The Multidimensionality of Human Relationships in the Contemporary World: Me—Me, Me—Others, Me—World

Wielowymiarowość relacji człowieka we współczesnym świecie: relacje ja—ja, ja—inni, ja—świat

Contents

MISCELLANEA

Spis treści

MISCELLANEA

Estera Twardowska-Staszek
ORCID: 0000-0001-5499-7393
Ignatianum University in Cracow

Introduction

It is with great pleasure that we present the latest issue of our journal, dedicated to the multidimensional relationships that humans navigate in the contemporary world. The articles in this issue examine the fundamental connections that shape human life—ranging from family dynamics through pedagogical, social, and spiritual relationships.

From the moment of birth, every person is embedded in a network of relationships that are an inseparable element of their life. It is this experience of being in a relationship that accompanies each one of us from birth until death. Within this context, family relationships form the foundation upon which all our later interactions and attempts to understand the world are built.

This issue contains nine scholarly articles that offer in-depth analyses of various aspects of interpersonal relationships. The first section (Articles and Dissertations) features four pieces. The opening article, "Family Relationships and Parenting Dynamics in Blended Families", discusses the complexity of family relationships and parenting interactions from the perspective of all members of the family system. The authors note that "the study provided a detailed description of family relationships in the sampled blended families in terms of structure, bonds, and parenting dynamics, within the context of parental attitudes and competencies, as well as resources for coping with the challenges of family life."

The next article "The Pedagogical Relationship: Between the Child's Experience and the Adult's Responsibility: Inspirations and Interpretations in Phenomenological Pedagogical Practice," shifts attention from the family to the more complex pedagogical and educational relationships between adults and children, teachers and students. The author argues that asymmetry in the relationship between children and adults remains the central issue in pedagogical relationships which further highlights the adult's responsibility in the process of raising a child.

Another article, "The Concept of the "Triple Teacher" in Education for a Creative Life" continues the discussion on pedagogical relationships and education. It concerns the interactions between the External Teacher, the Internal Teacher, and the Transcendent Teacher. The author draws attention to the fact that each "side" of the interaction plays an important role in educating for a creative life.

The final article in this section "The Social Relational Space in the Process of Desistance from Crime: The Case of Motocross Communities," broadens the discussion of human relationships by considering a wider social context and emphasizing the importance of social bonds and interpersonal relationships in the process of desisting from crime.

In the second part of this issue, we present two research reports. The first "C-PTSD Assessment in Diagnosing Individuals Affected by Violence: A Preliminary Questionnaire Analysis" concerns the development of a tool for diagnosing Complex Post-Traumatic Stress Disorder (C-PTSD). The author notes that C-PTSD, a consequence of experiencing violence, significantly affects the ability to form interpersonal relationships. The second research report "Religiosity Among Incarcerated Women: A Study Based on Research Conducted Among Women Incarcerated in the External Ward in Lubliniec" introduces us to an even broader context of relationality, specifically in the realm of religiosity. The authors conducted two panel studies, with the first taking place in 2012 and the second in 2023, which allowed them to capture changes in the religiosity of incarcerated women over the span of 11 years.

The third section of this issue (Miscellanea) features three articles that, while not directly related to the main theme of this issue, constitute a valuable complement to the issues discussed earlier. The article

"Multidimensional Human Spirituality in the Thought of Stefan Kunowski (1909–1977)" examines spirituality through the lenses of rationality, freedom, the ability to value, creativity, and religiosity. The text encourages readers to reflect more deeply on the impact of spirituality on human life.

The next article "'I Am the Lily of the Valley, the Lotus Blooming in the Valley' (Song of Songs 2:1–2): The Floristic Metaphor in Reference to the Bride in the Song of Songs" continues the exploration of spirituality, but within a more literary and biblical context, which offers a deeper understanding of the spiritual and symbolic meanings embedded in culture and religion.

The last article is a study on historical topics entitled "The Role of Teachers in Aviation Education in the Second Polish Republic," which adds interdisciplinary value to this issue's contributions by revisiting the educational context from a historical perspective.

We hope that reading the articles in this issue will contribute to a better understanding of the multidimensional nature of human relationships in the contemporary world and inspire further scholarly reflection and research.

As the thematic editor of this issue, I would like to extend my gratitude to the Editorial Team for their fruitful collaboration and to the Reviewers for sharing their expertise and providing constructive feedback, which enhances the scholarly value of our journal.

ADDRESS FOR CORRESPONDENCE

Estera Twardowska-Staszek
Ignatianum University in Cracow
Institute of Educational Sciences
e-mail: estera.twardowska-staszek@ignatianum.edu.pl

Estera Twardowska-Staszek
ORCID: 0000-0001-5499-7393
Uniwersytet Ignatianum w Krakowie

Wprowadzenie

Z wielką przyjemnością prezentujemy Państwu najnowszy zeszyt naszego czasopisma, poświęcony wielowymiarowym relacjom człowieka we współczesnym świecie. Rozważania podjęte przez autorów poszczególnych tekstów koncentrują się na fundamentalnych relacjach, które kształtują ludzkie życie – od relacji rodzinnych, poprzez pedagogiczne i społeczne, aż po duchowe.

Każdy człowiek od momentu przyjścia na świat jest osadzony w sieci relacji, które są nieodłącznym elementem jego życia. Właśnie owo doświadczenie b y c i a w r e l a c j i towarzyszy człowiekowi od narodzin aż do śmierci. W tym kontekście relacje rodzinne stanowią fundament, na którym budowane są nasze późniejsze interakcje i wszelkie próby zrozumienia świata.

W niniejszym zeszycie zamieszczono dziewięć artykułów naukowych, których autorzy starają się wnikliwie analizować różne aspekty relacji międzyludzkich.

W pierwszym dziale (Artykuły i rozprawy) zawarto cztery teksty. Pierwszy artykuł *Family Relationships and Parenting Dynamics in Blended Families* [Relacje rodzinne i oddziaływania wychowawcze w badanych rodzinach patchworkowych] ukazuje złożoność relacji rodzinnych i oddziaływań wychowawczych z perspektywy wszystkich członków systemu rodzinnego. Jak zauważają autorki, „badanie pozwoliło opisać relacje rodzinne w rodzinach patchworkowych pod względem struktury, więzi i oddziaływań wychowawczych w kontekście postaw i kompetencji rodzicielskich, zasobów w radzeniu sobie z wyzwaniami życia rodzinnego".

Kolejny artykuł *Relacja pedagogiczna: między doświadczeniem dziecka a odpowiedzialnością dorosłego. W kręgu inspiracji i interpretacji fenomenologicznej praktyki pedagogicznej* przenosi uwagę z kontekstu rodzinnego do bardziej złożonych relacji pedagogicznych i wychowawczych w układzie dorosły – dziecko, nauczyciel – uczeń. Zdaniem autorki, w centrum problematyki relacji pedagogicznej wciąż pozostaje kwestia asymetrii w relacji między dzieckiem a dorosłym, co jeszcze bardziej uwypukla odpowiedzialność dorosłego w procesie wychowania dziecka.

Tematykę relacji pedagogicznych i wychowania porusza także artykuł *Idea „potrójnego nauczyciela" w wychowaniu do twórczego życia*. Dotyczy ona relacji zachodzących między Nauczycielem Zewnętrznym, Nauczycielem Wewnętrznym i Nauczycielem Transcendentnym. Autorka zwraca uwagę na to, że każda ze „stron" interakcji jest bardzo istotna w procesie wychowania do twórczego życia.

Ostatni artykuł z tego działu *Relacyjna przestrzeń społeczna wobec procesu odstąpienia od przestępczości na przykładzie funkcjonowania wspólnot motocrossowych* poszerza temat wielowymiarowości relacji człowieka o szerszy kontekst społeczny, akcentując znaczenie więzi społecznych i relacji interpersonalnych w procesie odstąpienia od przestępczości.

W drugiej części naszego zeszytu prezentujemy dwa raporty z badań. Pierwszy dotyczy konstrukcji narzędzia do diagnozy złożonego zespołu stresu pourazowego (*Badanie C-PTSD w diagnozie osób dotkniętych przemocą – wstępna analiza kwestionariusza*). C-PTSD jest konsekwencją doświadczenia przemocy, która – jak zauważa autorka – w istotny sposób wpływa na wchodzenie w relacje interpersonalne.

Drugi raport z badań *Religijność skazanych kobiet – dynamika zjawiska. Na podstawie badań przeprowadzonych wśród kobiet osadzonych w Oddziale Zewnętrznym w Lublińcu* wprowadza nas w jeszcze szerszy kontekst relacyjności, a mianowicie w obszar religijności. Autorzy przeprowadzili badania panelowe, pierwsze w 2012 roku, drugie w 2023 roku, co pozwoliło na uchwycenie zmian w religijności osadzonych kobiet na przestrzeni 11 lat.

W trzecim dziale naszego zeszytu (Miscellanea) prezentujemy trzy artykuły, które niekoniecznie wpisują się w główny nurt

rozważań niniejszego numeru, ale stanowią swoiste dopełnienie prezentowanych wcześniej zagadnień.

Artykuł *Wielowymiarowa duchowość człowieka w recepcji myśli Stefana Kunowskiego (1909–1977)* ukazuje duchowość przez pryzmat wymiarów: rozumności, wolności, zdolności do wartościowania, twórczości oraz religijności. Tekst zachęca czytelnika do głębszej refleksji na temat wpływu duchowości na życie człowieka.

Kolejny artykuł „*Jestem lilią Szaronu, lotosem rozkwitłym w dolinie*" *(Pnp 2,1–2). Wymowa florystycznej metafory w odniesieniu do oblubienicy z Pieśni nad pieśniami* kontynuuje wątek duchowości, ale w bardziej literacko-biblijnym kontekście, co pozwala na pełniejsze zrozumienie znaczeń duchowych i symbolicznych obecnych w kulturze i religii.

Ostatnim artykułem jest opracowanie pt. *Udział nauczycieli w wychowaniu lotniczym w II Rzeczypospolitej*. Zamknięcie zeszytu artykułem o tematyce historycznej dodaje wartości interdyscyplinarnej zamieszczonym tu opracowaniom, przywracając kontekst edukacyjny, ale w perspektywie historycznej.

Mamy nadzieję, że lektura artykułów zawartych w niniejszym zeszycie przyczyni się do lepszego zrozumienia wielowymiarowości relacji człowieka w współczesnym świecie oraz stanie się inspiracją do refleksji naukowej i dalszych eksploracji badawczych.

Jako redaktor tematyczny bieżącego zeszytu pragnę podziękować Zespołowi Redakcyjnemu za owocną współpracę oraz Recenzentom za dzielenie się wiedzą i konstruktywne uwagi, które wzbogacają wartość naukową naszego czasopisma.

ADRES DO KORESPONDENCJI

Estera Twardowska-Staszek
Uniwersytet Ignatianum w Krakowie
Instytut Nauk o Wychowaniu
e-mail: estera.twardowska-staszek@ignatianum.edu.pl

Articles and dissertations

Artykuły
i rozprawy

Karolina Skarbek-Jaskólska
ORCID: 0000-0002-0090-139X
Akademia Pedagogiki Specjalnej im. Marii Grzegorzewskiej

Małgorzata Kierzkowska
ORCID: 0000-0001-8288-1988
Akademia Pedagogiki Specjalnej im. Marii Grzegorzewskiej

Relacje rodzinne i oddziaływania wychowawcze w badanych rodzinach patchworkowych

ABSTRAKT

Głównym celem badania pilotażowego było poznanie relacji rodzinnych i oddziaływań wychowawczych w badanych rodzinach patchworkowych z perspektywy poszczególnych członków tych złożonych systemów. Badania nad rodzinami patchworkowymi koncentrowały się do tej pory na różnych aspektach ich funkcjonowania z perspektywy wybranych członków tych systemów rodzinnych. Brakuje jednak badań, które obejmowałyby wszystkich członków rodzin patchworkowych i analizowały różne kwestie z perspektywy systemowej.

Niniejsze badanie przeprowadzono z zastosowaniem jakościowej strategii badawczej opartej na paradygmacie interpretacyjnym, wykorzystując metodę indywidualnych przypadków. Badaniem objęto pięć rodzin patchworkowych. Zastosowano triangulację metod badawczych. Badanie pozwoliło opisać relacje rodzinne w badanych rodzinach patchworkowych pod względem struktury, więzi i oddziaływań wychowawczych w kontekście postaw i kompetencji rodzicielskich, zasobów w radzeniu sobie z wyzwaniami życia rodzinnego. Badane rodziny patchworkowe z dłuższą historią wspólnych

Artykuły i rozprawy

doświadczeń wypracowały lepsze zasady funkcjonowania, skuteczniejsze techniki komunikacji i były bardziej zrównoważone pod względem spójności i elastyczności.

Wstęp

Utrzymujące się wysokie wskaźniki rozwodów oraz zawierania ponownych małżeństw i związków partnerskich obserwowane w wielu krajach świata, w tym w Polsce, powodują, że coraz częściej dzieci wychowują się w rodzinach łączonych. W polskiej literaturze przedmiotu takie rodziny określane są mianem wielorodzinnych lub patchworkowych (Lewandowska-Walter 2014; Burkacka 2017). To metaforyczne określenie w pełni oddaje hybrydowy charakter systemu rodzinnego, który tworzony jest przez parę dorosłych osób, przy czym przynajmniej jedna z nich posiada dziecko lub dzieci z poprzedniego związku. Dzieci są elementem kluczowym dla formowania się rodzinnej układanki (Ganong, Coleman 2017; Eichelberger, Gutek 2017). Rodziny tego typu są niezwykle zróżnicowane strukturalnie, ponieważ rodzeństwo może być spokrewnione biologicznie tylko przez jednego rodzica lub całkowicie niespokrewnione, ale tworzące rodzinę poprzez nowy związek rodziców. Rodzic biologiczny, który na co dzień funkcjonuje poza głównym systemem rodzinnym, jest również częścią tej złożonej rodzinnej układanki. Rozszerzony system rodzinny wprowadza bowiem zmiany w regulacji pokrewieństwa, które są wymuszone sytuacją panującą w rodzinie. Należy ustalić nowe granice, określając, kto będzie częścią nowej rodziny, a kto będzie poza nią. W tym sensie rodzina staje się zmienną koncepcją mogącą obejmować szeroki zakres osób, które nie są połączone więzami krwi, ale są związane uczuciem i postrzegają siebie jako krewnych. Rodziny takie są zatem pewnym konstruktem społecznym (Sanner, Ganong, Coleman 2021). Patricia Papernow (2006) pisze nawet o „architekturze rodziny zastępczej", której struktura jest wyzwaniem zarówno dla dorosłych, jak i dla dzieci.

Wraz ze wzrostem liczby rodzin patchworkowych rośnie naukowe zainteresowanie różnymi aspektami ich funkcjonowania. Od lat osiemdziesiątych i dziewięćdziesiątych, kiedy to nastąpił znaczny wzrost liczby badań im poświęconych (wydano wiele niezwykle interesujących raportów z badań i publikacji, np.: Amato 1994; Cherlin,

Furstenberg 1994; Ganong, Coleman 1994; Hetherington, Henderson 1997; Ganong, Coleman, Fine 2000), zainteresowanie tematem bynajmniej nie osłabło.

Badacze dokonujący empirycznej analizy funkcjonowania rodzin patchworkowych są świadomi ich szczególnych wyzwań, z których większość uwidacznia się w komunikacji. Jakość komunikacji pomiędzy poszczególnymi członkami rodziny odgrywa bowiem kluczową rolę w funkcjonowaniu tego złożonego systemu (Golish 2003). Na kształtowanie relacji w nowym systemie rodzinnym wpływa również komunikacja pomiędzy byłymi małżonkami (Amato, Rezac 1994; Golish 2003). Nasze badanie uwzględnia również ten aspekt.

W ostatnich dziesięcioleciach poświęcono wiele uwagi w projektach badawczych również analizie relacji pomiędzy pasierbami a przybranymi rodzicami (np. Coleman, Ganong, Fine 2000; Jensen, Howard 2015; Ganong i in. 2019), która jest jednym z kluczowych wyzwań w nowo powstałych systemach rodzinnych. Negatywne relacje mogą prowadzić do licznych napięć i konfliktów (Papernow 2013; Ganong et al. 2019). Autorzy ci podkreślają, że im bardziej ojczym/macocha angażują się w budowanie dobrych relacji z pasierbem/pasierbicą, tym wyższe jest ogólne zadowolenie partnerów ze związku i większa spójność „nowej" rodziny. Z kolei Catherine Cartwright (2005) przeanalizowała wpływ ponownego małżeństwa i życia w „nowej" rodzinie na relacje między biologicznymi rodzicami a ich dziećmi z poprzednich związków. Badaczka stwierdza, że rodzice w rodzinach patchworkowych mogą doświadczać znacznych trudności w budowaniu dobrych relacji ze swoimi biologicznymi dziećmi z poprzednich małżeństw, a dzieci i młodzież mogą wykazywać trudności w dostosowaniu się do zmian w ich nowej sytuacji rodzinnej (Cartwright 2005, 2008).

Niezwykle interesujący projekt badawczy: „What works" [„Co działa"] (Sanner et al. 2022) koncentruje się na skutecznym rodzicielstwie w rodzinach patchworkowych (tj. na praktykach rodzicielskich, które przyczyniają się do fizycznego, poznawczego i emocjonalnego dobrostanu dzieci). Opierając się na analizie wyników badań, Caroline Sanner, Lawrence Ganong, Marilyn Coleman i Steven Berkley (2022) wskazali, że skuteczne rodzicielstwo w rodzinach niepełnych wymaga starannego zarządzania zróżnicowanymi potrzebami wszystkich członków rodziny. Podkreślili oni m.in. znaczenie

równoważenia czasu spędzanego wspólnie (całą rodziną) z czasem spędzanym przez rodzica z własnym dzieckiem, a także znaczenie ustalenia zasad otwartej komunikacji między rodzicem a dzieckiem w niektórych obszarach i dyskrecji w innych.

Polskie badania nad rodzinami patchworkowymi nie były tak szeroko zakrojone jak badania światowe. Poruszano bardzo różne aspekty związane z funkcjonowaniem tych rodzin, choć w każdym z nich analizowano jedynie pewien wycinek życia wybranych członków danej rodziny (por.: Dobkowska 1984; Francuz 1986; Kwak 1990; Dobosz-Sztuba 1992; Kromolicka 1998; Walęcka-Matyja 2009; Jarzębińska 2013; Kołodziej, Przybyła-Basista 2014). Na ich podstawie można stwierdzić, że w Polsce brakuje badań obejmujących wszystkich członków nowego systemu i uwzględniających różne aspekty ich funkcjonowania, w tym definiowania relacji rodzinnych i interakcji rodzicielskich, a także identyfikowania mocnych i słabych stron tego funkcjonowania. Te przesłanki były inspiracją do przygotowania niniejszego projektu badawczego i przeprowadzenia go z udziałem polskich rodzin patchworkowych.

Badanie zostało przeprowadzone w oparciu o jakościową strategię badawczą w paradygmacie interpretacyjnym, z wykorzystaniem metody indywidualnych przypadków. Głównym celem przeprowadzonego badania pilotażowego było poznanie relacji rodzinnych i interakcji rodzicielskich w rodzinach patchworkowych badanych z perspektywy poszczególnych członków tych złożonych systemów[1]. W ramach tego nadrzędnego celu realizowano następujące cele szczegółowe: (a) zdefiniowanie relacji w badanych rodzinach pod kątem struktury i więzi emocjonalnych w rodzinie z perspektywy każdego członka rodziny; (b) ocena interakcji rodzicielskich w rodzinie patchworkowej: identyfikacja postaw rodzicielskich i pomiar kompetencji rodzicielskich; (c) opisanie praktyk rodzicielskich, które mogą występować w niestandardowym systemie rodzinnym; (d) identyfikacja mocnych i słabych stron interakcji rodzicielskich występujących w rodzinie – dotyczy to zarówno rodziców biologicznych, jak i przybranych.

---

1 Wyniki badania z różnych perspektyw zostały także przedstawione w innych naszych publikacjach, np. Skarbek, Kierzkowska (2022, 2023).

Metody

Uczestnicy

Badaniem objęto pięć rodzin patchworkowych. Zgodnie z paradygmatem badań jakościowych, dobór próby był celowy. Podczas procesu wyboru rodzin do udziału w badaniu starałyśmy się różnicować je pod względem stażu (czasu, od jakiego są razem), formy związku (małżeństwo czy konkubinat), organizacji życia codziennego, struktury rodziny, liczby i wieku wychowywanych dzieci. Oto krótki przegląd rodzin, które wzięły udział w badaniu (w celu zachowania anonimowości badanych imiona ankietowanych osób zostały zmienione).

Rodzina państwa R

Składa się ona z małżeństwa – Anity (53 lata) i Roberta (50 lat) oraz trójki dzieci: dwóch dorosłych i samodzielnych córek pani Anity z jej pierwszego małżeństwa [Paulina (30) i Patrycja (29)] oraz z córki Roberta – 15-letniej Oliwii. Anita i Robert pobrali się w 2009 roku (jest to trzecie małżeństwo Anity i drugie małżeństwo Roberta). Biologiczny ojciec Pauliny i Patrycji również założył nową rodzinę. Córki nie utrzymują kontaktu z biologicznym ojcem i jego rodziną. Robert ma 15-letnią córkę, Oliwię, urodzoną w czasie trwania jego pierwszego małżeństwa. Po rozwodzie dziewczynka pozostała pod opieką matki, ale była w stałym kontakcie z ojcem. Liczne konflikty między matką a córką oraz brak należytej opieki nad dzieckiem sprawiły, że kilka lat po rozwodzie rodziców Oliwia na własne życzenie zamieszkała z ojcem i Anitą. Z matką spotyka się sporadycznie, gdyż deklaruje, że nie czuje się z nią związana.

Rodzina państwa Z.

Rodzinę tworzy związek partnerski Agaty (38 lat) i Martina (39 lat) oraz dzieci: syn Martina z pierwszego związku – Roman (4,5 roku) oraz córka Agaty – Zuzanna (10 lat). Rodzice dziewczynki rozstali się, gdy ta miała 5 lat. Zuzanna na co dzień mieszka z matką, ale utrzymuje kontakt z biologicznym ojcem. Agata i Martin są w związku

od 2020 roku. Tym, co odróżnia tę rodzinę od pozostałych badanych, jest stosunkowo krótki czas jej istnienia, a także sposób organizacji codziennego życia. Do tej pory Martin mieszkał we Francji, gdzie sprawował naprzemienną opiekę nad synem. Decyzja o założeniu nowej rodziny z Agatą i jej córką wymagała przeorganizowania jego dotychczasowego życia. Partnerzy ustalili, że mężczyzna będzie spędzał na przemian tydzień w Polsce i tydzień we Francji.

Rodzina państwa O.

Założona w 2016 roku, rodzina ta składa się z partnerów: Elżbiety (37) i Karola (44) oraz dziecka: syna Karola z pierwszego małżeństwa – Filipa (16). Elżbieta nie ma swoich biologicznych dzieci. Karol rozstał się z matką Filipa, gdy chłopiec miał 8 lat. Trzy lata później rozpoczął się związek z Elżbietą. Filip na co dzień mieszka z matką, ale zgodnie z ustaleniami część tygodnia spędza z nią, a część z ojcem i jego nową partnerką.

Rodzina państwa M.

Składa się z czterech osób: Ewa (42 lata), jej partner Adam (44 lata), syn Ewy z pierwszego małżeństwa – Jan (17 lat) oraz Piotr (11 lat) – ich wspólne dziecko. Ewa i Adam są w związku od 2007 roku. Biologiczny ojciec Jana ożenił się ponownie. Z drugą żoną ma trójkę dzieci. Chłopiec utrzymywał regularny kontakt z biologicznym ojcem i jego rodziną przez wiele lat po rozwodzie rodziców; obecnie spotkania są sporadyczne.

Rodzina państwa W.

Składa się z Moniki (36 lat) i Marka (43 lata) oraz dwóch synów Moniki z pierwszego małżeństwa: Jacka (14 lat) i Tomka (9 lat). Monika i Marek poznali się w 2018 roku i w tym samym roku postanowili założyć rodzinę. Chłopcy mieli wówczas 10 i 6 lat. Biologiczny ojciec Jacka i Tomka nie jest zaangażowany w proces wychowywania dzieci i kontaktuje się z synami sporadycznie. Podczas wywiadu Marek podkreślił, że marzy o wspólnym dziecku z Moniką.

Materiały

W celu uchwycenia pełnego obrazu relacji rodzinnych i dynamiki interakcji rodzicielskich w badanych rodzinach zdecydowałyśmy się przeprowadzić proces badawczy zarówno z perspektywy opisowej, jak i przyczynowej. W zakresie doboru metod i technik badawczych wykorzystano: wywiady pogłębione i ustrukturyzowane uzupełnione swobodnymi wypowiedziami respondentów oraz ankietę socjodemograficzną. Ponadto kluczowym elementem badania było przeprowadzenie standaryzowanych kwestionariuszy o wysokim stopniu rzetelności i trafności.

Badanie relacji rodzinnych, struktury, komunikacji i satysfakcji z życia rodzinnego

Następujące narzędzia zostały wykorzystane do badania związków i relacji rodzinnych: (a) kwestionariusz Skala Oceny Rodziny, będący polską adaptacją kwestionariusza FACES-IV – Skala Oceny Elastyczności i Spójności, autorstwa Davida H. Olsona (Margasiński 2013). Jest to narzędzie do ankietowania rodzin służące do pomiaru różnych aspektów życia rodzinnego, takich jak spójność, elastyczność i komunikacja, a także satysfakcja z życia rodzinnego. Kwestionariusz przeznaczony jest dla osób dorosłych i młodzieży; (b) Test Relacji Rodzinnych (Lewandowska-Walter, Błażek 2018), który dostarcza informacji na temat takich aspektów funkcjonowania rodziny, jak struktura rodziny i jakość relacji między jej członkami. Badanie składa się z dwóch części; w pierwszej uzyskujemy informacje o formie relacji – za pomocą figur ustawionych na planszy respondent przedstawia strukturę swojej rodziny, a w drugiej części dowiadujemy się o jakości relacji rodzinnych na podstawie wysyłanych i otrzymywanych komunikatów. Narzędzie to jest przeznaczone do badania dzieci i młodzieży; (c) Test Rysunku Rodzinnego jest metodą projekcyjną przeznaczoną do badania relacji wewnątrzrodzinnych u młodszych dzieci. W pierwszej części badania dziecko proszone jest o wykonanie rysunku zgodnie z instrukcją: „Narysuj rodzinę, którą chciałbyś mieć". Część druga obejmuje wywiad z dzieckiem przeprowadzony na podstawie wykonanego rysunku. Rysunek jest oceniany pod względem formy i treści według określonych kryteriów (Frydrychowicz 1996).

Badanie interakcji rodzicielskich

W celu zbadania postaw i kompetencji rodzicielskich z perspektywy poszczególnych członków systemu rodzinnego – biologicznych i przybranych rodziców, a także samych dzieci – wykorzystano następujące narzędzia: (a) kwestionariusz Skala Postaw Rodzicielskich (Plopa 2008), który występuje w dwóch wersjach: do oceny postaw rodzicielskich matki i postaw ojca z perspektywy samych dorosłych. Kwestionariusz odnosi się do pięciu wymiarów odpowiadających sześciu postawom rodzicielskim: akceptującej/odrzucającej, nadmiernie wymagającej, autonomicznej, niekonsekwentnej i nadopiekuńczej; (b) kwestionariusz Skala Postaw Rodzicielskich – wersja dla nastolatków (Plopa 2012), który służy do badania postaw rodzicielskich, zarówno matki, jak i ojca, z perspektywy nastolatków. Podobnie jak wersja dla rodziców, wersja dla nastolatków zawiera pięć skal odpowiadających sześciu postawom rodzicielskim; (c) Test Kompetencji Rodzicielskich (Matczak, Jaworowska 2017), który składa się z 30 zadań w formie krótkich historyjek opisujących różne sytuacje wychowawcze. W większości są to sytuacje o charakterze problemowym – związane z kłopotami dziecka, jego niewłaściwym zachowaniem, trudnymi do spełnienia wymaganiami, ale także odnoszące się do zdarzeń pozytywnych. Krótkie historie dotyczą dzieci w różnym wieku i ich różnych aktywności. Oprócz Skali Kompetencji Rodzicielskich narzędzie to zawiera cztery dodatkowe aspekty służące ocenie skłonności rodzica do popełniania błędów: rygoryzm, permisywizm, nadopiekuńczość i bezradność.

Procedura

Badanie składało się z następujących etapów: (a) przeprowadzenie wywiadów mieszanych – indywidualnie z każdym z członków rodziny zastępczej; (b) wypełnienie kwestionariuszy dotyczących danych socjodemograficznych; (c) wypełnienie wybranych ustandaryzowanych kwestionariuszy z poszczególnymi członkami rodziny patchworkowej; (d) przeprowadzenie spotkania podsumowującego z członkami rodzin biorących udział w projekcie.

Dzięki tak zaplanowanej strategii badawczej możliwe było ukazanie systemu rodzin patchworkowych w sposób wielowymiarowy –

wydobycie motywów, zidentyfikowanie mocnych i słabych stron relacji rodzinnych, a także potencjału i ograniczeń interakcji rodzicielskich.

Wyniki[2]

Relacje rodzinne: spójność, elastyczność, struktura, hierarchia, komunikacja, zadowolenie z życia rodzinnego w opinii dzieci i ich rodziców

Przyjmując Model Kołowy Davida H. Olsona (2008, 2013) za pewną ramę teoretyczną, istotnym elementem badania relacji w rodzinie patchworkowej było przyjrzenie się zwłaszcza dwóm wymiarom życia rodzinnego: spójności i elastyczności. Obydwa te wymiary reprezentują pewne kontinua i mogą się wahać w intensywności – od bardzo słabej, przez umiarkowaną, aż do bardzo silnej. Spójność rodziny w tym modelu jest definiowana jako „emocjonalna więź pomiędzy członkami rodziny" (Olson 2013: 7). Wskaźniki poziomu spójności w badanej rodzinie obejmują: bliskość emocjonalną między poszczególnymi członkami rodziny, jakość granic psychologicznych pomiędzy nimi, obecność koalicji, posiadanie wspólnych przyjaciół, ilość czasu spędzanego razem, wspólne zainteresowania, sposoby wspólnego odpoczynku oraz stopień, w jakim podejmowane decyzje są konsultowane z innymi członkami rodziny. Rodziny charakteryzujące się dobrą spójnością ujawniają więcej pozytywnych emocji w relacjach, podejmują współpracę i okazują życzliwość. Wyróżniono trzy poziomy intensywności spójności rodziny: brak więzi, zdrowe więzi, uwikłanie (Margasiński 2013: 13). Wymiar spójności postrzegany jest jako kontinuum – od bycia niezwiązanym, poprzez zdrowe więzi, aż po nadmierne uwikłanie.

Drugim wymiarem istotnym dla prawidłowego funkcjonowania rodziny jest elastyczność definiowana jako „jakość i stopień zmian zachodzących w systemie, dotyczących przywództwa, pełnionych ról oraz zasad wzajemnych relacji i wynikających z nich negocjacji pomiędzy członkami rodziny" (Olson 2013: 7). Elastyczność percepcji

---

2   Wybrane aspekty przedstawionych wyników i wniosków zostały również omówione w innych opublikowanych przez nas artykułach: Skarbek, Kierzkowska (2022, 2023); Skarbek-Jaskólska, Kierzkowska (2023a, 2023b).

jest ważnym warunkiem prawidłowych relacji w systemie rodzinnym. Wskaźnikami poziomu elastyczności w rodzinie są: zakres przyjmowanego przywództwa, style negocjacyjne, role przyjmowane przez członków rodziny oraz zasady określające relacje pomiędzy poszczególnymi jej członkami. Istnieją trzy poziomy intensywności elastyczności, które również tworzą kontinuum: od sztywności, przez zrównoważoną elastyczność, aż po chaotyczność (Margasiński 2013).

Model Kołowy wyróżnia też wymiar pomocniczy – komunikację, definiowaną jako „pozytywne umiejętności komunikacyjne wykorzystywane przez dane partnerstwo lub system rodzinny" (Olson 2013: 7). Chociaż jest to wymiar pomocniczy, jest on jednocześnie niezbędny, ponieważ poprzez komunikację możliwe jest kształtowanie pewnej modalności wszystkich wymiarów. Komunikacja utrzymana na odpowiednim poziomie pozwala rodzinom dostosować zakresy elastyczności i spójności do potrzeb sytuacyjnych lub rozwojowych.

W Modelu Kołowym pojawiła się kolejna ważna zmienna opisująca rodzinę, a mianowicie satysfakcja z życia rodzinnego. Autor modelu definiuje ją jako „stopień, w jakim członkowie rodziny czują się ze sobą szczęśliwi i spełnieni" (Olson 2004, za: Margasiński 2013: 15).

Uzyskane profile wyników w zakresie spójności i elastyczności, a także komunikacji i postrzeganej satysfakcji z życia rodzinnego, różnią się zarówno w obrębie pięciu badanych rodzin patchworkowych, ale także już w obrębie każdej rodziny, biorąc pod uwagę perspektywę poszczególnych członków rodziny (dorosłych i starszych dzieci) w ramach wspomnianych wymiarów. Niejednokrotnie zdarzało się, że jedni członkowie danej rodziny zupełnie inaczej postrzegali funkcjonowanie danego systemu rodzinnego niż pozostali członkowie tej samej rodziny. W opinii niektórych członków rodziny ich system rodzinny był niezrównoważony, mimo że wskaźnik globalny, obliczony na podstawie średnich arytmetycznych wyników wszystkich członków rodziny, wskazywał, że system jest zrównoważony. Taka sytuacja miała miejsce gdy – w ogólnej ocenie – rodzina była zrównoważona pod względem spójności i elastyczności, a tylko jedna z osób w systemie nie potrafiła się odnaleźć w rodzinnej rzeczywistości. Ogólnie rzecz biorąc, można zauważyć, że większość badanych rodzin osiągnęła profil zrównoważony pod względem spójności i elastyczności, co pokazuje, że rodziny te dobrze radzą sobie

z codziennymi niedogodnościami i napięciem emocjonalnym. Wśród badanych nie było rodzin całkowicie niezrównoważonych, chociaż niektóre z nich ujawniły profile wyników, które wskazywały na problematyczny charakter ich systemów rodzinnych.

W badanych rodzinach patchworkowych zewnętrzne granice różnych systemów nie są wyraźnie zarysowane. Często zdarzało się, że poszczególni członkowie rodziny mieli trudności z jasnym określeniem, kto należy do rodziny. Dotyczyło to w szczególności postrzegania granic i hierarchii w rodzinie przez dzieci należące do tych złożonych systemów rodzinnych[3]. Można w nich również zaobserwować zjawisko odwróconej hierarchii, które jest typowe dla rodzin patchworkowych.

W badanych rodzinach patchworkowych relacja z biologicznym rodzicem żyjącym poza danym systemem rodzinnym jest często problematyczna, konfliktowa. Dzieci w tych rodzinach często doświadczają konfliktu wewnętrznego związanego z uczuciami do rodzica biologicznego funkcjonującego poza systemem. Zdarza się, że obraz rodzica biologicznego będącego poza nową rodziną dziecka jest pełen sprzeczności lub negatywny, przez co dziecko odcina się emocjonalnie od takiego rodzica. Relacje między dorosłymi w rodzinie patchworkowej – pomiędzy rodzicami biologicznymi, przybranymi i ewentualnie ich nowymi partnerami, wpływają na relacje w całym systemie rodzinnym, a także na obraz odtworzonej rodziny w oczach dziecka oraz na jego poczucie komfortu i bezpieczeństwa. Gdy relacje te są co najmniej poprawne, dzieci doświadczają słabszego konfliktu lojalności wobec swych biologicznych rodziców.

Procesy rodzicielskie w badanych rodzinach patchworkowych

Postawy i kompetencje rodzicielskie

Na podstawie wyników badania można zauważyć, że rodzice w rodzinach patchworkowych zazwyczaj wykazują właściwe i wysoce pożądane postawy wobec swoich dzieci, przy czym dotyczy to zarówno

---

3 Perspektywa badanych dzieci została szerzej omówiona w następujących artykułach: Skarbek, Kierzkowska (2023); Skarbek-Jaskólska, Kierzkowska (2023b).

rodziców biologicznych, jak i przybranych, którzy funkcjonują w tych rodzinach na co dzień. Rodzice (jeden biologiczny i jeden przybrany) w tych systemach rodzinnych najczęściej przejawiają postawy rodzicielskie, które są ze sobą zbieżne, co jest dla wychowania dzieci bardzo korzystne. Niestety nie było możliwe zbadanie postaw rodzicielskich rodziców biologicznych, którzy na co dzień żyją poza danym systemem rodzinnym (nie zgodzili się oni na udział w badaniu). Możliwe było natomiast zbadanie tego, jak dzieci postrzegają postawy zarówno rodziców biologicznych, jak i przybranych żyjących w danym systemie rodzinnym i poza nim. Często zdarzało się, że rodzice biologiczni i przybrani różnie postrzegali swoje postawy rodzicielskie. Nierzadko przybrany rodzic funkcjonujący na co dzień w rodzinie patchworkowej był oceniany wyżej pod względem postaw rodzicielskich niż rodzic biologiczny żyjący poza tym systemem. Co więcej, dość często postrzeganie postaw rodzicielskich z perspektywy dzieci różniło się od deklarowanych postaw rodzicielskich samych rodziców, którzy mieli tendencję do postrzegania własnych postaw w bardziej korzystnym świetle. Niemniej, można dostrzec, że rodzice z badanych rodzin patchworkowych charakteryzowali się przeciętnymi lub wysokimi kompetencjami rodzicielskimi. Żaden z rodziców nie uzyskał wyniku wskazującego na niskie kompetencje rodzicielskie.

Praktyki rodzicielskie: mocne i słabe strony interakcji rodzicielskich

W badanych rodzinach patchworkowych, których istnienie jest stosunkowo krótkie, to rodzic biologiczny ma ostateczny głos w sprawie wychowania dziecka/dzieci, a drugi rodzi zapewnia jedynie wsparcie. Rodzice przybrani często łagodzą konflikty pomiędzy dzieckiem a rodzicem biologicznym. Rodzice przybrani w rodzinach o krótkim stażu zachowują dystans w stosunku do wysiłków rodzicielskich rodzica biologicznego. Przekazując rodzicowi biologicznemu informacje zwrotne na temat obserwowanych interakcji rodzicielskich (mogą to robić na odległość), optymalizują proces. Nie reagują bezpośrednio na sytuacje wychowawcze, ale dostarczają rodzicowi biologicznemu, który jest silnie zaangażowany emocjonalnie, informacji o tym, jak to wygląda z jego perspektywy i w ten sposób niejako wpływają na interakcje wychowawcze bez bezpośredniej interwencji z własnej strony. W badanych systemach rodzinnych,

które istnieją dłużej, interakcje rodzicielskie obojga rodziców (biologicznego i przyrodniego) podejmowane wobec dzieci są podobne. Różnica pomiędzy „moim" dzieckiem a „twoim" dzieckiem zaciera się. W badanej rodzinie, w której para ma również wspólne dziecko, ojciec, podejmując działania wychowawcze (dyscyplinujące), nie traktuje w sposób szczególny biologicznego syna. W rodzinach, w których relacje między byłymi partnerami/małżonkami są poprawne, to biologiczni rodzice dziecka podejmują kluczowe decyzje dotyczące jego wychowania i współuczestniczą w tym procesie. Rodzice przybrani są bardziej krytyczni wobec interakcji rodzicielskich partnerów, którzy mają dziecko z poprzedniego związku. Starają się dyskutować i podejmować próby zmiany dostrzeżonych błędów, ale to biologiczny rodzic ma ostateczny głos w tej kwestii. Przybrani rodzice uważają, że dzieci partnerów (choć są wychowywane razem z ich dziećmi) mają niewiele obowiązków domowych, a jeśli je mają, to nie są one systematycznie wypełniane.

Wiek dzieci w momencie tworzenia rodziny patchworkowej odgrywa znaczącą rolę w dobrym funkcjonowaniu rodziny i poczuciu satysfakcji z życia rodzinnego. Na podstawie wywiadów z dziećmi i testów psychologicznych zaobserwowaliśmy, że im dzieci są młodsze, tym łatwiej adaptują się do nowej sytuacji. W przypadku młodszych dzieci rodzice przybrani łatwiej angażują się w ich wychowanie, są bardziej elastyczni w swoich rolach ojczyma lub macochy, a także są bardziej akceptowani przez dzieci. Badani mężczyźni, którzy zdecydowali się na związki z kobietami posiadającymi dzieci z poprzednich związków, pochodzili z rodzin patchworkowych. Mając doświadczenie funkcjonowania w takich systemach rodzinnych, starają się unikać błędów (wychowawczych) popełnianych zarówno przez ich biologicznych, jak i przybranych rodziców. Jako ojczymowie, mężczyźni są bardziej chętni i zaangażowani w proces wychowywania przybranych dzieci niż kobiety w roli macochy.

Konflikty pomiędzy dorosłymi na tle wychowania w badanych rodzinach patchworkowych dotyczą najczęściej dwóch kwestii: odżywiania dzieci – niewłaściwej diety najmłodszych, wybiórczego jedzenia, zaburzeń odżywiania; podziału i wykonywania obowiązków domowych (niejasne sprecyzowanie wzajemnych oczekiwań w tym zakresie, brak stałego podziału zadań). W badanych rodzinach to mężczyźni potrzebują jasno określonych i przypisanych im

zadań i obowiązków. Poszczególni członkowie rodziny często bardzo subiektywnie postrzegają swoje obowiązki. Rodzice są bardziej elastyczni w przydzielaniu obowiązków i egzekwowaniu ich wypełniania w stosunku do swoich biologicznych dzieci. Mniej elastyczne podejście w tym zakresie dotyczy rodziców i dzieci adopcyjnych. Sytuacje konfliktowe między partnerami w większości badanych rodzin rozwiązywane są poprzez negocjacje, rozmowy, wspólne ustalenia. Tylko w jednej z badanych rodzin dochodziło do kłótni, głośnych i burzliwych dyskusji. Funkcjonowanie w rodzinie patchworkowej umożliwia dorosłym spojrzenie na interakcje wychowawcze partnera z dystansu, z nieco innej perspektywy, przekazywanie informacji zwrotnych, dzielenie się spostrzeżeniami.

Podejmowanie wspólnych działań, aktywności, jest wysoko cenione przez badane osoby. W wywiadach dzieci podkreślały, jak ważne jest dla nich podejmowanie aktywności wspólnie ze wszystkimi członkami nowo powstałej rodziny. Dzieci cieszą się wspólnie spędzanym czasem i odgrywają ważną rolę w procesie integracji – z deklaracji rodziców wynika, że pociechy chętnie podejmują wiele wspólnych działań. Nie wszystkie dzieci są jednak tak entuzjastycznie nastawione do tej kwestii jak ich rodzice. Badani dorośli wysoko cenią sobie spokój i poczucie bezpieczeństwa, jakie osiągnęli w nowym związku i rodzinie, co ma niebagatelne znaczenie w kontekście tworzenia optymalnego rodzinnego środowiska wychowawczego dla dzieci.

Mocną stroną badanych rodzin patchworkowych jest otwarta, szczera komunikacja, która pozwala na jasne wyrażanie potrzeb i wzajemnych oczekiwań. W rodzinach, w których dyskutuje się o problemach, trudnościach i wspólnie poszukuje rozwiązań na drodze kompromisów, konflikty czy kłótnie zdarzają się rzadko. W przypadku większości respondentów decyzje dotyczące rodziny i poszczególnych osób są podejmowane wspólnie, a dzieci również w nich uczestniczą, choć ich opinie nie zawsze mają decydujące znaczenie.

Wnioski i sugestie

Budowanie rodziny patchworkowej jest złożonym procesem determinowanym przez wiele współzależnych czynników. Zarówno dla budowania bliskich relacji rodzinnych, jak i rozwoju efektywnych interakcji rodzicielskich w tych rodzinach, jednym z kluczowych

czynników jest długość funkcjonowania rodziny. Nasz projekt wykazał, że badane rodziny patchworkowe z dłuższą historią wspólnych doświadczeń wypracowały lepsze zasady funkcjonowania i skuteczniejsze sposoby komunikacji, co jest zgodne z ustaleniami Mavis E. Hetherington (1993, 1999). Badane systemy rodzinne, których członkowie byli ze sobą dłużej, były również bardziej zrównoważone pod względem spójności i elastyczności. W spójnych rodzinach można było zaobserwować większą wzajemną serdeczność i współpracę, a także pozytywne skupienie się na dzieciach w procesie rodzicielskim (por. Plopa 2008). W tych rodzinach jednym z czynników wpływających na stabilność życia był silny związek pomiędzy partnerami. To właśnie silna relacja między partnerami, charakteryzująca się zaangażowaniem i wzajemnym wsparciem, odgrywa kluczową rolę w rozwoju prawidłowego procesu rodzicielskiego. Prezentowanie przez dorosłą parę bezpiecznej i solidnej więzi swoim dzieciom jest jednym z podstawowych zadań adaptacyjnych rodziny patchworkowej (Hetherington 1999; Golish 2003). Zagrożona stabilność związku partnerów wiąże się najczęściej z wzajemnym konkurowaniem ze sobą rodziców (Plopa 2008). W takich okolicznościach istnieje niebezpieczeństwo, że dzieci mogą zacząć tworzyć sojusze z rodzicem biologicznym, ponieważ ich podsystem jest już spójny, przez co rodzic przybrany czuje się odepchnięty (Visher, Visher 1993, cyt. za Golish 2003). Taką tendencję można było zaobserwować w przypadku rodzin o krótkim stażu rodzinnym, wśród których nie wykształciła się stabilna relacja między partnerami, a podstawą funkcjonowania rodziny była relacja w diadach: rodzic–biologiczne dziecko. Nie jest to sytuacja sprzyjająca tworzeniu się nowego systemu rodzinnego. Zgodnie z ustaleniami Kennetha N. Cissny i in. (1990), badani przez nich partnerzy, aby przeciwdziałać nierównowadze sił, oprócz podkreślania integralności związku przed dziećmi, dbali również o budowanie autorytetu rodzicielskiego ojczyma. Dzięki takim działaniom byli w stanie zbudować jednolitą postawę wobec dzieci, jeszcze bardziej wzmacniając więź między parą i zmniejszając prawdopodobieństwo sojuszy. Kolejną trudnością w budowaniu przez parę wspólnej postawy wobec dzieci jest brak zaleceń społecznych dotyczących roli ojczymów jako współrodziców w takim systemie rodzinnym (Schwebel, Fine, Renner 1991). Większość badań sugeruje, że ojczym powinien działać jako przyjaciel pasierbów, jednocześnie wspierając

działania dyscyplinujące podejmowane przez rodzica biologicznego (Bray, Harvey 1995; Schwebel i in., 1991, cyt. za Golish 2003).

Rodziny z dłuższym stażem wspólnego życia są bardziej świadome swych mocnych i słabych stron, wypracowały skuteczniejsze strategie radzenia sobie z konfliktami, szybciej identyfikują kwestie zapalne powodujące ewentualne nieporozumienia i łatwiej decydują się na kompromisowe rozwiązania. Rodziny o dłuższym stażu i jednocześnie te z bardziej zrównoważonym systemem rodzinnym lepiej oceniają poziom komunikacji w rodzinie i są bardziej zadowolone z funkcjonowania w danym systemie rodzinnym. Pod pewnymi względami wyniki naszego badania korespondują z ustaleniami Nicka Stinnetta i Johna DeFraina (1985), Douglasa Kelleya i Debry Sequerii (1997) oraz Tamary D. Golish (2003). Na podstawie swoich badań Stinnett i DeFrain (1985) stworzyli listę mocnych stron rodziny, która obejmuje sześć podstawowych cech: wzajemne uznanie, wspólne spędzanie czasu, otwarte wzorce komunikacji, zaangażowanie, wysoki stopień orientacji religijnej oraz zdolność do radzenia sobie ze stresem w skuteczny sposób. Wyniki badań przeprowadzonych przez Kelley i Sequeira (1997), którzy wykorzystali podejście interpretacyjne do badania rodzin funkcjonujących poprawnie i rodzin dysfunkcyjnych, wskazują, że dobrze funkcjonujące rodziny charakteryzowały się otwartością, radziły sobie z konfliktami w sposób asertywny, spędzały razem czas, rozwijały wspierające środowisko, były religijne i miały poczucie jedności. Powyższe cechy mogą być również obecne w rodzinach patchworkowych, ale należy pamiętać, że komunikacja w nich jest często bardziej skomplikowana ze względu na fakt, iż ich członkowie łączą relacje z dwóch lub więcej wcześniej ustabilizowanych systemów rodzinnych (Golish 2003).

Sytuacje konfliktowe w badanych rodzinach patchworkowych – jeśli występują – są najczęściej związane z podziałem obowiązków pomiędzy partnerami, ale także z rozdzielaniem obowiązków związanych z codziennym funkcjonowaniem rodziny w odniesieniu do dzieci. Czasami partnerzy mają problem z jasnym podziałem obowiązków. Często jedna ze stron czuje się pozbawiona wsparcia w wykonywaniu codziennych obowiązków, a druga narzeka na brak przestrzeni stworzonej do podjęcia tych zobowiązań. Poszczególni członkowie rodziny często bardzo subiektywnie postrzegają swoje obowiązki. Rodzice są bardziej elastyczni w przydzielaniu

obowiązków i egzekwowaniu ich wypełniania w odniesieniu do swoich biologicznych dzieci. Mniej elastyczne podejście w tym zakresie dotyczy rodziców i dzieci przybranych.

Podczas wywiadów zaobserwowaliśmy, że członkowie rodzin patchworkowych często starają się dokonać pozytywnej autoprezentacji, kreując w ten sposób nieco życzeniowe myślenie o swojej rodzinie. Tymczasem na podstawie kwestionariuszy można dostrzec trudniejsze aspekty funkcjonowania tych rodzin. Można przypuszczać, że – wypełniając kwestionariusze – poszczególni członkowie tych rodzin nie uruchomili tak silnej kontroli związanej ze zmienną aprobaty społecznej. W związku z tym raz po raz można zauważyć pewną rozbieżność pomiędzy obrazem, który zarysowuje się podczas wywiadu, a tym, który wyłania się z kwestionariuszy. Badane rodziny patchworkowe chętnie zgłosiły się do udziału w badaniu, chcąc się dowiedzieć więcej o sobie i zyskać większą świadomość rozwijania siebie podczas codziennych czynności. Rodzice tworzący takie niestandardowe układy rodzinne wykazują dużą troskę o swoje dzieci, które w wyniku życiowych wzlotów i upadków znalazły się w tych specyficznych konfiguracjach rodzinnych. Dlatego też wszyscy uczestnicy wykazywali wysoką motywację do udziału w badaniu. W rezultacie z chęcią i zaangażowaniem dzielili się swoimi doświadczeniami – nie zawsze łatwymi. Poprzez udział w badaniu naukowym chcieli również przyczynić się do rozwoju wiedzy na temat relacji rodzinnych i interakcji rodzicielskich w takich rodzinach. Wszystkie te czynniki ułatwiły zebranie materiału badawczego, poznanie historii tych rodzin, ich sukcesów, ale także nękających je trudności, co w szerszej perspektywie badawczej przyczyniło się do poszerzenia naszego spojrzenia na hybrydowy model rodziny, jakim jest rodzina patchworkowa.

Na koniec chciałybyśmy podkreślić, że jesteśmy w pełni świadome pewnych ograniczeń naszego badania wynikających z zastosowania metody analizy przypadku. Ze względu na jakościowy charakter naszego projektu uzyskane przez nas wyniki nie są reprezentatywne, a wnioski nie mogą być racjonalnie rozszerzane na całą populację. Ostateczne analizy, które przeprowadziłyśmy w ramach paradygmatu interpretacyjnego, należy traktować jako jedną z wielu możliwych propozycji interpretacji rzeczywistości. Niemniej, nasze ustalenia dotyczące psychologicznego funkcjonowania rodzin patchworkowych, choć nie są reprezentatywne w sensie statystycznym, z pewnością dają

wiele ciekawych informacji i mogą być przydatne dla innych badaczy jako inspiracja do dalszych poszukiwań, a dla praktyków – innych rodzin patchworkowych mogą posłużyć jako ważna wskazówka w procesie kształtowania swego rodzicielstwa. Dyskusje na temat możliwości uogólnienia wyników analizy przypadków są podejmowane przez wielu autorów (por.: Yin 2015; Gomm, Hammersley, Foster 2009; Stake 2014). Zaleca się między innymi uogólnienie analityczne zamiast ekstrapolacji prawdopodobieństwa, tj. uogólnienie statystyczne (Yin 2015; Gomm, Hammersley, Foster 2009). Co więcej, różni autorzy podkreślają, że studium przypadku dostarcza wiedzy, której nie mogą zapewnić randomizowane badania kontrolowane. Zjawiska i problemy społeczne mają zwykle złożone przyczyny obejmujące różnorodne interakcje, których nie można w pełni zbadać za pomocą eksperymentów – i właśnie wtedy warto zastosować analizę przypadku. Przypadek powinien być traktowany – jak podkreśla Robert K. Yin (2015) – jako okazja do empirycznego naświetlenia pewnych pojęć lub zasad. Stosując metodę indywidualnych przypadków, badacz dąży do przekroczenia granic danego przypadku i do wyciągnięcia wniosków poprzez analityczne uogólnienie wykraczające poza warunki analizowanego przypadku. Celem uogólnienia analitycznego jest bowiem uogólnienie na inne konkretne sytuacje, a nie przyczynienie się do budowy abstrakcyjnej teorii.

Bibliografia

Amato P.R. (1994). *Father-Child Relations, Mother-Child Relations, and Offspring Psychological Well-Being in Early Adulthood*, „Journal of Marriage and the Family", t. 56, nr 4, s. 1031–1042, https://doi.org/10.2307/353611

Amato P.R., Rezac S.J. (1994). *Contact with Nonresidential Parents, Interparental Conflict, and Children's Behavior*, „Journal of Family Issues", t. 15, nr 2, s. 191–207, https://doi.org/10.1177/0192513X94015002003

Bray J.H., Harvey D.M. (1995). *Adolescents in Stepfamilies: Developmental Family Interventions*, „Psychotherapy: Theory, Research, Practice, Training", t. 32, nr 1, s. 122–130, https://doi.org/10.1037/0033-3204.32.1.122

Burkacka I. (2017). *Monoparentalność, wielorodzina i rodzina zrekonstruowana. Współczesne nazwy modeli życia rodzinnego*, „Artes Humanae", t. 2, s. 61–94, DOI: 10.17951/artes.2017.2.61

Cartwright C. (2005). *Stepfamily Living and Parent-Child Relationships: An Exploratory Investigation*, „Journal of Family Studies", t. 11, nr 2, s. 267–283, https://doi.org/10.5172/jfs.327.11.2.267

Cartwright C. (2008). *Resident Parent-Child Relationships in Stepfamilies*, [w:] J. Pryor (red.), *The International Handbook of Stepfamilies: Policy and Practice in Legal, Research, and Clinical Environments*, New York: John Wiley & Sons, s. 208–230.

Cherlin A.J., Furstenberg F.F. (1994). *Stepfamilies in the United States: A Reconsideration*, „Annual Review of Sociology", t. 20, nr 1, s. 359–381, https://doi.org/10.1146/annurev.so.20.080194.002043

Cissna K.N., Cox D.E., Bochner A.P. (1990). *The Dialectic of Marital and Parental Relationships Within the Stepfamily*, „Communication Monographs", t. 57, nr 1, s. 44–61, https://doi.org/10.1080/03637759009376184

Coleman M., Ganong L., Fine M. (2000). *Reinvestigating Remarriage: Another Decade of Progress*, „Journal of Marriage and the Family", t. 62, nr 4, s. 1288–1307, https://doi.org/10.1111/j.1741-3737.2000.01288.x

Dobkowska D. (1984). *Więź uczuciowa w rodzinie zrekonstruowanej*, [w:] L. Wołoszynowa (red.), *Materiały do nauczania psychologii*. Seria II: *Psychologia rozwojowa, wychowawcza i społeczna*, t. 11, Warszawa: Państwowe Wydawnictwo Naukowe, s. 363–464.

Dobosz-Sztuba A. (1992). *Być macochą, być ojczymem*, Warszawa: Wydawnictwa Szkolne i Profesjonalne.

Eichelberger W., Gutek A. (2017). *Patchworkowe rodziny – jak w nich żyć*, Warszawa: Zwierciadło Sp. z o.o.

Francuz G. (1986). *Psychologiczna analiza relacji zachodzących w rodzinach zrekonstruowanych*, „Roczniki Filozoficzne", t. 39, nr 4, s. 87–102.

Frydrychowicz A. (1996). *Rysunek rodziny. Projekcyjna metoda badania stosunków rodzinnych*, Warszawa: Centrum Metodyczne Pomocy Psychologiczno-Pedagogicznej MEN.

Ganong L.H., Coleman M. (1994). *Remarried Family Relationships*, Thousand Oaks, CA: Sage Publications.

Ganong L.H., Coleman M. (2017). *Stepfamily Relationships: Development, Dynamics, and Interventions* (wyd. 2), Dordrecht: Springer.

Ganong L., Jensen T., Sanner C., Russell L., Coleman M. (2019). *Stepfathers' Affinity-seeking with Stepchildren, Stepfather-Stepchild Relationship Quality, Marital Quality, and Stepfamily Cohesion Among Stepfathers and Mothers*, „Journal of Family Psychology", t. 33, nr 5, s. 521–531, https://doi.org/10.1037/fam0000518

Golish T.D. (2003). *Stepfamily Communication Strengths: Understanding the Ties That Bind*, „Human Communication Research", t. 29, nr 1, s. 41–80, https://doi.org/10.1093/hcr/29.1.41

Gomm R., Hammersley M., Foster P. (2009). *Case Study and Generalization*, [w:] R. Gomm, M. Hammersley, P. Foster (red.), *Case Study*

Method, Thousand Oaks, CA: Sage, s. 98–115, https://doi.org/10.4135/9780857024367

Hetherington E.M. (1993). *An Overview of the Virginia Longitudinal Study of Divorce and Remarriage with a Focus on Early Adolescence*, „Journal of Family Psychology", t. 7, nr 1, s. 39–56, https://doi.org/10.1037/0893-3200.7.1.39

Hetherington E.M. (1999). *Family Functioning and the Adjustment of Adolescent Siblings in Diverse Types of Families*, „Monographs of the Society for Research in Child Development", t. 64, nr 4, s. 1–25, https://doi.org/10.1111/1540-5834.00045

Hetherington E.M., Henderson S.H. (1997). *Fathers in Stepfamilies*, [w:] M. Lamb (red.), *The Role of the Father in Child Development*, New York: John Wiley & Sons, s. 212–226.

Jarzębińska A. (2013). *Zachowania rodzicielskie macochy (normatywny i realistyczny aspekt roli)*, „Opuscula Sociologica", t. 4, nr 6, s. 63–79, https://cejsh.icm.edu.pl/cejsh/element/bwmeta1.element.desklight-957a75fa--e0fe-4e06-bff9-6beb52ac30d5/c/Jarzebinska.pdf

Jensen T.M., Howard M.O. (2015). *Perceived Stepparent–Child Relationship Quality: A Systematic Review of Stepchildren's Perspectives*, „Marriage & Family Review", t. 51, nr 2, s. 99–153, https://doi.org/10.1080/01494929.2015.1006717

Kelley D.L., Sequeira D.L. (1997). *Understanding Family Functioning in a Changing America*, „Communication Studies", t. 48, nr 2, s. 93–107, https://doi.org/10.1080/10510979709368494

Kołodziej A., Przybyła-Basista H. (2014). *Przekonania osób rozwiedzionych na temat powtórnych małżeństw – ich pomiar i rola w osiąganiu satysfakcji małżeńskiej*, „Polskie Forum Psychologiczne", t. 19, nr 2, s. 190–208, https://doi.org/10.14656/PFP20140202

Kromolicka B. (1998). *Rodziny zrekonstruowane. Dziecięca percepcja postaw rodzicielskich a ich sytuacja szkolna*, Szczecin: Wydawnictwo Naukowe Uniwersytetu Szczecińskiego.

Kwak A. (1990). *Więź osobowa w rodzinach rekonstruowanych*, Warszawa: Uniwersytet Warszawski, Instytut Profilaktyki Społecznej i Resocjalizacji.

Lewandowska-Walter A. (2014). *Rodzina zrekonstruowana*, [w:] I. Janicka, H. Liberska (red.), *Psychologia rodziny*, Warszawa: Wydawnictwo Naukowe PWN, s. 305–330.

Lewandowska-Walter A., Błażek M. (2018). *Test Relacji Rodzinnych TRR*, Gdańsk: Pracownia Testów Psychologicznych i Pedagogicznych.

Margasiński A. (2013). *Skale Oceny Rodziny. SOR. Podręcznik*, Warszawa: Pracownia Tekstów Psychologicznych Polskiego Towarzystwa Psychologicznego.

Matczak A., Jaworowska A. (2017). *Test Kompetencji Rodzicielskich. TKR. Podręcznik*, Warszawa: Pracownia Tekstów Psychologicznych Polskiego Towarzystwa Psychologicznego.

Olson D.H. (2008). *FACES IV Manual*, Minneapolis, MN: Life Innovations.

Olson D.H. (2013). *Kwestionariusz FACES IV i Model Kołowy: badania walidacyjne*, przeł. A. Margasiński, Warszawa: Pracownia Tekstów Psychologicznych Polskiego Towarzystwa Psychologicznego.

Papernow P. (2006). *'Blended Family' Relationships: Helping People Who Live in Stepfamilies*, „Family Therapy Magazine", Maj, s. 34–42.

Papernow P. (2013). *Surviving and Thriving in Stepfamily Relationships: What Works and What Doesn't*, New York: Routledge.

Plopa M. (2008). *Skala Postaw Rodzicielskich. Wersja dla rodziców. Podręcznik*, Warszawa: Vizja Press & It.

Plopa M. (2012). *Skala Postaw Rodzicielskich 2: Rodzice a młodzież*, Warszawa: Vizja Press & It.

Sanner C., Ganong L., Coleman M. (2021). *Families are Socially Constructed: Pragmatic Implications for Researchers*, „Journal of Family Issues", t. 42, nr 2, s. 422–444, https://doi.org/10.1177/0192513X20905334

Sanner C., Ganong L., Coleman M., Berkley S. (2022). *Effective Parenting in Stepfamilies: Empirical Evidence of What Works*, „Family Relations", t. 71, nr 3, s. 884–899, https://doi.org/10.1111/fare.12703

Schwebel A.I., Fine M.A., Renner M.A. (1991). *A Study of Perceptions of the Stepparent Role*, „Journal of Family Issues", t. 12, nr 1, s. 43–57, https://doi.org/10.1177/019251391012001004

Skarbek K., Kierzkowska M. (2022). *Szanse i zagrożenia w procesie wychowawczym w rodzinie patchworkowej. Studium rodziny zrekonstruowanej*, „Roczniki Pedagogiczne", t. 14, nr 4, s. 101–119, https://doi.org/10.18290/rped22144.9

Skarbek K., Kierzkowska M. (2023). *Rodzinna mozaika w rysunkach dzieci wychowywanych w rodzinach patchworkowych*, „Problemy Opiekuńczo--Wychowawcze", nr 2(617), s. 55–72, DOI: 10.5604/01.3001.0016.2876

Skarbek-Jaskólska K., Kierzkowska, M. (2023a). *Bonusowe rodzicielstwo – zasoby, wyzwania i zagrożenia związane z rodzicielstwem przybranym w rodzinie patchworkowej*, „Roczniki Pedagogiczne", t. 15, nr 4, s. 63–90, https://doi.org/10.18290/rped23154.4

Skarbek-Jaskólska K., Kierzkowska M. (2023b). *Wybrane konteksty relacji rodzinnych w percepcji dzieci wychowywanych w zrekonstruowanych systemach rodzinnych na podstawie badania testem relacji rodzinnych*, „Horyzonty Wychowania", t. 22(64), s. 123–135, https://doi.org/10.35765/hw.2023.2264.12

Stake R.E. (2014). *Jakościowe studium przypadku*, [w:] N.K. Denzin, Y.S. Lincoln (red.), *Metody badań jakościowych*, przeł. K. Podemski, Warszawa: Wydawnictwo Naukowe PWN, s. 623–655.

Stinnett N., De Frain J. (1985). *Secrets of Strong Families*, Boston, MA: Little Brown.

Visher E.B., Visher J.S. (1993). *Remarriage Families and Stepparenting*, [w:] F. Walsh (red.), *Normal Family Processes*, New York: Guilford Press, s. 235–253.

Walęcka-Matyja K. (2009). *Zachowania społeczne młodzieży a uwarunkowania rodzinne i osobowościowe*, Łódź: Wydawnictwo Uniwersytetu Łódzkiego.

Yin R.K. (2015). *Qualitative Research from Start to Finish* (2nd edition), New York: Guilford Publications.

Deklaracja etyczna

Wszystkie procedury w zaprojektowanym badaniu są zgodne ze standardami etycznymi badań w naukach społecznych. Przed rozpoczęciem badania uczestnikom przekazano informacje o badaniu (krótki i zrozumiały opis celu badania, zastosowanych metod, przebiegu badania i formy udziału respondenta w badaniu), informacje o osobie, która przeprowadzi badanie (imię i nazwisko, zawód, miejsce pracy) oraz informacje o jej prawach (tj. dobrowolny udział w badaniu, poufność i/lub anonimowość danych, możliwość rezygnacji z badania bez żadnych konsekwencji w dowolnym momencie jego trwania). Wszyscy respondenci wyrazili pisemnie zgodę na udział w badaniu i na nagrywanie wywiadów. Formularze zgody na udział w badaniu i na nagrywanie zostały przygotowane dla każdej osoby dorosłej i każdego dziecka. Formularz zgody na udział w badaniu zawiera informacje na temat: 1. obszaru przedmiotowego badania; 2. anonimowości osób badanych; 3. dobrowolności udziału w badaniu; 4. możliwości rezygnacji z badania w dowolnym momencie; 5. udostępniania, gromadzenia i przechowywania zanonimizowanych danych uzyskanych w trakcie badania. Po zakończeniu badania uczestnikom przekazano szczegółowe informacje o celu badania i wyjaśniono wszelkie wątpliwości. Projekt badawczy uzyskał pozytywną ocenę Komisji ds. Etyki Badań Naukowych Akademii Pedagogiki Specjalnej im. Marii Grzegorzewskiej w Warszawie.

Finansowanie badania

ADRESY DO KORESPONDENCJI

Dr Karolina Skarbek-Jaskólska
Akademia Pedagogiki Specjalnej im. Marii Grzegorzewskiej
Instytut Wspomagania Rozwoju Człowieka i Edukacji
e-mail: kskarbek@aps.edu.pl

Dr Małgorzata Kierzkowska
Akademia Pedagogiki Specjalnej im. Marii Grzegorzewskiej
Instytut Wspomagania Rozwoju Człowieka i Edukacji
e-mail: mkierzkowska@aps.edu.pl

Marta Krupska
ORCID: 0000-0001-9990-5683
University of the National Education Commission, Krakow

The Pedagogical Relationship: Between the Child's Experience and the Adult's Responsibility. Inspirations and Interpretations in Phenomenological Pedagogical Practice

ABSTRACT

This article presents several contemporary approaches to the pedagogical relationship within the tradition of human science research. The idea and characteristics of the unique relationship between an adult and a child have long been central themes in this tradition. The article also examines this relationship in the context of post-war criticism and revision of the concept of the pedagogical relationship. A significant focus is placed on the child's experience and the issue of asymmetry, which is a defining feature of individual approaches to the pedagogical relationship at each stage of its development.

Of particular importance in this reflection is the ethical dimension explored by researchers interested in the concept of the pedagogical relationship and the methodology of phenomenology of practice as developed by Max van Manen, and inspired by Emmanuel Levinas's philosophy. The article briefly traces the evolution of thought on the pedagogical relationship, from the so-called "first inversion" (Hermann Nohl), through the "second inversion" (Gert Biesta), which

suggests that the awareness of the adult's limitations and doubts should be recognized as an integral part of pedagogical theory.

The discussion demonstrates that the asymmetry between the child and the adult, which takes on a distinctly ethical character, remains the core issue of the pedagogical relationship. The concept of a pedagogical community is highlighted as revealing a particular ethical value in this context.

Introduction

The concept of the pedagogical relationship has a very long philosophical tradition, dating back to the philosophies of Plato and Aristotle. In the introduction to the collection *No Education Without Relation*, Charles Bingham and Alexander Sidorkin highlight the contributions of Wilhelm Dilthey. It was Dilthey who identified one of the fundamental tasks in reconceptualizing the curriculum and phenomenological research in pedagogy. In 1888, he stated that the study of pedagogical reality must begin with describing the educator's relationship with the student (Bingham, Sidorkin 2004: 8). From that moment on, the pedagogical relationship—understood as the emotional bond between the teacher and the student (or the adult and the child—became a central theme, or, more critically, a challenging problem for the historically defined pedagogical branch of the humanities (*Geisteswissenschaftliche Pädagogik*) (Klafki 1970: 58).

Building on this groundwork, Norm Friesen observes that it is somewhat coincidental that Hermann Nohl is widely regarded as the pioneer of the theory of the pedagogical relationship. A student of Dilthey, Nohl positioned himself as a unifying figure within the "movement" that framed pedagogy as a theory centered on the relationship between the educator and the learner. However, as Friesen notes, while pedagogical studies rooted in the educator-student relationship have their origins in Dilthey's work, Dilthey emphasized not only the significance of this relationship, but also the descriptive methodology best suited for such research (Friesen 2017: 744). At the core of Hermann Nohl's influential concept is a profound affirmation of the primacy of the student's and teacher's experiences, with a particular emphasis on overturning their "traditional" hierarchy. Instead of prioritizing the teacher's experiences, expectations, and challenges

in the pedagogical context, Nohl attributed significant importance to the experiences of the child and young person.

The article briefly outlines the evolution of reflections on the pedagogical relationship, tracing it from the so-called "first inversion" (Hermann Nohl) to the "second inversion" (Gert Biesta). It emphasizes that acknowledging the limitations and uncertainties of the adult should be seen as an integral aspect of pedagogical theory. Particularly significant in this context is the ethical dimension explored by researchers influenced by Max van Manen's concept of the pedagogical relationship and the methodology of the phenomenology of practice, which draws inspiration from Emmanuel Levinas's philosophy. This perspective opens avenues for contemporary pedagogy informed by phenomenology and leads toward the development of educational theory and research, which ranges from William Pinar's autobiographical phenomenology and his approach to education, based on postmodern philosophy and psychoanalytic techniques, such as the method of Currere (Pinar 2015)—to phenomenological studies of the lived experiences of students and teachers, children and adults, situated in the realities of their daily lives (Van Manen 2015). In the continued development of Max van Manen's ideas, researchers such as Tone Saevi and Norm Friesen have made significant contributions to advancing the understanding of the pedagogical relationship.

Adult and child: change of places

Hermann Nohl defines the pedagogical relationship through two distinct approaches. The first, which is clearly "progressive" and "striving for reform," is outlined in his 1926 article *Gedanken für die Erziehungstätigkeit des Einzelnen mit besonderer Berücksichtigung der Erfahrungen von Freud und Alder*. This article focuses on pedagogical involvement with poor, socially, and morally vulnerable youth. In it, he describes the pedagogical relationship as a unique, creative bond that connects the teacher and the student (Nohl 1926: 153). He then presents an outline of his concept, which, as Friesen notes, contains numerous ideas that distinguish it from the teacher-centered understanding of the student-teacher relationship that we often recognize today (Friesen 2017: 744).

The second significant approach in Nohl's thought appears in his 1933 article *Der pädagogische Bezug und die Bildungsgemeinschaft* from the *Handbuch der Pädagogik*. This work is less revolutionary than his 1926 article. It presents definitions and descriptions of the pedagogical relationship that have since become some of the most frequently cited and discussed in English- and German-language literature on the subject. Here, Nohl defines the pedagogical relationship as an affectionate (loving, tender) connection between a mature individual and a young person who is just beginning to traverse life and discover their identity (Nohl 1933: 22).

Nohl's reflections were further developed and grounded in a question posed by Friedrich Schleiermacher: "What does the older generation really want from the younger generation?" This question carries a profound ethical significance that surpasses its philosophical and theoretical implications. What do we want for and from our children in this world? What do we owe them? What do we expect of them? In the context of these questions, education is understood as an intergenerational endeavor in which the older generation nurtures the younger and prepares it for the future.

This means that education is marked by a division, a split between the life-world and experiences of the older generation (the teacher, the pedagogue) and those of the younger generation (the student). Schleiermacher, like Dilthey and Nohl, points out that this division and interdependence between generations are prerequisites for all pedagogical reflection, engagement, and experience. Schleiermacher and Dilthey recognize this division as a collective, phylogenetic phenomenon. Nohl and other scholars of the pedagogical relationship explore its ontogeny, conceptualizing it as a "didactic structure" that connects the teacher and student (Mollenhauer 1968: 21).

If one considers that these two worlds—the world of the child's life and that of the adult—are constitutive of the entire educational situation, one cannot overlook the statement with which Nohl begins. He argues that all recommendations in the field of education have traditionally sprung from the experiences of the adult, shaped by their concerns, difficulties, and goals. In response to this, Nohl suggests an inversion (*Umdrehung*), a change of places between the world of the adult and their concerns and the world of the child. Nohl notes that this shift has far-reaching consequences, influencing

every moment, stage, situation, and event that makes up the educational process. In a key passage from his 1926 article, he describes this inversion as the fundamental position of what he called "new education" (Nohl 1926: 152).

Post-war revision of the concept of the pedagogical relationship

Nohl's strong emphasis on the love, authority, and responsibility of the adult, as well as the mutual love, obedience, and trust of the child, may now appear somewhat old-fashioned, if not problematic. Such a perspective, Norm Friesen stresses, fails to account for the fallibility of the adult, particularly given that errors in this relationship can be magnified by the actual or expected obedience, love, and trust of the child (Friesen 2017: 744; Klafki 1970: 84–91). German criticism of this concept of the pedagogical relationship, which is particularly prevalent in German-language literature, focuses on another issue, namely, the extent to which the pedagogical relationship refers—or fails to refer—to what Nohl called "the predetermined goals of the state, Church, law, and economics." This line of criticism dates back to Theodor Litt, who accused Nohl of neglecting the influence of "objective forces" in pedagogy (Litt 1927/1967: 116).

The same critical voice grew even louder after World War II. In 1968, Klaus Mollenhauer argued that the pedagogical relationship, along with Nohl's assumption of it as the most fundamental relationship, cannot be fully subjected to reflexive engagement. The implementation of pedagogical suggestions, he observed, always presupposes the adoption of a specific image of society (*Gesellschaftsbild*). The criteria for evaluating a pedagogical concept are inherently tied to a particular understanding of society (Mollenhauer 1968: 24–25). Building a vision of the pedagogical relationship, therefore, requires considering the full range of social roles on which both the teacher and the student depend, personally and socially. Consequently, to understand what is appropriate in this relationship, one must also understand what is deemed appropriate in a given culture and society.

Thus, it became apparent that both the assertion that the pedagogical relationship is independent of such social factors (as Nohl claimed) and the idea that it should align with them (as Langeveld suggested) are problematic. Placing these factors in the same

framework will almost certainly lead to a rigid reproduction of social reality and the emergence of new issues, while arguing for their autonomy will always be fraught with the risk of veering into arbitrary interpretations and dangerous idiosyncrasies.

In 1970, Wolfgang Klafki revisited the issue of the pedagogical relationship, developing his reflections based on the essential features of Hermann Nohl's concept. However, his conclusions included a cautionary critique, based on a detailed comparison between the "authoritarian" pedagogical style he associated with Nohl's ideas and an approach he viewed as better serving "social integration" and as being more "democratic" (Friesen 2017: 748; Klafki 1970: 84–91).

As Friesen noted, Otto Friedrich Bollnow, a student of Nohl and Heidegger, offers another important perspective. Bollnow enters the discussion on the pedagogical relationship in a distinctly affirmative manner. His approach does not explicitly reject love and obedience but instead redefines them by emphasizing trust, hope, and dialogic reciprocity. Bollnow referred to "dialogical existentialism," stressing that in a pedagogical relationship (as in any dialogical encounter), the absolute, unconditional affirmation of each participant is a necessary condition. Accordingly, when the educator's intentions encounter sensitivity and openness to cooperation from the student, the pedagogical relationship can reach its full potential. Both Nohl and Bollnow refer to such concepts as devotion, openness, and trust from the child/student. They describe the teaching process in terms evocative of family life, in which the student-teacher relationship develops into a personal, intentional bond that becomes a reference point for the child's understanding of reality and their own experiences (Friesen 2017: 748).

Critics of pre-war pedagogical concepts, such as Wolfgang Klafki and Klaus Mollenhauer, argue that the pedagogical relationship, when embedded in family analogies and focused on the inner world of experiences, lacks a broader social perspective. They contend that such a concept, inherently tied to a specific ideological system, fails to acknowledge or address how families and schools perpetuate social and class-based inequalities.

Ethical nature of the pedagogical relationship

In his efforts to establish a suitable place for the concept of the pedagogical relationship in English-language discourse, Max van Manen acknowledged the influence of Hermann Nohl, though he was particularly shaped by the views of Martinus Langeveld. From Nohl, Van Manen adopted three key features of the concept: the personal and intensely experienced quality of the pedagogical relationship, its intentional focus on the present and future of the pupil, and its distinctive "directed quality"—its orientation toward the pedagogical relevance of the child's current situation (Van Manen 2015: 119).

However, Langeveld's influence was far more relevant to Van Manen's concept. Friesen points out that the influence that Van Manen attributes to Langeveld stems from Van Manen's deep conviction that the pedagogical relationship in everyday life is fundamentally an ethical relationship (Friesen 2017: 149). Friesen emphasizes that this idea should be traced back to both Nohl and Schleiermacher. Nevertheless, the essential elements of Langeveld's reflections bear a striking resemblance to Nohl's ideas. While Langeveld stresses the importance of love, obedience, and authority, he viewed the pedagogical relationship, as Friesen notes, as closely allied with the influence of the Church, the state, and other "objective forces."

This point, along with several others in Langeveld's reflections, was not explicitly discussed by Van Manen, who was primarily—if not exclusively—concerned with the deeply felt ethical and practical nature of the pedagogical relationship (ibidem). It is clear, however, that Nohl, Langeveld, and Van Manen agreed on several points. One of those points in particular proved to be more than just a prerequisite for understanding the pedagogical relationship: the primacy of primordial consciousness and lived experience over criteria associated with theorization and rationality (Van Manen 2016: 53). "In no way do we take the general concept or axiom as our starting point," Langeveld stated. "Instead, we must start from the phenomenon itself and how it is present in this experience that we all share, if only we are willing to acknowledge its meaning" (ibidem).

In Van Manen's reflection on the pedagogical relationship, another influence becomes particularly noticeable. Similar to the works of Stephen J. Smith and Tone Saevi, this is the influence of Emmanuel

Levinas, especially his understanding of the category of the *Other*. This framework is used to present and deeply understand the concept of the pedagogical relationship as an encounter between the adult "self" and the "other"—the child (Friesen 2017: 150). Friesen identifies two key works that frame this discussion: Stephen J. Smith's *Risk and Our Pedagogical Relation to Children: On the Playground and Beyond* (1991) and Tone Saevi and Heidi Husevaag's *The Child Seen as the Same or the Other? The Significance of the Social Convention to the Pedagogical Relation* (2009).

In these studies, the problem of referencing external social forces is no longer the central issue. Instead, ethics within the pedagogical relationship itself, as well as the "otherness" of the child or young person and their vulnerability and defenselessness, take center stage. Van Manen insightfully noted that only an ethical perspective—one rooted in the vulnerability of the *Other*—can provide access to the deepest layers of the pedagogical relationship. The child's vulnerability becomes a weak point in the armor of the egocentric world (Van Manen 2015: 202). In the pedagogical context, this vulnerability is understood through how the adult interprets the child's subjective situation and their own intentions toward the child. To what extent can the teacher respond to situations the child or young person cannot articulate? An example of this kind of pedagogical thinking, inspired by Levinasian ethics, is an article by Saevi and Husevaag. The authors ask how the child is perceived within the pedagogical relationship: as "the same" or as "the Other." Their conclusion is clear: the challenge for adults and educators is to become more attentive to the child's experience and to recognize the child's total otherness. This recognition, they argue, is a necessary condition for effective pedagogical practice (Saevi, Husevaag 2009: 37).

Van Manen noted that Nohl described the pedagogical relationship between teacher and child as an "intensely experienced relationship" (Nohl 1982: 135–136). In doing so, Nohl emphasized that, for the child, the pedagogical relationship is more than just a means to the end of reaching maturity and education; it is, above all, an experience that shapes the entirety of life and reveals its meaning throughout. Our relationship with a true teacher—someone in whose presence we experience a higher dimension or deeper meaning of our "self," genuine growth, and personal development—may

be deeper, more significant, and have farther-reaching consequences than relationships of friendship or love. In the pedagogical relationship, whether in the experience of being a parent, teacher, or mentor, a part of our life finds its fulfillment. This relationship is not merely instrumental; it finds its meaning and significance in its very existence. The relationship itself is a passion, with its own trials and joys (Van Manen 1994: 143).

For the child as well, the teaching relationship is part of life. Among the various relationships we form throughout our lives—such as friendships, romantic relationships, and professional connections—the genuine relationship with a teacher is one of the most fundamental and formative that most strongly shapes our being in the world. What distinguishes the pedagogical relationship is the teacher's unique responsibility for young people and their ability to consciously mobilize their awareness, will, and desire to guide and shape their influence (Van Manen 1994: 144).

Reciprocity of the pedagogical relationship

Post-war criticism and revisions of the concept of the pedagogical relationship have brought forth many new angles of interpretation. Friesen noted that the concept has faced significant difficulties since its inception. Chief among these is the ultimately unfulfilled commitment to a specific focus on the experience and individuality of the child. This commitment should occupy a central place in the consciousness of parents, teachers, pedagogues, and caregivers, prompting practical responses and actions from adults. These themes are particularly present in the works of Bollnow and more recently in the publications of Andrea R. English and Gert Biesta.

Friesen makes it clear that, given the inherent weaknesses and fallibility of adults in the context of the pedagogical relationship, a second fundamental inversion is necessary. This is the domain where pedagogically engaged adults most profoundly experience their own state of "limbo"—their hesitancy, uncertainty, and vulnerability. In this space, adults are forced to confront their perceptions, thoughts, experiences, and limitations, as well as the broader institutional and political contexts in which these challenges manifest themselves (Friesen 2017: 744).

The issue of the teacher's (and theorist's) sensitivity and responsibility is also evident in Nohl's reflections on the pedagogical relationship, as presented in Gert Biesta's address to the Society for the Philosophy of Education in 2012. As if responding to Bingham's and Sidorkin's work *No Education Without Relation,* Biesta titled his paper *No Education Without Hesitation.* Biesta begins by acknowledging Hermann Nohl's canonical articulation of the pedagogical relationship in 1933. He explains that his aim is to explore aspects of the educational process and pedagogical practice that involve disruption, distance, and a lack of connection. He does not intend to subvert the concept of the pedagogical relationship, but to incorporate moments of hesitation into reflections on education and the pedagogical relationship in particular (Biesta 2012: 10).

As Friesen reminds us, Biesta's concern lies in the inconsistency, alienation, and lack of transparency of the self that arise in the relationship between the adult and the child (Friesen 2017: 153). Biesta does not undermine the importance of the pedagogical relationship as such. However, he also does not propose that greater attentiveness by the teacher to the child's experience, or a stronger effort to avoid losing oneself in empathic identification with the student, would provide a solution. Instead of reiterating the gesture of inversion that Nohl viewed as a prerequisite for the pedagogical relationship, Biesta establishes his own meaningful inversion. According to him, as suggested by Lippitz and English, the teacher's experience of life and the world cannot simply be disregarded or suppressed for the sake of the child (Biesta 2012: 10).

The subjectivity of the adult, Biesta argues, becomes crucial not in spite of or in opposition to the pedagogical relationship but precisely because of its role in fostering an intentional and affectionate bond with the student. The key moment in this relationship, he explains, is defined neither by respecting, listening to, or accepting the child, nor by attempting to adopt the child's subjective perspective. Instead, it is a moment that brings to the fore the reciprocity of references highlighted earlier by Bollnow. Biesta reminds us that adults and teachers inevitably experience being addressed or "called" by children or students. To hear what a child is saying, in this context, is less about actively listening and acknowledging and more about being passive—receiving something. Biesta refers to this as a process

of "being an addressee." Speaking to the child in these terms shifts the focus; listening and recognition can be seen as acts of kindness or goodwill, but being an addressee suggests the opposite dynamic. It is not even a matter of acknowledging another person, but of recognizing that another is addressing me. I become the recipient of another's human existence. If any kind of recognition is at play here, it is directed toward the "self," not toward the other (Biesta 2012: 6).

In this process of being the addressee—becoming the recipient of something brought by a child or student—it is not that the teacher is simply asked to recognize the child and their challenge. Rather, the teacher is called to recognize themselves as being addressed. This moment, which Biesta refers to as "hesitation," allows the teacher to perceive themselves as taking action, deciding, and being called to take action. Whatever the child's world of lived experience or subjectivity may be, the adult is confronted with their own experience and subjectivity. By entering into a relationship with the child, the adult is "thrown" back into a relationship with themselves. At the same time, it is crucial not to interpret this oscillation literally (Friesen 2017: 153). This process is particularly evident in specific feelings and signs—temporary or recurring doubts and uncertainties. Such feelings, hesitations, and disturbances on the part of the adult are constitutive of the pedagogical relationship, as they reflect the adult's responsibility for the child's world of life (Biesta 2012: 154).

This very awareness of fluctuations and disruptions creates the possibility of addressing critiques of the pedagogical relationship, particularly those that argue it is isolated from the broader social and political context in which it operates. When confronted with this context, it becomes clear that the teacher is also in confrontation with themselves, as a member of a flawed, tainted, and contested adult world. In order to be able to respond to the child, to react vividly to the child, and to take responsibility for the child, it is therefore necessary to also take responsibility for oneself. This, in turn, requires acknowledging the significance of one's professional or parental role and the broader social and political influences and factors that continuously shape it (Biesta 2012: 154).

Conclusion

At the heart of the issue of the pedagogical relationship lies the question of asymmetry between the child and the adult, which takes on a distinct ethical dimension. With this in mind, it is worth rediscovering the concept of the pedagogical community in today's context. What is the foundation for creating such a community? Van Manen identifies three related but distinct pedagogical phenomena that define the pedagogical experience and the pedagogical encounter through which it unfolds. As Saevi reminds us, it is essential to recognize that the pedagogical situation—a concept central to the definition of pedagogy—belongs to a specific and particular context. We are always situated within a distinct setting, but what distinguishes a pedagogical situation from others is the teacher's pedagogical intention and the way in which they orient themselves toward the student (Saevi 2005: 16).

The key, Saevi explains, is that the teacher perceives the situation they share with the student in a distinctly pedagogical way, different from how other adults might view it. The pedagogical situation evolves and acquires characteristics that distinguish it from other types of human relationships. Its essential feature, which forms the basis of its pedagogical nature, is the teacher's focused attention on the student's *being* and *becoming*. Through this attention, the teacher intends to discern what is beneficial for the student across various dimensions of human development (Saevi 2005: 16). For the relationship to truly develop, the student must respond to the teacher's intentions. Saevi reminds us that the pedagogical relationship is inherently triadic: teacher and student are jointly oriented toward a specific subject and the world in which meaningful processes for them are unfolding at that moment. This triadic nature does not diminish the personal quality of the relationship. The teacher not only transmits knowledge but, in a sense, embodies what they teach—the teacher *is* what they teach.

The teacher is expected to discern the most appropriate course of action for the student in any given situation. How the teacher acts will either support or inhibit the emergence of what Van Manen refers to as the pedagogical moment. In each situation, the teacher must demonstrate, through their actions and their relationship with

the specific child, what is most beneficial and exclude what is not (Saevi 2005: 16–17). It is worth noting the concept of "pedagogical seeing" as developed by Saevi. What does it mean to "see pedagogically"? Saevi explains that it involves understanding and experiencing the student in accordance with specific pedagogical and ethical standards. To see a student pedagogically means to serve their good, and strive to comprehend the pedagogical value of one's own or others' actions while respecting the life of that particular child. The teacher's effort to see the child in this pedagogical sense is one of their greatest challenges.

Seeing pedagogically in this way is an unparalleled goal due to the complexity and unpredictability of the pedagogical relationship. To see with pedagogical eyes is to practice pedagogy as a way of being and acting that intentionally moves toward the student or child, focusing on helping, caring for, and supporting their personal and educational growth (Saevi 2005: 17). Pedagogical practice should be characterized by a sense of connection and should aim to foster community. Pedagogical practice understood in this way is implicit in the relationship and is defined as a personal, normative, asymmetrical, and responsible encounter between the teacher and the student. It is envisioned as a form of community—a shared interaction—that enables the student's existence and entry into the world of human and educational potential. Importantly, the teacher cannot truly become a teacher without the consent of the student (Saevi 2005: 17).

This sense of community clearly brings to light the issues of asymmetry and reciprocity in the pedagogical relationship. As Carina Henriksson observes, the pedagogical relationship can be described as both mutual and asymmetrical. It is the teacher who assumes responsibility for the growth of the individual entrusted to their care. Understanding this responsibility intellectually is not the same as experiencing it in practice, and experiencing it in practice differs from experiencing it authentically. To practice and embody responsibility means ensuring that each child under an adult's care can benefit from the awareness that good pedagogical practice is anchored in mutual recognition and identification. However, this mutuality is always asymmetrical, as it is undertaken by individuals in unequal positions (Henriksson 2012: 119).

Good pedagogical practice always involves a movement toward "suspension," transcending this inequality and overcoming any barriers that may arise. Passion and motivation do not emerge externally in this relationship; rather, they are intrinsic to the pedagogical relationship itself, which serves as both the motivation and the passion driving this practice (Henriksson 2012: 119).

Bibliography

Biesta G. (2012). "No Education Without Hesitation: Exploring the Limits of Educational Relations. Keynote Address to the Society for the Philosophy of Education," *Philosophy of Education*, vol. 62, pp. 1–13, DOI: 10.47925/2012.001

Bingham C., Sidorkin A. (eds.) (2004). *No Education Without Relation*, New York: Peter Lang.

Friesen N. (2017). "The Pedagogical Relation Past and Present: Experience, Subjectivity and Failure," *Journal of Curriculum Studies*, vol. 49, no. 6, pp. 743–756, https://doi.org/10.1080/00220272.2017.1320427

Henriksson C. (2012). "Hermeneutic Phenomenology and Pedagogical Practice," [in:] N. Friesen, C. Henriksson, T. Saevi, *Hermeneutic Phenomenology in Education: Practice of Research Method*, Rotterdam: Sense Publishers, pp. 119–140.

Klafki W. (1970). *Das pädagogische Verhältnis. Erziehungswissenschaft*, vol. 1: *Eine Einführung*, Frankfurt am Main: Fischer.

Litt T. (1927/1967). *Führen oder wachsen lassen. Eine Erörterung des pädagogischen Grundproblems*, Stuttgart: Ernst Klett.

Mollenhauer K. (1968). *Erziehung und Emanzipation: Polemische Skizzen*, München: Juventa Verlag.

Nohl H. (1926). *Gedanken für die Erziehungstätigkeit des Einzelnen mit besonderer Berücksichtigung der Erfahrungen von Freud und Alder* (Pädagogik aus dreißig Jahren), Frankfurt am Main: Fischer.

Nohl H. (1933). *Der pädagogische Bezug und die Bildungsgemeinschaft. Handbuch der Pädagogik*, Langensalza: Beltz.

Pinar W.F. (2015). *The Method of "Currere". Paper Presented at the Annual Meeting of the American Educational Research Association*, Washington 1975, http://files.eric.ed.gov/fulltext/ED104766.pdf [access: 23.08.2024].

Saevi T. (2005). *Seeing Disability Pedagogically: The Lived Experience of Disability in the Pedagogical Encounter*, Bergen: Universitetet i Bergen.

Saevi T., Husevaag H. (2009). "The Child Seen as the Same or the Other? The Significance of the Social Convention to the Pedagogical Relation,"

Paideusis: Journal of the Canadian Philosophy of Education Society, vol. 18, pp. 19–24.

Smith S.J. (1991). *Risk and Our Pedagogical Relation to Children: On the Playground and Beyond*, New York: SUNY Press.

Van Manen M. (1994). "Pedagogy, Virtue and Narrative Identity in Teaching," *Curriculum Inquiry*", vol. 24, no. 2, pp. 135–170, https://doi.org/10.2307/1180112

Van Manen M. (2015). *Pedagogical Tact: Knowing What to Do When You Don't Know What to Do*, Walnut Creek, CA: Left Coast Press.

Van Manen M. (2016). *Phenomenology of Practice: Meaning-giving Methods in Phenomenological Research and Writing*, New York: Routledge.

ADDRESS FOR CORRESPONDENCE

Marta Krupska
University of the National Education Commission, Krakow
Institute of Special Pedagogy
e-mail: marta.krupska@up.krakow.pl

I w o n a   P a s ł a w s k a - S m ę d e r
ORCID: 0000-0002-2235-1296
The Pontifical University of John Paul II in Krakow

The Concept of the "Triple Teacher" in Education for a Creative Life

ABSTRACT

This article explores the concept of the "Triple Teacher" developed by Zbigniew Marek and Anna Walulik, in the context of educating for a creative life. The focus of the research is a model of education for a creative life, based on empirical studies investigating the relationship between religiosity and creative behaviors. The findings suggest that educational efforts should not be limited to shaping specific behaviors alone. This does not imply abandoning traditional educational practices but rather calls for a shift in pedagogical thinking and action—referred to here as educating for a creative life, which requires not merely cultivating creative behaviors but transforming one's life into a "masterpiece of art" (John Paul II).

The concept of the "Triple Teacher" embodies this approach, which encompasses the relationships between the External Teacher, the Internal Teacher, and the Transcendent Teacher. In Christianity, personal God is understood as the Transcendent Teacher. The roles of these teachers overlap, complement, and interpenetrate one another. While their boundaries may be difficult to delineate precisely, they become clearly evident in the process of interpreting educational situations based on a personalistic concept of education. Each of these roles is important for educating individuals to navigate postmodernity and to live a creative life.

Introduction

The experiences of teaching practitioners show a number of challenges faced by both teachers and students today. Increasingly, parents struggle to cope with their children, more children and adolescents feel "afraid" to go to school, and it is becoming rare to find teachers who are satisfied with their work.[1] The problems of adolescents—including anxiety, depression (Jęczmińska 2024), and a reluctance to learn—have motivated adults to seek alternative educational strategies beyond the dominant approaches. This coincides with the conclusions drawn from empirical research on the religiosity and creativity of young adults (Pasławska-Smęder, Walulik 2024). Statistical analyses and interpretations of the data suggest that the foundation of successful educational processes, particularly in upbringing, lies in a personalistic relationship between the participants in this process.

A personalistic approach to upbringing is based on the principle of the unity of human cognition, whose central characteristic is the pursuit of truth. Personalistic pedagogy, as a critical response to traditional pedagogical theories and practices, assumes the protection of human rights and dignity as its main postulate. It calls for treating individuals as subjects of upbringing, not objects. This approach assumes that the subject of upbringing is the person, and the goal is not to create an ideal of a perfect human being but to promote a deeper understanding of the complexities and conditions of an individual's unique existence. Additionally, a personalistic approach to upbringing is a safeguard against the risks of ideological manipulation (Kiereś 2016).

Personalistic pedagogy integrates the essential nature of the person with existential, socio-historical, and cultural conditions. It continually seeks appropriate answers not only in theoretical realms but also in practical educational activities (Nowak 2019). In this sense,

---

1 These conclusions are drawn from my empirical research, which was not conducted as a separate research project but rather as part of my role as a school pedagogue. The analysis was based on existing data, including reports prepared annually by psychologists, school pedagogues, and school counselors. These reports contained information on the number of students, teachers, and parents who received psychological and pedagogical support, the reasons for providing this support, and the methods and forms of assistance employed. Between 2020 and 2024, a total of 900 students received such support.

personalistic pedagogy is not in crisis, as its foundation remains centered on the understanding of the human person. Personalistic thinking and action, particularly in relation to the connections between participants in upbringing, have been referred to as education for a creative life—one that is fulfilled and happy. The formation of such relationships in educational practice is supported by the "Model of Upbringing for a Creative Life." This model was developed through the identification of the moderating, mediating, and synergistic effects of the relationship between personalistic religiosity and creative behavior (Pasławska-Smęder, Walulik 2024: 206–216).

Theoretical basis for the development of the model of education for a creative life

The theoretical foundation of the model is grounded in the pedagogy of accompaniment (Marek 2017) and the psychology of creativity (Nęcka 2001; Popek 2001; Strzałecki 2003). The pedagogy of accompaniment involves identifying and describing the co-presence of the participants in the educational process. Its value lies in its connection to educational concepts that have been tested over four centuries, and that are built upon the spiritual exercises of St. Ignatius of Loyola (Marek, Walulik 2022). The essence of the tradition of educational accompaniment is linked to a distinct recognition of the dignity of the person and the appreciation of the subjectivity of both participants in the educational process.

The pedagogy of accompaniment specifically portrays the teacher as a subject who accompanies the other subject: the student. This relationship is grounded in trust between two individuals who are both subjects within a shared dynamic. The teacher's task, as a companion to the student, is to understand the contexts in which the student lives and the experiences they accumulate and to provide assistance in reflecting, acting, and evaluating those actions. The personalistic nature of this relationship is especially evident in its emphasis on valuing each individual's freedom, dignity, and autonomy. The pedagogy of accompaniment embodies the concept of *cura personalis*, which stresses the importance of individualized care, and the principle of *magis*, or striving for more (Marek 2017: 292–295).

In this understanding, accompaniment can be seen as a metaphor for a shared journey toward achieving a common goal (Walulik 2024).

The second pillar of the theoretical foundation for the "Model of education for a creative life" is creativity. The traditional definition of creativity, which has been revisited and refined by researchers across various fields—philosophy, aesthetics, art theory, and economics—includes a constant component whose scope is defined by the triad: creator, creative process, and work. These elements underpin the concept of creativity referred to as the "four P's" (Person, Process, Product, Press). Some researchers propose adding "persuasion" or "potential" as an additional "P" (Kaufman 2011: 29), while others pay attention to factors that influence a creative attitude, such as novelty, value, and environment (Nęcka 2001: 13–14).

As a research category, creativity requires further elaboration of terms like creativity, innovation, and novelty, particularly in relation to creative behavior (Popek 2016: 17). Creative behavior is expressed through a novel approach to the world, courage in seeking effective solutions, and defying stereotypes. It is characterized by nonconformity, heuristic thinking, an appreciation of life, ego strength, inner direction, self-fulfillment, and cognitive flexibility (Popek 2000; Strzałecki 2003: 83). Creative behavior is a component of creative attitude, which itself results from the integration of intellectual abilities and personality traits (Stasiakiewicz 1999: 65). However, features describing creative behavior or attitudes alone do not fully encapsulate the concept of education for creative living. Upbringing for a creative life involves complex interactions "between" and "within" educational relationships and the cause-and-effect dynamics that unfold over time. Its goal is to foster thinking and actions that "awaken what is human in man" (Grzegorzewska 2002: 131), or in other words, to shape one's life into a "masterpiece of art" (John Paul II 1999: No. 2). A central element in this process is the concept of the "Triple Teacher" (Walulik, Marek 2020b: 63).

Methodology of the research on the "Model of education for a creative life"

The model of education for a creative life, in which the relationship between the subjects of upbringing plays an important role, was

constructed as a result of reflection on the results of an exploratory empirical study. The study included women and men in early adulthood: third- and fourth-year students from four Krakow universities. Data from the questionnaires were collected from 180 individuals: 74 women and 106 men studying in various fields (31 women in vocal arts studies, 43 in commodity studies, 34 men in cultural studies, and 72 in telecommunications).

The data for the analysis was gathered using several research tools. The first was the Questionnaire of Creative Behavior (Polish abbreviation: KANH), by Stanisław Popek, which examines conformism and non-conformism, as well as heuristic and algorithmic behavior (Bernacka, Popek, Gierczyk 2016). The second tool was the Personal Religiosity Scale (Polish abbreviation: SRP) by Romuald Jaworski, which assesses faith, morality, religious practices, and religious self-concept (Jaworski 1998, 2001). Another instrument used was the Creative Behavior Style Questionnaire (Polish abbreviation: STZ) by Andrzej Strzałecki, which diagnoses creative behavior based on parameters such as approval of life, ego strength, self-fulfillment, cognitive flexibility, and inner direction (Strzałecki 2001). Additionally, the Scale of Reciprocal Relationships (Polish abbreviation: SWO), developed by the author of this article, was used to describe attitudes toward oneself, others, and God. Finally, the Psychopedagogical Aspects of Creativity (Polish abbreviation: PAT) Questionnaire, also created by the author, examined openness to new ideas and concepts, striving to create original solutions, participation in culture and the arts, sharing good ideas and practices, as well as striving to improve everyday life (Pasławska-Smęder, Walulik 2024).

The subject of the study was the areas of young adult activity, defined by two categories: religiosity and creative behavior. The participation of young adults in the research is significant because they provide a perspective shaped by their experiences as both adults and as individuals who remember their childhood and adolescence. Their perspective on education for a creative life is both fresh and reflective. The results of the study showed that, for young people, one of the most essential elements of upbringing is being in a multi-context intra- and interpersonal relationship, including a transcendent relationship. The category of religiosity was examined from the perspective of Christianity, while creative behavior was assessed based

on self-perception along two continua: conformism versus non-conformism and algorithmic behavior versus heuristic behavior. The relationships between variables in the areas of religiosity and creativity are dynamic and can form a strategy for self-fulfillment and finding one's place in the world. The constructed model is the outcome of achieving the theoretical goal (Pasławska-Smęder, Walulik 2024: 129) and can serve as the foundation for developing a coherent concept of education for a creative life.

The model of education for a creative life presents a triadic view of the educational process, incorporating a triple pedeutological dimension ("Triple Teacher"), a triple temporal ontology (Chronos, Kairos, Aion), and a triple structure of cause-effect relationships (direct, mediating, and moderating interactions). Within this framework, education for creative living emerges as a complex interaction "between" and "within" these processes (see Fig. 1).[2]
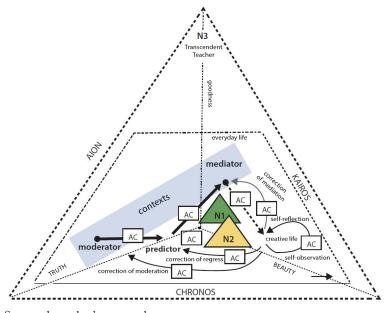
Fig. 1. Model of education for a creative life

Source: the author's own work.

_____

2   For a detailed discussion of the model and its components, see Pasławska-
-Smęder and Walulik (2024).

The author of this article focuses on one component of this model: the idea of the triple teacher in education. Reflection on the role of the triple teacher introduces a new dimension to pedagogical thinking and practice. However, research in this area encounters numerous barriers, including issues of subjectivity, methodological difficulties, the need for long-term observations, and the ever-changing nature of social reality. The concept of the triple teacher includes three distinct roles: the direct teacher (oneself, referred to as the Internal Teacher in the "Model of education for a creative life" and labeled in Fig. 1 as N1); the indirect teacher (peers and other adults, referred to as the External Teacher in the model and labeled in Fig. 1 as N2); and the Transcendent Teacher (spiritual and moral values or God, named the Transcendent Teacher and labeled in Fig. 1 as N3). This concept is complex and can be interpreted in different ways by both researchers and participants

Upbringing, as a highly subjective process, presents additional challenges. Individual experiences of upbringing can differ significantly, making it difficult to establish a uniform, objective measure of its effectiveness based on this concept. Furthermore, operationalizing the variable "creative life" poses difficulties due to the multidimensional nature of the term. Evaluating the quality of relationships between the different types of teachers (direct, indirect, and transcendent) and their impact on education requires sophisticated and comprehensive research tools, many of which may not yet exist or be fully developed. Additionally, selecting an appropriate research sample may be difficult, as the concept of the triple teacher may be implemented differently across various cultural and social contexts. A diverse sample is necessary to capture the breadth of educational experiences.

The long-term nature of the research process is another significant factor, as the effectiveness of upbringing for creative living often requires longitudinal studies to fully observe its influence on an individual's development. Short-term studies may fail to adequately capture the broader impacts of upbringing. Measuring these impacts also requires advanced statistical methods to provide clear and reliable results. Finally, preparing individuals for an unknown future demands flexibility and adaptability, which adds another layer of complexity to evaluating the effectiveness of educational and parenting strategies.

Consideration of these constraints can contribute to more precise planning of future research and a deeper understanding of this complex educational process. These limitations suggest that while quantitative research has provided a framework for constructing a model of education for a creative life, interpreting its individual components requires a qualitative research strategy. Accordingly, in describing the role of the triple teacher in the process of education for a creative life, hermeneutical principles—understood as the discovery of meaning—have been applied. The process of interpretation follows a spiral structure, where understanding begins with simple concepts and progressively ascends to more complex levels. It is an endless journey and a continuous search for answers to the questions raised (Szulakiewicz 2004: 74).

Creative life

Given the complexity and variety of contexts that must be considered when understanding creativity and upbringing, reflections on the role of the "triple teacher" in education for creative living suggest that creative life cannot be limited to creative behavior alone. The essence of this term is metaphorically expressed by John Paul II in his *Letter to Artists*: "All men and women are entrusted with the task of crafting their own life: in a certain sense, they are to make of it a work of art, a masterpiece" (John Paul II 1999: No. 2). The Pope draws our attention to the inherently creative nature of every person's life. This means that the pursuit of a creative life has an egalitarian dimension.

The direction of contemporary thought on creativity, accessible to everyone, poses a challenge to the educational process. It is clear that it is impossible to prepare individuals once and for all for all the tasks that await them in the future. In the rapidly changing postmodern world, even defining or predicting those tasks is difficult. This reality necessitates finding ways to cultivate an understanding of the importance of a creative life—that is, a life considered fulfilling and happy. Abraham Maslow sought to answer the question of how to teach people to aspire to live well. According to him, a good life is one that is perceived as both fulfilled and happy (Maslow 2013). Such a desire cannot be satisfied solely by material goods, the consumerism promoted by postmodernity, the arbitrariness of truth, or virtual

spaces. Therefore, education must focus on processes and factors that encourage creative living.

Creative living is the ultimate goal that the suggested educational model aims to achieve. A *sine qua non* of a creative life is self-observation and self-reflection, with self-observation preceding self-reflection. Creative life is fulfilled in everyday experiences, which are shaped by time understood in three dimensions: *Chronos*, *Kairos*, and *Aion*. *Chronos* stands for physical time; it encompasses sequential events and represents what is objective and external. *Kairos* unveils the meaning of these events, while *Aion* addresses the ultimate purpose of life, connected to the need and ability to transcend the material—the eschatological perspective (Marek, Walulik 2019: 79–142).

Feedback and corrections play a crucial role in education for creative living. Corrections contribute to upbringing by leading to self-education in three areas: correcting shortcomings or mistakes, optimizing existing strategies of upbringing, and charting new courses of action. Moreover, the relationships between the various participants in the educational process are vital. Of particular importance is the relationship between the three teachers, which is embedded in a broad temporal, ontological, and pedeutological framework. These relationships are multifaceted, taking on mediating, moderating, and synergistic roles.

The idea of the Triple Teacher in the Model of education for a creative life

The first teacher is the Internal Teacher—one's own self, who becomes a teacher to oneself. The next is the External Teacher, who, whether institutionally or (perhaps even more significantly) occasionally, participates in direct activities for education and upbringing, either in a planned or unplanned manner. The third teacher is the Transcendent Teacher, who transcends the sensory cognition of the Internal and External Teachers. The Internal Teacher embodies a distinct set of personal, cultural, and anthropological qualities that enable individuals to learn, engage in inductive and deductive reasoning, accumulate experience, and discern truth from falsehood. This aspect holds axiological value because of its connection to conscience

and the ability to interpret personal intuitions (Marek 2005: 89–116). It is characterized by both private self-consciousness—awareness of one's own identity and experiences—and public self-consciousness, which involves understanding how others perceive oneself (Crisp, Turner 2009: 30).

The Internal Teacher also includes a system of normative beliefs, often linked to fragmentary or complex social systems. It is deeply rooted in conscience and ethical intuitions which are guided by the principles of goodness, truth, and beauty. The actions of the Internal Teacher, who is simultaneously a student and a teacher, are shaped by deeply ingrained beliefs from earlier stages of education. The experiences of the Internal Teacher occur through introspection, in which beliefs about the validity of one's judgments are often held with unwavering conviction. The Internal Teacher is a lifelong learner, who draws knowledge both from personal experiences and from other teachers. However, it can appear multidimensional, often marked by inconsistencies and internal conflicts resulting from the integration of external influences.

The qualities mentioned are also relevant to the second type of teacher in this model: the External Teacher. The interpretation of the External Teacher extends beyond the traditional view of a teacher as a qualified professional with teaching and learning skills, who imparts knowledge and is considered a role model. This role can be performed by a parent, school teacher, tutor, mentor, friend, or even a chance encounter with someone whose influence opens new perspectives on self-discovery. Teachers within institutions employ a variety of pedagogical methods, tailoring them to their own abilities and the developmental needs of their students. Educators in the school system adopt diverse pedagogical approaches, and those with extensive professional experience and strong skills often emerge as leaders for young people. Conversely, teachers who focus solely on the formal aspects of teaching without adequate competencies tend to have a more limited impact on the development of youth.

Like the Internal Teacher, the External Teacher can vary from highly competent and creative to less effective and rigid. Importantly, their role is not confined to the framework of the institution. The External Teacher also continuously evolves and strives for personal and professional growth. The relationship between the

External Teacher and the student is characterized by openness and care, emphasizing the development of the desired qualities in the student. The External Teacher plays a dual role: on one hand, they are involved in the process of upbringing, supporting the development of a creative life; on the other hand, they defy stereotypes, and identify factors that either facilitate or hinder upbringing—factors that may not be immediately visible. The relationship with the External Teacher involves two parties: the student and the teacher/master. This interaction is self-regulating and not limited to actions that are externally imposed by the teacher. The student is able to adapt their own path toward living creatively. Facilitators and mediators within this relationship greatly expand the potential for educating toward a creative life.

The teacher/master witnesses various direct, mediating, and moderating interactions. By analyzing these observations and drawing conclusions, they can implement selected educational interventions. Their involvement in education for creative living is so vital for both parties that the dynamic and evolving relationship between the teacher and the student meets the criteria for creative activity, regardless of external conditions. The student relies on the experience and knowledge of the teacher/master, whose example is a key element in education for creative living. Through their life and work, the teacher/master demonstrates and embodies the principles of a creative life (Marek, Walulik 2019). The role of the teacher/master in the model under discussion can be described as an arena in which direct, mediating, and moderating interactions occur. This article's approach to the term "mediation" broadens its conventional understanding as a conflict resolution technique. It adopts a deeper, etymological interpretation of mediation, derived from the Latin verb *mediare* which means the act of mediating itself. Thus, mediation is understood as an activity that fulfills an intermediary role. It is important to emphasize that effective mediation requires at least two groups, with a mediator possessing the necessary skills to bridge them. In a social context, especially in education, mediation is a key element that enriches direct pedagogical interactions by integrating contextual factors.

Moderation also plays a significant role. The original meaning of "moderation" pertains to balance and restraint, while the terms

"moderator" and "moderant" refer to those who perform a moderating, unifying, or mediating function. Over time, the term has come to include roles such as intervener, retarder, arbitrator, referee, and peacemaker, though none fully capture the pedagogical essence of moderation. Similar to mediation, the need for moderation arises from the existence of two groups in a particular relationship, where the moderator influences one party to either strengthen or weaken the relationship. Human relationships abound in instances of moderations in which the moderators may include people, objects, values, or symbols. In the process of upbringing—especially in fostering a creative life—numerous important moderations and moderator roles are present.

In the model presented, mediation and moderation are treated as contextual factors. The key contexts are cultural and religious. Cultural contexts shape how knowledge and experiences are perceived and interpreted, while religious contexts deal with the domain of assumed values and transcendental elements. In contrast to the cultural context, which relies on stable relationships between its components, the situational context is characterized by variability and pertains to individual cases. The situational context is indirectly linked to similar contexts experienced by others.[3] Contextuality is a co-occurrence that is essential for fully understanding main influences. Social reality is multifaceted, and due to its constant exposure and accessibility, it can function either as a primary influence or as a context. Moreover, a contextual factor can be transformed into a primary factor, and vice versa.

The third type of teacher, the Transcendent Teacher, is an absolute being that transcends the consciousness of both the Internal Teacher and the External Teacher (Walulik 2023: 69). The External Teacher represents any individual who, consciously or unconsciously, participates in the educational process. The Internal Teacher is a function that an individual performs independently in their own development. The Transcendent Teacher, in the model under discussion, embodies the highest point of reference and is identified with the personal God as understood in Catholic theology.

---

3   For further details, refer to Pasławska-Smęder and Walulik (2024: 290–297).

The presence and influence of the Transcendent Teacher in fostering a creative life are based on several assumptions. Creative life is embedded in a framework of values referred to as transcendentals. Life is considered creative when it is both beautiful and good. The Transcendent Teacher reflects humanity's deeply ingrained aspiration for goodness, truth, and beauty. From a research perspective, it is posited that "God represents the highest and ultimate value for man. He … offers Himself to people, inviting them to share in His life, love, and happiness. The discovery of Transcendence—God as the highest value—not only provides people with a sense of security but also motivates them to strive for this value" (Marek, Walulik 2020a: 28).

Creative life manifests as an inner experience that draws a person closer to God. Acceptance of the Transcendent Teacher and the practice of introspection influence the self-development process led by the Internal Teacher and enhance the pedagogical wisdom of the External Teacher. Often, however, the Internal Teacher and the External Teacher struggle to assess the value and significance of the contexts in which they conduct educational activities. There is even a risk of mutual negation or elimination of the Internal and External Teacher through denial, omission, or failure to recognize their roles. Additionally, there is a danger of relegating the Transcendent Teacher to the realm of marginalized contexts, a trend that is evident in contemporary social and educational spaces. Overlooking transcendence in education risks trivializing and impoverishing the process, as it entails ignoring the religious dimension of human nature (Nowak 2002: 169).

The presence of the Transcendent Teacher offers an opportunity for the other two teachers to transcend their prior knowledge and life experiences toward a deeper understanding of their own lives and the lives of others. In Christianity, the mission of the Transcendent Teacher—God—is reflected in encouraging non-conformist and heuristic behavior. Communicating truths about humanity and the world, He invites individuals to cooperate (Marek, Walulik 2019: 63–87) in the creation of goodness and beauty, as He Himself embodies Goodness, Truth, and Beauty. By aiding individuals in discovering knowledge about themselves and reality, God supports personal development, inspires creators and artists, and serves as the ultimate source of beauty, including paradoxical beauty.

Pedagogical implications of the idea of the Triple Teacher

There are inter-teaching relationships between the Internal Teacher and the External Teacher, the Internal Teacher and the Transcendent Teacher, and the External Teacher and the Transcendent Teacher. Coordination, interdependence, and cooperation characterize the interactions among these three teachers. Each of these relationships is key for a complete understanding of education for a creative life (Walulik 2011: 33–34). The interaction between the Internal Teacher (student) and the External Teacher is the most visible and easiest to evaluate. The External Teacher typically possesses a higher level of knowledge, experience, and specialized skills compared to the Internal Teacher. The External Teacher may or may not be a professional educator with expertise directly tied to their profession. An important aspect of this role is that it is often one of public trust, which requires the highest levels of skill, qualifications, and ethical standards (Szymańska 2019: 276–277). This relationship is multidimensional and can often be complex, ranging from authority and friendship to indifference, formality, conflict, and even rivalry (Smoter, Sury 2017).

The interactions between the External Teacher and the Transcendent Teacher are crucial, not only for the External Teacher's personal growth but also for their influence on the dynamics of their relationship with the Internal Teacher, both as a student and in personal reflection. In the process of upbringing, attention is paid to stimulating the student's development while respecting their dignity and independence. The External Teacher guides the student in learning about the world and inspires them to transcend the boundaries of everyday life. This relationship achieves a depth beyond the mere pursuit of uncovering truth (*aletheia*). In the actions and intentions of the Internal and External Teachers, the presence of the Transcendent Teacher is reflected through the values of goodness, truth, and beauty. The totality of these relationships gains profound significance in the context of a connection with a personal God, which, in Christianity, introduces the sacred into what is typically seen as profane.

The bond between the Internal Teacher and the Transcendent Teacher is based on mutual presence and does not imply any absolute domination. This interaction is marked by support, value

affirmation, and love. The connection between the Internal Teacher and the Transcendent Teacher enables a deeper understanding of oneself and others, which motivates an expanded perception of the world that transcends the limitations of material time (*Chronos*) by incorporating additional dimensions that create meaning—*Kairos* and *Aion* (Marek, Walulik 2019: 79–142). Harmonious development requires embracing all three dimensions of existence, as neglecting any of them can disrupt the process of education for creative living. Education is a purposeful action involving both the student and the teacher. It manifests in the present, but always anticipates its effects in the future.[4]

Education for a creative life is not about acquiring additional knowledge or skills. It stands in opposition to a non-creative life, which can be described as mere persistence or "vegetation," that is, a state dominated by biological or purely existential functions. A non-creative life is one in which a person fears meaningful change, lacks a sense of self-development and an internalized value system, and struggles to cope with unfamiliar situations. Such a life disregards *Kairos* because developmental decisions are invalidated, and all areas crucial to a meaningful life are marginalized. In a non-creative life, *Kairos* becomes a state of limbo, overshadowed by the dominance of *Chronos*. In this context, *Chronos* is parameterized by specific actions aimed at maximizing resources, often understood in financial terms. The dominance of *Chronos* over *Kairos* and *Aion* reduces everyday life to the status of *homo oeconomicus*. This finite perspective of *Chronos* creates illusions that are carried into *Aion*, presenting *homo oeconomicus* as a lifelong or even infinite perspective (Walulik 2011: 33–34).

Although parallel to physical time, *Chronos* is not equivalent to it, as it covers longer life intervals. For young people, these intervals can feel as distant as the prospect of eternity in *Aion*. A characteristic of youth is the inability to imagine one's own old age, which makes referencing distant intervals in middle or late adulthood ineffective. Physical time represents the "here and now" and corresponds to *Chronos* through concepts of measurement. These range from simple notions like "earlier" or "later" to more precise comparisons such as "shorter" or "longer." Related to physical time is the concept of

---

4   For further details, refer to Pasławska-Smęder and Walulik (2024: 290–297).

discounting, that is, seeing value in the future and enduring frustrations or setbacks in the present to achieve long-term rewards. Education for creative living is marked by high discounting, as it generates further values that, through cyclical discounting, ultimately become some of the most important gratifications in human life. This approach aims to sensitize individuals to creative, age-appropriate solutions for everyday problems. In a postmodern era marked by rapid change, ambiguity, and numerous risks, it is impossible to equip individuals once and for all to live successfully within a specific community (Pasławska-Smęder, Walulik 2024).

Conclusion

Education for a creative life is influenced by a multitude of contextual factors. These factors are a hallmark of contemporary social reality and possess a global scope. This characteristic is particularly evident in postmodernity, which presents contexts indiscriminately, without assessing their meaning or legitimacy. In this way, the contemporary contexts of education for creative living can structurally resemble the Internet, where truths, partial truths, untruths, and lies coexist. These contexts form an amorphous set of factors, making the role of the External Teacher, supported by the Transcendent Teacher, essential as guides through this ambiguous space. Together, they serve as safe companions in bolstering self-awareness and accurate self-evaluation.

The lifelong importance of upbringing and self-education for creative living situates this issue within the andragogical-pedagogical framework, in line with the current of Christian personalism. By drawing attention to the dignity of the person and their spiritual dimension, this approach provides new rationales for human existence and reinforces the uniqueness of humanity, expressed through creative presence in the world. As this study shows, this presence is inherently relational, realized through connections: to oneself, to others, and to God. Each participant in these relationships acts as a teacher—Internal Teacher, External Teacher, and Transcendent Teacher. Through their interaction, a synergy emerges that offers a fresh perspective on the educational situation from a personalistic standpoint.

This means that each participant in an educational situation acts as a teacher to themselves and to others. At the same time, this is not the role of a teacher-expert but rather that of a teacher-friend, someone who opens new paths for understanding oneself and the world. The activity of the Internal Teacher, manifested in reflection, action, evaluation of those actions, and efforts to make positive changes, broadens self-awareness, aids in self-understanding, and encourages openness to behaviors that, while familiar, may be insufficient for a fulfilling and happy life. The presence of the External Teacher provides the Internal Teacher with a sense of security in the process of self-improvement by offering support, opportunities for constructive confrontation, and gentle corrections. Meanwhile, the Transcendent Teacher offers a broader perspective that transcends the immediate here and now. This relationship helps the student develop the competence to delay gratification, which fosters the ability to endure frustration and relate both joys and sufferings to a perspective that transcends the temporality and human understanding.

Being engaged in a triple-teacher relationship supports psychological development and equips the individual to handle various fears and difficult situations. It provides a threefold source of support, creating a safe social environment in which the student can develop themselves, find reassurance, and receive understanding. The student's awareness that they have someone to rely on during challenging times strengthens their ability to face difficulties, bolstered by the hope inspired by the testimony of the External Teacher and the guiding presence of the Transcendent Teacher.

Bibliography

Ablewicz K. (2009). "Człowiek jako metodologiczny problem pedagogiki," [in:] W. Pasierbek, M. Grodecka (eds.), *Horyzonty wychowania w czasach przemian* (Biblioteka „Horyzontów Wychowania", vol. 10), Kraków: Wyższa Szkoła Filozoficzno-Pedagogiczna Ignatianum, Wydawnictwo WAM, pp. 543–559.

Bernacka R.E., Popek S., Gierczyk M. (2016). "Kwestionariusz Twórczego Zachowania KANH III – prezentacja właściwości psychometrycznych," *Annales Universitatis Mariae Curie-Skłodowska. Sectio J*, vol. 29, no. 3, pp. 33–57.

Crisp R.J., Turner R.N. (2009). *Psychologia społeczna*, trans. M. Gocławska et al., Warszawa: Wydawnictwo Naukowe PWN.

Crotti M. (2021), "Pedagogical Hope between Presence and Promise," *Paedagogia Christiana*, vol. 47, no. 1, pp. 105–118, https://doi.org/10.12775/PCh.2021.005

Grzegorzewska M. (2002). *Listy do młodego nauczyciela. Cykl 1–3*, Warszawa: Wydawnictwo Akademii Pedagogiki Specjalnej im. Marii Grzegorzewskiej.

Jaworski R. (1998). "Psychologiczne badania religijności personalnej," *Zeszyty Naukowe KUL*, vol. 41, no. 3–4, pp. 77–88.

Jęczmińska D. (2024). *W dolinie cierpienia. O depresji młodzieży*, Warszawa: Psychologiadziecka.org.

John Paul II (1999). *Letter of His Holiness Pope John Paul II to Artists*, Vatican, https://www.vatican.va/content/john-paul-ii/en/letters/1999/documents/hf_jp-ii_let_23041999_artists.html [access: 20.06.2024].

Kaufman J.C. (2011). *Kreatywność*, trans. M. Godyń, Warszawa: Wydawnictwo Akademii Pedagogiki Specjalnej.

Kiereś B. (2016). "Personalizm w pedagogice," *Polska Myśl Pedagogiczna*, vol. II, no. 2, pp. 271–281.

Marek Z. (2005). *Podstawy wychowania moralnego*, Kraków: Wyższa Szkoła Filozoficzno-Pedagogiczna Ignatianum, Wydawnictwo WAM.

Marek Z., Walulik A. (2017). "Ponadczasowość myśli dydaktycznej świętego Augustyna," *Peadagogia Christiana*, vol. 39, no. 1, pp. 29–47, http://dx.doi.org/10.12775/PCh.2017.002

Marek Z., Walulik A. (2019). *Pedagogika świadectwa. Perspektywa antropologiczno-kerygmatyczna*, Kraków: Wydawnictwo Naukowe Akademii Ignatianum w Krakowie.

Marek Z. Walulik A. (2020a). "Geneza pedagogiki religii," [in:] *Pedagogika religii* (Słowniki społeczne), Kraków: Wydawnictwo Naukowe Akademii Ignatianum w Krakowie, pp. 11–31.

Marek Z., Walulik A. (2020b). *Pedagogika Dobrej Nowiny. Perspektywa katolicka*, Kraków: Wydawnictwo Naukowe Akademii Ignatianum w Krakowie.

Marek Z., Walulik A. (2022). "Ignatian Spirituality as Inspiration for a Pedagogical Theory of Accompaniment," *Journal of Religion and Health*, vol. 61, pp. 4481–4498, https://doi.org/10.1007/s10943-022-01628-z

Maslow A. (2013). *Motywacja i osobowość*, przeł. J. Radzicki, Warszawa: Wydawnictwo Naukowe PWN.

Nęcka E. (2001). *Psychologia twórczości*, Gdańsk: Gdańskie Wydawnictwo Psychologiczne.

Nowak M. (2019). "Pedagogika personalistyczna," [in:] Z. Kwieciński, B. Śliwerski (eds.), *Pedagogika. Podręcznik akademicki*, Warszawa: Wydawnictwo Naukowe PWN, pp. 487–508.

Nowak A.J. (2002). "Człowiek," [in:] M. Chmielewski (ed.), *Leksykon duchowości katolickiej*, Lublin–Kraków: Wydawnictwo „M", pp. 168–171.

Pasławska-Smęder I., Walulik A. (2024). *Wychowanie do twórczego życia. Perspektywa młodych dorosłych*, Kraków: Wydawnictwo Naukowe Uniwersytetu Ignatianum w Krakowie.

Popek S. (2000). *Kwestionariusz Twórczego Zachowania KANH*, Lublin: Wydawnictwo Uniwersytetu Marii Curie-Skłodowskiej.

Popek S. (2001). *Człowiek jako jednostka twórcza*, Lublin: Wydawnictwo Uniwersytetu Marii Curie-Skłodowskiej.

Popek S. (2016). "Mechanizmy aktywności twórczej człowieka w świetle interakcyjnej teorii psychologicznej," *Annales Universitatis Mariae Curie-Skłodowska. Sectio J*, vol. 29, no. 3, pp. 7–32.

Smoter K., Sury Z. (2017). "Walka w ujęciu Karla Jaspersa jako sytuacja graniczna obecna w doświadczeniu nauczyciela. Refleksje na pograniczu filozofii i pedagogiki," *Podstawy Edukacji*, vol. 10, pp. 81–98, http://dx.doi.org/10.16926/pe.2017.10.06

Stasiakiewicz M. (1999). *Twórczość i interakcja*, Poznań: Wydawnictwo Naukowe Uniwersytetu im. Adama Mickiewicza w Poznaniu.

Strzałecki A. (2003). *Psychologia twórczości. Między tradycją a ponowoczesnością*, Warszawa: Wydawnictwo Uniwersytetu Kardynała Stefana Wyszyńskiego.

Strzałecki A. (2011). "Styl twórczego zachowania. Model i jego walidacja," [in:] W. Zeidler (ed.), *Kwestionariusze w psychologii. Postępy, zastosowania, problemy*, Warszawa: Wydawnictwo Vizja Press & IT, pp. 190–244.

Szulakiewicz M. (2004). *Filozofia jako hermeneutyka*, Toruń: Wydawnictwo Uniwersytetu Mikołaja Kopernika w Toruniu.

Szymańska M. (2019). *Portfolio w kształceniu nauczycieli*, Kraków: Wydawnictwo Naukowe Akademii Ignatianum w Krakowie.

Walulik A. (2011). *Moderacyjne i synergiczne kształtowanie dorosłości. Propozycja typologii modeli znaczeń wiedzy religijnej na przykładzie korespondencyjnego Kursu Biblijnego*, Kraków: Wyższa Szkoła Filozoficzno-Pedagogiczna Ignatianum, Wydawnictwo WAM.

Walulik A. (2012). *Edukacyjne wspomaganie dorosłych w refleksji nad życiem*, Kraków: Akademia Ignatianum w Krakowie, Wydawnictwo WAM.

Walulik A. (2023). "Towarzyszenie wychowawcze wobec świata wirtualnego," [in:] S. Jaskuła (ed.), *Rzeczywistość hybrydalna. Perspektywa wychowawcza*, Kraków: Księgarnia Akademicka, pp. 61–75.

Walulik A. (2024). "Accompaniment as a Strategy for Peace Education," [in:] J. Michalski, M. Wolińska (eds.), *Peace Education, Religious Discourse, and Scientific Enquiry: Dialogue and Collaboration from Eastern European Contexts*, London: Routledge, pp. 158–167.

Ziółkowski P. (2020). "Fobia u dzieci w wieku szkolnym," *Nauka i Społeczeństwo. Przegląd Nauk Społecznych, Technicznych, Medycznych i Pedagogicznych*, vol. 1, pp. 65–80, https://doi.org/10.24426/nis.v1i1.203

ADDRESS FOR CORRESPONDENCE

Iwona Pasławska-Smęder
The Pontifical University of John Paul II in Krakow
Institute of Family, Pedagogy and Social Work
e-mail: iwo.pa@interia.pl

M a g d a l e n a   P o s ł o w s k a
ORCID: 0000-0002-1582-1798
Ignatianum University in Cracow

Social Relational Space in the Process of Desistance from Crime: The Case of Motocross Communities

ABSTRACT

Desistance from crime has become an increasingly prominent topic among Polish researchers in the field of rehabilitative pedagogy. These scholars seek to understand how individuals disengage from criminal behavior and identify the factors that support this process.

The main purpose of this article is to show the importance of social bonds and interpersonal relationships in the process of desistance from crime, using motocross associations as a case study. The analysis is based on research conducted through ethnographic methods, including interviews and participant observation. The study group consisted of members of motocross communities with criminal backgrounds. The issues discussed in this article have not been widely addressed in either theoretical or practical rehabilitative pedagogy. Moreover, the conclusions drawn from this research—and particularly their practical applications—could offer an alternative to the ineffective methods currently used with individuals transitioning out of correctional facilities.

The research findings presented here are part of a larger project undertaken in preparation for a doctoral dissertation entitled *Desistance from Crime Among Individuals Involved in Motocross*. The data collected suggests that former offenders emphasize the importance of support in building relationships within their communities, which, in

turn, strengthens their efforts to desist from crime and facilitates successful reintegration into society.

Introduction

Desistance from crime has firmly established itself as a significant topic in the scholarly discourse of rehabilitation and criminology (Rocque 2021: 2). Polish researchers of the phenomenon, Justyna Kusztal and Maciej Muskała, note in their article that "although desistance research has emerged as a kind of antithesis to institutional rehabilitation interventions, there seems to be no conflict between desistance and rehabilitation, as evidenced by the growing number of studies on 'supporting' the process of desistance from crime" (Kusztal, Muskała 2022: 208). The term "desistance" in academic literature is generally explained through two main perspectives. Muskała, tracing the evolution of its definition, states that "most simply, desistance is defined as the 'end point' at which crime ceases. However, doubts arise as to what this actually means and when this 'obvious' fact occurs" (Muskała 2017: 136). Additionally, questions emerge about how long the cessation of criminal activity must last before it can be considered an endpoint. After all, individuals who engage in crime do not spend their entire lives committing offenses, and crime-free intervals can often be observed in their criminal careers—periods between successive criminal acts. From this perspective, desistance is often equated with "non-recidivism."

The second perspective defines desistance as a process that requires effort and, most importantly, the willingness of the individual. Change must begin with the offender's readiness to transform, which involves equipping them with the necessary tools for this readiness. These tools are categorized into internal factors (personality and identity, cognitive and emotional aspects, volition, and behavior) and external factors (resources, support, circumstances, opportunities, location, and program type) (Ward et al. 2004: 650). Witold Klaus, a Polish criminologist, describes desistance as "a process that begins with an individual's decision to make changes in their life so that they can live without breaking the law. This process is long and difficult, and the person withdrawing faces many obstacles along the way. While the process has a clear direction and goal—to stop

committing crimes—further offenses may still 'happen' along the way" (Klaus 2021: 423–424).

The understanding of desistance as a process indicates its staged nature. Consequently, distinctions are made between primary, secondary, and tertiary desistance. Thomas Ugelvik suggests that "the terms 'primary,' 'secondary,' and 'tertiary' do not necessarily imply a linear process. Individual desisters do not reach secondary desistance before they can move on to the next level" (Ugelvik 2022: 624). Secondary and tertiary desistance are likely to occur simultaneously, continuously reinforcing one another. The zigzag nature of desistance from crime is influenced by factors that either facilitate or hinder an individual's progress toward "non-crime." These factors are often categorized as anchors, traps, and torments, which can both positively stimulate the change process and undermine it (Klaus 2021: 436). Anchors are defined as institutions, as well as people and relationships, that positively influence an individual and their behavior. Conversely, traps and torments are factors that weaken the transformation process but may also provide space for change to materialize.

Overcoming difficulties related to broadly understood traps and torments is addressed through support services provided as part of desistance activities, which can be either formal or informal. Formal desistance activities comprise the work of judicial staff and correctional officers who work towards reducing and managing recidivism among prisoners. They serve two main functions: support and assistance. Formal support is delivered through programs (designed and implemented by the prison service) that aim to modify problematic behavior and preparing individuals for life outside prison. These programs often focus on rebuilding relationships with the outside world, strengthening family ties, or stimulating professional activation.

It is worth noting that the staff and contributors to these programs do not have to be correctional officers. They can also be organizers of informal activities that support personal change. Through their efforts, individuals striving to desist from crime gain decision-making and problem-solving skills, which contribute to developing a non-deviant identity. As desistance researchers Marie-Pierre Villeneuve, Isabelle F.-Dufour, and Stephen Farrall observe, informal activities are usually carried out by volunteers, even within prison settings, who help participants acquire or enhance their potential, skills,

and resources which foster a positive self-image, build pro-social networks, and develop hope for a better future (F.-Dufour, Villeneuve, Perron 2018). Informal support offers individuals the opportunity to reflect on their past and seek redemption, which entails liberation from personal weaknesses. As Villeneuve, F.-Dufour, and Farrall state, "Volunteers are not tasked with managing risks or monitoring participants' behavior" (Villeneuve, F.-Dufour, Farrall 2021: 76–77). The absence of excessive control and pressure from those involved in informal support allows individuals to determine the timing and intensity of the relationship and its impact on their desistance process. A similar dynamic may occur in a non-institutionalized setting. Informal groups, such as associations or communities, can sometimes provide mechanisms to sustain desistance.[1]

Several theories in the literature adopt specific perspectives to highlight the importance and relevance of particular elements in the change process. Beth Weaver identifies four key perspectives: the individual and subject causation perspective, the social and structural perspective, the interactionist perspective, and the situational perspective (Weaver 2019: 3). In the context of this discussion, the social and structural perspective—which emphasizes the role of an individual's relationships and interactions with their environment in shaping desistance—is the most pertinent.

Lila Kazemian and Shadd Maruna argue that "desistance occurs gradually, as a result of the accumulation of social ties and socially changing associations" (Kazemian, Maruna 2009: 280). The key assumptions of this perspective will be outlined below, with particular attention given to the principles of informal social control theory. This article aims to draw the reader's attention to the concept of relational social space within the motocross environment. This space is a platform where ex-offenders, seeking to rebuild their lives, are provided with opportunities to pursue their passions and form new bonds and social relationships within the community.

---

[1] In the climate of freedom, we observe the efforts of organizations, volunteers, and streetworker groups which meet the needs of individuals in crisis or requiring various forms of support. One such organization is PRO Domo, which operates in the Małopolskie Voivodeship and provides support and assistance to ex-convicts transitioning out of correctional facilities.

A perspective on social ties in the desistance process

As Krzysztof Biel points out, the theory of informal social control, developed by John Laub and Robert Sampson, is the most prominent framework explaining desistance from crime in terms of social bonds and structures (Biel 2022: 164). This theory focuses specifically on the social influences affecting offenders, especially on the importance of bonds and relationships, which provide a protective space for meeting an individual's needs and expectations.

Laub and Sampson note the significance of turning points in the criminal careers of offenders (Laub, Sampson 2003: 149). Muskała identifies these turning points as events such as marriage (family), employment, and, depending on the study, interests, military service, or education (Muskała 2017: 152). These events enable individuals to focus on the present, effectively cutting them off from their criminal past, while simultaneously creating the conditions necessary for them to fully participate as free members of society. Through a sense of belonging to a well-functioning group and the strengthening of social bonds, individuals are motivated to work on their own behavior, which can, in turn, enhance their sense of agency in their actions. These relationships instill a sense of obligation to the group, as well as attachment and identification with it.

"Turning points that foster the abandonment of a criminal career refer not so much to a change in the personality of the socially maladjusted individual as to a change in his or her social situation, largely shaped by the social ties the individual establishes throughout life" (Bernasiewicz, Noszczyk-Bernasiewicz 2025: 114). Sampson and Laub conclude that most offenders embark on the path of desistance in response to structurally induced turning points that support long-term behavioral change. While the scholars acknowledge that a full explanation of desistance must incorporate both structural and subjective factors, they argue that structural factors, which externally influence the individual, play a primary role, while individual choices and actions are their consequences (Laub, Sampson 2001: 50–51; 2016: 161; Biel 2022: 165).

Nevertheless, it is not the turning point itself but its quality that determines its usefulness in the process of change. A turning point may sometimes be insufficient on its own, as it has little significance

without meaningful context. This can be exemplified by marriage: marriage alone is not enough to deter crime. Its effect may depend on the reasons for the marriage (e.g., pregnancy), the perceived happiness in the relationship, and the character traits of the spouse (Farrington, West 1995: 278). Therefore, when discussing turning points and the relationships and social interactions that support the desistance process, it is essential to consider their quality, as some may negate the entire effort toward change (Muskała 2017: 154–159).

Regarding turning points, it should also be noted that there is no certainty they are causal factors in the desistance process. However, it is clear that they can both support and undermine the process. Thus, the impact of turning points on desistance is ambiguous. What is important is that, as reality and social processes evolve, ties and relationships also undergo transformation. As a result, it becomes difficult to definitively label certain ties as "valuable" at a given time. Muskała points out that "it, therefore, seems important to adapt measures of social ties to changing social norms and values. Failure to take these transformations into account may lead to a misinterpretation of the roles played by social ties in the process of desistance. However, it must be emphasized that these variables provide little information about how and why desistance occurs, and even less about how it can be initiated" (Muskała 2019: 116).

Characteristics of motor communities

Motocross sports are commonly classified as a branch of land sports which include a variety of disciplines and ways of practicing them. In line with the subject under consideration, this article focuses on motocross and the specific features of how communities within this discipline operate. According to the regulations of the Polish Motor Association, "motocross is an off-road race on a marked and properly prepared track, in accordance with licensing requirements, with natural and artificial obstacles formed from natural ground such as clay, sand, earth, or materials composed of their mixtures" (Polski Związek Motorowy 2022: 4). Each motor association operates under a specific name and possesses legal personality. These associations are self-governing and voluntary organizations functioning within the Republic of Poland under the provisions of the Act of 7 April

1989: *Law on Associations.* Their activities are guided by internal statutes, which outline decision-making processes, define the rights and obligations of participants, and establish objectives and methods for achieving them in practice. The objectives of motocross societies include promoting the development of motocross sports, encouraging and disseminating physical education and sport, creating conditions for safe riding, and improving riders' sporting skills.

The functioning of rights and obligations within individual motocross communities is tailored to each association and determined by a predefined hierarchy based on roles within the community. Despite some variations, the structure is generally consistent across associations. Typically, motocross communities are organized with a board of directors, audit or supervisory committees, and ordinary members or participants. Discrepancies mainly occur in the number of individuals serving in these bodies. Each participant in the community is granted full rights and freedoms, has the ability to express their opinions, and holds a decision-making role in planning activities undertaken by the group. Among the primary activities within the motocross environment are sport and work, both of which serve an educational purpose. This means that the associations not only offer participants enjoyment but also provide opportunities for learning and socialization. Since no records are kept regarding participants' criminal backgrounds, these communities also create a space where re-socialization processes for socially maladjusted individuals can take place.

Motocross is undeniably an extreme sport that demands patience and diligence. To support these qualities, associations organize their activities to ensure that those interested can participate in regular training sessions, which provide opportunities for increasing self-awareness and self-efficacy, alleviating negative emotions, and experiencing the adrenaline rush inherent to the sport. The second key area of activity within motocross communities is work, which is one of the fundamental forms of human engagement. It is socially valuable work. Marek Kluz and Artur Sylwester Słomka observe that "in work and through work, all dimensions of human life are fulfilled: somatic, emotional, mental, spiritual, and moral. For this reason, it is impossible to separate work from the process of education. The responsibility for education to and through work always has a social

context and concerns a certain community that produces a specific formative environment" (Kluz, Słomka 2016: 63). In motocross associations, work primarily involves organizing and maintaining the training space, as well as tidying the areas surrounding the tracks where races take place. Before participants can use the track, they must first prepare it, which provides an opportunity to learn responsibility. This work is always carried out in groups, on days and at times designated by the management in order for the participants to get a chance to learn new skills from one another, build a sense of community, and develop the ability to work effectively as a team.

Waldemar Janiga draws attention to another significant aspect of work: "Through his actions, man creates something 'outside' but also 'inside' himself, and thus develops—both physically and intellectually—and, by improving himself, he shapes, changes, and creates not only a new world of material things but also a world of spirit. Obtaining qualifications, enriching knowledge, extending competences and skills, and constant work on oneself are the fundamental directions for the development of one's personality, educational, and self-educational activity. It is a factor of human development on both an individual and social scale" (Janiga 2002/2003: 237). Work is "important and meaningful for every individual, influencing decisions related to education, employment, ongoing functioning, and personal development. It is perceived not only as a value in itself, but also as a source of other values" (Baraniak 2016: 14).

The motorsport environment includes not only participants but also their families and supporters, among whom bonds, friendships, and student-master relationships are often formed. In motocross associations, participants are treated as equals, regardless of their role, with no division into "better" or "worse" members. As a result, each of them is entitled to support and assistance from the group in caring for themselves and their holistic personal development. The relationship between student and master in the motocross environment takes the form of guidance and carries many characteristics of mentoring. Agnieszka Barczykowska and Sonia Dzierzyńska define mentoring as "building a relationship in which a more experienced person mentors a less experienced person. The mentor conveys not only general knowledge, information, and skills related to increasing work effectiveness but also 'tacit knowledge,' i.e., habits and best practices that

are used unconsciously but are indispensable for proficiency in a given field" (Barczykowska, Dzierzyńska 2012: 263).

A mentor in this context is someone who, through their behavior and attitudes, inspires the mentee to work on himself or herself. The mentor provides advice and guidance, helping the mentee work toward clearly defined goals while allowing space for independent decision-making. Rather than offering ready-made solutions to problems, the mentor shows the options and possibilities available, and encourages the mentee to take responsibility for their choices and growth. In motocross, authority figures and mentors are often sought among highly qualified coaches, riders, and individuals with a wealth of experience and life skills. Their presence is especially significant for individuals facing multiple problems, including deficits in personality and cognitive structures, and particularly for those actively desisting from crime. The collaboration among participants in the motorsport space in the local environment, outside formal institutions, results in greater freedom and avoids the administrative labeling of relationships.

It is worth noting that knowledge about the specific functioning of motor associations has been derived from publicly available sources published by the Polish Motor Association. These include regulations, announcements, documents, and internal statutes of the associations. In the literature on rehabilitation, there is little to no research into a connection between motocross and social rehabilitation or desistance from crime. Foreign-language publications on motocross are mainly concerned with the risk of injuries associated with this extreme sport.

Methodology of the study

My personal curiosity and observations of behavioral transformations among participants in the motorsport environment evolved into a desire to construct a research procedure intended to answer the persistent questions in re-socialization pedagogy about supporting the process of desistance. Consequently, from the preliminary stages, my research activities were directed toward specific objectives. In the case of this study, these objectives are related to my research interests, as I simultaneously serve as a member of the management board

of a motocross association. Moreover, the objectives were chosen to ensure their feasibility.

The cognitive aim of this research is to diagnose and clarify the role of relationships and social ties in the desistance process in the motorsport environment. The practical aim is to identify interventions that facilitate the creation of spaces for relationship-building among socially maladjusted individuals undergoing change. These goals and the focus of the analyses stem from theoretical gaps and a lack of research on how relationship development can support desistance, particularly in the context of motorsport. The analyses were carried out to address the question: *How can the development of bonds and relationships support the desistance process among participants in motocross communities?*

The chosen analytical strategy is qualitative, with an idiographic approach aimed at producing detailed insights into the specific functioning of motocross associations in Poland and their members. Data collection was facilitated by employing the ethnographic method according to which the researcher acts as both an observer and an active participant in the studied community. This approach was complemented by oral histories from the subjects, which, according to Michael Angrosino, "is a field of research dedicated to the reconstruction of the past through the experiences of those who lived in it" (Angrosino 2015: 95).

I arranged the data using descriptive analysis (organizing the data obtained, extracting thematic categories, and developing patterns of information presentation) and theoretical analysis (comparing the patterns with the available literature on the subject and scientific reports by other researchers). I reached the target group of respondents through a preliminary pilot study conducted using a quantitative strategy. This pilot study was carried out indirectly through an online survey questionnaire, and a brief overview of its methodology is presented below.

The questionnaire consisted of closed questions addressing topics such as an individual's role in a motocross association, stays in closed institutions, and issues related to addictions and conflicts with the law. It was targeted at adults residing in Poland. The final section of the questionnaire included an optional field for respondents to provide their contact information. The pilot study identified respondents

who had experienced at least one of the following: a prior conflict with the law, struggles with addiction to psychoactive substances (e.g., alcohol, drugs), or time spent in closed institutions. At this stage, the diagnostic criteria relied solely on the subjective judgments of the respondents.

As a result of the pilot study, I obtained contact information for seven respondents who met at least one of the three identified criteria. An additional four participants, drawn from my immediate environment, voluntarily agreed to be part of the research procedure and were subsequently interviewed as part of the analyses. Thus, a total of 11 respondents participated in the study, conducted using a qualitative strategy. The characteristics of the target group are summarized in the table below. The first seven entries represent respondents identified through the pilot study, while the last four correspond to participants from outside the pilot study.

Table 1. Characteristics of the study group

Age	Role in the association	Addiction(s)	Conflict with the law	Stay in a closed institution
24	Active member	Yes	Yes	No
21	Passive member	Yes	No	No
18	Active player	Yes	Yes	No
50	Member of the Management Board	Yes	Yes	No
38	Active member	Yes	Yes	Yes
43	Active member	Yes	Yes	No
54	Active member	Yes	Yes	Yes
29	Active member	Yes	Yes	Yes
27	Active member	Yes	Yes	Yes
45	Active member	Yes	Yes	Yes
30	Active member	Yes	Yes	No

Source: The author's own research.

To adhere to standards for respecting sensitive data, the statements of respondents in this article are presented using symbols such as R1, R2, R(...), and R11, following the chronological order of their profiles as shown in the table. The research focused on the relational social space of the motocross environment, which encompasses the domain of motorsports. This includes the operational areas of motocross societies, motocross tracks, and facilities where organized sporting events and training sessions are periodically held. At these venues, both the behavior of respondents and their interactions with the environment were observed.

Interviews with respondents were conducted in secluded settings without the presence of third parties. The discussions covered the respondents' entire life stories, with particular attention given to significant and difficult events. After respondents shared their narratives, follow-up questions were asked about issues relevant to the research, including the process of desistance from crime and the relationship between the motocross community and the respondent.

The importance of relationships in respondents' narratives

Relationships and bonds among members are of great importance for the functioning of motocross communities. Proper communication, a willingness to cooperate, and a sense of group responsibility are evident even when passively observing the basic activities performed by their members. The research distinguished two categories of analysis regarding the value of bonds in the desistance process for individuals involved in motocross: interpersonal relationships with the environment and leadership and authority as elements supporting personal development.

Interpersonal relationships with the environment

Ex-offenders leaving the confines of closed institutions, as well as socially maladjusted individuals, often need to overcome social resistance in rebuilding relationships with their environment. This is often associated with the common experiences of marginalization and stigmatization. As one respondent noted:

people are afraid of you. News travels fast, and not everyone wants to come into contact with a criminal. And even when they talk to you, you sense the distance and a kind of cautiousness. (R10)

As a result, individuals are looking for a place where they will be accepted despite their past experiences. One such space is the motocross community, which comprises a diverse group of people:

fanatics of adrenaline, fast riding, and survival, but also very brave people. … there are others in the association who, join simply because they want to because they like watching someone else ride, or because they want to make a contribution by working, for example. … it's a mix of different people and personalities who want to do something for others and also for themselves. It's a very cool group; you can learn a lot from it. You know, I think even I am learning at this age—I am learning about life above all. (R6)

Another respondent described the motocross environment with these words:

work, training, perseverance, sweat, defeat, success, coaches, fans, motorbike, the track, but I guess if I had to sum it all up in one word, it would be —the people. (R3)

This is a place where you can find friends, but also take on commitments and responsibilities:

However, any work with these people is fun. You can have a chat while getting things done, all the while knowing that you are doing something useful in the process. (R7)

Members of motor clubs come from different professions and learn from one another values such as responsibility for the group, diligence, patience, and, above all, respect. Importantly, there is no pressure to talk about one's private life. However, as one respondent noted:

over time, as you become friends with someone, you naturally talk to them about yourself. (R4)

For newcomers with a criminal past, the mere fact that someone takes an interest in them in the association becomes important; that they have the chance to form new connections despite a lack of valuable contacts. One respondent recalled:

I was standing off to the side when he came up to me, still with his helmet on, and asked how I was. I felt this strange motivation just because some-one approached me. I was there alone, didn't know anyone, and was honestly worried I'd be on my own with no one to talk to. And I thought people might be thinking, "What's he doing here, messing things up?" Then he just asked, "What's up?" I told him I hadn't ridden in a while—actually, I hadn't ridden much at all. He just gave me a thumbs-up and rode off. … That moment really stuck with me. Now we know each other well, and I really appreciate it there very much. . I remember once I said something and thought maybe he's angry with me or something? Honestly, it's just been really good friendships. (R11)

Many respondents also noted how relationships formed on the track often extend into the family sphere.

We have a group of friends who visit us at home or meet up somewhere more private, so we've really bonded. (R5)
There are so many interesting people to meet—at competitions and during training sessions. You end up making friends. For example, you might have a fellow club member who's a mechanic, a plumber, or a logistician. If you have a problem in your personal life, you can always turn to someone there for help. There's always something to learn from others, too. (R10)

The primary objective of motocross associations is to support the comprehensive physical development of their members. This includes fostering relationships between individuals and the sport, as well as among competitors themselves. Active riders, in particular, often feel a sense of responsibility to represent their club with dignity in the broader community:

As a rider, I have in a way committed myself to setting a good example at competitions in other parts of Poland or abroad because, after all, I represent a community. I wouldn't want someone from the club to feel ashamed of me. (R1)

Engaging in sport not only teaches new skills but also boosts self-esteem:

sport and training are a solid dose of education. I learnt to be conscientious, diligent and that I've got to handle responsibilities. (R9)
Sport really does teach humility. (R8)
It's sport, there are rules. (R3)

The respondents also emphasized the relationships they form with fellow competitors. While races require them to be committed

and competitive, this does not diminish the friendly bonds that exist off the track:

I remember standing on the starting machine with other riders, actually rivals, and racing at my best fighting for a spot. Then after the competition, we'd high-five and talk about random stuff. (R9)

Another respondent shared a similar sentiment:

Only after the race will the person who scolded you still come over and thank you for the fierce fight. That's what I really like about it. (R5)

Motocross associations often provide a space for individuals to reintegrate into a group. Strong bonds and friendships formed through motocross extend beyond the realm of sport into both family and private life. Many respondents noted that they turn to people "from the track" for help in managing the basic difficulties of everyday life. They believe that their friends from the associations can offer support not only in their daily lives and work but also in non-sport-related activities—especially when broader society, stigmatizing them for their past, may be reluctant to do so.

These friendly relationships often contribute to the transformation of a deviant personality into a non-deviant one, by promoting cognitive and emotional growth. This dynamic became apparent during my analysis of the respondents' life paths, as shared in interviews, as well as through observations of their behavior and interactions within the motorsport environment. Many riders also involve their families in the duties of the associations. For respondents' wives and children who express interest, the motocross environment offers an opportunity to make new friends, spend leisure time productively, learn new skills and abilities, and become acquainted with the sport. Despite being a competitive discipline, motocross is characterized by a strong sense of respect and understanding for others. I would like to point out another important relational aspect of motocross, which lies in the rules that govern the community as well as provide opportunities for forming friendships that inspire individual change. As one respondent explained:

Standards and values, it's about fair play on the track and in life. We stick together, we respect each other, we don't insult each other, we help out when someone needs it. And I make it a point to respect others, even when they annoy me. (R2)

95

Above all, members of motocross associations look out for one another and reprimand each other in situations where someone disrupts the group's dynamic. However, this does not lead to exclusion from the group. As one respondent explained:

In my club, mistakes are forgiven, but you can't keep making the same ones over and over. Even the most patient person would eventually get fed up. (R1)

Most importantly, the motocross environment often serves as a surrogate family—unrelated by blood, but loving and supportive. This sentiment was echoed by many respondents. For example:

Motocross is like a family, it's a group of people united by passion. Everyone's got each other's back, no matter what. Someone who's never been part of that group won't understand that. It's hard to explain that the freaks on the motorbikes are actually great, hard-working and happy people, and that's what it's all about. (R5)

Observing the functioning of this motocross "family," I noticed a dynamic also pointed out by the respondents themselves. In cases of non-compliance with rules and regulations, vulgar or inappropriate behavior, members of the associations admonish one another and ask one another to conform to shared values. One gets the impression that, in addition to formal regulations, the group operates under an unwritten code of conduct—a set of shared behavioral norms that guides and sustains the group's functioning.

Leadership and authority in motor sports

In the motorsport environment, leadership aimed at achieving sporting goals and the mechanism of role modeling are commonly observed. Respondents frequently point to a variety of authority figures, including parents during their youth and prominent riders as they grow older.

You've got to give a lot of credit to the coaches too—they put in so much time and patience for us riders. (R1)
Every rider has someone they look up to, and I'm no different. I've got my role models, both on the international scene and here in Poland. But these are usually the top riders, the ones who are held to even higher standards. (R3)

Coaches are often seen as figures whose relationships with riders are built on respect, understanding, and, most importantly, trust. They are typically individuals who have achieved a high level of success in their careers and are also admired for their personal qualities. According to one respondent, a coach is someone who

> *shows a really high level of professionalism and respect.* (R10)

Another respondent emphasized the responsibility of accomplished sports figures:

> *I think athletes who have achieved something understand that young people look up to them. They feel a responsibility to be well-mannered and avoid bad habits. And honestly, if they have a lot of class, it's not hard to do because the sport itself demands so much sacrifice and humility from them.* (R9)
> *Also … you definitely learn more from people like that—not just how to ride, but also how to be patient and humble.* (R6)

Motocross clubs also offer a supportive environment for children and young people from dysfunctional families. One respondent described how these clubs can provide mentorship and guidance:

> *Kids and young people who don't have a parent at home or are dealing with family problems often enroll in the clubs. And this is where they look for support and help. But don't worry, there are so many 'uncles and aunties' here (laughs) that we make sure to take care of everyone. I feel like they come here to learn about life and develop their talents. That's the beauty of it.* (R10)

Although it might seem that the pupil-champion relationship is confined to the realm of motorsport, much like the bond with clubmates, this relationship often extends into the private sphere.

> *At first, my coach was only—well, maybe I should say 'as much as'—my guru. But over time, during our training sessions, we developed a real understanding. I think it's fair to say it's turned into a friendship. We like and respect each other a lot and even lean on each other for things outside the track. We spend time together, and if there's a problem, we call and help each other It's cool that we've become very close to each other without losing that coaching relationship. Honestly, for someone like me—troubled, addicted—this kind of support was very important. I'd even say it was necessary for motivating me to change.* (R1)

As noted earlier, parents can also be role models for their children.

> *As I mentioned before, parents can also be role models for kids. You often see children copying someone they admire, simply imitating their behavior. Most*

of the time, you notice this in father–son or father–daughter relationships. And sometimes, it's the fathers who take on the coaching role—either because they used to ride themselves or because they can't afford an expensive top coach. In those cases, the child grows up wanting to be just like their dad. (R6)

Through their involvement in motocross associations, some members have the opportunity to strengthen and improve relationships within their own families. Relationships established with an authority figure not only help individuals become better riders—enabling them to achieve their developmental goals—but also contribute indirectly to personal growth. This is especially significant for individuals in the process of change, who are often seeking someone to act as an ideal worthy of imitation. In motocross clubs, this emulation frequently manifests in copying the guide's riding style, clothing, competitive behavior, and personal interactions with others.

Having witnessed many private conversations between association participants, I noticed that some seek advice or guidance on a wide range of topics, including those unrelated to motorsport. These conversations occur both in the presence of other club members and in private. Riders often invite motocross guides into their personal lives, sharing their vulnerabilities and joys, and seeking support and assistance in their daily lives. Importantly, guides—like mentors—do not provide ready-made solutions, but only help them discover their own paths toward achieving their goals. Among younger children, there is often an intense fascination with coaches and motocross specialists, which attests to the enormous influence these figures have on young people.

Summary

Efforts to support desistance from crime focus on two types of factors: internal and external. External or environmental factors are often defined in terms of turning points that stimulate efforts to modify an individual's behavior. Examples of such turning points include marriage, work, and personal interests. All these areas are based on the individual's relationships with the world, which develop within their respective structures. Numerous studies in the literature support the validity of the theory of informal social control (Biel 2022; Laub, Sampson 2001; 2016; Muskała 2017). However,

it is important to remember that the mere occurrence of a turning point is insufficient for meaningful change. The quality of these turning points is extremely important (Giordano, Cernkovich, Rudolph 2002; Bersani, Doherty 2013). Furthermore, ignoring an individual's internal resources, abilities, and motivations is a significant oversight. These internal factors, when combined with social support, greatly enhance the likelihood of achieving desired outcomes in the desistance process. Raymond Paternoster and Shawn Bushway have criticized the theory of informal social control for neglecting the role of individual subjectivity and agency in the transformation process (Paternoster, Bushway 2009: 1149).

In the context of motorsport communities, it is important to highlight the existence of a relational social space. Within this space, bonds are formed not only between individuals and their environment but also between mentors and students, as well as among riders and their competitors. According to respondents, the relationships they establish in motocross clubs create a sense of obligation to comply with rules and function responsibly, while still allowing for natural human errors and failures. The observation of specific places and events, understood sequentially rather than merely as isolated acts, combined with knowledge of factors that are significantly influencing the process of desistance from crime, led to the identification of two significant categories, namely: relational social space and guidance, both seen as potential turning points.

In the context of the motocross environment, turning points can be defined as joining an association and participating in its activities, as well as forming a relationship with an authority figure or mentor who guides individuals toward their overall development. Consequently, I propose that the informal relational social space and the bond with a mentor, alongside traditional turning points such as work, marriage, and personal interests, can represent new and significant milestones in the desistance process. The opportunity to reintegrate into a group and the openness of its members to forming new relationships are particularly impactful for individuals with criminal records or social difficulties who are striving to transform their personalities. Through activities within the realm of motorsports, participants are given the chance to assume new social roles and establish

valuable connections that often extend beyond the confines of the associations, positively influencing their private lives.

The question arises: could greater focus, by social rehabilitation pedagogues on informal social control, outside the institutional framework of social work interventions, offer a more effective means of supporting the desistance process in open environments? Undoubtedly, such interventions could provide an alternative to ineffective methods of working with individuals who exhibit recurring destructive behaviors. The success of practitioners in this regard could lie in expanding their range of rehabilitation interventions to include mentoring methods that operate within inter-subjective relationships in local environments.

The literature offers numerous research reports affirming the legitimacy and effectiveness of mentoring projects in prevention and social rehabilitation (Barczykowska, Dzierzyńska 2012; Buck 2017; Chojecka 2021). Today, most programs target children and young people who are either at risk of social maladjustment or are already maladjusted, as well as those whose parents are serving sentences in closed institutions (Barczykowska, Dzierzyńska 2012). In Poland, for example, the Probation Association based in Kraków offers mentoring support for the youngest. Preventive and corrective activities are also available for adults serving prison sentences and struggling to reintegrate into their communities. In the United States, such programs include the "Delaware Mentor Program" and "Ready4Work" (Barczykowska, Dzierzyńska 2012: 271–274).

These programs cater to a diverse range of participants, allowing their implementers to offer a range of opportunities for cooperation and to create spaces for change for individuals of different ages, varying degrees of social maladjustment, and different stages in their criminal careers. Participation in such projects helps mentees connect with others, discover paths for personal development, and find sources of support—something they often struggle to achieve despite their genuine efforts and desires. Although mentoring in its pure form is not present in the motorsport environment (as the authorities and guides in this field do not practice the sport professionally or employ typical mentoring methods), the student-master relationship observed here shares many characteristics with a mentoring relationship.

One thing is certain: despite the absence of a direct link between motocross associations and formal rehabilitation, their positive impact on participants is evident, regardless of their past. Furthermore—and this deserves emphasis—the most influential environment for the informal social control of an individual is their immediate surroundings. For such an environment to support the desistance process, it must not only accept the individual's presence within the group but also create opportunities for them to form new valuable relationships. In the space of motorsports, this occurs naturally.

Bibliography

Angrosino M. (2015). *Badania etnograficzne i obserwacyjne*, trans. M. Brzozowska-Brywczyńska, Warszawa: Wydawnictwo Naukowe PWN.

Baraniak B. (2015). "Wartościowe aspekty pracy spektrum zainteresowania grup defaworyzowanych," *Uniwersyteckie Czasopismo Socjologiczne*, no. 14(1), pp. 7–15.

Barczykowska A., Dzierzyńska S. (2012). "Zastosowanie mentoringu w działaniach profilaktycznych i resocjalizacyjnych (na przykładzie Stanów Zjednoczonych)," *Resocjalizacja Polska*, no. 3, pp. 263–276.

Bernasiewicz M., Noszczyk-Bernasiewicz M. (2015). "Punkty zwrotne ('turning points') w przestępczej karierze: szansa dla resocjalizacji/rewitalizacji nieletnich przestępców," *Chowanna*, no. 1, pp. 103–116.

Bersani B.E., Doherty E.E. (2013). "When the Ties that Bind Unwind: Examining the Enduring and Situational Processes of Change behind the Marriage Effect," *Criminology*, vol. 51, no. 2, pp. 399–433.

Biel K. (2022). "Zrozumieć odstąpienie od przestępczości. Definicje, teorie i kierunki badań empirycznych," *Archiwum Kryminologii*, vol. 44, no. 2, pp. 151–186.

Buck G. (2017). "The Core Conditions of Peer Mentoring," *Criminology & Criminal Justice*, vol. 18, no. 2, pp. 1–17.

Chojecka J. (2021). "Tutoring w profilaktyce pozytywnej – sposób na wzmacnianie odporności psychicznej i pozytywnego rozwoju dzieci i młodzieży," *Lubelski Rocznik Pedagogiczny*, vol. 40, no. 2, pp. 153–172.

F.-Dufour I., Villeneuve M.-P., Perron C. (2018). "Assisted Desistance in Informal Settings: A Scoping Review," *Canadian Journal of Criminology and Criminal Justice*, vol. 60, no. 2, pp. 206–240.

Farrington D.P., West D.J. (1995). "Effects of Marriage, Separation and Children on Offending by Adults Males," [in:] Z.S. Blau, J. Hagan (eds.), *Current Perspectives on Aging and the Life Cycle*, vol. 4: *Delinquency and Disrepute in the Life Course*, Greenwich, CT: JAI Press, pp. 249–281.

Giordano P.C., Cernkovich S.A., Rudolph J.L. (2002). "Gender, Crime, and Desistance: Toward a Theory of Cognitive Transformation," *American Journal of Sociology*, vol. 107, no. 4, pp. 990–1064.

Janiga W. (2002/2003). "Praca w procesie wychowawczym," *Resovia Sacra*, vol. 9/10, pp. 235–245.

Kazemian L., Maruna S. (2009). "Desistance from Crime," [in:] M.D. Krohn, A.J. Lizotte, G.P. Hall (eds.), *Handbook on Crime and Deviance*, Dordrecht–Heidelberg–London–New York, Springer 2009, pp. 277–296.

Klaus W. (2021). "Sidła i udręki, czyli co stoi na przeszkodzie procesu odchodzenia od przestępczości?" [in:] W. Klaus, I. Rzeplińska, P. Wiktorska, D. Woźniakowska-Fajst (eds.), *Karierowicze kryminalni? Aktywność przestępcza w dalszych losach nieletnich*, Warszawa: Wydawnictwo Instytut Nauk Prawnych PAN, pp. 421–506.

Kluz M., Słomka A.S. (2016). *Wychowawczy wymiar pracy*, Kraków: Uniwersytet Papieski Jana Pawła II w Krakowie.

Kusztal J., Muskała M. (2022). "Odstąpienie od przestępczości jako kategoria pojęciowa polskiej pedagogiki resocjalizacyjnej," *Resocjalizacja Polska*, no. 24, pp. 203–217.

Laub J. H., Sampson R. J. (2003), *Shared Beginnings, Divergent Lives: Delinquent Boys to Age 70*, Cambridge (MA)–London: Harvard University Press.

Laub J.H., Frisch N.E. (2016). "Translational Criminology," [in:] W.T. Blomberg, J. Brancale, K. Beaver, W. Bales (eds.), *Advancing Criminology and Criminal Justice Policy*, London: Routledge, pp. 52–62.

Laub J.H., Sampson R.J. (2001). "Understanding Desistance from Crime", *Crime and Justice*, vol. 28, pp. 1–69.

Muskała M. (2017). *Odstąpienie od przestępczości w teorii i praktyce resocjalizacyjnej*, Poznań: Wydawnictwo Naukowe UAM.

Muskała M. (2019). "O znaczeniu więzi społecznych w procesie resocjalizacji," *Studia Edukacyjne*, no. 52, pp. 107–125.

Paternoster R., Bushway S. (2009). "Desistance and the 'Feared Self': Toward an Identity Theory of Criminal Desistance," *The Journal of Criminal Law and Criminology*, vol. 99, no. 4, pp. 1103–1156.

Polski Związek Motorowy – Główna Komisja Sportu Motocyklowego (2022). *Regulamin Sportu Motocyklowego Zasady Rozgrywek MOTO-CROSS 2022*, Warszawa, https://pzm.pl/pliki/komunikat/gksm/2022-01/36722/zasady-rozgrywek-motocross-2022-projekt-7.pdf [access: 5.02.2024].

Rocque M. (2021). "But What Does It Mean? Defining, Measuring, and Analyzing Desistance From Crime in Criminal Justice," [in:] A. Solomon, J. Scherer (eds.), *Desistance From Crime Implications for Research, Policy, and Practice*, Washington: National Institute of Justice, pp. 1–40.

Ugelvik T. (2022). "The Transformative Power of Trust: Exploring Tertiary Desistance in Reinventive Prisons," *The British Journal of Criminology*, vol. 62, no. 3, pp. 623–638.

Weaver B. (2019). "Understanding Desistance: A Critical Review of Theories of Desistance," *Psychology, Crime & Law*, vol. 25, no. 6, pp. 641–658.

Ward T., Day A., Howells K., Birgden A. (2004). "The Multifactor Offender Readiness Model," *Aggression and Violent Behavior*, vol. 9, no. 6, pp. 645–673.

Villeneuve M.-P., F.-Dufour I., Farrall S. (2021). "Assisted Desistance in Formal Settings: A Scoping Review," *The Howard Journal of Crime and Justice*, vol. 60, no. 1, pp. 75–100.

ADDRESS FOR CORRESPONDENCE

Magdalena Posłowska
Ignatianum University in Cracow
e-mail: 14961@student.ignatianum.edu.pl

A n n a   S e r e d y ń s k a
ORCID: 0000-0002-0483-6281
Ignatianum University in Cracow

C-PTSD Assessment in Diagnosing Individuals Affected by Violence: A Preliminary Questionnaire Analysis

ABSTRACT

Post-traumatic disorders are among the most frequently diagnosed mental health conditions. They are typically identified through interviews and self-report tools. Among these disorders, the ICD-11 chapter on stress-related conditions includes Complex Post-Traumatic Stress Disorder (C-PTSD), which often affects people subjected to prolonged domestic violence. It is also prevalent among refugees, torture survivors, victims of persecution, and individuals who have endured lengthy and painful treatments due to chronic illness.

This article introduces a questionnaire developed by the author to assess C-PTSD. It also discusses the analysis of the questionnaire's validity, which takes into account the correlations between its scales and variables describing cognitive, emotional, and social functioning. The research aimed to evaluate the validity and reliability of this C-PTSD questionnaire. The author's intent is to propose this tool for diagnosing C-PTSD disorders, particularly for professionals working with victims of violence. Beyond diagnosis, the questionnaire may also help assess difficulties in forming relationships, including intimate partnerships.

The research employed a diagnostic survey method using questionnaires designed to measure variables that existing studies have identified as correlating with C-PTSD symptoms. Findings indicate that the questionnaire is sufficiently valid and reliable, although further studies with larger sample sizes are recommended.

Raporty z badań | Case Reports

C-PTSD in the diagnosis of individuals affected by violence: Introduction

Post-traumatic disorders are among the most frequently diagnosed mental health conditions, with a prevalence rate of 6.8% in the general population (Dudek 2003). These disorders are so common that the latest edition of the ICD-11 dedicates two separate chapters to them. The first chapter describes disorders specifically related to stress (Sitkowska 2022), including post-traumatic stress disorder (PTSD), complex post-traumatic stress disorder (C-PTSD), prolonged bereavement disorder, adjustment disorder, reactive attachment disorder, inhibited social attachment disorder, and other specified and unspecified stress-related disorders. The second chapter discusses dissociative disorders (Philip 2022), such as dissociative neurological symptom disorder, dissociative amnesia, trance disorder, trance possession disorder, dissociative identity disorder, partial dissociative identity disorder, depersonalization-derealization disorder, and other specified and unspecified dissociative disorders. These disorders are typically diagnosed through interviews and self-report tools. This article introduces the C-PTSD—Complex Post-Traumatic Stress Disorder Survey Questionnaire developed by the author.

Methods for studying post-traumatic disorders

The high prevalence of post-traumatic disorders has led to the development of numerous methods for studying these conditions (Kosydar-Bochenek et al. 2016). Common interview-based methods include the PTSD Scale (CAPS), the Interview for Post-Traumatic Stress Disorder (PTSD-I), the PTSD Symptom Scale Interview (PSS-I), and the Diagnostic Interview Schedule (DIS). Self-report tools include the civil version of the Mississippi Scale (MSC), the Post-Traumatic Diagnostic Scale, the Davidson Trauma Scale (DTS), the Impact of Events Scale (IES), the Revised Impact of Events Scale (IES-R), the K-PTSD Post-Traumatic Stress Disorder Questionnaire, the Post-Traumatic Stress Disorder Questionnaire—Factor Version, the Self-Rating Scale for PTSD, and the PTSD Checklist (PCL). Neuropsychological testing and imaging

techniques have also enriched the study of post-traumatic disorders. Research shows that individuals with a history of trauma exhibit impairments in visual-constructive competence, lower scores on tests assessing immediate and deferred recall of verbal content, and poorer performance on visual-spatial tasks. Brain studies reveal reductions in hippocampal volume, with subcortical activity often dominating over cortical activity.

The PTSD-I questionnaire, which is the basis for the Polish version of the K-PTSD, is structured into several parts:

A: Traumatic experience
B: Recurrent memories
C: Avoidance
D: Stimulation
E: Duration of disturbance

The Mississippi questionnaire consists of 39 questions. In addition to testing the severity of PTSD, it also measures the intensity of suicidal tendencies, depression, and guilt, using a five-point scale. The questionnaire evaluates six groups of symptoms:

- Unpleasant and distressing memories
- Difficulties in adapting to society
- Affective and memory disorders
- Recurrence of PTSD traits
- Challenges in interacting with the environment
- Insomnia

The civil version of the Mississippi Scale was adapted to Polish conditions by Maria Lis-Turlejska and Aleksandra Łuszczyńska-Cieślak in 2001 (Kosydar-Bochenek et al. 2016). This adaptation categorizes symptoms into three groups:

- recurring traumatic events,
- avoidance and numbing,
- chronic agitation.

Zygfryd Juczyński and Nina Ogińska-Bulik developed the Revised Impact of Events Scale (IES-R) to measure the severity of PTSD symptoms. This tool utilizes a five-point scale and examines three key components of PTSD: intrusion (8 items), arousal (7 items), and avoidance (7 items) (Juczyński, Ogińska-Bulik 2009). The Initial Trauma Review-3 (ITR-3) (Briere, Scott 2010) can also be used for an initial assessment of PTSD symptom severity. This questionnaire

is divided into two parts: the first deals with childhood and the second with adulthood. The childhood section includes six questions about specific traumatic events, while the adulthood section contains nine questions. Each question has additional components that allow the diagnostician to explore the topic in greater depth.

The Brief Interview for Posttraumatic Disorders (BIPD) (Briere, Scott 2010) is another tool for preliminary diagnosis, which helps to determine whether the individual is dealing with acute stress disorder (ASD), PTSD, or a psychotic disorder. Another recommended tool for examining PTSD is the MMPI-2 Minnesota Multiphasic Personality Inventory, standardized and adapted to Polish conditions by Urszula Brzezińska, Marta Koć-Januchta, and Joanna Stańczak (Brzezińska, Koć-Januchta, Stańczak 2012). The Post-Traumatic Stress Syndrome (PK) scale is included among its supplementary scales (Graham 2015). This scale, originally constructed based on studies of Vietnam War veterans, consists of 46 items and reflects significant emotional turmoil associated with PTSD symptoms. Some questions on the PK scale address anxiety and sleep disturbances, while others explore feelings of guilt and depression, distressing thoughts, and emotional dysregulation. Still others assess a sense of being misunderstood or mistreated by others. A high score on this scale during psychological evaluation may indicate the presence of PTSD symptoms in the individual being assessed.

One prominent tool for assessing dissociative disorders is the Taxon Dissociative Experience Scale—Revised Version (DES-R PL) (Pietkiewicz, Życińska, Tomalski 2016). This scale comprises 28 items, each accompanied by the following response options:

     a. never
     b. this has happened once or twice
     c. not more than once a year
     d. once every few months
     e. at least once a month
     f. on average once a week
     g. more than once a week
     h. once a day or more often

A shortened version of this scale, the DES-T PL, contains eight questions with the same response options (Pietkiewicz, Życińska, Tomalski 2016). Both tools facilitate the diagnosis of core symptoms

associated with dissociative disorders. For the investigation of acute stress disorder (ASD), two tools are commonly used: the Acute Stress Syndrome Interview and the Acute Stress Syndrome Scale (Bryant, Harvey 2011).

Characteristics of C-PTSD

Recent research has revealed that previous attempts to define PTSD are insufficient to capture the full spectrum of symptoms experienced by trauma survivors. Studies indicate that even after the six-month diagnostic period for PTSD has passed, many individuals continue to experience symptoms. In fact, many trauma survivors seek therapy years—or even decades—after the initial traumatic event. This pattern is frequently observed in cases such as childhood sexual abuse. To address these diagnostic problems, the ICD-11 introduced the category of Complex Posttraumatic Stress Disorder (C-PTSD) (Sitkowska 2022). While this condition had already been described in research literature, its formal classification acknowledges the unique symptomatology associated with chronic trauma.

For example, a study examining 96 female partners of perpetrators of violence (Taft et al. 2015) found a significant link between psychological abuse and PTSD symptoms. This indicates that not only violent or catastrophic events, but also chronic exposure to violence can precipitate PTSD. Therefore, researchers have introduced C-PTSD, which abstracts from the time elapsed since the trauma and emphasizes recognizing trauma that persists over time as well as the delayed onset of PTSD symptoms. Complex PTSD, often abbreviated as C-PTSD, or referred to as "disorder of extreme stress, not otherwise classified" (DESNOS), has been increasingly discussed in clinical literature (Briere, Scott 2010). This disorder is typically associated with prolonged and recurrent trauma, almost always of an interpersonal nature. Common underlying causes include torture, prolonged imprisonment, and chronic violence within the family.

The literature also identifies other groups at risk for C-PTSD, such as victims of human trafficking, refugees, and individuals who have undergone long and painful treatments for chronic illnesses (Courtois 2008). Additionally, C-PTSD has been observed among victims of persecution, particularly those from minority groups facing racial,

religious, or other forms of discrimination (Rittenhouse 2000). Several groups of C-PTSD symptoms have been identified (Johnson 2009). The first group involves affect regulation disorders, which may include suicidal thoughts, self-harm, anxiety attacks, compulsive sexual behavior, or sexual inhibition. Another group pertains to disorders of consciousness, which include trauma-related amnesia, dissociation, derealization, and ruminations. Self-perception disorders are also prominent, featuring symptoms such as initiative paralysis, feelings of guilt, a sense of being different, and the perception of being "marked." Disorders of the perception of the persecutor include preoccupation with the persecutor, unrealistic perceptions of their strengths, idealization of the persecutor, a belief in a special relationship with them, and rationalization of the persecution. This often leads to relationship disorders, characterized by the destruction of intimate relationships, a relentless search for a savior, persistent distrust, and repeated neglect of self-care. Self-soothing disorders are noted, involving the abandonment of faith and feelings of hopelessness and desperation. Lastly, somatizations, involving various physical symptoms without an apparent medical cause, are frequently reported.

C-PTSD questionnaire

To diagnose symptoms of C-PTSD, an experimental version of a questionnaire was developed. This tool consists of 27 items, each accompanied by a five-point scale (1—never, 2—very rarely, 3—sometimes, 4—often, 5—very often). The questions assess the frequency of specific symptoms in individuals, organized into seven scales: affect regulation disorder (5 items), disturbance of consciousness (5 items), paralysis of initiative (4 items), disturbance in perception of the persecutor (5 items), disturbance in relationships with others (4 items), repeated neglect of self-care (3 items), and somatization (1 item). The items for each scale were derived based on theoretical underpinnings (Johnson 2009). Specifically, the descriptions of C-PTSD symptoms outlined in Sharon L. Johnson's textbook on post-traumatic disorders served as the foundation. Confirmatory factor analysis was employed, which assumes a set of factors—often extracted from a specific theory—and tests the validity of these assumptions while estimating the parameters of the model (Hryniewicz 2024).

The affect regulation disorder scale includes questions addressing suicidal thoughts, depressed mood, anxiety attacks, self-harm, and compulsive or inhibited sexual behavior. The disturbance of consciousness scale examines symptoms such as amnesia of difficult experiences, dissociation from one's body, emotions, or history, feelings of derealization, and ruminations about difficult situations. The initiative paralysis scale includes items focused on disturbances in self-perception, feelings of guilt, a sense of being different, and the perception of being "marked." The persecutor perception disorder scale assesses symptoms such as a disturbed relationship with the persecutor, unrealistic perceptions of their strength, idealization of the persecutor, a sense of a special bond, and rationalization of persecution. The relationship disturbance scale contains the following symptoms: isolation, destruction of intimate relationships, a repetitive search for a savior, and persistent distrust. The repeated neglect of self-care scale focuses on symptoms such as impaired self-care, challenges with self-soothing, and feelings of hopelessness and despair. Finally, the somatization scale targets non-medically based somatic symptoms.

Scores for each scale are calculated as an average to account for the differing number of items in each scale). The experimental study for the questionnaire was conducted with a group of 38 pedagogy students. All participants provided written consent for their results to be used anonymously for research purposes. The study took place as part of a course on diagnostic methods. During the course, students were given the opportunity to discuss any issues related to the material, and if problems arose, the instructor facilitated appropriate care for the individual. In addition to the experimental questionnaire, participants were assessed using other tools, allowing for a comparison to determine how well the questionnaire measured the intended constructs. The research group consisted solely of women, purposefully selected from those attending the workshop. The experimental nature of the questionnaire necessitates further studies with groups that are diverse in terms of gender, age, and professional background.

The average age of the respondents was 26 years. Among them, 12 individuals reported experiencing violence, while 26 stated that they had not.

The research utilized a diagnostic survey method with a survey technique. The tools employed in the study included Anna Matczak

and Aleksandra Jaworowska's Emotional Intelligence Questionnaire, Anna Matczak's Social Competence Questionnaire, Stanisław Popek's KANH Creative Behavior Questionnaire, the STAI Questionnaire in the Polish adaptation by Tytus Sosnowski, Kazimierz Wrześniewski, Aleksandra Jaworowska, and Diana Fecenec, and the Revised Version of the Attention and Concentration Test d2-R by Rolf Brickenkamp, Lothar Schmidt-Atzert, and Detlev Liepmann. These tools facilitated an assessment of the participants' emotional, cognitive, and social functioning. The results of the analyses in these areas were expected to correlate with the results of the C-PTSD symptom questionnaire. This comparative analysis provides a preliminary examination of the questionnaire's validity and relevance for assessing C-PTSD symptoms.

The Emotional Intelligence Questionnaire is a psychological test consisting of 33 items. Respondents rate their agreement with each statement on a scale from 1 to 5. The Social Competence Questionnaire includes 90 items rated on a scale of 1 to 4. The KANH Creative Behavior Questionnaire comprises 60 items, rated on a scale from 0 to 2. The STAI Questionnaire contains two scales: X-1, which measures state anxiety, and X-2, which measures trait anxiety. Respondents rate the items on a scale from 1 to 4. The Revised Version of the d2-R Test for Attention and Concentration is a timed psychological test in which participants identify the correct letter "d" among other characters.

The variables analyzed were as follows: for the emotional sphere, emotional intelligence, the ability to use emotions to support thinking and action, the ability to recognize emotions, anxiety-state, and anxiety-trait; for the social sphere, intimate behavior, social exposure, and assertiveness; and for the cognitive sphere, attention focus, algorithmic thinking, heuristic thinking, non-conformist thinking, and conformist thinking. According to the existing literature, these variables correlate with PTSD symptoms (Ghazali 2014; Saar-Ashkenazy et al. 2023; Allen et al. 2021; Jaconis, Boyd, Gray 2020; Harms et al. 2018; Camacho-Conde 2020).

Relevance testing of the C-PTSD questionnaire

To evaluate whether the C-PTSD questionnaire accurately measures the intended variables, its results were analyzed in relation

to data obtained from the other tools. The correlations were calculated using the Spearman's rho test, as not all variables were normally distributed, necessitating a non-parametric approach. The tools previously described, which assess cognitive, emotional, and social competencies, were used for this purpose.

Table 1 presents the correlation results calculated using Spearman's rho. In the table, concentration is broken down into four consecutive sequences of sign counts as measured by the questionnaire.

The level of anxiety defined as anxiety-trait as well as anxiety-state—i.e., the level of anxiety at the time of the survey—correlates positively with disorders in perceiving the persecutor as measured by the questionnaire. Higher levels of these disorders are associated with higher levels of anxiety-trait (rho = 0.41) and anxiety-state (rho = 0.47). Additionally, the level of state anxiety correlates to a statistically significant degree with the level of somatization (rho = 0.40). Somatization also correlates positively and significantly with creativity (rho = 0.37). Both heuristic and nonconformist creative behaviors show positive correlations with somatization. Higher levels of somatization are associated with higher levels of heuristic behavior (rho = 0.40) and nonconformist behavior (rho = 0.41). Nonconformist behavior further demonstrates a statistically significant positive correlation with distorted perceptions of the persecutor (rho = 0.40).

Several statistically significant correlations were observed involving social exposure (a scale in the Social Competence Questionnaire that measures the ability to endure social exposure). The level of social exposure correlates negatively and significantly with affect regulation disorder (rho = –0.40), impaired consciousness (rho = –0.42), initiative paralysis (rho = –0.55), and repeated neglect of self-care (rho = –0.46). This suggests that individuals with higher levels of these C-PTSD symptom components tend to struggle with social exposure. Similarly, intimate behavior (a scale in the Social Competence Questionnaire assessing the ability to engage in intimate relationships) correlates negatively and significantly with initiative paralysis (rho = –0.36) and impaired perception of the persecutor (rho = –0.40). These findings indicate that individuals with high scores in these C-PTSD symptom components face challenges in forming intimate relationships.

Table 1: Correlations of the C-PTSD Questionnaire Scales with Variables Describing Cognitive, Social and Emotional Development

Variable	Affect regulation disorders	Disorders of consciousness	Paralysis of initiative	Disturbance in the perception of the persecutor	Relationship disorders	Repeated neglect of self-care	Somatizations
				Spearman rank order correlation (red: p < 0.05)			
Anxiety-trait	0,29	0,00	0,10	0,41	0,20	0,10	0,24
Anxiety-state	0,26	0,04	0,00	0,47	0,24	0,15	0,40
Creativity	–0,16	0,03	–0,16	0,25	0,02	0,03	0,37
Conformism	0,21	0,00	0,32	0,26	0,19	0,08	–0,26
Algorithmic behavior	–0,18	–0,26	–0,04	–0,10	–0,28	–0,34	–0,48
Non-conformism	–0,05	0,13	–0,10	0,40	0,04	0,03	0,41
Heuristic behavior	–0,15	0,10	–0,14	0,24	0,03	0,09	0,40
Assertiveness	0,11	–0,13	–0,05	–0,32	0,17	0,01	0,15
Social exposure	–0,40	–0,42	–0,55	–0,18	–0,30	–0,46	0,20
Intimate behavior	–0,21	–0,27	–0,36	–0,40	–0,09	–0,29	0,17
Ability to use emotions to support thinking and acting	–0,25	–0,14	–0,46	0,02	–0,35	–0,44	0,20
Ability to recognize emotions	–0,22	0,00	–0,40	0,13	–0,32	–0,47	0,35
INTE: emotional intelligence	–0,27	–0,05	–0,39	0,02	–0,42	–0,54	0,14
K1: concentration	–0,06	0,07	–0,19	–0,06	0,06	0,00	0,37
K2: concentration	–0,12	–0,05	–0,26	–0,17	0,06	0,00	0,35
K3: concentration	–0,10	–0,10	–0,25	–0,15	0,14	0,10	0,42
K4: concentration	–0,03	–0,07	–0,18	–0,07	0,13	0,09	0,30

Source: author's own research (p = 0.95).

The level of emotional intelligence correlates negatively and significantly with initiative paralysis (rho = −0.39), impaired relationships with others (rho = −0.42), and repeated neglect of self-care (rho = −0.54). This suggests that individuals with high levels of these C-PTSD symptom components tend to have lower levels of emotional intelligence. When analyzing individual components of emotional intelligence, the ability to use emotions to support thought and action shows statistically significant negative correlations with initiative paralysis (rho = −0.46), impaired relationships with others (rho = −0.35), and repeated neglect of self-care (rho = −0.44). Similarly, the ability to recognize emotions correlates negatively and significantly with initiative paralysis (rho = −0.40) and repeated neglect of self-care (rho = −0.47). A single statistically significant positive correlation was observed between the ability to recognize others' emotions and somatization (rho = 0.35).

The level of concentration, particularly the ability to recognize distractors, correlates positively and significantly with somatization across all sequences of the study. As part of the questionnaire's relevance analysis, differences in the levels of individual components of C-PTSD symptoms were examined between groups of individuals who had experienced violence and those who had not. The non-parametric Mann–Whitney U test was used for this analysis. For the affect regulation disorder scale, the difference between individuals who had experienced violence and those who had not was statistically significant (Z = 4.32; p = 0.001). On the disturbance of consciousness scale, no statistically significant differences were observed between the two groups. However, on the initiative paralysis scale, a statistically significant difference was identified (Z = 3.31; p = 0.001). Similarly, the difference was statistically significant on the disturbance in perception of the persecutor scale (Z = 2.43; p = 0.01), the relationship disorder scale (Z = 3.32; p = 0.001), and the repeated neglect of self-care scale (Z = 3.25; p = 0.001). On the somatization scale, no statistically significant difference was found between those who had experienced violence and those who had not. In all cases where the difference was statistically significant, individuals who had experienced violence scored higher on the component symptoms of C-PTSD. At the end of the analysis, the reliability of the questionnaire, or how accurately it measures what it is intended to assess,

can be evaluated. The Cronbach's alpha reliability coefficient for the entire questionnaire is 0.81. The somatization scale was identified as the weakest scale, as its removal increases the overall reliability score.

Summary and possibilities for implementing the questionnaire in educational work

In conclusion, the analyzed questionnaire demonstrates sufficient reliability. However, the somatization scale warrants further consideration. Its reliability is low (Cronbach's alpha = 0.34), and results from the relevance studies also indicate its weakness. This may be attributed to the fact that somatization is a feature of numerous disorders and may not be specifically tied to trauma. Studies examining the questionnaire's relevance did not show the correlation reported in the literature between post-traumatic disorder symptoms and cognitive problems (Camacho-Conde 2020). Existing research tends to draw more on memory impairments in individuals affected by trauma. It places less emphasis on attention deficits and does not suggest a lack of creativity as a characteristic feature. Both anxiety-state and anxiety-trait levels correlate with C-PTSD symptoms, particularly with the perception of the persecutor. This confirms the results from previous research (Camacho-Conde 2020; Saar-Ashkenazy et al. 2023). C-PTSD symptoms also show correlations with levels of emotional intelligence. Individuals with higher levels of initiative paralysis, neglect of self-care, and relationship disorders demonstrate lower levels of emotional intelligence. This applies to both the ability to use emotions to support thought and action and the ability to recognize emotions. These findings are also consistent with existing research (Ghazali 2014).

Correlations were also observed between C-PTSD components and variables related to social relationships. Affect regulation disorder, impaired awareness, initiative paralysis, and repeated neglect of self-care correlate negatively with the ability to endure social exposure. This suggests that individuals with high C-PTSD scores have reduced capacity for social exposure. To some extent, this is supported by existing research (Allen et al. 2021; Jaconis, Boyd, Gray 2020). However, prior studies also point to the phenomenon

of post-traumatic growth, which involves the strengthening or validation of certain relationships (Harms et al. 2018). This aspect was not confirmed in the present research. The only positive correlation observed was between the somatization scale and the ability to recognize other people's emotions, which may indicate an increased sensitivity in traumatized individuals.

The results of the study also reveal a strong negative correlation between the ability to form intimate relationships and both initiative paralysis and distorted perceptions of the persecutor. This also confirms that individuals affected by trauma often experience precisely these types of problems in their social relationships. These findings are also in line with existing research (Allen et al. 2021; Jaconis, Boyd, Gray 2020). Post-traumatic disorders are among the most prevalent conditions among individuals undergoing rehabilitation. These cases often involve children, adolescents, and adults who have been victims of family violence. Educators in various institutional settings frequently face the challenge of making an initial assessment of their pupils' difficulties to appropriately refer them to appropriate specialists. Since C-PTSD symptoms frequently emerge in individuals who have experienced family violence during childhood, there is a particular need to employ the presented questionnaire in diagnosing such cases. The questionnaire offers a valuable tool for analyzing the problems faced by these individuals, potentially enabling better preparation for their engagement in family life and partnerships. Most importantly, it serves as a means of facilitating diagnoses for post-traumatic support and therapy.

The questionnaire can also facilitate collaboration among professionals working to support individuals experiencing violence. While the diagnostic process itself should be carried out by a psychologist, this is only the initial step in implementing further measures of assistance. To provide comprehensive support for someone experiencing violence, it is necessary to combine the diagnosis of their condition with an assessment of their educational environment and the outcomes of the educator's interventions (Wysocka 2006). For this to be effective, the diagnosing psychologist must cooperate with the educator or counsellor. By understanding the diagnostic results, the educator can address the individual's specific problems through workshops, sociotherapeutic sessions, or pedagogical therapy. Simultaneously,

the involvement of a psychotherapist or psychotraumatologist is vital. The tool developed—though currently in an experimental phase—can be the basis for this kind of interdisciplinary collaboration. The questionnaire also holds value for those designing preventive training programs. Presenting this type of tool can be particularly beneficial in specific institutions. For instance, it could support the training initiatives provided by the Child Protection Centre in Cracow.

Bibliography

Allen E., Renshaw K., Fredman S.J., Le Y., Rhoades G., Markman H., Litz B. (2021). "Associations Between Service Members' Posttraumatic Stress Disorder Symptoms and Partner Accommodation Over Time," *Journal of Traumatic Stress*, vol. 34, no. 3, pp. 596–606, https://doi.org/10.1002/jts.22645

Briere J., Scott C. (2010). *Podstawy terapii traumy. Diagnoza i metody terapeutyczne*, trans. P. Nowak, Warszawa: Instytut Psychologii Zdrowia. Polskie Towarzystwo Psychologiczne.

Bryant R.A., Harvey A.G. (2011). *Zespół ostrego stresu. Teoria, pomiar, terapia*, trans. J. Suchecki, Warszawa: Wydawnictwo Naukowe PWN.

Brzezińska U., Koć-Januchta M., Stańczak J. (2012). *MMPI-2. Minnesocki Wielowymiarowy Inwentarz Osobowości-2. Podręcznik stosowania, oceny i interpretacji*, Warszawa : Pracownia Testów Psychologicznych PTP.

Camacho-Conde J.A. (2020). "Cognitive Function Assessment of a Patient With PTSD Before and After EMDR Treatment," *Journal of EMDR Practice and Research*, vol. 14, no. 4, pp. 216–226, https://doi.org/10.1891/EMDR-D-20-00022

Courtois C.A. (2008). "Complex Trauma, Complex Reactions. Assessment and Treatment," *Psychological Trauma, Theory, Research, Practice and Policy*, vol. S, no. 1, pp. 86–100, https://doi.org/10.1037/1942-9681.S.1.86

Dudek B. (2003). *Zaburzenia po stresie traumatycznym*, Gdańsk: Gdańskie Wydawnictwo Psychologiczne.

Filip M. (2022). "Zaburzenia dysocjacyjne," [in:] P. Gałecki (ed.), *Badanie stanu psychicznego. Rozpoznania według ICD-11*, Wrocław: Edra Urban & Partner, pp. 145–149.

Ghazali S.R. (2014). "Investigating the Relationship Between Posttraumatic Stress Disorder (PTSD) Symptoms and Emotional Intelligence Among Adolescent Refugees from the Middle East," *ASEAN Journal of Psychiatry*, vol. 15, no. 2, pp. 220–224.

Graham J.R. (2015). *MMPI-2. Ocena osobowości i psychopatologii*, trans. T. Szuster, Warszawa: Pracownia Testów Psychologicznych PTP.

Harms L., Abotomey R., Rose D., Kron R.W., Bolt B., Waycott J., Alexander M. (2018). "Postdisaster Posttraumatic Growth: Positive Trans-

formations Following the Black Saturday Bushfires," *Australian Social Work*, vol. 71, no. 4, pp. 417–429, https://doi.org/10.1080/031240 7X.2018.1488980

Hryniewicz B. (2015). *Konfirmacyjna analiza czynnikowa CFA*, https://nau-ka.metodolog.pl/glossary/konfirmacyjna-analiza-czynnikowa-cfa/ [access: 06.05.2024].

Jaconis M., Boyd S.J., Gray M.J. (2020). "History of Sexual Violence and Associated Negative Consequences: The Mediating Role of Body Image Dissatisfaction," *Journal of Loss and Trauma*, vol. 25, no. 2, pp. 107–123, https://doi.org/10.1080/15325024.2019.1660500

Johnson S.L. (2009). *Therapist's Guide to Posttraumatic Stress Disorder Intervention*, London: Academic Press.

Juczyński Z., Ogińska-Bulik N. (2009). "Pomiar zaburzeń po stresie traumatycznym – polska wersja Zrewidowanej Skali Wpływu Zdarzeń," *Psychiatria*, vol. 6, no. 1, pp. 15–25, https://journals.viamedica.pl/psychiatria/article/view/29139/23904 [dostęp: 06.05.2024].

Kosydar-Bochenek J., Lewandowski B., Ozga D., Woźniak K. (2016). "Przegląd narzędzi diagnostycznych i metod pomiaru zespołu stresu pourazowego (PTSD) z możliwością wykorzystania wśród ratowników medycznych," *Pielęgniarstwo XXI Wieku*, vol. 15, no. 2(55), pp. 45–49, DOI: 10.1515/pielxxiw-2016-0017

Pietkiewicz I., Życińska J., Tomalski R. (2016). "Skala doświadczeń dysocjacyjnych Taxon – wersja poprawiona (DES-T PL)," https://www.researchgate.net/publication/327013850 [access: 06.05.2024].

Rittenhouse J. (2000). "Using Eye Movement Desensitization and Reprocessing to Treat Complex PTSD in a Biracial Client, *Cultural Diversity and Ethnic Minority Psychology*, vol. 6, no. 4, pp. 399–408, https://doi.org/10.1037/1099-9809.6.4.399

Saar-Ashkenazy R., Guez J., Jacob Y., Veksler R., Cohen J.E., Shelef I., Friedman A., Benifla M. (2023). "White-matter Correlates of Anxiety: The Contribution of the Corpus-callosum to the Study of Anxiety and Stress-related Disorders," *International Journal of Methods in Psychiatric Research*, vol. 32, no. 4, pp. 1–9, DOI: 10.1002/mpr.1955

Sitkowska K. (2022). "Zaburzenia szczególnie związane ze stresem," [in:] P. Gałecki (ed.), *Badanie stanu psychicznego. Rozpoznania według ICD-11*, Wrocław: Edra Urban & Partner, pp. 135–144.

Taft C.T., Murph, C.M., Kin, L.A., Dedeyn J.M., Musser P.H. (2015). "Posttraumatic Stress Disorder Symptomatology Among Partners of Men in Treatment for Relationship Abuse," *Journal of Abnormal Psychology*, vol. 114, no. 2, pp. 259–268, https://doi.org/10.1037/0021-843X.114.2.259

Wysocka E.J. (2006). *Diagnoza psychopedagogiczna. Podstawowe problemy i rozwiązania*, Warszawa: Wydawnictwo Akademickie Żak.

ADDRESS FOR CORRESPONDENCE

Anna Seredyńska
Ignatianum University in Cracow
Institute of Pedagogical Sciences
e-mail: anna.seredynska@ignatianum.edu.pl

Barbara Grabowska
ORCID: 0000-0003-2558-0294
University of Silesia in Katowice

Paweł Czajka
ORCID: 0009-0002-8023-9603
WSB University, Dąbrowa Górnicza

Religiosity Among Incarcerated Women: A Study Based on Research Conducted Among Women Incarcerated in the External Ward in Lubliniec

ABSTRACT

This article presents and analyzes findings from panel research conducted in April 2023 among a group of 77 women serving prison sentences in the External Ward in Lubliniec, part of the Herby Prison. These results are compared with an earlier study conducted in June 2012 on the same group of women at the then Lubliniec Prison. The aim of the study was to examine changes in the religiosity of incarcerated women, in terms of their knowledge of religious doctrines, emotional connection to religion, frequency of religious practices, the relationship between moral life and religion, and their sense of connection to the Church.

The findings suggest that the inmates generally demonstrate an average level of religiosity, with most reporting a moderate self-assessment in areas such as emotional connection to religion, religious practices, the link between moral life and religion, and their relationship

Raporty z badań   Case Reports

with the Church. However, a noticeable shift toward more extreme positions was also observed, with an increase in self-reported levels at both the very strong, strong, weak, and very weak ends of the spectrum. These results may point to a possible "de-churchification of religiosity," which is likely tied to significant social changes taking place in Poland.

Introduction

The issue of religiosity is deeply significant, as it constitutes one of the components of human identity (Grabowska 2023: 85–86). Social, economic, and cultural changes taking place in Poland are influencing the religiosity of Poles. Sociologists identify two key processes affecting religiosity within society: secularization and desecularization (Kućko 2019: 212). According to Janusz Mariański, these social changes are leading to "not only the weakening of traditional religions and Churches but also the development of new forms of spirituality, which can take various shapes" (Mariański 2016: 3). Defining religiosity depends on the perspective adopted. From a theological standpoint, religiosity is understood as a moral virtue associated with both internal and external worship. In sociological and psychological perspectives, however, it refers to the attitude toward the laws and traditions of a specific religion that are accepted, adopted, and put into practice (https://encyklopedia.pwn.pl/haslo/religijnosc). As Mariański observes: "a sociologist is not concerned with religiosity in general but with that which shows links to social life; which is entangled in a specific socio-cultural context" (Mariański 2016: 3). From a psychological perspective, Dariusz Krok notes that religiosity involves "internal psychological processes related to the experience of a specific relation to God treated as a reality existing outside the visible world" (Krok 2009: 127).

Questions surrounding the absolute, transcendence, eschatology, and the meaning of existence have preoccupied humankind since the dawn of time. As a result, the subject of religiosity has long been of interest to representatives of major psychological schools of thought. For Sigmund Freud, religiosity is closely linked to the figure of the father, whose idealized image is projected onto the concept of God (Wulff 1999: 245). Freud viewed human thinking about God as purely postulative and filled with illusions. He argued that religion

poses a threat to human development because it hinders personality growth and infantilizes individuals (Tokarski 2006: 154). To Freud, the very concept of God is a postulative illusion. Nevertheless, Freud acknowledged certain beneficial aspects of religiosity, such as its role in reducing anxiety, shaping moral and social order, and enhancing a sense of security (Jaworski 1989: 35). According to Jerzy Strojnowski, the Freudian approach can contribute to purifying religiosity by eliminating elements that distort or disrupt it, such as idolatry or the self-serving motives of individuals and societies (Strojnowski 1983: 80–101).

Carl Gustav Jung held a perspective on religiosity that differed significantly from Freud's. Jung believed that religion could become a source of strength and self-confidence for individuals (Wulff 1999: 372). In his view, religion represents the pinnacle of cultural development (Jaworski 1989: 36). He approached religion pragmatically, pointing to its therapeutic dimension and its supportive function in addressing existential concerns such as finding meaning in life or preparing for death. For Jung, humanity and the human soul possess an ingrained religious function (Tokarski 2006: 154). He even stated, "the soul is *naturaliter religiosa*" (Jung 1970: 224). Erich Fromm identified two potential forms of experiencing religiosity: authoritative and humanistic. Authoritative religiosity involves submission and worship, where an individual blindly surrenders to a higher force, relinquishing love and independent thought. In contrast, humanistic religiosity centers on the individual and allows for self-discovery and self-development (Tokarski 2006: 155). Fromm's approach to religiosity also stressed its therapeutic dimension (Jaworski 1989: 38). He argued that every human being has an intrinsic religious need, although this need does not necessarily involve belief in or worship of God or an absolute being. Instead, it may manifest as reverence directed toward other people, ideas, or causes (Fromm 1966: 137).

Viktor Frankl, the founder of logotherapy, emphasized the therapeutic dimension of religiosity but did not confine it solely to this realm. He argued that religion has a positive impact on personality integration and helps individuals discover the meaning of existence (Tokarski 2006: 155). According to Frankl, every human being harbors an unconscious religiosity (Makselon 1998: 48). He maintained that humans are religious beings and that excluding transcendence

in discussions about humanity is inherently flawed and doomed to failure (García-Alandete 2024). William James, in contrast, posited that religiosity is not rooted in a psychic basis but is instead a continuation of psychic phenomena (Tokarski 2006: 155). He believed that faith and its expressions grow out of feelings (Wulff 1999: 372). James approached religion pragmatically, with a focus on its benefits to humanity, such as liberation from the structures of evil. He paid attention to religious experiences, treating them objectively as connections to a transcendent realm beyond the self, rather than as subjective inner states or products of the self (Hintz 2010: 335–336).

Gordon Allport differentiated between two types of religiosity: extrinsic and intrinsic. Extrinsic religiosity is instrumental and aimed solely at achieving social or personal benefits (Jaume, Simkin, Etchezahar 2013: 72). It is not deeply connected to the individual's inner life and is often characteristic of immature individuals with low emotional security. This form of religiosity is a defense mechanism against emerging problems and is used to fulfill personal goals, which leads to a selective and inconsistent attitude toward religious truths (Donahue 1985: 418–423). In contrast, intrinsic religiosity is closely tied to a person's motivation and has a direct impact on their life, becoming an end in itself (Jaume, Simkin, Etchezahar 2013: 72). This mature form of religiosity helps one to understand the world and becomes a guiding principle in life. It emphasizes values such as fraternity, kindness, and love, as well as the need to build and participate in a community (Kasik 1998: 172).

Religiosity is closely linked to the concept of the sacrum, which in Christian terms refers to God. Romuald Jaworski suggests that the concept of God, shaped in individuals through socialization and reconstructed via empirical cognition, is reflected in their attitudes and beliefs (Jaworski 1989: 58). He identifies two types of religiosity that fulfill a person's relationship with the sacrum: personal and apersonal (Jaworski 1989: 50). Personal religiosity is characterized by an individual's active engagement, and becomes the guiding principle of their actions and attitudes. Individuals with personal religiosity demonstrate the ability to express it outwardly and are more adept at assimilating religious truths. They tend to exhibit higher levels of religious tolerance and openness to new ideas. This form of religiosity is deeply integrated into an individual's value system, with

norms and customs associated with religion internalized consciously and voluntarily. Such individuals strive to embody these values in their lives, which often correlates with reduced anxiety and increased self-esteem. Personal religiosity also helps to integrate a person's value system, offering a framework for a purpose-driven and meaningful life. In this perspective, theocentrism (a focus on God) fosters allocentrism (a focus on others), as God becomes the ultimate point of reference for actions and attitudes, promoting altruism. Stability in personal religiosity extends to a person's worldview, emotional and motivational spheres, and their approach to existential or traumatic challenges. The relationship with God is personal, where God is perceived as a distinct entity, serving as the recipient of religious attitudes and behaviors (Jaworski 1989: 50–58).

Apersonal religiosity, by contrast, is marked by a lack of initiative in religious fulfillment and limited motivation to align alleged religiosity with one's attitudes. It is reproductive and lacks authenticity. Individuals with apersonal religiosity often display rigidity in their thinking and worldview, as well as prejudice and fanaticism in religious matters. Religion is not internalized into their value system or attitudes, and their religious practices tend to be superficial and driven by external pressures, such as social expectations. These individuals may experience higher levels of anxiety related to the religious sphere and perceive, and their religiosity is often influenced by external factors rather than internal convictions. Apersonal religiosity is associated with feelings of existential emptiness and a lack of purpose or meaning in life. God is anthropomorphized through projection mechanisms, and religiosity becomes a means to achieving personal goals rather than an end in itself. This form of religiosity is unstable and prone to crises, reinforcing egoistic attitudes. For individuals with apersonal religiosity, God is not a relational being but a tool for satisfying specific needs or attaining certain values (Jaworski 1989: 50–58).

Religiosity occupies an important place in the lives of people deprived of their liberty. Bernhard Grom emphasizes the importance of faith and religion in enduring difficult experiences (Grom 2009: 107–109). It can become a coping strategy, particularly in situations like imprisonment and penitentiary isolation. According to Janusz Mastalski, religion positively influences the process of social

rehabilitation, as it provides individuals with a new perspective and imbues their lives with meaning. As Mastalski observes, religious beliefs and practices can help individuals uncover their inherent goodness, rebuild self-respect, forgive themselves and others, find motivation to change, define life's purpose and priorities, and enhance overall quality of life (Mastalski 2021: 146).

This view is echoed by Jan Dezyderiusz Pol, who emphasizes the goal of "religious rehabilitation," that offers prisoners an opportunity for transformation rooted in their spiritual sphere. Religiosity, in this context, is particularly important as it enables prisoners to release feelings of guilt and assume responsibility for themselves and their future actions (Pol 2013). Between 2000 and 2013, a number of studies in the United States examined the influence of religion on the lives of prisoners, both during incarceration and after release. These studies revealed that religious prisoners were less likely to commit disciplinary infractions and serious crimes compared to their non-religious counterparts. Moreover, religiosity was shown to have a positive effect on reducing violence in prison populations (Meade 2023: 2).

Research methodology

The research sought to examine what changes have taken place in the religiosity of incarcerated women in terms of knowledge of religious truths, emotional connection to religion, level of religious practice, the relationship between moral life and religion, and connection with the Church. The panel research[1] method enabled an examination of the dynamics of these changes over time. This approach not only allowed for the depiction of internal dynamics within the group but also provided insight into some of the mechanisms that determine these changes. Although the study revisited the same prison, it involved a different group of female respondents than those surveyed eleven years earlier. Therefore, the researchers were able to assess the relative dynamics of religiosity among women in incarceration, each

---

[1] A panel study entails measuring the same characteristic in a group of individuals at least twice over a given interval. For a more detailed discussion of the panel method, refer to the articles included in Hajduk (1993) write more extensively about the panel method. See also Lewowicki (1987; 2002).

with unique social experiences and often different life circumstances. The theoretical framework suggests that incarceration can both strengthen and activate religiosity. Therefore, the changes observed in religious attitudes among incarcerated women may reflect broader societal trends, even in the context of deprivation of liberty.

The study utilized Jaworski's Religiosity Evaluation Scale (Skala Oceny Religijności, SOR), a questionnaire designed to assess religiosity in group settings. This tool addresses questions related to five dimensions of religiosity, distinguishing between personal and apersonal religiosity. The questionnaire comprises five questions: the first three assess religious attitudes in cognitive (knowledge of religious truths), emotional (emotional connection to religion), and behavioral (level of religious practice) dimensions. The fourth question examines the link between moral life and faith, while the fifth evaluates the respondent's relationship with the Church as their religious reference group (Jaworski 1989: 109).

The initial research using the SOR was carried out in June 2012 with 77 women serving sentences in the (then) Lubliniec Prison.[2] A follow-up panel study, involving an equivalent number of respondents, was conducted in April 2023 in the same facility, which had since undergone administrative changes and became the External Ward in Lubliniec of the Herby Penitentiary Institution.

Religiosity of the convicted women

In the surveys, the majority of female respondents rated their knowledge of religious truths as good, though there was a slight decline in these declarations between 2012 (58.4%) and 2023 (54.5%). Meanwhile, the percentage of women assessing their knowledge of religious truths as very good increased from 11.7% to 13%, and the

---

2   The results obtained in 2012 concerning religiosity, along with additional findings not included in this study regarding the image of God and values, were utilized in Paweł Czajka's Master's thesis entitled *Religijność i świat wartości osadzonych kobiet. Na podstawie badań w Zakładzie Karnym w Lublińcu* [*Religiosity and the World of Values of Female Prisoners: Based on Research Conducted in the Penitentiary Institution in Lubliniec*]. The thesis was prepared in the Department of Psychology of Religion at the Pontifical University of John Paul II in Krakow under the academic supervision of Fr. Prof. dr hab. Józef Makselon.

percentage rating their knowledge as poor rose from 23.4% to 29.9%. The number of respondents who reported having no knowledge of religious truths decreased from 5.2% to 2.6%. In the re-surveys, all respondents provided answers.

Table 1. Self-assessment of knowledge of religious truths

Categories	Research 2012		Research 2023	
	N (77)	%	N (77)	%
Very good	9	11,7	10	13
Good	45	58,4	42	54,5
Weak	18	23,4	23	29,9
None	4	5,2	2	2,6
No response	1	1,3	0	0

Source: author's own study.

In terms of emotional connection to religion, a medium level of self-assessment dominated among the female convicts in both surveys, although there was a decline from 51.9% in 2012 to 38.9% in 2023. However, the re-surveys showed an increase in the number of respondents describing their emotional connection to religion as very strong (from 7.8% to 14.3%) very weak (from 3.9% to 5.2%), or nonexistent (from 6.5% to 13%). Conversely, there was a slight decrease in the number of respondents indicating a weak emotional connection, which dropped from 13% to 11.7%.

Table 2. Self-assessment of an emotional connection to religion

Categories	Research 2012		Research 2023	
	N (77)	%	N (77)	%
Very strong	6	7,8	11	14,3
Strong	13	16,9	13	16,9
Medium	40	51,9	30	38,9
Weak	10	13	9	11,7
Very weak	3	3,9	4	5,2
None	5	6,5	10	13

Source: author's own study.

In terms of the self-assessment of religious practice, the majority of respondents declared a medium level in both surveys, though this figure decreased significantly from 58.4% in 2012 to 40.3% in 2023. Notable changes were observed in other categories. The number of respondents declaring a very strong level of religious practice rose sharply from 1.3% to 10.4%, while those assessing their practice as strong increased from 9.1% to 13%. Similarly, there were increases in the weak (from 11.7% to 15.5%) and very weak (from 6.5% to 10.4%) categories. The proportion of non-practitioners fell from 13% in 2012 to 10.4% in 2023.

Table 3. Self-assessment of level of religious practice

Categories	Research 2012		Research 2023	
	N (77)	%	N (77)	%
Very strong	1	1,3	8	10,4
Strong	7	9,1	10	13
Medium	45	58,4	31	40,3
Weak	9	11,7	12	15,5
Very weak	5	6,5	8	10,4
None	10	13	8	10,4

Source: author's own study.

Most people declared a medium level of self-assessment regarding the connection between moral life and religion, although this decreased from 57.1% in 2012 to 43% in 2023. Consequently, there was an increase in the number of respondents rating this connection as very strong (from 3.9% to 13%), strong (from 13% to 20.7%), and weak (from 10.4% to 12%). The proportion of prisoners indicating no link between moral life and religion decreased from 10.4% to 6.5%. In 2023, all respondents provided answers to this question.

Table 4. Self-assessment of the connection between moral life and religion

Categories	Research 2012		Research 2023	
	N (77)	%	N (77)	%
Very strong	3	3,9	10	13
Strong	10	13	16	20,7
Medium	44	57,1	33	43
Weak	8	10,4	12	15,5
Very weak	2	2,6	1	1,3
No relation	8	10,4	5	6,5
No response	2	2,6	0	0

Source: author's own study.

Among women assessing their level of connection to the Church, the majority indicated a medium level. However, there was a notable decline in this category, from 41.5% in 2012 to 27.3% in 2023. The survey results also show increases in self-assessments at the weak level (from 19.5% to 31.1%), very strong level (from 5.2% to 6.5%), strong level (from 13% to 14.3%), and among those who reported no relationship to the Church (from 9.1% to 13%). Additionally, the number of respondents refusing to answer this question rose from 5.2% to 6.5%. The data indicate clear trends toward a decline in the sense of connection to the Church.

Table 5. Self-assessment of feeling connected to the Church

Categories	Research 2012		Research 2023	
	N (77)	%	N (77)	%
Very strong	4	5,2	5	6,5
Strong	10	13	11	14,3
Medium	32	41,5	21	27,3
Weak	15	19,5	24	31,1
Very weak	5	6,5	1	1,3
No relation	7	9,1	10	13
No response	4	5,2	5	6,5

Source: author's own study.

Summary

The analysis of the research findings reveals notable changes in the religiosity of incarcerated women over the eleven-year period. Although the average level of religiosity continues to dominate—most frequently reflected in self-assessments of emotional connection to religion, level of religious practices, connection between moral life and religion, and feeling a connection to the Church—a shift towards more polarized attitudes is apparent. This is evidenced by an increase in declarations of self-assessments at both the very strong, strong, weak, and very weak levels. The research captures the women's current self-assessment of religiosity during their time in prison, making it difficult to determine whether incarceration itself positively influenced their religiosity, or if religiosity became a coping mechanism for dealing with penitentiary isolation. Assessing this causal relationship could form the basis for future, separate studies.

The findings suggest that incarceration strengthens and activates religiosity in individuals but simultaneously weakens its institutional aspects. Similar observations were made by Barbara Grabowska in her study among students from Poland, the Czech Republic, and Slovakia: "we observe the individualization of religiosity manifested in a move away from religious affiliation, and the phenomenon of 'faithless affiliation.' Students often declare a belief in God while not always stating their religion and, at the same time, emphasizing the importance of religion in their lives" (Grabowska 2023: 94–95). The results indicate a potential "de-churchification of religiosity," which is likely linked to the significant social changes taking place in Poland, as noted by Mariański (2015: 37). He points out, however, that such a phenomenon should not be assessed without considering "the processes of deepening religiosity and greater religious authenticity among those who remain religious, as well as the emergence of various forms of new spirituality and religiosity in Polish society, some of which may compete with traditional religiosity" (Mariański 2015: 42–43).

Current trends in Polish society show both a decline in religiosity and its intensification within smaller groups, characterized, however, by higher levels of religious commitment and adherence to a system of practices, beliefs, and values that is consistent with their practiced

religion (Kućko 2019: 211). This dynamic may also extend to the prison population, though further in-depth research is needed to confirm this hypothesis.

Bibliography

Grom B. (2009). *Psychologia religii*, trans. H. Machoń, Warszawa: Wydawnictwo Naukowe PWN.

Hajduk E. (ed.) (1993). *Metoda panelu. Różne aplikacje*, Zielona Góra: Wyższa Szkoła Pedagogiczna im. T. Kotarbińskiego.

Hintz M. (2010). "Wiara religijna jako *sapientia pragmatica*, czyli Williama Jamesa analiza religii," *Przegląd Filozoficzny – Nowa Seria*, no. 4, pp. 329–338.

Jaworski R. (1989). *Psychologiczne korelaty religijności personalnej*, Lublin: Redakcja Wydawnictw KUL.

Kasik M. (1998). "Religijność a osobowość: typy postaw religijnych a obraz siebie," *Studia Włocławskie*, no. 1, pp. 169–178.

Krok D. (2009). "Religijność a duchowość – różnice i podobieństwa z perspektywy psychologii religii," *Polskie Forum Psychologiczne*, no. 1, pp. 126–141.

Kućko W. (2019). "Przemiany religijności młodzieży i dorosłych w Polsce – próba diagnozy na podstawie wybranych badań sondażowych Pew Research Center oraz CBOS," *Studia Teologiczne*, no. 37, pp. 195–213.

Lewowicki T. (1987). *Aspiracje dzieci i młodzieży*, Warszawa: Państwowe Wydawnictwo Naukowe.

Lewowicki T. (2002). "Aspiracje – szkic o kłopotach metodologicznych i dążeniach młodzieży," *Przegląd Humanistyczny*, vol. 46, no. 4(373), pp. 1–9.

Makselon J. (1988). "Relacje między psychologią a religią," *Analecta Cracoviensia*, no. 20, pp. 41–49.

Mastalski J. (2021). "Bariery i szanse resocjalizacji więźniów w kontekście ich religijności. Perspektywa pedagogiczna," [in:] J.D. Pol (ed.), *O więzieniu interdyscyplinarnie*, Warszawa: Wydawnictwo Episteme, pp. 145–167.

Strojnowski J. (1983). "Fenomen religii w ujęciu psychoanalitycznym," [in:] Z. Chlewiński (ed.), *Psychologia religii*, Lublin: Redakcja Wydawnictw KUL, pp. 77–122.

Tokarski S. (2006). "Dojrzałość religijna," [in:] S. Głaz (ed.), *Podstawowe zagadnienia psychologii religii*, Kraków: Wydawnictwo WAM, pp. 147–178.

Wulff D. (1999). *Psychologia religii. Klasyczna i współczesna*, trans. P. Socha, P. Jabłoński, M. Sacha-Piekło, Warszawa: Wydawnictwa Szkolne i Pedagogiczne.

Netography

Donahue M. (1985). "Intrinsic and Extrinsic Religiousness: the Empirical Research," *Journal for the Scientific Study of Religion*, vol. 24, no. 4, pp. 418–423, https://doi.org/10.2307/1385995

García-Alandete J. (2024). "The Place of Religiosity and Spirituality in Frankl's Logotherapy: Distinguishing Salvific and Hygienic Objectives," *Journal of Religion and Health*, vol. 63, pp. 6–30, https://doi.org/10.1007/s10943-023-01760-4

Grabowska B. (2023). "Religijność i poczucie tożsamości studentów z Czech, Polski i Słowacji," *Edukacja Międzykulturowa*, no. 2(21), pp. 85–97, DOI: 10.15804/em.2023.02.06

Jaume L., Simkin H., Etchezahar E. (2013). "Religious as Quest and Its Relationship with Intrinsic and Extrinsic Orientation," *International Journal of Psychological Research*, vol. 6, no. 2, pp. 71–78, https://www.aacademica.org/hugo.simkin/13.pdf [access: 12.04.2024].

Mariański J. (2015). "Katolicyzm polski w procesie przemian," *Władza Sądzenia*, no. 6, pp. 29–45, https://wladzasadzenia.pl/2015/6/wladza-sadzenia-2015-6.pdf [access: 12.04.2024].

Mariański J. (2016). "Religia i religijność w zsekularyzowanych społeczeństwach," *Zeszyty Naukowe Katolickiego Uniwersytetu Lubelskiego Jana Pawła II*, vol. 59, no. 4, pp. 3–26, https://czasopisma.kul.pl/index.php/znkul/article/view/11345 [access: 12.04.2024].

Meade B. (2023). "Predictors of Religiosity among US Prisoners," *Religions*, vol. 14, no. (2)211, pp. 1–15, DOI: 10.3390/rel14020211

Pol J.D. (2013). "Czy religia jest w więzieniu koniecznie potrzebna?" https://jandezyderiuszpol.pl/publication/view/czy-religia-jest-w-wiezieniu-potrzebna/ [access: 12.04.2024].

https://encyklopedia.pwn.pl/haslo/religijnosc;3966989.html [access: 12.04.2024].

ADDRESSES FOR CORRESPONDENCE

Barbara Grabowska
University of Silesia in Katowice
Faculty of Arts and Educational Science
e-mail: barbara.grabowska@us.edu.pl

Paweł Czajka
WSB University, Dąbrowa Górnicza
Faculty of Applied Sciences
e-mail: czajpawel@gmail.com

Miscellanea

A n n a   B r e ś
ORCID: 0000-0002-1551-7382
University of Humanities and Economics in Lodz

Multidimensional Human Spirituality in the Thought of Stefan Kunowski (1909–1977)

ABSTRACT

This article analyzes the concept of human spirituality in the thought of Stefan Kunowski. Kunowski conceptualizes human spirituality as a multidimensional phenomenon, and views it through the lens of interwoven and complementary dimensions: rationality, freedom, the capacity for valuing, creativity, and religiosity. He argues that educational activities should aim for the integral development of the human person, encompassing both the material and spiritual aspects of life. The article explores the various facets of human spirituality within the context of pedagogical practices, drawing on Kunowski's vision.

The goal of this analysis is not to criticize or evaluate Kunowski's perspectives, but to connect them through a shared belief in the individual's potential and the corresponding need to create appropriate conditions for the development of students' spirituality. Spirituality, perceived as a stable core of personal actions, embodies human potential in personal, social, and cultural dimensions. The educational process, therefore, should strive for the harmonious development of the student, promoting an integral formation of their humanity, which includes attention to both material and spiritual elements. The article concludes with pedeutological reflections on the nature of spirituality within the broader context of discovering the ultimate meaning of human existence.

Introduction

Reflection on the essence and distinctive features of human action offers deeper discernment of the frequently posed question: who is man? Despite the growing understanding of the mysteries of the human psyche, we are still—according to Mieczysław A. Krąpiec—constantly striving to shed new light on the complex nature of the human being (Krąpiec 1999). Stanislaw Kowalczyk suggests that it is impossible to fully comprehend the existential richness of humanity, as it is indefinable, multifaceted, and continuously evolving. Each life of a human person is characterized by attributes and dimensions such as spirituality, autonomy of existence, subjectivity, individuality, sensitivity to values, dynamism, self-fulfillment, orientation toward social life, and religiousness (Kowalczyk 2002).

The human condition is uniquely defined by openness to transcendence and a form of self-transcendence, which distinguishes humans from other living beings. However, the dimension of transcendence is understood differently, depending on its potential manifestations in human life. Kowalczyk argues that "the person is a psycho-physical whole, a two-dimensional entity," comprising both material and spiritual elements. Thus, the human being "is not the sum of corporeality and psyche, but their ontological subject." Humans cannot be reduced to elements of the evolutionary biocosm; their spirituality, where "reason and freedom are found only in the world of spirit, while they are absent in the world of matter itself," must also be considered (Kowalczyk 2002: 201–205). In the human being, there is no division or hierarchy between these structures. Instead, there is an integration of nature and spirit, forming a personal unity dynamically fulfilled through action. This unity stems from the fact that "the human body is stigmatized by the soul, which acts as the integrating and guiding form in relation to the body" (Kowalczyk 2002: 205).

In the view of psychotherapist Viktor E. Frankl, humanity is a psycho-physical organism that can be regarded both as an instrumental tool and as an entity capable of action and self-expression. Human beings possess a spiritual nature precisely because they embody a dignity that is "essentially independent of any vital or social utility" (Frankl 2017: 260). Psychologist Kazimierz Popielski

identifies spirituality as a quality unique to the species *Homo sapiens*. Spirituality cannot be reduced to either material or vital qualities, and develops and flourishes within a social context. According to Popielski, spirituality becomes part of the ontic structure of a person through self-transcendental experiences that shape the person in their individual being. He explains that the qualities connecting the spiritual and existential dimensions of humanity are desires and aspirations (Popielski 2009). When these are more deeply realized, they form the foundation for constructing an individual's personality (Popielski 2009).

Even in an age of secularization, the transcendence of the human being does not vanish; it persists, sustained by an understanding of the meaning of humanity and the acknowledgment of higher values. The term "expressionism of the spirit," introduced by Gottfried Benn in 1986 and later revisited and updated by Ulrich Beck, captures the transformations in the worldviews of twentieth-century societies shifting towards the plasticity of humanity's operational principles and the emergence of new thought constructs within new social movements (Beck 2012).

The inner, spiritual life of humanity

The study of the soul, rooted in antiquity, provides the foundation for the abiding reflections of modern philosophers. Plato's theology, for instance, introduces a theory of the human spirit in which spirit is contrasted with matter, possesses the capacity to comprehend ideas, and act as the force that moves the body (Bocheński 1993). Aristotle, Plato's disciple, describes the soul as the form of an organic body capable of life. In his treatise *De anima* [*On the Soul*], Aristotle argues that the soul is the essence of living beings and their life principle. He differentiates between the vegetative and sensory organs, which exist within the rational soul as its components. Reason itself, according to Aristotle, is immaterial and spiritual, with two distinct functions: the theoretical mind and the practical mind. Rational cognition is linked to the will and the ability to make choices. Choices, in turn, are guided by prudence—reason that weighs the benefits and disadvantages of decisions, which in turn entails responsibility for one's actions (Siwek 1988). In *On the Soul* (Book I, Chapter 1), Aristotle writes,

"what looks most like an exclusive feature of the soul is thinking, but this, too, is a special kind of imagination" (Aristotle 1988: 48). Later, in Book III, Chapter 4, he states, "in view of what is called the reason of the soul, I call reason the power with which the soul thinks and makes judgments about things" (Aristotle 1988: 125). Aristotle's study of the soul deepened the understanding of human nature, and the entire body of his thought played a major role in shaping European intellectual history.

The foundation of Christian spirituality lies in God's revelation, as found in the sacred texts of the Bible, the New Testament, and the Tradition of the Church. According to Roman Jusiak, Christian spirituality is "a form of the spiritual life of a person who accepts God's revelation in Jesus Christ … which includes all manifestations of the Christian's inner life and behavior" (Jusiak 2016: 284–285). Christian spirituality is expressed through asceticism, prayer, meditation, and mystical experiences. The goal of the Christian is to continue developing spiritual life in order to overcome sin and achieve union with God. Christian values represent ethical ideals pursued in a spirit of freedom and responsibility, the most important of which is love of God and neighbor (Jusiak 2016). Andrzej Łuczyński comments on the spiritual life of humanity outside religious contexts, stating, "we speak of spiritual life when human life develops in conscious relation to spiritual reality" (Łuczyński 2016: 1570). This concept encompasses the entirety of human creative capacities, including thoughts, desires, sensations, instincts, and moral evaluations flowing from the intellectual and volitional spheres. Imagination plays a crucial role in the spiritual life of individuals, as it allows them to engage with the rich and diverse world, the beauty of nature, and connections with others through transcendental as well as purely humanistic experiences. This process involves seeking, discovering, and defining the meaning and purpose of life through the realization of various values (Łuczyński 2016: 1571), such as those found in science, art, religion, and ethics—values that attain a transcendental quality and remain impervious to the influence of historical events (Kotłowski 1968).

According to the materialist worldview, the existence of God in nature, the cosmos, or society is deemed impossible. In the nineteenth century, as Stefan Kunowski notes, Marxist-Leninist ideology, grounded in the philosophy of materialism, asserted that the

world consists solely of matter in constant motion, which evolves into increasingly refined material states, culminating in human consciousness and spirituality. Spiritual phenomena were understood as material in nature as they originate from the organized matter of the human brain (Kunowski 1993). Consequently, scientific-atheistic education, aimed at the permanent transformation of consciousness and the development of a socialist personality, began to play a fundamental role. Marxist-Leninist ideology thus focused on the formation of a "new man" through five dimensions of education: intellectual, moral, physical, aesthetic and polytheistic. Socialist ideology sought to synthesize all values and truths unfettered by religion (Kunowski 1993).

Stefan Kunowski, who analyzed the socialist system and its impact on education, highlighted its neglect of the comprehensive development of the human being by excluding the spiritual dimension from its framework. He opposed these trends by championing the ideas of personalism, particularly Christian personalism, which experienced a resurgence after World War II. Kunowski regarded this perspective as an opportunity to deepen anthropological and pedagogical reflection, taking into account "the substantiality of the person, his/her indestructible qualities, spirituality, reason, and individuality" (Kunowski 2000: 68).

The concept of spirituality in the thought of Stefan Kunowski

To competently confront the issue of human spirituality as described by the philosopher and pedagogue Stefan Kunowski, it is first necessary to situate his ideas within the context of the three-factor theory of human development. In the 1930s, German psychologist and philosopher William Stern (1871–1938) proposed that human development is determined by two factors: heredity and environment. This theory was opposed by proponents of Christian philosophy and later by socialist educators, as these two deterministic forces situated humans as passive and submissive beings, unable to oppose the convergence of these influences or shape their own lives. Kunowski, while accepting Stern's two-factor theory, positioned himself in partial opposition to it by introducing a third developmental factor: the independence of the educated person. This factor

emphasizes human rationality and freedom as stimuli in the pursuit of full humanity. Within this context, spirituality—defined as the personality factors that give individuals their unique identity—takes on great importance (Kunowski 1993).

According to Kunowski, spirituality as the third developmental factor "is substantive to the nature of man, i.e., it is permanent in man, exists by itself, and is the object of spontaneous manifestations of thought, speech, judgments, aspirations, creativity, and impulses beyond temporality and sensuality" (Kunowski 1993: 193). In view of this, human spirituality is characterized by reasoning, valuing, freedom, creativity, and religious openness—traits that are inherently human (Kunowski 1993). Kunowski's comprehensive concept of spirituality was strongly influenced by German academic philosophy at the turn of the 19th and 20th centuries, particularly its study of cognition and the theory of values. One prominent figure in this intellectual tradition was Heinrich Rickert (1863–1936), who identified a chain of cause and effect in which goodness corresponds objectively to values, while a valuing attitude arises subjectively, ultimately resulting in a worldview constructed on these foundations.

Kunowski incorporated this perspective, acknowledging a set of values—logic, aesthetics, mysticism, ethics, eroticism, and the philosophy of religion—that shape human consciousness, form attitudes toward values, and expand individual autonomy (Kunowski 2003). Rickert described values as existing independently of tangible reality: "although they do not exist, they are nevertheless something that we can best express by saying that they are obligatory" (Rickert 2022: 320). He further stated, "value as value is valid regardless of the existence by which it is required or acknowledged—it is this and nothing else that we want to understand by transcendence" (Rickert 2022: 329). Kunowski's conception of upbringing and development is embedded in a personalist theory, where the focus is the individual as a person of intrinsic value, capable of subjective growth, and positioned as the ultimate goal of the educational process. This is consistent with Kunowski's understanding of upbringing as "taking a person out of a lower state (a certain natural state) and bringing him into a higher state (a state of culture), which is, moreover, not the final point on the path of development, but the starting point for an even higher one" (Nowak 2003: 159). Kunowski viewed the human being

three-dimensionally, in anthropological, teleological, and methodological aspects. This personalist optic emphasizes seeing the human being as a person, particularly as the "idea" of the person, intertwined with participation in the world of values and the fulfillment of these values in life. Within this framework, the ultimate aim of education is the full realization of the human person: their self-fulfillment (Nowak 2003).

Kunowski adapted the concept of the "three-dimensional" person from the French personalist Emmanuel Mounier, who posited that the person (*la personne*) embodies three spiritual dimensions: physical embodiment in matter, the pursuit of one's vocation through reflection, and self-renunciation as a form of giving oneself to the community. Thus, the person is simultaneously embodied, socialized, and spiritualized (Kunowski 2000). Kunowski elaborates that on the path to the formation of individuality, the person faces various temptations and dangers, such as the risk of being lost in materialism, an excessive and idealistic spiritualization lacking humility, or psychological decadence which may result in self-isolation and confinement. Furthermore, there is the potential for "absorption" into social masses, leading to depersonalization or the surrender of one's will to the leader of a given community. In view of the above, Kunowski advocates for a personalistic society, one that functions best when guided by love for the collective human community (Kunowski 2000).

Kunowski describes human personality as "a dynamic process in which the individual excels in the world of values (through those values which he/she adopts as his/her own, which he/she incorporates into the totality of his/her life)" (Kunowski 1946: 46). Consequently, the goal of upbringing should be the development of personality on a cultural (spiritual) basis. In discussing the concept of personality, Kunowski employs the terms *non-empirical* or *supra-empirical*, which indicates that personal development involves an awareness of being a person capable of engaging with and experiencing cultural values (Kunowski 1946).

With these considerations in mind, we now turn to Kunowski's theory of development, which introduces a third factor—spirituality—into the process of shaping human personality. As Marian Nowak explains, for Kunowski, "the supreme aim of upbringing becomes that man should be able to unite the whole of his life around

some spiritual center, which is most often perceived in the category of the person" (Nowak 2008: 302). Kunowski identifies five dimensions that characterize human spirituality: rationality, the capacity to value, freedom, creativity, and religiosity. These dimensions form the specific framework through which Kunowski's interpretation of spirituality is further articulated.

Rational spirituality—conditioned by human reason

According to Kunowski, "human spirituality is rational, i.e. capable of objective cognition of reality in the process of mental abstraction, which extracts the essential features of an object from the perceived material, forming from them the content of a true concept, consistent with the actual state of affairs" (Kunowski 1993: 189). In order to better understand this statement, it is helpful to refer to the definition of a person formulated by Boethius at the turn of the fifth and sixth centuries. Boethius described man as an individual substance of rational nature (Kijewska 2011). The attributes of a human being include individual and singular existence, possessing a unique set of properties, and being guided by the reason inherent to his or her species in nature. St. Thomas Aquinas elaborates that, through the principle of induction, it is possible to arrive at the knowledge of a principle from the whole and to form a specific theory around a distinct issue. However, human cognition will never be fully complete or exhaustive—as this quality belongs solely to God. The divine pattern is revealed in human cognitive capacity, as the light of thought comes from God (St. Thomas Aquinas 1981: 93, 115).

Aquinas also grappled with defining truth, which he described as "the conformity of the judgments of the human intellect with the objective state of affairs" (St. Thomas Aquinas, 1998: a. 1–2). From this definition, it follows that two elements are necessary for truth to manifest: the cognitive subject and the object of cognition. The subject is the human being, equipped with intellect, and the object is objective reality. Truth is accessible through human cognitive abilities, while ethical truth, as Kowalczyk explains, is "that value which should encompass the whole human person. Truth cannot be grasped only in terms of possession, as it is primarily concerned with the essence of being human" (Kowalczyk 2006: 176).

Tadeusz Styczeń reflects on the essence of human cognition, stating that to know is "to understand to the end, that is, to explain something definitively, to see through to the bottom what is seen and directly experienced" (Styczeń 1986: 251). He elaborates further on this point, by referring to the thought of Karol Wojtyła, who drew attention to the "difficulty of final explanation." According to Wojtyła, cognition should not settle for merely stating experiential facts; instead, "understanding to the end" involves two components: the "obviousness of experience" and the subsequent "obviousness of understanding." Wojtyła explains that only by achieving both can human cognition meet the cognitive demand from which questions arise (Styczeń 1986: 252). The question of truth is intrinsically linked to inquiries about the meaning of human life, which includes moral, artistic, ideological, and religious values. Truth should also be considered in its social dimension as a "common good for all." It fosters interpersonal fraternity and functions as a unifying element for spiritual communities (Kowalczyk 2006).

In the act of cognition, the problem lies in discerning truth, as Rickert notes, because truth and falsehood are often intermingled; in other words, there are both certain and uncertain judgments. It is essential to determine that an argument is true and that the content of the judgment is objective. Truth is that which is conceived or understood as true in a mental process and then fulfilled. One of truth's defining attributes is its obligatory nature, which grants it the highest theoretical dignity and, as Rickert asserts, even transcendental dignity. Addressing Plato's doctrine of ideas, which has its theoretical foundation in European metaphysics, Rickert points out that the doctrine also touches upon the supernatural "spirit" as the "true world" which transcends human empirical thought. Humanity, Rickert argues, has the right to presuppose something beyond the sensory world (Rickert 2022). Man, as a subject of intellectual cognition, acquires knowledge about the object of his exploration—namely, the reality that truly exists. However, life is far richer than the capacities of human cognition, and the knowledge that man seeks to attain and understand contains an inexhaustible source within itself (Kowalczyk 2006). Similarly, Mieczysław A. Krąpiec comments on the truthfulness of human cognition, noting that while man has various ways of understanding reality, these methods must always account for the real

existence of specific beings. In this way, human cognition finds its justification in truth (Krąpiec 2008).

Spirituality of values—conditioned by the human capacity to value

According to Stefan Kunowski, "human spirituality is capable of valuing and evaluating all objects of experience in relation to itself (subjectively) as good, beautiful, true, noble, etc., and therefore valuing flows from the ability to love and connect with goodness, beauty, truth in one's experience. Thus, spirituality can create the highest ideals of Goodness, Beauty, Truth, and Holiness and live these ideals" (Kunowski 1993). When it comes to valuing objects through the application of knowledge, human beings can assess their worth both in terms of intrinsic value and market value. When it comes to making judgments about human relationships, evaluations and decisions should refer to objective criteria. The wisdom derived from rational thinking and knowledge distinguishes man as a rational being. In constructing a personal hierarchy of values, man must rely on an understanding of the surrounding world and act in accordance with its laws. Additionally, he must be capable of selecting the most appropriate course of action from the options available to him (Gutek 2007).

Kazimierz Popielski identifies several stages in the process of selecting and consolidating values: (1) discovery of values, (2) acceptance of values, (3) clarification of values, (4) crystallization of values, (5) purification of values, (6) internalization of values, (7) localization of values, and (8) fulfillment of values (Popielski 2009). According to Popielski, the process begins with the discovery of values, which are received as signals in mental structures in the form of intelligible information. This discovery is accompanied by the emotional acceptance of values through personal experiences. The next stage involves the clarification of values, where individuals decide to adopt certain values as their own and establish a hierarchy among them. Subsequently, the stages of crystallization and purification occur, during which individuals deepen and refine their value structure, removing any destructive or conflicting notions. Only after this process of

sorting and refining does internalization take place, i.e. the adoption and fulfilment of values that the individual deems worthy and significant.

The final stages of the process are localization and fulfillment of values. During these stages, the person's dialogical personality—one oriented toward both personal potential and relationships with others—grows. Fulfillment involves aligning personal motivation with these values, which then become closely linked to life goals. These values also provide meaning and direction to the individual's life (Popielski 2009). Stefan Kunowski posits that "valuing is the most basic activity of human personality" (Kunowski 2003: 51). The process of a personality maturing to value unfolds across the biological, psychological, social, and spiritual spheres. In the spiritual sphere, Kunowski writes, "there will be a kind of fusion of values, a complete correspondence between objective and supreme value (God) and subjective value, in which Life in God takes place" (Kunowski 2003: 51).

Katarzyna Olbrycht observes that as a person's autonomy in valuing increases, their psychic spheres become more integrated. In this process, the emotional and volitional spheres are subordinated to the intellectual sphere, allowing for a transition from merely recognizing values to actively fulfilling them within the individual's personality. The richness of a person's axiological system—their capacity for valuing—depends on the degree of integration in their personality development (Olbrycht 2000). Stefan Kunowski referred to the totality of activities, causes, and effects linking values to human behavior as "value introception." He defined this as "a spiritual process in the development of personality, consisting in assigning or establishing a value trait and connecting it to a certain thing, goal, or norm" (Kunowski 2003: 17). According to Kunowski, it is important to recognize that value introception occurs during the stage of character formation, primarily in adolescence, and engages all of a person's psychic functions.

Marian Nowak elaborates on the concept of value introception as "the process of taking the aims of others as one's own." He explains that this type of action is manifested through appropriate attitudes, which can be observed in the actions of the student, the teacher, and their interaction with objective reality. According to Nowak, the

most significant elements in this process are the personal acts of both teacher and student, as well as their decisions regarding the choice of values. These values should be universal and expansive that integrate the student's personality and all aspects and elements of the educational process (Nowak 2008: 522). Valuing and the introception of values are fundamental processes in the formation of personality. A person's will and character require the establishment and internalization of a scale of values, enabling the individual to apply them in various life situations. These values must be "assimilated so well that they can be applied involuntarily and chosen … without hesitation" (Kunowski 2003: 97). In light of this, it is particularly significant to stress that young people, in the process of their upbringing, must develop their own guiding anthropology—a coherent set of values with specific qualities that become integral to their worldview and guide them throughout life (Cichoń 1996).

Free spirituality—conditioned by the human desire for freedom

Kunowski posits that "human spirituality is free, the expression of which is the freedom of the will in choosing the good and the possibility of taking moral responsibility for oneself, one's life and actions, and for other people" (Kunowski 1993: 190). Dietrich von Hildebrandt comments on the nature of moral values, asserting that "norms rooted in learned values have … the character of a call, a kind of command appealing to our conscience" (Biesaga 1989: 156). He describes this as categoricality—a moral obligation or imperative. On the basis of this assertion, he concludes that moral values have primacy over all other types of values; as they constitute the "fundamental data" by means of which human beings commit themselves to goodness. An individual who embodies moral values adopts attitudes marked by integrity, fidelity, a sense of responsibility, and respect for truth and goodness. These values are fundamentally decisive for the moral well-being of the person. It is from these moral values that the human capacity to direct the will toward goodness in life arises, along with the ability to remain free in morally important situations, while upholding accountability for one's actions (Jankowska, Krasoń 2009).

Reflecting on the importance of moral values, we must consider the profound influence of freedom, tolerance, and sacrifice. Józef Tischner's words, "If you want, you can...," makes it clear that the intrinsic connection between free will and the understanding of freedom as a value. Through values, individuals find meaning and purpose in life. It is also through values such as tolerance, the common good, community, and openness to dialogue that a person "learns" how to coexist with others and achieve mutual understanding. Tischner characterizes this as sacrifice, describing it as "allowing my ... will to be good for the other. The act of sacrifice is the pinnacle axiological experience of which man is capable" (Tischner 2011: 535). Through encounters with others, individuals not only affirm their own values but also learn to understand and respect the preferences and values of others, gaining clarity on how to act responsibly and what actions to refrain from. Even amidst the freedom of choice, an inherent categorical imperative guides our decision-making (Tischner 2011: 532–537).

Jan Szymczyk asserts that "without social freedom, man cannot develop his basic personality" (Szymczyk 2004: 64). This means that the truth and goodness derived from freedom influence the development of the individual's personality and perception of social freedom. The personal cultivation of goodness naturally contributes to the common good, grounded in the "solidarity among the members of the society," which can be regarded as a unique socio-moral norm (Szymczyk 2004: 75). Viktor Frankl adds another dimension, noting that individuals continually take a stance toward life's values and general human values, which determines their responses to irrevocable circumstances. In confronting these values with their fate, individuals metaphorically "carry them on their shoulders" and, in moments of suffering or moral test, turn to their conscience. Conscience, acting as a moral compass, safeguards autonomy and steers individuals toward responsible decisions. Ignoring this inner voice, Frankl warns, leads to conformity and moral decline (Frankl 2017).

Freedom, therefore, manifests itself most fully in acts of goodness. Misunderstood or misused freedom, however, has destructive consequences, and erodes both individual integrity and human dignity (Kiereś 2009). In view of the above, it is clear that humans are in a continuous process of learning to express emotions and to embody

values authentically in their lives. Goodness, love, and freedom are not external constructs but arise from within, representing "inner experiences of how to be human" (Krąpiec 2008: 729).

Creative spirituality—conditioned by human invention and creativity

In Kunowski's concept, "man's spirituality is creative; it does not content itself with merely receiving and experiencing ready-made works of culture, but strives to seek novelty, either through processing work to refine matter for the benefit of people, or through original creativity, invention and discovery in the creation of technology, science and culture, transforming the natural reality" (Kunowski 1993: 190). The issue of creative spirituality must be considered in the context of cultural and aesthetic values. According to Popielski, values are integral to the structure of cultural life; culture "lives" through values, and values "live" through culture (Popielski 2009: 178).

Aesthetic values bring beauty into human life, though beauty itself can be interpreted in ambiguous ways. One can speak of categorical beauty and metaphysical beauty. Metaphysical beauty has a transcendental value because it arises from the unity of truth and goodness. Categorical beauty, on the other hand, is activated during the contemplation of works of art or natural phenomena, as well as through the cathartic function of art, which engages human expressivity and originality (Kowalczyk 2006). Humans perceive manifestations of beauty in ornamentation, charm, subtlety, sublimity, and the picturesque or poetic aspects of things (Tatarkiewicz 1975). Aesthetic experiences can evoke both pleasure and displeasure. According to Władysław Tatarkiewicz, this corresponds to aesthetic hedonism, which holds that "an aesthetic experience has only as much value as it contains pleasure. The measure of this value lies only be the intensity and permanence of pleasure, but since its intensity escapes measurement, what remains is only its lasting impact on individuals and generations" (Tatarkiewicz 1975: 378).

Roman Ingarden argues that a work of art is valuable when it is true by virtue of its exclusive property of being a work of art. Such a work can be said to embody truth or an idea within itself (Ingarden

1957). In art theory, attention has been drawn to the notion that a work of art should convey moral values and communicate a message to humanity, for example social or political ideals, such as patriotism, or deal with themes of historical truth. Carl Gustav Jung's fascination with spirituality attributed to it a profound power inherent in the human unconscious. This unconscious manifests itself in the "artistic creeds" of creators. For Jung, direct engagement with a work of art is of paramount importance for the viewer, who discerns the inner vision of humanity, the spiritual essence of life, or even the cosmos. The symbolic codes embedded in art resonate not only with highly sensitive individuals but also with broader segments of society.

From a psychological point of view, Jung argued that art simultaneously reflects material and spiritual dimensions, as well as the extent to which humanity has distanced itself from nature. This separation creates a gap between nature and the mind, consciousness and unconsciousness—dualities that characterize both the human psyche and the eras in which it exists. Jung observed that when human rationality reaches its limits, mystery and the inexplicable remain, opening a metaphysical, spiritual realm accessible only to certain individuals (Jung 2018). As Marc Chagall suggested, and Jung echoed, in today's world, "everything can be deformed except for the heart, human love, and the quest to know God" (Jung 2018: 360). Viktor Frankl on the other hand, draws our attention to the values that can be realized through creative acts. He noted that admiration for the beauty of nature or art provides a pathway to experiencing the meaning of life (Frankl 2017). The religious-sacral dimension of beauty deserves special attention as it manifests itself in architecture, sculpture, and stained glass, particularly in forms like the *Biblia pauperum*, Orthodox icons, or the art of the Italian Renaissance. This dimension of art invites aesthetic and spiritual experiences that connect individuals to the divine and supernatural. According to Kowalczyk, "the religious dimension of art is discernible only to a person who is inwardly open to absolute-transcendental reality, and the moral integrity of the recipient of works of art is equally essential" (Kowalczyk 2006: 180–181).

Religious spirituality—conditioned by metaphysical depth and human transcendence

The last aspect of human spirituality mentioned by Kunowski is its openness to metaphysical depths. He asserts that spirituality "transcends the boundaries of sensory experience (transcendence) and reaches as far as cognition of the sources of being, the Absolute, and God. Thus, human spirituality, in its depths, embodies a religious attitude, seeks God, and desires union with Him, a concept which Christianity has expressed in the term: *anima humana naturaliter christiana*" (Kunowski 1993: 190). According to Frankl, human beings are characterized by an anthropological-existential spirituality that is dual as it comprises both religious consciousness and unconsciousness. This duality reflects an inherent, immanent reference to the Absolute. Frankl explains, "even if unconsciously, yet we are always directed intentionally towards God; we remain, if even in the unconscious, always in intentional reference to God" (Frankl 1978: 57). This suggests that humanity is not only rational but also intrinsically spiritual, always oriented toward transcendence.

Henryk Wójtowicz elaborates on this idea, stating that "thoughts, spiritual attitudes, feelings, religious actions, and all that through which God is known—the entirety of a person's life, including feeling, will, action, and cognition as a *medium quo*—bears a relation to religious experience" (Wójtowicz 1986: 158). The affirmation of life, including one's own existence, arises from the experience of human fragility, finiteness, and the fear of death. Reality, being random and changeable, is explored through rational thought, leading to the conclusion that the Absolute is the ultimate cause of everything. Consequently, the human need to entrust existence to God as a higher being intensifies, solidifying man's identity as a religious being—*homo religiosus* (Zdybicka 1982). Religious experience, in this context, is described as "an entirely personally experienced cognition of religious realities, the essence of which is man's striving for union with God by loving Him in every person and creature in order to attain higher powers for fulfilling the fullness of his highest vocation after having freed himself from all evil through prayer, living according to the word of God and receiving the saving power of God" (Wójtowicz 1986: 157).

In Christian ethics, human deeds take on profound meaning. Wojtyła asserts that "deeds contain in themselves a real positive moral value, i.e., goodness. If, on the other hand, they contain evil, i.e., a negative value, then they bring with them the opposite of the moral perfection of the person; its devaluation" (Wojtyła 1991: 66). Similarly, Styczeń emphasizes that "the value of the human person is sometimes referred to as personal dignity," and human acts are characterized as either "decent or simply morally good" or morally bad (Styczeń 1986: 248). Accepted and well-lived religious values contribute to the construction of humanity and deepen the meaning of human life. Religious faith engages the entirety of a person—intellect, will, feelings, and actions, and therefore religious values shape personality, ethical attitudes, dignity, and respect for others (Kowalczyk 2006). Christian values are embodied in the commandments to love one's neighbor as oneself and to love God above all. Franz Brentano further elucidates that such values are illuminated by the "ray of light of natural knowledge" and are inherently right. Through loving our neighbor, we express love for God (Brentano 1989).

According to Kunowski, understanding the progression of a person in religious education requires acknowledging the transformations occurring across physical, intellectual, social, moral, and spiritual spheres. A person always possesses a certain potentiality—what Kunowski describes as a "pure possibility of being," and progresses through successive stages of development until achieving fulfillment through the imitation of Christ and God (Kunowski 1993: 97, 99). This process involves an upbringing grounded in the Christian religion, which takes into account both human needs and innate human dignity. Such an upbringing requires morally sound conclusions and attitudes, in accordance with natural law as expressed through the voice of conscience. Human actions, Kunowski argues, should be reasonable, conscious, and voluntary (Kunowski 1993).

Summary

What distinguishes humanity within the natural world is its uniqueness, reflected in creative work, interpersonal love, and life itself. Frankl observes, "When we realize that it is impossible to replace one human being with another, the role of the responsibility

for our own life and for sustaining it will appear to us in all its greatness" (Frankl 2009: 128). This statement unveils the realm of hidden potentialities and possibilities inherent in human existence. Spiritual culture must be recognized not only as a necessary condition for human life but also as a product of that life, constituting an essential aspect that distinguishes humans from the animal world. Human spirituality reveals a profound and elusive dimension of human nature that is difficult to grasp.

In his reflections on upbringing, Kunowski draws our attention to the various ways in which individuals transcend themselves while searching for their own paths in life and uncovering the meaning of existence. This is particularly relevant in the context of education. From a pedeutological perspective, teachers should continually reflect on the process of upbringing and explore new approaches to stimulating the holistic development of students. Spirituality, as the third factor in human development, naturally evolves in the school environment, but its growth is contingent upon the proper attitudes of teachers who instill in young people a desire to pursue truth, goodness, and beauty. According to Kunowski, when this educational guidance is absent, and young people are left to their own devices, and risk losing their way (Kunowski 1993).

John Paul II explains that what pushes a young person towards destructive behaviors is a "lack of clear and convincing reasons for living. Indeed, the lack of points of reference, the vacuum of values, the conviction that nothing is meaningful and worth living for, the tragic and destructive feeling of being an unknown bystander in an absurd universe, can push some to seek—in irritation and desperation—ways of escape" (John Paul II 1984: 98–99). The philosophical and psychological perspectives referenced above underscore the relational nature of human actions, and their individual and collective dimensions. They also call attention to the global scope of educational influence. In today's world, reflecting on the purpose and meaning of human life—particularly within educational contexts—has become increasingly pertinent.

According to Kunowski, turning toward spirituality and promoting transcendence is a valuable remedy for the growing sense of loneliness, alienation, aggression, and other pathological behaviors increasingly affecting young people. There is no doubt that alongside

the focus on intellectual development, contemporary education must also center on the spiritual growth of children and adolescents. Educational and upbringing activities should always aim at the integral development of the human being, which consists of both material and spiritual elements. An equally important task facing the educators, therefore, is to awaken and nurture the spirituality of young people, "so that it prevails over the whole, and to form on this basis the fullness of humanity in a fully developed and integrated human personality" (Kunowski 1993: 190). In conclusion, the importance of spirituality in the educational process, as articulated by Kunowski in his *Podstawy współczesnej pedagogiki* [*Foundations of Contemporary Pedagogy*], remains highly relevant. Spiritual progress acts as a benchmark for assessing the thoughts, feelings, and actions of the human person individual and facilitates the holistic development of the student.

Bibliography

Arystoteles (1988). *De anima*, trans. P. Siwek, Warszawa: Państwowe Wydawnictwo Naukowe.

Beck U. (2012). *Społeczeństwo światowego ryzyka. W poszukiwaniu utraconego bezpieczeństwa*, trans. B. Baran, Warszawa: Wydawnictwo Naukowe Scholar.

Biesaga T. (1989). *Dietricha von Hildebrandta epistemologiczno-ontologiczne podstawy etyki*, Lublin: Towarzystwo Naukowe KUL.

Bocheński J. (1993). *Zarys historii filozofii*, Kraków: Wydawnictwo Philed.

Brentano F. (1989). *O źródle poznania moralnego*, trans. A. Węgrzecki, Warszawa: Państwowe Wydawnictwo Naukowe.

Cichoń W. (1996). *Wartości, człowiek, wychowanie. Zarys problematyki aksjologiczno-wychowawczej*, Kraków: Wydawnictwo Uniwersytetu Jagiellońskiego.

Frankl V.E. (2009). *Człowiek w poszukiwaniu sensu*, trans. A. Wolnicka, Warszawa: Wydawnictwo Czarna Owca.

Frankl V.E. (2017). *Lekarz i dusza. Wprowadzenie do logoterapii i analizy egzystencjalnej*, trans. R. Skrzypczak, Warszawa: Wydawnictwo Czarna Owca.

Frankl V.E. (1978). *Nieuświadomiony Bóg*, trans. B. Chwedeńczuk, Warszawa: Instytut Wydawniczy Pax.

Gutek G.L. (2007). *Filozofia dla pedagogów*, Gdańsk: Gdańskie Wydawnictwo Psychologiczne.

Ingarden R. (1957). *Studia z estetyki*, vol. 1, Warszawa: Państwowe Wydawnictwo Naukowe.

Jankowska M., Krasoń J. (2009). *Hierarchia wartości i sposoby ich realizacji*, Kraków: Oficyna Wydawnicza „Impuls".

Jan Paweł II (1984). *Nauczanie społeczne. 1980*, vol. 3: *Ukazujcie ludziom ideał miłości. Przemówienia i inne dokumenty*, Warszawa: Ośrodek Dokumentacji i Studiów Społecznych.

Jung C.G. (2018). *Człowiek i jego symbole*, trans. R. Palusiński, Katowice: Wydawnictwo Kos.

Jusiak R. (2016). "Duchowość chrześcijańska," [in:] A. Maj, K. Chałas (eds.), *Encyklopedia aksjologii pedagogicznej*, Radom: Polskie Wydawnictwo Encyklopedyczne Polwen, pp. 284–285.

Kiereś B. (2009). "Współczesna pedagogika a problem godności człowieka," [in:] A. Szudra, K. Uzar (eds.), *Personalistyczny wymiar filozofii wychowania*, vol. 1, Lublin: Wydawnictwo KUL, pp. 183–188.

Kijewska A. (2011). *Filozof i jego muzy. Antropologia Boecjusza – jej źródła i recepcja*, Kęty: Wydawnictwo Marek Derewiecki.

Kotłowski K. (1968). *Filozofia wartości a zadania pedagogiki*, Wrocław–Warszawa–Kraków: Zakład Narodowy im. Ossolińskich.

Kowalczyk S. (2002). *Zarys filozofii człowieka*, Sandomierz: Wydawnictwo Diecezjalne.

Kowalczyk S. (2006). *Człowiek w poszukiwaniu wartości. Elementy aksjologii personalistycznej*, Lublin: Wydawnictwo KUL.

Krąpiec M.A. (1999). *Człowiek w kulturze* (*Dzieła*, vol. 19), Lublin: Redakcja Wydawnictw KUL.

Krąpiec M.A., Kamiński S., Zdybicka Z., Maryniarczyk A., Jaroszyński P. (2008). *Wprowadzenie do filozofii*, Lublin: Wydawnictwo KUL.

Kunowski S. (1993). *Podstawy współczesnej pedagogiki*, Warszawa: Wydawnictwo Salezjańskie.

Kunowski S. (1946). *Proces wychowawczy i jego struktury*, Lublin: Instytut Pracy Nauczycielskiej.

Kunowski S. (2000). *Problematyka współczesnych systemów wychowania*, Kraków: Oficyna Wydawnicza „Impuls".

Kunowski S. (2003). *Wartości w procesie wychowania*, Kraków: Oficyna Wydawnicza „Impuls".

Łuczyński A. (2016). "Życie wewnętrzne człowieka," [in:] A. Maj, K. Chałas (eds.), *Encyklopedia aksjologii pedagogicznej*, Radom: Polskie Wydawnictwo Encyklopedyczne Polwen, p. 1570.

Nowak M. (2008). *Teorie i koncepcje wychowania*, Warszawa: Wydawnictwa Akademickie i Profesjonalne.

Nowak M. (2003). "Koncepcja osoby i jej znaczenie w teorii pedagogicznej Stefana Kunowskiego," [in:] M. Nowak, T. Ożóg, A. Rynio (eds.), *W trosce o integralne wychowanie*, Lublin: Wydawnictwo KUL, pp. 147–168.

Olbrycht K. (2000). *Prawda, dobro i piękno w wychowaniu człowieka jako osoby*, Katowice: Wydawnictwo Uniwersytetu Śląskiego.

Popielski K. (2009). *Psychologia egzystencji. Wartości w życiu*, Lublin: Wydawnictwo KUL.

Rickert H. (2022). *Przedmiot poznania*, trans. T. Kubalica, Warszawa: Wydawnictwo Naukowe PWN.

Siwek P. (1988). "Wstęp," [in:] Arystoteles, *O duszy* (*De anima*), trans. P. Siwek, Warszawa: Państwowe Wydawnictwo Naukowe.

Styczeń T. (1986). "Czy doświadczenie moralne jest doświadczeniem religijnym?" [in:] W. Słomka (ed.), *Bóg i człowiek w doświadczeniu religijnym*, Lublin: Towarzystwo Naukowe KUL, pp. 247–254.

Szymczyk J. (2004). *Odkrywanie wartości. Z problematyki socjologiczno-aksjologicznej*, Lublin: Wydawnictwo Polihymnia.

Św. Tomasz z Akwinu (1981). *Suma teologiczna. Rządy Boże. O sprawnościach*, vol. 8, trans. P. Bełch, Londyn: Veritas.

Św. Tomasz z Akwinu (1998). *Kwestie dyskutowane o prawdzie*, vol. 1, trans. A. Aduszkiewicz, L. Kuczyński, J. Ruszczyński, Kęty: Wydawnictwo Antyk.

Tatarkiewicz W. (1975). *Dzieje sześciu pojęć*, Warszawa: Państwowe Wydawnictwo Naukowe.

Tischner J. (2011). *Myślenie według wartości*, Kraków: Wydawnictwo Znak.

Wojtyła K. (1991). *Zagadnienie podmiotu moralności. Człowiek i moralność*, Lublin: Towarzystwo Naukowe KUL.

Wójtowicz H. (1986). "Bóg i człowiek w doświadczeniu religijnym u św. Augustyna," [in:] W. Słomka (ed.), *Bóg i człowiek w doświadczeniu religijnym*, Lublin: Towarzystwo Naukowe KUL, pp. 157–179.

Zdybicka Z.J. (1982). "Doświadczenie ludzkie podstawą afirmacji Boga," *Roczniki Filozoficzne KUL*, vol. 30, no. 2, pp. 5–13.

ADDRESS FOR CORRESPONDENCE

Anna Breś
University of Humanities and Economics in Lodz
Department of Psychology and Pedagogics
e-mail: abres@ahe.lodz.pl

Renata Jasnos
ORCID: 0000-0002-4954-3634
Ignatianum University in Cracow

"I Am the Lily of Sharon, the Lotus Blooming in the Valley" (Song 2:1–2): The Floristic Metaphor of the Bride in the *Song of Songs*

ABSTRACT

This article addresses the problem of interpreting the floral metaphors (lily, lotus) used to describe the bride in the *Song of Songs* (2:1–2). The difficulty arises from the ambiguity of identifying the specific species of the flowers mentioned in the Hebrew text. Various translations, spanning from antiquity to the present, illustrate this challenge, as the symbolism associated with different flower species can vary significantly.

The purpose of this study is to revisit and interpret the floral symbolism in *Song of Songs* 2:1–2. In order to achieve this, a lexical analysis of the terms within their literary context was carried out. Furthermore, botanical and geographical information about the referenced plants was considered. The interpretation of the symbolism was then extended to a broader cultural context, including references to Egypt and the Jerusalem Temple.

The findings suggest that the symbolic floral references carry strong connotations of fertility. In antiquity, a woman's beauty was revered not only for her virginity but also for the mystery of fertility and life. The imagery of the lily and lotus, as applied to the bride in the *Song of Songs,* expands on this symbolism and can be interpreted as an allusion to Eve as the "Mother of the Living" in Genesis 3:20.

Introduction

The metaphor of the lily as applied to the bride in the *Song of Songs* is well established in tradition. For many readers, it may be difficult to imagine that this metaphor and comparison could be interpreted differently. Expressions such as "Like a lily in the midst of thorns" (*Song of Songs* 2:3) have, within the framework of allegorical and mystical interpretations, been associated with the Blessed Virgin Mary throughout the development of theological tradition. Marian devotional songs frequently reference the *Song of Songs*, with phrases such as: "Like a fragrant Lily among flowers," "Hail, spotless Lily," "Lily of delightful Paradise," "Most grateful flower, Lily," "Loveliest flower, Lily," "Oh, Lily, how splendid thou art," and "Holy Mary, white Lily."[1] The allegorical interpretation of the *Song of Songs*, in which Mary is identified with the Bride, has long occupied a prominent place in theological tradition. This viewpoint has dominated for centuries, despite compelling arguments that the original intent of the inspired Biblical poet may have been more consistent with an expressive interpretation. Interest in investigating alternative interpretations began to emerge in the 18th century (Herder 1778; Baildam 1999).

A significant milestone in Catholic Biblical exegesis was the 1943 encyclical *Divino Afflante Spiritu* by Pius XII, which emphasized the importance of understanding the literary form of Biblical writings. In Polish Catholic scholarship, efforts to interpret the *Song of Songs* in its literal sense emerged gradually and often met resistance. Lech Stefaniak, for instance, when contemplating the meaning of the *Song of Songs*, asserted that "holiness and eroticism cannot be absolutely reconciled" (Stefaniak 1960: 194). Similarly, Józef Kudasiewicz acknowledged the exceptional interpretive issues associated with this Biblical book (Kudasiewicz 1978: 184–198). However, the expressive interpretation, commonly referred to as literal interpretation, gained

---

1   These expressions come from various songs about Mary, such as (Polish titles): "Zawitaj, Królowo Różańca," "Królowej Anielskiej śpiewajmy," "Zdrowaś Maryja," "Gwiazdo Jasności," "O Maryjo, kwiecie biały" (Breza 2015; Siedlecki 2017).

traction, particularly through the work of Tadeusz Brzegowy, who championed this view beginning in the 1980s.[2]

A fresh interpretation of the *Song of Songs*, one that seeks to uncover the original intentions of the inspired Biblical poet, often reveals a depth of symbolism drawn from the natural world, alongside references to cultic traditions. In the ancient Middle East, love and fertility were commonly associated with the divine sphere, and the cult of fertility was deeply rooted in that culture (Müller 1976: 23–41). In this context, the comparison of the bride to flowers in *Song of Songs* 2:1–2 is not a mere aesthetic embellishment, but carries specific and significant symbolism tied to particular species of flowers. The problem lies in the uncertainty surrounding the precise identification of these species in the verses. The floral metaphor in the second chapter of the *Song of Songs* is open to diverse interpretations and its meaning, with altered accents, is equally rich and meaningful.

Biblical translations demonstrate the differences in how the flower names describing the bride have been rendered. These variations reflect the difficulty of unambiguously interpreting the original Hebrew terms and underscore the range of possibilities explored by translators. In Polish translations, several distinct patterns emerge. The first term shows greater variation, while the second term is most consistently rendered as "lily":

1. "Like a **flower** in the field and a **lily** in the valley" (*Bible* translated by Wujek 1923). "I am a **flower** on the plain of Sharon, a **Lily** blooming in the valley" (*Bible of St Paul's order*).
2. "I am the **narcissus** of Sharon, **lily** of the valleys" (BT III–V). "I am the **narcissus** of Sharon, **lily** of the valleys" (Langkammer 2016). "I am the **narcissus** of Sharon, **lily** of the valleys" (*Poznań Bible*; *Warsaw Bible – British Bible*).
3. "I am like a **rose** of Sharon, and like a **lily** near the valleys" (*Gdańsk Bible* 1881). "I am the **rose** of Sharon, **lily** of the

---

2   Fr. Professor Tadeusz Brzegowy continued work on the *Song of Songs* in articles, monographs and reviews such as: *Jak rozumieć Pieśń nad Pieśniami* [*How to Understand Song of Songs*] (1985), *Ku dosłownej interpretacji Pieśni nad Pieśniami* [*Towards the Literal Interpretation of the Song of Songs*] (1988), *Miłość małżeńska według Pieśni nad Pieśniami* [*Married Couple's Love according to the Song of Songs*] (1994), *Złożoność i jedność literacka Pieśni nad Pieśniami* [*Complexity and Literary Unity of the Song of Songs*] (1995), *Pisma mądrościowe Starego Testamentu* [*Wisdom Texts of the Old Testament*] (2007).

valleys" (Izaak Cylkow 1904). "I am the **rose** of Sharon, I am the **lily** of the valley" (Miłosz 1984).

4. "I am the **lily** of Sharon and **rose** of the valley" (Brandstaetter 1988).

The aim of this article is to revisit and reinterpret the floral symbolism in *Song of Songs* 2:1–2. The objective will be undertaken through a detailed analysis of the floral terminology in these verses, a discussion of the possibilities for their interpretation, symbolism, and meaning within the broader message of the *Song of Songs*. The study begins with a brief compositional analysis of the literary passage containing these floral metaphors and comparisons.

Composition of the pericope 2:1–3

The passage 2:1–3, which includes the analyzed "floral" fragment (verses 1–2), consists of three verses which feature alternating utterances by the bride and the groom:

Bride

1. *I am the lily of Sharon,*
   the lotus blooming in the valley.

Bridegroom

2. *Like a lotus among thorns*
   is my friend among girls.

Bride

3. *Like an apple tree among forest trees*
   is my loved one among young men.
   I am glad to rest in his shade
   and taste his sweet fruit.

The utterances correspond to one another, forming a line of dialogue. Moreover, they share a relationship in both the form of speech, and terminology. The bride speaks first, referring to herself. This is her second act of self-presentation (cf. 1:5). The bridegroom responds to her comparison/metaphor by building on the floral motif, contrasting the flower with thorns (v. 2). She then parallels his words by comparing the bridegroom to an apple tree, which she contrasts with the trees of the forest (v. 3a). This final verse will not be analyzed here. The last phrase (2:3b) transitions from description to action,

a stylistic feature characteristic of the *Song of Songs* (3:7–11; 4:1–6; 7:2–9). Where earlier verses relied on comparisons and metaphors from the animal world (1:9–11, 15), this section shifts to imagery from the plant world, beginning in 1:16 and continuing here.

Discussion on terminology

"I am *ḥawaṣṣelet* of Sharon,
šûšān of the vallyes."

The structure of this sentence is straightforward. It consists of two consecutive phrases: *ḥawaṣṣelet of Sharon* and *šûšān of the valleys.* Both terms refer to flowers and are presented in the *constructus* form, paired with place-denoting units (*Sharon* and *valleys*). However, it is difficult to determine whether the terms describe a single flower species defined by two phrases within this (synonymic) parallelism, or two different species, collectively used to symbolize the beauty of a woman (synthetic parallelism).

The term *ḥawaṣṣelet* (BDB: 2261), which refers to a flower, has not been definitively identified. As a result, some translations do not specify the species, opting instead for a general term such as "flower" (Murphy 1990: 132). The *Septuagint* renders it as *Egō anthos tou pediou* (*I am the flower of the field*), while the Vulgate similarly translates it as *ego flos campi* (*I am a field flower*). The term appears elsewhere in the Hebrew Bible only in Isaiah 35:1, where it symbolizes the flourishing of various plants, contrasted with images of drought and wilderness.

The word *ḥawaṣṣelet* is thought to refer to different species of flowers, which has led to diverse interpretations in translations. Suggested identifications include lily, rose, anemone, crocus, hyacinth, tulip, dahlia, iris, and other flowering plants (Stoop-van Paridon 2005: 98–97; *Encyclopedia Judaica* 1971–1972, vol. 6: 1365). In many Biblical translations, narcissus is the dominant choice (Ravasi 2005: 62; Roberts 2007: 83; *Poznań Bible*; Gerleman 1965: 115; Müller 1992: 20), though other options such as crocus (Fox 1985: 106; Pope 1977: 367), rose (Garret 2004: 148; Assis 2009: 57), and coastal lily (Keel 1997: 93) are also proposed.

Although it is difficult to identify the exact species of *ḥawaṣṣelet,* it is known to have been one of the exuberant flowers in Sharon (Fox 1985: 107). The bridegroom's response contrasts the *ḥawaṣṣelet* in the lush meadows of Sharon with *šûšān* among thorns. However, this contrast does not necessarily define the intent behind the bride's statement. The plain of Sharon was a land of unique fertility and abundance, and merely mentioning the flowers of Sharon has positive overtones. The image of Sharon as a flat region with forests, hills, and valleys is supported by geographical and botanical evidence. During the winter season, rainfall fills the streams in its valleys, which dry up by early spring. This end of the rainy season parallels the description found a few verses later in the so-called Song of Spring (cf. 2:11–12), which depicts nature awakening to life (Stoop-van Paridon 2005: 97).

Geographically, the Plain of Sharon lies along the Mediterranean coast between Jaffa and Carmel. Historically, it was celebrated for its fertility, the vineyards cultivated there, its sand dunes, and marshes (Keel 1997: 94), so it was an environment conducive to the growth of both lilies and lotus flowers (Barbiero 2011: 84). The prophet Isaiah also mentions Sharon, alongside Lebanon and Carmel, as a region of particularly lush and flourishing vegetation, specifically referencing the *ḥawaṣṣelet* just beginning to bloom (cf. Isa 35:1–2). Given this context, it is difficult to accept the interpretation offered by some exegetes that *ḥawaṣṣelet* represents an inconspicuous flower, one of many among the abundant vegetation of Sharon, or the view which frames the woman's statement as coquettish self-effacement (e.g., "I am just one among many girls").

The second term, *šôšān* or *šôšānnâ,* has three forms and is generally understood to refer to a flower resembling a lily (BDB: 7799). This term appears repeatedly in the *Song of Songs* (2:1, 2:16, 4:5, 5:13, 6:2, 6:3, and 7:3). For centuries, following the Greek Septuagint (*krinon*) and the Vulgate (*lilium*), *šôšān* has been translated as "lily." In more recent translations, it is rendered either as "lily" or "lotus" (Pope 1977: 50; Keel 1997: 93). The *Lilium candidum* (white lily) is the only species of lily known to have grown in ancient Palestine. However, this species did not grow in valleys but was found in Upper

Galilee and on Mount Carmel, thriving in shady hollows and among cliffs (Stoop-van Paridon 2005: 97; Löw 1926–1934, vol. 3: 193). Some scholars believe that the term refers to the water lily, which the Israelites may not have distinguished from the lotus and thus used a simplified name for both flowers (Garret, House 2004: 148). However, this interpretation is contested, as the lotus was an edible and, cultivated plant, which makes it unlikely that the two were conflated in such a simplified manner.

The Israelites were undoubtedly familiar with the lotus flower, as evidenced by its use in architectural ornamentation. For instance, in 1 Kings 7:23–26, a bronze cast of a "sea," the work of craftsmen, is described. Its edge was adorned with rows of flower cups, with the rim itself shaped like the edge of a *šôšān* cup. Othmar Keel identifies numerous examples of Egyptian and Palestinian artifacts—such as chalices and column capitals (cf. 1 Kings 7:22)— that were shaped like lotuses rather than lilies (Keel 1984: 94–96). The term *šôšān* is also believed to have been borrowed from the Egyptian *sšn,* a term that refers specifically to the water lily, but more precisely to the lotus (Grober 1984: 9, 88; Barbiero 2011: 83; Keel 1984: 95–97). It is highly likely that *šôšān* referred to the lotus flower, which had a unique meaning and carried rich symbolism in ancient Egypt.

Lotus and its symbolism

The symbolism of the lotus flower is rooted in its cycle of growth. Emerging as a bud from the swamp waters, the lotus was interpreted by the Egyptians as a sign of rebirth and triumph over the forces of chaos and death. In Egyptian art and mythology, gods and rulers were often depicted with the lotus flower, symbolizing their power to renew life (Barbiero 2011: 84). This symbolism is also observable in the prophetic vision of Israel's rebirth in the book of Hosea: "I will become like dew for Israel so that she will blossom like the lotus and develop roots like the cedars of Lebanon" (Hos 14:6). In the love poetry of the ancient Middle East, the lotus functioned as a symbol of life, fertility, renewal, and love (Exum 2005: 114). Its symbolism was known across the Mediterranean region and further east to India and China. Evidence of the lotus's presence in Canaan can be found

in its depiction on badges featuring the goddess Astarte or other Syrian deities (*ANEP*: 469–470, 472–475, 566).

Demythologization and theologization of the message of the *Song of Songs*

This raises the question of the cultic reminiscences embedded in the *Song of Songs*, particularly since it is not the only instance in the text that invites speculation about cultic influences.[3] As these references form part of character descriptions, elements of theomorphy may be present, employed as literary and cultural motifs without necessarily implying a direct cultic association. In crafting the poetic figures of the bride and bridegroom, the writers may have drawn on familiar imagery, such as depictions of Canaanite goddesses holding large lotus flower cups in hand, as seen on plaques and stelae (*Biblisches Reallexikon* 1900: 11–119 (Gottesbild); *ANEP* 470–474; Keel 1997: figs. 32–35, 63–65). The lotus was a frequent point of comparison in ancient Egyptian love songs in which the beloved woman's features were likened to lotus flowers, though she need not be a goddess to inspire such comparisons:

"Her shoulders surpass gold, her fingers are like lotuses" (No. 31).
"My sister's [lips] are a lotus" (No. 3) (Fox, 1985: 269–270).

However, as Michael V. Fox explains in his monograph comparing the Song of Songs with Egyptian love literature, Egyptian love songs often have an entertaining, celebratory character, which differs in tone and intent from the *Song of Songs* (Fox 1983: 219–228; 1992: 394). The Biblical use of floral symbolism in reference to the woman is far from incidental; it carries significant weight. When one considers that descriptions and praises of the bride in the Song frequently invoke fertility symbols—such as vines and grapes, pomegranates (4:3, 13; 6:7, 11; 7:13), palms (7:8–9), wheat (7:3), and springs (4:12, 15)—it becomes clear that the lotus also belongs within this rich symbolic fabric.

---

3   What also appears in the *Song of Songs* are doves (2:14; 5:2; 6:9) and goats, gazelles (2:8–9; 2:17; 8:14), which are associated with the imagery of the goddess of love and fertility, Astarte, Ishtar (Keel 1997: 74–75, 87–89, fig. 10–12, 24–28).

Complexity of metaphors in the *Song of Songs*

The *Song of Songs* is characterized by intricate, multi-layered symbolism, with verses that often have double meanings. The text operates on two levels, intertwining literal themes with deeper spiritual interpretations, or complex symbolism that generates additional layers of meaning. One example of this complexity is found in the opening of a song in chapter 7 (7:1–6). The invocation *šûbîšûbî* may presuppose a double meaning. Literally, it is as an exhortation to the dancing Shulamite: "Spin, spin!" as described in the "dance of the two camps" (7:1). Alternatively, it could mean "Return, return!"—a phrase that lends itself to allegorical interpretation. In this context, it may evoke an invitation for Israel to return from distant Babylon (Jer 3:12; 12:15) or to spiritually return to Yahweh (Hos 3:5; 5:15; Ps 116:7). Thus, a seemingly ordinary wedding song transforms into a medium for a different, more profound, spiritual message.

Another example of the *Song of Songs'* proclivity for double meanings appears in the song of 7:7–10, which opens with the bridegroom's words: "Oh, how beautiful and how graceful you are, love, most delightful!" (7:7). In this verse, the term "love," to which this book is dedicated, carries multiple interpretations. On the one hand, it refers to the pleasures of love, while on the other, it denotes the beloved person. The bridegroom thus praises his bride—his beloved—while simultaneously speaking of the abstract concept of "love" that he experiences through her. The bride becomes the personification of love, a metonymy that encapsulates both the individual and the idea (Barbiero 2011: 391).

Similarly, the floral metaphor in 2:1–2 can be read with a dual meaning. In verse 2, the bridegroom expands on the bride's comparison, but alters the frame of reference: "Like a lotus among the thorns, so is my friend among the girls." The bride is no longer likened to a blooming lily or lotus flourishing amid the abundant vegetation of Sharon's fertile plains, but instead to a flower standing out amidst thorns. By juxtaposing the delicate flower with its starkly contrasting surroundings, the bridegroom accentuates the symbolic significance of the image. This metaphor first exposes the uniqueness of the bride—a motif that recurs in 6:8–10. Second, it introduces a deeper symbolic layer rooted in the specific qualities of the flower evoked.

Lily and lotus as symbols of the bride

The symbolism of thorns is well-established in the Bible; they signify crop failures, suffering, hardship, sterility, and even a curse (cf. Gen 3:18; Hos 9:6; Isa 34:11–15). This stands in stark contrast to the imagery of the lily and, even more so, the lotus. Given that the *Song of Songs* contains other allusions to Genesis and portrays betrothed love as reminiscent of the Garden of Eden (e.g., 4:12; "to me his desire turns," 7:11—cf. Gen 3:16), one may venture to conclude that the mention of thorns is not coincidental (Gen 3:18). The symbolic connection of the lotus to the rebirth of life further heightens the contrast with thorns, which reinforces this interpretation of the flower species.

The ancients were not only enthralled by the virgin beauty of a woman but were equally captivated by the mystery of fertility and life, as is also evident in Genesis, which underpins much of the *Song of Songs'* symbolism. The Biblical notion of a woman "building" her husband's house (cf. Ruth 4:11–12) primarily referred to bearing children. Fertility and the ability to give life were intrinsic to the ancient ideal of womanhood, which shaped perceptions of beauty, goodness, and family relationships. The woman, likened to a lotus flower, embodies the vitality of new life and irresistibly attracts with her charm (Barbiero 2011: 84). The beloved's beauty, vitality, and fertility possess a "paradise" quality, derived from God's blessing and originating in His creative power.

Conclusion

The symbolism of the lily and the lotus in relation to the beloved woman in the *Song of Songs* is clear. While the lily is conceived as a symbol of purity and impeccability, the lotus represents vitality, the awakening of life, and fertility. Fertility, a recurring metaphor in the *Song of Songs*, is not presented as the focal point of a fertility cult but is intertwined with the themes of love, life, and divine blessing. The allusions to Genesis are deliberate and significant. Eve, the "Mother of the Living," constitutes a paradisiacal archetype, subtly echoed in the image of the bride in the *Song of Songs*.

Bibliography

Assis E. (2009). *Flashes of Fire: A Literary Analysis of the Song of Songs* (The Library of Hebrew Bible/Old Testament Studies), London: T&T Clark.

Baildam J.D. (1999). *Paradisal Love: Johann Gottfried Herder and the Song of Songs* (Journal for the Study of the Old Testament Supplement Series, 298), Sheffield: Sheffield Academic Press.

Barbiero G. (2011). *Song of Songs: A Close Reading*, Leiden–Boston: Brill.

Biblisches Reallexikon (1900). ed. K. Galling, Tübingen: Mohr Siebeck.

Brown F., Driver S.R., Briggs Ch.A. (1996). *The Brown – Driver – Briggs Hebrew and English Lexicon: With an Appendix Containing the Biblical Aramaic*, Peabody: Hendrickson (= BDB).

Brandstaetter R. (1988). *Pieśń nad pieśniami. Poemat biblijny*. Translated from Hebrew by Roman Brandstaetter, Poznań: Wydawnictwo Poznańskie.

Breza E. (2015). "Dziewica, Panna i epitety synonimiczne Matki Bożej w pieśniach kościelnych," *Język – Szkoła – Religia*, vol. 10, no. 1, pp. 7–18.

Brzegowy T. (1985). "Jak rozumieć Pieśń nad Pieśniami," *Ruch Biblijny i Liturgiczny*, no. 38, pp. 185–199.

Brzegowy T. (1988). "Ku dosłownej interpretacji Pieśni nad Pieśniami, *Studia Theologica Varsaviensia*, vol. 26, no. 1, pp. 67–95.

Brzegowy T. (1994). "Miłość małżeńska według Pieśni nad Pieśniami," *Currenda*, no. 1, pp. 87–107.

Brzegowy T. (1995). "Złożoność i jedność literacka Pieśni nad Pieśniami," *Tarnowskie Studia Teologiczne*, vol. 13, pp. 159–183.

Brzegowy T. (2007). *Pisma mądrościowe Starego Testamentu* (Academica, 68), Tarnów: Biblos.

Cylkow I. (2017). *Księgi Pięciu Megilot*. Translated and explained according to the best sources by Isaac Cylkow, Kraków: Wydawnictwo Austeria.

Encyclopedia Judaica (1971–1974). red. C. Roth, vol. 1–22, Jerusalem: Keter Publishing House.

Exum Ch.J. (2005). *Song of Songs: A Commentary* (The Old Testament Library), Louisville, KY: Westminster John Knox Press.

Fox M.V. (1983). "Love, Passion, and Perception in Israelite and Egyptian Love Poetry," *Journal of Biblical Literature*, vol. 102, no. 2, pp. 219–228.

Fox M.V. (1985). *The Song of Songs and the Ancient Egyptian Love Songs*, Madison, WI: University of Wisconsin Press.

Fox M.V. (1992). "Egyptian Love Songs," [in:] *The Anchor Bible Dictionary*, vol. 2, ed. D.N. Freedman, New York: Doubleday, pp. 393–395.

Garret D., House P.R. (2004). *Song of Songs, Lamentations* (Word Biblical Commentary 23B). Nashville, TN: Nelson.

Gerleman G. (1965). *Ruth. Das Hohelied* (Biblischer Kommentar. Altes Testament, 18), Neukirchen–Vluyn: Neukirchner Verlag.

Grober S.F. (1984). "The Hospitable Lotus. A Cluster of Metaphors: An Inquiry into the Problem of Textual Unity in the Song of Songs," *Semitics*, vol. 9, pp. 86–112.

Herder J.G. (1778). *Lieder der Liebe. Die ältesten und schönsten aus dem Morgenlande. Nebst vier und vierzig alten Minneliedern*, Leipzig: Weygand.

Keel O. (1984). *Deine Blicke sind Tauben. Zur Metaphorik des Hohen Liedes*, Stuttgart: Verlag Katholisches Bibelwerk GmbH.

Keel O. (1997). *Pieśń nad pieśniami. Biblijna pieśń o miłości*, trans. B. Mrozkiewicz, Poznań: Zysk i S-ka.

Kudasiewicz J. (1978). "Kłopoty z Pieśnią nad pieśniami," [in:] J. Kudasiewicz (ed.), *Biblia – historia – nauka. Rozważania i dyskusje biblijne*, Kraków: Znak, pp. 184–198.

Langkammer H. (2016). *Księga Pieśni nad pieśniami. Wstęp – Przekład z oryginału – Komentarz – Ekskursy* (Pismo Święte Starego i Nowego Testamentu, vol. VIII/4), Poznań: Pallottinum.

Löw I. (1926–1934). *Die Flora der Juden*, vol. 1–4, Wien–Leipzig: Hildesheim Olms.

Miłosz C. (1984). *Księgi Pięciu Megilot*. Translated from Hebrew and Greek by Czesław Miłosz, Lublin: Redakcja Wydawnictw KUL.

Müller H.-P. (1976). "Die lyrische Reproduktion des Mythischen im Hohenlied," *Zeitschrift für Theologie und Kirche*, vol. 73, no. 1, pp. 23–41.

Müller H.-P. (1992). *Das Hohe Lied, Klagelieder, Das Buch Esther* (Das Alte Testament Deutsch, 16/2), Göttingen: Vandenhoeck & Ruprecht.

Murphy R.E. (1990). *The Song of Songs: A Commentary on the Book of Canticles or The Song of Songs* (Hermeneia), Minneapolis, MN: Fortress Press.

Pope M. (1977). *Song of Songs: A New Translation with Introduction and Commentary* (Anchor Bible, 7c), Garden City, NY: Doubleday.

Pritchard J.B. (red.) (1974). *The Ancient Near East in Pictures Relating to the Old Testament*, Princeton, NJ: Princeton University Press (=ANEP).

Ravasi G. (2005). *Pieśń nad pieśniami. …jak pieczęć na twoim sercu*, trans. K. Stopa, Kraków: Salwator.

Roberts P.D. (2007). *Let Me See Your Form: Seeking Poetic Structure in the Song of Songs* (Studies in Judaism), Lanham, MD: University Press of America.

Siedlecki J. (2017). *Śpiewnik kościelny*, eds. W. Kałamarz, A. Ziółkowski, 41st edition, Kraków: Wydawnictwo Instytutu Teologicznego Księży Misjonarzy.

Stefaniak L. (1960). "Pieśni nad Pieśniami, która jest Salomona. Wstęp – Komentarz," *Znak*, no. 12(68–69), pp. 192–195.

Stoop-van Paridon P.W.T. (2005). *The Song of Songs: A Philological Analysis of the Hebrew Book* (Ancient Near Eastern Studies, Supplement 17), Louvain– Paris–Dudley, MA: Peeters.

ADDRESS FOR CORRESPONDENCE

Renata Jasnos
Ignatianum University in Cracow
Institute od Educational Sciences
e-mail: renata.jasnos@ignatianum.edu.pl

Magdalena Rzepka
ORCID: 0000-0002-3285-1147
Warsaw University of Life Sciences

The Role of Teachers in Aviation Education in the Second Polish Republic

ABSTRACT

This article examines a topic within the history of education, focusing on the role of teachers in aviation education in Poland between 1918 and 1939. Through qualitative analysis of historical sources—such as journals, official documents, publications, and archival materials—the study discusses teachers' involvement in aviation education during this period. Aviation was considered one of the most important areas for the advancement of modern states, with the expectation that society as a whole would contribute to its progress. It was also a domain for pedagogical work and the pursuit of educational goals. Teachers, as a distinct social group, were actively encouraged by aviation activists and members of the Airborne and Antigas Defense League to engage with the objectives of aviation education. The majority of the teaching community became involved in this effort by incorporating aviation themes into their lessons and by supporting aviation-related organizations. Their efforts enabled aviation education to reach a broad youth audience, and extend its influence to families and local communities, thereby promoting aviation awareness and uniting society under the slogan "Strong Winged Poland."

Introduction

The 20th century can rightly be called the century of aviation, both materially and symbolically. This (then) new invention aroused a mix of awe, horror, curiosity, and hope. Aviation emerged as a new kind of weapon, a means of transport, a branch of sport, industry, and technology, and a key objects of interest for both highly developed and developing countries. Public enthusiasm for aviation and its strategic importance to state policy were growing rapidly during this period, particularly in the United States and many European countries. This enthusiasm also reached Polish lands, where, after 1918, aviation had the opportunity to develop (Zbierański 1958: 8–9; Malinowski 1987: 33–38). Polish state authorities recognized the potential of aviation to unify society around the slogan of a "Strong Winged Poland." During the interwar period, interest and even fascination with aviation spread to all levels of Polish society. Pilots became national heroes of the collective imagination and role models, while the airplane emerged as a symbol of progress, modernity, and human conquest of the skies (Le Corbusier 1935: 2–21; Łozińscy 1987: 10–15; Woźniak 1987: 5; Rzepka 2023: 6–7).

The entire society was expected to contribute to the expansion and strengthening of aviation, with every person regardless of education, background, age, or gender, participating according to their abilities, aptitudes, and interests (Dobrzycki 1927: 79; Kretowicz 1933: 31–32; Meliński 1933: 19–20; Latwis 1935: 31). A special role in this effort was assigned to teachers, who were regarded as possessing the intellectual capacity to understand the essence and importance of aviation for the country. Teachers were recognized for their broad-mindedness, ability to make insightful observations, educational background, social sensitivity, and, most importantly, their access to large groups of children and young people. Thus, they were considered one of the most important groups tasked with conducting aviation education, i.e. consciously and deliberately influencing the intellectual, emotional, and moral development of the youngest generation, so that as many individuals as possible, whether directly or indirectly, in the present or future, would become engaged. Aviation education was, therefore, viewed not only as a strategic priority for national security and Poland's international standing but also as

an integral part of the daily lives of prewar Polish citizens and as a pedagogical tool for individual growth (Rzepka 2023: 76; Magiera 2015: 161).

No comprehensive monograph dedicated to this topic currently exists in the academic literature. This article seeks to fill this gap by identifying and clarifying facts that have so far been overlooked in historical-pedagogical and pedeutological scholarship. It examines the social and pro-state contributions of teachers to aviation education in the Second Polish Republic. Expanding the knowledge on this subject may provide a more complete picture of this professional group. The research was conducted using qualitative analysis of sources, a fundamental method in historical research. The research material was purposefully selected and includes written sources from 1918–1939: aviation and pedagogical journals, official documents from educational authorities, correspondence, and anniversary publications from aviation organizations. The collected sources were subjected to external and internal criticism, as well as pragmatic interpretation. Logical reasoning methods, including both induction and deduction, were employed in the analysis (Rubacha 2008: 337–340; Mierzwa 2001: 301–304).

Teachers' interest in aviation and aviation education

The primary role in promoting aviation within society and engaging a broad spectrum of citizens in aviation-related activities was played by the National Air Defense League, founded in 1923. Renamed the Airborne and Antigas Defense League (Polish abbreviation: LOPP) in 1928, it was a nationwide paramilitary organization whose main objective was to support the comprehensive development of Polish aviation. By the eve of World War II, the LOPP was the largest social organization in the Second Republic, boasting more than 2 million members (Konieczny 1987: 26). In 1934, a Decree of the Council of Ministers officially recognized it as an association of higher public utility (Journal of Laws of the Second Polish Republic of 1934, No. 11, item 90). The LOPP actively encouraged teachers to become involved in aviation education and contribute to its goals. The organization sought to involve educators at all levels, particularly primary school teachers (Osiński 1925: 3).

One of the key strategies employed by the LOPP's Management Board and committees to reach teachers was organizing direct meetings and discussions with teachers. These gatherings, held primarily between 1926 and 1931 in cities such as Warsaw, Lviv, and Łódź, took the form of conferences for school administrators, principals, and teachers. During these events, several topics were discussed, including the objectives of the LOPP, strategies for recruiting young people, methods of arousing interest in aviation among students and teachers, the role of aviation in peace-building, initiatives in gliding and modeling, and the distribution of aviation magazines to younger audiences ("Wiadomości bieżące: z Polski" 1926; "Co nowego w naszym świecie: w Polsce" 1927; "Zjazd Dyrektorów Szkół Średnich we Lwowie" 1930; Seweryn 1930: 232). Conference participants generally responded with enthusiasm to the information presented. Notably, some conferences were organized by teachers themselves, such as those in the Lviv School District in the mid-1920s, led by Artur Passendorfer, a teacher of Polish and German ("Co nowego w naszym świecie: w Polsce" 1927).

Additional opportunities to engage with teachers and support aviation education were provided through general courses, such as LOPP speakers' courses, held in Vilnius, Lublin, Krakow, and Warsaw. These courses typically attracted 30–100 teachers at a time. Similarly, specialized courses for flight instructors and aviation science were organized for educators at primary and secondary schools (Halewski 1928: 103; "Z działalności LOPP: Kraków 1927"; Humpola 1927: 271; "Otwarcie kursu instruktorów wydziałów lotniczych LOPP" 1934). The second important way of reaching teachers was through indirect influence facilitated by educational authorities. A major achievement of LOPP activists was securing the support of officials from the Ministry of Religious Denominations and Public Enlightenment (Polish abbreviation: MWRiOP), including Zygmunt Zagórowski, and ministers such as Gustaw Dobrucki, Kazimierz Świtalski, Wacław Jędrzejewicz, and Wojciech Świętosławski (Rzepka 2023: 105–112). This led to two notable outcomes: the establishment of a LOPP circle within the MWRiOP, which included 248 officials by 1938, and the publication of official directives related to aviation in government journals ("LOPP na terenie stolicy…" 1939). Among the most significant of these documents was

a circular issued by Dobrucki on April 3, 1928 (Okólnik MWRiOP z dn. 3.04.1928…) devoted to the promotion of aviation in schools.

In the circular, the Minister provided teachers with guidelines for systematically integrating educational, developmental, and promotional activities related to aviation into their work. Dobrucki justified this initiative by highlighting aviation as not only a vital sector for strengthening the state but also an attractive and interesting subject for young people. Its appeal, he argued, made it an effective tool for educational purposes. According to Dobrucki, school educators were tasked with three main responsibilities:

> The school should … inspire interest in aviation among the youth under its influence; It should, through the minds and hearts of students, reach the family circles and propagate it throughout society; Finally, it should identify capable and creative individuals from among the student body who may later contribute actively to the field of aviation. (Okólnik MWRiOP z dn. 3.04.1928…)

The circular also listed specific methods for teachers to incorporate aviation into their educational and didactic work. These included introducing aviation topics into lesson plans, utilizing aviation-themed teaching materials, encouraging students to read aviation-related publications, organizing lectures for the school community, setting up and supporting school-based LOPP circles, participating in aviation events with students, and organizing field trips to aviation exhibitions (Okólnik MWRiOP z dn. 3.04.1928…).

The second equally significant document from the educational authorities was a circular issued on May 14, 1937, by W. Świętosławski, on the need to persuade secondary school graduates to enroll in the Aviation Officer Cadet School (Okólnik MWRiOP Nr 46 z dnia 14 maja 1937…). The Minister justified this initiative not only by referring to national defense and military development but also to the educational benefits of service in military aviation. He stated: "Engaging an individual in aviation mobilizes their entire spectrum of their spiritual and intellectual capacities. The nature of air service enhances moral values, uncovering latent talents. Moreover, it compels the acquisition of broad and diverse knowledge in various fields" (Okólnik MWRiOP Nr 46 z dnia 14 maja 1937…). To support this initiative, Świętosławski recommended that teachers assist graduates in identifying their aptitudes and interests through

individual guidance, organize discussions on the concept of national defense and the professional role of aviation officers, inform students about admission requirements to aviation schools, and disseminate basic knowledge about aviation, including its history, technology, and applications (Okólnik MWRiOP Nr 46 z dnia 14 maja 1937…).

Efforts to persuade teachers to take an interest in aviation were also pursued by school district superintendents. Official journals under their supervision published messages and articles to raise awareness among teachers about the significance of LOPP activities and the necessity of involving schools in these initiatives through organizing fundraising efforts and promotional campaigns (Rzepka 2023: 110–115). Superintendents regarded the objectives of the League as equally vital from an educational standpoint as those of other organizations active in schools, such as circles of the Maritime and Colonial League, the Polish Red Cross, the Vanguard, the Polish Scouting Association, the Sodality of Our Lady, and student cooperatives, sightseeing, and military training groups. Engaging young people in LOPP activities was seen as a crucial aspect of civic education, as it inspired a spirit of selfless service for organizations of higher public utility. Moreover, youth participation in strengthening the air force was considered a means of contributing to the cultural and civilizational power and peace of the Polish state (Moniewski 1936a: 54; Moniewski 1936b: 103–104; Moniewski 1937: 174).

Other channels of reaching teachers and ways of encouraging their involvement in the goals of aviation education included the publication of methodological aids and materials designed to support educators in their work. Notable examples of such resources include Władysław Baliński's *Dlaczego jest nam potrzebne lotnictwo* [*Why Do We Need Aviation?*] (1928), Józef Makłowicz's *O lotnictwie i obronie przed gazami* [*Aviation and Antigas Defense*] (1929), Zygmunt Troniewski's *Pełny spichlerz, ziemia żyzna – kiedy skrzydła ma Ojczyzna* [*Full Granary, Fertile Soil – When the Homeland Has Wings*] (1930), Władysław Umiński's *O lataniu dla przyjemności, czyli o sporcie lotniczym* [*Flying for Fun, or Aviation Sports*] (1930), Wojciech Woyna's *Wskazówki dla instruktorów modelarstwa lotniczego* [*Guidelines for Instructors of Aviation Model-Making*] (1925), Antoni Szczepkowski's *Zagadnienia lotnictwa i morza w nauce rysunku* [*Issues of Aviation and the Sea in Drawing Education*], (1939), and guidebooks such as

Propaganda lotnictwa w szkołach [*Promotion of Aviation at Schools*] (1928) published by the LOPP Management Board, and Franciszek Szymczak's *Szkolne Koła LOPP* [*School LOPP Circles*] (1935).

The efforts of LOPP members and educational authorities yielded positive results. Teachers generally welcomed these initiatives, and recognized the educational potential of aviation-related topics and activities ("Korespondencje" 1928). Many teachers enrolled in the LOPP independently, and some even established aviation circles for educators. For instance, the Local Circle of Teachers of Primary Schools in Kielce was established in 1928 (Archiwum Państwowe w Kielcach, sygn. 21/101/440…). Additionally, similar circles were founded among students in teacher training institutions. In 1937, for example, there were eight LOPP circles at seminars and pedagogy and teacher training courses in the Warsaw area, with a total of 706 members ("XV lat 1923–1938. LOPP na terenie stolicy" 1938).

Teachers' activities within the LOPP were also supported by professional organizations. In 1935, representatives of the Polish Teachers' Union (Związek Nauczycielstwa Polskiego – Polish abbreviation: ZNP), the largest teachers' organization in the Second Polish Republic, signed an official agreement of mutual cooperation with the LOPP. Under this agreement, ZNP paid lump-sum membership fees to the League, and all ZNP members automatically became supporting members of the LOPP ("Współpraca ZNP z Ligą Obrony Powietrznej Państwa" 1935). However, the agreement was terminated two years later, partly due to disputes over unpaid dues. Despite this, the two organizations continued informal collaboration, with ZNP members individually maintaining their paid League membership ("Wspólny komunikat LOPP i ZNP" 1937). Articles promoting Polish aviation and educational activities on aviation achievements and events were also published in the ZNP's central press organ, *Głos Nauczycielski* [*Teachers' Voice*] (Rzepka 2023: 118–119).

The Society of Secondary and High School Teachers (Towarzystwo Nauczycieli Szkół Średnich i Wyższych, Polish abbreviation – TNSW), the second-largest teachers' organization in the Second Polish Republic, also supported the involvement of its members in the work of the LOPP. Members from the Pomeranian, Lviv, Poznań, Silesian, Białystok, Warsaw, Krakow, Vilnius, Stanisławów, and Cieszyn-Orlovsk districts were particularly active in promoting

aviation ("Sprawozdanie TNSW za rok 1932" 1933; "Z życia TNSW" 1938). Like their counterparts in the ZNP, TNSW teachers contributed to discussions on aviation education through their journal, *Przegląd Pedagogiczny* [*Pedagogical Review*]. They authored articles on topics such as the benefits of including aviation topics into educational work (technical, pro-defense, intellectual), the need to promote aviation among students, controversies surrounding frequent fundraisers targeting young people, and teachers' involvement in subscribing to the Anti-Aircraft Defense Loan (Rzepka 2023: 120–122).

It should be added, however, that efforts to persuade teachers to engage in LOPP activities occasionally met with criticism. Some teachers questioned the necessity of participating in the work of this particular organization, citing their already heavy workloads and a preference to contribute to other state and social initiatives unrelated to aviation. Consequently, some LOPP teachers' circles restricted their activities to merely paying membership fees ("Kwesty szkolne" 1930; "Prasa o szkole i nauczycielu" 1934; "Sprawozdanie z działalności Komitetu Powiatowego LOPP…" 1929). A small number of teachers also enrolled in aeroclubs, though they remained a minority within such organizations. For instance, in the Warsaw Aeroclub and the Silesian Aeroclub in Katowice, teachers accounted for less than 1% of the membership. Some teachers also obtained flying qualifications. Among them were Maria Kann, a glider pilot and teacher at the Andrzej and Olga Małkowski Primary School in Warsaw, and two university professors with tourist pilot licenses: Tadeusz Pruszkowski, from the School of Fine Arts, and Wojciech Świętosławski, from the Warsaw University of Technology ("Aeroklub Warszawski w cyfrach" 1937; "Sprawozdanie Aeroklubu Śląskiego za rok 1938" 1939).

Aviation education in schools

The most important success of the propaganda campaign targeting teachers was their active commitment to the goals of aviation education for children and young people. It was recommended that teachers combine educational objectives with propaganda efforts. Władysław Baliński, director of the LOPP Board, justified the fusion of these approaches in 1930:

The teaching profession, which has been called upon to educate the minds and shape the characters of the youth, constitutes a propaganda element of great value. The ethics of the teaching profession mean that the vast majority of teachers have independent judgment and usually successfully resist the temptations of political groups to make teaching a tool of political propaganda. The propaganda of great ideas, of unquestionable aims, finds very useful and brave propagators among teachers (Baliński 1931: 31).

In the Second Polish Republic, teachers were regarded as second only to family members in their influence on shaping the attitudes of children and young and, consequently contributing to the development of the country's moral and civic culture. Their influence on students was possible primarily through their frequent and close contact with students (Witkowska 1920: 103; Kulwieć, Lipski 1920: 73–79). As long as teachers used their pedagogical competencies, they were likely to achieve educational objectives.

In the domain of aviation education, substantive knowledge and didactic-methodological skills were important, but educational competencies held even greater significance (Taraszkiewicz 2001: 175). These included moral integrity, interpersonal communication, cooperative abilities, and leadership skills. A teacher needed advanced communication skills, the capacity to address students' problems, and the ability to serve as a role model for the younger generation—particularly in demonstrating personal commitment to aviation development. Teachers were also tasked with consistently motivating students to undertake multiple activities, employing diverse and effective methods. It was very important to learn how to interpret aviation-related events accurately and encourage moral reflection on their significance for the state and the advancement of civilization (Żegnałek 2008: 191; Rzepka 2018: 105–111).

The most common platform for promoting aviation education was during regular school lessons. Teachers used these opportunities to deliver talks on aviation-related topics, even if loosely connected to the subject of the lesson. They provided information on historical and current aviation events, explored and shaped students' views on these issues, encouraged student involvement in aviation activities, and inspired creativity through aviation-themed artwork. These artworks were often showcased at school events, published in aviation magazines, or entered into various competitions—including those

related to art, literature, poetry, and modeling—frequently organized by the LOPP ("Konkursy L.O.P.P. wśród młodzieży" 1936; Rzepka 2023: 420–440).

In Polish language lessons, teachers introduced students to the lives of famous aviators, most notably Franciszek Żwirko and Stanisław Wigura, as well as the history of aviation to inspire an appreciation for the ethos of aviators and aircraft designers in the school community. Aviation-related content featured prominently in school textbooks, with as many as 32 aviation-themed texts—poems and readings—included in 20 textbooks, nearly three-quarters of which were for primary schools (Rzepka 2023: 150–156).

Teachers also included aviation fiction into their curriculum. Seven aviation books were included in the supplementary reading list approved by the Ministry of Religious Denominations and Public Enlightenment. These works included *Żwirko i Wigura: załoga RWD* [*Żwirko and Wigura: The Crew of the RWD*] by Janusz Meissner, recommended for grade VI of primary school and grade I of secondary school; *Skrzydlaty chłopiec* [*Winged Boy*] by Kornel Makuszyński for grade VII of primary school; *Night Flight* by Antoine de Saint-Exupéry for grades III–IV of secondary school; and other titles such as *Na RWD przez Atlantyk* [*Across the Atlantic in an RWD*] by Stanisław Skarżyński, *Pomiędzy chmurami* [*Among Clouds*] by Zbigniew Burzyński, and *Moje wrażenia z lotu do Tokjo* [*My Impressions from the Flight to Tokyo*] by Bolesław Orliński for grade IV of primary school (*Wydawnictwa dozwolone do użytku szkolnego* [*Textbooks for School Use*] (1939).

Many teachers did not limit themselves to the official reading list and also discussed other aviation-themed books during lessons. The variety of available literature was extensive; over 110 aviation-related books—including novels, reports, and memoirs—were published during the Second Polish Republic (Rzepka 2023: 191). Among these, the most popular was Janusz Meissner's novel *Szkoła Orląt* [*Eagles' School*], which became the best-known aviation novel of the era ("Stąd i stamtąd" [From Here and There], 1936). Teachers further encouraged students to read aviation literature during their free time. Some gave talks on the subject, while others authored prefaces to aviation books. For instance, Gustaw Morcinek, a teacher from Skoczów, wrote a foreword recommending Maria Wardasówna's

Maryśka z Śląska [*Mary from Silesia*] to young readers (Morcinek 1937: 1–2).

Furthermore, teachers often incorporated aviation-related content into various lessons beyond those specifically designated for the topic. For instance, Jan Kowal, a teacher at the Adam Mickiewicz State Secondary School in Vilnius, pointed out that physics lessons provided an excellent platform to explore topics such as the mechanics of flight, aerodynamics, and the operation of aircraft engines (Kowal 1927: 217–218). Practical applications of these principles were also integrated into manual works lessons, where students constructed flying models to test the laws of physics. Starting in the 1935/1936 school year, the Ministry of Religious Denominations and Public Enlightenment made aeronautical modeling a mandatory component of manual works curricula in grades VI–VII of primary schools, grades I–IV of state secondary schools for boys, and the equivalent grades in coeducational schools ("Pomorski Okrąg Wojewódzki LOPP" 1936). Model-making activities not only taught the fundamentals of materials science but also nurtured students' creativity, precision, patience, and manual skills (Kozłowski 1935: 121–122; Stopa 1930: 566–569; Grzeszczak 1932: 22).

To ensure that teachers were well-prepared to teach aeromodelling, specialized training courses were organized locally starting in the mid-1920s. In 1930, planning for these courses was centralized, with the Higher Courses in Aviation Modelling organized by the LOPP in collaboration with the State Institute of Handicrafts. Representatives from various school boards were sent to attend these courses, which were held annually until the outbreak of World War II. Over nine editions, 710 teachers from across Poland completed the training (Kozak 2007: 106).

Teachers also integrated aviation themes into other subjects, including:

- chemistry lessons topics included engine cylinder processes, gases for balloons, construction materials, fuel types, and air-gas defense (Kowal 1927: 217–218);
- geography lessons focused on the role of aviation in modern Poland, such as its importance for air transport, aviation manufacturing, and the metal industry, especially in the Central Industrial Area. Activities included organizing

air-based sightseeing tours and calculating air route distances (Hryniewiecka 1936: 212; Mścisz 1928: 27).

- in history lessons, teachers discussed the history of aviation, its role as the pinnacle of technological and military advancements, and its significance in defense tactics. They compared past and present aircraft types and presented profiles of aviation pioneers (Iwińska 1938: 56–60; Sawicki, Witkowska, Sobiński 1929: 296–300);
- nature lessons addressed the role of sanitary aviation in rescue and public health efforts (Skowroński 1939: 113–114);
- in drawing lessons, students participated in excursions to airports, which often are examples of modernist architecture, and completed artwork on aviation-related themes ("Sprawozdanie z wycieczki kl. VIII…" 1936; Szczepkowski 1939: 29).

Many teachers also carried out aviation education activities outside of regular lessons. Some established school aviation circles under the auspices of the LOPP, while others took charge of already existing ones. The opportunities for involvement were numerous, as school LOPP circles were widespread and rapidly growing during the Second Republic. By 1933, school circles accounted for 60% (8,992) of all LOPP circles (Kozak 2007: 51). The responsibility of supervising these circles was formalized in the "Regulations of School Circles of LOPP Youth," adopted in 1928 by the Youth Section of the General Board of LOPP. Teachers were either appointed as guardians by school principals or required to obtain the principal's consent if they volunteered for the role ("Sekcja do spraw młodzieży" 1927).

Teachers accompanied the students in implementing the circles' programs, which usually centered around the deepening of theoretical knowledge of aviation, participation in aviation events, popularization of aviation in schools and local communities, and engaging in aeromodelling. They also promoted the circles' activities, often publishing reports in aviation magazines. One of the most dedicated circle guardians was Aleksandra Zasuszanka, who contributed articles to *Lot i OPLG Polski* [*Flight and Airborne and Antigas Defense League of Poland*], a monthly publication by the General Board of LOPP. In her articles, she showcased the achievements of the circles she supervised and encouraged boys to consider careers as pilots (Zasuszanka 1936a: 8; Zasuszanka 1936b: 12). Additionally, Zasuszanka authored

a theatrical play titled *On the Threshold of Victory: A Comedy in 3 Acts* (1934), which her female students from the LOPP circle performed. These students were from the 2nd J. Kochanowski Municipal Female Secondary School in Warsaw, where Zasuszanka taught Polish language and literature (Laskowska 1935: 64).

Teachers also provided students with advice and assistance, represented the circles in external interactions, and served as liaisons with school principals. Their responsibilities included ensuring compliance with the rules outlined in the "Regulations of School Circles." These rules stipulated that meetings be held only after school hours, that membership be limited to students without academic difficulties, and that inactive or misbehaving members could be expelled. It is worth noting that other organizations operating within schools, such as scout groups, also fell under teachers' care. Some teachers, who were simultaneously scout instructors, established such units in the schools where they worked. For example, Maria Kann, a Polish language teacher at Andrzej Małkowski Public School in Warsaw, founded an aviation scout group in 1934 and served as its leader (Kann 2021: 20–21; Rzepka 2019/2020: 13). Through these activities, teachers combined aviation education, scouting, and broader educational efforts within the school environment. These initiatives aimed to instill patriotism and a sense of duty to the state, in line with the principles of state education, the prevailing educational ideology in Poland after 1926 (Jakubiak 1994: 29–30).

In examining the aviation education conducted in schools by teachers, it is also essential to expose the qualities and attitudes that it sought to develop among students. These desired qualities can be categorized within a pedagogical framework that acts as an axiological and cognitive guide, directing thought and organizing values around dynamic issues central to the educational process (Rutkowiak 1995: 25). Józef Górniewicz who proposed one such framework, identified seven pedagogical categories: subjectivity, responsibility, self-fulfillment, tolerance, creativity, imagination, and moral imagination (Górniewicz 2001: 14–106). As conceptualized by Górniewicz, subjectivity in aviation education during the Second Polish Republic was cultivated by supporting students' intrinsic motivation to become personally involved in issues related to the development of domestic aviation, as well as by fostering a sense of personal agency

and influence over these matters. Teachers instilled responsibility in students by accentuating both civic duty—regarding the progress of Polish aviation—and accountability to fellow citizens and state authorities who relied on the participation of youth in this area of national importance.

Opportunities for self-fulfillment were provided by enhancing students' potential abilities through aviation-related activities tailored to their age, interests, and skills. Teachers employed methods such as discussions, debates, and teamwork to promote tolerance for differing viewpoints among students. Creative tasks, such as designing and building models or producing written and artistic works, nurtured students' imagination and creativity. Furthermore, moral imagination was developed through activities that required students to anticipate the consequences of their actions, both in terms of their immediate projects and their broader contributions to the advancement of Polish aviation. These exercises also instilled a sense of moral responsibility for the outcomes (Górniewicz 2021: 14–106; Rzepka 2023: 432–439).

Conclusion

Teachers in the Second Polish Republic—characterized by social awareness, pedagogical expertise, intelligence, and social respect—earned the trust of young people and maintained close engagement in their daily education. Therefore, aviation enthusiasts viewed educators as one of the key groups responsible for implementing aviation education (Papierski 1930: 585–587). Through the efforts of activists from the Airborne and Antigas Defense League, teachers became integral to achieving the goals of aviation education. Their motivation was reinforced by official directives issued by educational authorities, structured training programs, initiatives by teachers' organizations, and the availability of methodological and instructional resources designed specifically for education. Although some aspects of aviation education sparked controversy, the teaching community broadly supported the initiative and collaborated willingly with the LOPP. Some educators even became members of aeroclubs and obtained certifications in piloting airplanes or gliders.

The school, at every level, was the main setting for teachers' involvement in aviation education, although their activities often extended beyond the classroom. Key areas of their engagement included:

- incorporating aviation content into lessons,
- supervising school clubs,
- publishing articles in aviation magazines, and
- setting up and managing aviation scout groups.

Teachers, depending on their interest and level of commitment incorporated aviation-related material into various subjects. This allowed them to shape students' attitudes and enhance their knowledge and skills. For example, they introduced students to the lives of notable aviators as role models, analyzed literary works on aviation, or taught students how to build model aircraft. Commonly employed instructional methods included talks, discussions, and hands-on activities.

Some teachers took on the role of guardians of school clubs and aviation organizations operating within or outside the school, such as those affiliated with the Polish Scouting Association. Some shouldered the initiative to establish these groups, actively participating in their vibrant activities, as well as publishing articles in aviation magazines, which were popular among youth interested in aviation during the Second Polish Republic. The widespread involvement of teachers in aviation education in the Second Polish Republic ensured its broad reach, and engaged children and young people from diverse social backgrounds. Through these young learners, aviation education also permeated family homes, neighborhoods, and communities. This social engagement played a crucial role in advancing this vital area of national development during the interwar period. It inspired a sense of national pride, unity, and security, contributing to the vision of a "Strong Winged Poland." Tragically, these achievements were disrupted by the outbreak of the Second World War (Rzepka 2023: 424–440).

***

This article does not fully exhaust the extensive topic of teachers' involvement in pre-war aviation education. As the first publication

dedicated to this issue, it aims to spark interest among historians of education in the Second Polish Republic and encourage further research in this field. In the future, it would be particularly interesting to explore regional variations, the level and types of schools involved, and the practical implementation of aviation education during individual lessons. Comparative historical-pedagogical research could also shed light on similarities and differences between the aviation education initiatives of Polish teachers and those of educators in other European countries during the interwar period. Such studies would not only enrich our understanding of the history of education and pedagogy but could also contribute significant knowledge for contemporary educators. For modern pedagogy, these historical topics can inspire the search for relevant ideas and areas that resonate with today's social and national needs. By incorporating such elements into everyday teaching and educational practices, educators might also find innovative ways to engage and captivate young people with compelling and meaningful content.

Bibliography

Archiwum Państwowe w Kielcach, sygn. 21/101/440, Komunikat do Starostwa w Kielcach z 20.01.1928.

"Aeroklub Warszawski w cyfrach" (1937). *Skrzydlata Polska*, no. 10.

Baliński W. (1930). *Propaganda, jej metody i znaczenie*, Warszawa: Nakładem Księgarni F. Hoesicka.

"Co nowego w naszym świecie: w Polsce" (1927). *Młody Lotnik*, no. 1.

Dobrzycki B. (1927). "Czem jest lotnictwo?" *Lot Polski*, no. 4.

Górniewicz J. (2001). *Kategorie pedagogiczne. Odpowiedzialność, podmiotowość, samorealizacja, tolerancja, twórczość, wyobraźnia*, Olsztyn: Wyższa Szkoła Pedagogiczna.

Grzeszczak B. (1932). "Modelarnie w szkołach powszechnych," *Lot i OPLG Polski*, no. 5.

Halewski T. (1928). "Młodzież a lotnictwo na terenie Krakowa i województwa Krakowskiego," *Młody Lotnik*, no. 5.

Hryniewiecka M. (1936). "Muzeum Przemysłu i Techniki," *Płomyk*, no. 28.

Humpola L. (1927). "Wrażenia słuchacza kursu prelegentów LOPP," *Lot Polski*, no. 9.

Iwińska I. (1938). *Nauka o Polsce współczesnej oraz historia powszechna w ujęciu tematycznym. Zeszyt. II*, Warszawa: „Pomoc Szkolna" HAWU.

Jakubiak K. (1994). *Wychowanie państwowe jako ideologia wychowawcza sanacji. Kształtowanie i upowszechnianie w periodycznych wydawnictwach*

społeczno-kulturalnych i pedagogicznych, Bydgoszcz: Wydawnictwo Uczelniane WSP.

Kann M. (2021). "Lotnicze zuchy," [in:] *Na harcerskich skrzydłach*, ed. A. Glass, Bielsko-Biała–Warszawa: Wydawnictwo ELAY-SCG.

Konieczny J.R. (1987). "Organizacja lotnictwa sportowego w Polsce w latach 1919–1939," [in:] *Polskie lotnictwo sportowe*, ed. H. Szydłowski, Kraków: Krajowa Agencja Wydawnicza.

"Konkursy L.O.P.P. wśród młodzieży" (1936). *Lot i OPLG Polski*, no. 3–4.

"Korespondencje" (1928). *Ikar*, no. 1.

Kowal J. (1927). "Lotnictwo a program fizyki w szkole średniej," *Młody Lotnik*, no. 10.

Kozak Z. (2007). *Liga Obrony Powietrznej i Przeciwgazowej w Polsce w latach 1928–1939*, Szczecin: Wydawnictwo Naukowe Uniwersytetu Szczecińskiego.

Kozłowski W. (1935). "Lotnictwo najmłodszych," *Skrzydlata Polska*, no. 5.

Kretowicz Ch.M. (1933). "Czy jesteśmy przygotowani?" *Lot Polski*, no. 5.

"Kwesty szkolne" (1930). *Przegląd Pedagogiczny*, no. 33.

Kulwieć K., Lipski H. (1920). "Projekt instrukcji dla wychowawców klasowych," *Przegląd Pedagogiczny*, no. 2.

Laskowska I. (1935). "Na progu zwycięstwa," *Skrzydlata Polska*, no. 3.

Latwis S. (1935). "Racjonalizacja wyszkolenia, wychowania i doskonalenia lotniczego w klubach," *Skrzydlata Polska*, no. 2.

Le Corbusier (1935). *Aircraft*, London: The Studio Ltd.

LOPP na terenie stolicy w roku 1938: Sprawozdanie Okręgu LOPP m.st. Warszawy za rok 1938, Warszawa 1939.

Łozińscy M. and J. (1994). *Sport lotniczy w przedwojennej Polsce*, Warszawa: Wydawnictwo Tenten.

Magiera E. (2015). "Liga Obrony Powietrznej i Przeciwgazowej w Drugiej Rzeczypospolitej jako przykład działalności szkolnych kół stowarzyszeń wyższej użyteczności," [in:] *Wzrastać w cieniu historii. Dzieci i młodzież w instytucjach edukacyjnych w Polsce (1918–1989)*, ed. E. Gorloff, Toruń: Wydawnictwo Adam Marszałek.

Malinowski T. (1987)., "Sport samolotowy," [in:] *Polskie lotnictwo sportowe*, ed. H. Szydłowski, Kraków: Krajowa Agencja Wydawnicza.

Meliński Z. (1933). "Propaganda jako środek walki i obrony powietrznej," *LP*, no. 7.

Mierzwa E.A. (2001). *Historyka. Wstęp do badań historycznych*, Piotrków Trybunalski: Akademia Świętokrzyska im. Jana Kochanowskiego.

Moniewski T. (1936a). "Młodzież szkolna w LOPP," *Dziennik Urzędowy Kuratorium Okręgu Szkolnego Lubelskiego*, no. 2.

Moniewski T. (1936b). "Młodzież szkolna w LOPP II," *Dziennik Urzędowy Kuratorium Okręgu Szkolnego Lubelskiego*, no. 4.

Moniewski T. (1937). "Młodzież szkolna w LOPP III," *Dziennik Urzędowy Kuratorium Okręgu Szkolnego Lubelskiego*, no. 7.

Morcinek G. (1937). "Przedmowa," [in:] M. Wardasówna, *Maryśka ze Śląska*, Warszawa: Nasza Księgarnia.

Mścisz M. (1928). "Jak przystąpić do poznania mapy w szkole powszechnej," *Ruch Pedagogiczny*, no. 1.

Okólnik MWRiOP Nr 46 z dnia 14 maja 1937 r. (III S-3678-37) w sprawie wstępowania młodzieży do Szkoły Podchorążych Lotnictwa, Dz.U. MWRiOP 1937, nr 5, poz. 150.

Okólnik MWRiOP z dn. 3.04.1928 (Nr I 212247/27) do Kuratorjów Okręgów Szkolnych oraz do Województwa Śląskiego i Liceum Krzemienieckiego w sprawie popierania lotnictwa, Dz.U. MWRiOP 1928, nr 4, poz. 81.

Osiński J. (1925). "Władze szkolne a lotnictwo," *Młody Lotnik*, no. 13.

"Otwarcie kursu instruktorów wydziałów lotniczych LOPP" (1934). *Lot i OPLG Polski*, no. 4.

Papierski M. (1930). "Rola nauczycielstwa w działalności LOPP," *Dziennik Urzędowy Kuratorium Okręgu Szkolnego Poleskiego*", no. 5.

"Pomorski Okrąg Wojewódzki LOPP" (1936). *Lot i OPLG Polski*, no. 19/20.

"Prasa o szkole i nauczycielu" (1934). *Przegląd Pedagogiczny*, no. 14.

Rubacha K. (2008). *Metodologia badań nad edukacją*, Warszawa: Wydawnictwa Akademickie i Profesjonalne.

Rutkowiak J. (red.) (1995). *Odmiany myślenia o edukacji*, Kraków: Oficyna Wydawnicza „Impuls".

Rzepka M. (2018). "Rola nauczyciela w wychowaniu moralnym w II Rzeczypospolitej na podstawie analizy treści 'Przeglądu Pedagogicznego' (1918–1939)," *Kwartalnik Pedagogiczny*, no. 4.

Rzepka M. (2019/2020). "Specjalność lotnicza w międzywojennym Związku Harcerstwa Polskiego," *Harcerstwo*, no. 2/3.

Rzepka M. (2023). *Wychowanie lotnicze w II Rzeczypospolitej* [doctoral dissertation, University of Warsaw].

Sawicki L., Witkowska H., Sobiński S. (1929). *Polska współczesna (Nauka obywatelska)*, Lwów: Nakład i własność K.S. Jakubowskiego.

"Sekcja do spraw młodzieży przy Zarządzie Gł. L.O.P.P." (1927). *Młody Lotnik*, no. 10.

Seweryn S. (1930). "Uwagi o wychowaniu obywatelsko-państwowem," *Dziennik Urzędowy Kuratorium Okręgu Szkolnego Łódzkiego*, no. 9.

Skowroński A. (1939). "Zagadnienie obronności Państwa w nauczaniu i wychowaniu w szkole powszechnej," *Dziennik Urzędowy Kuratorium Okręgu Szkolnego Wołyńskiego*, no. 4.

Sprawozdanie Aeroklubu Śląskiego za rok 1938 (1939). Katowice: Aeroklub Śląski (Katowice).

"Sprawozdanie TNSW za rok 1932. Część II" (1933). *Przegląd Pedagogiczny*, no. 1–2.

"Sprawozdanie z działalności Komitetu Powiatowego LOPP w Białymstoku za rok 1928" (1929). *Wiadomości Lotnicze*, no. 3–4, supplement no. II.

"Sprawozdanie z wycieczki kl. VIII Gimnazjum im. Unii Lubelskiej w Lublinie do Warszawy i Łodzi" (1936). *Dziennik Urzędowy Kuratorium Okręgu Szkolnego Lubelskiego*, no. 4.

"Stąd i stamtąd" (1936). *LiOPLGP*, no. 24.

Stopa R. (1930). "Roboty ręczne jako czynnik wychowawczy," *Dziennik Urzędowy Kuratorium Okręgu Szkolnego Poleskiego*, no. 5.

Szczepkowski A. (1939). *Zagadnienie lotnictwa i morza w nauce rysunku: wskazówki praktyczne*, Kraków: Księgarnia „Nauka i Sztuka".

Taraszkiewicz M. (2001). *Jak uczyć jeszcze lepiej! Szkoła pełna ludzi*, Poznań: Arka.

"Wiadomości bieżące: z Polski" (1926). *Młody Lotnik*, no. 12.

Witkowska H. (1920). "O wychowaniu i kształceniu obywatelskiem," *Przegląd Pedagogiczny*, no. 3.

Woźniak J. (1987). *Orły z Podkarpacia*, Rzeszów: RSW „Prasa-Książka-Ruch" Krajowa Agencja Wydawnicza.

"Wspólny komunikat LOPP i ZNP" (1937). *Głos Nauczycielski*, no. 35.

"Współpraca ZNP z Ligą Obrony Powietrznej Państwa" (1935). *Głos Nauczycielski*, no. 1.

"Wydawnictwa dozwolone do użytku szkolnego" (1939). *Dziennik Urzędowy Kuratorium Okręgu Szkolnego Brzeskiego*, no. 4.

XV lat 1923–1938. LOPP na terenie stolicy (1938). Warszawa: Wydawnictwo Zarządu Głównego Ligi Obrony Powietrznej i Przeciwgazowej.

"Z działalności LOPP: Kraków" (1927). *Młody Lotnik*, no. 2.

"Z życia TNSW" (1938). *Przegląd Pedagogiczny*, no 2.

Zasuszanka A. (1936a). "Do chłopców!," *Lot i OPLG Polski*, no. 6.

Zasuszanka A. (1936b). "Dziewczęta budują modele," *Lot i OPLG Polski*, no. 19/10.

Zbierański C.M. (1958), *O narodzinach lotnictwa polskiego*, New York: Czas Publishing Co.

"Zjazd Dyrektorów Szkół Średnich we Lwowie" (1930). *Zrąb*, vol. 2.

Żegnałek K. (2008). "Kompetencje dydaktyczno-wychowawcze nauczyciela edukacji," [in:] *Kompetencje nauczyciela edukacji początkowej*, ed. K. Żegnałek, Warszawa: Wydawnictwo Wyższej Szkoły Pedagogicznej TWP.

ADDRESS FOR CORRESPONDENCE

Magdalena Rzepka
Warsaw University of Life Sciences
Institute of Sociological Sciences and Pedagogy
e-mail: magdalena_rzepka@sggw.edu.pl

Editorial plans

- 2024, vol. 27, no. 4: Biografie w kontekstach edukacyjnych [Biographies in Educational Contexts]
  Papers submission deadline: 31.08.2024

- 2025, vol. 28, no. 1: Family, School and Local Community: Educational Partnership
  Papers submission deadline: 30.11.2024

- 2025, vol. 28, no. 2: Religia i wychowanie. Koncepcje pedagogiczne XX wieku [Religion and Education: Pedagogical Concepts of the 20th Century]
  Papers submission deadline: 28.02.2025