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POPE PAUL VI – PROPHETIC DIMENSION OF PONTIFICATE IN DIFFICULT TIMES

Abstract

The article discusses Pope Paul VI's encyclicals *Eccelsiam suam* and *Humanae vitae* and their relevance for the Church teaching on moral principles concerning procreation, marital love and human sexuality. Pope Paul VI expressed his opposition to the corruption of morality and his words resonate with striking prophetic relevance. The Pope called for conversion and opening to Christ again by showing to the confused generation the joy of Christianity and Christ as the true source of happiness. His pontificate teaches us fidelity to the Gospel and to traditional Church teaching by reminding man's call to holiness.

Keywords: Paul VI, the Second Vatican Council, aggiornamento, Encyclical *Humanae vitae*, the moral decay, difficult time of the Church

PAPIEŻ PAWEŁ VI – PROFETYCZNY WYMIAR PONTYFIKATU TRUDNYCH CZASÓW

Abstrakt

Niniejszy artykuł omawia encykliki Pawła VI *Eccelsiam suam* i *Humanae vitae* i ich znaczenie w nauczaniu zasad moralnych Kościoła w odniesieniu do prokreacji, miłości małżeńskiej i seksualności człowieka. Papież Paweł VI wyraził swój sprzeciw wobec moralnego zepsucia, a jego słowa uderzają profetycznym charakterem. Nawoływał do nawrócenia i ponownego otwarcia się na Chrystusa poprzez ukazywanie zagubionemu pokoleniu radości chrześcijaństwa i Chrystusa jako źródła prawdziwej szczęśliwości. Jego pontyfikat jest lekcją wierności Ewangelii i tradycyjnemu nauczaniu Kościoła poprzez przypomnienie o powołaniu człowieka do zbawienia.

Słowa kluczowe: papież Paweł VI, Sobór Watykański II, *aggiornamento*, encyklika *Humanae vitae*, upadek moralności, trudne czasy Kościoła

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Giovanni Battista Montini² held his pontificate during particularly difficult times for the Church. It seems that John XXIII, who initiated the conciliar reforms, could, unlike his successor, enjoy fairly peaceful pontificate. Vivid discussions and polemics among the Fathers of *Vaticanum II*, even ferocious arguments between certain groups,³ heralded the unavoidable twilight of the existing pastoral model and the end to a certain era in the Western Church. Despite that, Angelo Giuseppe Roncalli was going home to the Heavenly Father hoping for new horizons opening for the Church, which would bring *Sancta Mater Ecclesia* closer to people by way of finding a new, better language of discourse, more adequate for the challenges of modern times.

Those hopes were in a way left by John XXIII as a testament to the Council Fathers as well as to Montini who at that time served in the College of Cardinals and carefully observed the epochal discussions. What person was John XXIII's successor, what did he bring into the Church and what challenges he faced?

Paul VI stood at the helm of Peter's Boat during the Second Vatican Council which was opened in 1962. The task that Montini was facing was made even more challenging by the fact that the Council Fathers were far from unanimous on the direction that the "renewed" or, to use a term characteristic of the Council "modernised";⁴ Church should take and the consequences of conciliar reforms could not easily be predicted.

On the one hand the "aggiornamento"⁵ gave the Church Shepherds hopes for the breath of fresh air after years of fossilisation; on the other, it evoke doubts and reserve among conservative groups. There appeared voices of strong dissent, especially when the reforms begun to touch upon the sacred liturgy. Another issue that many bishops and cardinals objected to was the question of opening the Church to other religions and the problem of so-called ecumenical dialogue.

As controversies multiplied, some people thought that the Church, which they had known to stand firmly on traditional foundations, was starting to have its pillars shaken. Paul VI was fully aware of the great responsibility resting on his shoulders and how much the future Church's fate depended on his vigilance and consideration. John XXIII's successor carefully looked at the zeal and ardour of the younger, progressive generation of the Council Fathers to whom *Vaticanum II* was an opportunity to build a ministry deprived of historical remnants of the centuries;

² Cardinal Giovanni Battista Enrico Antonio Maria Montini (born 26th September 1897 in Concesio, died 6th August 1978 in Castel Gandolfo).

³ Those included: the conservative wing and the progressive wing also called *progressives* or *modernists*.

⁴ An Italian word frequently used by the council fathers: *aggiornamento* (*it.*: modernisation, making sth contemporary, actualization; literally it means *adjusted to the present day*, derived from the Italian word *giorno* – *day*).

⁵ *Aggiornamento*. In the contemporary catholic theology and publication, this term means ministerial tasks of the Second Vatican Council in relation to renewal of liturgy, organisation (the Canon Law), ecumenical relations, relation towards other religions and towards the contemporary civilization (*ABC chrześcijanina* 1999, 12).

a ministry oriented towards a return to the roots of Christianity. It could be that at that time Pope Paul VI foreknew, directed by the light of the Holy Spirit, that the Council could risk too audacious contravention of boundaries delimited throughout centuries, putting the Church in peril of leaving the proven and safe path. In the Encyclical *Eccelsiam suam*, issued soon after the 2nd session of conciliar deliberations in 1964, Pope Paul VI laid out the papal understanding of *aggiornamento*:

“We cannot forget Pope John XXIII’s word *aggiornamento* [see author’s annotation] which We have adopted as expressing the aim and object of Our own pontificate. Besides ratifying it and confirming it as the guiding principle of the Ecumenical Council, We want to bring it to the notice of the whole Church. It should prove a stimulus to the Church to increase its ever growing vitality and its ability to take stock of itself and give careful consideration to the signs of the times, always and everywhere ‘proving all things and holding fast that which is good’ with the enthusiasm of youth.” (Paul VI 1964, 50)

A few years later, in the homily delivered by Paul VI on June 29, 1972 to cardinals, diplomatic corps and the faithful in St Peter’s Basilica on the feast day of Sts Peter and Paul, and at the same time his 9th anniversary of election to the Throne of St Peter, he confirmed his earlier concerns he had during the turbulent conciliar deliberations. Unfortunately, the word spoken at the time by the Holy Father included a lot of bitterness and disappointment. According to eye witnesses’ words, he said with emotion:

“We get the impression that through some rift Satan has infiltrated God’s Church. It is doubt, uncertainty, questioning, anxiety, dissatisfaction, discussion. The Church is no longer trusted. Any first pagan ‘prophet’ who speaks in newspapers or through some social movement is trusted, and is followed by many people who request from him formulas for true life, people who at the same time are not aware that we already own those formulas!” (Paul VI 1972)

Further on in his homily the Pope recalls the issues of *Vaticanum II*:

“Also, there is an atmosphere of uncertainty within the Church. We should have expected that after the Council the sun would shine over the Church, but instead of the sun we have clouds, storms, darkness, searching, and uncertainty. We speak about ecumenism and yet we drift away even more each day. We open up chasms instead of bridging them! How could this happened?” (Paul VI 1972)

In his statement, the Pope officially admitted that the Church found itself in a great crisis as a result of incorrect perception of the Council and deformation of conciliar documents by the modernists.⁶ Numerous bishops and priests noticed

⁶ The issue of modernism became vividly discussed during Pius X pontificate in particular.

this dramatic fact. Some of them, as for example Archbishop Marcel Lefebvre, openly stated their dissent for the new, disastrous in their view, path that the Church took following the Second Vatican Council. Consequently, many priests conflicted with the Vatican by defending the existing pre-conciliar model.

John Paul II referred to the Pope Paul VI's memorable homily from 1972 by admitting Montini was right that the direction taken by the Church after the Second Vatican Council diverged from the Council Fathers' intentions:

“It must be realistically admitted, with deep and uneasy concern, that that many today's Christians feel lost, confused, insecure and even disappointed. Ideas that have been contrary to the Truth and always taught have proliferated; some true and real heresies in the dogmatic and moral sphere have dispersed raising doubts, confusion and revolts; the liturgy has been distorted. Laden in intellectual and moral relativism, therefore also in permissivism, the Christians are enticed by atheism, agnosticism, morally doubtful illuminism, sociological Christianity without set dogmas and objective morality.” (John Paul II 1981)

Fifteen years of Pope Paul VI's pontificate were on the one hand laden with the “conciliar problem”, precisely speaking with accounts of repetitive modernist abuses reported from around the world but predominantly found in Western Europe. On the other, he witnessed serious political upheaval in the world, i.e. the Vietnam War, the Warsaw Pact invasion of Czechoslovakia, the wars and conflicts in Latin America and Africa.

However, what became the great challenge for Paul VI was the year 1968 when he had to address the social revolution, otherwise called “the sexual revolution”. The old order in the scope of customs and morality fell almost within a day and its place was vehemently taken by trends that pushed young people towards promiscuity and breaking sexual taboos. The 1960s generation, as if in a collective hallucination, liberated from the moral limits set by their parents, the school and the Church, revelled themselves in the false freedom. Also the young in the 21st century, regrettably so familiarised with the fallen morality, undoubtedly

Modernism was condemned in the Encyclical *Pascendi Dominici Gregis* and in the decree *Lamentabili Sane*. In the latter document, Pius X defined modernism as a sum of all heresies. He referred to 19th century concepts, in particular to scientific and philosophical achievements of those times; it was often associated with Henri Bergson. One of the main concepts that made modernism be finally condemned by the Pope, was the assumption that Catholic Church's dogma can evolve, have only historical characteristic and changed in the past along with the whole Church. Following this principle, the modernists were opened to alterations in the Church's doctrine, and even to modifications in dogma. According to the modernists, the doctrine should correspond with its times. In the conciliar and post-conciliar time, the modernists perceived the *Aggiornamento* as a useful tool to open the Church for another phase of internal evolution. Pius X's ‘Oath against modernism’ (*Iusurandum contra errores modernismi*) was in use until *Vaticanum II*. Every bishop, priest or catechist was required to take it before ordination or being allowed to teach. For unknown reasons, Pope Paul VI rescinded it in 1967. Perhaps he did not perceive all elements of modernism as detrimental for the Church or he considered some of the modernist proposals as part of *aggiornamento* (O'Connell 1994, 394; Ratté 1968, 370).

do not understand Pope Paul VI's fear and anxiety when he pensively witnessed the changes taking place in front of his eyes. A person living in 21st century will not be shocked by nudity, omnipresent eroticism, vulgarity or sexualisation of the public space. The media, press, TV and internet seem to be devoid of borders of decency and the sane, traditional morality, still taught by the Church, is treated as superstition or bigotry. Things that used to shame or distaste people are a norm today, exacting a toll on the times that we live in, and especially on young people. It was that generation that Holy Father Paul VI was concerned with in particular, as were his successors, especially John Paul II and the present Pope Francis.

Witnessing the unavoidable fall of the existing moral order, Paul VI realised that he had to say a firm “No” to rampant moral decay and declining values as he was the keeper of morally sane teachings and of the Revealed Truth.

The sexual revolution was not just a mere coincidence of events. It was a carefully prepared strategy that was aimed at destroying traditional Christian social order, which constituted the heart of Church's moral teaching. Plans of the old order destruction by means of liberating the human being in his sexuality were shrewdly overseen by socialists, such as Wilhelm Reich⁷ (Sigmund Freud's disciple), Herbert Marcuse,⁸ so-called Frankfurt School and some French circles. That disgraceful revolution was going to indirectly take control of human masses and the fathers of social revolution sought in sexuality and awakened passions an effective tool for social engineering. It is certainly easier to manage a human being subjugated by his passions. Revolutionary deceit was also aiming to make the young challenge the existing authority figures and repudiate them. Alas, among the losers of those times was in many instances the Church, the last bastion of sound morality.

For Paul VI that was an evident sign that the Church cannot passively look at the downfall of the existing traditional moral order. On one hand, the conciliar “aggiornamento” whose aim was to reach the contemporary people and their problems more effectively could be helpful in bringing the young closer to the Church through new evangelical forms. On the other though, the Council did not achieve all of its intended goals. It was difficult to retain young people within the Church. Catholic communities appeared as unattractive, old-fashioned and incongruent with the times to many of those young. Hippie movements, artistic avant-garde cinema,⁹ interest in the instantly created new rock bands,¹⁰ fashion

⁷ Austrian psychiatrist and psychoanalyst, who studied human libido. Main publications: *Der Einbruch der Sexualmoral* (1932), *Die Sexualität im Kulturkampf: Zur sozialistischen Umstrukturierung des Menschen* (1936), *Die Bione* (1938).

⁸ German-American philosopher of Jewish descent, an ideologist of student revolt in 1968 and Marxist sociologist, a representative of the Frankfurt School. Flagship publication: *Eros and Civilization A Philosophical Inquiry into Freud* (1955).

⁹ The well-known scandal-seeking filmmakers, directors and scriptwriters include: Ingmar Bergman, Rus Meyer, Bernardo Bertolucci, Paul Verhoeven or Ernst Hofbauer.

¹⁰ The Beatles, The Doors, The Rolling Stones, Pink Floyd, Queen, The Animals and others.

to vulgarise the language – all these attracted and fascinated young people. They felt that there had started an era of liberation, deprived of any commands, interdictions, barriers or boundaries. Imbibed with the revolutionary wave, they drifted to false freedom, independence and self-realisation. The generation of the 1960s opened without inhibition to all forms of experiments with life, both in the moral domain and by reaching for stimulants, drugs and alcohol. It seemed that a dam had crashed and a wave of revolutionary flood became the natural force of cultural changes that could not be stopped anymore by anything or anyone.

In this difficult and unfavourable atmosphere and a general relaxation of social norms, the Pope Paul VI like a prophet of his times made a decision of arduous debate with the revolutionists.

The Encyclical *Humanae vitae* is one of the most important documents of the Church, which laid the foundation of the most sound moral teachings in scope of the procreation of human life, marital love and woman's and man's sexuality until today. This document was the reason why Pope Paul VI was later bullied on many occasions and even literally spat on at St Peter's Square in Rome.

The Encyclical was published in print on July 25, 1968, exactly in the year of revolutionary upheaval. This publication is small in volume but it provides the quintessence of the Church's traditional teachings in the scope of morality of marital sexual life and continues with the teachings opened at the Second Vatican Council. It is not a secret today that the bishop of Cracow at the time, Karol Wojtyła, largely contributed to the appearance of *Humanae vitae*. His ample work: *Miłość i odpowiedzialność* [*Love and Responsibility*] was well-known to Paul VI. Probably Wojtyła's courageous and deepened approach to the issues such as libido or human sexuality must have fascinated the Pope and the young Cardinal from Cracow was recognized by him as a providential man for the Church in the years of revolutionary moral disorder. The value and importance of this ethics study by Wojtyła is proven by the facts that, for example, within a short period of time it was translated into many languages and published not only in Poland but also in the USA, Italy, Germany, Japan, Spain and France. Today, this book is even more popular in the world. What could have inspired Paul VI in the book written by a bishop from Cracow? Surely, the key issues constituted an antidote to the sexual revolution proposals that stroke at the very foundations of the Christian order.

Wojtyła begins his book with an analysis of the person as the subject and object. That must have been important for Paul VI as the sexual revolution drove towards redefining the existing order, including dignity of human life. In consequence, the man was no longer to be treated as a human being having his own dignity and value, and was becoming an object that satisfies passions and desires (Reich 1974, 28). A conclusion that was accurate and corresponding to the dangers of the 1960s ideologies. On this foundation the future Pope John Paul II reflected upon the ethics in sexuality. He went on to define the term *love*:

“When two different people consciously choose a common aim this puts them on a footing of equality and precludes the possibility that one of them might be subordinated to the other. Both (...) are as it were in the same measure and to the same extent subordinated to that good which constitutes their common good.” (Wojtyła 1993, 28)

The paragraph on sexual urge and desire must have been a very visionary one to Pope Paul VI. At those times, the Church people spoke on such subjects with certain embarrassment, discomfort and reluctance (if they raised such subjects at all). That was rather a domain of secular groups, sexologists and psychologists. The courage of a cardinal from Poland must have impressed and amazed many, including the Pope who was looking for ideas on guiding his people safely as a shepherd through those turbulent times.

The author of *Love and Responsibility* broadly discussed in his work the issues of chastity reflecting upon Aristotle and St Thomas Aquinas. He also discussed the less popular at the modern times virtue of modesty. He reflected upon the issues concerning marriage, such as marital act and procreation:

“Thus, in the sexual relationship between man and woman two orders meet: the order of nature, which has as its object reproduction, and the personal order, which finds its expression in the love of persons and aims at the fullest realisation of that love. We cannot separate the two orders, for each depends upon the other. In particular, the correct attitude to procreation is a condition of realisation of love.” (Wojtyła 1993, 226)

It is not surprising that the Pope gave to the Metropolitan of Cracow the task of appointing a special commission that would produce materials for the Encyclical *Humanae vitae*. Father Andrzej Bardecki was a member of that commission at that time. In his book *Wojtyła* (Bujak and Rożek 1997) we find an interesting backroom account on how this Encyclical was created:

“Together, during multiple meetings we were preparing materials that Cardinal Wojtyła then handed over to Paul VI. When I later compared the Encyclical *Humanae Vitae* with our own materials, I concluded that at least sixty per cent of the materials brought from Cracow were included in the Encyclical.” (Bujak and Rożek 1997, 165)

It is difficult to unequivocally define to what extent the Encyclical is the work of Pope Paul VI and to what extent it was the fruit of works conducted collectively by representatives of the Cracow environment. Undoubtedly, the fact that Paul VI asked Wojtyła's assistance proves the Pope's great wisdom, responsibility and prudence, his great concern for the human being and the Church and also the trust he gave to the future Pope from Poland.

Encyclical *Humanae vitae* is one of those Church documents that is still received emotionally today. Some people praise it while others sternly criticize for being

a voice that is not tuned with today's world. Fifty years after its publication, many environments argue the issues raised by the Pope, including the contraceptives and abortifacients. Modern times, when we witness the aftermath of 1968 revolution, prove how the teachings in *Humanae vitae* Encyclical are unfadingly valid. It is therefore worth taking a fresh look at the most significant issues raised in the papal document. Before that, however, it seems plausible to fairly summarise the results of the social revolution. The fact that we are so inured to deviation, all sorts of degenerations and subversion of the young, does not mean that we should not re-discuss those issues. The fact that we have been made familiar with nudity in the public space, obscene and vulgar vocabulary does not mean we should accept that state of matters. Paul VI was not declared a saint without reason. The canonisation of that courageous and dynamic personality assuredly aimed at reminding us the sound teachings of the Church, particularly in the sphere of morality.

And what fruit do we harvest fifty years after the notorious sexual revolution? Do our times differ significantly from those that Paul VI witnessed?

1. Demoralisation of children and the youth not only through media – TV, internet, press but also at school through the so-called sexual education.

2. Destruction of authority figures who set moral values – parents, teachers, the Church.

3. Attack on family which is perceived as something unfashionable and obsolete. Replaced by promotion of individualism and partnerships.

4. Promotion of various forms of deviation – homosexual partnerships, cohabitation, gender ideology, polygamy – all presented as freedom and tolerance.

5. Relinquishment of raising the young generation in the spirit of high values – beauty, respect for the elder, honesty, manners, affection for the homeland and ancestors' traditions. Replaced by promotion of consumerism and narcissism.

6. Enslavement by idols of 21st century – internet, mobile phones, computer games¹¹ (an epidemic of young people chained to their mobile phones, taking photographs of themselves and awaiting their approval in the social media) (Fundacja Centrum Badań Opinii Społecznej 2013).

7. Disappearance of interpersonal bonds and weakening of family relations.

8. Development of addictions such pornography, gambling, alcohol, drugs and NPS.

9. General concession to indecency, early sexual initiation among the youth, so-called “sex without commitments”.

10. Opening to marital infidelity due to general access to contraceptives.

¹¹ According to the report, some of the questioned teenagers spend more than eight or nine hours per day on the internet. Information given in the CBOS's survey confirm the problem in numbers. An average time spent on-line among teenagers is three hours daily. “One fifth (20%) spend an hour a day on average, over one fourth (28%) – 2hrs, more than one in five (22%) – 3hrs, and a similar group (21%) – between 4 and 5 hrs” (Fundacja Centrum Badań Opinii Społecznej 2013, 143). The above-mentioned problem of using the internet daily for longer, appears only among few. One fourteenth (7%) among surveyed teenagers use the internet between 6 and 8 hours daily, and 2% for 9 hours and above.

There are surely more similarly tragic consequences of the social changes in the 1960s, but it is impossible to mention and analyse all of them here. Nevertheless, Paul VI's teaching is adequate today in relation to men and women's intimate life. The Encyclical *Humanae vitae* should be today be re-read and its main proposals should be used to rebuild and protect the family as the elementary and saint element of human society.

Subsequent popes, including the great John Paul II, understood profoundly the significant value of a sound and morally well-formed family for the human kind.

Paul VI divided his document *Humanae vitae* into three main parts:

1. New aspects of the problem and competences of the Magisterium, paragraphs 2-6;
2. Doctrinal principles, paragraphs 7-18;
3. Pastoral directions, paragraphs 19-30.

The Pope started a debate, still ongoing today, concerning excessive human birth rate and the danger of overpopulation on our planet. He recalled families' anxiety of deterioration in their material status and job prospects linked to having many children. As it was 50 years ago, also today contraceptives and abortifacients are presented as the main remedy for those problems. This issue is difficult but the Church has always taken a firm stand. Resorting to a morally evil act in order to obtain good is incompatible with the Scripture. That has been the Church Magisterium's standing for centuries and Paul VI reminded us about it by supporting the natural law (similarly to the Holy Father John Paul II who did so many times in his teachings).

It is worth noting here that the Church has always stood for the protection of the dignity of human life from conception to natural death. The natural law laid down by God himself is fundamental to any other rights made by the man. Creation of new norms in separation or with violation of natural God's order leads to dangerous and tragic consequences. It was not without reason that since the Patriarchs' times the basic right given to the man to observe and respect was the Decalogue. Its moral code with the central commandment "thou shalt not kill" has infallibly regulated and should still today order the moral sphere of human life. The Decalogue points to the eternal Lawgiver who ordered the natural forces in such way that even today's advanced science is unable to answer all phenomena and surprising patterns ruling the nature, physics or chemistry.

Pope Paul VI witnessing the occurring social changes observed with deep regret how the norms of the Decalogue were being rejected by the generation of the sexual revolution.

Could opening to sensations stemming from drugs, alcohol, erotism be paired with the Decalogue? Was rejection of the Church moral teaching in accord with God's Law? Pope Montini knew also that the social revolution could give rise to significantly more important and inevitable changes in science and medicine, especially if voices of persons devoid of the Christian moral spine were to come to the fore. Unfortunately, it was not long before the consequences of peoples' opening

to medicinal novelties, to which many of the young yield to, became apparent. Pills, means of “protection” from an unwanted pregnancy, contraception – all that opened before the man a door to consumerism and treating their body as a tool of play and pleasure. That also led to trampling on human dignity and to general regress of the human person to primitive and basic animal instincts.

Paul VI very quickly realized that the Church cannot step aside. Indeed, the opposite. Facing destruction of authority figures, the Church has to continue its evangelical mission with a new zeal and an attempt to reach people with its evangelical message notwithstanding the unfavourable circumstances. Therefore, continuing with the Council’s adjustment of the Church’s language to the contemporary times, the Pope wrote to his fellow bishops and priests and to all the faithful of the Catholic Church a passionate apostolic exhortation on evangelisation in the contemporary world called *Evangelii nuntiandi*. In its introduction, he wrote:

“The conditions of the society in which we live oblige all of us therefore to revise methods, to seek by every means to study how we can bring the Christian message to modern man. For, it is only in the Christian message that modern man can find the answer to his questions and the energy for his commitment of human solidarity.” (Paul VI 1973)

This document provides testimony to the great faith of Paul VI, who despite social upheaval and political unrest of his times, does not lose hope that the light of the God’s Truth will ultimately prevail. The Pope of the times of hardship uplifted the spirit of the community of the faithful truly confident that Christ is the One who has already defeated the evil:

“Let us, therefore, preserve our fervour of spirit. Let us preserve the delightful and comforting joy of evangelizing, even when it is in tears that we must sow. May it mean for us, as it did for John the Baptist, for Peter and Paul, for the other apostles and for a multitude of splendid evangelizers all through the Church’s history, an interior enthusiasm that nobody and nothing can quench. May it be the great joy of our consecrated lives.” (Paul VI 1975a, 80)

Today Saint Paul VI’s teachings seem even more pertinent than in his pontificate times. Some even talk about the prophetic meaning of his pontificate. The natural law, so highly appreciated by him, ought to supersede human new ideas, especially those adapted to his times and fashions of a given period or those made up for convenience of certain individuals. In the above-mentioned providential document *Humanae vitae*, the Pope sternly reminds us about the role and authority of the Church in defining moral truths and rules:

“No member of the faithful could possibly deny that the Church is competent in her magisterium to interpret the natural moral law. (...) For the natural law, too, declares the will of God, and its faithful observance is necessary for people’s eternal salvation.” (Paul VI 1968, 4)

Today, we are witnessing numerous risky attempts to deny the natural law, protected by the Church, as being “imperfect” or “faulty”. Certain environments, especially medical and scientific, usurp the right to control the natural order with advanced genetic engineering. Subsidised programmes of in-vitro fertilisation (IVF) have become easily accessible to people who cannot conceive for natural causes. Psycho-manipulation of groups who take large financial advantages from the IVF programmes led to propagation of false and distorted ideas on what is artificial insemination. In the media, and even in medical journals, the IVF method is described as one of the most effective “treatments” of infertility.¹² However, every competent doctor knows that the IVF method does not cure infertility in any way as after a costly procedure or even a series of procedures the problem of infertility remains unsolved. The truth about psychological and biological consequences of the IVF for a woman is diligently covered up.¹³ A different approach is taken towards the so-called Natural Procreative Technology (NaProTechnology), which is wholly supported by the Church as being morally just and fully medical way of curing infertility.

Excessive interference into nature pushed people to daring experiments on human embryos, as a result of which contemporary science entered into a field of controversy. That resulted in a wave of moral and ethical speculation and ferocious discussions of antagonizing groups. It has transpired that contemporary experimental medicine advances boldly ahead, claiming the right to take control over nature and to decide about life and death. The man of the 21st century wants to play god. This is, however, a separate serious issue that needs profound reflection by the Church and by scientists.

The moral decay and rejection of figures of authority were soon followed by the issuing consequences, namely, a sense of confusion, chaos, false freedom broiling down in fact to insecurity, the feeling of meaninglessness of life and lack of joy. Exclusion of God from peoples’ lives left a void which man started to fill with substitutes of real values. For life cannot be only an assortment of sensations, excitements and hedonic thrills. They all give only temporary satisfaction followed by existential emptiness marked with lack of purpose and meaning in life.

In Christology and Biblical Theology, the Greek word *logos* refers to Jesus Christ. Exegetes usually translate it as “word”. *Logos* however, renders a wider scope of meaning, the most relevant being “sense”. God is the sense, God gives meaning to human existence, achievements and relationships with others.

Also today, we can see around us people who are accomplished, professionally and socially successful in the eyes of the world, but who, in reality are often quite lost and, constantly searching, as if they were aimlessly moving on the life map. In some

¹² On the official website of a leading IVF clinic from Poland, we can find misleading information: “We take care to assign each couple a doctor in charge especially appointed for the whole treatment period” (underlined by the Author) (InviMed n.d.).

¹³ Hormonal imbalance and its consequences, psychical traumas – especially after unsuccessful procedures, financial abuse, emotional exhaustion, trade in embryos, etc.

cases it is the whole societies who have excluded, consciously or not, God. They have chosen senselessness. Paul VI's contemporaries succumbed to such absurdity.

The providential Pope saw how people became lost and with paternal care called the erring ones to make their lives meaningful and to reopen their door to Jesus Christ. He wanted to show the joy of Christianity and the true source of happiness to the disoriented generation:

“Yet boredom, depression and sadness unhappily remain the lot of many. These feelings sometimes go as far as anguish and despair, which apparent carefreeness, the frenzies of present good fortune and artificial paradises cannot assuage. (...) This situation nevertheless cannot hinder us from speaking about joy and hoping for joy. It is indeed in the midst of their distress that our fellow men need to know joy, to hear its song. (...) There is also needed a patient effort to teach people, or teach them once more, how to savour in a simple way the many human joys that the Creator places in our path: the elating joy of existence and of life; the joy of chaste and sanctified love; the peaceful joy of nature and silence; the sometimes austere joy of work well done; the joy and satisfaction of duty performed; the transparent joy of purity, service and sharing; the demanding joy of sacrifice. The Christian will be able to purify, complete and sublimate these joys; he will not be able to disdain them. Christian joy presupposes a person capable of natural joy. These natural joys were often used by Christ as a starting point when He proclaimed the kingdom of God.” (Paul VI 1975b, section I)

Papal words strike us with freshness and prophetic actuality. This must be an aptitude of saints to be able to listen so profoundly to the voice of the Holy Spirit in order to speak with God's voice, not their own one. The contemporary world, and even the contemporary community of the Catholic Church, needs the “re-education of mind”. We are losing sight of the aim and the sense of our journey as we are attacked and bombarded by thousands of stimuli and inundated with information on every single day. Many Christians easily succumb to the wave of the internet and media and live each day more on fresh political and sports news or yet another scandal reports rather than on the Word of God. The Good News is deafened by bad news generated by the world and people who stand far away from Christ's Gospel. Today, even more than in Paul VI's or the great John Paul II's times, people are more vulnerable to losing that difficult path and the narrow gate that Jesus told us about.

“Paul VI truly ‘rendered to God what is God's’ by devoting his whole life to the ‘sacred, solemn and grave task of continuing in history and extending on earth the mission of Christ’, loving the Church and leading her so that she might be ‘a loving mother of the whole human family and at the same time the minister of its salvation’ (...) When the secularized and hostile society was emerged, he was able to steer with farsighted wisdom and sometimes loneliness, the helm of Peter's boat, never losing joy and trust in the Lord.” (Francis 2018)

What do we learn from the Giovanni Battista Montini's, the saint Pope Paul VI, pontificate?

First: faithfulness to the Gospel and to the Catholic Church teachings of many centuries. Paul VI remained steadfast in the matter of contraception and life planning, even in the face of pressure and resentment from opponents of the traditional papal teaching. He was not looking for any recognition or acclaim. His had one goal, namely, to safeguard the deposition of the faith from temporal contamination.

Second: Paul VI stood in defence of Christian morality. He uttered a resounding “no” to secular trends and contested the contemporary popular trends of social revolution. He proved that Catholic teaching is not old-fashioned but it remains attractive and pertinent.¹⁴

Third: He did not give in to general emotions within society and within the Church as they lacked light and hope. In spite of the times he lived in, he kept good spirit and promoted the Christian joy of life. He showed the direction and the meaning of human actions by uncovering emptiness of the secular tendencies and of a life deprived of strength, moral figures, God and the Church.

Fourth: He proved to be a real and caring father of the herd he was in charge of. He fed it with the words of encouragement and consolation, provided with teaching that was demanding and incongruent with the spirit of those times and also showed a reliable path amid social and cultural unrest.

Fifth: He showed the meaning of being humble and wise in practice. He did not rely solely on his own opinions. In matters of great importance, he sought the advice of the greatest Vatican minds and experts. He was driven by prudence and a sense of responsibility, virtues intrinsic to the papal mission.¹⁵

Sixth: He taught us how to love the Church and Jesus Christ. Even when facing the post-conciliar insecurity, modernist abuses and numerous irregularities in the Western Church, he loved Peter's Boat and steered it in the best possible manner. It was not yet a stable sailing as the Church had only just started a new, not so safe yet a journey. Problems were arising everywhere, and they had to be dealt with wisely and effectively.

Paul VI's mission succeeded. He managed to prepare the Church for one of the greatest and providential pontificates which commenced on 16th October 1978.¹⁶

¹⁴ Opposition to the trampling of the dignity of the human person, opposition to the raising of sensual experiences above the comprehensive understanding of human dignity, opposition to contraception, decline in morality and others.

¹⁵ Consulting the opinions of Cardinal Wojtyła's team.

¹⁶ Following John Paul II, The Pope Benedict XVI was another one who tried to revise the heritage of the Vatican II Council. Pope Ratzinger's priority was the liturgy, so much influenced after Vaticanum II by modernist and protestant abuse. Thank to Benedict XVI, the so-called old liturgy, extraordinary roman rite was back in grace pursuant to *Motu Proprio Summorum Pontificum* of 7th July 2007. That was a sign for the Church to reflect upon and revise the 50 years of post-Council renewal. It transpired that subsequent Council Fathers were, after many years, admitting discrepancies between the Council's intentions and its reception. Recently undertaken attempts to reunite the Fraternity of Pius X prove that the Church's *aggiornamento* did not bear the expected

Giovanni Battista Montini, Pope of the times of hardship, a prophetic Father of the Church, a voice from heaven for our, possibly even harder, times.

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fruit in many areas (drop of vocations, scandals, moral decay of the clergy, relaxation of spiritual life discipline). In contrast, the traditionalist communities flourish, have increasing vocations and enjoy particular interest of the young generation. The Church is therefore challenged to find a new, wiser and profound *aggiornamento nuovo*, designed for 21st century.

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LOVING UNION AND PROCREATION: THE ESSENTIAL
SIGNIFICATIONS OF THE CONJUGAL ACT.
*A MORAL-THEOLOGICAL REFLECTION IN OCCASION OF THE JUBILEE
YEAR OF "HUMANAE VITAE"*

Abstract

=Following the jubilee year 2018 of Pope Paul VI's encyclical *Humanae vitae* (1968), the invitation of Pope Francis in *Amoris laetitia* should be accepted to rediscover the message of *Humanae vitae*. In this context it seems important to grasp the intimate conjunction of the significations of the marital act, namely loving union and procreation. In this way the fundamentals for an adequate understanding of the normative dimension are laid, by pointing to the dignity of the person and the marital acts. The application of those methods of family planning which ground on the natural times of fertility might be encouraged.

Keywords: human dignity, human sexuality, *Humanae vitae*, fertility, contraception

ZJEDNOCZENIE W MIŁOŚCI I PROKREACJA:
ISTOTNE ZNACZENIE AKTU MAŁŻEŃSKIEGO.
TEOLOGICZNOMORALNA REFLEKSJA NA KANWIE JUBILEUSZU „HUMANAE VITAE”

Abstrakt

Jubileusz opublikowania encykliki Pawła VI *Humanae vitae* (1968) stał się dobrą okazją do ponownego odkrycia jej przesłania, do czego zresztą zachęcał papież Franciszek w *Amoris laetitia*. W tym kontekście ważne wydaje się uchwycenie ścisłego związku znaczeniowego aktu małżeńskiego wyrażonego poprzez zjednoczenie w miłości małżonków z prokreacją. Pozwoli to odkryć fundament dla właściwego zrozumienia wymiaru normatywnego poprzez wskazanie na godność osoby i aktu małżeńskiego, a także zachęcić do stosowania tych metod planowania rodziny, które opierają się na naturalnych okresach płodności.

Słowa kluczowe: godność osoby ludzkiej, ludzka seksualność, *Humanae vitae*, płodność, antykoncepcja

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INTRODUCTION

On July 25th, 1968, Pope Paul VI released his encyclical *Humanae vitae* on the regulation of birth. This is the opening statement of that document:

“The transmission of human life is a most serious role in which married people collaborate freely and responsibly with God the Creator. It has always been a source of great joy to them, even though it sometimes entails many difficulties and hardships. The fulfilment of this duty has always posed problems to the conscience of married people, but the recent course of human society and the concomitant changes have provoked new questions. The Church cannot ignore these questions, for they concern matters intimately connected with the life and happiness of human beings.”²

50 years later, this encyclical – which was subject to controversy within and outside of the Catholic Church – has proved to be “prophetic” in many aspects (cf. Ernesti 2012², 216-233; Bischof 2017; Gałuszka 2017; *Humanae vitae – die anstößige* 2018; Lintner 2018; Marengo 2018). The task of a personal appropriation of its main statements and contents should be met anew (cf. Grisez et al. 1988; Duff 2004; Cozzoli 2017 and 2018).

The following analysis will, in its focus, concentrate on the indissoluble connection, in the marital act, of the significations of loving union and of openness for the transmission of human life, i.e. for the generation and acceptance of children. This connection has been inserted into the nature of the human person and into the human actualization of the marital act by God the Creator. This article, in a philosophical and theological way, intends to explicate these significations, as they have been formulated and presupposed by Pope Paul VI and the Magisterium of the Church as such. Only on the basis of morally important values, the moral norms which are connected with them and which are derived from them can be grasped and accepted according to their essential contents.³

² „HUMANAE VITAE tradendae munus gravissimum, ex quo coniuges liberam et consciam Deo Creatori tribuunt operam, magnis semper ipsos affectu gaudiis, quae tamen aliquando non paucae difficultates et angustiae sunt secutae. Quod munus sustinere si omni tempore coniugum conscientiae arduos facessivit quaestiones, at recens humanae societatis cursus eiusmodi mutationes invexit, ut novae quaestiones sint exortae, quas Ecclesiae ignorare non liceat, utpote quae cum rebus conectantur, tantopere ad hominum vitam et felicitatem pertinentibus“ (Paul VI 1968, 1).

³ The Popes who followed Paul VI have confirmed and deepened the teaching of *Humanae vitae*. In a special way Saint John Paul II addressed this theme in his Apostolic Exhortation *Familiaris consortio* of November 22nd, 1981. His series of catecheses regarding the *Theology of the Body* in his general audiences from 1979-1984 had been conceived as a commentary to *Humanae vitae*, as he himself declared in catechesis no. 133 from November 28th, 1984. Pope Francis, by quoting the Synod of Families in 2015 (Relatio Finalis 2015, 43), in his Post-Synodal Apostolic Exhortation *Amoris laetitia* (no. 222) explicitly appreciated the contribution of *Humanae vitae* to bring out “the intrinsic bond between conjugal love and the generation of life” (no. 68). The message of “*Humanae vitae*”, “which highlights the need to respect the dignity of the person in morally assessing methods of regulating birth”, should be rediscovered (cf. no. 82 by repeating the statement of the Synod

1. THE INDISSOLUBLE CONNECTION OF THE SIGNIFICATIONS IN THE CONJUGAL ACT ACCORDING TO *HUMANAE VITAE*

Paul VI – who was canonized on October 14th, 2018 – wrote in *Humanae vitae*:

“The Church, nevertheless, in urging men to the observance of the precepts of the natural law, which it interprets by its constant doctrine, teaches that each and every marital act must of necessity retain its intrinsic relationship to the procreation of human life. This particular doctrine, often expounded by the magisterium of the Church, is based on the inseparable connection, established by God, which man on his own initiative may not break, between the unitive signification⁴ and the procreative signification which are both inherent to the marriage act. The reason is that the fundamental nature of the marriage act, while uniting husband and wife in the closest intimacy, also renders them capable of generating new life – and this as a result of laws written into the actual nature of man and of woman. And if each of these essential qualities, the unitive and the procreative, is preserved, the use of marriage fully retains its sense of true mutual love and its ordination to the supreme responsibility of parenthood to which man is called. We believe that our contemporaries are particularly capable of seeing that this teaching is in harmony with human reason.”⁵

What are the main contents of this paragraph from *Humanae vitae*?

– The Pope refers to a doctrine which has often been affirmed and explained by the Magisterium of the Church. Not only the doctrine as such, but also the reasons for its truth are important.

– A main element of this doctrine is presented in *Humanae vitae*, namely “that each and every marital act must of necessity retain its intrinsic relationship to the procreation of human life.” (Paul VI 1968, 11).⁶

of Families, Relatio Synodi 2014, 58). In following their vocation to responsible parenthood, the spouses should be encouraged in “the use of methods based on the ‘laws of nature and the incidence of fertility’ (Paul VI 1968, 11).”

⁴ Instead of the term “significance” which is found in the translation available on the Vatican website, here the word “signification” is used, according to the Latin text.

⁵ „Verumtamen Ecclesia, dum homines commonet de observandis praeceptis legis naturalis, quam constanti sua doctrina interpretatur, id docet necessarium esse, ut quilibet matrimonii usus ad vitam humanam procreandam per se destinatus permaneat. Huiusmodi doctrina, quae ab Ecclesiae Magisterio saepe exposita est, in nexu indissolubili nititur, a Deo statuto, quem homini sua sponte infringere non licet, inter significationem unitatis et significationem procreationis, quae ambae in actu coniugali insunt. Etenim propter intimam suam rationem, coniugii actus, dum maritum et uxorem artissimo sociat vinculo, eos idoneos etiam facit ad novam vitam gignendam, secundum leges in ipsa viri et mulieris natura inscriptas. Quodsi utraque eiusmodi essentialis ratio, unitatis videlicet et procreationis, servatur, usus matrimonii sensum mutui verique amoris suumque ordinem ad celsissimum paternitatis munus omnino retinet, ad quod homo vocatur. Putamus nostrae aetatis homines aptissimos esse ad perspiciendum, quam haec doctrina sit humanae rationi consentanea.“ (Paul VI 1968, 11-12).

⁶ Conjugal acts do not lose their dignity as true expressions of the love of the spouses if they are naturally infertile. There is no manipulation from the human side, which would destroy their very openness for life.

- The basis for this doctrine can be found in the intimate connection of the two significations of the marital act (“significationes” vel „essentiales rationes”); this connection has been established in human nature by God the Creator himself.
- Those significations are the union of the spouses in marital love (“unitas”) and the order towards procreation (“procreatio”).
- Man is not allowed to separate this indissoluble connection (“nexus indissolubilis”).⁷
- These are laws which are inscribed into the very nature of man and woman.
- The most intimate structure of the marital act, i.e. its very essence or its true meaning (“intima sua ratio”), is directed towards the intimate union of the spouses (“artissimo sociat vinculo”) and their qualification to generate new life.⁸
- If these two significations are respected, the conjugal act is totally (“omnino”) preserved in its meaning as an expression of true and mutual love (“sensus mutui verique amoris”) and in its order towards the task of parenthood (“suumque ordinem ad celsissimum paternitatis munus”).
- This doctrine is in conformity with human reason, i.e. all men and women generally may grasp it and can agree with it.

2. CONTEXTUALIZATION OF THE CONJUGAL ACT WITHIN THE BOND OF MARRIAGE

It might be taken for granted to localize and to contextualize within the bond of marriage these sexual acts, in which a man and a woman unite in love and which are by their very nature capable of life-giving. In truth, there is not only a juridical and sociological difference, but also an anthropological and moral one between sexual acts which are accomplished between partners who are not definitively bound together in marriage, and sexual acts which are realized by a married couple as an expression of irrevocable and mutual personal commitment in love. Therefore, it seems necessary to highlight the nature of the marital bond or covenant, since only on this basis the nature of the marital act as a mutual and total surrender of man and woman to each other, in openness for the generation of new life, can be grasped and accepted.

Marriage can be determined as a life-long bond of love between a man and a woman which is contracted freely and in mutual agreement. This bond, from its very essence, includes an obligation to mutual fidelity until death will separate the spouses. Marriage is essentially ordered to the procreation and education of children who are accepted in love and who are, by parental care and education, made acquainted with the requirements of life. According to Catholic doctrine

⁷ Against this view one could argue: If the connection is “indissoluble”, Man cannot dissolve it. This is true, according to the normative approach. But in fact, Man can act *as if* this indissoluble connection would not exist, and in this way, he manipulates the marital act.

⁸ It is not subject to the power of the spouses, that a generation takes place. But the spouses are asked to contribute to it in the way that the spousal act is realized in its integrity which enables it to the task of generation („eos idoneos etiam facit ad novam vitam gignendam“).

and understanding, a valid marriage between two baptized spouses is a sacrament. Marriage, which opens itself to a family, is the germ cell of society and an elementary unit of ecclesial community, a so called “ecclesia domestica” (house church) (Spindelböck 2016).

If in the sexual act the bodies of man and woman should express the truth of a total surrender of their persons to each other in irrevocable love, then this act must be localized within marriage. Sexual acts before and outside of marriage are, at least, imperfect and reveal an anthropological contradiction, since they try to express and communicate something by the language of the body, which does not match with the intimate disposition of the sexual partners. Against such a provisional view of sexuality, we have to affirm: Sexuality cannot be tested; the partner is not a field for training; this would imply a sublime instrumentalization of human persons, so the judgement of Klaus Demmer (2003, 156).⁹

“Fornication” (which is a term that is often regarded as antiquated and obsolete, but nevertheless is used by Holy Scripture, Church tradition and the *Catechism of the Catholic Church*¹⁰) is primarily an offense against the truthfulness of the persons and the authenticity of their self-surrender. The sexual act, which is addressed in *Humanae vitae*, is a marital act and must be contextualized within a marriage between man and woman and according to the values and attitudes belonging to marriage. All what has been said so far can be illustrated in more detail by some comparison with those sexual acts which are defective in a way, due to the fact of their being not conjugal.

This seems to be quite clear in the case of a “one-night stand”. Even under the condition that such a sexual experience is made on mutual agreement, this is only for the moment, and by its nature it excludes a contextualization in a marital bond. A long-term sexual relationship is not intended and may be denied explicitly. Here a utilitarian view of the sexual act is given which is connected almost with necessity with an assessment of the sexual partner according to the sum of pleasure expected, i.e. with her or his usefulness for sexual gratification. The value and the dignity of the person are replaced by the promises of sexual pleasure in this short time. As soon as this sexual adventure has taken place, there is no reason whatever for the sexual partners to continue this relationship on a level of personal love. Persons who live their sexuality in this way will not attain a truly human fulfilment thereby. Such acts for the purpose of mere satisfaction of one’s needs are egoistic even if they

⁹ “The complete sexual communion between a man and a woman finds its legitimate place only within the exclusive and definitive bond of personal faithfulness in marriage. The definitive character of marital fidelity, which seems to be incomprehensible for many in present time, is as well an expression of the unconditional dignity of man. You cannot live just on trial; you cannot die just on trial. You cannot love just on trial, accepting a human person only on trial and for some time.” (John Paul II 1980).

¹⁰ “Fornication is carnal union between an unmarried man and an unmarried woman. It is gravely contrary to the dignity of persons and of human sexuality which is naturally ordered to the good of spouses and the generation and education of children. Moreover, it is a grave scandal when there is corruption of the young.” (Congregation for the Doctrine of the Faith 2000, 2353).

are realized by two persons together. The natural possibility of generating offspring is excluded both in intention and in practical realization, even systematically, since it would constitute a disturbing factor. And if a child is begotten in such a one-night stand, against the wish of the parents, then they will have trouble accepting the child in love. A common acceptance of the child would require that this sexual experience, limited to the moment, was allowed to receive now a personal quality and, in this sense, became open for a continuation of the relationship. Although this is not impossible, the utilitarian understanding of sexuality and relationship must change if this might happen.

On the other end of the spectrum, there might be a sexual relationship of an engaged couple who have already decided to marry and who are preparing for the wedding ceremony. They may think that premarital sexual acts have no negative moral quality in their case or that they are even beneficial for their relationship which will be conjugal in near future. A moment of customization may be relevant, if a couple already has lived together for a longer time and if it was taken for granted by them to express their nearness also in a sexual way. Or if a couple has abstained from sexual activity during their engagement, however now that their wedding is approaching, they feel justified to unite in a sexual way. It seems for them that they are already in a spousal relationship like that of marriage.

And yet, although this view may seem logical, there is a lack of truthfulness in relation to the status of the engaged couple. Emotional nearness may conceal what is absent in comparison with marital consent which will be expressed by the wedding vow. In the case of some disharmony of the couple (and this might occur even after a longer period of wonderful harmony which leads them to the impression that they are already like a married couple), the engaged man and woman suddenly become aware that they are *not* yet married. They discover that in their union a definitive commitment is not present and that their sexual encounter cannot express this ultimate unity of “becoming one flesh”, as expressed in the words of Holy Scripture (Gen 1:24; Mk 10:8; Mt 19:5; Eph 5:31).

Only conjugal love and fidelity attribute to the sexual act of man and woman the character of a marital act. This act as such participates in everything which marriage in its essence and obligation is and should be.¹¹ According to the truth of the language of body, the spouses in the conjugal act express their mutual personal surrender; they make themselves a total gift of oneself and accept the other spouse in his or her integrity and totality. Their love is not limited to the moment and doesn't allow a voluntary reservation. They do not deprive the marital act from its ability to be fruitful, and they know about the possibility to become father and mother by this act. They agree to this at least implicitly and often explicitly. The satisfaction of their sexual needs is embedded into a personal view of marriage, which respects the persons of husband and wife and excludes every instrumentalization of their

¹¹ Cf. the characterization of conjugal love (fully human; total; faithful and exclusive; fecund) by Paul VI (Paul VI 1969, 9).

persons. Both become one in mutual love and are willing to be fruitful in this love. It should be a matter of course, that only a truly human realization of this act meets all the demands of the marital self-giving of the spouses to each other.¹²

3. THE ANTHROPOLOGICAL MEANING OF THE MARITAL ACT

A single marital act which is embedded in such a comprehensive perspective of marriage becomes a culmination of the personal encounter of the spouses. In sexual union, the integral gift of self is realized by the husband and the wife, which is connected with the mutual acceptance of the other person in love. In this way, the sexual act is an expression of a unity already established in marriage; and at the same time, this act deepens and promotes that unity. The unity of the spouses is condensed in the real symbolism of this act of giving and accepting; the spousal act as such expresses a fullness of meaning which is formative and decisive for the whole of marital life.

The sexual union of the spouses constitutes an act which is potentially procreative. The openness for children is inscribed into this act; it belongs to its natural grammar. The fact that a child will be generated is not subject to the arbitrary decision of the spouses. As potential parents, they cooperate with the work of God who, in the moment of conception, creates the immortal soul of the child in the way of a “*creatio ex nihilo*”.¹³

The love of the spouses transcends themselves; it becomes fruitful. In this openness for children, their love is also open for God the Creator. If this openness in the sexual act is excluded manipulatively, then the marital quality of this act is questioned. It would result not only in the separation of the significations of loving union and procreation. The active intervention against the fruitfulness of the marital act has the effect of a consciously realized reduction of its meaning; a sexual act of the spouses which has been made sterile by manipulative intervention is no longer unitive in the depth of its realization. The spouses are degraded to the status of objects, and this utilitarian tendency is at work even when both spouses wish to exclude it.

In scientific discussions, the concepts of “person” and of human “nature” are relevant which may indicate some richness and tension in content. If a contradictory meaning of the terms is constructed and defended, then the freedom or the autonomy of the person is strictly opposed to a determination by

¹² “The actions within marriage by which the couple are united intimately and chastely are noble and worthy ones. Expressed in a manner which is truly human, these actions promote that mutual self-giving by which spouses enrich each other with a joyful and a ready will.” (Vatican Council II 1965, 49).

¹³ “The Church teaches that every spiritual soul is created immediately by God – it is not ‘produced’ by the parents – and also that it is immortal: it does not perish when it separates from the body at death, and it will be reunited with the body at the final Resurrection.” (Congregation for the Doctrine of the Faith 2000, 366).

the laws of nature. This implies an anthropological dichotomy according to which the properly human is localized in the sphere of spirit, whereas the material or bodily element is either an obstacle for a free and autonomous self-development or is totally made subject to the arbitrary formation by human freedom. In this way, man would not respect nature altogether, and his own nature specifically, but could regard it as some material devoid of an innate meaning and to be formed at will by man's arbitrary decisions.¹⁴ Pope Paul VI therefore reminds us "of the reverence due to the whole human organism and its natural functions", and he affirms:

"Consequently, unless we are willing that the responsibility of procreating life should be left to the arbitrary decision of men, we must accept that there are certain limits, beyond which it is wrong to go, to the power of man over his own body and its natural functions – limits, let it be said, which no one, whether as a private individual or as a public authority, can lawfully exceed."¹⁵

In an integral anthropology, which affirms the actualization of the human person in the unity of spiritual soul and body, the philosophical concepts and terms of "person" (including freedom) and "nature" are not mutually exclusive. In such an understanding, the concept of "person" points to man's responsibility in free self-determination towards the good, and ultimately to God. The terminology of human "nature" refers to the undisposability of being human and to the significations of this reality which are not disclosed by a mere empirical and causal analysis.

¹⁴ Such a perspective is characterized by Pope Francis in this way: "The basic problem goes even deeper: it is the way that humanity has taken up technology and its development according to an undifferentiated and one-dimensional paradigm. This paradigm exalts the concept of a subject who, using logical and rational procedures, progressively approaches and gains control over an external object. This subject makes every effort to establish the scientific and experimental method, which in itself is already a technique of possession, mastery and transformation. It is as if the subject were to find itself in the presence of something formless, completely open to manipulation. Men and women have constantly intervened in nature, but for a long time this meant being in tune with and respecting the possibilities offered by the things themselves. It was a matter of receiving what nature itself allowed, as if from its own hand. Now, by contrast, we are the ones to lay our hands on things, attempting to extract everything possible from them while frequently ignoring or forgetting the reality in front of us. Human beings and material objects no longer extend a friendly hand to one another; the relationship has become confrontational." (Francis 2015, 106). Cf. (John Paul II 1993, 48): "A freedom which claims to be absolute ends up treating the human body as a raw datum, devoid of any meaning and moral values until freedom has shaped it in accordance with its design. Consequently, human nature and the body appear as *presuppositions or preambles*, materially *necessary* for freedom to make its choice, yet extrinsic to the person, the subject and the human act." (Italics in the Original).

¹⁵ "Quare, nisi velimus ut procreandae vitae officium hominum arbitrati concedatur, necessario aliquos fines, quos ultra progredi non liceat, agnoscamus oportet illi potestati, quam homo in proprium corpus in eiusque naturalia munera habere potest; fines, dicimus, quos nemini, sive privato sive publica auctoritate praedito, violare licet. Qui limites non aliam ob causam statuuntur, quam ob reverentiam, quae toti humano corpori eiusque naturalibus muneribus debetur, secundum principia, quae supra memoravimus, et rectam intelligentiam principii totalitatis, ut aiunt, quod Decessor Noster v. m. Pius XII illustravit." (Paul VI 1968, 17).

Only in a comprehensive view of nature and person it is possible to accept the fundamental dynamics of human self-actualization and self-perfection according to those existential ends or purposes which can be identified in the organic unity of human aspirations (Messner 1965, 19; idem 1984⁷, 42).¹⁶ This is the result of interpreting the natural inclinations (“*inclinationes naturales*”) of man in the light of reason (Thomas Aquinas, STh Ia-IIae q. 94 a.2). Acting reasonably helps to develop all this which is inherent in the “intellectual nature of the human person”¹⁷ and which should find its perfection by the cooperation of Divine grace and human freedom.

In this perspective, the conjugal act is *not* only a biological process which is “naturally” open for the generation of offspring. There is a meaning in this act which signifies what is uniquely human and not merely animalistic. Sexual drive, which, in the case of the realization of the biological conditions, is the fundament of the union of man and woman, is not simply determined; it is open for the formation by the personal love of the spouses (Wojtyła 1960, 45-66).¹⁸ The child as a fruit of this act of love is a human person. Every child has a natural and God-given right – and this corresponds to the dignity of the human person – to be generated as the fruit of a marital act in love.¹⁹

If the innate connection of the significations of loving union and fruitfulness is not consciously respected but violated, then in the case of successful contraception no child is generated, and the marital act is deprived of its essential signification of being open for the transmission of life. This will affect the signification of loving union which is connected to it, and so the character of expressing and realizing a total gift of self in this act is objectively questioned or even destroyed.²⁰ If the case

¹⁶ The existential ends or purposes may be summed up in this or a similar way: self-preservation, self-perfection, competence in arts, family sense, humanity, social and political participation, religion. Roos (2008), 112 (“Johannes Messner und das Naturrecht”).

¹⁷ Cf. *Gaudium et spes*: where the terminus “*humanae... personae intellectualis naturae*” is used as the result of a combination of philosophical and theological personalism with the doctrine on natural moral law (Vatican Council II 1965, 15).

¹⁸ It is worth noting that Cardinal Wojtyła stimulated a group of theologians to prepare an important statement on the fundamentals of the doctrine of the Church concerning the principles of conjugal life (“Kraków Memorandum”) which was presented to Pope Paul VI 1967 in French and helped him to prepare his encyclical. *Memoriał grupy teologów krakowskich* (1969); Smith (2012).

¹⁹ Instruction *Dignitas personae* on certain bioethical questions: “The origin of human life has its authentic context in marriage and in the family, where it is generated through an act which expresses the reciprocal love between a man and a woman. Procreation which is truly responsible vis-à-vis the child to be born ‘must be the fruit of marriage.’” (Congregation for the Doctrine of the Faith 2008, 6). The techniques of in vitro fertilization are in a similar way an expression of a separation of the two significations of the marital act, although they are opposed to measures of contraception according to their goals. The act of conjugal love is separated from the act of procreation (which is realized in the laboratory as an artificial fertilization). At the root of such acts there is an attitude of self-relatedness which lacks respect for the nature of the human person and the sexual expression of personal love and which is in its last dimension also a disrespect of the Creator’s order and of his wisdom and love.

²⁰ „When couples, by means of recourse to contraception, separate these two meanings that God the creator has inscribed in the being of man and woman and in the dynamism of their sexual

is the other way around, i.e. if the loving union is not respected in its signification, then a child might be generated; but at least one spouse is instrumentalized in service of the goal of procreation.²¹

4. THEOLOGICAL APPROACH TO THE CORRELATION OF LOVE AND LIFE

In the light of creation and yet more according to the theology of the sacrament, the marriage bond of husband and wife – and the sexual act of the spouses as its bodily expression – stands in an intimate relationship to the mystery of the spousal union of Christ and the Church and to the mystery of God who lives in three divine persons in one divine nature (Eph 5:21-33).

In formulating propositions about God, the analogy of being has to be observed. Our predications about God are made in the way of similarity; in doing so, each and every similarity expressed in relation to God includes a greater dissimilarity.²² With that being said, it is true, that God has created man as male and female according to his image and similitude.²³ Before man can and does form an image of God, God himself has already impressed his own image and similitude on man. This dynamic of imaging is realized and surpassed in the incarnation of the Son of God. Jesus Christ is the image of God in man in the most perfect way.²⁴

In the light of these theological premises, we can formulate the following: The one and triune God is a mystery of love and life. In himself we find the fulness of being, of life and love.²⁵ God is the origin and source of everything good in creation. Whatever perfection we can meet in the sphere of creatures is fully and infinitely realised in the way of an original image or an archetype in God himself.

communion, they act as 'arbiters' of the divine plan and they 'manipulate' and degrade human sexuality and with it themselves and their married partner by altering its value of 'total' self-giving. Thus, the innate language that expresses the total reciprocal self-giving of husband and wife is overlaid, through contraception, by an objectively contradictory language, namely, that of not giving oneself totally to the other. This leads not only to a positive refusal to be open to life, but also to a falsification of the inner truth of conjugal love, which is called upon to give itself in personal totality" (John Paul II 1982, 32).

²¹ This could be a fatal misunderstanding of the traditional doctrine of the ends of marriage. Wojtyła (1960, 64-66) has proposed a personal interpretation of these ends in the context of love.

²² Fourth Lateran Council, November 11th – 30th, 1215, c. 2: "For between Creator and creature no similitude can be expressed without implying a greater dissimilitude" ("quia inter creatorem et creaturam non potest tanta similitudo notari, quin inter eos maior sit dissimilitudo notanda"). In Denzinger-Hünemann 806.

²³ Gen 1:27: "So God created man in his own image, in the image of God he created him; male and female he created them."

²⁴ "He is the image of the invisible God, the first-born of all creation." (Col 1:15)

²⁵ This is emphasized by Pope Paul VI by indicating the original place of marital love in God and by relating the sacramental quality of this love to the covenant of Christ with his Church: "Married love particularly reveals its true nature and nobility when we realize that it takes its origin from God, who 'is love (cf. 1 Jn 4:8)'; the Father 'from whom every family in heaven and on earth is named' (Eph 3:15)." ("Iamvero coniugalis amor tunc nobis maxime veram suam naturam nobilitatemque ostendet, si illum, quasi a supremo quodam fonte, a Deo manare cogitaverimus, qui *Caritas est*, quique Pater est, *ex quo omnis paternitas in caelis et in terra nominatur.*") (Paul VI 1968, 8; cf. Paul VI 1968, 25).

If marriage between man and woman has been instituted by God (since it corresponds to the social nature of man, and this nature has received its being and goodness by God the Creator), then the image of God in man can be recognized not only in the individual human person, but in an eminent way in the marital bond of man and woman²⁶. This bond or covenant is an expression and realization of the unity of the spouses in love and is open for the acceptance of new life, i.e. for the generation and education of children. The sexual act of the spouses will participate in all this, and in this act, there exists a normative indissolubility of the significations of loving union and of its order towards the procreation of children. Man is not allowed to destroy this unity in an arbitrary way by manipulating the act, since in doing so he attacks the divine order, namely the laws by which this holy act is endowed by the Creator. Yet if the spouses, in the obedience of love, respect the divine standards in their own nature, then their marital unity in the act of love, which is potentially fecund, comes to its fulfilment.

The relationship between Christ and his Church is deeply spousal and even nuptial. In his death on the cross, our Lord Jesus Christ gave his life in love for mankind and in obedience to the will of his heavenly Father. In this way, his death became the origin of new life with God for us. The sacrifice of his love became fruitful for the Church, i.e. for all who believe in Jesus Christ and are baptized in his name. Some Church fathers and authors compare the death of Christ with the sleep of Adam, out of whose rib God formed a woman: Eve. From the side of Christ who had passed away on the cross, i.e. from his most Holy Heart, the Church was formed in the signs of blood and water which point to the sacraments of the Holy Eucharist and Holy Baptism.²⁷

Jesus Christ is united forever with his Church through the gift of the Holy Spirit; in heaven, the bridal union becomes a spousal one when the “wedding of the Lamb” is celebrated (Rev 19:7-9). In this nuptial union of Christ and the Church, in which the spouses participate in sacramental marriage, the correlation and indissoluble connection of loving union and fecundity is manifest. The union of each individual believer and of all the faithful together with Christ the Lord by the life of grace, i.e. by their participation in Divine life, is the origin and fundament of supernatural effectiveness and fruitfulness. In the way of an archetype, the role of the Church as the virginal bride of Christ and fruitful mother of the faithful is

²⁶ Pope John Paul II in his ninth catechesis on the “Theology of the Body” on November 14th, 1979, declared, “that man became the image of God not only through his own humanity, but also through the communion of persons, which man and woman form from the very beginning. ... Man becomes an image of God not so much in the moment of solitude as in the moment of communion.” (1980, 14th catechesis from January 9th).

²⁷ Saint Augustine commented about Jn 19:34: “Dormiat moriendo, aperiat eus latus, et Ecclesia prodeat virgo: ut quomodo Eva facta est ex latere Adae dormientis, ita et Ecclesia formetur ex latere Christi in cruce pendentis. Percussum est enim eius latus, ut Evangelium loquitur, et statim manavit sanguis et aqua, quae sunt Ecclesiae gemina Sacramenta. Aqua, in qua est sponsa purificata: sanguis, ex quo invenitur esse dotata.” – Sermo de symbolo ad Catechumenos 6,15 (in PL 40, 645). (Cf. Rahner 1954ab, 19-72).

represented by Mary, the blessed virgin and Mother of God, who is also called the “new Eve” (Hofmann 2011).

5. LAST BUT NOT LEAST: THE NORMATIVE QUESTION

After having clarified the indissoluble correlation of the significations of the marital act – namely loving union and procreation, i.e. fruitful openness for children – and having tried to enlighten the anthropological and theological context of the marriage covenant and sacrament, the normative question cannot be put aside. In sloppy language: “How do you deal with contraception?”²⁸

Do the considerations made above remain mere theory or do they have an influence on practical life which should be directed by the demands of moral normativity? Is the normative judgement, as Pope Paul VI makes it, only an approach in the form of a guidance in the right direction, such as a lighthouse to show a good way toward a goal, or is it a “moral absolute” about the exclusion of intrinsically evil acts with universal obligation and without any exceptions from the objective side?²⁹

The precise formulation of the moral norm expressed in *Humanae vitae* should be acknowledged: “Similarly excluded³⁰ is any action which either before, at the moment of, or after sexual intercourse, is specifically intended to prevent procreation – whether as an end or as a means”³¹

What is the correct interpretation of this Magisterial statement?

– In the centre of this reprobation Paul VI refers to the illegitimate prevention of procreation (“ut procreatio impediatur”); i.e. an intervention of man with this special effect of impeding procreation is excluded in the moral perspective.

– The impeding act (“impedire”) can take place before, at the moment of, or after the sexual act.

– The prevention of procreation can be intended as such or as a means to an end.

– The moral assessment of such an act by *Humanae vitae* is strictly negative (“respuendus est actus”).

The formula of Paul VI is morally concrete, but not in a technical way. No special means, devices or substances are mentioned in the way of a catalogue. But it is clear for the reader that the “anti-baby pill”, the condom, a withdrawal (“coitus interruptus”)

²⁸ This is formulated in analogy to the famous question of Grete (“Gretchenfrage”) to Doctor Faust: „Nun sag, wie hast du’s mit der Religion? Du bist ein herzlich guter Mann, allein ich glaub, du hältst nicht viel davon.” (Goethe 1749, Faust I, verse 3415).

²⁹ This last view is presented in a convincing way by Schulz (2008).

³⁰ In the passage previous to this statement, Paul VI denounces abortion and direct sterilization as illegitimate means of birth control. The word “similarly” refers to this (1968, 14).

³¹ “Item quisvis respuendus est actus, qui, cum coniugale commercium vel praevideatur vel efficitur vel ad suos naturales exitus ducit, id tamquam finem obtinendum aut viam adhibendam intendat, ut procreatio impediatur.” (Paul VI 1968, 14).

etc. are included in this verdict. The encyclical is not a “pill encyclical”; the word “pill” is simply not used by Paul VI. Notwithstanding, every contraceptive means, device or substance which interferes with the conjugal act in the way of preventing procreation is addressed and morally excluded. In contrast to abortion, which is the killing of an unborn human being, in the contraceptive act a manipulative and impeding separation of the correlation between the unitive and the procreative meaning of the marital act takes place. God himself has inscribed this connection into the very essence and structure of the sexual act of man and woman.³²

Therefore, let us ask again: In the face of the present conditions for the understanding and communication of this doctrine which, albeit comprehensible by reason, remains demanding – should the Church give a new interpretation in the way of defining the moral normativity of *Humanae vitae* no longer in an absolute sense (i.e. universally obligatory and binding for each and every case), but only as a general description of the direction which is helpful for the formation of conscience but could be overruled by an opposite “authentic” judgment or even by a creative decision of conscience? This question is a serious one.

The answer has to remain negative.³³ What is at stake is not a Magisterial positivism which would not allow a further questioning of this case, but the dignity of the human person and her or his acts, and in a special way the integral meaning of the marital act. In this sense Pope Francis in *Amoris laetitia* confirms the normative statement of *Humanae vitae*: “From the outset, love refuses every impulse to close in on itself; it is open to a fruitfulness that draws it beyond itself. Hence no genital act of husband and wife can refuse this meaning, even when for various reasons it may not always in fact beget a new life.”³⁴

³² Concrete and individual pastoral care shows greater openness of people for secondary arguments than for the anthropological and theological main argument against an arbitrary separation of the significations in the marital act, as it has been presented here. In this way, most Catholic believers would agree that abortion can never be a solution for a pregnancy conflict since it is the direct killing of an unborn child. There is also an openness of many women for the arguments in regard of the negative side effects of contraceptives which have been proven by empirical studies. The application of natural methods of birth control (NFP, natural family planning) can exclude all this and guarantees a high degree of certainty if applied correctly. In this case, it is not simply another method of preventing offspring but a fundamentally different attitude to life and to the fecundity of the marital act. The moral attitude on the level of persons and of the personal gift of self is relevant; the conjugal act is seen as an expression and bodily realization of the unity of the persons in love.

³³ Notwithstanding the validity of the objective moral norm which reprobates certain acts in every single case (since they are qualified as intrinsically evil), under all conditions and even in spite of a good intention, it is necessary to see the differences in subjective responsibility. This is not equal in all cases. Indeed, there are factors which limit and reduce the clear knowledge of a moral norm and of the values which are protected by it. Additionally, the voluntariness of an act may be not realized in full degree, so that not all persons who act in this way are equally guilty of mortal sin. (Cf. Francis 2016, 301-303) (“Mitigating factors in pastoral discernment”). Paul VI refers to the pastoral service of confessors as they should help in the formation of conscience and in the encouragement to realize morally good acts (1968, 25 and 29).

³⁴ „Inde a principio se in se ipse claudendi omnem impulsu refellit amor atque ad fecunditatem patet, quae eundem ultra propriam ipsius existentiam producit. Itaque nullus coniugum genitalis

CONCLUSION

Of course, love is demanding. But the spouses who accept this will receive a blessing and even a fulfilment according to the conditions of this life on earth (“in statu viae”). Eschatological beatitude will exceed all earthly expectations, and marriage is seen in its relative value. In the heavenly Kingdom people will no longer marry but will have perfect communion with God and with each other in the virginal state.³⁵

The immediate vision of God in heaven will provide to the human soul, united with the glorified body after the resurrection, a possibility of communication beyond all human thoughts and aspirations here on earth. In the communion of saints even the holy covenant of marriage will be definitively surpassed. In the virginal state of heaven, the glorified body will become a strong sign of personal subjectivity. The experience of the vision of God will confirm and perfect this personal subjectivity and will be the basis for a perfect form of intersubjectivity, i.e. of the communion of persons in the “communion sanctorum” (cf. Spindelböck, 2017², 105, referring to John Paul II, 68th catechesis regarding the *Theology of the Body* from December 16th, 1981).

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actus hanc significationem infitiri potest, quamvis varias ob causas haud semper novam vitam re generare possit.” (Francis 2016, 343-344). In footnote 86 which belongs to this passage, he refers to Paul VI (1968, 11-12).

A wrong application of the principle of totality has sometimes led to denying the single spousal act a moral quality which must be acknowledged irrespectively of circumstances and intentions. In the way of situational ethics concrete modes of behaviour are justified which would separate the correlation of the significations of loving union and fruitfulness in an arbitrary and manipulative way – in the name of a comprehensive principle of the totality of marital life (Paul VI, 1968, 3).

This opinion which relativizes the single moral act is as erroneous in the interpretation of the anthropological correlation as the view which disregards the context of marriage and only emphasizes the single act. “Consequently, it is a serious error to think that a whole married life of otherwise normal relations can justify sexual intercourse which is deliberately contraceptive and so intrinsically wrong.” (“Quapropter erret omnino, qui arbitretur coniugalem actum, sua fecunditate ex industria destitutum, ideoque intrinsece inhonestum, fecundis totius coniugum vitae congressionibus comprobari posse.”) (Paul VI 1968, 11-12).

³⁵ “But those who are accounted worthy to attain to that age and to the resurrection from the dead neither marry nor are given in marriage.” (Lc 20:35; Mk 12:25; Mt 22:30).

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SUBJECTIVE AND PERSONAL DIMENSION OF HEALTHCARE IN PASTORAL THEOLOGICAL REFLECTION

Abstract

The aim of the article is to indicate new possibilities of health protection from the perspective of pastoral theology. The Church's teaching on the protection of human life and health is very rich. It should also be pointed out that the Church supports all social initiatives to reform health care, especially is humanisation and personalisation, which can lead to better care for the sick, but also create new opportunities in the field of health prevention, in promoting healthy lifestyles and in supporting the pursuit of daily life hygiene. Thanks to the humanisation and personalisation of health care, it will be more effective to deformalize it, so that money, profit or savings do not obscure the most important goal: to provide comprehensive care for the sick person. The good of an ill person is body health and mental balance, but the greatest gift is always to be close to God, according to the principle that people are closest to God when they give health to other people.

Keywords: health care, pastoral theology, Church, humanization, personalization, faith

PRZEDMIOTOWY I PODMIOTOWY WYMIAR OCHRONY ZDROWIA W PERSPEKTYWIE TEOLOGICZNOPASTORALNEJ

Abstrakt

Celem artykułu jest wskazanie nowych możliwości ochrony zdrowia z perspektywy teologii pastoralnej. Nauczanie Kościoła na temat ochrony życia i zdrowia człowieka jest bardzo bogate. Kościół popiera wszelkie inicjatywy społeczne służące reformie ochrony zdrowia, zwłaszcza jej humanizację i personalizację, co może przełożyć się na lepszą opiekę nad ludźmi chorymi, ale też stworzy nowe możliwości w dziedzinie profilaktyki zdrowotnej, w propagowaniu zdrowego stylu życia i wspieraniu działań na rzecz przestrzegania zasad higieny życia na co dzień. Dzięki humanizacji i personalizacji służby zdrowia bardziej skuteczne będą działania na rzecz jej odkomercjalizowania, aby pieniądze, zysk lub oszczędności nie przesłaniały najważniejszego celu: otoczenia kompleksową opieką osoby chorej. Dobrem osoby chorej jest zdrowie ciała i równowaga psychiczna, ale największym darem jest być zawsze blisko Boga, według zasady, że ludzie są najbliżej Boga, gdy dają zdrowie innym ludziom.

Słowa kluczowe: ochrona zdrowia, teologia pastoralna, Kościół, humanizacja, personalizacja, wiara

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INTRODUCTION

Contemporary pastoral theology (applied) may deal with the most complex problems of human life and activity, since it has employed the recent scientific developments and research accomplishments. Applied theology assumes that secular science itself that comprises social or humanistic research, and most of all, broadly defined empirical study, would neither entirely explain the human life, nor the importance of the created reality. This proves impossible due to both substantive and methodological reasons. Once the research, as well as scientific inquiry and reflection are performed within the exclusive area of empirical study, the aesthetic sensitivity and mental ability to perceive the sense and the purpose of things disappear.² Revelation and Magisterium are the main foundations of applied theology. As Pope Francis indicates, classical religious texts may propose sense for all the epochs, as they have the motivational power that constantly opens new horizons. This leads to the fundamental question: Is it reasonable and enlightened to dismiss certain writings simply because they arose in a context of religious belief? (Francis 2013a, 256). Doctrine and practical axiology, which are subject of research of other disciplines, represent a significant field of applied theology studies. The ethical principles and norms apprehended by reason can always reappear in different forms and find expression in a variety of languages, including religious language (Francis 2015, 199). In the past, disregard for Truths of Revelation was apparent in theological studies, which was, however, affected by cultural limitations of different eras. Today, applied theology focuses more on greater awareness of ethical and spiritual legacy, hence acknowledging our roots enables improved comprehension of the surrounding world and humans, as well as favourable reaction to current needs (Francis 2015, 200).

The issue of healthcare, regarding both subjective (medical) and personal (theological) dimension, shall be discussed in the pastoral theological perspective. The distinction between them may be briefly determined as it follows: 1) subjective view: concepts of health and disease, treatment, medical health care; 2) personal view: a healthy man and a sick man, providing care for a suffering man, individuals serving the sick. It must be emphasized that the above mentioned perspective does not undermine the personal characteristics of medical care, but it only represents the scientific approach, to examine the new possibilities of the prior distinction.

² „Nor is the light of faith, joined to the truth of love, extraneous to the material world, for love is always lived out in body and spirit; the light of faith is an incarnate light radiating from the luminous life of Jesus. It also illumines the material world, trusts its inherent order and knows that it calls us to an ever widening path of harmony and understanding. The gaze of science thus benefits from faith: faith encourages the scientist to remain constantly open to reality in all its inexhaustible richness. Faith awakens the critical sense by preventing research from being satisfied with its own formulae and helps it to realize that nature is always greater. By stimulating wonder before the profound mystery of creation, faith broadens the horizons of reason to shed greater light on the world which discloses itself to scientific investigation.” (Francis 2013a, 34)

1. FAITH IN ILLNESS – HOPE FOR RECOVERY

Both health and illness may be discussed in medical and religious language (which in the following article shall be equivalent to the language applied in pastoral theology). The basis for the idea has been formed by the truth that “man too is God’s gift to man. He must therefore respect the natural and moral structure with which he has been endowed” (John Paul II 1991, 38).

„Illness is a monastery with its own rules, asceticism, silence, and inspiration” (Albert Camus). Thus critical events such as an illness, or a real life-threatening situations are likely to trigger spiritual development, which has been confirmed by the results of tests conducted on cancer patients. The spiritual development following the illness led to enhanced closeness with others, creating a balanced life, affirmation of life and courage in the face of death (Heszen and Sęk 2007, 72-73). Therefore, an illness is not only a „new condition” of a human body, but it appears to be an entirely new existential situation, and primarily a new mental and spiritual state of a sick person. There is also a positive aspect of gifting the sick individual, since some goodness can be found in a severe disease: „you will get weak, but your spirit will get stronger” (Leo Tołstoj).

Psychosomatic integrity of a man, as well as his orientation towards God, prove that illness is not only inscribed in his existential, but also eschatological vocation. Since the whole man suffers from an illness, the signs of disease contain the knowledge of spiritual side of the person’s life. It is often observed that body manifests what the spirit or soul cannot demonstrate in any other manner. Illness itself, or rather its symptoms, convey information on the person. Thus, disease may constitute one of the most significant sources of self-knowledge (Gembala 1998, 106), enabling the sick individual to take plausibly best actions, both in terms of his physical as well as spiritual health, and therefore have impact on effective treatment of body and psyche.

The medical perspective (subjective) comprises clearly negative connotations: ultimately it is the dysfunction of natural processes of human organs, or the factors of his psyche. Effective treatment involves restoring primary condition of organs, or achieving mental balance.

From the theological (personal) point of view, illness may be approached in the perspective of positive decomposition, which causes irregularity or organ failure, concurrently enabling human to discover the value of life, health, redefine mindset, appreciate spiritual qualities, changing life goals and open to other people. Life and health are gifts from God, yet a great number of humans recognize the „wonder” of life and value of health while facing an illness or life-threatening situations.

Therefore, the question of faith, understood from the existential and religious perspective remains between both the areas (subjective and personal). The beginning of recovery starts, when a sick person believes in their disease (existential

faith). The first sign of the illness is fear and attempt to escape (instinctive avoidance of danger). As long as a sick person rejects the disease not being able to acknowledge the fact, they would not be able to accept the mental support, nor spiritual comfort from the others, which means feeling lonely and isolated with their illness. Consequently, the therapy remains impeded, since the reaction to medicines and medical treatment is likely to bring positive results, inasmuch as the patient remains motivated to recover, and cooperates with healthcare professionals.

Apart from purely medical procedures, process of treatment requires religious faith in recovery. Faith in God teaches how to come to terms with an illness or even death, and at the same time gives hope that the disease could be cured, thus a man could recover (beat disease and avoid the risk of death).

Possibility to link both the dimensions of healthcare should be indicated. Clinical model of health comprises the thesis by a French surgeon R. Leriche (1879-1955) who argues that „health is life lived in the silence of the organs” (Verspieren 1989, 279). The above mentioned interpretation of health has been defined as the classical concept of health, provided by WHO in 1948: „Health is a state of complete physical, mental and social well-being and not merely the absence of disease or infirmity” (Litwiejko 2010, 14). The new idea was proposed by the WMA in 1978: „Health is the longest, self-reliant, active and creative life led without illnesses or disabilities, or lived with such in case they cannot be eliminated” (Wróbel 1999, 148). This has been supplemented by the Ottawa Charter in 1986: „Health is a major resource for social, economic and personal development and an important dimension of quality of life” (Chłap 1997, 369).

Analysis of the above mentioned definitions proves that their authors were seeking balance between individual and social dimension of health. They are all, however, clearly defined in a very subjective manner, thus an ill person „plays second fiddle”. Although according to the concepts health is presented as more than mere condition of the body, there is no clear human reference, as to the individual created and saved by God. Dehumanization along with depersonalisation of healthcare may have been the main cause of the phenomena. John Paul II claimed that the concepts formed by the contemporary society tend to be far from the truth and question God, as they believe this would be the method to confirm the pre-eminence of a man for the sake of ostensible freedom, as well as complete and unrestrained development. Thereby, ideology deprives human of his constitutive dimension of a man created in the image and likeness of God. This severe mutilation constitutes a real threat to humans, as it leads to perception that is bereft of transcendence (Jan Paweł II 1999, 2).

The definition of health, in addition to biological and psychological factors, should also involve the spiritual needs of human. The boundaries between them are clear due to human integrity. Thus, it is assumed that a physically and mentally healthy person can use their cognitive, emotional and volitional skills in both individual and social life (Stawiszyński 2006 42-44). However, to achieve entirely

human action, sustainable focus on goodness, beauty and truth (transcendental values) that are fulfilled by personal God, as the Creator and Saviour of humans and the world is required (James 2001, 42).

This is where the question of moral values, comprised by constitution of health approached in a personalistic dimension, arises. In fact, there is a natural synergy between health and morality. John Paul II emphasized that morality is linked to moral duty, which is related with human freedom to do good. That, nevertheless continuously requires discovering the truth, hearing the Word of God, and implementing it. (Wojtyła 1985, 199; Sztaba 2011, 30-61). Moreover, every man possesses an inborn moral instinct that enables recognition of natural moral rules. This is a set of norms ingrained in the human nature, which objectively determines the existing moral order, and define the conscious, rational and free respect by a man (Ślipko 2002, 282). This moral aspect of life incorporates care for health, influenced by interpersonal relationship, as well as relations with the surrounding world and Transcendence (Marek 2009, 210-211).

Once the personal transcendent perspective of health is given priority, the overall issue of treatment becomes ultimately modified: not only is it „fixing” the organs, but also healing the „whole” man; it is not merely physical, mental and social well-being, but also restoring the balance and harmony comprising life, health and human vocation to develop God’s gift. This would be more than empowering man to attain active and creative life, as this builds faith in God and His healing power, bringing „little” hope for recovery and „great” hope for eternal life.

Undermining or even rejecting the right of a sick person to auto-transcendence along with focus on Transcendence is one of the most serious causes of objectification of relations between patient and medical care institutions. This is manifested by, i.a. popularizing medical interference of manipulative nature, which on numerous occasions is related with rejection and challenging fundamental ethical issues. The above mentioned issue regards manipulation of human fertility and gender identity, as well as some forms of medical experiments conducted on people. Taking this aspect into account, the care of Church for human health adopts an entirely new approach. The main concern is humanisation and personalisation of medicine, along with sensitizing human conscience to a man dignity, sanctity of life and health of value affirmation (Wróbel 2007, 1057).

2. ROLE OF CHURCH IN PERSONALISATION OF HEALTHCARE – HUMANISATION AND PERSONALISATION

Quality of life in the social perspective depends greatly on efficient healthcare. Country and the three authorities: legislative, executive, and in a number of cases judiciary, play a vital role in organising the structure of medical care. Government of particular countries take responsibility for organisation of healthcare, and have impact on form and method of health protection, determining its personal, social

and economic character, as well as institutionalising that conditions free access to fundamental and professional medical benefits. In a broader sense, the liability for man's health shall be taken by international organisations (UN, FAO, WHO) and politicians, whose resolutions determine the global standards of health and medical care, and have impact on improvement of life conditions, hygiene, work, leisure and food supplies for the entire population.

Despite a great number of initiatives on a global scale, objectification of healthcare has caused major problems related with everyday existence. Hence, hidden actions, aiming at undermining personal dignity, right to live of the sick, elderly or disabled persons, which may lead to acceptance and validation of euthanasia, have been widely observed. Therefore, it must be highlighted that not a single individual shall lose their dignity, regardless their medical condition and situation. People who are terminally ill, as well as the elderly or the disabled, possess and preserve the same dignity as the healthy individuals, since neither illness nor old age disqualify a person and challenge personal dignity (Wróbel 1999, 149-153). Natural value of life and health and even more so, their transcendent dimension constitute the sufficient foundation for duty and right to care for its condition and taking numerous actions improving health (prophylaxis, prevention, therapy, recuperation). This implies the duty and right to look after one's health (personal responsibility), and the right to receive proper medical care, which is the subject of distributive justice (Wróbel 2004, 30-37).

Lack of personalisation of healthcare poses threat to health and life of millions of people on a global scale. Famine is one of them. Malnutrition affects physical, emotional and mental development and may lead to a number of diseases such as diabetes, obesity, or anaemia. Modern science outlines the notion of „hidden hunger” or „undernutrition”. These are the states connected with lack of one or several basic elements of a balanced diet, such as amino acids, mineral salts, or vitamins, which could cause deficiency of nearly forty elements in the body that are indispensable to health preservation (Sobolewski 2007, 47-48).

Inaction of politicians and the rich on famine is the case of high-severity malpractice (John Paul II 1980, 11). According to FAO, the problem of famine and malnutrition affects over 850 million people, which means that one person starves to death every 3,5 seconds. Children are mostly affected, as over 5 million of under 5-year-olds die of famine and malnutrition each year (Koperek 2007, 13). This phenomenon existing mainly in developing countries, is related to vulnerability to disease and general body weakness, and may influence man's medical condition (Szuppe 2007, 34).

The issue of famine and malnutrition has been raised by the Magisterium of Church, and the situation, where people starve to death, has been fiercely condemned. It is underlined that any manifestations of materialism, despite a number of declarations, may negate human values (John Paul II 1980, 11). A man has right to decent life, and this consequently incorporates right to nourishment.

Stance of the Holy See remains clear: famine and malnutrition should not exist, as the natural resources, along with the amount of food produced in the world could satisfy the needs of the entire population (Francis 2013a, 53, 191). By no means could policy which limits the population's growth be excused (Francis 2015, 50).

The other major problem on the global scale is the water scarcity. It is estimated that over a billion people in the entire world still has no access to sanitary systems. That is an urgent need as most bacteria, which pollute water and cause diseases, come from animal or human waste and sewage. Constant protection of water reservoirs against industrial pollution is a priority task.

The condition of health of human population is also determined by consumption of numerous harmful stimulants, such as alcohol (which is the third in the world, and the second in Europe most common cause of deterioration of health and premature death, therefore WHO considers it to be a harmful substance, of which even the smallest amount might constitute risk for health), nicotine, drugs (John Paul II 1991, 36), „designer drugs”. The foregoing addictions represent not only serious health conditions, but also social, family and professional issues. Moreover, they may cause spiritual damage or moral guilt (Bozoz 1997, 91-128).

Both life and health are the core values of human existence, thus Church is one of the entities, whose concern is to protect man's well-being. Its mission, with regard to Creation and Salvation does not only meet the religious and spiritual needs of the faithful, but it also turns to external conditions of human life. The teachings of the Catholic Church, based on Revelation and actions taken in accordance with the Gospel, contain synergy between care for human life and health, and services of ecclesial community.

Church intensifies the actions which aim at proclaiming and disseminating the biblical vision of a human, who was created and saved by God. It is the fundamental truth, as debates on what the personal existence and a man as a human is, are held while raising numerous issues, related with the perspective of the beginnings of human life, abortion, in vitro fertilisation, terminal illness, exhausting treatment, euthanasia, death, medical experiments, eugenics, legal status of a person, sanctity of human life, and value along with meaning of health (Sadowski 2007, 12-13; Rudman 1997, 3).

The Church, in its Magisterium highlights that life is a great gift from God, which was given “on loan” to a man, and will be accounted for by the Creator. Not only is the life a personal asset, but it should also serve the whole human community (Nagórny 1998, 25). This applies to health as well. Life holds both the salvific and eschatological value. This means that, the eternal fate of a human is determined during his very existence. Disregard for life and care for health may thus lead to risk of being deprived of the possibility of salvation.

According to Church, human life is sacred, hence must be protected from the moment of conception, until the natural death. No man has right to take away other person's life, nor to cause damage or lead to deterioration of health of other

people (John Paul II 1995, 57). Any attempts on the life or health are considered “serious crimes” and shall be subjected to rigorous moral scrutiny.

Apart from the Church, families may play a vital role in humanising and personalising health protection (Nagórny 1999, 13-14). Church’s teachings stress and support the great impact of marriage and family in the process of shaping right health attitudes. It should be highlighted that family is a primary environment of human life, and has major impact on socialisation process. On the basis of the conducted study results, it can be concluded that the family contribution to health amounts to 75%, whereas in the face of an illness or disability to 86%. Relation between family and health shall be considered in three main areas: 1) the impact of family on health of its members, 2) role of family in the face of an illness and 3) the impact of an illness on the whole family. Illness causes significant changes in family life, both for the organisation of the entire family as well as individual members. Since a sick person is usually not able to fully perform their functions or duties, such must be taken up by the others. Consequently, this leads to reorganising the life and functioning of the entire family (Taranowicz 2002, 105-112).

Personalisation and humanisation of health set priority tasks for medical staff. All the individuals working in healthcare, doctors in particular, are urged to constant humanisation of medicine, as well as preserving the dignity of their profession, according to “Deontological ethics” (Naczelna Izba Lekarska 2003, art. 2; Biesaga 2006, 20-25; Moń 2009, 175-184). These are, first and foremost, the doctors who are at the top medical staff, and should unceasingly maximise their professional development, improving their skills and avoiding being stuck in a rut, which might be dangerous for a patient. Approaching the patient should be determined by honest conscience, wisdom and absolute honesty. Doctors are also obliged to develop and cultivate the spiritual values, which constitute the indispensable part of their vocation. As the Magisterium of Church implies, work of a doctor is not merely a profession, but they should also remain loyal to tradition of this profession of public trust, nurturing their vocation. Serving the sick, they are urged to ensure respect for dignity of human body that must not be treated in an instrumental or commercial way, under any circumstances (Jan Paweł II 1998, 232).

It must be stressed that Church supports any social initiatives, which trigger the reforms of healthcare, with main focus on humanisation and personalisation, as they could furthermore improve care for the diseased and open new opportunities for preventive healthcare as well as propagate healthy lifestyle and maintain proper provisions of hygiene. Humanisation and personalisation of healthcare intensify actions performed to stop commercialisation, so that money, profits or savings would not disrupt achievement of the main objective, namely providing complex health care for the patient. Healthy body along with psychological balance are the assets of a sick person, the greatest gift, however, is to remain close to God, according to the principle that “people get closest to God, when they give health to others”.

CONCLUSIONS

The objective of the following article was to present new possibilities to personalise healthcare from the pastoral theological perspective. The Catholic Church as the natural „body” defines major objectives to be accomplished. The Magisterium of the Church contains numerous developments regarding the area of life protection and human health. Therefore, raised issues should be selected carefully in order to constitute the best representations of exemplification.

The following article adopts the lateral method, thus contains less reflection of the exploratory nature. Nevertheless, the conducted analysis supports the idea that the primary objective of humanisation and personalisation of health protection and care, should be restoring the proper position of a human in the entire system. This poses new challenges to the Catholic Church that reorganises its mission and salvific functions, according to the rule that “a man is the way of the Church” (John Paul II 1979, 13-21).

Further study should also be given to new challenges that incorporate seeking ways of due respect for human life and health, whose source is human dignity and related rights. Medical knowledge does not provide sufficient information on the major causes of illnesses, as it only makes a diagnosis and decides on adequate treatment; nor does preventive medicine, although it defines the notion of health and indicates how to remain healthy. What is necessary, for and foremost, is the new „medical” anthropology which would be grounded in the simple truth that life is naturally directed at death: *La vie, c'est la mort* - „Life is death” - Claude Bernard (1813-1878) (Ratzinger 2005, 244; Rees 2016, 110). When the Church proclaims Christ, pointing that death is only a transition to new life, it opens the new perspective of intensified and effective dialogue between medicine and religion, which although display different attitudes to health, are both focused on the created and redeemed man.

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THE PERSON AS A BEING CALLED TO TRIPLE TRANSCENDENCE
IN THE LIGHT OF THE PERSONALISM
BY KAROL WOJTYŁA/JOHN PAUL II

Abstract

The paper studies the problem of the transcendence of the person suggested by Karol Wojtyła/John Paul II. It originates in the philosophical thought of this Polish personalist and is complemented in his theological works. According to Wojtyła transcendence can be described as “another name for the person” as it is closely related to the fulfilment of man as a personal being. The paper contains analyses of three dimensions of transcendence, and these are: 1) transcendence in action; 2) transcendence towards another “I”; and 3) transcendence towards personal God.

Keywords: Karol Wojtyła, John Paul II, transcendence, personalism, person

OSOBA JAKO ISTOTA POWOŁANA DO POTRÓJNEJ TRANSCENDENCJI
W ŚWIETLE PERSONALIZMU KAROLA WOJTYŁY/JANA PAWŁA II

Abstrakt

Niniejszy artykuł podejmuje problematykę transcendencji osoby zaproponowaną przez Karola Wojtyłę/Jana Pawła II. Bierze ona swój początek w filozoficznej myśli wielkiego Polaka, uzyskując swoje dopełnienie w jego teologicznej twórczości. Dla Wojtyły transcendencję można określić jako „drugie imię osoby”, ponieważ jest ona ściśle związana ze spełnianiem się człowieka jako bytu osobowego. Tekst zawiera analizy trzech wymiarów transcendencji, którymi są: 1) transcendencja w czynię; 2) transcendencja ku drugiemu „ja” oraz 3) transcendencja w kierunku osobowego Boga.

Słowa kluczowe: Karol Wojtyła, Jan Paweł II, transcendencja, personalizm, osoba

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INTRODUCTION

The question of transcendence is one of the central domains for reflection in many contemporary philosophical trends. The problem has been abundantly analysed within the frameworks of existential philosophy, phenomenology and personalism. Despite varied concepts and models describing the mechanism of transcendence, philosophers investigating this issue claim that man is such a being who is fulfilled indeed through transcendence. One of the most interesting understandings of the role of transcendence in the life of the person is suggested by Karol Wojtyła/John Paul II. It originates in the philosophical thought of this great Pole and is complemented in his theological works. For Wojtyła transcendence is such an essential element of his personalism that he describes it with no hesitation as “another name for the person” (Wojtyła 1993a, 230). It is closely related to the fulfilment of man as a personal being.

The aim of this paper is to present the concept of transcendence in the thought of Karol Wojtyła/John Paul II. Although the topic has been studied in numerous works, many of these concentrate only on the philosophical output of the Polish personalist, disregarding the theological dimension. Moreover, philosophical analyses do not always dedicate sufficient attention to the interpersonal and social dimension of transcendence. Yet it is worth viewing the question of the transcendence of the person in a broader perspective distinguishing three semantic areas of the said notion: 1) transcendence in action; 2) transcendence towards another “I”; and 3) transcendence towards personal God. Only such a widely shaped consideration can reveal the richness and complexity of Karol Wojtyła’s/John Paul II’s teachings on the transcendence of the person.

1. THE TRANSCENDENCE OF THE PERSON IN ACTION

Wojtyła presented his concept of the transcendence of the person through action in his work entitled *Osoba i czyn* (later translated into English and entitled *Person in Action*) and thus made it the central category in his philosophical thought. The meaning of transcendence is strictly connected with the Polish philosopher’s understanding of the consciousness of the personal “I” and the concept of self-knowledge. According to Wojtyła, consciousness has two fundamental functions: the reflecting one and the reflexive one. Consciousness in its primary function reflects all that has already been cognised by a human being. It cannot be considered equal to cognition, as it does not have the value of intentionality attributed to cognitive acts. Nevertheless, consciousness mirrors all that was cognitively given to a human being. The other function of consciousness – the so called reflexive one – is directed not so much towards the external world of objects but rather towards the subject itself. This reflexive orientation of consciousness causes the person, ontologically the subject experiencing his own ego, to experience himself as the subject and the actor (Wojtyła 1979, 43-45).

Besides consciousness, also the category of self-knowledge helps explain better the internal world of the person. Owing to it, the person is able to approach his own "I" as the subject of cognition (Wojtyła 1979, 35-43). It cannot take place in the consciousness itself as the consciousness is not a cognitive act, whereas self-knowledge is an act where the person objectivises cognitively himself and his acts. According to Wojtyła, both these attributes (consciousness and self-knowledge) interpenetrate each other in a human being. On one hand they constitute a harmonious whole, on the other hand they do not reciprocally reduce to each other, keeping their separateness (Buttiglione 2010, 188-192).

By distinguishing two functions of consciousness and self-knowledge in the personal ego, Wojtyła makes a discovery of fundamental importance to anthropology. He claims that being the subject is different from being cognised (objectivised) as the subject and this is still different from experiencing one's self as the subject of one's own acts and experiences, which is possible owing to the reflexive function of consciousness (Wojtyła 1979, 44).

This conclusion is of major significance to the understanding of transcendence of the person through action. For Wojtyła, consciousness is not merely a reality relating to the subjective aspect of the person, resembling in fact a mirror reflecting infinitely itself. Through the consciousness the person experiences himself as someone real existing and acting. He experiences his actions as acts of his own creation and himself as the cause, the actor. And this human experience of being the actor, the cause of actions, is essential. Owing to it, it is impossible to separate (as it happens in subjectivism) the experience relating to the essence of an action from the experience of being the actor and the subject of the action as well as the experience of responsibility for the action and its consequences. In an act, immanence and transcendence interpenetrate each other, thus an act is a special "hermeneutic locus", where the person manifests himself fully and completely, reveals his unity and complexity, in his existential wholeness (Buttiglione 2010, 193-198).

However, not all that is reflected in human consciousness can be classified as the experience of one's own actions ("I act"). Wojtyła explains that experiencing the fact "I act" differs from all other facts which only "happen" in the personal subject. This distinction between "happening" and "acting" enables one to extract from the human experience this moment which differentiates an act from everything else which only happens in man. This moment is described as self-determination (Wojtyła 1993b, 187-188). Self-determination is a concept of crucial importance if one wishes to understand the mechanism of the transcendence of the person in action (Szostek 2005, 38-40). It is closely related to the becoming of the person and human freedom. According to Wojtyła, only such an act of volition which engages the whole person in action (*actus personae*) can be possibly named the act of transcendence. Thus all dynamisms which emerge from human nature cannot be considered acts of self-determination, although in some way the mechanism of

transgressing the border from the subject to the object also takes place in them. Wojtyła decided to differentiate between these two types of transcendence and named one the horizontal transcendence, and the other – the one which is only possible owing to self-determination – the vertical transcendence (or the proper one) (Wojtyła 1979, 119).

In vertical transcendence, the personal being not only transcends himself towards external objects but simultaneously turns inwards, towards his own self. This inward orientation is possible owing to the “objectivising” function of self-determination. As Wojtyła emphasises, the fact that the person in action turns himself towards an object does not explain the personal character of a human being, which would remain inexplicable if it was not for self-determination understood as the inward movement, owing to which a human being choosing values in an act at the same time self-determines himself as “evil” or “good” (Wojtyła 1993b, 190-193).

Summarising current analyses, it should be stated that the transcendence of the person is closely related to the actualization of the personalistic value of the action. It is embedded in the very fact of performing an action as the most appropriate manner of personal self-expression. If a human being performs an action, that is: acts in a way proper for the person, the action becomes an authentic self-determination and through that action the transcendence of the person takes place.

However, the Polish philosopher does not abort his inquiry after pointing to the crucial role that the personalistic value of the action plays in the transcendence of the person. The transcendence of the person in action depends also on the subordination of man to the truth about the good, which consciousness turns to in the act of cognition and volition (Szostek 2005, 40-44). The truth is so essential to man that rejecting it means that a human being cannot actualise himself as the person, and therefore there is no authentic transcendence through action. Authentic transcendence can only take place when the person experiences in his conscience the truth about the good (Doran 1996, 133-136). Thus, as Wojtyła understands it, transcendence requires not only self-determination connected with human freedom (or the power of volition in the classic understanding), but also the reference to the truth which the person must subordinate to.

There is then a close connection between the personalistic value of the action and the moral value of that action. Wojtyła, analysing the structure of a human act, notices that the personalistic value manifests itself in the actualisation of the person in action through the structures of self-possession and self-governance proper for the person, whereas the ethical value is rooted in the substratum of this actualisation. Therefore, it is justifiable to claim that the moral value of an act emerges from the base surface of the personalistic value, the latter value being primordial to the former one. What is even more important, the ethical value permeates the personalistic value, although it is not to be identified with it (Wojtyła 1979, 264-265).

2. INTERPERSONAL AND SOCIAL DIMENSION OF TRANSCENDENCE

Analysing the philosophical works of Wojtyła, one can see how the concept of transcendence of the person in action is further amplified by the idea of transcending oneself towards another “I” and towards the “we” relationship. Wojtyła describes this type of transcendence as “participation”. He explains it as the person’s transcendence in action when the action is being performed “together with others” (Wojtyła 1979, 268-269). Participation can be considered such a trait of the person which enables man to transcend himself and find more fulfilment through acting with and for others. Wojtyła believes that relations with others are a special space where man can “actualise himself”. When a human being turns to “others”, when he goes beyond his own self towards another “I”, he transcends himself and experiences this transcendence in a special way (Wojtyła 2000, 487).

Wojtyła distinguishes two types of participation depending on two types of relationship: the “I-You” relationship and the “we” relationship. The first and basic type of participation manifests itself in a relationship between “I” and “you”. For the Polish personalist the relationship towards a neighbour in its most profound form means subjective participation in the humanity of another person, which is possible owing to the awareness that another human being is “another I” (Wojtyła 1993c, 199-201). The interpersonal relationship becomes the moment of mutual revelation of each ego’s subjectivity (Wojtyła 1993a, 244-245).

The structure of the mutual revelation of subjectivity through experience can be understood as “hermeneutics of the person”. The person, willing to experience another person, to recognise the truth that “the other” is “someone”, is “another I”, experiences himself as an “I”, as the subject, as the person. Experiences of the neighbour contain experiences of himself. Recognising the subjectivity, the dignity of „another I” is simultaneously the affirmation of one’s own subjectivity and dignity. Therefore participation is a category crucial to the understanding of a human being as the person. Wojtyła clearly explains that a human being finds his ultimate fulfilment as the person through relation towards other people. Authentic transcendence thus means going beyond one’s own “I” towards “another I” in order to return to oneself enriched by the experience of another person.

Participation as a homogeneous feature of human existence is given to man in the form of potentiality which must be then positively verified through action. The very fact of having the intrinsic ability to participate does not mean that a given person will enter into a relation with another person. Wojtyła usually uses this term in the context of an action, that is in such situations where the potential quality of the person is verified positively. Nevertheless, man, being free, can verify his possibility of participation negatively. This however leads to alienation which is an antithesis of participation.

Alienation hinders or makes it completely impossible to experience another person as „another I”. Setting aside numerous negative consequences of such

attitude for the life of an individual as well as social communities, it needs to be mentioned that a human being experiencing alienation is not able to actualise the personalistic value of his actions in the social and interpersonal sphere. Therefore, he cannot achieve transcendence or actualise himself as the person. Wojtyła explains that alienation as an antithesis of participation does not dehumanise a human being as an individual member of the species but threatens the person as the subject. Participation as an antithesis of alienation confirms and emphasises the person as the subject and in that form can be accepted as the specific property of the person. It enables self-actualisation in both interpersonal and social relations, and also protect transcendence proper for the person (Wojtyła 1993a, 256-257).

Alienation leads to degradation of one's own humanity because the ability to participate in the humanity of "another I" influences directly the ability to experience one's own subjectivity. A person not able to form a bond with "another I" is deprived of the possibility to experience both someone else's and his own humanity. Therefore one cannot experience affirmation of one's own self. This leads directly to the feeling that life lacks sense and to depression. Alienation can be overcome only through participation which, according to the Polish personalist, should be described as the antithesis of alienation.

The second form of participation discloses when one looks at the social dimension of the person's existence and actions through the prism of "we" relationships. By using the term "we", Wojtyła wishes to point at such a community which consists of many members. In his understanding, the pronoun "we" also indicates a peculiar subjectivity of the community, characterised by collective action in the pursuit of a common value described as the common good. However the common good alone is not the most essential element of the "we" community. According to Wojtyła the relation of numerous "I's" towards the common good seems to constitute the very core of a social community (Wojtyła 1993a, 247). The common good is a call for participation in a given community. Different "I's" are united around it, considering it a collective value, a motif for participation in a community. However, it is the person who collectively with other people participates in the relation towards the common good that remains the most important element of a community.

As mentioned earlier, Wojtyła notes that human transcendence is secured in a situation when a human being in action fulfils personalistic value of that action. Therefore, also in the context of "we" relationships, participation should be understood as something that is equal to transcendence of the person in action when that action is performed "together with others" in various social relationships. Owing to this homogenous property, a human being, acting together with others, retains the personalistic value of his own action, and at the same time shares in the realization and the results of communal acting). Participation is a special form of action performed together with others. It is special because it engages human subjectivity. It is the way in which a human being, keeping the personalistic value

of an action, can act collectively with others and thus participate in communal actions (Wojtyła 1979, 268-269).

In order to enable participation, a community must meet two fundamental conditions: it must secure access to the common good and facilitate the possibility of self-determination for each single "I". When both these conditions are met, a human being is able to actualise the personalistic value of his act, that is transcendence, through actions leading to active participation in a community. This conclusion may seem somewhat paradoxical. Wojtyła is fully aware of it and therefore he emphasises the fact that participation (in case of both interpersonal dimension of "I-You" relationships and social dimension of "we" relationships) is an authentic expression of personal transcendence and its subjective confirmation. Although it may seem that transcendence towards the common good somehow dissuades a human being away from his own self, a thorough analysis of this good leads one to the conviction that a human being as the person and the subject is embedded in the true sense of the common good (Wojtyła 1993a, 254).

Summarising the deliberation on two types of participation presented above, it needs to be emphasised that only owing to this homogenous trait, a human being, existing and acting together with others, is able to actualise his own authentic transcendence. R. Buttiglione is right claiming that the concept of participation is the destination point of the whole Wojtyła's philosophical system and at the same times is a starting point for human *praxis*, pointing at its different realisations (Buttiglione 2010, 247). Philosophical analyses of participation are also the starting point for John Paul II's reflection on community understood as *communio personarum*. The personalist from Poland saw it clearly that in the „I-You" relationship an authentic interpersonal community is formed provided that "I" and "You" remain in the mutual affirmation of the transcendental value of the person, which is confirmed by their actions. Only such a relationship deserves to be named *communio personarum* (Wojtyła 1993a, 246). Nevertheless, the category of *communio personarum*, when considered against the anthropological background as a special kind of interpersonal relationship, stems from the very heart of theology, a study of the internal constitution of God who is a community – *communio* – of Three Persons. Therefore, this type of community, described by Wojtyła as *communio personarum*, is always to some extent a participation in the communion between the Father, the Son and the Holy Spirit.

3. TRANSCENDENCE TOWARDS THE COMMUNION WITH PERSONAL GOD

Besides the above described dimensions of personal transcendence, Wojtyła's works present yet another – probably the most important – dimension of transcendence. It is the transcendence towards the communion with the Triune God. In some way it constitutes the sense of each human life. Man cannot find himself without the truth about his creation, redemption and sanctification, which

expresses itself in the most beautiful way through the person of Christ. The motif of the transcendence of man towards God is present in all works by Karol Wojtyła/John Paul II. In its most fundamental form it manifests itself as the call to the communion with the Triune God present in the Mystical Body of Christ through the power of the Holy Spirit. The participation in the communion of the Father, the Son and the Holy Spirit assumes two levels, which implies two dimensions for relationships. The first is the vertical communion, that is the relationship with Personal God. The other is the horizontal communion, that is the relationship with other people built upon the vertical communion.

Wojtyła presented the concept of transcendence toward God for the first time in his work entitled *Znak, któremu sprzeciwić się będą*, which was the record of retreat sermons he delivered in 1976 in Vatican after being specially invited by Pope Paul VI. There the Cardinal of Cracow presented transcending oneself towards God as the way of the mind and as the way of the whole man. The Polish personalist began in the Thomistic way by pointing at the contingency of a human being. He claimed that in this perspective God manifests Himself as the guarantor of human existence because of the fact that only He is the self-existent subsistence (*Ipsum Esse Subsistens*). This however does not explain completely the phenomenon of human transcendence towards God. Human experience reveals that the person desires to transcend himself towards the Absolute because He is personal, He is the divine “you”, in the light of which the ultimate constitution of human “I” takes place (John Paul II 2005, 24-37).

Analysing the works of Wojtyła/John Paul II in search for what he says about the transcendence of man towards God, one can notice that he uses most often the bottom-up perspective. The Polish personalist starts at the level of human reality; from the interpersonal relationship and analyses it in the light of the Divine prototype against the background of the communion of the Divine Persons. Therefore, ultimately the criterion of understanding what is human transcendence in its deepest meaning does not lie in the anthropology alone, but in the heart of theology – in trinitology, understood as the study on Divine Persons so closely unified that They constitute one Being, a perfect community of love, to which all personal beings are invited in Christ by the Holy Spirit of the eternal will of the Father. According to the Pope, man becomes the image and similarity of God not only through his humanity, but also through the communion of persons which is constituted from the very beginning by a man and a woman (John Paul II 2006, 163). The direct archetype for the communion of human persons is the communion of the Holy Trinity (May 1998, 135-136). This conclusion not only stems from the speculative deduction, but is also included in the Yahwist creation story (John Paul II 2006, 164).

The Pope explains transcendence through deification. He notes that deification should be understood as a penetration and permeation of what is essentially human by what is essentially Divine, as shaping the whole personal subjectivity a new in order to union with God in His Trinitarian Mystery and of intimacy with God

in the perfect communion of persons. Deification in the deepest sense means the participation in the Divine nature, in the inner life of God Himself. It can be grasped as a new formation of person's whole subjectivity according to the measure of union with God (John Paul II 2006, 392-392). Although *Theosis* will reach its fullness in the eschatological times, it may to some extent be actualised through sacraments still on Earth. In this sign and through that sign God reveals and gives himself to man in His transcendent love. From the sacramental perspective, grace become part of man to realize and fulfil in him the work of salvation, eternally intended by God, and fully revealed in Christ (John Paul II 2006, 468).

The participation in the communion of the Father, the Son and the Holy Spirit, which each person is called to, may be destroyed by human sin. It is perfectly visible in the analysis of what happened to the first parents when they decided to oppose Yahwe. The first parents' sin became the reason for the lack of mutual entrustment, which directly points to the collapse of the original relationship of communion between a man and a woman (John Paul II 2006, 249). The hermeneutics of gift is replaced by lust and desire to dominate, whereas the marriage itself assumes deceptive, utilitarian character (Pokrywka 2005, 54).

Nevertheless, the state of sin is not the last chapter in the economy of salvation. Banishing the first parents from the Garden of Eden was the preparation for the time of redemption, which was actualised by the coming of Jesus Christ. The incarnated Logos enables man, crushed by sin, to enter again a relationship in the form of the communion intended by God in the act of creation (John Paul II 1981, 3). On his way to the eternal communion of Holy Trinity man needs to be strengthened by the Person-Gift, by the Giver of gifts, that is the Holy Spirit. The Spirit is present in the Eucharist. The Sacred Sacrifice, as emphasised by John Paul II following the thought of Eastern Fathers of the Church, is a joint action of the Son and the Holy Spirit (John Paul II 2003, 23). The sacramental perspective therefore reveals the perspective of the Trinitarian communion, and the participation in the sacrament, as understood in its deepest meaning, is the participation in the unity of love between Three Divine Persons, which spreads abundantly over humankind.

The *communio* hermeneutics reinterprets the affirmation of the person taking into account the perspective of the "gift of oneself". In relation to the marriage communion, the Polish personalist stresses that the affirmation of the person means acceptance of the gift which through reciprocity constitutes the communion of persons. On one hand it constitutes it internally, on the other hand it covers the whole externality, corporeality of man. Transcendence through "the gift of oneself" engages the whole person with his spiritual and corporeal world. The whole person expresses himself by offering himself as a gift to another person and by accepting the gift of another person. At source of this person-forming process of hermeneutics through the gift there is God who, in the form of the communion of Persons incessantly exchanging gifts, enables man to make himself a gift and to accept another person as a gift.

Communio personarum of a marriage similarly to the Divine one is characterised by being open to another person who enriches the “I-Tyou” relationship, and in a way becomes its extension and fruit (John Paul II 1981, 14). The Pope understood parenthood as the natural consequence of reciprocal bestowal of gifts of oneself between two people (John Paul II 1994, 11). Owing to parenthood, the transcendence of “I” towards “Tyou” becomes completely new and unique, and this is because it finds its embodiment, if one may say so, in offspring. Thus a family is formed which is a community of persons whose proper way to exist is *communio personarum*. At the same time such a way of life, taking into account the whole existential disparity, shows the likeness of a human family community to the Divine “We” (John Paul II 1994, 7).

Summarising the above analyses, it can be said that Wojtyła/John Paul II presents the transcendence of the person towards personal God by means of *communio personarum*. The Polish personalist views the communion of persons primarily in the context of a sincere gift of himself. The source of *communio personarum* is the Triune God who, by His grace (both natural, expressed through the act of creation and supernatural), invites people to participate in His unity. A complete interpersonal communion is possible only in the context of grace, understood above all as the personal Love-Gift, that is the Spirit of The Father and the Son who bestows upon people the gift of unity and sacrifice following the example of Christ.

4. CONCLUSION: TRANSCENDENCE IS ANOTHER NAME FOR THE PERSON

A perfect summary for the above analyses is a phrase by Wojtyła quoted at the beginning of this work stating that transcendence is another name for the person. Man, insofar as he wishes to find fulfilment as a personal being, must perform his own selftranscendence. The Polish personalist proved that it could be achieved through action in which the person not only transcends himself towards the good but also turns inwards, towards his own self. This inward orientation is possible owing to the objectivising function of self-determination. Transcendence in action is possible only through such a human act where the personalistic value of the action is actualised. This pre-ethical value manifests itself through the fact that man, being the subject of an action in its full sense, fulfils himself as the very subject-person who actualizes himself, creates himself as a self-governing being. The personalistic value of an action is succeeded by its moral value. Due to it, self-determination contains the inward movement, owing to which a human being choosing values in an act at the same time self-determines himself as “good” or “evil”.

A special kind of an act, which actualises man as the person is participation. Owing to it, it is possible to experience one’s own humanity in the hermeneutics of the humanity of “another I”. The above analyses emphasise the particularly important role of a community on the way to the full transcendence of a human person. In his study Wojtyła managed to reconcile two, seemingly contradictory,

movements – the one towards self-actualisation and the other towards the neighbour. The personalism of the Polish thinker allows no room for hesitation that the transcendence of a human person leads through relations with other people, and the self-actualisation of man as the person is possible in its fullest form through participation in the humanity of other.

The ultimate aim of human transcendence is however God who invites a person to participate in His Trinitarian Communion between the Father, the Son, and the Holy Spirit. Participation in this communion is also the highest form of transcendence and the only one which can satisfy a hidden human desire to transcend one's own self towards someone else.

According to the entirety of the analyses conducted above, it can be stated that the issue of the transcendence has a significant position in the work of Karol Wojtyła/John Paul II. The Polish personalist elucidates them from numerous points of view which reciprocally complement each other showing a person as a being who fulfils himself through the transcendence on many dimensions of his existence. The manifestation of the complementarity of understanding the transcendence in the subjective dimension – as the action performed by personal "I" – with the transcendence of the person which is understood as the participation when the action is being performed "together with others", constitutes an indisputable achievement of the Polish thinker. From the theological analyses of the transcendence conducted by Karol Wojtyła/John Paul II, it can be concluded that the complementarity appears also between the philosophical and theological view on the transcendence. Theology benefits from discoveries of philosophical anthropology, although it subordinates them to the truth that the ultimate aim of the person is to surpass the delimitation of his own being by the participation in the communion of the Triune God.

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EXPERIENCE OF LOVE AND INTERPERSONAL COMMUNICATION

Abstract

Interpersonal communication is most fully manifested in the experience of personal love, thanks to which human beings express themselves as loving beings (*homo amans*). Love has many different dimensions depending on its object. The essence of love can be best grasped at the example of interpersonal relationship between man and woman. Descriptions of love bring to the fore such constitutive factors as selflessness, affirmation, sacrifice, and responsibility. Love has an autonomous and autotelic value, which is why it becomes essential for an authentic act of interpersonal communication.

Keywords: love, value, relationship, interpersonal communication

DOŚWIADCZENIE MIŁOŚCI A KOMUNIKACJA INTERPERSONALNA

Abstrakt

Komunikacja interpersonalna najpełniejszy swój wyraz objawia w doświadczeniu osobowej miłości, dzięki której człowiek wyraża się jako byt miłujący (*homo amans*). Miłość ma wiele różnych wymiarów ze względu na swój przedmiot. Najgłębiej można uchwycić istotę miłości, analizując ją od strony relacji interpersonalnej, jaka zachodzi pomiędzy mężczyzną a kobietą. W opisie miłości na pierwszy plan wysuwają się takie czynniki konstytutywne jak: bezinteresowność, afirmacja, ofiarność, odpowiedzialność. Miłość posiada wartość autonomiczną i zarazem autoteliczną, dlatego staje się ona niezbędna dla autentycznego aktu komunikacji międzyludzkiej, jak również dla samego ludzkiego bytowania, pokazując ich nierozzerwalny związek. Komunikacja bez miłości staje się tylko semantycznym werbalizmem.

Słowa kluczowe: miłość, wartość, relacja i komunikacja interpersonalna

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INTRODUCTION

Communication is a condition for establishing contact in the human world, it is a path leading to personal and social development, and finally, it is a means of learning about the surrounding reality. Communication can take place at different levels, since there are many ways of communication. However, a condition for establishing a lively, authentic interpersonal relationship and an honest dialogue, is a real, direct and unforced acknowledgement of the human person, which means that in the space of communication, a person should always be affirmed as an autotelic value and as unique good, and it should be approached with selfless love.

Consequently, interpersonal communication being an interpersonal relationship consists solely of opportunities for love, which means that any attempts at depriving it of love can only turn it into a semantic, idle talk devoid of any depth. Therefore, mature love, understood in the Aristotelian sense as the desire for the other's good for the other's sake, love surpassing the level of senses and instincts, one based on free, conscious choice (*dilectio*) can provide the basis for an effective act of communication. It is worth noting that it is this that constitutes the backbone of interpersonal communication.

“Love is not yet one more of the countless powers fostering the well-being of an individual and society, neither is it the reason why it has value and it distinguishes its objects. It is love itself, which has an autonomous value, filling a person and making a life and existence which is adorned and marked only by its vibrations, rise higher, become more permanent, richer. What is important, therefore, is not to make the best for ourselves but to make our relationships full of love” (Scheler 1997, 101-102).

Love is a universal reality, which is why, all discussions of man and his various attributes, bring to the fore the issue of love as an inherent attribute of humanity, referring to man as *homo amans*. For it is love, that Boethius refers to as the thing “desired by all” (Boezio 1946, 119), which is awaited for as a gift. This dimension of love was emphasized by Thomas Aquinas himself, who believed that “love has the nature of a first gift, through which all free gifts are given” (Sancti Thomae de Aquino I, q. 38, a. 2)².

Human beings have an innate longing for this gift manifested as the need for love, because it is love that stimulates them to transcend themselves, to push their own boundaries of subjectivity, self-centeredness, and individualism. It is also a source of psychic energy, thanks to which a human being - in relation to another human being - develops as a human person. Thanks to love, man overcomes

² “Ratio autem gratuitae donationis est amor, ideo enim damus gratis alicui aliquid, quia volumus ei bonum. Primum ergo quod damus ei, est amor quo volumus ei bonum. Unde manifestum est quod amor habet rationem primi doni, per quod omnia dona gratuita donantur” (Sancti Thomae de Aquino I, q. 38, a. 2).

isolation, loneliness, alienation, goes out to others, establishes a communicative dialogue based on openness, empathy, responsibility as well as on concern for the other. Without love in its various dimensions, it would not be possible to live a full social life, and thus, to establish effective, but also genuinely human communication, unless it would be one reduced to a banal exchange of information and messages.

The present paper will, therefore, concentrate on providing an outline of the phenomenology of love, in other words, on describing the phenomenon of love, which is, as has been emphasized, a *conditio sine qua non* of interpersonal communication. Love, as is known, has many different forms depending on its object, but perhaps the best way to capture its essence will be to analyze a specific form of a love relationship between man and woman, namely, the conjugal love, when two complete strangers overcome a distance and enter a space of closeness in which affirmation touches upon all aspects of their being. Viewing the essence of love through the prism of this particular form of love will make it possible to understand its importance for the overall interpersonal communication. It will also allow to show that man, who due to his social nature is a *homo communicans*, is able to transcend from the sphere of artifacts to the spiritual sphere and make it communicable through love. It is, therefore, worth examining this axiological category, since it provides the foundation of the whole process of truly human communication, without which this process would be impoverished and disturbed.

1. MEANINGS OF LOVE

It seems quite unnecessary to persuade anyone about the value of love, although, the feeling itself defies a clear definition. "Love is like the light that enlightens the world. However, one cannot look at the source of light" (Gadacz 1995, 60).

It is said, however, that love is a value, although at the same time, as D. von Hildebrand notes, "love is a response to value" (von Hildebrand 2014, 222), it is evoked by value. Elsewhere, this German philosopher will add that love:

"represents something so great, so ultimate, so vitally enveloping of the whole person, that its depth can be taken as a measure of the depth and greatness of the whole man. It offers the highest and noblest earthly happiness, one which fills the soul more than any other value on earth. It is the noblest of natural powers, moving the world beyond anything else" (von Hildebrand 2017, 49).

However, referring to love in general terms, such as "happiness", "life energy", "experience", mystery, or the principle of life, actually does not explain anything. It may be due to the fact that love has many specific meanings and its nature can only be grasped within them. Needless to say, each of those meanings has its own specifics, however, it seems that there is a set of permanent factors allowing to describe the quintessence of love that is to be discovered.

First, it is worth noting that love is always a real personal relationship: of man to woman, parent to child, sister to brother, friend to friend, and even more broadly – it is a relationship of one man to another, as well as a believer to God. Without those relationships, social life would not be possible *in sensu largo*. There are many types of love within love. This fact is highlighted by Jose Ortega y Gasset, who in *Studies About Love*, writes:

“we should consider the phenomenon of love in its various aspects. It is not only that a man loves a woman or a woman a man, but we also love art or science, a mother loves a child, and a believer loves God. Love is revealed in the immeasurable wealth of forms, and the awareness of this fact warns us not to take for its important attributes those qualities that characterize rather affectionate objects” (Ortega y Gasset 1989, 5).

Similarly, Erich Fromm in his book *On the Art of Love* analyzes various objects of love, distinguishing on this basis: brotherly, parental, erotic love, self-love and God’s love (Fromm [bwm], 53-89). In an analogous sense, other things can also become objects of love. For example, one can talk about love for music, love for the mountains, love for books, love for football, etc.

However, a prerequisite of establishing a love relationship with any of these objects is that this love should be selfless, or, in other words, it should have no other purpose than the good of the object of love. Abelard put it brilliantly: “Love means no other thing but to desire something for its own sake” (Abelard 1969, 441). Cicero, who noted, also pointed to this important aspect of love:

“Is not one good man naturally dear to another? The word “dear” is in itself a term of affection (*verbum amoris*), and it is from the latter word that *amicitia*, or friendship, is derived; if we make it tend to our own advantage instead of to the good of the person to whom we are attached, it will not in that case be friendship, but a kind of self-interested traffic. To meadows and fields and herds of cattle we are attached in that way, because advantages are derived from them, but the affection and friendship of men are given freely.” (Cyceron 2019).

This free, selfless giving is an important feature of love and means renouncing all forms of egocentrism, the desire to satisfy one’s own needs, including the need for reciprocity. Therefore, for love to occur, there must first be a disinterested relationship, which will now be seen, as mentioned above, in one of its most complete and multi-faceted aspects - as a conjugal relationship of man and woman.

2. LOVE AS A RELATIONSHIP

The love relationship reveals primarily the fact that love is essentially a *metanoia*, a deep and fundamental transformation of the subject in relation

to the “object”³ of its desires. In the face of the “revealed” good, in the face of what suddenly begins to fascinate and attract the subject to the object, the subject begins a gradual (and sometimes violent) process of change, experiences some kind of shock. Something arises in him, something happens that causes a kind of bodily movement, a pleasant “pain”, which is creative rather than destructive. The language of love or of literature often uses the expression of a “wounded heart.” The subject’s intense desire for an object is internally transformed into a strong and dynamic power of attraction.

If love is awakened in a person, it means that there appears an enigmatic sense of kinship, harmony of non-empirical understanding between this person and the object of his or her love, as well as the desire to accept the one who loves us because we love this person and because we become his or her good. However, this good cannot be imaginary, inauthentic, wishful, because this good is a real person with all his or her shortcomings and weaknesses. Love, to put in Platonic language, has the ability to receive another man as he is, because “it is man’s peculiar duty to love even those who do wrong” (Marek Aureliusz 1968, 141).

Therefore, the object, affirmed in its authenticity, evokes in the subject a desire for the greatest possible field of adaptation for the learned object, a desire to receive it in the best and greatest possible way, a readiness of the attitude, which can be compared to the readiness of a photographic lens. This adaptation is, at first, a gentle attempt to reconcile the tones that could realize the deep harmony of one symphony. And, it does not manifest itself initially in the psychological dimension, but in the internal area of being, in matching the nature, equality, in the metaphysical relationship of subject and object. This phenomenon is perceived *a priori* by two beings who, when confronted with each other, for the first time feel as if they have always known each other, that they are on the same wavelength, experiencing similar emotions and states.

The psychological aspect of this metaphysical relationship is complacency (*amor complacentiae*). A mysterious sense of affinity, evoking in the area of consciousness, inspires the heart to turn to the object with full interest and devotion. This is one of the specific features of love most clearly perceived and most characteristic. The subject approves of the other, who “binds” him or her with some hidden bonds, which, however, do not enslave, but evoke a sense of joy, excite, elevate, “give wings”, change the perception of the whole reality. It is not yet the joy of full possession, but the joy of hope that promises possession and the mysterious union of love.

This stage marks the awakening of desire, which joins in to act towards taking possession of the beloved item. The other, therefore, becomes happiness which is being won and which will be finalized as a union of two beings, as a complete integration of the beloved with the beloved, a synthesis of two loving persons who

³ In this context, the “object” should also be understood as another person who, despite this concept, is not reified, but presented as the other side of the relationship.

will merge into unity. Such a symbiosis will only be possible insofar as this revealed love will be, as mentioned above, selfless; in other words, if it will want the good of the loved one for its own sake. Even more, the loved one will become a value in itself, a supreme value worthy of being regarded as the goal of aspirations. The goal to which the subject becomes in a sense “addicted” and without which he or she cannot imagine their future existence.

3. LOVE COMPONENTS

It is obvious that a person who loves in this way is developing and changing. For a love, which fails to perfect the participants of a love relationship, does not deserve to be called love. If any of them renounces enriching his or her own value or is forced to do so in the name of love, if they do not improve, do not grow in their humanity, then this relationship cannot be called love, but only a contract or a project for life. Aspects of “rising up”, being “differently and higher”, “change” are inherent in love.

Love implies also self-sacrifice, that is, the value revealing the greatness of devotion, dedication to the other person, the struggle and effort made so that the most precious one can become the property of the loved one. In fact, love comprises everything one is and everything one has. And what is the thing that one has and which is most precious? Well, that is man himself, i.e. the Platonic “virtuous good” (*bonum honestum*). If man gives himself, in essence he gives away everything that is most valuable, namely, his life, health, his own intellect, products of his work, time. Because, it is only love which can state: “I choose you and I give you everything I possess.” Therefore, love is not a matter of emotions, feelings, fascinations, infatuations, and drives. It is always a matter of irreversible choice. Love is a lasting choice built on the ground of sacrifice. When love is only an effusion and not a choice, when it is not sacrificial but self-absorbed, it certainly will not flourish or survive.

So, “tell me who you choose, and I will tell you who you love.” Fromm put it in the following way, “you love what you work for and you work for what you love” (Fromm [brw], 35). Sometimes, only erotic desire lies behind the newly discovered love, but it deceives the other with the appearance of love because it is only its false resemblance. Desire is not love, because it is dominated in the first place by the tendency to subordinate the other to his or her own goals, and in fact it always turns the second being into an object (Marcel 1987, 179).

Therefore, contrary to common belief, widespread in psychology as well as in literature and film, love is not a matter of feelings, but a permanent choice of will, which, regardless of changing circumstances, wants to “cling” to the object of its love. Today, however, this understanding of love as a permanent choice encounters disapproval and even rejection, because such a love is interpreted in terms of a violation against one’s freedom and self-determination. Faithfulness

to permanent choice often appears as an oppressive situation, determination - by marriage vows, the need to raise children, joint property, exchange of services, etc., which is often, wrongly, perceived as limiting the freedom of the subject who suffers from emotional burnout and does not want to stay forever with the other only due to volitional persistence. Such a person does not want to sacrifice his or her life forever, especially when there appear other values (for example, another person) important enough to give up sacrificing a life to the one chosen before. The various tangled interpersonal relationships that people encounter clearly show that a relationship devoid of sacrifice regarding one's own life, that is, its dedication to another person, can be questioned in terms of its being founded on authentic love. For love always offers to others what is priceless, namely, indivisible reciprocity in which one's own existence is contained. What is more, true love invokes reciprocity, because in human love an invitation to reciprocity is of the highest importance, because it binds more than a command.

Love is also closely and inseparably related with responsibility, because a person who loves, has a sense of responsibility. "In love between adults, responsibility mainly concerns the mental needs of the other" (Fromm [brw], 35) - but not only - which should never be underestimated. For love should evoke responsibility for another and for ourselves as well as for the awakened love. In this context, Karol Wojtyła wrote:

"There is a particular responsibility in love - responsibility for a person, the one who is drawn into the closest community of being and acting, whom one makes in a way his or her own property, availing oneself of that person's devotion. That is why, there is also responsibility for one's own love: whether it is mature enough and thorough enough to encompass this great trust of another person, this hope born out of his or her love, that the other person offering himself or herself will not lose the «soul» but, on the contrary, will find in it the greater fullness of existence - whether all this will not be disappointed? Responsibility for love comes down, as can be seen, to responsibility for the person, originates in it and returns to it. That is exactly why it is a great responsibility. However, its greatness can only be understood by the one who is deeply sensitive to the value of the other person. Those who can respond only to sexual values related to and inherent in another person, but do not see the value of that person, will continue to mistake eroticism for love, will entangle their own lives and the lives of others, forfeiting in all this love and its essential «taste» for themselves and for them. This «taste» of love is associated with a sense of responsibility for another person. This sense, after all, gives rise to concern for the other person's true good - the quintessence of all altruism, and at the same time the infallible sign of enlarging one's "I", one's own existence with the «other», and with this other existence which is as close to me as my own. A sense of responsibility for the other person can be full of concern, but it is never unpleasant or painful in itself." (Wojtyła 1986, 116-117).

The only measure of love is love without measure closely connected with responsibility adapted to love.

One of the Latin fathers, Saint Augustine, also called the “Doctor of Love”⁴ because he wrote about love very knowledgably, maintained that perfect love cannot be achieved in this life, but one must constantly move forward and never stop, because love is active, it cannot be idle. It keeps growing, advancing incessantly, moving forward without rest; it does not stop on the road, does not back down, does not lead astray (Olivier 1965, 609). St. Augustine even wrote: “My weight is my love, and wherever I am carried, it is this ‘weight’ that draws me” (Saint Augustine, *Sermon 169*, quoted from Olivier 1965, 609). Therefore, love is not passivity, but an active and devotional action for the good of others. Josphe Ratzinger described this dynamics of love in the following way:

“Only the seeing love, love that does not want to be blind, has the salvific power: it can discover what is the essential quality of man, what lies behind the veil of contortions and distortions, what is the eternal, divine idea of human possibilities and vocations. Real love, being realistic, is also dynamic, takes the other as he is, and reveals to itself and to him the perspective of who he could become. And thus love becomes the power of change” (Ratzinger 2001, 333).

Cardinal Ratzinger rightly emphasized that love takes in its possession also the deficiencies of another man, his or her weaknesses, imperfections, and shortcomings. Max Scheler also pointed to the same aspect when he wrote in his work *Essence and Forms of Sympathy* that “The truth of love, however, manifests itself in its fullness in the fact that while we recognize the “deficiencies” of specific objects, we love them together with these deficiencies” (Scheler 1986 , 245). If, however, love faded away because of these shortcomings and because of not finding higher values in the subject of love, then such an attitude could not be called love.

4. PRACTICE OF LOVE

How should love practically manifest itself? Martin Buber in the *Hasid Tales* answers this question by telling the following story about how Rabbi Mosze Lejb learned love:

“Here is what Rabbi Mosze Lejb told: I learned how to love people from a peasant. This peasant was sitting and drinking together with others in a ham. He was silent for a long time, like others, but his heart softened under the

⁴ Love in a prominent place his theology holds. The order of the heart, in the sense proposed later by Pascal, is so prevalent in the overall Augustine’s thought that one can justifiably use the term “affective method” in reference to it. St. Augustine does not devote long treatises to love. However, he addresses it in most of his works, and his *adagium* from the Commentary to Saint John, VII “dilige et quod vis fac” - love and do what you want, is one of the best known maxims about love.

influence of wine, so he finally asked his neighbor: Tell me, do you love me? The other replied: «I love very much». «You say you love me, said the peasant, and you do not even know what is bothering me. If you really loved me, you would certainly know». The other could not answer, and the one who was asking stopped silent again. But I understood: to love other people means to sense their needs and take on their suffering” (Buber 1986, 219).

In love, those who love each other carry one another, that is, they are for each other in every space and time, both in the time of joy and in the one marked by suffering and pain. They can read themselves without unnecessary words and gestures, support each other, meet each other, above all, take care of the needs of the other, which are becoming as important as their own - in fact even more important, they do not count profit and loss, because, as Karol Wojtyła concisely put it, “we don’t square up in love” (Wojtyła 2000, 108).

C.S. Lewis in *Four Loves*, outlined practical manifestations of love: “In one high bound it has overleaped the massive of our selfhood; it has made appetite itself altruistic, tossed personal happiness aside as a triviality and planted the interests of another in the centre of our being” (Lewis 1983, 144). Therefore, love is always an active interest in the life, development and goodness of who you love.

5. LOST LOVE

However, is such a love given once and for all? Pascal noted that “love has no age as it is always renewing itself” (Pascal 1962, 325), and therefore it requires care, concern, effort, sacrifice, and compromise. Sometimes love can die away. This happens when “I love you means I need you, and not I need you because I love you” (Fromm [brw], 48) or when I love you means only taking, not offering, treating the other as a source of well-being, comfort, safety - without any reciprocity. Often people are also inclined to think that love “has died” because they no longer feel the original interest, delight, spontaneous emotional reaction to the other person. Meanwhile, it is not love that has died, but the stage of “infatuation” based on feelings, which due to their physiological component are simply changeable, and thus may cause that falling in love, as a seed of love, has not developed into a more mature form. In this regard, Fromm rightly concluded that “loving someone is not only a matter of strong affection - love is a decision, it is a judgment, it is a promise. If love were only a feeling, there would be no basis for the promise to love each other forever. A feeling comes and it may go” (Fromm [brw], 63-64). With it may also go infatuation, which is undoubtedly as joyful and exciting as it is impermanent, fluid and fleeting.

There is also a love that has no future but only a short present of latent life, a short “now”. While love always demands a future, and only moments remain, it is worth remembering that there is also love that cannot keep the object of its love by itself, which has no possibility of existence, and which must be reduced to pure “soul movements” because for various reasons, it is impossible for it to be

realized together. One should not, it seems, say that such a love “should be passed in silence”. Sometimes people have to accept the fact that what they long for, what they dream about and what they cannot achieve will remain forever more valuable than what they have already gained. This situation is best conveyed by poets such as Fr. Jan Twardowski, who wrote:

Because you see there are those who love each other
and they have to meet to to pass by
close and distant as if standing in a mirror
they write hot and cold letters to each other
they leave like abandoned flowers in laughter
not to know why it happened
there are others who will find themselves even in the dark
but they will pass by each other because they dare not meet
so pure and calm as if the snow has begun
they would be perfect but they lacked flaws

the loving ones are afraid to be close so as not to be far
some die - that is, they already know
love is not sought or it is absent
none of us is alone by accident
there are those who love each other forever
and that's why they can't be together
like peacocks which never walk in pairs

you can even get lost but on the other side
our cut roads come back together

Love implies not only joy, but also pain. It was already Saint Thomas who noted that: *ex amore procedit et gaudium et tristitia* - joy and sadness come from love (Sancti Thomae de Aquino II II, q. 28, a. 1), and an English writer and philosopher, C.S. Lewis seemed to uphold this view:

“To love at all is to be vulnerable. Love anything, and your heart will certainly be wrung and possibly be broken. If you want to make sure of keeping it intact, you must give your heart to no one, not even to an animal. Wrap it carefully round with hobbies and little luxuries; avoid all entanglements; lock it up safe in the casket or coffin of your selfishness. But in that casket - safe, dark, motionless, airless - it will change. It will not be broken; it will become unbreakable, impenetrable, irredeemable. The alternative to tragedy, or at least to the risk of tragedy, is damnation. The only place outside Heaven where you can be perfectly safe from all the dangers and perturbations of love is Hell. I believe that the most lawless and inordinate loves are less contrary to God's will than a self-invited and self-protective lovelessness” (Lewis 1983, 153-154).

Man in love can experience a deep disappointment. When he loves unhappily, as Joseph Pieper writes (Pieper 1974, 130-132), he suffers so much that he often loses his sense of contact with reality, cannot bear the pressure of life, moves like a weightless person, experiences his state as mourning. Then he asks himself many questions about himself, about the other, about the truth of the lost love, about the reasons for abandonment or separation. However, also in this situation one must see the horizon of salvation and hope, because this *homo amans* as a *homo patiens* can thus face a chance for what Jean Nabert (Tarnowski 2007, 314) the French “reflective philosopher” called “primary affirmation”, i.e. unveiling an authentic being, the discovery of one’s «I», understanding the meaning of one’s own existence. Unrequited or lost love can become the beginning of human regeneration, release from the painful past, acceptance of one’s own existence, which remains valuable despite the loss. “Affirmation distracts me and at the same time restores me, gives me confidence and gives attention to a specific time. It calls for saturating the world with spirit by creating value, work, culture and morality” (Tarnowski 2007, 314), by reducing pain by contact with others, entering into a space of dialogue with others.

Therefore, love appears in every context as the principle of human life and the basis of interpersonal communication. It opens a perspective of delivery and happiness, because a person can only be happy he or she loves and gives.

CONCLUSION

Interpersonal communication as a reality of people who are in a relationship with each other is always a chance to multiply love. The conducted phenomenological description of love - based on conjugal love - while presenting its essence, pointed out that love is the best language of communication, that it is able to build a *koinonia* of people, living in mutual “for”, experiencing the gift of “one for another”. This description also confirmed that the person is such a good that the only proper and adequate attitude to him or her is love (Wojtyła 2010, 109). Nothing but love in the act of communication guarantees its effectiveness, subjectivity, authenticity and certainty. At the same time, love reveals what is most important in the “I-you” relationship, i.e. in interpersonal communication - a desire for directness, authenticity, honesty, devotion, selflessness, certainty, overcoming loneliness. A desire for communication is always a desire for love.

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PERSONALITY AND EMOTIONAL SELF-EFFICACY: THE RELATIONSHIP BETWEEN HEXACO'S EMOTIONALITY, EXTRAVERSION AND CONSCIENTIOUSNESS WITH REGULATORY EMOTIONAL SELF-EFFICACY BELIEF

Abstract

The main objective of this study was to investigate the influences of some personality traits, measured with the HEXACO model of personality, on the perceived ability to manage one's own affects. The results of the correlations and the linear regressions between the personality traits, measured by the HEXACO-60, and the perceived ability to manage affects, measured by the Regulatory Emotional Self-Efficacy Belief scale, support the idea that extraversion is more related to expressing positive affects, whereas emotionality is more related to managing negative affects, and conscientiousness is slightly related to some aspects of self-regulation of positive and negative affects. The results obtained in this study for the HEXACO are similar to those displayed for FFM in previous studies regarding personality traits and positive and negative affects.

Keywords: Personality, Self-efficacy, Self-regulation, HEXACO, Regulatory Emotional Self-Efficacy Belief Scale

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OSOBOWOŚĆ I SAMOFUNKCYJNOŚĆ EMOCJONALNA: RELACJA POMIĘDZY MODELEM OSOBOWOŚCI HEXACO, EKSTROWERSJĄ A ŚWIADOMOŚCIĄ WŁASNEJ SKUTECZNOŚCI REGULACJI EMOCJI

Abstrakt

Głównym celem przedstawionych badań jest sprawdzenie wpływów niektórych cech osobowości, mierzonych modelem osobowości HEXACO, na postrzeganą zdolność do radzenia sobie z własnymi wpływami. Wyniki korelacji i liniowych regresji między cechami osobowości mierzonymi przez HEXACO-60, a postrzeganą zdolnością do zarządzania afektami, mierzoną Regulacyjną Skalą Przekonania o Własnej Skuteczności, potwierdzają pogląd, że ekstrawersja jest bardziej związana z pozytywną ekspresją, podczas gdy emocjonalność jest bardziej związana z zarządzaniem negatywnymi afektami, a świadomość jest nieznacznie związana z niektórymi aspektami samoregulacji pozytywnych i negatywnych afektów. Wyniki uzyskane w tym badaniu dla HEXACO są zbliżone do tych prezentowanych dla FFM we wcześniejszych badaniach dotyczących cech osobowości oraz pozytywnych i negatywnych afektów.

Słowa kluczowe: Osobowość, poczucie własnej skuteczności, samoregulacja, HEXACO, Regulacyjna Skala Przekonania o Własnej Skuteczności

INTRODUCTION

During the last 20 years, research on personality and emotion has demonstrated the effect of personality traits (e.g. Five Factor Model, FFM; McCrae and Costa 1999) on positive and negative affects as well as on emotional management and self-regulation (DeNeve and Cooper 1998). In particular, research has focused on three personality traits that are considered the most powerful predictors of affects and emotional self-regulation, namely neuroticism, extraversion and conscientiousness.

Several studies have demonstrated the relationship between high levels of neuroticism and high levels of negative affects (Verduyn and Brans 2012) and low levels of emotional self-regulation (Kokkonen and Pulkkinen 2001). On the other hand, extraversion is related to high levels of both positive affects (Hermes et al. 2011; Watson and Clark 1997) and emotional self-regulation (Kokkonen and Pulkkinen 2001).

At the same time, other studies have investigated the presumed independency between neuroticism and extraversion (Buckingham, Charles and Beh 2001). Results didn't support the idea that neuroticism and extraversion are fully independent. Quite the opposite, they might be negatively correlated (Verduyn and Brans 2012; Watson and Clark 1992). Therefore, considering that: (a) neuroticism and extraversion are (negatively) related to each other; (b) neuroticism is correlated to negative affects and limited emotional regulation; and (c) extraversion is correlated to positive affects and good emotional regulation, it appears that they are two sides of the same coin. In fact, taken together, they are the strongest predictors of negative and positive affects (Verduyn and Brans 2012) and emotional self-regulation (Kokkonen and Pulkkinen 2001), as well as other psychological or health outcomes as quality of life (Pocnet et al. 2017), life satisfaction (Finch et al. 2012) and physical health (Charles et al. 2008; Finch et al. 2012).

Furthermore, conscientiousness is another personality trait that plays an important role in predicting emotional management (Ivcevic and Brackett 2014). People with high levels of conscientiousness are more organized, diligent and prudent. For this reason, they are more able to manage or to avoid stressors and to prepare for adversity (DeNeve and Cooper 1998).

Despite the large body of research, no one has used the HEXACO model of personality (Ashton and Lee 2007) for this kind of studies. In this study, we want to investigate the relationship between the three above-mentioned personality traits of the HEXACO model, namely emotionality (which is the counterpart of neuroticism of the Five Factor Model), extraversion and conscientiousness, and a particular kind of self-efficacy, which is associated with the domain of emotional regulation. Specifically, this kind of self-efficacy is called *Regulatory Emotional Self-Efficacy Belief* and is related to the ability to manage negative emotions and to express positive emotions (Caprara et al. 2008).

1. AFFECTS AND NEUROTICISM/EMOTIONALITY, EXTRAVERSION AND CONSCIENTIOUSNESS

According to the definition of neuroticism by McCrae and Costa (2008), people with high levels of neuroticism are tense, anxious, less able to cope with frustration and deal with stress. Therefore, they are more susceptible to negative mood experiences. In most cases, they tend to view the world as a threatening place and life events as trying. As a results, neuroticism and negative affects are strongly correlated (Costa and McCrae 1980; Watson and Clark 1992; Watson et al. 1992). In the HEXACO model, the neuroticism trait is called *emotionality*, and its definition is quite different from the FFM one. It is still related to emotional stability like the FFM's neuroticism, but it also "includes sentimentality and sensitivity content at its positive pole and bravery and toughness content at its negative pole" (Lee and Ashton 2004, 332). People with high levels of emotionality are more fearful, anxious, worried and susceptible. By contrast, people with low levels of emotionality are calm, brave and less anxious. Moreover, emotionality is characterized by a strong interpersonal feature. One the one hand, low levels refer to independency, on the other hand, people with high levels are more interpersonally dependent.

Differently from neuroticism, extravert people are more prone to experience positive emotions and affects (Watson and Clark 1997). The FFM definition of extraversion is very similar to the HEXACO extraversion (Lee and Ashton 2004). Individuals with high levels of extraversion are more active, energetic, social and optimistic. They tend to share joy and pleasant moment with others. Because of this positive proneness, extraversion is closely related to positive affects (Hermes et al. 2011; Watson and Clark 1997).

Likewise, the definition of conscientiousness in the FFM is very similar to the definition given by Lee and Ashton (2004) in their HEXACO model. People with

high levels of conscientiousness are organized, precise, cautious and goal-oriented. Therefore, these people are more able to manage emotions and to self-regulate (DeNeve and Cooper 1998). This might be due to the fact that conscientious people are able to self-control and to organize their resources in order to prepare themselves for hardship (Steel, Schmidt and Shultz 2008). They can also delay gratification (Steel 2007). Conscientiousness is also related to different kind of self-efficacy (Caprara et al. 2011; Lee and Klein 2002). For this reason, it is reasonable to think that even the HEXACO's conscientiousness is positively correlated to the emotional self-efficacy belief we are interested in for our study.

2. REGULATORY EMOTIONAL SELF-EFFICACY BELIEF

Regulatory Emotional Self-Efficacy Belief (RESE), (Caprara 2001; Caprara et al. 2008) refers to a particular kind of self-efficacy which is related to the perceived ability to manage one's own affects (Alessandri, Vecchione and Caprara 2015). Starting from the classical distinction between positive and negative affects (Watson and Tellegen 1985), Caprara and colleagues (2001; 2008) developed a scale to assess perceived self-efficacy in managing negative (NEG) and in expressing positive (POS) affects. The NEG scale is a second-order factor composed of two subscales which assess two different kind of negative affects: despondency-distress (DES) and anger-irritation (ANG).

Given the fact that RESE assesses a belief, it doesn't reflect the effective ability to self-regulate emotions. For this reason, correlations between RESE and measures of positive and negative affects and emotional states are in the range of about .30 (Caprara et al. 2008). However, it is well documented that RESE plays an important role in predicting emotional adjustment and lower levels of depressive symptoms (Bandura et al. 2003), as well as other important outcomes as self-esteem (Caprara et al. 2013a) and prosociality (Alessandri et al. 2009). Regarding the correlations with personality traits, Caprara and colleagues (2013) have demonstrated that there is a strong relationship between neuroticism (or trait emotional stability, as it is called in the Italian version of FFM; Caprara et al. 1993) and RESE.

3. AIMS AND HYPOTHESES

The main objective of this study is to investigate the influences of some personality traits, measured with the HEXACO model of personality (Ashton and Lee 2007), on the perceived ability to manage one's own affects. To measure this perceived ability, we used the RESE scales (Caprara et al. 2008).

According to the above-mentioned studies, on the one hand neuroticism influences negatively subjective well-being and positive affects and on the other hand influences positively negative affects (Costa and McCrae, 1980). As previously explained, in this study we use the emotionality trait, which is the HEXACO's

counterpart of FFM's neuroticism. Their conceptualizations are quite different. High levels of emotionality refer to sentimentality, sensitivity and interpersonal dependency while low levels refer to bravery, toughness and interpersonal independency. Moreover, considering that who has high levels of emotionality is closer to other people, it is reasonable to think that people with high levels of emotionality need the support of others to regulate their own affects and are more prone to express positive affects to others. Whereas, people with low levels of emotionality are less interested in expressing positive affects and believe to be more able to manage negative affects by themselves. For these reasons, we hypothesis that:

Hypothesis 1a: the effect of emotionality on the perceived ability to manage negative affects (NEG) is negative and strong.

Hypothesis 1b: the effect of emotionality on the perceived ability to express positive affects (POS) is positive and medium.

Given the fact that FFM's extraversion is strongly related to positive affects and good feelings and negatively related to negative affects (Hermes et al. 2011; Watson and Clark 1997), we hypothesis that even for the HEXACO's extraversion we obtain similar results:

Hypothesis 2a: the effect of HEXACO's extraversion on the perceived ability to express positive affects (POS) is positive and strong.

Hypothesis 2b: the effect of HEXACO's extraversion on the perceived ability to manage negative affects (NEG) is positive and medium.

Similar hypotheses are formulated for conscientiousness. Considering that individuals with high levels of conscientiousness are more able to self-control and to organize their resources in order to prepare themselves for adversities (Steel et al. 2008), we hypothesize that:

Hypothesis 3a: the effect of HEXACO's conscientiousness on the perceived ability to manage negative affects (NEG) is positive and medium.

Hypothesis 3a: the effect of HEXACO's conscientiousness on the perceived ability to express positive affects (POS) is positive and strong.

4. METHOD

4.1. Participants

The participants were 413 Italian young adults belonging to different regions of Italy. They were aged between 18 and 26 ($M = 22,2$, $DS = 2.1$). 290 participants were females (70.2%) and 123 were males (29.8%). The majority of the sample had a high school degree (265, 64.2%), whereas 109 participants (26.4%) had a university degree.

4.2. Procedure

Participants were contacted online, via email, and completed the questionnaires in an on-line format. The web-site used for the data collection was LimeSurvey. The survey was completely anonymous, and the information is strictly confidential.

Regarding the statistical analysis, we computed Pearson's r coefficients and a series of linear regression in order to test the above-mentioned hypotheses. Internal consistency of the scales was computed by means of Cronbach's alpha coefficients.

4.3. Measures

Responses were made for all the personality items using a 5-point scale ranging from 1 (strongly disagree) to 5 (strongly agree). All measures used were in the Italian version.

HEXACO-60. We used the 60 items version of the HEXACO-PI (Ashton and Lee 2009) in order to assess the personality factors according to the HEXACO model. It assesses Honesty-Humility (H), Emotionality (E), eXtraversion (X), Agreeableness (A), Conscientiousness (C) and Openness to experience (O), with 10 items for each factor. In our study, the Cronbach's alpha coefficients were acceptable, ranging from .72 to .78.

RESE. The two components of the Regulatory Emotional Self-Efficacy Belief, namely perceived self-efficacy in managing negative affects and perceived self-efficacy in expressing positive affects, were measured by means of the RESE scales (Caprara 2001; Caprara et al. 2008). The Cronbach's alpha coefficients were acceptable, ranging from .78 to .89.

5. RESULTS

Table 1 shows the internal consistency of each scale, as well as the correlations between the constructs involved in our study. In general, the Cronbach's alphas were high, and skewness and kurtosis of each scale, even if not reported, were acceptable.

Table 1
Descriptive Statistics.

	Mean	S.D.	Skewness	Kurtosis
H	37.8	5.95	-0.518	0.274
E	34.0	5.54	-0.192	-0.062
X	33.2	5.99	-0.394	-0.100
A	30.6	5.50	-0.243	0.160
C	37.5	5.66	-0.292	-0.143
O	36.1	5.65	-0.513	0.305
DES	12.4	3.02	0.114	0.103
ANG	12.1	3.15	-0.005	-0.233
NEG	15.9	3.23	-0.442	-0.565
POS	24.5	5.43	0.032	0.230

Note. H = Honesty-Humility; E = Emotionality; X = Extraversion; A = Agreeableness; C = Conscientiousness; O = Openness to experience; DES = self-efficacy belief in managing dependency-distress; ANG = self-efficacy belief in managing anger-irritation; NEG = self-efficacy belief in managing negative affects; POS = self-efficacy belief in expressing positive affects.

As expected, the majority of the personality dimensions correlate with the Regulatory Emotional Self-Efficacy Belief, especially with the ANG (i.e. self-efficacy belief in managing anger-irritation) and NEG (i.e. self-efficacy belief in managing negative affects). It means that perceived self-efficacy in managing negative affects is related to all the dimensions of personality measured by the HEXACO.

On the basis of the correlations between the variables involved in this study, regression analyses were conducted to identify which subscales of the HEXACO can predict the Regulatory Emotional Self-Efficacy Belief.

Table 2

Pearson's *r* Correlation Matrix between HEXACO and RESE.

	HONE	EMOT	EXTR	AGRE	CONS	OPEN	DES	ANG	NEG	POS
H	(.77)	-0.013	0.009	0.207***	0.183***	0.069	0.044	0.149**	0.111*	-0.034
E		(.73)	-0.268***	-0.062	0.035	-0.022	-0.526***	-0.409***	-0.529***	0.064
X			(.78)	-0.000	0.152**	0.168***	0.479***	0.328***	0.456***	0.419***
A				(.72)	0.029	0.019	0.095	0.427***	0.300***	-0.038
C					(.73)	0.209***	0.140**	0.160**	0.171***	0.086
O						(.72)	0.178***	0.127*	0.172***	0.033
DES							(.82)	0.551***	0.875***	0.208***
ANG								(.78)	0.886***	0.038
NEG									(.85)	0.138***
POS										(.89)

Note. * $p < .05$, ** $p < .01$, *** $p < .001$. H = Honesty-Humility; E = Emotionality; X = Extraversion; A = Agreeableness; C = Conscientiousness; O = Openness to experience; DES = self-efficacy belief in managing despondency-distress; ANG = self-efficacy belief in managing anger-irritation; NEG = self-efficacy belief in managing negative affects; POS = self-efficacy belief in expressing positive affects. Cronbach's Alphas (in parentheses) are reported along the diagonal.

As reported in Table 3, high levels of Extraversion and Conscientiousness were significantly positively associated with high levels of self-efficacy belief in managing negative affects ($\beta = 0.285$, $p < 0.01$ and $\beta = 0.133$, $p < 0.01$ respectively), while low levels of Emotionality were significantly related to self-efficacy belief in managing negative affects ($\beta = -0.441$, $p < 0.01$).

High levels of Emotionality and Extraversion were significantly related to self-efficacy belief in expressing positive affects ($\beta = 0.110$, $p < 0.01$ and $\beta = 0.252$, $p < 0.01$ respectively).

Table 3
Linear Regression.

	β	SE	p
NEG ($R^2 = 0.40$)			
Emotionality	-0.441	0.039	< .001
Extraversion	0.285	0.036	< .001
Conscientiousness	0.133	0.037	< .001
POS ($R^2 = 0.21$)			
Emotionality	0.110	0.027	< .001
Extraversion	0.252	0.025	< .001
Conscientiousness	0.004	0.026	0.851

Note. β = standardized regression coefficient; SE = standard error; p = p values. NEG = self-efficacy belief in managing negative affects; POS = self-efficacy belief in expressing positive affects.

6. DISCUSSION AND CONCLUSION

The aim of this study was to investigate the relationship between the HEXACO personality traits and the domain-specific self-efficacy beliefs related to emotion regulation, namely regulatory emotional self-efficacy belief. Results support our hypotheses, demonstrating that the relationships between extraversion, emotionality, conscientiousness and some aspects of self-regulation related to positive and negative affects for the HEXACO are similar to those displayed for FFM.

Furthermore, given the strong interpersonal characteristic of these traits, it seems that who considers him/herself less able to regulate emotion, less extravert and positive (and consequently tends to interpret negative events as overwhelming, adverse and threatening), and who also tends to be less organized, and then less able to prepare in order to cope with stressors, needs, at the same time, the proximity of other people to regulate their emotion. In other words, who believes to be less able to manage emotion is less interpersonally independent and this fact could have negative effects of people's wellbeing and could damage the quality of the social/interpersonal relationships (Lopes et al. 2005).

In a perspective that tries to integrate the traits theory with a socio-cognitive view of personality, such as the one proposed by Caprara, Vecchione et al. (2013), and considering the *plasticity* of the personality traits proposed by Roberts, Wood, and Caspi (2008), the practical implication of this study refers to the possibility of change, or at least mitigate, the maladaptive effect of some traits (for example low levels of emotionality) intervening on self-efficacy beliefs. As Bandura (1997) suggests, the sense of self-efficacy could be modified and improved by different sources (mastery experience, vicarious experience, etc.) and it is much more changeable than personality traits. Consequently, conducting psychological or educational interventions aimed to improve the sense of self-efficacy in managing emotions for people with high level of emotionality and low levels of extraversion and conscientiousness could lead those individuals to manage emotions despite their maladaptive levels of personality traits.

Finally, the limits of this study regard the fact that it is a cross-sectional study and no outcome variables are included in, such as for example quality of interpersonal relationships, life satisfaction, quality of life, depression, etc. Future investigations on this topic, that are interested in using the HEXACO model for this kind of research, should implement studies with longitudinal design and analyze the mediating effect of regulatory emotional self-efficacy belief on the relationship between the HEXACO personality model and some outcome, as it has been already demonstrate in some FFM studies (Alessandri et al. 2018; Caprara et al. 2011; Caprara et al. 2013b).

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HUMANITY, AGENCY AND THE TRANSCENDENT CONCERN

Abstract

The main purpose of this article is to consider the merits of including the transcendent concern in the set of ultimate concerns of human life as they are understood by M. Archer. In the first place, the author discusses Archer's definition of that concern presented in the scientist's works, and then presents a broader understanding of that concept highlighting its significance for man and his social life by the prism of its influence on human agency. Finally, the author discusses the relationships between particular concerns with special emphasis on the transcendent one and provides the final conclusions.

Keywords: ultimate concerns, transcendent concern, transcendence, Margaret Archer

CZŁOWIECZENSTWO, SPRAWCZOŚĆ I TROSKA TRANSCENDENTNA

Abstrakt

Głównym celem tego artykułu jest rozważenie zasadności włączenia troski transcendentnej do zestawu trosk podstawowych w życiu człowieka, tak jak je rozumie M. Archer. Tekst omawia najpierw rozumienie tej troski w tekstach brytyjskiej socjolog, następnie charakteryzuje proponowane przez autora, poszerzone jej rozumienie. Z kolei jej znaczenie dla człowieka i życia społecznego zostaje przedstawione krótko przez ukazanie wpływu na sprawczość człowieka. W końcu przedyskutowane zostają relacje między troskami ze szczególnym uwzględnieniem miejsca troski transcendentnej i poczynione wnioski końcowe.

Słowa kluczowe: troski podstawowe, troska transcendentna, transcendencja, Margaret Archer

INTRODUCTION

Reflection on humanity in the context of sociological theories refers primarily to various theories of subjectivity developed as part of humanistic sociology. Part of this trend includes the approach of Margaret Archer, along with her concept of the subject, its basic concerns and agency, which, according to her, is of primary character in relation to all social structures. Humanity "carries" potentiality, whose

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powers to transform social reality are irreducible to any structure – impossible to replace fully by them. On the other hand, this potential can be developed and realized more fully when it encounters appropriate, favourable structures.

This potentiality in human beings is defined by sociologists in various ways. Margaret Archer often uses the phrase “properties and powers”, while Piotr Sztompka talks about “innate tendencies, germs of the future, abilities, ‘powers’” (2005, 202). Man is capable of self-reflection (reflexivity), of unconditioned and independent action, to purposely manage his own development and relationships with other people. This special potentiality inscribed in a person is connected to the ability to innovate action, to creativity, which not only improves existing structures, but also leads to the emergence of new structures, more and more adapted to the needs of people and the changing environment. The activity of human subjects is inextricably connected to the functioning of social structures, which result from the relational nature of man: relationality is an essential dimension of human existence, anchored in its natural potential (Donati and Archer 2015).

Thanks to the reflexivity, man recognizes the essential dimensions of his existence, related to his fundamental needs or, as Margaret Archer determines it, ultimate concerns. These concerns, i.e. what a person cares for, determine, according to her, what man is, what “carries” his humanity. The purpose of this paper is to discuss the inclusion of a fourth concern in the current set of three ultimate concerns, namely, transcendent concern.

1. MARGARET ARCHER ON TRANSCENDENT CONCERN

When enumerating and discussing the fundamental concerns of man, Margaret Archer does not directly mention transcendent concern. Her best-known works, especially her essential book on the topic, *Being human* (2003), lists and discusses man’s natural concern, regarding health protection and attitudes towards the environment, practical concern related to competences and performative achievements, and social concern expressing self-esteem in relation to other people.

However, the book *Transcendence. Critical realism and God* (Archer, Collier and Porpora 2004a), which she co-authored and already written after many works essential for her scientific approach, clearly shows the essential or even fundamental significance of this dimension of life for many people. The problem, however, is whether this dimension can be considered as characterizing a man as such, i.e. every human being, as an important dimension of humanity. Before addressing this doubt, one should first relate what Margaret Archer says about the importance of this dimension and its universality.

The first remark, of a methodological nature, made by all authors of *Transcendence* and related to this issue, expresses a simple logic based on the need to take into consideration an account of Transcendence in social sciences at the

same level as paradigms excluding such possibility. The importance of this reality, often determined as God, is easy to observe in the lives of most people in the world, both in their attitudes and their actions. Because man is the basic initiator of social change, it is therefore important, from the perspective of social sciences, to take into account everything that constitutes, shapes and influences him.

Another issue that arises from an analysis of Margaret Archer, regarding the life of catholic contemplatives and their writings, their relationships with other people and functioning in social structures, is the reference to transcendent reality as a real existence that affects their lives, attitudes, ways of acting, and thus impacts on the reality surrounding them. This analysis has led to the recognition of the real influence of Transcendence on social reality, through people experiencing a special relationship with God. In Archer's texts one can also find an attempt to explain why not everyone knows and experiences this reality.

Thirdly, what results from Margaret Archer's study, the relationship with God, and thus the transcendent concern, is not only important to many individuals, but is even more important in shaping the entire human life and subordinating all other dimensions of people's lives, including the ultimate human concerns. This leads directly to the statement that the description of man, his humanity, without taking into account reference to Transcendence, and without taking into account transcendent concern, becomes then not only incomplete, but defective or spoiled. Margaret Archer connects transcendent reality – God with perfect unconditional love. Love, which is something basic also in human relations, is always more or less imperfect between them due to the limited and imperfect nature of man. Only Being, whose very existence and perfection does not depend on anyone, and whose very essence is love, gives man the possibility of full self-realization; depriving oneself of relationship with God means depriving oneself of this possibility (especially Archer 2004a, 63-81; Archer, Collier and Porpora 2004b, 24-40).

2. NOTION – UNDERSTANDING TRANSCENDENT CONCERN

When thinking about transcendent concern, it is important to clarify what this term means to us. The simplest description, resulting from the notion itself, is the reference to the relationship with Transcendence, most often determined as God. As already mentioned above – a fact not requiring additional justifications – not everyone believes in the existence of a personal God, or even any reality that transcends the visible reality.

The first dimension of transcendent concern, leading many people towards Transcendence and having a universal character, i.e. involving every reflective subject, is a conscious attitude towards the fact of one's death and the deaths of other people. Man gradually recognizes his condition, fragility and insecurity, acquiring an awareness of the finitude of his life and the lives of other people. The question of death and its nature is inscribed in the existence of every human

being, and for centuries various thinkers have taken it into consideration (Pieper 1970). Nowadays, sociologists also deal more with the issue of dying, death and mourning, a stream called sociological thanatology, or the sociology of death and dying (Mariański 2017, 23). The human life has its natural limits, which can only be postponed to a small extent. In addition, human existence is exposed to the loss of the life at every moment, due to many different factors.

This is therefore the first problem of transcendent reference, of something that completely exceeds human beings and their capabilities, which carries the unknown (Pieper 1970, 15-18). This experience is common to all people, regardless of culture, religion or time. Man can try remove from himself the need to take a position with regard to this fact, but it does not change – it is inevitable, as is the final response of man to this reality. The more man approaches it, as a result of the aging process or illness, the more he feels coerced to take account of it (Szczepański 1999, 115-135). Contemporary cultural trends in Western countries show a desire to hide the fact of death, which results from an inability of those who avoid this question to give a reasonable answer to it.

This attitude towards the fact of death entails, in turn, a necessary reference to the issue of life after death (Seibert and Luther 2010): for example whether there is, whether there is not, what its nature is, how much one's current life affects it, what will happen to one after death, whether one will keep one's identity, whether one will have a body, what will be its nature. A man aware of the finitude of his life and facing it discovers the desire to continue it, or even the desire for a life that has no end, which also seems to be inscribed in his nature, in his humanity. Even those who commit suicide often do not wholly reject life, but do not want "such" a life as they have, marked by suffering, from which they cannot see any way out. Many of them hope for something better after death or think that at least nothing worse will happen to them.

However, the answers to the question of life after death, even to the very fact of its existence or not, are very different. All major religions give their followers a specific vision of the lot of man after death, which is an important element of their doctrines. There are also people who believe that there is no continuation of a man's life after his death, but people who are convinced that a man disappears completely at the moment of his death are not many; even people who do not identify with any religion often create their particular image of life after death (for example Bauman 1998, 69-72).

The attitude to life after death and its relation to worldly life implies a way or strategy of behaviour and character of commitment in this life. For centuries, two phrases expressing such basic life strategies² have been repeated: one has focused on the awareness of the end of the life – *memento mori*, and the other has directed people to the best "use" of time that they have at their disposal, with little concern for the end of it – *carpe diem*. A strategy that combined both extremes

² In another way "strategies of life" are presented for instance by Zygmunt Bauman (1998; cf. also Mariański 2017, 33-36).

was also quickly formulated: *carpe diem et memento mori* – to use properly and well the time you have been given, remembering that you will die. Regardless of the strategy, people's attitude towards life after death is of great importance to the way they function and act, and as a consequence, to the functioning of society as a whole. This is evidenced by entire epochs in which religious visions played a greater or lesser role, in which the overwhelming life strategies of people were converted into specific social institutions and the way in which society functions nowadays. The first sociological research carried out by Barney Glaser and Anselm Strauss, which formed the basis of their grounded theory, concerned the impact of the awareness of dying on human interaction (Glaser and Strauss 1965).

A man who strives to continue his life and has a sense of transcending material reality is directed to a being that is eternal, unchangeable and which is the cause of his existence and his unique character among all creatures: towards God, which in philosophy was expressed by the concept of *capax Dei* (Wysocki 2016, 176). In this striving and searching, transcendent concern finds its highest expression. The reference to death requires only a conscious acceptance of a reality that is inevitable. Man has no intellectual choice here, there is no place for an alternative. The question of life after death, which cannot be answered by simple observation, nor proven by methods currently available to science, already provides a possibility for different answers. In the case of reference to God, this freedom to say yes, no or I do not know (theists, atheists, agnostics) also exists, but there is also the aspect of relationality, one's own relation to it – to Him.

To take a position with regard to the existence of God (regardless of how we understand Him) also applies to all those who are aware of their human condition. Even those who do not believe in life after death can consider or acknowledge His existence, for example by observing the existing world. Man is directed to do good and strives for it, but he does not always recognize it properly (this is also one of the assumptions of critical realism). For believers, God is the highest good: man therefore fulfills himself in a relationship with Him (Archer 2004c, 138-154). Lack of willingness to deepen a personal relationship with God may result from a different image of Him, for example, when a person feels anxiety or even fear of the omnipotence of God, or because of the weak faith of a man who has not really experienced God's presence. In the first case, there is a deliberate avoidance of everything that may remind one of God. In the latter, the pragmatic attitude is most often accepted, through which it is recognized "better a sparrow in a hand than a dove on the roof" (eng. version: "a bird in the hand is worth two in the bush").

However, the relationship with God – the Supreme Good and unconditional Love – is fundamental to many people who subordinate their entire lives to it. Therefore, it is impossible to understand their decisions, attitudes, actions and influence on the environment without considering it (Archer 2004c, 138-154; 2004b, 92-108). Without this dimension, we are dealing with a significant reduction of man, without this dimension all religions in the world would not have the right to exist.

Tab. 1. Four ultimate concerns and their meaning.

Order of reality	natural	practical	social	transcendent
Concern - meaning	Physical well-being (health) and environmental well-being	Competences and performative achievements	Self-esteem Roles and social positions Caring for others	Attitude towards death, towards life after death, towards God

Source: Own elaboration. In the case of the first three concerns, with particular reference to Archer 2003.

Briefly, transcendent concern can be described as striving for a lasting good, lived in relation to loving persons, including the most perfect being – God – in the face of the experience of fragility, finitude and imperfections of present existence³. This concern clearly affects the agency and entirety of human activity, and has a significant impact on other fundamental concerns.

3. TRANSCENDENT CONCERN AND AGENCY

The adopted life strategy connected with reference to transcendent reality determines to a large extent the specific actions taken by people concerning their lives, but also refers to the functioning of society. Transcendent concern shapes not only individuals, but also, due to their relationality, affects others, and the shaping of surrounding reality. It has a special dimension in the functioning of religious groups, in which it is shown as a concern that organizes the whole life of a human being, and thus all their other concerns. It results from the teaching of particular religions, and therefore has a normative character, which is not always fully internalized by all members of a religion. However, it finds expression also in the functioning of people in other groups and in different spheres – for example, in professional and political life, and social engagement.

The first meaning of this concern linked to agency is expressed in the shaping of the personal and social identity of a man. Not only “me”, but also the “I” is shaped (Archer 2015, 99-106). The process of this shaping is related to the relationship between particular concerns, which will be discussed in the next section. The assumption that opening up to and striving for Transcendence is inscribed in the human nature (*capax Dei*), in its potentiality, means that man does not develop fully unless he cultivates this dimension of his life. Religious structures that people encounter in their lives, ranging from small family communities of faith to large religious systems, are helpful in this development.

The process of shaping human identity is based on human potentiality (humanity), which assumes the possibility of its dynamic development. Humanity, therefore, means not only the original potentiality, but also the effect of a dynamic

³ Another formula: in the perspective of death, a desire for eternal life without all imperfections and filled with the presence of loving people, and especially the most perfect Being – God.

process in which man, through his agency (also being developed), co-creates his own condition, and which for its coherence must be based on the original predispositions inscribed in it. In this development, the external conditions and living environment, mainly related to relationships with other people, are also important. Agency gives man a unique place amongst other creatures, the possibility of affecting them, but also a specific possibility of influencing other people.

In principle, all religions, apart from directing their members to Transcendence, also require them to performative tasks related to the functioning of the world – in Judaism and Christianity, for example, the general task is to “be masters of the earth – subdue the earth” (Gen 1:28), which is then detailed in other precepts. These indications and norms accepted by believers had and still have an importance in shaping the entire reality that surrounds man. Transforming the surrounding reality is also connected with the creation of a huge material culture associated with the faith that is professed – the world’s most beautiful monuments are connected with this. Great written works, paintings, sculptures, architecture and many other aspects of man’s creative activity have their own reference to the presence of transcendent reality in human life.

The agency of man gives him the possibility to also directly influence other people with regard to the question of transcendent concern. One can try to direct others towards Transcendence, towards faith by giving good witness to his faith, by proclaiming the truths of faith and encouraging conversion. The power of influence depends to a great extent on the maturity and integrity of one’s personality. Many religious structures were created and are still being created to undertake the tasks of conveying the doctrine of faith, deepening it and sustaining it. The awareness of the presence and action of Transcendence in people’s lives also finds very important expression in other religious structures: diverse religious movements, churches and their institutions, groups, organizations and associations inspired by religion. A man for whom transcendent concern is a real priority also affects interpersonal relationships, trying to properly orient them in the spirit of professed principles. For example, in the case of Christianity, the first task and command is mutual love. This corresponds to the practical socio-cultural level of realizing the confessed truths.

4. RELATIONSHIPS BETWEEN CONCERNS

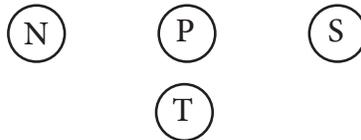
The relationships between the concerns of a man, as also described by Margaret Archer, are formed through a process of reflexivity: his inner conversation. One defines what is the most important for oneself, giving priority to particular concern, making a hierarchy that can gradually develop throughout one’s entire life or, conversely, change completely in a single moment

Such a hierarchy is expressed by a number of sayings or claims, such as “money is the most important”, “career is the most important”, “health is the most important” or “love is the most important”. In the case of some people, the

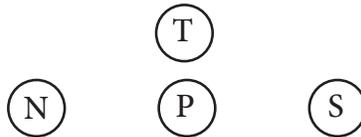
hierarchy of values and, as a consequence, the hierarchy of concerns, is not well-established. The hierarchy of values entails a particular configuration of concerns in the life of every human being. This therefore results in the existence of many differing configurations. Sometimes one of the concerns has a dominant character, sometimes they are at a similar level, and sometimes, as in the case of a lack of reflexivity, it is difficult to observe any hierarchy governing them.



It is not the purpose of – and nor is there the possibility to – this brief elaboration to discuss all the mutual configurations of the human concerns. Thus, only two fundamentally different possibilities to configure concerns in relation to transcendent concern will be presented. The first layout represents a person of weak faith or even someone with no faith: the transcendent concern exists but is less important and is subordinated to the others. In some people it has a “vestigial” dimension, usually associated with the reference to the end of their life:



In this case, one’s own health, social position, or achievements are more important to a person than an interest in transcendent reality, regardless of what one ultimately considers to be most important for oneself. Thus, the various possible combinations will be omitted. The second configuration shows the situation when the transcendent concern subordinates all other concerns: it is often the case with people from diverse religious groups, but it may also be the case of a person who does not identify with any existing religious tradition:



Such a layout of concerns signifies that a man, sometimes having to choose between values, is able to sacrifice his strength and health for the accomplishment of transcendent concern, giving up further development of his own competences, exposing himself to danger or even losing his social position (faith being more important than money or career), dedicating his life to others (e.g. caring for the sick from religious motives), giving up his life for another person (from religious motives) or only professing his faith in front of those who persecute it. The adoption of such a relation of transcendent concern to the other concerns also means most often accepting a determined ordering of other concerns with respect to each other,

which results from the teaching of particular religions, e.g. health is more important than money or love for another person is more important than a career.

In the course of human life there is an evolution in the relationships between concerns, which is connected with the development of man and the changing of the circumstances of life. It is a dynamic process in which transcendent concern can gain in importance (with age, illness, or, for example, the experience of trauma), but not necessarily. It depends on many different factors. One of the essential factors is the impact of people for whom this concern is the most important and who foster reflection on the issue by other people. In the case of some people, a phenomenon may also be observed that can be termed "transcendent turn", i.e. a sudden change of attitude towards the one targeting the Transcendence, although it has often been prepared for by previous experience and reflection (inner conversation) that have up to then not been echoed in word and action. It may be connected with a change in the understanding of Transcendence and its relationship to a human being, e.g. not as opposition to building a temporal good or a threat to the good of man, nor limiting his freedom, but as the ultimate source of his good.

CONCLUSION

The dominant role of transcendent concern in the lives of so many people is reason enough to include it in the set of fundamental or ultimate concerns. The inclusion and highlighting of the importance of transcendent reality seems essential to the proper recapturing of the human condition and social reality. Otherwise, it is not possible to ultimately understand it, since one is consciously excluding an important element of the shaping of man and of social changes. The image of man becomes incomplete or even distorted, and there is a lack of important causal elements in the chain of social change (which arises already from the considerations of Margaret Archer).

An expression of the universal importance of transcendent concern is the common presence of works connected with transcendence in all cultures, which cannot be denied or erased. Not taking it into consideration simply because a number of people declare themselves non-believers – atheists – is not sufficient reason. Firstly, what they reject is often only a concrete vision of Transcendence, which is represented by particular religions, or perhaps more accurately, an image of Transcendence which, under the influence of a given religion, they have personally created. Secondly, if we take into account other concerns considered fundamental in human life, it can be easily pointed out that there are also a number of people who do not particularly care about the environment, about their health, about their competences and skills, about their social position or about the good of others.

Finally, if the understanding of transcendent concern discussed in the text is fully taken into consideration, it must be said that it applies to every human being at least to a certain extent, and therefore is also of a universal nature. If not everyone professes faith in a God, then everyone must face the problem of death, the issue of life after death, and also to answer questions about the existence and nature of reality, which is

most often defined as God. As far as religious people are concerned, who constitute the great majority of people in the world, this concern is crucially important, and often has a decisive influence on life and social behaviour. All this therefore entitles transcendent concern to be recognized as fundamental for man and for all humanity.

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THE CENTRAL INDUSTRIAL DISTRICT AS AN EXAMPLE OF THE SOCIOLOGICAL IMAGINATION OF ITS CREATORS

Abstract

In defining the place and significance of the Central Industrial District (COP) in Polish history and economy, it is impossible to overlook the numerous components of this complex economic undertaking, the plan whose main purpose was to increase the level of defence capabilities of the Second Polish Republic and to offset the differences in the economic sphere of particular areas of Poland. In addition to a few historical issues, the article presents the achievements of the Aviation Valley, an association listed among the key national clusters, created as a result of a specific organizational culture implemented in Sub-Carpathian Region since the beginning of the COP.

Keywords: economic program, industrialization, aviation industry

CENTRALNY OKRĘG PRZEMYSŁOWY PRZYKŁADEM SOCJOLOGICZNEJ WYOBRAŹNI JEGO TWÓRCÓW

Abstrakt

Przy definiowaniu miejsca i znaczenia Centralnego Okręgu Przemysłowego – COP w polskiej historii i polskiej gospodarce nie sposób nie zauważyć licznych elementów składowych tego skomplikowanego przedsięwzięcia gospodarczego, planu, którego zasadniczym celem było zwiększenie poziomu obronności II RP i zniwelowanie różnic w sferze gospodarczej poszczególnych obszarów Polski, począwszy od 1937 r. Na uwagę zasługuje także fakt, że działania zapoczątkowane w tamtym okresie w dalszym czasie przekładają się na to, co dzieje się w życiu gospodarczym i społecznym województwa podkarpackiego, na przykład powstanie i działalność Stowarzyszenia Dolina Lotnicza.

Słowa kluczowe: program gospodarczy, uprzemysłowienie, przemysł lotniczy

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INTRODUCTION

Development plans for the regions of the Central Industrial District (COP), i.e. areas located in the interfluvium between the San and Vistula rivers, assumed achieving two key strategic goals. The first of them consisted in building a number of modern factories in the central part of the country in areas located at a safe distance from unstable borders, which would allow to achieve the primary goal, i.e. strengthening Poland's defence potential. This postulate was subordinated to all logistical activities initiated in 1937 by the government which focused on the reconstruction and modernization of Polish industry, mainly defence. The second goal was industrial development of the Sandomierz district (social goal), a region which was economically neglected compared to, for example, Silesia or Greater Poland. In addition, it was assumed that thanks to these initiatives it would be possible to intensify the migration of native industry to the east and south, thus triggering processes aimed at eliminating civilization differences in the country (Grata, Ostasz and Pasterski 2018, 34). The purpose of the article is an attempt to present the undoubtedly phenomenal character of the COP and the impact of this economic enterprise on the contemporary face of the socio-economic situation of the region, which is reflected in the establishment and functioning of the Aviation Valley Association.

1. HISTORICAL CONTEXT OF THE CENTRAL INDUSTRIAL DISTRICT

The Central Industrial District is a concept that has taken on a special significance in the history of Polish statehood. The COP bears two connotations: firstly, in the geographical sense, it refers to the area located in the Warsaw – Krakow – Lviv triangle, an area characterised by increased investments for the country's defence. Secondly, in the economic sense, it means the area where the anachronistic structure of the Polish economy of the end of the 1920s was to undergo transformation into a more efficient system, based on modern technologies modelled on the economies of the Scandinavian countries (Samecki 1998, 110; Kwiatkowski 1939, 373).

The Central Industrial District was part of the so-called triangle of security; this concept was put forward in 1928, but due to the opposition of Marshal Józef Piłsudski, it was not implemented. The list of people who are credited with authorship of COP plans is opened by Prime Minister Eugeniusz Kwiatkowski (Landau and Tomaszewski 1991, 57). Władysław Kosieradzki and General Mieczysław Maciejowski, head of the armaments department of the Ministry of Military Affairs are two other important figures to be mentioned here. The initiative consisted in designating forest areas, located far from the western and eastern borders, and having a properly developed logistics structure. The creator of the COP plan was the Minister of the Treasury, Eugeniusz Kwiatkowski, who in 1935 established a planning office reporting to the Treasury Minister. The office was to coordinate plans and programs for the construction of individual constituent areas of the district (Strachold 2003).

The most important factors that were taken into account when deciding on individual plant locations under the new initiative were the following aspects: military,

demographic, communication, energy and raw material supply. The date of launching the COP program was July 1, 1936 (commencement of works on developing the idea of the undertaking), however, final decisions regarding the area of COP were made much later, in April 1938, in the Act on investment concessions, Article 3, chapter 1, Journal of Laws of the Republic of Poland, No. 26 item 224, 09.04.1938.

The COP area covers 59 951 km², which corresponded to 1/6 of the area of Poland. The COP was divided into three regions (Table 1).

Table 1. Division of the COP into regions.

No.	District name and designation	Area in km ²	Purpose
1	Kielce district – A	14 188	raw materials
2	Lublin district – B	15 452	food supplies
3	Sandomierz district – C	30 311	processing

Source: Kaczmar 2001, 12.

To this day, there are three main theories regarding the purpose of launching the COP program. According to the first theory, the COP was a regional undertaking (territorially the area of the district lies in the interfluvium between the San and Vistula rivers). It was meant to establish a new industrial centre that would positively influence the transformation of the economic structure of a selected part of Poland. The second theory emphasizes the factor of the stimulated economic situation of the country after an economic crisis. The third theory focuses on the aspect of defence, which was to be enhanced through the construction of numerous heavy and defence industry factories in an area removed as far away as possible from dangerous borders in the east and west. The COP was a part of a huge logistic work aimed at long-term activities reaching the year 1954, i.e. a total reconstruction of the anachronistic structure of the Polish economy consisting in transforming the economy of an agricultural country into an industrial and agricultural one. The COP project was a successful attempt to reconstruct Poland's economy with a view to increasing the chances of defending the country alone and in cooperation with allies.

Perfectly organized in terms of defence, the COP also had the advantage of a huge personnel base and relative energy independence (in addition to hard coal, it was planned to use renewable energy, interchangeably natural gas and crude oil). In addition, the location of the COP in areas with unprecedented agrarian overpopulation allowed to use the potential of excess labour force, while the development and industrialization of the region levelled civilization differences between economically neglected regions of Poland. An additional favourable factor of locating the COP in the interfluvium between the San and Vistula rivers was of economic nature, due to attractive prices of construction and investment plots, which enhanced the economics of undertakings already at the beginning of the investment.

Poland at the time of the Second Polish Republic consisted of two parts within the same borders, namely, areas A and B. The first, was the western part of the country cumulating 73% of the overall industry, while the second remained at the other extreme and being almost completely devoid of industry it was neglected in terms of logistics and characterized by a much lower living standard of the inhabitants. The location of the COP in the interfluvium between the San and Vistula rivers turned out to be an excellent choice, the implementation of individual stages in cooperation between public and private capital strongly stimulated the local population, who for the first time in the recent history of Poland received the chance to reduce the civilization distance to Poland A.

An additional task for the builders of the COP was to prepare the foreground for expanding the scope of the industrial impact that the region exerted on the country's economy. The creators of individual investment plans aimed at activating to the maximum the areas of eastern Lesser Poland, Volhynia and Podlasie, which they meant to draw into the orbit of Poland's economic activity. The success of the COP, a great pioneering vision of the new Poland, would not have happened had it not been for the fact of adopting the policy of concentrating investment dispositions at the planning and implementation stages, which required entrusting all matters to one responsible entity, namely, the government which pursued the long-term goals of the offensive economic policy of the state (Landau and Tomaszewski 1991, 57).

Implementation of the COP vision implied undertaking many actions aimed at achieving several stabilization goals related to the liquidation of the budget deficit in the mid-1930s and maintaining its balance. This meant that the funds allocated for the implementation of the COP tasks had to be provided from the budget of the state, whose position was strong enough to allow it to give priority to the implementation of productive projects enhancing the country's industrialization level. The next goal was to stabilize the exchange rate and protect internal capitalization, which effectively blocked uncontrolled import of goods and services after launching government investment programs (the so-called foreign exchange regulation).

Another task of COP designers was to put a stop, quickly and effectively, to the process of lowering internal consumption and maintain the trend of restoring profitability of economic activity first observed in 1934. An additional stimulus for improving market absorption was a successfully implemented debt conversion project, which mitigated the effects of the agricultural crisis in Poland. Another impulse stimulating the undertaking of planning activities was the so-called French loan from 1936, granted for the development of the Polish arms industry (Gołębiowski 2000, 92). On February 5, 1937, the Polish government decided to present in the forum of the Sejm Budget Committee a project entitled "Central Industrial District Plan" as a public investment focused in one government centre of planned investments implemented on the initiative of the Ministry of the Treasury, funds and other public and private organizations. The effect of these efforts (actions of the Polish government) was obtaining in March 1936 a cash and material loan in France for a total amount of 2 250 million francs. The greater part of this loan was to be allocated to the purchase of French armaments, the remainder for armament

investments in Poland. The government's investment program assumptions implied a clear geographical indication, namely that the Sandomierz district was designated as the best location meeting the expectations of designers and it was to become in the near future the most important pillar of modern economy.

The COP's plans envisaged during the implementation of individual tasks full cooperation between the public and private capital. Government investments financed from budget funds were to ensure logistic security of the investment, point investment directions to the private capital and determine the desired locations for future investments. The private capital in the COP plan was intended to fully cooperate with government units and participate in ventures promising a return on capital employed (Kostrowiecka, Landau and Tomaszewski 1984, 355). A law introducing tax breaks for investors intending to invest under the COP plan, passed on April 9, 1938, was an excellent tool encouraging private capital to participate in the implementation of economic investments. Tax breaks were granted to those taxpayers (legal or natural persons) who decided to invest in eastern Poland and within the borders of Gdynia. In this way, the legislator mobilized investors to start a business in the indicated areas. An additional stimulus for establishing new companies was a property tax exemption for a period of 15 years, which led to decreasing real manufacturing costs.

Consequently, the Planning Bureau at the Cabinet of the Minister of the Treasury planned to target private investments at specific areas (Table 2). The combination of public and private investments proved to bring the expected results and the first industrial plants initiated under the COP project entered the production cycle as early as 1938.

Table 2. Planned directions of private investment.

Lp.	Use	Location
1	Metal industry	along the belt of: Końskie – Skarżysko – Wierzbnik – Ostrowiec – Mielec – Baranów Sandomierski – Tarnobrzeg – Nisko
2	Metal processing industry	As above, together with individual centres in Kielce, Radom, Kozienice, Puławy, Włodowio, Zamość, Rzeszów, Tarnów and Sandomierz
3	Metal precision industry	Sandomierz and Lublin
4	Mineral industry	Areas around: Kielce, Chmielnik, Busk, Annapol, Kazimierz on the Vistula river, Oparów and other places with natural resources
5	Timber industry	Konecki, Opoczno, Kielce and Leśno poviats and in the triangle of Vistula – San – Tczew
6	Paper industry	Zaklików and Tarnów regions
7	Textile industry	southern poviats of districts B and C
8	Chemical industry	wooded poviats, northern poviats of region A
9	Leather industry	areas of regions B and C
10	Food industry	areas of regions B and C

Source: Samecki 1998, 269-270.

2. EFFECTS OF IMPLEMENTING THE COP PLANS

Initiatives launched by Eugeniusz Kwiatkowski, who undertook bold economic ventures and managed to bring together an excellent group of enthusiasts supporting the rapid transfer of the Polish economy from the period of stagnation to the phase of dynamic development, allowed to implement the assumptions of a perfectly prepared economic plan. The first symptoms of economic recovery were observed as early as in 1939. A clear proof of positive changes taking place in the Polish economy in the years 1936-1939 was the enhancement of the country's productive capital and the rise of employment. Those two factors brought about well-known socio-economic phenomena, namely: enhanced labour productivity, increased technical level of products, improved professional qualifications of employees, a balance between global demand and supply, production and consumption as well as material and financial capitalization.

In addition, one more important, if not the most important, goal was achieved, i.e. the improvement of the situation in industry and agriculture (Kozłowski 1989, 338). By implementing the COP plan, Poland entered the path of improving the country's economic situation and beneficial structural transformations. Evidence of the country's economic recovery initiated in 1936-1939 was the fact that the 1938 recession affecting most world economies remained unnoticed in Poland.

A characteristic feature of implementing the COP plan was maintaining the ratio between the level of economic growth, including an increase in industrial production, and the level of consumption, which was associated with a maximum rapid increase in production enabling the increase of the country's defence potential, with a balanced increase in the living standard of citizens. In the very beginning of the plan's implementation, namely in 1937, the level of industrial production was higher than the one recorded in 1928, so far the best for the Polish economy. This meant a very quick positive market response to the changes related to the COP (Kozłowski 1998, 338). Polish enterprises began rapidly to mark an increase in the level of profitability, in most cases recorded not due to an increase in product prices, but due to a rise in the level of production and the constantly growing market needs. The results obtained by the economy were immediately reflected in reports to tax chambers, which in 1936-1939 recorded raised net profits from the activities of Polish business entities.

In the social dimension, the implementation of the COP plan was aimed at reducing unemployment and including masses of people from areas characterised by agrarian overpopulation to the group of people living on gainful employment. The long-term goal was to increase the level of education, including general technical education, thus significantly increasing the attractiveness of locating future investments. In total, as many as 188.1 thousand people found work in the segment of large and medium-sized enterprises thanks to the commencement of activities under the COP.

This means that, compared to 1928 (employment of approx. 800,000 people), in the course of three years (1936-1939), employment rose by 23.5%, which was a major achievement in the social dimension. Rapid development of investments, especially in the years 1937-1939, upheld the tendency of falling unemployment rate (Kostrowiecka, Landau and Tomaszewski 1991, 355). In addition, from mid-1939, industrial plants which were built from 1937, started production which allowed to mitigate the effects of natural increase rate and agrarian overpopulation.

The presented content indicates that the creators of the COP well demonstrated their imagination and ability to predict the economic effects of their decisions. It seems justifiable to state in congruence with the opinions expressed by representatives of such a theoretical orientation as structuralism, that the most valuable changes in the social structure were those constituting primacy over all other categories of analysis, including the individual. Since, is it not a change of the social structure when non-governmental organizations are created, and what is more, those organizations gather representatives of the aviation industry, an industry that had no tradition in the Podkarpackie Voivodeship, and yet it has become the dominant industry in the region's economy? These changes were made possible because the energy of individual entities gifted with practical sense (as Pierre Bourdieu used to say) was released. It is those entities acting within the structural boundaries, who create constructs, giving them a specific shape that is not simple sums of entities, but constituting a collective, it is them who have specific competences to create situational transformations. An example of such a structure is, for example, the Aviation Valley Producers Association, which would not have been created without the initiatives of the COP creators who, endowed with imagination, which the author of this study defines as sociological imagination, created a structure which was extremely effective in the fight for capital, which determines access to specific benefits. According to Anthony Giddens, a social structure is a complex system, a system functioning on the basis of clearly formulated principles. In the case of the Aviation Valley, the operating principles had been clearly defined in the Association's statute. The next part of the article will present the structure of the Aviation Valley Association, which with its achievements perfectly fits in the model proposed by contemporary sociology, i.e. structuralism.

3. COP LEGACY – AVIATION VALLEY AND ITS IMPACT ON THE ECONOMIC FACE OF THE REGION

The aviation industry represented in the Aviation Valley constitutes an important part of the national economy, which has successfully completed all adaptation processes to the requirements of the modern market, including restructuring, privatization, modernization of existing equipment and technology. Around 25,000 people are employed in the entire Polish aviation industry, and

95% of production is exported (Darecki 2015, 17-18). Those are mainly products of an extremely high degree of processing. Essential export directions include the USA, Canada, or members of the EU, but also Japan. The Polish aviation industry, due to its specific character, was able to propose universal production solutions, thus meeting a significant part of the technological requirements of customers for engine parts. Besides ultralight planes, also transporters, the so called Skytrucks, are produced in the Aviation Valley. The offer is completed by gliders manufactured in Podbeskidzie and helicopters manufactured by PZL Świdnik and one of the currently best helicopters in the world, namely, Black Hawk, manufactured in PZL Mielec.

A group of cooperating plants produces turbine and piston engines, which are the domain of the former WSK Rzeszów, but also an entire range of components and elements for jet engines used by such manufacturers as: Pratt and Whitney, UTC, MTU, Airbus, Boeing (Darecki 2015, 23). Polish plants located in the Aviation Valley, producing parts for aircraft engines, ready-made propulsion units for aircraft and other aircraft parts, are perfectly integrated. Over the past few years, two independent structures have been created in this way. In Poland, it is the Association of the Polish Aviation Industry (SPPL), associating 35 companies, which are part of the European organization ASD (AeroSpaceDefence), and through SPPL the native aviation industry has become an integral part of ASD, AeroSpace and Defence Industries Association of Europe. In turn, local producers grouped into another structure, namely the Aviation Valley cluster, currently associating 120 companies employing over 23,000 people. Thus, 90% of the aviation industry are companies operating in the Aviation Valley cluster, which is considered the fastest growing entity of this type in Poland and Central Europe.

The Aviation Valley Association of entrepreneurs was established on April 11, 2003. The Aviation Valley is the first unique high-tech cluster in Poland, which includes such a large number of entities (Darecki 2015, 15). Its main goal is to turn Poland into a leading supplier of a wide range of products and services for the aviation industry in Europe.

The Aviation Valley cluster pursues several goals: first, it provides support for the regional aviation industry. Another task is to enlarge and develop the base of sub-suppliers who have their plants in the Podkarpackie Voivodeship. These are mainly small family businesses that manufacture components for other plants from the Aviation Valley. The third task is to promote investment areas. As a result of these activities, several dozen different workplaces were created in several economic zones, which only in the vicinity of Jasionka near Rzeszów invested over PLN 1.2 billion, creating at least 3.2 thousand jobs (Zawada 2015, 69-91). Conducting production activities was parallel to the construction of an education system preparing future employees for the aviation industry. A special role was played here by universities, especially the Rzeszów University of Technology, which, having specialized laboratories, are able to accept orders for conducting research and implementation works. The last goal is the development

of international cooperation, which can be a development platform for conducted operations (Zawada 2015, 69-91).

The Aviation Valley cluster is located in the Podkarpackie Voivodeship, which has for several decades been known for the developed aviation industry and pilot training centres. The region is characterized by a high concentration of aviation industry companies, research centres and well-developed educational and training facilities. The organization and development of a cost-effective chain of subcontractors or the creation of favourable conditions for the development of aviation industry enterprises in the region are examples of only some of the cluster's numerous activities. Through its ventures, the Aviation Valley strives to develop the region and increase the number of workplaces, but it also sets itself important social goals (Tabisz 2014, 21).

The Aviation Valley Association goals include:

- organization and development of a cost-effective supplier chain,
- creation of favourable conditions for the development of aviation industry enterprises,
 - further development of aviation research, skills and qualifications,
 - cooperation and development of the aviation industry and universities which will promote new concepts and develop the research and development sector in the aviation industry,
 - promotion of the Polish aviation industry,
 - supporting aviation industry enterprises,
 - influencing the economic policy of the Polish government in matters related to the aviation industry (Darecki 2015, 16-17).

The Valley comprises three main types of enterprises creating a pyramid structure. At its apex, there are the largest enterprises - such as WSK Rzeszów and PZL Świdnik, employing from 3000 to 4000 employees; in the middle of the pyramid there are medium-sized companies like Goodrich with 600 employees, MTU with 500 employees and Hispano-Suiza, employing 600 people. At the base of the pyramid there are about 50 small family businesses, which are the base of sub-suppliers for larger companies.

The Polish aviation industry today exhibits a global level of technology and it uses the latest technologies. The production of Black Hawk helicopters in Mielec, parts used in the production of the latest models of Airbus, Boeing and super modern turbine engines, has become possible due to the recapitalization of the Polish aviation industry over the past 10 years by \$ 1.5 billion. Investments were made in areas of unknown technologies, for the purchase of the most modern machinery park, for training and changing organizational and management techniques based on lean manufacturing principles.

Polish aviation industry underwent a complete restructuring process, and then it was privatized. New strategic investors, selected on the basis of compatibility with the existing operations, are able to place purchased companies on the path of

long-term growth. Operating in such structures allows access to investment capital and giant sales markets, because in the next 20 years an annual increase in turnover of up to 20% can be expected. A feature of the Polish aviation industry is the highly competitive cost structure, including labour costs. Employee man-hour costs are several times lower than those incurred by employers in Europe, the Americas and Japan. High skilled workforce is also of great importance.

The production environment in the Aviation Valley is characterised by the fact of large companies providing technological support to small and medium-sized enterprises, members of the Association, thus creating an organized and mobile system of supplying parts used for aviation. The organizational culture of the Aviation Valley is particularly efficient because it has the advantage of having an innovative cluster, which is a modern technology platform, a perfectly connected network of cooperation with universities and research institutes (Darecki 2018). This is particularly important because Poland is too small a country to build a strong aviation industry based on domestic needs.

Due to the volume of production, the Aviation Valley ranks sixth in Europe, compared to the largest operators on the aviation market, the aggregate potential of Polish factories is an average. Over the past few years, the largest Polish aviation factories operating as part of global aviation concerns have started design work on launching large research and development centres. These programs are financed under the Eastern Poland Operational Program, with financial support at the national level. The WSK in Rzeszów, and the PZL factory in Świdnik have scientific centres that have been retrofitted with equipment enabling certification of complete aviation products: helicopters, aircraft and aircraft engines. The industry program called Innolot (Darecki 2018), is a great achievement. The program, which is worth PLN 500 million is entirely dedicated to the Polish aviation industry. The state transferred funds in the amount of PLN 300 million, and the entrepreneurs undertook to invest PLN 200 million. This is the money that will be allocated to the creation of modern technologies completed by the construction of demonstrators, and therefore not to conceptual work, but to specific technologies that will be created as a result of this initiative.

The Polish aviation industry is particularly interested in commencing work aimed at reducing harmful emissions, mainly by reducing fuel consumption by at least 15%. Design work has begun on the modern generation of "green" turbine engines, which will be produced by two major competitors - General Electric and Pratt & Whitney, which have their factories in Poland. The share of the Polish aviation industry in the production of a new generation of green turbine engines will be high, estimated at least at a dozen or so percent. This is a great breakthrough in the functioning of the Polish aviation industry. Another very important ecological aspect is the very functioning of factories in Poland. Since most of these factories are parts of large corporations, the highest ecological standards have been transplanted into Poland. Another activity in the Aviation Valley is specialization in the renovation of

aircraft engines as well as entire flying structures. The first example of such activity is the Helione company, which in 2014 began its statutory activity.

A few years ago, actions were taken in the Aviation Valley to build a unique education system in 12 selected locations of the Podkarpackie Voivodeship, at a cost of PLN 112 million. 80% of the budget was support from the EU, 15% was provided by local governments, the rest was supplemented by own contribution. The new school centres were equipped with the world's most modern educational devices and machines. The centres provide training for operators, production process controllers and the so-called specialists in special processes.

Special Economic Zones are created in cooperation with plants associated in the Aviation Valley, which, by offering attractive investment areas, provide interested entrepreneurs with complete logistics services. Financial support for those economic entities is significant as they will benefit from preferential tax rates by 2026 (their amount may even reach 70%) (Zawada 2015, 69-91). The support of companies located in the Aviation Valley, helps in the development of new ideas aimed at creating new cluster initiatives and focusing on light and ultralight aviation.

Another interesting proposal is the Subcarpathian Aviation Cluster of the light and ultralight aviation established on January 7, 2008 at the initiative of the B-4 Association (which acts as a coordinator; it is an independent non-governmental organization cooperating with many institutions, enterprises and organizations in the country and abroad) and the Ignacy Łukasiewicz Rzeszów University of Technology, which is a research unit. Initially, 13 enterprises (cooperators) joined the initiators of the agreement. Currently, the cluster consists of 29 entities, including 19 enterprises (SMEs), 6 research units and 4 associations. The Subcarpathian Aviation Cluster brings together companies and institutions involved in the production of ultra-light aircraft structures (Zawada and Duda 2017, 122). These are groups of suppliers and manufacturers of components for the aviation industry, as well as joint production of ecological aircraft and creation of innovative solutions for civil aviation. The idea of the cluster is to bring together smaller companies, so far operating separately, in the light and ultra-light aviation sector (Darecki 2015, 21-22).

Strategic goals include, among others: representing suppliers and manufacturers from the light and ultralight aviation sector from the Podkarpackie, Świętokrzyskie, Mazowieckie, Małopolskie voivodeships supporting the production of ecological aircraft and innovative solutions for civil aviation, implementing research and development ideas and transforming them into a specific product or service. As a Light and Ultralight Aviation Cluster, it also cooperates with other clusters, including the Hungarian Aviation Cluster and the New Zealand Aviation Cluster (Zawada and Duda 2017, 123).

Table 3. List of the major aviation plants being members of the Aviation Valley.

Name	City
WSK "PZL-Rzeszów" S.A. (Pratt& Whitney Canada)	Rzeszów
WSK "PZL-Świdnik" S.A. (AgustaWestland N.V.)	Świdnik
Polskie Zakłady Lotnicze Sp. z o.o. (Sikorsky Aircraft Corp.)	Mielec
Goodrich Krosno Sp. z o.o. (Goodrich Corporation)	Krosno
WSK "PZL-Krosno" S.A.	Krosno
Snecma Polska Sp. z o.o. (Hispano-Suiza Polska Sp. z o.o.)	Sędziszów Małopolski
Wytwórnia Zespołów Kooperacyjnych "PZL-MIELEC" Sp. z o.o.	Mielec
Delphi Chassis Systems Krosno S.A. (Delphi Automotive Systems)	Krosno

Source: own study based on lists published by the management board of the Aviation Valley Association. The author of the study, as the Vice President of the Management Board of RARR S.A., recurrently represented the company which was a founding member of the Aviation Valley Association during the General Assemblies of Members of the Association, under which resolutions were adopted to approve the work of the management board of the Aviation Valley Association.

CONCLUSIONS

Investments made in the years 1936-1939 under the COP program, which included both public and private participation in the present Podkarpackie Voivodeship, led to a complete change of the economic image of the region. To this day, the effects of this project have a strong impact on the economic results obtained by plants located mainly around the former technology transfer centres: Rzeszów, Stalowa Wola, Nowa Dęba, Pustków, Dębica, Sanok, Jasło, Nowa Sarzyna and others.

It is beyond dispute that were it not for the successful completion of the activities initiated by the Government of the Second Polish Republic, which spent PLN 2.4 billion at that time, giving a signal to private capital for investments at the level of PLN 2 billion, there would not be such a highly developed aviation industry in Podkarpackie bringing annual revenues at the level of \$ 2 billion and providing jobs for 23,000 employees. The emergence of numerous modern workplaces meant that the Podkarpackie Voivodeship joined an elite group of regions that can boast of having the world's most modern industry working for all major aircraft manufacturers. What is also of great importance is the fact of industry's established cooperation with business-related institutions and universities. Especially the latter can rely on significant support of the emerging aviation industry in the use of their scientific and research facilities.

To sum up the topic of the COP's impact on the economic face of modern Podkarpackie Voivodeship, it should be pointed out that without implementing this economic program, it would certainly not have been possible to create so many workplaces in the Aviation Valley over the last 10 years. The established research and industrial facilities will, moreover, enable implementation of planned system activities aimed at realisation of smart specialisations (aviation and astronautics) under the Regional Operational Program for the Podkarpackie Voivodeship.

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PATIENT IN THE PHYSICIAN'S PERSPECTIVE. NARRATIVE RESEARCH

Abstract

This theoretical and research paper focuses on the physician-patient relationship, and more specifically on the meanings ascribed to the notion of "patient". Authors of relevant literature indicate that particular models of the physician-patient relationship depend on the understanding of the notion of "patient" as well as on the understanding of two basic terms in medicine: health and illness. This assumption was the starting point for the presented analyses.

Research was conducted within an interpretative paradigm framework. The study group consisted of physicians with different levels of experience and lengths of professional employment, as well as of various specializations. An analysis of collected data allowed for the identification of three categories of the notion of "patient": personal, subjective-objective and objective.

Keywords: physician-patient relationship, patient, help

POJĘCIE „PACJENT” W ODBIORZE LEKARZY. BADANIA NARRACYJNE

Abstrakt

Prezentowana praca ma charakter teoretyczno-badawczy i dotyczy relacji lekarz – pacjent ze szczególnym uwzględnieniem znaczeń przypisywanych pojęciu „pacjent”. W literaturze wskazywany jest fakt, że określony model relacji lekarz – pacjent zależy od rozumienia osoby pacjenta, a także od rozumienia podstawowych dla medycyny pojęć: zdrowia i choroby. Powyższe założenie stało się powodem podjęcia prezentowanych analiz.

Badania prowadzono w paradygmacie interpretatywnym. Grupę badawczą stanowili lekarze o różnych specjalizacjach, z różnym doświadczeniem i stażem pracy. Analiza zebranego materiału pozwoliła wyłonić trzy podstawowe zakresy rozumienia pojęcia „pacjent”: osobowy, podmiotowo-przedmiotowy i przedmiotowy.

Słowa kluczowe: relacja lekarz – pacjent, pacjent, pomoc

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“Act in such a way that you treat humanity, whether in your own person or in the person of any other, never merely as a means to an end, but always at the same time as an end” (Kant 1984, 62).

INTRODUCTION

The physician-patient relationship can be defined in terms of a phenomenon remaining in the center of interest of the humanities as well as medical or social sciences, both in theoretical and empirical dimensions. Scientific works clearly concentrate on components of communication, its verbal and non-verbal language as well as factors enhancing its effectiveness. Researchers also direct their attention to the subjects of relationships in which the person of the physician aroused (especially formerly) and still arouses much more interest (although they are usually assessed from the perspective of patients). Currently, the focus of interest is more and more often shifted to the patient and to highlighting his role in the complex relationship with the physician. The role of the patient, i.e. the somewhat neglected but important subject of that relationship is rightly noticed, since it is his activity, commitment or personality traits that build the relationship with the physician and have an impact on the outcome of the therapy.

Taking a closer look at various conditionings of the physician-patient relationship may help prevent formulation of extreme opinions and apportioning unfair blame for failed physician-patient relationships. The relationship in question has a multidimensional character and it evolves continually due to our changing approach to the concept and nature of diseases, the physician's attitude to the patient, universal and publicly available medical care (reforms in the field of healthcare), as well as to a whole series of administrative, political or financial factors (Ostrowska 2011).

Physicians, when establishing contacts with patients, use their knowledge to support them in achieving broadly understood state of health. This help cannot be provided without establishing a personal relationship, or in other words, without surpassing the instrumental dimension reduced to purely medical knowledge, and reaching the expressive dimension which encompasses the attitude of the physician (as a specialist and as a human being), communication with the patient and other skills relevant in interpersonal relations. It can undoubtedly be demonstrated, based on the research and observations, that the patient's recovery is conditioned not only by a properly selected chemical substance (being sometimes a means of last resort), or a medical surgery, but above all by the person of the physician. Cartesian dualism, and its reductionist implications have long ceased to be regarded the only remedy for human ailments. A holistic, integrated and humanistic approach to the patient whose important role in medical treatment has long been acknowledged, is now strongly reemerging. It requires a change of attitudes and beliefs not only of medics but also of patients. Medical knowledge, undoubtedly necessary in caring

for the sick, needs to be complemented with an appropriate attitude of the physician towards the patient's problems. Examples include patients whose disorders have no medical background, namely, those suffering from psychosomatic diseases, whose understanding, apart from biomedical data, requires the knowledge of other conditions such as family situation, nutrition style, physical activity and social bonds.

Interest in patients and their problems, respect for the treated person, emphasizing patients' subjectivity and autonomy, as well as including them in the therapeutic process, will ultimately enhance its effectiveness. In this context, it is important to sensitize physicians to the needs of others as persons who should not be treated in a reductionist way at any stage of treatment. Patients who feel that they are treated in a personal manner find it easier to accept a disease, they cooperate more effectively with medical staff and eventually recover faster (Antoszewska 2018). The history of medicine proves that physicians with educational background or interests related with the humanities were among those who paid attention to the complexity and multifaceted aspects of the disease (Guzek 1999, 62).

Consequently, it seems justifiable to analyze how medics perceive patients and what meanings they assigned to them, because the ways of perceiving the patient largely determine the model of the physician-patient relationship as well as the means and type of offered help. Literature provides examples of statements proving that the model of the physician-patient relationship is determined by the understanding of the person of the patient, as well as on the understanding of such basic terms in medicine as "health" and "illness". Kurt Ludewig (1995) contends that the image of man implies the existence of a specific interpersonal relationship relevant to the healing process. The author explains two perspectives on humanity. The first assumes that the physician understands humanity "as an abstract value, independent of what is individual and changeable, for such a physician «health» will constitute a norm" (Ludewig 1995, 23). According to the second perspective, the essence of humanity lies in "what is individual, susceptible to changes, and «health» will mean the current state of human development. Consequently, illness will be understood as a deviation from the ideal or as a temporary phase of the process of life" (Ludewig 1995, 23). In the light of this concept, treatment can respectively be divided into restoring the ideal state or achieving the next phase of an individual life process. Man, according to K. Ludewig (1995), can therefore be seen as an autonomous or a heteronomous entity. In the case of autonomy, the physician and the patient are partners in the treatment process, which means that the medic is an accompanying person, who helps the patient in the treatment process, shares his or her knowledge and remains at the patient's disposal. In turn, in the case of heteronomy, the domineering role of the physician who takes full responsibility for the treatment process, i.e. makes individual decisions and leads the treatment, is clearly indicated.

1. RESEARCH METHODOLOGY

The presented data constitute an unpublished part of a broader project related to the physician-patient relationship, reconstructed on the basis of physicians' statements. The research was conducted according to the Interpretative/ Interpretive Paradigm (Chomczyński 2012, 211), in which, as Danuta Urbaniak-Zajac observes, man is an actor drawn into the world of his life, created from meanings negotiated in social interactions (2013, 44-45). Consequently, the reality has a processual and ambiguous character and all actors who are involved in its creation strive to make it readable for themselves. According to the interpretative paradigm, the essence of research consists in explaining how to construct the world in the everyday experiences of social entities (Sławecki 2012).

The aim of the study was to describe the physician-patient relationship, to present the meanings ascribed by physicians to consulted, treated or encountered patients. The subject of the study was the relation between physician and patient, or more precisely the meaning ascribed to it. The research problem was formulated as follows: How do physicians perceive patients and what meanings do they ascribe to them?

The research was carried out in the period of 2015-2017. The group was deliberately selected, which means that the selection criteria had been established before. The selected physicians enjoyed very good (subjective) opinions of the treated or consulted patients. The opinions concerned both their clinical knowledge (they were described as very good specialists) and communication skills (approachable, very nice, patient-focused, explaining doubts). Besides the ratings posted on ZnanyLekarz.pl, oral opinions were also taken into account. Medics came from several Polish provinces, including the Masovian and Warmian-Masurian. The respondents were between 30 and 62 years old. Their clinical experience also varied. The study group consisted of 17 physicians, including one dentist. The characteristics of the respondents are presented in Table No. 1.

Table No. 1. Characteristics of respondents.

Number of physician/ interview/sex	Years of work experience	Specialization
I/1/M	38	2nd degree pediatrics
II/2/F	10	dentistry
III/3/F	29	internal medicine, diabetology
IV/4/M	34	obstetrics gynecology, gynecological endocrinology
V/5/M	19	neurosurgery
VI/6/M	23	general medicine
VII/7/M	23	maxillofacial surgery, palliative medicine
VIII/8/F	30	pediatrics, pediatric oncology

Number of physician/ interview/sex	Years of work experience	Specialization
IX/9/M	36	orthopedics, 2nd degree orthopedic and traumatic surgery
X/10/F	26	internal diseases, nephrology, transplantology
XI/11/F	15	internal diseases, nephrology
XII/12/M	8	internal diseases, lung diseases
XIII/13/M	14	urology
XIV/14/M	4	orthopedics and traumatology of the musculoskeletal system (in the course of specialization)
XV/15/F	25	oncological surgery
XVI/16/M	14	pediatrics, gastroenterology
XVII/17/F	18	internal medicine, sports and emergency medicine

2. STEPS OF ANALYSIS

The research findings analysis consisted in giving meaning to text data. Therefore, it involved preparing data for analysis, reaching into deeper layers of meaning. All activities included in the qualitative data analysis were conducted according to John W. Creswell (2013, 200-202).

Step 1. Organizing and preparing data for analysis – transcription of interviews, ordering handwritten notes.

Step 2. Perusal and analysis of the acquired data – generalizing, categorizing various meanings. The following questions were found helpful: What general content is contained in the respondents’ statements? What is their general overtone? How can their reliability and utility be determined?

Step 3. Detailed analysis – the coding process. The material was organized into shorter – significant segments, which were assigned names derived from actual statements. The coding process requires a decision whether to create codes based solely on information obtained from research participants; use predefined codes or combinations of predefined and emerging codes. The analysis used coding based on the terms appearing in narratives.

Step 4. Using the coding process to describe the situation or people and the categories or topics for analysis. The description was based on a detailed presentation of information about people, places and events in the course of the research. During further coding analysis several thematic ranges or categories were identified and used as headings for the results section. It is worth noting that the thematic ranges are used in research in many ways, which creates additional layers of complex analysis. This section also includes specific quotes and evidence.

Step 5. Determining the method of presenting the description and thematic ranges in the narrative of the qualitative research.

Step 6. Interpretation, i.e. explaining the meaning. Its essence was best reflected by the following questions: What does this mean? What is the conclusion or gained knowledge? The gained knowledge can be the author's/researcher's own interpretation formulated in accordance with the knowledge contributed by the author and drawn from his or her experience or social background. It can also be an explanation derived from a comparison made with information contained in literature or other theories.

3. FINDINGS ANALYSIS

The concept of "patient" appearing in narratives is located in the area of everyday life, which very clearly refers to the space of contacts established and maintained with the physician. It is worth noting that initially the narratives concerned interpersonal relationships from various areas of social life, which indicated that the relationship with the patient is the same as any other. However, in further passages there appeared details and indications primarily related to the provided help. When talking about the relationships with patients or patients themselves, the narrators ascribed different meanings to them. An analysis of the collected material allows to distinguish the following understanding and approaches to the patient:

- 1) personal,
- 2) subjective-objective,
- 3) objective.

The first of these meanings includes personal interpretations and meanings. Medics refer to patients as persons endowed both with their own specific characteristics and those that are common to others. This approach highlights the exceptionality and uniqueness of each encountered person, requiring an individual approach that excludes schematism and routine. The personal approach to the patient shapes a more human or "purely human" attitude in physicians which implies taking into account respect not only for the uniqueness, but also for the dignity of each encountered person. It is worth reminding the thoughts about the essence of man of Karol Wojtyła who emphasized that: "Man is a person. He is not only an entity within his species, but each such entity, each human individual is endowed with this particular feature and personality trait" (Wojtyła 2003, 95).

"There are no two identical patients, no two identical families. (...) there are no two identical people" (II/7/M).

"Each patient is unique in his own way" (XII/12/M).

Consequently, narrators fill their personal meaning with such terms as "sick", "needy", "with a problem" that appear in the generally accepted (non-medical) definition of the term "patient". At the same time, they highlight the problem which a person comes to a physician. It should be noted that the exceptionality and uniqueness of the patient is associated not only with specific medical symptoms,

but also (though less often) with passion or life history. Regardless of the nature of the problem, the patient always constitutes a challenge for the physician, which he or she as a specialist should face. The narratives also provide examples of ways to approach the child-patient. The relationship with the child obliges physicians to be up to date with the interests of small or several-year-old/teenage patients. This knowledge helps to get closer to them, get to know them, and thus maintain a relationship. The physicians' interest in non-medical aspects is meant to show the child that they are interested not only in the illness but also in the child as a person. The physician's interest is meant to open and make the patient familiar with the medic. One can also venture a conclusion that the patient is in the above-presented context a constant teacher of the medic.

"We meet a particular man with his history, upbringing, school, passions. Of course, the more wealth he has in himself, the better life tastes. This imposes a certain responsibility on the physician, he must cope with it (...). I should know a bit about sailing, but also about Reggae bands, and maybe about fashion, about toys that are entering the market and a hundred different things...? About fairy tales? This diversity means that I have to adapt to it" (I/1/M).

The above statements refer not only to the issue of the knowledge acquired from the patient, but also about constant learning within the profession, i.e. about expanding strictly medical knowledge but also about acquiring clinical skills generated by a sense of responsibility and medical professionalism. The learning narrators talk about is done almost simultaneously. The following narratives provide background to the presented analyzes:

"A patient's uniqueness lies in the fact that he constitutes a challenge for us. A new patient means a new situation, and it is precisely what makes this work interesting, because every patient becomes an incentive for our further learning, for the fact that we need to read something somewhere, check, become interested in it, look for it, and this precisely is the patient's uniqueness. In addition, patients teach us work" (II/2/F).

"The patient's uniqueness means his rare disease" (IV/4/M).

"[The patient] suffers from a disease, a health problem. We try to help the patient with our attitude in our relationship and with medicines. It is unique that they entrust their lives and health to us. It sounds very lofty, but it is so to a degree, because we do not deal with a factory, production, but with people" (XII/12/M).

What is more, the terms falling within the scope of the discussed personal meaning indicate that the relationship with the patient is recognized by physicians as the one in which both sides gain. The physician helps the patient overcome a disease, alleviate its symptoms or accept the situation, and patients besides enriching the clinical experience with their ailments arising from the disease and

personal experience, also allow the physician to grow internally through their personal uniqueness. This is highlighted by the following statements:

“The main axis of the profession [of the physician is the relationship with the patient]. When does it come up? In crisis situations I return to the relationship with the patient. It is organic to me, the most atavistic and maybe primitive. It takes place at the stage of the hypothalamus” (X/10/F).

“He or she is the subject, the most important person. Medicine apparently means people and tools, but the patient is the most important thing in all this – but it is often overlooked. (...) But patients are the basis. It is for them that one works, studies and teaches” (IX/9/M).

“[The patient is] someone who helps me do my job. Because it is only with the patient, because I cannot with anyone else (...), first of all it is someone whom I can help by the fact that I have the skills to do something” (XV/15/K).

The physician’s activity clearly resonates in the context of help provided to the patient. It refers to the applied medical treatment. The physician is a person who should help. Narrators use such terms as: I must (we must), it is necessary to, one should, I can.

“Certainly the kind of person I need to look after and whom I should help. (...) It is so that he or she is a person who needs help and whom I can take care of. I definitely have a nurturing instinct” (XVII/17/F).

“You have to help him with a problem. This is a man with a problem who asks me for help” (XIII/13/M).

“We must help. [The patient is] first of all a man who comes to me because he or she has a problem. I also have such patients who come to me because they don’t like something, because they have a mole and they are afraid that there might be a problem with it” (XV/15/F).

“[The patient is] another person in need (...), they are simply people who for some reason, they are often not blamable for, because most diseases do not result from some negligence, as it may happen, who simply need help and support, who must be helped” (XI/11/F).

Those type of statements point to the necessity of providing help. Medics clearly say that patients cannot be left without it. They are not able to handle the problem themselves, they have neither proper knowledge nor skills. Patients appear to be helpless. The above-mentioned narratives fail to mention the question of solving the patient’s problems together, and therefore they seem to be close to the paternalistic model of the physician-patient relationship. In addition, they reveal the kindness of the physician who, because of the suffering of another person, offers help, tries to relieve the patient. As pointed out by Władysław Szumowski (2007), in the physician-patient relationship it is only the physician who is merciful, and therefore mercy is a one-sided principle. Quite often, literature on the physician-patient relationship explores to the parable of the Good Samaritan. The physician

is identified with him. Taking care of the needy, he washes the wounds, takes him to the inn, and leaves money for further care.

Patients cited in narratives vary significantly from the educated, clean, cultural, undemanding and, conversely, aggressive, demanding, etc., but they always need the physician's help². The narrators themselves, while emphasizing that none of patients can be left without help, at the same time admit that they establish various relationships with them.

"We must help the one who is mean and the one who does not like us and ostentatiously demonstrates it to us. We do not make a difference between someone who hurt himself while drinking alcohol and one who behaved piously and had an accident. There is no question of categorizing a patient. I have to treat everyone equally" (I/1/M).

"Actually, sometimes we are much more involved in the lives of patients than it would be justified by our work, especially of those who... Well, sometimes we have such patients whom we treat for several months, we know their life history, they keep coming back even though they were in the ward, we meet them in the clinic (...) If you are a physician, they also come with family problems, very different, of all kinds" (XVI/16/M).

Personal involvement is strongly visible in all interviewed physicians, but it is particularly manifested by pediatricians, oncologists or hospice physicians. The narrative of hospice physicians clearly exemplifies instances of help offered based on non-medical criteria, because in a terminal illness the priority is to care for the quality of life of a dying person, his or her spirituality or "inner healing" (Krajnik 2017).

"We often can't help effectively, that is, we can't cure the disease. Well, the point is that we must somehow help the patient differently. So, I can't cure the disease, but I can help this patient after all. Because he comes to me for help although he knows that I will not cure his illness, but that I will help him somehow. But this help has to be provided on many levels, sometimes it is just help offered by one human being to another human being, i.e. simply talking, holding a hand, examining. I often examine patients, although I know it doesn't make sense. I use the stethoscope, listen to it, nod, etc. I don't need it that much, because in most cases I don't learn anything new, but I know that patients expect it and want it. (...) The patient feels somehow interested. Somehow safer anyway, right? Someone got interested in him. «I am not alone with my problem» – [he thinks]. Very often, this is what matters (...) Very often, our medical relationship in the physician's office or at the patient's bed is simply a simple

² Art. 3. The Medical Code of clearly indicates that the physician must provide help to every patient. "The physician should always perform his duties with respect for man regardless of age, sex, race, genetic equipment, nationality, religion, social affiliation, material situation, political views or other conditions" and it allows unequal treatment of patients where the only criterion is the patient's clinical condition as indicated by Jan Duława (*Kodeks Etyki Lekarskiej* 2013).

relationship between two people. (...) For the most part, a suffering man comes to another man who is to somehow alleviate his suffering in various ways (...). Just look, listen to what this man has to say, let him pour out his heart and say: «This is a very difficult matter. We will try to do something about it». I say it and I don't know if I will try or not, I say it and it makes this man already feel better" (VI/6/M).

A different character is given to the physician-patient relationship characterized by the subject-object perspective. It is definitely less frequent, because it clearly appears only in a few narratives. The first situation concerns the physician's conversation with patients, face-to-face contact (during consultations, before surgery, after surgery, while in hospital in the ward/clinic, etc.), i.e. while getting to know patients and presenting them the course of treatment. In turn, the duration of the procedure, focus on strictly medical activities, the precision of their performance – imposes the need to treat the patient as an object. The words of Jürgen Thorwald, who writes: "Compassion is the worst advisor for an operating surgeon" (2010, 437), seem quite accurate. This does not mean that the physician forgets about the person of the patient, but for some time the precision of performing a particular action which in the long run has a chance to improve the quality of his or her life becomes most important. The relationship/contact with the patient is then transformed into a subject-object relationship. The physician views the patient through the prism of physiological symptoms and diagnostic categories, which more or less correspond to certain medical models and expertise, treating the patient in an objective and at the same time reductionist or mechanistic manner. The perception of the patient as an object may result from the physician's sense of responsibility³ and the treatment philosophy/strategy adopted/taught during studies.

"It depends on the circumstances. When I operate him, he is an object. (...) If you still perceived him as a patient, as a person with feelings, etc.... Well, you wouldn't just plunge a knife into him (...) It's not that easy (...) You would have to be not right in the head to consciously, thinking about this person, drag a scalpel through someone's body. Thus inflicting pain. Even if someone is anesthetized. There is a limit. You cannot [go beyond it]. You really need to have this switch" (XIV/14/M).

In situations not related surgery, the approach towards the patient as an object appears only in two circumstances. The first is induced by the patient's behavior (e.g., when the patient is aggressive, demanding or anxious, humble) or the ("official") reason for the visit. Physicians faced with aggression or demands

³ Antoni Kępiński writes that: "no man can bear such a heavy burden of responsibility. No wonder that psychiatrists defend themselves against it, looking at the patient through the prism of somatic or psychological theories by which the patient becomes «objectified», he becomes more or less an object of examination and action according to a predetermined concept" (Kępiński 2002, 45-46).

on the part of patients, while entering into a relationship with them, do so in an objective manner, namely, they perform an examination and provide professional medical assistance.

In turn, patients expecting from the physician various types of documents (e.g. certificates, sick leave), necessary to obtain discounts or benefits, and sometimes referrals to additional tests, which from their perspective are necessary for them (often they cannot justify it), are treated in an instrumental way. The narrators clearly indicate that they do not like those types of visits.

“A patient is a person who comes because he needs help from me. Sometimes it is help, let's call it, instrumental, i.e. they come because they need a doctor's certificate, a sick leave, examination, medicines” (XVI / 16 / M).

“[People visiting physicians] are very demanding patients, i.e. they treat the physician-patient relationship as an arrangement me-client – you-seller of regulated services financed by the National Health Fund. [They say] «Because I would like this and that. I would like to do such and such examinations». [I ask] «What do you need it for?», «Well, because I would like to know if there is something there». [I say] «But you won't find out. And even if I order it, where will you go with it?», [They answer] «Well, I don't know it yet. We will see» (VI / 6 / M).

“there are a lot of such patients, there are more patients who, it is not that a patient should always be a petitioner, it is not about that, but it is the question of those patients, who think that they are entitled to a number of things. They also naturally have different experiences with physicians. Well, the problem is that, for example, they might be entitled to something but I cannot, for example, offer it to them, because I am limited by some rules connected with the National Health Fund (...), so I have such and such restrictions. I have to follow these recommendations because he won't pay me for it, for example. Such a prosaic thing” (XV/15/F).

The above-presented narratives reveal the demanding attitude of patients, who demand that medics meet expectations that are not always justified and relate to the patient's state of health. The obtained statements outline the question of various experiences with patients. Therefore, the nature of the relationship with the patient is sometimes determined by the reason or problem of the medical visit, as well as the patient's attitude.

The situation changes in the case of contacts repeated systematically and lasting many months or even years, those caused by a chronic disease, disability or terminal disease. The physicians' help then surpasses the strictly medical sphere and induces deeper involvement (sometimes conscious or unconscious). According to Talcott Parsons' (2009) terminology, this is a type of help based on expressive actions. Parsons himself did not recommend establishing friendly, relations engaging the physician, since he wrote about universality, emotional neutrality or specificity of function.

The second narrative, falling into the scope of the relationship objective category of the relationship, concerns treating the patient as a kind of source of satisfaction and income. This approach characterized a dentist having a private office.

“I earn a living and despite the fact that I’m a woman and I like to talk a lot, I like contact with people, it gives me great pleasure, I must remember that I have bills to pay, so the patient is the source of my satisfaction and a source of income” (II/2/F).

Rollo May refrains from criticizing the approach placing man within a range of subject – object meanings by pointing out that “The human dilemma is a dilemma that emerges from the human ability to simultaneously experience oneself both as the subject and the object. Both are necessary – for psychology, therapy and useful life” (May 1989, 14).

The obtained narratives reveal an emerging change in patients’ attitudes, associated with their greater knowledge of diseases, but they also relate to a more demanding, sometimes even aggressive attitudes. The second change is much more common. There are probably several reasons behind it, but I will signal two of them. Patients’ demanding attitudes seem to be frequently resulting from a greater awareness of their rights, or vice versa, by the lack of it. Claims or aggression have their source in stereotypes regarding inefficiency of the healthcare as an institution, but also inefficiency on the part of individual healthcare professionals or in publicized unsuccessful medical cases. In addition, as noted by Mieczysław Gałuszka (2003), patients often do not understand the complex nature of financing the healthcare services system, they only experience its shortcomings.

CONCLUSION

Latin terminology associated with the word “patient” has connotations with a person who suffers – *patior, pati, passus sum; patiens; patientia*, however, as Zbigniew Szawarski notes (2005, 27-40), this is not the only way of perceiving patients, because they can be ascribed other meanings related to their ability to act, either lost or not developed. Leaving the patient unattended may result in the loss of life. Therefore, depending on the type of help required, the author distinguishes two types of patients, i.e., the medical and the moral one. If the administered help results from the love of neighbor, care or solidarity with the suffering, then the person can be referred to as a moral patient. If the main motive is to help solve a specific medical problem, the person becomes a medical patient. Z. Szawarski believes that each medical patient is at the same time a moral patient, but a reverse relationship is not a norm. In the presented examples one can find similarities of the analyzed concept, especially in relation to a medical patient seeking help. Interviews with physicians allow to distinguish three

meanings and approaches to the patient: personal, subjective-objective and objective. The first is related to the exceptionality and uniqueness of each patient. The narrators, when referring to the life stories of patients, their diversity, always emphasized the necessity of helping them. The second is primarily focused on actions taken for the benefit of the patient. Such an approach is closely related with concentration and accuracy of the performed activities or tasks. Physicians faced with a specific task to perform (e.g. a specific procedure, surgery, etc.), focus only on a sick organ, trying to eliminate a disease process, remove an irregularity. They try to help in accordance with the existing standards and knowledge. They temporarily “turn off” thinking about the patient as a sick person. The third understanding is related to the very behavior of the patient who treats the physician in an instrumental way. The patient's behavior enforces this treatment on the part of the physician. The analyzed narratives reveal a paternalistic approach to patients, lack of emphasis on educating the patient or encouragement to cooperate with the physician.

The question of treating people in a way conditioned by ascribing to them a specific meaning is an important element of any relationship. Man as a person constitutes the basic relational dimension. In the case of physician-patient relationships he or she defines the whole treatment process. If a specific treatment/therapy or rehabilitation is to make sense, writes Wiesław Przychyna (2014, 25), a personal approach to the patient cannot be overlooked. Human being is a person who has a face (Greek: *ops*) directed towards (Greek: *pros*) someone or something, in other words, he faces another person, remains in a relationship or in relation to another person (Leśniewski 2015, 41-45). Treating a patient as an object can only be justified in a specific period of time (although this is largely also a matter of dispute), it cannot become a daily practice, because it leads to routine and schematic behavior, and above all to objectification of interpersonal relations, repairing/improving “defective organs”. Forgetting the fact that that man is a person, that he has a spiritual dimension, reduces him “to the role of biological unity, which is realized in a specific place in the development chain and makes him dependent on the law of natural selection and other laws of nature. If this happens, then the self-preservation instinct plays a special role in a social symbiosis based on reductionist principles”, indicates Krzysztof Leśniewski (2015, 13).

The conducted analyzes indicate the need to constantly sensitize physicians (although not only physicians themselves, but also other professionals) to the perception of another person through the prism of a person. Only such a perspective enables full knowledge of and understanding of patients. What is more, only in a personal relationship can we clearly see concern for human dignity by alleviating suffering and supporting him in his development. “The condition and progress of medicine should always be assessed from the position of a suffering patient, never from the position of a person who has never suffered”, notes Jurgen Thorwald (2010, 68). In the current medical reality, it should always be remembered that medicine must serve the good of the sick, and it can never be the other way around. Healthcare workers should be both educated and competent

in the field of their specialization, as well as constantly bear in mind that each person (also a sick person) is unique and that this uniqueness must be respected.

The idea of active inclusion of the patient in the treatment process that has been proclaimed for several years now is becoming possible thanks to a different view of the patient. More and more often, patients can become partners who are well-informed about the nature of illness they suffer from as well as the possible ways of minimizing its effects, and sometimes, how to accept it. This idea can only be put into practice on condition of changing the attitudes of both physicians and patients. It is necessary for both parts to approach each other with respect and to acknowledge their mutual rights. As a result, the patient's mature and responsible participation as well as the physician's acceptance and recognition of patients will lead to a better quality of healthcare, healthy lifestyle, more effective disease prevention and responsible therapy.

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HISTORY

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“ORANDUM EST UT SIT MENS SANA IN CORPORE SANO”, THE BEGINNINGS OF HEALTH PREVENTION IN ANTIQUITY

Abstract

The article makes an attempt at providing answers to questions necessary to clarify the doubts related to the universal conviction about the breakthrough of the nineteenth century for the development of health promotion and health prophylaxis. Can ancient texts provide any evidence that it was actually the antiquity that laid the foundations for preventive medicine? Can it be concluded, on the basis of the research conducted by archaeologists, anthropologists and historians, that the increased physical activity and use of diet in antiquity were deliberate preventive actions?

Keywords: antiquity, health promotion, health prevention

„ORANDUM EST UT SIT MENS SANA IN CORPORE SANO” CZYLI POCZĄTKI PROFILAKTYKI ZDROWOTNEJ W STAROŻYTNOSCI

Abstrakt

W artykule podjęta zostanie próba odpowiedzi na pytania, które są konieczne dla wyjaśnienia wątpliwości związanych z powszechnym przekonaniem o przełomowości XIX wieku dla rozwoju promocji zdrowia i profilaktyki zdrowotnej. Czy na podstawie tekstów starożytnych można stwierdzić, że to właśnie starożytność zapoczątkowała podstawy profilaktyki zdrowotnej? Czy na podstawie badań archeologów, antropologów oraz historyków można jednoznacznie stwierdzić, że wzmożona aktywność fizyczna i stosowanie diety były świadomymi działaniami profilaktycznymi?

Słowa kluczowe: starożytność, promocja zdrowia, profilaktyka zdrowotna

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“You should pray for a healthy mind in a healthy body”.
(Juvenal 1918, 67)

INTRODUCTION

Health promotion as a social movement emerged in the second half of the 20th century, and the term was first used by Henry Siegerist in 1945 with reference to a series of activities aimed at ensuring proper conditions of life, education, work, physical culture as well as recreation and relaxation. The hitherto mechanical approach to the question of human health and illness which perceived human body as an object, began to be criticized. Medicine itself also was accused of focusing on the treatment of diseases and not on people (Starzyńska-Kościuszko 2018, 322). Holistic medicine proposed at that time, took into account the biopsychosocial context of human health determinants, and its goal was to: “treat the whole person, which means both her/his body, mind and spirit” (Starzyńska-Kościuszko 2018, 322).

The search for new ways of influencing health on a global scale was initiated, especially that, despite the 30 years of the World Health Organization (WHO) activities, the late 1970s noted deterioration of health standards in the world (Wysocki and Miller 2003, 505-512). In 1974, the Canadian Health Minister, Marc Lalonde, published a report entitled *A New Perspective on the Health of Canadians: a working document*. The document highlighted the significance of the four key health determinants which included: people’s lifestyle (55%), living environment (20%), biological and hereditary factors (15%) and organization of healthcare (10%) (Wysocki and Miller 2003, 505-512). The *Ottawa Charter* adopted in 1986, was recognized as an act of institutionalizing health promotion, and in practice the tasks of health promotion began to be implemented through its basic components: health education and health-oriented public policy (Lalonde 1974).

1. HEALTH PROMOTION AND HEALTH PREVENTION

According to a British physician and journalist, editor-in-chief of *World Medicine*, Michael O’Donnell, health promotion is:

“the art and science of helping people discover the synergies between their core passions and optimal health, enhancing their motivation to strive for optimal health, and supporting them in changing their lifestyle to move toward a state of optimal health. Optimal health is a dynamic balance of physical, emotional, social, spiritual, and intellectual health.” (O’Donnell 1986, 4).

Health promotion requires policy makers in all government departments to take action to make health the centerpiece of their policy. In all health-related decisions made by politicians, disease prevention and protection against injuries should become a priority.

Among the elements allowing one to increase control over their own health, three play a key role, namely, good health management (Wojtczak 2009), knowledge and awareness in the area of health as well as healthy cities (Naidoo i Wills 2004). Those elements embrace a wide range of social and environmental interventions designed to protect health and improve the quality of human life by preventing and possibly minimizing the causes of ill health. Thus, they are closely related to another category of medicine, i.e. preventive medicine, which, by controlling risk factors and causes of diseases, aims to prevent the more serious consequences of the disease by its early detection and treatment. Quick and effective actions restoring health and inhibiting the progress or complications of an already existing disease can reduce the occurrence of disability and even permanent invalidity. In addition to disease treatment, rehabilitation and health promotion, preventive medicine has become one of the four main pillars of medicine.

Prior to discovering preventive methods, scientists concentrated on the causes of infectious diseases, which are most often the result of combined genetic and environmental factors. The surrounding environment, i.e. interlinked animate and inanimate components of nature: air, water, food and climate have a significant impact on human mental and physical health. According to the definition adopted in 1996 by the World Health Organization:

“Environmental health comprises those aspects of human health, including quality of life, that are determined by physical, chemical, biological, social and psychosocial factors in the environment. It also refers to the theory and practice of assessing correcting, controlling and preventing those factors in the environment that can potentially affect adversely the health of present and future generations” (Bearer 2000, 925).

Since the 1960s, preventive healthcare has been commonly divided into three stages of activities related to disease control named respectively as: primary prevention - prophylactics, secondary prevention - screening, and tertiary prevention - reducing the effects (Paszkiwicz and Piotrowski 2017, 78). The beginnings of preventive healthcare are directly related to the development of epidemiological awareness. According to the authors of *Basic epidemiology*, epidemiology as a discipline controls health problems, and as a science deals with factors determining health and ways of its improvement, and its beginnings originate:

“from Hippocrates’ observation more than 2000 years ago that environmental factors influence the occurrence of disease. However, it was not until the nineteenth century that the distribution of disease in specific human population groups was measured to any large extent” (Beaglehole et al. 2006, 1).

Is it really true that nothing had been done before in the area of the initial phase of health prevention aimed at eliminating the life-styles increasing the risk

of illness? Can it be proved that actions leading to increasing individual influence on health or its maintenance and simultaneous abandoning of solely medical treatment (Paszkievicz and Piotrowski 2017, 78) was proposed and practiced already in antiquity?

2. HEALTH AND ILLNESS IN ANTIQUITY. CAUSES OF ILLNESS

Henryk Kirschner in *Promocji zdrowia na tle medycyny społecznej* (Health Promotion Against the Background of Social Medicine) contended that the main trends of public health were initiated and distinguished in ancient times. The first concerns environmental conditions with an emphasis on environmental hygiene, while the second focuses on a healthy lifestyle (Kirschner 1999). Ancient Greek written sources confirm that already in fifth century BC the Greeks sought a rational explanation for the emergence of diseases and epidemics (Iwańska 2010, 223-237). Did they try, therefore, to prevent them by proposing various types of health support activities? It was believed that man was a natural part of nature, and health meant harmonious interaction of all components of the human body with each other and with the external environment. Those considerations led to the formulation of the humoral theory, according to which good health was ensured by the balance between the four body fluids: blood, phlegm, yellow bile and black bile. The theory emphasized also the importance of moderation in everyday life and the role of emotions and the environment in maintaining full health. According to this concept, the human body was subject to the laws governing the whole nature, so a physician should be familiar with them. The theory originated from the island of Knidos and was later developed on the island of Kos, the home of Hippocrates, the father of Western medicine (Krajewska and Głusiuk 2016, 78). The tradition associated with Hippocrates emphasized the role of the natural environment, the weather and the changes of seasons and climatic conditions on the occurrence and development of many diseases described by its representatives, and the humoral theory reflected the awareness of the interdependence of physical and mental health in the ancient Greek world.

Books I and III of the treatise *Epidemics* by Hippocrates accentuate the seasonality of certain diseases. Despite the title of the treaty, which is commonly associated with infectious diseases, Hippocrates himself did not address the problem of infectivity (Iwańska 2014, 175-182). Still, although indirectly, he asked in his works why, among other things, the changes of the seasons can aggravate or stop an illness, lead to a crisis or trigger an illness? Unfortunately, there is no unequivocal answer to this question in Hippocrates' works preserved till today. Or, is this a problem related rather to the ambiguity of interpretation or complexities associated with their translation? Maybe Hippocrates left the struggle with this type of dilemmas to philosophers, and he himself concentrated solely on the work of the physician responsible for the patient's health?

An attempt to answer similar questions, this time formulated more directly, can be found in the works of Aristotle, who lived a few decades later and who, according to researchers was the first to identify the problem of infectivity “Why is it that the plague alone among other diseases infects particularly persons who come into contact with those who are under treatment for it?” (Aristotle 1984, 1320:7:15-16), and he gives the answer in the next sentence, but also in the form of a question:

“Is it because it is the only disease to which all men alike are liable, and so the plague affects any one who is already in a low state of health? For they quickly become infected by the inflammatory matter caused by the disease which is communicated by the patient.” (Aristotle 1984, 1320:7:16-20).

The above problem is discussed in the books of *Problems*, part of the *Corpus Aristotelicum*. This work, one of the most widely read in the past, is nowadays frequently disregarded. Aristotle points there to the changes of seasons as one of the reasons for increasing morbidity (Aristotle 1984, 1319:3:18-21). Another cause mentioned by the ancients were vapours from the earth. Aristotle asked: why do secretions spewed from the earth due to the sun activity cause plague? Lucretius already in the first century BC in *On the Nature of Things* wrote about a putrefactive process that creates lethal particles causing plague: “In earth are atoms of things of every sort; And know, these all thus rise from out the earth - Many life-giving which be good for food, And many which can generate disease, And hasten death” (Lucretius 1916, 6:771-775).

Titus Livius, the author of the *History of Rome*, describing in the first century AD the disease that affected the Romans in 452 BC, pointed to cattle scab as the main source of infection. He also suggested that the primary causative agent of the disease in animals was secretion, and the animals, since their heads are directed to the ground, are more susceptible to diseases caused by it. (Tytus Liwiusz 1956, 324). As another cause of illness, he repeated the common opinion, not only among the Romans, that “it is the air and water, as it usually happens, poisoned with the stench of decaying bodies or something similar, they destroy health to the highest degree” (Tytus Liwiusz 1956, 324).

The problem of secretion as a causative agent of many diseases was confirmed in the 4th century AD by Ammianus Marcellinus in *Res Gestae*. He wrote about the air, which, becoming thick with concentrated fumes from the ground, hinders the removal of secretions from the human body and contributes to the occurrence of often deadly diseases (Ammianus Marcellinus 2002, 276).

The second letter of Dionysius of Alexandria cited by Eusebius of Caesarea in *Church History* from the 4th century AD, also contains information about fumes as a cause of the epidemic:

“For behold, such fumes are emanating from the earth, such winds are blowing from the sea, there is such a breath from the rivers, and the fog is pouring from the harbor that the only dew is corpse pus, to its last rotting particles. And then people are still surprised and do not know where these constant plagues, why these terrible diseases” (Euzebiusz z Cezarei 1933, 361).

Titus Livius, writing about the plague in Rome in 463 BC, gave the crowding of people in cramped spaces and mutual caring for others as the reason for the spread of the disease (Tytus Liwiusz 1956, 324). Thucydides similarly justified the spread of the disease over 400 years earlier in the *History of the Peloponnesian War*. During the epidemic in Athens, at the beginning of the war in 431 BC, the population of Attica was evacuated and located within the long walls connecting Athens with the port of Piraeus, crowded in the stuffy barracks, and the doctors: “died themselves the most thickly, as they visited the sick most often” (Thucydides 2016).

Did not Thucydides’ description prove that the problem of contagiousness was known to those living decades before Aristotle? Ammianus Marcellinus, describing the plague in the second half of the third century after Christ in Amida, also emphasized that the great number of people intensified its effects (Ammianus Marcellinus 2002, 277). So, the question remains whether the ancients, being aware of the causes and effects, really remained indifferent and failed to take any preventive measures?

3. TREATMENT OR PREVENTION?

According to some scientists, archaeological and anthropological studies of neolithic societies allow to assume that the contemporary man was characterized by increased physical activity not limited to basic life activity. Similar findings were confirmed by studies of pre-neolithic societies. Stanley Eaton, Marjorie Shostak and Melvin Konner in *The Paleolithic Prescription: A Program of Diet and Exercise and a Design for Living* described the day cycle and the life cycle of the Paleolithic man. Hunters and gatherers of that time had the period of food finding interrupted by one or two days of more intense effort, followed by one or two days of rest or celebration. The time of rest was devoted to visiting others for family, social and commercial purposes, which often involved the necessity of covering long distances, even up to 30 kilometers (Shostak and Konner 1988, 32). Can it be univocally stated on the basis of the research conducted by archaeologists and anthropologists that the increased physical activity and special diet were conscious preventive actions undertaken by people at that time?

Ancient written sources often combine diet and exercise. In India, proper diet and physical activity were the norm of everyday life (Snook 1984, 252–254). Indian system of medicine, *Ajurweda*², developed in antiquity and known from

² The World Health Organization has recognized Ayurveda as a highly useful system for modern Western civilization and since 1979 has been recognized by the World Health Organization

oral tradition already 3000 years BC, promoted this principle as conditioning health and long life (Tworuschka 2009, 95).

In ancient Egypt, it was most probably Herodotus who in the fifth century BC emphasized the importance of nutrition in the context of manual labour. In *The Histories*, Herodotus mentioned the costs of building the pyramid of King Cheops, among which are the amounts spent on the purchase of vegetables: “It is also marked in the Egyptian letter on the pyramid, how much was laid out for radish, onions and garlic for workers” (Herodot 2005, 147). Modern scientific research seems to confirm Herodotus’ account. In 2008, there appeared information about the discoveries of a pathologist, Andreas Nerlich from Munich-Bogenhausen in Munich, who together with his colleagues from the academic hospital analyzed 91 bones and other tissue samples from Egyptian mummies and skeletons from the period between 3500 BC, and 500 A.D. After analysing two mummies, the scientists were able to identify the protozoan *Plasmodium falciparum*, one of the four protozoa of the genus *Plasmodium*, and at the same time the most dangerous malaria-causing parasite. According to the contemporary hypothesis put forward by pathologists, malaria was endemic in ancient Egypt and the research findings finally allowed them to confirm the speculations until now based only on the works of Herodotus or weak premises from Egyptian papyri (Lorenzi 2008). One more point emphasized by ancient authors in the first century after Christ, including Pliny the Elder in the *Natural History*, Pedanios Dioskurides in *Materia medica* or Celsus in *On Medicine* was the healing, as well as preventive role of radish, onions and garlic (Drygas 1995, 124-167). Was the demand for vegetables mentioned by Herodotus and other authors related to the incidence of malaria among workers and the treatment of an already existing disease, or was it a conscious preventive action undertaken by the ancient Egyptians with the aim of preventing not only malaria, but also other diseases?

In the 4th century BC there appeared a work entitled *Huangdi Neijing* (the Inner Canon), whose authorship is attributed to the Yellow Emperor, Huang Di, considered the father of Eastern medicine, who ruled in the third millennium BC. This work constitutes a basic treatise of traditional Chinese medicine and, according to the present state of knowledge, the oldest medical work in human history (of course, if the time of creation rather than the writing of the work will be taken into account). One of the basic principles mentioned in this work is the need to maintain or preserve a constant harmony of man with the outside world. It was regarded as the basis for disease prevention and at the same time the key to long life (Huang Ti 1949; Huard and Wong 1968; Maoshings 2016).

The Greeks, while searching for the causes of diseases, at the same time tried to find ways of treating or preventing them. Was this interest arising only from the prospect of victories in the the first sports competition, i.e. the Greek Games, initiated in 776 BC and later referred to as the Olympic Games, or other

occasional sports events? Were the privileges resulting from them the only motive for practicing sport? Xenophon in *Lakedaimonion politeia* quoted Lycurgus, the creator of Spartan laws, who clearly stated that only a healthy and strong woman would give birth to a healthy child, and stressed that Spartan girls were required to be athletic. “That’s why he ordered the female to care for a body no less than male. And he established running and strength competitions for them, believing that both robust parents and offspring would be born stronger” (Ksenofont 2008, 17-18). Xenophon’s text implies that the ancient Spartans cared for their bodies not only to realize the dream of winning the laurels in sports competitions, but also in result of conscious health-promoting action.

Was Sparta the only polis promoting physical activity of girls and women? Unfortunately, source materials that would confirm a similar appeal in other Greek poleis have most probably not been preserved till modern times, but can one unequivocally exclude conscious women’s activity based on the surviving texts of other authors? Living probably at the turn of the seventh and sixth centuries BC, Thales of Miletus, according to Diogenes Laertios, “used to say” that a happy man was one who was healthy in body, resourceful in soul and of a readily teachable nature: “Τίς εὐδαίμων, ὁ τὸ μὲν σῶμα ὑγιής, τὴν δὲ ψυχὴν εὐπορος, τὴν δὲ φύσιν εὐπαιδευτος” (Diogenes Laertios 1984, 28). If, according to the definition of the maxim, this sentence contains a rule of conduct, then in ancient Greece having a healthy body was one of the essential conditions for achieving happiness. It follows that a healthy body, apart from factors beyond human control, may have been influenced by man’s conscious actions. Hippocrates understood the need for physical activity as an inseparable attribute of human life and in his works suggested that exercise should be included in the process of maintaining good health: “Eating alone will not keep a man well; he must also exercise” (Hippocrates 1953, 363). He noted, however, that all those activities must be appropriate to the age, place and time of the year.

Probably, one of Hippocrates’ teachers was Herodicus from Selymbria, considered the father of modern sports medicine, who was the first in the history of Greek medicine to be credited with resorting to therapeutic exercises as an aid in the treatment of diseases (Georgoulis et al. 2007, 315-318). To keep the body in good shape, Herodicus proposed massages with olive oil and a proper diet. Exercises and massages were also meant to relax tense muscles, and the therapeutic effects of such measures were aimed at reducing pain and fatigue. (Wiciński 2014, 16).

Could Herodicus and Hippocrates’ proposals have been accepted in Rome? In the first century BC, Asclepiades of Bithynia, doctor and philosopher, rejected all treatments used so far and, in return, encouraged the Romans to take rides and strolls, have body massages, undergo diaphoretic treatments and refrain from excessive eating (Smith 1880, 399). Such therapy did not convince Pliny the Elder, who defined it a plague. Hot baths, gymnastics, rubbing agents, liquors served on an empty stomach, provoking vomiting, removing unnecessary hair with

resin, those are methods he contemptuously referred to as “those medicines”, and to Asclepiades himself as a charlatan: “Yes it really is! A plague that embraced customs and originated primarily from medicine” (Pliniusz 2004, 252).

That being the case, the question arises how the treatment proposed by Asclepiades, which potentially reduced the pain of a suffering man, could have been accepted only as a preventive measure? It is interesting why similar suggestions for treatment put forward by Aurelius Cornelius Celsus, who lived decades later, did not meet with equal contempt, and his name is mentioned in the work of Pliny the Elder with full approval. In *De medicina*, like Asclepiades, Celsus presents a critical approach to the treatment of all diseases with specially prepared drugs and presents other options for improving health such as moderate exercise, frequent stays in the countryside, avoiding sexual contact and alcohol abuse, taking steps to weight loss, etc. (Celsus 1859, 7).

Diet and exercise do not exhaust the preventive measures in ancient Rome. Designer of war machines from the 1st century BC, author of the Vitruvian man image popularized in Leonardo da Vinci’s seminal version, wrote a treaty entitled *The Ten Books on Architecture*, presenting the most valuable source of knowledge about Greek and Roman architecture (Vitruvius 1960). Medicine, according to Vitruvius, is one of the nine scientific disciplines that, as he argued, an architect should master: “For an architect ought not be and cannot be (...) a physician like Hippocrates, though not ignorant of medicine” (Vitruvius 1960, 11).

It is the architect who is responsible for choosing a place for the new city. The city cannot be exposed to any threats hazardous to human health. In order to meet this condition necessary for the establishment of a new city, the architect should choose an area on a hill inaccessible to fog and frost. Vitruvius proposed areas free from blowing winds and located far from swamps, because the combination of morning winds, fog and vapours of the swamp fauna may lead to the contamination of the selected place:

“But marshes that are stagnant and have no outlets either by rivers or ditches, like the Pomptine marshes, merely putrefy as they stand, emitting heavy, unhealthy vapours. (Vitruvius 1960, 21).

City walls should not be marked along the sea coast and oriented south and west because, according to Vitruvius, such a city will not be healthy. If:

“too much moisture enters the channels of a body, and thus introduces disproportion, the other elements, adulterated by the liquid, are impaired, and the virtues of the mixture dissolved. [...] By shutting out the winds from our dwellings, therefore, we shall not only make the place healthful for people who are well, but also in the case of diseases due perhaps to unfavourable situations elsewhere, the patients, who in other healthy places might be cured by a different form of treatment, will here be more quickly cured by the mildness that comes from the shutting out of the winds.” (Vitruvius 1960, 24-25).

According to Vitruvius, diseases that developed as a result of a cold are difficult to treat in themselves, and the treatment is hindered by the air that has been thinned by the wind. Mild and heavy air, without drafts, can strengthen the sick and accelerate recovery, which is why he suggests that cities should be built in temperate zones.

To find a suitable place to found a city, Vitruvius proposes a proven method of the ancestors, which consisted in sacrificing animals hunted in areas that were planned for inhabitation. The usefulness of the selected place was to be judged upon the appearance of the sacrificed animal's liver. The grey-blue liver meant that the trial had to be repeated, sometimes even several times. When the results no longer raised doubts as to the animal's health, the decision was made to start construction. However, on recurrently finding abnormal animal livers the ancestors decided to resume exploration elsewhere. When the city was surrounded by walls, squares and streets had to be marked out depending on the directions of the world. Their correct layout was a prerequisite conditioning the health of its inhabitants (Vitruvius 1960, 25; Iwańska 2013).

At the same time, at the turn of the first and second centuries AD, Decimus Iunius Iuvenalis, a Roman satirical poet, wrote the famous sentence: "Mens sana in corpore sano", which to this day is translated as: "a healthy mind in a healthy body", i.e. omitting the fact that this is only a fragment taken out of context. The full version reads:

"Orandum est ut sit mens sana in corpore sano", which means "You should pray for a healthy mind in a healthy body", because wealth, long life, power, beauty, children are, according to the author, false goods. You should trust the gods who love people more than themselves, and let them choose what they think is best for them. However, if it is necessary to pray "for something", it is necessary to ask only for a healthy body and mind: "orandum est ut sit mens sana in corpore sano. fortem posse animum mortis terrore carentem, qui spatium vitae extremum inter munera ponat naturae, qui ferre queat quoscumque labores, nesciat irasci, cupiat nihil et potiores Herculis aerumnas credat saevosque labores et venere et cenis et pluma Sardanapalli. monstro quod ipse tibi possis dare; semita certe tranquillae per virtutem patet unica vitae" (Juvenal 1918, 67).

One hundred years later, Galen, one of the first commentators on the works of Hippocrates, a Greek doctor of gladiators in Pergamon, and then in Rome, a doctor of Emperor Marcus Aurelius, wrote about the beneficial effects of physical exercises, both for the appearance of the human body and the work of its internal organs:

"The uses of exercise, I think are twofold, one for the evacuation of the excrements, the other for the production of good condition of the firm parts of the body". (Galen 1951, 54).

Unfortunately, the works of Hippocrates and Galen were not translated into Latin in ancient times. After the fall of the Western Roman Empire, probably the majority of the medical treaties were found in the library resources of the Eastern Roman Empire. An excerpt from the works of Galen and other works of Greek medical authors comes from Oribasius, doctor of Julian the Apostate, who compiled *Medical Collections* in 70 volumes in the second half of the 4th century which constituted an encyclopedia of the contemporary medical knowledge (Nutton 1984, 1-14).

By the end of antiquity, medical works began to take on a more theoretical rather than practical character. Magnus Nisibis, John of Alexandria, Andreas Agnellus of Ravenna were propagators of Galen who knew Hippocrates only through the prism of Galen's comments (Temkin 1935, 405-430). In the seventh century AD Syria, which belonged to the Byzantine Empire, became part of the Arab world and Galen became known to Syrian Christians. This led to the first translations of his works into Arabic as early as about 750 AD. As regards medieval medicine, Galen remained unknown until the 11th century AD and was introduced thanks to translations of his works into Latin from the Arabic language (Galen 1916). Is it therefore not surprising that Władysław Szumowski in *Historia medycyny* (History of Medicine), referring to medical practices in the Middle Ages, stated that: “the ability to treat diseases and the preventive measures were worse than in ancient times” (Szumowski 1994, 127)?

CONCLUSION

Can it be concluded on the basis of ancient texts that antiquity lay the foundations for health prevention? It is beyond doubt that the ancients sought the causes of illness. The basic identified causative factors were those beyond human control, such as natural conditions prevailing in the environment in which people lived including the influence of the climate. Vitruvius' architectural proposals confirm the dawning awareness of health threats arising from those conditions and the necessity to find ways of counteracting them. Analysis of Greek texts confirms, moreover, the knowledge of ancient Greeks about the spread and infectivity of some diseases. If there is knowledge about causes and effects, the awareness of the need to prevent and possibly eliminate hazards cannot be excluded.

Did health-related activities carried out in ancient times go beyond the offer of the Vitruvian city? The body cult was widespread in ancient Greece and its inhabitants had an almost philosophical approach to human body because they saw the importance of excellent body build and physical fitness that needed to be cultivated. Greek doctors appreciated the importance of physical exercise, which they recommended to their patients as a complementary therapy to traditional treatment (Wiśniewska and Wiciński 2014, 17). The cult of the body was not only associated with celebrating sporting events. The widely held conviction that an athletic, strong, and consequently, healthy mother will bear a healthy child forced prevention in the

form of increased activity and physical exercise for girls, at least in Sparta. Thales' definition of human happiness, which implied that health was its indispensable condition, shows the distance between the condition of health achieved by physical exercise and something that people could ask the gods to bestow on them, as Decimus Junius Juvenalis wrote. Perhaps the gradation of the values most cherished by the Romans and presented in the *10th Satire*, will put some light on the question why Asclepiades' proposals, which today can be defined as a healthy lifestyle, met with such disapproval and lack of understanding among his contemporaries.

It seems that, based on just a few examples of ancient sources, one could venture to say that antiquity was the cradle of early preventive health care. Perhaps, if the medical terminology in ancient times had been richer and more varied, such a statement could be formulated with even more certainty and relate to not only on one or two, but many areas of human activity at that time. Whether any effective actions were actually undertaken or whether they were limited merely to proposals, as was the case with Vitruvius, still remains an open question.

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SOCIAL AND POLITICAL ACTIVITY OF MYKYTA BURA IN THE AGE OF THE SECOND POLISH REPUBLIC

Abstract

The article analyzes the social and political activity of the native of Rivne region, First World War veteran, Mykyta Bura, the cultural and educational aspects of his work, kinds of effort to the Ukrainization of the Orthodox Church of Poland. It was proved that in the first half of the 1920's teacher M. Bura was involved in the development of Prosvita and Volyn co-operation, and received the first experience of work in the organs of the municipality and the district self-government. In the 1930's, sharing the idea of Ukrainian-Polish coexistence, he became one of the organizers of the Volyn Ukrainian Association, "Ridna Hata", developed the "Prosvita's Hut" network, worked in the "Metropolitan Petro Mohyla Society", "Ukrainian School", Goryn sports club, was elected to the Polish Sejm three times. Arrested and imprisoned by Soviet extrajudicial bodies in 1939. Was released as a Polish citizen and entered the Anders' Army. After the war, he emigrated to Great Britain, and later to Canada.

Keywords: Mykyta Bura, public activity, Ambassador, Volyn Province, Second Polish-Lithuanian Commonwealth, Volyn Ukrainian Association, Anders' Army, emigration

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DZIAŁALNOŚĆ SPOŁECZNO-POLITYCZNA MYKYTY BURY
W WARUNKACH II RZECZYPOSPOLITEJ

Abstrakt

W artykule przeanalizowano działalność społeczno-polityczną urodzonego w obwodzie rówieńskim uczestnika pierwszej wojny światowej Mykyty Bury, wyjaśniono kulturowe oraz edukacyjne aspekty jego działalności, formy jego walki o ukrainizację Kościoła Prawosławnego w Polsce.

Udowodniono, iż w pierwszej połowie lat dwudziestych pracujący jako nauczyciel M. Bura dołączył do rozwoju organizacji „Proswita” oraz spółdzielczości na Wołyniu, a także pracował w samorządach gminnych i powiatowych. W latach trzydziestych, podzielał ideę ukraińsko-polskiego współistnienia, został jednym z organizatorów Wołyńskiego Związku Ukraińskiego, „Ojczyściej Chaty” („Ridna Chata”), poszerzał sieć „Oświeceniowych Chat” („Proswitiańska Chata”), pracował w Towarzystwie im. Metropolity Petra Mohyły, „Szkołe Ukraińskiej”, klubie sportowym „Horyń”, trzy razy był posłem na Sejm polski. Aresztowany i uwięziony przez radzieckie organy pozasądowe w 1939 r. Jako polski obywatel został wypuszczony z więzienia i dołączył do armii generała Andersa. Po zakończeniu wojny wyemigrował do Wielkiej Brytanii, później do Kanady.

Słowa kluczowe: Mykyta Bura, działalność społeczna, ambasador, wołyńskie województwo, Druga Rzeczpospolita, Wołyński Związek Ukraiński, armia Andersa, emigracja

INTRODUCTION

The process of state-building of Ukraine contributes to the expansion of the boundaries of historical research, the development of such areas as biography studies, biographical historiography, prosopography, etc., that is, those aimed at the personification and embodiment of the world and Ukrainian historical process. Studies devoted to biographies of regional public figures, studying their organizational and political activity, have significant place in this context. It is important to recreate the socio-psychological atmosphere, peculiar and unique microsocium, which formed a personality.

Mykyta Bura was born on March 18, 1896 in the Ukrainian peasant family of Ivan Pavlovykh and Anastasia Vasylivna in the village of Velykyi Oleksyn of the Rivne district, which was part of the Volyn province of the Russian Empire at that time. The family raised nine children: four boys (Trokhim, Pavel, Mykyta and Vasil) and five girls (Sofia, Maria, Hanna, Alexander, Stepanyda) (Держархів Рівненської обл. м, 11).

Mykyta Bura attained the age of majority at the beginning of the Great War, so he was enlisted to the Royal Army. In the rank of the noncommissioned officer, he served in the First diesel locomotive battalion since 1915, from where he was demobilized (Держархів Рівненської обл. м, 9 зв.). There is information about his service in the Red Army (Stawecki 1997, 207), but we did not find a documentary evidence of this. If that were the case, then after his arrest, M. Bura could use it to alleviate his situation, but there is no such information in the archival-criminal file (Держархів Рівненської обл. м).

1. ACTIVITIES IN THE FIRST HALF OF THE 20'S

Mykyta Bura formed his public activity and political orientations at the interwar period, when the territory of Western Volyn became part of the Second Polish-Lithuanian Commonwealth after the Riga Treaty of 1921.

Being educated in a four-grade higher elementary school and two-year pedagogical courses, from 1921 to 1924 M. Bura was a teacher in the villages of Mylostiv and Velykyi Oleksyn. After he got married, he lived in the village of Gorodok near Rivne and was engaged in agriculture: he had 10 dessiatinas of land (about 12 hectares), a house, two cows, farm buildings, and a cultivator. In addition, he used an apiary from five hives (Держархів Рівненської обл. м, 9-10). Together with his wife, Olga Vikentyiyivna, he raised children: a daughter Clavdia, born 1921, and two sons: Paul, born in 1925, a student of the Rivne private Ukrainian gymnasium, and Nicholas, born in 1923, who at the beginning of the World War II lived in Canada with his uncle Vasil Bura (Держархів Рівненської обл. м, 5).

In the 20's of the twentieth century, the cultural and educational movement of the Ukrainian people of Western Volyn was consolidated around Prosvita unions, which revived and developed all branches of national life. Prosvita in Rivne originated in 1917 at the initiative of Fedor Sumnevych, a former member of the Ukrainian Tsentralna Rada (UTR), but military conditions made it difficult to establish a sustainable cultural and educational work. In addition, the Polish authorities allowed the registration of the Charter of the Prosvita in Rivne only on April 10, 1920 (Держархів Львівської обл., 1 зв.). It is natural that the young teacher M. Bura joined the region's educational life. On July 24, 1921, the General Meeting elected the Union's board, which included teacher Oleksandr Lomakin (chairman), Stepan Rutsky, Mykhailo Ilonter, Anton Nyvynsky, employee of the cooperative union, Mykyta Bura, Velykyi Oleksyn village teacher (Держархів Рівненської обл. б, 11).

In addition to participating in educational work, since 1922 M. Bura began working in the organs of the municipality and the district self-government, was a municipality councilor, and in 1923 became a wojt of the Rivne municipality. As a member of the Rivne district Sejmik, he was elected to the district school board, was a member of the commissions of public welfare and library. At the Sejmik library commission, he worked with Antony Germashevsky and others. (Справозданя з діяльності Повітового Виділу Рівненського Сеймику 1923, 4).

In the first half of the 1920's, the Ukrainian People's Party (Independent Socialists) (UPP (IS)) launched the activity in the Rivne district, led by Volodymyr Oskilko, former commander of the North group of the Army of Ukrainian People's Republic, who in April 1919 plotted a rebellion against Symon Petliura in Rivne. After V. Oskilko was killed by the Bolshevik agents, whose curator Zinoviy Luniov (Mints), was the employee of the Foreign Department of the Counterintelligence Department of the State Political Administration of USSR, the party and its structures began to degenerate. Among other things, V. Oskilko's party members lost their influence on the policy of "Volynsky Selyansky Korporatyvny Bank"

(“Volyn Peasant Cooperative Bank”) in Rivne. On October 24, 1927, the inspector of the Revision Union of Ukrainian Cooperatives (RSUC) conducted a bank audit and took control of it. A political emigrant Vasyl Sochynsky became the new Chairman of the Board, and Mykyta Bura, along with Mikhailo Gutsulyak, Anton Kenterzhinsky, Ivan Obolonsky, entered the Supervisory Board (Держархів Рівненської обл. ф, 175). Thus, in the first half of the 1920’s, the teacher M. Bura was involved in educational and cooperative work, got the first working experience in self-government bodies.

2. AMBASSADOR TO THE SEJM, ONE OF THE FOUNDERS OF THE VUA

After the revolution of May 1926 and regaining power by Y. Pilsudski, in the framework of National Policy of State Assimilation, the attitude towards Ukrainians, in particular to political emigrants, Poland’s former allies under the Warsaw Treaty of 1920, has been mitigated. At that time, Ukrainians more often received positions in self-governing bodies, became ambassadors and senators. In 1927-1932 M. Bura was re-elected as wojt of the Rivne municipality, worked in local administration, was a delegate to the Voivodship Council and adviser to the Volyn Rangeland Chamber (Чолові українські кандидати 1938, 2). In 1930, he became one of the six Ukrainian ambassadors of the Non-Party Bloc of Cooperation with the Government (Bezpartyjny Blok Współpracy z Rządem – BBWR) from the Volyn Voivodship. The task of the BBWR, formed in November 1927, was to support the rehabilitation policy and ensure the parliamentary majority. Petro Pevny, Mikhailo Telezhynsky, Stepan Skrypnyk, Yevgen Boguslavsky, Mykola Maslov, and Mykyta Bura entered Volyn Parliament under the list No.1 (BBWR). M. Bura and S. Skrypnyk received a mandate to the Sejm in the district No. 57 (Lutsk, Rivne, Kostopil). In general, 5 people from this district entered the parliament, except for the abovementioned: Ukrainian Mikhailo Pelensky, representative of the Ukrainian-Belarusian bloc No. 11 and two Poles (Держархів Рівненської обл. г, 36 pp.).

After the 1930 elections, a joint Polish-Ukrainian parliamentary representation was formed; it was led by Ignatsyi Pulawski under the patronage of Peter Pevny. The latter, moreover, led the Ukrainian parliamentary group in Volyn, which included six ambassadors and two senators. Ukrainian ambassadors worked as members of the parliamentary commissions; in particular, Mykyta Bura worked for the communication commission and the prices control commission (Посли Волині в комісіях 1931, 2).

In June 1931, M. Bura became one of the organizers of a new political party, the Volyn Ukrainian Association (VUA), formed as a result of the initiative of Ukrainian ambassadors from Volyn with the support of the governor Henrik Yuzevsky. On the one hand, the VUA Declaration emphasized Ukrainian-Polish cooperation, on the other hand, it declared the desire to develop the national

self-consciousness of the people of Volyn (Держархів Волинської обл. а, 1-12). In October 1939, during a questioning after the arrest, Mykyta Bura said: "The VUA did not set the task of fighting for the creation of an independent Ukrainian national state, but, in contact with the Polish government, insisted on the opening of Ukrainian schools, the creation of agricultural clubs, the formation of cooperatives with unification in one Volyn union" (Держархів Рівненської обл. м, 17).

In 1931, M. Bura became a member of the General Directorate of the VUA, and was its secretary (Держархів Волинської обл. б, 2). On January 24, 1932, at the district convention of the party, they elected the governing body of the VUA in Rivne; the leadership was entrusted to Mykyta Ivanovych. He headed the Rivne district Committee of the VUA until 1939, working closely with the political emigrants from Dnepr-Ukraine, such as Stepan Skrypnyk, Ananiy Volynets, Danylo Kovpanenko, and others. In total, according to Bura, there were up to 3,000 members of VUA, among which a significant percentage were Ukrainian political emigrants (Держархів Рівненської обл. м, 14).

Despite loyalty to the authorities, Skrypnyk and Bura "were not really liked in Starostwo, as the former subordinates - the wojt and secretary of the municipality." M. Bura did not always manage to get permissions for cooperative meetings, and the police disrupted Skrypnyk's performance in one of the villages, although he had permission for it. The Dilo newspaper concluded that, apparently, "Starostwo considers Skrypnyk and Bura as dangerous for the Polish character of Volyn" (Північно-західні землі 1931, 2).

However, during the 1930's, the ambassadors of the VUA intensified the work of establishing Ukrainian-Polish co-existence, fully shared the ideas of the "Volyn experiment" by Henrik Yuzevsky. M. Bura initiated public meetings; in particular, on May 21, 1932, in the village of Obariv of Rivne district, a village report was held in the presence of about 200 people. The ambassador spoke about the work of the Sejm, the local self-government, clarified the content of the agricultural regulations, clarified the new school arrangements, and called for cooperation with the government and the Polish state (Держархів Рівненської обл. і, 51 зв.). May 13, 1934 in the village of. Karaevichi of the same district, on an ambassadorial veche with the participation of 300 people, Bura reported on Sejm's activity. In the speech, he expressed sorrow for the lack of interest of rural youth in social life, once again urged the population to cooperate with the Polish state, viewing that as an opportunity for the Ukrainian people to get freedoms (Держархів Рівненської обл. j, 70).

M. Bura was a participant in all regional congresses of the VUA, in particular at the special regional congress in November 1937 that took place in Rivne, he spoke about economic affairs, focusing on the implementation of the agricultural reform in the voivodship (Кучерепа and Давидюк, 2001, 56-57). Participated in the district VUA congress of the Kovel district in February 1935 (Держархів Волинської обл. d, 53), was one of the organizers of the district VUA congress

of the Rivne municipality in March 1935 (Держархів Рівненської обл. с. 41), showed interest in the work of the cultural and educational centers of the VUA in Zdolbuniv district, joined the annual general meeting of “Prosvita’s Hut” of this district (Archiwum Akt Nowych w Warszawie a, 106).

In addition to political work, M. Bura contributed to the dissemination of Ukrainian national ideas, initiating the holding of Academies in the Rivne district in honor of S. Petliura, the heroes of the Kruty, fallen near Bazar, organizing Shevchenko days, courses for illiterate, etc. In December 1934, Ambassadors Bura and Skrypnyk initiated the formation of the Committee of the Ukrainian Community Hall building in Rivne, where it was planned to place a Ukrainian gymnasium, bursa and other Ukrainian organizations (Держархів Рівненської обл. е, 2-3). However, there was not enough money for the implementation of this idea.

Ambassador Bura was one of the founders of the Volyn Public Committee for the Relief Aid (VGKDG) in Soviet Ukraine, which arose in Lutsk, and one of the organizers of the Rivne Committee for the Relief Aid in Soviet Ukraine that arose as a reaction to the terrible tragedy. The committee was involved in protest, informational, collateral, and aid actions (Давидюк and Жив’юк 2008, 18-19).

According to the State Political Directorate, M. Bura, Y. Bychkivsky, and S. Skrypnyk collaborated with the Rivne intelligence center of the UPR, established contacts with its head Ivan Lytvynenko. They often discussed organizational issues, used defectors from the Soviet side in the Korets-Rivne region for anti-communist agitation in villages (Галузевий державний архів Служби зовнішньої розвідки України, 205).

In the elections to the Sejm and the Senate in September 1935, held in accordance with the order of President Ignatsyi Mostsitsky of July 15 of the same year, five districts with centers in Rivne, Lutsk, Sarny, Kovel and Kremenyanets were formed in the Volyn Voivodship. In each district divided into polling stations, they compiled a list of four candidates, of which the voter had to choose two. In the election campaign, Ukrainians were urged “as the ambassadors to choose people dedicated for fraternity, which would legally create a joint representation of Volyn for the good of the state, region and culture of each of the peoples of Volyn” (Centralne Archiwum Ministerstwa Spraw Wewnętrznych, 26-27). As a result of these elections, Petro Pevny, Sergii Tymoshenko, Stepan Skrypnyk, Martyn Volkov and Mykyta Bura were elected to the Sejm from Volyn Voivodship; Mykola Maslov became the Senator. All of them were members of the VUA and belonged to the Party’s Main Board (Кучерепа and Давидюк 2001, 47).

In 1937 M. Bura was at the epicenter of the scandal related to the police seizure of the pamphlet of Stepan Baran named “For Motherland” - “The People Without Land - Fish Without Water”, published in Lviv in the printing house “Dila” in November 1936. The book passed censorship and was in free circulation. Until March 22, 1937, it was distributed in the territory of Volyn, but the district

Starostwo in Rivne removed access, and the district court enacted the confiscation of the publication. On October 8, 1937, the court in Rivne convicted Vasyl Yarmolyuk, the chairman of the local district committee of the Ukrainian National Democratic Union, for 3 months of arrest and a hundred zlotys for distributing the brochure. According to the Dilo newspaper, the case started up with the help of the VUA ambassador Mykyta Bura. The defender in court was Mykola Bagrinivsky, who filed an appeal (Розправа в городському суді 1938, 3-4). In response to allegations, Mykyta Bura filed a contradiction to the Dilo newspaper, saying that he had learned about the brochure in the district department, where he was engaged in self-government affairs. "The truth is that the police has revealed the distribution and sale of the brochure "For Motherland" itself" (Спростування М. Бури 1938, 4), wrote the ambassador.

Personal changes in the structure of the VUA in the mid-1930's, started with the replacement of General Secretary P. Pevny for S. Tymoshenko, also affected M. Bura, who lost the post of Secretary of the Main Board; this post has moved to S. Skrypnyk (Кучерепа and Давидюк, 2001, 53). However, M. Bura continued to be one of the prominent activists of the pro-government Volyn party. In 1938 he received an ambassadorial mandate in the district number 59 Zdolbuniv-Rivne. In 1938-1939, he was elected deputy chairman of the Ukrainian parliamentary representation of Volyn.

M. Bura was at the epicenter of the exacerbation of the internal crisis of the VUO in 1938, connected with the withdrawal from the party of the S. Skrypnyk's group. He presided at the party meeting on December 4, 1938, where the contradictions between Skrypnyk and Tymoshenko were clearly identified, as well as contradictions inside the party, and attended the meeting of the Main Board of the VUA on March 20, 1939, which was, in fact, a personal discussion (Бурхливе засідання Гол. Управи ВУО 1939, 5-6). In this struggle, M. Bura supported S. Tymoshenko and remained a member of the VUA until the beginning of World War II.

3. CULTURAL AND EDUCATIONAL WORK

With the efforts of pro-government people in the Volyn Voivodship after the closure of Prosvita, new cultural and educational organizations began to function, which, in addition to the national aspirations of Ukrainians to have their own song, school, and book, propagated the ideology of Polish-Ukrainian coexistence within the framework of Polish statehood. The Ukrainian club "Ridna Hata" in Rivne originated with the efforts of Stepan Skrypnyk, Oleksandr Palienko, Mykyta Bury, Vasyl Prokazyuk, who created its charter (Держархів Рівненської обл. д, 7). The Board of "Ridna Hata" in Rivne in April 1931 was headed by S. Skrypnyk under the patronage of M. Bura (Держархів Рівненської обл. h, 219). The club's Board spread cultural and educational practices, helped the students of the Ukrainian private gymnasium.

Under the control of Ukrainian ambassadors from BBWR, since 1931, the activities of the pro-government “Prosvita’s Huts” have been launched. On November 24, 1935, P. Pevny, M. Bura, S. Skrypnyk, and others arrived in Zdolbuniv at the district congress of delegates of “Prosvita’s Huts”, discussing the issues of organization of Ukrainian-Polish cooperation and economic problems (Держархів Рівненської обл. к, 313 зв.). On November 25, 1935 in Rivne, representatives of 21 cells attended the congress of heads of “Prosvita’s Huts” of Rivne district. M. Bura visited the opening of on September 21, 1932, in the village of Zhavriv of the Koretska Commune (Archiwum Akt Nowych w Warszawie b, 67), in the village of Sukhivtsi of the Rivne district (State Archives of Volyn region c, 18). In general, 42 “Prosvita’s Huts” conducted their activity in the Rivne district with his support and participation (Держархів Рівненської обл. с, 10).

In the context of pro-government ideology, sports clubs were launched. In Rivne, on February 24, 1935, the organizational meeting of the “Horyn” club was held, initiated by S. Skrypnyk, D. Kovpanenko, O. Tymoshenko (Oleksandr, son of Ambassador Sergii Timoshenko). M. Bura, G. Buts, P. Bulba were elected to the Inspection Commission (Держархів Рівненської обл. 1, 3). In 1937, the total number of members of the club was 83; there were such sections as Kopanyi Myach (football), boxing, ping-pong, music and fun. The most popular was the Kopanyi Myach section; its members played 8 friendly games and 2 for “C-class Art”. One of the most interesting was the game with the Ukrainian sports club “Hart” from Zdolbuniv, which took place on May 24, 1936 in Rivne on the 10th anniversary of the death of UPR Ataman Symon Petliura. For the first time in Volyn, the holiday took place in the open air on the square, in the presence of a large number of people. At that time, the head of the club was S. Skrypnyk, and Danylo Kovpanenko, Oleksandr Tymoshenko and Mykyta Bura were the club’s referees (Український Спортовий Клуб “Горинь” у Рівному 1937, 6).

The wives of Volyn ambassadors worked in the pro-government women’s organization “The Union of Women of Ukrainian Public Work in Volyn”, which arose in contrast to the “Union of Ukrainian Women” with the center in Rivne. Along with others, Olga, the wife of Mykyta Bura (Держархів Рівненської обл. а, 36) joined the Rivne branch of the Union of Women of Ukrainian Public Work in Volyn, led by Ivanna Skrypnykova.

“Ukrainian School” Society, whose organizational meetings took place in the premises of “Ridna Hata”, took care of the Ukrainian private gymnasium in Rivne and the school youth. In the “Ukrainian School”, there were economic, propaganda, publishing, library, and scholarship sections. The Board of the “Ukrainian School”, with the support of the public, raised the issue of providing the Ukrainian private gymnasium in Rivne with the status of the state gymnasium. For this purpose, in November 1935, a committee was formed, consisting of S. Skrypnyk, M. Bura, N. Ishchuk, A. Kentrzhinsky, J. Bychkivsky and others. (Держархів Рівненської обл. к, 314). However, all attempts to make the state school out of private one remained unsuccessful.

4. CHURCH AND RELIGIOUS ACTIVITIES

Mykyta Bura was an active advocate of getting rid of the Moscow influence on the Poland Orthodox Church, participated in the work of the “Metropolitan Petro Mohyla Society” in 1931, spoke at the Ambassador Veche on September 10, 1933 in Pochayiv, actively defended the right to minister in Ukrainian language in the Rivne Cathedral, the situation around which aggravated in June 1934. on June 17, 1934, Bishop Polycarp held a liturgy in the cathedral in Ukrainian language, but an unsatisfied part of the Russian parishioners tried to disrupt it. The dramatic events continued on June 19, when the cathedral dean in Rivne, Dm. Saikovych, began to collect petition letters among the parishioners against the Ukrainianization of worship. Ambassador Skrypnyk tried to get acquainted with the content of these letters, for which “a radical group of believers pulled him out of the cathedral” (Події у православному соборі в Рівному 1934, 6). M. Bura wrote an ambassadorial report about events around the Rivne Orthodox Cathedral on June 17-19, 1934, joined the resolution approved by the Ambassadors in the city of Rivne on June 24, 1934 (Держархів Волинської обл. е, 7).

The religious situation required a solution, therefore, a conference of understanding was held on December 22, 1934 between representatives of the Ukrainian and Russian populations (Orthodox parishioners of the Rivne Cathedral). The Ukrainian side was represented by Stepan Skrypnyk, Mykyta Bura, Yakiv Bychkivsky, and the Russian side by Sergii Panchenko, Yevhenii Synytsky, and Inna Prokhorova. The consequence was the reconciliation of the positions of both parties, the cessation of selfish performances to create a benevolent atmosphere in the parish. After the negotiations, it was allowed to minister in native language for students of the Ukrainian gymnasium in the basement of the Svyatomykhailivska Church of Rivne Cathedral (Держархів Рівненської обл. к, 15). However, it was still difficult to implement such a permit practically.

At, 55 priests-delegates elected from each dean's office, 10 district archpriest, dean monasteries, 3 members of the parohial revision commission and 10 secular persons arrived to the Diocesan congress, held on January 29-30, 1935, under the chairmanship of Archbishop Oleksii in Kremyanka. Among the delegates were: P. Pevny, M. Bura, M. Telezhyunsky, E. Boguslavsky, V. Serafymovych, I. Glovatsky, S. Tymoshenko, I. Bychkovsky, M. Khannenکو, and I. Kramarenko. All meetings were conducted in Ukrainian; the secretary of the consistory, I. Vlasovsky, reported on the financial condition. A budget, tax, mission and educational commissions were created at the congress, a number of resolutions were adopted, and hopes for the convening of the Council of the Orthodox Church in Poland as soon as possible were expressed (Волинський Єпархіальний З'їзд 1935, 5). Although the convening of the expected Council did not happen.

5. ARREST AND AFTERLIFE

In September 1939, Western Ukraine, with its population of more than seven million, was included in the USSR, a new administrative and territorial division was established on the annexed lands, and a party, Soviet and punitive and repressive apparatus was formed. According to the order of the People's Commissar of Internal Affairs of the USSR Lavrentiy Beria of November 6, 1939, "On the organization of the organs of the NKVD of Western Ukraine" and "On the organization of the territorial and railway police of Western Ukraine and its staffing", the NKVD leadership was created in the western regions. The jurisdiction of extrajudicial authorities, military tribunals, and the network of prisons expanded to the region. Arrests of leaders and activists of Western Ukrainian legal political parties, public activists began.

On October 17, 1939, Mykyta Bura was arrested and accused of art. 54-4 CC of URSR. In the indictment, it was recorded, "As an ambassador to the Polish Sejm, the organizer and head of the Volyn Ukrainian Association, he was actively fighting with the Soviet authorities" (Держархів Рівненської обл. м, 35). The investigators stated that Bura had hired workers who helped his family to cultivate land, with up to 12 people working for him throughout the year. It is clear that hired workers received money for their work, but for the Bolsheviks this fact alone determined the arrested person as an "exploiter". The former ambassador was detained in the Rivne prison, and was subsequently transferred to the prison of Kyiv. A Special Council of the NKVD of the USSR on December 23, 1940 imprisoned Mykyta Bura at the Corrective Labour Colony for 8 years "as a socially dangerous element" (Держархів Рівненської обл. м, 54).

The beginning of the German-Soviet war changed the foreign policy situation: on July 30, 1941, an agreement was signed in London on the restoration of Soviet-Polish diplomatic relations; on August 12, 1941, a decree on the amnesty of Polish citizens was adopted and a Polish-Soviet military treaty was concluded on August 14, 1941. As a result of these arrangements, all Polish citizens were to be relieved of Soviet camps, including a part of Ukrainians who were considered Polish citizens. Despite the prolongation of this process and the prohibition on the Soviet side on the release of former Ukrainian activists, the Bolsheviks released from prison the head of the Central Committee of the Ukrainian National-Democratic Association Dmitry Levytzky and the ambassador from Volyn Mykyta Bura (Пилипович 2016, 61). Subsequently, M. Bura entered the Anders' Army, established contacts with the Polish emigration government in London. In 1945, he was elected chairman of the temporary board of the Union of Ukrainian Soldiers in the Polish armed forces. After the war, Mykyta Ivanovych was forced to emigrate to the United Kingdom, where in 1946 he became the first chairman of the Union of Ukrainians in this country. Two years later, in 1948, he traveled to Canada, in Toronto, where he died on May 30, 1985 (Яськевич 2012, 65-66). By the decision of the Prosecutor's

Office of the Rivne Region of May 6, 1991, he was rehabilitated on the basis of Art. 1 of the Decree of the Presidium of the Supreme Soviet of the USSR dated January 16, 1989 (Держархів Рівненської обл. м, 55).

CONCLUSIONS

During the interwar period, the teacher, public and political figure, Mykyta Bura defended the position of loyal attitude towards the Polish state, hoped for the establishment of Ukrainian-Polish cooperation, worked closely with a group of Ukrainian political emigrants who, after the defeat of the 1917-1921 revolution, settled in the Volyn Voivodship. He worked in the organs of the municipality and the district self-government, was one of the founders of the VUA, a member of the "Ukrainian School" and "Ridna Hata" societies, sports club "Goryn" in Rivne, was elected ambassador to the Polish Sejm of the three convocations (1930-1939). The priority of the public activity of M. Bura was cultural and educational work, the struggle for the Ukrainization of the Orthodox Church in Poland. Since the beginning of the World War II, he was arrested by the NKVD bodies and convicted. Being released as a Polish citizen, have entered the Anders' Army, had contacts with the Polish emigration government in London. After the war, he emigrated to England, and later to Canada.

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