Rocznik Andragogiczny
ANDRAGOGY YEARBOOK
# 32 2025
DOI: http://dx.doi.org/10.12775/RA.2025.001

**Hanna (Zielińska) Stawiarska**
https://orcid.org/0000-0003-1214-0935
WSB Merito University in Toruń

# Trauma and "fruitfulness" of adult learning processes

## Trauma i „owocność" procesów uczenia się dorosłych

**Summary.** The article is of an analytical nature, and the thesis is proven using deliberately selected literature and a reconstruction of its content that allows for reaching the planned conclusions. The aim of the article is to analyze the phenomenon of trauma in the context of learning trajectories included in Peter Jarvis' concept of reflective learning. The analysis shows that trauma prevents a person from self-reflection, and, therefore, fruitful learning and personal growth without external help is excluded. The fruitful trajectories that Jarvis characterizes in his theory are possible to achieve in difficult life situations, but not in the case of trauma. The article ends with a short review of the 2023 trauma textbook by Lydia Hantke and Hans-Joachim Görges.

**Keywords:** fruitful learning, reflection, trauma, Peter Jarvis

**Streszczenie.** Artykuł ma charakter analityczny, a postawiona teza jest udowadniana za pomocą celowo dobranej literatury i takiej rekonstrukcji jej treści, która pozwala na doprowadzenie do zaplanowanych wniosków. Celem artykułu jest analiza zjawiska traumy w kontekście trajektorii uczenia się zawartych w koncepcji refleksyjnego uczenia się Petera Jarvisa. Analiza pokazuje, że trauma uniemożliwia człowiekowi autorefleksję, w związku z czym wykluczone jest jego owocne uczenie się i wzrost osobisty bez pomocy z zewnątrz. Owocne trajektorie, które charakteryzuje w swojej teorii Jarvis, są możliwe do realizacji w trudnych sytuacjach życiowych, ale nie w przypadku traumy. Artykuł wieńczy

krótka recenzja podręcznika traumy autorstwa Lydii Hantke i Hansa-Joachima Görgesa z 2023 r.

**Słowa kluczowe:** owocne uczenie się, refleksja, trauma, Peter Jarvis

## Reflection and fruitful learning

Reflection is regarded as an attribute of humanity (Dubas, 2023; Zielińska-Kostyło, 2010). It is associated with an individual's thoughts about the phenomena they encounter and experience in their own life (Illeris, 2006). Reflection is an inward-directed activity, focusing on one's own thoughts about what exists both outside and within them. It leads to a broader and deeper understanding of phenomena outside ourselves, as well as greater emotional, cognitive, and behavioral self-awareness. Reflection is an attribute of adults who have matured to perform higher intellectual operations such as analysis and synthesis, as well as to integrate advanced psychological functions that are inaccessible at earlier stages of development. "Adulthood is the longest period in a person's life" (Oleś, 2015), during which reflection allows individuals to consciously alter its course. The outcomes of reflection reshape our understanding of the meaning of our existence, modify our actions, and enable us to think holistically about the balance in our own lives. To summarize the points above regarding reflection as a personal trait of human beings, it can be said that, first of all, it is essential for functioning in social life. Secondly, it is crucial for defining oneself as a subject – a self-aware, self-determining, and self-controlling identity. Thirdly, reflection is a cognitive process of a procedural and developmental nature, in which learning takes place. Fourthly, as a critical examination of oneself and reality, reflection can be seen as a condition that fosters deep inner transformation. Such a transformation would represent the realization of critical and emancipatory competence in human education (Kwieciński, 1995). Critical competence is linked to the demystification of violence, while emancipatory competence involves freeing oneself from both external and internal constraints, all while taking full responsibility for one's actions. Moreover, a transformation resulting from reflection would be an expression of social reconstructionism, aimed at transforming society according to democratic principles (Brameld, 1956; Zielińska-Kostyło, 2005). On a personal level, it would involve identifying

internal beliefs and bringing them from the unconscious realm into the conscious sphere (Levine, 2017).

A similar process of self-reflection also applies to the entire field of science. In particular, within adult education, which is the focus here, there has been a shift from teaching to learning, a shift "accompanied [...] by the right to a subjective interpretation of the world and reflective being in the world (Malewski, 2010, p. 190), as discussed above. At the same time, learning becomes inevitable and accompanies us throughout our lives (Aleksander, 2012), emerging as one of the key meta-competencies of human beings (Solarczyk-Szwec, 2014). Reflection during learning is an introspection of one's internal states, actions, and experienced states of consciousness. We most clearly recognize its significance in new and challenging situations, during a crisis, or when questioning previously established patterns of action and understanding of reality (Malec, 2004). An expansive crisis can trigger fundamental and essential learning processes through deepened reflection. The outcome may be transgression, that is, overcoming oneself (Kozielecki, 2001; Czerkawska, 2012), post-traumatic growth, and even a transformation of one's identity (Solarczyk-Szwec, 2015).

However, in this context, it is worth asking whether these decisive and positive personal changes, as described in the crisis situation outlined above, are possible solely as a result of personal reflection. The references to the aforementioned authors suggest that no factors other than independent reflection are mentioned. A similar perspective is found in the existential learning theory developed by Peter Jarvis, one of the most comprehensive learning theories, rooted in a social context. Jarvis argues that life is a journey filled with unexpected events, which have the potential to trigger reflective learning that leads to change.

> As individuals and societies, we experience crises within the context of our life worlds. As individuals, we perceive a crisis as a significant stage in the ongoing sequence of life events occurring in our everyday reality. [...] Stability and order do not last forever – change in social life occurs endemically, and, in my view, continuous stabilization of conditions is not possible. I experience what J. Mezirow would call *a disorienting dilemma*, which emerges within the ten phases of transformative learning he describes (Jarvis, 2012, pp. 127–128).*

* Unless otherwise indicated, all quotations in this text are the author's translations based on a professional translation.

The second of the ten phases enumerated by Jarvis, following his predecessor Mezirow, is "self-examination of feelings, such as fear, anger, shame, or guilt" (Jarvis, 2012, p. 128). Self-examination means that this process is conducted independently. Jarvis (2012), expanding on his ideas, refers to the crisis situation called a unbridgeable gap:

> First and foremost, we may perceive a given gap as unbridgeable and decide not to engage in learning in this situation, or we may attempt to respond and develop a corrective plan in relation to the experienced crisis.
>
> If we choose not to respond to the gap, this lack of response becomes a non-learning event. However, a crisis situation cannot last forever, and we must create new ways of coping with it. As a result, even though we encounter a non-learning situation, we manage it through avoidance, which requires the development of new behavior patterns. If the crisis situation persists, it may provoke in the individual a shift in attitude – from apathy to challenge. I believe we must acknowledge that in certain crisis situations, particularly those associated with ages three and four, the lack of response can lead to withdrawal, feelings of powerlessness, hopelessness, and despair, which may have quite drastic consequences (Hall, 1981, p. 133).

Jarvis makes a simple distinction between two attitudes: learning and non-learning. However, even non-learning leads to certain changes, and Jarvis ultimately classifies these changes negatively, associating them with advanced age and the drastic consequences of withdrawal and despair.

Of the nine learning trajectories identified by Jarvis, only three represent fruitful reflective learning and lead to transformative changes in the individual. Among the remaining six trajectories, three are barren while the other three are fruitful, though the learning occurring in them is non-reflective.

Jarvis' fruitful and reflective types of learning are, first, experimental learning, which involves practical problem-solving in new life situations; second is the trajectory of reflective practice, characterized by pragmatic thinking in response to problem situations encountered in life. The third, and the highest of all identified trajectories, is contemplation. Contemplation involves reflection and deliberation, deep introspective intellectual analysis, and the formation of new conclusions about oneself and one's life. This purely cognitive process leads to internal personal changes and modifications in the perception of one's own life. Jarvis associates every instance of learning with new situations in a person's life, character-

ized by the emergence of dissonance that one strives to resolve through learning. Each learning process is also a social process, as it simultaneously transforms an individual's relationship with their environment.

## The brain – our equipment

In periods of relative harmony in life, many aspects of our perception of reality remain unchanged for extended periods. The most enduring are our internal representations of how things and phenomena should be, as well as how we utilize the resources of our body (such as movement patterns, muscle tension, holding our breath when experiencing certain emotions, and more). Overall, our emotional-cognitive anchor consists of beliefs, tastes, smells, and imaginations. This remains true despite the lifelong process of formal, informal, and non-formal learning. It stems from the way in which the human brain has developed, gradually allowing for the specialization of increasingly higher functions. We even refer to the different levels of the brain. The more primitive a specific part of the brain is, the lower it is physically located when viewed from the front, and it performs more basic functions in the hierarchy. Starting at the lowest level, the spinal cord transmits impulses from the body to the appropriate areas of the brain. At the end of the spinal cord lies the brainstem, which is responsible for the vital functions of the human body that occur outside of conscious awareness. This part of the brain contains centers for respiration, thermoregulation, coordination of heart function and blood pressure, metabolic processes, integration of sensory and motor stimuli, and control of reflexes, such as swallowing, sweating, and more. The cerebellum, located at the level of the brainstem, is responsible for motor coordination and balance. It allows us to perform activities such as walking, dancing, cycling, ski jumping, and more. The diencephalon is located beneath the cerebral hemispheres. It consists of the pituitary gland, hypothalamus, and thalamus. The pituitary gland, one of the key endocrine glands in the human body, secretes essential hormones crucial for growth, development, and overall functioning, including growth hormones, endorphins, prolactin, and those involved in reproductive functions. The hypothalamus plays a crucial role in hormone secretion, integrates signals from the visceral-sensory system, and, most of all, maintains internal homeostasis. Proper functioning of the hypothalamus is essential for regulating

body temperature, water and electrolyte balance, heart function, appetite, drives, and emotional behaviors. The thalamus is a paired structure responsible for transmitting signals from the sensory systems to the cerebral cortex. It plays a crucial role in learning by facilitating concentration, sustaining attention, and prioritizing incoming information based on its importance.

The cerebral hemispheres, divided into lobes, are the newest structure of the brain. These lobes are named based on their location and correspond to centers that control specific functions. The frontal lobe is associated with abstract thinking and higher cognitive functions. The parietal lobe is responsible for sensory perception, information processing, and the understanding of abstract concepts. The occipital lobe houses the visual processing center. The temporal lobe contains the sensory centers for speech and hearing. The limbic lobe regulates behaviors related to emotions, empathy, sexual drive, hunger, and thirst. This brief overview of the human brain's structure highlights its complexity and may provoke the question whether with "only" our brain, we are "truly" capable of fully understanding it. It is important to note that the simplified view of the brain as a layered structure presented above is merely a schematic representation. Ongoing discoveries show that each developing part of the brain actively influences the others, modifying them and altering the functioning of the entire system. Thus, there are no distinct levels in the brain, and each new change creates a new quality. Similarly, every experience forms new connections of nerve impulses, making our brain a dynamic and unique phenomenon at every moment of life. There is no such thing as a "pure" brain, that is, one that is exclusively rational and functions apart from emotions. Rationality and emotionality are essential components of our thinking, which the brain utilizes in every situation.

The emotional anchor referred to above is stored in parts of the brain that we do not have conscious access to. These records are formed during our early development, a period we cannot consciously recall. Our primary sense of identity originates from the bond formed with our mother or another primary caregiver. The memory traces of this initial emotional connection shape our development throughout life. In forming our identity, we unconsciously incorporate various aspects of identifying objects. Through their perspective on our existence and ourselves, we discover who we are and develop our motivations, norms, and behavioral patterns (Shankarnarayan, 2009, p. 152).

## Trauma

The concept of trauma formation is best understood by examining the unique development of the human brain, particularly its capacity to process sensations. For these processing abilities to develop optimally, individuals require supportive socio-developmental and educational conditions, with an emphasis on social support and caring caregivers. When these conditions are not met, excessive strain on the nervous system, inadequate external support, or the body's inability to process overwhelming emotions, such as rage, fear, or helplessness can alter our ability to process stimuli as early as childhood (Handtke & Görges, 2023, p. 36). In such moments, this ability entirely shuts down.

A traumatic response in humans arises as an automatic reaction to a powerful and emotionally negative external event. This response is triggered automatically in the brain by the primitive mammalian structures, specifically the limbic system, which includes the hippocampus, hypothalamus, and amygdala. As Levine (2017) states:

> Trauma is the most neglected, overlooked, denied, misinterpreted, and untreated cause of human suffering. When I use the word trauma, I refer to the negative symptoms that many people suffer from as a result of experiences they perceive as life-threatening or overwhelming. [...]
>
> When trauma occurs, no two people react in exactly the same way. What causes long-lasting pain for one person may be inspiring for another. The wide range of reactions to threat stems from numerous factors at play. These reactions depend on genetic factors, an individual's trauma history, and family dynamics. [...] We must understand that certain types of early experiences can severely reduce our ability to cope with life and be present in the world (pp. 19–20).

Understanding the phenomenon of trauma requires defining it. Trauma is a Greek word and it originally referred to a wound, injury, or bodily harm. Specifically, it described the act of piercing the skin, disrupting the continuity of tissues, and damaging the bodily surface. It has been used in this context in medicine since antiquity and remains relevant today (e.g., traumatology, which refers to the diagnosis and treatment of bones, as well as the tissues attached to them, such as muscles, joints, tendons, fasciae, blood vessels, and nerves). In its second, more commonly used meaning, trauma refers to a "permanent change in the psyche caused by a sudden,

unpleasant experience" (Dictionary of the Polish Language, PWN). Analogous to physical tissue trauma, psychological trauma involves intense, difficult emotions breaking through the protective barrier of the psyche. To differentiate this concept, we can describe it is as a borderline event, that is, one in which a person is confronted with the threat of losing their physical or psychological life, such as the loss of security, dignity, family, health, or other similarly significant losses. There is no catalogue of traumatic events, similar to those that define the level of stress associated with specific life events. A traumatic experience is a subjective feeling, influenced by the factors mentioned above, as well as by personal sensitivity, individual fears, current mental state, and personality. Trauma can be recognized by the consequences that follow it, which are related to injury to the psyche. There are three types of injuries: first, acute injuries, resulting from what is called simple trauma, such as a fire, natural disaster, terrorist attack, car accident, or rape; second, recurring injuries, which are not necessarily intense but occur repeatedly across various areas of life; and third, chronic injuries, which have persisted since childhood and continue to affect the individual. There is also the so-called transgenerational trauma, which is inherited from ancestors. Levine (2017) defines trauma as follows:

> Trauma, in the simplest terms, is about the loss of connection – with oneself, with one's own body, with family, others, and the entire surrounding world. This loss of connection is sometimes difficult to recognize because it does not happen immediately. It may progress slowly over time, and we become accustomed to these subtle changes, sometimes not even noticing them. These are the hidden effects of trauma, and most of us keep them to ourselves. We may only realize that we do not feel quite right, but we do not understand what has actually happened; this gradually undermines our self-esteem, self-trust, ability to feel happiness, and connection to life.
>
> Our choices narrow as we avoid certain feelings, people, situations, and places. As a result of this gradual restriction of freedom, we lose vitality and the potential to fulfil our dreams and aspirations (pp. 21–22).

In traumatic situations, thinking is often suppressed because the brain perceives it as too time-consuming when faced with a real or imagined threat to physical existence or integrity. Trauma, encompassing both physical and psychological elements, serves as a defensive and protective response of the human organism. Trauma protects us both in the immedi-

ate moment and in any subsequent situations that the brain identifies as similar to the original traumatic event (whether in early childhood or later in life) and perceives as threatening. Because thinking is suppressed during the experience of trauma, the process of reflection cannot take place at that time.

## Trauma and fruitful learning

Is the learning response following such a difficult situation characteristic of humans, as Peter Jarvis suggests? When identifying fruitful learning trajectories, can we argue that they enable us to "work through" trauma, rise above paralyzing emotions, intellectually analyze the situation, or even reflect upon it? The answer must be a definite "no." This occurs partly because when we recall a crisis situation we have experienced, we often fail to recognize it as traumatic. Since the brain makes this decision in a fraction of a second, entirely outside our awareness, we are unable to process it intellectually. As a result, such situations seem to fall outside the productive learning trajectories identified by Jarvis. Additionally, in a traumatic response, the body's instinctive behavior plays a crucial role, triggering one of the primary defensive reactions to trauma: freezing (immobilization), fleeing, or attacking. In accordance with the brain's unconscious decision, the body reacts with appropriate muscle tension, redirecting blood and oxygen to the active parts of the body, along with numerous other phenomena. Paradoxically, it is often easier for an attentive observer to recognize a traumatic reaction through the body's behavior than through a conversation with the person experiencing it. Expanding Jarvis' concept of learning to include an understanding of trauma would enhance its authenticity. As Jarvis (2009, 2012) argues in his discussion with Mezirow, the whole person learns:

> The combination of processes throughout a lifetime whereby the whole person – body (genetic, physical, and biological) and mind (knowledge, skills, attitudes, values, emotions, meaning, beliefs, and senses) – experiences social situations, the content of which is then transformed cognitively, emotionally, or practically (or through any combination), and integrated into the individual person's biography, resulting in a continually changing (or more experienced) person (p. 129).

Thus, as Jarvis argues, we experience social situations with both our body and mind, including our emotions, and the transformation of these situations occurs through cognitive, emotional, and practical channels. When referring to traumatic situations, first, we often do not recognize them as part of our experience because they are stored in parts of the brain to which we do not have conscious access; and second, without the involvement of the body in the process of change, it is impossible to work through the trauma and undergo personal transformation (Levine, 2017; cf. the concept of *felt sense*). The lack of references to trauma in the concept of adult education is not particularly surprising, given its absence in many broader works.

The phenomenon of trauma is currently either marginally mentioned or not addressed at all, not only in educational studies. The concept of trauma is absent from the indexes of Polish handbooks across various scientific disciplines, including medicine, psychology, and pedagogy, for instance: *Psychiatria. Podręcznik dla studentów medycyny* [Psychiatry: A Handbook for Medical Students], (Ed.) A. Bilikiewicz, 3rd revised and updated edition, Wydawnictwo Lekarskie PZWL, Warszawa 2011, pp. 748; *Mózg a zachowanie* [The Brain and Behaviour], (Eds.) T. Górska, A. Grabowska, J. Zagrodzka, revised edition, Wydawnictwo Naukowe PWN, Warszawa 2012, pp. 668; I. Heszen, *Psychologia stresu. Korzystne i niekorzystne skutki stresu życiowego* [Psychology of Stress: Beneficial and Detrimental Effects of Life Stress], Wydawnictwo Naukowe PWN, Warszawa 2013, pp. 382; *Psychologia rozwoju człowieka* [Psychology of Human Development], (Eds.) A. Brzezińska, K. Appelt, B. Ziółkowska, GWP, Spot 2016; *Pedagogika* [Pedagogy], (Eds.) Z. Kwieciński, B. Śliwerski, Wydawnictwo Naukowe PWN, Warszawa 2019. In sociology, references to trauma and its extensive exploration can be found in P. Sztompka's 2000 book *Trauma wielkiej zmiany* [The Trauma of Great Change]. Numerous translations of classic works on the psychology of trauma are readily available, ranging from Sigmund Freud to Bessel van der Kolk and Peter A. Levine, among others, as well as specialized publications by Polish authors, such as Lis-Turlejska's *Stres potraumatyczny* [Post-Traumatic Stress] and by international authors in psychology. However, within the framework of handbooks, the concept of trauma has yet to secure its place. Furthermore, in the field of pedagogy, works in Polish that address trauma remain relatively scarce (Goldberg, 2024; Ruppert, 2016; Kochan-Wójcik, 2018; Jay, 2022; Miller, 2014; Schiraldi, 2022).

The absence of references to the phenomenon of trauma in the aforementioned handbooks suggests that the scope and significance of this area of knowledge has not been recognized by authors yet. This may, in part, be attributed to the rapid advancements in neuroscience, particularly in neuropsychology, which, driven by breakthroughs in research methods, has recently provided revolutionary insights into brain functioning, New theories regarding brain development and mechanisms may emerge at any time. This may also result from a widespread neglect of trauma as a significant phenomenon, which remains overlooked within the dominant scientific discourse in the social sciences discussed here.

## The body – our teacher

What can we do in the face of the widespread presence of trauma and the impossibility of "addressing" it solely through intellectual means? Our own physicality and conscious access to the body provide the first step. Every traumatic experience, in fact, deprives us, to some extent, of contact with our own body, and sometimes even disconnects us from it. "When we are disconnected from the body, we cannot be fully present. A meaningful life depends upon a sense of aliveness and presence, both of which spring from intimate contact with internal body states" (Levine, 2017, p. 51). There are many approaches to coping with trauma, and one of the fundamental ones is offered by Peter Levine in his book *Healing Trauma*. This is not a comprehensive solution that can replace professional psychotherapy and/or pharmacotherapy. However, with proper understanding and execution of the program's exercises, it undoubtedly supports the individual's self-awareness. The program is based on grounding and centering the body, as well as the careful, gradual evocation of emotions and learning how to calm the body after emotional stirrings. The author encourages this work while acknowledging that establishing contact with one's body is a process. "Learning the language of the body is very similar to learning a foreign language. The language of the body has its own grammar, syntax, and idioms, and it is impossible to learn them in a single day" (Levine, 2017, p. 50). This is not the only book on the Polish market that includes exercises to enhance resilience (e.g., Schiraldi & Pikiel, 2019; Wolynn, 2017); however, there is a lack of a pedagogical book that presents the phenomenon of trauma in a comprehensive manner.

## Trauma handbook for therapists and educators

A noteworthy publication in this regard is the German-language *Handbuch Traumakompetenz: Basiswissen für Therapie, Beratung und Pädagogik* [Trauma Competence Handbook: Basic Knowledge in Therapy, Counselling, and Education], authored by psychologists and psychotherapists Lydia Hantke and Hans-Joachim Görges. The book was first published in 2012, with an updated second edition released in 2023 (Junfermann Verlag, Paderborn). The extensive content, spanning 622 pages, is divided into two main sections: "Theoretical Foundations" (227 pages) and "Exercises" (395 pages). The theoretical part consists of five chapters. The first chapter introduces the subject matter of the book, presents its content, outlines the psychobiographical traits related to the authors' interests, and defines both the starting point and the goal of the book. The second chapter is titled "From the First Beat of the Heart to the Meaning of This World: Our Brain Develops the Way We Use It." In this chapter, the authors focus on discussing the structure of the human brain. They introduce two characters into the narrative – the "thinker" and the "bunny" – to help explain the theory and foundations of trauma therapy, as well as to educate and train in this field. The bunny represents our primal structure, the automatic functioning of our body, and everything we share with other mammals, including the learned experience of the importance of social group cooperation. The bunny's vulnerability to trauma (*Verletztlichkeit*) is mitigated by the collaboration between the brainstem and the limbic system, as well as the protection offered by other animals in our native group. In general, the bunny embodies our mammalian nature. The thinker, on the other hand, is primarily our head, but not only that. It is important to understand that the head cannot function independently, but only in collaboration with the bunny and based on its resources (Hantke & Görges, 2023, p. 43). The third chapter titled "A Human is a Social Being: Self-regulation and the Development of Empathy" focuses on the social nature of humans. The authors briefly present the developmental possibilities from birth through the first year of life, also highlighting the close connection between the development of the body and the mind. The next chapter, "What Is Trauma," focuses on trauma. Spanning over fifty pages, it is divided into ten subsections that discuss various aspects of trauma. The chapter begins by explaining the concept of trauma, followed by examples of traumatic situations and different responses to them. In discussing this issue, the au-

thors assume that trauma is an event we are not prepared to understand or process, both at the time of its occurrence and afterwards, due to the lack of physical and social conditions needed to integrate it. The titles of the following subsections reflect the content they cover: "This is how we ensure our survival," "The stress curve," "Consequences related to the altered perception of time and memories," "What happens in the body," "Dissociation," and "Symptoms, symptom groups (syndromes), and diagnoses: symptoms or survival strategies?" The penultimate subsection, "In search of meaning: how does the thinker behave" refers to the rational mind. The final subsection provides a summary and outlines the characteristics of traumatization in relation to, and in comparison with, the characteristics of a burdensome experience. The fifth chapter was prepared and added in the second edition. This extensive chapter, spanning over one hundred pages, provides a theoretical discussion of the "Consequences for Practice." Eight key consequences are highlighted, which are then explored in detail in the context of therapeutic exercises, forming the content of the entire second part of the book. These consequences should be addressed in trauma work in the following order: "The starting point is always an orientation to the here and now." The second consequence for the client's ability to cope with trauma, which is also a task for the therapist, is to "Develop stability." The next consequence is to "Clarify the emergency response and create a timeline." This refers to developing the client's lifeline. The fourth task-consequence is to "Offer new structures," focusing on the development of new mental frameworks. The following task, "Trauma and the system," addresses the social system. The sixth consequence involves discussing the "Principle(s) of contact with traumatised individuals," while the next one concerns the therapist's "Self-care." The final consequence outlines "Standards for trauma and crisis."

The second part of the book focuses entirely on discussing exercises that are essential in trauma therapy. Drawing on their extensive experience and attention to detail, the authors begin by outlining the general principles for working with these exercises. In the following eight subsections, they present exercises tailored to specific issues, such as calming the bunny (fostering presence in the here and now), creating distance instead of dissociation, and incorporating others. For each issue, several exercises are introduced and discussed. The discussion of each exercise follows a consistent structure and includes the following components: first, the framework conditions are outlined, addressing questions of when, why,

and where; and next, detailed instructions for performing the exercise are provided. Subsequent sections explore the outcomes and effects of the exercise, potential difficulties that may arise, and strategies for addressing them, along with considerations for working with specific groups of clients, such as children, adolescents, or individuals from diverse cultural backgrounds. Additionally, each presentation concludes with a real-life example of the exercise in practice, often including a transcript of a dialogue with a client.

## References

Aleksander, T. (2012). Etapy i uwarunkowania całożyciowego uczenia się [Stages and determinants of lifelong learning]. In J. Aksman & S. Nieciuński (Eds.), *Proces uczenia się przez całe życie* [The process of life-long learning]. Kraków.

Brameld, T. (1956). *Toward a reconstructed philosophy of education*. New York.

Brzezińska, A. (2002). Dorosłość. Szanse i zagrożenia dla rozwoju [Adulthood: Opportunities and threats for development]. In K. Appelt, A. Brzezińska, & J. Wojciechowska (Eds.), *Szanse i zagrożenia rozwoju w okresie dorosłości* [Opportunities and threats to development in adulthood]. Poznań.

Czerkawska, O. (2012). O transgresji w edukacji dorosłych i poradnictwie [On transgression in adult education and counselling]. *Edukacja Dorosłych* [Adult Education], 2.

Dubas, E. (2023). Biograficzność w oświacie dorosłych – wybrane stanowiska [Biographicity in adult education – selected perspectives]. *Rocznik Andragogiczny* [The Andragogy Yearbook], 30.

Faure, E. (1975). *Uczyć się, aby być* [Learning to be]. Warszawa.

Garland, C. (Ed.). (2009). *Czym jest trauma. Podejście psychoanalityczne* [What is trauma? A psychoanalytic approach]. Warszawa.

Hantke, L., & Görges, H.-J. (2023). *Handbuch Traumakompetenz. Basiswissen für Therapie,Beratung und Pädagogik* [Trauma competence handbook: Basic knowledge in therapy, Counselling, and Education] (2nd ed., updated). Paderborn.

Illeris, K. (2006). *Trzy wymiary uczenia się* [Three dimensions of learning]. Wrocław.

Jarvis, P. (2006). *Towards Comprehensive Theory of Human Learning*. Routledge. London–New York.

Jarvis, P. (2012). *Adult Learning in the Social Context*. Routledge. London–New York–Sydney.

Jarvis, P. (2012). Transformatywny potencjał uczenia się w sytuacjach kryzysowych [The transformative potential of learning in situations of crisis]. (A. Nizińska, Trans.). *Teraźniejszość – Człowiek – Edukacja* [The present – human – education], 3(59).

Kozielecki, J. (2001). *Psychotransgresjonizm* [Psychotransgressionism]. Warszawa.
Kwieciński, Z. (1995). *Socjopatologia edukacji* [Sociopathology of education]. Olecko.
Kwieciński, Z. (2012). *Pedagogie postu. Preteksty. Konteksty. Podteksty* [Pedagogies of the post. Pretexts. Contexts. Subtexts]. Kraków.
Levine, P. A. (2017). *Trauma i pamięć. Mózg i ciało w poszukiwaniu autentycznej przeszłości* [Trauma and memory: Brain and body in a search for the living past]. Warszawa.
Levine, P. A. (2017). *Uleczyć traumę. 12-stopniowy program wychodzenia z traumy* [Healing trauma]. Warszawa.
Lis-Turlejska, M. (2012). *Stres potraumatyczny. Występowanie, następstwa, terapia* [Post-traumatic stress: Occurrence, consequences, and therapy]. Warszawa.
Malec, M. (2004). Doświadczenie krytycznego wydarzenia – „prowokacją" uczenia się dorosłych [The experience of a critical event as a "provocation" for adult learning]. In R. Góralska & J. Półturzycki (Eds.), *Edukacja ustawiczna w szkołach wyższych – od idei do praktyki* [Lifelong education in higher education – from idea to practice]. Płock–Toruń.
Malewski, M. (2010). *Od nauczania do uczenia się. O pragmatycznej zmianie w andragogice* [From teaching to learning: On the pragmatic shift in andragogy]. Wrocław.
Miller, A. (2007). *Dramat udanego dziecka. W poszukiwaniu siebie* [The drama of the gifted child: The search for the true self]. Warszawa.
Miller, M. (2014). *Prawdziwy „dramat udanego dziecka": tragedia Alice Miller – jak ukryty uraz wojenny oddziałuje na rodzinę* [The true drama of the gifted child]. Kraków.
Oleś, P. (2015). *Psychologia człowieka dorosłego. Ciągłość – zmiana – integracja* [Psychology of the adult: Continuity – change – integration]. Warszawa.
Pawlak, J. (2009). *Autokreacja. Psychologiczna analiza zjawiska i jego znaczenie dla rozwoju człowieka* [Self-creation: A psychological analysis of the phenomenon and its significance for human development]. Kraków.
Perkowska-Klejman, A. (2019). *Poszukiwanie refleksyjności w edukacji. Studium teoretyczno-empiryczne* [The search for reflectivity in education: A theoretical and empirical study]. Warszawa.
Przetacznik-Gierowska, M., & Tyszkowa, M. (Eds.). (2000). *Psychologia rozwoju człowieka* [Psychology of human development]. Warszawa.
Shankarnarayan, S. (2009). Procesy identyfikacyjne w przypadku traumy [Identificatory processes in trauma]. In C. Garland (Ed.), *Czym jest trauma. Podejście psychoanalityczne* [What is trauma? A psychoanalytical approach] (pp. 152–164). Warszawa.
Shiraldi, G. R. (2019). *Siła rezyliencji: jak poradzić sobie ze stresem, traumą i przeciwnościami losu?* [The resilience workbook: essential skills to recover from stress, trauma, and adversity]. Sopot.

Solarczyk-Szwec, H. (2014). Uczenie się przez całe życie jako metakompetencja [Life-long learning as a meta-competence]. In J. Grzesiak (Ed.), *Ewaluacja poprawy jakości kształcenia* [Evaluation of quality improvement in education]. Kalisz–Konin.

Solarczyk-Szwec, H. (2015). Cztery ćwiartki biograficznego uczenia się [Four quarters of biographical learning]. *Rocznik Andragogiczny* [The Andragogy Yearbook], 22.

Sztompka, P. (2000). *Trauma wielkiej zmiany* [The trauma of great change]. Warszawa.

Wolynn, M. (2017). *Nie zaczęło się od ciebie: jak dziedziczona trauma wpływa na to, kim jesteśmy i jak zakończyć ten proces* [It did not start with you: how inherited trauma affects who we are and how to end the cycle]. Warszawa.

Zielińska-Kostyło, H. (2010). Uniwersalność przesłania "Pedagogii uciśnionych" Paula Freire'go [The universality of the message of Paulo Freire's "Pedagogy of the oppressed"]. *Rocznik Andragogiczny* [The Andragogy Yearbook], 17.