KATARZYNA BOGACKA[1]
Warsaw University of Life Sciences, Poland
ORCID 0000-0002-0149-4060

UPBRINGING ACCORDING TO VALUES. ANALYSIS OF GRIMM'S TALE *HANSEL AND GRETHEL* IN ACCORDANCE WITH THE THEORIES OF MAX SCHELER AND MILTON ROKEACH

WYCHOWANIE DO WARTOŚCI. ANALIZA BAŚNI *JAŚ I MAŁGOSIA* BRACI GRIMM W ODNIESIENIU DO KONCEPCJI MAXA SCHELERA I MILTONA ROKEACHA

Streszczenie: Artykuł ma na celu ukazanie, w jaki sposób przesłanie jednej z najpopularniejszych baśni braci Grimm, *Jaś i Małgosia*, można odczytać z punktu widzenia wychowania według wartości. W tym celu dokonano analizy baśni w oparciu o fenomenologiczną koncepcję niezmiennej hierarchii wartości Maxa Schelera, oraz w oparciu o teorię Miltona Rokeacha, zakładającą, że indywidualny system wartości rozwija się poprzez uczenie się. Abstrahując od dobrze znanej interpretacji Bettelheima, analiza baśni ujawniła jej idealistyczne przesłanie: doświadczenie anomii, odwróconej hierarchii wartości i wartości negatywnych można przezwyciężyć wysiłkiem znalezienia istniejącego a priori uniwersalnego systemu wartości. W tym kontekście najważniejszym zadaniem rozwojowym jest umiejętność wyboru właściwych wartości.

Słowa kluczowe: baśnie braci Grimm, wychowanie według wartości, hierarchia wartości, Max Scheler, Milton Rokeach

Abstract: The article aims to show how the message of one of the most popular fairy tales of the Brothers Grimm, *Hansel and Grethel*, can be read from the point of view of upbringing according to values. To this end, the analysis of fairy tales was made based on the phenomenological

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1 **Katarzyna Bogacka** – psychologist (M.A., UW) and art historian (Ph.D., UKSW), assistant professor at the Institute of Sociological Sciences and Pedagogy of the Warsaw University of Life Sciences – SGGW. Her academic interests and publications cover the issues of social art history, symbolism and iconography, including insignia of church authority, as well as psychological and symbolic meaning of fairy tales. Author of five books and several dozen academic articles in both Polish and English. E-mail address: katarzynabogacka@onet.eu.

concept of an unchanging hierarchy of the values of Max Scheler, and on the theory of Milton Rokeach, assuming that the individual value system develops through learning. Apart from Bettelheim's well-known interpretation, the analysis of the fairy tales revealed an idealistic message: that the experience of anomy, a reverse hierarchy of values and negative values, can be overcame by the effort to find an existing apriori universal system of values. In this context the most important developmental task is the ability to choose proper values.

Keywords: Brothers Grimm fairy tales, upbringing according to values, hierarchy of values, Max Scheler, Milton Rokeach

Introduction

In recent years, educational literature has been devoting a great deal of attention to values in the upbringing of the younger generation, especially in the context of contemporary socio-cultural conditions. In the light of the research conducted from 1989 to current times, this period can be described as a crisis of post-modernity and simultaneously a period of the dominance of negative values over the traditional system of values based on the Platonic Triad of truth, goodness and beauty, or by an inverted or disturbed hierarchy of values that have been traditionally recognized as important (see Drzeżdżon 2009, p. 109ff., Drzeżdżon 2010, p. 101ff.).

The situation currently being observed is a legacy of early modern times, because according to Max Scheler, it was then that higher values were degraded in favor of lower values, because of capitalism, understood as the economic system, the type of culture and the life model of the bourgeoisie (Wędzińska 2013, p. 34).

The details of this diagnosis suggest not only that there is a growing need to develop a correct system of values for people who are to be fully fledged members of society, but also a need to answer important theoretical questions, including questions about personal and cultural models and about the method of passing on values when bringing people up. An attempt to answer this should include an analysis of cultural messages, such as fairy tales (and other literary texts) created directly with the intention of showing specific model characters and convincing readers of the values that guide their behavior. While a fable distinguishes clearly formulated educational objectives expressed in its morals, the discovery of the message from a fairy tale (magic tale) requires more cognitive activity—inference based on the behavior of the protagonists and its effects that change reality. A fairy tale can play an important role in education, because it has features that help make a holistic impact on emotional, cognitive, social and spiritual development. It not only socializes the child's emotions and needs, but also, as accepted in line with Bruno Bettelheim (1996, pp. 30–32, 34), plays an unquestionable role in solving the child's not always conscious existential problems by affecting his psyche. A fairy tale demonstrates possible, sometimes extremely different types of interpersonal relations, as well as attitudes to the world of nature and physical goods. It introduces

the reader to a tradition of culture, gives instruction on basic morals and sometimes teaches the reader to look for transcendental references. It enables the reader to experience the content, which carries the values, by affecting his cognitive processes, particularly by stimulating the imagination.

A fairy tale transfers the content of—objectively existing—social, cultural and ethical norms, as well as showing how to apply them in life and the consequences of failing to comply with them. This is done in the convention of fantastic tales, sometimes with bizarre turns of events, to present the simple rules of conduct. It is usually believed that fairy tales perform the role of road signs for basic ethical principles, teaching how to contrast and value good and evil, kindness and cruelty, honesty and dishonesty, geniality and deceit. They teach that a person's identity directly depends on the ethical value of his deeds, which is why it can be built or changed by responding in a specific way to the requirements of the given situation.

The practical, utilitarian aspect of demonstrating values in fairy tales has resulted in the adoption of such an understanding of the concept that was formed on the basis of psychology. The regulatory function of values with respect to behavior is emphasized, showing how they operate, especially in interpersonal contacts.

According to the sequence specified by Theodore M. Newcomb and adopted in social psychology, values are expressed in behavior, while they are themselves conditioned by attitudes created on the basis of solid motives. They are based on the activation of the body through the influence of urges. Directing interest towards specific objects means that they gain attention more easily and can become central objects around which motivated actions will be concentrated and positive attitudes will be created (Newcomb, Turner, Converse 1970). Appropriate impacts of upbringing enable the use of this sequence based on cognitive processes and motivations. Fairy tales can successfully form their basis, because, as Vladimir Propp demonstrated (Propp 1973, p. 33ff.), they have a specific structure based on constant (albeit partly interchangeable) elements. Therefore, following the plot of successive fairy tales gives a sense of entering into an already-known world, confirming the reader's current convictions and not distracting him in following what is new. Even today, learning from the examples presented by fairy tale protagonists is an important element of upbringing in European culture.

This article is an attempt to answer the question of what values selected fairy tales present in the social awareness that is representative of the achievements of the Brothers Grimm, as well as an attempt to reconstruct the value system represented in them on this basis, as the basis for possible upbringing interactions. The message regarding values will be analyzed by using the example of *Hansel and Gretel* (KHM 15), one of the best-known Brothers Grimm fairy tales, mainly with reference to two concepts of value: Max Scheler's and Milton Rokeach's.

Values and their role in socialization

In this article reference has been made to selected concepts of value, which interact today, in order to analyze the values found in fairy tales and to attempt to reconstruct their system. The first of these is the material ethics of the values of Max Scheler, one of the greatest philosophers of the twentieth century, in Polish philosophical thought, which inspired Karol Wojtyła and Józef Tischner, which also affects education (Wędzińska 2013, p. 31). The concept of values, which exist objectively and are accessible through emotions and therefore from direct experience, in accordance with the assumptions of phenomenology, was taken from Scheler's ethical thought. The division of values, by their content and the emphasis of the existence of their invariable hierarchy, were also considered important. Religious values from the modality of holiness were positioned at its peak and, underneath, in turn, spiritual values—divided into: cognitive or learning the truth, aesthetic and legal order—vital and hedonistic.

Scheler considered the overestimation of utilitarian—civilizational—values in contemporary times resulted in them being subjected to vital values and a disturbance of the hierarchy of values: the cult of work and the associated efficiencies ousts the joy of life.

Meanwhile, the essence of man's moral behavior is to get to know values through direct experience and to choose the higher ones, namely – to place them above the lower ones. Readiness for the fullness of existence understood in this way is enabled by upbringing with values. The division of values into positive values and their counterparts, i.e. negative values, is an important category in the analysis of values (Wędzińska 2013, p. 38ff.; v. Brzozowski 2005, p. 262).
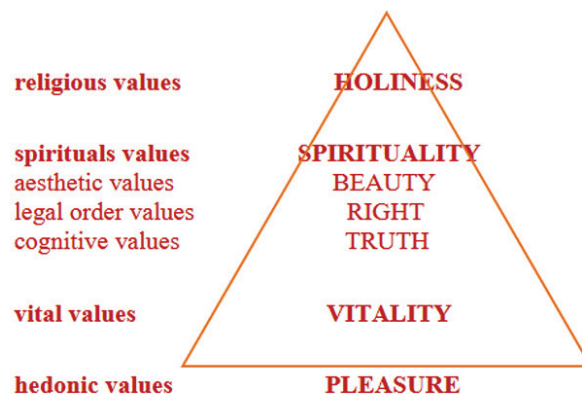

Fig. 1. Hierarchy of values according to Max Scheler; compiled by Katarzyna Bogacka

The assumption about the sign of values has significant psychological implications. They are illustrated by two types of situation: the first, when the positive value can only be achieved at the expense of accepting the negative value, the second, when the attempt to avoid one negative value exposes the individual to a confrontation with another (Tomaszewski 1982, p. 28).

In contrast to the approach of the phenomenologists, psychological concepts do not make assumptions about the invariable nature of values, but move the emphasis to subjective, individual preferences and goals. In Milton Rokeach's theory of values it is assumed that an individual develops his personal value system through learning. The starting point was the concept of Newcomb and colleagues, which treated values as the most general objectives that can constitute the grounds for organizing multiple systems of attitudes that stabilize and organize individual behavior (Newcomb, Turner, Converse 1970, p. 66; Kościuch 1983, p. 84). Therefore, Rokeach claimed that "values were more central concepts than attitude.", because they have a regulatory function, both with regard to attitudes and with regard to behavior. Compared with attitudes, values occupy a more central position in the organization of personality and the cognitive system, the activities of which they direct. They constitute a criterion explaining attitudes and a criterion for assessing morality. As the pool of values is narrower than the pool of attitudes, they are "a more economical analytical tool for describing and explaining similarities and differences between persons, groups, nations and cultures" (Rokeach 1968, pp. 157–58, Kościuch 1983, p. 85). Meanwhile, values are unambiguously understood as what is worth wanting (Cieciuch 2013, p. 22).

The value system in Rokeach's theory was described as a learned organization of principles and rules to help one choose between alternatives, resolve conflicts, and make decisions (Rokeach 1968, p. 161), then as an enduring organization of beliefs concerning preferable modes of conduct or end-states of existence (Rokeach 1973, p. 5; Kościuch 1983, p. 86).

As for fairy tales, the first definition is more adequate, because behaviors suggesting the influence of values are always shown as being bipolar, while the choice of one of the options leads to extremely different consequences, primarily for the subject. Help and kindness lead to an improvement in fate and to gaining love, while egoism and arrogance lead to humiliation, as in *Old Mother Frost* (KHM 24) as well as in *The Elves and the Shoemaker* (KHM 39), in which a shoemaker, who helped elves, received their gratitude and success.

Rokeach's concept introduces a split into instrumental values, which are preferred ways of behaving, including moral and competency values, as well as terminal values, which are preferred ultimate objectives of existence: personal and social (Rokeach 1973, pp. 7–8). Table 1 presents a breakdown of values, together with their characteristics, with respect to the intra- and interpersonal dimensions. Personal and competency values lie within the intrapersonal dimension, while social and moral values lie on the interpersonal dimension. Therefore, the intrapersonal dimension applies to values that are developed individually with respect to a person's own behavior and life. Meanwhile, the interpersonal dimension is constituted by values that are developed in the social world.

Table 1. Values according to Milton Rokeach, supplemented with intrapersonal and interpersonal dimensions; compiled by Katarzyna Bogacka

	Final values – relate to the ultimate goals of life		
Intrapersonal dimension	**personal values** – self-centered, have an intrapersonal character (e.g. salvation, exciting life, internal harmony)	**social values** – society-centered, have an interpersonal character (e.g. peace in the world, equality and brotherhood of people)	**Interpersonal dimension**
	competence values – creative imagination, ability, intellectual ambition, etc.) have a more personal than social character and usually concern self-actualization, have references to a sense of compromise	**moral values** – focused on interpersonal relations, they concern, e.g., honesty, love and sensitivity, politeness, cleanliness, caring, relate to pangs of conscience, a sense of guilt.	
	Instrumental values – refer to specific behaviors		

The existence of terminal and instrumental, personal and social, moral and competency values implies making choices between them, sometimes extreme choices. As they cannot all be simultaneously respected, they need to be organized into a general, hierarchical system, which enables dealing with conflicts of values. Simultaneously, however, values are treated as a kind of developmental meta-task that enables the description and analysis of the performance of other developmental tasks (Cieciuch 2013, p. 129ff.).

In contrast to the phenomenological approach, one type of hierarchy is not assumed to be superior to others, but rather the ability of the emergence of a relatively large number of hierarchical combinations and hence value systems is assumed. According to Rokeach, this number is limited by social, religious, political and cultural pressures, social stratification, education, gender, etc., and therefore, a limited number of these systems is encountered in social practice (Kościuch 1983, p. 89).

The role of fairy tales as a medium of values

As mentioned in the introduction, fairy tales as a literary genre are predestined to fulfil educational and upbringing functions, the sense of which is the transfer of values in the form of an attractive tale.

The first edition of the Brothers Grimm fairy tales appeared in 1812 (volume 1 referred to as children's fairy tales) and 1815 (volume 2 containing 'German legends'). Despite the title indicating that it is assigned for children – *Children and Household Tales* (*Kinder- und Hausmärchen*) – the fairy tales had drastic content—atrocities— that did not match the nineteenth century beliefs about upbringing. That is why the Brothers made the fairy tales increasingly proprietary, in subsequent editions, departing gradually from the content and messages from the original versions. Jack Zipes even believes that only the first editions of the fairy tales "had not yet 'vaccinated' or censored them with their sentimental Christianity and puritanical ideology" (Zipes 2014, p. XIX).

Despite the legend nurtured in them, the fairy tales published by the Grimms, were not collected "among the people", but during library searches, while the informers were not simple storytellers, but educated ladies from high society, frequently with Huguenot roots (Zipes 2014, p. XIXff.; Pieciul-Karmińska 2011, p. 80). The spoken folk tradition, which extends beyond the Germanic cultural circle, was passed down by people who are also familiar with Greek and Roman mythology. Christian themes appearing in fairy tales do not need to be associated with the acceptance of the Catholic religion, because the Brothers themselves were Calvinists.

Being aware of the need to respect the requirements of stories for children, as early as in 1819, the Brothers Grimm wrote in the preface to the new edition that they "seek purity in the truth of a straight narrative" and that they "have carefully deleted any expression that is not appropriate for the child's age" (Grimm 2007, p. 5).

The two centuries that have passed since the *Fairy Tales* appeared for the first time abounded throughout Europe in numerous translations and in further editions, frequently limited to selected fairy tales, intended for children. *Hansel and Grethel* is among the tales that entered into the canon of European culture.

Discussion: *Hansel and Grethel* from the point of view of upbringing with values

As mentioned above, one of the most popular works of the Brothers Grimm was analyzed with respect to Scheler's phenomenological approach, however, taking into account Rokeach's theory. *Hansel and Grethel*, which was chosen for analysis, starts by showing the range of negative values represented by the children's parents. Faced with hunger and poverty, they try to get rid of their children, showing a lack of moral values of love and sensitivity (Rokeach's social values), casting aside duty of childcare put on them by biology, legal order and religion (values in Scheler's sense). Nothing is known about the system of values of these two until then, but it can be assumed that it was not sufficiently internalized and it collapsed under the influence of adverse external conditions. Such an interpretation could apply to the first version of the Grimm fairy tale from 1812, although, in later editions, the mother of the children was replaced by a stepmother. Allusions to Christianity were also introduced (see below). This is how the importance of Christian values was intensified, while the initial unification of the ethical attitudes of the parents was separated, emphasizing that it was the stepmother who was promoting negative values.

It should be pointed out that the beginning of the story presents the children coping with the insincere intentions of their parents their own weapon—with cunning and deceit—eavesdropping, sneaking out of the house and hiding pebbles.

In this way, the children are unexpectedly confronted with the outside world, in which nature symbolizes axiological emptiness, and in which the righteousness of

children receives no support. The white bird, the color of which signifies innocence and the connection with the spiritual sphere, leads them towards their destruction. Both the bird and the charming house are already within the sphere of negative spiritual values, because their beauty is an illusion. The witch who imprisoned them is a symbol of an inverted hierarchy of values of the unknown world, tempting with apparent pleasures, but in fact sinister. When confronted with it, the children are faithful to their moral values. They are still obedient and polite and, in the case of Grethel, her piety, which is manifested in prayer at all difficult times, is emphasized. While the imprisoned Hansel is removed from the action in the fairy tale, Grethel is portrayed as hardworking and obedient to the witch. Her piety and diligence indicate the Christian ideal of harmony between *vita activa et vita contemplativa*, combining the attitudes of the Evangelical sisters of Mary and Martha.

Grethel tries to save her brother from the witch who wants to eat him by contrasting the value of brotherhood with a complete denial of her opponent's social values. The girl's terminal values are located within the interpersonal dimension, which defines the good of her family, while setting the witch, who only wants her own pleasure, in the intrapersonal dimension.

The competency values (from the intrapersonal dimension) were indicated in the fairy tale by the characters of their parents and Hansel. The information that the father is a woodcutter suggests an ethos of hard work, which, however, proves to be insufficient to ensure an existence for the family. Perhaps that is why his wife also participates in this typically male occupation, which, contrary to the second description of her as the stepmother, makes the spouses similar to each other, including, as already mentioned, in moral terms. When the affirmation of this value fails, the parents turn to hedonistic values, deciding to get rid of the children. This is the first step towards reversing the hierarchy of values in the fairy tale.

Likewise, Hansel's ingenious behavior—throwing pebbles down to find the way back or confusing the visually impaired witch by giving her a bird's bone instead of his own finger—applies to competency values.

Killing the witch and taking her valuables—constituting the end/ground-breaking scene of the fairy tale—symbolize the just moral battle over the world of terminal values: regaining personal freedom, as well as the lost family and the harmonious relations in it. Negative moral values are overcome in the "godless witch". They turn against her when her deception is thwarted by Grethel and the witch falls victim to her own deception. Grethel's role in the destruction of the witch appears to be related to her moral competencies, because she represents the sacral sphere in the fairy tale. This positive image of the girl is confirmed during the journey home of the siblings, when she saves the duck carrying them back excessive effort.

It is also possible to rebuild the hierarchy of values as a result of the death of the stepmother—the ringleader of its breach. Just like the witch, incapable of feeling remorse and correcting her behavior, she had to die so that the vision of a just world could come about. The consolidation of the appropriate hierarchy of values meant that the personal and family life of the father and children was raised to a higher level, as a result of the final battle in defense of values.

The analysis of the value system presented by the fairy tale should be referred to cultural conditions. A fairy tale about children imprisoned by a witch/cannibal recorded in various places in Europe, probably comes from the mediaeval accounts of the Great Famine (1315–1317/22), but the "poverty and hunger were ongoing issues for peasant families until very recent Times" (Raedisch 2013, pp. 180–81). The main motif of cannibalism in the fairy tale, to which the children were to fall victim, comes from Greek mythology. Cronus, who himself overthrew his father, Uranus, swallowed his five children immediately after birth, for fear of the fulfilment of the prophecy that one of them would deprive him of his power (Piszczek 1983, p. 391).

The non-Christian system of values is indicated by the allusion to pagan antiquity, in which the killing of children was not taboo, being represented in the fairy tale by the older generation protagonists: the children's parents and the witch. This is essentially an indication of intergenerational antagonism, which, by its very nature, always ends in the victory of the youth. At the beginning of the fairy tale, getting rid of the children is supposed to guarantee the survival of the parents, whereas at the end it is Hansel and Grethel who not only regain their home, but they even enter at a higher level of existence, when the most harmful representatives of the older generation have been eliminated.

The later fate of Cronus, who was exiled to the Fortunate Isles, is also a distant prototype of a witch/cannibal who lived in a cottage made of gingerbread and sugar. In this context, the cottage itself refers to Cockaigne, a land of abundance and sensual pleasure. This symbol, due to the children's audience of fairy tales, has been reduced to a fantasy of unlimited satisfaction of gluttony. In reality, however, it harbors the terrifying threat of cannibalism. So the gingerbread house motif was intended to be a warning, but its adaptation to the Christmas tradition made it lose its meaning. The juxtaposition of the parents' house and the witch's cottage indicates two cultural circles, externally different, but equally dangerous for children. The family home represents the work ethos, but the system of values that dominates there turns out to be unstable. In the witch's house, the hierarchy of values is reversed, and her selfishness and hedonism threaten everyone who is nearby. So, to achieve change, Hansel and Gretel must make an active effort to build their own world of values (consistent with Scheler's hierarchy). They incorporate into it beneficial elements of rejected old orders, which symbolizes taking valuables from the witch's house and respecting the father.

Conclusion

As the analysis of the content of *Hansel and Gretel* shows, among the other functions of fairy tales indicated in the introduction, the leading role is played by the communication of values. The fairy tale in question refers specific, objective values and, simultaneously, while giving ways of putting them into practice, shows the

effects of their application. In this way the child recipient is encouraged to absorb them and discover their proper hierarchy.

The spectrum of behaviour of each of the protagonists is initially determined by the Scheler's specific hedonic and vital values, only later it is shown a full hierarchy of them. The correct one has been discovered by Hansel and Gretel, whether the Witch revealed she follows the reverse one. The behaviour of the children's father indicates the ability to rebuild the hierarchy of values, while the death of the stepmother symbolizes its lack. The introduction of Christian themes shows one of the important reasons for choosing between values, and further choices of the main characters are consistent with research results indicating that the level of religiosity is positively related to the group of socially concentrated values (Kościelniak 2016, p. 9). When confronted with this type of message and relating it to their own situation in the adult world, the child recipient must make an effort—just like Hansel and Gretel—to adopt an objectively proper system of values. This fairy tale tells about the great effort, effort, both individual and joint, which is necessary to save a universal system of values, which is generally accepted in culture, and even raise it to a higher level. However, its message is full of hope that this task can succeed, even if the entity encounters anomie, a reverse hierarchy of values or negative values from the beginning. This conclusion needs to be corrected from the point of view of psychology. Rokeach (1968) demonstrated that the structure of values throughout the individual's life is relatively constant, whereas, according to Schwartz it demonstrates intercultural universality (Kościelniak 2016, p. 8).

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