employees of the Kłodnica regulation took part in their construction, including Paweł Nowak and unknown by first names: Olchawa, Wojtas, Kornaś and Wolak.

The construction works on the fourth chapel of the sorrowful part of the Holy Rosary, the Carrying of the Cross, were performed from October 1958 to June 1959. Its funders were the parishioners, the families Zubert, Czekański, Komander, Kostuj, Burek, Musiał, Nowak, Strzoda and Tomala, who did so, as we read in the Foundation Document, "Mindful of the hardship and struggle they have to endure" (Dokument erekcyjny, 1959) [*Foundation document*]. Piotr Ślosarz and, unknown by first names, Moskwik and Błaszczyk were among those employed to build the chapel. During the work, soil brought from the construction site of a new housing estate in Katowice-Ligota was used. In July 1959, sculptors made a clay model of the figure of Christ carrying the cross, and Wiktor Józefowicz and Jan Białek carved it in stone. In March 1960, a model of a group of executioners was brought to Panewniki, and in July 1960 Józefowicz carved it in stone. At the same time Białek made corrections to the statue of Christ. In the case of the chapel in question, the high plinth-platform and the stairs were faced with roughly cut blocks of red sandstone [fig. 23]. The wall is in the form resembling a triangle with a sharp apex, to which a metal cross is attached. A massive, reinforced concrete canopy extends upwards from the wall, with one of its ends resting on a pillar made of smooth blocks of yellow sandstone. The surface of the wall is finished in a similar way. The group of three executioners is placed by the pillar [fig. 24], while Christ, walking to the left, is against the wall. Fragments of the torturers' bodies, mainly limbs, torsos and heads, emerge from the coarse stone surface. Two of them are standing. The one on the right is shown frontally with his right arm raised and his left arm lowered along his body and his hand clenched into a fist. The other executioner is turned to the left, resting some kind of a tool in his hand. In front of them, a kneeling figure of the third executioner emerges, who is shown en face. They all have fierce and angry expressions on their faces. Shapes are simplified and geometric, the rounded and smoothly finished parts of the arms and legs contrast with the linear faces and the rough texture of the robes. The figures make angry gestures towards Christ who is carrying the cross on his right shoulder [fig. 25]. His massive body is shown from profile with the exception of his head, which is shown in frontal view. He is dressed in a long robe and has a crown of thorns on his head. His bearded face, surrounded by long hair and covered with wrinkles, expresses suffering.

The fifth sorrowful station, the Crucifixion of Jesus, was founded by the Draszow family from Panewniki, as we read in the 1959 Foundation Document: "out of gratitude for

graces received and out of love for God Crucified and His Heavenly Sorrowful Mother". (*Album 5*) [fig. 26]. The act also says about "hard times of materialism" and symbolism: "so that the mighty three crosses would show to an indifferent world the way to true peace and happiness", calling them "a monument of the steadfast Holy Faith" (*Album 5*). The factory buildings visible outside the wall surrounding Calvary were the background for the station. The parish priest Norbert Chudoba who wrote the texts in the *Album* emphasized that the station was to remind "that every work is sanctified by the Cross of Christ and the Sorrowful Mother is the comforter of the afflicted" (*Album 5*). The station is composed of three monumental, reinforced concrete crosses with expressive sculptures of Christ and the two Villains from the old Crucifixion group located near today's 7th Station of the Passion. They were made in 1911 in "Püte" foundry in Cologne [fig. 27]. Before they were hung on the crosses in 1959, they were renovated by the parish priest, Father Chudoba. A new monumental sculpture of Our Lady of Sorrows, who is gazing at her son with her hands folded in prayer, was placed on the right side. The stone sculpture was carved on site by Jan Białek and Wiktor Józefowicz, on the basis of a 1:1 scale model. An inscription in metal letters made by the parish priest's nephew Norbert Chudoba was placed on the pedestal supporting the three crosses: "He died for our sins (I Cor. 153)." The cross of Christ was placed in front of the villains' crosses, on the axis of the composition. The Saviour is shown as a victor, with his feet supported on a footrest and his eyes open and raised towards heaven. The realistically rendered body is covered with a draped perisoma reaching down to his thighs. The head with a beautiful face, short beard and long hair leans to the left. The muscular bodies of the Villains are shown as if in a paroxysm of agony, with the right figure seeming to be breaking free from his ties; the right arm is bent at the elbow, as is the right leg at the knee. Bearded faces framed by curly, thick hair express emotions. The surface of the crosses is varied, some parts have been given texture by bush hammering. The statue of Our Lady of Sorrows stands on a low square pedestal [fig. 28]. Her head is raised towards her son, her face and her hands folded on her chest express sorrow. She is wearing a long gown and a maphorion, and she is barefoot. The modelling is rough, the garments are linear and the forms geometrized. The whole figure of Mary expresses sorrow, which was intended by its founder, Norbert Chudoba's father, who placed a caption above her photograph in the album: "Is there pain as my pain" (Lam. 1.12). Next to the photo of the crosses, there are inscriptions: "Stat crux dum volvitur orbis" [*The cross is standing, though the world is changing*] and "Vide, Domine, et considera, quoniam facta sun vilis. Lam. Jer: Cap. 1,11" from the Lamentations of Jeremiah.

On 4 October 1959, on the Feast of St. Francis of Assisi, Bishop Herbert Bednorz consecrated the chapels of the sorrowful part of the Holy Rosary.

3. Chapels of the glorious part of the Holy Rosary

The five chapels of the glorious mysteries were created and consecrated in 1963 (on 22 September). They show the Resurrection of Christ, the Ascension of the Lord, the Descent of the Holy Spirit, the Assumption and the Coronation of the Mother of God. In 1964, the construction of the chapel of St. Rafael began; however, due to objections from the state authorities it was not finally accomplished (Gierlotka, 2008: 146-147). The complex of the glorious chapels was intended to commemorate the Marian Year and to honour Our Lady the Queen of the World, as stated in the Foundation document of the first of them (*Dokument erekcyjny*, 1958) [*Foundation document*]. The distinguishing feature of the glorious stations is the use of ceramic reliefs and mosaics. The architecture of the stations is dynamic and modern, in most cases using height accents. As before, stone and metalwork were used, but also thin-walled, shell structures made of reinforced concrete: canopies, slender columns and arches. A space for a speaker was either separated or included in the composition of each station.

The first glorious chapel of the Resurrection of Christ was erected in 1959-1960. Its main funder was Barbara Kurzeja and many other parishioners signed on the Foundation document. This time the invocation included words about "the time of our battle", "the hope for the glorious resurrection" and "proof of great love towards God and the Queen of heaven and earth" (*Dokument erekcyjny*, 1959) [*Foundation document*]. As in the other chapels, particular attention was paid to the stonework of the elements. The reinforced concrete elements, among others including the three monumental pillars and the arches, were made on site. The mounting of the relief of the three Maries and the sculpture of the angel was supervised by the ceramicist Barbara Żąłowska. Unfortunately, the first ceramic decorations, which were not fired properly, were destroyed during winter and reconstructed in spring of 1961.

The station consists of several elements: a platform faced with flagstone with low stairs that lead to it, a wall with a ceramic relief and a stone entrance to the Tomb of Christ, a sail-shaped, reinforced concrete canopy supported on the right side on a metal pole ended with a cross and a soaring accent on the left side in the form of three reinforced concrete arches [fig. 29]. Originally, in the entrance to the tomb of Christ there was a ceramic angel sitting, of which only his legs remained, and on the lintel above the entrance there was an inscription made of metal letters: "Resurrection of Jesus" [fig. 30]. Interestingly, in the photographs above the heads of the three Maries there is another inscription that has not survived to this day: "He has resurrected. He is not here. Mark 16.6". It was removed in 1961 before the reconstruction of the relief damaged in winter (*Album* 5). The relief showing the three Maries walking to the tomb of Christ is monumental [fig. 31]. The poses of the women

are varied, the first two are carrying vessels and the third one is empty-handed. They are all wearing long dresses and scarves on their heads. The first to open the procession is young and shown from profile. She is holding a vessel in front of her and she is leaning her head towards it. Her dress is blue and she has a green scarf on her head. The lady in the middle is slightly older. She is shown frontally with a jug in her right hand. She is wearing a pink dress with a green shawl. The figure on the right is the oldest and shown in a three-quarter view. Her figure is tightly clad in a dark dress and a maphorion. A strip made of ceramic tiles of various shapes and colours, running halfway up the wall, is the background for the three figures. The angel was distinguished by a white colour. It was shown seated, with its arms crossed on its knees and its head turned towards Maries. Its slender, androgynous figure was wrapped in a long robe and large wings flowed softly from behind its back. Its face with gentle features was framed by long, straight hair. Father Chudoba included a comment under the photographs of the figures: "The three Maries have gone, they carried precious ointments" and "The white angel told them: He has resurrected, he is not here". (*Album* 5).

The second chapel of the glorious mysteries of the Ascension of the Lord was built in 1960–1961. Its funder was Jadwiga Hutkiewicz, nee Kowalczyk who thus fulfilled the will of her brother, Father Maksymilian Kowalczyk, to honour their deceased parents Wincenty and Maria and brother Franciszek. The ceramic elements from which the rays were made did not withstand the frosts and it was necessary to make them anew and, in this case, the installation was supervised by Barbara Żątowska. The composition of the chapel is similar to the one discussed earlier [fig. 32]. Wide steps, this time placed at the front, lead to a stone platform. On the right side, there is a plastered wall with a relief showing Mary with the apostles, and on the left side, an accent in the form of a slightly angled tall tower with soft outline, on which ceramic rays were made. Originally, there was a three-dimensional figure of an angel and a plate with an imprint of Christ's feet, which has survived to this day. The relief shows a compact group of the apostles and Mary standing at the forefront, distinguished by a bright colour [fig. 33]. The men are standing except for one, placed in front of Our Lady, who is kneeling and gazing at the rays. The Apostles are shown in various poses: two of them frontally and the rest from profile. One of them covers his face in a gesture of sadness. The physiognomies of the figures are varied: the one kneeling is a beardless young man with curly hair, the others have beards, some are balding. The colours of the relief are warm browns and greens but Mary's silhouette which has been distinguished by leaving it white in colour. The angel, not preserved but known from archive photographs, was portrayed as a hieratic, androgynous figure with a young face and long hair, wearing a long dress and a coat fastened at the front [fig. 34]. It was facing the apostles and Mary, and the gestures of its hand indicated that it was explaining something to them. The edge of the plinth is decorated with metal letters: "Jesus ... He will return as he ascended to Heaven. Acts of Apostles 1".

The third glorious chapel of the Descent of the Holy Spirit was built between the years 1960 and 1963 but that relief did not survive the winter either and had to be reconstructed. This is one of the most impressive stations in terms of its construction [fig. 35]. This time the plinth-platform is quite deep and, as usual, faced with roughly hewn stone. Exceptionally, on the right side there is a round pulpit with an openwork, forged grate composed of the letters "CREATOR". The stairs were placed from the back, on the right hand side. The wall with the relief is framed by a canopy with a mosaic of the dove of the Holy Spirit, with its structure formed by two parabolic, reinforced concrete arches: the front one lower and wider, and the back one higher and more slender. The ceramic relief shows a compact group of the Apostles and Mary receiving the gifts of the Holy Spirit [fig. 36-37]. In the centre, there is an image of young Mary seating in a white dress, a maphorion and a blue coat. On her left side, an old man in a light robe and beige coat is kneeling. He raises his face towards the dove of the Holy Spirit depicted on the canopy, stretching out his left hand towards it and holding up a white document (?) with his right. The other eleven apostles are shown in various poses with their heads tilted and gestures that make the composition seem dynamic. All of them, except for St John, are shown as mature men with beards. On the left side of the Mother of God, St. John stands out from the group holding a codex in his hands and turning his gaze to the Holy Spirit as if looking for inspiration. Above the heads of all the figures, there are flames symbolising the descent of the Holy Spirit. Again, the colour scheme is warm although robes of two of the figures, including Mary, are in cool, blue and white colours. At the feet, there is an inscription made of metal letters: "They are all filled with the Holy Spirit. Acts of the Apostles 2". As already mentioned, on the underside of the canopy there is a mosaic made of small rectangular cubes of different sizes. It shows a white bird soaring with its wings spread wide, seen from behind. The background is made of interpenetrating, prismatic rays in the colours of gold, green and brown, which create an impression of dynamism and expressiveness.

The fourth glorious chapel of the Assumption of the Blessed Virgin Mary had been under construction from 1961 [fig. 38]. It was funded by many female parishioners mentioned in the Foundation document, in which it was called "the monument of living faith" and "gratitude" (*Album* 6). In the case of this station, wide steps lead to a low platform and to a pulpit with a full parapet. The main accent is the tower motif composed of a high wall with a relief, four slender reinforced concrete pillars ending in a crescent-like capstone with a statue of the Virgin Mary. On the left, there is a wall of softly outlined edges and shape, with figures of the Pope and saints who described or prophesied the Assumption or the glory of Mary engraved on it [fig. 39]. The depicted are Pope Pius XII, who pronounced the Year of Mary and the saints: Bernardino of Siena, Bonaventure, Anthony of Padua and John, which is indicated by their names the letters of which form halos around their heads. In addition, the words written by them are engraved next to the figures. Hence, next to Pius XII,

there is an inscription: "The Immaculate Mother of God... Assumed body and soul into Heavenly Glory. Pius XII. Dogma 1.XI.1950", on the book held by St. Bernardino of Siena: "The Mother always with the Son" and the date "1444", on the robe of St. Bonaventure: "The Assumption is full happiness" and the date "1274", next to St. Anthony of Padua "The Saviour has adorned her with the highest glory" and the date "1231", and next to St. John the words: "Revel. XII.1" and "A great sign appeared in the sky". The figures are simplified and linear. The lines have been carved and filled in with black paint, which contrasts with the smooth and light background of the wall, and the inscriptions were made in white small capitals. The figures are standing, except for St. John, who is kneeling. They are all shown in a three-quarter view, facing the Ascension group. On the left, the figure of Pope Pius in a pontifical vestments is shown, gesturing. The monks are dressed in habits; St. Bernardine and St. Anthony of Padua are holding codices, St. Bonaventure is wearing a cloak and a cardinal's hat. St. John is shown writing his revelation: he is holding a quill and pointing to the figure of Mary turning his face towards his companions.

The strongest artistic accent is the relief of angels made of colourful, glazed ceramics who form a compact, dynamic group [fig. 40]. The lower figures are kneeling; the right one is raising a wreath of glory, the left one – an armful of overflowing flowers. Their poses are dynamic as if they were ascending to heaven with Mary and their flowing robes enhance the effect. The third angel is shown frontally. Its face and hands are turned upwards as if it had just released the Virgin Mary. The figures are young, androgynous, with soft, long hair. They are wearing long robes and have large wings extending from their backs. The colour scheme of the sculpture is warm browns and greens, with grey and blue accents. Mary is shown as a young girl with long, straight hair, wearing a long robe and looking down towards the angels. The sculpture was also made of ceramics; however, due to the way it was displayed, its details were simplified and the whole was painted in a uniform greyish green colour.

The fifth chapel of the Coronation of the Mother of God was built in years 1961–1963. It was funded by the Król family joined by the children taking their early First Holy Communion, who made a donation for this purpose. It was completed, as stated in the Foundation document, "despite great difficulties" (*Dokument erekcyjny*, 1961) [*Foundation document*]. The chapel is the culmination of the complex and is situated closest to the Lourdes Grotto. It was raised on a high mound faced with flagstone and overgrown with ivy [fig. 41]. A metal railing secures both the top of the mound and the flight of steps leading to it. At its top, on a pedestal, there is a monumental ceramic statue of the Virgin Mary [fig. 42]. She is a young girl wearing a long dress and a cloak, holding the royal insignia in her hands – a sceptre and an orb with a cross. Her oval face is framed by long hair flowing down her back and three angels hold a golden crown above her head. A soaring, reinforced concrete canopy is supported at three points on high, widening towards the top, pillars with parabolic arcades between them and the top in the form of a smaller, inverted parabola, similar to a

half-moon that is known from traditional iconography of the Immaculately Conceived. On the side of the canopy there is an inscription made of metal letters: "Queen of Poland, pray for us". The entire structure is topped with a slender cross.

4. Iconological analysis

The rosary chapels were built during the governance of the Provincial Father Teofil Zawieja, which lasted from 1956 to 1968 (*Kronika Klasztoru, 1950–1973*) [*Chronicle of the Monastery, 1950–1973*], but the then parish priest and administrator Father Norbert Chudoba (1908–1965) was the most involved in their construction [fig. 43]. He was born in Knurów as Walenty Chudoba. He joined the Franciscan order in 1924 and in 1932 he was ordained a priest. He became a prefect in the Minor Seminary in Kobylin where he also taught Polish. He studied at the Higher School of Journalism [*Wyższa Szkoła Dziennikarska*] in Warsaw for two years. From 1945 to 1965 he served as a parish priest in Panewniki and then he was appointed as the superior of the monastery in Wronki; however, his premature death prevented him from beginning this work (Gierlotka, 2008: 163). Not only did he personally supervise the work on the rosary chapels at Calvary in Panewniki but he also performed some of them himself [fig. 44]. It seems that he was the initiator of the whole undertaking. Undoubtedly, he was involved in preparing the conceptual design of the whole complex but he also decided on the details, e.g. the poses and expressions of the sculptures or bas-reliefs. It is known that he was interested in art, he was also a painter himself (one of his paintings was placed in one the first rosary stations) and he wrote poems. In one of them, written in 1963 on the occasion of the consecration of the glorious chapels, he explained his motives for creating this great work as follows:

"Everyone is rejoicing – this is a true grace
The Blessed Virgin, Mother of God
Wishes to dwell with us in beautiful chapels
To awe pilgrims with her kindness.

They will come from all parts of the world,
When evil crushes them, to find in the rosary
Peace and consolation for their souls
And a mother's smile in their agony.

(...) It will be the day of days in history,
For from now on the glory and honour of the Mother of God,
Through the consecration of her rosary chapels,

Will spread from Panewniki forever" (*Album 5*).

It is difficult to enumerate the people involved in the construction of the chapels. They were not only professionals employed by the parish priest but also parishioners, whose names are not always known. The following people took part in the construction and stonework: Piotr Ślosorz (stonework), Falkus, Jan Kapusta (carpenter), P. Pinkawa, Moskwik (stonemason), Błaszczuk, Adamczyk, Broll, Myśliwiec, Wilczański, Świdorski, Macura, Hunieba, Nowak, Ziolo, Władysław and Franciszek Mieszczak, Władysław Białek, Łacki and a master mason Edward Woźny [fig. 45–46]. Seminary students also helped in the construction. The nephew of the parish priest, Norbert Chudoba, played a very significant role as he made metal elements important for the overall impression: crosses, railings, inscription letters and candlesticks [fig. 47]. The involvement of parishioners in the construction of chapels ought to be emphasised. Men, women and even children performed work that did not require qualifications, e.g. earthwork or cleaning. Each consecration of a chapel or a group of chapels had a very solemn setting and was attended by thousands of the faithful [fig. 48]. Just like many other similar initiatives in difficult times for the Church that also became the manifesto of the nation's faith, creating the feeling of community.

Pre-war designers of urban planning and Calvaria's stations of the Way of the Cross, Jan Krug and Tadeusz Brzoza, were flesh and blood modernists, students of the Lvov Polytechnic. Despite the pressure, they did not agree to historicize the architecture (Pyka, 2003: 313). Father Henryk Pyka rightly notes that "the form of this project was far from what an average pilgrim is accustomed to" (Pyka, 2003: 314–315). Andrzej Mastej and Stanisław Sepioł who after war designed the urban plan and architecture of the stations of the Holy Rosary had to adapt to the existing urban and architectural context. The new paths they designed did not collide with the existing ones, in one case even continuing them. Obviously, some clearance was necessary but the architects carefully designed new planting of trees and decorative shrubbery which created a proper setting for the stations. The project of greenery was not fully implemented, leaving Kłodnica valley and the western part of Calvary undeveloped (*Kalwaria Śląska*) [*Silesian Calvary*].

The rosary chapels were a manifestation of the architectural and construction possibilities of the second half of the 20th century. Thin-walled shell canopies and parabolic arches were used extensively in their construction. The architecture continued the modern direction set by the designers of the pre-war stations of the Way of the Cross in Katowice-Panewniki, Jan Krug and Tadeusz Brzoza. In the terms and conditions of the contest of 1936, it was clearly stated that each station should have a pulpit and the non-enclosed structures should be designed in the form of a thick wall with a niche with a sculptural group in such a way that the mysteries could be seen from the outside (Pyka, 2003: 312). Post-war architects followed these guidelines in some respects. Firstly, they created open chapels in which the

mysteries of the Holy Rosary, visualised through painting and sculpture, were visible to all; secondly, through the use of stairs and various designs of pulpits and quasi-pulpits, they made it possible to use the stations as a place for sermons and speeches.

In the five stations of the glorious mysteries certain characteristic feature of post-war art occurred – the inclusion of monumental painting, i.e. mosaic and ceramic sculpture, which topped up the modern architectural designs. It resulted in sculptural and picturesque forms. This is how the ever-present idea of the synthesis of arts was realized in them.

Relatively little is known about the authors of the complex in question. Andrzej Mastej and Stanisław Sepioł studied architecture together at a very important university considering the post-war creative output – the Faculty of Architecture of the Mining Academy [*Akademia Górnicza*] in Cracow, which was established in 1946. Together with the Faculties of Engineering and Communication it formed the so-called Polytechnic Faculties, which became the basis for the Cracow University of Technology [*Politechnika Krakowska*] (*Wydziały Politechniczne*) [*Polytechnic Faculties*] founded in 1954. Mastej and Sepioł learned their profession from architects-modernists and other modern-oriented educators, including: Adolf Szyszko-Bohusz, Juliusz Żórawski, Włodzimierz Gruszczyński, Tadeusz Tołwiński, Władysław Tatarkiewicz, Ludomir Ślendziński or Adam Mściwujewski.

Andrzej Mastej was born on 25 August 1930 in Dębowiec near Jasło (*Andrzej Mastej*). From 1949 to 1955, he studied at the Faculty of Architecture at the Cracow University of Technology. From April to July 1955, he worked as an urban planner in the Provincial Architecture and Construction Administration Board of the Presidium of the Provincial National Council in Katowice, in years 1955–1973 he was employed in the Provincial Urban Planning Office (from 1961 to 1976 as the general designer of the Rybnik Coal District). From 1973 he worked at the Spatial Planning Office in Katowice. At the same time, he was engaged in designing small sacral architecture objects. In addition to the complex of the Holy Rosary of Panewniki Calvary in Katowice, he performed, among others: a prospective spatial development plan of the Upper Silesian Industrial District – area "B" (1955, co-author), as the main designer – the general spatial development plan for the settlement units of the Rybnik Coal District (ca. 1962, team), general spatial development plan for the city of Żory (ca. 1963, team), general spatial development plan for the city of Wodzisław (ca. 1964, team), detailed spatial development plan for the central service centre of the city of Wodzisław to be implemented in 1970–1985 (ca. 1971, team), prospective foundations for the development of ROW [*Rybnik Coal District*] for the years 1976–1980, the study of the urban development of the ROW for the years 1976–1980, general spatial development plans for the cities – Lubliniec, Woźniki Śląskie, Rybnik, design of an all-city service centre in Żory, as a co-author: general spatial development plans for the cities – Tarnowskie Góry, Radzionków, Piekary Śląskie, the complex of health resorts in Wisła and Ustroń, single-family houses including those on Związkowa Street in Katowice, the interior design of the churches: St.

George's in Cieszyn, Sisters Servants of Mary Immaculata's in Katowice-Panewniki, in Katowice-Podlesie, Świętochłowice, and Chorzów-Stary. He received numerous awards and distinctions for his projects and implementations.

We know much less about Stanisław Sepioł in the present state of research [fig. 49–50]. He was born in 1929 and died in 2005 in Zabrze. In 1953, he graduated from the Faculty of Architecture at the AGH University of Science and Technology [*Akademia Górniczo-Hutnicza*] in Cracow. He was a member of SARP [*Association of Polish Architects*] Katowice Branch and the Silesian Regional Chamber of Architects of the Republic of Poland. One of his greatest projects is the modern Church of the Blessed Virgin Mary Mother of the Church in Zabrze-Helenka (1980–1988) (*Stanisław Sepioł*).

Various sculptors participated in the implementation of the stations of the Holy Rosary. In the earliest chapels of the joyful mysteries the main accents are the sculptures of Karol Muszkiet (created with the participation of Jan Białek) who proposed rather traditional images in terms of iconography, maintained in a somewhat idealistic convention. The Annunciation, Visitation, Christmas, Presenting Jesus in the Temple and Finding Jesus in the Temple were created at that time. The conventional and traditional sculptures seem not to fit the modern forms of the chapels but it should be remembered that the first composition in the series, the Annunciation, was created in 1955, before Mastej and Sepioł began designing the architecture of the chapels. It was initially intended to be a rather conventional structure, composed of four columns and a canopy, using the traditional material, that is stone. The authorities stopped the construction and ordered its demolition, which was done. The classicist style of the original, unrealized architectural design corresponded well with the idealizing and traditional style of Muszkiet's reliefs. The situation has changed after modifying the architectural concept of the joyful stations. Sepioł and Mastej continued to use traditional materials but they created modern compositions with thin-walled, reinforced concrete shells and parabolic arches.

Karol Muszkiet (1904, Sokal–1993, Cracow) was not only a sculptor but also a painter and conservator [fig. 51–52]. He studied at the Academy of Fine Arts [*Akademia Sztuk Pięknych*] in Cracow, at Xawery Dunikowski and Konstanty Laszczka among others, and the Accademia di Belle Arti in Rome. Before the war, he belonged to the Association of Fine Artists "Zwornik". He created works of various nature, including conservations (rosettes on the ceiling of the Senators' Hall in the Wawel Castle, designs of the so-called Wawel heads) and religious works (St. Anthony of Padua in the garrison church in Katowice from the 1930s, the angelic glory around the cross from the chancel of St. Catherine's Church in Cracow from 1944, a statue of Our Lady Mediatrix of Graces in Tyniec from 1950, stations of the Way of the Cross for the Church of Our Lady of Good Council in Cracow from the 1980s (*Karol Muszkiet*)).

Wiktor Józefowicz and Edward Koniuszy, who were students of the outstanding Polish sculptor Xawery Dunikowski (*Xawery Dunikowski*, 1955: 12) [fig. 53], were involved in the creation of the sculptures and reliefs of the chapels of the Sorrowful Mysteries, with Jan Białek as their assistant [fig. 54–55]. Koniuszy (1919–2001) studied at the State Secondary School of Visual Arts [*Państwowe Liceum Technik Plastycznych*] in Zakopane in the class of Antoni Kenar (1936–1939), at the School of Visual Arts [*Szkoła Sztuk Plastycznych*] in Tarnów in the class of W. Popiel (1947) and at the Faculty of Sculpture of the Academy of Fine Arts in Cracow (1947–1952 in Xawery Dunikowski's class). During his studies, he became Dunikowski's assistant, collaborating with him on the Monument to the Uprising on Góra św. Anny [*St. Anne's Mountain*] and the Monument to the Liberation of Warmia and Mazury Region in Olsztyn. In 1958 he moved to Toronto where he continued to create his works (Szrodt, 2021) (Szrodt, 2010: 270). The only thing known about Wiktor Józefowicz in the current state of research is that he was also the student of Dunikowski [fig. 56].

Artists Krystyna Borkowska–Niemojewska, Ewa Żygulska, Janina Karbowska–Kluziewicz and Barbara Żąłowska, sculptors and ceramicists that cooperated closely with each other, were involved in the completion of the chapels of the glorious mysteries [fig. 57–60]. At that time, they jointly created a ceramic cladding for columns in "Przystań" restaurant in the Silesian Park in Chorzów. Two of them, Ewa Żygulska and Janina Karbowska–Kluziewicz, along with Barbara Żąłowska, managed a ceramic studio at 5 Stroma Street in Cracow in the 1950s, forming a group called "Stroma 5" (Kostuch, 2015: 306). They have also made pottery and decorative ceramics.

Krystyna Borkowska–Niemojewska (1923–2016, Cracow) graduated from the Conservation Faculty of the Academy of Fine Arts in Cracow in 1952. Her teachers were sculptors Franciszek Kalfas and Jacek Puget as well as Marian Słonecki and Jan Dutkiewicz (*Przegląd rzeźby*, 1974, 8) [*Sculpture Review*]. Her favourite technique was ceramic sculpture but she created in bronze or brass as well (Kozioł, 2019: 77).

Janina Karbowska–Kluziewicz (1920–1990) made ceramic compositions, graphics, dealt with applied arts and interior design. In 1945 she graduated from the Faculty of Interior Design of the Cracow Institute of Fine Arts [*Krakowski Instytut Sztuk Plastycznych*]. Together with Ewa Żygulska, she made mosaics for the Provincial Court in Cracow (Kostuch, 2015: 525). She specialised in mosaics and in her works she combined ceramics with other materials, metal or glass.

Ewa Żygulska (1924, Lvov–1997, Cracow) made ceramic sculptures, stained glass, works of applied art but she also painted and dealt with art conservation. She graduated from the Interior Design Faculty of the Institute of Fine Arts in Lvov. After the war, she moved to Cracow and worked for "Cepelia" and "Estetyka" from Bytom. Her most important monumental works include the mosaics at the Community Centre in Chrzanów, the church

of Divine Providence in Katowice-Zawodzie (1954), the Provincial Court in Cracow and at the Church of the Divine Savior *ibid* (Kostuch, 2015: 534) (Teliński, 2006).

The rosary complex, composed of 15 chapels of the Holy Rosary mysteries, implemented in Calvary in Panewniki is unique in many respects. It is not only a manifestation of faith and the victory of spirit over matter but also of structural and architectural possibilities of that period. Its creators aspired to commemorate important events in the history of the Church and to entrust it to the protection of the Mother of God and Christ. The carefully considered and meaningful iconographic programme and the complex itself was the work of the parish priest Father Norbert Chudoba, who unfortunately died shortly after its consecration. The architects and artists who created the rosary complex were amongst the most outstanding authors of their times. They created an absolute work of art, which at the same time was very intimate and familiar, combining urban planning, architecture, sculpture, painting and greenery into a harmonious whole. Undoubtedly, it has a very high historical, artistic, aesthetic and scientific value, and as such it should be restored and protected.

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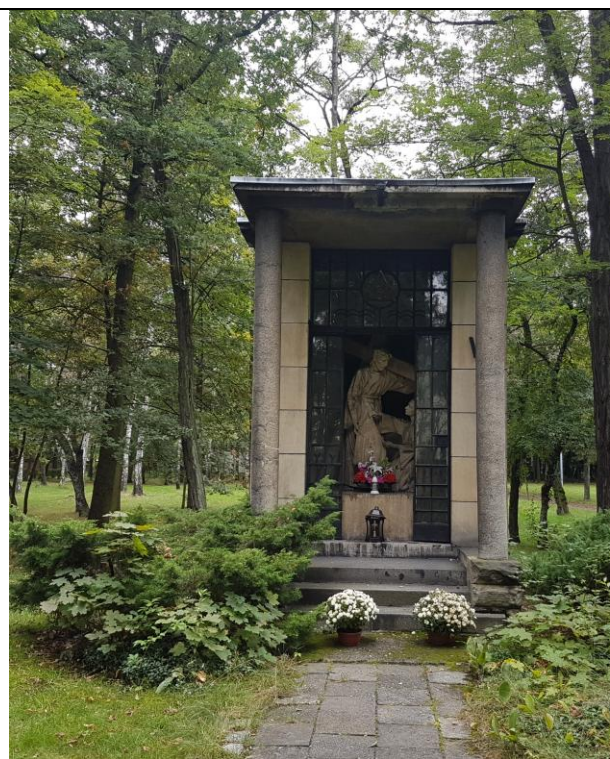
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- Album 2.* Archiwum OO. Franciszkanów Prowincji Wniebowzięcia NMP, sygn. 8-B-1/13.
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Appendix



1. The Lourdes Grotto in the Katowice-Panewniki Calvary, photo A. Borowik, 2021.



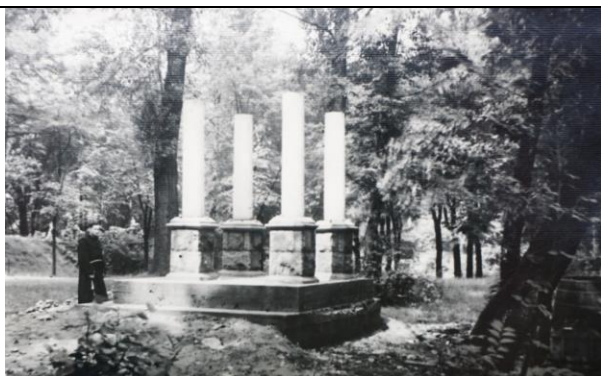
2. VI Station of the Katowice-Panewniki Calvary, photo A. Borowik, 2021.



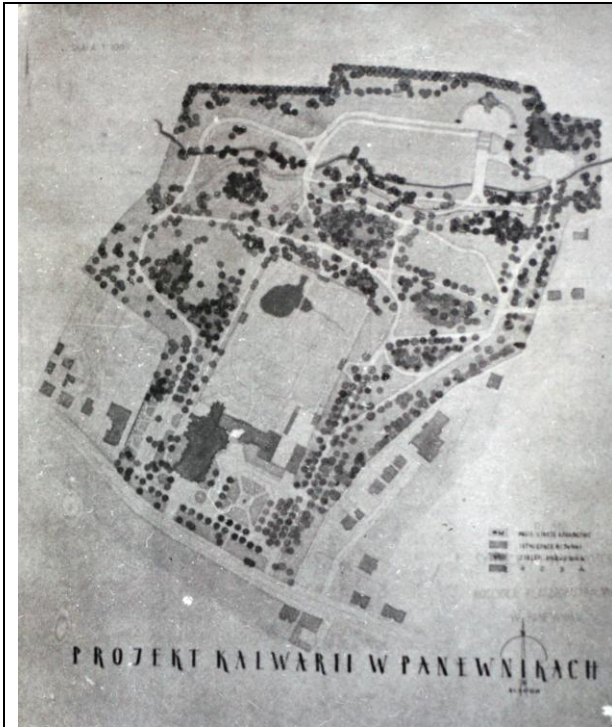
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4. *Temporary rosary chapel in the Katowice-Panewniki Calvary, 1955.* The Archives of the Franciscan Friars of the Assumption of the Blessed Virgin Mary Province.



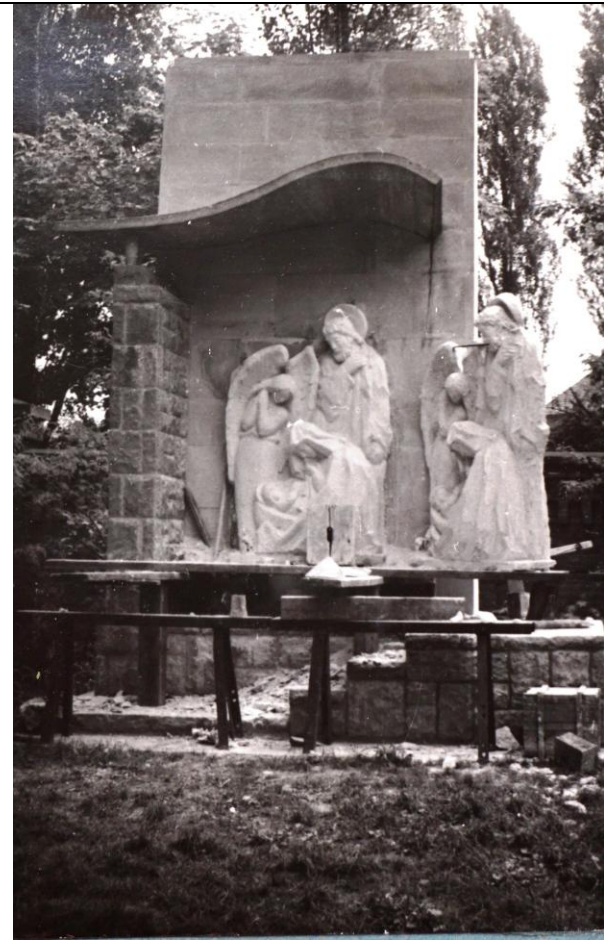
5. *The first, demolished in 1955, rosary station in the Katowice-Panewniki Calvary.* The Archives of the Franciscan Friars of the Assumption of the Blessed Virgin Mary Province.



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11. The third chapel of the joyful mysteries – the Nativity Chapel, photo A. Borowik, 2021.



12. Sculpture “The Nativity”, 1957, author: Karol Muszkiet. Photo A. Borowik, 2021.



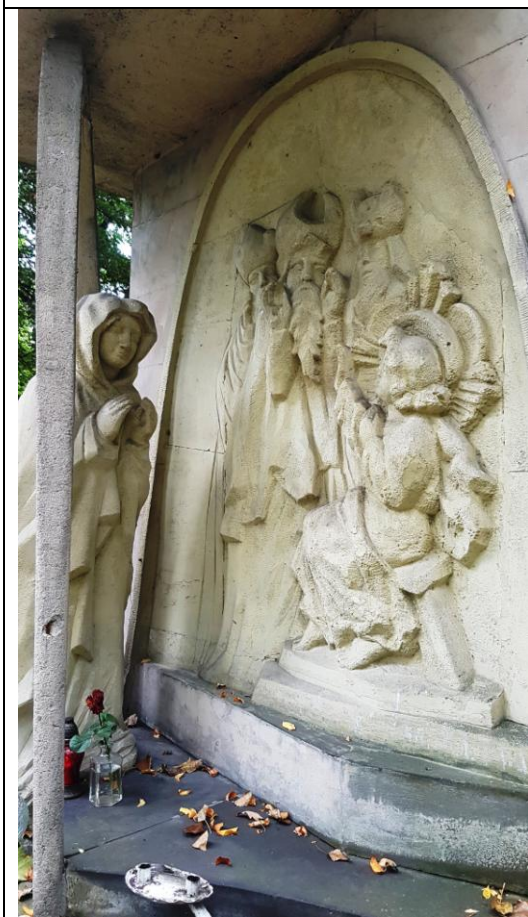
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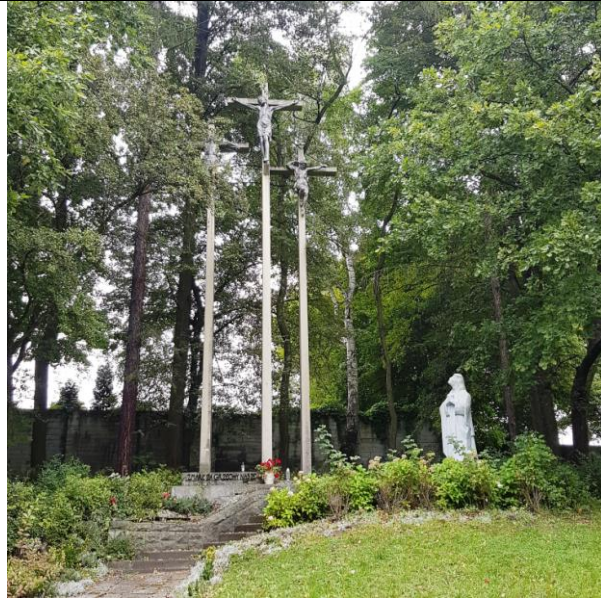
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36. A group of the Apostles and Mary receiving the gifts of the Holy Spirit and a mosaic of the dove of the Holy Spirit from the third chapel of the glorious mysteries The Descent of the Holy Spirit, photo A. Borowik, 2021.



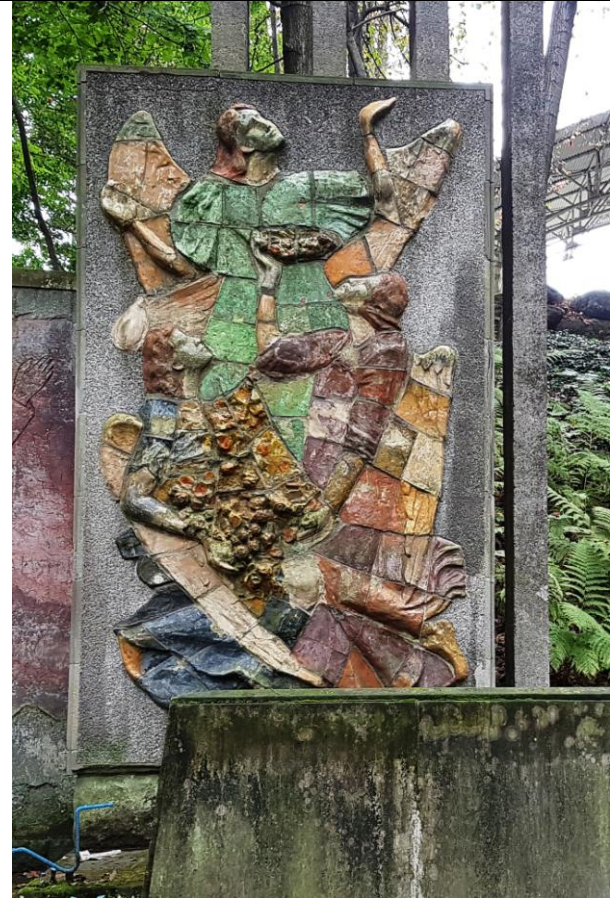
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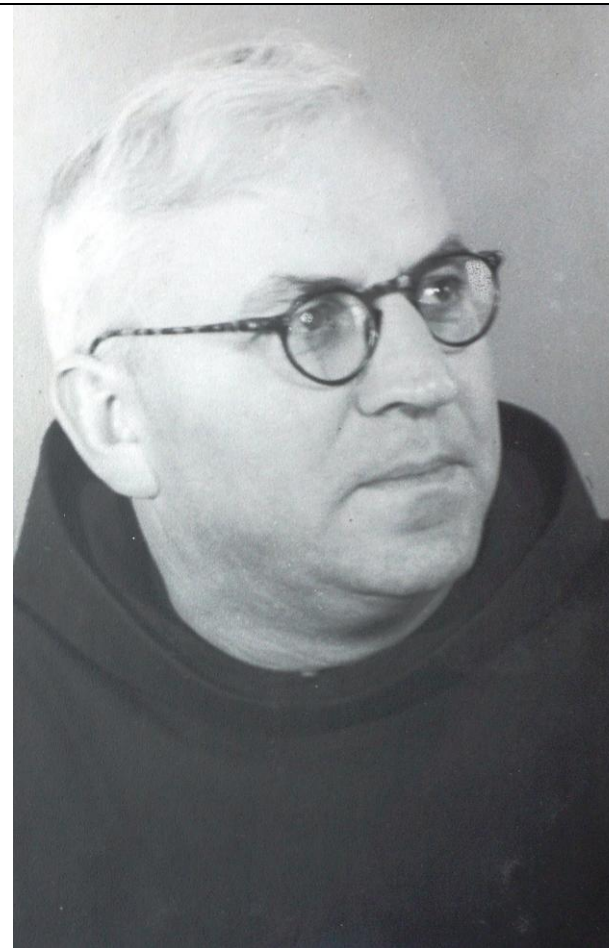
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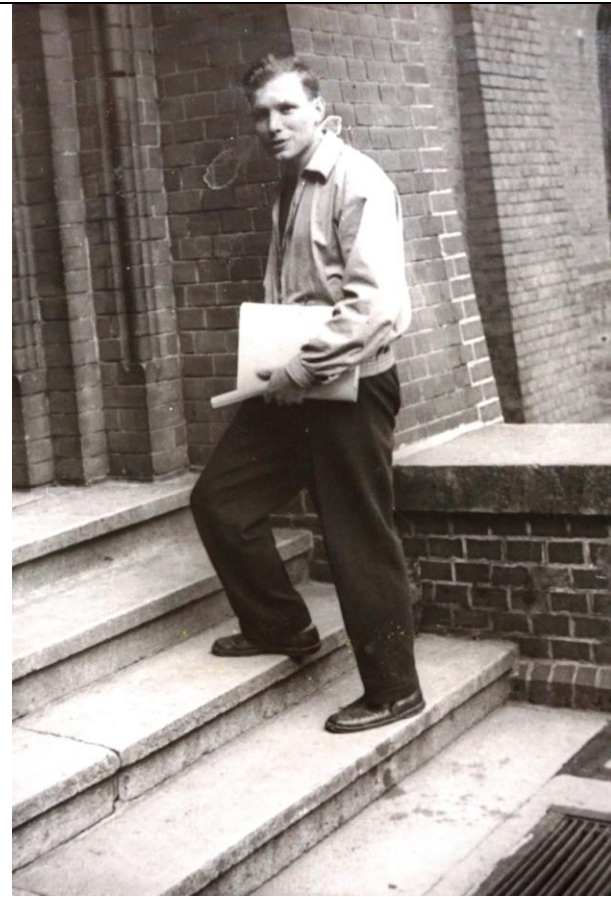
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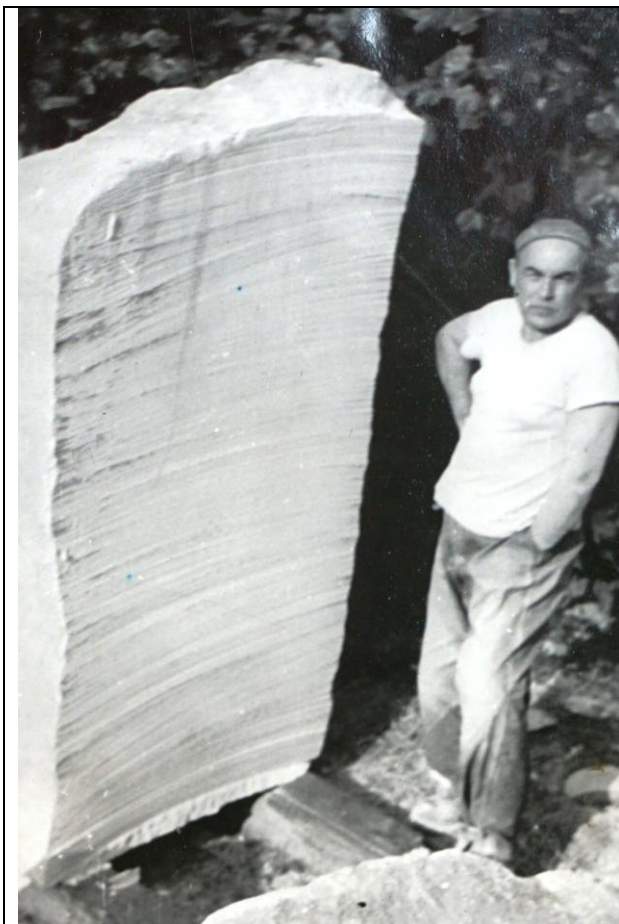
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PART IV

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Meaning in life and its significance in emerging adulthood - literature review and preliminary study results

Sens w życiu i jego znaczenie w okresie wyłaniającej się dorosłości – przegląd literatury i wstępne wyniki badań własnych

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Abstract: Transition from adolescence to adulthood and the challenges it entails are often accompanied by a feeling of anxiety and confusion. As research has shown, emerging adults may be particularly vulnerable to various mental disorders. Meaning in life is one of the protective factors that is of great importance both for the mental health and well-being of an individual. The issue of the sense of meaning in life is particularly important in emerging adulthood, as searching for meaning in life may be treated as one of the developmental tasks of this period. The aim of the article is both to review the literature on meaning in life, with particular emphasis on its two dimensions: presence of and search for, and to present the preliminary results of research. The aim of the study was to explore the relationship between the sense of meaning in life, perceived stress and mental health among emerging adults in Poland. 120 emerging adults (between 18 and 29 years of age) participated in the study. Participants completed three questionnaires: the Meaning in Life Questionnaire (MLQ), the General Health Questionnaire-28 (GHQ-28), and the Perceived Stress Scale (PSS). There was a negative relationship between presence of meaning in life and somatic and depressive symptoms and perceived stress. Among emerging adults, the search for meaning in life was significantly higher than the presence of meaning. The role of the search for meaning in the period of emerging adulthood as well as further research directions are discussed.

Keywords: emerging adulthood; meaning in life; mental health; presence of meaning; search for meaning

Abstrakt: Przechodzeniu z adolescencji w dorosłość i wiążącymi się z tym wyzwaniem niejednokrotnie towarzyszy poczucie niepokoju i zagubienia. Jak pokazują wyniki badań wschodzący dorośli są szczególnie narażeni na różnego rodzaju problemy natury psychicznej (w tym zaburzenia psychiczne). Poczucie sensu w życiu jest jednym z czynników ochronnych, który ma duże znaczenie zarówno dla zdrowia psychicznego jak i dobrostanu jednostki. Problematyka poczucia sensu w życiu jest szczególnie istotna w okresie wyłaniającej się dorosłości, gdyż poszukiwanie sensu w życiu może być traktowane jako jedno z zadań rozwojowych tego okresu. Celem artykułu jest zarówno przegląd literatury dotyczącej sensu w życiu, ze szczególnym uwzględnieniem dwóch jego wymiarów: obecności sensu w życiu i poszukiwania sensu w życiu jak i prezentacja wstępnych wyników badań eksplorujących związek pomiędzy poczuciem sensu w życiu, zdrowiem psychicznym i postrzeganym stresem wśród wschodzących dorosłych w Polsce. W badaniu wzięło udział 120 wschodzących dorosłych (między 18 a 29 rokiem życia). Badani wypełniali trzy kwestionariusze:

polską wersję kwestionariusza MQL (Meaning in Life Questionnaire), Kwestionariusz Ogólnego Stanu Zdrowia D. Goldberga (GHQ-28) oraz Skalę Postrzeganego Stresu (PSS-10). Przeprowadzone analizy wykazały, iż istnieje negatywny związek między obecnością sensu w życiu a objawami somatycznymi, objawami depresji i postrzeganym stresem. Wśród wschodzących dorosłych poszukiwanie sensu w życiu było wyższe niż obecność sensu. Omówiona została rola poszukiwania sensu w okresie wyłaniającej się dorosłości oraz wskazane zostały dalsze kierunki badań.

Słowa kluczowe: poszukiwanie sensu w życiu; sens w życiu; wyłaniająca się dorosłość; zdrowie psychiczne

Introduction

Emerging adulthood is the developmental period between adolescence and early adulthood, focusing on the age of 18-29. It was proposed by J. Arnett (2000), who pointed out that in industrialized societies the age of getting married and undertaking parental roles is delayed, while for most young people it is a time of intense changes and the exploration of various possibilities. People in their twenties no longer identify with adolescents due to the fact that they are much more independent and free from parental control, but at the same time they do not feel fully adult because they do not assume responsibilities characteristic of adulthood, such as long-term job or parenthood. This developmental period is therefore characterized by the feeling of "being in between", which is also related to what essential criteria emerging adults consider to be indicative of being an adult, such as: independent decision making, taking responsibility for oneself and one's actions, being financially independent. All of these criteria are achieved gradually, not through a single event, so becoming an adult is a gradual and extended process (Arnett, 2014; Arnett, 2018). It is also a time of intense search for an answer to the question "who am I", "what I want from life", and thus the formation of identity. Although the exploration of identity occurs already in adolescence, as mentioned by Erikson (1950) in his theory of lifespan development, contemporary researchers point out that it is much more intense in emerging adulthood (Schwartz, Zamboanga, Luyckx, Meca, Richie, 2013; Lapsley, Hardy, 2017). Searching for answers to an important question regarding one's own identity and choice of life path, as well as checking various options, and thus frequent changes in the area of close relationships, work and education, make emerging adulthood one of the most unstable periods of life (Arnett, 2014; Wood, Crapnell, Lau et al. 2018). As researchers point out, life transition from adolescence to adulthood and the accompanying numerous changes and feelings of uncertainty may be of significance for mental health (Schulenberg, Sameroff, Cicchetti, 2004). In recent years, the issue of mental health and psychological well-being of emerging adults has become the subject of greater interest both to researchers and clinicians because, as research has shown, people in this period of life are particularly vulnerable to various mental disorders (Kessler, Berglund, Demler et al. 2005; Schwartz, Petrova, 2019), especially mood disorders and substance misuse (Blanco, Ocuda, Wright et al. 2008; Wagner, Spadola, Davis, 2020). Various difficulties may increase, especially when the occurring

changes are perceived as unwanted (Arnett, Žukauskienė, Sugimura, 2014). Epidemiological data from the United States indicated that in the 18-29 age group, over a 12-month period prevalence of any mental disorder was over 40%, which was higher than in any other age group (Kessler, Birnbaum, Demler et al., 2005). Research carried out in Japan also showed that in the 18-34 age group the odds ratio of the occurrence of mental disorders was higher than in other age groups (Ishikawa, Tachimori, Takeshima et al., 2018). It is estimated that almost 19% of emerging adults meet the diagnostic criteria for anxiety disorders, 7% for alcohol abuse disorder and 4% for drug abuse disorder (Tanner, 2016). In a survey of over 1,000 emerging adults, 32% somewhat or strongly agreed with the statement: "I often feel depressed", and more than half (56%) identified themselves with the statement: "I often feel anxious" (Arnett, Schwabb, 2012).

Considering the challenges faced by emerging adults and the mental problems that arise in this age group, it is worth looking at protective factors that would minimize the risk of mental disorders and promote well-being. One such protective factor that can help emerging adults cope with the insecurity of transition from adolescence to adulthood is meaning in life (Maysless, Keren, 2014). Research results show that there is a negative relationship between meaning in life and depression (Disabato, Kashdan, Short, Jarden, 2017; Hedayati, Khazaei, 2014; Li, Wong, Chao, 2019) or anxiety (Shiah, Chang, Chiang, Lin, Tam, 2015), and a positive relationship between meaning in life and mental health and well-being (Garcia-Alandete, 2015; García-Alandete, Martínez, Sellés Nohales, Soucase Lozano, 2018; Heintzelman, King, 2014a). People who see their life as meaningful are happier and experience more positive emotions (Diener, 2009). Sense of meaning in life also promotes self-realization and personal growth (Krok, 2011; Krok, 2018). A higher sense of meaning in life is associated with better coping with stress and a lower tendency to use avoidant coping strategies (Halama, Bakosova, 2009; Hooker, Masters, Park, 2018). This factor seems extremely important because finding a sense of meaning in life is also one of the developmental tasks that emerging adults face. Researchers emphasize that this is one of the developmental tasks proposed by Havighurst (1948) - its successful realization, i.e. finding meaning in life, facilitates success in the implementation of subsequent developmental tasks, while failure may pose difficulties at later stages of development (Maysless, Keren, 2014). Searching for meaning in life can give young people's direction in life and motivation (Schnell, 2009), and what's more, seeing one's life as meaningful at this stage of development, is the foundation for investing in one's future (Lanz, Tagliabue, 2007). Therefore, it is worth taking a closer look at the issue of the meaning in life.

1. Meaning in life - models and definitions

At the beginning it seems worthy to make a distinction between meaning *of* life and meaning *in* life, which is an area of research in contemporary psychology. The question of the meaning of life is a more philosophical question, an attempt to look at the universe and life as a whole and to find out why and why it exists. However, due to the metaphysical nature of this question, contemporary scientific methodology is unable to answer it (Debats, Drost, Hansen, 1995). Some researchers point out that the question of the meaning of life, and especially the ultimate meaning of life, may be „too deep and complex to be fully understood by human beings“ (Wong, 2012a, p. xxxii). Psychological research therefore focuses on the subjective experience of a sense of meaning by individuals and exploring what makes people perceive their life as meaningful and significant (Martela, Steger, 2016). However, some researchers believe that in the context of scientific research it is permissible to use the two terms interchangeably (Wong, 2012b).

Although the question of the meaning of life has been the subject of interest of philosophers since the earliest times, Victor Frankl is considered its precursor in the context of psychology and psychotherapy. He wrote about "will of meaning" - which, in his opinion, is the most basic and primal human motivation. Searching the meaning and significance of one's life accompanies man constantly and is possible even in the most difficult situations (Frankl, 1963). Meaning of life is unique, which means that it can be different for every person and every situation. The meaning must be discovered by the person himself, it cannot be assigned by someone else. According to Frankl, meaning can change from day to day or even from hour to hour, so it is not constant, but it fluctuates (1969). Frankl argued that there are three paths that can lead individuals to discover or create meaning. The first path involves using your own resources and skills to contribute to society and fulfill your calling. It concentrates on what an individuals can give to the world. The second path focuses on what individuals can receive from the world through various experiences (e.g. relationships with other people, art, nature). The last path is about how an individual reacts to difficult situations and experiencing suffering in their life (Frankl, 1963). Frankl believed that facing traumatic experiences and presenting a positive, optimistic attitude about what happened to us could strengthen a sense of meaning. Suffering is an inevitable element of human life, however, it is worth emphasizing, that Frankl did not see meaning in suffering itself (it is not the source of meaning), but pointed out that a person can find meaning in spite of the suffering he or her experiences.

Over the last several decades, the interest in the issue of meaning in life has increased significantly, and therefore we can find many theoretical and empirical approaches in the literature. Reker and Wong (2012) distinguish two aspects within meaning in life: *global*

meaning and *situational meaning*. Global meaning refers to one's existential belief that life has a purpose, which makes a person try to embed what happens to them in a broader context, while situational meaning, sometimes also referred to as provisional meaning, focuses on trying to understand the purpose and value of specific daily events and situations which the individuals encounter. This distinction is similar to Fabry's (1980) proposition to separate "meaning of the moment", including everyday situations in which individuals can build meaning through one's decisions, actions, and experiences, and "universal meaning" that relates to belief that there is some order in the world, even if it is not completely understandable. Reker and Wong (1988) are also authors of the three-component model of the structure of personal meaning, which consists of: the cognitive component (worldview, values, beliefs), the affective component (happiness, fulfillment, satisfaction) and the motivational component (needs, wants, striving for goals). Cognitive component makes it possible to give meaning to life experiences and guides the choice of goals, while the pursuit and achievement of these goals allow the individual to experience a feeling of fulfillment and satisfaction (Reker, Wong, 2012).

The Meaning Making Model (Park, Blake, 2020; Park, Folkman, 1997) also refers to two levels of meaning: global and situational. Global meaning focuses on beliefs about self-identity, God, justice, and the order of the universe, includes the ideals held by an individual and the states they aspire to as well as the sense of purpose. Situational meaning concerns specific events, includes an initial assessment of the situation, the revision of global meanings, and an assessment of the effects of these processes. The Meaning Making Model is based on the discrepancy between the meaning assessed by a person in a specific situation and their global meaning, i.e. what that person believes and wants. The existence of such discrepancies causes anxiety and suffering in the individual, and thus motivates them to take some action to eliminate these discrepancies (Park, 2010). Meaning-making, understood as a deliberate intrapsychic effort to reduce discrepancies, seems to be particularly adaptive in difficult and traumatic situations, such as disasters, serious illness or the loss of a loved one, over which the individual has no direct control (Park, Blake, 2020; Park, Folkman, Bostrom, 2001). Meaning making often takes the form of looking for a more favorable understanding of the situation and its consequences (Park, 2013), however, it may also involve revising one's global beliefs (about themselves and the world), goals (Wrosch, 2010) and questioning and reformulating the current sense of meaning in life. Reframing situational meaning so that it matches global meaning is called assimilation, while, in a situation in which an individual has to revise their global meaning, we speak of accommodation (Park, 2010).

In addition to the Meaning Making Model, in the literature on meaning in life, we can also find the Meaning Maintenance Model (Heine, Proulx, Vohs, 2006; Proulx, & Inzlicht, 2012), the basic three assumptions of which are described below. First, meaning is a relation. People can create associations between objects, places, and ideas, and moreover, they need to

organize their experiences through mental representations that describe the expected relationships between different elements that bring order to their perception of the world. Secondly, people, as self-aware beings, are able to reflect on their representations and feel stress and anxiety in situations in which they are confronted with meaninglessness. Third, violating the sense of meaning is related to the need to reconstruct it. The greater disruption of meaning the more urgent the reconstruction. The violation of meaning in one area will lead to the affirmation of other areas that have remained unthreatened and untouched. The Meaning Maintenance Model refers here to the fluid compensation mechanism. As research shows, people in situations where their meaning framework has been compromised affirm values and other areas of meaning such as self-worth or autonomy (Hicks, King, 2007; Hicks, Schlegel, King, 2010; Zhang, Sang, Chan, Schlegel, 2019). Research in the field of social psychology provides us with a lot of evidence confirming the presence of this mechanism in various situations. If an individual's sense of control (Kay, Gaucher, Napier, Callan, Laurin, 2008), their sense of belonging (Baumeister, Leary, 1995) or their worldview (Jost, Banaji, Nosek, 2004) is threatened to some extent, they will try to affirm in some other way what has been disrupted.

One of the most commonly used definitions of meaning in life today is Steger's definition (2009), which describes meaning in life as the extent to which an individual understands their life, perceives it as significant and meaningful, and sees themselves as having a purpose/aim in life. Although in his earlier works Steger (Steger, Frazier, Oishi, Kaler, 2006; Steger, 2012) distinguished two dimensions of meaning in life: comprehension and purpose, later, like other researchers (King, Heintzelman, Ward, 2016; Leontiev, 2005), was inclined to distinguish three facets (Martela et al., 2016): coherence, purpose and significance. Coherence is defined as understanding what happens to the individual and the ability to make sense of one's experiences (Heintzelman, King, 2014b). Life can be considered coherent when an individual can find in it certain patterns and regularities that make life as a whole understandable to them. Purpose is understood as having goals oriented towards the future and direction in life. Some researchers define it as a supreme and central aim that manages the behavior of an individual and organizes other life goals and tasks (McKnight, Kashdan, 2009). The last distinguished dimension of meaning in life - significance - refers to importance, value and worthwhileness of life. Individuals, evaluating their life, experience it as important and valuable (George, Park, 2014) and, what is worth emphasizing, this feeling cannot be reduced to feeling happiness or joy (Wolf, 2010). In this context, significance of life is akin to eudaimonia, an idea that dates back to Ancient Greece for living a good, worthwhile and responsible life (Martela et al. 2016; Steger, Shin, Shim, Fitch-Martin, 2013).

2. Presence of meaning versus search for meaning

Researchers point out that having meaning in life is different from seeking it, and thus presence of meaning in life and search for meaning in life should be treated as two separate constructs, which was confirmed by empirical research (Park, Park, Peterson, 2010; Steger, Oishi, Kashdan, 2009). Presence of meaning refers to perceiving one's life as valuable and purposeful, understanding both themselves and the world around them, individuals believe that their life is meaningful. Search for meaning, on the other hand, focuses on the efforts that individuals make to understand their life and strengthen or develop a sense of meaning, it is the process of finding answers to the question of what can I do to make my life more meaningful (Steger, Kawabata, Shimai, Otake, 2008). Previous research have shown that the correlates of having meaning in life and searching for it are different (Dezutter, Waterman, Schwartz, Luyckx, Beyers et al., 2014) and have indicated that the presence of meaning is more beneficial for mental health and well-being (Li, Dou, Liang, 2021; Steger et al. 2006; Brassai, Piko, Steger, 2011) than searching of it (Schwartz, Beyers, Luyckx, Soenens, Zamboanga et al., 2011; Steger, Kasdan, Sullivan, Lorentz, 2008). However, the relationship between the search for meaning in life and well-being is not entirely clear. There are concepts in which the search for meaning in life is perceived rather negatively - as a process that occurs only in people whose needs remain unmet, and thus they experience frustration (Baumaister, 1991; Klinger, 1998). On the other hand, we have theories that describe the search for meaning as the primary human motivation, which is natural and healthy (Frankl, 1963; Maddi, 1970). Reker (2000) tries to combine these two approaches, pointing out that the search for meaning may result from both healthy motives, such as affirmation of life, and unhealthy ones, which arise from deficits and frustration. Research has shown that there is a positive relationship between happiness, positive affect, and life satisfaction, and having meaning in life, and a negative relationship between depression, negative affect and presence of meaning. Opposite relationships were observed for the search for meaning (Park et al., 2010; Soucase, García-Alandete, Rubio-Belmonte, 2021). Also, in research conducted on a group of Australian adults, a negative relationship between the search for meaning and subjective well-being has been confirmed (Cohen, Cairns, 2012).

However, it seems that searching for meaning may be related to lower levels of well-being in later life stages, while in earlier stages of development, such as emerging adulthood, it may be rather adaptive and normative, and thus not associated with well-being (Steger et al. 2014). If finding meaning in life is one of the developmental tasks faced by emerging adults, it seems natural that in this age group the search for meaning in life will be higher. Still, there is little research that focuses on this developmental period in terms of meaning in life. Research on emerging adults showed that both presence of meaning and searching for it

were positively correlated with overall wisdom. Moreover, there was also a positive relationship between search for meaning in life and the two aspects of wisdom: reflexivity and openness. As emphasized authors of the study, the obtained results indicate that searching for meaning in life can bring positive results (Webster, Weststrate, Ferrari, Munroe, Pierce, 2018). Search for meaning in life is associated with an open and active exploration of existential problems, which can be of great importance in emerging adulthood. Dezzuter et al. (2014), in research on the sense of meaning in life among emerging adults, used a person-oriented approach¹, which allowed them to identify specific profiles based on two dimensions of the sense of meaning in life: presence and search. As a result, 4 clusters were distinguished: High Presence - Low Search, High Presence - High Search, Low Presence - Low Search and Low Presence - High Search. The conducted analyzes showed that the highest level of positive psychosocial functioning (including psychological well-being, life satisfaction and self-esteem) as well as the lowest level of negative psychosocial functioning (including depressive symptoms, anxiety and externalizing behaviors) was presented by the participants in the High Presence - Low Search cluster. Emerging adults in the High Presence - High Search cluster obtained lower results in terms of positive functioning and higher results in negative functioning compared to the aforementioned group, but their results were higher than individuals in the other two clusters (Low Presence - High Search and Low Presence - Low Search). Individuals in Low Presence - Low Search cluster obtained the most maladaptive results from all groups. Presence of meaning in life, therefore, promotes better functioning and adaptation, while its absence entails negative consequences.

3. Our study

Due to the fact that there is still little research on the presence of meaning in life, search for meaning and their relationships with various areas of functioning in emerging adulthood, the aim of our pilot study is to explore the relationship between the sense of meaning in life, perceived stress and mental health among emerging adults in Poland.

3.1. Participants

One hundred twenty emerging adults (88 women and 32 men, $M = 20.71$; $SD = 1.73$) participated in the study. None of the respondents had children or was married, but 45% declared having a partner. 69% of the respondents lived in large or medium-sized cities, and 31% in small towns or villages. All respondents had higher education or were students at the

¹ Person-oriented approach focuses on identifying groups of people within the sample who have specific features or similar relations between attributes, obtain similar results in the variables of interest. This approach is often used to study differences in development patterns between groups (Laursen, Hoff, 2006).

time of the study. Participation in the study was anonymous, the respondents could resign at any time.

3.2. Measures

The study used Polish versions of three scales: the Meaning in Life Questionnaire (MLQ) (Kossakowska, Kwiatek, Stefaniak, 2013), the General Health Questionnaire-28 (GHQ-28) (Makowska, Merecz, 2001), the Perceived Stress Scale (PSS) (Juczyński, Ogińska-Bulik, 2009). The Meaning in Life Questionnaire (MLQ) (Steger et al., 2006) consists of two subscales (5 items each): presence of meaning and search of meaning. The respondents assess on a 7-point Likert scale (from 1 to 7) to what extent a given statement describes them. Questionnaire responses are summed up for each subscale. It is also possible to get an overall score by summing up the scores on both subscales. The General Health Questionnaire-28 (GHQ-28) (Goldberg, 1978) consists of 28 questions that are answered on a four-point scale. The questionnaire consists of four scales (7 questions each). Scale A refers to somatic symptoms, scale B anxiety and insomnia, scale C functional disorders, and scale D is for assessing the symptoms of depression. The Perceived Stress Scale (PSS) (Cohen, Kamarch, Mermelstein, 1983) consists of 10 items regarding subjective feelings related to experiencing difficulties to which the respondents respond on a 5-point scale (from 0 to 4). The overall score is obtained by summing up all items. All scales are widely used in scientific research and have sufficient psychometric values.

3.3. Results

The analysis of the results showed a relationship between meaning in life, general health and perceived stress. Due to the lack of normal distribution of some variables (somatic symptoms, anxiety/insomnia, functional disorder and depressive symptoms), a non-parametric Spearman correlation was performed. Presence of meaning negatively correlated with somatic ($r = -0.22$) and depressive symptoms ($r = -0.19$) as well as with perceived stress ($r = -0.37$). No positive relationships were observed between the search for meaning in life and general health or perceived stress. Detailed results are presented in Table 1.

Table 1. Spearman R correlations among meaning in life, general health and perceived stress (n=120)

		1	2	3	4	5	6	7	8
Meaning in life (MLQ)	1. Total result	-							
	2. Presence of meaning in life	0.82***	-						
	3. Search for meaning in life	0.54***	0.02	-					

General Health (GHQ-28)	4. Somatic symptoms	-0.20*	-0.22**	0.05	-				
	5. Anxiety and insomnia	-0.07	-0.03	0.09	0.51***	-			
	6. Functional disorder	-0.19*	-0.11	-0.17*	0.38***	0.40***	-		
	7. Depression symptoms	-0.09	-0.19*	0.11	0.37***	0.56***	0.39***	-	
Perceived stress (PSS)	8. Total result	-0.21**	-0.37***	0.13	0.53***	0.55***	0.41***	0.64***	-

* $p < 0,05$; ** $p < 0,01$; *** $p < 0,001$

To check whether the search for meaning in life in emerging adulthood is higher than its presence, a Student's t-test was carried out. The results indicate that the respondents obtained significantly higher results in the search for meaning subscale than in the presence of meaning subscale (Table 2).

Table 2. Differences in the levels of meaning in life and the search for meaning in life among emerging adults (n=120)

	Presence of meaning in life		Search for meaning in life		t	p
	M	SD	M	SD		
	21.39	5.29	26.01	3.79	-8.26	0.0001

4. Discussion

The negative correlation between presence of meaning in life and somatic and depressive symptoms and perceived stress is consistent with the results of other studies (Abu-Raiya, Sasson, Russo-Netzer, 2021; Park et al., 2010; Park, Baumaister, 2017), although it should be remembered that they were conducted on groups of adults of different ages. Interestingly, the relationship between depressive symptoms, anxiety and perceived stress and search for meaning was not observed, which is in contradiction with the results of the above-mentioned studies. Moreover, no correlation was observed between presence of meaning in life and search for meaning in life - in the previously conducted research these two dimensions were negatively correlated with each other (Steger et al., 2006; Park et al. 2010). This may indicate that due to the fact that in emerging adulthood search for meaning plays a specific role in the development of an individual, certain relationships observed in other age groups do not apply here. The conducted analyzes showed that among emerging adults, the search for meaning in life is higher than its presence, which should be

characteristic of this development period. The studies of Steger et al. (2009) indicated that at later stages of life (over 45 years of age) a higher level of presence of meaning was noted, while for younger people higher levels of searching for meaning were characteristic. Well-being deficits were correlated with higher levels of finding meaning, especially among older respondents. This allows us to suppose that in the case of emerging adults search of meaning does not entail such negative consequences as in other age groups, and on the contrary, it may be treated as adaptive and desirable, thus allowing for the implementation of important developmental tasks.

It should be noted that the study was preliminary and the study group was rather small, so the results must be interpreted with caution. So far, there is little research on this issue, and the results are partially contradictory, so this is an area that requires further research. Longitudinal studies could provide important data on this developmental period and its characteristic dependencies, which would allow observation of how the sense of meaning in life and its search for it change over the years. Research comparing different age groups with each other, with particular emphasis on specific factors characteristic for their developmental periods, could also be useful.

Conclusion

Emerging adults who wonder intensely what their adult life should be like and make their first important choices often feel confused and overwhelmed in these new circumstances. That is why it is so important to look at the issue of meaning in life in this developmental period. Sense of meaning in life is related to the better functioning of individuals, contributes to their personal growth and self-realization, while its lack has negative consequences and may promote development of mental health problems. Although the relationship between the presence of meaning in life and the search for it is not yet fully clear and requires further research, there is no doubt that enhancing the sense of meaning in life can bring many benefits to individuals. It is therefore worth considering designing preventive interventions and programs that could strengthen the sense of meaning in life, and thus also improve the functioning of emerging adults.

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Relationships between forgiveness, life satisfaction, and empathy in honorary blood donors.

The mediating role of forgiveness

Relacje przebaczenia, satysfakcji z życia oraz empatii u honorowych krwiodawców. Mediacyjna rola przebaczenia¹

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Abstract: Numerous studies have shown that voluntary blood donation can be considered as pro-social behavior, resulting from empathetic motives and a desire to help people in need of transfusion of whole blood or blood components. The process of donation is carried out according to the prescribed stages, which include the initial donor qualification and blood testing, and exclusion of any diseases or postoperative complications that may have negative consequences for the future recipient. In light of the current trend in psychological research in the group of blood donors, we decided to examine the potentially coexisting factors and factors likely to enhance empathy in this group, that is the disposition to forgive and satisfaction with life. The main aim of the present study was to examine the relationship between life satisfaction, disposition to forgive, and the empathy quotient, the degree to which life satisfaction and forgiveness can explain empathy, as well as the mediating role of forgiveness between life satisfaction and empathy in a group of honorary blood donors. The sample included 111 individuals (72 women and 39 men). The mean age of the respondents was 24.9 years (SD=8.7). The study variables were measured using the SWLS, HFS and SSIE scales. The results of the conducted study showed associations between forgiveness and empathy and life satisfaction, and a satisfactory level of explaining empathy by forgiveness (with a higher proportion of positive forgiveness) and life satisfaction. Mediation analysis also showed that forgiveness indirectly explains the relationship between life satisfaction and empathy. Correlations between term of blood donation and life satisfaction and between general and negative forgiveness was also found to be significant. The results of the conducted study can be considered as a contribution to further, more extensive research in the group of honorary blood donors. The results were confirmed in the literature, indicating a strong relationship between forgiveness and empathy, which may constitute a basis for the conclusion that forgiveness and life satisfaction resulting from a longer term of donating blood may enhance the level of empathy, as well as empathy itself may improve the level of forgiveness and life satisfaction.

Keywords: voluntary blood donation, satisfaction with life, forgiveness, empathy, mediation

Abstrakt: Honorowe krwiodawstwo uznać można za wyraz zachowania prospołecznego, wynikającego z pobudek empatycznych oraz chęci pomocy osobom wymagającym przetoczenia krwi pełnej lub jej poszczególnych składników - wskazują na to liczne badania. Proces donacji przebiega zgodnie z przewidzianymi etapami zakładającymi wstępną kwalifikację oraz badanie krwi oraz wykluczenie ewentualnych chorób lub powikłań pozabiegowych, które mogą nieść negatywne

¹ Artykuł w języku polskim dostępny jest na stronie:

<https://www.stowarzyszeniefidesetratio.pl/Presentations0/2021-4Koso2.pdf>

konsekwencje dla przyszłego biorcy. W związku z obecnym w psychologii trendem badań w grupie honorowych krwiodawców, podjęto się sprawdzenia czynników, które mogą współistnieć jak również wzmacniać empatię w tej grupie, czynniki te to dyspozycja do przebaczenia oraz satysfakcja z życia. Celem prezentowanego badania było sprawdzenie związku pomiędzy satysfakcją z życia, dyspozycją do przebaczenia oraz ilorazem empatii, poziom wyjaśniania empatii przez satysfakcję z życia i przebaczenie oraz medycyną rolę przebaczenia między satysfakcją z życia a empatią w grupie honorowych krwiodawców. Grupa badanych wyniosła 111 osób (72 kobiety i 39 mężczyzn). Średnia wieku osób badanych wyniosła 24.9 lat ($SD=8,7$). Badane zmienne zostały zmierzone za pomocą skal: SWLS, HFS oraz SSIE. Rezultaty przeprowadzonego badania wykazały związki pomiędzy przebaczeniem a empatią i satysfakcją z życia, oraz zadowalający poziom wyjaśniania empatii przez przebaczenie (z większym udziałem przebaczenia pozytywnego) i satysfakcję z życia. Analiza mediacji wykazała również, że przebaczenie pośrednio wyjaśnia relację satysfakcji z życia i empatii. Istotna okazała się również korelacja stażu krwiodawstwa z poziomem satysfakcji z życia oraz przebaczenia ogólnego oraz negatywnego. Wyniki przeprowadzonego badania uznać można za przyczynek do dalszych, bardziej rozbudowanych badań w obrębie grupy honorowych krwiodawców. Rezultaty znalazły potwierdzenie w literaturze przedmiotu, wskazując na silne relacje przebaczenia oraz empatii, co może stanowić podstawę do wnioskowania, że przebaczenie oraz satysfakcja z życia, wynikające z dłuższego stażu krwiodawstwa mogą wzmacniać poziom empatii, jak również sama empatia może wzmacniać poziom przebaczenia oraz satysfakcji z życia.

Słowa kluczowe: Honorowe krwiodawstwo, satysfakcja z życia, przebaczenie, empatia, mediacja

Introduction

In case of medical emergencies, such as injuries caused by traffic accidents, necessary surgery, or diseases of the hematopoietic system, the only way to save an individual's life is to transfuse blood or blood components (Higgins, 1994; Goette, Stutzer, 2020).

Historically, voluntary blood donation has been based on voluntary and unrewarded giving resulting from the prosocial motivation of donors (Slonim et al. 2014). Also, according to Titmuss's (1971) theorem, honorary blood donation has historically been promoted as pure altruism.

Masser et al. (2008) indicate that voluntary blood donation is a non-remunerated behavior that nevertheless involves more or fewer benefits or rewards. This is likely to result from the fact indicated by Davey (2004) and Gilcher and McCombs (2005) that newly developed medical techniques, whether types of cancer treatment or surgical procedures, require increasing amounts of available blood (Davey, 2004) and that many restrictions are placed on the eligibility criteria for potential donors, such as travelling to specific locations on the globe or donor medical history (Gilcher, McCombs, 2005). Increased blood demand and introduction of restrictions may, therefore, bring about the need to introduce small rewards for unpaid donations to motivate potential donors.

Blood donation process is not particularly complicated or advanced in terms of medical practice. Depending on a given method, i.e. conventional, plasmapheresis or apheresis, by inserting a special needle combined with a specialized device dedicated to a specific method for the collection of blood or blood components into a vein on the inside of

an elbow, a specific number of milliliters of blood (450 ml), plasma (600 ml), platelets (250 ml), red blood cells (2x 300 ml) and white blood cells (200 ml) is collected .

The blood donation procedure anticipates successful donation at the end of the path. It begins with registration of the donor who fills in a special health questionnaire to provide information about , illnesses passed through, any medications taken and general well-being, and in the case of women, information regarding pregnancy and menstruation. The next step in the donation process is blood collection to check the level of hemoglobin and hematocrit. This is followed by a medical assessment of blood pressure, pulse, and medical history, at which point the donor is qualified or disqualified to donate blood or blood components. The final stage is actual donation.

The psychology of honorary blood donation focuses on issues including prosocial and altruistic behavior (e.g. Gerraud, Tissot, 2016), and on the Theory of Planned Behaviour (Giles et al. 2004; Amponsah-Afuwape et al. 2002). A study that also seems to be of interest for the psychology of blood donation was conducted by Alfieri (2017) on a group of 285 adolescents to investigate the nature of motivations and representations related to blood donations in the future. The results of this study showed that adolescents (potential future donors) have no knowledge or are misinformed about the donation process, which may cause fear and reluctance to donate blood . The second part of the study, focusing on motivation, showed that there are differences between factors motivating boys and girls to donate in the future - for boys, the basic motivation with a positive impact was the social motivation, while the ego-protective motivation showed a negative impact. For girls, understanding proved to be the strongest motivating factor (Alfieri, 2017).

In the face of the –increasingly popular tendency to study voluntary blood donation in psychological terms, more and more interesting issues concerning psychological predispositions of donors become to emerge. The most widely investigated issue is the level of empathy and all factors likely to improve it. It can be assumed, that empathy is one of the most important factors influencing the willingness or need to share a certain amount of the life-giving substance with complete strangers in order to help them.

1.Satisfaction with life and psychological well-being

According to WHO, a key component in achieving high-level health is having high-quality life (Wysokiński et al., 2009). The quality of life is determined by the activity of the following three components: (1) subjective positive well-being, (2) absence of negative feelings, and (3) presence of positive feelings (Juczyński, 2001).

Subjective well-being can be defined as cognitive and emotional assessment of one's own life (Czapiński, 2004) by comparing one's actual situation with self-defined standards and self - defined goals (Wysokiński et al. 2009; Juczyński, 2001). The cognitive assessment

of life satisfaction includes such components, as positive evaluation of relationships and contacts with other people, satisfaction with work and family relationships, etc. Emotional evaluation, on the other hand, includes such components, as the presence of more positive emotions and relative absence of negative emotions (Zimbardo et al., 2017).

Psychological well-being is directly related to the sense of happiness, which can be (after Argyle, 2004) defined as a kind of subjective satisfaction and occurrence of positive emotions at a certain time (Wolpiuk-Ochocińska, 2018).

Numerous studies have shown strong associations between life satisfaction and empathy. The study by Too et al. (2021) showed that empathy plays a significant role in promoting achievement of life satisfaction, while the study by Di Tella et al. (2020) showed that high levels of empathy are positively related to greater life satisfaction.

a. Forgiveness

Since becoming an issue of substantial academic interest in the last two decades of the twentieth century (Mróz, Kaleta, 2016), forgiveness, has been defined in a variety of ways (Zarzycka, 2016), thus emerging as a multidimensional psychological construct encompassing philosophical, cultural, theological and psychological aspects (Brudek, Steuden, 2015).

According to McCullough and Worthington (1999), forgiveness can be considered according to two different approaches: a transcendental one, rooted in philosophy and theology aspects, understanding forgiveness as a deeply intimate and hardly perceptible behaviour, which is the basis of religious life, and a psycho-social one, which allows for empirical examination of the mechanisms of action and the relationship of forgiveness with other psychological variables (McCullough, Worthington, 1999; Brudek, Steuden, 2015).

The growing academic interest in forgiveness has resulted in a lack of agreement with regard to the meaning and mechanism of forgiveness between researchers. However, after reviewing positions of different research communities, it is possible to identify common claims defining specific aspects of forgiveness (Brudek, Steuden, 2015; Mróz, Kaleta 2016; Sells, Hargrave, 1998), which indicate that forgiveness in the general sense can be understood as a conscious decision of an individual to refrain from negative feelings, behaviours or thoughts directed toward the perpetrator of a harm (Exline et al., 2003).

Thompson defines forgiveness as the reformulation of the harm by transforming negative feelings directed at the perpetrator or the circumstances into neutral or positive ones (Thompson et al. 2005; Kaleta, Mróz, Guzewicz, 2016) and points to three different directions of forgiveness: [1]oneself, [2]others and [3] the situations, in two dimensions-positive and negative.

Further review of the literature (after Brudek, Steuden, 2015), allows to distinguish three categories of defining forgiveness (see Table 1):

Table 1. Three categories of understanding of forgiveness in psychology

Understanding category	Characteristics	Authors
<i>Forgiveness</i>	The person's disposition to forgive recurring offences present in interpersonal relationships and situations is understood as overcoming negative feelings toward the offender and showing him/her kindness and forbearance.	Tripathi, Mullet, 2010
<i>Dyadic forgiveness</i>	The tendency to forgive the person who is in a relationship with the subject (dyad). In this model, the subject of forgiveness is the transgressions that have occurred in the relationship.	Fincham, Hall, Beach, 2005
<i>Offence-specific forgiveness</i>	Forgiveness of a specific transgression that occurred in a specific interpersonal context. In the context of forgiveness as a reaction to an experienced wrong, the act of forgiveness is identical with a change from negative to positive feelings, which, among other things, may result from the passage of time.	Thomson, Snyder, 2003; McCullough, Pargament, Thoresen, 2000

Source: prepared based on Brudek and Steuden 2015.

In the presented study, forgiveness was approached according to the first category of understanding presented above.

Different research communities have reached a consensus agreed however to a common notion that forgiveness may or may not be accompanied by an increase in positive emotions and behaviours toward the perpetrator of the hurt or harm (e.g. Gottman, 2014).

In reference to the study presented herein, the literature indicates that forgiveness is an important explanatory factor for life satisfaction and empathy (Chung, Myong-Sun 2014). A study conducted by Ye et al. (2019) proved that there is a strong association between forgiveness (measured using the HFS scale used in the presented study) and the level of empathy. The relationship between these two variables was also investigated in neuropsychological research (Farrow et al. 2000) using functional magnetic resonance imaging, which showed that forgiveness and empathy tasks engage similar brain regions.

b. Empathy

Empathy is defined as the ability to understand and share emotions of other people (Pastwa-Wojciechowska, Piechowicz, Bidzan, 2015; Decety, Moriguchi, 2007). Singer and Lamm (2009) consider empathy as a multidimensional construct describing the ability to perceive, understand and feel the emotions manifested by others (Pastwa-Wojciechowska, Piechowicz, Bidzan, 2015), which involves emotional, cognitive and behavioural dimensions.

Long-standing research on empathy gave rise to two main approaches to defining empathy: affective and cognitive, to be integrated by later studies (mentioned above).

Researchers representing the affective approach understood empathy as a predisposition to react emotionally to experiences observed in others and identified three basic responses typical of empathy: [1] sensitivity to the feelings of others, [2] the ability to participate in the feelings of others, and [3] temporal identification with the state of others (Kazimierczak, 2004; Rembowski, 1989; Reykowski, 1992). Researchers representing the cognitive approach on the other hand, defined empathy as a kind of cognitive understanding of others largely in terms of sharing emotions of others based on understanding others' subjective perception of the environment (Mead, 1934 - after Davis, 1999).

Davis (1991) points out that empathy is a kind of spectrum of cognitive and affective processes that, in a person observing another person's situation, induce cognitive perspective-taking followed by affective and non-affective outcomes (Kazimierczak, 2008).

In reference to the presented study, the level of empathy seems to be an interesting indicator in the group of voluntary blood donors, for it may be assumed that this construct is likely to be found among reasons for voluntary blood donation. Also, the literature points to the relationship between empathy, life satisfaction and forgiveness (e.g. Chung, Myong-Sun 2014; Ye et al. 2019), just like the study by Farrow et al. (2000).

2. Aim and specific design of the study

The aim of this study was to examine the relationship between the level of empathy and the disposition to forgive, and between the cognitive dimension of life satisfaction, and the term of blood donation and the volume of donated blood. It was assumed that voluntary blood donation is a manifestation - of emphatic understanding of the situation of people in need of transfusion of this life-giving substance. Therefore, the focus was placed on factors that may be important for the level of empathy and consequently, for blood donation.

To this end, the following research questions were formulated:

1. Are there any relationships between life satisfaction, disposition to forgive and level of empathy?
2. To what extent life satisfaction and the disposition to forgive explain empathy?
3. Does forgiveness mediate the relationship between life satisfaction and empathy?
4. Do the variables differ in the level of severity depending on gender?
5. Do the term of blood donations and volume of donated blood correlate with levels of life satisfaction, empathy and forgiveness?

The following research hypotheses were put forward:

H1: There are positive relationships between life satisfaction, forgiveness and empathy.

H1a: Higher levels of life satisfaction will be associated with higher levels of empathy.

H1b: Higher levels of the disposition to forgive will be associated with higher levels of life satisfaction.

H2: Life satisfaction and disposition to forgive will explain the level of empathy.

H2a: The positive dimension of forgiveness will to a larger extent explain the level of empathy in relation to the negative dimension.

H3: The disposition to forgive will have a mediating role in explaining empathy by life satisfaction.

H4: There are statistically significant gender differences in the study variables.

H5: Longer term of blood donation and higher volume of donated blood will be associated with higher levels of empathy and life satisfaction.

a. The sample

The study sample consisted of 111 participants - 39 men (35.1%) and 72 women (64.9%). The mean age in the study group was 29.4 years (SD=8.7). The minimum age was 18 years. In the study group, 58 individuals (52.3%) completed university education, 52 (46.8%) secondary education and one person (0.9%) primary education. All study participants were honorary blood donors with different donation terms: 31 respondents (27.9%) donating for at least 5 years, 17 respondents (15.3%) for at least 10 years, 13 (11.7%) for 15 years, 12 (10.8%) for more than one year, 11 (9.9%) for less than one year, 11 (9.9%) for at least 4 years, 9 (8.1%) for at least 2 years and 7 (6.3) for 3 years. In the study group, 59 participants (53.2%) held one or more of the Distinguished Honorary Blood Donor decorations. We used purposive sampling technique, using special honorary blood donor groups in social networks. Participation in the study was voluntary and failed to entail any material benefits; additionally, the respondents were free to withdraw from the study at any time.

2.2 Procedure and materials

In the study, three scales were used: [1] short form of The Empathy Quotient (SSIE)(EQ-Short)(Wakabayashi et al., 2006) in the Polish adaptation of Jankowiak- Siuda et al. (2017), [2] Heartland Forgiveness Scale (HFS)(Thompson et al. 2005) in the Polish adaptation of Kaleta, Mróz and Guzewicz (2016), and [3] Satisfaction With Life Scale-SWL (Diener et al., 1985) in the Polish adaptation of Juczyński (2001).

[1] EQ-Short consists of 22 items. They are related to the recognition of thoughts or feelings of and affective reactions to other people (Jankowiak- Siuda et al. 2017). The respondent's task is to respond as quickly as possible to the items on a four-point Likert-type scale ("definitely yes", "rather yes", "rather no", "definitely no"). Cronbach's alpha for the current study was 0.83.

[2] HFS is a multidimensional tool measuring dispositional forgiveness, consisting of 18 items - 9 positive and 9 negative regarding responses to negative situations, resulting

from one's actions and those of other people and circumstances independent of human factors rated by respondents on a 7-point Likert-type scale (1 – almost always false, 7 – almost always true) (Kaleta, Mróz, Guzewicz, 2016). Cronbach's alpha for the current study was 0.75.

[3] SWLS scale refers to the cognitive assessment of life satisfaction (Juczyński, 2001). It consists of 5 items. Respondents use a 7-point Likert scale to indicate their agreement with the statements, thus assessing their level of life satisfaction (1- completely disagree, 7- completely agree). Cronbach's alpha for the current study was 0.90.

The study was conducted remotely via the Google Forms platform.

Statistical analyses were performed using IBM SPSS version 26 software with PROCESS (Hayes, 2017).

3. Results

First, Pearson's r- correlation coefficients were calculated for the study variables. The results are shown in Table 2.

Table 2. r-Pearson correlation coefficients for the variables under study

	1	2	3	4	5	6	7	8	9	10	11
1. HFS	-										
2. Self	.641**	-									
3. Others	.639**	.530**	-								
4. Situations	.605**	.516**	.553**	-							
5. Self	.634**	.128	.067	.095	-						
6. Others	.714**	.231*	.263**	.139	.658**	-					
7. Situations	.707**	.229*	.183	.172	.587**	.527**	-				
8. SWLS	.433**	.235*	.329**	.268**	.269**	.200*	.421**	-			
9. Empathy	.304**	.183	.325**	.430**	.087	.065	.103	.174	-		
10. Ammount of donated blood	.159	-.023	-.003	.043	.165	.182	.242*	.256**	-.056	-	
11. Intership in donating blood	.229*	-.042	-.019	.101	.263**	.214*	.292**	.275**	.034	.638**	-

** . Correlation significant at the level of 0.01 (two-sided).

* . Correlation significant at the level of 0.05 (two-sided).

Source: author's own study

The correlation results showed statistically significant relationships between the general disposition to forgive and all of its components, as well as life satisfaction, the

empathy quotient, and term of blood donation. Term of donation also showed a statistically significant correlations with life satisfaction and negative components of forgiveness. Life satisfaction displayed a significant correlation with all components of forgiveness. As regards the empathy quotient, the analysis only confirmed the relationship with general forgiveness and with positive disposition to forgive others and situations.

The next step involved a linear regression analysis in order to explain how life satisfaction and forgiveness explain empathy. The results are shown in Table 3:

Table 3. Linear regression analysis for empathy quotient, life satisfaction and disposition to forgive as predictors

Step/Model	B	SE	β	t	p	R^2	ΔR^2	
11	Gender	-3.241	1.580	-.194	-2.052	.043	.040	.022
	Age	.049	.087	.053	.567	.572		
2	Gender	-3.438	1.563	-.205	-2.199	.030	.072	.046
	Age	-.014	.092	-.015	-.148	.883		
	SWLS	.223	.116	.193	1.933	.056		
3	Gender	-3.696	1.507	-.221	-2.452	.016	.148	.116
	Age	-.078	.091	-.085	-.863	.390		
	SWLS	.096	.119	.083	.805	.423		
	HFS	.150	.049	.315	3.072	.003		

Source: author's own study

In order to check how the dependent variable is explained by predictors, a stepwise method was used. In the first step, age and gender were entered, explaining empathy in 2%; in the second step, the SWLS score was entered, showing that life satisfaction together with age and gender explains empathy in 4%; in the third step, the total HFS score was entered, which, compared to step two, increased the percentage of explaining the variance to 11%.

The next step was linear regression analysis for the empathy quotient, using two dimensions of forgiveness as predictors - reduced unforgiveness (N scale) and positive forgiveness (P scale); the results are shown in Table 4.

Table 4. Regression analysis for empathy quotient with differentiated predictors- positive and reduced unforgiveness

Model	B	SE	β	t	p	R^2	ΔR^2	
1	P-SCALE	.307	.071	.383	4.326	.000	.147	.139
2	N-SCALE	.068	.065	.101	1.060	.292	.010	.001

Source: author's own study

Regression analysis using the positive and negative dimension of forgiveness revealed that positive forgiveness had a greater, statistically significant role in explaining empathy, explaining 14% of the variance.

In the next step, mediation analysis using the PROCESS macro (Hayes, 2018) was conducted to check whether the general disposition to forgive plays a mediating role in explaining the empathy quotient by life satisfaction; for this purpose, model no. 4 was selected:

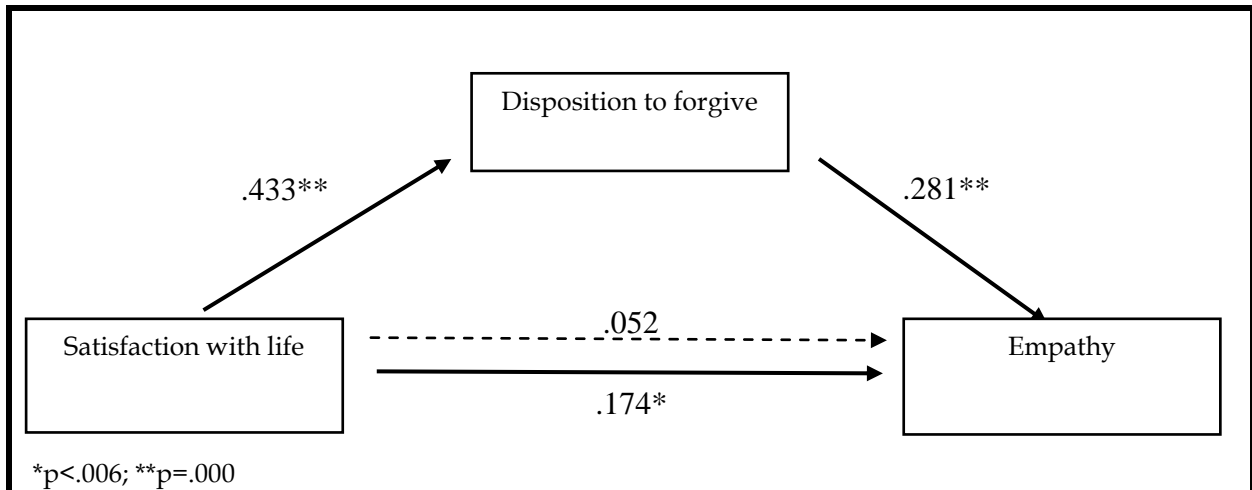


Fig.1. A simple mediation model (4) of the effect of life satisfaction on the empathy quotient involving the mediating role of the disposition to forgive.

Source: author's own study

The model used to explain the outcome variable with the independent variable is statistically significant, $F(2,108) = 5.632$; $p < 0.005$ and explains 9% of the variance. The results indicate that life satisfaction enhances the disposition to forgive (path a- $B = .43$; $t = 5.018$, 95%CI [.636; 1.467], $p = 0.000$), and the disposition to forgive enhances empathy (path b- $B = .28$, $t = 2.768$, $p = 0.006$, 95%CI [0.038; 0.230]). Multiple mediation analyses showed that the total indirect effect of life satisfaction on empathy via forgiveness was significant 0.141 (95%CI [0.032; 0.273]). The total effect of life satisfaction of forgiveness $B = .17$ $p < 0.06$ (statistical trend) was reduced to nonsignificant with the inclusion of the mediator (the direct effect $B = .05$, $p = .61$).

Next, gender differences in relation to study variables were analyzed, however the analysis using non-parametric tests failed to reveal any significant differences between women and men.

4. Discussion

The aim of the present study was to examine the relationship between life satisfaction, forgiveness and the empathy quotient, the degree to which life satisfaction and

forgiveness can explain empathy and the mediating role of forgiveness between life satisfaction and empathy. In addition, the study was intended to check whether there is any relationship between the term of blood donation and volume of donated blood, and the level of life satisfaction and the empathy quotient.

The findings partially confirmed hypothesis H1, showing statistically significant and positive relationships between all factors of (positive and negative) forgiveness with the level of life satisfaction and the general forgiveness with the empathy quotient. Moreover, the highest correlation coefficients of forgiveness and life satisfaction, apart from the general forgiveness, were found for positive forgiveness of others (strangers) and negative forgiveness of situations. This result is confirmed by the study of Kaleta and Mróz (2018), which found a relationship between forgiveness and life satisfaction, and the key role that forgiveness plays in explaining life satisfaction (Kaleta, Mróz, 2018). Based on the justification given, hypothesis H1b can also be considered confirmed. As regards hypothesis H1a, no statistically significant correlation was found between life satisfaction and level of empathy. Conclusions drawn from the obtained results may indicate that the respondents may show greater forbearance and understanding for others, which was confirmed by the correlation between general forgiveness, positive forgiveness of others and of situations, which may in a way confirm findings obtained in the study by Farrow et al. (2000) and serve as the starting point for further neuropsychology research (Farrow et al., 2000). Another study by Davis and Gold (2011) showed a strong correlation between forgiveness and empathy, which may suggest that the readiness to forgive transgressions may result from empathic motives and, on the other hand, empathy itself may be strengthened by forgiveness.

In the case of hypothesis H2, it has been shown that the level of disposition to forgive together with perceived life satisfaction jointly explain empathy, which may serve as confirmation of the hypothesis. This relationship is substantiated by the previously cited findings of Ye et al. (2019), which showed strong relationships between empathy, forgiveness and perceived life satisfaction (Ye et al. 2019). In the case of hypothesis H2a, it can also be considered confirmed - regression analyses conducted separately for the positive and negative dimensions of forgiveness, showed that positive forgiveness explains the level of empathy to a significantly greater extent.

For hypothesis H3, mediation analysis revealed that the disposition to forgive plays a mediating role in the relationship between life satisfaction and empathy. That means that forgiveness may significantly enhance life satisfaction, which may also be relevant to empathy levels. Confirmation of this relationship can be found in a study by Liu et al. (2013), which found that forgiveness has an important mediating role in the relationship of taking another's perspective and life satisfaction.

As regards hypothesis H4, no statistically significant gender differences were found for the study variables. This result is supported by the study of Aparicio et al. (2019), which showed no gender differences the level of empathy. As regards forgiveness, our results were also confirmed in the study by Otalvaro et al. (2017), which although showed a greater tendency among women to forgive themselves than among men to forgive others, however failed to reveal a statistically significant difference between the two groups (Otalvaro et al. 2017). As regards life satisfaction, absence of differences between women and men can be partially supported in a study by Joshanloo (2018), which included a group of 952,739 people representing 150 countries, and indicated only small gender differences in this respect (Joshanloo, 2018).

Hypothesis H5 was partially confirmed. The results showed statistically significant relationships between the term of blood donation and overall forgiveness, all factors of negative forgiveness and level of life satisfaction. This relationship may mean that the long-term nature of donations extended over an increasing number of years may enhance life satisfaction through the awareness of helping others, and it may be considered as another hypothesis for a longitudinal study.

The results also suggest that forgiveness and life satisfaction, which may increase along with subsequent regular donations, may enhance empathy among blood donors.

Limitations

The presented study had its limitations and shortcomings. The main shortcoming may have been a small sample and an uneven gender ratio within the sample. Another important limitation was the way the study was conducted - remotely, and the way the study participants were recruited - through membership in honorary blood donor groups in social media. Another shortcoming may also have been the tool used to measure the level of empathy; future research could use multidimensional tools that take into account other levels of empathy.

The limitations however, do not necessarily interfere with the interpretation and implications of the study and the results obtained, which may serve as the starting point for further research in voluntary blood donors. Future research could include, for example, longitudinal studies to investigate the relationship between longer-term blood donation and life satisfaction indicated in the results of this study. Other research proposals could also include measuring health behaviors in a group of blood donors in relation, for example, to life satisfaction or altruism. Comparative studies in the above-mentioned areas between blood donors and non-donors may also prove interesting. It might also be interesting to investigate the levels and types of motivation involved in becoming a blood donor.

Voluntary blood donors appear to be a particularly interesting group to researchers as the decision to donate blood and to regularly undergo the donation process seems to be a psychologically interesting initiative. Further research in this group of respondents may provide many useful implications and ideas for institutions promoting such activities, which, may contribute to the increase in the number of voluntary blood donors and consequently to a greater blood supply for medical purposes.

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Polish adaptation The State Self-Forgiveness Scale

Polska adaptacja The State Self-forgiveness Scale

- Skali Epizodycznego Przebaczenia Sobie¹

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Abstract: The aim of the reported study was to carry out adaptation of The State Self-Forgiveness Scale (Wohl et al., 2008). The instrument measures self-forgiveness of a specific transgression referring to the self or to another person. It consists of 17 items divided into two subscales: one related to self-forgiving feelings and actions, and the other to self-forgiving beliefs. The sample consisted of 444 participants (M age=27.8, SD=9.9). In order to determine psychometric properties of the scale, exploratory factor analysis and confirmatory factor analysis were conducted (RMSEA 0.048, GFI 0.924, PCLOSE 0.556). To determine reliability of the measure, Cronbach's alpha (ranging from 0.80 to 0.86) and McDonald's omega (ranging from 0.79 to 0.86) were calculated. Internal consistency was examined using the Heartland Forgiveness Scale. The results allow to consider The State Self-Forgiveness Scale as a measure having good psychometric properties. The scale is recommended to be used to measure self-forgiveness both in scientific research and therapeutic programmes.

Keywords: self-forgiveness, Polish adaptation, The State Self-Forgiveness Scale

Abstrakt: Celem przedstawionych badań była adaptacja The State Self-Forgiveness Scale (Wohl i in., 2008) – Skali Epizodycznego Przebaczenia Sobie. Skala służy do pomiaru przebaczenia sobie konkretnej krzywdy, która dotyczy własnej osoby lub innych. W skład skali wchodzi 17 itemów tworzących dwie podskale określające uczucia i zachowania, a także przekonania wobec siebie mające świadczyć o przebaczeniu sobie. W badaniu udział wzięły 444 osoby (wiek M=27,8, SD=9,9). Dla określenia właściwości psychometrycznych została wykonana zarówno eksploracyjna analiza czynnikowa, jak i konfirmacyjna analiza czynnikowa (RMSEA 0,048, GFI 0,924, PCLOSE 0,556). W celu określenia rzetelności obliczono alfy Cronbacha (od 0,80 do 0,86) oraz omegę McDonalda (od 0,79 do 0,86). Oceniono również trafność wewnętrzną przy użyciu Skali Przebaczenia Heartland. Uzyskane wyniki pozwalają na uznanie Skali Epizodycznego Przebaczenia Sobie jako narzędzia o dobrych właściwościach psychometrycznych. Użycie skali rekomendowane jest w przypadku oceny przebaczenia sobie zarówno w badaniach naukowych, jak i praktyce psychologicznej.

Słowa kluczowe: przebaczenie sobie, polska adaptacja, Skala Epizodycznego Przebaczenia Sobie

1. Introduction

Self-forgiveness refers to transgressing against the self or against another person. According to this approach to self-forgiveness, a transgressor can be an offender and victim

¹ Artykuł w języku polskim dostępny jest na stronie:
<https://www.stowarzyszeniefidesetratio.pl/Presentations0/2021-4Mroz2.pdf>

at the same time. A similar dependence is true for a transgression. The transgression may relate to the transgressor or to another person being a victim. Doing a wrong to oneself may take place when, e.g. through abuse of psychoactive substances, the addicted person will damage their health, or as a result of a careless and risky action, he or she will suffer a loss of, e.g. his or her physical fitness, money or any other item being his or her property. Doing a wrong to another person may similarly involve self-forgiveness. This may happen when a person assumes responsibility for what had happened, feeling as an offender causing hurt to another person; for instance, when someone caused a road accident in which third parties were injured, or damaged a marital relationship as a result of adultery or making wrong decisions. A common denominator of the above-mentioned events is self-awareness involving self-condemning emotions, such as guilt and shame. In such a case, self-forgiveness is a possible strategy of coping with these emotions and it refers to conceptualizing forgiveness as an emotion-focused coping strategy and re-focus on positive values and regaining self-esteem (Griffin, Worthington, Davis, Hook, Maguen 2018).

1.1. Self-forgiveness - conceptualization

The end of the twentieth century has marked the beginning of empirical interest in psychology of forgiveness, including forgiveness of others and of oneself (Enright, 1996). One of the earliest definitions of self-forgiveness was provided by Enright (1996: 155) who described it as “a willingness to abandon self-resentment in the face of one's acknowledged objective wrong, while fostering compassion, generosity, and love toward oneself”. Enright's approach is focused on self-forgiveness as a process. During the entire process of self-forgiveness, one gradually discovers self-compassion, accepts responsibility for the committed wrong and takes actions intended to minimise consequences of a transgression and compensate for the wrong. Additionally, the person forgiving oneself is dealing with transformation of guilt into a more self-accepting attitude (Windsor, 2017).

In another approach represented by Dillon (2001), self-forgiveness is perceived as entailing the release of negative feelings directed at oneself and replacing them with self-respect in the context of the committed wrongs. This is consistent with a hedonic path to self-forgiveness presented by Woodyatt and her colleagues (Woodyatt et al., 2017). Self-forgiveness conceptualized in this manner assumes that overcoming negative emotions and thoughts can lead to well-being (Pandey et al., 2020). Self-forgiveness is possible owing to eliciting self-compassion. This is ensured by therapeutic interventions aimed at increasing self-forgiveness, decreasing self-criticism or proneness to shame or guilt (Germer and Neff, 2019).

A shortcoming of this approach to self-forgiveness is that one can easily reduce negative emotions, which consequently may decrease motivation to assume responsibility

for the committed wrong. This is confirmed in the study by Fincham and May (2020) who found that individuals with high level of self-forgiveness as conceptualized in the hedonic approach were less empathic, and more prone to blame their victims by showing anger and suggesting that their victims' responses are exaggerated. Woodyatt (2017) pointed to the possibility to conceptualize self-forgiveness in relation to Eudaimonism. This approach focuses on construing self-forgiveness as entailing taking responsibility for committed wrongs, recognition of one's improper actions and coping with the accompanying negative emotions. According to Woodyatt and her colleagues (2017), this is connected with social-moral identity resulting from the need to believe that one is a good person and despite the offence, he or she continues to belong to a given group.

The authors of the adapted The State Self-Forgiveness Scale (Wohl, DeShea and Wahkinney, 2008) on the other hand, defined self-forgiveness as a positive shift in feelings, actions and beliefs about oneself. This conceptualization of self-forgiveness is based on the approach to forgiving others developed by McCullough (2009), where positive affect to the wrongdoer resulted in a higher propensity to forgive. What is more, self-forgiveness is associated with decreased rumination, lower level of guilt and shame, self-contempt, if not self-repulsion or self-punishment (Wohl et al., 2008).

1.2. Positive and negative outcomes of self-forgiveness

According to Judeo-Christian beliefs, and within the field of philosophy, self-forgiveness is presented as responsibility, moral bond with other people and commitment to change, therefore as something positive (Webb, Bumgarner, Conway-Williams, Dangel, Hall, 2017) In psychology, the ability to forgive oneself is associated with admitting to actions contrary to one's own standards and with decreased guilt, shame, self-contempt or self-punishment (Webb et al., 2017). It should be noted, that one cannot speak of self-forgiveness without accepting full responsibility for an action appraised as inappropriate. Otherwise, we are dealing with pseudo-forgiveness.

Pseudo self-forgiveness refers, among others, to such processes as excusing oneself from the wrongdoing, denying or distracting responsibility for the committed wrong.

The approach in question allows to avoid negative emotions, reflections on the committed offence, or engaging in reconciliation (Woodyatt, Wenzel, 2013; Prabhakar et al., 2020). True self-forgiveness on the other hand, is a difficult process involving acceptance of one's responsibility for the transgression and cognitive transformation of guilt-related issues. This favours emergence of pro-social changes in one's behaviour, which enhances reconciliation, or other beneficial actions, such as abandonment of the wrongdoing.

Researchers investigating self-forgiveness issues point to the fact that in some situations self-forgiveness may improve one's well-being and one's self-esteem, but in other it may deteriorate the welfare (Wohl, Thompson, 2011).

Interestingly, numerous studies have shown that self-forgiveness may have adverse effect on human behaviour. This is, among others, due to emotional relief which diminishes one's motivation to change one's actions. In the study conducted in a group of tobacco smokers, Wohl and Thompson (2011) asked participants questions about their assessment of the harm caused by smoking, whether they forgive themselves and whether they are ready to quit smoking. The results showed that the more smoking was assessed as harmful, the more the respondents were ready to quit smoking. When self-forgiveness was included however, it turned out that the more forgiving of smoking they were, they reported to be less ready to quit smoking. In another study examining the relationship between self-forgiveness and procrastination, self-forgiveness of postponing execution of a given task was associated with lower level of procrastination of a similar task in the future. Self-forgiveness through reduction of negative affect decreased procrastination, however only when procrastination before the first task was assessed as relatively high (Wohl, Pychyl and Benett, 2010).

On the other hand, research examining relationships between self-forgiveness and health have pointed to favourable impact of self-forgiveness. In the study by Liao and Wei (2015), self-forgiveness showed a negative association with perceived stress and symptoms of depression among students. Self-forgiveness conceptualized as emotion-focused coping may be helpful in reducing guilt or discordance emerging as a result of the experienced discrepancy between one's personal values and actual actions (Davis et al., 2015).

Therefore, self-forgiveness may bring positive effects, but it can also serve as a pretext to harm others or oneself again (Peterson, 2017).

1.3. Measuring self-forgiveness

Self-forgiveness can be measured as dispositional and state forgiveness. Dispositional self-forgiveness refers to the way an individual perceives himself or herself as a forgiving person, without relating to a specific transgression. Therefore, it is a proneness, trait determining acting, thinking and feeling irrespective of time and type of event, showing how self-forgiving a given person finds himself or herself to be. State self-forgiveness on the other hand, refers to forgiveness of self for a specific wrong that occurred in specific time. Empirical studies have used a number of measures to determine the level of dispositional or state self-forgiveness.

Two scales measuring disposition to forgive including subscales measuring self-forgiveness were adapted onto Polish grounds; these are the Heartland Forgiveness Scale (Kaleta, Mróz, Guzewicz, 2016) and The Forgiveness Scale developed by Toussaint and

colleagues and adapted by Charzyńska and Heszen (2013). The Heartland Forgiveness Scale is based on the cognitive concept referring to forgiveness as a disposition to transform negative thoughts, feelings and actions into neutral or positive ones (Thompson et al., 2005). Polish version of the HFS scale (Kaleta, Mróz, Guzewicz, 2016) arrived at a different structure than the original measure. Each of the original subscales, i.e. forgiveness of self, others, and of situations beyond anyone's control was further divided into two scales: positive scale - referring to positive feelings, thoughts and actions toward the transgressor, and a scale of reduced unforgiveness referring to minimizing negative emotions, attitudes and actions toward oneself, others and circumstances. Psychometric properties of the scale, with Cronbach's alpha ranging from 0.50 and 0.81 depending on specific subscales, allow to use it as a reliable measuring tool.

Another scale measuring forgiveness adapted by Charzyńska and Heszen (2013) includes three subscales: forgiveness of oneself, forgiveness of others and feeling forgiven by God. Just like in the case of HFS, the structure of the measure differs from the structure of the original instrument (Toussaint et al., 2001). The seeking forgiveness subscale was removed from the Polish version, referring to taking the initiative to being forgiven and to forgive. In the Polish instrument, the self-forgiveness scale includes two items, whereas self-forgiveness is conceptualized as a disposition to release oneself from unpleasant emotions, e.g. guilt for the committed wrongs. The Polish scale has good psychometric properties - Cronbach's alpha ranged from 0.65 to 0.91 depending on the subscale.

Regrettably, there is no Polish instrument available measuring solely self-forgiveness, both as dispositional and state self-forgiveness.

Polish researchers have used, among others, the Differentiated Process Scale of Self-Forgiveness (Woodyatt, Wenzel, 2013). The scale measures disposition to forgive oneself and includes three subscales: self-punitiveness - 4 items, pseudo self-forgiveness - 3 items and genuine self-forgiveness - 3 items. The original instrument had satisfactory psychometric properties pointing to a three-factor model: Cronbach's alpha for the self-punitiveness subscale was 0.85, for pseudo self-forgiveness 0.81 and for genuine self-forgiveness 0.85.

Another scale conceptualizing self-forgiveness as a moral virtue and measuring self-forgiveness of a specific transgression is the Enright Self-Forgiveness Inventory (Kim, Volk, Enright, 2021). ESFI includes six subscales measuring positive and negative affect toward the self, positive and negative thoughts toward the self, and positive and negative action toward the self. In addition, the scale features a five-item scale for measuring pseudo self-forgiveness.

State self-forgiveness can also be measured using The State Self-Forgiveness Scale (Wohl et al., 2008). It is a 17-item scale measuring self-forgiving feelings, actions and beliefs. This paper reports on works on the Polish adaptation of this scale. So far as measuring dispositional self-forgiveness in Polish is possible using the subscales of the Heartland

Forgiveness Scale (Kaleta, Mróz, Guzewicz, 2016) or Toussaint's Forgiveness Scale (Charzyńska, Heszen, 2013), no instrument measuring state (self)forgiveness available in Polish - TRIM (Kossakowska, Kwiatek (2017), as well as EFS and DTFS (Mróz, Kaleta, Sołtys, 2020) offers such subscales. Therefore, it was concluded that adaptation of the scale measuring state self-forgiveness will enable development of research on forgiveness in the Polish population.

While developing The State Self-Forgiveness Scale, Wohl and colleagues (2008) assumed that it is necessary to create an instrument measuring self-forgiveness of a specific transgression. SSFS is focused on the self-referent processing. The respondent refers to his or her own feelings, actions and beliefs about themselves in the context of specific offences.

The authors referred their observations to earlier research and theoretical approaches, e.g. to McCullough (2009) which showed that positive affect to the wrongdoer induced higher probability of forgiving the wrong. Similarly beneficial attitudes to the self were to provide grounds for self-forgiveness of a specific transgression (Wohl et al., 2008).

The scale consists of 17-items including two subscales: Self-forgiving feelings and action (SFFA) and Self-forgiving belief (SFB). In the original version, Cronbach's alpha for SFFA subscale was 0.86, whereas for SFB 0.91 (Wohl et al., 2008).

2. Aim of the study

The aim of the study reported in the paper was to determine psychometric properties of the Polish version of The State Self-Forgiveness Scale (Wohl et al., 2008). The original instrument has good psychometric properties and includes two subscales: Self-forgiving feelings and actions and Self-forgiving beliefs.

3. Method

3.1. Participants

The sample included 444 participants (295 women, 147 men, 3 individuals indicated their gender as 'other'). Mean age was 27.80 years (SD=9.92), the oldest participant being 62 and the youngest 18 years old. The study was conducted on-line using an electronic questionnaire created via Google Forms. Link to the questionnaire was uploaded on different social media forums. The study was carried out during the COVID-19 pandemic, therefore it was not possible to conduct it in stationary conditions. Participants were informed about the study being conducted on an anonymous basis and about possibility to withdraw from the study at any time. They were asked to recall a transgression from the past in which they were the transgressor. In the questionnaire, the respondents did not provide any details of the recalled transgression.

3.2. Measures

Two measures were used in the study.

The State Self-Forgiveness Scale (SSFS) (Wohl et al., 2008). Respondents rate their responses on a 4-item Likert scale, where 1 means “not at all”, and 4 means “completely”. The scale consists of 17 items divided into two subscales. The first scale, Self-forgiving feelings and actions, evaluates one’s feelings and actions following the transgression. It is composed of 8 items (4 of which need to be re-encoded). The second scale, Self-forgiving beliefs, consists of 9 items evaluating self-forgiving beliefs following the transgression. Psychometric properties of the scale are presented in the Results section.

The Heartland Forgiveness Scale (HFS, Thompson et al., 2005; Kaleta, Mróz, Guzewicz, 2016). HFS is a multidimensional self-report measure used to evaluate dispositional forgiveness. Participants rate their responses on a 7-point scale ranging from 1 (almost always false of me) to 7 (almost always true of me). The scale has 18 items. The original version of the scale includes three subscales, whereas the Polish version has a different structure. Results obtained during the exploratory and confirmatory factor analyses have shown that the hierarchical nine-factor model exhibited the best fit. Ultimately, the scale includes two major subscales: Positive Forgiveness (benevolent thoughts, feelings and actions) and Reduced Unforgiveness (reducing hostile thoughts, feelings and actions). Each subscale features three additional subscales measuring forgiveness of others, of self and of situations beyond anyone’s control. The higher the score, the more forgiving a person tends to be. Cronbach’s alpha (internal reliability) ranged from 0.70 to 0.81.

3.3. Statistical analysis

The State Self-Forgiveness Scale was translated into Polish by three independent translators. To determine psychometric properties of the scale, the authors used IBM SPSS software (exploratory factor analysis, Pearson’s *r*), OMEGA macro to calculate reliability of the scale and AMOS macro (confirmatory factor analysis).

4. Results

4.1. Factor structure of the State Self-Forgiveness Scale

We have assessed the factor structure of the Polish version of SSFS. Participants were randomly divided into two groups, which is consistent with the assumption not to make too many calculations in the same sample (van Prooijen, van der Kloot, 2001). Exploratory factor analysis was conducted for results obtained in the first group. Upon consideration of the Kaiser criterion and the scree plot, a two-factor structure was obtained presenting (1) Self-forgiving feelings and actions and (2) Self-forgiving beliefs. The results are presented in Table 1. Next, a confirmatory factor analysis was conducted, using the results obtained in the

second group ($\chi^2 = 352.716$, $df=118$, $p<.001$). The goodness-of-fit indicators showed that the model including two subscales presented an adequate fit to the data: RMSEA 0.048, GFI 0.924, PCLOSE 0.556 (Bedyńska, Książek, 2012; Januszewski, 2011). PCLOSE indicator was above 0.05, which as pointed out by Januszewski (2011), provides particularly significant information about the goodness-of-fit when using CFA. Since the model with two subscales exhibited satisfactory psychometric properties, and the assumption was to confirm the original version, only one model was tested.

Table 1. Exploratory factor analysis

item		Factor 1SFFA	Factor 2SFB
	I consider what I did that I was wrong, I ...		
1	...feel compassionate toward myself	.88	
2	... feel rejecting of myself (R)	.81	
3	...feel accepting of myself	.79	
4	... feel dislike toward myself (R)	.74	
5	... show myself acceptance	.76	
6	... show myself compassion	.79	
7	...punish myself(R)	.58	
8	... put myself down (R)	.62	
	As I consider what I did that was wrong. I believe I am ...		
9	... acceptable.		.87
10	... Okey		.89
11	... awful (R)		.68
12	... terrible (R)		.79
13	... decent		.82
14	... rotten (R)		.74
15	...worthy of love		.60
16	... a bad person (R)		.74
17	... horrible (R)		.81
KMO=,825; $\chi^2=2062,80$; $p=,001$			

Reliability of the State Self-Forgiveness Scale and both subscales was evaluated using Cronbach's alpha and McDonald's omega. Cronbach's alpha for the total SSFS was 0.86, for the Self-forgiving feelings and actions subscale 0.80 and for the Self-forgiving beliefs subscale 0.85. McDonald's omega for the total SSFS was 0.86 for the Self-forgiving feelings and actions subscale 0.79 and for the Self-forgiving beliefs subscale 0.84.

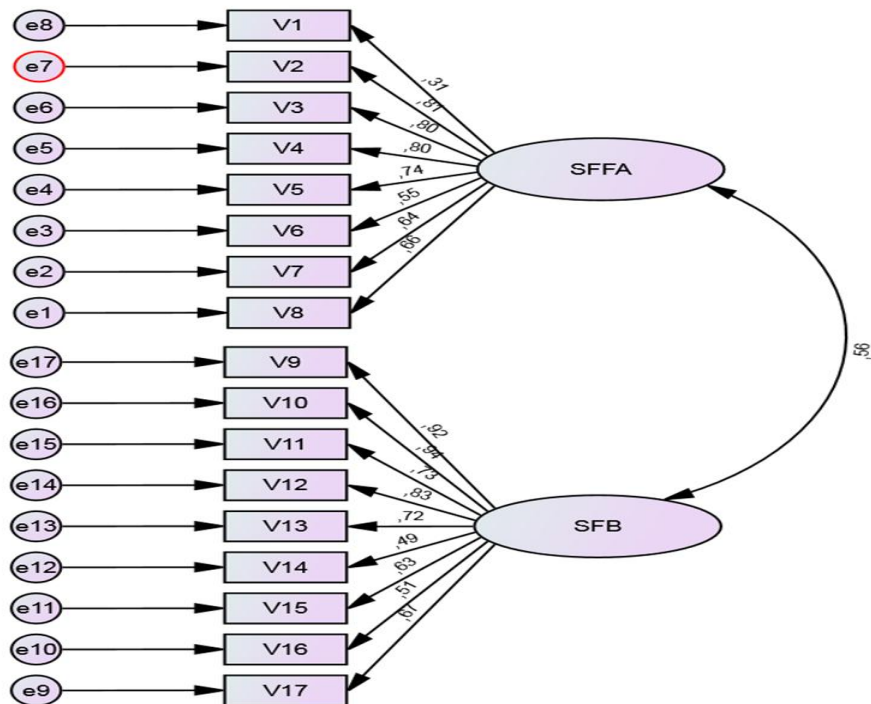


Fig. 1. Results of confirmatory factor analysis of The State Self-Forgiveness Scale; SFFA Self-forgiving feelings and actions; SFB Self-forgiving beliefs.

4.2. Internal consistency

The Heartland Forgiveness Scale (Polish adaptation by Kaleta, Mróz, Guzewicz, 2018) was used to evaluate internal reliability of SSFS. The results of correlations between the scales are presented in Table 2. Obtained results show that both SSFS subscales - Self-forgiving feelings and actions and Self-forgiving beliefs were positively associated with all HFS subscales.

Table 2. Correlations between the State Self-Forgiveness Scale and the Heartland Forgiveness Scale

	2	3	4	5	6	7	8	9	10	11
1 Self-forgiving feelings and actions	.45**	.60**	.48**	.45**	.21**	.48**	.49**	.56**	.13**	.47**
2 Self-forgiving beliefs	1	.42**	.29**	.29**	.16**	.25**	.39**	.42**	.14**	.33**
3 Total HFS		1	.79**	.65**	.56**	.71**	.84**	.72**	.54**	.70**
4 Positive forgiveness			1	.86**	.69**	.86**	.34**	.33**	.18**	.27**
5 Positive self-forgiveness				1	.36**	.70**	.23**	.31**	.01	.22**
6 Positive forgiveness of others					1	.36**	.25**	.14**	.34**	.11*
7 Positive forgiveness of situations						1	.32**	.34**	.10*	.31**
8 Reduced unforgiveness							1	.82**	.68**	.84**
9 Reduced self-unforgiveness								1	.29**	.63**
10 Reduced unforgiveness of others									1	.33**
11 Reduced unforgiveness of situations										1

*p>0.05 **p>0.001

4.3 Self-forgiveness and age

In order to examine whether there are any relationships between age and self-forgiveness, Pearson’s correlation coefficient was calculated which showed no statistically significant differences.

Table 3. Correlation between age and the State Self-Forgiveness Scale

	Self-forgiving feelings and actions	Self-forgiving beliefs
Age	.06	.03

5. Discussion and Summary

Self-forgiveness is a difficult and complex construct, both in practical and empirical terms. Measurement and observation of multi-faceted psychological experiences, such as self-forgiveness, is difficult due to the nature of the process and references to different time frames, wrongs and individuals. Therefore, availability of multiple instruments and supporting constructs is very important, in order to be able to explore self-forgiveness in the most reliable manner.

Polish adaptation of The State Self-Forgiveness Scale involved evaluation of psychometric properties of the instrument in a number of steps. First, exploratory factor analysis was conducted, to identify the factor structure of the measure. It was found that, just like the original version, the measure includes two subscales corresponding to the Self-forgiving feelings and actions, and Self-forgiving beliefs. In order to obtain empirical confirmation of the model in the EFA, confirmatory factor analysis was conducted which confirmed the previously obtained structure.

The adapted State Self-Forgiveness Scale is a reliable instrument measuring self-forgiveness of a specific transgression, especially with regard to self-forgiving feelings and actions, and self-forgiving beliefs. This was confirmed by the values of Cronbach's alpha and McDonald's omega. The measure can be used in scientific research and applied in therapeutic practice to verify progress in achieving self-forgiveness, among others, in addiction treatment programmes.

The State Self-Forgiveness Scale has been used in multiple studies. For instance, in research among individuals abusing alcohol where it turned out that self-forgiveness measured using SSFS and preceded by an intervention enhancing self-forgiveness decreases guilt and favours sobriety (Scherer et al., 2011). Absence of self-forgiveness proved to be significantly related with anger among divorcees (Rhode-Brown, Rudestam, 2011).

It would be recommendable to revisit various fields of research where self-forgiveness proved to be significant for, e.g. romantic relationships (Pelucci, Paleari, Regalia, Fincham, 2013) or mental health (Pandey et al., 2020). Previous studies have shown that self-forgiveness is conducive to less intense symptoms of depression and anxiety (Pandey et al., 2020), or to satisfaction from the relationship with the partner in romantic relationships (Pelucci et al., 2013). Availability of the Polish instrument measuring state self-forgiveness will enable to conduct Polish research in this area, which until present has formed a considerable gap.

Limitations

The reported study has some limitations. First, there was no control over the transgression to which self-forgiveness was related. Although this intervention was intentional in order to demonstrate a more universal use of the adapted measure, control over the transgression would allow to determine whether the measure is reliable irrespective of the reason for the transgression. The fact that the study was conducted online is another limitation that prevented the control over authenticity of responses. It should be assumed however, that this form of research is becoming increasingly popular and that it allows to collect an extensive body of data likely to eliminate random responses.

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Specificity of the affective sphere of spouses with higher and lower levels of transgression

Specyfika sfery afektywnej małżonków o wyższym i niższym poziomie transgresji¹

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Abstract: Within the understanding of psychotransgressionism, personality is a network of five equipollent psychons: cognitive, instrumental, motivational, emotional and personal. The strength of the individual psychons lies at the basis of the tendency to undertake transgressive actions of a pro-development nature. In the presented research, we focused on the affective sphere of spouses as a manifestation of the functioning of one of the psychons – emotional. The analysis of the results obtained confirmed the assumed hypothesis. Spouses with a higher level of transgression were characterized by a greater positive affective shift than spouses with a lower level of transgression. The emotional climate brought into mutual relations by spouses with a higher level of transgression may foster building satisfying and stable marital relationships.

Keywords: psychotransgressionism, network theory of personality, the emotional psychon, positive affective shift

Abstrakt: W ujęciu psychotransgresyjnym osobowość stanowi sieć pięciu równoważnych psychonów, których zawartość determinuje jej funkcjonowanie. Siła poszczególnych psychonów leży u podłoża skłonności do podejmowania działań transgresyjnych mających charakter prorozwojowy. W prezentowanych badaniach skupiono się na sferze afektywnej małżonków jako przejawie funkcjonowania jednego z psychonów – emocjonalnego. Analiza uzyskanych wyników potwierdziła założoną hipotezę. Małżonkowie o wyższym poziomie transgresji charakteryzują się znacznie większym pozytywnym przesunięciem afektywnym, niż małżonkowie o niższym poziomie transgresji. Klimat emocjonalny wnoszony do wzajemnych relacji przez małżonków o wyższym poziomie transgresji może sprzyjać budowaniu satysfakcjonujących i stabilnych związków małżeńskich.

Słowa kluczowe: psychotransgresjonizm, sieciowa teoria osobowości, psychon emocjonalny, pozytywne przesunięcie afektywne

Introduction

Dynamic cultural changes impact the way of life and choices made by individuals. Widespread promotion of a culture of ensuring one's own pleasure (Hahne, 2004), single living or in open relationships (Walker, 2004) have caused that increasingly frequently the decision to enter into a marriage is delayed, which has resulted in an increase in the average

¹ Artykuł w języku polskim dostępny jest na stronie:

<https://www.stowarzyszeniefidesetratio.pl/Presentations0/2021-4Dako2.pdf>

age men and women get married. However, this increase is not always connected with increased psychological maturity to share one's life with someone (Bennett, 2017). A consequence of this is the quality of the marital relationships formed, which has been the subject of numerous studies (Cherlin, 2004; Carr et al., 2014; Goddard et al., 2016; Slatcher & Schoebi, 2017) and defined in various ways. The most often used terms include: marital success (Madison & Madison, 2013), marital happiness (Tsang et al., 2003), marital satisfaction (Bradley & Hojjat, 2016; Polenick et al., 2017), marital integration (Wojaczek, 2015), well-matched marriage (Gelain et al., 2013), and marriage permanence (Willoughby, 2015). An important element determining the quality of a marital relationship is the emotional sphere, which can be affected by many factors (Frye et al., 2020; Janik McErlean & Lim, 2020). One of them, within the understanding of psychotransgressionism, is a greater or lesser tendency of spouses to undertake transgressive actions (Dakowicz, 2014a).

1. Background

People undertake two different types of actions: protective and transgressive. The former are of a defensive or palliative nature, which means they protect from physical and psychological pain, and enable maintaining relative stability. In a marital relationship, this is exhibited through undertaking various household duties, and avoiding friction, misunderstandings and conflicts. A transgressive action consists of going beyond everyday reality and doing new things or in a new way (Dakowicz, 2015a). Most often it is related to recognition of emerging difficulties, searching for their causes and undertaking common steps to overcome them (Dakowicz, 2014b). Spouses want to change something in their relationship, expecting an improvement, a deeper relation, but they are also taking a risk that things could get worse. Telling a spouse about one's fears pertaining to the current situation may end in empathetic support and actual help or in an unpleasant experience of the problem being disregarded, misunderstood, or even indifference (Kimmes et al., 2015).

Undertaking any sort of action, specifically transgressive, within the marital reality depends on the spouses' personalities. Kozielecki (2007) suggest a new perception of personality as a network of five relatively permanent and equipollent psychological components, called psychons (cognitive, instrumental, motivational, emotional, and personal), which function as a whole cementing a sense of identity and enabling interaction with the environment. This approach is similar to the five-factor model by Costa and McCrae (1992), who reduced personality to five basic domains: neuroticism, extraversion, openness to experience, agreeableness, and conscientiousness.

In accordance with Kozielecki's network theory of personality, the cognitive psychon includes knowledge about their partner and marital life, among others, expanding the cognitive sphere without which it would be difficult to maintain closeness while facing life's

ups and downs (Gottman & Silver, 1999). The next psychon – instrumental – affects how spouses carry out everyday tasks and solve unusual problems. An important element of this psychon is intelligence, which is understood as the ability to handle new situations by referring to previous experiences using one's own cognitive processes (Sternberg, 1997). The motivational psychon is based on needs connected with functioning in the material world, cognitive, social, and internal spheres. These needs start a motivational process, determine the general direction and maintain it, as well as affect finishing undertaken thoughts or actions (Taormina & Gao, 2013). The emotional psychon consists of lasting neurophysiological and psychological systems generating emotional states, processes, affects and moods, which are accompanied by somatic changes, characteristic facial expressions and behaviors (Ekman, 1992; Parkinson, 2019). Presumably, positive rather than negative emotions play a greater role in transgressive acts, which Koziellecki calls “a positive affective shift” (2007, p. 135). The personal psychon is a deep neurophysiological, psychological, and spiritual structure, containing a person's existential and identity data (Różycka & Skrzypińska, 2011). These are encoded in conscious beliefs and almost inexpressible conscious states. The most important of these are a belief in (feeling of): one's own existence as a person and causative agent, affirmation of reality, and one's singularity, integrity, continuity, and uniqueness (Koziellecki, 2007).

The aim of the research is an attempt to define the relationship between transgression and the emotional sphere of spouses. Based on the assumptions of psychotransgressionism, it was assumed that the higher level of transgression of spouses would be accompanied by the greater power of the emotional psychon, expressed in the prevalence of positive emotional feelings over negative ones. There were formulated the following hypotheses:

H1: Spouses with a higher level of transgression are characterized by a predominance of positive emotional connotations than spouses with a lower level of transgression.

H2: Spouses with a lower level of transgression are characterized by a predominance of negative emotional connotations than spouses with a higher level of transgression.

This study, using the psychotransgressive approach, was of an explorative nature, enabling – due to the obtained results – determining possible further directions of detailed research into factors affecting the quality of a marital relationship.

2. Method

Selection of the studied marriages, measurement techniques of transgression level and the affective sphere of spouses were tied to defined operational assumptions taking into account the psychotransgressive approach (Dakowicz, 2015b).

In order to collect a research material from fairly homogeneous group there were taken criteria, which allows spouses to take a part in. The study included 200 couples in their

first formal marriage, with a minimum of 5 years duration, with secondary education or higher, who were professionally active, and performed parental functions. On the basis of the results obtained using the Transgression Scale (Studenski, 2006), we found 30 wives with a higher level of transgression (WHT - min. result 64, max. 86), 30 husbands with a higher level of transgression (HHT - min. result 66, max. 81), 30 wives with a lower level of transgression (WLT - min. result 27, max. 44), and 30 husbands with a lower level of transgression (HLT - min. result 26, max. 45).

Table 1. Characteristics of the studied spouses

Selected characteristics		Wives with higher level of transgression (N=30)	Husbands with higher level of transgression (N=30)	Wives with lower level of transgression (N=30)	Husbands with lower level of transgression (N=30)
Transgression level		M SD 70.1 5.9	M SD 71.9 4.2	M SD 39.9 4.2	M SD 39.7 4.7
Age		35.5 years	35.9 years	37.5 years	38.9 years
Education	higher	25 (83.3%)	27 (90%)	22 (73.3%)	16 (53.4%)
	secondary	5 (16.7%)	3 (10%)	8 (26.7%)	14 (46.6%)
Marriage duration		11.4 years	10.8 years	13.5 years	13.5 years
Number of children	one	15 (50%)	9 (30%)	13 (43.3%)	9 (30%)
	two	11 (36.7%)	16 (53.4%)	13 (43.3%)	9 (30%)
	three	4 (13.3%)	3 (10%)	3 (10%)	11 (36.7%)
	four	0	1 (3.3%)	1 (3.3%)	1 (3.3%)
	five	0	1 (3.3%)	0	0

The Transgression Scale, developed by Studenski (2006) in accordance with Koziellecki's (2007) concept of psychotransgressionism, quantifies the level of transgression through self-described participation of the studied spouses in the realization of transgressive aims. It contains 23 statements that the studied spouses respond to obtaining a specific number of points, which is a sum of choices made for each statement. These choices included one of five variants: definitely yes (4 points), yes (3 points), difficult to say (2 points), no (1 point) and definitely no (0 points). Reversed scoring applies to three statements. The conducted factor analysis of the contents of individual statements found four types of transgressive actions: 1) focus on dominating over others as well as broadening one's own rights and influences; 2) innovation used in designing new solutions as well as determination in realizing own goals; 3) motivation to improve competences, including knowledge, skills and experiences; 4) courage to undertake new tasks that are difficult and

risky. The high psychometric properties of the scale along with the high convergence of content contained in isolated factors with transgressive actions prove that it is a fitting tool for measuring transgressionism (Studenski, 2006). The specificity of the affective sphere was defined using the semantic differential scale (Rubin & Babbie, 2008), which enabled spouses to express their personal emotional connotations in reference to twelve concepts connected to four spheres of their lives: general existence (i.e., health), family of origin (i.e., mother), current family (i.e., child), and work (i.e., salary). The studied spouses had the task of marking on a seven-grade scale how they associate statements between extreme positive and negative terms (for example, warm - cold) in their subjective feelings. To avoid automatic responses (all positive or all negative), the individual measures were presented in alternate directions: positive - negative, negative - positive. For the seven-grade scale, we adopted the following interpretation scheme: marking the middle range of the scale expressed neutral emotional connotations; marking one of three sections from the positive side, for example "warm," was an expression of a positive affective shift; and marking one of three sections from the negative side, for example "cold," was an expression of a negative affective shift. The total sum of marked associations by the studied spouses for the individual concepts enabled meaningful assessment if generally a positive affective shift, a negative affective shift, or a neutral state dominated. When developing the obtained results, we used SPSS 23.0 PL software for Windows, which we used to calculate the value of the Mann-Whitney test for the compared groups of spouses with higher and lower levels of transgression (Field, 2013).

3. Results

Wives with higher and lower levels of transgression differed significantly in terms of the affective sphere (Table 2). Positive emotional connotations of wives with a higher level of transgression were emphatically greater than wives with a lower level of transgression (*Mann-Whitney test* = 295.000, $p < .005$). While negative emotional connotations of wives with a higher level of transgression were emphatically weaker than wives with a lower level of transgression (*Mann-Whitney test* = 302.000, $p < .006$). There were no differences in the statistical significance level between the studied groups of wives in the case of neutral emotional connotations.

Table 2. Emotional connotations of wives

Type of connotation	Wives with higher level of transgression (N=30)		Wives with lower level of transgression (N=30)		<i>U Mann-Whitney</i>
	<i>Average rank</i>	<i>Sum of ranks</i>	<i>Average rank</i>	<i>Sum of ranks</i>	
Positive	35.67	1070.00	25.33	760.00	295.000***
Neutral	26.83	805.00	34.17	1025.00	340.000*
Negative	25.57	767.00	35.43	1063.00	302.000**

Note. * p =n.s. ** p <.006. *** p <.005.

In the case of the studied husbands with higher and lower levels of transgression, we found a similar relationship as for the studied wives (Table 3). Positive emotional connotations of husbands with a higher level of transgression were emphatically greater than husbands with a lower level of transgression (*Mann-Whitney test* = 232.500, p <.001). While neutral emotional connotations of husbands with a higher level of transgression were emphatically weaker than husbands with a lower level of transgression (*Mann-Whitney test* = 287.500, p <.02). A similar tendency occurred in the case of negative emotional connotations (*Mann-Whitney test* = 300.00, p <.02).

Table 3. Emotional connotations of husbands

Type of connotation	Husbands with higher level of transgression (N=30)		Husbands with lower level of transgression (N=30)		U Mann-Whitney
	Average rank	Sum of ranks	Average rank	Sum of ranks	
Positive	37.75	1132.50	23.25	697.50	232.500***
Neutral	25.08	752.50	35.92	1077.50	287.500**
Negative	25.50	765.00	35.50	1065.00	300.000*

Note. * p <.02. ** p <.02. *** p <.001.

4. Discussion

It has been confirmed the hypothesis that a greater positive affective shift in spouses with higher levels of transgression than in spouses with lower levels of transgression. The hypothesis that a greater negative affective displacement in spouses with a lower level of transgression than in the case of spouses with a higher level of transgression was also confirmed. Probably a higher level of transgression, which is expressed inter alia in innovation, enriching personal competences and courage in taking on new tasks (Studenski, 2006), is a good basis for taking actions that bring satisfaction to both spouses. As a result, positive emotions are stimulated, which are supported by further transgressive activities. The results of research carried out by Ślaski (2012) indicate that women are more characterized by ethical and family transgression, while men professional and material. Despite a quite popular opinion that wives less frequently show satisfaction with their marriage than husbands, which is also expressed in the emotional component, the presented results do not confirm this. Conducted studies on spouses, excluding those undergoing therapy, also indicate a lack of significant differences between women and men in expressing their personal emotional sphere (Jackson et al., 2014). A positive affective shift creates an emotional environment improving the well-being of both spouses, which consequently

increases satisfaction with their relationship (Bloch et al., 2014). This could be connected to the fact that the more frequently occurring positive emotions stimulate the brain to produce specific mediators, which lengthen the time spouses feel satisfied with their relationship (Berridge & Kringelbach, 2011). Human brain studies have led to the discovery of neuronal structures that determine experiencing positive emotional states. These include some midbrain structures, the ventral striatum, and anterior insula. From the structural and functional perspective, differentiation of the orbitofrontal cortex is important. The lateral posterior, phylogenetically and ontogenetically older, is more connected to emotional states dependent on bodily rewards; while the later anterior orbitofrontal cortex is responsible for emotional states induced by rewards occurring in later phylogenetic development, caused by activating internal motivation (Sescousse et al., 2010). Positive emotions expressed by both spouses over the long-term also have a positive effect on their physical health (Haase et al., 2016). In turn, too infrequent occurrence of positive emotions in marital interactions in relation to negative emotions, which can be described as a negative affective shift, can cause the development and perpetuation of emotional dysfunctions (Hofmann, 2014).

A significant discovery pertaining to the affective sphere with promising prospects for marital relations is emotional intelligence (Brackett et al., 2005). Numerous studies in this area indicate a dependence between emotional intelligence level and the quality of the marital relationship (Zeidner et al., 2013; Schutte & Malouff, 2016). Due to the fact that emotional intelligence can be developed, spouses have a chance to attain the quality of relationship that will satisfy them to a greater degree than until now. An important element of emotional intelligence is familiarity with one's own emotions, managing one's own emotions, and recognizing the partner's emotions. Proficiency in this area positively affects creating satisfying marital relations (Malouff et al., 2014). An active awareness involving regular monitoring of events in the spouse's environment can promote noticing and taking into account a spouse's experienced emotions as well as affect adequate expression of one's own emotions. Freshness of perception combined with self-reflection, in contrast to stereotypical perception of one's spouse, diminishes the amount of conflicts that release a series of negative emotions and lower the feeling of satisfaction with the relationship (Jones et al., 2011). The more opportunities spouses have to experience positive emotions, which is supported by a higher level of transgression, the more the likeliness of creating satisfying marital relationships (Shafer et al., 2014).

Conclusions

The specificity of the affective sphere of the studied spouses, expressed as a positive affective shift, is significantly connected with their level of transgression. Spouses with a higher level of transgression are characterized by a greater positive affective shift than

spouses with a lower level of transgression, which in light of the current study results indicates a tendency to create satisfying marital relations. In the context of the presented analysis of the obtained study results, the following question comes to mind: Does the level of transgression affect the positive affective shift or are spouses characterized by a positive affective shift more transgressive? Undertaking the difficult task of answering this question can constitute a significant value for marriages of a prophylactic, diagnostic and therapeutic nature. Also the pedagogical aspect is quite important. When spouses create high quality relationship they not only realized themselves but also they are building favorable climate which is helpful in properly educational process their children. Relationship between spouses in fundamental way making educational atmosphere of family, so it is very important to take an attention on their quality. Discovered regularities included in the educational stream e.g. during lessons of education to life in family, can be value clue to this what and how should youth developing to reach the ability to building properly relationships with relatives what increase possibility of create in future happy marriages.

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Typology of people in middle and late adulthood based on the profile of coping with everyday life events

Typologia osób w średniej i późnej dorosłości pod względem profilu radzenia sobie z codziennymi wydarzeniami¹

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Abstract: *Introduction.* The purpose of this study was to construct a typology of the proactive coping profiles of individuals in middle and late adulthood. The conceptual layer refers to the theory of proactive coping as defined by Ralf Schwarzer and Steffen Taubert. It means such an approach to everyday life in which problems are treated as a challenge rather than as a great unknown that limits to only reactive responses to emerging difficulties. An attempt was also made to compare the obtained subtypes in terms of wisdom and resilience. According to Ardelt's research, wisdom, understood as a composite of cognitive, reflective, and emotional components, may be a resource characterizing adults who use mature coping strategies, particularly proactive coping. Building resilience in people helps to prevent stress, hence it can be considered as a resource important in proactive coping. *Method.* A group of 166 people in middle (N=80) and late adulthood (N=86) was surveyed. The Proactive Coping Inventory (Polish Adaptation) by Sęk, Pasikowski, Taubert, Greenglass and Schwarzer, Three-Dimensional Wisdom Scale (3D-WS) by Ardelt, adapted by Steuden, Brudek and Izdebski and Resilience Measurement Scale (SPP-25) by Oginska-Bulik and Juczynski were used in the study. *Results.* Four coping types were obtained: runaway, proactive, autonomous and support-seekers. Individuals belonging to particular profiles of coping differed significantly in the level of wisdom and resilience. *Conclusions.* The study showed that in a group of people in middle and late adulthood it is possible to distinguish consistent profiles of using coping strategies, which differ in the degree of proactivity. Additionally, wisdom and resilience were shown to characterize individuals with a more proactive, goal-oriented structure of coping strategies.

Keywords: proactive coping; wisdom; resilience; middle adulthood; late adulthood

Abstrakt: *Wstęp.* Celem badań było skonstruowanie typologii profilu radzenia sobie z codziennymi wydarzeniami w grupie osób w średniej i późnej dorosłości. W warstwie koncepcyjnej odwołano się do teorii proaktywnego radzenia sobie w ujęciu Ralfa Schwarzera i Steffena Tauberta. Oznacza ono takie ujmowanie codzienności, w którym problemy traktowane są jako wyzwanie, nie zaś jako wielka niewiadoma, która ogranicza do wyłącznie reaktywnych odpowiedzi na pojawiające się trudności.

¹ Artykuł w języku polskim dostępny jest na stronie:

<https://www.stowarzyszeniefidesetratio.pl/Presentations0/2021-4Falew2.pdf>

Podjęto także próbę porównania uzyskanych podtypów pod względem mądrości i prężności. Zgodnie z badaniami Ardelt, mądrość, rozumiana jako złożenie komponentu poznawczego, refleksyjnego i emocjonalnego, może być zasobem charakteryzującym osoby dorosłe, które stosują dojrzałe strategie zaradcze, a w szczególności proaktywne radzenie sobie. Budowanie w ludziach prężności pomaga zapobiegać stresowi, stąd można ją traktować jako zasób istotny w proaktywnym radzeniu sobie. **Metoda.** Badaniu poddano grupę 166 osób w średniej (N=80) i późnej dorosłości (N=86). W badaniach wykorzystano Kwestionariusz Reakcji na Codzienne Wydarzenia (The Proactive Coping Inventory - Polish Adaptation) Sęk, Pasikowskiego, Tauberta, Greenglass i Schwarzera, Trzywymiarową Skalę Mądrości Życiowej (Three-Dimensional Wisdom Scale: 3D-WS) autorstwa Ardelt, w adaptacji Steuden, Brudka i Izdebskiego oraz Skalę Pomiaru Prężności (SPP-25), autorstwa Ogińskiej-Bulik i Juczyńskiego. **Wyniki.** Uzyskano cztery typy radzenia sobie: uciezkowy, proaktywny, autonomiczny i poszukujący wsparcia. Osoby przynależące do poszczególnych profili radzenia sobie istotnie różniły się poziomem mądrości i prężności. **Wnioski.** Badanie pokazało, że w grupie osób w średniej i późnej dorosłości można wyodrębnić spójne profile stosowania strategii zaradczych, które różnią się stopniem proaktywności. Dodatkowo wykazano, iż mądrość i prężność charakteryzuje osoby mające bardziej proaktywną, ukierunkowaną na stawianie sobie celów strukturę strategii zaradczych.

Słowa kluczowe: proaktywne radzenie sobie; mądrość; prężność; średnia dorosłość; późna dorosłość

Introduction

As existing research shows, there are clear changes in coping styles over the life course (Aldwin, Yancura, & Lee, 2021, p. 279; Diehl, Chui, Hay, Lumley, Grünh, & Labouvie-Vief, 2014). The direction of these changes mostly shows a development from less adaptive and defensive strategies (in adolescence) to more adaptive strategies (in middle adulthood). It appears, however, that this direction is reversed in late adulthood, which places specific demands on older people in terms of shaping their resources necessary for adaptive coping. This is because the development of coping strategies and more mature defense mechanisms is associated with more complex cognitive processes, such as memory or decision-making ability, as well as higher levels of self-reflection and the ability to plan behavior. Brennan and his team (2012) found a normative pattern in a prospective study, which shows that there is a decline in the use of both active and avoidant coping methods over time. However, they note that this trend may be dependent on how the older person assesses the stressor, the nature of the problem, and the personal and social resources they possess, at the threshold of late adulthood. Aldwin, Choun, and Spiro (2017) found that although coping efforts gradually decrease as people move from middle age to around 65 years of age (before increasing again at the end of life), coping effectiveness remains similar. Individuals in middle as well as late adulthood experience stressful events; however, older individuals perceive them to be less unpleasant (Neubauer, Smyth, & Sliwinski, 2019, p. 15). Research by Chen, Peng, Xu, & O'Brien (2018) showed that individuals in late adulthood use problem-focused coping to a lesser extent compared to young adults.

However, despite the evidence of changing coping styles over the life course, it cannot be claimed that this is a clear indication that a decrease or increase in coping

resources with age. A study of the coping resources of people in middle (45–64), late (65–74) and very late (over 75) adulthood failed to show significant differences in the effectiveness of coping activities between groups (Hamarat, Thompson, Steele, Matheny, Simons, 2002, p. 364). It therefore appears that coping resources, such as personality traits, remain relatively constant over the life course. In view of this, late adulthood may be a time of prosperity and resilience. The coping of people in middle and late adulthood therefore appears to differ precisely because of the different resources available at any given time.

Changes in health and fitness in late adulthood lead to greater vulnerability toward stress. This has an impact on the choice of coping strategies, as the reduced effectiveness of one's own coping tends to make one turn to social resources. However, it is important to note the risk of a demanding attitude on the part of older people, which may relieve them of the responsibility to be proactive themselves. The first line of support is the immediate community, i.e. marriage. The extent to which older people reach out for help from others depends on their state of health and the quality of their psychosocial functioning. Coping resources are therefore wisdom and life experience. The differences between people in middle and late adulthood in the use of specific coping strategies are also highlighted. Individuals in middle adulthood are more likely to use active, interpersonal and problem-oriented strategies (e.g. confrontation, seeking social support), while they are less likely to use passive, emotion-focused or intrapersonal strategies (such as taking responsibility, positive reappraisal). These differences may, however, be apparent and result more from poor recognition of the specific nature of stress in a given period, which is not always adequately taken into account in research (Brzezińska, 2011, p. 121).

The coping behaviors undertaken by seniors often tend to adopt the form of proactive strategies (Blanco-Molina, Pinazo-Hernandis, Montoro-Rodriguez, & Tomas, 2021). These are coping styles that are particularly relevant in dealing with problems that could potentially occur in later old age, such as loss of health, the danger of losing livelihoods, or the inevitable loss of loved ones (Steuden, 2017, p. 87). Elderly people, by building a network of interpersonal relationships, and improving their material situation or housing conditions, build the resources needed to optimize their functioning in the face of the limitations imposed by age (Brzezinska, 2011, p. 122; cf. Ribeiro, Borges, Araújo & Souza, 2017).

According to Steuden (2017, p. 216), older people faced with an ego-despair integration crisis may reach for the strategy of reinterpreting their lives by reviewing them. This builds the individual's reflexivity and reduces subjectivity in approaching the world. It reduces egocentrism and thus enables one to accept their present status and to reconcile with the past. Coping with the difficulties of life in late adulthood is also achieved through educational (universities of the third age), cultural and social activities. A significant role is also played by religious coping (Vitorino, Low & Vianna, 2016).

1. Proactive coping in the concept of Ralf Schwarzer and Steffen Taubert

A number of psychological theories on coping have evolved to detail as precisely as possible the potential spheres involved in coping processes (Noone, 2017). Ralf Schwarzer and Steffen Taubert (2002) noted that the temporal perspective is vital in coping. Threats to an individual's well-being, in their view, are not only embedded in the past or present, but also in the perspective of future difficulties and challenges. In developing the concept of proactive coping, they referred to the distinction made by Beehr and McGrath (1996, p. 67), who identified five types of coping behavior embedded in a temporal perspective: 1) preventive coping; 2) anticipatory coping; 3) dynamic coping; 4) reactive coping; and 5) residual coping. Nevertheless, Schwarzer and Taubert (2002) considered that this classification, although providing a forward-looking perspective, focused on the reaction to an event. In this regard, they introduced the concept of proactive coping, which is distinctly prospectively focused. According to the theory they proposed, the new type of coping activity was placed alongside reactive, anticipatory and preventive coping.

Reactive coping can be defined as the effort an individual makes to cope with a stressful event that has already occurred. Because this type of coping deals with a stressor that has already occurred, efforts are directed toward compensating for the loss or mitigating the damage (Gamrowska, Galkowska-Bachanek, 2014, p. 506).

Anticipatory coping refers to activity directed toward an imminent, upcoming threat. A person confronts a critical event that he or she is certain will occur in the near future. In anticipatory coping, there is a risk that a future event will cause harm or loss, which prompts the person to undertake management of the perceived risk. Cognitive appraisal of the situation indicates that the danger is close and threatening. The role of coping is to deal with the problem at the moment of perceived difficulty by responding appropriately: increasing one's own effort, seeking help, or engaging other available resources. In this type of coping, the involvement of personal resources to prevent or face the source of stress is taken into account (Gamrowska, Steuden, 2014, p. 124).

Preventive coping means building up general resilience resources that reduce the severity of the consequences of stress (if they were to occur) and reduce the likelihood of stressful events. Through a preventive coping strategy, a person faces a critical moment that may or may not occur in the distant future. Managing the risk of a stressor in this case means dealing with various unknown risks in the distant future (Reuter, Schwarzer, 2015, p. 505).

Proactive coping consists of efforts directed at building up general resources that relate to personal goal-setting and personal development. The idea of proactive coping takes into account that individuals vary greatly in the resources they use in stressful situations. These may include specific coping strategies, personality traits (such as self-efficacy, sense of control, self-esteem) and social support. More favorable and diverse personal resources

enable individuals to cope with stress more effectively (Greenglass, Fiksenbaum, 2009, p. 30). Schwarzer and Taubert (2002) referred in their concept directly to Hobfoll's theory of resource behavior (cf. Bernat, Krzyszkowska, 2017; Chwaszcz, Bartczuk, Niewiadomska, Hobfoll & Palacz-Chrisidis, 2020). In his view, people work to acquire resources they do not have, maintain those they do have, protect resources when they are threatened, and support resources so that they can be used to their best advantage. In this approach, stress arises from circumstances where resources are threatened or have already been lost. Proactive coping, on the other hand, means having a perspective in which people see risks, demands and opportunities in the distant future, but do not evaluate them in terms of loss, harm or threat. The way difficult situations are perceived is radically different because the individual sees them as challenges. Coping becomes goal management rather than risk management. This means that the individual is not reactive but becomes proactive in the sense that they take constructive action and create circumstances that foster personal growth. Preventive and proactive coping are sometimes outwardly similar and can manifest themselves in behaviors such as, for example, skill development, resource gathering and long-term planning. The motivation for these activities differs, however, as the former is driven by an assessment of the situation as a threat and the latter as an opportunity and challenge. As Schwarzer (2000; cf. Zhou, Gan, Knoll, & Schwarzer, 2013) notes, in preventive coping this difference can be seen in higher levels of worry, with relatively lower levels in proactive behaviors.

The process of anticipation of potential stressors combined with action to pre-empt and prevent their effects can also display features of proactivity. The extent to which individuals balance, eliminate, reduce or modify impending stressful events reveals that proactive behavior can eliminate many sources of stress. As Aspinwall and Taylor (1997) note, the skills that are necessary to engage in proactive behavior are the ability to plan and set life goals, organizational skills and the ability to make mental simulations of future events.

Proactive coping aims at building a set of general resources that facilitate development toward goals and personal improvement; it connects with a vision of potential future events (demands, opportunities, challenges), but does not value them negatively, and involves autonomously and independently setting goals, seeking challenges and engaging voluntarily in stressful transactions (Reuter, Schwarzer, 2015; Schwarzer, Taubert 2002).

An important characteristic of proactive coping is the use of practical, informational and emotional resources that other people can provide (Greenglass, 2002).

The concept of proactive coping has been operationalized by Greenglass, Schwarzer, Jakubiec, Fiksenbaum, and Taubert (2014) in the form of The Proactive Coping Inventory (PCI), which has the following subscales:

- 1) proactive coping - combines the ability to autonomously set goals with goal-directed cognitive and behavioral activities;

2) reflective coping – describes the mental simulations and reflections on the potential possibilities of a behavior and its effectiveness. Reflective coping consists of behaviors such as generating possible solutions (brainstorming), analysing problems and resources, and generating hypothetical action plans;

3) strategic planning – focuses on the processes of constructing a schedule of goal-oriented activities in which larger tasks are broken down into smaller, manageable activities;

4) preventive coping – means anticipating potential stressors and starting to prepare before the threat fully develops. Preventive coping targets potential threats that the individual perceives on the basis of their past experiences and knowledge;

5) instrumental support seeking – means asking for help (in the form of advice, information and feedback) from people in the immediate environment, forming a social support network;

6) emotional support seeking – means a way of coping in which a person regulates emotional distress that is experienced at a given moment by confiding in others, arousing empathy and looking for the company of acquaintances and friends. The person using this strategy copes with the emotions associated with the stress experienced by seeking help from significant others.

7) avoidant coping – describes activities that mean postponing taking action in the context of an upcoming difficult situation. (Brzezinska, 2011, p. 87; cf.; Gamrowska, Galkowska-Bachanek, 2014; Greenglass, 2002).

This scale will be presented in more detail in the methodological part of the article.

2. Aim of the study

The aim of the research reported in this article was to construct a typology of the proactive coping profile of individuals in middle and late adulthood. Due to contradictory data on age-specific coping, an exploratory approach was adopted in the model of our study. Additionally, an attempt was made to characterize the obtained subtypes in terms of the level of selected personality traits – wisdom and resilience – which are documented in the literature as predictors of successful coping (Li, Miller, 2017).

Individuals who are endowed with wisdom, according to Yang (2008, p. 65), achieve personal goals and fulfill their “life mission” consistent with their ideal life vision, and wisdom has proven to be an even better predictor of life satisfaction than objective life conditions. Wisdom allows older people to transcend their own limitations and thus better cope with everyday difficulties (Aldwin, Igarashi, Levenson, 2019; Aldwin, Levenson, 2019). Ardelt (2003, p. 277), referring to the research of Clayton and Birren (1980), defines wisdom as a combination of cognitive, reflective and affective dimensions (Ardelt, Pridgen, Nutter-Pridgen, 2018). In her research, she has found that wise people are exceptionally mature,

integrated, satisfied with their lives, able to make decisions about difficult and uncertain life issues, and able to cope with the crises and obstacles they experience (Ardelt, 2005; Ardelt, 2016; Ardelt, Jeste, 2018).

The literature on personal resources highlights the role of resilience as an important factor accompanying successful coping with stress (Campbell-Sills, Felcyn-Koczevska, Ogińska-Bulik, 2011, s. 522; Chanduszeko-Salska, Ogińska-Bulik, 2011; Fontes, Neri, 2015; Morano, 2010; Newman, 2005; Ogińska-Bulik, 2009, 2011; Ogińska-Bulik, Juczyński, 2008; Wu, Yu, Wu, Wan, Wang, Lu, 2020). The mechanism of resilience's impact is both direct and mediated through fostering the development of positive emotions that allow one to evaluate a stressful situation more favorably, expand the cognitively available repertoire of ways to respond, and enable one to consider it as a challenge (cf. Fritzson, Lieberman, Tugade, 2017; Tugade, Devlin, Fredrickson, 2014). Research in recent years has shown that resilience is closely associated with successful aging, reduced risk of disease, and better physical and mental functioning (Jeste et al., 2013; MacLeod, Musich, Hawkins, Alsgaard, & Wicker, 2016). Resilience can be understood as an approach to stress management that allows a person to perceive a threatening situation as a challenge and to engage in order to overcome difficulties (Gulbrandsen, 2016).

3. Method

3.1. Sample

The study included 168 subjects, and the results of 166 subjects, consisting of 129 women and 37 men, were eligible for analysis (2 subjects who did not complete a significant part of the 3D-WS questionnaire were eliminated). All subjects were classified by age into two groups - adults in middle and late adulthood. The sampling was not randomized, however, taking into account the correlative nature of the study and the fact that the sample was drawn from different backgrounds, it can be assumed that the effect of the group selection method was minimal. The research was conducted mainly in Western and Central Pomerania, as well as partly in the Lublin region.

The group of people in middle adulthood (N=80) included people aged 35–60 years (M=47.4; SD=8.4) and the late adulthood group (N=86) included people in the 61–81 age range (M=67.5; SD=5.1). Among them, there were 70 women and 16 men. A large proportion of the participants in the study group was represented by students of the University of the Third Age in Krasnystaw. The table below shows the detailed characteristics of the study group:

Table 1. Description of the study group

Variables		Total		People in middle adulthood		People in late adulthood	
		N	%	N	%	N	%
		Gender					
women		129	77.7	59	73.8	70	81.4
men		37	22.3	21	26.3	16	18.6
total		166	100	80	100	86	100
		Residence					
village		58	34.9	45	56.3	13	15.1
city up to 25,000 inhabitants		68	41	13	16.3	55	64.0
city from 25 to 100,000 inhabitants		34	20.5	17	21.3	17	19.8
city with more than 100,000 inhabitants		6	3.6	5	6.3	1	1.2
		Professional activity					
working		70	42.2	68	85	2	2.3
unemployed		2	1.2	2	2.5	0	0
annuity		12	7.2	4	5	8	9.3
pensioner		82	49.4	6	7.5	76	88.4
		Education					
primary school		6	3.6	2	2.5	4	4.7
occupational		15	9	8	10	7	8.1
secondary school		67	40.4	23	28.8	44	51.2
higher education		78	47	47	58.8	31	36
		Assessment of the material situation					
very good		6	3.6	6	7.5	0	0
good		66	39.8	38	47.5	28	32.6
average		89	53.6	34	42.5	55	64
bad		5	3	2	2.5	3	3.5
		Marital status					
matrimony		104	62.7	53	66.3	51	59.3
cohabitation		4	2.4	4	5	0	0
widow/widower		22	13.3	2	2.5	20	23.3
divorced		9	5.4	3	3.8	6	7
single		27	16.3	18	22.5	9	10.5
		Assessment of general health status					
very good		10	6	10	12.5	0	0
good		70	42.2	44	55	26	30.2
average		80	48.2	26	32.5	54	62.8
bad		6	3.6	0	0	6	7

3.2. Procedure

The procedure to be followed by the respondents in this study involved the completion of a set of questionnaires. The study was part of a wider project involving the investigation of various existential and religious variables and their role in how people in middle and late adulthood cope.

The research used: the Three-Dimensional Wisdom Scale (3D-WS) by Ardel (2003), adapted by Steuden, Brudek and Izdebski (2016); the Resilience Measurement Scale (SPP-25), by Oginska-Bulik and Juczynski (2008); and the Proactive Coping Inventory (PCI), adapted by Sęk, Pasikowski, Taubert, Greenglass and Schwarzer (2014). For the final computations of the 3D-WS questionnaire results, factor analysis based on Polish studies was used, which will be discussed further when describing the individual scales.

A cluster analysis using the k-means method was performed to identify individuals differentiated by their way (type) of coping with everyday events. To compare the obtained types in terms of the level of wisdom and resilience, one-way analysis of variance was used. IBM SPSS Statistics version 25 was applied for the purpose of the analyses.

3.3. Research tools

The 3D-WS (Three-Dimensional Wisdom Scale) by Ardel (2003, cf. Thomas, Bangen, Ardel, Jeste, 2017) adapted by Steuden, Brudek and Izdebski (2016) is used to measure wisdom. This scale provides a global score describing wisdom and also allows for the assessment of its three dimensions: *cognitive*, *reflective* and *affective/compassionate*.

In the adaptation of the 3D-WS, standards for the translation of psychological tests were used (see Drwal, 1995). The experimental version of the 3D-WS was verified on the basis of studies of 475 people across Poland. On this basis, analyses of the psychometric properties of the items and subscales as well as the accuracy and reliability indices were conducted. The authors of the adaptation used confirmatory factor analysis (CFA) with item clustering procedures. The analyses confirmed the unidimensionality of the cognitive and affective factors. The reflective component did not meet this criterion, so by means of content analysis of the items, two aspects of the reflective dimension of wisdom were distinguished – self-awareness and empathic. The fit indices of the model showed that it fits the data sufficiently (CMIN/df = 2.708; RMSEA = 0.071; GFI = 0.920; CFI = 0.893; TLI = 0.866). This provides evidence in favor of the four-dimensional nature of the studied construct. The reliability of the entire scale, measured by Cronbach's α was 0.86, while in the subscales, for the cognitive dimension – 0.77; affective – 0.64; self-awareness – 0.73; empathic – 0.72.

The 3D-WS scale consists of 39 statements which are rated on a 5-point scale, where the respondents select the following answers: yes; rather yes; both yes and no; rather no; no. The items of the questionnaire are grouped in two parts (the first contains 15 items, the second – 24). In the final version of the Polish 3D-WS scale, within the individual

dimensions, there were: for the cognitive dimension - 14 items (e.g. "I try to anticipate and avoid situations where there is a likely chance I will have to think in depth about something"); for the affective dimension - 13 items (e.g., "I am annoyed by unhappy people who just feel sorry for themselves"); for the self-awareness dimension - 7 items (e.g., "I would feel much better if my present circumstances changed"); for the empathic dimension - 5 items (e.g., "I try to look at everybody's side of a disagreement before I make a decision"). Scores are calculated according to a key, including reversed items. The overall wisdom score is obtained by calculating the average of all four wisdom dimensions - this is the average of the four averages.

To measure resilience, we used the self-report Resilience Measurement Scale (SPP-25) by Ogińska-Bulik and Juczyński (2008). Resilience measured by this scale is treated as "a personality trait, important in the process of coping effectively with both traumatic events and everyday stress". (Ogińska-Bulik, Juczyński 2008, p. 44). The scale consists of 25 statements that address various personality characteristics. In addition to the total score, the SPP-25 examines 5 factors:

1. Persistence and determination in action.
2. Openness to new experiences and a sense of humour.
3. Personal competence to cope and tolerance of negative emotions.
4. Tolerance of failure and treating life as a challenge.
5. Optimistic attitude toward life and ability to self-mobilize in difficult situations.

The respondents completed the assessment on a 5-point Likert scale (where 0 means "definitely not", 1 - "rather not"; 2 - "neither yes nor no/difficult to say"; 3 - "rather yes"; 4 - "definitely yes"). The psychometric properties of the SPP-25 scale indicate its high reliability (Cronbach's α obtained in standardization studies at the level of 0.89), stability tested by the test-retest method after four weeks was 0.85. This is also an important premise for the recognition of the trait of resilience as a relatively stable personality characteristic. The trait of resilience examined by the SPP-25 scale in the research of the authors correlated positively with, among others, extraversion and conscientiousness (examined by NEO-FFI), emotional intelligence (INTE) and adaptive coping strategies: active coping, planning, positive reevaluation (examined by the mini-COPE questionnaire). The total score can be presented on a standard ten scale and referred to the norms proposed by the authors (Ogińska-Bulik, Juczyński 2008, p. 53). However, the researcher decided on a different criterion for distinguishing high and low scores, which will be explained in the section on analysis of the results.

Coping strategies were examined with the Reactions to Everyday Events Questionnaire PCI (Proactive Coping Inventory - Polish Adaptation), by Sęk, Pasikowski, Taubert, Greenglass and Schwarzer (2002). It is used to examine proactive coping with stress.

The respondent was asked to address 55 statements by selecting an answer from 4 possibilities - “never”, “rarely”, “often” or “always”.

The questionnaire consists of seven scales. The reliabilities obtained by the authors of the scale during the Polish adaptation, measured by Cronbach’s α , are given in brackets.

- 1) The Proactive Coping Scale - 14 items ($\alpha=0.87$)
- 2) The Reflective Coping Scale - 11 items ($\alpha=0.86$)
- 3) Strategic planning - 4 items ($\alpha=0.74$)
- 4) Preventive coping - 10 items ($\alpha=0.79$)
- 5) Instrumental Support Seeking - 8 items ($\alpha=0.81$)
- 6) Emotional Support Seeking - 5 items ($\alpha=0.72$)
- 7) Avoidance Coping - 3 items ($\alpha=0.67$)

It is notable that the reliabilities obtained in the Polish adaptation of the questionnaire are similar to the international samples, which shows both its correctness and cross-cultural consistency (Pasikowski et al., 2002). There are intercorrelations between the scales, which indicates that the individual dimensions are not independent from each other. Importantly, there is no correlation between proactive and avoidant coping, which justifies placing the two strategies in opposition. There was also no correlation between proactive coping and instrumental support seeking. With regard to correlations with other tools, with the exception of avoidant coping, all of the strategies examined correlated negatively with the Beck Depression Inventory score. Further, a positive correlation was noted between the PCI scales (apart from avoidant coping) and the Subjective Health Profile scale by Sęk. Proactive coping showed the highest correlation (0.58).

4. Results of the study

The following table shows the results obtained by the respondents in each group in the PCI questionnaire, which examines ways of coping with stress in everyday life situations. The table below also compares the mean scores obtained in the two groups.

Table 2. Comparison of mean scores on the PCI questionnaire between the middle (MA) and late adulthood (LA) groups

PCI scales	MA (N=80)		LA (N=86)		t	p
	M	SD	M	SD		
proactive coping	2.63	.36	2.52	.39	1.89	0.06
reflective coping	2.75	.39	2.81	.46	-0.94	0.35

strategic planning	2.55	.50	2.60	.56	-0.59	0.56
preventive coping	2.75	.36	2.77	.48	-0.26	0.80
instrumental support seeking	2.58	.43	2.44	.48	2.06	0.04
emotional support seeking	2.71	.45	2.61	.59	1.19	0.24
avoidant coping	2.49	.54	2.60	.55	-1.38	0.17

Individuals in middle adulthood were most likely to use reflective and preventive coping (2.75) and less likely to use avoidant coping (2.49). Those in late adulthood were also most likely to use reflective coping (2.81) and least likely to seek out instrumental support (2.44). Significant differences between groups were found for seeking instrumental support and proactive coping (at the trend level). Both strategies scored higher in the middle adulthood group. A method of analysis was adopted in which the typology included the entire group and then, in the analysis of types, the percentages of those in middle and late adulthood were given.

4.1. Comparison of coping strategies and sociodemographic data in the identified groups

Due to the fact that the results of the PCI subscales are obtained on scales with a different range (which makes their comparison impossible), the results were converted to a centile scale. A k-means cluster analysis was used to identify individuals differentiated by type of coping strategies. The table below shows the frequency of use of each coping strategy in each of the identified types (based on the final cluster centers). The extracted types were defined according to the specificity of the arrangement (profiles) of coping strategies:

Table 3. Separated types of coping according to the results of the standardized centile scale

PCI scales	Type			
	1 N=44	2 N=48	3 N=42	4 N=32
proactive coping	25	73	60	42
reflective coping	22	73	68	33
strategic planning	31	77	55	32
preventive coping	21	74	65	36
instrumental support seeking	30	67	32	81
emotional support seeking	28	73	34	71
avoidant coping	56	53	56	32

To give a more illustrative representation of the characteristics of each type, the following chart has been prepared:

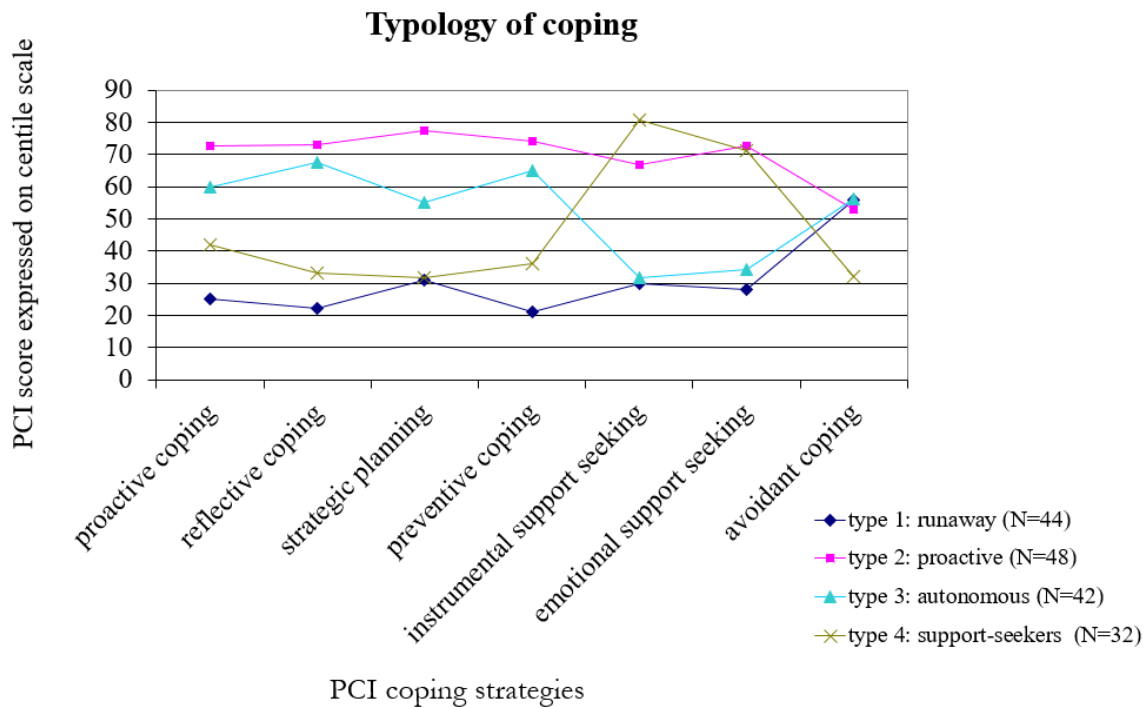


Figure 1: Graphical representation of the identified types of coping

Type 1 (*runaway*) comprises people who make little use of adaptive coping strategies (21–28th percentile), and more often use avoidant strategies (56th percentile). These are mainly people in late adulthood (61.4%), retired (63.6%), with the highest percentage of people with vocational education (18%) among the study groups.

Type 2 (*proactive*) includes people with a relatively high profile in the use of adaptive strategies (67–77th percentile), with a predominance of strategic planning (77th percentile) and with the highest level of use of proactive strategies (73rd percentile) among all types. The respondents classified in this group use an avoidance strategy to an average degree (53rd percentile). Type 2 includes almost equally people in middle (52.1%) and late adulthood (47.9%), equally working (43.8%) and retired (45.8%), with secondary education (43.8%) or higher (45.8%).

Type 3 (*autonomous*) are people with a dominance of reflective (68th percentile), preventive (65th percentile) and proactive (60th percentile) coping, less likely to use instrumental and emotional support. Their level of avoidant strategies is similar to the previous types (56th percentile). This group consists mainly of people in late adulthood (59.5%), with higher (52.4%) or secondary (42.9%) education.

Type 4 (*support-seekers*) are those predominantly seeking instrumental support (81 percentile), followed closely by emotional support (71 percentile). These individuals are least likely to seek strategic planning (32 percentile), reflective coping (33 percentile) and preventive coping (36th percentile). Similarly, they rarely use avoidance strategies (32nd percentile). This type is mainly found in middle adulthood (65.6 %), working (53.1 %), with higher education (56.3 %).

4.2. Comparison of wisdom and resilience in the identified groups

The identified types were compared with regard to the level of wisdom and resilience. An analysis of the variance was used for this purpose, and the results are presented in the table below.

Table 4. Comparison of wisdom and resilience in the identified types of coping

Variables		Types								ANOVA	
		1 (N=44) runaway		2 (N=48) proactive		3 (N=42) autonomous		4 (N=32) support-seekers			
		M	SD	M	SD	M	SD	M	SD	F	p≤
3D-WS	Cognitive dimension	3.00	0.58	3.06	0.69	3.23	0.51	3.23	0.52	1.68	0.17
	Affective dimension	3.24	0.54	3.48	0.47	3.40	0.51	3.49	0.51	2.16	0.09
	Self-awareness dimension	2.95	0.63	3.08	0.82	3.23	0.70	3.22	0.67	1.45	0.23
	Empathic dimension	3.54	0.65	4.04	0.63	3.92	0.62	3.64	0.66	5.88a,b,e	0.001
	Overall score	3.18	0.41	3.41	0.45	3.45	0.41	3.39	0.41	3.51a,b	0.02
Resilience – SPP-25 (total score)		62.70	11.76	77.35	11.40	72.02	12.63	64.94	9.56	14.91a,b,e,f	0.001

Assays for significant differences between groups based on Tukey’s post hoc test:

a: 1-2; b: 1-3 ; c: 1-4; d: 2-3; e: 2-4; f: 3-4

Significant differences were noted between the types in the empathic wisdom dimension and in the total score. Type 2, the *proactive* one, has a significantly higher level of the empathic dimension and the overall score on this scale than type 1 (*runaway*), and a higher level of wisdom on the empathic dimension than type 4 (*support-seekers*). Also, both in the empathic dimension and in the overall score in the wisdom scale, the *runaway* type has a significantly lower level of this variable than type 3 (*autonomous*). Most differences between

the types occur in terms of resilience. Type 1, the *runaway* group, has a lower level of this variable in relation to the *proactive* and *autonomous* types. On the other hand, the *proactive* type has the highest level of resilience (significantly higher than the *runaway* and *support-seeking* types). A significant difference in terms of this variable appears between type 3 and 4. People classified as the *autonomous* type are more resilient than the *support-seekers*.

5. Discussion

The analysis of the profiles in each subtype allows us to describe the psychological characteristics of each. Type 1, called the *runaway* type, brings together individuals (N=44) for whom avoidant coping is the dominant strategy. These individuals refer with low frequency to the first six (in the PCI questionnaire) coping strategies, which can be described as mature and adaptive. Analyses show that these individuals are the least resilient. Also, the level of wisdom (overall score) is significantly lower in this group compared to type 2 (*proactive*) and lower in the empathic dimension compared to type 3 (*autonomous*). These individuals will therefore be more likely to delay taking remedial action in the face of danger and difficulty. Rather than seeing a challenge and opportunity for development in a crisis situation, they see only a threat. They may have difficulty building resources and setting life goals. They also lack the ability to anticipate and analyze problems. When confronted with problems, they are not able to plan their actions and take adequate steps to solve the stressful situation. They also miss the ability to seek help from others, either by seeking advice or emotional support. The *runaway* type is dominated by older and less educated people. This is consistent with previous research that has shown that older people in stressful situations, particularly interpersonal stress, are more likely to avoid threatening situations (Charles, Carstensen, & McFall, 2001; Oberhauser, Neubauer, & Kessler, 2017). A possible explanation for the overrepresentation of older adults in this type is a specific coping style in which, for individuals who lack extensive resources, the most effective and adaptive way to find themselves in a difficult situation is to simply avoid it (Birditt, Fingerman, 2005).

Type 2 (N=48), defined as *proactive*, describes individuals who have the highest level of proactive coping in the group studied, as well as the best placed profile in the other beneficial strategies. These individuals are almost a mirror image of those classified as the *runaway* type. These individuals also score significantly higher in the resilience dimension than the *runaway* and *support-seeking* types. As for the wisdom level, the empathic dimension is significantly higher in the *proactive* type than in the *runaway* and *support-seeking* types. People in type 2 are able to autonomously set goals for themselves and achieve them. They treat the difficulties they encounter as challenges. This may be due to the lower neuroticism of individuals who prefer proactive coping strategies (Straud, McNaughton-Cassill, Fuhrman 2015). Individuals in this subtype not only anticipate upcoming difficulties, but by

being concerned about building resources, they seek to be ready for any potential stressors. The *proactive* type therefore describes individuals who are able to anticipate and consider different scenarios for the course of a difficult situation. They are also able to call on the help and support of others, as well as provide support themselves. What is important in describing this group is that it is equally composed of people in middle and late adulthood, living in rural and urban areas, working and retired, and with secondary and higher education. This may mean that a proactive approach to stress is in its own way universal and independent of age. This is supported by the results of a study that was carried out by Ouwehand, Ridder, Bensing (2008). People in middle and late adulthood showed similar levels of proactive strategies. A study in which Neubauer, Smyth, and Sliwinski (2019) found that older adults showed higher levels of proactive coping compared to those in middle adulthood yielded different results. The discrepancies may be due to the different research methodologies and definitions of proactivity. This may indicate the validity of the approach proposed in the current study reported in this paper, which allows for a profiling, and therefore more descriptive, account of proactivity. This is supported by a study by Tovel and Carmel (2014), which showed that proactive coping patterns are a factor supporting healthy aging, but only patterns related to specific planning, not to decision-making based on personal preferences.

Type 3, which can be described as *autonomous*, comprises people (N=42) with medium to higher levels of reflective, preventive and proactive coping. They are also less likely to have used instrumental and emotional support. In contrast, their level of avoidant coping is similar to previous types. These people also have a higher level of wisdom in the overall and empathic factor and greater resilience than the *runaway* type. Individuals in the *autonomous* type, like those in the *proactive* type, are able to set goals and achieve them, anticipate different ways to solve a problem and be ready for upcoming difficulties. However, they have difficulty in seeking support from others. This cannot be explained by reluctance or a tendency to avoid people, because in the empathic wisdom dimension, which describes a positive and caring reference to others, these individuals do not differ from the other groups. It seems, therefore, that these individuals are self-reliant, independent and willing to face problems alone. This assumption is supported by the fact that this type has the highest percentage of people with higher education compared to the other types. Given that this group is dominated by people in late adulthood, it may also be suggested that the reliance in coping with stress is mainly due to the lower availability of others in the environment (cf. Galiana, Tomás, Fernández, Oliver, 2020).

Type 4 (N=32), was defined as the *support-seekers*. The profile of this type matches people in whom two strategies dominate – seeking instrumental and emotional support. The other scales are significantly lower (around the 30th percentile) and only proactive coping is close to the average results (42nd percentile). These individuals have a lower level of wisdom

in the empathic dimension than those in the *proactive* type. This may indicate a lower ability to take another person's perspective, hence these individuals may overburden others with their expectation of support and care. The analyses also showed that resilience in individuals in the support-seeking type is significantly lower than those in the *autonomous* type. This may suggest that they are less autonomous in coping with adversity and more dependent on the help and support of others. Given that this type includes mainly people in middle adulthood, working, with higher education, it can be deduced that these individuals are well socialized and therefore able to cope through an extensive support network. The result regarding the lower representation of older people in this type may be related to better emotional regulation among the elderly (Berg, Upchurch, 2007; Lantrip, Huang, 2017). This feature may allow them to be less dependent on the emotional support of others. Older adults in their coping processes may also rely more on their accumulated resources, thus do not require as much support as those in middle adulthood (cf. Baltes, Lindenberger, Staudinger, 2006).

A similar procedure of distinguishing types of coping on the basis of PCI was performed by Brzezinska (2011, p. 159). In her study on proactivity in older people, she managed to identify 4 types of coping varying according to the frequency of use of particular strategies. When comparing the two typologies, similarities can be found between the passive and runaway, active and proactive, optimistic and autonomous, and defensive and support-seeking types. This clearly shows that the coping styles examined with the PCI take the form of relatively stable coping styles within the population.

The results obtained in the present study are consistent with the results obtained by Ardel (2005, cf. Ardel, Jeste, 2018), where wise people used strategies such as mental distancing, active coping (by reformulating the problem and taking control of the situation) and applying knowledge acquired in the course of life. Also in the studies reported in this paper, individuals classified into types characterized by an advantageous coping strategy profile were found to be simultaneously more wise and resilient than those with a less adaptive and more reactive coping profile. Individuals with high levels of wisdom in the empathic dimension are less self-centered and thus able to understand others better and, as seems a natural consequence, to act (Ardel, 2003).

Resilience emerged as a significant differentiating factor between different types of coping with stress. Although it is still debated in the literature whether resilience should be seen in terms of a process or a trait, resilience is nevertheless seen as the positive psychological fruit of coping despite experiencing something that could potentially lead to serious negative consequences (Aldwin, Yancura, Lee, 2021, pp. 288–291). Resilience is also a kind of plasticity that affects the ability to recover and achieve balance after difficult psychosocial experiences (Choowattanapakorn et al., 2010, p. 329; Zapater-Fajarí, Crespo-Sanmiguel, Pulopulos, Hidalgo, & Salvador, 2021).

To summarize, it is important to note that consistent profiles of the use of coping strategies can be distinguished in middle and late adulthood. The types identified differ in terms of resilience and wisdom. Both wisdom, understood as a structure consisting of a cognitive, reflective and affective component, and resilience being a personality trait predisposed to a more proactive, goal-oriented attitude. A better understanding of the resources of individuals presenting different coping profiles in middle and late adulthood may be helpful in understanding the relatively stable levels of coping across the lifespan (cf. Aldwin, Choun, Lee, Brockmann, & Spiro, 2019).

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School engagement and school climate of students with high and low grade point averages

Zaangażowanie w naukę i klimat w szkole uczniów z wysoką i niską średnią ocen

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Abstract: For adolescents, school life and learning is one of the most important domains of their lives. School achievement, depending on whether it is high or low, can motivate students to learn or make them reluctant to engage in school learning. Students' engagement in learning is closely related to their perceived school climate. The present study set out to investigate how these two variables distinguish between groups of students with high and low grade point averages. The participants in this study were students from secondary schools from among whom the students with the lowest and the highest grade point average were selected. It is found that students with higher grade point average are more engaged in learning and perceive their school climate as more positive than students with low grade point average.

Keywords: learning engagement, school climate, grade point average, adolescents, school achievement

Abstrakt: Dla adolescentów życie szkolne i nauka są jednym z ważniejszych obszarów ich życia. Osiągnięcia szkolne w zależności czy są wysokie lub niskie mogą motywować do nauki lub sprawiać, że uczniowie nie chcą się angażować w naukę szkolną. Zaangażowanie uczniów w naukę ściśle związane jest z postrzeganym przez nich klimatem w szkole. W niniejszych badaniach postanowiono sprawdzić jak te dwie zmienne różnicują grupy uczniów z wysoką i niską średnią ocen. W badaniach udział wzięli uczniowie ze szkół ponadpodstawowych spośród których wyodrębniono tych z najniższą i najwyższą średnią ocen. Okazuje się, że uczniowie z wyższą średnią ocen są mocniej zaangażowani w naukę i postrzegają klimat w swojej szkole jako bardziej pozytywny niż uczniowie z niską średnią ocen.

Słowa kluczowe: zaangażowanie w naukę, klimat w szkole, średnia ocen, adolescenty, osiągnięcia szkolne

Introduction

The school environment is one of the most important for the development of a youth, their main activity during adolescence is gaining knowledge and overcoming successive levels of education. Their education, knowledge and skills will determine their future - getting to college, taking up a career. School achievements and memories of unique school climate, teacher support and relations with peers shape a teenager personality, self-esteem,

self-assessment and self-efficacy (Høigaard, Kováč, Øverby & Haugen, 2015). To understand the mechanisms that make some students feel better at school and more engaged in learning has not been explored in the Polish research field widely. Learning engagement is a more comprehensive concept than motivation and is described in terms of its three components-cognitive, behavioural and emotional engagement (Lam, Jimerson, Wong, Kikas, Shin, Veiga, Hatzichristou, Polychroni, Cefai, Negovan, Stanculescu, Yang, Liu, Basnett, Duck, Farrell, Nelson & Zollneritsch, 2016). Research shows that factors such as a student's attitude toward school and the support provided there play a major role in shaping engagement. The way a student perceives his or her teacher and a positive relationship with him or her may prove to be the key to his or her educational success. For this reason, the more engaged a young person is in learning, the better grades he or she will receive. The more passionate and well-intentioned a young person is, the more initiative he or she will take for school life. What contributes to a positive perception of one's school and makes students eager to attend it is a positive school climate. It is characterized by interpersonal relationships between students and teachers, between peers, by equitable school rules and by opportunities for students to develop their passions and goals (Zullig, Collins, Ghani, Patton, Hunter, & Scott Huebner, 2014).

1. Engagement in learning and school climate

Engagement in learning is captured as a broader element of motivation a meta-construct encompassing various dimensions of engagement in school activities and commitment to learning (Skinner, Pitzer, & Steele, 2016). Learning engagement is described along three dimensions-emotional engagement, cognitive engagement, and behavioral engagement. Emotional engagement are feelings associated with learning and the school environment. They can be both positive and negative. A student may be interested in learning which is related to his or her intrinsic motivation, have a sense of connectedness to the school. They may feel attached to school or conversely feel bored and unwilling to attend. Cognitive engagement is about the cognitive learning strategies a student chooses. Students with high cognitive engagement have a better understanding of their internal processes for understanding and remembering the material they are learning. Behavioral engagement refers to the effort and persistence a student expends on schoolwork. Students with high behavioural engagement learn intensively and are keen to engage in additional activities (Lam, et al. 2016; Gwiazdowska-Stańczak, 2021).

Engagement in learning is an active attitude toward school activities (Fredricks, Filsecker, & Lawson, 2016). It is one of the strongest predictors of student success, high achievement, class attendance, and persistence in school (Poorthuis, Juvonen, Thomaes, Denissen, Orobio de Castro, & van Aken, 2015). Researchers emphasize that engagement

consists of different components-behavioral and emotional engagement (Skinner, Pitzer & Steele, 2016) and cognitive engagement (Lam et. al. 2016). Engagement in learning is one of the most important areas of a student's performance in school. It determines his achievement, his participation in lessons and his obstinacy - even if he receives a worse grade, he is motivated to correct it. It represents determination, the effort a student invests in his or her education. What is important, engagement in learning protects young people from destructive behaviors such as skipping classes or using drugs. (Lippman & Rivers, 2008; Liang, Rocchino, Gutekunst, Paulvin, Melo Li, & Elam-Snowden, 2020).

School climate is shaped by teacher-student relationships, clear and understandable school procedures, and explicit instructions about the form of passing, test taking, and assignment completion. It is the student's subjective experience of the lived experiences of the school. Each school creates its own unique climate, norms, values and goals. (Zullig, Collins, Ghani, Patton, Hunter, & Scott Huebner, 2014; Daily, Mann, Kristjansson, Smith, & Zullig, 2019). Lower grades and academic achievement are attributed to students' own problems- laziness and disengagement in learning. Nevertheless, teachers' attitudes, their relationships with their students and the school climate they create can have a tremendous impact on improving student achievement (Reyes, Brackett, Rivers, White & Salovey, 2012).

School climate is a very comprehensive concept. According to several authors, school climate is defined as the quality and character of school life that includes norms, values and expectations that make students feel safe at school and that satisfy their social and emotional needs (Martinez, Coker, McMahon, Cohen, & Thapa, 2016). According to the researchers, school success, high academic engagement and low levels of aggression at school (bullying, cyberbullying, bullying of weaker students, vandalism, verbal and physical aggression) are also responsible for a positive school climate. A positive school climate also includes discipline, demands teachers make of students, and relationships with teachers. (Malone, Cornell i Shukla, 2016). School climate is defined as the characteristics and quality of school life, which include shared goals and values, the organisational structure of the school and, of course, the quality of interpersonal relationships between students and teachers (Clifford, Menon, Gangi, Condon & Hornung, 2012).

2.School Achievements

School is one of the most important environments for adolescent development. This institution has not only didactic but also upbringing functions. The teacher plays an important role in the process of formation of a student's self-esteem. School is also a place to experience and be in a group of peers, which gives the opportunity to develop social competence and compare oneself with others. It is also the main place that provides opportunities for youth to demonstrate themselves through school achievements, grades,

awards, and praise. The topic of high school achievement raises many problems for researchers. First of all, it is difficult to define and distinguish certain terms - such as gifted student, outstanding student, student with outstanding achievements, creative student, etc. Another problem is clear achievement criteria. The criteria of achievement include both measurable school success such as high average, results in tests and Olympiads, as well as standardized methods for measuring creativity, intelligence, or motivation. Many factors influence a student's success in school. High intelligence, creativity, and personality factors are considered predictors of high achievement. Of course, the environment in which a young person develops is also important - his/her family, the school he/she participates in and peers' contacts (Gwiazdowska-Stańczak & Sękowski, 2018; Sękowski & Gwiazdowska-Stańczak, 2019). The factor that determines students' school progress is the didactic and pedagogical work of the school and the teacher. While acknowledging their significant impact on students' academic progress, it is important to note that they are both numerous and varied. The most important include: the content of the form, methods and means of upbringing and teaching, and in addition, the conditions in which the work of teaching and education takes place, such as one- or two-shift teaching, the size of the class, a certain level of professional qualifications of teachers and their social position. The failure of children to make progress in learning is also greatly influenced by the personality of the teacher, his/her mental and moral level, his/her behaviour, and the methods of education and teaching he/she uses. The lack of learning progress is related to the content or organization or methods and means of teaching and upbringing. They mainly concern the overload of programs that require children to work beyond their strength (Ferreira, Martinsone, & Talić, 2020).

The didactic causes that can affect students' school achievement include the curriculum content, the organizational conditions of the school and the teacher's working methods. When the curriculum is not sufficiently adapted to the mental abilities of children at a given age of life, when the curriculum is not adequately adapted to the mental capacities of children at a given age, many difficulties arise in the children's learning process, the accumulation of which sometimes leads to overt school failure. Another drawback of curricula, which is pointed out in the research on the causes of school failure, is their overload. In addition, curricula tend to be tailored to the abilities of average-ability children (Holmberg, 2020).

The results of the teaching process also depend on the teacher, the methods and tools of his work. The program, school equipment, pedagogical and general knowledge of the teacher are the tools of his didactic work. The specific course of the teaching process is determined by the teacher's professional qualifications, attitude to work and personality traits. Getting to know the students and properly directing their learning, frequent control of their knowledge and supervision of the course of their work, as well as organizing the work

of individual students and groups are the conditions for success in didactic work. In the school environment, the most important and valued skill of teachers is the accurate recognition of the level of student achievement and its reliable and objective assessment. It is the teacher's responsibility to choose the content, form, and process of student evaluation. Assessment is a multi-faceted and complex process that involves making judgments about students through grades, descriptive assessments, or examinations. Information about student achievement is essential to the development of flexible learning activities and is a key element in motivating students to learn. (Ferreira, Martinsone & Talić, 2020).

In consideration of the theoretical assumptions regarding academic engagement and school climate and the specific characteristics of students with higher and lower school achievement, the following research question was posed:

1. Are students with higher grade point averages going to differ from students with low grade point averages in terms of engagement in learning and school climate?

Based on the literature and previous research, the following hypotheses were generated:

1. Students with higher grade point averages will be more engaged in learning.
2. Students with higher grade point averages will have a more positive perception of their school climate.

3. Methods

A total of 590 students from secondary schools participated in the study, using quarter deviation analysis, students with a mean of 3.3 (146 students) were classified into the group with low mean scores and students with a mean of 5.2 (143 students) into the group with high mean scores. The respondents were in the age range of 14-18 years, gender distribution was equally distributed. Most of the students come from cities, most of their parents have secondary or higher education and most of them are working people. The study was conducted through an online survey, the link was given through the teachers after receiving permission for the study. The respondents were informed about anonymity and voluntary participation in the study. Two methods were used:

Engagement in learning was measured using a scale by Lam, Wong, Shin, Hatzichristou, Negovan, Stanculescu, Liu, Duck, Nelson, Jimerson, Kikas, Veiga, Cefai, Yang, Basnett, Farrell, Zollneritsch. The method contains 33 items that are answered on a 5-point scale (from 1-strongly disagree to 5-strongly agree). Engagement in learning is understood here as a meta-construct that includes multiple dimensions of attachment to school and engagement in learning. The method consists of three scales: Emotional Engagement Scale (9 items) includes sense of belonging, identification with school, level of interest in learning, feelings about learning. Behavioral Engagement Scale (12 items) includes effort and

persistence in school work, class participation, attendance, task completion. The Cognitive Engagement Scale (12 items) includes learning strategies and styles (Lam, i in., 2014).

School climate was measured using the latest version of "The School Climate Measure (SCM)". It is a method by Zullig, Ghani, Patton, Collins, Hunter, Huebner. The questionnaire has 50 items and 10 (factor) scales. Respondents give answers for the first 8 items on a 6-point scale, for the rest on a 5-point scale). School climate is understood here as a student's subjective experience, related to his/her sense of security, experience of school life. The method includes the following scales: The student's positive relationship with the teacher (8 items) is the teacher's degree of interest in the student's affairs, the student's future, the teacher's devotion to the student's time, the teacher's helpfulness and sympathy, Precepts and discipline (6) is the student's sense that school rules apply equally to all students, his or her sense of fairness in school, Opportunity and commitment to learning (6) is the student's sense that all are treated equally and equally likely to succeed, School environment (4) means that the school is orderly and kept clean, Support for learning (4) means clear expectations placed on students, that, that they understand their homework and that teachers have equal expectations for all students, Parental involvement (3) parents talk to teachers about the school, are involved in school life and the curriculum, Attitudes toward school (4) means that school is exciting and interesting, makes students want to Observance of rights and responsibilities (3) means that all students know their rights and responsibilities and that these are respected, Social environment at school (2) is satisfaction with relationships with other students at school, Satisfaction with learning (2) describes student satisfaction with the number of tests and homework (Zullig et al., 2015).

Grade point average is one of the most commonly used criteria for assessing students' academic achievement. In this study, this criterion was used to distinguish between two extreme groups of students-those with the highest grade point average and those with the lowest, in other words, gifted and less gifted students. It was hypothesized that gifted students with better grade point averages are those who are more engaged in learning and who rate their school climate as more positive.

4. Results

Table 1 presents the Pearson's *r* correlation coefficients for the study variables-engagement in learning and school climate. Perceived school climate is closely related to student engagement in learning. The only climate scale that does not correlate only with cognitive engagement and the other dimensions and the total score does not is the respect for rights and responsibilities scale. The strongest relationship is for the overall school climate score with emotional engagement. Learning engagement positively correlates with most of the school climate scales. The highest correlation coefficients are found with the emotional

engagement dimension, which is most strongly positively related to the student's positive relationship with the teacher, attitude toward school, learning support, precepts and discipline, and satisfaction with learning and opportunities. School climate is strongly related to engagement in learning, and this relationship can be two-way, in that both a good school climate makes students more eager to learn and more active in class and, on the other hand, students who are engaged in school life and learning improve school climate. The better students perceive their school and their relationship with teachers who are supportive and fair, the better the environment for developing students' learning potential. School climate is most strongly associated with emotional engagement, or a sense of belonging and identification with one's school. There is a great sense of enjoyment in attending class that translates into positive emotions about learning and working in the classroom. Attitudes toward school, teacher support, and self-confidence correlate most strongly with behavioral engagement. A student who believes that he or she can succeed in this particular class, educational institution will be more motivated and will make greater physical effort to achieve his or her goals. The more interesting and exciting the lessons are the more willing students are to participate. Young people do not need to be persuaded to go to a class that they are keenly interested in. Spending a lot of time studying or doing homework that is intriguing will not be a problem. The lowest correlation coefficients are for the involvement relationship with the parent involvement scale. It is important to note here the developmental stage of the study - the subjects were adolescents who are experiencing an identity crisis at this time and very often defy their parents' opinion in search of their own path. Summarizing the relationship between engagement and school climate, it might be pointed out that learning motivation is most strongly influenced by the school environment and teachers, and to a much greater extent by parents and other external factors.

Table 1a. Correlations of school climate with engagement in learning

School climate (N=590)	Emotional engagement	Behavioural engagement	Cognitive engagement	School engagement Overall result
Overall result	,705**	,577**	,573**	,698**
Positive Student-Teacher Relationships	,628**	,507**	,514**	,620**
School Connectedness	,703**	,587**	,526**	,682**
Academic Support	,605**	,521**	,526**	,623**
Order and Discipline	,566**	,417**	,451**	,538**
School Physical Environment	,416**	,374**	,411**	,455**

Table 1b. Correlations of school climate with engagement in learning

School Social Environment	,490**	,415**	,429**	,494**
Perceived Exclusion/Privilege	,071	,029	,085*	,070
Academic Satisfaction	,563**	,401**	,424**	,520**
Parental Involvement	,358**	,388**	,292**	,393**
Opportunities for Student Engagement	,603**	,501**	,480**	,596**

*p<0,05

** p<0,01

Students with a higher grade point average have significantly higher scores on all dimensions of engagement in learning and school climate (except for compliance with rights and responsibilities, where the difference is not significant) than students with a low grade point average. Table 2 presents the means, standard deviations, and differences between the group with high and low grade point average on engagement in learning. Table 3 similarly presents data on students' perceptions of school climate.

Table 2. Means, Standard Deviations and Differences in student engagement in students with high and low grade point averages

School engagement	Students with low grade point average N=146		Students with high grade point average N=143		<i>t</i>	<i>p</i>
	<i>M</i>	<i>SD</i>	<i>M</i>	<i>SD</i>		
Overall result	102,09	20,745	121,96	19,046	-8,463	,001
Behavioural engagement	35,92	8,823	44,74	7,003	-9,367	,001
Cognitive engagement	39,53	8,585	45,03	7,857	-5,668	,001
Emotional engagement	26,64	7,171	32,51	6,537	-7,246	,001

Table 3. Means, Standard Deviations and Differences in school climate in students with high and low grade point averages

School Climate	Students with low grade point average N=146		Students with high grade point average N=143		<i>t</i>	<i>p</i>
	<i>M</i>	<i>SD</i>	<i>M</i>	<i>SD</i>		
Overall result	130,29	27,479	149,30	24,511	-5,667	,001
Positive Student-Teacher Relationships	23,46	7,574	28,34	5,913	-5,507	,001
School Connectedness	10,32	3,667	13,30	3,070	-6,859	,001
Academic Support	13,85	3,044	15,34	2,721	-3,968	,001
Order and Discipline	19,51	5,457	21,97	4,668	-3,763	,001
School Physical Environment	15,00	3,865	16,14	3,037	-2,557	,011
School Social Environment	6,66	1,681	7,35	1,552	-2,706	,008
Perceived Exclusion/Privilege	8,63	2,712	8,73	2,711	-,289	,772
Academic Satisfaction	5,04	2,031	6,53	1,906	-5,841	,001
Parental Involvement	7,95	2,937	9,25	2,675	-3,542	,001
Opportunities for Student Engagement	20,04	5,533	22,57	4,646	-3,843	,001

5. Discussion of results

Grade point average is often used as a predictor of student achievement or ability. One of the most important skills teachers possess is the ability to accurately measure student achievement levels and to evaluate them conscientiously and objectively. The teacher is responsible for selecting the content, form and sequence of student evaluations. Evaluation is a complex process that involves making judgments about a student. The most common way to evaluate a student is through a grade, a descriptive rating, or an exam score. Information about student achievement is a key element in motivating students to learn (Gwiazdowska-Stańczak & Sękowski, 2018). Renzulli's Triple-Ring Model of Ability lists above-average ability, creativity and work engagement as components of ability (Renzulli, 2005). Thus, the assumption that high academic engagement would translate into high grade point average was correct. Students with high grade point averages have higher scores on all dimensions of academic engagement and school climate except compliance with rights and responsibilities (student rights are the same regardless of school performance). Observance of rights and

responsibilities means that all students know the rules and privileges and that they are respected. The clearer the rules of responsibility, including for equipment and supplies, the better the students perceive their school. For example, students will be on duty and will be allowed to use the various labs, e.g., the computer room, where everyone knows his or her responsibility for the equipment used. The connection between a high average grade and academic engagement and school climate may be two-sided: on the one hand, the fact that a student gets good grades makes the student more engaged in learning and in attending school, and the student is satisfied with his or her relationship with the teacher; on the other hand, satisfaction with school and engagement may cause the student to get better grades. Many different factors, both internal and external, can influence the development of a child's abilities - the external factors certainly include the school environment and the relationship with teachers and peers in the classroom. Almost all dimensions of school climate are perceived more positively by high-achieving students. Most of them certainly have a two-way impact as well. A good relationship and teacher support motivate better achievement, but a student who learns well and scores the best grades will also be better appreciated and liked in the teacher's perception. The difficult skill for the best educators is to be able to establish positive relationships on an equal basis with all students and to avoid stereotyping on the basis of "bad student" and "good student." As the results of the study indicate, students with higher grade point averages rate their attitude toward school, teachers, and their support better than those with weaker grades. Unfortunately, this is a bit of a vicious circle: those with better grades feel more comfortable at school and have better achievements, while those with lower grades have a poorer school climate, thus lacking the motivation to improve their performance. An important factor in a student's high academic achievement is his or her persistence and activity, which is closely related to academic engagement. (Gwiazdowska-Stańczak & Sękowski, 2018). Several researchers indicate that gifted students can become so engaged in learning that they can forget to eat and sleep. High achievement is also strongly associated with adequate cognitive strategies, which is nothing more than an element of cognitive engagement (Hesam, & Abedi, 2020). Other studies have shown how behavioural engagement translates into high school achievement in girls. This study compared the time and places of high and low achieving students and found that the more able students spent more time in libraries and learning activities (Ziegler, Vialle, & Wimmer, 2013).

A positive student-teacher relationship is one of the most important factors in creating a good school climate. The teacher creates a positive relationship based primarily on good, open communication. Students know that they can approach their teacher with problems, that he/she will have time for them and will listen to and understand them. They see him as someone who is genuinely interested in their concerns and cares about their future. He shows an attitude of openness, helpfulness and well-meaning attention. Through

the activities undertaken, honest assessment and feedback, the teacher develops in young people their self-esteem. Learning support relates to the actions of the teacher who sets clear expectations. Students understand their homework and assignments in class. They know the requirements of what they need to know for a given grade. The teacher expects all students to do their best, do their homework, study and prepare for class. With the support shown, students feel that they will do well in school (Zullig et al., 2015). Sometimes learning support is often only associated with students who have obvious learning problems. For weaker students, tutoring, remedial classes or extra time may be arranged. It is worthwhile, however, to look at the distribution of gifted and low-achieving students in a given class. Both high- and low-achieving students require teacher attention in order to nurture a passion for learning and a positive perception of the school climate.

Summary

Engagement in learning is a complex construct that can be influenced by many factors - psychological and social. One of the most important elements that shape students' passion for learning is their teacher. How he or she builds his or her relationship with students, what kind of learning support he or she provides, will have a direct impact on student achievement. This requires dedication, time and self-improvement on the part of teachers, but ultimately it is worth the effort. A greater challenge, for the entire school community, is to create a positive school climate. There are many factors involved, including social relationships and competencies, as well as the building itself and the school environment. The goal of every teacher is for the student to achieve good academic results. It is not always easy to encourage students to learn and to make learning challenging for them. School content may often seem unattractive and unnecessary. Students may not make sense of it or know how what they are learning can be used in their everyday lives. The teacher's goal should be to introduce students to methods that transform school learning into fun and exciting adventures. Engagement in learning and school climate are very important elements that indicate a student's positive attitude towards school and learning, contact with teachers and peers. This article focused on the differences between students with high and low grade point averages and found that students with higher academic achievement have a more positive perception of their school climate and are more engaged in learning.

It is worthwhile to conduct a climate and student engagement diagnostic at your school to identify your school's unique issues. By understanding your school's climate and how students feel about it, you can take measures to ensure improvement. A positive school climate strengthens student engagement in learning, increases student achievement and, most importantly, makes teachers' work better in the classroom.

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Correlation between Pupils' and Teachers' Opinions regarding the Spheres and Effects of ICT Use by Children and Teenagers (Research Report)

Korelacja opinii uczniów i nauczycieli w zakresie obszarów i skutków korzystania przez dzieci i młodzież z narzędzi ICT (raport z badań)

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Abstract: The article presents a fragment of diagnostic-correlative research of a mixed character, identifying pupils' information literacy in the use of ICT methods and tools in the context of new technological trends and accompanying civilisation changes. The authors aim to answer the question: What is the relationship between pupils' opinions and teachers' observations regarding the spheres and effects of ICT use by children and teenagers? For this purpose, the method of diagnostic survey (questionnaire and interview) and statistical methods were used. Together, 2510 pupils and 1110 teachers (in Poland) were involved. The interpretation of the strength of relationship between the co-existent variables – based on the obtained values of correlation (r) and determination (r^2) coefficients – in general allows for stating that: 1) a noticeable dissonance exists between pupils' opinions and teachers' observations regarding the spheres and effects of ICT use by children and teenagers; 2) the identified differences (the minus/negative correlations in 6 cases) and similarities (the plus/ positive correlations in 4 cases) between pupils' and teachers' opinions indicate a significant “separation” between the world of children and teenagers (“Us”) and the world of teachers (“Them”); 3) in three categories, an obvious relationship (a very high level of dependence) exists between pupils' and teachers' observations as to the spheres and effects of ICT use by children and teenagers, namely “working with information” ($r^2 \cong 0.79$; $r \cong 0.89$), “network communication” ($r^2 = 0.78$; $r \cong 0.88$), and “preparing for classes” ($r^2 \cong 0.70$; $r \cong -0.84$).

Keywords: media pedagogy, diagnostic-correlative studies, information literacy, the use of ICT methods and tools, correlation between opinions.

Abstrakt: Artykuł przedstawia fragment badań, diagnostyczno-korelacyjnych o charakterze ilościowo-jakościowym, ustalających kompetencje informacyjne uczniów w zakresie wykorzystywania metod i narzędzi ICT w kontekście nowych trendów technologicznych i towarzyszącym im przemianom cywilizacyjnym. Rozważane zagadnienia poszukują odpowiedzi na pytanie: Jaki jest związek pomiędzy opinią uczniów a spostrzeżeniami nauczycieli w zakresie obszarów i skutków stosowania ICT przez dzieci i młodzież? Zastosowano metodę sondażu diagnostycznego (ankietę i wywiad) oraz metody statystyczne. Zbadano 2510 uczniów i 1110 nauczycieli (w Polsce). Interpretacja siły związku pomiędzy współwystępującymi zmiennymi – na podstawie uzyskanych wartości współczynników: korelacji (r) i determinacji (r^2) – w ogólnym ujęciu pozwalają stwierdzić m.in., że: 1) zauważalny jest pewien rozdźwięk między opinią uczniów a spostrzeżeniami nauczycieli w zakresie obszarów i skutków stosowania ICT przez dzieci i młodzież; 2) ustalone różnice (korelacja ujemna/ negatywna w 6 przypadkach) i podobieństwa (korelacja

dodatnia/ pozytywna w 4 przypadkach) poglądów uczniów i nauczycieli wskazują na znaczące „odseparowanie” świata dzieci i młodzieży („My”) od świata nauczycieli („Oni”); 3) wyraźny związek (bardzo wysoki stopień zależności) pomiędzy opinią uczniów a spostrzeżeniami nauczycieli w zakresie obszarów i skutków stosowania ICT przez dzieci i młodzież, istnieje w trzech kategoriach: „operowanie informacją” ($r^2 \cong 0.79$; $r \cong 0.89$), „komunikacja sieciowa” ($r^2 = 0.78$; $r \cong 0.88$) oraz „zajęcia lekcyjne” ($r^2 \cong 0.70$; $r \cong -0.84$).

Słowa kluczowe: badania diagnostyczno-korelacyjne, kompetencje informacyjne, korelacja opinii, pedagogika medialna, wykorzystywanie metod i narzędzi ICT.

Introduction

The ICT era (*Information and Communication Technology*) places ever-newer and higher demands on pupils and teachers, oriented at shaping new spheres of information literacy (Van Deursn, Van Dijk, 2014, pp. 43-62). It determines new directions of development and of undertaken, school and extra-curricular, tasks. Accordingly, this study aimed to establish pupils’ information literacy in using ICT methods and tools in the context of new technological trends and accompanying civilisation changes. The authors investigated the scope of knowledge, understanding, as well as activities and attitudes revealed in children and teenagers’ approaches to new ICT trends. Besides pupils’ opinions, teachers’ views turned out to be equally interesting, particularly, those regarding the spheres and effects of ICT use by the young generation.

Accordingly, two issues had to be established as regards educational practice: 1) the spheres of ICT use, i.e., the authors identified the purposes and tasks for which children and primarily teenagers use modern technology, the tools preferred by them, the hierarchy of digital instruments used and the spheres of activity in which pupils engage; 2) effects of using ICT tools, i.e., the authors determined broad effect areas of modern technology and classified the effects (“impact”) of new media.

The comparison between the information obtained from students and teachers (expressed through the level of dependence, correlation between opinions) revealed differences and similarities as regards the needs, expectations, and aspirations of the education agents, i.e., pupils and teachers. These findings are significant for the understanding of the teaching-learning process, particularly, in the context of the eternal inter-generational conflict (“mismatch”) expressed through the “Us” (pupils) versus “Them” (teachers) opposites (Baron-Polańczyk, 2018).

1. Research assumptions

The theoretical stance adopted in the article is determined by: 1) concepts in critical pedagogy that assumes “persistent resistance to the obvious”, visions and goals open to social dialogue; 2) postmodernist approach that involves multi-dimensional emancipation –

“ambiguous modernity” and “liquid modernity”; 3) promotion of self-education, self-realisation, self-determination and open education (Bauman, 2015; Melosik, Szkudlarek, 2010; Szkudlarek, Śliwerski, 2009); 4) proposal to shape and develop information literacy, which links the fundamentals of education to constructivist theory (with particular consideration for socio-cultural perspective) and implies a particular way of thinking about creating knowledge, namely learning about ICT methods and tools via ICT (Henson, 2015); 5) optimistic visions of future in which media and technologies can be used effectively to support learning and sound development (Berdik, 2020). When establishing the educational practice in schools, the authors attempted to collate the educational reality with the currently dominant scientific theories that lay out the picture of the “new pupil”. This pupil exists successfully and self-realises in cyberspace, in the world of “new new media” (Levinson, 2013), which enable multisensory transfer of information and multisensory learnings, is constantly online and has unlimited possibilities to use new spaces in e-learning. The authors assumed that the path of development is determined by the global cultural imperative to participate in the process of constructing and negotiating symbols, values, meanings, and in which the pupil is partnered primarily by technologies, machines, and tools (Gabriel, Röhrs, 2017). It was also assumed that the pupil is said to be successful only when they are approved of and know that their problems are noticed and understood. Then, their mind “opens” – the pupil can fully use the potential with which he/she entered the school (Rasfeld, Breidenbach, 2014, pp. 109-115).

At the conceptual stage, the authors assumed that the research would take the form of diagnostic-correlative studies (Ferguson, Takane, 1989, pp. 32, 226-246; Rubacha, 2008, p. 29) of a mixed character (Dróźka, 2010, p. 125), framed mostly within media pedagogy. Two methods were used: questionnaire and open interview (Frankfort-Nachmias, Nachmias, DeWaard, 2015, pp. 240-265). Besides quantitative research, the authors implemented the procedures and techniques incorporating elements of analysis and qualitative explanation with quantitative aspects. The triangulation allowed for learning more about and presenting the research problem (verging between education, technique and information technology) from two different perspectives (Furmanek, 2016, pp. 21, 28). The conducted statistical calculations – using the chi-square test for independence and the Pearson correlation coefficient (King, Minium, 2003, pp. 165-181, 458-478) – helped establish the relationship between pupils’ opinions and teachers’ observations and identify the factors that diversify the researched phenomena.

The core study (the survey), involving teachers of various courses¹ and pupils at four stages of education², were conducted in chosen educational establishments in Lubuskie and

¹ The teachers enumerated a total of 23 subjects they taught – apart from the basic general education subjects, also in the upbringing and professional spheres.

the three neighbouring voivodships³ (in Poland). The interview involved 40 pupils attending schools in Zielona Góra and nearby towns (10 persons were chosen at each stage of education). The interview, directed by a card with instructions for an individual, face-to-face interview was introduced in order to qualitatively reveal the analysed phenomenon. The narrative focused on the respondents' opinions on the spheres and effects of ICT use by young people. The sample group comprised 2510 pupils and 1110 teachers.

The following research questions were asked: What is the hierarchy of importance ICT tools use (in pupils' and teachers' opinions) by children and teenagers in the following spheres: 1) computer games (PC games, online, RPGs...); 2) network communication (electronic mail, chats, communicators: Skype, Facebook Messenger, Snapchat, WhatsApp, Discord, Hangouts, etc.); 3) searching for interest-based information; 4) preparing for classes (doing homework); 5) spending leisure time ("wasting" time)?, and To what extent (in pupils' and teachers' opinions) does ICT use by children and teenagers: 1) improve their reaction time and manual coordination; 2) shape creativity and cooperative skills; 3) has influence on how quickly they search for, select and evaluate information; 4) improve their ability to concentrate and ignore distractions; 5) cause chaos and information "confusion"? The results presented in the article answer the question establishing the relationship between students' opinions and teacher's observations regarding the spheres and effects of the use of ICT by children and teenagers.

2. Results

The question regarding the primary purposes for which children and teenagers use ICT was answered by 2490 (99.2%) pupils and 1110 (100.0%) teachers. On the other hand, the question about what children and teenagers gain from using ICT was answered by 2456 (97.8%) pupils and 1061 (95.6%) teachers. Both groups provided only the relevant answers (out of five possible indications for spheres and effects of ICT use respectively) ordered by descending importance from the most important (1) to the least important (5). This way, the authors identified the hierarchy of importance illustrating students' and teachers' choices and views on: 1) ICT-related activities, indicating how important particular tools and activities based on them are; 2) the impact of modern technology, indicating how relevant particular effects are, what are the consequences of using new media. The established frequency distributions (numeric and weighted values) are presented in the form of aggregate hierarchy (Table 1).

² The stages of education in Poland at the time of the research: 1) integrated education (ages 7-10; one teacher running alone all the subjects); 2) primary school (ages 11-13); 3) junior high school (Pol. gimnazjum, ages 14-16); 4) high school (ages 17-20).

³ Voivodship (Pol. województwo) – a political and administrative division of Poland, forming the chief unit of local administration.

Table 1. Spheres and effects of ICT use by children and teenagers – aggregate hierarchy (in pupils’ and teachers’ opinions)

Aggregate hierarchy				
Activities in the ICT environment/ impact of ICT	Number of pupils		Number of teachers	
	weighted*	numeric (zero weight)	weighted	numeric (zero weight)
Aggregate hierarchy of children and teenagers’ activity in chosen spheres of ICT				
Computer games	1420	141	965	49
Network communication	1765	138	875	71
Searching for information	1590	157	492	277
Classes	1525	159	375	327
Leisure time	923	282	417	390
Aggregate hierarchy of ICT impact on children and teenagers in selected spheres of ICT				
Reaction time and manual coordination	1414	248	565	315
Creativity and coordination	1585	215	462	408
Working with information	1837	116	790	159
Concentration	1302	280	319	539
Chaos and information ‘confusion’	728	352	365	454

(*) Since the calculations and interpretations were conducted on a five-point linear scale (0-5), adequate weights were assigned to the numeric values obtained at particular levels of importance: level 0 = weight 0; 5 = 0.2; 4 = 0.4; 3 = 0.6; 2 = 0.8; 1 = 1.0.

Source: Author’s research.

To calculate how strong the relationship (Lewicki, 1998, p. 107) between the two examined (coexistent) variables is, the authors used the coefficient of determination (r^2) and the Pearson correlation coefficient (r) (Ferguson, Takane 2016, pp. 142-143; Juszczuk, 2006, pp. 166-171; Konarzewski, 2002, pp. 190-93; Nowaczyk, 1995, pp. 98-105). The obtained numeric measures and the corresponding labels assigned to the degrees of dependence – by Andrzej Góralski (1987, p. 38) and Joy Paul Guilford (1964, p. 157) – are presented in Table 2.

Table 2a. Correlation between pupils’ opinions and teachers’ observations on the spheres and effects of using ICT tools by children and teenagers (significance level $p = 0.1$)

Correlation between pupils’ opinions and teachers’ observations				
Activities in the ICT environment/ Effects of ICT	Pearson’s coefficients and interpretation			
	coefficient of determination (r^2)	correlation coefficient (r)	Degree of dependence	
			by A. Góralski	by J.P. Guilford

Table 2b. Correlation between pupils' opinions and teachers' observations on the spheres and effects of using ICT tools by children and teenagers (significance level $p = 0.1$)

Spheres of using ICT tools by children and teenagers				
Computer games	0.236388594	0.486198101	average correlation; plus (positive)	moderate correlation
Network communication	0.782167667	0.884402435	very high correlation; plus (positive)	high correlation
Searching for information	0.003496935	-0.059134886	slight correlation; minus (negative)	slight correlation
Classes	0.704424888	-0.839300237	very high correlation; minus (negative)	high correlation
Leisure time	0.004096195	-0.064001523	slight correlation; minus (negative)	slight correlation
Effects of using ICT tools by children and teenagers				
Reaction time and manual coordination	8.25682E-05	-0.009086705	slight correlation; minus (negative)	slight correlation
Creativity and cooperation	0.001208117	-0.034757972	slight correlation; minus (negative)	slight correlation
Working with information	0.791386977	0.889599335	very high correlation; plus (positive)	high correlation
Concentration	0.013455254	-0.115996786	weak correlation; minus (negative)	slight correlation
Chaos and information "confusion"	0.082755189	0.287672017	weak correlation; plus (positive)	low correlation

Source: Author's research.

Pearson correlation coefficients with a positive sign (4 cases) indicate that the slope of regression lines is positive, i.e., the correlation adopts the plus sign (is positive) and both variables go up in the same direction (Mikrut, 2001, p. 87; Pilch, Bauman, 2010, p. 133). This means that as the values of pupils' self-assessment (levels of importance ascribed by children and teenagers) increase, the values of assessment by teachers (levels of importance indicated by teachers) increase, too. On the other hand, the obtained correlation coefficients with negative signs (6 cases) indicate that the slope of regression lines is decreasing, i.e., the correlation is negative. The negative values mean that pupils' self-assessment within particular categories, i.e., spheres or effects of ICT use, gets lower, while the values ascribed

by teachers in the same categories increase. It is necessary to emphasize that the data obtained in order to calculate the correlations (in the undertaken overview research) provide only indications on whether the values of variables are related. These values can correlate, even though this does not imply causation (Ferguson, Takane 2016, p. 143; Konarzewski, 2002, pp. 191, 193).

Given the obtained results (self-assessment by 2490 pupils and opinions of 1110 teachers on the spheres of ICT use by children and teenagers) and the interpretation of the strength of relationship between the coexistent variables, based on the value of the correlation coefficient (r) and coefficient of determination (r^2), one can state that the correlation between pupils' opinions and teachers' observations regarding the frequency with which children and teenagers use:

1) computer games is average ($r \cong 0.49$). The correlation adopts the plus sign (is positive) and it indicates that the changes in both analysed variables move in the same direction. Thus, 24% of the variability in children and teenagers' convictions about the importance of games and playing can be predicted based upon the variability in teachers' opinions in this sphere ($r^2 \cong 0.24$);

2) network communication is very high ($r \cong 0.88$). The correlation adopts the plus sign (is positive) and it indicates that changes in both analysed variables move in the same direction. As much as 78% of variability in children and teenagers' convictions about the importance of ICT tools can be predicted based upon the variability in teachers' views on this sphere of activity among contemporary pupils ($r^2 \cong 0.78$);

3) digital tools to search for interest-based information is slight ($r \cong -0.06$). The correlation adopts the minus signs and it expresses opposing changes in both variables. Regarding the variability in pupils' convictions on the importance of ICT use to search for digital information, barely 3% of it can be predicted from the variability in teachers' views on this activity sphere among children and teenagers ($r^2 \cong 0.003$);

4) ICT tools to prepare for classes (to do homework) is very high ($r \cong -0.84$). The correlation adopts the minus sign (is negative) and it indicates that changes move in opposite directions in both analysed variables. As much as 70% of variability in pupils' convictions about the level of importance of ICT use to perform school duties and do homework can be predicted based upon variability in teachers' views on this sphere of activity ($r^2 \cong 0.70$);

5) ICT as a form of spending leisure time ("wasting time") is slight ($r \cong -0.06$). The correlation adopts the minus sign (is negative) and it indicates opposing changes in both analysed variables. Barely 4% of the variability in pupils' convictions about the importance of enjoying leisure time in the digital world can be predicted based upon the variability in teachers' views on such leisure time activities among children and teenagers ($r^2 \cong 0.004$).

Given the established results (self-assessment by 2456 pupils and opinions of 1061 teachers on the effects of ICT use by children and teenagers) and the interpretation of the

strength of relationship between the correlated variables, based on the value of the correlation coefficient (r) and coefficient of determination (r^2), it can be stated that the correlation between pupils' and teachers' opinions on the effects of ICT use by children and teenagers as to:

1) improving reaction time and manual coordination is slight ($r \cong -0.009$). The correlation adopts the minus sign (is negative) and it expresses opposing changes in both analysed variables. It is therefore impossible to predict the variability in pupils' opinions based upon the variability in teachers' opinions regarding the influence of new media on children and teenagers ($r^2 \cong 8.26E-05$);

2) shaping creativity and ability to cooperate is slight ($r \cong -0.03$). The correlation adopts the minus sign (is negative) and the changes in both analysed variables move in opposite directions. Barely 1‰ of variability in pupils' convictions as to the importance of the impact of ICT on the development of creativity and cooperation can be predicted based upon the variability in the corresponding views among teachers ($r^2 \cong 0.001$);

3) the influence on how quickly pupils search for, select and evaluate information is very high ($r \cong 0.89$). The correlation adopts a positive sign (is positive) and indicates that the changes in both analysed variables move in the same direction. As much as 79% of variability in pupils' beliefs about the impact of ICT on their work with information can be predicted based upon the variability in teachers' views regarding such effects ($r^2 \cong 0.79$);

4) improving the ability to concentrate and ignore distractions is weak ($r \cong -0.12$). The correlation adopts the minus sign (is negative) and it expresses opposing changes in both variables. Only 1% of variability in pupils' convictions about the importance of ICT for concentration development can be predicted based upon the variability in teachers' views on the importance of this effect among children and teenagers ($r^2 \cong 0.01$);

5) causing chaos and "information" confusion is weak ($r \cong 0.29$). The correlation adopts the plus sign (is positive) and it expresses changes that go in the same direction in both variables. 8% of variability in pupils' convictions on the role of ICT in causing information chaos and mayhem (information overload and disorder) can be predicted based upon the variability in teachers' views as to this effect among children and teenagers.

Therefore, an obvious relationship between pupils' opinions and teachers views on the analysed spheres and effects of ICT use by children and teenagers can be observed only in three categories: 1) the sphere of activities in network communication; 2) the sphere of preparation for classes (doing homework); 3) effects of media-based activities, related to working with information. Since over half the variance in one variable (self-assessment by pupils) can be predicted based upon the variance in the second variable (teachers' views), it is possible to speak here about a significant relationship; and in the clearly distinctive cases (when $r^2 > 0.70$), even about a very strong correlation (a very high degree of dependence).

3. Interpretation and discussion

The results (establishing: the hierarchy of cyberspace activities, the level of importance of ICT effects, and the correlation) draw attention to differences and similarities between students' and teachers' views. These are expressed through the degree of dependence in Graph 1.

Spheres and effects of ICT use by children and teenagers		
"US" (pupils' opinion)	Differences and similarities (strength of relationship)	"THEM" (teachers' opinion)
hierarchy of activities / level of importance of ICT effects		hierarchy of activities / level of importance of ICT effects
What unites us?		
1 (ranked first) – the highest weight – the highest-importance impact	Influence on how quickly pupils search for, select, and evaluate information [<i>Effect</i>] correlation: plus sign, very high [$r^2 \cong 0.79$; $r \cong 0.89$]	1 (ranked first) – the highest weight – the highest-importance impact
1 (ranked first) – the highest weight – the highest-importance activity	Network communication [<i>Sphere</i>] correlation: plus sign, very high [$r^2 = 0.78$; $r \cong 0.88$]	2 (ranked second) – very high weight – very high-importance activity
4 (ranked fourth) – low weight – low-importance activity	Computer games [<i>Sphere</i>] correlation: plus sign, average [$r^2 \cong 0.24$; $r \cong 0.49$]	1 (ranked first) – the highest weight – the highest-importance activity
5 (ranked fifth) – the lowest weight – the lowest-importance impact	Causing chaos and information "confusion" [<i>Effect</i>] correlation: plus sign, weak [$r^2 \cong 0.08$; $r \cong 0.29$]	4 (ranked fourth) – low weight – low-importance impact

	What divides us?	
3 (ranked third) – high weight – significant- importance impact	Improving reaction time and manual coordination [<i>Effect</i>] correlation: minus sign, slight [$r^2 \cong 8.26E-05$ (~ 0); $r \cong -0.009$]	2 (ranked second) – very high weight – very high- importance impact
2 (ranked second) – very high weight – very high- importance impact	Shaping creativity and ability to cooperate [<i>Effect</i>] correlation: minus sign, slight [$r^2 \cong 0.001$; $r \cong -0.03$]	3 (ranked third) – high weight – high- importance impact
2 (ranked second) – very high weight – very high- importance activity	Searching for interest-based information [<i>Sphere</i>] correlation: minus sign, slight [$r^2 \cong 0.003$; $r \cong -0.06$]	3 (ranked third) – high weight – important activity
5 (ranked fifth) – the lowest weight – the lowest- importance activity	Spending leisure time (“wasting time”) [<i>Sphere</i>] correlation: minus sign, slight [$r^2 \cong 0.004$; $r \cong -0.06$]	4 (ranked fourth) – low weight – low-importance activity
4 (ranked fourth) – low weight – low-importance impact	Improving the ability to concentrate and ignore distraction factors [<i>Effect</i>] correlation: minus sign, weak [$r^2 \cong 0.01$; $r \cong -0.12$]	5 (ranked fifth) – the lowest weight – the lowest- importance impact
3 (ranked third) – high weight – high- importance activity	Preparing for classes [<i>Sphere</i>] correlation: minus sign, very high [$r^2 \cong 0.70$; $r \cong -0.84$]	5 (ranked fifth) – the lowest weight – the lowest- importance activity

Graph 1. Differences and similarities between pupils’ opinions and teachers’ observations on the spheres and effects of using ICT tools by children and teenagers

Source: Author’s research.

Comparing pupils’ self-assessment and teachers’ opinions, the highest correlation of opinions (very high degree of dependence) can be indicated in two areas: 1) the sphere of using ICT for network communication; 2) the effect of using new media visible in how quickly pupils search for, select, and evaluate information (work with information). Since

ICT by definition involves “information” and “communication”, one could have expected that opinions concerning the frequency of using “network communication” and the improvement of literacy in “working with information” would be similar. These two categories ranked highest in the identified hierarchy of importance (Table 1). Improving children and teenagers’ ability to ‘work with information’ (effect of their presence in the cyberspace) ranked first (as the highest impact of ICT) among both pupils and teachers. In turn, “network communication” ranked highest among pupils, who declared it to outweigh other activities they are engaged in in the media. Teachers ranked it as the second in importance, thus, undertaken to a lesser extent.

Both groups’ opinions on the role of computer games and the frequency of their use by pupils in everyday activity in cyberspace, also, converge, though to a lesser degree (an average strength of the relationship). However, the ranks attributed to games (playing games) by pupils and teachers differ and reveal differences in how both groups perceive them. As shown in the aggregate hierarchy of importance, games and plays are of “low importance” to pupils, who rank them only as the fourth. Teachers, on the other hand, think that pupils rank this sphere of activity as the first, as the most important and most frequently engaged into. They are fully convinced that for their pupils the ICT world is primarily the game world.

It is rather surprising what the researched think of the role of ICT in generating chaos and “information” confusion among young users of cyberspace. This consistency of views (weakly, but still positively correlated) may indicate that both researched groups are, even though to a various degree, aware of numerous dangers and negative social effects of using the new media. However, teachers (who rank this effect as the third in importance), compared with pupils (who rank it as the fifth), regard the somewhat harmful influence of ICT to be the cause of information chaos and mayhem that prevent rational work with information.

Differences in opinions concern pupils’ activities related to searching for interest-based information and the impact of ICT on improving reaction time and manual coordination as well as shaping creativity and ability to cooperate. The differences between pupils’ and teachers’ views in these three categories may be identified as slight, but also (due to the negative correlation) as negative. In the overall aggregate hierarchy of importance, the contrast between students’ and teachers’ opinions ranges within one level of importance. In these cases, the researched ranked a given sphere or effect of ICT use either as the second (very high importance) or as the third (high-importance).

The views differ more as regards the role of ICT in spending leisure time and the impact that new media have on improving the ability to concentrate and ignore distractions (slight and weak correlations, respectively). Both categories were ranked very low by the researched, namely as the fourth (low importance) by teachers and/or the fifth (the lowest

importance) by pupils. Thus, the difference between both groups' opinions ranges within one level. It is noteworthy that spending leisure time (after completing their schoolwork) in front of computers is for pupils the least important activity, one that they rarely undertake on a daily basis. On the other hand, teachers think that children and teenagers' engagement in this activity is higher. They also consider this to be time "wasting".

Pupils and teachers expressed almost completely opposing views (testified to by the minus signs, almost perfect correlation) as regards using ICT to perform school duties. Pupils ranked the sphere of functioning in education as the third, as an important activity in which they frequently engage. In their opinion, ICT is primarily a tool that helps them prepare for classes and optimizes doing homework, a means to obtain their goals and do homework. Teachers, on the other hand, express different opinions. They claim that their pupils use media network tools and resources least frequently in order to prepare for classes and to do homework. According to teachers, this sphere of engagement ranked lowest (fifth, the least important) in students' hierarchy of importance.

Given the empirical findings about the differences between pupils' and teachers' opinions, the educational indications of constructivism, as well as conclusions for practice resulting from it, one can express two-fold doubts. The first doubt is whether the researched teachers are "constructivist" enough for the modern times when it comes to making independent and multiple choices concerning qualitatively different forms of constructing reality in the world of ICT tools (Birch, 1997, pp. 63-66, 78-82, 87; Schaffer, 2006, pp. 36-37, 125-127). The second doubt is whether the teachers fulfil the premise of reflexive professionalism, i.e., engage in critical thinking in their work and reflect during and on their actions (Day, 1999; Lawrence-Wilkes, Ashmore, 2014; Schön, 1991). As social beings, children and teenagers construct theoretical and practical knowledge about the world, also (or primarily) via ICT methods and tools. They do this eagerly, without major limitations and inhibitions related to information literacy or tele-information infrastructure. They follow new technological trends, engage in and commit to cyberspace activities in various spheres. By using "natural" to them cognitive tools, pupils do not simply construct content, but learn, i.e., they do not simply accept information from the surrounding world (via social networks), but primarily interpret that information using their own experience and interactions with the virtual world (Baron-Polańczyk, 2019, pp. 29-40; Freeman, Adams Becker, Cummins, Davis, Hall Giesinger, 2017, pp. 38-39; Wendland, 2011, pp. 11, 32, 36). In light of the constructivist approach to complementary education, it is impossible to speak here about support and the broadly understood "interaction" with the teacher, who does not know their pupils' exact thoughts, needs or preferred activities, especially as regards "interaction" on the Internet, distinguished by its "digital rhetoric" (Apelojg, 2016; Eyman, 2015).

Numerous questions arise at this point, namely: To what extent can the researched teachers be "guides" and "organizers" in educational situations, showing pupils how to

build up knowledge (in the new media world)? How to analyse creatively and solve problems? How to work effectively in a group? To what extent do teachers inspire to discussion and dialogue, i.e., create conditions for discussion (Gofron, 2013, p. 173) that allows for constructing networks of positive relations (Turula, 2010, pp. 11-15), during which pupils ascribe their own meanings to the reality (also digital) they are getting to know? It is difficult to state how far teachers can help develop pupils' natural curiosity and encourage them to present their own convictions. What testifies to this difficulty are the diagnosed (and causing new anxiety) differences between pupils' and teachers' opinions on the spheres and effects of ICT use by children and teenagers. Building and accepting children and teenagers' autonomy in the media is not an easy task. It requires teachers to know and understand their pupils' needs, expectations, aspirations, and levels of competency. When they lack this knowledge, one cannot speak about the right choice of discussion topics and tasks, relevant to pupils' daily lives and problems, interesting, and unrelated to school (Kron, Sofos, 2003, p. 112). Such school should socially engage children and teenagers, give them emotional joy and satisfaction. Difficulties may occur as regards encouraging pupils to self-reflection (including the learning process and its outcomes), creativity, and lifelong learning; as a result, also to independent and conscious building up of knowledge structures about ICT via this same technology.

In general, it is also impossible to speak about "following" the pupil, i.e., about understanding geared towards their needs and capacities (Livingstone, Mascheroni, Staksrud, 2018; Rasfeld, Breidenbach, 2014, p. 195; UNESCO Office Montevideo, 2020), and acting as the "protector" against the undesirable influence of the media world (Guerrero, Barnes, Chaput, Tremblay, 2019, p. 105; Spitzer, 2015, p. 359; Twenge, Cooper, Joiner, Duffy, Binau, 2019, pp. 185-199). As regards the identified, disturbing "separation" between the world of children and teenagers ("Us") and the world of teachers ("Them"), it is noteworthy that educating and teaching "are neither simply activities a person undertakes, nor the objects or effects of activity, but something that happens in the space between two subjects. It is thus possible to observe education simultaneously from the perspectives of the two engaged parties, namely the acting subject (directly or indirectly) and the subject submitted to this activity (also directly or indirectly), to view it as one entity" (Śliwerski, 2017, p. 31). The issue takes on particular relevance in light of the findings about high-importance correlation between teachers' information literacy and school effectiveness (see: Feng, Ha, 2016). This turned out to be particularly important in the times of the coronavirus pandemic and widespread e-learning. This new and difficult situation requires finding "new" ways to solve problems related to, among others, adaptation to new social conditions, security and digital hygiene, psychological well-being, spending time (also leisure time), online and offline activities; all in order to develop positive relationships (Bailenson, 2020; Doucet,

Netolicky, Timmers, Tuscano, 2020; D'Souza, 2020; Murphy, 2020; Ptaszek, Stunża, Pyżalski, Dębski, Bigaj, 2020; Pyżalski, 2020).

Conclusions

The analysis of the literature and of the gathered empirical material (from the sample group of 2510 pupils and 1100 teachers), as well as the used research methods and techniques allow for drawing the conclusions presented below.

The correlation between pupils' opinion and teachers' observations as to the spheres and effects of ICT use by children and teenagers indicates both similarities and differences between their views.

Similarity of views (identified through the plus sign (positive) correlation expressing changes that go in the same direction in both analysed variables) was established within:

- improving how fast pupils search for, select and evaluate information – how they work with information (*effect*); the strength of the relationship is very high ($r \cong 0.89$; $r^2 \cong 0.79$);
- network communication – tools of Internet communication (*sphere*); the strength of the relationship is very high ($r \cong 0.88$; $r^2 \cong 0.78$);
- games and playing computer games (*sphere*); the strength of the relationship is average ($r \cong 0.49$; $r^2 \cong 0.24$);
- causing chaos and information “confusion” – creating information chaos and mayhem, information overload and disorder in working with it (*effect*); the strength of the relationship is weak ($r \cong 0.29$; $r^2 \cong 0.08$).

Differences in views (identified through the minus sign (negative) correlation expressing changes that go in opposite directions in both analysed variables) were established when it comes to:

- preparing for classes (doing homework) – fulfilling school duties (*sphere*); the strength of relationship is very high ($r \cong -0.84$; $r^2 \cong 0.70$);
- improving ability to concentrate and ignore distractions (*effect*); the strength of the relationship is weak ($r \cong -0.12$; $r^2 \cong 0.01$);
- forms of spending leisure time (“wasting” time) – taking advantage of free time in the digital world (*sphere*); the strength of the relationship is weak ($r \cong -0.06$; $r^2 \cong 0.004$);
- searching for interest-based information (*sphere*); the strength of the relationship is slight ($r \cong -0.06$; $r^2 \cong 0.003$);
- shaping creativity and ability to cooperate (*effect*); the strength of the relationship is slight ($r \cong -0.03$; $r^2 \cong 0.001$);

– improving reaction time and manual coordination (*effect*); the strength of the relationship is slight ($r \cong -0.009$); in this case (when: $r^2 \cong 8.26E-05$), one cannot predict the variability in pupils' views based upon teachers' opinions.

The general methodological assumptions adopted in this article propose hypotheses linked to the dependence-based research problems that assume an "obvious relationship". By referring to these assumptions, one can state that an obvious relationship between students' and teachers' opinions on the spheres and effects of ICT use by children and teenagers exists in three categories: "network communication", "working with information" (both spheres reveal almost consistent opinions), and "classes" (sphere with opposing opinions). A very high correlation ($r^2 > 0.70$), i.e., a very high dependence between pupils and teachers' opinions, was identified only in these cases.

The results (identifying the correlation) in general draw attention to a dissonance between students' and teachers' views as regards numerous spheres of ICT activities and the impact the new media have on the young generation. The results outline a range of pupils' and teachers' beliefs on the topic; reveal similar views (identified through the positive correlation that testifies to what "joins" them), but also opposing views (identified through the negative correlation that testifies to what "divides" them). The opposing views revealed, thus, a disturbing "separation" between the world of children and teenagers ("Us") and the world of teachers ("Them"). Given the empirical findings on the differences between pupils' and teachers' views (on the spheres and effects of using ICT), the educational indications of constructivism and the practical conclusions resulting from it, one can develop (justified) doubts whether the researched teachers are "constructivist" enough for the ICT era. The question is whether the teachers know their pupils' needs and understand the reasons for which pupils engage in new media on a daily basis (Baron-Polańczyk, 2019). Differences in convictions and expectations of the parties (subjects) involved in school education take on a particular relevance during the COVID-19 pandemic. In these times, an effective implementation of e-learning tools has become a *sine qua non* condition for the fulfilment of the educational process.

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Expected and implemented skills, knowledge and attitudes of mentors in the light of Stefan Kunowski's theory of integral development in the opinion of education students

Oczekiwane i realizowane umiejętności, wiedza oraz postawy mentorów, w świetle teorii integralnego rozwoju Stefana Kunowskiego, w opinii studentów pedagogiki

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Abstract: The main purpose of the presented article is to determine the expected and implemented skills, knowledge and attitudes of mentors, in the opinion of education students and in the light of Stefan Kunowski's theory of integral development.

The first part provides a brief overview of the ways mentoring itself is understood. The second part is a theoretical analysis of the mentor's influence in the perspective of the theory of integral development of the Polish educator Stefan Kunowski. The third part presents data obtained as a result of the conducted empirical research. The article ends with main research conclusions.

Keywords: mentoring, integral development, life-long education

Abstrakt: Głównym celem przedstawionego artykułu jest określenie jakie, w ocenie studentów pedagogiki są oczekiwane i realizowane umiejętności, wiedza i postawy mentorów, w świetle teorii integralnego rozwoju Stefana Kunowskiego.

W pierwszej części zawarto krótki przegląd sposobów rozumienia samego mentoringu. Część druga stanowi analizę teoretyczną sposobu oddziaływania mentora w perspektywie teorii integralnego rozwoju polskiego pedagoga Stefana Kunowskiego. W części trzeciej przedstawiono dane uzyskane w wyniku przeprowadzonych badań empirycznych. Jako zwieńczenie artykułu sformułowano główne wnioski badawcze.

Słowa kluczowe: mentoring, rozwój integralny, kształcenie ustawiczne

Introduction

The use of the term mentoring has not been popularised in Poland so far, despite the fact that activities in this field are dynamically undertaken in this country. The procedure of professional advancement which teachers have to follow assumes that at each stage of

professional improvement, the teacher is accompanied by another senior teacher. The scope of duties of the internship coordinator is regulated by a legal document called the Teacher's Charter, Art. 9c. In addition, teachers receive support from various types of institutions, such as the Teacher Training Centre, psychological and pedagogical counselling centres or universities.

1. The concept of mentoring

In the traditional sense, mentoring at work was understood as transferring knowledge and professional experience by older colleagues to people who begin their careers (Roberts 2000). It was called dyadic (dyadic one-to-one mentoring) and concerned two persons: the mentor and the mentee, who by definition did not always create an equal relationship. With regard to teaching, it is emphasised that mentoring plays an important role for teachers who begin their work and for those who want to improve their qualifications and strengthen their professional position (Fresko, Wertheim, 2006; Dorner, Kárpáti 2010; Achinstein, Fogo, 2015). In education, mentoring pairs the novice with an expert, veteran teacher focused on supporting the novice's professional development in his or her first few years of full time teaching (Achinstein, Fogo, 2015).

Currently, in the field of education, the definition of mentoring as well as the range of characteristics of people who can be involved in the mentor-mentee relationship are broadening. For example, concepts are developed in which the mentor may be a group of professionals who learn from each other, equal in the professional hierarchy (Pennanen, Heikkinen, Tynjälä, 2020). For example in the situation of online learning more often the young teachers' role in mentoring is analysed (Martin, Michaud, Logerstedt, 2019). Young people train older people in digitization and social networks, while older people share their leadership and life experiences. It is called reverse mentoring (Jauslin, Hernández & Schulte, 2021). Brownie (2021) emphasises that on line mentoring might be more effective than traditional one. One-to-one online meetings often seem relaxed and open. Mentees appear more willing to express their feelings and thoughts as they rest comfortably in familiar room (Browne, 2021). Another topic discussed in this area is youth mentoring among students in bloom-in schools, youth sports leagues, and community organizations (Rhodes, 2020).

It is also worth broadening the possible scope of the mentor-mentee relationship to include students who are not yet teachers, but who are preparing for the teaching profession. In Poland, the first situation in which future teachers experience mentoring is the internship during their university education, held each year of study. In accordance with the study syllabus, internships for students last 180 hours for the entire three-year cycle of BA studies. They are an integral part of the syllabus for the course of study in Education¹. Completing

¹ <http://isap.sejm.gov.pl/isap.nsf/DocDetails.xsp?id=WDU20190001450>

the internship is one of the necessary conditions for graduating and obtaining qualifications for working as a teacher or counsellor. The internships are unpaid. The number of hours given here indicates the time spent in a given educational setting where the student holds his or her internship, and planned according to the schedule and programme drawn up in consultation with the mentor.

As part of compulsory internships, each student is assigned a teacher working in a given educational institution, officially known as a mentor, who helps future teachers to assume the new professional role. In this context, it is important to determine what skills, knowledge and attitudes, according to students, are implemented by the mentors in the relationship with the mentee. In view of the above changes in the understanding of mentoring, it is also emphasised that the position of the mentor and mentee in the mentoring process should be equal and enable the development of both sides of the process. It is emphasised in the literature that the competencies of mentors in relation to their mentees are subject to evolution. Mentors learn from their mentees and change their strategies depending on the situation (Kowalski 2019). Therefore, modern mentoring in education cannot be limited to the relationship of older teachers taking care of younger teachers, but should be part of the trend of life-long education, in which support is multifaceted and occurs at different stages of life.

2. Mentor's knowledge, skills and attitudes in the light of Stefan Kunowski's theory of integral development

In her research, Baran (2017) distinguished 15 key competencies that a mentor should have in any organisation. These are: quality of information transfer, providing help to others, providing information, transferring knowledge, delegating tasks, sharing experience, cooperation, encouraging others to be independent, regularly holding conversations, respecting the knowledge and skills of others, the ability to draw conclusions for the future, establishing one's authority in a team, the ability to listen to others in a team and take into account their opinions, supporting other employees in their development. Other studies have pointed out that, apart from reliable knowledge transfer by mentors, personal and social support is also important in mentoring (Geeraerts et al. 2015). Emotional, social and personal aspects in the relationship between the mentor and the mentee, which significantly contribute to the acquisition of knowledge necessary in professional work, have gained in importance, for example self-awareness, life scripts, personal and moral qualities, emotional climate; non-judgemental communication; psychological projection; empathy; developing a pro-social culture; (Thompson, 2019).

The research presented above indicates individual competencies that a mentor should demonstrate. In the present article, however, we assume that effective mentoring, and

especially that carried out in education, cannot be formed around individual competencies, but rather around a certain system of competencies. We assume that activities in the field of mentoring constitute a continuation of education, and thus should fulfil the main goal of educational and didactic processes, that is, the comprehensive development of the learner. In this context, we assume that the knowledge, skills and attitudes represented by the mentor should relate to different aspects of the person. Therefore, in order to develop a system of knowledge, skills and attitudes that should characterise a mentor, the concept of integral education by the Polish educator Stefan Kunowski was used (Rynio, 2016).

The main link in the lifelong learning process is, among others, the mentor's profile and the knowledge, skills and attitudes that should be displayed in the relationship with the mentee. We assume that this relationship is a continuation of the educational and didactic process; it is the next level of education for both the mentor and the mentee. S. Kunowski (2007) emphasises that educational assistance relates to a human being; it is not limited by the age of the learner. In this sense, we can assume that the mentor is the educator, and the young teacher is the learner. In accordance with this assumption, the main goal of the mentor is to strive for the integral development of the mentee.

The integrity of development relates to a person as a whole, respecting all aspects of their functioning, W. Flitner writes about the peculiar multi-layered nature of man (after: Herrmann, 2015). According to this author, in all activities towards a person, he or she should be considered in four aspects as:

1. "A natural being.
2. In their historicity
3. As a spiritual being
4. In their activities."

The above perspectives of getting to know a person can also be a reference point for educational activities.

S. Kunowski lists the following layers of education:

- a) the biological layer - that constitutes our body,
- b) the psychological layer - that develops the psyche as a whole,
- c) the sociological layer - that forms the social person of the charge,
- d) the culture-creating layer that develops a person into a creator of culture,
- e) the purely spiritual or worldview layer - that fully shapes spirituality and its religious and moral side" (after: Chałas, 2020, pp. 135-136).

The author points out that also in the educational and didactic process, the participating subjects constitute multi-layered individualities. The balanced development of each layer is essential to the achievement of full humanity.

In this context, it becomes important to determine what range of impacts the mentor can exert in particular layers by establishing a relationship with the mentee.

2.1. The biological layer

It relates to physicality and carnality. It is the entire genetic "endowment" of a person. In the mentoring process, one of the basic tasks of the mentor is showing concern for the mentee's health and safety. B. Davis and K. Higdon (2008), when examining the effectiveness of a support programme for beginning teachers, distinguished the most important aspect of these activities - the actual support resulting from the availability of the mentor. This means that by actually participating in the mentoring process, the mentor gives the mentee a feeling of stability. Activities involving subsequent layers can only be carried out once the groundwork has been laid in this way.

2.2. The psychological layer

According to S. Kunowski (2007), its scope covers emotions, knowledge and cognitive skills. One of the main tasks of the mentor is to introduce the young teacher to the secrets of the profession. Hence, an indispensable element in mentoring is sharing the resources of experience and knowledge with the mentee. As D. Richter et al. (2013, p. 168) points out, "conventional mentoring focuses on situational adjustment to the new school environment, technical advice, and emotional support. Moreover, conventional approaches view the beginning teacher as a recipient of knowledge and the mentor as the expert teacher."

In this study, it is assumed that the mentor's authority does not close him or her to the knowledge and creativity of the young teacher. As I. Wagner, H. Wiśniewska-Śliwińska (2019) points out, the teacher does not give in to routine and treats the students' young age as an inexhaustible potential of originality and inspiration.

The assumption is that the mentor should present his or her professional achievements to the mentee, at the same time leaving space for their actions and mistakes. In addition, accompanying young teachers at the beginning of the career path, the mentor also draws inspiration, modifies and improves his or her own professional skills. He or she is aware of the need to constantly develop himself or herself; therefore, he or she is open to the new.

It should be emphasised that one's impressive amount of practical knowledge does not ultimately determine the proper course of the mentoring process. The emotional support and acceptance of the mentee is also significant. R. Ballantyne, B. Hansford and J. Parker (1995, p. 304) conducted a study among young teachers in which they demonstrated that in the first week of work the teacher needs general emotional support from the mentor, and after a few weeks, the scope of this help changes to looking for solutions to specific problems, e.g. managing students with learning difficulties or with problems with behaviour. Thus, emotional support precedes the process of sharing the possessed knowledge, helps build trust and establish a relationship between two autonomous mutually

accepting subjects. Walikington (2005) emphasises that not every teacher is ready for personal emotional involvement that the role of a mentor requires, but mentoring cannot be a mere transfer of knowledge and experience.

2.3. The social layer

In S. Kunowski's theory (2007), it contains all the relationships that a person establishes, as well as the roles and functions that he or she assumes and performs in them, creating a wider network of social contacts.

With regard to S. Kunowski's theory of development, we assume that the relationship that the mentee establishes with the mentor becomes a prototype that, with modifications, will be reproduced in subsequent contacts. A. Roehrig, C. Bohn, J. Turner and M. Pressley (2008) emphasise in their analyses that the quality of communication between the mentor and the mentee is a factor that determines the effectiveness of mentoring for beginning teachers. The appropriate level of openness to the other subject and total, two-way commitment to the relationship determine the occurrence of effective communication, which, in turn, fulfils two functions, indicated also by J. Boreen (2009):

- 1) enables the improvement of one's professional skills through a joint analysis of the encountered problems;
- 2) creates a model of a correct relationship that should exist between the educator and the charge.

In turn, S. Bressman, J.S. Winter, S. E. Efron (2018) note that a specific bond is built between the mentor and the mentee, which does not relate solely to the professional sphere. A high level of trust, openness and commitment shapes a special relationship of companionship and even friendship, while maintaining the educator-learner structure, according to the criterion of richer professional and life experience.

The effect of the mentor on the social layer of the mentee takes place not only in their two-subject relationship. R. Viney and J. McKimm (2010) also point to "a varied career and life experience, a wide professional network and commitment to their own professional development." The mentee learns the ways of social and professional functioning by observing the mentor, which is not limited to formal participation in the classes conducted by the him or her, but covers the entirety of the mentor's activities carried out both among students, the teaching staff and towards themselves. The behaviours that the mentor presents in certain situations and the attitudes they adopt towards other people are a reference point in modelling the social layer of a young teacher.

2.4. The culture-creating layer

According to S. Kunowski, the culture-creating layer contains a person's predispositions to consciously receive culture, as well as to responsibly and innovatively co-create it. We assume that in the implementation of effective mentoring, the culture of the school is both a context for its occurrence and a factor that dynamises the entire process. L. Orland-Barak (2014) stresses that in designing mentoring activities, the following should be taken into account: mentors' supervisory behaviour should also consider their contextual understanding of the workplace, population and school culture within which they operate. It should be added that the mentor, through contextual participation in the culture of their school, knows its formal and informal rules. With such a resource of knowledge, they become a link between the new reality - that is, the mentee, and the known reality, i.e. the school culture.

The very quality of the school culture in which mentoring activities are implemented is also important for their success. M. Carter and R. Francis (2001, p. 256) indicate that the best mentoring relationships arise from a positive organisational climate in schools. In this context, the mentor-mentee relationship is not a closed space; on the contrary, it is characterised by openness, so that the school's culture, with all its subjects, can "participate" in this relationship. It should be emphasised, however, that this is not supervisory participation - characterised by exercising control, but rather supportive participation - a situation in which the mentee is surrounded with care, and characterised by understanding and kindness.

Knowledge of school conditions in which the mentor and the mentee function is an important aspect of the role of the mentor. S. Whitaker (2000) indicates that it is particularly important in special education. The researcher emphasises the legitimacy of introducing co-mentoring - precisely due to the differentiation of two spaces: the culture of special education and the local culture of the school in which the mentor and the mentee operate. These areas, although they interact with each other, are characterised by a different internal specificity with which teachers actively participating in it are familiarised.

When planning activities in relation to the mentee, the mentor should also include other subjects that represent the culture of a given school. It provides a chance to shape a conscious, multi-directional and active recipient and creator of the local culture of the school.

2.5. The worldview layer

According to S. Kunowski, the worldview layer includes the values realised by a person, his or her axiological systems, as well as religiosity and a sense of meaning and purpose in the endeavours one makes. It is a space for the transcendence of the person. E. Domagała- Zyśk (2018) points out "While the development of first four layers (biological,

social, cultural and ideological) seems to be well understood and described in educational literature, it is still sometimes questioned whether or not the spiritual sphere (the fifth one) should belong to the students' integral development. Kunowski defined the spiritual dimension not in terms of the categories of a certain religious system, but as the young person's ability to turn to the highest ideal of Truth, Good and Beauty. Hence, thanks to the freedom to choose a good way he/she can take responsibility for his/her own behaviour and also be responsible for other persons" (ibidem, p. 185).

Relating the mentoring process to the concept of S. Kunowski, the mentor who introduces the mentee into the teaching profession does not separate this role from other aspects of his or her person. Hence, it is possible for the process of interception of values to occur, defined by K. Chałas (2016) as the process of accepting foreign goals, in which values exist, as one's own; channelling to one's interior and accepting as one's own the values created by the environment; it is expressed in man's conduct according to values. Both in relation to the mentee and in the overall behaviour of the mentor, he or she presents a specific system of values. Authenticity in its implementation introduces the young teacher to the presented axiological structures. However, this is not intrusive - on the contrary, the values that the mentor truly implements are only a model that the mentee can use voluntarily to form their own hierarchy of values.

In addition to the values with which the mentee comes into contact in the relationship with the mentor, they also see the specificity of meaning and purpose in educational activities. V. Frankl (1966a, p. 258) emphasises that "man is basically striving to find and fulfil meaning and purpose in life." The organisation of the educational and didactic process cannot be deprived of the conviction about the sense and importance of these activities. The mentor, introducing a young teacher to the professional path, shows them by his or her example and determination that the effort of educational activities is necessary, even when its effects seem to be difficult to observe.

As V. Frankl (1966b) points out, "In fact, it is a constitutive characteristic of being human that it always points, and is directed, to something other than itself. It is, therefore, a severe and grave misinterpretation of man to deal with him as if he were a closed system. Actually, being human profoundly means to be open to the world" (ibidem, p. 97). In this context, a mentor who wants to have a real impact on the spiritual layer of the mentee must place them in the centre of his or her actions, so that they can experience truthfully, and thus understand, that the meaning of education is the learner and their comprehensive development.

Each of the above-mentioned layers is important in human development. Nevertheless, at the same time, they are characterised by a certain hierarchy, resulting from their specificity and complexity. Additionally, they are not completely autonomous in their scopes, but interpenetrate and complement each other.

3. Authors' research

3.1. The aim of the research

The aim of the research was to define and describe the knowledge, skills and attitudes of mentors - in the light of Stefan Kunowski's theory of integral development - which, in the students' opinion, are of significance in preparing education students to follow the profession of a teacher.

The main problem of the article is expressed in the question:

In the opinion of education students, what skills, knowledge and attitudes of mentors from particular developmental layers distinguished by Stefan Kunowski can be identified that are important for following the teaching profession?

Specific research problems:

P1: What knowledge, skills and attitudes from particular developmental layers do education students expect from their mentors during their internships?

P2: What knowledge, skills and attitudes from particular developmental layers distinguished by Stefan Kunowski characterised the teachers-mentors during internships in educational institutions in the opinion of students?

P3: What gaps in knowledge, skills and attitudes from particular developmental layers were noticed by students among their internship mentors?

P4: What was the role of the mentor in the relationship with the mentee in the opinion of the students?

P5: What is the relationship between the knowledge, skills and attitudes from particular developmental layers and the roles played by mentors in the opinion of students?

3.2. Measures

In order to answer the research questions, a questionnaire was constructed. Questions regarding the knowledge, skills and attitudes of mentors as well as noticed competency gaps were developed on the basis of Stefan Kunowski's theory of integral development. The questions are included in the table 1.

Table 1a. Skills, knowledge, attitudes of the mentor from particular developmental layers

Layer	Skills, knowledge, attitudes of the mentor
Biological	<ul style="list-style-type: none"> - Concern for the health, safety and physical fitness of the learner - Concern for one's own health, safety and physical fitness - Concern for the hygiene of the learner's mental work - Concern for own hygiene of mental work

Table 1b. Skills, knowledge, attitudes of the mentor from particular developmental layers

Layer	Skills, knowledge, attitudes of the mentor
Psychological	<ul style="list-style-type: none"> - Providing reliable knowledge, - Sharing one's own professional experience by making materials, scenarios and teaching resources available to the mentee - Undertaking one's own self-improvement as a result of contact with the intern - Providing information on how to proceed in a given situation
Social	<ul style="list-style-type: none"> - Establishing relationships of support, help, care - Help in coping with difficulties or negative feelings - Help in preparing for classes in terms of organisation of classes and social space - Building a community
Culture-creating	<ul style="list-style-type: none"> - Transferring knowledge about culture and its values to students and pupils - Co-creation of culture: general culture, culture of the school, preschool, class, preschool group, - Implementing values: <ul style="list-style-type: none"> a) ultimate values (God, faith), b) moral values (e.g. truth, justice) c) personal values of everyday life (e.g. family life, home, companionship) d) social values (e.g. nation, homeland) e) cognitive values (e.g. wisdom, knowledge) f) vital values (e.g. health, life) g) hedonistic values (e.g. fun, pleasure) h) material values (e.g. money)
Worldview	<ul style="list-style-type: none"> - Noticing the purpose and meaning of one's actions - the mentor informed the student about them - Giving a testimony of faith - Evangelising

The task of the respondents was to refer to the statement on a three-point ordinal scale. The described skill, knowledge or attitude could be present to a high or low degree, or not present at all (none). Additionally, respondents could mark the answer "No opinion"- which was equated with a lack of knowledge on a given topic.

In terms of the role of the mentor in relation to the mentee, 5 roles were defined (observer, colleague, master, boss and know-it-all). Descriptions of particular roles were included in the question so that they could be clear to the respondent. The answers made up a nominal scale (table 2).

Table 2. Description of the roles played by the mentor in relation to the teaching intern during the internship

Name of the role	Description of the mentor's role
Observer	Not taking the initiative with the intern's actions, just watching them
Colleague	Showing a lot of warmth and support to the intern, the experience of the mentor and mentee was on a similar level
Master	With a wide range of experiences, often offering guidelines to the intern, warm and supportive. Constantly developing himself/herself.
Boss	Only assigned specific tasks to be performed.
"Know-it-all"	Looking with disregard and disapproval at the actions taken by the intern, pointing out mistakes with satisfaction.

The task of the students was to determine which role was played by their mentor during the internship. Additionally, the students could choose the answer that the mentor did not fulfil any of the roles.

The last of the questions in the survey was an open-ended question about the ideal mentor. The respondents could express their opinion on this issue after completing the internship.

3.3. Participants and procedure

The John Paul II Catholic University of Lublin is a partner of the international PROMENTORS project, the aim of which is to develop an optimal mentoring model and to design courses for mentors taking care of young teachers in Israel². The present article is the result of work in the above-mentioned project. 73 students of education and special education of the John Paul II Catholic University of Lublin participated in the study. The vast majority of the respondents were women (71 persons). Only students who had completed pedagogical internship preparing them for the profession of a pre-school and early-school education teacher, special education teacher and counsellor were asked to fill in the questionnaire. Due to limitations in the functioning of universities caused by the COVID epidemic, the questionnaire was placed on the Microsoft Teams platform intended for online classes and sent to interested students by e-mail.

The analysis of individual questions in the survey included a qualitative and quantitative analysis.

The qualitative analysis concerned the open-ended question related to the knowledge, skills and attitudes of an ideal mentor in the opinion of students and was

² <https://www.erasmusplus.org.il/promentors>

developed around the most frequent topics and terms describing mentors; the most frequently repeated words in the mentor-mentee relationship were also analysed.

The quantitative analysis consisted of two stages. The first stage involved calculating the frequencies of individual answers to the questions concerning knowledge, skills and attitudes from particular developmental layers implemented by mentors and the roles played by mentors during the internship. The second stage of the analysis was to rank individual responses. The answers “to a high degree” were given a score of 2, the answers “to a low degree” were assigned a score of 1, and the answers “not at all” were assigned a score of 0. The collected data were analysed using PS IMAGO PRO 5.1 (software package), which contains IBM SPSS Statistics 25 (Polish version). Descriptive statistics are presented using the median, skew, maximum and minimum score. The answer “No opinion” was qualified as missing data. Differences in the degree of implementation of values were calculated in the group of mentors that students referred to as masters and in the group where students chose other terms to describe the mentors. The nonparametric Mann-Whitney U test was used. The significance level was set a priori at $p \leq 0.05$.

3.4. Findings

In order to answer the question what skills, knowledge and attitudes education students expect from their mentors during their internships, the respondents were asked what an ideal mentor should be like. Responses were grouped by area: knowledge, skills and attitudes. The table 3 shows the catalogue of student responses concerning each of the above areas. The data presented in the table 3 indicate that, in the students' opinion, there are certain attitudes that are the most desirable in the image of an ideal mentor. Among the general statements describing the whole person of the mentor, he or she was presented as a person who is one step further from the mentee, but close enough to keep up with them. This is comparable to General Eisenhower's approach to leadership, expressed in the words “don't push, pull!” This example was also used by one of the surveyed students. It is also worth emphasising that the students' statements indicated that the knowledge, skills, as well as attitudes of the ideal mentor should be focused on his or her relationship with the mentee.

Table 3. Catalogue of the characteristics of an ideal mentor in the opinion of students

Area	Features of an ideal mentor
Knowledge	<ul style="list-style-type: none"> - intelligent, - with extensive knowledge and competencies, - formulates advice and guidelines related to work, - with extensive experience that they share, - gaining knowledge from the intern

Skills	<ul style="list-style-type: none"> - provides help, - builds a relationship, - builds an atmosphere in which no one feels embarrassed, - provides support, - manages the student's work, correcting his or her mistakes, - observes the student, - motivates the student to act
Attitudes	<ul style="list-style-type: none"> - role model, an example to be followed, authority, - caring, - open - with a positive attitude towards others, - kind, - understanding, - warm, - interested in the student, - helpful, - demanding, - allows the student to act independently

They constitute a certain resource open to the needs of the learner.

It is worth noting that several statements mentioned specific behaviours that should definitely not be presented by an ideal mentor. The respondents indicated imposing one's own ideas, judging, criticising, causing stress to the intern, interfering in every matter, and generally looking down on the intern.

In terms of the research question concerning knowledge, skills and attitudes from particular developmental layers implemented by mentors during internships, the results of students' assessment will be presented on the basis of their types. In terms of knowledge, skills and attitudes from the biological layer, the majority of education students declared that during their internships, the attitude of taking care of health, safety and fitness was present to a high degree among their mentors (in 69.9% cases), as well as the attitude of showing concern for the intern's health, safety and fitness (in 74% cases). Similarly, in the case of mental hygiene, students' statements prove that their mentors took care of their own hygiene of mental work (77.5%) and showed concern for the mental hygiene of the student (83.6%). Three out of the four charts relating to individual questions in this layer show a very strong left-skewness, which additionally proves the accumulation of high scores for mentors. Statistics are presented in Table 4.

Table 4. Descriptive statistics for questions concerning the assessment of knowledge, skills and attitudes of mentors in the biological layer

Mentor's knowledge, skills and attitudes relevant to the biological layer	The degree of implementation of particular competencies by mentors as assessed by students								Me	Skewness	Min	Max
	High		Low		None		No opinion					
	N	%	N	%	N	%	N	%				
Concern for the health, safety and physical fitness of the teaching intern	54	74	4	5.5	5	6.8	10	13.7	2	-2.503	0	2
Concern for their own health, safety and physical fitness	51	69.9	1	1.4	3	4.1	18	24.7	2	-4.177	0	2
Concern for the hygiene of the mentee's mental work	61	83.6	4	5.5	1	1.4	7	9.6	2	-4.051	0	2
Concern for their own hygiene of mental work	55	77.5	3	4.2	1	1.4	12	16.9	2	-4.156	0	2

In terms of psychological competencies (table 5), especially cognitive competencies, most of the mentors (89%) provided students with reliable knowledge, shared their own professional experience by providing materials, scenarios, teaching resources (89%), and transferred knowledge about how to proceed in a given situation (79%). In addition, the students reported that in 61% of cases, the attitude of undertaking self-improvement as a result of contact with the intern was present in mentors to a high degree. In the discussed psychological layer, the competency with the highest scores was the transfer of reliable knowledge to the intern, as evidenced by the high index of left-skewness of the answers (SKE = -4.770).

Table 5. Descriptive statistics for questions regarding the assessment of knowledge, skills and attitudes of mentors in the psychological layer

Mentor's knowledge, skills and attitudes relevant to the psychological layer	The degree of implementation of particular competencies by mentors as assessed by students								Me	Skewness	Min	Max
	High		Low		None		No opinion					
	N	%	N	%	N	%	N	%				
Transferring reliable knowledge to the intern	65	89	3	4.1	1	1.4	4	5.5	2	-4.770	0	2
Sharing professional experience with the intern by making materials, scenarios and teaching resources available to them	65	89	4	5.5	3	4.1	1	1.4	2	-3.370	0	2
Undertaking self-improvement as a result of contact with the intern	45	62.5	6	8.3	2	2.8	19	26.4	2	-2.629	0	2
Providing information on how to proceed in a given situation	58	79.5	7	9.6	4	5.5	3	4.1	2	-2.293	0	2

As far as the social layer is concerned, in the students' opinion, the following attitudes were present in mentors to a high degree: building a community (74% of responses), helping interns to cope with difficulties and negative feelings (61.1% of responses), establishing a relationship of support, care and concern (84.9% of responses), and also helping students in organising classes and social space (65.3%). None of the students assigned the rating of 0 to the question concerning establishing relationships (Min = 1), which means that mentors always established a relationship of support, help and care with their interns according to the opinion of the latter (table 6).

Table 6. Descriptive statistics for questions concerning the assessment of knowledge, skills and attitudes of mentors in the social layer

Mentor's knowledge, skills and attitudes relevant to the social layer	The degree of implementation of particular competencies by mentors as assessed by students								Me	Skewness	Min	Max
	High		Low		None		No opinion					
	N	%	N	%	N	%	N	%				
Establishing relationships of support, help, care	62	84.9	6	8.2	0	0	4	5.5	2	-2.696	1	2
Help in coping with difficulties or negative feelings	44	61.5	6	8.3	5	6.9	17	23.6	2	-2.012	0	2
Help in preparing for classes in terms of organisation of classes and social space	47	65.3	11	15.3	5	6.9	9	12.5	2	-1.706	0	2
Building a community	54	74	8	11	1	1.4	10	13.7	2	-2.611	0	2

In terms of the culture-creating layer (table 7), mentors showed the attitude of creating the school's culture to a high degree (75% of responses), as well as that of providing pupils and students with knowledge about culture and its values (64.4%). The most frequently implemented values during the internships were personal values of everyday life (family life, home, companionship; 82.2% of the respondents chose the answer "to a high degree", SKE = -4.353), cognitive values (84.9%, SKE = -4.086), moral values (e.g. truth and justice; 78%), as well as vital values (health, life; 76.4%). In the question about personal values, the minimum value was 1, which means that, in the student's opinion, these values were always present in education during the internship. Next followed hedonistic values (58.9% of the respondents chose the answer "to a high degree"), social values, e.g. nation, homeland (58.9%), ultimate values (God - 37%) and material values (17%).

Table 7. Descriptive statistics for questions concerning the assessment of knowledge, skills and attitudes of mentors in the culture-creating layer

Mentor's knowledge, skills and attitudes relevant to the culture-creating layer	The degree of implementation of particular competencies by mentors as assessed by students								Me	Skewnes s	Mi n	Ma x
	High		Low		None		No opinion					
	N	%	N	%	N	%	N	%				
provided students and pupils with knowledge about culture and its values	47	64.4	7	9.6	4	5.5	15	20.5	2	-2.166	0	2
co-created general culture, the culture of the school, preschool, class, preschool group	54	75	4	5.6	5	6.9	9	12.5	2	-2.503	0	2
implemented ultimate values (God, faith)	27	37	10	13.7	7	9.6	28	38.4	2	-0.919	0	2
implemented moral values (e.g. truth, justice)	57	78.1	3	4.1	3	4.1	10	13.7	2	-3.353	0	2
implemented personal values of everyday life (e.g. family life, home, companionship)	60	82.2	3	4.1	0	0	10	13.7	2	-4.353	1	2
implemented social values (e.g. nation, homeland)	43	58.9	8	11	4	5.5	18	24.7	2	-1.950	0	2
implemented cognitive values (e.g. wisdom, knowledge)	62	84.9	4	5.5	1	1.4	6	8.2	2	-4.086	0	2
implemented vital values (e.g. health, life)	55	76.4	3	4.2	2	2.8	12	16.7	2	-3.751	0	2
implemented hedonistic values (e.g. fun, pleasure)	43	58.9	10	13.7	4	5.5	16	21.9	2	-1.775	0	2
implemented material values (e.g. money)	13	17.8	20	27.4	16	21.9	24	32.9	1	-0.108	0	2

In terms of the worldview layer, most of the mentors, in the opinion of students, noticed the meaning and purpose of their actions and informed the students about it (74% of responses); however, it was not always a religious goal. Only 31.5% of the mentors gave a testimony of their faith and 23.3% were highly engaged in evangelisation. Some of the students did not have an opinion regarding the religious sphere in relation to the mentor of their internship (table 8).

Table 8. Descriptive statistics for questions concerning the assessment of knowledge, skills and attitudes of mentors in the worldview layer

Mentor's knowledge, skills and attitudes relevant to the worldview layer	The degree of implementation of particular competencies by mentors as assessed by students								Me	Skewness	Min	Max
	High		Low		None		No opinion					
	N	%	N	%	N	%	N	%				
Saw the purpose and meaning of his/her actions - informed you about them	54	74	6	8.2	4	5.5	9	12.3	2	-2.476	0	2
Gave a testimony of his/her faith	23	31.5	10	13.7	15	20.5	24	32.9	1	-0.291	0	2
Was engaged in evangelisation	17	23.3	7	9.6	21	28.9	28	38.4	1	-0.182	0	2

As it can be seen from the results presented above referring to tables 3 - 7, the most frequent value for most of the questions is 2, which means that individual competencies are present in the behaviour of mentors to a high degree. The exceptions are religious competencies, which are implemented to a low degree (Me = 1), and material values (Me = 1). All the distributions turned out to be left-skewed to varying degrees, which means that the students attributed to their mentors behaviours that attested to the high competencies of the latter.

When it comes to the research question regarding the roles of mentors during internships, more than half of the students indicated that their mentor was a master for them (52.1%); the role of the observer was chosen by 20% of students, of a colleague - 12.3%, and the boss - 8.2% (table 9).

Table 9. Number (N) and percentage of answers given to the question: What role did the mentor play during your internship?

Answers	N	%	Boss	6	8.2
Observer	15	20.6	"Know-it-all"	0	0
Colleague	9	12.3	Did not play any of these roles	3	4.1
Master	38	52.1			

For statistical purposes, all observations were divided into two groups. The first group consisted of people who declared that their mentor played the role of a master (which was assumed to be an exemplary role for mentoring); the second group consisted of people who selected other roles. The authors decided to check what the differences were between mentors perceived as masters and mentors perceived differently in terms of their competencies and implemented values. The differences are shown in Table 10.

Table 10. Differences in competencies between mentors described as masters and other mentors

Question	group of mentors perceived as masters	group of mentors perceived as not masters	Z	p	
Mark the extent to which the mentor of your internship	showed concern for your health, safety and physical fitness	34.76	28.31	-2.388	0.17
	cared for his or her own health, safety and physical fitness	28.35	27.43	-0.544	0.568
	showed concern for the hygiene of your mental work	36.00	30.31	-2.606	0.009**
	cared for the hygiene of his or her mental work	31.00	27.22	-2.175	0.030*
	provided you with reliable knowledge	36.62	34.10	-1.343	0.179
	shared his or her professional experience	39.12	33.41	-2.327	0.20
	undertook own self-improvement as a result of contact with the intern	31.00	22.52	-3.334	0.001**
	provided information on how to proceed in a given situation	38.69	31.48	-2.362	0.018*
	established a relationship of support, help, care	37.50	30.92	-2.866	0.004**
	helped you in coping with difficulties or negative feelings	32.55	21.67	-3.561	0.000***
	helped you in preparing classes by making materials, scenarios and teaching resources available to you	37.21	25.90	-3.207	0.001***

	built a community	33.99	29.17	- 1.806	0.071
	provided students and pupils with knowledge about culture and its values	34.13	24.19	- 3.413	0.001***
	co-created general culture, the culture of the school, preschool, class, preschool group	35.67	27.41	- 3.308	0.002**
	implemented ultimate values (God, faith)	26.00	19.86	- 1.788	0.74
	implemented moral values (e.g. truth, justice)	35.00	28.00	- 3.044	0.002**
	implemented personal values of everyday life (e.g. family life, home, companionship)	33.50	29.87	- 2.171	0.030*
	implemented social values (e.g. nation, homeland)	30.52	24.75	- 1.838	0.066
	implemented cognitive values (e.g. wisdom, knowledge)	34.72	33.12	- 0.806	0.420
	implemented vital values (e.g. health, life)	32.19	27.96	- 2.015	0.044*
	implemented hedonistic values (e.g. fun, pleasure)	31.26	25.41	- 1.723	0.085
	implemented material values (e.g. money)	26.03	32.50	- 0.651	0.515
	saw the purpose and meaning in his or her actions and informed you about them	37.50	26.48	- 3.739	0.000***
	gave a testimony of his or her faith	24.19	25.78	- 0.422	0.673
	was engaged in evangelisation	24.67	21.10	- 0.992	0.321

*p ≤ 0.05, **p ≤ 0.01, ***p ≤ 0.000

The data presented in the table 10 show that according to students, mentors perceived by them as masters had more diverse skills, knowledge and attitudes than

mentors performing other roles. The most significant differences were revealed in the questions concerning the social layer. In the opinion of students, mentors-masters more often established relationships of support, help and care ($Z = -2.866$, $p = 0.004$), helped students to cope with difficult situations ($Z = -3.561$, $p = 0.000$), or provided materials for classes ($Z = -3.561$, $p = 0.000$); they also showed how to proceed in a given situation ($Z = -2.362$, $p = 0.018$). Differences were also revealed in the culture-creating layer. Mentors-masters much more often than others passed on knowledge about culture and its values to students ($Z = -2.362$, $p = 0.018$), and also contributed to the culture of the school or of the preschool group ($Z = -3.308$, $p = 0.002$). The values transmitted more often by the masters were, in the students' opinion, personal ($Z = -2.171$, $p = 0.030$), moral ($Z = -3.044$, $p = 0.002$) and vital values ($Z = -2.015$, $p = 0.044$). In terms of the spiritual layer, they saw the meaning and purpose in their actions much more often than mentors who were not perceived as masters, and passed this information on to students ($Z = -3.739$, $p = 0.000$). In the cognitive layer, there were no differences between the two groups of mentors. This means that the students, when assessing various groups of mentors, declared that the masters, observers, colleagues, as well as bosses displayed an attitude of sharing their knowledge and experience to a similar - i.e. high - degree. In terms of the transfer of cognitive values, there were also no differences between the identified groups of mentors. Furthermore, there were no differences in the transmission of religious values, giving a testimony of faith and evangelisation.

Discussion

The results described above require summarising and interpretation.

In terms of the first research question, which concerned the knowledge, skills and attitudes of mentors expected by students, it can be generally said that ideal mentors not only provide students with valuable knowledge and share experience, but also, and perhaps above all, are a source of emotional support. Similar data were obtained by R. Ballantyne, B. Hansford and J. Parker (1995). The analysis of the obtained statements shows that the mentor is a person who provides the mentee with a sense of security by taking care of them. Thanks to these endeavours, the students could focus more on developing their own competencies in the field of organising the educational and didactic process. Behaviour that should characterise an ideal mentor is observing the mentee, entrusting them with tasks, but also reacting to difficulties arising in the student's work and correcting their mistakes. In their statements, the students emphasised their openness to criticism from the mentor, which was an important tool in the process of improving their professional skills. At the same time, the mentor should have an attitude that allows students to work independently with children and youth. The qualitative analysis of students' statements showed that the ideal mentor leaves the space for students to undertake their own actions; he or she is not

a "supervisor" or "controller", but rather a kind, more experienced companion in a given activity. Moreover, the mentor himself or herself is also open to the use of new solutions. It is worth referring here to the analyses of J. Walkington (2005), who emphasised that not every teacher feels capable of fulfilling the function of a mentor. In the above context, it can be concluded that a teacher-mentor should be ready and mature to undertake educational and didactic work in a relationship with an adult who is both a learner and a colleague in the profession.

Summing up the analyses regarding the second research question concerning the competencies of mentors from institutions where the students underwent internships, it can be said in general that the assessment of the competencies of the mentors of education students in Poland turned out to be very positive. Most of the internship mentors assigned to students in schools and preschools have, in the opinion of the students, a variety of competencies. They are people who not only provide students with reliable knowledge and share their experience, but also show concern for mental hygiene and proper working relationships. Moreover, they transmit different values to students and see the meaning of their actions. The obtained research results provide additional confirmation for the data acquired by B. Davis and K. Higdon (2008); D. Richter (2013); A. Roehrig, C. Bohn, J. Turner, M. Pressley (2008); J. Boreen (2009); R. Viney and J. McKimm (2010); L. Orland-Barak (2014). However, it should be emphasised that the conducted analyses showed that, in the opinion of Polish students, the mentoring they experienced does not affect only some aspects of their person (as in the case of the above-mentioned authors) - it is not fragmentary; on the contrary, it affects each of the layers of the person - it is comprehensive and multidimensional.

Such a positive assessment may result from several factors. The professional advancement of a teacher in Poland requires teachers to undertake certain tasks in order to fulfil the requirements for a given position. One of these tasks may be taking care of teaching interns. Therefore, mentors, despite not receiving remuneration for performing that function, will obtain benefits in the future for fulfilling this task. On the other hand, the role of a mentor is not obligatory for the teacher; it is one of given possibilities and ultimately it is the teacher who voluntarily declares his or her readiness to perform this function. It can therefore be assumed that the mentor himself or herself finds joy and satisfaction in fulfilling this role. Teaching interns conduct classes under the supervision and with the consent of the mentor teacher, thus partially relieving the teacher of didactic tasks; they also help with taking care of children, preparing materials for classes, and, moreover, they are a source of academic knowledge for practising teachers. The creative attitude of the mentor is also important, as he or she undertakes his or her own self-improvement and introduces the mentee to cooperation with other institutions (i.e. psychological and pedagogical counselling

centres, training institutions, libraries, experience exchange seminars, etc.) which co-create to the mentoring process.

In terms of competency gaps (third research question), only the inability to refer to the religious layer in questions about giving a testimony of faith and evangelisation were observed. This is probably due to the fact that some students did their internships in secular institutions, where the issues of faith were not raised by mentors. Perhaps extending the time of the mentee's cooperation with the mentor would be the basis for activities in this field.

The analysis of the question about the role played by the mentor during the internship allows us to state that mentors were most often seen as masters, that is, people who had a wide range of experiences, often provided guidelines, were kind and supportive, and were constantly developing. A mentor described in this way can be considered exemplary, and the mentor-master - an authority in the relationship with the student. Additionally, the research shows that the features and values that distinguished the masters from other types of mentors were: establishing relationships of help and care, helping students in difficult situations, transferring personal, moral and vital values, as well as seeing the meaning and purpose of their own actions. It should be emphasised that the term "master" was used to describe a mentor several times in the conducted research. Both in the qualitative and quantitative part, the respondents described their mentors as masters in most cases. Moreover, they pointed out that their ideal mentor is a master and they had met a master during their internship. It is worth noting that significant differences in terms of the implemented skills, knowledge and attitudes, in relation to the role played by the mentor, were shown for the higher developmental layers: the social, culture-forming and spiritual layer. In this context, it is reasonable to formulate the conclusion that it is the competencies from these layers that determine the high effectiveness of mentoring activities. The importance of interactions in the social and culture-forming layers was stressed by J. Geherke (1984); M. Carter and R. Francis (2001); S. Whitaker (2000). However, no analyses have been found regarding the spiritual layer of the person from the perspective of mentoring.

The presented research is largely descriptive and diagnostic and is an attempt to apply the assumptions of S. Kunowski's comprehensive layer theory to mentoring, and therefore require further, in-depth analyses. The undertaken research issue will be continued and extended to include new scopes, so as to formulate the most precise pedagogical guidelines for mentoring in the teaching profession.

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Self-esteem and perfectionism versus procrastination

Samocena i perfekcjonizm a odkładanie pracy na później

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Abstract: The purpose of this study was to examine whether levels of self-esteem and perfectionism are related to passive and active work postponement. The study was conducted among 325 young adults (219 females and 106 males). The following tools were used: the New Active Procrastination Scale (NAPS), the General Procrastination Scale (GPS), the Polish Questionnaire of Adaptive and Maladaptive Perfectionism (KPAD), the Rosenberg Self-Esteem Scale (SES). The results indicate that active procrastination is negatively related to self-esteem and maladaptive perfectionism, and positively related to adaptive perfectionism. Passive procrastination positively correlates with self-esteem and maladaptive perfectionism, and negatively with adaptive perfectionism. The obtained data deepen the knowledge on the determinants of procrastination, which is worth considering from two perspectives - positive and negative.

Keywords: active procrastination, passive procrastination, adaptive perfectionism, maladaptive perfectionism, self-esteem

Abstrakt: Celem badań było sprawdzenie czy poziom samooceny i perfekcjonizmu pozostaje w związku z biernym i aktywnym odkładaniem pracy na później. Badanie zostało przeprowadzone wśród 325 młodych dorosłych (219 kobiet i 106 mężczyzn). Wykorzystano następujące narzędzia: Nową Skalę Prokrastynacji Aktywnej, Skalę Prokrastynacji Ogólnej, Polski Kwestionariusz Perfekcjonizmu Adaptacyjnego i Dezadaptacyjnego (KPAD), Skalę Samooceny Rosenberga (SES). Otrzymane wyniki wskazują, że aktywne odkładanie pracy na później pozostaje w ujemnej relacji z samooceną i perfekcjonizmem dezadaptacyjnym, a w dodatniej z perfekcjonizmem adaptacyjnym. Biernie odkładanie pracy na później dodatnio koreluje z samooceną i perfekcjonizmem dezadaptacyjnym, ujemnie z perfekcjonizmem adaptacyjnym. Otrzymane dane pogłębiają wiedzę na temat uwarunkowań prokrastynacji, którą warto rozpatrywać z dwóch perspektyw – pozytywnej i negatywnej.

Słowa kluczowe: aktywne odkładanie pracy na później, biernie odkładanie pracy na później, adaptacyjny perfekcjonizm, dezadaptacyjny perfekcjonizm, samoocena

Introduction

The phenomenon of procrastination gained the status of a scientific concept relatively late. First attempts to study putting work off were made in 1971 by Ringenbach and the problem was presented in more detail in 1992 by Milgram (Steel, 2007). In 2016, Frode Svartdal and a team of eight researchers investigated a group of 2893 respondents and

published data describing the scale of procrastination in six European countries (i.e., Norway, Finland, Sweden, Germany, Poland and Italy). It turned out that Poles had the strongest tendency to put work off. Like Italians, they showed a greater susceptibility to various temptations. Moreover, the Polish respondents also expressed significantly less willingness to use time planning tools (e.g. calendars) compared to the remaining participants.

In this context, conducting research to understand the determinants of this phenomenon becomes an important issue from both a scientific and practical point of view. Although the causes of procrastination can be subjective (Brando-Garrido, Montes-Hidalgo, Limonero, Gómez-Romero, & Tomás-Sábado, 2020) and contextual (Codina, Castillo, Pestana, & Balaguer, 2020; Lipińska-Grobely & Michałowska, 2018), this paper chooses to shift the focus to dispositional variables, i.e., level of self-esteem and perfectionism. Indeed, a review of literature shows that the most commonly cited causes of procrastination include interference with self-control, perfectionism and low self-esteem, as well as awareness of low self-efficacy (self-discipline), (Steel, 2007). What is new and original in the presented research results is the distinction between adaptive and maladaptive perfectionism and, above all, the positive and negative aspects of procrastination. Therefore, the purpose of this study was to verify which level of self-esteem and type of perfectionism promote active procrastination (positive approach) and which ones determine passive procrastination (negative approach).

1. Putting Work Off - An Outline Of Issues

The term 'procrastination' is derived from the Latin word '*procrastinatio*' (i.e. 'postponement, delay') and means 'putting off until tomorrow' (Latin '*pro*' - 'forward', *crastinate* - 'tomorrow'). There are many definitions of this phenomenon and a review of these was undertaken by Jorg, Potok, and Krajewska, (2016), who analysed about 50 scientific publications devoted to the mentioned problem and compiled differences in approaches and division criteria. Three important characteristics of putting off work emerge from the above comparison - voluntary nature, concreteness referring to behaviour linked with task completion, and intentionality. Initially, procrastination was considered only in negative terms. However, in 1995, Ferrari, Johnson, and McCown pointed out that there was a specific type of procrastination which served as an action strategy for people who needed strong stimulation; it provided them with the right level of arousal and motivation, leading to effective action.

With reference to the above position, this paper assumes that procrastination should be analysed from two perspectives - active (positive) and passive (negative). Passive postponement of work is consistent with the common understanding of the phenomenon. It is often accompanied by the fear of failure or not having enough competence to cope with

a specific task. Therefore, it can be said that passive procrastination is a sort of failure avoidance strategy. Putting work off can always be explained by not having enough time, and not by the lack of professional competence. People who are characterised by passive procrastination not only put off tasks that test their abilities and skills, but also reckon with the opinion of those around them. Active procrastination, on the other hand, refers to a situation of consciously deciding to postpone a task until a certain point in the future. This is because active procrastinators feel they have control over their time and can manage it effectively. The pressure of a looming deadline not only does not disorganize them, but it also actually motivates them to be more effective. When they are unexpectedly given additional tasks to complete, they are able to judge which ones to do first. They act more spontaneously than people who are characterised by passively putting things off. Starting work shortly before the end of a deadline makes the task challenging for them and helps them avoid routine (Chu & Choi, 2005).

2. Determinants Of Putting Work Off

Causes of procrastination may be subjective (Brando-Garrido et al., 2020) as well as contextual (Codina et al., 2020; Lipińska-Grobelyny & Michałowska, 2018). Disruptions in the process of self-control, perfectionism, low self-esteem, and awareness of low efficacy in the context of self-regulation and rebelliousness are considered to be the most commonly cited internal conditions (Steel, 2007). Situational factors include a high level of task difficulty and the lack of deadlines for completion. This trend includes views on the changing specificity of human life, technological progress accompanied by the need to cope with an increasing number of tasks, but also distractors or changes in the area of work and organizational climate (Lipińska-Grobelyny & Michałowska, 2018).

With regard to the dispositional variables, there are specific indications that self-esteem and perfectionism are important correlates of work postponement (Steel, 2007). Firstly, M. Rosenberg's world-renowned concept of self-esteem and, secondly, the construct of perfectionism, which includes positive and negative aspects, were used to conceptualise the variables. According to Rosenberg, each person presents different attitudes towards the objects that surround them, which include their own *Self*. Positive self-esteem is thus a global evaluation of oneself, representing a positive attitude toward own *Self*. High self-esteem does not mean that a person believes to be better than others, only that he or she is good enough. Low self-esteem means a lack of satisfaction with own *Self*, even rejecting it. Attention should be paid to the strongly subjective nature of the construct, which is based solely on self-perception and self-evaluation of one's worth. As far as perfectionism is concerned, the assumption of the existence of at least two types of this phenomenon emerged in the late 1970s. The forerunner in differentiating perfectionism was D. Hamachek, who described two

types of perfectionists, i.e., healthy and unhealthy. Since then, the two-dimensional approach has become the dominant one, accompanied by a variety of terminology (positive versus negative, healthy versus unhealthy, adaptive versus maladaptive perfectionism). The latter, referring to Higgins' *Self* discrepancy theory, was adopted in a tool prepared by K. Szczucka (2010), which was used in the presented research. Adaptive perfectionism involves setting attainable goals. People accept that they may make mistakes or fail. They never lose flexibility in action, which allows them to constantly develop and achieve their goals. They function properly in social relationships, are open and ready to experience positive emotions. On the other hand, maladaptive perfectionism refers to the fear of failure and evaluation of one's actions by others. People set exorbitant goals that they are unable to achieve. They are accompanied by a constant conviction of insufficient skills and resources. This has a negative impact on their effectiveness in action. As a result, they feel a constant need to refine what they are currently doing and yet never feel satisfied with it. Furthermore, maladaptive perfectionists have a rigid and chronic discrepancy between the real *Self* and the ideal *Self*; adaptive perfectionists are characterised by the flexible acceptance of this discrepancy, and non-perfectionists are not expected to experience such a discrepancy at all.

3. Research Issues

Following the model presented by Lazarus and Folkman in 1987, it is assumed that cognitive processes underlie procrastination. A person with low self-esteem comes to a conclusion that their resources are insufficient to solve a given problem, which results in postponing the task. Numerous studies in the last 20 years support a negative relationship between procrastination and self-esteem (e.g. Babu, Chandra, Vanishree, & Amritha, 2019; Dike & Emmanuel, 2019; Yang, Liu, Ding, Hong, & Jiang, 2021) and a positive relationship with perfectionism (Sherry, Stoeber, & Ramasubbu, 2016; Sirois, Molnar, & Hirsch, 2017; Smith, Sherry, Saklofske, & Mushqaush, 2017). However, the results obtained by Wazid, Ghazi and Gupta (2016) were the most important source of inspiration for the study. Data obtained from 100 students (50 females and 50 males) confirmed a negative correlation of self-esteem with procrastination, a positive correlation with adaptive perfectionism, and no relationship of procrastination with maladaptive perfectionism. In addition, men had higher levels of procrastination and perfectionism compared to women.

Given the magnitude of procrastination in Poland (Svartdal et al., 2016), a decision was made to test whether such important dispositional variables as self-esteem and perfectionism determine procrastination, distinguishing perfectionism into adaptive and maladaptive, and above all, considering procrastination in positive and negative terms. The study was conducted in a group of young adults, in whom a higher proportion of procrastinators is evident (Paszowska-Rogacz & Poraj, 2017; Steel, 2007). Considering the

lack of distinction between active and passive procrastination in the analyses presented earlier, four main research questions were formulated:

- 1) Is there a relationship between self-esteem and 1.1. active procrastination, 1.2. passive procrastination?
- 2) Is there a relationship between adaptive perfectionism and 2.1. active procrastination, 2.2. passive procrastination?
- 3) Is there a relationship between maladaptive perfectionism and 3.1. active procrastination, 3.2. passive procrastination?
- 4) Which dispositional variables ultimately determine 4.1. active procrastination, 4.2. passive procrastination?

4. Method

4.1. Individuals Examined

A total of 325 young adults from across Poland aged 18-32 years ($M = 21.63$, $SD = 2.38$) participated in the study. The investigated group comprised 219 women aged 18-32 ($M = 21.63$, $SD = 2.34$) and 106 men aged 19-29 ($M = 21.62$, $SD = 2.47$). The respondents had secondary education and were pursuing their studies at different universities. The research was conducted online. The entire procedure was worked out in accordance with the principles of the Declaration of Helsinki, which means that the subjects were informed about the voluntary participation in the study. They were given information about the purpose and procedure of the research and were assured of anonymity as well as of the fact that the results would be used for scientific purposes only. The respondents were provided with a link that enabled them to read information about the entire study. Then they proceeded to complete personal information and four questionnaires given in a specific order to control for common method bias, starting with the New Active Procrastination Scale, followed by the Polish Adaptive and Maladaptive Perfectionism Questionnaire, then the General Procrastination Scale, and finally the Rosenberg Self-Esteem Scale.

4.2. Research Tools

When investigating answers to the research questions formulated, paper-and-pencil tools with proven and very satisfactory psychometric properties were used.

The New Active Procrastination Scale (NAPS) by Choi and Moran was used to describe active procrastination. Translation and preliminary psychometric development were conducted by Wróbel and Bartosiewicz (2011). By filling out a 16-item questionnaire, respondents determined their attitude towards each item using a 7-point scale ranging from 'strongly disagree' (1) to 'strongly agree' (7). The value of Cronbach's α in own research studies reached 0.82.

Another questionnaire to measure the intensity of passive procrastination was the General Procrastination Scale (GPS) by Lay. Translation and preliminary psychometric development were conducted by Wróbel and Bartosiewicz (2011). The questionnaire consisted of 20 statements and a 5-point response scale (from 1 - 'completely uncharacteristic' to 5 - 'completely characteristic'). The value of *Cronbach's alpha* in own research studies at 0.88 indicated high reliability of the tool.

The Polish Adaptive and Maladaptive Perfectionism Questionnaire (KPAD) was prepared and developed psychometrically by Szczucka (2010). The whole questionnaire was composed of 35 statements, of which 22 formed the scale of maladaptive perfectionism and 13 formed the scale of adaptive perfectionism. Respondents referred to each statement based on a 7-point response scale ranging from 'strongly disagree' (1) to 'strongly agree' (7). *Cronbach's alpha* for maladaptive perfectionism reached 0.95, while for adaptive perfectionism it was 0.91, which confirmed the high reliability of the tool.

The last applied research tool was the Rosenberg Self-Esteem Scale (SES). It is one of the most popular methods to measure global self-esteem. An adaptation of the SES scale was made by Łaguna, Lachowicz-Tabaczek, and Dzwonkowska (2007). The tool consisted of 10 statements to which respondents referred on a 4-point scale (1 - 'strongly agree' to 4 - 'strongly disagree'). *Cronbach's alpha* in own research studies also reached a high value of 0.91.

5. Results

All calculations were performed in IBM SPSS Statistics version 25. The number of subjects and the central limit theorem allowed parametric tests to be used. Gender did not differentiate results for active procrastination ($t(323) = -0.12, p = 0.91$), passive procrastination ($t(323) = -0.11, p = 0.92$), self-esteem ($t(323) = 0.89, p = 0.37$), adaptive perfectionism ($t(323) = -0.58, p = 0.56$), and maladaptive perfectionism ($t(323) = 0.3, p = 0.76$).

The presentation of results will begin with descriptive statistics. The mean active procrastination score that the respondents obtained was 63.98 with a standard deviation of 16.04 ($Min = 30, Max = 110$). The mean score for passive procrastination was 76.73 with a standard deviation of 14.34 ($Min = 42, Max = 110$). The following results were obtained for the two types of perfectionism - 86.91 ($SD = 29.57$) for the maladaptive form and 63.21 ($SD = 14.64$) for the adaptive form. The maximum value on the maladaptive perfectionism scale was 154 and the minimum value was 26. Similarly, these values for the adaptive perfectionism scale were equal to 91 and 19, respectively. As for the mean score on the SES scale, it oscillated around a value of 21.69 with a standard deviation of 7.38 ($Min = 10, Max = 40$), (see Table 1).

Table 1. Descriptive statistics of investigated variables

VARIABLES	N	Min	Max	M	SD
Active procrastination	325	30	110	63.98	16.04
Passive procrastination	325	42	110	76.73	14.34
Maladaptive perfectionism	325	26	154	86.91	29.57
Adaptive perfectionism	325	19	91	63.21	14.64
Self-esteem	325	10	40	21.69	7.38

In seeking answers to the first three research questions: 1. *Is there a relationship between self-esteem and 1.1. active procrastination, 1.2. passive procrastination?* 2. *Is there a relationship between adaptive perfectionism and 2.1. active procrastination, 2.2. passive procrastination?* 3. *Is there a relationship between maladaptive perfectionism and 3.1. active procrastination, 3.2. passive procrastination?* Pearson's r correlation test was applied (see Table 2).

Table 2. Relationships of active and passive procrastination with maladaptive perfectionism, adaptive perfectionism, and self-esteem

VARIABLES		Active procrastination	Passive procrastination
Maladaptive perfectionism	<i>r Pearson</i>	-0.41	0.23
	<i>Significance</i>	<0.001	<0.001
Adaptive perfectionism	<i>r Pearson</i>	0.11	-0.34
	<i>Significance</i>	0.048	<0.001
Self-esteem	<i>r Pearson</i>	-0.34	0.27
	<i>Significance</i>	<0.001	<0.001

All correlations between self-esteem and active and passive procrastination were found to be statistically significant. High self-esteem moderately weakened active procrastination ($r = -0.34$ $p < 0.001$) and strengthened passive procrastination ($r = 0.27$ $p < 0.001$). Maladaptive perfectionism had a strong negative relationship with active procrastination ($r = -0.41$ $p < 0.001$) and a positive relationship with passive procrastination ($r = 0.23$ $p < 0.001$). Conversely, adaptive perfectionism correlated positively with active procrastination ($r = 0.11$ $p = 0.048$) and negatively with passive procrastination ($r = -0.34$ $p < 0.001$).

A response to the fourth research question: *Which dispositional variables ultimately determine 4.1. active procrastination, 4.2. passive procrastination?* was provided by a multiple regression analysis (by enter method), (see: Tables 3 and 4).

In the first model, the dependent variable was active procrastination and its determinants were self-esteem and perfectionism ($F(3,321) = 24.63, p < 0.001$). The model was well adjusted to the data and explained 18% of the variation in active procrastination. Based on regression coefficients, the significant explanatory variables were maladaptive perfectionism ($beta = -0.43$) and adaptive perfectionism ($beta = 0.14$). Standardized $beta$ coefficients indicate that the weaker the maladaptive perfectionism and the stronger the adaptive perfectionism, the stronger the active procrastination (see Table 3).

Table 3. Multiple regression coefficients – enter method, dependent variable – active procrastination

Determinants of active procrastination	β	t	Adjusted R^2	$F(3,321)$
Maladaptive perfectionism	-0.43	-5.31***	0.18	24.63***
Adaptive perfectionism	0.14	2.54*		
Self-esteem	0.005	0.07		

Explanations: *Sig. < 0.05, ***Sig. < 0.001

Another regression model, which verified the role of self-esteem and perfectionism in shaping passive procrastination, was also adjusted to the data ($F(3,321) = 24.03, p < 0.001$). It explained 18% of the variation in the dependent variable. Self-esteem again proved to be a statistically insignificant explanatory variable. Adaptive perfectionism ($beta = -0.37$) and maladaptive perfectionism ($beta = 0.28$) remained the determinants of passive procrastination in the model. The weaker the adaptive perfectionism and the stronger the maladaptive perfectionism, the stronger the passive procrastination (see Table 4).

Table 4. Multiple regression coefficients – enter method, dependent variable – passive procrastination

Determinants of passive procrastination	β	t	Adjusted R^2	$F(3,321)$
Maladaptive perfectionism	0.28	3.48**	0.18	24.03***
Adaptive perfectionism	-0.37	-6.58***		
Self-esteem	-0.03	-0.36		

Explanations: **Sig. < 0.01, ***Sig. < 0.001

6. Discussion

Researchers are unsure whether the phenomenon of procrastination is on the rise in society or whether people are just being bolder in admitting to it. Its nature is certainly worth exploring. Therefore, the purpose of the analyses performed was to verify which level of self-esteem and type of perfectionism promote active procrastination (positive approach) and which ones determine passive procrastination (negative approach). Studies carried out in the last 20 years support a negative relationship between procrastination and self-esteem (e.g. Babu et al., 2019; Dike & Emmanuel, 2019; Hernández, Cueto, Shardin-Flores, & Luy-Montejo, 2020; Yang et al., 2021) and a positive relationship with perfectionism (Sherry et al., 2016; Sirois et al., 2017; Smith et al., 2017). Additionally, Wazid et al. (2016) found a positive correlation of procrastination with adaptive perfectionism and higher scores in work postponement and perfectionism for men. Nevertheless, the cited findings describe procrastination holistically, without differentiating into active and passive forms.

The research results presented in this publication deepen the subject of work postponement determinants by introducing two perspectives on procrastination, but also by distinguishing between adaptive and maladaptive perfectionism. Accordingly, four research questions were formulated and positively verified. First, the authors found that self-esteem correlated negatively with active procrastination and positively with passive procrastination (response to question 1.1.-1.2.). This contradicts the conclusions reached by Babu et al. (2019), Dike and Emmanuel (2019) or Hernández et al. (2020) showing individuals with higher levels of self-esteem to be more persistent and active in taking particular actions. It also contradicts Kuhl's action control theory. According to this concept, people who have many doubts about their own skills and competences, demonstrate lower motivation for action, thus postpone the moment of its completion. In our research people with high self-esteem is less persistent and active, preferring passive procrastination. In attempting to explain the result obtained, we would like to refer to the work by Lambird and Mann (2007). The authors challenge the popular view of the exclusively positive role of high self-esteem by citing data that high scores on self-evaluation can be self-detrimental and menacing. The answer should be sought in the heterogeneity of self-esteem. Therefore, people with high self-esteem have been reported to show poor self-regulation, especially in response to ego-threatening feedback. Certainly, the obtained results are interesting, although they require further analysis with the participation of people representing various age groups, since it cannot be excluded that the confirmed relationships concern only young adults. Moreover, it is worth remembering that high self-esteem has different "faces", it is neither entirely positive nor entirely negative. Its role in active and passive procrastination may change in different social and professional contexts.

Secondly, active procrastination correlates negatively with maladaptive perfectionism and positively with adaptive perfectionism. In contrast, passive procrastination correlates positively with maladaptive perfectionism and negatively with adaptive perfectionism (responses to questions 2.1-2.2 and 3.1.-3.2). These results are consistent with the cited characteristics of adaptive and maladaptive perfectionism (Szczycka, 2010). Setting attainable goals, which are flexibly modified to suit the situation, is the starting point for adaptive perfectionists. They are characterised by high intrinsic motivation, which directly impacts the decision to take action and active procrastination. Maladaptive perfectionists, on the other hand, are full of fears and anxieties. They are accompanied by a constant conviction of insufficient skills and resources. This has a negative impact on their efficiency and the constant postponement of work without a deadline (passive procrastination).

Finally, the significance of individual dispositional variables in predicting active and passive procrastination was tested (response to questions 4.1-4.2). It turned out that the most important determinants of active and passive procrastination are maladaptive and adaptive perfectionism. Strong maladaptive perfectionism attenuates active procrastination (positive approach), while strong adaptive perfectionism weakens passive procrastination (negative approach). Thus, perfectionistic pursuits can be judged not only negatively, but also positively, as long as the perfectionist is able to concentrate on getting the job done as well as possible instead of being afraid of making a mistake or focus attention on the effects rather than on not getting something done as intended.

In conclusion, it is worth noting that learning about the causes and effects of procrastination provides many clues as regards how to manage people with a tendency to put off tasks. Procrastination is particularly problematic in the work environment since timely completion of certain tasks is required in most professions. Evidence suggests that procrastination and poor performance go hand in hand, as procrastinators are more likely to miss deadlines, make more mistakes and work slower than non-procrastinators when completing tasks with a set deadline (Tibbett & Ferrari, 2015).

Conclusions

Procrastination has always accompanied people – like *fides et ratio*. Because of its prevalence and complexity, it is worth learning about its nature, determinants, and consequences. In this case, the dispositional variables behind active and passive procrastination were sought. It turns out that self-esteem in young adults determines active procrastination negatively and passive procrastination positively. In the regression model – in contrast – its role is reduced significantly by strong relationships with adaptive and maladaptive perfectionism. Weak maladaptive perfectionism is most important for active procrastination, whereas weak adaptive perfectionism is the most important in case of

passive procrastination. Women and men did not differ in their levels of procrastination, self-esteem, and perfectionism. Continuing research with a more age-diverse group is a good alternative to enrich the knowledge about postponing work in active (positive) and passive (negative) terms.

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A child with disability as a value - motherhood in a noetic perspective

Dziecko z niepełnosprawnością intelektualną jako wartość - macierzyństwo w perspektywie noetycznej¹

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Abstract: The paper attempts to embed the experience of being a mother to a child with intellectual disabilities in a noetic (spiritual) perspective of human functioning. According to the noo-psychotheoretical assumptions (Popielski, 2018) constructed on the basis of Viktor Frankl's concept of logotherapy (2009), finding and fulfilling the meaning of life is the highest human need and a kind of metamotivation. The suffering resulting from motherhood is seen as a borderline experience, in which the existential situation so far is revalued and the meaning appears to be the acceptance of an attitude of moral heroism towards the inevitable fate.

Key words: intellectual disability, motherhood, meaning of life, suffering, noo-psychotheory, logotherapy

Streszczenie: W niniejszym artykule podjęto próbę osadzenia doświadczeń związanych z pełnieniem roli matki wobec dziecka z niepełnosprawnością intelektualną w perspektywie noetycznego (duchowego) wymiaru funkcjonowania człowieka. W myśl noo-psychoteoretycznych założeń (Popielski, 2018) konstruowanych na gruncie koncepcji logoterapii Viktora Frankla (2009) odnajdywanie i wypełnianie sensu stanowi najwyższą ludzką potrzebę i swoistą metamotywację. Cierpienie wynikające z macierzyństwa rozpatrywane jest jako doświadczenie graniczne, w obliczu którego dotychczasowa sytuacja egzystencjalna ulega przewartościowaniu, a sens jawi się jako przyjęcie pełnej moralnego heroizmu postawy wobec nieuchronnego losu.

Słowa kluczowe: niepełnosprawność intelektualna, macierzyństwo, sens życia, cierpienie, noo-psychoteoria, logoterapia

Introduction

Motherhood is understood at the most basic level as being a mother. However, this wording is enigmatic in some way. The concept of mother includes not only the woman who

¹ Artykuł w języku polskim dostępny jest na stronie:

<https://www.stowarzyszeniefidesetratio.pl/Presentations0/2021-4Sipo2.pdf>

gave birth and raised the offspring, but above all the rich universe of meanings built up from the original biological level, through the mental and spiritual dimensions, ending with a symbolic area embedded in culture.

The vast majority of scientific literature explores the phenomenon of motherhood from the perspective of acting as a mother providing care and carrying out educational tasks for the child. However, the mother-child dyad can take on a much less asymmetric character, as at the metaphorical level both the mother gives birth to the child and the child gives birth to the mother. Thus, motherhood can be understood as a treasury full of experiences, from which the mother draws throughout her own personal development.

The thesis presented above seems to be particularly relevant in the case of motherhood marked by suffering at its root. When a child with intellectual disabilities is born, a woman faces the challenge of verifying previous notions of acting as a mother and, above all, of her entire existence. The suffering involved is a special kind of experience of motherhood and parental love. In Viktor Frankl's concept of logotherapy (2009), the noetic perspective of motherhood marked by suffering can paradoxically be a unique value in the life of the mother, promoting her personal growth.

1. Motherhood and suffering - a child with intellectual disability in the family

At the level of research exploring the psychosocial situation of the nuclear family, a child with an intellectual disability is seen primarily as a stressor (McConnell, Savage, 2015). This conclusion has an unpleasant taste for reductionism, the pejorative character of such reasoning can be questioned depending on the degree of remoteness of the researchers from the crux of salutogenic orientation. The concept of a stressor is so broad that it covers both unambiguously negative and positive experiences. A stressor is defined as any stimulus to which a person does not have a ready-made response algorithm. The stressor therefore arouses a state of tension, which can turn into either stress inducing a reduction in the individual well-being, or can be discharged with a positive effect (Antonovsky, 2005). Therefore, it is clear that in a purely theoretical sense it is neutral and logically right to assign the role of stressor to a child with intellectual disability. However, at a practical level, the research perspective is often limited to identification of the negative consequences for the psychosocial well-being of parents raising a child with intellectual disability, moving away from the assumptions of salutogenesis. Thus, the assumption is generated that a child with reduced intellectual potential is a source of stress for parents, with negative health consequences for them.

There is no doubt that raising a child with intellectual disability differs significantly from the well-established routines of mothering and entails the need to adapt one's existence

to the specific needs of the child. Research indicates that the occurrence of behavioral problems is the most difficult aspect of raising a child with intellectual disability (Morse et al., 2014; Baker et al., 2002; Baker et al., 2005, Blacher et al., 2005) such as aggression, self-injury, hyperactivity, destructiveness, stereotyped mannerisms, other socially unacceptable behaviors (e.g. smearing feces over the body, constant vocalization, public masturbation), etc. (Emerson, Einfeld, 2011). It must be understood, however, that such problem behaviour, although most stressful, is only a part of the everyday landscape of the life of a mother of a child with intellectual disability. The reduced intellectual potential, which at the semantic level is equated with intellectual disability, does not constitute an isolated deficit, because it is associated with unharmonious development in all areas of functioning (communication, gross and fine motor skills, emotional, volitional and social spheres, etc.). The sum of the experienced difficulties results in a decrease in the scope of self-sufficiency in daily life and adaptive behavior, which is somewhat a reflection of the child's level of functioning (Combed, 2012). The detailed description of the daily experiences of the mother of a child with intellectual disability is so extensive that it could be the subject of an extensive monograph in itself. A superficial presentation of the peculiar disorders of the child's functioning outlines the form and extent of the difficulties faced by the mother. These include, in particular, the care and education-related activities at a level inadequate to the child's age, such as feeding, bathing, dressing or hygiene training (Plant, Sanders, 2007; Tomanik et al., 2004); financial problems (Singh, 2015); difficulties in carrying out the mother's professional duties; reduced satisfaction with marriage (Noor, 2003); stigmatization and social isolation (Green, 2003; Emerson, 2003). The consequences can be observed in the emotional and interpersonal, social and economic spheres.

The maternal attitude towards the child's disability is an issue extremely sensitive and at the same time fundamental to the phenomenon of motherhood. Achieving the right level of acceptance is an extremely complex and long-lasting process, often permanently open. Emotional responses of mothers confronting the diagnosis of the offspring's intellectual disability most often include guilt, denial, shock, anger, sadness, embarrassment, depressiveness, withdrawal, ambivalence, disappointment and anxiety (Gogoi, et al., 2016). The following stages of emotional adaptation to the child's disability can be distinguished: the shock phase, the emotional crisis phase, the stage of apparent adaptation to the situation and the phase of constructive adaptation to the situation (Twardowski, 1991). The first stage refers to a strong emotional shock, which is a direct response to the diagnosis of intellectual disability in a child and is associated with a growing sense of hurt, hopelessness and helplessness. The phase of emotional crisis includes more subdued and chronic conditions, with predominant despair and depression. The period of apparent adaptation to the situation oscillates around the defense mechanisms, enabling the transformation of the

image of reality into one more corresponding to the ideas about motherhood. The final stage is the achievement of full acceptance of the child's disability with all its consequences.

A child with intellectual disability, appearing in a crisis atmosphere, is undoubtedly a stressor for each member of the system, which is the nuclear family, causing a state of severe tension. No one has automated reactions to the spectrum of cognitive deficits and abnormalities in the adaptive behaviour of a child with reduced intellectual potential and their psychosocial consequences developed in advance. This state of tension can turn into stress that causes long-term health problems, but this is not the rule.

Numerous studies indicate that mothers of children with intellectual disabilities experience stress, anxiety and clinical depression up to 2-3 times more frequently than women raising typically developing children (Emerson, 2003; Lee, 2013; Singer, 2006; Hastings, Beck, 2004). The results of studies conducted by V. Totsik et al. (2011) demonstrated that up to 60% of mothers raising children with intellectual disabilities do not experience emotional problems of clinical severity.

For decades, a default paradigm has been developed in this research area, according to which motherhood, when confronted with intellectual disability, should be seen solely in terms of suffering, and the child as a stressor exceeding the woman's resources. However, many researchers look at the reverse of negative experiences, looking for both the positive aspects of raising a child diagnosed with intellectual disability (Horsley, Oliver, 2013) and the mechanisms of effective coping with maternal stress (McConnell, Savage, 2015). One of the resources that allows mothers of children with intellectual disabilities to cope with difficult experiences and suffering is the spiritual (noetic) dimension of existence (Gray 2006; Durà-Vilà et al., 2010).

2. In search of the meaning of motherhood marked by suffering

Experiencing motherhood in the face of a diagnosis of intellectual disability can be seen in terms of the borderline situation. The associated experiences are located at the limit of adaptability and defense, disturb the mental balance and routine ways of functioning, eliminate inauthentic identities and relationships. However, the experience of anxiety and internal chaos is not unequivocally pejorative, as it broadens self-awareness, forcing to confront the fundamental issues (Mundt, 2014). Whether suffering becomes existentially disastrous or if it proves to be a value depends on the attitude taken towards it. The birth of a child with intellectual disability does not necessarily mean the personal end of the world - paradoxically, it can give a new meaning to life.

In the generally accepted psychological sense, the broadly understood spiritual area of human life is taken into account as one of the mechanisms for coping with stress (Heszen, 2019) which, from this perspective, can allow to maintain the relatively high mental well-

being of mothers raising children with developmental disabilities, or as one of the well-being criteria (Steger and Oishi, 2004). However, reducing human spirituality to the function of a mechanism regulating the level of tension seems to be an oversimplification. It has even been proposed to include spirituality as the fourth pillar of health (in addition to the somatic, mental and social ones) (Heszen, Sęk, 2007; Oman, Thoresen, 2005).

A special approach to the spiritual dimension of humanity is presented by noo-psychotherapy (Popielski, 2018), which is a modern direction in existential psychology and psychotherapy, constructed on the foundations of Victor Frankl's logotherapy (2009). According to the noo-psychotheoretical concept of existence, the bio-mental dimension is only its basis, being an initial, but subjectively unformed manifestation of the basic functioning processes. A spiritual dimension, here referred to as noetic or noological, gives to this existence the shape and quality (Popielski, 2018).

A special property of a human being is the capability of self-detachment, which allows, in a sense, detachment from oneself, and thus the adoption of an attitude towards somatic and mental conditions and determinants. The human existence is not limited to the bodily existence governed by mental mechanisms. The possibility to go beyond the somatic and mental phenomena implies the existence of a higher dimension – the noetic one. This transcendence, in a sense, forces man to take a stand against himself and seek answers to questions of an existential nature. "Man enters the noological dimension whenever he reflects on himself or, if necessary, when he rejects himself, makes himself an object, or questions himself, it turns out that he has self-awareness or that he has a conscience" (Frankl, 2018, p. 30). Thus, the prospect of a particular kind of freedom to shape his character, responsibility for who he will happen and discover his own meanings opens up to the man. According to Frankl, it is the ability to take an attitude towards ourselves and our own destiny that makes us human (Frankl, 2018).

Freedom and responsibility are two noetic qualities (Popielski, 2008) describing aptly the position of a man endowed with the ability to look at his own existence (self-transcendence). Freedom expresses the vastness of capacity, and responsibility entails the need to make a choice. Human existence is not suspended in a vacuum, it is realized in constant entanglement in the surrounding reality, which, despite its objective existence, requires individual understanding and interpretation on a trans-subjective level. Frankl (2018, p. 89) stresses that the modern man trapped in moral relativism lacks an axiological compass – "at a time when the commandments of the Decalogue have lost their indisputable value in the eyes of many, every day we must keep the ten thousand commandments resulting from tens of thousands of unique situations (...) and with respect to them we have a duty to rely on our conscience". Conscience, on the other hand, is to be understood here very broadly as an intuitive ability to see the meaning of specific circumstances of life (Frankl, 1984). Frankl strongly disagrees with Jean Paul Sartre, who claims that the man

himself is the creator of ideals and values (Webber, 2009). According to Frankl's concept of man and the underlying philosophy of life, the man transcends his biopsychic being by moving towards the meanings that exist outside of him objectively and are not a projection of the human "ego". Meaning is therefore a phenomenon that man can seek and find, or that he can miss or lose, but he is not in power to invent it. The question of the meaning of life is never absolute – by its very nature it must always be addressed *ad personam* and *ad situationem*. For, assuming that the meaning of life is the same as the man's realization of his own being, it becomes clear that every individual person and every particular situation fulfills an unique meaning (Frankl, 1984). Therefore, it can be said that the sense of meaning of life is fulfilled in the face of a multiplicity of partial, particular meanings. The borderline experience of having a child with intellectual disability should be interpreted in this context as another life situation awaiting the discovery of its meaning.

At the biopsychic level, a person is "pushed" by the urges regulating vital activity. However, the pressure of somatic and mental resources energizing the existence is not sufficient for human existence to take on a fully subjective character. The entropic force of life (*elan vital*), unless given meaning and value, evokes existential dissonance only (Popielski, 1987). Ordering of the chaos of these forces and their proper orientation is achieved by discovering and fulfilling a meaning that, in a sense, "pulls" the man towards what is desired. A life that does not rise to meaning remains merely an unaccomplished potential – a beauty that is dead at its core.

The basic premise of logotherapy concepts is the belief that there is no meaningless life, and that striving to discover and fulfill the meaning of life is a natural and innate property of man. The man fills his existence with meaning by implementing values, which can be accomplished through three paths: (1) creative work or action; (2) experiencing the world and interpersonal relationships and (3) an attitude towards unavoidable suffering (Frankl, 1984). The first two ways are somewhat compatible with each other, because they include what the man achieves, what he will accomplish, how he shapes the world around him, as well as the assimilation of beauty, goodness, truth – by immersion in nature, culture, deep relations with others. Motherhood is usually achieved through both of the aforementioned paths. In biological, mental and noetic areas, the mother is both a donor and a recipient - she bestows life, feeds, supports in growth, bestows love and is loved by the child, experiences moral beauty. However, being a mother of a child with intellectual disability, differs significantly from the simple paths of finding the meaning in shaping and experiencing, because it is associated with suffering. As Frankl points out (1984), the of "creative" and "experiential" values are, in essence, limited and as such can easily be exhausted, as is particularly evident in the set of functional and psychosocial difficulties faced on a daily basis by a parent of a child with intellectual disability, as indicated in the first part of this paper. The birth of a child deviating from the norm becomes a breakdown of

the life line for the mother and undermines the meanings previously known to her. However, at the noetic level, the retreat from the values that are no longer possible is at the same time a step towards the highest values and the meaning hidden in every suffering. A child with an intellectual disability, in whom the mother's suffering is located, crystallizes itself as a value related to the attitude that the mother will take towards him/her. The value of human suffering is hidden in the heroism with which the man overcomes it, thus shaping his own inner landscape.

Adopting an attitude towards motherhood full of suffering requires facing the freedom to decide for oneself and to accept personal responsibility for who an individual will become. Frankl (2009) deals with the genetic environmental determinism in the understanding of personality, claiming that at the noetic level man is capable of shaping himself. "The man must manage what the fate has decreed" (Frankl, 1984, p. 290), and he does so by taking a fully conscious attitude towards such circumstances, thus finding meaning with the highest moral value. The borderline experience of motherhood facing a child's intellectual disability can become both a disappointment and a source of personal triumph depending on the axiological transformation of the mother. Suffering, to a certain extent, ceases to be suffering, as long as it is found to have a specific meaning – because it is devoid of the tragic element of absurdity.

As emphasized by Frankl (1984), realizing the meaning of life by adopting an attitude towards suffering is associated with the implementation of the most difficult category of values. The ability to suffer is not innate, otherwise it would be rather apathy towards fate. Everyone learns to perceive the meaning of suffering during their life, which often turns out to be a task beyond their strength. Hence the need to support and reinforce internal aspirations in the realization of the noetic dimension of personality in the face of adversity.

Experiencing the meaning of motherhood marked by suffering can be extremely difficult for a woman. Therefore, it is advisable to propose a range of supportive actions in the form of, among others, psychotherapy, coaching, psychological support, or appropriately targeted counseling. Frankl's logotherapy, which is, in fact, psychotherapy focused on meaning, seems to be particularly adequate in this case (Dezelic, Ghanoum, 2015). The suffering associated with raising a child with an intellectual disability may be associated with experiencing existential frustration, and thus induce the occurrence of the so-called noogenic neurosis (Popielski, 2018). In this case, logotherapy makes it possible to rediscover one's own axiological universe, thus acquiring the ability to experience a new quality of meaning in life.

The hypothesis that the mother of a child with intellectual disability may feel happy adapting to her role has emerged relatively recently in research in this area (Horsley, Oliver, 2013). The perception of a child with intellectual disabilities exclusively as a source of suffering dominated this current of research, creating a picture of motherhood worthy of

compassion. To date, few explorations in this area have represented a psychological rather than a noo-psychotheoretical approach, integrating the noetic dimension of human functioning into mental mechanisms. Nevertheless, they have provided interesting empirical data.

R.P. Hastings and H. Taunt (2002) have pioneered the themes of positive perception themes, most important in this area to date which are as follows: (1) finding pleasure/satisfaction in looking after the child; (2) perceiving the child as a source of happiness and joy; (3) doing one's best for the child resulting in a sense of accomplishment; (4) sharing love with the child; (5) the child as a challenge or opportunity to learn and develop; (6) strengthening the family and/or marriage; (7) finding a new or increased sense of purpose in life; (8) developing new skills, abilities, or finding new opportunities for career; (9) self-improvement (becoming more compassionate, less selfish, more tolerant); (10) becoming a stronger or more confident person; (11) expanding social and community networks; (12) increased spirituality; (13) changing the perspective on life (e.g. developing the awareness of what is really important in life, awareness of the future) and making the most of each day; (14) living at a slower pace. Among the distinct motives (Hastings, Taunt, 2002) the paths of fulfilling the meaning of life through action and shaping of the world (care, upbringing, rehabilitation, improving one's own skills and qualifications, etc.), experiencing the world (joy and satisfaction from contact with the child, experiencing love, strengthening family ties and social relationships, etc.) and adopting an attitude towards fate and inevitable suffering (becoming a better person, increased personal strength, etc.) can be found easily. Motives related to the development of spirituality, reevaluation of, or an increase in the sense of purpose can be regarded as the general dispositions for the perception of individual meanings.

It is also noteworthy that there is some interest in pursuing parental roles towards a child with intellectual disability in a noo-psychotheoretical perspective among Polish researchers. A study using the Purpose in Life Test (PIL) has demonstrated a high level of meaning in life in a group of parents of children with intellectual disabilities (Stelter, 2015). Research conducted using an interview questionnaire designed by the author (Barłóg, 2017) shows that 90% of parents of children with intellectual disabilities consider their lives to be meaningful and of particular value. Although 24% of respondents admit that they have experienced a crisis in the meaning of life in connection with the birth of a child with a disability, 56% say that this event involves finding an additional meaning in life. None of the subjects claimed to have lost their previous meaning of life as a parent of a child with a disability. While the studies presented are scarce and carry some methodological weaknesses, they should be seen as the basis for a noetic perspective on motherhood for women raising children with intellectual disabilities.

Conclusion

Giving birth to a child with intellectual disability is undoubtedly a borderline experience for the mother, undermining her mental balance and well-established ways of functioning. The multiplicity of difficulties associated with raising and rehabilitating a child with developmental disabilities disrupts the course of life, forcing to confront existential issues. The suffering felt by the mother can lead both to deep disappointment with motherhood and to the discovery of hidden values in it. Thanks to self-transcendence and heroic attitudes towards the experienced problems, a woman can discover in her motherhood a new meaning of life with a unique moral value.

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A functional communication training for developing verbal behavior and treatment of challenging behavior in individuals with autism spectrum disorders

Trening komunikacji funkcjonalnej w rozwijaniu zachowań werbalnych i terapii zachowań trudnych osób z zaburzeniami ze spektrum autyzmu¹

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Abstract: Communication problems are one of the symptoms of autism spectrum disorders. Challenging behaviors may be a form of communication with the environment, and when other forms of communication are not available, they may be the only way to meet their needs. The purpose of this article is to demonstrate the potential use of functional communication training in reducing problem behaviors of individuals with ASD, as well as developing acceptable ways of communication. In a research process based on behavior analysis, the method of single-subject experiment with multiple-baseline design was used. The results of the study show that the research participants developed communication skills on the basic level, and the frequency of their challenging behaviors has significantly decreased.

Keywords: functional communication training, challenging behavior, autism spectrum disorder, verbal behavior

Abstrakt: Zaburzenia procesu komunikowania się stanowią jeden z symptomów spektrum autyzmu. Zachowania trudne mogą stanowić formę komunikowania się z otoczeniem, a w sytuacji, gdy inne sposoby komunikacji są niedostępne, mogą one być jedynym sposobem realizacji potrzeb. Celem artykułu jest ukazanie możliwości wykorzystania treningu komunikacji funkcjonalnej w redukowaniu zachowań problemowych osób z ASD, jak również rozwijaniu akceptowalnych sposobów porozumiewania się z otoczeniem. W procesie badawczym bazującym na założeniach analizy zachowania, posłużono się metodą jednopodmiotowych schematów badawczych, wykorzystano plan eksperymentalny wielorakich pomiarów poziomu wyjściowego. Rezultaty badań ukazują, że badane osoby rozwinęły umiejętności komunikacyjne na podstawowym poziomie, a częstotliwość ich zachowań trudnych znacząco się obniżyła.

Słowa kluczowe: trening komunikacji funkcjonalnej, zachowania trudne, zaburzenia ze spektrum autyzmu, zachowania werbalne

Introduction

Effective support for people with autism spectrum disorders requires taking into account all developmental areas in which there are deficits. This is due to the clinical picture

¹ Artykuł w języku polskim dostępny jest na stronie:

<https://www.stowarzyszeniefidesetratio.pl/Presentations0/2021-4Kora2.pdf>

of the disorder characterized by delays in the development of multiple basic functions. The level of a person's skills and the severity of disorder significantly differentiate the level of functioning of individuals with autism, including their communication and adaptive skills. Developing communication with the social environment, as well as regulating behaviors problem, are goals of supporting people with ASD in their daily life. These activities make a significant contribution to regulating the relationships of people with ASD with those around them and consequently promote social inclusion.

1. Functional communication intervention for individuals with autism spectrum disorders

A distinctive feature of people with ASD are communication problems (Winczura, 2008; Pisula, 2014). Language development in children with ASD is in many cases significantly delayed, and about 50% of them fail to acquire speech. Individuals who develop expressive speech may have difficulty with fluency and use language in a non-functional, stereotypical or ritualistic way. There are often difficulties with spontaneous communication, and communication efforts are often more instrumental than focused on interaction. Sometimes, the children do not respond to other people's speech, which can be connected with significant deficits in their receptive language skills (Sigafos, O'Reilly and Lancioni, 2009). Analyses of both linguistic and communicative competence indicate a lack of variety in individuals with ASD in their ability to communicate with their social environment. The ability of children with ASD to communicate and use language depends on their intellectual and social development, as well as the severity of the disorder (Bobkovicz-Lewartowska, 2014). According to the DSM-5, communication skills are one of the variables that determine the severity of autistic disorders (Morrison, 2016). A similar differentiating system was adopted in the ICD-11 (<https://icd.who.int/en>). Therefore, verbal and non-verbal competences differ to a large extent, and thus people with ASD require different levels of support (Danon-Boileau, 2006).

The contemporary approach to speech development and communication in children with ASD, based on applied behavioral analysis, is largely inspired by Skinner's analysis of verbal behavior. In his analysis, he does not focus on the linguistic aspects of communication, but classifies communication skills according to their function. Functional communication relates to behaviors that are effective in enabling children to express their needs and interact with their social environment. Verbal behavior in Skinner's concept is shaped by interaction with other people, because the act of communication is reinforced by the interlocutor's reaction. According to the multimodal approach to communication, verbal behavior can take on any form of expression. Children can use vocal responses, picture

exchanges, sign language or gestures, or use voice or text output devices (Sigafoos et al., 2009; Rodriguez, Fisher and Kelley, 2012).

Developing functional communication is an important element of interventions aimed at people with ASD because it gives them a tool to communicate their own needs and feelings, and allows them to develop relationships with other people, as well as reduce the severity of problem behaviors, such as tantrums or aggression (Sławek, 2019).

2. Challenging behavior and the communication process

Challenging behaviors are one of the most serious barriers to the therapeutic process, and constitute a challenge to the family and the professionals working with the individual who exhibits them. They are defined as *episodes or patterns of behaviour which present significant risk of harm or restriction to an individual and the people around them and are likely to be severely detrimental to the quality of life experienced by those individuals and the people around them* (Hanbury, 2016, p. 15). Definitions of challenging behaviors by different authors emphasize similar characteristics. They concern the threat that the behavior poses to the person who manifests it and their environment, the impact of the behavior on the development and acquisition of new skills, and the limitations to which the person manifesting challenging behavior is exposed in various areas of life (Emerson, 2001; Leaf, McEachin, 2017).

Typically, intervention is reasoned when the behavior:

- poses a risk of physical harm to the child and/or others;
- interferes with the child's ability to learn new skills;
- limits the child's ability to access less restrictive environmental conditions,
- increases the likelihood of intrusive interventions, such as exclusionary time-out, restraint, or management of behavior through medication;
- limits the child's access to reinforcement,
- inhibits social interactions (Kenzer, 2014, p. 76).

Challenging behaviors can have a varied topography. The most common forms of challenging behaviors displayed by individuals with ASD include stereotypical, disruptive (tantrums, yelling, not following rules), aggressive, self-injurious, and destructive behaviors. Their prevalence in people with ASD is much higher than in people with other disabilities (Hong, Dixon, Stevens, Burns and Linstead, 2018).

Challenging behaviors can be caused by a variety of factors, including environmental as well as biological factors. (Koritsas and Iacono, 2012). One hypothesis that explains the occurrence of difficult behaviors is the communication hypothesis (Carr and Durand, 1985), which was adopted as the basis for the considerations conducted in this study. According to the hypothesis, it should be assumed that challenging behaviors can be a form of communication. Aggression, tantrums or self-aggression may have similar functions to

socially acceptable forms of verbal and nonverbal communication. This kind of behavior occurs in people whose level of functioning combined with environmental factors prevent them from developing adaptive means of gaining attention or support from their environment.

Crying and screaming represent one of the earliest and most primal forms of communication. As a child grows, they learn other more effective and socially approved forms of ensuring their needs are met. If development is delayed and children do not acquire new skills, they use forms of behavior typical of earlier stages of development to cope with different situations. Challenging behavior can be seen as one means of communication with others or interaction with people. Severe challenging behavior, especially aggression, tantrums and self-injury, most often generate reactions from others and are thus reinforced. These behaviors may occur when an individual is trying to communicate with their environment, and either does not have the skills to communicate in an acceptable way or is not motivated to communicate differently (Kenzer, 2014). Challenging behaviors analyzed from this perspective may have adaptive functions. They provide access to important reinforcements of a social or material nature and, from the child's perspective, are an effective strategy for adapting and coping with various situations in life. It must be assumed that challenging behaviors are adaptive in that they are a means to communicate (Mace, Lalli and Shea, 1992; Leaf and McEachin, 2017). Obviously, in a broader perspective, these behaviors constitute a significant social problem that requires intervention.

Functional Assessment of challenging behavior is a critical component of effective therapeutic intervention for assisting children with ASD. This approach is used to explain why the individual's challenging behavior is occurring. From a behavioral analysis perspective, the function of the behavior is to gain or avoid the attention of others, to access or escape from things or activities, self-stimulation, or to avoid pain and physical discomfort (Suchowierska, Ostaszewski and Bąbel, 2012).

3. Functional communication training

One of the many intervention strategies for developing communication (Sipowicz, Podlecka and Pietras, 2019; Lew-Koralewicz, 2020) based on the functional approach, is functional communication training (FCT). This method was described by Carr and Duran (1985) as a procedure for replacing challenging behavior with an alternative mode of communication that serves the same function as the difficult behavior. During this intervention, the person with the problem behavior learns to make a communicative response that is functionally equivalent to the challenging behavior. Assuming that the behavior has a communicative function, it is appropriate to teach the person a form of communication that is more adaptive and effective, and allows the incorrect response to be

replaced (Didden, 2007; Miltenberger, 2008; Powers, Palmieri, D'Eramo, Powers, 2011). FCT is most often used for problem behaviors maintained by social reinforcers. In this case, FCT consists of teaching an individual acceptable communicative responses which allow them to request attention. In the case of problem behavior that has the function of escaping from demands, FCT may consist of developing socially appropriate means for an individual to ask for a break and escape (Didden, 2007).

Functional communication training proceeds in stages consisting of:

- identification of the reinforcement sustaining the challenging behavior,
- identification of alternative communication behaviors,
- creation of situations that provoke the problematic behavior,
- shaping appropriate communicative responses using prompts and reinforcement

(Ringdahl, Kopelman & Falcomata, 2009).

Selecting appropriate communication behaviors is the basis of effective communication training. When choosing a modality, it should be assumed that the target behavior should involve less effort than that put into the challenging behavior. In addition, the message should be easy to read by listeners who are in contact with the child, which will guarantee more reinforcement of the correct communicative behaviors. Also, the method of communication should be simple and as quick as possible for the client to learn. Teaching the individual an appropriate means of obtaining reinforcement enables them to increase their control over meeting their needs, which can improve the child's functioning and reduce the motivating operation that causes problem behavior (Rodriguez et al. 2012). Functional communication training can be effective when used as the only element of behavioral intervention, but it is recommended that it be used along with other procedures, especially extinction. In some cases, it may be insufficient on its own for changing a challenging behavior to a communicative behavior (Weiss, Fiske and Ferraioli, 2009).

Due to deficits in their language development, children with ASD should acquire different classes of verbal behaviors. Primarily, they must be taught to express their wants, needs and feelings, initiate conversations, and respond to messages or attempts at interaction initiated by others. Based on the functional approach to language and communication development, the intervention process should include different classes of communicative behavior such as mands, tacts, echoics and intraverbals (Sigafos et al., 2009). Each of these behavior classes includes a number of specific skills. Mands include detailed skills such as: requests for preferred items, access to preferred activities, assistance or support, providing information, or refusing non-preferred items or suggestions. Tacts include naming objects or activities, identifying features of objects and describing observed objects or events. Examples of echoic responses may include imitating speech, but also manual or graphic signs for communication. The class of interverbal responses may include answering questions or conducting a conversation. (Sigafos et al., 2009).

4. Method

The theoretical basis of the research is functional analysis, understood as the science of environmental variables and their relationship to behavior. The purpose of this study is to determine the effectiveness of functional communication training in reducing challenging behaviors and developing communication in children with ASD. Based on an analysis of the literature, it was assumed that there is a relationship between the manifestation of challenging behaviors in children and the level of their communication skills. The research was conducted based on the methodological principles of functional analysis - a single-subject research design was used, which involves multiple observations of one person over a period of time (Creswell, 2013). In single-subject experimental designs, one or more independent variables are manipulated for each individual, usually in a repeated-measures design, to observe changes in behavior relative to changes in the environment (Białaszek and Ostaszewski, 2008). A multiple baseline design was used. This involves determining the level of initial behavior for different individuals in the study, and introducing an intervention for the first individual and then for subsequent individuals (Shaughnessi, Zechmeister and Zechmeister, 2007). Graphic data presentation and visual data analysis is the basic method of inference (Cooper, Heron and Heward, 2007; Białaszek and Ostaszewski, 2008).

Observation of the participants' behaviors was conducted during diagnostic and therapeutic sessions for the first 2 months of the intervention. Two standardized tools were used in the process of evaluation (VB-MAPP, QABF). A functional analysis of the challenging behaviors was also conducted using the direct method.

VB MAPP - The Verbal Behavior Milestones Assessment and Placement Program by Sundberg (2015) is an assessment tool used to evaluate milestones of development, barriers and transition. The study used the first part of the questionnaire on the assessment of developmental milestones, which assesses 16 developmental spheres using the Early Echoic Skills Assessment subscale. The Milestones Assessment has three levels; Level 1 (0-18 months), Level 2 (18-30 months), and Level 3 (30-48 months), but it can be used for older children with delayed development. The study was conducted twice - the first before the intervention began and the second four months after the intervention started.

QABF - Questions About Behavior Function by Matson and Vollmer (1995) is a standardized tool for the indirect functional assessment of challenging behavior. The measurement tool consists of 25 items, and assesses 5 functions of behavior: attention, escape, physical, tangible and nonsocial. Information is provided by a person who has known the child and his/her behavior problems for at least 6 months. The study used the Polish version of the tool adapted by Lew-Koralewicz and Gagat-Matula (2021). The study was implemented during the diagnostic process preceding the intervention.

Another tool was a self-administered challenging behavior assessment worksheet in which, depending on the topography, the challenging behavior duration or the number of behaviors was counted, and the antecedents and consequences were noted.

The study used functional communication training, conducted through incidental teaching methods and, to a lesser degree, discrete trial training. The functional communication training was used along with extinction, which involves withholding negative reinforcement in the cases discussed. Negative reinforcement is defined as *involves the removal, delay or decrease in intensity of an unpleasant stimulus, which results in the response becoming stronger or more likely to occur* (Tavris et Wade, 1999, p. 543), in other words, *the behavior is followed by the removal of an aversive stimulus, increasing the probability of that behavior* (Gerrig, 2014, p. 159). The functional communication training was initially conducted using the Picture Exchange Communication System (PECS) methodology, with the Mówik app introduced later.

5. Participants

Alan is an only child, growing up in a nuclear family. At the age of 3 years and 4 months the boy received a diagnosis of autism spectrum disorder and began the therapeutic process. He lives in a small town and attends a special needs preschool. Initially, the boy attended a mainstream kindergarten, but due to the lack of specialist treatment and increasing behavioral difficulties, his parents decided to transfer him to a special kindergarten, where he received proper therapeutic support.

The child's development was delayed. An assessment of the boy's skills level was conducted using the VB-MAPP diagnostic tool. In the first study, which assessed developmental milestones, Alan scored only 16.5 out of a possible 170 for his age range. The boy achieved the highest scores in visual perceptual and matching, as well as listener response and play. However, the level of skills in these areas was well below the age norm. The lowest scores were in language and communication skills.

The boy did not develop expressive speech, and while he occasionally vocalized, these behaviors were not associated with communicative intent. Alan also had significant difficulties in imitation, which translated into problems in acquiring the new skills shaped by this learning mechanism. Detailed results obtained during the first examination are presented in Figure 1.

A significant problem were the boy's challenging behaviors, which occurred during therapeutic activities, but also at kindergarten and in the home environment. Alan repeatedly engaged in challenging behaviors during the classes such as tantrums, during which he screamed, cried and used physical aggression consisting of squeezing the therapist's hands or face.

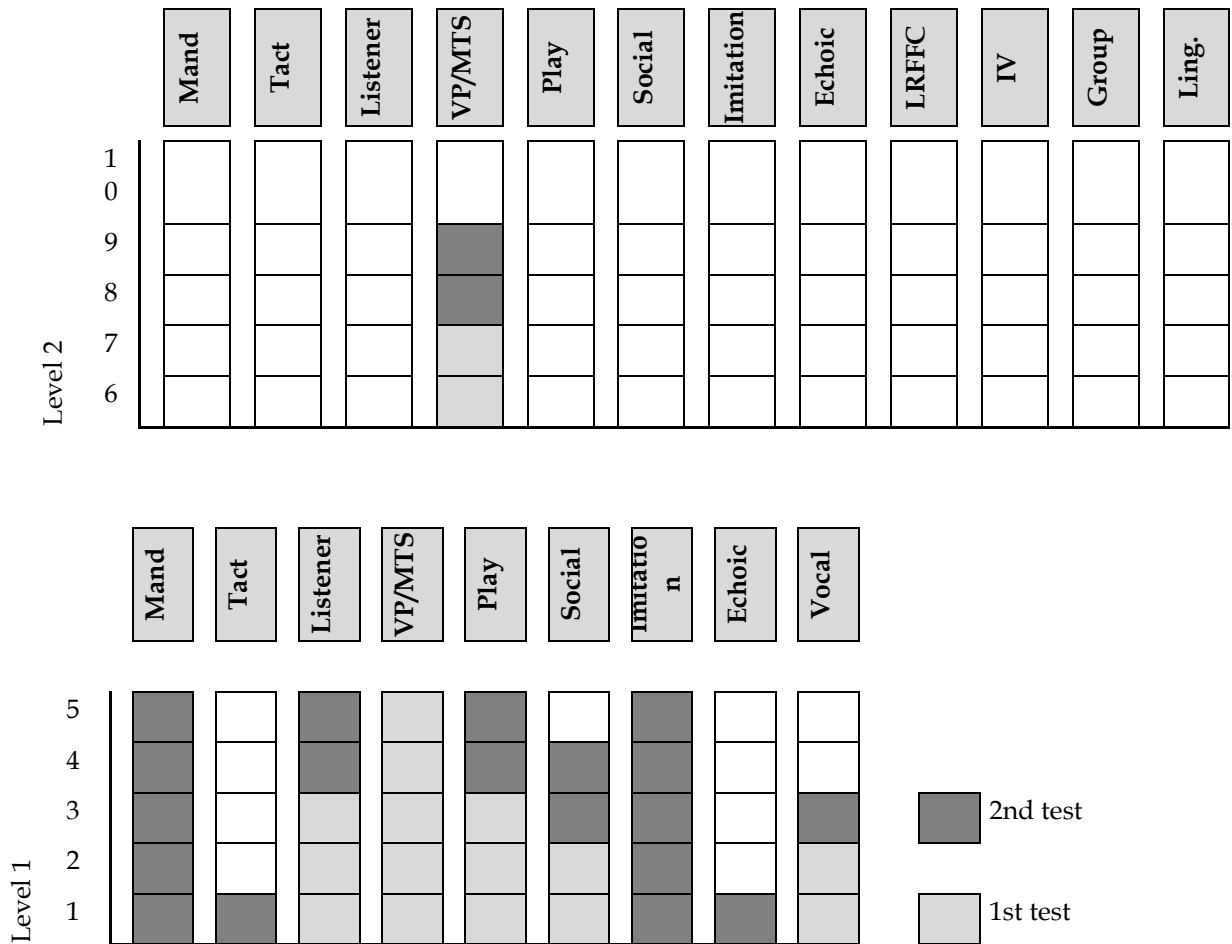


Figure 1: VB-MAPP Results - Milestone Assessment - Alan's I and II test

Kacper is a 7-year-old boy brought up in a nuclear family. He attends a special school - a class for people with autism. The boy's level of functioning assessed with the VB-MAPP before the intervention indicated a low range of skills in particular developmental areas.

In the study, the scales for 4-year-old children were used because due to his lowered cognitive functioning, the boy did not exceed this level of development. Kacper scored 50 points out of 170 in the first examination before starting the therapeutic activities. The most highly developed domains were listener responding, tact, visual perceptual skills and matching-to-sample, linguistic structure and math skills. Despite basic language skills, the boy did not use speech for communication purposes.

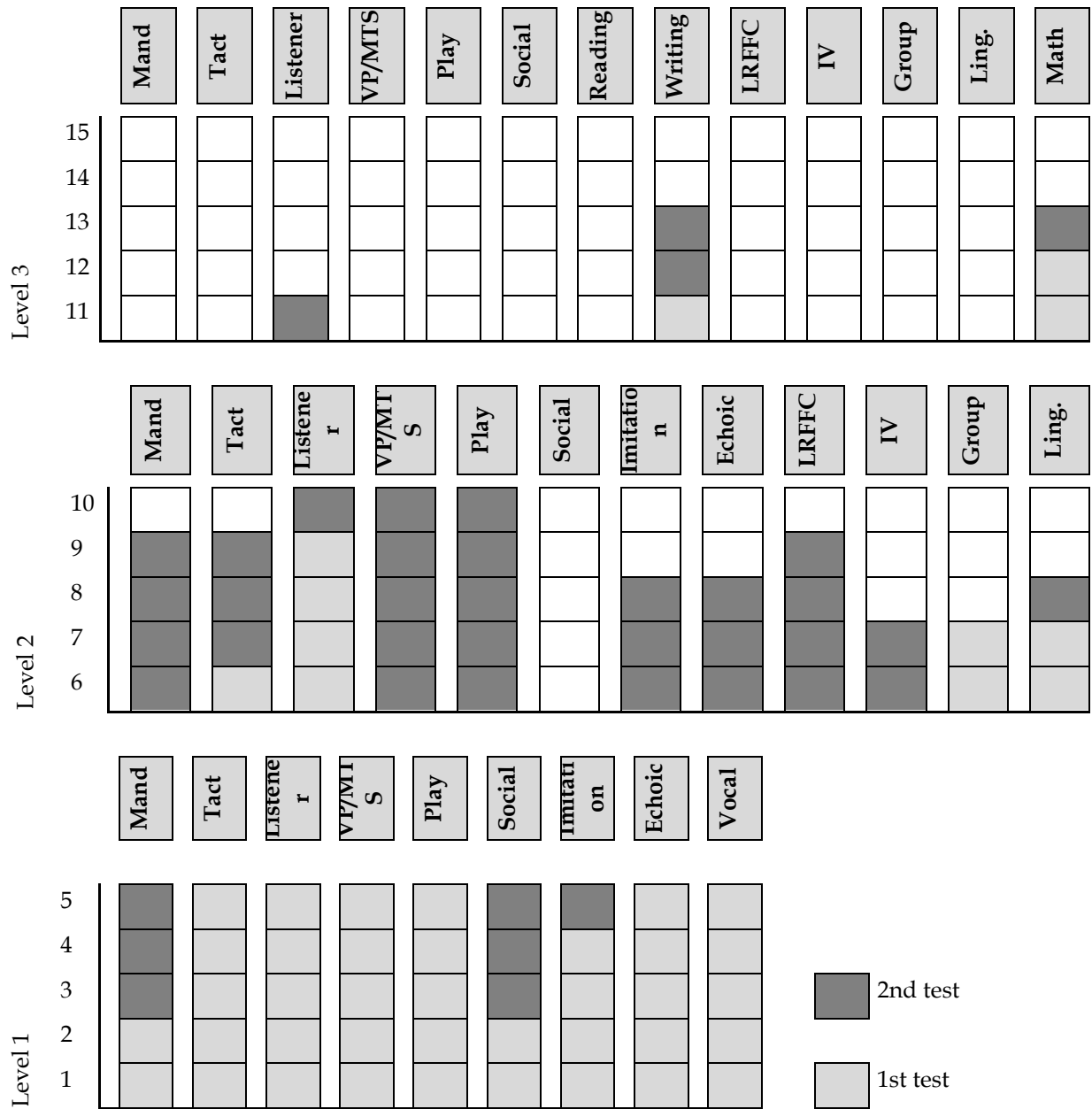


Figure 2: VB-MAPP Results - Milestone Assessment - Kacper's I and II test

The difficult behaviors observed in Kacper are mainly self-aggressive - hitting his chin with his hand, or hitting his head on the table/desk with simultaneous loud squeaking. Occasionally, there are behaviors of a self-stimulatory nature, such as motor mannerisms, but these were not assessed.

6. Functional assessment of challenging behavior and selection of intervention procedures

In the process of assessing the function of the difficult behaviors, two methods of diagnosis were used - indirect, consisting of obtaining information from parents about behavior problems (the QABF difficult behavior function questionnaire was used) and direct, consisting of observing the child during individual classes and, in the case of Alan, also in the preschool environment. The functions of the participants' challenging behaviors were assessed by analyzing the QABF questionnaire, as shown in Figure 3.

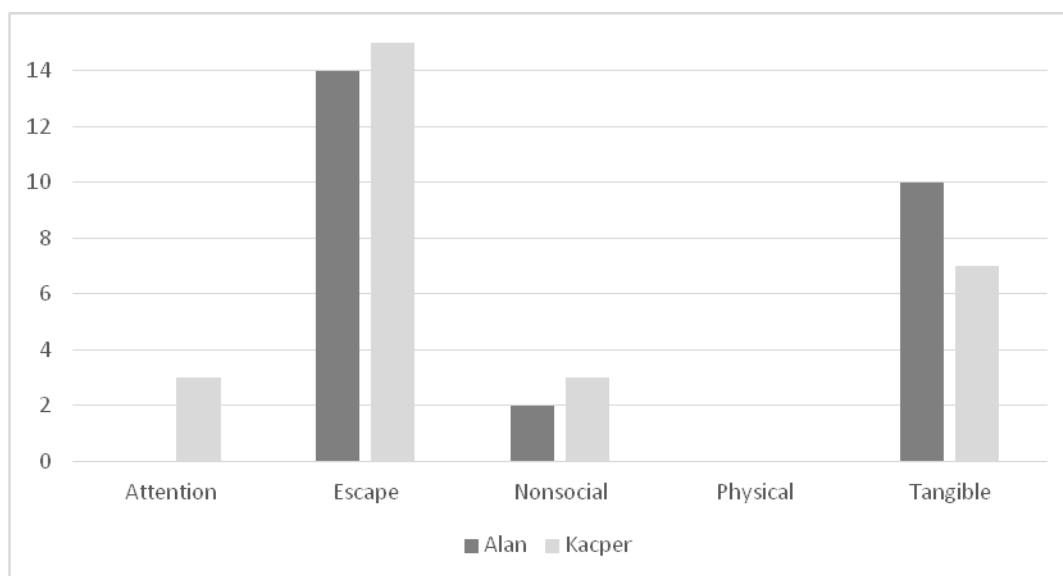


Figure 3: Functions of respondents' challenging behaviors

As can be seen from the data presented in the graph, the boys' challenging behavior had mainly an escape function, i.e. it was mediated by negative reinforcement - they could avoid non-preferred activities or tasks. In addition, the problem behaviors had an object function - they were aimed at obtaining preferred items. To a much lesser degree, the challenging behaviors were associated with self-stimulation.

Observation of the boys during class confirmed the results obtained with the QABF. In the case of Alan, the function of the behavior was to escape from situations that were uncomfortable for the boy, especially when introducing new educational aids or objects that the boy was not familiar with. The boy also reacted with screaming and/or aggression when he wanted to get his preferred object, most often toys: bubbles, sensory balls, doughline, musical instruments or animal figurines; or when he lost the opportunity to play with an object.

An extended interview with the parents regarding the challenging behaviors and ways of responding to these behaviors provided an insight into the learning history of the

challenging behaviors. The most common reaction of both parents and teachers to Alan's crying was negative reinforcement, which consisted of stopping the boy's non-preferred activities and withdrawing from tasks that caused him to cry or be physically aggressive. Difficult behaviors thus became a way for Alan to avoid a task, but also to communicate: "Leave me alone". This message enabled the boy to avoid unpleasant or aversive situations and to obtain preferred objects or activities. The boy learned to get his needs met through yelling and aggression, and these methods were effective with his parents, as well as with some teachers.

The observation of Kacper's behavior in various situations during the classes made it possible to confirm the hypothesis which assumed that difficult behaviors are maintained by negative reinforcement. This helped the boy to avoid non-preferred tasks, mainly those related to reading and sentence structure building. In addition, challenging behavior often acted as a "Give me" message, especially when the boy's attempts at verbal communication were not met with understanding by those around him. Kacper often squealed and hit himself when he received a different game or toy from the therapist than he expected, or a different kind of food from his parents than he asked for. His impaired articulation made it impossible for his parents and therapists to understand him, which resulted in frustration and an increase in undesirable behaviors connected with the lack of fulfilled expectations.

Lack of ability to communicate effectively with the environment significantly limited the boys' ability to meet their needs, which intensified frustration and thus the occurrence of difficult behaviors, which, due to reinforcement, became a way for them to regulate relations with their social environment. In order to reduce the challenging behavior, it is necessary not only to affect its manifestations, but first of all, if possible, to remove its causes. In accordance with the methodology of applied behavior analysis, it was decided to apply functional communication training combined with the extinction procedure.

Communication using PECS was introduced with both pupils, for Alan as a form of alternative communication and for Kacper as an augmentative communication. Based on observation of the participants' preferences, a system of reinforcement was established, which consisted in Alan's case of sensory toys, animal figures, dougholine and bubbles, and in Kacper's case of favorite snacks, 2 games and a sensory ball. At the same time, the extinction procedure was initiated, which consisted of preventing the boys from avoiding a task when the challenging behavior occurred. In Kacper's case, the level of difficulty of the tasks was initially reduced, and then, when the boy learned to use the "Pause" symbol, the appropriate level of exercise was returned, but the boy was allowed to ask for a break while completing the tasks. An activity plan was also introduced from the beginning of the intervention in the form of pictures of activities with Kacper, and from the 12th session with Alan in the form of a board in the app. Figures 4 and 5 illustrate the reduction of the difficult behaviors in the first two months of the therapeutic interventions.

7. The process of reducing challenging behavior

In Alan's case, due to the topography of the behavior (crying combined with squeezing the therapist's hands and face), duration recording was used. The graph shows the percentage of the behavior in a 60-minute therapy session. As can be observed from the analyzed graph, over the interventions, Alan experienced a significant decrease in the duration of the challenging behaviors during class. From an initial level ranging from 25 to 40% of class time, the frequency of the challenging behaviors decreased to a level not exceeding 5% of class time by the end phase. A one-time increase in the challenging behaviors was related to discomfort caused by a cold. Challenging behaviors still occur in non-preferred activity situations and occasionally when new learning material is introduced,

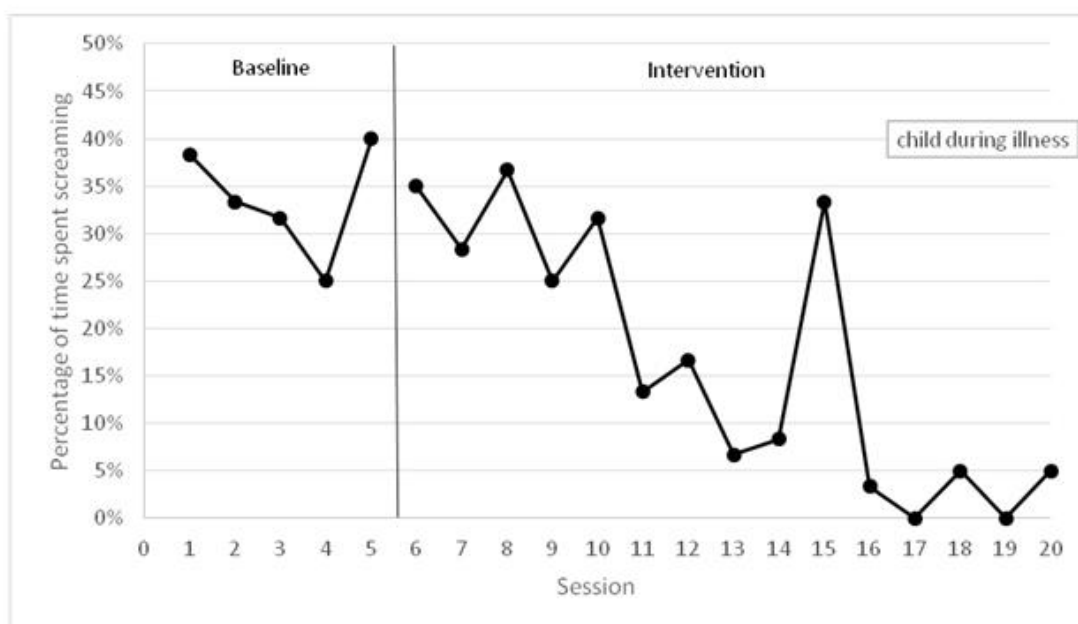


Figure 4: Alan's modification of challenging behavior

but the boy calms down in a short period of time (less than 2 minutes) and attempts to complete the task. After completing the task, he may choose the next activity or play. During some therapy sessions, the challenging behaviors do not occur. Parental interviews indicate that the incidence of the challenging behaviors at home has decreased significantly.

The process of reducing Kacper's challenging behaviors is shown in Figure 5. In assessing the boy's behaviors, an event record was used (each incident of hitting combined with squealing was noted). Initially, this ranged from 21 to 39 hitting incidents in a 60-minute class period.

As can be seen from analysis of the frequency of the autoaggression incidents, the level of these behaviors began to decrease from the tenth session - after the fifth session from

the implementation of the intervention and in the final phase there was an average of 5 incidents per session.

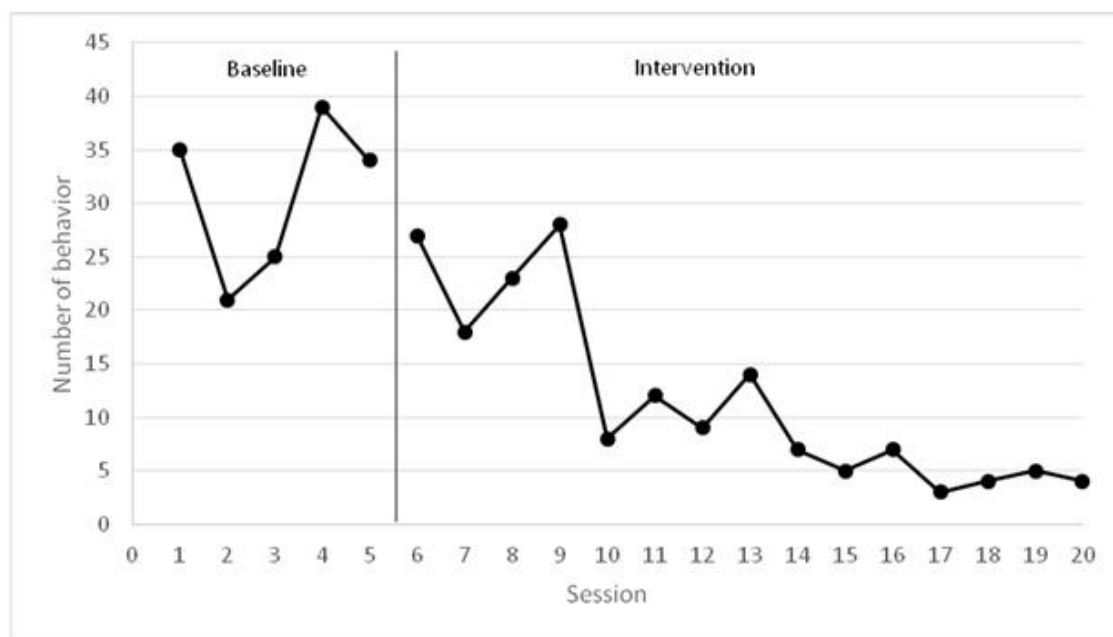


Figure 5: Kacper's modification of challenging behavior

The challenging behaviors have remained stable but low compared to the baseline. They now no longer occur when the boy wants something, but occur in situations related to demands that are perceived by the boy as difficult or unattractive. When the boy's request cannot be met, he also sometimes reacts with challenging behavior. In Kacper the mechanisms regulating emotions are not sufficiently developed, which is connected with the occurrence of difficult behaviors in situations of emotional tension. According to his mother, Kacper's behavior at home has also improved.

8. Development of the participants' communicative skills

During the interventions, the boys being studied made significant developmental progress, which was confirmed in the second VB-MAPP test (Figures 1 and 2).

Alan developed communication skills - primarily mand, tact, and to a small extent introverbal reactions. In the first phase of training, the boy was taught to ask for his preferred objects using symbols in pictures (the first phase of PECS). After mastering the first phase of PECS, the *Mówik* application was used, which allows for communication via a tablet (Alan definitely preferred this form of communication). At the beginning, Alan asked for preferred things using the application, which he quickly mastered, and which allowed for the introduction of the next communication skills. Alan preferred figurines of animals and

very soon he started using boards with these symbols. Currently, the boy uses 2- or 3-word sentences (e.g., "Please blue block", "Please yellow block") when he wants to obtain preferred objects or puzzle pieces. However, these behaviors are not spontaneous and it is necessary to practice them with the boy beforehand so that he can select the appropriate commands for the communicative context. Alan has also mastered tact, he can name nouns (toys, fruits, vegetables, animals, vehicles), and about 30 verbs as well as adjectives describing colors. Moreover, the boy has developed introverbal reaction to a small extent - he can say hello and goodbye using the application and he does it independently and spontaneously, without prompting.

The development of the boy's skills is evident in most developmental spheres. In the second test conducted after 4 months of interventions, the boy scored 38 points. In addition to the verbal behaviors discussed above, progress was evident in receptive language, visual analysis and matching, play, social skills and imitation. Echoics and vocalizations have developed only marginally and do not have a significant communicative function at this point.

Communication training with Kacper started with developing the ability to ask for a preferred object, in Kacper's case it was chocolates, candies or jelly beans. At the same time, the *Break* message was practiced. Then pictures of favorite puzzles and games were introduced. The boy mastered naming with the help of *Mówik*, including nouns from different categories, verbs, adjectives and colors. In addition, he combined communicating through the app with expressive speech. The boy has developed basic introverbal reactions - he can say hello, goodbye and answer simple social questions (about age, name, place of residence), as well as have a dialogue, but only one he has been taught. The use of a schedule helped the boy to understand the structure of time, and allowed him to anticipate the number of exercises, which increased his sense of security and reduced the level of stress during the classes. As well as the reduction of problem behaviors, Kacper has made significant progress in the development of individual functions. The second test, conducted with the use of VB-MAPP after 4 months of treatment, confirmed the boy's increase in skills with an increase from 50 to 92 points. The greatest progress, apart from the development of communication skills, was observed in the domains of visual analysis-matching, play and speech comprehension. The boy also developed school skills such as counting, reading and writing. The parents cooperated in developing communication, which contributed to the generalization of the skills in the home environment.

Conclusions

As illustrated by the cases discussed, functional communication training combined with extinction procedures allowed for a significant reduction in the boys' problem

behaviors. The research also made it possible to determine the importance of communication in the process of the occurrence of challenging behaviors. The inability to establish proper interaction with their environment triggered in the subjects the need to find effective forms of communication. Challenging behaviors, which initially occur as a result of frustration with unfulfilled needs, begin with time, as a result of their positive and negative reinforcement by other people, to constitute one of the forms of communication, and in the case of complete absence of the possibility to communicate, they become its only form.

Therapy for difficult behaviors should not be based solely on the reduction of difficult behaviors, but this process must be supported by a functional analysis that will allow for the identification of the environmental factors responsible for the behavior, especially the reinforcements that maintain it and the functions that these behaviors perform. Without recognizing the determinants of challenging behaviors, we are not able to discover their basis and thus respond to the needs of the child, who, having no other possibility, uses these behaviors as a way to communicate. In order to work effectively on the behavior, it is necessary to develop a communication system to enable the child to communicate at a level adequate to his/her developmental abilities.

Some limitations of the study should be mentioned, such as the small number of participants. Moreover, the effects of the therapy related to conditions at preschool and in individual classes, while changes in the child's behavior in the home environment were not examined, thus the effects of the therapy cannot be generalized. Further exploration and analysis of the function of challenging behaviors and their relation to the communication process and its limitations are necessary.

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Resocialization dimension of prisoners' religiosity

Resocjalizacyjny wymiar religijności więźniów¹

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Abstract: The article presents issues related to penitentiary social resocialization, taking into account the social rehabilitation dimension of prisoners' religiosity. Based on the results of previous research on this subject area and the literature on the subject, a thorough analysis of religiosity as a factor determining the effectiveness of social resocialization of offenders was carried out. Analyzing social resocialization as a process of internal transformation of a socially maladjusted person in the context of religious commitment, it was indicated that the process of penitentiary social rehabilitation taking into account the religious dimension of offenders may have a significant impact on changing the current anti-social behavior. Based on the analysis, it was also shown that focusing on religious life helps prisoners to change their current lives and makes it easier for them to start a new life path and protects them from returning to crime. The subject matter is an important topic from the point of view of social resocialization and moral renewal of a socially maladjusted man, which has not yet been subjected to a broader scientific analysis in the field of social sciences.

Keywords: Prisoners, resocialization, religiosity, personal security, prison chaplaincy

Abstrakt: W artykule poruszono problematykę dotyczącą resocjalizacji penitencjarnej z uwzględnieniem resocjalizacyjnego wymiaru religijności więźniów. W oparciu o wyniki dotychczasowych badań, dotyczących tego obszaru tematycznego oraz literaturę przedmiotu, przeprowadzono wnikliwą analizę religijności jako czynnika warunkującego skuteczność resocjalizacji sprawców przestępstw. Analizując resocjalizację jako proces przemiany wewnętrznej człowieka niedostosowanego społecznie w kontekście zaangażowania religijnego wskazano, że proces resocjalizacji penitencjarnej uwzględniający wymiar religijny sprawców przestępstw może mieć istotny wpływ zmianę dotychczasowych społecznych zachowań. Na podstawie przeprowadzonej analizy wykazano również, że skoncentrowanie się na życiu religijnym pomaga więźniom w przemianie dotychczasowego życia i ułatwia im rozpoczęcie nowej drogi życiowej oraz chroni przed powrotem do przestępczości. Podjęta tematyka stanowi ważny z punktu widzenia resocjalizacji i moralnej odnowy człowieka niedostosowanego społecznie temat, który nie został jeszcze poddany szerszej analizie naukowej na gruncie nauk społecznych.

Słowa kluczowe: więźniowie, resocjalizacja, bezpieczeństwo osobiste, religijność, duszpasterstwo więzienne

Introduction

Reflecting on penitentiary social rehabilitation, which is a process of human internal transformation conditioning their pro-social functioning, the importance of influencing the

¹ Artykuł w języku polskim dostępny jest na stronie:

<https://www.stowarzyszeniefidesetratio.pl/Presentations0/2021-4Sarza2.pdf>

religious involvement of people deprived of liberty is increasingly recognized. This issue has been addressed by both Polish and foreign researchers interested in this subject area (Urbanek, 2007; Sakowicz, 2009; Romanowicz, Tomczyszyn, 2015; Bębas, 2015, Stansfield, Mowen, Skowroński, Domzalska, 2017; O'Connor, at al., 2017; Morag, Teman, 2018).

While approaching to analyze this issue, it should be emphasized that both the rehabilitation effects and the development of religiosity can act as corrective measures addressed to people who lead a criminal lifestyle, who are serving a sentence of imprisonment. Authors dealing with this issue emphasize that religious commitment increases the chance for permanent rehabilitation and social re-adaptation.

In the further part of the study, an analysis on the social rehabilitation dimension of convicts will be carried out, based on the latest literature on the issues falling within the scope of the discussed considerations. The main research goal was aimed at indicating religiosity as a factor conditioning the process of internal transformation of a person deprived of liberty and enabling the achievement of the goals of a penitentiary social rehabilitation.

The implementation of the above research intent required an analysis of social rehabilitation as a process of internal transformation of the offenders and religiosity in relation to the rehabilitation of people living in prison isolation. Attention will also be paid to the importance of the activity of prison chaplaincy in the development of religiousness of convicts and shaping their system of values and pro-social attitudes, or a sense of a personal security in the conditions of a difficult situation, which is created by prison isolation. Pointing to the legitimacy of the interest in this topic, it should be noted that so far little research and analysis has been carried out on this issue, especially regarding a more complete presentation of the rehabilitation dimension of religious involvement of prisoners.

1. Rehabilitation as a process of an internal transformation of the offenders

When starting the analysis of the social rehabilitation process, it should be emphasized that in the literature on the subject, social rehabilitation is perceived as a process that is aimed at restoring developmental homeostasis to a person who is to some extent in conflict with society or with themselves and looking for the sources of the existing conflict (Kowalski, 2020, p. 35).

The analysis of reflection conducted in the field of pedagogy indicates a shift of considerations from the area of behavioral and psychodynamic orientations, which are focused on deficits and attempts to minimize or remove them, towards cognitive and humanistic concepts, which equate social rehabilitation with educational activity aimed at the comprehensive development of people who manifest symptoms of social maladjustment or at risk of this phenomenon (Opora 2016; Kupiec 2019). It is emphasized that the planned

changes are implemented by a socially maladjusted person, in accordance with a planned pace and direction, based on their resources, with the simultaneous support of the social environment and cooperation with it (Wysocka 2015, p. 37). In the process of social rehabilitation, it is therefore important to discover resources that will allow for a “holistic reconstruction of a self” (Muskała 2016, pp. 176-178).

Traditionally, social rehabilitation has been perceived as a pedagogical activity focused on the reorientation of attitudes, beliefs and behaviors of socially maladjusted individuals, the purpose of which is to enable them to perform adequate and socially acceptable roles. The dominant features in practical activity focused on this type of research activity are: the elimination of disturbances in behavior, the development of correct social attitudes and the channeling of uncontrolled instincts. On the other hand, the creators of the modern concepts perceive social rehabilitation in a systematic way, combining classes of activities that cover different levels of educational reality: behavioral level, satisfying needs, inclusion in the current of social life, shaping a positive way of thinking (Kowalski, 2020, p. 45).

K. Pierzchała points out that social rehabilitation means building a personal and social identity, based on “an optimistic anthropology, expressing faith in the good of human nature – often deeply dormant due to drastic educational negligence in the course of the previous stages of development” (Pierzchała, 2018, p. 79).

It should also be noted that social rehabilitation addressed to people serving the sentence of imprisonment is called in the literature of the subject a penitentiary rehabilitation. This rehabilitation is defined as “the entirety of actions intended and programmed by the pedagogical and psychological staff addressed to criminals serving a sentence of imprisonment in correctional facilities” (Machel, 2010, p. 176).

The literature on the subject emphasizes that the main goal of a penitentiary social rehabilitation is not only to convey certain knowledge and recommend new styles of behavior, but also to change characterological habits, and in particular to eliminate unfavorable and anti-social attitudes that determine the anti-social behavior of a person (Machel, 2003, p. 21).

In its main assumptions, a penitentiary social rehabilitation is focused on the elimination of anti-social attitudes that are inconsistent with the norms and principles of social order. The implementation of the process of penitentiary social rehabilitation takes place with the use of specific methods that enable to make changes in the personality of prisoners and to obtain the desired changes in behavior (Machel, 2003, p. 34). Therefore, penitentiary rehabilitation makes it possible for the offender to integrate with society. Rehabilitation understood in this way creates an opportunity for a conflict-free functioning in society and the implementation of constructive life goals.

The process of penitentiary social rehabilitation consists not only in conscious, but also voluntary and permanent acceptance by a given person of generally applicable social and moral standards of conduct. Researchers dealing with this issue emphasize that taking social rehabilitation impacts, changes in the structure and mechanisms of personality and motivation can be made, which protects against repeated violations of legal, moral and social norms and creates the opportunity to meet needs and achieve higher levels of development, as well as integrate the personality towards physical, mental, social and spiritual well-being (Ostrowska, 2008, p. 228). Rehabilitation, therefore, creates opportunities for discovering the authentic meaning of one's own life.

The analysis carried out so far allows for the conclusion that the purpose of penitentiary social rehabilitation is to achieve such changes in the area of personality of socially maladjusted persons serving a sentence of imprisonment, which, after leaving the prison, will allow to prevent re-undertaking of criminal behavior and facilitate proper functioning in society.

Interactions undertaken as a part of penitentiary social rehabilitation are focused on evoking in the convict understanding for social matters and a sense of the need to respect moral and legal norms. In addition, it is important to form the belief that restrictions on the subjective rights of the convicted persons, related to the stay in conditions of prison isolation, are primarily aimed at helping in the process of social rehabilitation and re-adaptation.

The effectiveness of the social rehabilitation process depends, however, on the degree of openness of the sentenced persons to this process, and therefore of their will to be different - "better". This goal can be achieved primarily as a result of motivational interactions leading to internal moral reflection. Therefore, an important task of social rehabilitation must be the formation of one's own system of values, consistent with generally accepted norms (Sarzała, 2005, pp. 181-182).

In the process of social rehabilitation, the most important factor is the conscious will to help the convict, which should be expressed in a personal decision to change the current life (Hołyst, 2017, p.16). The model of social rehabilitation interactions, adopted in Poland, therefore assumes that rehabilitation is an offer addressed to the convicted person, without any form of coercion. Acceptance of this offer by a person serving a sentence of imprisonment voluntarily is a condition for starting the process of internal transformation. On the other hand, the imposition of an "obligation" to rehabilitate would lead to a distortion of the idea of a conscious self-change.

However, penitentiary rehabilitation is a difficult and a long-term process, conditioned by many social, economic, psychological and biological factors. In the case of rehabilitation of the offenders, it is difficult to expect that all of them, especially those showing a high degree of demoralization and connections with the criminal world, heretofore negative to the social and legal order, will undergo a transformation and express

genuine repentance and a desire to be better than before and to be full-fledged members of society.

2. Religiousness and the process of social rehabilitation and safety of persons deprived of liberty

In penitentiary social rehabilitation as a process with a complex degree of difficulty (Woźniak, 2021, pp. 414-415; Kędzierski, 2018, p. 49), aimed at the internal transformation of the offenders, one cannot ignore the importance of religiosity in changing the system of values and the related existing patterns of behavior. According to Batson and Stock (2004, p. 141), the most important function of religiosity is to provide answers to questions arising from the confrontation of human needs with life situations that a person experiences. These authors point out that religiosity has the potential to answer questions bothering people at all levels of their needs.

Researchers of this issue also emphasize that religiosity is the strongest factor influencing the attribution of meaning to human beliefs, goals and values (Park, Edmondson, Hale-Smith, 2013, p. 157). It also reflects the individual, specific and autonomous relationship of a human being as the subject to God and the supernatural.

However, Allport (1967, p. 432) divided religiosity into external and internal one. The first type of religiosity is instrumental, because it is not the main motive in life, but an instrument for obtaining one's own benefits. People presenting this type of religiosity are characterized by a lack of insight into themselves, as well as an ability to realistically perceive both themselves and other people. On the other hand, internal religiosity has an impact on the entirety of a person's life, especially motivation and their actions, and connects values with social norms. This type of religiosity is therefore more reflective and diversified, as well as personal and universal, oriented towards brotherhood, love of neighbors and kindness. In the light of the analysis, it can be concluded that religiosity is a certain socio-cultural and psychological phenomenon that affects all spheres and areas of human existence.

The process of rehabilitation, taking into account the spiritual and religious dimension of the offenders, may therefore lead to a change in attitudes and at the same time cause a change in a current life. The convicts are not only people who are lost and in need of spiritual guidance, but also those who "...find themselves on the margins of life, often in a hopeless situation, discouraged, at odds with God, with themselves and with the whole sociocultural, moral and religious order" (Tyberski, 2007, p. 217). This problem was clearly emphasized by John Paul II, who said: "A prisoner, every prisoner who serves a sentence for a committed crime, has not ceased to be a human being, although burdened with weakness, threat and sin – maybe a crime – and even stubborn relapses towards them, but not deprived

of the wonderful possibility of improvement, of returning to oneself, which is a conversion of a human being, the renewal of the image of God. You are condemned, it is true, but not damned" (John Paul II, 1991).

Moreover, the involvement of prisoners in religious life has a significant psychological dimension, as it favors reflection on one's own deeds and makes it possible to come to terms with the sentence, "giving at the same time a sense of relief that there is Someone (God) who forgives and does not condemn" (Wdowiszewski, 2016, p. 346). At the same time, it directs to a new way of life, creating a new perspective of the future, facilitates coping with the feeling of loss of freedom, which in the case of the imprisoned people's age can be a very difficult experience, especially when it happens for the first time.

When analyzing the issues raised, it should also be noted that serving life imprisonment in conditions of prison isolation can be perceived as an example of a difficult life situation. Prison, as a place of stay characterized by forced isolation, is a special type of an institution that creates a specific social environment that is significantly different from the normal conditions of human functioning. First of all, it should be noted that the spatially closed environment has many features characteristic of total institutions (Goffman, 1975, pp. 3-4). The specificity of total institutions consists primarily in the fact that, due to their isolationism, they make it impossible to meet many basic human needs, including the need for security (Ostrowska, 2008, p. 256). Staying in prison is not only a significant inconvenience in the form of deprivation of liberty, but it also hinders the possibility of making decisions about one's own life activity and limits ties with the current social environment (family, work, friends, etc.). It is a difficult and complex situation, because apart from their freedom being restricted, a given person is not only in a new social situation, but also in an unfamiliar environment functioning on completely different principles (Romanowicz, Tomczyszyn, 2015, p. 94). Prison isolation also makes it necessary to be around people who have been imposed by the prison administration. As a consequence, such a situation forces people to live with those from different backgrounds, with different motives of behavior, a deepened degree of demoralization, with a disturbed personality, violating commonly accepted norms and not following the patterns of social behavior.

Therefore, rehabilitation in conditions of prison isolation encounters serious barriers and is often disturbed as a result of the functioning of the phenomena and mechanisms contrary to the assumed goals of penitentiary interactions. Moreover, staying in prison creates in many cases a difficult situation and may cause severe stress and deprivation of many needs (Machel 2006; 2005; Sarzała 2013, 2016; Piotrowski, Ciosek, 2016). Imprisoned people perceive their previous life differently than before, not always in a positive perspective. Many of the things they were striving for lose any importance in prison. The result of being in prison isolation may not only be a high level of depression and a sense of

hopelessness, but also a fear of how their future will unfold, also after walking free (Fidelus 2019, p. 134).

In the case of people living in prison isolation, a significant role may be played by religious commitment conditioning such mental states as: joy, hope, compassion or forgiveness. As emphasized by M. Ryś (2009, p. 259), mature faith favors the acceptance of difficult situations without a sense of failure and gives strength in search of the solutions aiming at taking necessary actions, and the hope that comes from faith strengthens the belief in the legitimacy of taking trouble and adopting the attitude of trust. On the other hand, Park, Edmondson and Hale-Smith (2013, p. 157) claim that religiosity helps to accept and acknowledge the meaning of events, even in the situation of not understanding their essence and importance.

The results of the research on this issue indicate that people serving prison sentences characterized by an active, religiously focused life show a significantly lower rate of anxiety, anger and depression than people with a moderate intensity of spiritual life, not religiously concentrated (Skowroński, Domżalska, 2017, p. 106)

It is also worth emphasizing that, in accordance with Pargament's (1997) concept of religious coping with stress, religiosity provides ways to understand and deal with suffering and loss, and makes difficult realities more understandable and bearable for a human being. A religiously committed person has greater opportunities to increase the sense of control over a difficult situation, as well as a sense of security and the ability to eliminate ambiguities that appear in everyday life.

The development of religiosity in conditions of prison isolation is especially influenced by pastoral work, which, as shown by research results, affects the thinking of convicts, their emotional reactions and cognitive elements (Nowacki, 2012, p. 181). It should be emphasized that, while fulfilling the evangelization mission, the church provides its pastoral care to various environments and social groups, as well as to people in conditions of prison isolation. Therefore, a type of religious ministry adequate for this purpose was created, called prison pastoral care. In the sphere of prison chaplaincy, in Polish penitentiary institutions, in addition to the sacramental service, there are also individual conversations between chaplains and lay volunteers with convicts, as well as contacts with their families, various forms of cultural, didactic and therapeutic activities. The chaplain in prison reality is not only a chaplain, but also an educator, a therapist, a role model and an animator of cultural and sports life. Therefore, pastoral interactions with people in prison isolation focus on the conscious formation of a religious attitude (Pol, 2017, p. 115), which, in turn, enables the formation of a proper personal and social attitude. Prison ministry has therefore set itself an important rehabilitation task, which is, through the development of religiosity, restoring a person deprived of liberty to society, but in different forms and referring to a different sphere of consciousness than in the case of classic social rehabilitation interactions.

Summary

The conducted analysis shows that religious commitment plays a vital role in the process of rehabilitation of offenders and restoration of a person deprived of liberty to society. The development of religiosity is not only conducive to understanding, accepting and coping with a difficult situation, such as prison isolation, but it also allows you to adapt new values and make a spiritual transformation that enables you to start a new, crime-free stage of life.

A positive aspect of religiosity in the process of penitentiary social rehabilitation is also the fact that religion can help to make a retrospection and understand the obligation and sense of serving a sentence, it can also help not to succumb to negative prison customs and sensitize to the need to compensate crime victims or their relatives.

An important element of restoring prisoners to society is therefore a pastoral work, carried out in penitentiary institutions, which is an important factor of rehabilitation taking into account the spiritual and religious dimension of convicts, influencing a change in their lives and taking responsibility for them. As a result of the pastoral work that enables prisoners its implementation, it becomes possible to develop and deepen religiosity, and systematic contact with a clergyman and support on his part strengthens the convict's system of values that play a key role in the social functioning of every human being.

Therefore, pastoral work focused on religious education helps to increase the effectiveness of social rehabilitation and the feeling of personal security in prison isolation. When perceiving religious commitment in the context of social rehabilitation, it should be noted that it has a significant value as a factor in changing human social functioning.

To sum up, it is worth mentioning that the conclusions from the analysis may be helpful in setting goals for further empirical research, the conduct of which is necessary to show the social rehabilitation dimension of religiosity more fully than before, since it is a factor conditioning the internal transformation of a person unable to function without conflicts in society.

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Turn the pain and affliction into thinking about the beauty.

Teaching young women as a form of saving one's life in the light of memories
from the all-female German Nazi concentration camp - FKL Ravensbrück of

Wanda Póltawska, Urszula Wińska and Karolina Lanckorońska

Zamienić ból na myślenie o pięknu.

Kształcenie młodych kobiet jako forma ratowania życia w świetle wspomnień z
niemieckiego nazistowskiego obozu koncentracyjnego dla kobiet FKL Ravensbrück

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Abstract: Introduction: The article tackles the significance of the opposition of Polish women – the prisoners of the all-female German Nazi concentration camp - FKL Ravensbrück – to the practices of the German authorities (guards and the medical staff of that camp) used against the inmates. One form of the resistance against the Third Reich totalitarianism was the secret education. In FKL Ravensbrück the teacher-prisoners were educating their fellow inmates – the so called “Rabbits” [human guinea pigs – translator's note]. This term was coined to refer to the women who underwent some medical experiments at the concentration camp: 74 Polish women and 12 women of other nationalities. Prof. Karolina Lanckorońska joined the group of the underground camp teachers and collaborated, among others, with Dr. Urszula Wińska.

Method: The source base of the analysis are the published war memoirs of the imprisoned women, including prof. Karolina Lanckorońska, Dr. Wanda Póltawska and the source materials from the survey conducted right after the war by doc. Dr. U. Wińska and the team of her former fellow inmates.

Conclusions: The summary displays the issue of protecting the values of people who had been subjected to live in the extreme conditions against their will. The secret teaching organised in FKL Ravensbrück saved the physical life of most students by giving them faith in the inalienable right to life, human dignity, and in God.

Key words: suffering, medical experiments, World War II, German FKL Ravensbrück, Polish female prisoners – the “Rabbits”, secret teaching, values

Abstrakt: Wstęp: W artykule podjęto refleksję nad znaczeniem przeciwstawienia się polskich kobiet - więźniarek niemieckiego nazistowskiego obozu koncentracyjnego FKL Ravensbrück - praktykom niemieckich władz (strażnikom i personelowi medycznemu tego obozu) stosowanych wobec uwięzionych. Jedną z form przeciwstawienia się totalitaryzmowi III Rzeszy było tajne nauczanie. W FKL Ravensbrück więźniarki nauczycielki uczyły współwięźniarki - „króliki”. Terminem tym określono kobiety poddane eksperymentom medycznym na terenie obozu: 74 Polki i 12 kobiet innych

¹ Artykuł w języku polskim dostępny jest na stronie:

<https://www.stowarzyszeniefidesetratio.pl/Presentations0/2021-4Filip2.pdf>

narodowości. Prof. Karolina Lanckorońska dołączyła do grupy obozowych, konspiracyjnych kadr nauczycielskich i współpracowała m.in. z dr Urszulą Wińską.

Metoda: Bazą źródłową analizy są opublikowane wspomnienia wojenne więźniarek, m. in. prof. Karoliny Lanckorońskiej, dr Wandy Póltawskiej i materiały źródłowe pochodzące z ankiety przeprowadzonej po wojnie przez doc. dr U. Wińską i zespół byłych współwięźniarek.

Wnioski: W podsumowaniu ukazano kwestię ochrony wartości przez ludzi poddanych – wbrew ich woli – życiu w warunkach ekstremalnych. Tajne nauczanie podjęte w FKL Ravensbrück ocaliło życie fizyczne większości uczennic poprzez wzbudzenie w nich wiary w niezbywalne prawo do życia, godność ludzką, w Boga.

Słowa kluczowe: cierpienie, doświadczenia medyczne, II wojna światowa, niemiecki FKL Ravensbrück, polskie więźniarki - „króliki”, tajne nauczanie, wartości

Introduction

In 1940 Stefan Zweig wrote: [...] *the literature of the coming years will be more documentary than purely fictional and creative* [in terms of creating events and characters – B.F.'s note] (Zweig 1948; Filipowicz 2020). S. Zweig as an Austrian writer of the Jewish origin was one of the numerous victims of the German totalitarianism. Its terror and mass destruction were reflected on in literary works by many authors, inter alia, in the war memoirs of Wanda Póltawska née Wojtasik (born in 1921), Urszula Wińska née Wandasiewicz (1902-2003) and Karolina Lanckorońska (1898-2002). Before September 1939, Wanda Póltawska attended the Ursuline High School in Lublin. After getting a degree in philology at the Jan Kazimierz University in Lviv and at the Jagiellonian University in Kraków Urszula Wińska worked as a Polish teacher – first in Ropczyce, then in Bochnia. She obtained her doctorate degree in 1932. Karolina Lanckorońska was a Polish scientist, and a professor of art history. Before the German aggression against Poland and during the Soviet occupation she used to lecture at the Jan Kazimierz University in Lviv.

The article tackles the meaning of the personal involvement of the Polish female prisoners in the resistance against the totalitarianism of the Third Reich during World War II (Żaryn, Żaryn 2019). The persecution of the civilian population in the occupied Poland that had been planned by the German state motivated them to join the thousands of other Polish women who rebelled against the invaders. They were imprisoned by the Germans both in the so-called General Government, and, among others, in the German all-female concentration camp in Ravensbrück (hereinafter referred to as FKL Ravensbrück – Frauen-Konzentrationslager Ravensbrück), which was built 85 km from Berlin in 1938. This area was located in the private estate of Heinrich Himmler (1900-1945) – one of the main leaders of Nazi Germany (Manvell, Fraenkel, 2021).

The described resistance made it possible to survive a long series of extreme events that lasted for years. It gave them the moral strength necessary for the physical survival.

In “War Memoirs” by professor Lanckorońska (Lanckorońska, 2001) one may read about women and men, adults and children, who were deprived by the occupiers of the goods inherent to every human being – the good of physical freedom, the good of

developing in health, and basic spiritual goods, such as human dignity, inalienable right to life, natural death and a dignified burial of the body of the deceased, the right to education, life with cultural goods, and the right to affirm God. However, apart from all that despair we also find in this literary work the code how to oppose evil. The said code – expressed as *dictamen rationis* – is an affirmation of values, virtues and laws dictated by reason, as taught in the realistic philosophy (Sertillanges, 1936, p. 267).

The experiences from the all-female concentration camp in Ravensbrück remembered by the women who survived it and wanted – after thirty three years – to take part in a survey prepared by a team of former prisoners under the supervision of Doc. Dr. Urszula Wińska, the scientist described in her publication “Zwyciężyły wartości. Wspomnienia z Ravensbrück” [“The values have triumphed. Memories of Ravensbrück ”] (Wińska, 1985). An extended, second edition of these source materials was published 21 years later (Wińska, 2006). Biographies and stories of friendship between the Ravensbrück women after the war were compiled by U. Wińska in the book “Więzi: losy więźniarek z Ravensbrück” [“Bonds: fate of the female prisoners from Ravensbrück”] (Wińska, 1992).

Wanda Półtawska, the youngest of the above-mentioned former prisoners of Ravensbrück, wrote her diary from the concentration camp in the summer of 1945: “immediately after the return, and until January 1961, it was left in a drawer – initially it was not intended for printing” (Półtawska, 2009a, p. 7). She called it “I boję się snów” [“And I'm Afraid of Dreams.”] Together with 157 other women – former FKL Ravensbrück prisoners – she took part in a survey conducted by Doc. Dr. Wińska. The survey was sent to 400 women. As a respondent, she is listed under both surnames: Wojtasik-Półtawska. The list describing the participants of the survey included, inter alia, her camp number (7709), the year and place of the arrest, the year of being imprisoned by the Germans (1941, Lublin), the fact that she was a student at the time, the reason for the arrest (being a member of the Union of Armed Struggle [Polish Związek Walki Zbrojnej - translator's note]) and her post-war profession – the doctor of medicine, the psychiatrist (Wińska 1985, p. 205). Years later, she reflected on her camp experiences in her memoirs called “Beskidzkie rekolekcje” [“The Beskid retreats”] (Półtawska, 2009b).

Professor Karolina Lanckorońska was held captive by the Germans in FKL Ravensbrück from January 9, 1943 to April 5, 1945. Dr. Urszula Wińska was imprisoned in the period from September 9, 1941 to April 28, 1945. Wanda Półtawska was in captivity from September 23, 1941 to February 13, 1945. She was then evacuated to Neustadt-Glewe by the camp authorities along with the Auschwitz transport – under a changed name – Henryka Daczyńska (83 175). She was imprisoned until May 2, 1945 (Półtawska, 2019a ; Stefanek, Zaborowski, 2018).

1. The “Rabbit” women - Polish female prisoners - students of the secret classes in the German Nazi all-female concentration camp FKL Ravensbrück

The analysis is based on the memories from the German Nazi all-female concentration camp in Ravensbrück by W. Póltawska, U. Wińska and K. Lanckorońska. Memoir written by Professor Lanckorońska right after the end of World War II, in 1946, was not published in Poland until 2001 (Kalinowski, Orman 2001). In the light of the camp life realities, these documents present the ethical choices made by the Polish women. One of them was the so-called “upward convergence”. Dr. Wińska used this expression to describe the cultural and educational work organized secretly, especially for the female prisoners - the “Rabbits” (Wińska 1985, p. 118). It aimed at diverting their attention from pain and moral suffering. The purpose of the methodically conducted underground education was, above all, to give the women subjected to the experiments a reason to rebel against the camp staff, to refuse the participation in operations, and to affirm freedom and dignity.

Polish women, in an estimated number of over 34 000, constituted 25% of all inmates of the German all-female concentration camp FKL Ravensbrück. When on January 9, 1943, the Germans imprisoned Professor Karolina Lanckorońska in that concentration camp, the medical experiments had already been conducted for five months there. They were performed by German medical personnel on the selected prisoners, the vast majority of whom was Polish. Biographies of FKL Ravensbrück inmates, who underwent experimental operations, were prepared and presented by Wanda Kiedrzyńska - a former Ravensbrück prisoner, the author of the first Polish monograph on the foundation and functioning of the this camp. The said study comprises of the biographies of 74 women (Kiedrzyńska, 2019, pp. 286-316). Hereinunder, in the testimony of Wanda Wojtasik there is a list of the female inmates (see: photo no. 1; Stefanek, Zaborowski, 2018).

Most of them, prior to their arrest, had conducted some underground activities in the nascent Polish Underground State (Dąbkiewicz, 2018; Żebrowski, 2017). They took an oath in the Union of Armed Struggle. Among them were girl scouts, also the aforementioned Wanda Wojtasik. After being arrested by the Gestapo the women were physically and mentally tormented during interrogations. The so-called “researches” were carried out at the premises of the Gestapo in the so-called General Government. Women were incarcerated in different prisons, depending on the place of their arrest. It was either the women's unit of Warsaw Pawiak prison - the so-called “Serbia” - or the Lublin Castle. The first out of five *Sondertransport* of prisoners to FKL Ravensbrück from the Lublin Castle was recorded on April 4, 1941 and consisted of four women. The second *Sondertransport* arrived on August 18, 1941. 18 women were transported to FKL Ravensbrück then. The third one left Lublin on September 21, 1941. It consisted of 150 women. The next transport from Lublin and Warsaw

arrived on May 30, 1942 and brought 306 women. This group included 56 women who were imprisoned in the Lublin Castle. The last one left Lublin on May 22, 1944, and it is called the evacuation transport (Diera, Oratowska, 2015, pp. 82-83).

The German doctors from the FKL Ravensbrück prison staff used the second and the third *Sondertransport* to choose 74 women. 70 women came from Lublin, four from Warsaw. All of them underwent some medical experiments. Moreover, the Germans subjected to the experiments 12 women of other nationalities (Strebel, 2018, p. 329). The youngest prisoner to undergo the experimental operations was Barbara Pietrzyk. She was 16 years old at the time. The oldest one, Apolonia Rakowska, was probably a 45-year-old woman. She was shot dead at FKL Ravensbrück on September 28, 1943. Just like five other women, whose wounds after the surgery were still unhealed. Additionally, 5 Polish women and 12 women of other nationalities died immediately after the operations performed on them. Among those shot ones were: Maria Gnaś (in FKL Ravensbrück from September 1941, killed on February 12, 1943), Rozalia Gutek (in FKL Ravensbrück from September 1941, killed on September 28, 1943), Maria Pajączkowska (killed on September 28, 1943, before arrest and imprisonment in Pawiak, she had left her underage daughter Ewa at home) and Maria Zielonka (before her arrest, she had been active in the underground structures of the Defenders of Poland Corps [Komenda Obrońców Polski], imprisoned in FKL Ravensbrück from September 1941, killed on September 28, 1943).

The medical experiments conducted by German doctors on the Polish prisoners were carried out from the beginning of August 1942 to mid-August 1943. Operations type A and B consisted of: infecting a prisoner with e.g. staphylococcus aureus, by introducing it into the inmate wound or injecting the germs brought from the Hohenlychen sanatorium into their muscles (type A medical experiment), and bone grafting, cutting out muscle fragments and cutting out some nerves on the shank (type B medical experiment). The type of operation was recorded by the German medical personnel on a plaster placed on the female prisoners' legs (see photo no. 2) as described by doctor Zofia Mączka, a political prisoner from Krakow, imprisoned in FKL Ravensbrück and "employed" in the camp hospital as an X-ray examiner from July 24, 1942 to July 24, 1943 (Kiedrzyńska, 2019, pp. 194-199, see *ibid.* footnote 272; Mączka, 1947).

The first round of the operations was performed on six female prisoners on August 1, 1942: Wanda Wojtasik, Maria Gnaś, Aniela Okoniewska, Maria Zielonka, Rozalia Gutek and Wanda Kulczyk (Póltawska, 2009a, pp. 73-74). The last round of operations was conducted on August 15, 1943: three prisoners were operated on for the first time - Helena Piasecka, Stefania Sieklucka, Joanna Szydłowska, and two inmates were operated on again - Władysława Karolewska and Halina Piotrowska (Kiedrzyńska, 2019, pp. 196-198). Before being transported to FKL Ravensbrück, Helena Piasecka had given birth to twins who survived the war in the prison at the Lublin Castle. During the operation at FKL

Ravensbrück she was subjected to some severe violence and great amounts of brutal torture, her mouth was gagged, her legs restrained by SS personnel.

Both Halina Piotrowska and other women were operated on in the bunker – the camp prison. It is important to preserve the memory of that, as it concerns the operation carried out after the rebellion of the Polish women who refused to passively undergo the experiment once again (Lanckorońska, 2001, pp. 266-267; the account of Zofia Kormańska-Kolańska: Wińska, 1985, pp. 307-309). The Germans concealed the fact that they had been conducting experiments. Neither inside nor outside the camp nobody was supposed to know about them. The inmates who underwent the operations were to be murdered (Póltawska, 2009a, p. 109), the evidence – the women (!) who were used for the said operations – slated for execution (Maria Kuśmierczuk's account: Wińska, 1985, p. 234). Carrying out the operation in the camp prison – the bunker, instead of in the camp hospital, the so called “sick room”, heightened the fear. The bunker at FKL Ravensbrück was located in the immediate vicinity of the camp staff office, the crematorium and the gas chamber (Lorens, Małachowska, 2020, pp. 57, 61). Women sentenced to execution were also sent there (Lanckorońska, 2001, p. 242).

After the second operation Halina Piotrowska went into hiding. Defending the operated prisoners by their fellow inmates of all nationalities during the so-called “catching the Rabbits” in the winter of 1945, was the result of the rebellion of female “Rabbit” prisoners. The “Rabbits” were sentenced to death right after the Germans collected the data on the operations results. Wanda Póltawska recalls escapes from the female German overseers, SS men, and the hiding places found for this “gruesome game of hide and seek”: a shelter in the attic of the barrack, in the boxes placed in the concentration camp street or in the undergarments warehouse; dressing up as an Auschwitz prisoner, a Ukrainian woman or a Gypsy woman, a shelter in a dug-out hole under the barrack, into which waste and faeces flowed (Póltawska, 2009a, pp. 140-151).

The pre-classified list of the operated prisoners, written in some invisible ink on the inside of the envelope, was sent by Wanda Póltawska to her home address: “Frau Wojtasikowa Anna Generalgouvernement Lublin Lubartowerstr 32 at 25.” The letter had a red stamp showing Hitler looking to the side. Stamp value: 12 phenig (see: Kiedrzyńska 2019, photo at the end of the book, no page number). The letter to the mother was dated to June 5, 1943 (see the photo from the Collections of The Museum of Martyrdom “Under the Clock”, the Branch of the Lublin Province Museum, after: Lorens, Małachowska, 2020, p. 31). Also Karolina Lanckorońska wrote the report: “180 words mainly about “The Rabbits”, executions”, the attitudes of the Polish women, the extension of the concentration camp infrastructure. She on the other hand drafted the report by dotting it in the Polish-Latin dictionary. The document reached Gen. Tadeusz Bor-Komorowski in November 1943 (Lanckorońska, 2001, p. 271).

Władysława Karolewska, one of the many prisoners who underwent the operation, survived the war and testified as an eye-witness in the Nuremberg Trial (Lubecka, 2020; Lubecka, 2021). Her photo with the reference number 62 707, taken in Warsaw on September 13, 1945 by Antoni Kunicki, is in the collection of the Polish Institute of Source Research in Lund (Stanuch, 2018, p. 76).

2. Teaching values as a part of the underground education organised by the Polish women at the German Nazi all-female concentration camp FKL Ravensbrück

Professor Karolina Lanckorońska participated – as a prisoner – in the secret teaching, which was implemented from the very beginning of the war. In October 1939 the Secret Teaching Organization [in Polish: *Tajna Organizacja Nauczycielska*, “TON” for short – translator’s note] began its activity throughout the whole country, that had already been under the German occupation. It was a part of the underground structures of the Polish Underground State, its fifth division (Karski, 2014, pp. 256-257). Throughout the whole underground education process of the youth – pupils and students – over 10 000 Polish teachers were killed. To commemorate the underground education teachers in 2000 a granite monument was erected in the Kazimierz Park in Warsaw. It is located at the foot of the Kazimierz Palace and near the University of Warsaw Library (see photo no. 3). It was funded from teachers' donations. It is in the shape of an open book and was created by a sculptor – Antonina Wysocka-Jańczak (1942-2011). On the left “card” of this monument, in the upper corner, there is a symbolic window. During the war, the way of hanging a curtain in a window, opening a window or placing a flower pot on a window sill was a sign of safety or danger. After recognizing the content of this message, students or teachers of the secret classes were or were not able to enter a given apartment – the secret school. In the window of the monument there is a letter "P" – the sign of Polish Fight Symbol.

Teaching at the German concentration camp FKL Ravensbrück took place at different locations. During the roll call, in the concentration camp streets, on the bunk-beds in the barracks. Day and night. The secret lessons in Ravensbrück were a phenomenon. They were so conspiratorial that even the fellow prisoners did not know about the girls receiving the education (Lorens, Małachowska, 2020, p. 39). 110 Polish girls participated in these clandestine lessons. On February 25, 1945, an exam was held at the concentration camp. The commission that organized it consisted of the Polish teaching staff, the prisoners. When the war ended all the girls – female prisoners from the concentration camp FKL Ravensbrück – received school leaving certificates. One of them was Wanda Wojtasik.

How important was the secret education as a part of the camp's underground life was the first query asked in the second part of the questionnaire, right after the personal data. The said questionnaire was prepared in the summer of 1977 by the team of Doc. Dr. Urszula

Wińska, which consisted of herself and her concentration camp colleagues (Wińska, 1985, pp. 393-394). The addressees of the questionnaire were the former female prisoners of FKL Ravensbrück. The women who had received the questionnaire and for objective reasons could not answer the queries were asked to return the forms and give reasons for not responding to it. More than a dozen women returned the questionnaire with such information. Apart from explanations that the participation in the survey was impossible due to some diseases, two young respondents wrote that the doctor had forbidden them to “return to the concentration camp experiences” (Wińska 1985, p. 8). After the war when they were getting back to life in physical and mental health, it was highly inadvisable to remind them the endured suffering. Therefore, it was necessary to exclude the circumstances provoking the occurrence of the post-camp syndrome exacerbation. Wanda Póltawska wrote about this syndrome that it kept her awake at night, especially during the spells of fatigue (Póltawska 2009a, p. 8). Suffering from this persistent ailment indicates the post-camp sickness (PTSD – post-traumatic stress disorder). The described problem is the central point of the logotherapy. During the therapy the sick person talks to a psychiatrist and has the opportunity to name and express one's own experiences. Thanks to the therapy the patient may undertake a conscious analysis of the impact of the experienced humiliation and physical pain on the devastation of one's mind (Ryn, 2019, p. 86; Póltawska, 2019b).

The refusal to participate in the survey and writing about its reasons by the respondents may therefore indicate that despite remembering their extreme experiences, these women had an internal sense of control, a sense of agency and the ability to assess the effects of participating in the survey. While analyzing the life priorities, and a life in the spiritual and bodily harmony is undoubtedly one of them, the value of choice and confirmation of the value of will and the meaning of life were presented. This feeling always requires the integration of the past experiences with the feelings and experience of one's present life (Frankl, 2020; Ruczaj, 2020a, pp. 323-325; Ruczaj, 2020b, p. 338). Hence, the information about refusing to participate in the study is valuable as the research material. With such an assumption Doc. Dr. Urszula Wińska published the results of the conducted survey (Wińska, 1985, p. 8).

Among the respondents to Dr. Wińska's survey there were five women who underwent medical experiments at the concentration camp FKL Ravensbrück. The oldest of them was Joanna Szydłowska-Krusche, born in 1907, who was a teacher arrested and brought to the camp from Lublin in 1941 for participating in the underground activities of the Union of Armed Struggle. Her younger fellow inmate, Zofia Kormańska-Kolańska, born in 1912, was also a teacher who was sent to the concentration camp in 1941 for belonging to the Union of Armed Struggle. She got there with the transport from Lublin, just like the other three women did. They were all the same age: Maria Kuśmierczuk, born in 1920, a student of pharmacy, imprisoned in the camp in 1941, Wanda Wojtasik-Póltawska, born in

1921, held captive in the Lublin Castle, imprisoned in the camp in 1941 and Genowefa Kluczek-Kącka born in 1921, a student, arrested and brought to the concentration camp from Lublin in 1942.

Dr. Urszula Wińska, Joanna Szydłowska-Krusche and Prof. Lanckorońska were teachers of the aforementioned young women. The memories of both groups concern the areas and values of the underground education.

Dr. U. Wińska, who completed the questionnaire, replied that she came to FKL Ravensbrück in 1941. From the very first moments in the camp, she understood that human reactions, such as helping the other woman, were punished in Ravensbrück. After staying in the camp bunker, she experienced aphasia and a lack of continuity in the logical thinking. That state changed the moment she had realized that she was needed, especially to those young female prisoners. The Polish women who were looking for a way to put a dam on the evil coming from the corruption surrounding them, exhibited, among others, by the German female inmates – prostitutes. Dr. Wińska to whom they turned to while asking for help understood that such a barrier should be built with thoughts. “It was a fight”, she wrote (Wińska, 1985, p. 23). Formed in the high culture of her family home, at the university, with former professional experience as the Polish teacher and involvement in some scouting activities in free Poland, she was aware of the urgent need to resist the concentration camp authorities in order to allow these younger women to be reborn despite being enslaved.

Their way to maintain the inner independence and escape the German oppression was to return to the models of beauty and values acquired before the war. Discovering the meaning of this cultural code, and the possibility of living it conspiratorially, prevented them from the destruction of their personalities. It enabled them to increase the forces of internal mobilization towards good. It allowed creating the bonds with fellow inmates, merging the spiritual potential of both individuals and the group. Being in a national group that shared a common language and recalled the same principles of the social life built the camp community. The feeling was enhanced even more when the women had realized that their struggle for spiritual survival was also the struggle for the survival of the entire nation (Wińska, 1985, p. 39). What united the strengths of individuals and the group was the feeling of togetherness as a nation, using recitation and vocal talents of the incarcerated mates. This was especially noticeable during the executions and when one had the possibility to live in the block with only Polish women: “Then we felt and understood what the bond of the national community was” (ibidem, p. 43), important for all the Polish women, especially for those with a death sentence who were waiting to be called for an execution (ibidem, p. 74).

The organization of the secret education was a kind of answer to a philosophical lesson on the Absolute. It saved from the madness, the from suicide, from “pre-hell”. It carried out the mission of the secret scout team “Mury” [“the Walls”] (Wińska, 1985, pp. 92 -

93, 100). The original secret teaching structures at FKL Ravensbrück were created in 1940. Marta Baranowska (born in 1903) lists the names of the first teachers: Elżbieta Kotarska, Helena Salska, Kazimiera Głębocka, Renée Skalska, Halina Boltowa. It informs about the changes in the shape of the teaching implemented by Wanda Madlerowa, Maria Bujalska, Urszula Wińska, Janina Peretjatkowicz (geography and astronomy) and Julia Szartowska (ibidem, p. 141). Wanda Póltawska also mentions Teresa Bromowicz, Halina Chorążyna, Helena Tyrankiewiczowa (physics), Zofia Mączka (anatomy), Karolina Lanckorońska (history of art) (ibidem, p. 142). Renée Skalska recalls teaching girls together with Hala Ryffertówna, Lusja Miklaszewska, Marysia Deputowska and Wanda Pałęcka (ibidem, p. 143).

Dr. Urszula Wińska devoted a separate query in the questionnaire to the secret teaching, calling it “education and upbringing” (Wińska 1985, pp. 140-155). She wrote about her lectures that they were a response to the need of the “Rabbits” to think about something specific, about something that would separate them internally from the camp life rhythm. One of her listeners was Wanda Póltawska. Despite the atrocities (medical experiments, forced labor, roll calls, selections to death by asphyxiation in a gas chamber, executions by shooting, burning corpses in a crematorium, punishments, hunger, diseases, thefts, lesbian rapes, the recruitment to the camp brothel), from December 1941 to April 18 of the following year, she worked with her students on the Polish literature of from the Middle Ages to the Enlightenment period. The particular attention was paid to the works of the Romantic period. They used the patriotic literary works. The analysis proposed during a secret lesson conducted in the block was later on continued during some random or arranged meetings in the camp, during routine duties: on the way to the roll call, on the way to the cauldron with food, during working a day or night shift. They were discussing various problems and solving the literature and history riddles. During Sunday walks on the so-called camp street foreign languages were taught for example.

Teresa Bromowicz (born in 1912) in the fall of 1943 and in the spring of 1944 conducted a systematic literature course for the “Rabbits” (Wińska, 1985, p. 153). The number of schools was proportional to the teams formed by the groups of the “Rabbits”. T. Bromowicz taught the mother tongue, and a story about the fact that it replaced Latin. She particularly remembered a lesson with high school students, conducted on the third floor of the bunk bed. The lecture changed the sense of reality and led the mind out of the camp. Thank to them the prisoners could immerse themselves in the rhythm of the ordinary life prior the war. It let the inmates believe that the acquired knowledge would result in a better life after the war, and would open the gates to the higher-level education. In such circumstances, while discussing the literary works of Mikołaj Rej, the fellow prisoners brought some excruciating news concerning the plan to exterminate the “Rabbits”.

Education during the secret classes was awakening the soul and it was the basis for the moral rebellion of the "Rabbit" women. Dr. Wińska described the revolt of mid-August 1943 in a survey by quoting aforementioned Zofia Kormańska-Kolańska (Wińska, 1985, pp. 307-309). The participation in the conspiratorial lessons and lectures did not allow the women to give their lives without a combat, what was exactly what the Germans had planned. Owing to the education the "Rabbit" woman escaped from the yoke imposed on them. They had not allowed to break them out of the culture, the spirituality, and the supernatural sphere of the human life. Tormented while hiding from the camp authorities who were hunting them, despite their suffering and readiness to surrender, they were saved by their teachers, who endowed them with "undefeated inner freedom", which they themselves radiated with (Wińska, 1985, p. 357). The education that the "Rabbits" received, in accordance with the prayer poetry written by Dr. Urszula Wińska, led them - in freedom - to a free home, that they prayed for in the camp. The home they missed so much was their Homeland, Poland. In poetic terms, the way to their Homeland was through "the enlargement of the soul" (ibidem, "Credo" and "Litania" ["Litany"], pp. 377-379). In the memories of the surviving women, like Zofia Kormańska-Kolańska, the education in the camp toughened up the character and taught a heroic attitude not to make a single reckless outburst, but to be persistent on a daily basis. It also shaped the women to be effective in battling the evil and stand firm against it, while at the same time be helpful and sensitive to the suffering of others (Wińska, 1985, pp. 351 - 352).

Prof. Lanckorońska while referring to the meaning of the secret education, emphasized that the mysteries of science explored by students who listened to the lectures transferred their thoughts elsewhere, diverted them from people, from Evil, and directed them towards the infinity, towards the cosmos - towards the ultimate order, which a man cannot destroy (Lanckorońska, 2001, p. 280). Remembering Sula, a law student from Thessaloniki, the girl who was the same age as the Polish "Rabbits" and came to FKL Ravensbrück with a transport of Greek women in late autumn of 1944, she wrote about an unexpected thread of mutual understanding. Sula's attitude reminded her the immortal Greeks. Despite her suffering she was proud. When she heard Homeric stanzas from Karolina Lanckorońska she confirmed her cultural and ancient origin. Without an invitation she joined in and recited the "Iliad". The women who listened to her, not knowing the Greek language, understood that the real, noble and indestructible world, which had been unexpectedly called from the heart and memory of a person, was there somewhere outside the camp, beyond the "imprint of slavery" of Nazi Germany (Lanckorońska, 2001, p. 302).

The "Rabbit community" that was mentioned in the survey by Dr. Wińska Genowef Kluczek-Kącka (Wińska, 1985, p. 303) was a group who used to sing a lot, although singing was forbidden. They were prayerful, attentive to the words that meant life, all that despite the enormity of the suffering that surrounded them. The escape into cultural goods, into the

philosophy of nature, into the metaphysics, into understanding the superiority of spirit over the matter, was a sought-after good, and the need for it was growing in FKL Ravensbrück. This demand continued in spite of the crematorium furnaces constantly being fueled with the victims of the German crimes (Lanckorońska, 2001, pp. 311, 324). Karolina Lanckorońska was aware that by offering lectures to her students, she was receiving just as much from them. Both sides were returning to the values in which they were born and raised. In the secret education it was the memory of the Nation that saved them. Without that memory, there would be no lifebuoy that they could throw to one another in the moments of despair.

The issue of suffering was tackled, among others, by professor Władysław Tatarkiewicz (1886-1980), who during the occupation, like many other academic teachers, was conducting the secret teaching at the University of Warsaw. The extreme events of the war influenced his book "O szczęściu" ["On happiness"] that he started writing in the 1920s and finished, as it seemed to him at the time, in August 1939. Due to the course of war a new, eighth chapter on suffering was added after the chapter VII on pleasures and chapter VI on happiness and misfortune. Drafted as a theoretical book, this work became a retrospective of knowledge about the man - confronted during the occupation of Poland by Germany and the Soviet Union - told in a literary language. Nevertheless, as in the case of war memories of Prof. Lanckorońska, memories of Dr. Póltawska and those prepared by Doc. Dr. Wińska, scientific theses in the field of philosophy - in a relation to the spirituality of the man, the world of values and the choice of values, "withstood the test of the unexpected experiences" brought about by the war (Tatarkiewicz 2015, p. 10). Extreme experiences did not break the line of educating about values and living them. Clinging to the values became a way of defense against evil, in various forms, both for the teachers of the secret classes and their listeners.

Dr. Urszula Wińska asked the question about the participation of female respondents in the religious life. The query was connected with an attempt to undertake an analysis concerning the validation of values that protect the life and humanity of a person living in the extreme conditions. In the introduction to the publication of the survey results, she emphasized that in spite of the planned genocide and its implementation through the effective training of the German staff to use terror, destroying people and at the same time using them to achieve - at the lowest possible cost - some economic benefits, the Third Reich did not foresee the possibility of internal, spiritual resistance of the incarcerated women" (Wińska, 1985, p. 13).

Wanda Póltawska after years of analyzes conducted for herself in order not to live in torment with memories from the prison and the German concentration camp, and also to be able to help her patients as a psychiatrist, pointed to the faith in God as a value that had helped people in such circumstances (Póltawska, 2009, p. 32).

The decision to adopt such a position was the result of contemplating the teachings coming from the Gospels, practicing the spiritual life, especially adoring the Blessed Sacrament and praying. Discovering the meaning of the borderline suffering by Póltawska did not happen in solitude. She was accompanied by people she loved: her husband, family, and friends, among them there was the priest Karol Wojtyła. In her memoirs published in the book "Beskidzkie rekolekcje" ["Beskid retreat"] Wanda Póltawska emphasized understanding the God's source of the dignity of the human body through the Incarnation of Jesus Christ (Póltawska, 2009b, p. 153).

Teaching the classical philosophy concerning the inalienable dignity of a human being in a relation to its body and soul brought, just like the Catholic theology based on philosophy - an answer to the question about the metaphysical value of the generally understood purity, and thus the purity of the bodies of the "Rabbit" women. Both the said value and the value of the imprisoned young women's lives were denied by German doctors and nurses: doctor Carl Clauberg, a gynecologist/obstetrician (1898-1957), doctor Fritz Ernest Fischer, a surgeon (1912-1980), doctor Karl Franz Gebhardt, an orthopaedist (1897 - 1948), Elizabeth Marschall (1886-1947), doctor Herta Oberheuser, a dermatologist (1911-1978), doctor Rolf Rosenthal, a gynecologist (1911-1947), doctor Gerhard Schiedlausky, the chief physician at FKL Ravensbrück (1906-1947), Vera Selvequart (1919 - 1947), doctor Percival Treite, the second, after doctor R. Rosenthal chief physician at FKL Ravensbrück (1911-1947) and the third chief physician of FKL Ravensbrück, doctor Richard Hans Trommer (1910-1945) (after: Lorens, Małachowska, 2020, pp. 81-82).

Secret teaching of the "Rabbit" women protected them from an internal annihilation, i.e. a sense of losing their humanity, what might have occurred due to all the suffering inflicted on them by the German doctors and the concentration camp staff. Also back in the General Government the prior tortures and deprivation of their right to life must have also been tremendous. Thus, the underground education in the concentration camp not only saved the memory of the standards that protected life but also the beauty of it (Lorens, Małachowska 2020, p. 39). Hence, an attempt to save the memory of what was good, sublime, familiar, left in Poland, was therefore a way to preserve the lives of these young women, even though they experienced excruciating pain and affliction due to the medical experiments and living in captivity of the concentration camp. Teaching the "Rabbit" women incarcerated in Ravensbrück about the values, and taking actions in line with them saved those poor women from spiritual and, consequently, also a physical death.

Summary

The inner world of values that is based on a reference to God may seem inviolable and permanent to a man living in the safe conditions, however, this belief can be seriously

challenged when the person finds oneself in the oppressive surroundings. The attempt may involve more than just being exposed to the physical pain. It is also crucial to be aware that the values providing the basis for the physical survival, and constituting the moral strength of a person, are protected by other people or at least that one person who endures the suffering better, and is more resistant to life in the extreme concentration camp conditions.

The totalitarian plans and terror used by Nazi Germany against the Polish society (Mazurkiewicz, 2021, pp. 291-377) were battled by the Polish women, teachers, that were familiar with the laws of neuropsychology and human spiritual needs. After the end of the war, they kept their relationships alive by creating the Association of the Family of Prisoners of the German Concentration Camp Ravensbrück. One of its founders was Wanda Póltawska who was honored for that, inter alia, in 2019 with the title of "Custodian of National Memory" [*Kustosz Pamięci Narowej* – translator's note] (*Nagroda...* 2020, p. 211). The use of family references by naming Maria Liberakowa (1899-1971) the mother, and the fellow prisoners – sisters, was vital for numerous reasons. It allowed these women to define the spiritual bonds that existed between them and indicated the essence of the family, which was perceived by them as the most crucial type of a social community. It rooted the women in the family values and desperately maintained – in conspiracy– the patriotic education received in Poland. It served – through education and the defense of values – to rebuild the nation. It indicated the role of care provided by spiritually stronger women for those who were weaker than themselves (Wińska, 1985, pp. 66-67; Lanckorońska, 2001, pp. 222, 229, 239, 326-327, 332). After being released from the camp in April 1945 prof. Lanckorońska gained a new symbolic family, which was the 2nd Polish Corps. In Rome Prof. Lanckorońska was assigned to the Department of Education where she organized higher education for soldiers of Gen. Anders. After the conferences of the Big Three in Yalta (February 1945) and Potsdam (July-August 1945) their homes were in the territory influenced by the Soviet Union (Lanckorońska, 2001, pp. 334-335; Davies, 2015, pp. 513-533; Dybciak, 2021, pp. 30-33).

On April 30, 2018 the documentation regarding the investigation of the Institute of National Remembrance in Szczecin concerning the crime committed against Polish women in the main German all-female concentration camp in Ravensbrück had 70 volumes of files. (Stanuch, 2018, pp. 49-52). The accounts collected by the Polish Institute of Source Research in Lund has been a very valuable historical source in terms of this investigation as they complete the documentation concerning the values that guided the Polish women who, among others things, had conducted the secret teaching. This documentation was collected and published as a result of the survey conducted by Dr. Wińska and her team. Despite the said values being universal Nazi Germany had been deliberately eliminating them from their attitude towards the conquered nations in order to carry out the crimes (Polak, Galij-Skarbińska, 2019, pp. 276-278). The women who underwent medical experiments at FKL Ravensbrück were mainly Polish. They were sent to this particular concentration camp by

the Germans as a punishment for their political activities that they had been carrying out in the occupied Poland.

The title of this research paper “Turn the pain and affliction into thinking about the beauty” is a paraphrase of a fragment from Wanda Póltawska's diary (Póltawska, 2009a, p. 82) and it refers to the most basic human needs, which are the feeling of security and being loved. In the concentration camp Wanda Póltawska was tormented by the existential pain, even though she kept the memories of her family home, nature, and her beloved Rafał. The lifebuoy that kept her and her fellow “Rabbits” alive was participation in the organized clandestine education. The “Rabbits” had written a testament, and signed it as a group, where they expressed their will to establish “a large educational institution for women” as part of the compensation that the Polish state will receive from the Germans for the crimes committed against the Polish Nation. “It will educate and raise women who will not allow another war and any criminal experiments on people” (Póltawska, 2009a, p. 133). Due to the secret education the camp memories do not only concern the struggle for the sense of existence, or the pain and affliction experienced by women subjected to surgeries, who had to live in an unspeakable misery. The underground teaching made them also the memories of the spiritual freedom of a human being (Szarek, 2019; see: photo no. 4).

This paper uses the memoirs published after World War II by the Polish women incarcerated during the occupation of Poland in the German Nazi all-female concentration camp FKL Ravensbrück. These women were political prisoners with a history of the underground activity undertaken in the first weeks after Germany and the Soviet Union had invaded our country in 1939. One of them was, among others, Prof. Karolina Lanckorońska, the art history lecturer at the Jan Kazimierz University in Lviv. When the war broke out she was 41 years old. The Germans imprisoned her in the camp for 27 months. Dr. Urszula Wińska, a Polish language teacher in Bochnia, was 37 years old when she was sent to the concentration camp, where she was imprisoned for 44 months. Wanda Wojtasik-Póltawska, a student of the Ursuline High School in Lublin was then 18 years old and stayed incarcerated for 43 months. Doctor Wińska became one of the organizers of the secret teaching at FKL Ravensbrück. The underground education, that prof. Lanckorońska joined as well, was offered to, among others, the young women subjected to the medical experiments performed by the German doctors in the camp. One of 74 Polish women who were called the “Rabbits” because of these medical experiments they had undergone was Wanda Wojtasik-Póltawska.

The memories of the secret teaching show us how priceless the value of teaching humanism is. Its goal, despite the conspiracy and the constant threat of losing one's life, was to restore a sense of dignity and create bonds. This was achieved through the knowledge of

the spiritual and physical unity of the human being, and the superior role of spirituality that has the power to enhance the physical strength and save one from death. The said value was confirmed by the results of the survey published by Dr. Urszula Wińska. The survey was answered by 158 Polish women who were the former prisoners of FKL Ravensbrück (out of 400 to whom the questionnaire was sent).

The war and concentration camp memories are the testimony of the historical events. They are used to teach about the practices of enslavement and destruction of the Polish Nation by the Germans. However, writing the memories also allowed the women to start a therapy. According to the science (see, inter alia, the works of Wiktor Frankl and Zdzisław Ryn – a student of Antoni Kępiński) telling the experience by giving a testimony allows us to name the experienced pain and affliction and identify its causes. It helps to alleviate suffering and restore the meaning of life.

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Attachments:

„To
the Main Commission for
the Investigation of German Crimes

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I was arrested on February 17, 1941 at 7:30 am. One uniformed Gestapo officer (a strong, dark-haired man with a scar on his chin, who was called Adolf by his companion) and a civilian who was his interpreter came for me. When I asked them why I should go with them, he said: "We are the Gestapo." I was examined in the Gestapo building (at Uniwersytecka Street), what lasted until 2:30 am. Then I was taken to the basement. The same brunette man was conducting the examination and asking about my alleged affiliation with an anti-German organization. He tied me to the table in such a way that its corner was pressing hard against my left breast (what resulted in a huge ulcer). He was hitting my back and feet with his whip. After testifying he took me to a cell, where we slept on a wooden board in pairs (the cell was dark with a cement floor).

Two days later, without having finished the investigation, they took me to the Castle [Zamek] and I was shoved into a tiny cell no. 34, where there were six beds, and 22 people, half of which were the prisoners. In the prison we were given 250 grams of bread and half a liter of krupnik [the barley soup]. The most unbearable thing was the ban on going to the toilets – they released us from our cell only once a day for a couple of minutes. Apart from that there was a bucket in the cell, the capacity of which was not enough. We also received one bucket of water a day to wash ourselves.

On March 8, we were moved to the upper cell, which was brighter, but the situation was even worse, as there were 58 of us, and [illegible] only one bucket to share, which was of the same capacity.

Particularly sadistic was the Ukrainian guard Pogrebna, who gave us a really hard time.

I spent the next two weeks in a scabies quarantine in a tiny cell, the so-called "sekretka". It was a very damp cell in the basement, next to the toilets. We used the cement as a bed. There were eight women in the cell. Excluding the three of us there were only prostitutes (one of them in the last, decaying stage of syphilis).

In July I was transferred with a group of political prisoners to the cell no. 38, which was ruled (literally) by a well-known Lublin prostitute (famous in the prison for having a reputation of a perpetual recidivist), Marysia Genca. Together with her court of bandits, she was harassing the political prisoners in particular.

On September 21, 1941, I was taken from this cell and put on a transport (154 women) to the Ravensbrück concentration camp, where I was given the number 7709. I worked there at digging turf (in the autumn, when the ground was already frozen), digging ditches, moving the sand (we were guarded by aufseherkas with dogs), carrying soil and stones in the carriers,

unloading stones from a ship, throwing bricks, carrying sacks of cement (60 kg), transporting coke and soil in the wheelbarrows, and then sewing large straw shoes for the guards (at first in eight-hour shifts and then in twelve-hour shifts, one week of work during the day, one week of night work).

Then since March 3, 1942, I had worked in the so-called *Sanitatslage* – a workshop, where we produced some huge sheets for carrying the wounded. They were made of the three-layered paper. My job was to roll the enormously huge paper rolls (300 kg) and measure the sheets. As a result of this work I had an inflammation of the lymph glands in my left armpit, probably due to the excessive muscle strain. The camp doctor Oberheuser (SS) took care of that by cutting my arm in two places without the general or even some local anesthesia.

I worked in that workshop until July 27, 1942. On that day, our entire transport was called *nach vorne*, that is, to the commandant. The list was read to us and we were sent back to the block. Two days later we were called again, this time to the “sick room” (hospital), and the first ten of us were examined there (I was one of them). The examination was limited to parading naked in front of the doctor who examined our arms and legs, so we had an impression that it was about assigning us to work.

The next day they called only these ten examined women. I was sure we were going to be executed. We were bathed and ordered to go to bed (it should be noted that we had just completed a twelve-hour night shift). A moment later a nurse came and gave us subcutaneous injections containing five cubic centimeters of some light yellow liquid. The substance was injected into our right thighs. The said injection caused tremendous weakness, nausea, and an increased heart rate. I couldn't get up because I felt so dizzy. In a few minutes the nurse came back with the razor and shaved our legs up to the knees (we still had no idea what all of that meant). Then a trolley was brought into the room and one of us who was lying the closest to the door was taken away. She returned in about a quarter of an hour (as it turned out, the surgeon did not come that day). In the afternoon we felt better, I for example was able to sit. Then we were sent back to the block. The reaction after this injection was so strong that for the first time in my life after reaching the block, I fainted during a roll call. After three days I was taken back to the hospital, and again I was waiting and did not know what was going to happen. Then again we received the same injection and the operating trolley was brought in. We were put on that trolley one by one (we were so weak that I could not get up on my own), and then taken to the corridor and placed in front of the operating room. When I was there the local doctor Schiedlausky gave me an intravenous injection which worked so quickly that I did not even have time to start counting.

I woke up in the evening (the operation was at nine in the morning) with some excruciating pain in my leg and some severe headache. My right leg was in a plaster cast up to the knee. In the evening I had a temperature of 40.1 degrees. I was given an injection of morphine in the evening (the nurse who gave it to us said that it was morphine). I was awake all night – just like for many others nights that followed the operation – the pain was simply unbearable. By the morning, my foot had swollen to double its size, the plaster cast was cutting into my ankle and knee, my thigh was red and swollen, my leg started to smell terribly. After three days I received my first dressing for the wound. Immediately after entering the treatment room where the dressings were changed, a nurse told the doctor about me, that I was the one who understood

German. They covered my head with a sheet and a doctor that I did not know (I saw him before they covered me) cut the cast and then I had the impression that something was being pulled out of my leg. It seemed like that I had two holes in my leg (I was wrong, it turned out later that I had only one wound) – one on the ankle and the other one somewhere above it, and that the doctor was pulling something from the inside. It was more than extremely painful. The next dressings were made every other day, and they were always done by the same unknown doctor. I still had a fever of 39.9-40 degrees, my leg was still swollen and red, and some brown, smelly liquid was literally continually dripping from underneath the plaster cast (which they put back on despite my leg being cut open). The next dressings weren't that painful anymore and after that I didn't have the impression that they were pulling something out from the wound.

This state lasted up to two weeks (I was healing the longest of our entire group, and there were six of us). During the first week, I didn't eat (literally) anything at all, we were given the so-called "diet" then (it consisted of some mashed vegetables and potato purée). After two weeks, my fever dropped a little (then, on August 14, 1942, the second group of nine people was operated on) and I started eating. The leg still ached as much as before. After two weeks, the plaster cast was removed completely. It turned out that I had one wound, deep to the bone, above the ankle on my right leg, about 8-10 cm long and as wide as a hand. The wound was green and yellow.

It is important that in the beginning we were constantly visited by various commissions – the military and civilian doctors. They were shown around by the doctor Oberheuser, who examined us every day and carefully inspected our legs every morning. We were numbered, there were numbers I, I T.K., II, II T.K., III, III T.K. (I was the last number – III T.K. – and my reaction was the strongest in my group). When I asked why we were operated on, Oberheuser replied that it was to make our legs stronger. Later on, when one of my colleagues (Jadzia Kamińska) asked why they had operated on us, she replied: "Because there is the greatest number of pretty women in the Lublin transport." In other words, they were simply dismissing our numerous questions by giving evasive answers.

It should be noted that we were strictly separated from the rest of the hospital. There was an empty room in front of ours, where a nurse that was on-call would stay. Moreover, our room was entered only by the SS nurses. The smell of the rotten meat coming from our legs was so strong that everyone who entered the room would back away and open the window. At first there was a nurse at night, then, when the fever had dropped a bit, and when the next ones were operated on, we were simply locked inside. After three weeks, when I was still weak and my wound was completely opened, I was sent to the block, where we had to sleep on bare straw mattresses without any sheets. My leg was festering so badly that I was leaving a puddle of pus behind me while I was going to change the dressing. For three months, however, the leg was festering continuously, then it began to heal. Around December I started walking, limping a lot. It was not until the spring of 1943 that I started walking normally, but my right leg was still weaker and aching.

In the spring, we were taken to work, we were supposed to knit. All in all, we had the right to some lighter work, except for some occasional situations, like when we were taken to unload stones from the ship (then I had my first heart attack). Since the operation my heart

muscle has been very strongly weakened (in accordance with the medical certificate issued by a Czech doctor who worked in the camp hospital). It levels off very slowly.

Until February 13, 1945, I was in the Ravensbrück camp, where the hygienic conditions were gradually deteriorating as the number of women was increasing (lice, fleas, bedbugs, German cockroaches, scabies). On that day I left the camp with the Auschwitz transport under the name of Henryka Daczyńska 83 175. It saved me from the execution, which was to take place on February 5, 1945 (I was in hiding with the other women who had undergone the operations in the concentration camp from February 5 to 13).

The last three months until May 2, 1945 I spent in Neustadt-Glewe, where we were kept in the most horrible conditions, crammed with 60 or more women in some small rooms, with no beds and no blankets. We slept side by side on the bare floor, and it was so crowded that neither day nor night we could straighten our legs (of course there were some enormous amounts of lice there). Once a day we were given some bread. At first it was a sixth, then an eighth, and in the last month a tenth of a kilogram of bread, which was often moldy. Additionally, once a day we also received a quarter of a liter of some dried turnip soup that had been cooked completely without any salt.

After such an insane hunger I became very ill with the so-called *durchfall* (starvation diarrhea), which I immediately healed from when I ate some groats after the Allies had entered on May 2 (it was simply a typical starvation disease).

As for Ravensbrück, 74 Polish women were operated on, five died right after the operation:

- 1) Zofia Kiecol (Chełm);
- 2) Amelia Lefanowicz (Biłgoraj);
- 3) Kazimiera Kurowska (puławski powiat);
- 4) Freda Prusówna (Zamość);
- 5) Weronika Kraska (she died with symptoms of tetanus).

All the women who died had septic operations, just like me. Additionally, there were also bone and muscle operations that were repeated up to five times. Six of the operated patients were shot:

- 1) Maria Pajączkowska (the transport from Warsaw February 10, 1945);
- 2) Marianna Gnaś (the transport from Lublin) February 11, 1943;
- 3) Rozalia Gutek (the transport from Lublin, 20 years old) September 23, 1943;
- 4) Pelagia Rakowska September 23, 1943;
- 5) Aniela Sobolewska (the transport from Lublin) September 23, 1943;
- 6) Maria Zielonka (the transport from Lublin) September 23, 1943.

Moreover, one of the operated people, Jadwiga Łuszcz, was taken in June 1943 and allegedly sent to the Pawiak prison. Up until now there is no news concerning her whereabouts.

The second one, Aniela Okoniewska, was also taken away in June, for the forced labour. It took place after the pardon of her death penalty was read to her (in October 1942).

There are 62 women who were operated on (currently 61, Pelagia Michalik died in Lublin).

From our transport, which carried 154 people (from the Lublin Castle), about 35 were shot, including 13 political prisoners who were shot simultaneously on April 18, 1942:

- 1) Romana Sekuła,
- 2) Maria Apnio,
- 3) Maria Waśniewska,
- 4) Apolonia Chrostowska,
- 5) Grażyna Chrostowska,
- 6) Emilia Radecka,
- 7) Genowefa (?) Adamiak,
- 8) Renata Żytkowa,
- 9) Zofia Grabska,
- 10) Wersocka,
- 11) Maria Muckowa,
- 12) Maria Dobrowolska,
- 13) Kazimiera Banowa.

One person from our transport, Teodozja Szych, was killed with a lethal injection after a nervous breakdown.

I can support the presented figures with the evidence (the "illegal" lists), and supplement my testimony if it is not exhaustive enough. I want to emphasize that the the worst period of all was the one when I was undergoing the operations. I did not know if I would ever walk again. Additionally, I realized that in this way I was serving them and contributing to their advantage. Nothing can ever compensate for the suffered moral loss.

If the Commission for the Investigation of German Crimes deems it necessary I am ready to give more detailed oral testimony. I believe that the most horrifying fact was that, in the name of "knowledge", doctors, people who seemed to represent a certain level, performed experimental operations on human beings, when in the same medical circles the issue of vivisection on animals was being widely discussed. It should also be noted that we were either tricked or forced to undergo these operations - despite our constant individual and collective protests.

Wanda Wojtasikówna,
born on November 2, 1921, Lublin."

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So

Główniej Komisji Badania
Zbrodni Niemieckich.

Pojasili Pauda
Dublin
Subartowska 29 m 9.

Aresztowano mnie dn. 17/II. 1941r. o godz. 7³⁰. Przyszli po mnie jeden gestapowiec i mundurek (silny brumet z ~~prze~~ blizną na brodzie którego jego towarzysze nazwał Adolfem) i drugi cywil jako tłumacz. Na moje zapytanie dlaczego ma mi z nimi się posiedzieć, my som "Gestapo." - 10 Guachu Gestapo (przy ul. Uniwersyteckiej) po badaniach, które trwały do godziny 2³⁰ i wocy zaprowadzono mnie do placu Badania przeprowadzi ten sam brumet pytając o Relomę moja przy- należności do anty-niemieckiej organizacji - przyrzekał mi do stołu w ten sposób że róg silnie zpijał mi się w lewą pierś (na skutek tego zformował mi się ogromny wród) - Ził mnie sam pejęem po plecach i stopach. - Po zeznaniach zaprowadził mnie do celi gdzie na desce spaliśmy po dwie - (lela ciemna z lewentozą posadziła) - Po dwóch dobach nie kończąc śledstwa zawoził mnie na zamku gdzie spakowano mnie do maleńkiej celi nr. 34 gdzie było 6 łóżek a 22 osoby z tym 50% kobiet. - 10 rzeżeniu dawał nam 25 dek chleba i 1/2 lba kumpilku. - Najbardziej ze złości dał się nam zakaz nie wychodzenia do ubikacji - wypuszczano nas raz na dobę na parę minut poza tym w celi były łubki który obiektuisto nie wystarczał. - wody do mycia dawało nam jedno wiadro na dobę. -

Lu. 8/III - przeniesiono nas do górnej celi gdzie spradzie było więcej ale sygnacja była jeszcze gorsza bo było nas 58 a

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był to jeden z ten sam lubel -
 "Specjalnie sadyżymie nastawiona" była oddziałowa mieszka
 Pogrzebna która dała nam się mocno we znaki -
 Następnie dwa tygodnie spędziliśmy na lewarowaniu szlabowej
 w maledziej uli nr. 1. zw. Sektore i piwnicy, wela b. wilgotna
 w sąsiedztwie klozetów, cement, jedno tóżno, mas 8, a oprócz
 nas trzech same proshytki (jedna z ostabim rozładującym się
 stadium syfilisu) -
 W lipcu przeniesiono mnie z grupy politycznych do uli 38 gdzie
 panowała (dostojnie) znana lubelska proshytki (znana na terenie
 więzienia jako rzeczna rezydencja) Marysia Genia która wraz
 ze swoim dworem bandycki specjalnie szykanowała politycznych.
 dnia 21/ix. 1944 roku z jejże uli zabrano mnie transportem
 (154 kobiety) do Obozu Koncentracyjnego w Ravensbrück, gdzie
 dostaliśmy numer 7709 - Pracowałam tam głównie przy
 kopaniu darni (w jesieni, gdy ziemia już była zamrznięta),
 kopaniu rowów, przesypaniu piasku (pilnowały nas Aufseherin
 z psami) wozem ziemi i kamieni na mostkach, wyładowywa-
 niu kamieni ze stali, tucaniem legier, wozem rowów cementu
 (60 kg) wozem koks i ziemi w workach - a potem przy
 szyciu dwóch stoniaranych butów dla zastawki (najpierw 8
 a potem 12 godz. na dobę na zmianę, jeden tydzień dzien-
 nej, jeden wiecznej pracy) - Następnie od 3/iii. 42 roku pracow-
 tałam w tak zwanym Sanitätslager - w warsztacie gdzie robiło
 się z potrojnego papieru ogromne płachty do przewożenia
 tamnych - moja praca polegała na łozem ogromnego katu
 papieru (300 kg) i odmierzaniu arkuszy - Przy tej pracy
 wyizolowało mi się prawdopodobnie na skutek niedwucznego
 forsowania mięśni zapalenie guzów limfatycznych pod lewą
 pachą - w dołku obozra Oberhäuser (S.S.) rozizolowała prze-
 imając mi rękę z dwóch miejsc bez maski i ha-
 zel bez miejscowego znieczulenia. -

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 wazstanie pracowalam do 27/VII - 1942 roku - 27/VII - 184
 masz transport bezkarno "nach vorne" j. zu do komendanta
 odwytlawo listy a puszczone z powrotem na blok - po dni dwoch bez-
 karno mas znow tym razem do szpitala (szpitala) i tam zbadano
 pierwsza dzien (ja bylam bleda kobieta) - Badania ograniczaly sie
 do przedkosczenia noga przed lekarzy ktora ogladali rze i nogi.
 Tak ze odnioslym wzajemnie ze chodzi o wybor do pracy -
 nastepnego dnia bezkarno tylo do zbadania 10z - Bylam pewna
 ze idziemy na egzamin - wykupano nas i kazano potocznie sie
 do torow (trzeba zamawiaj ze bylym wtedy po 12-tych godz.
 nach nowej pracy) - za chwile przyszla siostra i zrobila nam
 podskone zastrzyki w piase rudo po pieci cm jakiegoz jawn-
 zoltego prymu - zastrzyk wyrotal szalone otabienie, miedosci
 przypieszenie ktna - nie moglam stac bo mi sie szalenie
 luzalo z glone. za pare minut przyszla znow siostra z brzy-
 ka i ogolila nam nogi do kostan (waggle nie miałyśmy
 pojzic to to wszystko ma zauny) - nastepnie zjedali torow
 i pierwsza z biezgi zabrano - za jakieś kilkadziesiat godzin
 (jak sie okazalo chinczy tego dnia nie przyjechali) - Po po-
 tudniu umyslym sie o hyle lepiej ze ja moglam usigic
 wtedy puszczone na znow na blok - Reakcja po tym
 jakimi zastrzyku byla taka silna ze ja po raz pierwszy
 w zyciu po dojsiu na blok na apdu kielbny zemdla-
 Tam - Po trzech dniach wrzto mnie znow do szpitala
 i znow to samo reklanie nie wiadomo na co, znow
 dali sam zastrzyk i zjedali worek operacyjny, kolejno
 wiadomo nas na worek (bylym tak otabione ze
 ja nie moglam stac o trasynek utach) zamierzono na
 konstar przed sale operacyjnej gdzie lekarz niemiecky
 Szyllauski zrobi mi zastrzyk dozylny kade piomnygo

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nie zdążyłam zająć łóżka -
Obudziłam się nad wieczorem (operacja była o 9³⁰ rano) z szalonymi
bólami w nogi i głowie - Prędko mogłam wstać do łazienki i gips
się - wieczorem miałam temperaturę 40° C, dostałam na noc
zastawkę morfiny (młota siostra która nam dawała) całą noc
jakiś szereg następnych mi spałam, ból był i prost potłony - Sta-
łaś stopa spuściła mi do podłożnych wzmacnień gips wznosił
mi się w łóżko i łóżko, udo było nerwowe i obrzęknięte
mogi zamęta uduci - Po trzech dniach pierwszy opatrunek
zawsze przyjeżdża na salę opatrunkową siostra pośredniczą o mnie
że do tego co rozumie po wieloletnim - przyłożył mi głowę przes-
cieradłem i lekarz niezadowolony mi (zobaczyłam go zanim mnie przy-
łożył) wziął mi gips i potem miałam wrażenie, że coś wy-
ciągnął mi z nogi, wydarła mi się, że mam dwie dziury
(myśląc dawała się potem, że miałam jedną ranę) jedną
na kostce, a drugą wyżej i że on coś ciągnie ze środka
to było bardziej niż bardzo bolesne - następne opatrunki
były robione co drugi dzień i zawsze robił je ten sam
tenże lekarz - Gorączka miałam ciągle 39° C - 40° - noga
była ciągle spuchnięta i czerwona, a z pod gipsu (leżony ma-
niałano mi mimo rozległa) wielka dółka i uśmierzałem bólem
pa uduciła udu - następne opatrunki nie były już takie
bardzo bolesne i już potem nie miałam wrażenia, że
mi coś wyciągają - Stałaś tak do dwóch tygodni (u
mnie kaidiniej z powodu całej masy gipsu, było mas 6)
z pierwszym tygodniem wogóle nie (dość) nie jadłam - dawał
nam wtedy 2-3 dietę (pocieranie jarzyn i puree z kartofli)
Po dwóch tygodniach gorączka trochę spadła, po (wtedy zoperowa-
no 14/III - 42 roku drugą nogę 9 osób) i zająłm jeśi - noga
ciągle jednakoż boliała - po dwóch tygodniach zdjęto mi

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całkowicie uważało się wtedy, że miałam jedną ranę do łosa -
 w polskiej brońki na prawej nodze długości około 8-10 cm, a 526
 rana na drugiej rano była zębno-żółta. 186
 Później jest że na powrotem zaczęły przychodzić nas oglądać i
 we wrześniu - lekarski mundurowi i cywilni - oprowadzani ich lekar-
 ka Oberhäuser która nas codziennie oglądała i starannie codzie-
 nnie oglądała naszą nogę - Byłyśmy kommerowane, były
 numerowane I, II, III, IV T.K. - (ja byłam
 numer ostatni III T.K. i u mnie reakcja była z moją gipsową
 szkieletacją. - Dla mojej pytania dlaczego zostaliśmy zoperowane
 Oberschwester odpowiedziała że bóg miął silniejszą nogę - a
 później na zapytanie jednej z koleżanek (Hada Kamińska) -
 dlaczego nas operują odpowiedziała dlatego że w transportie
 libelskim jest najwięcej takich kobiet - jednym słowem sł-
 owianu innym nasze wielokrotne pytania. - Treba zauważyć
 że byłyśmy ściśle odseparowane od reszty szpitala przed nami były
 pustki parój gdzie miała dzielnia siostra, a do pokoju naszego
 wchodziły tylko siostry - z nogi naszymi było takie połączenie
 zapięciem zapiętego mięsa że każdy kto chciał cofnąć się i
 obrócić olin - do mojej z powrotem była siostra potem gdy
 gorgulu brzoję spada i gdy zoperowano następnie zamulka-
 no nas poprosiła na śniadanie - Po trzech tygodniach śniada-
 ni z zupełnie obrzydliwym smakiem wystawo mi na blok gdzie
 mniałyśmy spać na gotych siennikach bez przesłanek -
 długo wpiata mi tak bardzo, że gdy wstałam na opatru-
 meli zostawałam za sobą karmię rępy. - Przez trzy miesiące
 bez przerwy mogła wpiata potem zauważyłam się goić - około goud-
 nie zauważyłam dobrać moją łuleję, a dopiero na wiosnę
 - u 3 roku zauważyłam normalnie chodzić z tym że mogła pra-
 zg miałam ciągle świąd i bólca. -

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Zabrano nas do pracy niemieckiej wki na dntad. -
 W kazdym razie niemieckie prawo do tej pracy poza swo-
 rady innymi wypadkami jak np. wtedy kiedy nas zabrano
 do Tadowania kamieni ze staliem (po czym mialem pierwszy
 w zymu atak sercowy) - Po operacji zostalo mi bardzo silne
 oslabienie myslenia sercowego (wedlug opowiesci lekarzy wstawi-
 pracujacej w szpitalu chorobnym) - co sie bardzo powoli wyzyskuje.
 Do 13/II - 1945 roku bylam w obozie Ravensbrück gdzie wa-
 mneli higieniczne stawy sie wiaz gorsze i mialem jak
 przybywano kobiet (wazy, pitny, pludny, pmsaki, siwerek) -
 A 13/II - wyjechalam z obozu z transportem oshciskim pod
 nazwiskiem Helena Szymanska 83175 co wskazywalo mnie
 przed egzekucja jako miara sie odbyli 5/II - 45 - (od 5-13
 lutego wykorzystam sie waz z innymi operowanymi na
 terenie obozu) - Ostatnie trzy miesiace do 2/V - 45 roku
 spedzilam w Wunstadt Glewe gdzie bymiano nas w naj-
 obropniejszych warunkach stowione po 60 i wzgzej kobiet w
 malych pokojach bez torek, bez lozow - spajajacy pokosen
 na gotej podłodze a bylo tak. wiadomo ze ani w dzieci
 ani w nocz nie moim bylo wyprostowai wog - (w natural-
 nie wazy w szalonych ilosciach) - Zabano nam najpierw
 swietly, potem osunę, a ostatni miesiac jednog dzie siegly
 mikrograma dleba wosto spleciwatego raz na dobre i
 raz na dobre 1/4 litra zupy z mrownej bmlerki gotowanej
 zupełnie bez soli. -
 Po takim szalonym grodzie zapadlam na t. zw. "durchfall"
 (grodowa biegunka) z tego wstalam sie z miesca, gdy po
 zbiorzeniu alianców 2/V - zjadlam troche miany (prosiło byta
 to typowa choroba grodowa) -

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o Rawańskich - operowanych było 74 Polek, 5 umarło ¹⁸⁸
 po operacji: 1) Zofia Kiecol (Uetm) 2) Aniela Stefanowicz (Białogóra)
 3) Kazimiera Kurovska (powiat puławski) 4) Freda Pmsorna (Zamość)
 5) Beronika Krasia (umarła z objawami kręca) - wszystkie zmarłe
 miały tak jak i ja operacje zakazną oprócz tego były operacje
 nosne i miginiowe postarane do pizem razy - z Operowanych
 6 zostało wzstrelanych: 1) Maria Pajgurovska (transport warszaw
 10/II - 1943 r.) 2) Guais Marianna (kr. lubelski) 11/II - 1943 roku
 3) Rozalia Guteli (kr. lubelski lut 20) 23/IX - 1943 r. 4) Pelagia Ra-
 kowska 23/IX - 43 - 5) Aniela Sobolevska (kr. lub.) 23/IX - 43 r.
 6) Maria Zielonka (kr. lub.) 23/IX - 43 r. -
 Poza tym jedyn z operowanych Jadwiga Susze zabrano w Berlin
 1943 roku i wywieziono rekono na Pank - dotąd nie ma
 o niej żadne wieści -
 Smgg Aniela Okoniewska zabrano także w Berlin na wbohy
 po uprzednim (w październiku 1942 r.) odcygnięciu jej allen wstania-
 mienia z łany śmierci -
 Pozostało 62 operowane (o tej chwili już 61 jedna Pelagia dli-
 chali zmarła w Lublinie) -
 z transportu naszego który miał 154 (z Zanku lubelskiego)
 wzstrelano około 35 w tym 13 polichymych jednoczesnie dnia
 18/IV - 1942 r.: 1) Romana Seluta 2) Maria Apis 3) Maria
 Pasiwievska 4) Apolonia Chrostowska 5) Grazyna Chrostowska
 6) Emilia Radecha 7) Genozefa(?) Adamiak 8) Renata Zylkosc
 9) Zofia Grabka 10) Persochia 11) Maria Chudkora 12) Maria
 Dobrowolska 13) Kazimiera Banowa. -
 Jedyn z naszego transportu Teodorzj Szuch zabito za strykiem po
 ataku nerwowym. -
 Cytry które podają mogą popnei dorodami (leze" listy) a zermania
 niepewni o ile są mańo wynerpizka - Podkreślić chęć że ha-

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był dla mnie okres operacji, kiedy nie wiedziałam czy
kiedy chodziła i kiedy zdawałam sobie sprawę że w ten sposób
stuję im i przyczyniam się do ich przewagi - Strachy moralnej
nie jest w stanie nic nigdy wyobrazić -
Jeżeli Komiza B. Zb. Wian. uważa to za potrzebne gotowa jestem
uszknie złożyć zeznania bardziej szczegółowe - uważam, że naj-
potrafficzszym był fakt, że z imię "Wiedzy" lekarze ludzie zda-
wałoby się na pewnym poziomie dochowywali operacji doświadczal-
nych na ludziach gdy pierwsi z tych samych lekarzów ko-
Tad Mierka zikiszczy na zniechęcał była szeroko dyskutowana -
Trzeba zauważyć, że na operacje mózgu nas albo podstępem
albo siłą - mimo naszych ciągłych protestów indywidualnych
i zbiorowych -

Wanda Wojtasikówna
w. 2/XI-1921 r. - Lublin.

1. A photo of a testimony of Wanda Wojtasik (Półtawska), "Zapisy Terroru" [at: ZapisyTerroru.pl, access: 10 XII 2021], [original in: Archive of the Institute of National Remembrance in Warsaw, IPN GK 182/164, k. 182-189].



2. A photo of Sylwia Rostecka's drawing showing the leg of the operated prisoner – Wanda Wojtasik-Półtawska – in FKL Ravensbrück. Source, with the consent of the publisher: Stefanek, T., Zaborowski, L. (2018). *Zarysy pamięci*, Warsaw: Institute of Solidarity and Bravery Witold Pilecki.



3. A photo of a monument commemorating the Underground Education Teachers in the Kazimierz Park in Warsaw. *Photo by Bogusława Filipowicz*

Text on the monument:

“W hołdzie polskim nauczycielom organizatorom i uczestnikom tajnego nauczania w latach 1939- 1945 – Związek Nauczycielstwa Polskiego. Listopad 2000”. Na odwrocie głazu ze znakiem “P” widnieje wyryty podpis: 2000 AWJ. [“In tribute to Polish teachers, organizers and participants of the secret teaching in 1939-1945 – The Polish Teachers Association. November 2000.” On the back of the boulder with the “P” symbol there is an engraved signature: 2000 AWJ.]



4. A photo of the memorial plaque of the Polish female prisoners of the German Nazi concentration camp FKL Ravensbrück from the courtyard of the Pawiak Prison Museum in Warsaw. *Photo by Bogusława Filipowicz*

Text on the plaque:

“Jeśli zapomnę o NICH, Ty Boże na niebie Zapomnij o mnie” – Adam Mickiewicz III cz. “Dziadów”. PAMIĘCI 32 000 bohaterskich polskich kobiet, dziewcząt i dzieci, zamordowanych lub zmarłych z chorób i głodu, pozostało na zawsze w piaskach Maklemburgii – Ravensbrück w latach 1939-1945. Hołd Ich Cieniom składają te, którym los pozwolił wrócić do Ojczyzny. Klub b. więźniarek obozu koncentracyjnego Ravensbrück. Warszawa AD 2000.

[“If I forget about THEM, Forget me Our Father in Haven” – Adam Mickiewicz “Forefathers' Eve” part III. IN MEMORY OF 32 000 heroic Polish women, girls and children, who were murdered or died of disease and starvation, and remained forever in the sands of Maklemburg – Ravensbrück in years 1939-1945. The tribute to their heir Shadows is paid by those whom Fate has allowed to return to their Homeland. The Club Of Former Prisoners Of The Ravensbrück Concentration Camp. Warsaw AD 2000.]

(Translator: Agnieszka Wiesenthal)

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Problems of Criticism of the Communist Poland's Security Service (SB) Files as Historical Sources

Problemy krytyki teczek SB jako źródeł historycznych²

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Abstract: Despite the passage of 20 years since the opening of the archives of the former SB, historians have not developed crucial principles of criticism for dealing with SB files as historical sources. This oversight is conducive to the so-called playing with files, and consequently is inimical to both historical narrative and social stability at large. Among researchers and publicists, an affirmative attitude towards the SB files has been created, causing the need for critical scrutiny of the files themselves to be ignored.

Researchers habitually ignore the requirement to separate the theoretical-ideological and rhetorical layers of SB operational files. They also neglect to study the credibility of their authors.

Rafał Łatka's justification for the affirmative attitude to the SB files is here shown to be logically erroneous, and the affirmative attitude to the SB files is contrary to the rational concept of the historical source and to known examples of the files' lack of credibility.

Several ways of creating checklists of questions to examine the credibility of SB files are proposed here. Crucially, was the work of officers and their superiors in the field of interest to the researcher focused on efficiency or on the statistics of results? Further proposals suggest questions about the internal control of the case under investigation.

In particular, this article shows that it is not enough to state the fact of registration of a given person by SB as a collaborator as evidence of their collaboration; it is necessary to demonstrate specific cooperation. It also shows that the reliability of a note within the SB files decreases exponentially as a function of the number of intermediaries between it and the facts.

There is also a pressing need to ask about the intentions of the officers preparing reports, which could be related to their professional careers, the expectations of superiors, the need to demonstrate results, etc. There is also a need to investigate deviations of the examined case from the ideal instructional pattern.

Studies of the reliability of files also have an ethical aspect. Studies that may affect the reputation of the persons concerned should meet the highest methodological standards and be guided by the principle of *in dubio pro reo*.

Keywords: good reputation, critics, methodology of history, communist security service, credibility

Abstrakt: Mimo upływu 20 lat od otwarcia archiwów dawnej SB, historycy nie wypracowali zasad krytyki teczek SB jako źródeł historycznych, co sprzyja tzw. grze teczkami, a w konsekwencji destrukcji narracji historycznej i życia społecznego. Wśród badaczy i publicystów wytworzył się afirmacyjny stosunek do akt SB powodujący pomijanie ich krytyki.

Akta operacyjne SB jako źródła adresowane wymagają oddzielenia warstwy teoretyczno-ideologicznej i retorycznej przy pomocy odpowiednich kwestionariuszy pytań. Jako źródła pośrednie wymagają zbadania wiarygodności ich autorów przy pomocy innych kwestionariuszy pytań. Obydwa wymogi z reguły są pomijane przez badaczy.

² Artykuł w języku polskim dostępny jest na stronie:

<https://www.stowarzyszeniefidesetratio.pl/Presentations0/2021-4Szewc2.pdf>

Rafał Łatka podał uzasadnienie afirmacyjnego stosunku do akt SB. Wykazano, że uzasadnienie to jest logicznie błędne, a afirmacyjny stosunek do akt esbeckich jest sprzeczny z dynamiczną koncepcją źródła historycznego J. Topolskiego i z przykładami braku wiarygodności tych akt.

Zaproponowano kilka dróg tworzenia kwestionariuszy do badania wiarygodności autorów akt SB. Pytania muszą dotyczyć konkretnych autorów i wybranej dziedziny badań określonej przez badacza. Jako pierwsze zaproponowano pytanie: Czy praca funkcjonariuszy i ich przełożonych w interesującej badacza dziedzinie była nastawiona na efektywność czy na statystykę wyników? Kolejne propozycje sugerują pytania o wewnętrzną kontrolę badanej sprawy, która powinna być potwierdzona notatkami pokontrolnymi. Ich brak należy interpretować jako brak kontroli i zmniejszoną wiarygodność niekontrolowanych autorów.

Następne propozycje pytań dotyczą sytuacji, gdy stawia się źródłom pytania o czyjąś współpracę z SB. Uzasadniono, że nie wystarczy stwierdzenie faktu rejestracji danej osoby przez SB w charakterze współpracownika, bo trzeba wykazać konkretną współpracę. Trzeba też uwzględnić informacje pozazródłowe i na przykład postawić pytanie: Czy usytuowanie badanej osoby pozwalało jej pozyskać przypisane jej przez SB informacje?

Uzasadniono prawidłowość, że wiarygodność notatki maleje w sposób wykładniczy w funkcji liczby pośredników pomiędzy nią a faktami.

Wskazano na potrzebę pytania o intencje funkcjonariuszy sporządzających notatki, które mogły być związane z karierą zawodową, oczekiwaniami przełożonych, potrzebą wykazania się rezultatami itp. Wskazano też potrzebę zbadania odstępstw badanej sprawy od idealnego instrukcyjnego wzorca.

Badania wiarygodności teczek mają swój aspekt etyczny. Badania mogące zagrozić dobrej sławie osób, których one dotyczą, powinny spełniać najwyższe standardy metodologiczne, kierować się zasadą *in dubio pro reo* i w razie braku dostatecznego potwierdzenia hipotez powinny kończyć się konkluzją o braku podstaw do rozstrzygnięcia obciążającego te osoby.

Słowa kluczowe: dobra sława, krytyka, metodologia historii, SB, wiarygodność

Introduction

Every scientific activity is associated with criticism. It is necessary to criticize the data obtained in the practice of any given scientific discipline, to criticize the theories formulated in the discipline, and to critically evaluate its methods. Even within a purely formal science criticism is essential, although in such a context it is limited to checking the accuracy of proofs. Without the continuous presence and scrutiny of criticism, there is no science.

In the field of history, this means recognizing and critically evaluating sources, as well as scrutinising their interpretation and the conclusions drawn from this interpretation. Within contemporary discussions of the history of the Polish SB and its archives, this requirement for continued critical scrutiny of sources and their interpretation should form the centre of a methodological debate. Some historians have accused their colleagues of wanting to introduce „into scientific circulation even more new documents, miscellanea, contributions, without care of their critical analysis and workshop processing” in their use of SB sources (Suleja, 2008, p. 514). Others have also pointed out „failure to adhere to the standard rules adopted in the interpretation of historical sources (internal and external criticism, establishment of a list of questions, the use of contextual knowledge, including historiographical findings, etc.)” (Brzechczyn, 2014, s. 278).

Unfortunately, this practice has a destructive influence on interdisciplinary research, as illustrated by Hanna Karp’s, ScD, work on media control in the Polish People’s Republic,

which focuses on the editorial board of *Przegląd Katolicki* (2018). Prof. Ryszard Michalski, a historian and political scientist from the Nicolaus Copernicus University in Toruń, in reviewing her work, pointed out no methodological problems with her approach. H. Karp, despite consulting professional historians in the course of her work, cultivates a form of “scissors-and-paste history”³ in her use of SB sources (Collingwood, 2014, pp. 257-258). Not being a historian, Karp effectively obtained the key SB files she needed from the Institute of National Remembrance (Polish: Instytut Pamięci Narodowej, IPN), became acquainted with their terminology and codes and somehow managed to read these files without a detailed critical appraisal of their context. She did not, however, raise any serious questions in her research regarding the credibility of their authors.⁴ Her narrative draws upon a literal and selective consideration of the SB materials she found. This narrative is further slightly modified by the interspersal of H. Karp’s own hypotheses throughout the text, which are generally unverified within the narrative and are instead treated as justified theses. H. Karp’s hypotheses about the SB’s attempts to set the editors of *Przegląd Katolicki* at variance with the authorities of the Church as well as other manipulations performed by the SB are interesting, but they ultimately remain only hypotheses, lacking any substantive verification within the text. In particular, Karp treats the hypothetical secret cooperation of three outstanding priests of the Archdiocese of Warsaw with the SB as simply factual and writes about it with an air of sensation, as though this unfounded speculation were an epochal discovery. Her conclusions, however, are as questionable as her methods of working with Secret Service sources.⁵ The blameworthy example of H. Karp’s book thus offers a lens, albeit an extreme and indeed almost caricatured one, into the problem of uncritical treatment of SB files as historical sources, a problem that also affects professional historians.

I have obtained a partial explanation for this situation from my conversations with other historians. It is clear from these conversations that the vast majority of Polish historians examining the files of the former SB are unaware of SB’s rules for conducting and recording operational work, which very often leads to errors both in establishing the facts and in the ensuing assessment of their utility as sources. Despite the passage of more than 20 years from the moment when historians began examining the SB files, very few publications have

³ Collingwood defines with this expression a method of practicing history that was valid until the Middle Ages and consisted in arbitrarily combining historical evidence into one whole, without critical analysis. Then the sources rule over the historian, not the historian over the sources.

⁴ Whenever this text refers to the reliability of sources, it is always about the credibility of their authors, i.e. the so-called informants (cf. Topolski, 2016, p. 110).

⁵ Karp’s book, *Media totalitarne...* (2018), has other serious methodological deficiencies. There is no comparison of the SB sources with other sources, for example, the archive of *Przegląd Katolicki*. The author, uncritically referring to what she found in the SB files, does not notice any shortcomings of these files, e.g. internal contradictions. Karp is a competent media expert. I had the opportunity to get to know her very accurate expertise of the activities of a private television station. However, her study *Media totalitarne...* (Karp, 2018), is unsuccessful from the point of view of its methodology, and dubious methodology leads to dubious conclusions.

appeared that focus on the methodological challenges posed by these studies. One could even get the impression that historians studying the SB files do not have any methodological problems. Only in recent years have questions begun to be raised on the difficulties of interpreting SB sources. The lack of an established and reliable methodology on how to work with the SB sources has contributed to premature journalistic publications defaming key public figures from the period, often from the circle of the Catholic Church, who, without sufficient justification, were treated in these publications as collaborators of the SB. I am referring to such figures as Fr. Konrad Hejmo OP and Archbishop Stanisław Wielgus. In the case of Father Hejmo, the IPN prepared a report, the authors of which state that it does not solve this exceptionally complicated matter (Grajewski, Machcewicz, Żaryn, 2005, p. 65). In the case of Archbishop Wielgus, I have yet to discover a robust critical study of the SB files in question, and some media reports indicate no evidence of his actual cooperation with the SB, despite being registered as a so-called Secret Collaborator (Polish: Tajny Współpracownik, hereafter abbreviated TW) (cf. Cenckiewicz, 2015).

In both cases, we are dealing with a media or political game played out with the SB's files, although delving into the precise aims and parameters of this game falls beyond the scope of the present study. Both cases of media publications, due to the lack of criticism of the SB sources, validate this approach. Disregarding the need for a nuanced critical reading of these files, they wrongly suggest that simply finding the relevant SB documents is sufficient for revealing the truth.⁶ Promoting such beliefs is conducive to a further game with the SB files, moving what the Secret Security once wrote into a space where it is no longer subjected to professional criticism. In this new, de-professionalised space of interpretation the SB files instead contribute to the antagonisation of social groups, the dismantling of social life, and the discouragement of historical thinking. In this way, we become an ahistorical society with no origin. No journalism can replace historical research based on a reliable methodology, and publicists should refrain from hasty opinions until the relevant files of the SB are critically examined.

Włodzimierz Suleja and Krzysztof Brzechczyn point out the reasons for the above-mentioned methodological shortcomings in the scientific community of historians. "The massive introduction of sources once produced by the apparatus of repression into scientific circulation following the establishment of the IPN" (Brzechczyn, 2014, p. 277) gave rise to a disregard for methodological shortcomings in working with such sources. This was at least in part due to an "erroneous belief according to which the introduction of the sources made by the apparatus of repression of the People's Republic of Poland into circulation within the historiography is in and of itself enough to foment a historiographical revolution." (Brzechczyn, 2014, p. 278). Some have justified their actions in this field by overinterpreting the obvious statement that „the SB did not usually falsify their materials” (Suleja, 2008, p.

⁶ J. Topolski called such beliefs a myth of historical sources (cf. Topolski, 2016, pp. 111-112).

514), a point to which I will return later. Historians were subject to unprecedented social expectations, demanding that the historiographic community both show manifestations of social resistance in the Polish People's Republic, yet also expose the system of totalitarian dictatorship, and this was a key contributing factor in the relaxation of rules governing usage of SB sources. Even the Institute of National Remembrance, "which mass-produced scientific works in accordance with the calendar of consecutive year-round anniversaries of groundbreaking events in the history of the Polish People's Republic, was also unable to resist this social demand" (Brzechczyn, 2012, p. 75). Moreover, in some cases "the actions of researchers were undertaken [...] for the benefit of the political order, using random and partial findings in a utilitarian, ad hoc game for power" (Suleja, 2008, p. 514).

K. Brzechczyn indicates two main mechanisms responsible for the above-mentioned disregard for the rules of the professional historian's methods (cf. Brzechczyn, 2012, p. 73). The first consists of the fact that the research division of the Institute of National Remembrance from the beginning took the shape of an office, not a historical and historiographic school, where there would be a natural intergenerational transmission of experiences through teacher-student working relationships. Some historians has asserted in private conversations that in 1999, when the staff of the Institute of National Remembrance was being assembled, the research department was almost entirely made up of very junior personnel, very often at the beginning of their research careers. The subsequent actions of that department have indicated that they were not yet prepared to work with such sources as the files of the former communist Security Service, a formalized institution that used its own formalized language. The relative inexperience of the Institute of National Remembrance research team, combined with their desire to make rapid achievements in their investigations into the functioning of the communist secret service prompted an affirmative attitude towards the files of the SB, which turned out to be binding in the Institute of National Remembrance after some time, and which very naturally led to the methodological errors.

The second mechanism results from the novelty of the SB sources, for which the historical community lacks clear rules or heuristics to assist in their interpretation. The first mechanism perpetuates the second, because with no masters the principles for recognizing and criticizing these sources, as well as acceptable ways of interpreting them cannot be formulated. There is a need for masters who will formulate principles and then pass them on to students, who will in turn develop them. The lack of masters makes it impossible to work out heuristic rules of interpretation.

1. Recognition of the Operational Documents of the SB As Historical Sources

The methodology of Jerzy Topolski (1928–1998), who formulated the foundations of the Poznań school of historical methodology, remains the most common within

contemporary Polish historiography. Topolski adopted the Marxist conviction that at the center of history stands a man of action (Domańska, 2016, p. 15) and was considered a Marxist, although his methodological school combined elements of positivism and philosophy of the Lwów-Warsaw School. Topolski's underlying philosophical beliefs do not, however, compromise his historical methodology, which remains fundamentally reliable in contemporary Polish historiography. From the point of view of a general methodology of the sciences, it is impeccable, and I can only express admiration for the versatility of the mind of its creator. I take advantage of it in this study.

Historical research begins with the researcher's questions: What happened? Why did it happen? What regularities occurred in the course of historical development? These questions guide the search for information, i.e. the historical sources and the contextual knowledge. On this basis, answers are formulated. They, in turn, often lead to further questions, forming a kind of feedback loop.

The classification of sources divides them into direct and indirect. According to Brzechczyn, "direct sources should «directly» reflect the past reality, whereas indirect sources should do it through an informant" (2014, p. 268). This categorisation intersects with a further distinction between addressed and unaddressed sources. As Topolski puts it, „The criterion of the division in this case is the existence or non-existence of the author of the source (informant), who addresses their information to a recipient known to them (to a greater or lesser extent). This recipient can, of course, also be a more general sense of posterity.” (2016, p. 115). Brzechczyn adds: „The intention of communicating information implies that addressed sources contain an element of persuasion that is addressed to the audience, whereas the source itself includes the interpretation of information that it carries” (2014, p. 269).

According to this classification, the operational files of the SB (for example agent denunciations) are indirect addressed sources (cf. Brzechczyn, 2014, p. 269). Their authors are SB informers or officers writing reports on information they have obtained. The addressees of such files are one or more officers or superiors of the officer drawing up the note or, in general, those who were to have access to it within the SB. Brzechczyn proposes to extend the classification of sources made by Topolski by the division into indirect sources addressed in either an unlimited or a limited manner (cf. 2012, p. 63). Sources addressed in an unlimited manner are, for example, publications from popular publishers or the press. The author, or the situation in which they act, may however limit the audience. Also, the source itself, due to perhaps a narrow specialization of its language or content, might only be understood by specialists, and as such only they can be its recipients. In this case, we are talking about sources that are addressed in a limited way. According to this extended classification, the SB operational files constitute indirect sources addressed in a limited manner.

A historian, beginning their work with a source, must read and decipher it on the basis of contextual knowledge external to the source (cf. Topolski, 2016, pp. 102-103). The fact that the source is addressed to a small group of people makes its language more hermetic and difficult to decode. In the case of SB documents, there is a specific terminological code that must be known before reading them (cf. Brzechczyn, 2014, p. 271). This presents fewer issues to modern historians as this issue is discussed extensively in Filip Musiał's *Podręcznik Bezpieki* (2015). However, the specificity of the indirect addressed sources is complex, and has been explained thoroughly in the work of Brzechczyn as follows: "[Their] narrative structure (...) is comprised of *informative, rhetoric, and ideological-theoretical* layers. The ideological-theoretical layer covers the interpretation and/or the explanation of facts presented by the source author. This narrative aspect controls the remaining rhetorical and informative layers as well. This control aims to select and hierarchize information carried by the historical source and adequately to apply rhetorical clues that are intended to convince a potential reader of the document to interpret the reality presented by the author (authors) of the source. This interpreter is the historian, who uses [checklist of questions,] knowledge obtained from other sources[, contextual knowledge] and various heuristic procedures to strip the source of the theoretical-ideological and rhetorical layers and obtains information regarding relevant historical facts." (Brzechczyn, 2014, pp. 269-270; 2012, pp. 62-63)

So far, I have not come across an attempt to formulate the above-mentioned checklist of questions to separate the rhetorical and theoretical-ideological layer in the case of the SB operational files treated as historical sources.

2. Credibility Assessment of the Authors of the SB Files

Apart from recognizing the source, decoding, and separating the persuasive layer (in the case of the addressed sources), with respect to indirect sources, both external and internal criticism is necessary. External criticism is a study of a source's authenticity, which in the case of the SB files does not pose any particular difficulties to historians, while internal criticism is a study of the author's credibility (called an informant in this particular historiographic methodology). This turns out to be much more difficult. Investigating the credibility of the informant requires the consideration of „whether he is telling the truth in a given case" (Topolski, 2016, p. 116). According to Topolski, we check the credibility of an informant by examining whether they are objective and whether they are a competent observer of their own reality. If so, all their verifiable information can be positively verified. Moreover, on the basis of our knowledge of the informant, we can examine whether „he wanted to, and could, tell the truth, that is, the truth as understood by the informant" (Topolski, 2016, p. 116). This would include, for example, whether the truth was in fact available to them due to their positioning in a given situation.

Such a separate examination of the author's credibility in each situation is troublesome. For example Rafał Łatka, ScD, a historian, takes the view that the credibility of the SB files is high. This position renders redundant the credibility test mentioned above. As Łatka puts it: „In the broadly defined public sphere the prevailing image is that the credibility of the documentation of the former apparatus of repression is very low, but it is a view not based on knowledge of this category of sources, being instead a journalistic judgment expressed most often by people who do not have elementary knowledge about the functioning of the apparatus of repression. The credibility of the communist security service files is high for many reasons. This is evidenced by the adopted system of work of the repressive apparatus focused on efficiency, control of the operational work of Security Service (i. e. both the SB and its predecessor the UB [Polish abbreviations]) officers by their superiors or, finally, the comparison of messages obtained from human intelligence sources with other sources of operational knowledge” (2016, p. 222). However, Łatka's assertions invite the following serious questions: on what basis can it be argued that in every situation operational work was focused on efficiency and control, and that in each case information was corroborated with other sources of operational knowledge? How do we know that each and every SB informant or officer did not distort the information provided? If this were the case, then SB informants and officers would have shown unprecedented morale and rectitude, and the SB could be considered an extremely reliable institution. Łatka commits a logical fallacy of division here, implicitly suggesting that the control system applied in the Security Service guaranteed that every case and every document was subject to it, and thus their files are all equally reliable. Crucially, what is true of the whole does not mean that the same can be said about all its elements (for example, the fact that the USA is a rich country does not mean that every individual American is rich).

Here is a simple example that refutes Łatka's view: historians agree that it would normally be futile to look in the SB files for evidence of crimes committed within the institution, so in this respect at the very least these files must be unreliable (cf. Leszczyński, 2006, p. 40-41; Bereszyński, 2012, p. 426). In general, these facts were omitted or distorted in the documents, praising the efficiency of the officers or euphemistically referring to them as „special operations”, without specifying what they consisted of (e.g. „... documentation X was copied as a result of special operations”). Many records of this kind can be found in daily reports to the Ministry of the Interior, where the term „special operation” could mean, for example, burglary.

Łatka (214), in the above-quoted text, places all sources on a single scale, between low and high credibility, in particular making the questionable decision to place all SB sources on the side of high credibility. However, as Brzechczyn points out, “opponents in the debate regarding the “low” or “high” reliability of the archival records of the apparatus of repression adopt several common assumptions. They implicitly assume that the reliability of

documents is a constant property of historical sources and this property is independent of the problem under discussion or the research questions posed. I contend that this assumption is unfounded" (ibidem, pp. 264-265) according to Jerzy Topolski's concept of the dynamic historical source. As such, the credibility of the documentation of the former repression apparatus is neither low nor high, but needs to be examined separately for each research question and problem under consideration.

Łatka (2016) published his above-quoted methodological article four years after the also quoted here article by Brzechczyn (2012; 2014), presenting his views on the reliability of the entire category of Secret Security sources in isolation from the multitude of questions we can ask them. This view is contrary to Topolski's methodology, as mentioned by Brzechczyn, because any given source (or the author of a source) may have many degrees of credibility depending on the questions we pose to it. A trustworthy scientist, when proclaiming their new methodological view, should refer to the achievements in this field so far and, if necessary, criticize them. Łatka's implicit questioning of the Topolskian dynamic concept of the historical source is in no way justified, even though Topolski's concept could be considered part of the methodological „primer" of a Polish historian.⁷

The above approach to SB documents propounded by Łatka can lead to reliable results only if the credibility of these files does not raise any significant doubts, as in, for example, the case of an examination of cooperation with the SB of the TW „Bolek"⁸, or when direct sources (legal documents about the SB and its internal orders, instructions, directives, etc.) are examined, which do not require a credibility test. The above methodology has no guarantee of success when examining files less compliant with the instructions of the Security Service, the reliability of which raises some doubts. I have not yet found any individual works by Łatka dealing with these types of SB operational files.⁹ However, if

⁷ "Within history, Topolski's methodological reflection is considered to be the foundation of the entire Polish post-war theory of historiography" (Malczewski, 2009, p. 89).

⁸ According to media reports, these files contained a handwritten commitment to cooperation (IPN, 2017), signed reports that were used operationally to repress the indicated persons (Zaranek, 2016; Kłeczek, 2017), there were receipts for receipt of remuneration (IPN, 2017), and at the same time the authenticity of TW „Bolek" signatures was confirmed by court experts (IPN, 2017a).

⁹ Together with F. Musiał, he wrote a book about the operational dialogue of the Security Service with Cardinal Henryk Gulbinowicz (Łatka, Musiał, 2020). Gulbinowicz was the highest hierarch in the Church with whom the SB conducted operational talks, so it can be expected that this matter was under the closely-supervised control of superiors, and therefore these files go beyond the usual standards of reliability. In this book, however, one does not uncritically accept everything that the officers write in the files. For example, officer Józef Maj describes the Cardinal as an „operational contact", which would mean cooperation with the SB. However, the book states that this was an overstatement by the officer in question, because „on the basis of the preserved source material, it should be clearly stated that Fr. Gulbinowicz was never a human intelligence source of SB" (Łatka, Musiał, 2020, p. 89). It was reported by F. Musiał on November 26, 2020 at the Janusz Kurtyka Educational Center „Przystanek Historia" of the Institute of National Remembrance in Warsaw, so it is possible that this is his own contribution to the book. In his statements to the media, R. Łatka attributed the cooperation with the Security Service to the Cardinal, which was very negatively assessed by the reviewers of the book: „Unfortunately, we are sadly forced to note that the rules of

someone wished to draw conclusions from such Secret Security sources, adhering to the affirmative methodology of R. Łatka, it would be advisable to dissuade them from it, because they would come to unreliable findings.

To test the credibility of a source, it is necessary to identify a surface layer in its information structure that is readable without any analysis and sign layer, i.e. an intentional message to the addressee. We must also identify and distinguish a symptom layer, which constitutes involuntary information about the author contained in the source. For example, the sign layer may be a deliberate attempt to convince the addressee that the author is in perfect control of the situation being reported, and the symptom layer may involuntarily reveal the author's beliefs (cf. Brzechczyn, 2014, p. 266). The symptom layer gives information about the author, whilst the sign layer gives information about their intentions, so both can assist in testing the credibility of the author. Moreover, although these layers within a text do not speak directly about historical facts, they sometimes allow us to infer something about the facts of a given historical event or situation.

With this framework clearly established, we can now return to the common opinion that the „SB did not usually falsify their materials” (Suleja, 2008, p. 513). The SB as an institution and its operation were defined by legal and administrative acts, by regulations and instructions. In the documents constituting any institution, it would be implausible that we should find records of intentional fraud and falsification of internal documents. We will not find, for example, an order that the First Division has to mislead the Fourth Division of a given institution. If the secret services have been officially given the task of misleading a person, group or institution, this would not apply to their own organs. It is a banal truth that any institution, as an abstract legal entity, does not mislead itself. On the other hand, the individual employees of any institution may be interested in misleading their colleagues, for example by hiding their shortcomings or misconducts through fictitious reporting that magnifies their achievements, by bypassing control mechanisms, etc. Experience teaches us that such phenomena occur in every institution and it would be naive to think that the SB was somehow immune to this.

If SB materials were not destroyed, scientists could verify them and draw probable conclusions. One could finally verify or falsify the thesis that „the SB did not usually falsify their materials” (Suleja, 2008, p. 513). However, the analysis of the SB files indicates that before archiving the materials were „cleaned” and only a limited portion of the total documents produced can now be found in the current archives of the Institute of National Remembrance. We know little about the criteria according to which documents were selected in SB files before 1989 (cf. Koller, 2012, p. 334). It might be inferred that these were

impartiality and reliability were broken by one of the co-authors of the selection, Rafał Łatka, ScD. As a result of his media statements, the public space received extremely unfavourable opinions about the Cardinal, in the reviewed publication given in the form of hypotheses, there (in the mass media) spoken ex cathedra as proven truths” (Polak, Suleja, 2021, p. 335).

documents that were either not very important, or perhaps inconvenient for the SB officers. A key example is the programmatic destruction of the files of Group „D”, i.e. Division VI of Department IV of the Ministry of Internal Affairs (Operational Group for Special Disintegration Tasks) (cf. Lasota, 2003). This group did not keep operational records, destroying all documents immediately after completing the tasks commissioned directly by the director of the Department (Lasota, 2003, p. 32). One of its bosses was Grzegorz Piotrowski (Lasota, 2003, p. 38), who, after the murder of Fr. Jerzy Popiełuszko, was found guilty by the court and sentenced to 25 years imprisonment. The murders of priests associated with the democratic opposition in the Polish People’s Republic are also attributed to the activities of Group „D” and other units of the Ministry of Internal Affairs, most notably Sylwester Zych, Roman Kotlarz, Stefan Niedzielak, Stanisław Suchowolec, Antoni Kij, Stanisław Kowalczyk and Stanisław Palimąka. It is, however, very possible that this will never be proven due to the destruction of the relevant files (cf. Lasota, 2003, p. 28).

In light of this example, the thesis that the „SB did not, as a rule, falsify its materials” appears increasingly untenable. I believe that destroying materials not included in the destruction reports (cf. Koller, 2012, p. 334), along with creating new tables of contents and destroying old lists together with the omitted documents was a deliberate attempt to distort reality.

3. How Can We Create a Checklists of Questions for Testing the Reliability of File Authors?

The authors of the SB files were either informants who wrote notes themselves, which was recommended, or officers who were supposed to give faithful accounts on the reports of informants and information from other sources (cf. Musiał, 2015, pp. 153-154). By asking a specific question of such a source, we define the field within which we seek information. To test the credibility of an author is to answer questions about their statements and about themselves: are their statements in a given area true? Did they know the truth in the given field of study, and did they want to convey it? We must deduce our answers from the sources that we place in the crossfire of research questions.

To propose the first research questions, I will use the interesting premises from the above-mentioned erroneous reasoning of Łatka. However, departing from the problematic methodology that produced these errors, these premises should always be relativized to specific authors (SB informants or SB officers) and a specific field of research determined by the research questions posed to the sources. Only then can we examine whether these premises were met in a specific case.

1. Was the work of the officers and their superiors, in the field of interest to the researcher, focused on efficiency or on the statistical manifestation of the results?¹⁰ The answer to this question, as a rule, will be very difficult, because it requires knowledge of the attitudes of specific people and their statements, which are not consistently reflected in the documents. Therefore, one would have to search for witnesses, which in practice would be unrealistic. Experience shows that SB officers, even those positively verified, show great solidarity as a group and are unwilling to say anything that might damage their reputation or that of their former colleagues in the SB. We can generally assume with regard to the work of officers that whether the emphasis was placed on substantive or statistical results certainly depended on the preferences of their superior at the time and on trends within the service at that time. As a rule the SB's emphasis on substantive achievements hindered creative reporting, so in this case the authors of files were more inclined to tell the truth, and the data given by them are more reliable.

2. In the field of the researcher's interest, to what extent was the operational work of SB officers controlled by their superiors? As Musiał writes, „The general rule was that every operational activity should be properly documented” (2015, p. 79). Therefore, all control activities should also be recorded in the file. The records thus included control files from operational matters (cf. Musiał, 2015, pp. 81-82). For example, „the note from the control meeting should go to the personal file of the TW” (Musiał, 2015, p. 139). The post-control note should inform what type of control was imposed, who conducted it, and its result, so that the reader of the file could assess the reliability of the control process. If no post-control notes appear in the tested materials, it should be provisionally assumed that these controls were absent and the authors of the notes could write what they liked, i.e. both true and untrue statements. In such a situation the source doesn't provide certain knowledge.

3. Was it verified whether any of the information obtained from human intelligence sources conflicted with other sources of operational knowledge in the field of interest to the researcher? If someone has conducted a comparative analysis with other sources, for example, the so-called use of a parallel control with the help of another informant (Musiał, 2015, p. 140), then, for the reasons indicated in point 2, it should be documented together with the result of this control. In the case of compliance, it gives a strong argument for the credibility of the author of the source. If there is no post-inspection note, it should be tentatively assumed that the author could write as they saw fit, although it is not clear that this was so, i.e. the source does not provide us with certain information.

¹⁰ According to one of the historians, in the 80s, one of the SB directives provided that an officer conducting operational work must have twelve personal sources of information, creating pressure to obtain additional sources to meet this requirement. The actions of the officers in this case would be calculated not for efficiency, but to meet this specific administrative requirement. This would inevitably lead to considerable abuses in recording operational work.

People as the means of operational work were the basic working tool of the SB (cf. Musiał, 2015, p. 303). In connection with lustration, the files of the Security Service are often asked about the fact of conscious or unconscious cooperation of a given person with the SB. As Bereszyński notes, „In matters related to the acquisition and use of human intelligence sources it is also of great importance to carefully distinguish cases of actual and effective cooperation with the secret services of the Polish People’s Republic from various types of accidents of involuntary or forced entanglement in a certain type of relations with these services without actually acting on their behalf (sham cooperation, evasion of cooperation, etc.). Such situations require particularly careful and thorough recognition. In any event, far-reaching conclusions cannot be drawn on the basis of the mere fact of registration in one capacity or another” (2012, p. 434). It is therefore necessary to ask the files the following questions:¹¹ Is there a commitment to cooperation? Are there any denunciations written by the person being examined? Did they perform operational tasks? Did they do any control work? Was the information attributed to it operationally relevant and was it used in operational activities? Could the person examined have had the information that they allegedly provided to the SB? I had the opportunity to personally see that in many notes made by an SB officer after alleged meetings with a person registered as e.g. TW, there is information that this person in no way could have or even obtain, because there was no one in their environment who would have such information.

Then one would have to ask: is there any other evidence of the person in question being associated with the SB? What are the deviations from the model course of the case (according to the instructions) in the case of this person and are these deviations properly explained?

Only by answering most of the questions formulated above can give a reasonable idea of whether there was cooperation and, if so, what kind of character it was.

The most important of the personal means of operational work were secret collaborators (TW), who, according to the instructions of the SB, should be controlled; this principle also applied to the officers handling them. Musiał lists the following forms of control for both source and handling officer: analysis of information obtained from a TW, generalization of independent characteristics of a TW, commissioning control tasks, experimental verification of hypotheses, conducting an operational experiment, conducting a control meeting, surveillance by another human intelligence source, surveillance of a TW by means of operational technology (e.g. control of correspondence) and polygraphic

¹¹ Ideas for these questions can be drawn from Musiał (2015), especially from pages 89-159, which provides detailed information about the rules in force in the SB. We can use each such principle in the reasoning called “testing” according to the classification of reasoning by T. Czeżowski. For example, there was a rule: if there was an inspection, there must be a follow-up note. Therefore, we ask: are there post-inspection notes in the files? If so, then, based on the above principle, these notes with a certain probability confirm that controls were exerted on the reporting officer or informant. If not, there is no reason to believe that there were controls.

examination (lie detector) (2015, p. 137). Thus if one is examining the files of a secret collaborator, it is necessary to check whether there are post-inspection notes and to look at them. If there are and these controls do not raise doubts, it greatly increases the credibility of the authors. If there are no such notes, then one must determine the reason for their absence. It is clear that the notes of an uncontrolled informant or officer have much less credibility than those of a controlled one. Therefore, in order to assess the credibility of TW and their conducting officer, it is necessary to ask the files questions about all the above-mentioned forms of control. Only affirmative answers to such questions can offer a basis to argue for the credibility of the authors of the analyzed sources.

When assessing credibility, it is also necessary to ask about the chain of intermediaries between the facts and their recording in the SB files. The general theory of cognition indicates that each intermediary shapes information in their own way by the type of their cognitive attitude (cognition is always limited to some aspect), by their interpretation, their language, by intentionality in what they communicate further, etc. As such, the credibility of any given written note within the SB files declines exponentially as a function of the number of intermediaries.

This can be illustrated through the following simple model: let us define the credibility of the intermediary as the probability of their providing true and complete information. Let us also assume that we are dealing with relatively reliable intermediaries, each having a credibility of 70% (0.7 on a scale from 0 to 1). In an ideal situation for credibility, we have an SB informant who collects information from other sources and writes a note, i.e. between the note and the fact mentioned in it there are two intermediaries. Thus, the reliability of this chain of intermediaries is $0.7 \times 0.7 = 0.49$ (49%) (the probability of a conjunction of independent events being equal to the product of their probabilities). The situation is worse when the SB informant collects information from other sources and passes it on to the SB officer, who makes a note to the file. Then we have three intermediaries between each fact and the note, meaning that the credibility is $0.7 \times 0.7 \times 0.7 = 0.7^3 = 0.343$ (34.3%). This may mean, in the above example, that out of three pieces of information given in the SB note, one or two will be untrue and at the same time two other relevant information needed for an adequate assessment of the actual facts will be missing. This problem is well illustrated by the game of Chinese whispers, which many of us know from childhood.

One could argue that, within the current estimate, good training can significantly increase the credibility of the informant, and SB officers were well trained and they trained SB informants. Certainly, training can significantly increase the possibilities of recognizing operationally relevant information, but it does not guarantee the strengthening of the will to tell the truth. When an officer made a choice between writing the truth and embellishing it, in addition to the fear of control, they were certainly influenced by the system of remuneration and promotions, the current policy in this area, their personal situation and

aspirations, as well as the specific stage of their career. An important role was also played by the orders they might have received and the expectations placed upon them by their superiors. Thus to assess the credibility of an officer, it is necessary to get to know them and their professional situation as well as to know the system of promotions and remuneration. All this must be weighed alongside the documents created by the author we are interested in, asking the question: do these documents focus on substantive issues, or are they written more with superiors in mind, addressing their expectations? Certainly, there were functionaries who worked reliably for ideological reasons, but the experience of life in the Polish People's Republic shows that there were certainly not many of them, because in the society at large, ideological communists were a very rare phenomenon.

Indirect sources addressed in a limited way, such as the SB files, have their own persuasive layer. Even the most ideologically committed officer can be expected to have some aspirations of their own, desiring, for example, to be promoted, get into service abroad, earn more, or simply to show results. In a situation where their notes do not have proper substantive confirmation, it is worth looking for a possible explanation of their content in wanting to inform superiors that they might deserve a promotion, raise, award, bonus, departure for a foreign mission, etc. Such explanations, despite not constituting infallible logical proof, nonetheless make it possible to assess the probable reasons for an SB document to appear as it does within the file. In this way we may come to an interpretation of an officer's notes that is more likely than the literal one. As a rule, officers were skilled and knew the control mechanisms very well, and were at times able to evade them. However, the fact that SB officers could, and did, avoid control mechanisms requires a separate justification in each case.

Brzechczyn ((2014) gives an example of a plan to recruit human intelligence sources in Wrocław, in various circles (cf. *Ibidem*, pp. 273-274). As a rule, efforts were made to recruit at least two informants in each environment in order to compare their reports (cf. Musiał, 2015, p. 302). In some circles there was already an informant, so it was sufficient to get only one more in those cases. Using this example as a framework, we can conduct a thought experiment, wherein we imagine an officer who has difficulty in obtaining a second informant in a known environment, but conducts an operational dialogue with a figurehead who does not decide to cooperate. Let us also imagine that this officer is subject to very little control from their superiors. In this situation, it would be easy to attribute fictitious reports, similar to stories of the first informant, to the figurehead in question and thus artificially create in the reports the impression that a second informant had indeed been obtained. Such thought experiments allow us to create hypotheses as to the possible actions of an SB officer or informant (other than those described in the files), which must be falsified or verified on the basis of available sources. Such thought experiments can provide questions to ask sources that are helpful in assessing their credibility.

As a conclusion to the above considerations about the creation of checklists of questions when examining the credibility of the authors of the SB files, I would also like to highlight the value of SB instructions as an aid. It is crucial to ask questions of the files each time they are examined: how should the examined case proceed in an exemplary way according to the instructions?¹² What are the deviations from this pattern? And also, are these deviations reliably explained? This is particularly important in a situation where there are many intermediaries between the facts of a situation and the SB notes, when there are no signed or handwritten reports, or when, for example, there is no written commitment to cooperate with OZI (human intelligence source). If the deviations are not explained or the explanations are unconvincing, then the authors of the examined documents may well prove unreliable.

4. Ethical Dimensions of Examining the Reliability of the Files

In a situation unprecedented in the past – a multiplicity of views on historian’s ethos, Rafał Stobiecki (2013) said as follows: „It is difficult to imagine that, in the future, researchers of the past could function in isolation from any ethical norms, in an atmosphere of axiological and social chaos as well as environmental consent to practices that allow falsification of historical sources, interpret traces of the past in a completely arbitrary way or use historical knowledge to blackmail people still alive. In this situation, I would advocate a kind of ethical minimum applicable to us as people in general, and in the community of historians taking on additional meanings” (ibidem, p. 319).

In the era of lustration trials, the files of the SB are examined and asked about the fact of secret cooperation of people who have the right to good fame in a civilized state. This is guaranteed by the famous Article 212 of the Criminal Code, which, according to many journalists, should be amended or removed because it restricts freedom of speech. Even an accusation of cooperation with the SB is sufficient to destroy an individual’s reputation. Reputations can have immense value, being necessary in many cases for any public or social role. In the case of figures who make a significant contribution to our history, undermining their reputation questions the existing historical narrative and national memory. Sometimes this is inevitable, as in the case of TW „Bolek”, where the fact of his conscious cooperation with the SB is strongly supported by evidence (Zaraneek, 2016; IPN, 2017, 2017a; Kłeczek, 2017). Nonetheless, being too eager to make accusations of cooperation with the SB has wide repercussions for our society. We have a duty to undertake criticism of the sources attesting to possible cooperation with the SB. Before a historian puts forward a thesis about the fact of someone’s cooperation with the SB, they should examine it through the lens of detailed research questions and achieve a high degree of certainty regarding their

¹² F. Musiał gave a bibliography of normative documents concerning SB (2015, pp. 373-375).

conclusions. If this certainty is lacking, then it should be assumed that there was nothing affecting the reputation of the person in question.

We live in a society founded on Roman law, where the principle of the presumption of innocence – *in dubio pro reo* – existed to avoid convicting innocent persons. When applied to the work of a historian, this principle would mean protection against unjust accusations undermining a person’s good reputation. Thus, if a historian does not find sufficient confirmation of the fact, they should suspend their judgement. This practice should form part of Stobiecki’s ethical minimum for historians. For example, the mere fact of registering as TW is insufficient (cf. Bereszyński, 2012, p. 434): other confirmations of real cooperation with the SB are needed, because TW could simply be pretending to cooperate. Such a person could, for example, seemingly agree to cooperate in order to obtain something that was the subject of blackmail (getting a passport, avoiding public embarrassment etc.). Such apparent cooperation could take the form of providing information generally known or data the individual in question was convinced the SB already possessed, etc. Officers could also be in the habit of using creative reporting to get promotions, pay rises, or other personal gain. This said, the principle of *in dubio pro reo* should also be applied to the officers, and any accusations levelled at an officer must also be well justified.

Contemporary Polish historians live in a political reality shaped by the legacies of 1989 and of the nineties. We know that the SB was part of the apparatus of violence of the totalitarian Polish People’s Republic, which mainly served „the political enslavement and enforcement of social control over the whole society” (Brzechczyn, 2014, p. 272), and that SB officers usually undertook their work voluntarily. On the other hand, the public figures investigated by them were most often the victims of this apparatus of violence, and in particular of the officers serving it. As a rule, they were blackmailed into submission, being largely defenceless against the functionaries of the totalitarian state; life in a communist country delivered numerous opportunities for blackmail. In such cases, the situation was morally clear: the officer was a torturer, and the figurehead was a victim and remained as such when forced to cooperate. Now, 30 years after the dissolution of the SB, the situation in the Polish media has reversed. Former SB officers are free from stigma just as if they had been acquitted, while the human intelligence sources (Polish: osobowe źródła informacji, OZI), TW, etc. led by them, are deprived of their good name by the media. This situation is not without its shades of grey: if OZI, TW, etc., received remuneration from the SB for performing operational tasks or providing information, then they were to some degree on the side of this institution, but still subject to coercion or pressure. As such, each case must be assessed separately and on its own merits. Those wronged could hurt others, but we should nonetheless attempt to keep a sense of proportionality in our judgments. We are dealing with an injustice carried out within the contemporary news media. In this situation, is a historian not obliged to make contemporary people aware of who was the torturer and who

was the victim, perhaps sometimes a broken victim, but still person who has experienced harm at the hands of a totalitarian regime? Would it not be fair to scrutinise the blackmailers over the blackmailed? Such a sense of perspective is crucial not only for the fairness of historical assessments but, as I have shown above, also for the assessment of the credibility of the files that the blackmailers created.

Conclusion

After twenty years of methodological negligence in the criticism of the SB sources, it is high time to mark a turning point and begin to take seriously the creation of tools to assess the credibility of the SB files, and only then return to practising reliable historiography taking into account the documents of this institution. This task is difficult for many reasons. It requires researching the history of the Security Service, its internal policies (including promotions and remuneration), the evolution of its operational methods and an examination of the officers themselves, about whom we presently know little. When clear methodological requirements are set, we would expect to see a marked reduction in the number of ‘clear’ results produced by historians of this period. Far more often it will have to be humbly said that there are no credible sources to support one or another thesis. However, these more limited conclusions, whose credibility will be justifiable through high methodological requirements, will constitute a reliable basis for a historical narrative.

Such a shift crucially depends on historians themselves, who will need to assiduously test the credibility of SB files through the use of accurate checklists of questions that they will create. The author of this paper is a methodologist of the sciences in general, not a historian, and so does not provide the full answer to the question about the critique of the files set above, but indicates a possible direction for further inquiry and presents the ideas of creating checklists of questions for examining the SB files. As such, this work is addressed to historians and scientific institutions with a methodological bent able to carry forward and perhaps even solve the problems discussed here.

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