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Editor's office address

P.O. Box 26; 05-092 Łomianki, Poland
E-mail: seminare@seminare.pl
www.seminare.pl

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Francis de Sales Scientific Society
03-775 Warszawa, ul. Kawczyńska 53
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Blessed Jerzy Popiełuszko as an Authority Figure and Role Model for Contemporary Youth: A Reflection on the 40th Anniversary of His Martyrdom

Błogosławiony Jerzy Popiełuszko jako autorytet i wzór osobowy dla współczesnej młodzieży: Refleksja w 40. rocznicę jego męczeństwa



Jerzy Gocko SDB

The John Paul II Catholic
University of Lublin, Poland

ORCID: <https://orcid.org/0000-0002-6513-5681>

Jerzy@Gocko.pl

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Abstract: The article takes a closer look at Blessed Jerzy Popiełuszko as an authority figure and role model for today's youth, the occasion for which is the 40th anniversary of his martyrdom. The analyses are based on interdisciplinary methodology developed at the intersection of moral theology, pedagogy and sociology of values. The first part presents a theoretical outline of the concepts of *authority figure*, *role model* and *imitation/emulation*, pointing to their biblical, historical and axiological determinants. Then the main trends and socio-cultural transformations that affect the contemporary crisis of authority are presented. The main part of the study is a biographical sketch of Fr. Jerzy Popiełuszko, showing the key values in his teaching (truth, freedom, solidarity, human dignity, love and courage) in the context of the socio-political realities of Poland of the 1980s. A comparative analysis of the axiological preferences of Polish youth and the values preached by the chaplain of "Solidarity" confirms the hypothesis that these attitudes are compatible. In conclusion, Fr. Popiełuszko's figure can be an important point of reference for the young generation in building their identities and searching for authentic models based on Christian values.

Keywords: Jerzy Popiełuszko, authority figure, role model, upbringing, youth, values, moral theology

Abstrakt: Artykuł przybliża postać błogosławionego Jerzego Popiełuszki jako autorytetu i wzoru osobowego dla współczesnej młodzieży, zwłaszcza w kontekście czterdziestej rocznicy jego męczeńskiej śmierci. Analiza opiera się na metodologii interdyscyplinarnej z pogranicza teologii moralnej, pedagogiki oraz socjologii wartości. W pierwszej części przedstawiono zarys teoretyczny pojęć: *autorytet*, *wzór osobowy* i *naśladowanie*, wskazując na ich biblijne, historyczne oraz aksjologiczne uwarunkowania. Następnie zaprezentowano główne nurty i przemiany społeczno-kulturowe, które wpływają na współczesny kryzys autorytetu. Zasadniczą część opracowania stanowi rys biograficzny ks. Jerzego Popiełuszki, ukazujący kluczowe wartości w jego nauczaniu (prawda, wolność, solidarność, godność człowieka, miłość i odwaga) w kontekście realiów społeczno-politycznych Polski lat 80. XX wieku. Analiza porównawcza preferencji aksjologicznych młodzieży polskiej oraz wartości głoszonych przez kapelana 'Solidarności' potwierdza hipotezę o kompatybilności tych postaw. W konkluzji wskazano, że postać ks. Popiełuszki może stanowić dla młodego pokolenia ważny punkt odniesienia w budowaniu tożsamości i poszukiwaniu autentycznych wzorców oparcia na wartościach chrześcijańskich.

Słowa kluczowe: Jerzy Popiełuszko, autorytet, wzór osobowy, wychowanie, młodzież, wartości, teologia moralna



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INTRODUCTION

The fortieth anniversary of Blessed Jerzy Popiełuszko's martyrdom provides a special opportunity to take a fresh look at his figure and the impact he had on shaping the modern understanding of authority figure and role model in the field of upbringing and education. Murdered in 1984, the chaplain of "Solidarity" remains a symbol of steadfastness, fidelity to Christian values and commitment to human dignity. His testimony of life acquires special significance in the context of the contemporary crisis of authority and growing moral relativism, especially among young people.

This is a study in moral theology, placing particular emphasis on the practical dimension of ethical and spiritual formation. At the same time, its content is a result of interdisciplinary research, considering findings in such fields as pedagogy, sociology, psychology, philosophy, ethics, praxeology, cultural anthropology and linguistics.

Theological reflection (especially in the moral aspect) allows for a deeper understanding of the role and importance of persons picked as role models and authority figures. This is particularly important in the process of upbringing and the broader perspective of forming human identity. The main research objective is to answer the question to what extent Blessed Jerzy Popiełuszko can be viewed today as an authority figure and role model, and what implications this may have for today's upbringing and educational process.

In addition, an attempt will be made to reconstruct the concepts of *authority figure*, *role model* and *imitation/emulation* in light of the tenets of moral theology and other human and social sciences. The most important values that Fr. Jerzy preached and lived by—in the context of the socio-political situation of Poland in the 1980s—will also be identified, and the axiological preferences of contemporary Polish youth will be established, based on available empirical data, in order to confront them with the values represented by Blessed Jerzy Popiełuszko.

An interdisciplinary analysis was used to achieve these goals, combining the perspectives of moral theology, pedagogy and sociology of values. The subjects of the study include source texts and biographies of Fr. Jerzy Popiełuszko, as well as scholarly publications and empirical data (both qualitative and quantitative). It is supplemented by sociological reports on values and religiosity, which provide the background for the verification of the main hypothesis of the compatibility of the attitudes of young people with the values proclaimed by the chaplain of "Solidarity."

In order to answer the question of whether the figure of Blessed Jerzy Popiełuszko can be currently perceived as an authority figure and role model, the idea of imitation as the foundation of a role model and rule of conduct will first be presented, with reference to the biblical and historical dimension of the *sequela Christi* and its development in the Christian tradition, taking into account the development of this concept in moral theology. The following part will present the most important socio-cultural transformations that affect the perception

of authority figures and role models. Then selected models of education and upbringing will be analyzed in the context of contemporary educational needs. Finally, the significance of authority figures and role models in upbringing and education will be discussed.

In the next part, which refers directly to the person of Blessed Jerzy, his biography will be outlined, taking into account the historical context and the values important to young people, and then a comparison will be made between these values and the axiological preferences of young Poles. Finally, conclusions drawn from the analysis will be presented, followed by an assessment of both the timeliness of Fr. Popiełuszko's message in relation to the young generation and the possibility of using his testimony in the educational process. The theological and moral approach, enriched by the results of sociological and pedagogical research, allows for the complete evaluation of whether and to what extent Blessed Jerzy Popiełuszko can be an authentic point of reference today for young people seeking lasting values, courage and authority based on truth and human dignity.

1. THE IDEA OF IMITATION/EMULATION AS THE FOUNDATION OF A ROLE MODEL AND RULE OF CONDUCT

In theology, the role model issue appeared at the very beginning of Christianity and was closely related to the idea of following in the footsteps of Christ (*sequela Christi*) (Rylko 1996). This profoundly evangelical concept, developed by the patristic tradition and medieval thinkers, gradually acquired a moral dimension and practical application in various forms of Christian life (Zadykiewicz 2011). In the 19th century, thanks to the legacy of Fritz Tillmann (1939abc), it became one of the key ideas of Christian morality, to be also reflected in the teaching of the Church (Jan Paweł II 1993).

Although a detailed analysis of the importance of the idea of imitation in moral theology is beyond the scope of this paper, it is worth noting that the concept originated from the ancient concept of *μίμησις* (Latin: *imitatio*). Initially it referred mainly to aesthetics and fine arts, but over time it began to take on an ethical dimension as well (Reale and Radice 2012): not only inanimate objects can be made in the likeness of some exquisite and beautiful specimen (imitation), but also human life can be led according to a superior and admired model (emulation). Imitation/emulation plays an important role in human religious experience, and traces of it can be found, both in relation to deities and human role models, in almost all cultures and religious traditions (Zadykiewicz 2011).

2. MODERN CRISIS OF AUTHORITY

In today's society, the approach to categories such as imitation/emulation, authority figure or role model is not clear-cut. In addition to the affirmation and constant emphasis on their importance in education and upbringing, in forming

one's own identity (Rynio 1997), and even in defending democracy and liberty from degradation (Hallowell 1993), one hears more and more about the waning of authority figures, their disappearance, destruction or pathological fall (Wagner, 2005; Mikołajko 1991). Even if—as Hanna Arendt (2011) points out—authority has not entirely disappeared from the modern world, it is undoubtedly experiencing a deep crisis and is subject to change (Rewera 2023).

After the Second World War, Western societies, to refer to Alexander Mitscherlich's (1963) term, became a society without a father (*Vaterlose Gesellschaft*), suffering from a crisis of fatherhood and the erosion of previous authority figures. In this society, the traditional father figure as a symbol of authority, moral guide and role model has been undermined by social change (having its background in urbanization) in favor of modern institutions (e.g., school, media, state). The consequences were the breakdown of the family structure, a crisis of identity and authority, and a change in upbringing (parenting) and education: as more emphasis was now placed on the partnership model of upbringing, this necessarily entailed weakening of hierarchical relationships. A society without fathers taught children only critical theories, confusing the very vision of upbringing and reversing the order of discipleship. Today it is fathers who want to learn from their sons. In this situation, the attitude of emulation, and consequently authority figures and role models, tend to be considered a violation of the fundamental ethical rule related to the need to affirm one's own self (Zadykowicz 2011).

The metaphor of a fatherless society captures well certain unease about ongoing cultural changes and the lack of stable authority figures. It fits more broadly into the anthropological and cultural crisis arising from several currents of thought and ideologies that have shaped the understanding of man, his dignity, social relations and the end-purpose of his existence over the centuries. These include cognitive relativism and the crisis of truth, subjectivism, deconstruction of reality and the crisis of identity, cultural fragmentation and pluralism or permissivism. They are essential elements of the postmodern vision of reality, in which the classical concepts of meaning, value and truth are negated (Życiński 2001). As observed by some philosophers (Vattimo and Rovatti 2010), postmodernism leads to a radical deconstruction of all fixed points of reference, which translates into the rejection of the objective moral order and the decline of authority.

This is also fostered by the current understanding of freedom as unlimited autonomy, in which authority tends to be seen as a tool of coercion. Submission to authority is sometimes interpreted as a threat to self-realization or a manifestation of behavior incompatible with democratic ideals. This phenomenon is closely linked to the crisis of intergenerational relations, traditionally based on asymmetry and authority. Nowadays, one can see the gradual withdrawal of adults from educational and parenting responsibility, which further weakens the role of authority figures and role models (Bakiera and Harwas-Napierała 2016).¹

¹ For the sake of the public good, which requires the involvement of positive role models, the sphere of public affairs should be reserved exclusively for people who enjoy social authority. In reality,

Strong anti-authoritarian tendencies emerged in pedagogy and psychology in the 20th century. They were a reaction to earlier rigorism and authoritarianism in upbringing and education and an expression of fascination with new concepts of freedom and personal development. Among the manifestations of these tendencies was the idea of liberal (commonly called “stress-free”) upbringing (parenting), promoted by Benjamin Spock (1946) and popularized in the 1960s.

3. MODELS OF UPBRINGING AND THE AUTHORITY OF AN EDUCATOR

Diana Baumrind distinguished three basic styles of upbringing (parenting): authoritarian, permissive, and authoritative (Baumrind 1966 and 1967). In the context of this analysis, the latter is crucial. The mechanisms and goals indicated by the author apply to parents, but can also be applied to other authority figures and role models, as well as to the idea of emulation itself:

The authoritative parent attempts to direct the child's activities in a rational, issue-oriented manner. She encourages verbal give and take, shares with the child the reasoning behind her policy, and solicits his objections when he refuses to conform. Both autonomous self-will and disciplined conformity are valued by the authoritative parent. Therefore, she exerts firm control at points of parent-child divergence but does not hem the child in with restrictions. She enforces her own perspective as an adult but recognizes the child's individual interests and special ways. The authoritative parent affirms the child's present qualities but also sets standards for future conduct. She uses reason, power, and shaping by regime and reinforcement to achieve her objectives and does not base her decisions on group consensus or the individual child's desires. (Baumrind 1966, 981).

Similar mechanisms operate in the model of education omitted from Baumrind's typology, referred to as the preventive system of St. John Bosco. In it, Turin educator developed a unique relationship between the educator (tutor, formator) and the pupil. His approach, based on love, reason and religion, not only did not weaken the authority of the educator, but actually strengthened it. A key element of his pedagogy was assistance, that is, the creative presence of the educator in the daily lives of young people, and the educative love referred to as *amorevolezza* (Gocko 2011).

One researcher of the St. John Bosco system noted: “Assistance renders the preventive system as a positive action, directing the pupil towards the good through the person of the educator.” (Misiaszek 1987/1988, 59). Furthermore, the Italian concept of *amorevolezza* meant love that is reasonable and heartfelt, through which the educator not only gained the respect of young people, but also

however, this is not the case. Democracy does not have the proper tools for, and even does not require, verification of the competence and qualities of those who engage in public life. Given the deficit of personal role models in social life, there is a risk of promoting negative, ambivalent or contradictory models, often artificially created through the media in the form of idols, celebrities or trendsetters. However, they cannot offer a coherent worldview, an original sense of life or a thoughtful moral stance, essentially becoming a negation of authority and a role model (Bakiera and Harwas-Napierała 2016).

built lasting relationships based on mutual trust (Braido 2006). It characterized an educator who was concerned about the pupil's development and contributed to strengthening his authority (Bosko 2016). This approach reveals that authority based on personal commitment, responsibility and authentic testimony of life remains the key element of effective upbringing.

4. SIGNIFICANCE OF AUTHORITY AND ROLE MODELS IN UPBRINGING AND EDUCATION

Etymologically, "authority" derives from the Latin word *auctoritas*, one of the key concepts in ancient Roman political, philosophical and social thought. *Auctoritas* referred to the prestige, solemnity and respect enjoyed by a person or institution, whereby it did not derive directly from formal power or office (*potestas* or *imperium*), but from social recognition, charisma, influence, experience and virtue. Authority expresses model, example, esteem and influence (Opozda 2016). Given its important public function, authority is linked to responsibility for values and the formation of responsibility for values in others. For this to happen, authority must find consent and acceptance (Łuczyński 2012).

In the discourse on authority figures and role models, the axiological dimension plays a key role. In contrast to authoritarian tendencies, being an authority figure is determined by a person's internal conditioning, including personal qualities, and the immanent qualities of the institution / social setting involved, in the broadest sense of the term (Barabas 2019). Authority is associated with subjects who stand out, inspiring social recognition, and who, through mechanisms of imitation, identification and modeling, exert influence on others, providing them with models of responsibility and facilitating the categorization of complex social reality (Wołpiuk-Ochocińska 2023). The positive consequences of the existence of authority are associated with inspiration, the source of which is an individual distinguished by certain qualities, which in itself is an important criterion for recognizing him or her as an authority (Bakiera and Harwas-Napierała 2016).

The concept of the role model is variously grasped, classified and characterized. This diversity, as in the case of authority, is the result of the diversity of the disciplines that take it as the object of study. Each of these disciplines emphasizes different aspects. A few of them are worth noting, given the importance of role models in upbringing and education. In pedagogy, the role model is defined by the overarching concept of the educational ideal, which is the highest goal of upbringing, to which other elements of the process (objectives, content and methods) should be subordinated. In sociology, a role model is a model of an ideal member of a community, determined by a set of norms and perceptions related to one's social role and defined by recognized authority figures in a given community. In psychology, on the other hand, a role model is described through the prism of the category of mature personality, which is the goal of human development (Wysocka 2008). Thus, a role model is a real or fictional character that implies

a certain valuation (Kulpaczyński 2008) and encourages emulation as someone to look up to (Ossowska 2000).

Role model and authority figure are sometimes treated as synonymous terms, although they are different. The association of authority figure with the axiological dimension adopted in this research makes the person perceived as an authority both a significant person and a role model. However, this does not work the other way around: not every role model performs the function of authority figure, since role models can also have a negative or ambivalent dimension. In contrast, authority refers only to the qualities of a person perceived positively. The impact of an authority figure takes place only after the affirmation of his or her qualities, while role models also have an impact when they are negated (Bakiera and Harwas-Napierała 2016).

The strongest connection between role models and valuation is evident in Max Scheler's concept, who—while classifying values—simultaneously categorized and described basic role models: The saint embodied religious values, the genius—spiritual values (truth, goodness and beauty), the hero—vital (life) values, the pioneer of civilization—utilitarian and technological values, and the artist—hedonistic values (Scheler 2004).

Małgorzata Karwatowska's 2010 study of authority in the opinion of young people, conducted among 120 high school students in Lublin, confirmed the axiological determinants of the emergence of authority figures, as well as the identification of role models with personal authority based on subjective qualities. Consequently, an important issue for further research steps in this study is an attempt to determine, on the basis of available research, the axiological preferences of contemporary Polish youth, and to establish to what extent the figure of Blessed Jerzy Popiełuszko addresses these preferences. Research involving the reconstruction of axiological preferences of the young generation has been carried out by sociologists and pedagogues in Poland using various methodologies and techniques for at least several decades. This paper will use the research of Małgorzata Karwatowska (2012) and the report of a nationwide sociological survey released this year: *Religious and Moral Condition of Upper Secondary School Students throughout the Years* (Marianowski 2024). Before we get to that, however, a brief biography of Blessed Jerzy Popiełuszko will first be presented, taking into account those qualities, attitudes and values that can respond to the axiological preferences of today's youth. In the final part of the research, this step will make it possible to answer the question to what extent the chaplain of the "Solidarity" movement can be an authority figure and role model for young people.

5. BLESSED JERZY POPIEŁUSZKO AS A ROLE MODEL

The survey, conducted a month before the beatification of Fr. Jerzy Popiełuszko in May 2010 by the Centrum Badania Opinii Społecznej [Public Opinion Research Center] (on a 1,000-person representative random sample

of Poland's adult population), showed that knowledge of who Fr. Popiełuszko was was declared by 81% of respondents, with nearly one-third (32%) believing they know the figure very well. Nearly one-fifth (18%) admit they had heard of Fr. Popiełuszko, but did not know exactly who he was. One person in a hundred had not heard of him at all. The best familiarity with the figure of the priest was declared primarily by respondents from the largest urban areas, especially Warsaw (where Fr. Popiełuszko worked in several parishes), people over 45 years of age and religious people. Familiarity was weakest among the youngest respondents (18-24 years old): only 13% of them declared that they knew the figure very well, 44% said that they knew him fairly well, and 41% that while the name was not unfamiliar to them, they did not know exactly who he was or what his merits were. Two in a hundred of the young from among the surveyed have never heard of him. More than three-fourths of those surveyed (78%) had watched a movie or documentary show about Fr. Popiełuszko at least once in the quarter-century since the priest's assassination, one in eight (13%) had visited his grave at St. Stanislaus Kostka Church in Warsaw's Żoliborz district, and 12% had seen an exhibition dedicated to this pastor of workers from the *Huta Warszawa* [Warsaw Steelworks] (CBOS 2010).

These data might suggest that the presentation of a biography of Blessed Jerzy Popiełuszko within the context of this research is dispensable. However, the author is aware that among potential readers there may be—due to the publication in English—people unfamiliar with Polish history and the life and work of Fr. Popiełuszko. Hence, it is expedient to show briefly, with reference to selected English-language biographies firmly rooted in the political realities of the totalitarian system of the time, the most important facts of his life, the circumstances of his martyrdom, the main themes of his teaching and the birth of devotion to the chaplain of “Solidarity.”²

5.1 BLESSED JERZY POPIEŁUSZKO AGAINST THE BACKDROP OF HIS TIMES

Jerzy Popiełuszko was born on September 14, 1947 in the village of Okopy in the Białystok region. At his baptism at the parish church of St. Peter and Paul in Suchowola, he was given the name Alfons (Alphonsus), which he changed to Jerzy (George) at the end of his studies at the higher seminary—on the advice of a close relative, Fr. Jerzy Rydzewski, a Salesian. He finished elementary school and high school in Suchowola. He was an average student, but his family home atmosphere endowed him with an air of piety, openness, respect for truth and respect for human dignity.

² Several years ago, an English-language article entitled “Fr. Jerzy Popiełuszko—Victim of Political Repression or Martyr of the Faith?” was published in *Seminare: Learned Investigations*. Milena Kindziuk, author of numerous publications on the Church's recent history in Poland and Bl. Jerzy Popiełuszko, analyzes in it the pastoral involvement of the chaplain of “Solidarity,” the motives for his activity, the course of the Masses for the Homeland celebrated by him and the content of the sermons he preached (Kindziuk 2017).

After passing his leaving exams (Polish: *matura*) in 1965, he entered the Higher Metropolitan Seminary in Warsaw. His courage and charisma began to show at the beginning of his second year of studies, when he was drafted into the army for two years after his oblation. The conscription of seminarians was part of the repression against the Church in Poland. Alumni were sent to special units of heightened regime, where they were subjected to systematic atheization and pressure to abandon their vocation or cooperate with the state apparatus. As one of his biographers writes, for Popiełuszko this was a time of growing up for the role he was to play in the future: "Paradoxically, the difficult military service unleashed hidden energies in him that were soon to surface when, already as a Warsaw priest, he had to come face to face with the apparatchiks of the Security Service." (Sochoń 2010, 26–27). He has never given in, initiated forbidden religious practices, and kept up his colleagues' spirits, even though he faced severe punishment and humiliation for doing so. This seriously damaged his health, and the troubles associated with it followed him for the rest of his life.

He was ordained a priest on May 28, 1972, in the Warsaw Archcathedral at the hands of the Primate of Poland, Cardinal Stefan Wyszyński (beatified in 2021). On his primatial card Fr. Jerzy included the words: "God sends me to preach the Gospel and heal the wounds of aching hearts" (cf. Luke 4:18). From 1972 to 1979 he worked as a curate in various parishes in Warsaw and the surrounding area. He was remembered as a humble, dedicated pastor with an extraordinary gift for establishing contact and close ties with people, especially the sick and needy. During his ministry at the Child Jesus parish in Żoliborz, he was appointed chaplain of the medical professionals. Due to health problems, Cardinal Wyszyński later delegated him to the academic pastoral ministry at St. Anne's Church. As pastor of medical students, Fr. Popiełuszko became a confidant, counselor and excellent confessor for them. In May 1980, he took up residence at St. Stanislaus Kostka Church in Żoliborz.

In the summer of 1980, a wave of strikes against the communist regime broke out in Poland. On August 31, Fr. Jerzy celebrated the first Mass for the protesting workers of the Warsaw Steelworks, thereby becoming their pastor. In time, his commitment to the world of labor led him to the First National Assembly of "Solidarity" in Gdańsk and to support striking students at the Medical Academy in Warsaw and cadets at the Higher Officers School of Firefighting (now the Main School of Fire Service, SGSP). Following the imposition of martial law on December 13, 1981, Fr. Popiełuszko actively organized aid to the internees and their families, brought medical supplies from the West and provided spiritual support to the persecuted. Beginning in February 1982, he celebrated Masses for the Homeland, during which he reminded people of human dignity, freedom (always referred to the good, truth and love), solidarity and the need for involvement in building the common good. The regime authorities attempted to get him to cooperate, with subsequent provocations, harassment attempts and pressure on the archdiocesan curia to restrict the priest's activities. Fr. Popiełuszko was falsely accused of

playing politics, and content considered “hateful” was being sought in his sermons (Kindziuk 2017). In fact, he preached the principle “Do not be overcome by evil, but overcome evil with good” (Rom 12:21). On October 13, 1984, the first attempt was made on his life (Szczecina 2023).

On October 19, 1984, Fr. Popiełuszko traveled to Bydgoszcz, where he celebrated Mass at the Church of the Holy Polish Brothers Martyrs and led meditations during the Rosary, encouraging people to pray for freedom from fear, revenge and violence. On his way back, he was abducted by Security Service officers, brutally tortured and murdered. He was thrown into the Vistula River from the dam in Włocławek in a sack loaded with stones. His body was not found until October 30. One of the prosecutors investigating the circumstances of Fr. Popiełuszko’s abduction and murder claims that after his abduction he may still have been tortured by Soviet secret services for several days, prompting the official date of death of October 19, 1984 to be postponed by at least a few days (Gromadzki and Witkowski 2022).

Fr. Jerzy’s funeral on November 3, 1984 gathered between 450,000 and one million people (Kęska 2023). His grave at St. Stanislaus Kostka Church became a place of pilgrimage. On June 6, 2010, he was beatified as a martyr for the faith, and his death was recognized as an authentic martyrdom.

5.2 THE LIFE AND MINISTRY OF BLESSED JERZY POPIEŁUSZKO AS A SOURCE OF EDUCATIONAL VALUES

The condition for the emergence of authority and, so to speak, its foundation are values (Karwatowska 2012). An important step toward achieving the research goals will be to identify the most significant values that Fr. Jerzy Popiełuszko followed and defended. They will then be confronted with the axiological preferences of Polish youth in the 21st century to answer the question of whether these values find recognition in the opinions of contemporary youth and to what extent they can inspire everyday life.

Based on the anthology of homilies and sermons of Father Jerzy Popiełuszko and selected publications analyzing his character and activity in terms of axiology and role models, the following values, preached and defended by him, were singled out:³

- *Truth*: Fr. Popiełuszko consistently emphasized the importance of truth in the life of man and society. In the anthology of his 141 public appearances, the word “truth” is used over 450 times, alongside such words as “man” (Polish:

³ For this purpose, AI analytical-generative technology was used as the ChatGPT advanced artificial intelligence model developed by OpenAI (GPT-4.0 and o3 mini models). Using the following prompt: “Analyze the text and identify the most important values that Fr. Jerzy Popiełuszko followed and defended; take into account especially those values that today’s youth can appreciate,” the most important values characterizing Popiełuszko’s life and work were extracted from his writings and sermons collected in the anthology *Zawsze głosiłem prawdę* [I Have Always Preached the Truth] (2024), and from selected articles (Juroszek 2023; Juroszek. 2023/4; Kindziuk 2017; Marek 2014; Skoczylas 2012; Szczecina 2018ab; Tułowicki 2016).

człowiek), “God,” and “Fatherland” (Kęcki 2023, 9). He saw it as the foundation of human freedom and dignity. He reminded: “Truth must never be betrayed. ... Man is founded on the truth. If he betrays the truth, he betrays himself.” (Popiełuszko 1984b, 375).

- *Freedom*: He understood it both as national independence and inner, moral independence from lies and fear: “True freedom is the first feature of humanity. It is a special indication of the image of God in man” (Popiełuszko 1984a, 310). Under the communist regime, Fr. Popiełuszko stood up for basic human liberties, religious and civil. He stressed that inner freedom, rooted in faith, was a condition for a dignified life (Szczecina 2018a).

- *Solidarity*: In his teaching, it was not only a social movement, but also a spiritual community of concern for the common good: “Solidarity ... is a constant concern for the Homeland; it is the preservation of internal freedom even under conditions of external enslavement” (Popiełuszko 1983c, 221). Fr. Popiełuszko was a spiritual mentor to the “Solidarity” movement; he organized aid for the families of interned workers, and stressed the importance of community and mutual support.⁴

- *Courage coupled with responsibility*: For Fr. Jerzy its measure was “a willingness to risk personal assets and a readiness to sacrifice them for the sake of the good of another person, individual or society” (Popiełuszko 1984c, 381). In his pastoral activities, he demonstrated steadfastness in the face of repression and harassment by the communist authorities. His example shows that courage does not mean the absence of fear, but acting in spite of it. In light of Christian pedagogy, Fr. Popiełuszko is a model of education in the virtue of fortitude. He spoke of the need to overcome fear, because fear leads to enslavement: “Let us pray that we will be free from fear, intimidation, but above all from the lust for retaliation and violence.” (Popiełuszko 1984e, 429).

- *Love and peace*: One of his most important messages were words taken from Sacred Scripture that were echoed in John Paul II’s message: “Do not be overcome by evil, but overcome evil with good” (John Paul II 1983). With his attitude and teaching, Fr. Popiełuszko showed that Christianity is first and foremost about serving others. He not only helped people in difficult circumstances, but also taught how to respond with love to hatred.

- *Human dignity*: Fr. Popiełuszko stressed that every human being has inalienable dignity, and for this freedom he pleaded: “Things cannot go well in a country where man can be trampled, where he can be falsely accused with

⁴ Blessed Jerzy Popiełuszko’s first three essential values] show the path from truth, through freedom to solidarity. It is a path leading from inner liberation to the liberation of the national community. This path was walked by the Masses for the Homeland participants at St. Stanislaus Church, commonly referred to as a “slice of free Poland.” As the Center for the Documentation and Devotion of Father Jerzy Popiełuszko demonstrates, the first Masses were attended by several hundred people each. In contrast, the last Masses were attended by tens of thousands. During the initial greetings, the arriving delegations were listed, which not only took up much time, but above all gave a sense of community and solidarity. Over time, such Masses were celebrated throughout the country, and Fr. Jerzy was hosted in one city after another. The last one was Bydgoszcz (Kęska 2023).

reference to a supposed law, where laws are not for the good of man, but are often directed against man, established to torment man.” (Popiełuszko 1983b, 178–79).

- *Love of the Fatherland*: It was one of the key values preached by Blessed Fr. Jerzy (Popiełuszko 1983). His teaching had a strong patriotic component, particularly evident in the sermons he preached during Masses for the Homeland, which he celebrated in 1982–84, mainly at St. Stanislaus Kostka Church in Warsaw. He emphasized that patriotism is the duty of a Christian and follows directly from the Fourth Commandment of the Decalogue, which he extended to the duty to respect and care for the nation and the state. Love for the Homeland should be fidelity to Christian and ethical values, and not just an emotion (Szczecina 2018b).

Fr. Popiełuszko not only taught publicly, but above all lived according to the principles he preached. He was a conscientious and consistent man who became a model of fidelity to one’s ideals—not only for young people.

6. FR. JERZY POPIEŁUSZKO AND AXIOLOGICAL PREFERENCES OF POLISH YOUTH

Continuing the line of thought based on the assumption that the condition for the emergence of authority is precisely rooted in specific values (Karwatowska 2012), it is now time to reflect on the axiological preferences of Polish youth of recent years—despite the transformation of these preferences and, in a sense, their crisis, corresponding to the crisis of authority. Thanks to this procedure, it will be possible to answer the fundamental question: Whether and to what extent the values to which Fr. Popiełuszko was faithful and about which he taught coincide with the values indicated by young people as the most important, especially among core values and solemn values?

Core Values

Core values (Polish: *wartości podstawowe*) Core values are common goods, recognized by the majority of society, without which it would not be able to function properly. They form the so-called normative orientation of society and are the source of evaluation criteria in discerning reality. These are the values that make human life valuable and worthy (Mariański 2015a) and become the foundation of dialogue and social consensus in support of the common good (Piwowarski 1994). In the Polish context, core values are rooted in the Christian tradition, often guarded and passed on in families and informal social networks.

The level of acceptance of these postulated core values is shown in Table 1. In response to the question, “Which of the following values and attitudes do you think are important for the Polish nation?” each student could choose the three most important. Other answers outside the prepared set were also possible. For a detailed analysis of gender, type of school, place of residence, attitudes toward religious faith and participation in Mass, see the report on the nationwide sociological survey: *Religious and Moral Condition of Upper Secondary School Students throughout the Years* (Mariański 2024).

Value Category	1988	1998	2005	2017
Democracy	37,7	20,6	24,6	25,7
Dignity of the human person	66,1	15,6	32,7	28,8
Freedom	52,4	47,8	58,0	64,3
Religion	46,7	39,9	39,4	25,7
Patriotism	54,8	45,2	33,1	42,7
Social justice	72,9	24,9	23,0	23,5
Social equality	58,7	23,0	23,4	25,2
Truth	74,9	24,2	26,4	20,2
Human solidarity	50,5	10,5	15,6	17,6
Human rights	53,1	36,7	28,5	32,8
Other values	2,8	1,6	2,0	2,2

Table 1: Values significant for the Polish nation in the opinion of high school students.
Source: Mariański 2024, 366.

Taking into account only the most recent survey (2017), it can be said that the high-school students collectively indicated the following values as fundamental to social life, in order of significance: freedom (64.3%), patriotism (42.7%), human rights (32.8%), dignity of the human person (28.8%), democracy (25.7%), religion (25.7%), social equality (25.2%), social justice (23.5%), truth (20.2%), human solidarity (17.6%), and other values (2.2%).

In other sociological studies, higher indicators or different ranking of the postulated values were not infrequent. A study of high school graduates from five cities (Szprotawa, Puławy, Kraśnik, Chełm and Gdańsk) is interesting, in which among the frequently postulated values were those that, according to the respondents, are not realized in society: social justice (76.6%), social equality (72.5%) and truth (72.5%) (Mariański 2014). Similarly, among high school graduates in Lublin (2009–2010), the most frequently selected values were truth (80.4%), social justice (81.1%) and social equality (74%) (Rola 1016).

Solemn Values

The concept of solemn values (Polish: *wartości uroczyste*) was introduced into Polish sociology by Stanisław Ossowski (1967) in contrast to everyday values. They refer to the sphere of symbolism—to specific events or objects considered uncommon, lofty and extraordinary. Their distinguishing feature is not necessarily the intensity of the experience, although they generally leave more lasting traces in the psyche and are more respected in the social environment. In sociological studies, the declared willingness to risk one's life in one's defense is taken as an indicator of solemn values. The higher the position in the hierarchy of values a given category occupies, the more difficult it is to give it up and the more one is willing to sacrifice for its realization (Mariański 2015b). Importantly, solemn values are shared not only by individuals, but also by social groups, and then they are "related to the standards that a social group officially sets for its members." (Ossowski 1967, 67).

Table 2 shows the attitude of high school students to solemn values. Respondents rated the selected values according to three possibilities: ‘yes,’ ‘no’ and ‘hard to say;’ only ‘yes’ responses are included in the table.

Value Category	1988	1998	2005	2017
Defense of peace	74,3	67,1	43,6	65,1
Saving human life	86,5	84,6	78,8	82,4
Defense of one’s religion	63,1	41,2	33,8	37,0
Defense of freedom	73,6	73,4	49,2	75,3
Defense of one’s own convictions	43,7	43,4	30,7	44,8
Defense of social equality	30,7	32,1	22,9	43,5
Defense of justice	60,1	55,0	38,7	60,6
Defense of truth	54,8	47,2	40,7	58,2
Defense of human dignity	54,9	51,1	41,3	63,9
Defense of Homeland	74,4	70,6	52,7	70,7

Table 2: High school students’ attitudes towards solemn values (percentage).

Source: Mariański 2024, 355.

In 2017, the most felt values (i.e., “worth sacrificing one’s life for”) were human life (82.4%), freedom (75.3%) and homeland (70.7%). Also, more than 50% of the ratings were for peace, human dignity, justice and truth. Lower ranked were one’s own beliefs and social equality. Religion received the least approval (37%). The average approval rate for solemn values was 60.2%, disapproval was 9.5%, undecided was 19.8%, and no response was 10.6% (Mariański 2024).

Even this rather general presentation of the axiological preferences of Polish youth allows one to conclude that among the core and solemn values indicated by them are those that can be found in the life, work and message of Blessed Jerzy Popiełuszko: truth, human dignity, solidarity, love and peace, social justice, freedom. This peculiar “axiological compatibility” confirms the research hypothesis that, despite the waning influence of authority figures in education and upbringing, the chaplain of “Solidarity” can be considered a possible role model for young people. The values to which he was faithful and the attitudes he manifested in his life are part of the world of values of the young generation.

Other available surveys confirm this. For example, in 2006, high school students ranked parents first among authority figures (66.4%), as they were the most accessible in everyday life. This was followed by authority figures present indirectly, including clergy figures (mainly John Paul II, but also priests: 55%), religious figures (Christ and saints: 43.6%), followed by athletes and coaches (39.6%), teachers and educators (36.9%), and also friends (5.9%). Among highly religious adolescents, the authority attributed to clergy members (64.2%) and religious figures (65.4%) was even higher (Wysocka 2009). Meanwhile, the results of a 2010 study on the authority figures of Lublin high school students (Karwatowska 2012) explicitly mention the person of Fr. Jerzy Popiełuszko. Among the 54 figures listed in the written statements of young people, spiritual leaders and moral authorities

dominated, with John Paul II (32 indications), Mother Teresa of Calcutta (21) and Jerzy Popiełuszko (7) being the most frequent. Of the other authority figures mentioned, only the band of heroes from the book *Kamienie na szaniec* [Stones for the Rampart] (16 total indications) received more indications than him.⁵

CONCLUSION

The life and activities of Father Jerzy Popiełuszko, especially in the context of the birth of the “Solidarity” movement and the socio-political changes in Poland in the 1980s, take on exceptional significance today. This is so particularly true in the face of the contemporary crisis of authority, the attitudes of young people toward values and the discrepancy between Christian ideals and lifestyles promoted in the media. Although the characterization of the axiological preferences of Polish youth as presented here is quite general, relating it to the values represented by Blessed Jerzy Popiełuszko leads to the conclusion that the chaplain of “Solidarity” may be a role model for today’s youth.

An analysis of the values he represented, as well as those declared as upheld by young people, makes it possible to give a positive answer to the main research question, all the more so because the hierarchy of authority figures is shaped parallel to the hierarchy of values (Wagner 2005).

Today’s young people can draw inspiration from Fr. Jerzy’s attitude in several key aspects: *authenticity*—his life was consistent with the values he preached, which makes him a reliable role model; *courage in defending values*—he taught and showed that it is worthwhile to stand by one’s convictions, even in the face of adversity; *opposition to injustice*—young people can see in him an example of a person who did not accept moral compromises; and *spirituality and living by faith*—Fr. Jerzy shows that a deep relationship with God can be a source of strength in moments of hardship.

Blessed Jerzy Popiełuszko, in a “fatherless society,” in a world where stable authority figures are becoming increasingly difficult to find, bears witness that fatherhood need not be limited to a biological relationship, but can take on a spiritual and moral dimension. As a person, he shows authority based on values and not on coercion or control; he is a model for young people by showing that truth and freedom must be defended, and that it is possible to live with dignity even amid adverse circumstances.

⁵ A novel by Aleksander Kamiński (first underground edition: July 1943) telling the story of the exploits of a group of boy scouts (Polish: *harcerze*) who volunteered into the Grey Ranks (Polish: *Szare Szeregi*, i.e. underage combatants registered within the structures of the Polish Underground State) in Warsaw during the Second World War. The narrative is based on actual events from the late 1930s and the German occupation period, and all protagonists were actual historical figures. The title is taken from the poem *Testament mój* [My Last Will] (1839) by one of the Polish National Bards, Juliusz Słowacki (*A kiedy trzeba, na śmierć idą po kolei, Jak kamienie przez Boga rzucone na szaniec!* [And when it is due, off to death they go, one by one, Like stones thrown by God on a rampart!])

Father Jerzy sacrificed his life for the sake of the most important values. Aware of the danger, he did not yield, and remained faithful. He symbolized the struggle against the regime and the fight to defend human rights. His universal message, proclaimed on the 40th anniversary of his martyrdom: "A Christian cannot be satisfied with mere condemnation of evil, lies, cowardice, enslavement, hatred and violence. The Christian has to be a true witness, spokesperson and defender of justice, goodness, truth, freedom and love" (Popiełuszko 1984d, 420) and does not lose relevance despite the passage of time. In a world full of manipulation, conflict and challenges, Fr. Popiełuszko preached values can still provide a moral foundation to inspire new generations.

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Cyberspace – threats to young people and the family

Cyberprzestrzeń – zagrożenia dla młodzieży i rodziny

Monika Podkowińska

Warsaw University of Life
Sciences, Poland

ORCID: <https://orcid.org/0000-0002-8592-8953>
monika_podkowinska@sggw.edu.pl

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Abstract: Cyberspace is an important communication area that can be considered both from the perspective of external and internal (family) communication. One can also look at this space of communication from the perspective of threats and opportunities for the family and young people. The article was based on non-reactive research techniques, mainly on the analysis of existing data. The author, based on the literature on the subject and the results of nationwide research on the use of the Internet by young people (“Teenagers 3.0,” 2021; “Teenagers 3.0,” 2023, “Teenagers towards digital pornography,” 2022 reports. NASK-PIB), raises the issue of threats related to cyberspace in the context of family and family communication. The author also pays attention to the features of virtual communities, presents communication threats related to young people’s entry into the world of the Internet and cyberspace, and points to the challenges that modern families come up against in the face of these threats. The presented research results indicate many discrepancies in how parents and children perceive the rules regarding the use of the Internet and the threats related to cyberspace. In a situation where there is no open communication in the sphere of family communication, problems resulting from young people using the Internet inappropriately are hidden in silence. This poses an important challenge for modern families.

Keywords: cyberspace, youth, family, virtual communities, communication

Abstrakt: Cyberprzestrzeń stanowi ważny obszar komunikacyjny, który można rozpatrywać zarówno z perspektywy komunikacji zewnętrznej, jak i wewnętrznej (rodzinnej). Można również spojrzeć na tę przestrzeń komunikacji z perspektywy zagrożeń oraz szans dla rodziny i młodych ludzi. Artykuł oparty został na niereaktywnych technikach badawczych, w tym głównie na analizie danych zastanych. Autorka, bazując na literaturze przedmiotu, wynikach ogólnopolskich badań odnoszących się do wykorzystania przez młodzież Internetu (raport „Nastolatki 3.0”, 2021; „Nastolatki 3.0”, 2023, „Nastolatki wobec pornografii cyfrowej”, 2022. NASK-PIB), porusza problematykę zagrożeń odnoszących się do cyberprzestrzeni w kontekście rodziny i komunikacji rodzinnej. Autorka, zwracając również uwagę na cechy społeczności wirtualnych, przedstawia zagrożenia komunikacyjne związane z wejściem młodzieży w świat Internetu, cyberprzestrzeni, oraz wskazuje na wyzwania, przed jakimi w obliczu owych zagrożeń staje współczesna rodzina. Prezentowane wyniki badań wskazują na wiele rozbieżności w zakresie tego, jak rodzice i dzieci postrzegają zarówno zasady dotyczące wykorzystania Internetu, jak i zagrożenia związane z cyberprzestrzenią. W sytuacji, w której brak jest otwartości komunikacyjnej w sferze porozumiewania się rodzinnego, milczeniem osłonięte są problemy wynikające z korzystania w niewłaściwy sposób przez młodych ludzi z Internetu. Stanowi to ważne wyzwanie dla współczesnych rodzin.

Słowa kluczowe: cyberprzestrzeń, młodzież, rodzina, społeczności wirtualne, komunikacja rodzinna



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INTRODUCTION

Cyberspace as an environment, a space for online contacts, provides new opportunities and threats for both adults, and children and young people. The modern family faces challenges related to the changes that cyberspace creates in the area of communication and building relationships. The Internet has become an integral sphere of family communication. Research shows that the time spent by teenagers on the Internet increased to 5 hours 36 minutes in 2022. In 2020, it was 4 hours 50 minutes. On days off from school, this time is even longer and amounted to an average of 6 hours and 16 minutes. The percentage of teenagers deciding to meet an adult they met online is also increasing, from 14.1% in 2020 to 17.9% in 2022. What is also disturbing is the fact that every fourth teenager did not inform anyone from his or her environment about it (25.3% in 2022) (*Nastolatki* 3.0, 2023, 7). In the context of family communication and communication rules, attention should be paid to discrepancies in the responses of teenagers and their parents and guardians. Almost 60% of parents (59.1%) declare that they set rules regarding children's use of the Internet (30.8% declare that they do not set such rules). Establishing this type of rules is confirmed by only 24.4% of teenagers, and more than half, 53.7%, declare that parents do not set rules regarding the use of the Internet. Similar discrepancies are visible in the context of answers regarding the establishment of specific rules. For example, over half of parents and guardians declare that they talk to their children preventively to prevent threats (51.6%), and only 19.9% of teenagers indicate this type of conversations with their parents (*Nastolatki* 3.0, 2023, 163,169)¹. The results of other studies are also disturbing, in which the majority of children and young people (just over 70%) declared that it is easy to find pornographic content on the Internet, and the average age at which they saw pornographic content for the first time is 11 among 12-14 year old teenagers, and 12 among young people aged 16 years old (*Nastolatki wobec pornografii cyfrowej* 2022, 4)². Therefore, it is worth paying attention not only to the possibilities and opportunities provided by cyberspace, but also to the threats that become a challenge for modern families.

1. CYBERSPACE – DEFINITIONS AND THREATS

Cyberspace is an area of interest for many scientific disciplines. This space of communication can be considered from various points of view, paying attention to the various threats and benefits resulting from humans "entering" the world of cyberspace. So how can we define this space of communication?

Cyberspace can be defined as an information exchange environment, a specific

¹ The study was carried out between October and November 2022 (CAWI method). Sample – 4,984 students and 1,255 parents and legal guardians.

² The study was carried out at the turn of September and October 2021 (CAWI method). Sample size – 4,827 students (including 3,226 students of the 6th and 8th grade of primary school and 1,601 students of the 2nd grade of secondary school)

communication environment. It is “a virtual space in which communication takes place between computers connected by the Internet network” (*Słownik języka polskiego*). It is a virtual world created by connections between computers, Internet-enabled devices, servers, routers and other elements of the Internet infrastructure (*Britannica*). U.M. Mbanaso, E.S. Dandura emphasize that “cyberspace includes a combination of Internet and telecommunications technologies that enable recording, storing, searching and transmitting information” (Mbanaso and Dandura 2015, 18). K.J. Lippert, R. Cloutier define cyberspace as a digital ecosystem and a global domain of the information environment (Lippert and Cloutier 2021, 1-2).

M. Marczyk notes that “cyberspace is, among others, communication space created by Internet connection systems. It allows its users to communicate online and establish relationships in real time. Cyberspace is an environment for exchanging information using networks and computer systems” (Marczyk 2018, 59). It is commonly identified with the virtual world, virtual space. The concept of cyberspace is no longer only considered an IT term, but is also used in social sciences, sociology, pedagogy, psychology and family sciences. It is an ambiguous and extremely complex term. The focus may be on various definitional aspects of this concept depending on the field of science that undertakes research in the field of cyberspace. At the same time, it should be emphasized that this term is extremely important because it concerns an important and wide area of communication activity of modern man (Przyklenk 2020, 17-18). “The concept of cyberspace can be formulated as a synthesis of all physical and technical means enabling digital exchange by electronic means, and the relationships of users having access to its resources. All these phenomena happen in a parallel space, which is a new field for human activities, to which behaviours and solutions used in the real world are transferred” (Chałubińska-Jentkiewicz 2019, 10-11). In the context of social sciences, family sciences, it can be stated that cyberspace appears to be a specific platform for social communication and entertainment. Therefore, it can be considered a computerized space for information exchange (Marczyk 2018, 61-62).

The specific nature of this communication environment is related to the use of networks and computer systems. This area of communication provides its users with new possibilities, “communication opportunities,” but also threats.

The threats related to cyberspace include, among others (*Rodzaje cyberzagrożeń – zagrożenia nietechniczne (społeczne)*; Król and Zawadzki 2020, 181-183):

1. Cyberstalking – intrusive, insistent, malicious and annoying tormenting and harassment of a person, a group or an entire organization using information technology or the Internet. This type of prowler is called a stalker. Cyberstalking can therefore be defined as “persistent behaviour unprovoked by the victim, including repeated threats and behaviour that harasses the victim, despite the victim’s suffering and requests to stop, using communication tools as well as information, as a result of which the victim fears for his or her own safety” (Cyrklaff-Gorczyca 2017, 204).

2. Trolling – this phenomenon is characteristic of various types of discussion groups and chats, i.e. places where Internet users can chat, exchange thoughts

and observations. It means taking deliberate and intentional actions aimed at disrupting the Internet group, causing confusion in the group, for example by deviating from the topic of the conversation, deliberately raising controversial and offensive topics. M.D. Griffiths defines trolling as the act of deliberately provoking and/or antagonizing users of the online environment, often leading to a desired and sometimes predictable result for the troll (Griffiths 2014, 85). A troll is a person who provokes others into discussions in an extremely intrusive and vulgar way, usually sending false and controversial messages. His behaviour is unfriendly and unpleasant, and inconsistent with netiquette. He sends information that is supposed to lead to negative emotional reactions and arguments. These are usually provocative messages that are unrelated to the topic of discussion in a given Internet group, chat or forum. Of course, to create the desired effect of confusion, a troll may send messages that appear to be sincere, are designed to provoke, and also lead to fruitless arguments that become a waste of time. A troll is therefore a person who starts and/or intensifies a conflict in an online group for entertainment and fun, and is also tactically aggressive, which is intended to increase emotional reactions. Such a person disrupts regular discussions on online platforms in order to attract attention, and is, so to speak, “deceptive” because he usually uses a different/second social media account (Jachyra 2011, 253-255; Volkmer et al. 2023).

3. Flaming – leads to increased aggression in statements. In the literature on the subject, you can find many different definitions of this concept, which is approached and defined from different points of view. Some authors point out the difficulties in defining this phenomenon, generally referring flaming to hostile Internet communication (online communication) and pointing to its various aspects, including its complexity (Andersen 2021; Jane 2015, 65-87). It is important to note the difference between criticism and insult. In this context, many researchers refer to flaming as hostile comments referring to a person (Internet user) and not ideas (Waller and Aiken 2000, 65-96). It can be assumed that flaming “consists of the escalation of aggression between Internet participants during a discussion, usually resulting from differences of opinion. Starting with minor insults, it may turn into an exchange of more and more serious invectives or insults” (Jabłońska 2016, 68-69).

4. Cyber-prostitution – this phenomenon involves obtaining material benefits in exchange for sharing erotic and pornographic materials generated with one’s own participation via the Internet (photos, videos, live transmission using a webcam).

5. Sexting – this phenomenon concerns sending messages (photos, videos) of a sexual nature to others via the Internet and mobile devices. “Young people discovering their sexuality, encouraged by their peers, engage in sexting, which results in unwanted publication of this information and then ending up in the wrong hands. Moreover, it is associated with a specific perception of physicality (because if someone deviates from certain canons of beauty, he or she is negated)

and with disorders in establishing intimate relationships” (Król and Zawadzki 2020, 182). Of course, this phenomenon applies not only to children and adolescents, but also to adults.

6. Grooming – a phenomenon that concerns the seduction of children, especially via the Internet, for the purpose of sexual abuse (Kamińska-Nawrot 2022, 111). This crime consists in misleading minor children up to 15 years of age and is intended to serve purposes such as the production of pornographic materials or making sexual propositions to the child, or the dissemination and promotion of pornographic content.

The example threats presented above do not exhaust the list of various dangers related to cyberspace. Taking into account cyberstalking, for example, its different varieties can be distinguished. The motivation of stalkers remains an important issue, which allows us to distinguish their different types. Among them (Cyrklaff-Gorczyca 2017, 204-205):

a. Erotomaniac type – the perpetrators of this type of violence are more often women who usually do not know their victims personally. Their obsessions last for a year or more, which is the longest compared to other types of stalkers. The basis of a stalker’s obsession is the false belief that the victim and the perpetrator of violence are destined to be together. In the case of this type of stalker, the threat of physical attack by the victim is the lowest.

b. Obsessively in love type – this type of stalker usually knows his victim personally. His actions are based on a pathological obsession with the victim. The obsessively in love type is usually a man who has been diagnosed with a mental disorder/illness. If such a stalker has delusions “of a sexual nature, they will always be secondary to the primary mental illness” (Cyrklaff-Gorczyca 2017, 205).

c. Obsessive type – usually a man who is addicted or abusing drugs and has a personality disorder. Although the duration of obsession in this case is the shortest (usually lasting up to a year), the risk of violence is the highest. This type of stalker is known to the victim with whom he was or remains in a close relationship, wither intimate or professional.

d. Another type of stalker is the type that M. Cyrklaff-Gorczyca describes as “made up” in the so-called false victimization syndrome. In this case, we are dealing with a person who claims to be a victim of persecution by a person known or completely unknown to him. “In most of these cases, the alleged victim was found to have a personality disorder, which may also influence the motives for feeling persecuted, which may be conscious (as a form of alibi), subconscious (resulting from seeking attention) or delusional (feeling of being persecuted)” (Cyrklaff-Gorczyca 2017, 205).

Actions taken by stalkers may take a variety of forms, from offensive content sent in e-mails, through threats and insulting comments sent to the victim via messaging software or posted in discussion groups, to ordering goods or services (also in excessive amounts) on behalf of the victim of such action paying for them from his or her account. Such activities may also include attempts to damage the

victim's computer using malware, attempts to obtain confidential data stored on the victim's computer, or even identity theft related not so much to impersonating the victim, but to completely taking over his or her features, or searching information on the Internet that could embarrass the victim or lead to public ridicule, also negatively affecting family and professional relationships (Cyrklaff-Gorczyca 2017, 205-206).

Of course, a diverse perspective on threats in cyberspace can be adopted. In the context of discussing threats resulting from the development of information technologies, W. Furmanek distinguishes psychological, technical, medical, legal and social threats as well as information threats resulting from the development of modern times (Furmanek 2014, 23-24).

2. COMMUNICATION THREATS IN THE CONTEXT OF THE FEATURES OF VIRTUAL COMMUNITIES

When considering issues related to threats related to cyberspace, it is worth paying attention to five features of virtual communities, which were distinguished by M. Smith. These are the features that allow us to distinguish virtual communities from groups that exist in the real world. These include (Szpunar 2004, 107-108; Kondracka 2009, 108-109; Baran and Misiewicz 2014, 9):

1. Aspatiality – no territorial or geographical limitations of such communities. Virtual communities are therefore not described in terms of spatial boundaries (village, city, housing estate).

2. Asynchrony – members of virtual communities may (e.g. chat), but do not have to communicate at the same time. A characteristic feature of this type of communication is delayed feedback. In the case of real communities we talk about the unity of time and place, in this case both time and place may be different.

3. Acorporality – means that the main means of transmitting information is the written word. Text seems to be the most important thing here. Non-verbal communication, which largely complements verbal communication, has been largely replaced by emoticons, which often convey emotions instead of body language.

4. Astigmaticity – it can be said that virtual communities are free from stigmatization. Age, gender, race or physical appearance do not matter in virtual contacts. However, they may affect the communication and contacts of real communities.

5. Anonymity – the social space of cyberspace is a space that, thanks to its specificity and characteristics, gives its users a sense of anonymity. A person who cannot be seen, heard or met in direct contact may use anonymity for their own communication purposes.

Through the prism of the above features, we can consider both the threats and opportunities that cyberspace offers to people. Taking into account the feature of acorporality, attention can be paid to changes in the process of interpersonal

communication. Offline communication, traditional face-to-face communication, allows the use of non-verbal signals, which by complementing words enable easier reception and interpretation of verbal messages. A greater number of diverse messages is the strength of interpersonal communication. However, in online communication, communication on the Internet, focusing messages only on the written word largely limits the message. Therefore, some researchers claim that this type of communication is more sparse (Ben-Ze'ev 2005, 48). What's more, non-verbal communication is primarily used to convey emotions. Emoticons are used on the Internet to replace the transmission of emotional information through non-verbal signals that are invisible and absent on the Internet. However, it should be remembered that the lack of all the possibilities provided by non-verbal signals in the sphere of communication may lead to a situation in which online communication is different from interpersonal communication, because, as P. Wallace notes, it sometimes happens that "what we write is not necessarily the same as we would say directly" (Wallace 2001, 27). Therefore, other communication possibilities can also be considered from the perspective of the image being built. In face-to-face contacts, a person can use a whole range of non-verbal behaviours to create an impression on others. In the case of shaping this impression online, the Internet user has significantly fewer means of communication. And here we can look at image issues as a kind of opportunity and threat. A chance for those who prefer to build their image based only on verbally expressed thoughts, observations and views, without revealing information from appearance and body language. A threat to the recipients of messages sent by those who consciously have greater control over the impression they make on others thanks to the limitations of online contacts in the sphere of non-verbal communication. A person's image is largely based on non-verbal behaviour – physical appearance, body signals, etc. It should be noted that in face-to-face communication, a person has no control over many non-verbal signals, so they influence how she/he is perceived by the recipients, even though some of them have no influence in the sense that she/he is not aware of them. In the online communication, in the world of the Internet, you can build your own image in a controlled and thoughtful way, and the issues of physical appearance do not play such an important role as in the case of face-to-face contacts and building relationships in the offline world. This means that easier control of the impression made on others in online contacts may make it easier for dishonest Internet users to build a well-thought-out image that is not true.

On the one hand, online communication limited only to communication through the written word (excluding online meetings using a webcam) is a limitation and makes the exchange of information scant and poorer. On the other hand, these communication limitations in the sphere of the use of non-verbal signals and greater control over the verbal message constitute an opportunity for those who want to build their image without using the communication signal such as physical appearance. In this sense, poorer and scant offline communication becomes an opportunity to build the desired image for those who believe that their

physical appearance may be an obstacle to establishing offline contacts. Therefore, poorer communication is their strength (Ben-Ze'ev 2005, 50-51). However, the threat appears when the Internet user uses greater control over the process of shaping the impression made on others in order to deceive, manipulate and lie to other Internet users, other members of virtual communities.

Taking into account another feature of virtual communities and online meetings, i.e. anonymity, it can be pointed out that on the one hand, it provides opportunities and on the other hand, it leads to threats. It should be kept in mind that anonymity, on the one hand, allows you to hide certain information about yourself, and on the other hand, allows for openness. As A. Ben-Ze'ev notes, "Greater anonymity, however, usually facilitates deeper self-disclosure and, consequently, greater familiarity and closeness (...). In online relationships, you can maintain partial or full anonymity: hide your identity or important aspects of it. Anonymity makes it easier to open up online because it reduces the risks associated with revealing information about yourself". Being anonymous online allows you to express yourself freely thanks to anonymity, which is associated with less responsibility. Internet users therefore feel less vulnerable (Ben-Ze'ev 2005, 51). So this leads to more openness. And here we can see two dimensions of threats. On the one hand, the lack of responsibility for the words expressed may lead to situations in which the Internet user will express himself in a more literal, rude and offensive manner to others, bearing in mind the fact that he will not suffer any consequences. It should be kept in mind that "anonymity and lack of practical consequences make it much easier to express honest opinions" (Ben-Ze'ev 2005, 54). On the other hand, deeper self-discovery in online relationships with another anonymous Internet user may become dangerous if the interlocutor – recipient is dishonest and his/her image is false. The assumption that anonymity gives a sense of security and that one can freely open up to another anonymous Internet user is undoubtedly illusory. Just as some train passengers open up to an unknown travel companion, talking about their life, problems, health and family, believing that they will never meet this person again, similarly, being anonymous on the Internet can lead to greater openness and revealing intimate information about yourself and your loved ones. "The web allows people to hide behind a form of communication that is somewhat removed 'removed from life'. It is easier to open up to a stranger you don't have to look at or see the next morning" (Ben-Ze'ev 2005, 53).

Communicating with a stranger can be risky. However, according to research conducted in 2020, only every twelfth teenager (8.5%) and only 44% of parents and guardians consider accepting invitations from strangers on social media as risky behaviour. Children are less likely than their parents and guardians to perceive sharing photos, videos and personal information on social media as a threat to privacy. 69.5% of parents see an even greater threat in using social networking sites – teenagers see this threat to a lesser extent (40.3%) (*Nastolatki 3.0.*, 2021, 6).

SUMMARY

To sum up, it should be emphasized that the communication space itself, such as cyberspace, does not constitute a threat. The Internet is one of many communication tools that can be used to implement basic communication functions, such as information, entertainment and education. A. Ben-Ze'ev emphasizes that just as the problem of overeating does not result from food itself, but from eating habits, the Internet itself is not the cause of problems, but the way of using it and communication habits can lead to difficulties and problems. The point is not to avoid using the Internet, to avoid "entering" the communication space that is cyberspace, but to learn how to use it in a way that reduces the threats and maximizes the benefits that this tool brings (Ben-Ze'ev 2005, 253). And here we see the role of the family, parents, and schools to teach children and young people the proper use of available communication tools, because, as W. Furmanek notes, "it is not the information itself that constitutes a threat, but the unreasonable and irresponsible choice of it as well as its use and exploitation" (Furmanek 2014, 23).

Parents face the challenge of not only teaching children the rules of traditional communication, but also the rules of using the Internet, rules on how to move safely in cyberspace and minimize the risk of threats. Awareness of threats, transparent rules for the use of communication tools and their control can increase security in the use of the Internet. However, research conducted in 2022 shows that parents are not fully aware of the existing threats. The overwhelming number of parents, i.e. 80.1% declared that their children had never received a naked or semi-naked photo via the Internet or mobile phone. Only 5.6% of the surveyed parents declared that their children had received such photos. However, teenagers' declarations show that 32.7% of them received such photos. What's more, when faced with violence, teenagers are most often silent – they do not react and do not say anything to anyone. Such passivity towards online violence is increasing compared to 2020 (2022 – 38.5%, 2020 – 32.4%) (*Nastolatki 3.0*, 2023, 7, 86).

Therefore, attention should be paid to the threats of cyberspace from the perspective of the silent house. Breaking down the silent wall that surrounds teenagers and young people who are at the threshold of cyberspace threats remains a challenge for parents. Therefore, the online communication, traditional face-to-face communication, become the challenge, which allows for mutual understanding and openness in the face of contemporary threats affecting young people. Awareness of these threats, as well as teaching how to use communication tools, including the Internet, are challenges for the communication sphere of modern families.

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Moral Intelligence – Theory and Application in Education

Inteligencja moralna – teoria i zastosowanie w wychowaniu

Monika Dacka

John Paul II Catholic
University of Lublin,
Poland

ORCID: <https://orcid.org/0000-0001-7029-7696>
monikadacka@kul.lublin.pl

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Abstract: Morality and intelligence influence various aspects of human life and action. They contribute to a certain stabilisation of a young person's functioning in a given society. The development and technological progress that is taking place is conducive to the development of young people, the satisfaction of certain needs, but it cannot guarantee the possibility of shaping basic values such as freedom, justice or responsibility. Currently, material and individualistic values are increasingly promoted. References to moral ideals based on truth, honesty and love, on the other hand, are less frequent. These are important when making future choices or decisions. A particularly important task today, in the face of various threats, addictions and value crises, is to shape the moral intelligence of young people. It involves having strong ethical and moral convictions and acting in accordance with them.

The purpose of this article is to introduce the concept of moral intelligence, to provide a definition and a conception of the research issue under consideration on a psychological level. It also shows some conditions of its formation during childhood and adolescence. The considerations undertaken in the article show the importance of moral intelligence in developing appropriate social attitudes, behaviour, acquiring moral principles, teaching responsibility, sensitivity to the suffering of others in adolescents.

Keywords: moral intelligence, honesty, forgiveness, responsibility, compassion, youth

Abstrakt: Moralność i inteligencja wpływają na różne aspekty ludzkiego życia i działania. Przyczyniają się do pewnej stabilizacji funkcjonowania młodego człowieka w danym społeczeństwie. Zachodzący rozwój i postęp technologiczny sprzyja rozwojowi młodzieży, zaspokajaniu określonych potrzeb, jednak nie jest w stanie zagwarantować możliwości kształtowania podstawowych wartości takich jak wolność, sprawiedliwość czy odpowiedzialność. Aktualnie coraz częściej promowane są wartości materialne i indywidualistyczne. Rzadziej natomiast dostrzegalne są odniesienia do ideałów moralnych opartych na prawdzie, uczciwości i miłości, mających znaczenie przy dokonywaniu przyszłych wyborów czy podejmowaniu decyzji. Szczególnie ważnym zadaniem w obliczu różnych zagrożeń, uzależnień, kryzysów wartości jest kształtowanie inteligencji moralnej młodzieży. Wiąże się ona z posiadaniem silnych przekonań etycznych, moralnych i zgodnym z nimi postępowaniem. Celem artykułu jest przybliżenie pojęcia inteligencji moralnej, przedstawienie definicji i koncepcji analizowanego zagadnienia badawczego na płaszczyźnie psychologicznej. Ukazanie pewnych uwarunkowań jej kształtowania w okresie dzieciństwa i dorastania. Podjęte w artykule



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rozważania ukazują znaczenie inteligencji moralnej w rozwijaniu właściwych postaw społecznych, zachowań, nabywaniu zasad moralnych, uczeniu odpowiedzialności, wrażliwości na cierpienie innych ludzi u nastolatków.

Słowa kluczowe: inteligencja moralna, uczciwość, przebaczenie, odpowiedzialność, współczucie, młodzież

INTRODUCTION

The challenge of the 21st century is becoming a quest to discover the possibility of intelligence and morality working together to contribute to the creation of a relatively peaceful space for modern societies to function (Gardner 1999, 4). The scientific and technological developments noticed in recent years have contributed significantly to the quality of human life and functioning, but they are not able to satisfy the basic needs in terms of happiness, equality and freedom (Mahmutoğlu 2009, 227). Human beings in the modern world experience a wide variety of contradictions, pressures or lack of respect and adherence to universal social principles (Jeziorski 2015, 7). The protection of fundamental values and universal norms is possible through the concern for the observance of ethical norms and the development of moral standards.

Upbringing is important for the formation of right attitudes, and Christian upbringing in particular “includes important social elements: freedom, responsibility, concern for the common good, peace, appreciation of the progress of science and technology, striving to shape the world in a Christian way, dialogue with people with different beliefs, etc. In the spirit of Christian universalism, an attitude of openness to all that is true, good, wherever it comes from, is required in education” (Sieroń 2007, 100). Particularly in today’s world, in which a relativistic culture is becoming dominant, the strong influence of technology is becoming so important that, according to Pope Benedict XVI, “taking responsibility for educating young people to know the truth, the fundamental values of life, the intellectual, theological and moral virtues means looking to the future with hope” (Benedykt XVI 2012, 21).

Moral formation plays an important role in the formation of a free human being who acts in accordance with norms, moral principles and values. According to moral theology, the formation of the ability “to recognise good and evil is connected with the gradual development of creative skills, thanks to which man, while initially performing certain acts under the dictates of parents and educators, learns to perform them independently and is capable of taking responsibility for the shape of his own life. By accepting rules that come from outside, man, through moral formation, experiences an invitation to show creative freedom, helping him to know and develop what is hidden in him from the beginning” (Derdziuk 2023, 106). Moral formation is also connected with the formation of conscience, which ensures the inner freedom of man. The Second Vatican Council recognises that “conscience is man’s most secret centre and sanctuary, where he is alone with God,

whose voice resounds within him. Through conscience, in a strange way, that law which is fulfilled by loving God and neighbour becomes known. Through fidelity to conscience, Christians unite themselves with the rest of mankind in the search for truth and in solving in truth those moral problems which impose themselves both in the life of individuals and in social coexistence" (CPC 16).

The formation of conscience is an essential part of moral education and formation. Conscience is "the judgment of reason by which the human person discerns the moral quality of the concrete act he intends to perform, is about to perform or has performed" (CCC 2018, 1778). In theology, conscience is sometimes considered in cognitive concepts "conscience is a judgment of cognitive power" (Greniuk 1997, 89); in voluntaristic concepts, where it is identified with free will; in educational concepts, as the guardian of values of a moral nature (Greniuk 1997, 89). In contemporary moral theology, conscience is not identified only with the function of reason, will, the influence of sociological and efficient factors. All psychological factors are relevant (Greniuk 2005, 17).

This article focuses on presenting moral intelligence and its components in psychological terms. Intelligence is sometimes perceived as the ability to function effectively in the world, to learn and develop knowledge, to cope with the challenges of everyday life (Beheshtifar et al. 2011, 6). Tegmark (2017, 85) considers intelligence as an ability to achieve complex goals. According to Gardner, intelligence is "the ability to solve problems or create products that are meaningful under specific cultural and environmental conditions" (Gardner 1993, 15). In Wechsler's (1944, 3) view, intelligence is associated with the ability to engage in purposeful activities, think rationally and cope effectively with the environment. Intelligent people, therefore, have a stock of knowledge, competencies that they acquire through experience that enable them to deal effectively with the challenges of everyday life (Olusola and Ajayi 2015, 32).

Morality is associated with a certain 'human endowment' (Marek 2005, 32). In common parlance, it is sometimes considered as a set of principles, values, shaping human actions, attitudes and beliefs (Ellemers et al. 2019, 336). Szauer (2019) defines morality as "a set of views, judgements, norms and personal patterns historically shaped and regulating in a given society the totality of relations between individuals, between individuals and groups and between social groups from the point of view of good and evil, right and wrong, righteousness and meanness." Morality, therefore, helps to externalise a person's way of thinking and valuing. In literature, morality is sometimes equated with a system of rules, rules of respect (Piaget 1967, 9), norms that regulate social relations (Smetana 1999, 312), an adaptive syndrome that enables one to cooperate with others (Greene 2013, 23). Gardner (1999, 77) saw morality as a certain property related to a person's will, character, personality and individuality. A person, through his or her good morality, can develop and shape his or her own identity and participate in building relationships with other people.

The use of various forms of intelligence is becoming an increasingly common way of ensuring order and optimal functioning in modern worlds and societies

(Gündüz 2010, 159; Pana 2006, 258). Recently, moral intelligence, analysed in terms of human social, economic, communicative and civil rights life, has become a popular research topic in psychology. Nowadays, the role of this intelligence as providing humans with a specific framework for optimal development and socially acceptable activities is increasingly recognised. Moral intelligence is a combination of strength, knowledge and moral values. It is a predictor of socially expected behaviour (Eskandari et al. 2019, 5-6). It provides insight into how people feel, think and act (Khampa 2019, 657). It is also sometimes perceived as 'central intelligence' because it is in some way an anchor for other types of intelligence including emotional, cognitive and social intelligence. Moral intelligence is, therefore, rooted in moral principles and values (Yousefi and Heshmati 2015, 66).

The purpose of this article is to introduce the definition and concept of moral intelligence. An important element of this study is to show the importance of moral intelligence as a factor that can in some way protect young people from the dangers of the modern world.

1. MORAL INTELLIGENCE – WAYS OF DEFINING IT AND ITS ROLE IN LITERATURE

Moral intelligence is sometimes considered to be one of many types of intelligence. In common parlance, it is perceived as a person's actions that are consistent with: standards of moral norms (Puspitasari et al. 2022, 344), frameworks of correct behaviour (Mohammadi et al. 2013, 57), knowledge, power, desires, the ways in which people feel, think and act (Khampa 2019, 657). According to Hogan (1973), moral intelligence is associated with traits of socialisation, autonomy and empathy. It is also sometimes considered an ability to behave ethically (Hass 1998). According to Boss (1994, 401), moral intelligence is associated with respect for oneself and other people. Tanner and Christen (2014, 120) see it as the ability to process information of a moral nature and to cope with self-regulatory processes. Lennick and Kiel (2005, 7) define moral intelligence as "the mental capacity to determine how universal human principles should be applied to our personal values, goals, and actions."

Saleh (2018) sees moral intelligence as a certain ability to practice values, ethical attitudes in which analysing consequences precedes action. According to Borba (2001), moral intelligence means the ability to understand right and wrong. A person with properly formed moral intelligence, therefore, has strong moral and ethical convictions that enable him or her to behave in accordance with accepted ethical standards. Moral intelligence, as seen in the definitions presented, is sometimes considered to be a certain capacity of a person, shaped by the values conveyed, moral principles in the process of upbringing, socialisation and one's own work undertaken in later stages of life.

There are many different views in literature on intelligence and its determinants ranging from the view that intelligence is already established at birth,

to claims that it can be developed, subject to change as a person develops (Deary 2000; Haimovitz and Dweck 2016). Moral intelligence is not innate; instead, it is an acquired intelligence, 'inscribed' not as a person's morality, conditioned by socio-cultural and individual factors (Chalas 2019, 57). Thus, moral intelligence enables human development in socially diverse systems (Petru and Roman 2023, 1).

Particularly important processes in the formation of moral intelligence are nurturing, modelling and teaching (Mohammadi et al. 2020, 2). Moral intelligence is undoubtedly a complex network of complex cognitive activities that involve understanding, decision-making and solving various problems (Clarken 2010, 7). Communication, social relations taking place in the family, school environment, enable the child to acquire certain values, norms and moral principles. For the proper development of children, adolescents, the shaping of appropriate attitudes, it is important that "respect for moral principles and the realisation of personal and moral values strengthens and enriches the individual humanity in the human being, and constitutes a response to the essential needs and regularities of the development of individual and collective life in all its dominant forms" (Cichoń 1996, 15). Individual education and the context of the young person's life and functioning also become the primary sources for the formation of moral intelligence (Saleh 2018, 4-8).

Moral intelligence should be taught through planned activities (Altan 2017, 198) because it plays an important role in the development of children and adolescents. It represents a kind of adaptation for solving problems related to behaviour and everyday functioning. Moral intelligence enables young people to reflect on their own lives, to deepen their knowledge of themselves and the world. Developing this type of intelligence is not only about expanding moral knowledge, but also about universal principles, values and moral feelings. Moral intelligence is linked to other types of intelligence, such as emotional intelligence (the ability to cope with emotions, feelings, distinguish between emotions, use knowledge, manage thinking and behaviour (Salovey and Mayer 1990) and social intelligence (building relationships and getting along with others).

2. CONCEPTS OF MORAL INTELLIGENCE

Various components of moral intelligence are identified in literature (Eysenck 2004; Sigelman 1999). The most common concepts refer to moral principles, which are sometimes referred to as universal moral values ('golden rules') (Kinnier et al. 2000; Schwartz 2005, 30), principles of moral intelligence (Lennick and Kiel 2005), universal ethics (Melé and Sánchez-Runde 2013, 681), a professional model of ethical leadership (Sama and Shoaf 2008, 41) and common moral standards (Bird and Waters 1987, 1). Universal principles undoubtedly form the basis of moral intelligence. They are recognised as the foundation of human conduct regardless of the culture in which one lives and functions (Lennick and Kiel 2006). Universal principles are linked to the cognitive component of moral intelligence and are relevant to moral decision-making.

In their concept of moral intelligence, Lennick and Kiel (2005) distinguish four components of moral intelligence, which include integrity, responsibility, forgiveness and compassion. Integrity is related to adhering to principles, values, holding certain beliefs and keeping promises (Lennick and Kiel 2006, 16). The principle of integrity is related to righteous functioning, maintaining a certain consistency between words and actions (Palanski and Yammarino 2007, 178). Integrity also means adhering to a moral code (Daly and Caputi 1987). According to Yukl and Van Fleet (1992), integrity is a person's behaviour that is consistent with his or her values, perceived as trustworthy and honest in the actions taken. Integrity is also associated with loyalty to accepted values, principles and truths (Peikoff 1991, 259). An honest person tells the truth, stands up for what is right and keeps promises. He refrains from distorting or manipulating reality.

Accountability is related to taking responsibility for oneself and every action a person takes. It refers to admitting mistakes and failures (Lennick and Kiel 2006, 16). The principle of responsibility is related to accepting actions and their results. Responsibility is associated with freedom and authentic living (Wong 2019, 275-276).

Forgiveness means tolerating faults, one's own and other people's mistakes (Lennick and Kiel 2005, 7; Lennick and Kiel 2011, 128). Palanski (2012) sees forgiveness as an intrapersonal act of the victim to let go of anger and resentment, while reconciliation is an interpersonal act through which the victim seeks to repair the relationship. Forgiveness involves relinquishing anger, resentment, initiating reconciliation avoiding revenge (Palanski 2012, 277).

Compassion involves caring about other people's choices, goals and respect. Sometimes it also means "taking the goals of others more seriously than they feel capable of" (Lennick and Kiel 2011, 126). Compassion is related to the dimension of morality relating to concern for the welfare of others. Gilbert (2009, 13) defines compassion as "a deep awareness of another's suffering combined with a desire to relieve it." Lazarus (1991, 289) equates compassion with being moved by the suffering of others and wanting to help them.

According to Borba (2008, 7-10), moral intelligence consists of seven virtues: empathy, conscience, respect, self-control, kindness, tolerance and honesty. Empathy involves the ability to understand and feel the distress experienced by other people. Empathy and compassion are not identical terms. Empathy is often equated with the intention to act for the benefit of others, a commitment to do so. Sympathy is associated with feeling pity at the sight of a person suffering. Empathy is sometimes associated with cognitive awareness of the inner states of others, i.e. perceiving the intentions, feelings and perceptions of others (Hoffman 2006, 38). From a moral point of view, empathy contributes to a better understanding of other people's situations and the problems they experience (Thompson and Hoffman 1980).

Conscientiousness is related to the ability to apply certain principles in appropriate behaviour and to the ability to know the particular situation a person is in (Borba 2008, 7-10). The Catechism of the Catholic Church reveals the role

of conscience as the place for discovering the law “which he does not impose on himself, but to which he must obey” (CCC 1776). Conscience thus makes it possible to discover and read the moral law.

Respect is related to the ability to appreciate others, to act in a harsh and appropriate manner towards them (Borba 2008, 7-10). It also includes respecting the dignity of others and constitutes a certain moral obligation (Wójcik 2010, 1). Showing respect to others allows one of the most important human needs to be satisfied.

Self-control involves the ability to control actions, the mind to resist negative incentives, internal and external, by being able to act appropriately (Borba 2008, 7-10). It is also associated with the ability to control one's behaviour, remaining independent of the environment in freedom from certain automated behaviours (Nęcka 2015, 488).

Kindness is associated with the ability to show concern for the wellbeing of others. It includes ethical qualities, concern for others, kindness, readiness to help (Borba 2008, 7-10). According to Eisenberg (1986, 63), benevolence is “voluntary, purposeful behaviour that benefits others and is not motivated by external factors such as rewards or punishments.” A benevolent person genuinely shows interest in the well-being of others (Saleh 2018, 9).

Tolerance involves respect for the rights and dignity of the other person (Borba 2008, 7-10). It represents a certain attitude based on acceptance of and agreement with other people's differences of opinion, belief, thought (Glombik 2013, 114). It is associated with forbearance (Okoń 1998, 405). Tolerance is also associated with concern for the welfare of others, opposition to evil (Glombik 2013, 122).

Honesty, the last of the virtues, is related to the ability to be open, to act appropriately. It also refers to acting and functioning justly (Saleh 2018, 10).

According to Borba (2003, 14), three virtues are central to the development of moral intelligence; these include conscience, self-control and empathy. They are considered the moral core. Weaker development of these virtues in a child will make the youngest more susceptible to negative environmental influences and increase the propensity for socially unacceptable behaviour.

3. DETERMINANTS OF THE DEVELOPMENT OF MORAL INTELLIGENCE DEVELOPMENT DURING CHILDHOOD AND ADOLESCENCE

The first stage in the development of moral intelligence is education. It is considered to be an endeavour of a moral nature, the primary aim of which becomes the development of the ability to distinguish between good and evil, the shaping of moral sensitivity and the development of the ability to act appropriately (Łobocki 2005, 269). The process of developing moral intelligence begins with the child's cognition of the good, then it is developed by feeling it, seeking it and taking action on its behalf (Dacka 2022, 21). The youngest children undoubtedly learn from an early age by observing both moral and immoral behaviour. One-year-old

children are already capable of taking action to try to comfort, to show help to others (e.g. pointing out needed items, bringing them) (Liszkowski et al. 2006, 181-182). During the first period of life, parents are the child's visible behavioural role models. They participate in the formation of his character. The family environment becomes the first place for the child to develop moral intelligence (Oladipo 2009, 150). According to Hoffman (1983), the processes of internalisation of parental rules taking place from early childhood onwards are important in the formation of the child's morality. In their communication with their parents, children also assimilate certain rules that are relevant to their life and functioning in society.

Research by Zahn-Waxler, Radke-Yarrow and King (1983, 247-248) has shown that the capacity for empathy, altruism are already present in the early developmental stages. Young children are capable of perceiving problematic situations, e.g. parents arguing in the environment, and taking action based on altruism, caring or empathy. A natural way to promote pro-social behaviour among children may be the verbal praise they receive. A study by Warneken, Tomasello (2008, 1786-1787) found that children were more likely to show prosocial behaviour when they received verbal praise. For the formation of morality, the moral intelligence of children, the parental attitude of their parents is of great importance. Research by Augustine and Stifter (2015, 298-299) indicates that warm and positive parenting can contribute to a child's successful functioning in terms of following certain rules and developing a conscience. An open, supportive parental attitude promotes the development of children's moral behaviour.

Karmakar's (2015, 438) research has shown that adherence-focused parenting styles contribute to children's greater awareness of adherence and norm-compliant behaviour. An overly restrictive parenting style is not conducive to adolescent moral functioning. Alhadabi and colleagues (2019, 133), in their research, showed that upbringing by the father influences moral intelligence, whereas upbringing by the mother does not matter for such intelligence. Certain moral principles e.g. honesty, responsibility, forgiveness, compassion are taught to the youngest by verbalisation and modelling. Children mostly acquire certain skills, ways of social functioning through what they see, what they experience (Beheshtifar et al. 2011, 298-299). The development of morality, like the formation of moral intelligence, involves continuous learning to function with and take action with others.

Parents, carers, in later stages of development, and also educators and teachers are involved in the process of upbringing (Lennick and Kiel 2006, 13). According to Yusuf (2008), morality from childhood to adolescence is dominantly influenced by environmental factors especially family and school. Children also learn certain patterns through the nurturing process that takes place in the pre-school and school environment. During the pre-school period, children begin to see the importance of fairness and equality (Rizzo et al. 2016). Also, participation in play, especially in thematic play encourages children to acquire certain socially expected norms and values. It becomes a fundamental task of socialisation to develop in the youngest children a proper value system, teaching norms and social

rules. Teachers can shape moral intelligence by stimulating discussion of literature showing positive values and heroic actions, references to attitudes formed in the home environment (Oladipo 2009,153). One of the goals of school education becomes the development in pupils of the principles of honesty, justice and responsibility for their actions. Pupils need the support, the involvement of people significant to them, helping them to develop clear and desirable values.

The process of effectively developing moral intelligence should be based on three strategies: dialogue, critical thinking and discussion (Hashim 2013). The aim of the educational process is first and foremost to take care of the comprehensive and harmonious development of the personality of children and adolescents. The formation of moral intelligence takes place not only through the child's memorisation of certain rules, social principles, but through learning to cooperate, act with others, listen to them and observe them (Coles 1999, 19). Particularly emphasised is the role of transmitting and developing sensitivity to moral values, teaching to act in accordance with social rules and shaping moral character traits e.g. honesty, responsibility, truthfulness (Regulska 2013, 145).

Undoubtedly, the environments in which children and adolescents function and develop shape their moral awareness, sensitise them to perceive the complexity of moral problems and transmit moral principles and values. Particularly during adolescence, the process of shaping certain attitudes, value systems and assessing one's own behaviour in terms of right and wrong takes place. The changes taking place contribute to the formation of moral judgements. The adolescent period is characterised by key changes in identity, moral awareness and emotional bonding (Ricon and Katz 2024, 10).

4. RESEARCH ON MORAL INTELLIGENCE IN YOUNG PEOPLE

Previous studies show the importance of moral intelligence and its components in shaping appropriate attitudes among young people. A study conducted by You and colleagues (2015, 599) on seventh, eighth and ninth grade students found that low levels of empathy and low levels of attachment to mother, peers and school were associated with higher levels of bullying among other students. Higher levels of empathy, attachment to mother, peers and school were conducive to lower levels of bullying.

Research by Hosseinpour and colleagues (2022, 4) on a group of 315 adolescent boys found a negative association between moral intelligence and addictive potential. Moral beliefs contribute to adolescents displaying higher levels of self-criticism and being less compliant with impulses. Adolescents displaying high moral values are able to control their behaviour and thoughts. They do not succumb to the tendency to turn to drugs or other addictive substances.

Wulandari and colleagues conducted a study (2019, 148-149) on adolescents aged 13-14, showed that self-esteem has an impact on moral intelligence. Positive self-esteem empowers and empowers flexible young people to be responsible for

their choices and decisions. Young people with high self-esteem choose a problem-focused strategy when faced with difficulties. Higher self-esteem reduces the tendency to take socially unacceptable actions.

The development of moral intelligence and its component parts is important for the formation of moral awareness. In addition, it enables the evaluation of behaviour as good or bad, and fosters the development of an understanding of behaviour in relation to the social context.

CONCLUSION

Moral intelligence is sometimes treated as a distinct construct, an acquired ability that can be developed and evolve with human development (Bahrami et al. 2012). Moral intelligence has great potential to contribute to improving the functioning of contemporary adolescents experiencing a decline in moral values, an escalation of immoral behaviour. Currently, the need to develop moral values and shape moral intelligence from the earliest stages of children's development and to develop it in adolescents is becoming more pressing.

Shaping the moral compass during childhood can contribute to the development of moral principles, pro-social behaviour and good habits helpful for functioning in society during adolescence and adulthood. Moral intelligence is the ability to distinguish between right and wrong, a strong attitude associated with thinking, acting in accordance with challenged moral principles and values. Developing moral intelligence can contribute to strengthening self-control, social responsibility and reducing the feeling of social pressure in young people.

Moral intelligence is undoubtedly an important behavioural control skill that prevents the move towards hostility, destruction, violation of social rights especially so much needed during adolescence. Particularly in the 21st century, in the face of a progressive moral crisis, strong self-centredness, shaping moral intelligence in adolescents may become a valuable ability to make and take the right choices, decisions on the basis of consciously accepted moral principles and norms.

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Depression Symptoms, Risk Behaviors, Somatization and Social Support Within Two Different Microsystems of Early Adolescents

Symptomy depresji, zachowania ryzykowne, somatyzacja i wsparcie społeczne u osób we wczesnym wieku dorastania

Renata Sikora

The Mazovian Academy
in Płock

ORCID: <https://orcid.org/0000-0002-2238-7248>
r.sikora@mazowiecka.edu.pl

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Abstract: The main aim of the study was to find out if early adolescents who attend two different school microsystems i.e. division of high educational outcomes and division of low educational outcomes differ in terms of depression symptoms, somatization, risk behaviors, school stress and the perception of teachers' social support which they receive at school.

There were 60 adolescents who took part in the study. The set of five tools was applied as follows: Children Depression Inventory CDI-2 (Kovacs 2014), Children Somatization Inventory – short (Walker et al. 2009), Children and Adolescent Social Support Scale – a subscale 'teachers support' (Malecki et al. 1999), List of Risk Behaviors in Late Childhood and Early Adolescence (Sikora 2016) and a list of school stressors which was created by participants.

The results show medium level of depression symptoms in a whole group and high level of symptoms in girls who attend low outcomes division. The level of somatization is also the highest among girls of low outcomes division. Risk behaviors are declared more often by students of high outcomes division. Social support was viewed differently in two divisions. Teachers' help was connected to the well-being of students and provided a protection against mental costs of being at school.

Study results call for closer attention to be put on school context of early adolescents. The intervention and prevention programs should take into account some cultural changes in risk behaviors and in symptoms of somatization declared by early adolescents in the study.

Keywords: adolescence, depression symptoms, somatization, social support

Abstrakt: Celem niniejszego badania było określenie, czy wybrane wskaźniki zdrowia psychicznego, tj. poziom depresyjności, stresu, zachowań ryzykownych, symptomów somatyzacji i poziom odczuwanego wsparcia społecznego, są różne w dwóch szkolnych mikrosystemach, tj. w grupie zdolnych uczniów i w grupie młodzieży osiągającej słabe wyniki. Diagnoza ewentualnych różnic znalazłaby zastosowanie praktyczne np. w planowaniu pomocy psychologicznej.

Zastosowano pięć narzędzi badawczych: Inwentarz Depresyjności Dziecka (CDI-2), Kovacs 2014; Inwentarz Somatyzacji – wersja skrócona (Walker et al. 2009); Listę Zachowań Ryzykownych (Sikora 2016); Skalę Wsparcia Społecznego Dzieci i Młodzieży (Malecki et al. 1999) oraz Listę Stresorów Szkolnych stworzoną przez młodzież uczestniczącą w badaniu. Badano osoby w wieku 13-14 lat ($M=13,41$; $SD=0,5$).



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Wyniki badania wskazują na różnice występujące między osobami z klas, do których uczęszczają uczniowie uzyskujący wysokie wyniki edukacyjne, a dorastającymi, którzy mają niskie wyniki, z innego oddziału. Niekorzystne są symptomy depresji i somatyzacji w grupie osób uzyskujących niskie wyniki. Stwierdzono także różnice w odniesieniu do konkretnych zachowań ryzykownych, postrzeżonego stresu i wsparcia społecznego.

Grupą, która ponosi niepokojąco wysokie koszty stresu szkolnego i innych wyzwań dorastania, są dziewczęta, które uzyskują niskie wyniki w szkole. Potrzebują one pomocy dorosłych, którzy na co dzień z nimi pracują, oraz adresowanych do nich programów terapeutycznych.

Słowa kluczowe: dorastanie, symptomy depresji, somatyzacja, wsparcie społeczne

INTRODUCTION

The number of young people suffering from depression remains high and according to some studies it even increases (Garipey, Honkaniemi and Quesnell-Vallee 2016, 284). Therefore it is clear that looking for both causes and prevention factors is the aim of many research projects. Much is already known about social factors contributing to the etiology of adolescents' depression symptoms. However, the prevalence of studies look for parent and family contributors such as parenting styles, communication, family disease history, economic status, parents' education, family stressors, the number of siblings, living conditions and others. It is still not much known about microsystems such as school divisions and social groups constituting the 'class organism.' Do they alleviate or bust adolescents' well-being in terms of depression symptoms' perception?

School microsystems coexist with home microsystems. Urie Bronfenbrenner states that "Interpersonal relationships, even at the smallest level of the parent-child relationship, do not exist in a social vacuum but are embedded in the larger social structures of community, society, economics and politics..." (Bronfenbrenner 1979, 9-10). For children and adolescents school microsystem is a second close to their home contexts. A student of 8th grade spends about 30-34 hours at school per week (see: *Kształcenie w Szkołach Podstawowych*: www.euridice.com) Majority of schools offer extracurricular activities which extends this time to even 40 hours per week, similarly to the time spent by an adult person at work. It is a serious mental and physical burden for an adolescent. During the time spent at school many social interactions take place and a lot of stress might happen. Knowing that home stress contributes to depression symptoms it is worth to find out if school psychological and social context acts similarly.

1. SCHOOL CONTEXT AS A SOURCE OF STRESS

School stress usually happens within the following transactions: students-teachers, peers-students and parent(s)-students. Richard Lazarus defines stress as a situation in which the individual perceives the lack of resources to cope or to manage the difficulty (Lazarus and Folkman 1984, 11-12). Among teacher related stressors pupils often declare to fear that the teacher will give them a low mark,

will not bother to take time and explain some difficult school questions, will show hostility, will check the knowledge or will not give enough time for studying and preparation (Demaray and Malecky 2002, 306).

According to adolescents' declarations being not accepted by peers is a huge stressor. Nearly all of young people suffer from the fear that they will be rejected or treated badly by their school mates. Teasing, being let down by a close friend, the fear of being picked on or talked about in a humiliating way in the internet or in a real world is also a peer stressor. Being a prey of bullying or other kinds of oppression are examples of extreme stressors which happen at school (Demaray and Malecky 2002, 314).

Parent-child stressors may be present though adolescents give less importance to their adult caregivers' opinions. However, most parents and caregivers control their children's school achievements and therefore one crucial stressor appear: the fear that school outcomes will cause the adults' dissatisfaction (Gibbons and Olmo 2011, 313-314).

The last category of school stressors comes from the adolescents' personal attitudes towards school. The students with high outcomes usually fear about their success and some of the low outcomes students feel bad about the trouble to pass tests which would allow them to be promoted. All the students feel lack of comfort when treated badly by school staff or peers. Girls report more social stress than boys. They also more often trouble about their 'handsome look' (Taylor et al. 1998, 33).

These and others stressors which were not listed above (for example the amount of time spent on studying) are part of adolescents' life and are part of individual transitions demands. The presence of depression and somatization symptoms, as well as engaging in risk behaviors may indicate that the individual feels overwhelmed by school demands (Feusser et al. 2022, 1-2).

2. DEPRESSION SYMPTOMS, SOMATIZATION AND RISK BEHAVIORS

Despite the fact that families' economic and social conditions have been improving in Poland which results in decent living contexts, the number of young people who are in psychiatric treatment increases. Half a million of children and adolescents in the age between 7 and 17 suffer from phobias, fears, anxiety, indecisiveness and lack of will to live or other poor mental conditions (see: National Program for Health Prevention, 3). Depression is the third recognized cause of premature death in adolescents entering adult life (see: World Health Organization 2021). Students who declare high levels of depression are usually those who demonstrate boredom, tiredness, lack of school motivation, withdrawal from social interactions, and sometimes sleepiness at school. Teachers who are alarmed by the change of pupils' behavior and mental condition often recognize other signals of mood disorders. A huge part of them refer to emotional individual's condition: anhedonia, irritability, fear, somatization, anger, anxiety, low mood, guiltiness, low esteem and self-depreciation. Social contacts may change from

withdrawal to high dependency while cognitive functioning of the student nearly always deteriorates. This results in poor educational outcomes (i.e. lower grades, lower test performance, lack of activity) (Kohei and Yugo 2021).

Somatization, i.e. experiencing pain or discomfort that has no physical origin is a problem mainly among younger adolescents and children. School medicine staff observes the intensifications of these symptoms at stress peak times. It may be associated with standard testing time, timing (the end of the school semester or school year) or individual difficulties in coping with school or home demands. The reports of school medical rooms show that the symptom reported by younger children as most frequent are a stomachache or a headache (Torsheim and Wold 2001, 301; Sikora 2019, 88-89; Essau et al. 2013). However, when gathering the data from numerous samples twenty or even thirty various body issues can be found. Typical symptoms reported are having nausea or upset stomach, feeling like fainting, experiencing dizziness, suffering from various pains, being weak, having trouble in breathing. Less often are numbness, tingling, loosing BM, diarrhea, blurred vision, losing voice and feeling floated or gassy. Essau (2013) proposes 4 categories that can sum up somatic problems: cardio-symptoms, gastro-symptoms, pain/weakness and neuro- symptoms. All the symptoms reported at school may indicate poor mental condition of the pupil and can be her/his calling for help.

Risk behaviors are these actions which are of potential harm for young people. They depend on age and gender of the adolescents. For example: smoking, drinking alcohol, fighting verbally and physically, watching shows for adults and occasional school truancy are reported by younger youths. Risk sex contacts, actions expressing the need for novelty exploration, binge drinking, regular school truancy, debt having, breaking law, psychoactive substance usage are found in the studies with the participation of older adolescents. While in early years of puberty little genders differences are present, with time gender differences are more visible among girls reporting lower aggression levels, lower substance levels and higher levels of internalization (Sikora 2016, 175-176). Risk behaviors most often happen during 'after school' time, however some of them still take place at school. Young students smoke cigarettes (nowadays they are nearly always electronic ones) engage in fights, take some unnecessary medicines (i.e. when trying to avoid work and pretend sickness), occasionally skip some lessons. The other school risk activities are connected with risk fun seeking i.e. jumping from the heights (windows, roofs) or leaving school building in the need of fast visiting the nearby shop. This kind of behavior can be a predictor of future depression and therefore it is worth monitoring, especially at the early stages of life (Bai et al. 2018, 1005)

3. SOCIAL SUPPORT AS GUARDING AGENT

Teachers' social support is proved to be one of the strongest buffers against experiencing poor mood, somatic symptoms and some risk behaviors at school (Kohei and Yugo 2021). There are several proposals to explain that fact. First, showing

positive emotions towards pupils makes them feeling safe and convinced that they can ask for help whenever they need it. Second, the support is often connected with the guidance, which means that some stressors will not happen as prevented by informative or appraisal feedbacks. Third, the support builds up a conviction of worth and beneficial self-esteem in pupils who receive it on regular base. When teachers provide support bullying is less likely to happen since constant interest of adults works as buffer against the peer violence. Teachers' support is also connected with students' academic achievements. Taking time and effort to explain new problems, letting students to ask questions, recognizing pupils learning styles and needs, providing guidance are among often cited components of teachers' informative support. The most protective factor however is high level of the emotional support. It was found that warm, caring and sincere attitude of teachers was the strongest agent of students high spirits and that there is strong relationship between liking the teacher and the readiness to be and work at school (Sikora 2019, 94).

4. TWO CONTEXTS

The features of social context may contribute to the lack or presence of mental well-being of individuals. Some of these features are: the level of stress, the amount and type of social support available, social resources to cope and demands which are to be tackled. As far as children are concerned the following appeared to be protective factors: two parents family, high socioeconomical status (SES), family cohesion, a good fit of children needs and parents' help, democratic parenting styles. Contrary, lonely parenthood, family harsh economic condition, lack of support, parent's physical or mental sickness, high levels of conflict are connected with higher risk of stress costs (Yoon 2022, 2). School context features appear to be similar to the home ones. Again, social support, the level of perceived school stress, teachers and peer demands, resources to cope may influence adolescents' well-being. What is more, each class community is characterized by its own features that constitute the 'class climate.' As proved in previous research the atmosphere of learning and spending time together determines academic motivation and students' moods (Al-Tameemi 2023).

Of particular interest to scientific and practical search is finding the answers for the following questions: does grouping adolescents into divisions which consist of high and low outcomes students have any consequence for the 'mental climate' of the school division they attend? Do students in the two settings have similar or different levels of depression symptoms? Do they suffer from somatic responses alike? How do they perceive support which they get from the teachers? What is the level of risk behaviors they seek and experience? The mental health indices mentioned above can be a consequence to the aims and strategies employed by students at school and they also reflect how high and low outcomes students function at school.

The high outcomes students receive high marks, they do great in standard tests, they have few, if any, behavioral referrals and have a low level of school

absenteeism. The low outcomes students have problems with getting satisfactory marks and according to teachers' reports they have low motivation to learn and to be at school. Some low outcomes students have many behavioral referrals due to their inappropriate actions at school (being loud and/or aggressive, interrupting the lesson, using inappropriate language, showing no respect and no will to collaborate). High outcomes students use 'work and achieve' and 'focus on the problem' strategies while low outcomes students are prone to apply 'withdraw and avoid' strategy (Sikora 2023, 150-151). We may assume that the costs of coping with school demands might be different in these two groups and it is not clear which group bear higher psychological costs in terms of somatization, risk behaviors and depression symptoms.

The main aim of this study is to answer the following questions:

- 1) Are there any differences in depression symptoms perception between the group of early stage adolescents who attend high outcomes and low outcomes divisions?
- 2) Are there any differences in somatization symptoms in the groups mentioned above?
- 3) Are there any differences in risk behaviors between the division with high outcomes and low outcomes students?
- 4) What is the level of school stress in these divisions?
- 5) Is teachers' social support connected with mental well-being of the students?

5. METHODS AND MATERIALS

The study was conducted in 2023/24 school year and it was a second part of research project which aimed to check if there are disparities between the high outcomes students and the low outcomes students in terms of psychological and social functioning. Specifically, at this stage of the project the aim was to find out if these different microorganisms vary when the mental costs of being at school are concerned. The study group was designed to consist a group of students who attend two school divisions at the same level (8th grade) and in the same school. Participants ideally should have the same teachers, teaching programs, school schedule, school materials (books, exercise books, software manuals). The main difference between divisions was meant to be school outcomes (grades, the number of honor roll students, the level of absenteeism and the number of school referrals) high in one division and statistically lower in the other division. The conditions of study sample were met, except for the teachers. The majority of teachers in these two divisions were the same but a couple were different (P.E. and English teacher). The study group was rather small which resulted from the criteria we were seeking for. This however, allowed to provide quite unique data as to the author's knowledge no studies embraced such a study group. Table 1. presents the differences between school outcomes of two studied divisions measured on the occasion of the external test which was run at school in 2024.

Table 1. Differences in educational outcomes between two microsystems.

External exam scores: Polish, maths and English					
High outcomes division		Low outcomes division			
M	SD	M	SD	p	t
85,4	6,8	54,8	25,01	0,001	3,3
High outcomes division		Low outcomes division			
M	SD	M	SD	p	t
74,2	27,9	34,8	30,07	0,001	3,55
High outcomes division		Low outcomes division			
M	SD	M	SD	p	t
85,9	17,5	52,13	17,5	0,001	3,23

Note: Maximum score for each subject was 100 points. Means and standard deviations show different scores of divisions in points.

Initially, 62 students took part in the study. Two sets of questionnaires were deleted from further statistical analyses due to school absence of adolescents who were not present at all three study meetings. Eventually, there were 32 girls and 28 boys who fully took part in the study. The participants were 13- or 14-year-old ($M = 13,51$; $SD = 0,50$). The only demographic data which we asked about were the age and the gender of the participants. Classes' tutors provided an information that 71% of the adolescents lived with 2 parents and 29% of students with 1 parent or in a shared custody. There were no statistical differences in groups concerning the gender and age of participants. Two participants were Ukrainians (living in Poland for 3 years and speaking fluent Polish), 58 were native Polish, raised by at least one Polish-speaking parent/guardian.

Five tools were applied: 1) Children Depression Inventory-2 (Kovacs 2014); 2) Children Somatization Inventory – short (Walker et al. 2009); 3) Children and Adolescent Social Support Scale – a subscale 'teachers support' (Malecki et al. 1999); 4) List of Risk Behaviors in Late Childhood and Early Adolescence (Sikora 2016). The fifth tool was a List of School Stressors which was created by participants prior to the study. The list contained 15 most often experienced stressors declared by the students themselves and later agreed with school psychologist. At one week interval r-Pearson for the list was computed showing constant answers of participants ($r = .82$). The questionnaires applied in the study were tested on large samples, and they have high stability and reliability. Likert scales' extensions are enclosed to the tables.

There were 3 meetings in each division to fill in 5 questionnaires (altogether 6 meetings). The study took place in the school classrooms. Each meeting took 15-20 minutes. Students were encouraged to ask questions whenever they had any doubts. Before filling paper inventories, short introduction by the psychologist was given. Participants were informed about anonymity and were asked to pick up a nick and use it on every occasion of the study so that it would be possible to pair sets of questionnaires filled during the three meetings. Participants were informed

that all the results would be used only for the scientific purposes. Joining the study was voluntary.

The study was conducted not by the software means which is faster, more convenient and can embrace bigger samples. Pilot study had shown that numerous boys pressed just one button to skip the effort of filling the questionnaire. Thus the paper study was regarded as more reliable procedure. It was also run in small groups which enabled friendly 'supervision.' A small chocolate snack was offered as a thank you gift for the participation.

The study was preceded by School Parents Council approval and individual parent consent. Applying Children Depression Inventory (CDI-2) and other four tools was approved by the school psychologist who worked daily with the participants.

6. RESULTS

To answer the question if there are differences in depression symptoms perception between the group of early stage adolescents who attend high outcomes and low outcomes divisions the results in Children Depression Inventory were compared. The results show that students of low outcomes division perceived more symptoms than the students of high outcomes division. This is due to girls' results. The boys of two divisions declared similar intensity of symptoms while there was a statistical difference between the girls. The results are shown in Table 2.

Table 2. The level of depression symptoms in 13-14 y/o adolescents.

Note: according to the author of CDI, results 11-18 – indicate medium level of depression and 19-54 high intensity of depression symptoms.

Depression symptoms score					
High outcomes division		Low outcomes division		p	t
M	SD	M	SD		
13,36	7,29	17,76	7,9	0,04	2,14
High outcome girls		Low outcome girls		p	t
M	SD	M	SD		
15,80	5,67	21,3	6,87	0,05	2,042
High outcome boys		Low outcomes boys		p	t
M	SD	M	SD		
12,00	6,02	9,58	5,03	0,37	0,69

It is also worth to focus on the level of depression symptoms declared by the participants which shows that 13-14 year old adolescents declare medium intensity of the symptoms (see note below the table 2). There were four symptoms which were indicated by participants most often (1) 'feeling irritated/or in bad mood;' (2) 'worrying;' (3) 'trouble to force myself for schoolwork/study' and (4) 'quarreling/ having verbal fights with others.'

Items (1) 'I am not sure if somebody loves me,' (2) 'when something goes wrong it is my fault' and (3) 'I want to cry everyday' received the lowest number of indices.

Next, the data from Children's Somatization Inventory of the two divisions were compared to find out if there were differences in somatic symptoms. No difference was found between the groups – high outcomes division and low outcomes division. However, there was statistical difference between girls from the low outcomes division who declared higher levels of somatic symptoms than the girls from the high level outcomes. None of the somatic symptoms (headache, stomachache, dizziness, abdominal pain, pain of any origin, blurred vision, etc.) scored 'often' which mean that somatization was a rare burden for participants. After receiving the data from students we asked them to answer additionally the following questions: 'Are you feeling tired at school?'; 'Do you feel sleepy when in classroom?' and 'Are you bored during lessons?' Students indicated the responses on 4 point Likert scale (4 – always/nearly always; 3 – often; 2 – seldom; 1 – never/hardly ever). The whole group's answers were as follows: question nr 1 = 3,36 (more than often); question nr 2 = 3,36 (more than often) and question nr 3 = 3,29 (more than often). None of typical somatic symptoms scored that high. The level of all somatic symptoms is presented in Table 3.

Table 3. The level of somatic symptoms in 13-14 y/o adolescents.

Note: participants indicated experienced somatic symptoms on 4 point Likert scale [1 – never/hardly ever; 2 – seldom; 3 – often, 4 – always/nearly always]. Mean result shows frequency.

Somatic symptoms score					
High outcomes division			Low outcomes division		
M	SD		M	SD	p
2,23	0,52		2,38	0,64	0,4
					t
					0,85
High outcomes girls			Low outcomes girls		
M	SD		M	SD	p
2,01	0,56		2,61	0,31	0,002
					t
					3,51
High outcomes boys			Low outcomes boys		
M	SD		M	SD	p
2,47	0,59		2,02	0,57	0,14
					t
					1,31

The number of risk behaviors was then analyzed and compared. Participants declared drinking energy drinks (60%); chatting with unknown person on the internet and jumping from high objects (53%); staying out late i.e. later than 10 pm. (51%), smoking electronic cigarettes (41%) and watching 16+ content (40%). There were statistical differences between two divisions. The students of the high outcomes divisions declared watching more 16+ content and more often succumbed behavior towards some peer adolescent ('you do something not because you want but because somebody is pressing') than students of low outcomes division. The results are shown in Table 4.

Table 4. The type of risk behaviors experienced by 13-14 y/o adolescents.

Risk behavior	Risk behavior score		p
	High outcomes division	Low outcomes division	
Wine drinking	5%	13%	0,08
Beer drinking	5%	5%	0,32
E- cigarette / cigarette smoking	32%	52%	0,17
Speed seeking	41%	39%	0,90
Jumping from high objects	50%	57%	0,66
Staying out late	50%	52%	0,88
Succumbed behavior	41%	13%	0,04
Putting personal info on internet	41%	17%	0,08
Chatting with strangers on internet	59%	48%	0,56
Watching 16+ content	55%	26%	0,05
Unnecessary medicine taking	14%	9%	0,61
Preferring much older friends	36%	30%	0,91
Energy drinks consuming	50%	65%	0,47
Seeking an occasion to fight	23%	9%	0,21

School stressors were estimated and compared within the two groups of students. There were three categories of school stressors: peer related, teacher related, and general school concerns. Each item was compared to check if there were any particular disparities in school stressors' perception. Only one difference was found between two groups of students. The students of low outcomes division declared higher fear on parents' angeriness when they receive low mark at school when compared with students from the high outcomes division. Out of 15 different school stressors four were declared as burdening (according to the result that scored 'often'): 'the teacher will check my knowledge'; 'I fear about my final exam result'; 'the teacher will not explain a new material and I will have a problem'; 'I will get the bad mark.' Other stressors were perceived as less stressful. The data on school stressors perception in two division are presented in Table 5.

Finally, the results in Children and Adolescent Social Support Scale were analyzed and compared. There were four types of social support measured: appraisal, informative, emotional and instrumental. Statistical differences in perceiving social support were found. The students of low outcomes division declared receiving more help from teachers than high outcomes support. Specifically boys of low outcomes division perceived more emotional and informative help than boys from high outcomes division. There were no differences between girls in two divisions. The results are shown in Table 6.

Table 5. Stressors declared by 13-14 y/o adolescents.

School fears I fear that	High outcomes division		Low outcomes division		p	t
	M	SD	M	SD		
Somebody will tease me	1, 78	0,71	2,04	0,95	0,32	1,05
Somebody will make fun of me	1, 78	0,79	2,17	0,96	0,17	1,30
Somebody will hit / beat me	1, 50	0,69	1,43	0,77	0,78	0,68
I will have no friends to talk to/be with	1, 67	0,94	2,09	1,02	0,19	1,30
Somebody will report me to the teacher	2, 00	0,67	1,91	1,02	0,74	0,70
Somebody will make a joke of me on the internet	1, 50	0,6	2,00	1,1	0,08	1,75
The teacher will give me a poor mark	2, 17	0,69	2,43	1,01	0,33	1,05
The teacher/s will be angry with me	2, 28	1,15	2,00	1,06	0,44	1,15
The teacher will check my knowledge	3, 00	0,94	3,09	0,83	0,76	0,66
The teacher will not explain new material	2, 67	1,05	2,48	0,83	0,54	0,68
The teacher will give me a behavioral referral	2, 17	0,76	1,65	0,91	0,06	1,90
I will get the worst mark	2, 50	0,69	2,65	0,96	0,56	0,67
My school outcomes will be poor	2, 11	0,87	2,57	0,97	0,13	1,10
My parent will be mad at me for my grades	1, 67	0,58	2,26	1,15	0,04	2,30
About my final exam result	2, 89	0,94	3,17	0,87	0,33	1,06

Note: participants indicated experienced stressors on 4 point Likert scale [1 – never/hardly ever; 2 – seldom; 3 – often, 4 – always/nearly always]. Mean result shows frequency.

Table 6. Social support reception declared by 13-14 y/o adolescents.

Note: participants indicated experienced somatic symptoms on 5 point Likert scale [1 – never/hardly ever; 2 – seldom; 3 – often, 4 – very often 5 – always/nearly always]. Mean result shows frequency.

Social Support Perception						
	High outcomes division		Low outcomes division		p	t
	M	SD	M	SD		
Appraisal	3,63	0,84	4,07	0,85	0,09	1,70
Informative	3,40	1,03	4,00	0,94	0,05	2,02
Emotional	3,06	0,89	3,85	0,89	0,01	3,20
Instrumental	2,92	1,00	3,14	0,73	0,41	0,85
Composite	3,28	0,71	3,81	0,71	0,02	2,42

High outcomes girls Low outcomes girls						
	M	SD	M	SD	p	t
Appraisal	3,37	0,86	4,00	0,88	0,10	1,72
Informative	3,47	1,11	3,74	0,77	0,53	0,79
Emotional	3,40	0,90	3,86	0,82	0,23	1,30
Instrumental	3,00	1,15	3,00	0,68	1,00	0,00
Composite	3,33	0,88	3,69	0,61	0,29	1,05

High outcomes boys Low outcomes boys						
	M	SD	M	SD	p	t
Appraisal	3,86	0,78	4,19	0,82	0,37	0,84
Informative	3,36	1,02	4,41	1,09	0,04	2,25
Emotional	2,78	0,82	3,85	1,06	0,02	2,70
Instrumental	2,86	0,89	3,37	0,81	0,19	1,30
Composite	3,24	0,55	3,99	0,86	0,03	2,25

Statistically significant relationships were found in study variables. Social support and specifically all types of support (appraisal, informative, emotional and instrumental) were negatively related to perceived symptoms of depression, the level of school stress, somatization symptoms and risk behaviors. This shows that the higher was the teacher's help, the lower were psychological costs of being at school. Regression analysis showed however that out of four factors introduced to the model as explanatory variables (somatization symptoms, risk behaviors, social support, school stress) only the level of school stress contributed to the depression symptoms perception reported by young people who participated in the study. The results of r-Pearson correlates and regression analysis are shown in Table 7.

Table 7. The r-Pearson correlation coefficients between study variables.

	Social Support	Risk behaviors	Somatization	Depression symptoms	School stress
Social support	1	-	-	-	-
Risk behaviours	-0,36	1	-	-	-
Somatization symptoms	-0,43	0,60	1	-	-
Depression symptoms	-0,44	0,56	0,74	1	-
School stress	-0,36	0,47	0,71	0,75	1

F = 9,34 (4,42); p,0,001; r = 0.67

Note: All correlations are statistically relevant at $p < 0,05$ and $p < 0,001$.

7. DISCUSSION

The main aim of the study was to compare two school microsystems in terms of the level of depression symptoms, somatization symptoms and risk behaviors. We also wanted to find out if the high outcomes students were more stressed with school demands and to define the role of social support provided by teachers. Of particular interest to study was to find out if these two groups of adolescents constitute two different mental contexts which demand specific approach. This knowledge would be of high practical value for the school psychologists, parents, caregivers and psychiatry specialists.

While preparing the study questions it was expected that the perception of the depression symptoms, the number of risk behaviors, somatization symptoms and the level of school stress would be different in the two study samples. We expected to find higher costs of coping with school and personal demands in students attending the low outcomes division as they do not succeed at school in terms of marks, test results and trial exams scores. Furthermore, we assumed that the students of the high outcomes divisions would report higher level of school stress and teachers support than pupils of low outcomes class due to pressure of achieving great marks and test results. Expecting higher levels of teachers' support was set on the assumption that the high outcomes students are praised more often and they also meet teachers' expectations more accurately than the low outcomes students (Leis 2021, 39-40).

The results of the study indicate medium level of depression symptoms in the whole group which is consistent with the previous studies. However, we

found much higher results in girls who attend low outcomes division. Their mean result is above 19 points which according to the tool's author Maria Covacs calls for a closer attention. It is clear that they bear more mental costs and that their everyday functioning (i.e. cognitive, emotional, motivational, somatic, social) at school is burdened by the symptoms which they developed.

The individual condition of the adolescents may be a response to their internal feelings and social transactions. Thus, it is not possible to point out the cause of the girls differences in depression symptoms' perception. We can only assume that they suffer from the fact that they do not succeed at school and perhaps worry about their future. This group (i.e. the low outcomes girls) has also higher level of somatic symptoms: abdominal pain and headache, as well as sleepiness, tiredness and the feeling of overwhelming boredom when in class. This is partly in line with girls' stressor indicated as often experienced: 'I fear that the teacher will check my knowledge' and 'I worry about my final exam result.' Being exposed to the situation when the teacher ask the questions which one is not able to answer is stressful itself and this might also result in receiving a low mark. The girls can be afraid of school failure consequences at home since they declared another stressor as burdening i.e. 'my parent/s will be mad at me for my grades.' Again, we can only assume that the parents influence girls' feelings. Previous studies have shown that home context which is not warm, friendly and supporting may rise depression symptoms and school somatization (Marici et al. 2023).

There is important conclusion which can be drawn from the analysis of the somatic symptoms – the shift from *pain* to *boredom*. Studies that were conducted amongst adolescents just a decade ago had shown that the students had been declaring high level of various pains of mental origin (Sikora 2019, 89). They often felt abdominal pain or a headache when confronted with school demands. However, with a growing consciousness of teachers and policies of local medical services which focus on protecting children's mental health there are chances for a cultural change. Students seem to stopped worrying or feeling frightened at school (there will always be some exceptions). Instead, they feel tired and bored.

In the study the level of school stress was lower than it was expected. Participants declared that they are 'rarely' stressed at school and only two stressors were declared as 'often' fearsome. The first stressor referred to the situation of being checked by the teacher on the present knowledge and the second to being worried about the final exam result. The first difficulty might be stressful as it puts the individual in the necessity of answering a potentially difficult question which is usual demand at school. The second stressor is connected with the adolescents' future education. The final exam result has a considerable influence on possibility to get to the 'top' secondary schools. However, what can be found as more interesting is the fact that the school demands– in the view of the results – are now less stressful as they were several years ago (Sikora 2010, 45).

Quite contrary to the study assumptions, no differences in stress level between divisions were found. It was expected that the pupils focused on achieving good

and excellent grades will perceive more school stressors than students from low outcome division. The result was contrary to that expectations. While looking close at the participants' declarations only one concern differentiated divisions. Students from the low outcomes division were more stressed with their parents reaction for a bad mark than students from the high outcomes division. There are various possibilities causing this condition. Some parents may work hard and have little time to supervise the kids, while other parents are just concerned about their children well-being and do not overreact over the school issues. It is also possible that some caregivers do care about school promotion and consequently of the future of their children. Some children may want to protect their parents and do not reveal their critical approach while the others are overwhelmed by their parents' expectations.

Risk behaviors which were declared in a present study are a different from those reported in previous studies (Bai et al. 2018, 1009). Instead of drinking beer or wine, consuming energy drinks was declared as the most frequent behavior that risks one's personal health. Chatting with an unknown person on the internet and staying out late are declared as the next frequent. Previous research has shown that low school results are connected with smoking, drinking alcohol, skipping school and other behaviors that put early adolescents at risk of dropping out. In the present study 52% of low outcomes students declared smoking e-cigarettes comparing to 32% of high outcomes students. No other behaviors connected with law breaking, school skipping or aggression at school were reported. The rationale which stands behind the students declarations may be connected with the age of adolescents. More serious risk behaviors usually appear in mid and late adolescence.

It is also worth to note that there is a relationship between the level of depression symptoms and risk behaviors in the study. This may indicate comorbidity of depression and risk undertaking in early stage of adolescence. In fact, risk behaviors precede depression symptoms, as reported in previous research (Sikora 2016, 175).

The participants experienced teachers' social support differently. The low outcomes students reported significantly more support than the high outcomes students. Especially they felt being praised, treated fairly, provided with time and necessary explanations more often than students who received high marks at school. This was not expected as usually students who have poor academic performances do not want to engage in classroom activities, they have low motivation to work and demand patient attitude of teachers. Additional explanations made by class tutors may enlighten the result. Adolescents who perform very well at school are demanding, they expect that teachers will make their aims easier and that they will treat their needs individually and with great attention. Young students of the low outcomes divisions were characterized as shy, quiet and withdrawing. Social support perception might then depend on individual claims and perhaps this is one of the possible explanation of the study result.

Boys of the low outcome division reported the highest levels of support provided by teachers. There was a difference between their perception of received

support and the perception of boys of high outcome division. No difference was found in-between girls groups. Female participants who receive low marks at school did not see the help of teachers as their male classmates of the same division. Some studies report that the female teachers treat boys with greater attention than girls and this may contribute to the difference (Sadker and Sadker 1995, 289). However, we must keep in mind that the low outcome girls had a calling level of depression symptoms which may blur the amount and quality of the support provided. This can be called 'an invisible support.' The suffering person is just unable to recognize the help which is offered.

The conclusions of the study are as follows:

- 1) the most vulnerable to depression symptoms were the girls who receive low marks and attend low outcomes division,
- 2) risk behaviors – other than in the later stages of development – were connected with depression symptoms. The more behaviors participants declared the higher level of depression symptoms they reported,
- 3) 13-14 y/o people are not stressed at school, they are rather bored, tired and sleepy as none of the typical pains, aches or discomforts were declared as 'often' or 'nearly always/always' experienced,
- 4) the support which is available at school is negatively related to depression symptoms, risk behaviors, somatization and perceiving school stress. The more support adolescents receive the better their mental and somatic condition is,
- 5) although reported as not burdensome by participants, school stressors contribute to the depression symptoms of 13-14-year-old adolescents.

The study findings may help adult caregivers, school psychologists and psychiatrists who work with adolescents to understand the nature of their problems and possible links to the context features that contribute to the mental health or its lack in 13-14 year old adolescents.

As the study group was not numerous, larger samples are needed to confirm the results obtained in the study.

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Criminal Responsibility of a Juvenile in Relation to the Provisions of the Criminal Code

Odpowiedzialność karna nieletniego w świetle przepisów kodeksu karnego

Katarzyna Majchrzak

Cardinal Stefan Wyszyński
University in Warsaw,
Poland

ORCID: <https://orcid.org/0000-0003-4152-441X>

kasia_majchrzak@wp.pl

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Abstract: Under Polish criminal law, a juvenile is a person under the age of 17. In principle, such person would not be liable for the offence under the terms of the Criminal Code. The responsibility of juveniles is extensively regulated in the Act of 9th June 2022 on the Support and Rehabilitation of Juveniles. However, in specific cases, which are explicitly set out in the Criminal Code, a juvenile over the age of 15 or even 14 may be held criminally responsible. Whereby the treatment of a juvenile as an adult and the application of criminal responsibility to him/her requires, in addition to the commission of one of the strictly defined offences, that the circumstances of the case and the degree of development of the offender, his/her personal conditions as well as his/her personal characteristics should also support this. The sentence imposed on a juvenile offender may not exceed 2/3 of the upper limit of the statutory penalty range for the offence in question. The legislature, however, left it to the court's discretion whether it would be advisable to apply extraordinary mitigation in a particular case. Furthermore, a juvenile cannot be sentenced to life imprisonment.

Keywords: juveniles, criminal responsibility, educational measures, youth

Abstrakt: Nieletni na gruncie polskiego prawa karnego to osoba, która nie ukończyła 17 lat. Co do zasady nie będzie ona odpowiadała za popełnione przestępstwo na zasadach przewidzianych w kodeksie karnym. Odpowiedzialność nieletnich została szeroko uregulowana w ustawie z dnia 9 czerwca 2022 r. o wspieraniu i resocjalizacji nieletnich. Jednak w szczególnych przypadkach, wyraźnie określonych w kodeksie karnym, nieletni po ukończeniu 15 roku życia, a nawet 14 roku życia może ponieść odpowiedzialność karną. Przy czym potraktowanie nieletniego jak osoby dorosłej i zastosowanie wobec niego odpowiedzialności karnej wymaga, oprócz popełnienia jednego ze ściśle określonych przestępstw, aby przemawiały za tym także okoliczności sprawy oraz stopień rozwoju sprawcy, jego warunki i właściwości osobiste. Orzeczoną nieletniemu sprawcy kara nie może przekroczyć 2/3 górnej granicy ustawowego zagrożenia za dany czyn. Jednocześnie ustawodawca pozostawił do oceny sądu, czy w konkretnym przypadku wskazane byłoby zastosowanie nadzwyczajnego złagodzenia kary. Ponadto wobec nieletniego nie można orzec kary dożywotniego pozbawienia wolności.

Słowa kluczowe: nieletni, odpowiedzialność karna, środki wychowawcze, młodzież



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INTRODUCTION

This article seeks to synthesise the issue of juvenile criminal responsibility. This is because there are increasing reports of young offenders. Unfortunately, it is very common for children as young as 14 or 15 to commit serious crimes. Many times, these are crimes of high gravity. Therefore, this study is, in a way, a summary of the provisions of the Criminal Code, which indicate when and in which situations a young person will be able to be held criminally liable. From media reports, it is not uncommon to hear of violent behaviour by children and young people especially towards their peers or the elderly. Very often, footage of these violent acts is posted on social media by the offenders themselves or by observers of the incidents.

Can a juvenile incur criminal responsibility? Are parents or guardians responsible for a crime committed by a child aged 15? Can a juvenile offender be ordered by the court to take only educational or corrective measures? These are just some of the questions that arise when we begin to analyse the issue at hand, which will be answered below.

1. THE CONCEPT OF A JUVENILE

At the outset, it should be noted that the concept of juvenile is associated with the so-called difficult youth. It is generally accepted that a juvenile is a young person (children or adolescents) who is characterised by greater or lesser demoralisation. In addition, the public perception is that juvenile offenders are young offenders who commit offences. It is therefore a concept with a pejorative connotation. This is also mentioned in criminal law doctrine (Konarska-Wrzošek 2023, thesis 2).

However, under Polish criminal law, the concept of a juvenile should be defined quite differently. Although we do not find an explicit definition of juvenile in the Criminal Code, a juvenile is referred to as an offender of an offence who has not reached the age of 17. For the rule is that criminal responsibility is imposed on an offender who was at least 17 years old at the time of the commission of the offence (Nawrocki 2019, 85-95). In Article 10 of the Criminal Code, the legislator has introduced clear age limits, exceeding which makes it possible to incur criminal responsibility. From the above rule, the legislator has introduced three modifications. As the Supreme Court explains: "The first of these is that, exceptionally, an offender who has not reached the age of 17 but has reached the age of 15 and who has committed an act that fulfils the elements of one of the offences enumerated, may be held responsible in accordance with the principles set out in the Criminal Code if the circumstances of the case and the degree of development of the offender, his or her personal characteristics and conditions support this, and, in particular, if previously applied educational or correctional measures have proved ineffective (Article 10 § 2 of Criminal Code). The second modification related to incurring responsibility according to the principles set out

in the Criminal Code is set out in Article 10 § 4 of the Criminal Code, in which the legislator allowed – subject to the fulfilment of certain conditions – the possibility for an offender who committed an offence after the age of 17, but before the age of 18, to be held responsible on the basis of the Act on Juvenile Delinquency Proceedings” (Judgment of the Supreme Court 2023, III KK 666/22). The third modification did not enter into force until 1st October 2023 in connection with the amendment of the Criminal Code of 7th July 2022. This modification, similarly, to the first one, also involves a lowering of the age of criminal responsibility; however, it only applies to the commission of felony murder by an offender who has reached the age of 14 but is under the age of 15. He or she may then be liable under the rules set out in the Criminal Code if the circumstances of the case and the level of his or her development, his or her characteristics and personal conditions support this and there is a reasonable suspicion that the application of only educational or corrective measures will not lead to the juvenile’s rehabilitation (Article 10 § 2a of the Criminal Code).

A definition of the concept of juvenile can also be derived from Article 1(1) of the Act of 9 June 2022 on the Support and Rehabilitation of Juveniles (Journal of Laws 2022, item 1700). The legislator has provided for three age groups of children and young people, depending on the subject and stage of the proceedings. In the event that a young person falls within one of the three subject-matter scopes, then he or she will have the status of a juvenile within the meaning of this Act. In accordance with the aforementioned provision, the regulations of the Act on the Support and Rehabilitation of Juveniles are applied with regard to; 1) proceedings in cases of demoralisation – to those who have reached the age of 10 and are not of age, 2) proceedings in cases of criminal offences – to those who have committed such an offence after the age of 13 but before the age of 17, 3) execution of educational measures, a therapeutic measure or a correctional measure – to those in respect of whom such measures have been imposed, but no longer than until the age of 21, unless otherwise provided by this Act.

As far as the second group is concerned, the age limit of 17 has been synchronised with the age provided for in Polish criminal law, from which the offender can be held criminally liable under the general rules provided for in the Criminal Code, the Code of Petty Offences and the Penal and Fiscal Code. It is worth emphasising while it is only in the Criminal Code that the legislator has provided for exceptional cases when a young person can be held criminally responsible before the age of 17. Both the Code of Petty Offences and the Penal and Fiscal Code do not provide for any exception to hold juveniles criminally responsible, even if they commit a criminal or fiscal offence or a common offence. The responsibility provided for in the Juvenile Support and Rehabilitation Act, however, is not a criminal responsibility. The regulations provided for in this act and the system of measures applied indicate that the legislator was more concerned with education than with punishment. This is a range of issues somewhat removed from the main topic of this paper and which requires a separate analysis.

2. SUBJECT-MATTER LIMITATIONS OF JUVENILE CRIMINAL RESPONSIBILITY

In Article 10 § 2 of the Criminal Code, the legislator has provided for explicit subject-matter limitations on the criminal responsibility of a juvenile. It introduces an exhaustive list constituting a closed catalogue of offences. The list of offences for which a juvenile may be held criminally responsible is by no means as extensive. These include, for example, the attempt on the life of the President of the Republic of Poland, the offences of murder, rape, robbery, piracy, causing severe health impairment and its type qualified by the consequence of human death. On the other hand, Article 10 § 2a of the Criminal Code provides that a juvenile offender who has reached the age of 14 but has not reached the age of 15 will be able to incur criminal responsibility; however, this will only apply to the offence of felony murder.

The Supreme Court jurisprudence has established the view that: “trying and sentencing a juvenile defendant as an adult for an act that does not belong to the catalogue of offences in Article 10 § 2 of the Criminal Code, i.e. a judgment treating the juvenile offender as an ‘adult’ person within the meaning of Article 10 § 1 of the Criminal Code, grossly violates Article 10 § 1 of the Criminal Code and Article 1 § 1(2) of the Act on Juvenile Delinquency Proceedings of 26th October 1982 (...), if the offender has been given the punishment provided for in the Criminal Code, as he or she should be held responsible for such an act on the basis of the regulations provided for in the Juvenile Delinquency Proceedings Act” (Judgment of the Supreme Court 2022, IV KK 100/22; Judgment of the Supreme Court 2009, V KK 23/09; Judgment of the Supreme Court 2009, II KK 32/09). With the current criminal law in force from 1st September 2022, instead of the Act on Juvenile Delinquency Proceedings we have the Juvenile Support and Rehabilitation Act, as mentioned above.

Therefore, it should be emphasised once again that any trial and conviction of a person as an adult, in a situation where his/her responsibility should be shaped according to the principles set out in the Juvenile Support and Rehabilitation Act, will be a misconduct of a clear and gross violation of the law.

3. OPTIONAL NATURE OF JUVENILE CRIMINAL RESPONSIBILITY

The legislator provided for the possibility of lowering the age of criminal responsibility to 15 years and allowed the provisions of the Criminal Code to be applied to the juvenile, i.e. to be treated like an adult offender. However, it is optional under certain conditions. The legislator provided for three prerequisites: the juvenile commits one of the enumerated offences, the age of the offender (i.e. reaching the age of 15) and the issue concerning the circumstances of the case, the degree of development of the offender and the assessment of his/her conditions and personal characteristics, which support his/her punishment (Budyn-Kulik 2024, thesis 6). As the Court of Appeal in Gdańsk observed, “The application of Article 10 § 2 of the Criminal Code to a juvenile involves the need

to take into consideration the circumstances surrounding the case, the personal characteristics of the offender, i.e. the individualising features of the juvenile, in particular expressed in his/her level of mental development, intelligence quotient, degree of demoralisation and personal conditions, which should be demonstrated by psychiatric, psychological and personal cognitive examinations. The point is to demonstrate that, in the general perception, he/she does not deserve to be treated more favourably as a juvenile and that the fact that he/she should be held responsible as an adult is further supported by the revealed negative personality traits of the offender” (Judgment of the Court of Appeal in Gdańsk 2013, II AKa 245/12). So, ultimately, what should be considered when assessing the offender’s personal characteristics and conditions? In particular, the juvenile’s age, state of health, degree of mental and physical development, character traits, as well as behaviour and the causes and degree of demoralisation, the nature of the environment and the conditions of the juvenile’s upbringing. With that said, according to Magdalena Budyn-Kulik, personal conditions should not be assessed in terms of the juvenile’s environment, especially his or her family relationships (Budyn-Kulik 2024, thesis 10). Andrzej Zoll, whose view is closer to mine, takes a different approach. This is because the environment in which a young person grows up shapes his or her world view and often influences his or her behaviour. The family and more generally the environment in which the juvenile is raised should be analysed by the court as the personal conditions of the offender. The degree of development of the offender, on the other hand, is a term that must be assessed in the context of the intellectual, moral and emotional development of the offender, which will have a bearing on the juvenile’s overall level of social maturity (Majewski 2024, thesis 18). Accordingly, the more mature the juvenile offender is, the more reasonable it will be to hold him or her criminally responsible, since a greater and better discernment can be expected of him or her (Lachowski 2023, thesis 12).

It should be made clear at this point that, to apply the disposition of Article 10 § 2 of the Criminal Code, it is not a necessary prerequisite to have previously applied educational or correctional measures to this case. The absence of the offender’s criminal history does not deprive the court of the possibility of using the legal regulation in question. On the other hand, the previously unsuccessful application of educational or correctional measures is undoubtedly an argument in favour of applying criminal responsibility to this juvenile offender. According to the Court of Appeal in Warsaw: “Referring directly to the disposition of Article 10 § 2 of the Criminal Code, it is appropriate to recall that the responsibility of a juvenile under the principles set out in the Criminal Code may take place if the circumstances of the case and the degree of development of the offender as well as his/her personal characteristics and conditions support this, and in particular if the previously applied educational or corrective measures have proved ineffective. This implies that a condition for the application of Article 10 § 2 of the Criminal Code is not the prior application of educational or correctional measures to the offender.”

(Judgment of the Court of Appeal in Warsaw 2017, II AKa 193/17). A reasonable assumption is that since the previous milder treatment of the juvenile, i.e. with educational measures, did not have a positive rehabilitation effect and the juvenile offender committed the offence again, he/she should be treated as an adult and punished in accordance with the conditions provided for in the Criminal Code.

The Court of Appeals in Katowice, in a case involving the beating of homeless persons by juveniles acting with cruelty and as a result of motivation deserving particular condemnation, held that the juvenile offender should be liable as an adult, and therefore that there were grounds for applying Article 10 § 2 of the Criminal Code to such person. As is clear from the justification of the judgment: "This was supported by the drastic circumstances of the case, the personal characteristics of the offender, i.e. the personal characteristics of the juvenile, expressed in his level of mental development, high intelligence quotient, high degree of demoralisation, and personal conditions, as confirmed by the psychiatric, psychological and personal cognitive examinations carried out. In other words, the juvenile's conduct was so drastic that the general perception is that he does not deserve to be treated more leniently as a juvenile and that he should be held responsible as an adult is further supported by the revealed negative personality traits of the offender. This refers mainly to the identified features of the defendant's abnormal personality manifested, *inter alia*, by a lack of control of his own aggression and a tendency to impulsive behaviour." (Judgment of the Court of Appeal in Katowice 2006, II AKa 224/06).

4. MEASURE OF PENALTY FOR A JUVENILE

The legislator prescribes that the juvenile's punishment should be governed primarily by educational considerations. Holding a juvenile criminally responsible requires attention to his or her young age, which is a circumstance that detracts from the degree of culpability due to inexperience and immaturity. However, each case must be considered on its own merits, and, despite the young age of the offender, an assessment of other criteria may in turn support a finding of a high degree of culpability (Piaczyńska 2012, 52). At the same time, Article 10 § 3 and 4 of the Criminal Code limits both the type of punishment that can be imposed on a juvenile and its amount. Furthermore, some specific directives for its assessment and broader possibilities for extraordinary mitigation than in the case of an adult offender are set out.

Firstly, a juvenile offender cannot be sentenced to life imprisonment. Secondly, in the event of a decision under Article 10 § 2 of the Criminal Code, in the case of a juvenile, the penalty may not exceed two-thirds of the upper limit of the statutory penalty range for the offence in question. Thus, taking into consideration that the current custodial sentence, according to Article 37 of the Criminal Code, has a maximum duration of 30 years, it will not be possible for a juvenile to have a custodial sentence of more than 20 years. However, as pointed out in the academic

doctrine, due to the way this provision is formulated, considerations regarding the possibility of imposing a sentence of 30 years' imprisonment on a juvenile are valid *mutatis mutandis*. As was the case for the 25-year prison sentence, this possibility still exists today. For the legislator has only explicitly provided for the prohibition of imposing life imprisonment on a juvenile. Furthermore, one must also bear in mind Article 38(3) of the Criminal Code, which would be an unreasonable provision if one were to take a different view. Therefore, a juvenile can be given a sentence of 30 years' imprisonment should it be imposed for an offence punishable by life imprisonment (Budyn-Kulik 2024, thesis 14). In one of its judgments, the Supreme Court expressed the view that the prohibition in Article 54 § 2 of the Criminal Code of imposing life imprisonment on an offender who was under 18 years of age at the time of committing the offence does not preclude the imposition of 25 years' imprisonment on a juvenile – who is responsible under the terms of Article 10 § 2 of the Criminal Code for an offence punishable by such a punishment. Therefore, assuming that the upper limit of the statutory penalty range is determined exclusively by the provisions of the special part or sanctions formulated in the penal provisions of other laws, the obligation arising from Article 10 § 3 of the Criminal Code to impose on a juvenile a penalty not exceeding two thirds of the statutory penalty range should be referred to the penalty of life imprisonment and not to the penalty of 25 years' imprisonment (Judgement of Supreme Court 1999, III KKN 195/99). In the current state of the law, a sentence of 25 years' imprisonment is no longer in the catalogue of penalties. However, the same principle should be translated into the penalties that are possible today, thus a maximum sentence of 30 years' imprisonment. The Supreme Court explained the issue similarly in its decision of 4th May 2005: "The upper limit of the statutory penalty range is determined exclusively by the provisions of the special part of the Criminal Code or other laws. The obligation provided for to impose on juveniles a sentence not exceeding two-thirds of the statutory penalty range is therefore to be referred to life imprisonment and not to a sentence of 25 years' imprisonment." (Supreme Court Order 2005, II KK 454/04).

Moreover, the legislator has provided that the court may also apply extraordinary mitigation of punishment. At the same time, the punishment of a juvenile pursuant to Article 10 § 2 and § 2a of the Criminal Code constitutes an independent basis for extraordinary mitigation of punishment, regardless of the occurrence of any other grounds provided for this institution.

As rightly observed by the Court of Appeal in Warsaw: "The penalty imposed on the defendant should take into account his/her age, if he/she was 16 years old at the time of the offence and was liable in the present trial under Article 10 § 2 of the Criminal Code. In such a situation, the very imposition of absolute imprisonment sentences instead of corrective and educational measures increases the severity of the punishment." (Judgment of the Court of Appeal in Warsaw 2013, II AKa 295/13).

It is also worth mentioning at this point that there is an exception to the principle of criminal responsibility after the age of 17. The legislator has provided

in Article 10 § 4 of the Criminal Code for the possibility of applying educational, therapeutic and correctional measures to a juvenile. This is because, as a rule, the court should impose a penalty, but, having regard to this provision, it may depart from this if certain conditions are met. This regulation will only apply if the offender commits the offence after reaching the age of 17 but before reaching the age of 18. However, this should be supported by the circumstances of the case, the level of development of the offender, his/her personal characteristics and conditions. Most often, positive character traits of the young offender and the absence of aggressive or violent behaviour are taken into account (Supreme Court Order 2018, V KK 486/18). As stated by the Supreme Court: "The age of the offender is only a prerequisite for preliminary considerations as to the applicability of upbringing or correctional measures, the prerequisites being the exceptional circumstances of both the act itself and, for example, its accidental nature, temporary failure to overcome temptation, being drawn into the act by other persons, a secondary role in its commission, etc., as well as the exceptionally positive character traits and behaviour of the offender himself, indicating the absence of his deep demoralisation" (Supreme Court Order 2007, IV KK 459/06).

CONCLUSION

The commission of criminal acts by children and adolescents is a serious social problem that is not unique to Poland. It has a direct impact on the sense of security especially in the environment where these crimes are committed. Unfortunately, these phenomena often occur in places that should, in principle, be free of such incidents, such as school. Nevertheless, it is necessary to try to prevent and counteract such phenomena. In a situation where a juvenile offender has already committed an offence, the first step (with due regard to the law) should be to apply educational measures that offer a chance of rehabilitation. Raising the age limit for juveniles to be criminally responsible is not capable of effectively tackling crime among children and adolescents.

On the other hand, it is possible that in some cases, if the juvenile young offender knew the penalty for committing a particular offence, he or she might have refrained from committing it. Therefore, better education among children and young people would be welcomed. In my opinion, in some cases the young person is not fully aware of what he or she is facing, what kind of criminal responsibility or only the application of an educational measure in the form of, for example, probation or guardianship supervision, or possibly placement in an educational centre.

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Theology and Sports: Sport in the Educational System of Saint John Bosco

Teologia i sport. Sport w systemie wychowawczym Świętego Jana Bosko

Zbigniew Dziubiński

Józef Piłsudski University
of Physical Education
in Warsaw

ORCID: <https://orcid.org/0000-0001-9764-1338>
zbigniew.dziubinski@awf.edu.pl

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Abstract: The aim of the article is to show the synergy between theology and sport on the example of the educational system of Saint John Bosco created by him during his formation and pedagogical practice aimed at young people, especially the poor and neglected in intellectual, social, cultural and religious terms. The article presents the role and importance of sport in the educational system of the teacher from Turin, along with its enormous fitness and health, socio-cultural, psychological-interactional and ethical-religious potential. The analysis of the collected material shows that sports activity in the preventive system is not an addition or an insignificant decoration that can make the system image more attractive, but the foundation on which subsequent layers of the pedagogical system are built. Therefore, it may be concluded that sports activity was not included on the basis of generous voluntary action, but as an integral and complementary, necessary and inalienable element, serving the comprehensive, harmonious and holistic development of children and youth.

Keywords: theology, sports activity, education, Saint John Bosco

Abstrakt: Celem artykułu jest ukazanie synergii między teologią a sportem na przykładzie systemu wychowawczego Świętego Jana Bosko, który został stworzony w trakcie praktyki formacyjno-pedagogicznej ukierunkowanej na młodych, zwłaszcza biednych i zaniedbanych pod względem intelektualnym, społecznym, kulturowym i religijnym. W artykule została przedstawiona rola i znaczenie sportu w systemie wychowawczym nauczyciela z Turynu wraz z jego ogromnym potencjałem sprawnościowo-zdrowotnym, społeczno-kulturowym, psychologiczno-interakcyjnym i etyczno-religijnym. Z analizy zebranego materiału wynika, że aktywność sportowa w systemie prewencyjnym nie jest jakimś dodatkiem czy mało istotnym ozdobnikiem mogącym czynić system atrakcyjniejszym wizerunkowo, ale stanowi fundament, na którym budowane są kolejne piętra pedagogicznego systemu. Zatem aktywność sportowa nie została do niego włączona na zasadzie wspaniałomyślnej dobrowolności, ale jako integralny i komplementarny, konieczny i niezbywalny jego element, służący wszechstronnemu, harmonijnemu i holistycznemu rozwojowi dzieci i młodzieży.

Słowa kluczowe: teologia, aktywność sportowa, wychowanie, św. Jan Bosko



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INTRODUCTION

In sociopedagogical literature, four basic pedagogical systems or systems of education are distinguished, namely Christian, Herbartian, liberal and socialist. The basis of the Christian system of education is the religion revealed by Christ, which defines the personal relationship of man to God based on the principles of faith. The Herbart's system, called encyclopedic or didactic materialism, places the teacher in the center of the education process, while the student is treated instrumentally, as a specific center of knowledge acquisition, rote learning of a huge amount of information, in accordance with the teacher's requirements. The liberal system, called new education, was in sharp contrast to the Herbartian system of education. In the liberal system of education, the centre and subject of the education process became the student, who was provided with conditions for free development of interests, while the role of the teacher was to create such conditions enabling unrestricted, independent and developmental activity of the charges. The socialist system of education was founded on the assumptions of a specific ideology, politics, philosophy and worldview, the aim of which was to internalize basic pedagogical ideas by social masses. The ultimate goal was a new man and a new communist society (Śliwerski 2015; Kunowski 2004).

Father John Bosco, creating his educational system through social practice based on the foundations of religiosity and piety, reserved an important place for sports. Based on his observation of people's lives, especially of children and youth, during the great socio-cultural crisis, which particularly affected young people and manifested itself in the form of social, spiritual and intellectual poverty, tragic hygienic conditions, brutalization of interpersonal relationships, banditry, theft, prostitution, alcoholism, etc., he fully realized the importance of sport for young people. Therefore, he recognized that sport had a fundamental role to play in his formation and educational project (Niewęłowski 1998, 130-135).

As an excellent observer of social life and an insightful diagnostician of the dramatic situation of children and youth, Father John Bosco established numerous educational projects (oratories, schools, boarding schools, workplaces, etc.) to create conditions for disadvantaged and neglected young people to develop their full personality in the spiritual and religious, as well as ethical, intellectual, psychological, social, cultural and professional dimension.

Sport plays an important role in Father John Bosco's educational practice as it has both autotelic and instrumental value, which means that it is practiced out of an internal need to express one's full and harmonious personality, but also that it enhances one's fitness and health at the same time helping in the implementation of socio-cultural, psychological-intellectual and spiritual-religious values. Sport in the concept of the priest from Turin is not focused on maximizing results, spectacle, fame, money and media coverage, as is currently the case with competitive and professional sports but it is subordinated to the good of students and their holistic and harmonious development (Dziubiński 2017, 183-255).

1. PURPOSE OF THE ARTICLE, MATERIAL AND RESEARCH METHOD

The aim of the article is to understand the role and importance of sport in Father John Bosco's educational system, which he created in the course of his everyday educational practice among "street youth," poor, neglected, often coming from educationally ineffective, dysfunctional and pathological families. The article is also aimed at presenting sport as an attractive and highly helpful tool for solving the problems of young people and helping them develop harmoniously based on the assumptions of Christian ethics and anthropology. Finally, the author believes that getting to know this system is also interesting as, compared to other educational, assistance and social activities, it stands out not only for its innovative, bold, dynamic and adequate character but, above all, for the subjective nature of interactions with students, filled with respect, appreciation, empathy, understanding and theological altruism.

The researched material includes the few sources left by Don Bosco, but also numerous studies compiled by his students, which can be found primarily in the 20-volume work entitled *Memorie Biografiche – Don Giovanni Bosco* (edited by: Lemoyne 1898-1917, vol. 1-9; Amadei 1939, vol. 10; Ceria 1930-1939, vol. 11-19; Foglio 1948, vol. 20), numerous scattered monographic works and book chapters as well as journal articles.

The basic method used is an analysis of literature on the educational system (desk research), conducted in a purposeful and systematic manner. This analysis is supplemented by comparative and axiological methods. The research is both descriptive and explicative, as well as explanatory and diagnostic.

2. UNDERSTANDING SPORT

In his preventive system, Father John Bosco designated an important place for youth sports activity. The educator and teacher from Turin saw it as an opportunity, on the one hand, to "attract and win over young people," but on the other hand, to make the formation and educational process also an attractive, interesting and fully acceptable offer. As an experienced and competent observer of youth life, he was fully aware that incorporating a system of games and physical activities into everyday educational, professional and social practice, triggering positive emotions of joy, happiness and fulfilment, would allow for a more effective achievement of formation and educational goals. Therefore, he considered sports and recreational activity, joyful physical play in friendly interaction with others, to be one of the basic and most effective educational measures (*Memorie Biografiche* 1898-1939, vol. 11, 222).

In the process of educating young people to be "good citizens and honest Christians," he always used sports activities as a formative and educational measure (cf. Braido 1994, 7-75). He used the benefits of sport to achieve a better understanding of his students, learn about their attitudes, their ability to compromise and interact

with peers, respect other people, share responsibility, show honesty and kindness. For Father John Bosco, sports activity provided a particularly useful method of pedagogically and epistemologically fruitful education conducted in direct and personal interaction with the pupils as a social group, but also with each of them individually. Therefore, in his works for young people, in the daily schedule, which determined the framework and time proportions of everyday activities (education, work, prayers, meals, night rest, etc.), a significant part of the time was devoted to sports activities (Przekonania 2016, 531-609).

Don Bosco had a broad understanding of sports activity, namely, he did not limit it just to competition, but concentrated mostly on its fun, integration, rewarding, entertainment, regenerative, free-time and pedagogical values, which, as he believed, support the development of a harmonious and balanced human personality. He also treated sports activity as a way to increase health and immunity of the body, develop the body structure, its efficiency and endurance. Sports activity in the preventive system is not an addition or an insignificant decoration that can make the system more attractive in terms of its image, but it is the foundation on which subsequent layers of the pedagogical system are built. Therefore, sports activity was not included on a generous voluntary basis, but as an integral and complementary, necessary and inalienable element. Without this element, the system would not only be structurally unstable, but its functionality would also be significantly limited, and it would not be able to fulfill the role assigned to it by Don Bosco. To gain a better idea of the role and importance of sports activity in the preventive system, it is worth recalling several characteristic concepts that explain the way of understanding and practical use of sports activity (Braido 1964; Marszałek 1995, 233-254).

The basic concept used by Don Bosco in relation to sports activity was "recreation," which consisted in recreating, renewing or returning to the situation that occurred earlier, at the starting point, before beginning study, work or other activities requiring physical, intellectual, mental or spiritual effort or all of these together. In other words, it meant acceptable, nice and pleasant activities during leisure time free from study, work or religious practices, which were intended to provide respite, joy and entertainment, thus providing students with moments of relaxation and rest and allowing them to regain their strength after performing various duties. This concept meant not only activities related to sport in its contemporary meaning, such as physical games and activities, or trips and hiking, but also cultural activities, such as visits to the theatre, listening to music, reading, singing, recitation, conversations, participation in discussions, social meetings, etc. The basic assumption of recreation understood in this way is providing young people with unrestricted, autonomous and pleasant activity that is consistent with their interests and expectations and devoid of any external pressure or coercion. Recreation should be "fully accepted and enjoyed by young people." On the other hand, it should consider students' needs in terms of their integral development, and, moreover, be conducted in good, joyful, friendly, family atmosphere. In other

words, it should be an important free-time activity, “pleasant for both body and soul” (Bosco 1877b).

The second concept used by Don Bosco was “game.” The concept of games plays a very important role in the entire preventive system, and its understanding in the context of this system surpasses today’s idea of sports games. Games should be understood, above all, as attractive, interesting and involving activities for young people, which, among other values, would provide educators with a better opportunity to get to know their charges. Games, as a pleasant and joyful way of spending time, should also facilitate contact between educators and students and help them in carrying out more difficult, complicated tasks that require students’ commitment, effort and dedication, and which are not always nice and pleasant for students or do not always and naturally arouse their interest or attract their attention. Physical games should be diversified, they should vary in the intensity of required effort and should be held in a joyful atmosphere. They should be organized outdoors and aim at improving students’ fitness, motor skills, endurance, health and psychosocial condition. They should be inclusive, which means that they should involve not only older, the most developed and physically fit pupils, but everyone, without exception, including the youngest and least developed, as well as those with physical and motor dysfunctions. Young people, as subjects of the upbringing process, should have the opportunity to make their own decisions and choose their preferred game that is most attractive for them and which answers their needs, one during which they could freely pursue their interests and passions. They should therefore run, jump, throw and wrestle, etc., and thus be able to fully express their personality and creative attitude in and through movement. Therefore, such games should preferably be organized by young people themselves, as it is them who know best what is most interesting, attractive and appealing to them. Games, according to Father Bosco’s instructions, should be adapted to the organizational, infrastructural and equipment possibilities, but also to the circumstances resulting from the season and the associated weather conditions. The teacher from Turin, as his regulations clearly demonstrate, could not imagine that the educational environment would be deprived of the opportunity for young people to participate in games and physical activities, because, as he argued, the lack of exercise and sports activity would seriously limit the possibilities of providing effective and complete education for young people (Bosco 1877a, Art. 93; Ricaldone 1952, 213).

Another concept that plays an important role in the preventive system is that of the “playing field.” Again, Frater John Bosco understood this term more broadly than merely as a place to play basketball, football or volleyball as it is understood today. For him, it was an important segment or component of the formative and educational process, without which its effectiveness would be much weaker and less effective. The playing field is therefore one of the foundations of Don Bosco’s entire pedagogy. This is strongly emphasized by one of his students who writes as follows: “Try to imagine the life of Don Bosco and the life in one of his establishments without the playing field, and you will see how this life would lose

its character and what kind of an unfillable void would be created in the institution, in which a truly significant and essential part of the educational system, the most needed part, would be irretrievably lost.” The playing field is so important because it is a place where the process of formation and upbringing of young people is carried out, a process in which both actual and prospective goals are realized, regarding the physical, mental, intellectual, social, spiritual and religious side of the personality. Therefore, considering its physical parameters, the playing field should be large enough to accommodate all students who want to be together, compete, jump, run and wrestle. The youth should include teachers, educators and animators. Educators’ assistance, a characteristic feature of the discussed system, should be present during all on-field activities. Educators must ensure that there is an atmosphere of cordiality, friendship and brotherhood on the playground. Understood in this way, the pitch is a place of play, fun, entertainment, relaxation, recreation, joy and rest, but consequently, in the mind of the priest from Turin, it should serve the implementation of the process of formation and upbringing. The sports field is a place for teachers and students to meet, to pursue their sports passions and interests, but also to enter into individual and community interactions, aimed at getting closer and getting to know each other better in a climate of trust, serving to acquire social, interactive and cultural competences. Let the confirmation of the special importance of the playing field in Don Bosco’s educational system be his credo, or the credo assigned to him by his disciples, namely: “a dead playground, an alive devil – a lively playground a dead devil” (Cavaglia 1951, 41; Bosco 1984, 286).

The fourth, last and extremely important concept is the concept of “health.” Father Bosco attached great importance to taking care of the health of his charges. He treated it, as we would say today, both in an autotelic and instrumental manner. In the autotelic sense, health is a value in itself, which means that good health allows people achieve fulfilment, balance, to be joyful and well-disposed towards the social environment. On the other hand, he treated health as an instrumental value, which meant that he perceived it as a good or resource enabling pupils to carry out various educational, professional, family and social tasks. Appreciating the value of health, he sought not only to meet the current needs of his pupils in this regard, but also taught them how to take care of their health on their own. In his socio-pedagogical and evangelistic-religious practice aimed at young people, Don Bosco cared for his pupils’ good health, necessary to carry out educational, professional and social tasks, but also to overcome the hardships of life and struggle with various objective and subjective threats. He viewed physical activity, such as games, sports competition, marches, trips and gymnastics as the basic way of taking care of health and physical fitness. For him, sports activity was a vehicle of health that was powerful, attractive, full of charm and fantasy, saturated with Icarian ideas (Ricaldone 1952, 10-20).

Józef Marszałek points out that each of the above-mentioned concepts, from its own specific perspective, illuminates this extremely important space of sports

activity, which plays an important role in Don Bosco's pedagogical project. He argues that "each of the above-mentioned concepts provides a different perspective on the pedagogical function of sport. The play field answers the question: where? The game answers the question: what? Recreation answers the question: how? And health: why? In other words, these concepts define the place of action, the method of action, the purpose and effects of sports activity in the upbringing process. All categories taken together define the role of sport in personal education, showing the identity of what we call sports pedagogy in Don Bosco's terms" (Marszałek 1995, 238).

3. ANTICIPATORY, FORMATIVE AND EDUCATIONAL ROLE OF SPORT

Sport plays an important role in Don Bosco's system, and it is fully integrated into the process of educating young people. This means that it does not function as a separate segment of youth culture, within which an unrestrained game takes place, devoid of a broader cultural and teleological context, but it is rather an activity aimed at enhancing the good of helping students achieve their full personality development. Sport in the discussed system has two types of functions. On the one hand, it prevents negative phenomena and processes that may hypothetically pose a threat to the integral development of pupils. On the other hand, it is an area where young people realize their potential as it creates conditions for the development of physical fitness, immunity and health, as well as of professional, cultural, social, moral and religious competences. Therefore, on the one hand, it is preventive, anticipatory and prophylactic in nature, and on the other hand, it is educational, developmental and creative (Dziubiński 2014, 15-49).

The preventive assumptions of Father Bosco's educational system in relation to sports activities consist in anticipating the physical and health development of young people in order to prevent possible threats and avoid or minimize the possibility of diseases and various types of fitness and health dysfunctions. Therefore, even though young people have good physical fitness and good health, he believes that it should be constantly developed and accumulated in order to achieve the highest, subjectively understood level of pupils' development. Preventive care for health and physical fitness, which is part of the process of personality formation and education for a healthy life, can be reduced to a few rules. The first one concerns the care for the sick. Ill health involves the necessity to consciously give up the role of a healthy person and withdraw from everyday duties and to take on the role of a sick person for whom society has prepared a different scenario of being and acting. The state of ill health and the assumed role of the sick person require taking appropriate actions, which will ultimately allow for recovery of health as quickly as possible. However, Don Bosco also draws attention, which is still valid today, that the Aristotelian principle of moderation should be respected during therapy, and in this case when taking medications (Ricaldone 1952, 4-30).

The second rule concerns hygiene and rational nutrition. It is a kind of directive to eat healthily, which means that young people should regularly eat tasty

meals adapted to their needs both in terms of the amount of food and its calorie content. Eating meals should be included in the schedule or daily plan. Therefore, meals should not be consumed “anyhow and anywhere,” but in a place specially designated for this purpose, in accordance with adopted cultural patterns in this regard, calmly and without excessive haste. One should also avoid “overeating” during meals or “snacking” between meals (*Memorie Biografiche* 1904, vol. 4, 184; Ricaldone 1952, 25).

The third rule concerns work and rest. Work should not exhaust the body beyond its strength or lead to exceeding the limits of human capabilities. Work should be well thought out, planned and organized. This also means that work should be performed considering knowledge of its organization, using technical means and modern technologies. A working person should have substantive competences and targeted qualifications adequate to the professional position held. Don Bosco, who lived in an agricultural and working society, also pointed out that work should not be undertaken immediately after a meal, or during the night-time. After work, there should be time for rest, relaxation, recreation, renewal and regeneration of strength (*Memorie Biografiche* 1898-1901, vol. 1, 73, 318; vol. 2, 517; 1939, vol. 10, 1017; 1939, vol. 19, 157, 320; Ricaldone 1952, 3).

The fourth rule is related to the need to maintain personal hygiene, proper selection of clothing, but also appropriate behaviour in various life situations and circumstances. Therefore, young people should not neglect the natural bodily needs resulting from their development but should also take care of their hygiene and refrain from satisfying somatic and sensual desires, which mark weakness of character and hedonistic tendencies. Young people should also avoid staying in excessively cold, or windy (drafty) places, especially when they are hot and sweaty. They should protect themselves against getting wet and staying in humid or heavily sunlit, hot places. At the same time, according to Don Bosco’s instructions and recommendations, they should be tough and resistant to the discomforts associated with changes in the seasons, temperature, work, study and all the inconveniences related to social life (*Memorie Biografiche* 1898, vol. 1, 73; 1939, vol. 10, 1016).

The fifth rule is closely related to maintaining hygiene and order in rooms and places where young people spend a lot of time. This concerns schools, dormitories, oratories and factories that were their home or place of permanent residence. These rooms should be provided with fresh air and the possibility of using natural sunlight. They should be equipped with sanitary facilities that meet the requirements, adapted to the number of young people staying there. All rooms should also be clean and hygienic as well as kept in good order (Misiaszek 1998, 136-145).

The sixth rule is closely related to the psychological and emotional hygiene and young people’s mental state. This rule highlights the fact that every young person should lead a noble and responsible life, in full harmony with the natural environment, as well as with the closer and wider social environment. It is because, maintaining correct relationships with the above-mentioned environments is the guarantee and the source of both mental and physical health, as well as of

satisfaction, well-being and internal balance. The life of every young person, as Father Bosco believed, should be characterized by peace of conscience, internal and spiritual order free from the feeling of guilt resulting from breaking the accepted cultural and religious standards that so often causes disruptions in interactions with the social environment. Young people should be ambitious, consistent in pursuing their goals and resilient in life, which means that they should not succumb to moments of doubt, feelings of discouragement, breakdown, sadness, or fear that disorganize social and internal life, suppress and disperse personal energies (Dziubiński 2014, 15-49).

The seventh rule is related to the care for health and physical fitness, which Father Bosco gave great importance to in his educational system. He saw them as the foundation of all other activities, not only those of a physical nature, but also those involving intellectual, psychological or spiritual effort. In one of his works, he recalls the basic rules of conduct for young people, which ensure their proper development, promote their health and bring the desired pedagogical effects in the form of a properly formed personality. Taking into account health and physical fitness of his pupils, he wrote: "In order to stay healthy and live long, it is necessary, firstly, to have a calm conscience that will not be burdened with the feeling of guilt for inappropriate behaviour towards others, secondly, moderation and prudence in eating, and thirdly, an active life and rich in games and physical activities, and fourthly, good company, which has a beneficial effect on the personal development of the student and protects him against promiscuity" (*Memorie Biografiche* 1905-1907, vol. 5, 155; vol. 6, 302).

Don Bosco's vision of sports activity is integral, which means that games and physical activities are integrated into the overall vision of a young person's development. Sports activity is complementary to other activities undertaken by students and only together with these, it constitutes a pedagogical unity. It is important because, on the one hand, it is attractive to young people and, on the other, it creates conditions for unconventional fulfilment of tasks related to the process of their growth towards becoming "honest citizens and good Christians" in a climate of fun and joy (Dziubiński 2017, 193-255).

CONCLUSION

The presented concept of sport in the educational system of St. John Bosco allows us to formulate a few final conclusions. This concept refers to and is firmly embedded in modern personalistic, humanistic and Christian thought. It contains many ontological, epistemological, anthropological, axiological, ethical and social anticipations that are confirmed in contemporary theological, philosophical, pedagogical and sociological findings.

Sport in the educational system is completely and thoroughly saturated with modern pedagogical thought and based on the truth of the Gospel. The modernity of this idea lies in the abandonment of authoritarian pedagogy in favour of subjective

pedagogy, in which the student is the most important element of the upbringing process, actively participating in all stages of the educational process. Modernity also means abandoning the use of penalties and various types of coercion, even symbolic ones. The saturation of the educational system with the truth of the Gospel involves basing the entire system on permanent and unchanging Christian values, which, on the one hand, make the system more durable and, on the other, enhance its natural and supernatural meaning.

Sport in Don Bosco's educational system appears as an attractive value serving "to create a noble person," "an honest citizen and a good Christian." It is skilfully integrated into both subjective and Christian education, which means that the entire process of human formation is based on the love for one's neighbour (the pupil), love that results from God's love for man.

Therefore, sport in Don Bosco's educational system occupies an extremely important and important place and appears on the one hand as an autotelic value, and on the other, as an instrumental one. This means that it is practiced to meet the natural physical needs of young people, but also that it serves as a means to realize fitness and health, social and professional, moral and intellectual and spiritual and religious values. Its importance results from the fact that it is the foundation of the entire educational system, without which the entire pedagogical structure would lose its footing.

The inclusion of sport in Don Bosco's educational system makes it more attractive to young people and better adapted to solve their problems, regardless of the socio-political system of a given country. This is confirmed by the fact that the system is currently used on all continents and in over 140 countries around the world.

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Educational Presence of Polish Salesians in Vilnius in the Years 1924-1945: Overview of Main Topics

**Wychowawcza obecność polskich salezjanów w Wilnie 1924-1945.
Zarys problematyki**

Jan Pietrzykowski

Cardinal Stefan Wyszyński
University in Warsaw,
Poland

ORCID: <https://orcid.org/0000-0001-5416-3902>

j.pietrzykowski@uksw.edu.pl

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Abstract: The Salesians came to Vilnius in 1924 and took over coeducational care facilities run by the pralate Fr. Karol Lubianiec. The first principal of the monastic house, Fr. Wojciech Balawajder, resigned from the coeducational character of these benevolent institutions. Salesians working with boys stayed in the facility in Dobrej Rady Street and served in the Church of Divine Providence. Girls were relocated to Stefańska Street near the railway station. In 1928 the Church of Saint Stephen was made available to use by Salesians and a separate monastic house was established next to it. Priests and clergymen ran oratory, taught religion at schools, visited prisons, studied at Stefan Batory University (now Vilnius University). During World War II priests ran limited pastoral work and were engaged in ministrative and educational activities during secret meetings. During Lithuanian, Soviet and German occupation Salesians were removed from the facility in Dobrej Rady Street and interned in Lithuanian Salesian houses. After World War II, the majority of Polish Salesians left Vilnius and the Vilnius region and moved to Poland.

Keywords: Vilnius, Salesians, vocational schools, pastoral work

Abstrakt: Salezianie przybyli do Wilna w 1924 r. i przejęli do obsługi koedukacyjne placówki opiekuńcze prowadzone przez ks. prałata Karola Lubiańca. Pierwszy dyrektor domu zakonnego, ks. dr Wojciech Balawajder zlikwidował koedukacyjny charakter tych dzieł dobroczynnych. Salezianie z chłopcami pozostali przy ul. Dobrej Rady i dodatkowo obsługiwali kościół Opatrzności Bożej. Dziewczęta umieszczono przy ul. Stefańskiej w pobliżu dworca kolejowego. W 1928 r. salezjanom oddano do użytku kościół św. Stefana, przy którym powstał osobny dom zakonny. Księża i klerycy prowadzili oratorium, uczyli religii w szkołach, pełnili posługę w więzieniach, studiowali na Uniwersytecie Stefana Batorego. W czasie drugiej wojny światowej zakonnicy prowadzili ograniczoną działalność duszpasterską i angażowali się w nauczanie na tajnych kompletach. Podczas okupacji litewskiej, sowieckiej i niemieckiej salezianie zostali usunięci z placówki przy ul. Dobrej Rady i byli internowani w domach salezjanów litewskich. Po drugiej wojnie światowej większość polskich salezjanów wróciła z Wilna i z Wileńszczyzny do Polski.

Słowa kluczowe: Wilno, salezianie, szkoły salezjańskie, duszpasterstwo



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IN LIEU OF AN INTRODUCTION. SITUATION OF MALE ORDERS ON THE THRESHOLD OF POLISH INDEPENDENCE

The powers that conducted Poland's partition, i.e., Russia, Prussia and Austria systematically destroyed monastic life in the annexed lands. It was by way of exception that a German monastery belonging to the Franciscan Bernardines survived until 1919 in Bronisze Nowe in the Archdiocese of Gniezno on the territory the former Prussian partition (*Elenchus* 1864; Zieliński 1969, 77; Pest 2004, 402). In the lands incorporated into the Russian Empire, one male order of Conventual Franciscans barely survived until 1900 in Grodno in the Vilnius diocese (Mandziuk 1987-1988, 186). By the time Poland regained its independence in 1918, only five male monasteries survived in the Kingdom of Poland: the Pauline Order in Częstochowa, the Bernardines in Koło, the Capuchins in Nowe Miasto, the Carmelites in Obory, and the Reformati in Włocławek (Szteinke 1998, 15). Galicia provided relatively more favourable conditions for monastic life. Article 28 of the concordat concluded on August 18, 1855, between Emperor Franz Joseph I and the Holy See granted to religious orders and congregations freedom, independent management, community life, dependence on superiors general in Rome, and the possibility of establishing new monasteries in dioceses with the consent of bishops and in agreement with civil authorities (Włodarczyk 1986, 149-151; Urban 1966, 419; Zieliński 1983, 366). Long-established religious orders conducted limited activity on the territories of Galicia, and at the turn of the 19th and 20th centuries, there appeared there communities of new religious congregations transplanted from Western European countries (Jabłońska-Deptuła 1965, 1685). In the interwar period, Galicia was a kind of reservoir of religious priests who were sent from this area to Poland which was at that time under reconstruction.¹

1. BEGINNINGS OF SALESIAN INSTITUTIONS IN GALICIA AND IN THE REBORN POLAND

The first Salesian monastic religious institution was organized by Blessed Fr. Bronisław Markiewicz in 1892 in Miejsce, later renamed Miejsce Piastowe (Przemyśl diocese). After five years, however, Fr. Markiewicz parted ways with the Salesian Society, and therefore the Salesians in Poland consider as their mother house Oświęcim, where they arrived in August 1898, reconstructed the ruined former Dominican church and monastery, and organized a thriving care and educational centre for boys. Pioneers of the newly established Salesian institutions, e.g. in Daszawa, Przemyśl, Różanystok, etc., came from Oświęcim (Żurek 2010, 90-98). After Poland regained its independence in 1918, the Salesians initiated their

¹ One of first orders of the new formation were the Redemptorists (archdiocese of Lviv) who arrived in Mościska in 1883. At the end of the 19th century, the Salesians and Salvatorians settled in the Kraków diocese, and in the interwar period the Missionaries of La Salette, Christian Brothers and Pallottines (Nocuń 1998, 9-12; Kiełbasa 1975, 124-129; Świda 1984, 53-54, 57-58; Pietrzykowski 2020, 91).

activity in Kraków (2) and Kielce, to move north and east in the following year. The next three educational and pastoral centres were established in Warsaw in Powiśle, Aleksandrów Kujawski (Kuyavia-Kalisz diocese) and Różanystok (Vilnius diocese). Before the Salesians arrived in Vilnius in 1924, members of the Salesian Society had already been present in the Vilnius diocese since 1921, apart from Różanystok, in Dworzec near Słonim (Piętnastolecie 1937, 257-259; Pietrzykowski 2007, 372-375).

2. CIRCUMSTANCES OF TAKING UP THE YOUTH MISSION IN VILNIUS

The Salesians owe their arrival in Vilnius and the establishment of two monastic houses to the personal involvement of pralate Fr. Karol Lubianiec (Krahel 2020, 262-265; Paszkiewicz 1983, 10-12). This zealous priest and ardent patriot, despite his engagement in work with the seminary alumni, saw the poverty and needs of the inhabitants of Vilnius and tried to help them. In 1905, with the support of the local community, he bought a plot of land in the Wilcza Łąpa suburb and began organizing a shelter there. In 1907, he founded the Society of the House of the Sacred Heart of Jesus in the parish of St. Anne (*Catalogus* 1931, 32). By 1913, he had built a small neo-Gothic Church of Divine Providence in Dobrej Rady Street. Father Lubianiec's care institution comprised four owned buildings as well as leased premises. The above-mentioned shelter facilities housed about 500 young people (1918), including about 300 children under the age of 12. Fr. Lubianiec founded a municipal school and workshops, where girls and boys could learn a profession (Dom 1926, 20-22; Krahel 2020, 263). In 1921, Fr. Lubianiec took over the management of the second charitable and educational institution in Vilnius, the "Temperance and Work" Association (orig. "Powściągliwość i Praca"). Its founder was Father Napoleon Dyakowski, rector of the Church of Saint Stephen in Stefańska Street near the railway station, chaplain of the Polish army, murdered by the Bolsheviks in August or September 1920 (Falkowski 1946, 30). The charity institution in Stefańska Street, operating by the Church of Saint Stephen, was legalized in 1907, and a coeducational boarding house for poor youth as well as craft workshops were established in the building erected on the church premises (*Historia s.l.s.a.*).

Fr. Lubianiec, proposed handing over these care and educational institutions to the Salesian Society with the view to ensuring their stability and development. The Bishop of Vilnius, Blessed Jerzy Matulewicz [Matulaitis] (1871-1927), although reluctantly, approved this plan, but he reserved the Church of Saint Stephen for the pastoral care of Lithuanians. Negotiations with the Salesians regarding their taking over the aforementioned youth institutions started at the beginning of 1922. For this purpose, Fr. Inspector Piotr Tirone (Zerbino 1969, 271; Świda 1990, 94-129; Zimniak 1990, 295-346) with Fr. Antoni Kotarski (1873-1953), administrative director came to Vilnius (Długołęcki and Świda 1976, 354-355).

3. CARE AND EDUCATIONAL FACILITY IN DOBREJ RADY STRET

After conducting a site inspection, the religious superiors of the order decided to reorganize the charitable facilities. Lack of properly qualified personnel postponed the arrival of the Salesians in Vilnius until August 15, 1924. The first religious fraternity, headed by the director, Fr. Wojciech Balawajder (1890-1947), consisted of four priests: Andrzej Kałużny, Jan Pietrzak, Stanisław Ziętara, two coadjutors (friars): Wawrzyniec Gładki, Adolf Zdunek and cleric Jan Podkul (ASIW, vol. Balawajder; Chronicle 1945; Ricaldone 1947, 1-4; Książd 1947, 115-118; *Elenco* 1925, 87). As the first step, the Salesians quite radically ended the coeducational character of the institution. They took care of the boys and entrusted the girls to the care of the Salesian Sisters of Don Bosco (the Daughters of Mary Help of Christians). On September 1, 1924, the Salesian Sisters came to Vilnius and took over a charitable institution – the “Charity and Work” Association (orig. “Dobroczynność i Praca”) in Stefańska Street. Elimination of the coeducational system also influenced the new division of workshops. The Charitable Society of the House of the Sacred Heart of Jesus handed over to the institution operating by the Church of Saint Stephen the workshops of embroidery, hosiery, underwear and ironing. The Salesians also resigned from running the branches in Konarskiego Street and Wielka Pohulanka Street, and the pupils were moved to the house in Dobrej Rady Street. By the decision of the District Court of Vilnius of 21 January 1935, the Salesian Society was granted property rights (ASIW, Dobrej Rady: Kronika 1925, 136-138; Niewęglowski 2011, 297-298).

The first Salesian director, Fr. W. Balawajder, divided boys into two age groups, i.e., the older boys were sent to a vocational school, and the younger to the municipal Primary School No. 30, headed by Tadeusz Żelnio. From the beginning of their activity in Vilnius, the Salesians had to overcome many difficulties related not only to the reorganization of charitable and educational institutions. There were serious shortages and needs as regards fuel, food and clothing for the excessive number of pupils. Many difficulties were also caused by previous benefactors, who, after the change of management and the departure of Fr. Lubianiec, became creditors and demanded the return of the sums allegedly donated earlier. An additional and unforeseen experience was also the fire of the altar in the Sisters’ chapel, brought under control by Fr. Stanisław Ziętara SDB (Książd 1947, 116).

The Salesian management reorganized the school in Dobrej Rady Street. Out of the existing craft workshops, i.e., carpentry, locksmithing, tailoring, shoemaking, musical instrument making, goldsmithing, bronzing, the Salesians left only two departments, i.e., shoemaking and carpentry, and on their basis organized the School of Crafts. The new youth institution was treated as a quite prestigious one by the superiors, which was evidenced by designating Vilnius as the place of visit by the Superior General, Blessed Fr. Filip Rinaldi, who arrived in this city on October 5, 1925, accompanied by Fr. Inspector P. Tirone.

Despite the visible poverty, the institution of the Polish Salesians after a year of hard work had achievements they could be proud of. Among occasional

celebrations, it is worth noticing the assembly of former students organized on December 27-29, 1929, by the director, Fr. Alojzy Golubski. The School of Crafts had three departments, i.e., shoemaking, carpentry and locksmithing. It educated and supported 240 boys in total, including a group of orphans attending the primary school (ASIW Wizyty 1925; Kronika 1925, 137; Świda 1978, 1938; *Pierwszy* 1930, 5-6; Świda 1984, 125). In 1928, 105 students – all of them boarders – studied at the school of crafts, and 12 graduated the care and educational institution.

The available data show a systematic growth of the Salesian care and educational works in Vilnius. The school's development was acknowledged by the Board of Education, which confirmed it by granting the school an allowance of 3,000 PLN (LCVA F 172 Ap 1B 4061 Kuratorium do Towarzystwa Salezjańskiego w Polsce 5 III 1933). In 1935, the Salesians in Dobrej Rady Street took care of around 180 students learning the profession and 86 orphans who attended the primary school. Over the years, the number of boys learning the shoemaking profession decreased. In the 1930/1931 school year, there were only 18 of them. The shoemaking department was probably liquidated before 1936 due to the lack of candidates interested in learning this profession. The Salesian guide from 1936 contains no mention of the shoemaking department at the School of Crafts in Vilnius (LCVA F172 Ap B11 4590, Wielkiewicz do Kuratorium 15 I 1934; Żurek 1996, 190). However, the carpentry department operated and developed until World War II. In the 1930/1931 school year, 31 boys learned the carpentry profession. The carpentry school was quite attractive in the Vilnius community, it maintained a high standard, enjoyed general recognition, and was granted the rights of a state school. The institution's source of income was the fee of 20 PLN per month paid by a part of the students, as well as social welfare benefits and donations from benefactors. This fee was rather symbolic than exorbitant.² In 1936, Fr. Inspector S. Pływaczyk submitted to the Board of Education an application to open a Private Carpentry Gymnasium of the Salesian Society in Vilnius. However, this project was not implemented (LCVA F 172 Ap B9 5725, Pływaczyk do Kuratorium 15 VI 1936).

Due to the incomplete documentation on the first Salesian institution in Vilnius, it is difficult to determine why the directors of this charitable institution changed so often. It is worth noting here that the director of the house at the same time held the position of rector of the Church of Divine Providence. After a year's stay in Vilnius and after Fr. W. Balawajder had been relocated to Warsaw, the next two local superiors, i.e., Fr. Michał Bulowski and Fr. Alojzy Golubski held this office for only three years, and Fr. Wojciech Kuczewski for four years. Fr. Stanisław Sebastyański and Fr. Stanisław Dylong were school directors and rectors of the church for two years (ASIK Golubski; ASIW Kuczewski; Cofałka 1950, 1-3; Kopczyński 1993, 31; Żurek 1998, 15-27; Pietrzykowski 2015, 134-135).

At the beginning of September 1939, the care and educational facility employed 5 priests, 7 coadjutors and 5 clerics, who were in charge of 156 students.

² At the same time, the tuition fee for the Craft School in Jaciążek was PLN 35 (J. Ślósarczyk 1960, 421; J. Pietrzykowski 2005, 49).

The acting director, Fr. S. Dylong, was to be replaced by Fr. Jan Romanowicz, who was the director of the orphanage in Lutomiersk near Łódź. Due to war operations and the uncertain educational future under the occupation, he could not come to his new destination. In the meantime, in October 1939, Fr. Dylong left for parish work in the Pińsk diocese. The local Salesians, meeting on 13 October, elected Fr. Stanisław Toporek, head of the Carpentry School, as acting director (ASIW Dobrej Rady, personel, Kronika 1939; Ślósarczyk 1960, 86).

Board of the religious house of the Sacred Heart of Jesus and the youth institution in Vilnius:

years	director	prefect (administrator)	counsellor (school manager)	catechist responsible for health and religious life)
1924/1925	W. Balawajder	J. Pietrzak	S. Ziętara	–
1925/1926	M. Bulowski	J. Pietrzak	S. Ziętara	–
1926/1927	M. Bulowski	J. Kurdziel	W. Pływaczyk	J. Romanowicz
1927/1928	M. Bulowski	M. Kazimierczak	T. Budnikowski	J. Romanowicz
1928/1929	A. Golubski	J. Kapusta		L. Witkowski
1929/1930	A. Golubski	P. Cyranek	P. Cyranek	F. Miśka
1930/1931	A. Golubski	–	J. Błaszczak	W. Mnich
1931/1932	W. Kuczewski	–	J. Błaszczak	E. Słodczyk
1932/1933	W. Kuczewski	–	J. Błaszczak	C. Świątek
1933/1934	W. Kuczewski	–	J. Wielkiewicz	C. Świątek
1934/1935	W. Kuczewski	–	J. Wielkiewicz	M. Mielczarek
1935/1936	S. Sebastyański	J. Wielkiewicz	–	W. Wiczorek M. Smętek
1936/1937	S. Sebastyański	–	–	W. Raducha M. Smętek
1937/1938	S. Dylong	–	–	W. Raducha S. Toporek
1938/1939	S. Dylong	–	–	W. Raducha S. Toporek

Source: *Elenco Generale 1925-1939*; *Z wileńskiego Grodu 1932*, 198-199; *Żurek 1996*, 189-190.

4. CARE AND EDUCATIONAL INSTITUTION DURING WORLD WAR II

The Third Reich and the Soviet Union shared the spoils of the Second Polish Republic, as confirmed by the so-called Ribbentrop-Molotov friendship treaty of

September 28, 1939. The eastern aggressor took over the areas east of the Bug, San, Narew and Pisa, apart from the Suwałki district. On October 27, 1939, the Soviets handed over Vilnius to Lithuania, with a district of an area of 6,880 km², inhabited by 549,000 people, including 321.7 thousand Poles, 31.3 thousand Lithuanians, 107.6 thousand Jews, 75.2 thousand Belarusians. In June 1940, the Soviets took power there. On July 21 of the same year, the Vilnius region became part of the proclaimed Lithuanian Soviet Socialist Republic. After driving out the Soviet troops and the occupation of the eastern areas of the Second Polish Republic by the Germans, the District of Lithuania was incorporated to the Reich Commissariat of Eastland based in Riga (Głowacki 1998, 106-108; Tomaszewski 2001, 37-46, 676-68).

5. SALESIAN PASTORAL CARE IN STEFAŃSKA STREET IN VILNIUS

As mentioned above, in September 1924, the Daughters of Mary Help of Christians took over the care of girls living in the care facility in Stefańska Street. From March 1922, rector of the Saint Stephen Church, intended for Lithuanians, was a diocesan priest Wincenty Taszkunis, to whom the Salesians paid an annual rent for the lease of the plot where the orphanage buildings were located (ASIW Wilno Stefańska, *Inventarz* 1922, 1928; Paszkiewicz 1983, 18-19; Świda 1978, 37-38; Kalisz 2021, 109-110). The Salesian sisters took over from the Committee of the “Temperance and Work” Association all charitable institutions as well as financial obligations towards this church and the Vilnius Magistrate. Unable to use the nearest church, the Salesians set up a temporary chapel in the main building, which was consecrated by the Bishop of Vilnius and was used by the nuns and students until 1928. Every day it was served by a priest coming from the distant Salesian facility at Dobre j Rady Street (ASIW Wilno-Stefańska; Świda 1978, 37-38).

Blessed Bishop of Vilnius J. Matulewicz did not hand over the Saint Stephen Church to the Salesian Society but left it at the disposal of the Lithuanians. After his resignation from the management of the diocese (July 14, 1925), his successor, Metropolitan Archbishop of Vilnius, Romuald Jałbrzykowski (1876-1955), only after the intervention on April 28, 1926, by the Apostolic Nuncio to Poland, Archbishop Wawrzyniec Lauri, by decree of July 17, 1928, handed over the temple and the rectory to the Salesians (ASIW Wilno-Stefańska, *Lubianiec*, *Głos*, 1-8). The first director of the house and rector of the Church of Saint Stephen was priest Jakub Łęgosz, and the monastic community consisted of five fraters. The local superior ran an oratory (a type of occasional community centre) for approximately 60-80 boys from the nearby area, and at the same time was a prison chaplain and a religion teacher at the Salesian Sisters' vocational school and at the railway school. Two priests served as chaplains to the Salesian sisters in Vilnius and Laurow (Tirone 1954b, 17-18; Kant 2012, 237-246). In the years 1931-1934, the next local superior was Fr. Jan Romanowicz, followed by Fr. Wojciech Śmiłowski. This monastic house of St. Stephen Oratory erected on January 13, 1931, N. 210, by the Superior General, Blessed Fr. F. Rinaldi, was also inhabited by priests and

clerics who studied at the Stefan Batory University until December 14, 1939. After the university was taken over by the Lithuanians and renamed as the University of Vilnius, Salesian clerics studied theology at the Archdiocesan Seminary in Vilnius until March 3, 1942, and then in several places during secret classes (ASIW Dekret, Romanowicz; Romanowicz 1993, 1-26; Jubileusz 1928, 153; Rokita 1954; Tirone 195a, 80-81).

From 1938, director and rector of the Saint Stephen Church was priest Franciszek Cofalka. Additionally, as a prefect, he taught religion at the Mechanical School in Kopanica and at the Philomath's School for Girls and, as a chaplain, served the prison at Bednarska street. Before the outbreak of World War II, the religious fraternity consisted of six priests, two clerics and one coadjutor. Despite problems with the Lithuanians, Russians and Germans, the church was open almost until the end of the occupation. As a result of the war, the church building was damaged in July 1944 during the German bombing of Vilnius. Restored to use, it was destroyed again on January 12, 1945, due to an explosion of ammunition wagons at the railway station. The priests continued to conduct pastoral work in the small home chapel until they left for Poland in 1945 (ASIW Cofalka; Bienkowski 1989, 1-6).

6. ATTEMPT AT ASSESSMENT

From 1924, Salesians in Dobrej Rady Street in Vilnius apart from continuing the work of care initiated by Fr. Lubianiec, also developed their institution in organizational, educational and pastoral terms. Due to the shortness of time, the management of the Salesian School of Crafts did not manage to launch the Private Junior Secondary School of Carpentry of the Salesian Society in Vilnius. In the second monastic house located next to the Church of Saint Stephen, the fraters provided their service at the church, taught religion in schools and helped the Salesian sisters carry out a charitable facility for girls. The above-mentioned youth centres on the Neris River, as well as other Salesian facilities remaining beyond the eastern border of the post-war Poland, were liquidated. The former Polish and Lithuanian Salesian institutions operating in the last century are still waiting for a more detailed study.

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From the Psalms of David to Christian Rock: Youth Musical Subculture as a Tool for Evangelization

Od Psalmów Dawidowych do chrześcijańskiego rocka. Muzyczna subkultura młodzieżowa jako narzędzie ewangelizacji

Artur Chejnowski

Cardinal Stefan Wyszyński
University in Warsaw,
Poland

ORCID: <https://orcid.org/0009-0005-1528-6093>
a.chejnowski@gmail.com

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Abstract: The purpose of this article is to present in a historical perspective of the use of rock music as a tool for evangelization. In order for above-mentioned perspective to be complete and based on a solid foundation, this study first of all takes into account the biblical background of the use of music. The Second Vatican Council ushered in a new relationship between the Church community and the world of culture and art. The Church community, in response to the call to the work of the “new evangelization,” undertook unprecedented forms of apostolate, which often aroused controversy. One example here is evangelization through rock music. For some, the aesthetics of this form of music being far removed from the recommendations provided in the documents of the Catholic Church or its cultural and worldview message, unequivocally disqualifies it as a tool for evangelization. For others, on the other hand, rock music has an important evangelizing function, as the genre responds to the expectations of youth culture. Rock music, with its evangelical message, becomes a bridge allowing the Church community to get through with the Good News to the young generation who increasingly tend to live outside the Church’s structures. Consequently, the term “Christian rock” is used in the classification of the genre to indicate its distinctive values and message. The phenomenon of “Christian rock” implies two important aspects. Firstly, the radical transformation of musical forms that religious music is undergoing in order to respond to the needs of the times and, secondly, the fact that the message of the Gospel has realistically entered the world of popular music and has begun to use it to achieve its own goals. The historical framing of the problem inspires further research, e.g. in sociological and cultural dimensions.

Keywords: music, music in the Bible, church, evangelization youth, subculture, rock



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Abstrakt: Celem artykułu jest ukazanie historycznej perspektywy wykorzystania muzyki rockowej jako narzędzia ewangelizacji. Aby wspomniana perspektywa była pełna i bazowała na solidnym fundamencie, niniejsze studium w pierwszym rzędzie bierze pod uwagę przede wszystkim tło biblijne wykorzystania muzyki. Sobór Watykański II zapoczątkował nową relację środowiska kościelnego ze światem kultury i sztuki. Wspólnota Kościoła, w odpowiedzi na wezwanie do dzieła „nowej ewangelizacji”, podjęła niespotykane dotąd formy apostołstwa, które niejednokrotnie budziły kontrowersje. Jedną z nich jest ewangelizacja poprzez muzykę rockową. Dla jednych taka forma muzyki, prezentująca estetykę daleką

od zaleceń zebranych w dokumentach Kościoła Katolickiego, oraz jej ładunek kulturowo-światopoglądowy jednoznacznie dyskwalifikuje ją jako narzędzie ewangelizacji. Dla innych natomiast rock pełni ważną funkcję ewangelizacyjną, gdyż taka forma muzyki stanowi odpowiedź na oczekiwania kultury młodzieżowej. Rock z ewangelicznym przesłaniem staje się pomostem, przez który wspólnota Kościoła może dotrzeć z Dobrą Nowiną do młodego pokolenia, coraz częściej żyjącego poza jego strukturami. W konsekwencji, w ramach klasyfikacji takiej twórczości, używa się określenia „rock chrześcijański”, wskazując na odmienną wartość i przesłanie. Fenomen „rocka chrześcijańskiego” ukazuje dwa ważne aspekty. Pierwszy ukazuje, jak radykalną przemianę form muzycznych przechodzi muzyka religijna, aby odpowiedzieć na potrzeby czasu. Z drugiej, że przesłanie Ewangelii realnie wkroczyło w świat muzyki rozrywkowej i zaczęło się nią posługiwać dla osiągnięcia własnych celów. Ujęcie historyczne problemu stanowi inspirację do podjęcia kolejnych badań, np. w wymiarze socjologicznym i kulturowym.

Słowa kluczowe: muzyka, muzyka w Biblii, Kościół, ewangelizacja, młodzież, subkultura, rock

INTRODUCTION

Although it would be difficult to define the exact beginnings of music-making in the history of humanity, it is certain that music has accompanied people since prehistorical times (Fangorowa 2001, 27). Music permeates almost every sphere of human life, as it is a source of entertainment, it triggers our emotions, and at the same time allows us to express our feelings. Music plays a significant role not only in the sphere of the profane, but also in the sphere of the sacred. Instrumental music can convey what it is difficult to put into words, while singing allows us to translate the state of the soul into the language of lyrics and thus give expression to the living relationship with God.

Music naturally fits into the religious sphere of human life as it is clearly evidenced in the Holy Bible. It can be said that the Bible is endowed with music on two levels. On the one hand, it shows the importance of singing as part of God's worship. On the other hand, it becomes the source of inspiration for artists who have adapted biblical motifs over the centuries.

Subsequent generations of the Church community upheld the biblical musical traditions. Over time, new forms of singing developed, songbooks and singing schools were created, and organs were introduced for liturgical use. Legal regulations were introduced by the Church authorities to ensure its proper character and role in the life of the Church. Singing became an inseparable element of divine worship. In addition to ceremonial liturgical music, there also emerged folk and religious music rooted in the world of entertainment, and it accompanied people in everyday life.

1. MUSIC IN THE BIBLE

Music is recurrently and in various contexts mentioned in the Bible. It had its place in the worship given to God during official celebrations, and it accompanied people in everyday life situations. At the time of leisure, music was a source of entertainment, during the war, it stirred bravery in the army, and in sad moments it lifted people's spirits.

1.1. Old Testament

The books of the Old Testament do not constitute a historiographic record of the history of the Chosen People. However, by collecting all music-related threads dispersed throughout the Books, it is possible to reconstruct this important element of Jewish culture. Music was created for specific recipients and for a specific purpose, and it was intertwined with the fabric of secular and religious life, being its integrative element (Vanhoozer et al. 2005, 522).

The very first pages of the Bible, which tell the fates of the descendants of Adam and Eve, introduce, next to Cain, the farmer and Abel, the shepherd, the figure of Jubal, who was the father of all flute (רֹנֵן) and the lyre (כִּנֹּר) players (Gen 4:21). Such a juxtaposition of professions that were of fundamental importance at that time with that of the musician is a clear testimony to the great respect that music was held in in antiquity (Mathews 1992, 930).

The first account of song performance is recorded in Ex 15:1-21. Moses and the Israelites, after crossing the Red Sea, sung a “song of praise to the Lord.” Still another account relates to Miriam, Aaron’s sister, who filled with the Spirit of God, undertook to perform a song while the women who accompanied her played on tambourines (v. 20ff).

Music also accompanied ordinary events of everyday life, during ceremonial farewells (Gen 31:27) and welcomes (Judg 11:34) of travelers, which involved playing instruments, singing, and dancing. The rules of hospitality required both the visitor and the host to create an enjoyable atmosphere during the visit, which could also mean singing and playing instruments (Gen 31:47) (Mathews 1992, 931).

Singing accompanied workers during long hours of monotonous and repetitive work, thus allowing them to maintain an appropriate work rhythm. Music was played, for example, during digging wells (Num 21:17-18), gathering grapes (Jer 25:30), and pressing wine (Judg 9:27), during the harvest (Isa 9:2), or on keeping watch (Isa 21:12). In addition, joyful events such as births or marriages (1 Macc 9:37-39) as well as sorrowful moments of mourning (Jer 34:5; 2 Chr 35:25) were celebrated by singing. Kings’ coronations were announced by the sound of the horn (2 Sam 15:10), and people expressed their joy at the coronation by shouting and playing the flute (1 Kgs 1:40). War songs were sung during preparation of troops for the battle (2 Chr 20:20-21), after its victorious conclusion (Judg 5:1-31; 1 Sam 18:6-7), as well as when mourning the fallen soldiers (2 Sam 1:19-27) (Rosik 2019, 14). Unfortunately, the collections of war songs mentioned in the Old Testament that were compiled in the Book of the Wars of the Lord (Num 21:14) and the Book of the Righteous (Josh 10:13) have not been preserved to this day (Achteemeier 2004, 796).

Artistic performances were also part of the entertainment during feasts held by the rich, who indifferent to the affairs of the Lord, relished in having fun and drinking wine (Isa 5:12). It is no wonder that such an attitude met with severe criticism of the prophets. Among them, for example, was Amos, who reprimanded the wealthy for their demoralizing lifestyle (Am 6:4-6).

When discussing the musical traditions of the Old Testament, mention must be made about King David, who depending on circumstances is presented as a composer, poet, musician, dancer and inventor of musical instruments. When he was still very young, David was summoned to King Saul's court to bring relief to the king suffering from attacks of the evil spirit by playing the lyre (1 Sam 16:23). When David himself became king and decided to bring the Ark of the Covenant to Jerusalem, he and all his people danced and sang to the accompaniment of instruments in praise of Yahweh (2 Sam 6:5-16).

As reported in 1 Chronicles, David also went down in history of the Chosen People as a protagonist of sacred music. He ordered the Levitical chieftains to appoint their brothers as singers (1 Chr 15:16). Players were chosen to play trumpets and other instruments. The king also appointed Levites to serve before the Ark of the Lord, to worship, thank, and glorify the God of Israel (1 Chr 16:4). Levites offered their thanks and praise to Yahweh every morning and evening, during the feasts, and offerings of sacrifices (1 Chr 23). The rules of the Temple laid down by David (1 Chr 28) as well as the organization of worship were implemented by Solomon after the completion of the Temple (Amponsah-Gyan 2018, 76).

Although broadly understood music was not the main object of interest of the biblical authors, the motif of music recurrently appears in almost all the books of the Old Testament, especially in the Book of Psalms.

Apart from formulating liturgical rules, King David also developed musical content to be used in the Temple. His works had a significant impact on the final collection of one hundred and fifty psalms, which laid the foundation for Israel's heritage of music and prayer.

As a result, liturgical life and celebrations of Jewish holidays were intrinsically linked with music which became a permanent element of life both within and outside the Temple's walls. Biblical psalms occupied a central place in the liturgy since a specific psalm, performed by the Levites, was assigned to each day of the week. And thus, Psalm 24, which had the character of a liturgical hymn, was performed on the first day of the week. On the following days, psalms 48, 82, 94, 81, 93 were used. On the Sabbath day, the Levites recited Ps 93 which was interpreted as "A psalm, a song for the time to come, for a day that will be all-Sabbath, rest for the life of the worlds..." (Trudinger 2004, 17).

Another occasion for singing were pilgrimages to sanctuaries and the Temple (1 Sam 1:3). Annual holidays such as Passover (פסח) gathered crowds of pilgrims in Jerusalem. Songs, such as, for example, the Song of the Ascending Ones (Ps 120-134) were customarily sung along the way (Mathews 1992, 933). During the Passover, the so-called Great Hallel was sung, i.e. Psalms 113-118, which were liturgical songs composed on the basis of the religious experience of the Chosen People. Psalms recalling the wandering in the desert were also sung. Another type of songs, such as One Goat (אֶת־עֵז־אֶת־עֵז), were of secular origin and they belonged to the family folklore tradition. They were probably intended to entertain children after long celebrations.

The coming of the New Year (שַׁאֲר הַיָּשׁוּׁה) was announced by playing trumpets and horns, as mentioned in Ps 81:4-5. Their sound was meant to arouse among people the desire to praise God and remind them of His rule over the world. The trumpets were also sounded during the penitential Day of Atonement (יוֹם הַכִּפּוּרִים). Five days after this holiday, Israelites celebrated the Feast of Tabernacles (תּוֹבֵס). Due to the joyful character of the feast, even more music was played then than during any other celebrations and people sung psalms and played harps, lyres, tambourines, flutes, and trumpets.

Around the time of the winter solstice, Israelites commemorated the rebuilding of the Temple in Jerusalem during Hanukkah (הַחֲנֻכָּה). Celebration of the feast lasted eight days and it involved lighting candles and singing songs to praise Yahweh (2 Macc 10:1-9).

The richness of the Book of Psalms manifests itself not only in its liturgical purpose or religious depth, but also in the variety of its literary genres. Herman Gunkel, in his analyses, distinguished the following types musical works: 1. Hymns, songs praising the glory of God, performed on major holidays (Ps 33; 117; 145-50); 2. National lamentations, intended for days of fasting and penance, describing the suffering of the people and asking for God's merciful intervention (Ps 44; 74; 79; 80; 83) as well as individual songs, sung in personal need (Ps 13); 3. Royal Psalms, comprising various orations rooted in royal ceremonies (Ps 2, 18, 20, 21, 45, 72, 101, 110, 132); 4. Thanksgiving songs: pilgrimage songs, sung by pilgrims coming to Jerusalem (84; 132), to Israel (Ps 67; 124); sacred legends (fragments of Ps 78; 105 and 106); 5. Wisdom songs, referring to the character of the Book of Wisdom, treating about the Torah and the Law of God (Ps 1; 37; 73; 112) (Eaton 2003, 18-19).

Other classifications include: thanksgiving songs, songs of praise for saving individual people or the nation (Ps 34; 67); psalms of confidence, expressing the certainty that God will save the psalmist (Ps 11; 125); hymns of Zion, praising the dwelling place of God (Ps 46; 48; 76; 87); liturgical songs, closely related to the Temple service (Ps 24; 50; 75; 85) (Bratcher and Reyburn 1991, 2-3).

Any research on musical works, whether it focuses on the technical, aesthetic or ethnographic aspects of music, should imply that there is a collection of sound material. In the case of music coming from biblical times such material is not available. However, the Book of Psalms contains suggestions and instructions which, at the lexical level at least, allow researchers to deduce to a certain degree how the psalms were performed (Friedmann 2013, 14).

One group of annotations referred to the types of composition. These were distinguished by several Hebrew terms. The first type of composition is רִמְזָה (TSOT, vol. 4, v.s. "רִמְזָה", 94), i.e. a composition with accompaniment. It occurs in the Book of Psalms as many as 57 times, usually in combination with a name, e.g.: הַדָּל רִמְזָה (Ps 3:1: "for David"), a title, or the noun רִשָּׁה, which is translated as "song" in general (Ps 65:1). Ps 120-134 is a collection of psalms called the "psalms of steps" or "psalms of Ascents" (תּוֹלְעָה רִשָּׁה) (Ps 120:1). They are considered to be pilgrimage songs performed on the way to Jerusalem (Bratche and Reyburn 1991, 210). Thirteen psalms (e.g. 32; 74; 78) are described as לִקְשָׁה. The meaning of this word is unclear. However, when its etymology

is derived from the root *לכש* in the form of *hifil* *לִיכְשֶׁה*, it is possible to distinguish three interpretations: 1. In the meaning of “have insight”, the verb *לִיכְשֶׁם* can be understood as carefully composed in a specific style; 2. In the meaning of “make insightful”, it means a song that gives someone an insight, understanding of their own interior thanks to, for example, wisdom derived from the text; 3. *לִיכְשֶׁה* may refer to the consequences of an action, i.e. achieving success. In this case, *לִיכְשֶׁם* would mean a psalm that was popular.

Psalms 7 is described by the term *וְיִגְּזֶה* (TSOT, vol. 14, v.s. “וְיִגְּזֶה”, 406), the meaning of which is also unclear. 1 Kgs 18:46 and 2 Kgs 9:20 provides a description of frenzied behavior under the influence of *וְיִגְּזֶה*. In the context of the psalm, the term could mean an energetic piece of music characterized by a quick change of rhythm (Brown, and Driver and Briggs 1907, 993). Some believe that *וְיִגְּזֶה* referred to a funeral song or a cry for help (Terrien 2003, 30).

Psalms 17; 86; 90; 102; 142; 145 is titled *הַלְלֵת* (TSOT, vol. 3, v.s. “הַלְלֵת”, 410), which in the musical context would mean a “song of praise” to Yahweh.

The Book of Psalms is also provided with organizational guidelines. The annotation *לְחַנְּנֵל* “to choir master” appears 55 times. In two cases, the choir master remains anonymous (Ps 66; 67), while in the remaining cases the Hebrew addition *דָּוִד* (e.g. Ps 57:1: “of David”, or “to David”) allows refer the work to King David. Most likely, the information referred to the Temple choir master, who was the recipient of the work. Another hypothesis is that the work was part of an earlier collection of psalms known as the Choirmaster’s Collection (Bratcher and Reyburn 1991, 10).

Other annotations regarding the performance of music concerned, among others, the accompanying instruments. For example, the term *תְּנִינִיָּה* indicates string instruments (Ps 4; 6; 54; 55; 67; 76). The word *הַלְיִתָּה* is most probably associated with the flute (Ps 5), or with the melody to which a given psalm was to be sung: *תִּלְחֶמֶת* (Ps 53), or with the voice in the choir that was to sing it, as in Ps 9:1, where *לְחַנְּנֵל תְּנִינִיָּה* could indicate the use of a male soprano, the key of the song defined by an ambiguous term *תְּנִינִיָּה*. The above-discussed annotations appeared in the headings of the psalms, while the *הַלֵּל* annotation appeared in their content. The term cannot be clearly explained. It could mark a pause, a place to take a breath or it could be an annotation indicating when the next voice was joining in (Matthews 1992, 933).

Undoubtedly, it can be stated that music was very important for the Chosen People as it constituted an intrinsic element of their life in its vertical dimension, adding to the incredible beauty of the cult of Yahweh, as well as in the horizontal dimension, due to its established presence in non-musical activities of everyday life. The books of the Old Testament, and especially, the Book of Psalms, provide a picture of a society that built a music-oriented civilization, a civilization whose quality and perseverance were confirmed by subsequent generations.

1.2. New Testament

The destruction of the Temple in Jerusalem in 70 BC, which put an end to the Levitical ministry, compelled the Jewish community to develop new forms of musical

expression as regards religious worship. According to the rules of the time, dancing and public performance of music on the Sabbath were forbidden. Aversion to this type of entertainment was intensified by the hostile attitude towards the surrounding influences of Greek and Roman culture. Despite the new circumstances, music continued to pervade both religious and social life of the Chosen People, serving them as a factor maintaining their own identity (Matthews 1992, 931).

Jesus and His disciples took an active part in the life of the Synagogue, praying and singing psalms (Luke 4:16). According to the tradition, when Jesus entered the house of the synagogue ruler, whose daughter had died, "he saw flute players" playing mournful songs (Matt 9:23). Two other passages from the Gospel point, moreover, to the folk character of music. The first of them refers to the scene of playing children, who did not want to dance despite the music being played (Luke 7:32). The second passage comes from the parable of the prodigal son. The older son, returning from the field, heard "music and dancing" accompanying a feast held at home (Luke 15:25).

The content of the New Testament scriptures clearly evidences that songs and music deriving from the synagogue tradition were adopted by the community of the emerging Church. From the Gospel (Matt 26:30; Mark 14:26) we learn that during the Last Supper those gathered sang hymns: the final part of "Little Hallel" (Ps 113-118) and the so-called "Great Hallel" (Ps 135) marking the end of the Passover (Pietkiewicz 2009, 83).

The New Testament contains songs the words of which are well-known, and which played a special role in the tradition of the Church. However, in some cases, it is difficult to indicate their exact content or the liturgical circumstances of their performance (Behera 1997, 63).

Probably the singing during the services had a relatively informal character and it involved all the gathered people. It included intonation of both psalms and hymns known from the synagogue as well as of new, Christocentric compositions, which is particularly evident in the Apocalypse of St. John. The twenty-four elders sing a song of praise to the Lamb (Rev 5:6-10). Only "one hundred and forty-four thousand, having His name and the name of His Father written on their foreheads" could learn the "new song" (Rev 14:1-3). The seven angels, seeing God's wrath coming, sang "the song of Moses, the bondservant of God and the song of the Lamb" (Rev 15:1-4). (Vanhoozer et al. 2005, 523).

Special attention in the context of the discussed topic is due to St. Paul. As the Acts of the Apostles report, "Paul and Silas were praying and singing hymns of praise to God" (Acts 16:25). As indicated, among others, by his letters, St. Paul encouraged the communities founded by him to follow his example.

In the history of research on the musical tradition of the early Churches, an important source are two similarly sounding fragments of letters: Eph 5:19-20 and Col 3:16-17. The letters provide the context of music performed during the joint liturgy. St. Paul recorded: "λαλοῦντες ἑαυτοῖς [ἐν] ψαλμοῖς καὶ ὕμνοις καὶ ᾠδαῖς πνευματικαῖς, ᾄδοντες καὶ ψάλλοντες τῇ καρδίᾳ ὑμῶν τῷ κυρίῳ" (Eph 5:19). The quoted verse indicates that the author distinguished three categories of musical

works: ψαλμός (psalm), ὕμνος (hymn), ᾠδή (song) and, contrary to the LXX in the Book of Psalms, he did not identify them as a single type of song (Lincoln 2002, 346).

Biblical scholars who emphasized the differences between them indicated that St. Paul, when using the term ψαλμοῖς, had in mind the psalms from the Book of Psalms. This opinion was confirmed by the use of the term ψαλμοῖς as translation of the Hebrew term *תְּהִלָּה* in the LXX (Bichel 1992, 350) as well as its use in other places in the New Testament with reference to *תְּהִלָּה* (Luke 20:42; 24:44; Acts 1:20; 13:33) (Lincoln 2002, 345). Another category mentioned was ᾠδαῖς, defined more precisely as πνευματικαῖς, in order to distinguish songs sung by Christians from pagan ones, which were sung, for example, during Greek tragedies. The use of the adjective could be motivated by a wish to indicate the source of the songs, i.e. the Holy Spirit. This would mean that ᾠδαῖς πνευματικαῖς referred to the singing of songs under the inspiration of the Holy Spirit (Thielman 2010, 361), (Aniol 2018, 15-16). The Apostle to the Nations encouraged the communities of Ephesus and Colossians to praise God by singing ὕμνοις, known in the Hellenistic world as sublime songs that tell of God or of the heroic deeds of past heroes (Vilijoen 2001, 438).

St. Paul did not only encourage singing, but he also authored hymns to Christ (Phil 2:6-11, Col 1:15-20, 1 Tim 3:16, Eph 2:14-17), showing His unique place in God's saving plan. The Christological hymns had a soteriological purpose. They presented the person of Jesus, who did what only God could do, i.e., triumph over the powers of evil. For the work He accomplished, He was exalted and became the ruler of the universe and judge of history (Martin 1993, 421-422). The hymns showed Christ as the "image of the invisible God" (Col 1:15), "the Son of God with power" (Rom 1:4), "who, although He existed in the form of God (...) emptied Himself, taking the form of a bond-servant," (Phil 2:6-7). His is "God highly exalted Him" (...) "that every tongue will confess that Jesus Christ is Lord" (Phil 2:9, 11).

In order to fully understand St. Paul's thought addressed to both communities, it is necessary to refer to the entire teaching of the cited fragments and the context in which they were written. The disciples of Christ are not to be drunk with wine ("μὴ μεθύσκεσθε οἴνῳ") (Eph 5:18), but to be filled with the Spirit ("πληροῦσθε ἐν πνεύματι") (Eph 5:18) or with the word of Christ ("ὁ λόγος τοῦ Χριστοῦ ἐνοικεῖτω ἐν ὑμῖν πλουσίως") (Col 3:16), so that by praying and singing together they could give thanks to the Lord "ἐν ὀνόματι τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ τῷ θεῷ καὶ πατρὶ" (Eph 5:20).

The thought from Eph 5:18 refers to the festivities organized as part of the cult of the Greek god of wine Dionysus or the Roman god Bacchus, during which large quantities of wine were consumed, intended to lead to drunkenness and to mass, joyful ecstasy, which was an expression of closeness to the god. The liturgy involved playing instruments, dancing, and singing hymns to the gods as well as improvised songs originating from divine inspiration.

In view of the above, it is clear that St. Paul contrasts pagan worship with adoration of Christ. This teaching provided for the Ephesians and Colossians is understandable. People "filled" with wine have no room for the Spirit and the Word of God, which can lead them to idolatry. The disciples of Christ were to be filled with

the Holy Spirit in order to be open to the will of the Lord. Singing, on the other hand, provided a form of instruction that allowed one to discover the truth about God and adapt one's life to it (Vilijoen 2001, 437-438).

St. Paul, who came from Tarsus, despite his Jewish roots and education under the watchful eye of Gamaliel (Acts 22:3), spent most of his life in a Hellenistic environment. He was familiar with its traditions, including religious ones, and lived among its representatives, such as Barnabas, Timothy, and Titus. Therefore, it cannot be ruled out that St. Paul was influenced by Hellenistic thought, which he later, after theological adaptation, incorporated into Christianity (Prokulski 1953, 42). The Apostle to the Nations, not indifferent to the past religious experience of his listeners, used the sacred language that they were familiar with, only giving it a new meaning (Dąbrowski 2013, 543). Such an approach was not intended to add elements of Hellenism to his teachings, but it allowed to reveal to the pagans the truth about Christ in a language that was well-known to them (Prokulski 1953, 50).

Such an adaptation of the Hellenistic thought also took place with respect to liturgical music. St. Paul showed that separating musical form from its spiritual or ideological content allowed the Holy Spirit to speak to the listeners in a new language of music, coming from spiritually alien cultures, for the sake of building the community of the Church, and that musical culture can respond to Christ in its own way. Therefore, in every culture one can find the wisdom of God, which can become a carrier of the Gospel. And this wisdom, proclaimed to people through their own musical forms and prayers derived from their own tradition, will help them to imbibe God's message and grasp its depth even more fully (Behera 1997, 67). In view of the above, the question arises: Are we not, as the Church, indebted to the communities of Ephesus and Colossians? It is, after all, their cultural deposit that St. Paul drew from in order to build, through his teaching, the foundations of what the Church would later refer to as a form of "new evangelization".

2. MUSICAL TRADITION IN THE CHURCH COMMUNITY

The first centuries of activity consolidated the position of music in the structures of the Church community. Due to the spread of Christianity beyond the borders of Palestine the liturgy and songs accompanying it began to develop and modify.

2.1. Church documents on sacred music

The first Christians initially adapted the singing of psalms and other Old Testament texts from the synagogue liturgy. After the community separated from the Synagogue and the influx of believers who did not know Jewish traditions, the number of songs was reduced (Pawlak 2001, 49).

The first musical forms intended for liturgical use, such as psalmodies and acclamations of the faithful, most often performed in the responsorial form, emerged in Rome already in the 2nd century. The period of persecution hindered the development

of liturgical singing. The regaining of religious freedom¹ gave impetus to the further development of the liturgy and new forms of singing (Pawlak 2001, 50-51). For example, “cantus directaneus”², i.e., uninterrupted singing of all the faithful developed and a division into two choirs was introduced (4th century) (Nieczarkowska 2020, 18). In the following centuries, Gregorian chant³ appeared, then polyphony was introduced in its manifold varieties. Initially, no musical instruments were used in churches as they were associated with pagan worship. Therefore, a pivotal moment was the introduction of the organ into use during the liturgy (7th or 8th century) (Pawlak 2001, 51).

Music became an organic part of the liturgy. Therefore, over the centuries, the Church developed a number of legal solutions regulating its place and role in celebrations⁴.

The Second Vatican Council, initiating the restoration of the liturgy, claimed “that all the faithful should be led to that fully conscious, and active participation in liturgical celebrations” which is “their right and duty by reason of their baptism” (Second Vatican Council 1963, 14). This appreciation of the faithful’s participation in the liturgy also demanded a reform of church music⁵.

Introduction of national languages and opening up to local traditions, as well as enabling the Episcopates to manage liturgical matters, gave an impetus to the development of music that did not fit the definition of liturgical music. This required taking a second look at the terminology used and the categories of music related to the broadly understood sphere of religion.

Instruction of the Polish Episcopate on liturgical music after the Second Vatican Council notes: “Religious music is a highly effective means of reviving the piety of the faithful” (Polish Episcopate 1979, 44)⁶. As a proposal for promoting religiosity outside the liturgy, this document indicates, among others: religious music concerts. This field of activity is also in line with the idea of apostolate and pastoral renewal propagated by the teachings of the Second Vatican Council.

¹ The so-called Edict of Milan.

² Also referred to as “psalmodia in directum”.

³ Its name originates from the name of its creator, Pope Gregory the Great. Today, some scholars subvert this thesis, pointing out that Gregorian chant originated later in France. (Tyrała 2001).

⁴ The oldest known document on church music is *Docta sanctorum Patrum* (1324) by John XXII. Other legal norms were included in: the documents of the Council of Trent (1545-1563) (Karnas and Maniecka 2004, 651), in the encyclical of Benedict XV *Annus qui* (1749), in the motu proprio of Pius X *Inter pastoralis officii sollicitudines* (Pius X 1903, 2). The encyclical of Pius XII *Musicae sacrae disciplina* (Sawa 2016, 90-91) published in 1955 can be treated as a conclusion of the current Church guidelines (Nieczarkowska 2020, 27-40).

⁵ This was confirmed by the Council’s Constitution on the Holy Liturgy “Sacrosanctum Concilium” (Second Vatican Council 1963, 112-121). Further legislation of the Universal and local Church was developed in the following documents: *Instrukcja o muzyce w świętej liturgii Musicam sacram* (1967), *Instrukcja Episkopatu Polski o muzyce liturgicznej po Soborze Watykańskim II*, *Instrukcja Kongregacji Kultu Bożego o koncertach w kościołach* (1987), *Instrukcja Konferencji Episkopatu Polski o muzyce kościelnej* (2017) and other.

⁶ A similar provision is included in the updated version of the cited instruction from 2017, *Instrukcja Konferencji Episkopatu Polski o muzyce kościelnej*, No. 44.

2.2. Music as a form of evangelization

The post-conciliar openness to the world of culture and art as well as the involvement of lay people in the life of the Church gave rise to new forms of apostolate. One of them was Christian pop music (Niegowski and Wiśniewski 2014, 454). In the late 1970s, "Contemporary Christian Music" emerged in America (CCM). This musical trend began to appear in Poland after 1989 and it led to a dynamic development of professional bands promoting Christian values (Warmijak 2007, 140). CCM provided a sphere where both those who actively participated in the life of the Church community, and those who were experiencing a crisis of faith, could find their place. It also allowed to spread the Christian message in a less formalized form to non-believers or those distanced from the institutional activity of the Church who sought to satisfy their spiritual needs through culture.

John Paul II's encyclical *Redemptoris mission* (1990) called on the faithful to renew the Church's missionary zeal. As the Pope writes, the "new spring" of Christianity is to come thanks to the "new evangelization." "The moment has come to commit all of the Church's energies to a new evangelization and to the mission *ad gentes*" (Jan Paweł II 1990, 3). According to the Pope, the "new evangelization" is the proclamation of "the Gospel which is always new and always the bearer of new things, an evangelization which must be 'new in its ardour, methods and expression'" (Jan Paweł II 1993, 106). Therefore, the introduction of religious music into new spheres, such as recording studios, festivals, television and radio stations, has become a form of proclaiming the Good News, aptly responding to the papal call.

The fact that music exerts its influence on humans is beyond doubt (Stachyra 2022). It is a link between an individual and the surrounding reality, culture and living environment. It appeals to the human heart, emotions, feelings, memories, experiences. Music can spur people into action, but it can also calm them down and bring relief. It affects the body, mind and spirit, and therefore the entirety of human existence (Stachyra 2022). Music has an impact on human behaviour and beliefs, and it is a means of propagating values. This is especially the case when it comes to young people who are building their worldview and identity (Rusaczyk 2021). Religious music therefore promotes the spiritual development of young listeners, opens them to the presence of God, encourages them to pray and contemplate, brings them closer to the sphere of the sacred and influences their social and moral life.

It should be emphasized that such an impact is exerted not only by calm, meditative music, but also by more dynamic music. The inculturation of the Good News in the sphere of music means that the Christian message can be found in many musical styles, including those that are in no way associated with the religious world (Sawa 2016, 102). An additional advantage of contemporary Christian music is the fact that it constitutes a counterweight to the values and destructive attitudes promoted among young people by contemporary artists, such as alcohol consumption, drug use, promiscuity, consumerism, hedonism, occultism, etc.

3. ROCK MUSIC AND ITS SUBCULTURES – HISTORICAL PANORAMA

Christian music has entered into all the most popular genres, forms and styles of music. In some cases, this gave rise to much controversy as to the appropriateness of combining religious content with a particular musical style, which in its foundations represented opposing ideas.

Rock, as well as its manifold subgenre, has been an object of such a long-standing dispute due to its being a multi-faceted and complex phenomenon that cannot be perceived only in terms of its artistic aspects. For decades, rock has been recognized as a cultural and sociological factor promoting a specific lifestyle, attitudes, values and even clothing.

3.1. Origin of the genre and subculture

An attempt to provide an overview of the origins of this genre for the purposes of this article poses many difficulties. This is due to the fact, that the development of rock music covers the span of many decades and has already been an object of numerous studies⁷. The history of rock begins in the 1950s. This genre is a mixture of blues and country, it created its own sound, based on guitar riffs, dynamic rhythm and expressive vocals. Its first performers included, among others, Bill Halley, Elvis Presley, Chuck Berry and Little Richard (Wiak 2024). The dominating genre in the 1960s was psychedelic rock, which derived its origin mostly due to the state of consciousness induced by taking drugs or hallucinogenic substances (James 2023). The 1970s were the heyday of hard rock and progressive rock. The leading bands included, among others, Led Zeppelin, Queen and Pink Floyd (Wiak 2024). In the middle of this decade, there emerged a more dynamic modification of hard rock, i.e., heavy metal. In the most general sense, it was characterized by heavily distorted guitars and a fast tempo (Gać 2022). At this point, it is necessary to mention the appearance of punk rock, which was supposed to be a return “to the roots”. Its characteristic feature was a combination of simplicity and aggressiveness. It was often played without precision, based on just a few chords (Mikzińska 2020). The following decades (1980s and 1990s) brought new influences and changes. The driving force behind the modification of styles was the development of electronics and production of, for example, synthesizers and keyboards (Piasta 1999, 135).

Rock is a genre characterized by dynamic development as well as by its propensity to adapt to the changes induced by the passage of time and to renew itself in a new form. In the history of music, rock is a phenomenon that cannot be easily grasped just on a single plane. It is a complex phenomenon that can be illustratively likened to a lush tree crown stemming from one trunk.

⁷ Detailed descriptions of the history of rock can be found in foreign publications, e.g.: Paytress 2011; Covach 2012; Weiss 1999; Weiss 2007. According to the information provided by the author, the third volume will not be published.

Rock music is more than just musical instruments, new bands, or a form of entertainment. When describing the history of rock, attention should be paid to the social and cultural context. Rock provided a means of expressing young people's rebellion against the orderly world of adults. The possibility to emphasize common values allowed to create a "new" community that rejected the surrounding culture, values and authorities. Rock idols portrayed themselves as rebels, by breaking taboos and making their fans to follow in their footsteps (Kuligowski 2004). Elvis Presley may serve as an example here. The King's concerts gathered crowds of young people (Litwora 1999, 11). Presley was an artist propagating sexual freedom and rebellion against parents and authorities. His performances induced riots and uncontrollable crowd behaviour (Piasta 1999, 125).

One effect of evoking countercultural sentiments among young people was the formation of subcultures⁸, each characterised by their own distinct rules, values and clothing. Some of them were short-lived or did not attract larger number of followers, but there were also some that managed to influence the young society for decades. The latter included, among others, punk rockers and metalheads.

The punk subculture emerged in the 1970s in the USA and Great Britain. Its view of the world was expressed by the slogans: "no future", "no rules", "anarchy". Punks opposed all institutions, be it political, social and religious, that limited freedom and they expressed those sentiments in their lyrics (Bittner 2011, 133). Punks invariably subverted everything that was dominant and accepted as truth by society. This was done to the purpose of discovering a new, authentic world (Errickson 1999). The aggressive and provocative style of punk music was reflected in clothes and appearance of its fans which included a black leather jacket decorated with studs, bover boots (military style boots), studded leather wristbands, and a mohawk hairstyle (Bittner 2011, 133).

Punk rockers often lived on the streets or formed groups in abandoned buildings. They refused to take up paid work perceiving it as a form of social oppression. In order to emphasize their anti-system attitude, they took drugs, tattooed and self-harmed themselves (Errickson 1999).

The metalhead subculture took its final shape in the 1980s. Metalheads wanted to distance themselves from the hypocrisy of the world. This was manifested by their ignoring social and political pressures. It allowed the young generation to build a sense of superiority and otherness. The character of the music they listened to, enhanced the intensity of experiences in their everyday lives (Pluta 2018, 24). Many young people who felt oppressed or rejected joined the metalhead society to express their rebellion. As with punks, the heavily male community demanded authenticity and commitment. Characteristic features of their appearance were leather jackets⁹, jeans, band T-shirts, piercings or tattoos, and long hair (Głanek 2018). The symbols they used included

⁸ I.e. social groups living according to specific customs different from the ones commonly adopted in society (*Słownik języka polskiego PWN* 2024).

⁹ One of the typical elements of heavy metal fans' clothing was a "battle jacket" (sometimes sleeveless), with patches referring to bands or symbols related to the subculture. (O'Hagan 2021, 37-38).

a pentagram, 666 (the number of the Beast from Rev 13:18), Baphomet (a five-pointed star as a goat's head inscribed in a circle), an inverted cross and fingers arranged in the shape of horns¹⁰ (Piasta 1999, 168-179). The recurrent themes in song lyrics can be divided into two categories: "Dionysian" and "chaotic". The former emphasized the joy of life and the affirmation of sex and drugs, while the latter focused on such themes as chaos, hell, Satan, and death (Weinstein 2000, 31-43). The heavy metal community was criticized for promoting suicidal behaviour, aggression, sexual perversion, and Satanism among youth (Weinstein 2000, 250-259).

The described subcultural revolution reached Poland in the 1950s, when the first sounds from behind the Iron Curtain began to get through to the country. The development of Polish rock coincided with the times of the Polish People's Republic, when the authorities claimed their supreme right to create culture. Consequently, "rock and roll" is a history of the intricate interaction of the two forces that significantly influenced each other (Idzikowska-Czubaj 2012, 7-8). The precursors of Polish rock and roll were jazz bands: "Niebiesko-Czarni" and "Czerwono-Czarni", which began to compose slightly harder, dance sounds. Typical rock bands also appeared on the Polish scene, such as "Rhythm and Blues", "Rytmy", "Czerwone Gitary" and "Trubadurzy" (Wójcik 2023). Polish rock of the 1960s was characterized by a dynamic, strong rhythm built thanks to drums, guitar riffs and double bass, kept in the Western style and keyboard instruments were a common addition. Although the bands took cues from the West, they did not copy the originals. An example were the lyrics of songs, which had to be held in the "right tone" due to, among other things, state censorship (Ostrowska 2023). In the following decades, more bands began to appear, including: "Maanam", "Kombi", "Exodus", "Perfect", "Budka Suflera", "Republika", "Lombard", "Lady Pank". The driving force behind the development of the Polish music scene were festivals (Jarocin, Opole, Sopot)¹¹.

The mid-1970s brought a kind of crisis to rock, which lost its dominant position as a means of expression for youth. Disco culture took hold and discos were supposed to provide compensation for the shortcomings resulting from the state's isolation policy. Discos were a kind of ghetto spaces where young people could take a breather from the surrounding grey reality.

The decade of the 1980s, was the time of political changes (including the introduction of martial law) as well as of an economic crisis, which released new layers of rebellion and rejection of reality by the young generation. Rock began to return to the pedestal. Cassettes and fan magazines (fanzines) were published in the so-called "third circulation", bypassing ministerial censorship. The young generation tried to develop a system of thinking independent of the state apparatus. The great power of this movement is evidenced by the fact that at that time the number of emerging subcultures (punk rockers, metalheads, Satanists, Rastamans) increased significantly.

¹⁰ For more on the history of the gesture and its adaptation by subculture: Trela 2021.

¹¹ In the context of power in the Polish People's Republic and the possibility of organizing festivals, there emerged a theory of the so-called "safety valve" (Spalek 2021).

The time marked by a sense of uncertainty, the leading role of the party and the economic crisis aroused frustration and a desire for change in the young generation. One effect was the emergence from the underground of punk rock bands that had been developing since the mid-1970s. Punk rock as the music of protest became a form of free expression, a contestation of the reality saturated with propaganda, lies and restrictions on freedom. Apart from the festival in Jarocin, another important place for the punk family was the “Post Remont” gallery in Warsaw (Bittner 2011, 134-135).

At the turn of the 1970s and 1980s, heavy metal music and its later subgenres became fashionable in Poland. The band KAT, founded in 1979, was considered one of the precursors of Polish heavy metal (Gać 2022). The typical image of the Polish metalhead did not differ from the Western one. Due to symbols that they wore and their critical attitude to the Church, they were often identified with Satanists (Majewski 2013). The common stereotype of metalheads maintained that they were aggressive¹², not very intelligent, and antisocial. However, recent research proves to the contrary (Kaltwasser et al. 2018; Chojnacka 2019).

The brevity of this article prevents a more comprehensive presentation of rock music that would include all its genres and the accompanying socio-cultural phenomena. Rock marked its place in the history of Polish culture as an important worldview-shaping factor and it cannot be categorised simply as a trend of past decades, since today's adult society is the “young generation” of that time.

3.2. The world of rock music and the Church

For the purposes of this article, I would also like to touch on the Church's attitude towards the “the world of rock”. The Church repeatedly faced dilemmas appearing in the field of music. After the Second Vatican Council, one of the challenges was the emerging phenomenon of rock and roll. The problem was related not so much to the musical style as such, but to the associated ideology. The Church, which upholds such values as tradition, morality, intergenerationality, family, respect for the elderly, social order, good manners and upbringing, could not but reject the cultural revolution that consisted in young people's subversion of any authorities, the importance of family ties, traditions and other values derived from the Gospel as well as propagation of destructive behaviours. The gap between these two worlds was even widened by accusations of anti-Christian, occult inspirations, the cult of personality (musical idols), sexual promiscuity, promotion of stimulants and violence, and manipulation of listeners' subconscious. Additionally, the concert setting, public statements made by music stars and even the graphic design of album or cassette covers also aroused much controversy.

To illustrate it, it suffices to mention the publications that are still popular in Church circles, such as *Diabelskie bębny* (Devil's drums) or *Rock: rytmiczne spędanie*

¹² Group “pogo” and “mosh” dances taking place during concerts are not an expression of aggression by the participants (Matras 2012, 154).

ducha (Rock: the rhythmic binding of the soul) (Rockwell 1997; Zwoliński 1995). In view of the above, the words of Joseph Ratzinger, prefect of the Congregation for the Doctrine of the Faith, and later Pope Benedict XVI, will not come as a surprise: "... this type of music (rock) destroys individualism and personality - man frees himself from his conscious being. (...) Nowadays, there are more and more numerous manifestations of Satanism in music, and not everyone is aware of its dangerous influence yet" (Zwoliński 1995, 62-63).

3.3. "Christian Rock"

In an attempt to define the concept of "Christian rock" it is necessary to include two dimensions: horizontal and vertical. The first is the musical genre used as a form of artistic expression. The second dimension refers to the content that is presented within a given musical arrangement. Its verticality results from the fact that it refers to the spiritual sphere, the relationship between God and man. Song lyrics which incorporate passages from the Bible (especially Psalms) constitute an encouragement to give due worship to God and are intended to provide an incentive for listeners to live their lives in accordance with God's will or to do penance (Piasta 1999, 185).

It is obvious that such a definition does not exhaust the doubts whether rock music with its revolutionary ideological charge should be combined with religious content. However, in practice, this has already taken place for years. With the development of contemporary Christian music, there emerged bands offering a "heavy sound", devoid of any ideological basis and incorporating the Gospel message.

The first band to propose the "new Church music" in 1967 was "The Mind Garage" from Virginia (USA). The band offering its rock repertoire invited everyone to "The Electric Liturgy" held in St. Mark's Church in-the-Bowery in Manhattan. The liturgy of April 13, 1969 was recorded by NBC¹³ arousing great interest among viewers (Martinez 2019).

Historians associate the emergence of Christian rock with Larry Norman and his album *Upon This Rock* (1969). In his works, the artist wanted to get through to the contemporary world and point to Jesus and Christian values. In order to promote his music, Larry Norman established the "Solid Rock Records" label. Other rock musicians followed in his footsteps and began to spread the Christian message. Those included such artists as Keith Green, Carman, or Steven Curtis Chapman (Trzciński 2016). Some of the bands, such as the "Resurrection Band", apart from musical activity, undertook charitable work supporting the homeless and the poor (Trzciński 2019).

Nowadays, "heavy riff" artists also include those who have made an international career and wanted to share their own experience of faith, e.g. "P.O.D." (Payable on Death) or "Skillet", whose album "Rise" sold 345,000 copies (Payne 2015).

The Polish rock scene did not remain passive. Bands began to appear that

¹³ Fragment of the recording is available on YouTube: <https://www.youtube.com/watch?v=sESGpXDviR0> (Accessed: 3.05.2005).

were more and more willing to weave Christian values into their work. It is worth mentioning the punk rock band “Armia”, founded in 1984, which underwent a textual transformation from Gnosticism to Christian values (Jakimowicz 1997b, 21-27).

Another example is the band “Houk”, whose album, “Soul ammunition” (1992), helped them achieve critical acclaim and start an international concert tour, while their songs were broadcast on radio stations and MTV (Wołodźko 1999).

An important event for Christian music was the “Song of Songs” festival in Toruń, where many bands, including those from the rock environment, were promoted. Proof of this is the metal band “Pneuma”, which in 1998 took first place in the so-called “small stage” of the festival for their debut album *Wiatr wieje tam, gdzie chce* (The wind blows where it wishes). The second album *Berakha* includes a song containing the words of the Lord’s Prayer (Sękowski 2012).

In 1991, Robert Friedrich started a band named “Creation of Death”, which was supposed to be an alternative to the Satanism prevalent at that time. The lyrics of the songs related to faith, religion and catechism truths. However, the band suspended its activities after releasing one album (Szubrycht 2022).

Further attempts to sing about God and faith resulted in a breakthrough event in the Christian rock scene. In 1996, a project called “2 Tm 2,3” was initiated¹⁴. Its members included the following artists: Tomasz Budzyński, Robert Friedrich and Dariusz Malejonek. The path of their conversion was described in the book by Marcin Jakimowicz entitled “Radykalni”. The musicians decided that they would create together “something” new, something evangelistic in nature, where they would be able to sing directly about faith (Chmiel 1996). The artists did not abandon their current style of music. The novelty of 2 Tm 2,3 was the complete abandonment of original texts in favour of quotations from the Holy Scripture, which was a revolutionary combination of rock with the content of the Bible. The founders of “Tymoteusz” spoke the Word of God in a form understandable to the young generation (Koziczyński 1997, 52)¹⁵.

Christian rock originates from a “spiritual need”. On the one hand, it were believing rock fans themselves who looked for music conveying a positive message and matching their taste (Perfuński 1997, 28-29). On the other hand, this need came from the artists, who wanted to share their personal experience of God, strengthening their journey of faith for young listeners (Kowalczyk 1997, 17). An interesting fact here is that some artists avoided the Christian “label” in conviction that it may close off a certain group of listeners to their music (Jakimowicz 1997b, 35).

Christian rock was part of the “new evangelization” and made it possible to convey religious content to young people who prefer this type of music. It created a space promoting an alternative system of values and moral attitudes towards the “traditional” world of rock. There are many examples of clergy supporting this

¹⁴ The name of the band, also called “Tymoteusz”, refers to a passage from the 2nd Letter of St. Paul to Timothy.

¹⁵ Other bands that marked their presence on the “Christian rock” scene include: “Illuminandi”, “Anastasis” and “Malchus”.

type of evangelization. They organize concerts or play in such bands (e.g. "Fratello Metallo") (Matera 1999).

Christian rock bands brought the Good News to those spheres where there was no place for the traditional message of faith. Music festivals¹⁶ have become a special opportunity for evangelization during which the audience could encounter the message of the Good News (Jakimowicz 2006).

Analysis of the presented content may raise further questions about the so-called "Christian rock". Can it serve as an effective tool for evangelization?

An answer to this question, would require conducting a survey among those immediately concerned. Research on this issue would help justify or deny the validity of artistic creativity within a genre which maintains to give rise to much controversy in source literature that, in turn, fails to provide a definite answer here.

CONCLUSION

The presented historical outline generally shows the changes that have occurred in music thematically related to God. Although the forms changed, the intention remained the same. People have always created art and used art to worship and praise God. Religious music has undergone a complex path of transformation.

The Books of the Old Testament in which music was intrinsically linked with the various aspects of everyday life as well as with celebration of religious holidays during the calendar year are an important witness to the above-mentioned processes. Cult music reached its peak of development thanks to its connection with the Temple liturgy due to King David's reform, thus becoming a fundamental form of worshipping Yahweh.

The emerging Christianity, initially rooted in Judaism and its cultural legacy, naturally adopted the traditions of its environment. However, dynamic development of communities originating from outside the Jewish cultural circle compelled Christians to adopt a position of openness to new musical trends which were more intelligible to believers from pagan circles.

St. Paul, who provided an impulse for further development played a groundbreaking role in this respect. Based on his knowledge of the Hellenistic culture, he borrowed from it the pagan ὕμνοις, which he then stripped of its original pagan load adapting it in terms of content and theology to the needs of the emerging Church. This allowed for a more accessible form of worship and evangelization of Christians coming from paganism.

A similar analogy with biblical times could be seen in the context of the post-conciliar opening to culture, within which the Church community began to seek new ways of proclaiming the Gospel in forms adapted to contemporary recipients.

What the introduction of songs in their form borrowed from paganism was for early Christianity, evangelization through rock music, rejected by the Church circles as a demoralizing phenomenon, was for modern times.

¹⁶ In Poland, for example, it was the former "Przystanek Woodstock", today called "Poland Rock".

Broadly understood rock music so appealing to young people may serve as an example here. This type of music allowed to get through to a wide group of young people with the message of the Gospel in a form that was understandable and acceptable to them.

Many found the very idea of “Christian rock” outrageous, perceiving attempts to match gospel themes with such a style of music as a transgression of the boundaries of propriety as it meant evangelizing young people with something inherently “anti-evangelical”. Others, however, accepted it because they saw it as the voice of the Church fitting into the world of youth culture.

“Christian rock” was, is and, for many years to come, will provoke discussion. After all, does a long-haired boy wearing boots and a black jacket necessarily have to be identified with the “666” sign? A common saying goes, “you can’t judge a book by its cover.” It is similar in this case. God created the human heart, and He knows how to speak to it most effectively. Therefore, the best conclusion here will be the words of Jesus: “So then, you will know them by their fruits” (Matt 7:20).

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Intergenerational Transmission of Values and Attitudes as Perceived by Students in Western Ukraine and Eastern Poland

Międzypokoleniowa transmisja wartości i postaw w percepcji młodzieży studiującej w zachodniej Ukrainie i wschodniej Polsce

Beata Szluz

University of Rzeszów,
Poland

ORCID: <https://orcid.org/0000-0003-2441-9175>
bszluz@ur.edu.pl

Iryna Myshchysyn

Ivan Franko National
University of Lviv, Ukraine

ORCID: <https://orcid.org/0000-0003-2740-8092>
irena_m@ukr.net

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Abstract: The empirical base of the article is the result of surveys conducted among students in the years 2018-2010. The purpose of the analysis is to learn the opinions of students in the cities of Lviv and Rzeszów with respect to the intergenerational transmission of values and attitudes. The formulation of the research problem: how do students in Eastern Poland and Western Ukraine perceive intergenerational transmission of values and attitudes? While conducting the research, both survey method and survey technique were used. Purposive sampling was determined by the following criteria: nationality, age, gender, and field of study.

The foremost value which students internalised, and passed on to them by their mothers, is love. Assisting others and caring for loved ones were also apparent. The mothers of Polish students shaped the respondents' attitudes regarding respect for others, while Ukrainian students internalised the following values passed on to them by their mothers: justice, patriotism, and freedom; in contrast to Polish students, for whom these values and attitudes appeared to be the least important. The fathers of the students shaped: industriousness and a prosperous life. The context of carrying out economic functions was lauded. According to Polish students, fathers passing on values such as respect for others, love, and honesty were also important; similar to what Lviv students thought were important. Ukrainian respondents emphasised that their fathers had shaped their broad intellectual horizons. For these students, honesty and justice were equally important. Students who had been educated in Lviv reported religiosity as the least important. This was most often instilled by their mothers (somewhat more often Ukrainian) rather than by their fathers (somewhat more often Polish). The results demonstrated differences in the assessment of the transmission of values and attitudes of Ukrainian and Polish mothers and fathers.

Keywords: family, transmission of values, attitude, sociology of the family, social pedagogy, Poland, Ukraine



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Abstrakt: Podstawą empiryczną artykułu są wyniki badań przeprowadzonych wśród studentów w latach 2018-2019. Celem analizy jest poznanie opinii młodzieży studiującej we Lwowie i w Rzeszowie na temat międzypokoleniowej transmisji wartości i postaw. Sformułowany został problem badawczy: jak młodzież studiująca we wschodniej Polsce i w zachodniej Ukrainie postrzega międzypokoleniowy przekaz wartości i postaw? Podczas prowadzenia badań zastosowano metodę sondażową, technikę ankiet. Dobór celowy wyznaczały kryteria: narodowość, wiek, płeć, kierunek studiów.

Pierwszoplanową wartością, którą zinternalizowali studenci z przekazu matek jest miłość, uwiódło się też: pomaganie innym osobom, troska o bliskich. Matki polskich studentów ukształtowały u badanych postawę szacunku dla innych. Ukraińscy studenci uwewnętrznili przekazane przez matki: sprawiedliwość, patriotyzm i wolność, w odróżnieniu od polskich studentów, dla których te wartości i postawy okazały się w tym przekazie najmniej istotne. Ojcowie studentów formowali: pracowitość i dostatnie życie. Wybrzmiał kontekst realizowania funkcji ekonomicznej. W ojcowskiej transmisji ważnymi wartościami zdaniem polskich studentów były również: szacunek dla innych, miłość i uczciwość, która okazała się istotna również dla studentów ze Lwowa. Ukraińscy badani podkreślili, że ojcowie kształtowali ich szerokie horyzonty umysłowe. Dla tych studentów równie istotne były: uczciwość i sprawiedliwość. Studenci kształcący się we Lwowie jako najmniej doniosłą zgłosili religijność. Była ona częściej wpajana przez matki (nieco częściej ukraińskie) niż przez ojców (nieco częściej polskich). Otrzymane wyniki pokazują różnice w ocenie przekazu wartości i postaw ukraińskich oraz polskich matek i ojców.

Słowa kluczowe: rodzina, transmisja wartości, postawa, socjologia rodziny, pedagogika społeczna, Polska, Ukraina

INTRODUCTION – INTERGENERATIONAL TRANSMISSION OF VALUES AND ATTITUDES

Ongoing globalisation processes are constantly shaping macro-and micro-economic changes, resulting in the modification of the structure of societies as well as families. The concept of family encompasses – in the belief of Ryszard Skrzypniak (2001, 150) – “a cluster of processes,” which endures throughout the lives of its members. Throughout their existence, a system of values and norms, rules and behaviour for family members is formed. The formation of a system of values and attitudes is an important issue in the process of raising children and adolescents, creating conditions for their proper development. Family in the process of nurturing: introduces the individual to the world of material-technical and symbolic cultural work, the recognition of objects, their meanings, as well as their role and purpose; formulates basic values, ideas that should be the object of pursuits and aspirations; shapes attitudes towards certain objects, prioritises their hierarchy, selection, evaluations, as well as preferences, teaches attitudes towards the environment; reveals and instills patterns of behaviour: actual, normative, doctrinally substantiated, environmentally or ideologically justified (Turowski 1998, 15-16). Intergenerational transmission within the family is therefore inherent in the socialisation process. It is a mechanism that demonstrates generational continuity in the values manifested. It relies on the transmission of values that are essential for parents, through specific contact with children. Participating in it (parents creating role models for children), observing how they implement the values, encouraging their internalisation, making it possible for children to adopt them as their own based on internalisation. Through intergenerational transmission, an individual has the opportunity of getting to know and choosing the appropriate age of the values and moral norms that are treasured by them and by the social group they identify with (Elżanowska 2012, 107, 109-110).

Building and forging a proper and sustainable hierarchy of values provides capital for the future. It establishes the foundation for making life choices, as well as adopting certain behaviours. Parenting should be referred to as the preparation of children and young people for social roles – being a child, mother, wife, father, husband, student, employee, etc. After all, each person performs many roles (a conglomerate of social roles) over the course of their lives. These roles are formulated in the form of expectations and thus specific requirements for the individual (Szczutowska 1993, 14-21; Ryś 1997, 125-134). Accordingly, older individuals prepare younger ones to enter various social roles, including parental roles, passing on the value of starting their own family and children. For example, they educate the younger generation on how to run a household. Bogdan de Barbaro (*Wprowadzenie* 1999) emphasised, that in systems theory, the value system that one holds influences interpersonal relationships in various subsystems, starting with the family of origin, through relationships with a partner in a personal relationship, to extra-familial relationships. During the cultural education of the younger generation – as interpreted by Jerzy Szacki (2004, 491) – there is also the transmission of traditions, habits, and customs. It is not a matter of passing on the entire national heritage within a family, but of intergenerational transmission; in other words, the process of transmitting cultural elements that are vital to the memory of members of a particular collective.

The results of Polish and Ukrainian research confirm that some changes are perceived to be taking place in the value system of individuals (Bakiera 2006, 101-115; Левковська 2006, 85-93; Сокур'янська 2006; Szlendak 2010, 252-262; Сокур'янська 2016, 213-221; Хрипко and Овсянкіна 2017, 175-183; Mariański 2017, 178-191). Traditional family values continue to be emphasised and endorsed in Ukrainian society. Over a dozen or so years, it was noted that some western global values had begun to take root (Буковинський 2011, 228). Research has confirmed (Балакірева 2002, 21-32) that personal priorities prevail, as well as a preference for individualism. This is a trend that characterises change in the value hierarchy of young people. Previously such values as: “respect for others,” “good team relationships,” found themselves in second or third place in the hierarchy of values, but now the situation is completely different. In Ulrich Beck's view, the process of individualisation means that: the biography of a person liberated from established relationships, open and dependent on one's own decisions, is delegated to an individual as a task to be carried out through their actions. While the proportion of life choices that are essentially closed for decisions is decreasing, the areas open to them, as well as the biographies to be created, are increasing. The individualisation of attitudes and lifelong careers therefore means that biographies become “self-reflective.” They are being transformed from the biographies determined by society into the biographies created by individuals. Decisions about education, occupation, job position, place of residence, spouse, number of children, etc., as well as decisions of lesser importance not only can, but must be made (Beck 2002, 202). Highly valued,

therefore, is that which is directly related to the person in question, illustrating a clear orientation toward individualism.

In Anna Blasiak's view (2017, 40), "getting to know the trends of change in the quality of modern parenting as well as the upbringing of the youngest generation indicates that the parents of today require preventive measures and support (...) new patterns of motherhood and fatherhood have not been fully formed and rooted in everyday life, as the patterns developed by previous generations are still present, and this causes difficulties and problems in being a parent." Ukrainian researchers (Ярошинська 2006, 127), referring to the preventive measures, take a convergent position. They propose meticulously carrying out the preparation of young people for social life to perform the functions of a husband, wife, father and mother.

1. ASSUMPTIONS OF INDIVIDUAL RESEARCH

In the 1990s, political and social transformation in the countries of Central and Eastern Europe brought about demographic changes. In Northern and Western European countries, these changes took place as early as the 1960s. According to a United Nations report (2003) on major trends affecting the family, the average size of families and households has declined, while there has been an increase in the number of elderly families and the widowed. The phenomenon of mass external migration has also appeared. The overall processes of change was related to and concerned with values and social norms, including those related to family life.

The issue in the present research is to learn about the perception of parental interactions by students. The respondents were subjected to the process of socialisation under conditions already transformed (social, cultural or religious). The purpose of the conducted analysis is to ascertain the opinions of students in Eastern Poland and Western Ukraine on the intergenerational transmission of values and attitudes. The topic addressed is particularly relevant in the context of globalisation. The article attempts to compare the intergenerational transmission of values and attitudes as perceived by young students living in the borderland. A research problem was formulated: how do students in Eastern Poland and Western Ukraine perceive the intergenerational transmission of values and attitudes? Specific problems were posed: what the most important values and attitudes were passed on to the respondents by their mothers, what the most important values and attitudes were passed on to them by their fathers, and what values guided the respondents in their lives.

The material presented herein is an excerpt from a broader study conducted from 2018 to 2019 among Ukrainian and Polish state university students (in-person). Purposive sampling (arbitrary, non-probabilistic) was determined by the following criteria: nationality, age (20-23 years old, resulting from Ukrainian youth entering studies earlier), gender (women and men with an assumption of

similar numbers of each gender), and field of study. The research was carried out among students in such majors as economics, physics, geology, history, cultural studies, mathematics, political science and administration. The following majors were eliminated: pedagogy, psychology, sociology, family science, and social work – since students studying in these fields obtain “family knowledge” from their syllabus. Research was conducted at the following educational institutions: the Ivan Franko National University of Lviv and the University of Rzeszów¹. The research, which was quantitative in nature, was conducted in each country based on an auditorium survey developed for the study, including questions with categories to choose from (this was possible as the research was conducted before the Covid-19 virus pandemic and the outbreak of war in Ukraine). The questionnaire, developed in Poland, was translated into the Ukrainian language.

2. CHARACTERISTICS OF THE STUDY GROUP

Amongst the students (N=320) participating in the survey, there were slightly more women (57,81%) than men (42,19%). There was a slightly higher percentage of women (51,72%) than men (48,28%) in Ukraine, and the same was true in Poland, with 37,14% more men and 62,86% more women. The respondents were students between the ages of 20-23, of which 45,63% were aged 20-21, and more than half, 54,37%, were aged 22-23. They were more likely to be studying for a master's degree (67,19%) than a bachelor's degree (32,81%).

Almost half of the total respondents (43,13%) lived in rural areas. Living in a large city (200,000+ residents) were 34,48% of the Ukrainian students and only 2,86% of the Polish students. During their studies, 27,81% of the total respondents lived together with one parent or both parents. Most often, students grew up in families with both parents (84,38%). Less often (11,56%), the families of the respondents were incomplete, because of: divorce of their parents, death of a parent, or single motherhood. The lower rate of incompleteness of the family due to divorce was in Poland (3,43%), while the higher rate was in Ukraine (10,34%). More than three-quarters of all respondents (81,56%) had siblings. This was more often the case for Polish students – 88,57%, and slightly less often for Ukrainian students – 73,10%.

The families of the Ukrainian and Polish students surveyed were essentially ethnically homogenous (over 97%). The nationality diversity of Ukrainian students' parents was slightly greater – in the case of fathers, the respondents identified: 2 Poles, 1 Belarusian and 1 Moldovan. The Polish respondents indicated that 3 mothers and 3 fathers were from Ukraine. The parents of the students had different levels of education, with the most common being higher education (overall, almost half of the mothers – 42,50% and less, 33,13% of the fathers). There was a similarity

¹ The research was conducted within the framework of a research project carried out based on a bilateral agreement between Polish and Ukrainian universities. The authors held several research internships at the universities where this research was conducted.

between Poland (34,88%) and Ukraine (51,72%) when it came to specifying, as the most prevalent, the higher level of education of the mothers. In contrast, there was a difference in the predominant levels of secondary education of Polish mothers (33,14%) and the vocational education of Ukrainian mothers (30,34%). The education of fathers in these countries also varied – the fathers of Ukrainian students most often had higher education (45,52%) and vocational education (40%); while fathers of Polish respondents had vocational education (47,43%) and secondary education (25,71%).

In summation, given the selection criteria adopted, the respondents were students between the ages of 20 and 23; with more of them pursuing their second level of study than their first. The students were most often raised in complete families. More than three-quarters of the total respondents had siblings. Families in the two countries were ethnically homogeneous. The mothers and fathers of the respondents most often had higher education. Certain disparities between respondents are therefore evident from the countries being compared.

3. PRESENTATION OF INDIVIDUAL RESEARCH RESULTS

In the past, it was more common to attribute economic value to a child (including supporting the household budget through gainful employment, assisting with household chores, caring for siblings or ageing parents). Nowadays, the emotional value of a child has been highlighted, involving the formation of satisfying relationships and family ties, which, along with intergenerational transmission, “form a hierarchy of values that will henceforth provide an alternative for evaluating the social, political and religious situations encountered.” (Kądziołka 2012, 194). The high value of a child translates into the method of providing care and upbringing. Parents endeavour to lay out an “ideal” childhood for their children, which carry with it certain repercussions (Szymanik-Kostrzewska 2016, 7-8). The attitude towards the child determines the manner of being a parent, while parenthood – which is a social construct constituting an expression of adult choice – enriches life, becoming an important activity. In A. Błasiak’s view, parental involvement can be illustrated by identifying several elements: acceptance of the role, interest in the developing child; cooperation; responsiveness of the parent; balance between closeness and the autonomy of the child; modifying the parent’s activity towards the child according to the child’s needs and developmental capabilities; caring for the child; and active participation in creating an appropriate developmental environment (Błasiak 2017, 32).

In accordance with the assumptions, during scrutiny of values and attitudes passed on to the respondents by their mother and father, sub-indications were distinguished, which included love, caring for loved ones, diligence, assisting others, respect for others, religiosity, prosperous life, honesty, *joie de vivre*, broad-mindedness, loyalty, friendship, knowledge, justice, patriotism, tolerance and

freedom. The percentage and numerical distribution of the survey results are shown in Tables 1 and 2.

For most respondents (Lviv 68,75%, Rzeszów 65,7%), the most important value passed on to them by their mothers (Table 1) was love, which as a result should be reflected in the individual's behaviour, development, and construction of their own identity. Mothers are the most important figure in an individual's life, the prototype of relationships and beliefs about themselves and others. They endowed the respondents with emotional capital, satisfying their desire to be needed and loved.

In contrast, far fewer respondents indicated that they cared for and/or assisted loved ones (Lviv 33,33%) (Rzeszów 30,23%). Polish students were slightly more likely to fancy helping others (27,91%) than Ukrainian students (18,06%). The mothers of Polish respondents (Rzeszów 29,07%) formed in their children an attitude of respect for others. Ukrainian youth placed this attitude only fifth (18,06%). Assisting loved ones and respects for others were more often passed on to children by Polish mothers, and less often by Ukrainian mothers. Respondents also adopted industriousness from their mothers (Rzeszów 34,88% and Lviv 29,86%). It can be assumed that the internalisation of these values by Polish youth became apparent in their respect for them when providing assistance, support and caring, after the outbreak of war in Ukraine and the intensification of the migration process to Poland. Young people from the borderland, including the Subcarpathian region, engaged in volunteer activities at border crossings and in various towns and villages throughout this voivodeship.

Some Ukrainian students internalised the values and attitudes passed on by their mothers: justice (9,72%), patriotism (5,5%) and freedom (4,86%); unlike Polish students, for whom these values and attitudes were least important: justice (2,91%), freedom (2,91%) and patriotism (0,58%). There was a small percentage of indications from Ukrainian respondents and an even smaller percentage from Polish respondents. Thus, the difference between the respondents from each country is evident. One can presume that the respondents are aware of Ukraine's unfavourable geopolitical position. Moreover, since 2014, they have been continuously observing the conflict in the eastern part of their country but have not directly experienced it. A study was conducted (Христенко 2022, 100-103) on Ukrainian youth's values during the ongoing war. The results of the survey demonstrated that family and national values, as well as: peace, faith, freedom, dignity, unity, kindness, are prioritised by the students, as basic values that are particularly important under the conditions of modern military realities. Almost all respondents cited national unity as the most important value and condition for victory in the war. The results of the survey illustrate the value-oriented attitude of Ukrainian youth to such institutions as the state, nation and family, as well as to language, faith, history and culture.

Table 1. The most important attitudes and values of the respondents that their mothers passed on to them

Attitudes and Values passed on from Mothers:	City			
	Lviv		Rzeszów	
	Number	%	Number	%
love	99	68,75	113	65,70
caring for loved ones	48	33,33	52	30,23
diligence	43	29,86	60	34,88
assisting others	26	18,06	48	27,91
respect for others	26	18,06	50	29,07
religiosity	33	22,92	33	19,19
prosperous life	20	13,89	23	13,37
honesty	23	15,97	20	11,63
joie de vivre	17	11,81	18	10,47
broad-mindedness	20	13,89	16	9,30
loyalty	11	7,64	15	8,72
friendship	11	7,64	19	11,05
knowledge	10	6,94	18	10,47
justice	14	9,72	5	2,91
patriotism	8	5,50	1	0,58
tolerance	8	5,56	11	6,40
freedom	7	4,86	5	2,91

* The data do not total 100%, as the respondents could choose more than 1 answer

The data collected in Table 2 allows one to see that for most of the respondents, the important values and attitudes passed on to them by their father were industriousness (Rzeszów 50%, Lviv 37.40%) and a prosperous life (Lviv 38.93%, Rzeszów 31.71%). From paternal transmission, Polish respondents in particular, and Ukrainian students to a lesser extent, were reading a pattern of realisation of the economic function in the family. Thus, the economic context combined with the performance of the father's role, expressed primarily in the professional duties performed, resounded. In both countries, however, there is a noticeable gradual spread of the so-called partnership model, in which gainful employment is undertaken by both men and women, and partners are jointly responsible for the process of raising children (Кравченко 2006, 43-48; Marczak 2013, 105-106). Hence, it is not only men who are responsible for carrying out the economic function in the family.

From paternal transmission, Polish youth also internalised respect for others (23,78%), love (22,56%) and honesty (22,56%), which also proved important to Lviv students (25,19%). For Lviv respondents, honesty and justice were equally important (25.19% each). Ukrainian students further recognised that their fathers shaped their

broad intellectual horizons (22,14%). The results of the analysis (Marzec-Tarasińska 2016, 257-258) confirm the balance in the father's display of affection, who makes demands and prepares the child to overcome life's difficulties. He acts with consistency, which is crucial in terms of the effectiveness of influence. The father's firmness towards the child is a condition for ensuring emotional balance

Tolerance appeared to be the least important in paternal transmission to the respondents (Lviv 5,34% and Rzeszów 6,10%). For those mentioned in the former were also friendship and freedom (8,40%), and for the latter also friendship (7,32%) and loyalty (8,54%). In contrast, students studying in Lviv selected religiosity (4,58%) as the least important. The results of the study (Boguszewski and Bożewicz 2019, 33, 49-50) confirm that religiosity is transforming, as well as its forms, impact, its influence on the sphere of norms and values. The religion of young people is weakening, and changes in religiosity, as well as in the morality of young people, are proceeding in the direction of increasing individualisation (privatisation) and deinstitutionalisation.

Table 2. The most important attitudes and values of the respondents that their fathers passed on to them

Attitudes and Values passed on from Fathers:	City			
	Lviv		Rzeszów	
	Number	%	Number	%
industriousness	49	37,40	82	50,00
prosperous life	51	38,93	52	31,71
love	25	19,08	37	22,56
honesty	33	25,19	37	22,56
patriotism	24	18,32	29	17,68
broad-mindedness	29	22,14	16	9,76
justice	33	25,19	27	16,46
assisting others	24	18,32	21	12,80
respect for others	14	10,69	39	23,78
loyalty	13	9,92	14	8,54
joie de vivre	16	12,21	18	10,98
knowledge	20	15,27	22	13,41
caring for loved ones	17	12,98	23	14,02
friendship	11	8,40	12	7,32
freedom	11	8,40	18	10,98
religiosity	6	4,58	19	11,59
tolerance	7	5,34	10	6,10

* The data do not total 100%, as the respondents could choose more than 1 answer

The students were also asked the question: what values guide them in their lives? The data collected in Table 3 allows us to note that an important value that the respondents are guided by in their lives is love (Rzeszów 50,57%, Lviv 39,31%).

For Polish (Rzeszów 27,01%) students, respect towards other people turned out to be important. Among the important values the respondents mentioned: industriousness (Rzeszów 32,18%), a prosperous life (Lviv 28,97%), and justice (Lviv 26,21%). The respondents' indications reflect the values and attitudes most important to them, which they have internalised from their paternal and maternal transmissions in the family.

The least important values that Ukrainian respondents are guided by in their lives turned out to be patriotism (5,52%) and loyalty (3,45%). For students studying in Ukraine, religiosity was also not the dominant value that guided their lives (8,28%). Slightly more indications were given to the religiosity in the survey of Polish students (9,77%). Contrastingly, for respondents studying in Rzeszów, tolerance (5.75%) was the value, along with patriotism (5.75%), that guided their lives the least. Thus, the students' indications reflect what was least important in their view of their paternal and maternal transmissions.

Table 3. *Values that guide respondents in their lives*

Values:	City			
	Lviv		Rzeszów	
	Number	%	Nubmer	%
love	57	39,31	88	50,57
industriousness	30	20,69	56	32,18
joie de vivre	30	20,69	38	21,84
respect for others	21	14,48	47	27,01
friendship	27	18,62	36	20,69
Caring for love ones	33	22,76	39	22,41
Broad-mindedness	36	24,83	18	10,34
Prosperous life	42	28,97	25	14,37
honesty	30	20,69	34	19,54
justice	38	26,21	17	9,77
Assisting others	18	12,41	24	13,79
freedom	12	8,28	12	6,90
knowledge	15	10,34	26	14,94
tolerance	15	10,34	10	5,75
loyalty	5	3,45	19	10,92
religiosity	12	8,28	17	9,77
patriotism	8	5,52	10	5,75

* The data do not total 100%, as the respondents could choose more than 1 answer

CONCLUSIONS

In conclusion, it should be emphasised that parenting is: “an area of human activity that signifies the fulfilment of the role of mother or father, which includes the entirety of behaviour undertaken in the relationship with a child. The form in which the parent’s role is carried out is a function of the social expectations formulated for the parent and the parent’s understanding of those expectations.” (Szymanik-Kostrzewska 2016, 9-10). Present-day parenting, therefore, is a spectrum of adult activity aimed at forming a close relationship with the child and creating a favourable environment for the child’s development. Research conducted by Piotr Brzozowski (1988, 190-199) has established that parents’ values correlate with some of their children’s values, and that the children resemble their parents more closely with their preferences than with adults who are strangers to them. The analyses conducted demonstrated that children’s values are primarily related to the value systems of their mothers than those of their fathers. Ukrainian research (Георгадзе 2018, 47) has indicated the important protective role played by the value of family obligations and suggests that Ukrainian adolescents can consciously make decisions about their future lives through the prism of their sense of duty to their families.

The results of the study make it possible to comprehend that the primary value internalised by the students from their mothers’ transmission is love. In addition, assisting others, as well as caring for loved ones, became apparent to both Polish and Ukrainian respondents. The mothers of Polish students shaped in the respondents an attitude of respect for others. Ukrainian students, on the other hand, internalised the values passed on by their mothers: justice, patriotism and freedom, in contrast to Polish students, for whom these values and attitudes appeared to be the least essential in this transmission.

The important values and attitudes conveyed and shaped by the father of the students surveyed were industriousness and a prosperous life. Thus, the context of realising an economic function resounded. In the paternal transmission, important values according to the Polish students were also respect for others, love and honesty, which turned out to also be important for the students from Lviv. Ukrainian respondents stressed that their fathers shaped their broad intellectual horizons. Honesty and justice were equally important to these students. Students educated in Lviv reported religiosity as the least important. In contrast, the results indicated that religiosity was more often instilled in children by mothers (slightly more often Ukrainian) than by fathers (slightly more often Polish).

The fundamental value that guided all students in their lives is love, that is, the value that is most important in maternal intergenerational transmission, and evident in paternal transmission. In Henry Cudak’s conviction, the mother bestows and transmits to the child: “love, acceptance, caring, attention to biological and psychological development. The child’s survival in life and its emotional and social development depends on the maternal role understood, the parental function performed, the love

expressed and stable feelings by the parents – especially the mother” (Cudak 2012, 22-23). This was confirmed by respondents in both countries surveyed.

Respect for other people was a guiding value shaped by their mothers for Polish respondents. Among the key ones, the students noted: industriousness (Rzeszów) and a prosperous life (Lviv), which dominated the paternal transmission, as well as justice (Lviv). Even more than twenty years ago, Franciszek Adamski (2002, 36), characterising the economic function of the family, noted that labour provides the family with material goods. Krystyna Slany (2002, 60), on the other hand, noted that women’s economic autonomy transforms the position of men in the household, resulting in a lessening of their authority. Indeed, today men define the role of the father in the overall functioning of family life.

Religiosity was also not the dominant value guiding the lives of Ukrainian students, yet it received slightly more indications in the responses of Polish students. Contrastingly, a small percentage of Ukrainian respondents singled out loyalty. For respondents studying in Rzeszów, tolerance was the value that, along with patriotism, guided their lives the least often. Patriotism, which is evident in paternal transmission, was respected to a scant extent in the life of the students.

The patriotism can be included among the least important values that respondents abided by in their lives (Ukraine, Poland). The internalisation of this value was exemplified by Hanna Elżanowska, “patriotism is not a value that can be conveyed only through words (“terrible things are happening in our country”) or through a single behaviour (going to the ballot box during an election), but only in the whole history of interaction in which the parent demonstrates, what a given value is and then encouraging the pursuit of that value (patriotism shows love for the homeland, which manifests itself through the way one relates to one’s country, i.e. taking part in elections and referendums, participating in various civic initiatives and undertakings, getting involved in local affairs)” (Elżanowska 2012, 101). Patriotic attitudes are therefore constructed in the field of formal education, such as education for security (in Poland), as well as non-formal education in church institutions or non-governmental organisations, and above all precisely in the family or in a war situation. Nowadays, patriotism is perceived differently, which arouses reflection on how young people understand love of their homeland and belonging to a country and its culture.

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Implementing Inclusive Education in the Experience of Teachers Working with Children from Ukraine

Urzeczywistnianie edukacji włączającej w doświadczeniu nauczycieli pracujących z dziećmi z Ukrainy

Olena Bocharova

University of the National
Education Commission,
Krakow

ORCID: <https://orcid.org/0000-0001-8415-3925>
olena.bocharova@uken.krakow.pl

Agata Popławska

University of the National
Education Commission,
Krakow

ORCID: <https://orcid.org/0000-0002-2519-6121>
agata.poplawska@uken.krakow.pl

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Abstract: The war in Ukraine contributed to a huge wave of refugees arriving at the territory of the EU member states, Moldova and Georgia. Most mothers with school-age children came to Poland. In this situation, mobilization took place, and a number of actions were taken on many different levels to ensure, among others: access to the labour market, social assistance, medical care and education. Teachers in schools accepting children from Ukraine had to develop adequate educational strategies. Schools began to implement inclusive education understood as an approach providing all students, as full participants in the teaching-learning process, with appropriate conditions for developing their personal potential and acquiring competences needed to function well in society regardless of their special needs, health condition, origin, culture. The article presents the results of research aimed at finding an answer to the question: How do teachers working with students from Ukraine in Polish schools implement inclusive education? The survey covered 258 teachers from all over Poland working with children from Ukraine at the first stage of education.

Keywords: inclusive education, teacher, students from Ukraine in Poland, educational practice

Abstrakt: Wojna w Ukrainie przyczyniła się do olbrzymiej fali uchodźców przybywających na terytorium państw członkowskich UE, Mołdawii i Gruzji. Najwięcej matek z dziećmi w wieku szkolnym przyjechało do Polski. W tej sytuacji nastąpiła mobilizacja i podjęto szereg działań na wielu różnych płaszczyznach, aby zapewnić m.in. dostęp do rynku pracy, pomocy społecznej, opieki medycznej i edukacji. Nauczyciele w szkołach przyjmujących dzieci z Ukrainy musieli opracować adekwatne strategie edukacyjne. Zaczęto urzeczywistniać edukację włączającą rozumianą jako takie podejście, które każdemu uczniowi, jako pełnoprawnemu uczestnikowi procesu nauczania-uczenia się (bez względu na potrzeby specjalne, stan zdrowia, pochodzenie, kulturę), zapewnia odpowiednie warunki do rozwoju osobistego potencjału i zdobycie kompetencji potrzebnych do dobrego funkcjonowania w społeczeństwie. W artykule zaprezentowano wyniki badań, których celem, była próba odnalezienia odpowiedzi na pytanie: Jak nauczyciele pracujący z uczniami z Ukrainy w polskiej szkole urzeczywistniają edukację włączającą? W badaniu ankietowym wzięło udział 258 nauczycieli z całej Polski pracujących z dziećmi z Ukrainy na pierwszym etapie edukacyjnym.

Słowa kluczowe: edukacja włączająca, nauczyciel, uczniowie z Ukrainy w Polsce, praktyka edukacyjna

INTRODUCTION

Following the outbreak of the war in Ukraine in 2022, Poland, as a neighbouring country, found itself in a specific situation that called for mobilization and deliberate action in many different areas, including education. The latest data from the report on the Refugee students from Ukraine in the Polish education from January 2024 show that the number of children in Polish schools reached approximately 185,000 (Chrostowska 2024). The arrival of such a large number of refugee children posed numerous challenges to educational institutions, in terms of both admission of students and organization of the teaching process.

The report *Razem w klasie. Dzieci z Ukrainy w polskich szkołach* [Together in the Classroom: Children from Ukraine in Polish Schools] (Pyżalski et al. 2022) emphasized that there were several reasons why organizing education for Ukrainian students posed many challenges. First, a large number of children were admitted to schools over a short period of time, which required ad hoc organizational changes. Second, the arrival of children and their families was not the outcome of a decision made under normal circumstances. The refugees were forced to do so by a crisis situation. The resulting poor emotional and mental state of the immigrants caused an additional challenge to cultural and communication differences faced the refugees. Teachers were therefore faced with a new dilemma: how to support students who require special care while also organizing education in an appropriate manner. Establishing inclusive schools that support refugee children in adjusting to school life was imperative.

Until recently, the question of teaching and supporting foreign students seems to have been disregarded. However, the ongoing influx of immigrants and refugees into numerous countries resulted in rising numbers of analyses and studies on refugee education in the literature of the 21st century, most of which referred to the situation in Canada, Australia and the USA (Block et al. 2014; Taylor & Sidhu 2012). Similar studies have recently been conducted also in Europe, including Poland (Młynarczuk-Sokołowska & Szostak-Król 2016; Januszewska 2017). However, among these, there are still only a few publications relating to Ukrainian children, who, due to the ongoing war, constitute the largest group of foreign students in Polish schools (Pyżalski et al. 2022; Zbróg 2022, Popławska & Bocharova 2023; Lintner et al. 2023, Toros et al. 2024). Currently, there are no publications presenting the results of empirical research on issues related to organizing the teaching and educational process in schools including teachers' experiences.

In view of the above, the present article focuses on the analysis of the course and factors determining the teaching and educational work with children from Ukraine.

2. INCLUSIVE EDUCATION: BASIC PRINCIPLES

Most European countries perceive inclusive education as a way to ensure equal educational rights for all. However, there are significant differences in definitions

and practices of inclusive education. According to a narrow definition of inclusion, it applies only to students with special educational needs, while a broad definition embraces all students and marginalized groups, not just those with disabilities. The latter is in line with the Salamanca Declaration of 1994, which concerns all groups of students at risk of experiencing problems at school due to diversity (UNESCO 1994). The declaration covers all students at risk of segregation and their right to participate in common educational activities within the regular school system, regardless of special needs, gender, origin, culture, etc. Following this idea, education develops the potential of each student (Haug 2017).

Inclusion of Ukrainian students in the education process was a way to ensure that children under temporary protection could effectively participate in the social, cultural and economic life of the host country. The Office of the UN High Commissioner for Refugees used the term “inclusion” to refer to the process of bringing together refugees and the host country citizens through national education systems (UNHCR 2012). Inclusive education means that all students become part of the school community and that they have a sense of belonging to it, regardless of their differences. It is a manifestation of each individual’s inalienable right to education (Taylor & Sidhu 2012). The goal of inclusive education is to provide all students with the right environment allowing them to reach their full potential. This goal can be accomplished by putting inclusive education in practice so that all students can develop, regardless of their unique needs, abilities and qualities (Podgórska-Jachnik 2020).

In practice, inclusive education is implemented in two dimensions. The first one is structural integration which consists in providing students with access to national public schools, institutions and services, while the second is relational integration, which means ensuring the socio-cultural inclusion of refugees and striving for their integrity with the host country community (Dryden-Peterson 2020).

According to Tony Booth and Mel Ainscow (2011), inclusion of students in the education system should be characterized by: 1) valuing and supporting all students’ diversity; 2) increasing participation of all students in the educational process; 3) reducing barriers in the learning process and eliminating marginalization in education; 4) reducing barriers to learning and participation for all students, including those with disabilities or special educational needs; 5) perceiving differences among students as a learning challenge, rather than a problem that has to be overcome; 6) increasing the role of schools in building the educational environment and its values; 7) cultivating mutually supportive relationships between schools and communities; 8) recognizing that integration in education is an aspect reflecting social integration.

Strategies to strengthen inclusive processes cover a number of issues that can be grouped into the following ten areas.

1. Pedagogical issues concerning difficulties in accepting the assumptions of the new education system, adapting to new educational activities and mastering educational materials (Ainscow & Sandill 2010).

2. Psychological aspect related to difficulties with concentration, socialization, anxiety and sensitivity (de Boer & Kuijper 2020).

3. Social aspect concerning inappropriate behaviour towards peers and teachers, difficulties in establishing contacts and relationships with other families and problems with adapting to society and accepting its rules and norms.

4. Cultural aspect related to the potential lack of knowledge about the culture, values, social norms of the host country, the ensuing cultural differences, as well as the fear of losing one's own cultural identity (Ernst-Slavit & Wenger 2006).

5. Linguistic aspect related to inability to communicate and speak the language of the host country.

6. Curriculum issues including differences in the learning content of school programs (Koehler & Schneider 2019).

7. Family involvement related to cooperation between parents and schools (Serna & Martínez 2019).

8. The aspect of teacher competencies, i.e. the extent of teachers' readiness to work in multicultural settings and the methodology employed in organizing courses in a way enabling teachers to create a proper learning environment for all children (Glazzard 2011).

9. The aspect of school preparation that encompasses resource accessibility and institutional assistance for all students (Wodcock & Woolfson 2019).

10. Intercultural aspect of the environment concerning the receptiveness or resistance of the local environment to multiculturalism (Nikitorowicz 2018).

Inclusive education for refugee children focuses not only on their special educational needs or the barriers that students encounter, but primarily on improving educational practices. In order to create a friendly school/classroom environment where all students can reach their potential, and where cultural diversity is valued as a resource and used to boost the efficacy of the educational process, it is crucial to choose an appropriate curriculum and adequate methods of its implementation.

2. RESEARCH METHODOLOGY

The focus of the research was primarily on issues related to the organization of teaching and educational work in a culturally diverse classroom. Key issues here included the use teaching methods, didactic resources, forms of work, and ways of communication to allow Ukrainian students to fully participate in the teaching and learning process. The aim was to define the sources of difficulties faced by children from Ukraine and to identify extracurricular activities targeted at student inclusion and building positive relationships with parents.

The research was of a quantitative character, and it was conducted using the diagnostic survey method based on an individual anonymous online questionnaire. This allowed to gather information about the studied social phenomenon, as well as the views, opinions, attitudes and behaviours of a large number of survey

respondents (Babbie 2009, 132). A custom created questionnaire with both closed- and open-ended questions was used to gather data.

The research was conducted in 2023, and it covered 258 teachers. All respondents declared having prior experience working with Ukrainian children. Women made up the majority of respondents (98.8%), with 1.3% being men. Most respondents (80.6%) held master's degrees; 55% of the respondents had been in their line of work for more than 20 years; 12.8% had worked for 5 to 9 years and for 15 to 20 years. The proportion of employees with 10-14 years of experience was 13.6%, which was marginally higher; 5.8% of the respondents had been working for less than five years.

The research sample was selected using random purposive sampling. Purposeful selection embraced teachers working with children from Ukraine, while all respondents were randomly selected from all regions of Poland (55% in big cities, 31% in small towns, 14% in rural areas).

3. ANALYSIS OF SELECTED RESEARCH RESULTS

At the beginning, the study focused on determining teachers' perception of students from Ukraine. According to the majority of respondents (68.6%), children from Ukraine have equal access to education, just like Polish children. The vast majority of children benefit from an integrated education model, which involves Ukrainian children learning according to the core curriculum together with Polish children. The teaching program is tailored to the developmental and educational needs as well as psychophysical capabilities of children. In addition, students have the opportunity to take additional Polish language classes.

Two-thirds of respondents declared that they approached Ukrainian children as students with special educational needs or learning difficulties. This conclusion was drawn by the respondents based on the diagnosis of children's needs, which they carried out using methods such as conversation, observation, interview with the child and parents, analysis of children's work, and verification/diagnostic tests.

In their teaching work, teachers use diverse teaching methods facilitating fuller participation of Ukrainian children in the teaching-learning process. These include:

- introducing auxiliary and guiding questions (*often* – 87.2%, *sometimes* – 10.5%)
- experiments (*often* – 34.5%, *sometimes* – 51.2%)
- valorisation methods (*often* – 25.2%, *sometimes* – 53.1%)
- practical methods (*often* – 77.5%, *sometimes* – 20.5%)
- methods of text preparation (*often* – 30.6%, *sometimes* – 37.9%)
- language portfolio (*often* – 20.5%, *sometimes* – 31.4%)
- intercultural portfolio (*often* – 10.1%, *sometimes* – 34.1%)
- simplifying exercises (*often* – 58.9%, *sometimes* – 32.2%)
- listening to fairy tales (*often* – 36.1%, *sometimes* – 47.3%)
- educational games and activities (*often* – 74.8%, *sometimes* – 21.7%)
- art works (*often* – 85.3%, *sometimes* – 13.2%)
- project method (*often* – 34.5%, *sometimes* – 42.6%).

The respondents use forms of work adapted to children's abilities, i.e. individual work – different tasks (*often* – 78.3%, *sometimes* – 18.2%), as well as work in groups (*often* – 58.1%, *sometimes* – 39, 2%) favouring integration – cooperation of students during lessons, not only exchange of knowledge and skills, but also overcoming of communication and social barriers.

Teachers used a variety of teaching methods, including personalized worksheets (77.9%), visual aids (87.2%), referencing important life events (70.2%), and electronic media (78.3%), to meet the needs of Ukrainian children and ensure that they fully participated in lessons. Additionally, one third of the surveyed teachers set distinct requirements for Polish and Ukrainian students, and the majority of them used different grading rules for Ukrainian students (*often* 45.3%, *sometimes* – 34.9%).

Teachers help Ukrainian students' learning by assigning personalized assignments, creating specialized teaching materials, and using visual aids. They try to use practical, valorising and activating methods when working with children, and motivate them to engage in extracurricular activities. Based on the answers provided by the respondents, assistance is provided by Ukrainian teachers, cultural assistants, psychologists, and school counsellors in some institutions. Teachers reported using tablets with specific apps and translators to interact with students.

Another issue teachers were asked about were the ways they communicate with children. 81.4% reported difficulties communicating in Polish. According to the respondents, children also had difficulties understanding the teaching content (72.9%) and adjusting to the new environment (26.4%). About a quarter of the surveyed teachers pointed to students' difficulties in relationships with their colleagues (25.2%) and in understanding Polish culture and customs (24%). Additionally, respondents mentioned difficulties in meeting school demands by students (14%), as well as problems in relationships with teachers (10.5%) or in using the school's technological environment (3.9%).

The teachers taking part in the research pointed to a number of diverse biopsychological (internal) and didactic factors as well as, to a lesser degree, environmental factors as the reasons behind the challenges faced by children from Ukraine.

The first category of factors pertaining to children included: lack of knowledge of the Polish language (88.4% of responses), varying levels of knowledge in specific subjects (79.1% of responses), longing for home/loved ones (77.5% of responses), lack of a sense of stability in life as a result of war trauma and escape from the homeland (69.4% of responses), inability to control negative emotions such as sadness, anger, fear (38.4% of responses), lack of motivation to learn (39.9 % of responses), apathy, lack of interest or active participation in the lesson (37.2% of responses), cultural and religious differences (31.8% of responses).

The second category of factors related to teaching included: lack of assisting teachers (57.4%), lack of linguistic preparation of teachers (53.5%), low proficiency of teachers in working with foreign children (45.3%), lack of appropriate textbooks,

teaching aids (42.2%), lack of appropriate diagnosis of children's needs (19.8%).

The surveyed teachers were also questioned about extracurricular activities undertaken to promote student inclusion. Integration events organized in schools included: organizing *trips* – 97.3%; running *green schools* – 21.7%; organizing *school discos* – 32.6%, and in a small percentage: festivals, various entertainments, integration events, trips to the cinema.

The presence of Ukrainian children in the class induced the necessity to build good relationships with their parents/family. The great majority of respondents (98.1%) indicated that parents were provided with information about their children and the school: 82.2% of teachers discussed with parents how the school operates; 81.8%, discussed with parents the responsibilities of students and parents. The majority (80.2%) of respondents indicated that they were the ones who initiated contact with parents and encouraged them to actively participate in class life. Three-quarters (75.2%) of respondents indicated that, first of all, they tried to inform parents about the school's obligations towards their children, and 65.9% – about the school's expectations towards the children. An interesting issue seems to be how parents communicated with teachers: over half (54.3%) of parents were willing to contact teachers face to face; one third – through electronic media; few (4.7%) – adopted a demanding attitude and 3.5% of parents completely avoided contact with schools.

4. DISCUSSION AND SUMMARY

The presented research allowed to understand how inclusive education is implemented in the case of Ukrainian children studying in Polish schools. In the final section of the article, it is important to highlight the contribution of the research to educational practice. Based on the analysis of the research results, the article presented the teaching and educational process, the factors that influenced its implementation, and the difficulties faced by the surveyed teachers when they strived to implement inclusive education. Teachers participating in the research were given the chance to share their personal accounts of dealing with Ukrainian children. To ensure that all students have the best possible conditions allowing them to develop and shape their competences, most teachers appropriately enhanced and changed the curriculum's content as well as adapted the methods, means and forms of instruction to meet the specific needs of children they worked with. According to meta-research, such adaptation of general teaching strategies produces the best results for most students (Florian 2014; Mitchell & Sutherland 2014). The respondents' statements, on the one hand, showed the difficulties faced by the teachers themselves in the classrooms, and on the other, highlighted the difficulties encountered by Ukrainian children. The majority of Ukrainian students did not speak Polish, which made it difficult for them to communicate with one another in class, comprehend the material being taught, and express their emotions (Cavicchiolo et al. 2023). As a result, students may become isolated since such a situation keeps them from taking part in group

activities and impedes their ability to learn. Therefore, teaching students the language of the host nation would be one of the first things to take into account in order to enable inclusion. About 90% of Ukrainian students were placed in regular classes with Polish students, the rest (approx. 10%) attended preparatory classes (Pacek 2022). Ukrainian students who did not speak Polish, could participate in 6 hours of additional Polish language lessons.

The respondents' answers indicate that in order to include students in the educational process, it was also necessary to address their diverse needs (psychological, social, and educational). The majority of surveyed teachers (66%) declared that they approached Ukrainian students as children with special educational needs or learning difficulties. Teachers helped children handle difficult circumstances and increased their stress tolerance. Schools are thought to be an important environment contributing to the development of the mental health of children who have experienced trauma related to armed conflict (Persson & Rousseau 2008). They can provide a space allowing children to socialize and express themselves creatively and symbolically, which is a determining factor of their well-being (Rousseau et al. 2007). Providing refugee children with education is a fundamental question. However, in addition to meeting the children's educational needs, it is also important to address their needs for socialization and social inclusion. Therefore, schools should create an environment promoting cross-cultural communication while increasing students' sensitivity to and awareness of other cultures (Taylor & Sidhu 2012). According to the teachers' opinions, students' needs can be satisfied outside of the classroom as well through extracurricular activities which support students' socialization and sense of belonging to a given community, such as: field trips and extracurricular clubs, festivals, different forms of entertainment, team-building events, and trips to the cinema.

School is a microcosm of society in which refugee students may gain the skills necessary for successful functioning, both in the school environment and in society, by receiving a friendly welcome, acceptance, understanding, respect, appropriate support and, to the extent possible, stabilization.

It is difficult to provide an effective implementation strategy for inclusive education in educational practice because so much depends on the attitudes and skills of teachers. We hope that this article's empirical insights into the difficulties faced by teachers and the ways they can overcome them will encourage further research and thought.

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The Role of Joseph de Finance's Axiological Concept in Opening Youth to the World of Values

Rola koncepcji aksjologicznej Josepha de Finance w otwieraniu młodzieży na świat wartości

Olga Gavendová

Comenius University
Bratislava, Slovakia

ORCID: <https://orcid.org/0009-0007-9502-7204>
gavendova1@uniba.sk

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Abstract: Research and common experience confirm that value orientation of young people has changed fundamentally. Material values have come to the fore and young people do not seem to recognize higher values at all. The subject of the study is the phenomenon of blindness and deafness to higher values. The fact was pointed out by Joseph de Finance, who formulated an axiological conception that offers a solution to this problem. Every human being needs basic values, both material and spiritual, that enable his or her integral development. Each group of values corresponds to certain needs resulting from human nature. However, children or young people often remain attached to material values while they fail to open up to higher values, especially moral ones. The educator must use *kairos* and help children to take this step. The educator helps those who are blind to certain values to find other similar values that they can recognize. Teachers must help young people to tune in to the wavelength of certain values so they can hear them. The realization of the moral value is of crucial importance since it is through that value that people can develop integrally and find happiness.

Keywords: human, value, kairos, axiological blindness, axiological deafness, moral education, Joseph de Finance

Abstrakt: Badania i powszechne doświadczenie potwierdzają, że orientacja młodych ludzi na wartości uległa zasadniczej zmianie. Na pierwszy plan wysunęły się wartości materialne, zaś wartości wyższe wydają się nie mieć dla młodych ludzi żadnego znaczenia. Przedmiotem niniejszego opracowania jest zjawisko ślepoty i głuchoty na wartości wyższe. Zwrócił na to uwagę Joseph de Finance, autor koncepcji aksjologicznej, która pomaga znaleźć rozwiązanie tego problemu. Każdy człowiek dąży do zaspokojenia podstawowych wartości, zarówno materialnych, jak i duchowych, które warunkują jego integralny rozwój. Każdy zestaw wartości odpowiada pewnym wymaganiom zdefiniowanym przez naturę ludzką. Jednak dziecko lub młoda osoba często pozostają przywiązane do wartości materialnych i nie otwierają się na wartości wyższe, zwłaszcza wartości moralne. Zadaniem wychowawcy jest wykorzystanie momentu *kairos*, aby pomóc podopiecznym zrobić krok w tym kierunku. Wychowawca pomaga osobom, które są ślepe na pewne wartości, znaleźć podobne wartości, które te są w stanie dostrzec. Mówiąc obrazowo, pomaga tym, którzy są głusi na wołanie wartości wyższych, nauczyć się dostrzając do długości fal tych wartości i w ten sposób je usłyszeć. Uświadomienie sobie istnienia wartości moralnych ma kluczowe znaczenie, ponieważ wartości te warunkują integralny rozwój człowieka, co pomaga mu odnaleźć szczęście.

Słowa kluczowe: człowiek, wartość, kairos, ślepota aksjologiczna, głuchota aksjologiczna, wychowanie moralne, Joseph de Finance



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INTRODUCTION

Over the past two decades, the value orientation, especially that of young people has shifted significantly, as evidenced by various studies (Koldeová 2016, 119-130; Lajčiaková and Blaščíková 2003, 292-296; Reimer 2011, 143) and common experience. Material values have become more prominent, reflecting today's consumerist lifestyle. Some individuals are unable to recognize or appreciate certain values because they do not see or hear them. It was this blindness and especially deafness to values that was highlighted by a French Jesuit, Joseph de Finance (1904-2000)¹, whose scientific research focused on ethics, particularly the ethics of values, metaphysics, and anthropology. Drawing on Thomism and engaging with contemporary philosophy, his approach remains original and still relevant.

The starting point of this investigation is the human being, a spiritual subject capable of self-awareness and self-determination. This study explores how de Finance understands the terms "human nature" and "spiritual subject," as each reflects a different aspect of the richness and dynamics of human existence. This anthropological-metaphysical basis also determines what humans need in order to develop in their lives: they need goods perceived as values.

In the next step, we will examine the basic groups of values, each essential for developing a particular dimension of human nature. Through this lens, we can then explore the role of the educator, who, in due course, has to point out other, additional values and thus broaden the mentee's horizons. Finally, we will address blindness and deafness to values, investigate the causes of their emergence, and assess their impact on the integral development of the human being.

1. ANTHROPOLOGICAL AND METAPHYSICAL FOUNDATIONS

Joseph de Finance identifies two intertwined orders in human nature: the bodily and the spiritual (de Finance 1990, 59-60; de Finance 1992, 205-213). While many philosophers view *natura* as merely the body that binds a person to a particular place, a particular period, a culture, and a society, de Finance posits

¹ Joseph de Finance was born on January 30, 1904, in La Canourgue, France. He entered the Society of Jesus in 1921 and was ordained a priest in 1934. From 1938 to 1955, he taught metaphysics and natural theology at Vals, followed by a tenure at the Catholic Institute in Lyon. Throughout his career, he served as a visiting professor in Vietnam, India, Canada, Mexico, and Brazil. From 1955 to 1980, he taught general ethics, courses on human action and on St. Thomas Aquinas at the Pontifical Gregorian University in Rome. His intellectual focus was on the works of St. Thomas Aquinas, which also influenced scholars such as Maritain and Gilson. Although philosophy was his lifelong vocation, literature also held a special place in his heart, and his scholarly output was deeply intertwined with theology, reflecting a profound humanistic culture. His bibliography includes over 230 works. Major works include: *Essai sur l'Agir humain*, *Existence et Liberté*, *Connaissance de l'être*, *Éthique Générale*, *Le sensible et Dieu*, *L'ouverture et la norme*, *De l'un et de l'autre*. *Essai sur l'alterité*, *Citoyen de deux mondes*. Even as Professor Emeritus, despite severe visual impairments, he continued to study and share his ideas, though he had no intention of publishing them. He expected, as he expressed it, to do so "without anguish for the light where all problems are solved." He died in Rome on January 28, 2000.

that *natura* transcends the sensual and corporeal, transcends both physiology and physics. According to him, therefore, there is a *spiritual natura* inherent in man: in addition to the bodily dimension, conditioned by the laws of nature, man has spiritual and rational inclinations, such as the capacity for knowledge and free choice (de Finance 2003, 147). This aspect is not a dualism because spirituality permeates and marks corporeality; hence he speaks of a spiritual natura.

The concept of the “spiritual subject” reflects an individual’s internal relationality: the subject is such only in relation to the object, which underlines his particularity and individuality. As man is a “spiritual subject,” his subjectivity is characterized by openness to Being and other entities. This relationality enables one not only to know another being (to come out of oneself), but also to know one’s own being – *autocoscienza* (return to oneself). In this way, the notion of “spiritual subject” coincides in meaning with the notion of “person,” which, due to reason and freedom, has absolute value.

Following the thought of Thomas Aquinas, de Finance distinguishes between the act of being and essence. The act of being makes existence possible and is the foundation of uniqueness and incommunicability, while essence defines the limit and contingency of a finite being. Essence determines it to exist in a particular way. For instance, the essence of an ant enables it to be an ant and thus to be capable of only those activities that are proper to an ant; it cannot perform the same activities as an elephant. Similarly, the essence of the spiritual subject also expresses determination: the spiritual subject knows and wills as a spiritual subject, not as an animal. The spiritual subject knows “in a certain way everything.” De Finance emphasizes this “in a certain way,” meaning in a manner determined by its essence and nature.

However, determination in the case of the spiritual subject appears radically indeterminate because, thanks to reason and will, it is open to everything, to the Absolute of being. Essences “enter” the consciousness of the subject, but consciousness also intentionally “goes out” to meet them; the subject transcends himself. At the same time, this transcendence enables the subject to “return to himself,” and to become self-aware. Since the conscious return to the self – *autocoscienza* – is only possible through openness to the Being that attracts it, we can say that this return to the self is not the result of human effort but is a gift of Being itself, through which the subject receives itself again (Salatiello 2011). In openness to the Totality, to the Absolute, the dignity and absolute value of the spiritual subject emerge, demonstrating that the spiritual subject is inherently directed towards Being (Uram 2012, 63-67).

Openness to the Totality of being, the Absolute, allows not only to know and to will, but also to know oneself and to “will oneself,” meaning to “own oneself,” to decide for oneself, to determine oneself through action, to fill the void found in oneself (de Finance 1992, 219-220). Although determination and indetermination are inextricably linked in the spiritual subject, they are not on the same plane. Determination is associated with essence and is inherent in the horizontal plane,

while indetermination is actually openness and is proper to the vertical plane, that is, it is directed to the “height,” to the Absolute (de Finance 1992, 217).

Man is, on one hand, given, but on the other hand, he must realize through freedom. The subject is thus characterized by a state of incompleteness. A metaphysical interval exists between how the subject is given to himself and how he determines his own existence through a free act (Uram 2023, 53-54), removing the indetermination inscribed in nature and moving the subject dynamically towards a greater actualization of his being. At the same time, it leads the subject to become aware of his responsibility for what he has done and how he has done it (de Finance 1992, 216).

2. HUMAN AND VALUES

Human openness to the Totality, to the Absolute, enables self-awareness and recognition of the gap between one's actual state and the Absolute, which is his horizon. This openness also enables individuals to decide how to fill this void. This is a crucial task in human life, as one's happiness depends on it, and it encapsulates the meaning of existence. Naturally, therefore, one seeks the good and wants to obtain it because it brings about perfection. This good is of value to him. Several levels can be distinguished in human nature, each oriented towards the appropriate value that brings about perfection. This makes it possible to form a hierarchy of values (de Finance 1997, 54-57; de Finance 1992, 350-359).

Among values, the lowest are the *infra-human values*. Infra-human, because they do not pertain to humans in the aspects that differentiate them from animals. These include values of the *sensory orders* (pleasant, fun, pleasure) and *biological values* (healthy, health). These values relate to what is conducive to the development of biological life, since humans are *natura*.

Higher up are the *human infra-moral values*. Human, because they are intrinsic to humans and hold meaning only for them, requiring reason and will. Infra-moral, because they do not pertain to what is most proper or personal in man. These include *economic values* and those that might be called eudaimonic, that is, aiming for the well-being of man (prosperity, success, happiness, wealth). Additionally, there are *spiritual values* in the narrower sense of the word, independent of biological requirements. This group includes subgroups: noetic values (truth, thoroughness), aesthetic and artistic values (beauty, refinement, good taste), social values (cohesion, prosperity of the group or nation, state) and will values (strength of character, constancy of action). These values are already very close to the moral value, and sometimes it is very difficult to determine their exact place in the system of values.

A special place is reserved to the *moral value*. It concerns what is most proper to humans, which is freedom. “Moral value, implying a direct relationship to the Absolute, is essentially one; whereas natural values (the two previous groups) diversify according to the natures to which they refer” (de Finance 1992, 309).

Hence, it is usually referred to as the moral value, not moral values. Within it lies the value of man as a person. The preceding values are sought by individuals for themselves because they bring something to them, enriching them. On the contrary, moral and religious value is sought for its own sake.

At the highest level is *religious value* (holy, the divine), which concerns the relationship between the subject and the highest principle of value. It cannot be reduced to the moral value; they are not the same, but we can say that they are mutually conditioned. There is no perfect morality without religion, and no religion without morality.

The hierarchy of values reflects the nature of the spiritual subject. Since man is *natura*, natural values, e.g. biological values, have a place here, and since his *natura* is *spiritual*, moral value holds a central place.

Good as such, whether utilitarian or moral, implies a relation with a certain inclination. In the case of infra-human values, a person perceives an object as good or bad, as “perfectible,” and desires it according to whether it aligns with his natural inclination; if it does not agree, he rejects it. For instance, a dehydrated person automatically seeks salty food to retain water in the body. The organism “recognizes” the good long before the person realizes that he is thirsty and needs to drink (de Finance 1997, 49 - 51). Goods are valuable to man not only when they bring satisfaction of biological needs (water quenches his thirst), but also when they preserve his health, assuming he regards health as a value. However, this does not pertain to what defines a person as a subject. What is crucial here is the relationship between the natural physiological inclination and the good found outside the subject.

People have a spiritual inclination towards human infra-moral values. Therefore, they seek certain kinds of goods that correspond to the spiritual inclination. In this realm, too, external goods, objects, come into relation with the subject. The values that correspond to this inclination bring rational satisfaction, e.g., the joy of knowledge, aesthetic pleasure, the satisfaction of self-realization, etc. These are high values bordering on morality, however, they are not formally moral. They do pertain to the human being, but in a sense, they still remain external to him since they do not concern the core of human nature, the centre, which makes it possible to say “I”. The values in this domain are horizontally oriented, aimed at happiness. It is the relationship between spiritual inclination and the good, which is again outside the subject.

We now come to the moral value. In its realization, in moral action, ontology and axiology are combined. Ontologically speaking, action depends on the subject (*agere sequitur esse*); action reflects the subject’s spiritual faculties. From an axiological point of view, the subject derives value from his deeds – he will be that kind of person he acts (*esse sequitur agere*) (de Finance 2003, 155). Through moral action, he develops and determines his being. Now we no longer examine the values that stand before him as objects, but from within as that which constitutes his subjectivity and makes the moral value possible. “As natural values refer to the horizon of desire, that is, to happiness, so the moral value refers to the horizon

called the Ideal of practical reason. Just as happiness offers desire, will-nature, a principle of determination, so the moral value and its Ideal offer freedom, i.e., the will as rational, a way out of indeterminacy” (de Finance 1992, 276).

Absolute being is the Ideal of practical reason. It is the horizon to which human nature is open, and which is the focus of their activities.² The Ideal is inherent intrinsic perfection. If the value of the Ideal were relative, it would not be the ideal of reason. The value, based on the relation of reason open to Absolute being, is valid in itself, and is valid absolutely. It is different to say: “this chocolate is good,” and to say: “fidelity is good.” One does not seek fidelity to satisfy sensitivity. One judges, perceives intellectually, that fidelity is desirable in itself and must be desired. Acting faithfully does not merely correspond to a natural and subjective demand but is an objective demand that cannot be relativized. At this level, it is not physiological or spiritual inclination and good that enter into the relationship, as in the previous two levels, but the subject’s openness to the Absolute and the Good. Due to this openness, the spiritual subject is what it is. Therefore, attention now turns to the subject.

3. MIXED VALUES, MORAL VALUE, AND THEIR PLACE IN HUMAN LIFE

Although the moral value is paramount for the development of human existence, a person needs a wide range of values throughout life. Given the intertwined nature of bodily and spiritual orders in humans, the natural state of the spiritual subject is to exist, act, and express through the body.³ Consequently, infra-human and human infra-moral values play crucial roles in human life and proper functioning. These values serve higher ones; for instance, orderliness in things on the table fosters a certain style to a life that is already moral; it helps to dampen explosiveness, overcome laziness, etc. Hence, lower values must not be underestimated as disorder in them affects sensitivity and receptivity for them and consequently less sensitivity to the moral value. Effective education involves nurturing interest in these values:⁴ “Virtue is solid and stable where the highest value is most closely associated with the other values as a whole” (de Finance 1992, 346).

However, attention must also be given to the dynamics of the subject’s growth. Education should not only prepare children for adulthood, to master the tasks that await them, but also to enable them to realize age-appropriate values. Childhood and adolescence are not mere transitional stages but have intrinsic structure and values. “Only if we allow the child, the adolescent, to truly live up to

² In a sense, he understands it by analogy with Plato’s idea of the Good or with A. Rosmini’s “moral being.” For de Finance, however, the ideal is not present in the spirit as an object of intuition or of some prior knowledge. This ideal is known only in reflection (de Finance 2003, 223)

³ Natural values are connected with the nature of man, with natural inclinations. These will be right if they are subject to reason, more precisely to right reason (*recta ratio*), which belongs to human nature. However, if the natural inclinations are left to themselves, or if the judgment of reason is incorrect, the natural inclinations can be reversed (de Finance 1992, 330-332).

⁴ On the analysis of the educative act in the light of the doctrine of St. Thomas Aquinas (*secundum rectam rationem*); Vivoda 2019, 74-86.

their potential and to live the values appropriate to their age, will we prepare them to become adults altogether” (de Finance 2003, 251). Sometimes, in due course, old values need to be criticised, and new ones offered. However, criticism should not consist in denying and rejecting the old value, because a lower value does not cease to be value; it must be respected at its level in recognition of its relativity, however, without dismissing it entirely (de Finance 1992, 349). Introducing new values requires *kairos* (de Finance 1992, 349; de Finance 2003, 252-254), the right moment. The right moment must not be forcibly hastened, for children cannot abandon the values for which they have lived. They will reject the new values offered to them because they do not like them, they may even develop an aversion to them; or they will accept them, but the acceptance will remain only external to them (they will do something “because it is the way to do it” without knowing the true reasons why it should be done). Another situation can also arise: the previous values have lost their relevance, but the child does not yet know or does not want to accept the new ones, so that a void is formed which can be filled by unsuitable ideas or ideals (de Finance 1992, 254). In the same way, therefore, it is wrong if *kairos* is not made use of, if the introduction to new values is delayed. Then the consequences are the same. The child may have already abandoned some values, but has nothing to open up for, may live the usual way of life, but it will be empty. The child will thus fail to grow into a real personality.

Intellectual, moral and spiritual maturity does not always align with emotional maturity, with the ability to perceive. Deep down, children may expect something, vaguely suspect something, but on the surface, where everyday life takes place, they are attending to past values. They are afraid to leave the past, which gave a calm certainty, and to open themselves to the unknown new. The past requires no effort; it is familiar to them because it has become like their second nature, but this no longer suits their real nature. Encouraging them to question their satisfaction with the status quo can help them recognize the need for new values (de Finance 2003, 258). Attachment to the previous stage can hinder or even stop the experience of the new one. *Kairos* occurs, the new stage is ready, but the old one prevents it. What follows is the feeling of inadequacy, of emptiness. This state can be used as an opportunity for educators to guide children towards a new value that brings a renewed sense of purpose. Sometimes, only after embracing new values can previous ones be properly reassessed.⁵

Transition from a value to higher values is rarely smooth. It involves leaving behind familiar comforts, which can be painful and require sacrifice. For example, an enthusiastic cyclist who has devoted years to training, competing, and centring his life around cycling, may find it difficult to step away from this sporting world. Whatever replaces it must hold significant value. The timing of such a decision is deeply personal, depending on one's inner maturity and sensitivity to higher values, as well as the new value that presents itself to the young person. This

⁵ Global trends in values education and their connection to the Universal Declaration of Human Rights are explored in Mlynářčík 2014, 155-160.

decision is a pivotal moment in one's life. It is important not to dwell on the lower values, but to progress towards the higher ones, particularly to the moral value, as it most fully expresses the subject's essence – his free action and, through action, his free being, his "I."

4. BLINDNESS AND DEAFNESS TO VALUES

A person realises himself when he implements values, especially the moral value. However, there are instances where an individual may be unable to perceive certain kinds of values (e.g., being unable to understand how it is possible to love art) or may be incapable of a certain way of realizing a particular value. De Finance speaks of a blindness to values (de Finance 2003, 261-280).⁶ This topic has also been addressed by scholars such as R. Mehl or D. von Hildebrand. It is incorrect to speak of blindness to values in general because if that were the case, a person would be unable to desire at all, would have nothing to desire; one would have to be indifferent to all values – such a scenario is impossible. One can be blind to specific values, a certain level of values, or particular realizations of values. Blindness is not to be confused with ignorance of what constitutes values (de Finance 2003, 263); once ignorance of a value is removed, one can perceive it. He has not seen the value because he did not know about it, but if he knows about the value, he can already see it. The real axiological blindness is not about the basis or conditions of value, but about the value itself. A person with normal hearing can, e.g., know the laws of acoustics, the works of the great musical masters, even teach them competently, yet be unable to enjoy a composition by Mozart. He knows the value in theory but cannot truly perceive it. Blindness is related to perception. It cannot be "seen," understood how it is possible to value, agree, honour, cherish, love, or desire a particular quality or action.

Blindness to values can stem from insensitivity to values,⁷ which may be pathological, innate, or caused by the influence of environment, upbringing, life circumstances, or social pressure, etc. This, in turn, suppresses the affects that are necessary for the perception of other values (e.g., the emphasis placed on sexuality prevents the perception of the values of purity, self-control). Although blindness seems linked to the problem of value perception, according to de Finance, perception also involves an affective element and the lack of it causes blindness.

⁶ The themes of blindness and deafness, alongside the *kairos* of values, are original contributions of de Finance. He first mentioned the *kairos* of values in *Essai sur l'Agir humain*, and likely developed the idea further around 1980 in an article published in *Personne et valeur*. The theme of blindness and deafness appeared in the Argentine journal *Ethos*, Buenos Aires, 1980, pp. 51-66, and was subsequently incorporated into *Personne et valeur*, along with 11 other articles published in various journals. There is no other mention of blindness and deafness in relation to values elsewhere.

⁷ Just as intelligence – a spiritual faculty – needs the brain as an organ in order to express itself, and its capacity depends on how much intelligence it allows to permeate itself, so, by analogy, spiritual affectivity can normally develop where sensory affectivity allows it to express itself (de Finance 2003, 269).

A value judgment is not merely a description or a statement, but it also involves a desire or some other emotion. For example, the judgment “this is a great car” means different things to a racer who values speed, and a family man, who values safety, space, low fuel consumption.

Blindness to values cannot be eliminated or cured, but it can only be “corrected” in two ways. First, one can point out analogical values: someone who cannot perceive the beauty of music but appreciates the beauty of colours, can be shown the beauty of a picture; it will be pointed out that what he experiences in visual art, others experience in music. The second way of correcting blindness is to point to more general values: for those unable to perceive aesthetics, describing the emotional impact of music – its calming effect, its conveyance of feelings, the way it makes time feel non-existent – might help. Moreover, not all errors of moral judgement imply depravity or disorder. Sometimes the issue is that one’s conscience remains partly infantile and has not placed this person’s entire existence under the jurisdiction of reason (de Finance 2003, 270). Reason helps in perceiving values in the correct order. Moreover, moral and spiritual progress causes some values, once considered important, to lose their significance at a certain stage of spiritual growth. A person may look back and wonder how particular values could once excite him.

De Finance’s original contribution lies in the exploration of deafness to values. Deafness differs from blindness in that one does perceive a value, can even talk about it with enthusiasm, but it does not inspire him to action (de Finance 2003, 265). They recognize it as a value that is valid “in itself,” since “reason dictates” that selflessness and love for God and neighbour are right, but they do not regard it as “their own” value; it does not concern their being.

Another form of deafness occurs when a value does not apply to the person in question, it does not exist for him, even though he feels its call, but he acts as if he does not, he refuses to respond to it. This is a willed, pretended deafness. It is the deafness of one who “is deaf” to the plea of an unfortunate or needy person and chooses not to help that person.

How does de Finance perceive the difference between blindness and deafness? The value judgment is influenced internally, by passions and sensory sensitivity, which also affect spiritual sensitivity, as well as externally, by upbringing, environment, mass media or social pressure. Spiritual sensitivity plays a crucial role in value judgment.⁸ Human intelligence is not like a camera that merely records a given condition, but it is dynamic and can guide a person toward greater perfection, helping him to “be more.” Therefore, in addition to general values, there are values related to one’s personal “I”.

To “hear” a value, one must not only perceive it but perceive it as relevant to oneself *here and now*, as freely acting. This happens when a person perceives the object in question not only as a *good*, but also as *conveniens*. If it is presented to the

⁸ If the insensitivity of the masses is juxtaposed with the sensitivity of the individual, the community can no longer be enriched with values. It is not that culture is dead, but it is the souls that need to be given life (Uram 2011, 19-25).

will only as a *good*, it does not cause the movement of will (since it is *conveniens in universali*, not here and now for the subject). The object must appear to the subject as *here and now* worthy of desire (*desiderabile*) (de Finance 2003, 273). In a way, the affective element connects the value with the person's core, the "I," the site of free decision. Indeed, the perception of general values is more peripheral, because the knowledge of value, despite being supported by desire or liking, remains outside the centre of the person. In other words, they concern the "I" as an individual, and not the "I" as a person (de Finance 2003, 271). If a person judges value as *conveniens*, he finds in it that which perfects him, in what he realizes himself, his being. Value awaits precisely this free decision.

Of course, the call to value takes different forms according to the kind of value at stake. Biological values of a hungry man may seem to be the most important here and now. Sometimes the very existence, that is threatened by their lack, depends on them. However, the moral value has a unique calling that resonates in the personal self and concerns the meaning of existence itself. This value corresponds to what is incommunicable and irreplaceable in the subject, meaningful only to him and his actual situation. It concerns life in relation to open reason, that is, value in relation with the norm of all values.

The issue of deafness to values is growing. For a call to be effective, it must be conscious and perceived. However, too many interests, different prejudices or subjective opinions can limit or even completely prevent one from being able to hear the call, leading to a complete stunting of the moral sense. Then not only does he not hear the call of higher values, but he cannot even perceive them, which may result in a moral blindness of not even seeing them. According to Z. Bauman and L. Donskis, this is currently an increasingly common phenomenon (Bauman and Donskis 2023). These authors understand moral blindness even more radically: as the inability to distinguish between good and evil.

De Finance considers deafness more delicate in the area of personal values and vocation, because in addition to not perceiving a value and thus not hearing it, there can also be situations in which one hears the value, or at least suspects it to some extent, but is unable to make a choice about it. This occurs in both consecrated and secular vocations, such as a military, artistic, or political vocation. Sometimes, one has a certain inner experience which, though vaguely perceived, smoulders somewhere beneath the surface, but escapes clear consciousness. An inner experience might vaguely indicate a vocation that gives meaning to one's existence, but anticipated difficulties can discourage action. A true calling only occurs when the value resonates with the subject. Then the value will move him to the depths and allow him to step out. It is essential to avoid anything that "tunes out" the moral value, or positively: strive to "tune in" to its wavelength to act on it and fully realize one's existence.

It is possible to know different values but not be equally sensitive to their call. Moral excellence does not preclude; rather, on the contrary, it needs the call of values to support it. However, not all are needed equally and simultaneously.

Therefore, some calls of values must be considered secondary, non-essential. It is even necessary to be consciously deaf to the call of some values, that contradict his personal vocation of moral improvement. Unlike axiological blindness, which is never beneficial, a certain deafness to values, understood as selective attention to specific values, can be commendable and necessary (de Finance 2003, 208).

CONCLUSION

Openness to the Absolute is inherent to human nature, to which one remains true only if he opens himself to Totality, or more specifically, to truth and goodness. Closing oneself off in falsehood and egoism denies one's humanity. The Totality discussed here encompasses not just the physical world or the aggregate of entities, but the Totality of being according to its various ontological dimensions. It is the Totality of truth and value. It is the horizon of objectivity but also of subjectivity. It is the horizon and Ideal of our spiritual activity: speculative and practical. Finally, it is the horizon and Ideal of our freedom in its moral action: the horizon of good will, the Ideal we discover in right action. This Totality grounds all values and is the source from which man draws his own value. In religious terms, we can say that human nature bears the image of God, man is created in the image of God. This study avoids such statements, as de Finance did, to prevent the notion that only a believer in God can act morally while agnostics remain outside the moral order. For the same reason, religious value, which also corresponds to the dynamics of human living, was not the focus. It also applies to it that man, essentially open to the Absolute, best realizes his existence when he realizes his relationship with God. Just as the existence of the world is fully understood and comprehended when its author, God the Creator, is known, so the spiritual subject receives his dignity and value from God, who is the most personal subject. Man receives this "equipment" with existence. It makes him aware of his "I" and enables him to make free and moral choices, thus developing what is most appropriate for him. The realization of the moral value gives meaning to his existence. However, it is not right for a person to become attached to moral and religious value to the point of overlooking the lower values. Even the lower values have their place and importance in human life. It is the correct use of reason, which is open to the Absolute, that will make it possible to attend to them adequately. In this way, de Finance's attitude appears to be balanced, for no level of human existence is either overlooked or overestimated. If man develops in this way, he will find happiness, he will find the meaning of existence. At the same time, in his approach, we also find the answer to the question of why many people today are unhappy, or at least not happy. Whoever concentrates only on the search for values inherent in only one plane of his nature, a certain "deformation" occurs, man does not develop integrally. Although it is never too late to open oneself to all levels of values, in the life of the child and young person, educators who, in due course, can and should lead him or her to other values, play a crucial role.

However, it may happen that one is blind or deaf to some values. Usually, the lowest infra-human values are not a problem because natural tendencies are very strong and very quick to announce if something is wrong. When it comes to human infra-moral values, we have seen that blindness can be corrected in some way by pointing to other, similar values. However, there is a serious problem if one is blind or deaf to the moral value, as it endangers self-realization and the meaning of existence. Frustration, dissatisfaction, loss of meaning in life, emptiness follow. Blindness and deafness to values can be corrected by pointing to analogous values helping individuals tune in to the moral value, and thus hear it. To hear the value is also to realize it and thus to realize oneself.

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How to Shape the Identity of Young People by Implementing an Educational Project? In the Footsteps of a Lost Long Toed Shoe in Old and Contemporary Krakow*

Jak kształtować tożsamość młodzieży, realizując projekt edukacyjny?
Śladami zaginionej ciżemki po dawnym i współczesnym Krakowie

Katarzyna Pławecka

University of the National
Education Commission
Kraków, Poland

ORCID: <https://orcid.org/0000-0002-7167-52626>
katarzyna.plawecka@uken.

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Abstract: The publication was subordinated to the issues focused on the proposal to read the works of Antonina Domańska in primary schools. The continuation of research on the significant role of regional Polish education is visible here, demanding an answer to the question - how to help school youth to "take root" in a specific topographic and socio-cultural reality in a multiculturally global world? The potential of the cultural heritage of the region is shown on the example of the novel The yellow long toed shoe [Polish: *Historia żółtej ciżemki*] by Antonina Domańska, which, based on facts, tells the story of a golden long toed shoe found behind the altar in St. Mary's Church. The literary image of Krakow is complemented by outstanding historical figures and at the same time role models for contemporary students, i.e.: King Casimir IV Jagiellon surrounded by the royal family, Jan Długosz – the famous chronicler, Szymon of Lipnica – a monk of the Bernardine Order – a future saint, Veit Stoss – a great artist, sculptor of the monumental altar in St. Mary's Church. The activities described in the project, carried out in the classroom and as part of a Polish language trip around Krakow, constitute a proposal for "reading" Krakow as a particularly valuable place, a symbol of Polishness perpetuated in literature and culture, as also seen by contemporary youth at school and college.

Keywords: primary school students, college youth, identity, Antonina Domańska, *History of the yellow long toed shoe*, Krakow, Veit Stoss altar, Polish language, cultural heritage of the region

Abstrakt: Publikacja została podporządkowana problematyce skupionej wokół propozycji czytania twórczości Antoniny Domańskiej w szkole podstawowej. Widoczna jest tutaj kontynuacja badań nad znaczącą rolą polonistycznej edukacji regionalnej, domagającej się odpowiedzi na pytanie: jak w wielokulturowym, globalnym świecie pomagać młodzieży szkolnej w „zakorzenianiu” się w konkretnej rzeczywistości topograficznej i społeczno-kulturowej? Potencjał dziedzictwa kulturowego regionu



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ukazany został na przykładzie powieści *Historia żółtej cizemki* Antoniny Domańskiej, która, opierając się na faktach, opowiada dzieje złotego trzewika znalezione go za ołtarzem w kościele Mariackim. Literacki obraz Krakowa dopełniają wybitne postaci historyczne i jednocześnie wzorce osobowe dla współczesnych uczniów, tj.: król Kazimierz Jagiellończyk w otoczeniu rodziny królewskiej, Jan Długosz – słynny kronikarz, Szymon z Lipnicy – zakonnik oo. bernardynów – przyszły święty, Wit Stwosz – wielki artysta, rzeźbiarz monumentalnego ołtarza w kościele Mariackim. Opisane działania projektowe, realizowane w klasie i w ramach wycieczki polonistycznej po Krakowie, stanowią propozycję „czytania” Krakowa jako miejsca szczególnie wartościowego, symbolu polskości utrwalonego w literaturze i kulturze, widzianego także z perspektywy współczesnej młodzieży szkolnej i akademickiej.

Słowa kluczowe: uczniowie szkoły podstawowej, młodzież akademicka, tożsamość, Antonina Domańska, *Historia żółtej cizemki*, Kraków, ołtarz Wita Stwosza, język polski, dziedzictwo kulturowe regionu

INTRODUCTION

A contemporary teacher of Polish is in a sense like a housekeeper who combines the content of the subject with the experience of the student. How should we understand today, in a figurative sense, this housekeeping attitude and the care of a teacher managing cultural heritage in the context of Polish studies? Remembering that the word culture is related to the Latin *cultura*¹, meaning “cultivation of the land,” this process of “management” can be connected with the prudence of the teacher, who decides how to use what he has in his disposal (cultural resources of the region and teaching aids). Therefore, the use of Polish literature and culture during classes and shaping the student’s attitude of responsibility for the student’s closest environment (home, land and homeland), which is so important in the process of forming the identity of young people, should be considered important goals of humanistic education; in accordance with the philosopher’s assumption that: “He who knows what his purpose is has clarity in his mind. And this is called wisdom” (Tischner 2008, 108).

To continue with Tischner’s language: The wisdom of management is not so much the ability to select means to achieve a goal, but the ability to accurately discover the hierarchy of things, matters, and values. The wisdom of management is a way of thinking that creatively links nature with the values of life.

Every farmer becomes attached to his world – his household. What does this attachment consist of? It is simply expressed in the words: I am from here. Where are we from? We are from here. This is my home, my farm, my homeland (Tischner 2012, 218).

From the ability to carefully observe people and the surrounding world of culture, interesting conclusions can be drawn for the practice of Polish studies implementation, including the discussion of school readings.

¹ Dictionary recognition allows us to state that: *gospodarny* – “able to manage well.” while *gospodarka* means “to run a farm; to manage,” but also in the figurative sense “to decide on the way of using what one has;” *gospodarski* – “appropriate for a good host.” “A business perspective on something” (Gospodarować 2021, 273). See the entry: *kultura*, in which as many as seven meanings of this word were distinguished (Kultura 1997, 621).

Assuming that an essential element of getting to know and understanding oneself is getting to know one's closest place on earth, one's small homeland – one must consider how, in an interesting way, to conduct Polish lessons, focused on creating bonds with other people and with the place where students live. How can we introduce young people to the world of humanistic values and the contemporary socio-cultural life in a specific local environment and region in an interesting way?

2. SHAPING THE CULTURAL IDENTITY OF A YOUNG PERSON

It is worth emphasizing the influence of school education, especially literary and cultural education, on the formation of a young person's cultural identity. The impact of the values of each culture on a person is related to their upbringing. Following Henryk Skorowski's opinion (Skorowski 2006, 96), it can be noted that the entirety of regional cultural values in a particularly close (direct) way creates space for a person to think and develop in the plane of truth (intellectual development), beauty (spiritual development), goodness (moral development) and holiness (religious development). The belief that "culture is a set of qualitatively different values, the recognition and explanation of which, but also the evaluation of which, take place in acts of consciousness, which consist of both the cognitive and intuitive-emotional-volitional spheres of a person (...) requires the activation of the whole person" (Myrdzik 2006, 133-134). What does it mean? According to Barbara Myrdzik, it means that "the communality of culture does not spread without the participation of learning and imitation, without the internalization by the individual of specific norms and patterns, assessments and behaviours" (Myrdzik 2006, 133-134). Therefore, culture, which has both an individual dimension (it constitutes the internal, mental equipment of a person) and a social dimension (it favours building bonds and interpersonal communication) can give a sense of home in the world. In relation to a person, this means that they are shaped by a common tradition and language, but they contribute "themselves and their own concepts" to the interpretation of cultural phenomena (Myrdzik 2006, 134). A decisive role in this is played by person's upbringing, understood as the process of integrating a person with the values fundamental to the national community, also for European as well as global integration.

The fundamental tasks of Polish language education are often associated with activities that make young people put questions about their identity: Who am I? Where am I from? What are my roots? What tradition do I identify with? Let us note that these are questions about a person's cultural identity built on a common origin and culture, a way of life, and the approach to tradition. Leaving aside detailed considerations on the subject of "identity," understood as self-awareness, the ability to determine who one is, what group one identifies with, what is most important to an individual, let us analyze ways of shaping the socio-cultural identity of a young person? The matter becomes somewhat complicated if we consider the mutual interpenetration of the planes of local (regional) identity with identity and global and intercultural identity (Rypel 2021, 55-59).

A good organization of axiological education and a good relationship between the teacher and students play an important role in the process of introducing the student to the world of values present in various cultural texts, both those created in the past and today. Let us emphasize that the role of the teacher in the process of shaping the cultural identity of the student cannot be overestimated. He should be aware, as it was noted in the interwar period, that theoretical knowledge alone “does not take root in the soul.”

Today, especially in the view of the features of the world of “liquid modernity” defined by Zygmunt Bauman as “the culture of non-involvement, discontinuity and oblivion” (Bauman 2006, 14-15) it is worth helping the contemporary teenager find his way among the challenges of the global world, so that he feels “at home,” at home and “rooted,” and in consequence, happy. Regionally focused Polish education creates special opportunities to prepare a young person for the role of an active, responsible co-host of a region, a country or a wider community. “herefore – as Piotr Petrykowski notes – one of the fundamental goals of regional education is to shape in young individuals a sense of their own regional identity as an attitude of involvement in the functioning of their own environment and genuine openness to other communities and cultures” (Petrykowski 2003, 52).

Regionally focused Polish education should: on the one hand – be associated with shaping the attitude of national identity rooted in the “small homeland,” strong patriotic feelings, pride and national bonds; on the other hand – avoid the danger of arousing strong nationalist attitudes and separatist aspirations. The outlined tasks of the Polish language therefore require the selection of appropriate content and comparative treatment of various cultural texts. They primarily encourage the evaluation of literary texts in three important dimensions: regional, national and universal (Petkowska 1999, 141). Each region of Poland has its great distinguished compatriots, outstanding creators, places preserved in literature and culture. Biographies of (extra)ordinary people “from here,” their activities and works can today educate and help people “take root” in their “small homeland,” at the same time opening them to the values of national culture and also encouraging reflection on their own lives.

3. SELECTION OF SCHOOL READINGS FOCUSED ON THE VALUES OF THE “SMALL” AND LARGE HOMELAND

A particularly valuable educational reading, introducing primary school students to the literary image of the “small” and large homeland, was considered to be Antonina Domańska’s book – *The yellow long toed shoe* [Polish: *Historia żółtej ciżemki*] (Domańska 1971)². The choice was not accidental. The novel was first

² Other stories by the author and novels for children and young people written in the years 1909-1914 include: *Hanusia Wierzyńkówna* (1909), *Marysia z Grzegórzek* (1909), *Płaszcz królowej* (1910), *Paziowie króla Zygmunta* (1910), *Trzaska i Zbroja* (1913), *Krysia bezimienna* (1914). It is worth emphasising that *Historia żółtej ciżemki* (1913), discussed in detail here, is considered an

published in 1913, over a hundred years ago, when Poland was still under foreign partition. It is therefore not surprising that contemporary researchers of Domańska's literary output pay attention to the themes she raises, including: patriotic education for the future with respect for the past; childhood heroes, most often fictional, equally outstanding adults co-creating the proud history of Poland, taking part in important historical events for the country; education for national tradition, bringing closer the customs and traditions of the inhabitants of Krakow (Kosowska 2012, 41-45). The so-called retroactive reading is proposed, where retroactivity is "reading from the biography and work of Antonina Domańska important, inspiring, current content and messages, but also reading the writer's life and work into the cultural realities of the 21st century" (Wądolny-Tatar 2019, 8). The result of literary research, including discovering the relevance of the writer's novels, is the monograph *Re(constructions) of the past in the prose of Antonina Domańska*, which will certainly spark interest in teachers. It shows young and old the literary topography of Krakow, role models of historical figures and saints, examples of local and national patriotism combined with civic attitudes (Niemiec 2018, 7-10). In addition, the numerous educational values of Domańska's historical prose include: 1) the language, which in its lexical and stylistic layer lasted almost unchanged from the beginning of the nineteenth century to the mid-twentieth century; 2) the shaping of national identity – similarly to Henryk Sienkiewicz, the works of the Krakow writer became a socially approved idea of "strengthening hearts;" 3) the pursuit of responsibility by literary heroes, promoting the ability to behave boldly in critical situations (Kosowska 2012, 43-44). The strong position of the writer's work is evidenced by the number of over fifty editions of *Historia żółtej cizemki* in various publishing houses (since 1913) as a school reading in 1961, filmed by Sylwester Chęciński. The book has also seen a theatrical adaptation. The "absence" of an educationally valuable historical novel from the ministerial proposal for the 2017 school reading list is therefore justifiably surprising.

Can Antonina Domańska, who lived at the turn of the 19th and 20th centuries (1853-1917), be considered a regional artist? Probably yes. She was rooted in Krakow, although her work leads readers to the great homeland. As a curiosity, it is worth getting students interested in fragments of the author's biography, connected with Krakow in various ways. She lived here from the age of twelve, strongly marking her presence through creative, social and charitable activities and various family connections. Antonina Domańska was the daughter of physician Aleksander Kremer, niece of art historian Józef Kremer and architect Karol Roman Kremer; wife of Stanisław Domański, a physician and Krakow city councilor; aunt of the then famous poet Lucjan Rydel. Stanisław Wyspiański preserved the portrait of the outstanding author, although slightly distorted (caricatured), in *The Wedding* [Polish: *Wesele*], when he made her the prototype of Radczyni, a character skeptical of the intelligentsia's peasant mania (Wądolny-Tatar 2019, 8)³. This unfavorable

outstanding masterpiece of children's and young people's literature (Pietrzyk 2001, 197-202).

³ Tadeusz Boy-Żeleński wrote about Domańska in *Plotka o Weselu* "a temperamental kostyczka

literary image overshadowed the real image of a creative, charitably involved, and generally respected person.

In contemporary times Domańska should be included in the outstanding group of people recognized for Polish culture. One can reflect on the life of this colorful character at the writer's grave located at the Rakowicki Cemetery in Krakow or sit on a bench with her name and surname in Planty – the Krakow City Park. It is also worth taking an interest in the Żółta Cizemka Award, established on the centenary of her death (in 2017), founded by the Krakow Library, awarded to outstanding authors of works for children and young people.

The image of Krakow as an (extra)ordinary place, preserved in legend and in the pages of the novel *Historia żółtej cizemki*, will remain at the centre of the further argument. Both this mythical – intriguing image of the place and the real one, offering attractive places of interest to visit, merge into the experience of primary school students.

The choice of reading material consciously proposed by the teacher of Polish required detailed consideration of project activities focused on the historical novel *Historia żółtej cizemki* by Antonina Domańska and capturing the seventh-graders' abilities. Questions arose: how much time will be devoted to school work over the novel, and how much to homework? The students, future Polish language teachers, were already aware of the effort of organizing students' work with the school reading material in such a way so that it would appeal to specific teenage readers; introduce students to a text from a tradition that is distant today; bring them closer to the cultural heritage of the region thanks to the discussed content of the work and the place of residence of the young people.

4. "FIRSTLY – DON'T BE BORING," OR AN IMPLEMENTATION OF AN EDUCATIONAL PROJECT

From the philosophical inspirations of Father Józef Tischner, who often suggested how to live (experience) with humor and a gift of gab, comes a contemporary pedagogical recommendation: "Firstly – don't be boring" (Bonowicz 2010, 8). It became the motto of didactic classes, and at the same time it closely reflected the ambitions of students who began to develop literary and field journeys around Krakow at the beginning of the summer semester 2023/2024 as part of mid-year exercises in a Didactics of Polish literature and language course in primary school. The challenge for 2nd year students of Polish philology at UKEN in Krakow – future Polish language teachers, was associated with undertaking and developing a group project that would go beyond the classrooms in which they had previously observed and conducted Polish language lessons. The classes were designed as an innovative Polish language project: "In the footsteps of Wawrzus Skowronek," carried out as a joint task by the students of the Institute of Polish

and weredyczka (a woman who tells the truth regardless of the consequences)", known in the Krakow community for her sharp tongue and directness (Baluch 2017, 56).

Philology UKEN in Kraków and seventh-grade students of Primary School No.7 in Kraków to follow in the footsteps of the literary text *Historia żółtej cizemki* by Antonina Domańska.

It is worth explaining the idea of the project, included in the title of the publication, which guided the educational activities carried out. In the project method in Polish language education described in detail by Ewelina Strawa-Kęsek, one should appreciate the effective tool for developing socio-cultural competences of young people, assuming creativity of the pupils (Strawa-Kęsek 2015, 141-179)⁴. An interesting “four-step recipe for the project” assumes an implementation of the project method, including: 1) creating a situation motivating to read the set reading and a participation in the project, 2) appropriately “keeping the fire going.” This interest in the project was undoubtedly facilitated by a skillful distribution of accents on the content of the text – on the one hand concerning the past of Krakow, and on the other – contemporary times, close to the youth of today; 3) presentation of the effects of the activity; 4) (d) evaluation, i.e., an evaluation of educational activities. At the same time, it should be noted that the described didactic activities used elements of this method, i.e.: selection of an interesting reading material and a case to solve (searching for a lost shoe), planning and a division of work involving all team members, an observation of students’ interests and abilities, collection and preparation of teaching aids, and finally an evaluation of the project (students own statements). They turned out to be extremely inspiring, although the project in action was not free from minor shortcomings (e.g. organizational ones). “Thinking according to the project” sometimes involved overcoming unforeseen difficulties; it mobilized the students to perform many tasks in a short time, developed cooperation skills and shared responsibility for the safety of a group walking through a crowded city.

The stages of work on the text were well thought out in advance. Before starting the reading, the students were asked to perform a directed reading task, which dealt with marking especially those fragments that concern places in Krakow familiar to them and recorded in the historical novel by the writer who once lived “here” in Krakow.

Part I of the project was implemented at school. A two-hour Polish language lesson conducted in the seventh grade of primary school by a Polish teacher Irena Rejduch was to assess whether and to what extent the students had read the reading material, and also what they could read (understand) from it. The topic of the lesson was: “Will a modern teenager easily understand the content of the novel *Historia żółtej cizemki*? – elements of the world presented in the story.”⁵

The students were most intrigued by the main character Wawrzusław Skowronek, a poor but talented boy from the village of Poręba near Krakow. He could carve

⁴ Descriptions of interesting projects in Polish language education can be found in the study (*Więcej niż lekcja* 2023).

⁵ The lesson in the classroom was conducted on 7 May 2024, while the project in the field was carried out in consecutive weeks: 14th and 21st May 2024. They were accompanied by photographic documentation, of which a selection was posted on the Facebook pages of both educational institutions.

various figures in wood. Once, while busy carving, he forgot to look after the cows that unattended caused a lot of damage in the priest's field. Chased by the parish priest's servants, he got lost in the forest. After various adventures (i.e., bravely catching a thief, staying at and leaving a family of jugglers), he reached Krakow. Here, fate clearly smiled on him. First, he was taken care of by the Bernardine monk Szymon of Lipnica, who put him in the service of Jan Długosz. When the latter discovered the boy's sculpting skills, he sent him to learn the trade with master Wit Stwosz. Then after a few years, as the best student, he accompanied the artist in carving the St. Mary's altar and took part in the ceremony of its unveiling on the Feast of the Assumption of the Blessed Virgin Mary. On that solemn day, 15 August 1489, he lost his yellow long toed shoe (particularly valuable to him, because it had been given to him in Vilnius by King Casimir himself) while putting the crosier into the hands of the sculpture of Bishop Stanisław, something that the apprentices assembling the altar had forgotten about earlier. One shoe slipped off the boy's foot and fell behind the altar. Unfortunately, it could no longer be retrieved. Wawrzus was left with the other shoe, which, from then on, he would wear on a ribbon around his neck and treat as his most precious treasure⁶.

During the lesson, the students' attention was drawn to the bracketing story structure of the novel, which is a literary intrigue in which the motif of the missing shoe is intertwined with reality. The students read aloud the report of the supervision of the Church of the Blessed Virgin Mary from 1867, with great interest, "The altar was completely dismantled (...) Then the amount of dust that had accumulated over the centuries was moved and floated around, some important items were found, a shoe of a medieval worker covered in cobwebs, lost 400 years ago, was found... (...) Where did it come from? Who could it belong to? Was he a craftsman who used morocco leather shoes? Did he deliberately throw the shoe behind the altar? But why? Could an adult man have such a small foot? Or maybe it was a boy? Maybe it was a child?" (Domańska 1971, 6).

The journey into the world of school reading required answers to questions that once bothered the author of the novel and recognition of the features of the world presented in it: When do the events presented in the school reading take place? What historical figures appear in the novel? What interesting historical events are described in the book? Where does the action of the novel take place? Who is the main character of the work? Which adventures of Wawrzus are particularly worth remembering and why? What is the connection between the title and the content of the school reading? It is worth explaining that the titular *cizemka* of the story was understood as "soft leather shoes, shallow or with a low upper, often with elongated and upwardly curved toes, commonly worn in the 12th and 13th centuries" (Cizemka 1997, 183). There was also an intriguing suggestion to interpret this school reading as a mysterious and full of secrets treasure, which, like... a yellow (golden) *cizemka* – should be protected from being lost (being forgotten), because it has many benefits to offer contemporary readers,

⁶ In conversations with students about the famous lost long toed shoe in literature, it is worth using the interesting study by Krakow author Alicja Baluch (2012, 6-9).

especially the young ones⁷. The next part of the project activities was subordinated to this idea, which aimed to carefully “look at” selected places in Krakow recorded in the school reading. The materials could concern the Old Town and the area where the students live. For this purpose, they could rely on already known Krakow legends, e.g. *The Wawel Dragon and the Wise Shoemaker* (Polish: *O smoku wawelskim i mądrym szewczyku*), *Sigismund's Bell* (Polish: *O dzwonie Zygmunta*), *The Wawel czakra* (Polish: *O czakramie*), *The King Krak* (Polish: *O królu Kraku*), *The legend of Wanda* (Polish: *O pięknej i dzielnej królownie Wandzie*), *The Footprint of Queen Jadwiga* (Polish: *O stopce królowej Jadwigi*) (Adamczewski 2021) and various studies on: a) historical figures appearing in the text, i.e. the historian Jan Długosz, Szymon of Lipnica, King Casimir IV Jagiellon and his family; b) the artist Veit Stoss – his biographical facts, interesting information about the altar of St. Mary's Church in Krakow.

A week was set aside for the project, so that the students could comfortably reflect on the task, gather materials, think about and propose a route for a trip around Krakow following in the footsteps of *Historia żółtej ciżemki*. An idea of a project participant – an attentive walker – who is exploring the city once again, and yet with a both “fresh”⁸ and exploratory look was considered worth implementing.

Part II of the project was carried out in the open. Krakow became a place distinguished by the literary traces of the hero – Wawruś Skowronek. The boy's path from the village of Poręba to Krakow “is both a road to walk and a life journey of the hero, who gradually acquires the goods most valuable to him, and in the end, thanks to his talent and work, builds his own identity” (Czabanowska-Wróbel 2009,10). Krakow, considered the centre of Polishness, gradually became important with time. In Domańska's work, the gradual learning of an unknown place is depicted in a downright exemplary way: “You see. The city in front of us is called Krakow” (Domańska 1971, 77). It is accompanied by the method of questions of the unaware boy and answers of people who know the city, e.g.: “Oh bother... And what is that? This huge... – The biggest church in Krakow; the church of the Virgin Mary” (Domańska 1971, 78). Late medieval Krakow is shown from the moral perspective, as the seat of kings – King Casimir IV Jagiellon surrounded by his sons and wife Elizabeth, but also as a seat of prominent residents of the city, including: Jan Długosz (the king's sons tutor, the author of *Chronicles*); St. Szymon of Lipnica, a monk of the Bernardine Fathers – a future saint who cares for the fate of the poorest; Veit Stoss – a great artist, a woodcarver of the most magnificent work of medieval art – the altar in St. Mary's Church.

The proposed educational activities served to extend students' knowledge of their small homeland and strengthen their sense of local belonging. Field trips were combined with creative play activities. The students prepared exercises and attractive “stops” – selected places where the excursion participants stopped for longer, read

⁷ The suggestions of Alicja Baluch, a researcher of children's and youth literature, who suggested interesting ways of analyzing set books in schools (Baluch 2017), were considered didactically inspiring.

⁸ The model here was the outlook of a pilgrim stopping at the threshold of a myth and of strolling city dweller. See Małgorzata Wójcik-Dudek (2009, 234-243).

selected fragments of the novel, solved rebuses, crosswords and quizzes related to the read text. The following “stops” were visited: “Pilgrim” (Florian Gate), “The Wiłów Family” (Main Market Square and Cloth Hall), “Monastery and Church of the Bernardine Fathers,” “Wawel,” “Veit Stwosz” (the artist’s house), “Veit Stwosz altar in St. Mary’s Church.” A walking tour from the school building to the indicated places was proposed. The first stop, “Pilgrim,” drew the students’ attention to the figure of Black Raphael – a villain and a thief who received a well-deserved punishment. The students were asked to draw a portrait of a wanted criminal. The Krakow Market Square was another important place where students recalled numerous Krakow legends and traditions related to them as described in the book by A. Domańska. The trip participants also reached Wawel Hill, one of the seven places on Earth endowed with a chakra, to touch the wall with the legendary stone, then, within the walls of the royal residence, they talked about King Casimir IV Jagiellon and his royal family and acted out improvised scenes from the novel, which were watched and applauded by tourists. Then the students stopped in front of the Bernardine Monastery, where Wawrzuś was found by Father Szymon of Lipnica, who was the first to offer him shelter. The future saint – the patron saint of Krakow and the academic youth – “was buried under the threshold as the most miserable sinner” (Domańska 1971, 78), which greatly surprised the seventh-graders. The last stage of the tour in the footsteps of the novel’s characters took the project participants to the Wit Stwosz House, where students created selected figurines (e.g. angels) from a modeling compound. The last important place to visit was St. Mary’s Basilica with the outstanding work of Master Wit. In this holy place, the young people could take a closer look at the monumental altar and then present interesting facts about the work of the great medieval woodcarver⁹. Walking along the streets of the unique city of Krakow, which is a symbol of Polishness for many, they tried to capture in practice the meanings and values contained in the school reading and the important cognitive directive – “you have to know what you grow from” (Jędrychowska 2009, 35).

CONCLUSION

The project activities briefly discussed focused on reading Antonina Domańska’s historical novel shaped the identity of young people by reinforcing their bonds with their closest socio-cultural environment. They also provided personal models: a just and wise ruler; a chronicler and an intellectual monk devoting his life to the poor, a benefactor; an artist distinguished by extraordinary diligence and perseverance. In such a perception of the role of the school, operating in the specific home environment of the student, a special emphasis was placed on: a) duties of the school and teachers of Polish studies; b) shaping the student’s identity; c) education in the unique values of the “small” homeland and “treating the homeland as the centre of the world” (Yi-Fu 1987, 189). It is worth noting that the need to form young

⁹ The altar in St. Mary’s Church, its literary image and significance in education and culture, will be the subject of separate considerations, hence only a reference to this important place appears here.

people's regional identity in the face of the processes of worldwide globalization was strongly emphasized by the Ministry of National Education, which in 1995 issued the document *Regional Education. Cultural Heritage in the Region*. It was emphasised at the time: "A strong sense of regional identity is the most important path leading to an identification with the great homeland through rooting in the small one" (*MEN o edukacji* 2000, 24). It was rightly assumed that "an effective protection of what is closest, requires education" (*MEN o edukacji* 2000, 4). Let us note that the current core curriculum wrongly omits the issue of regional education, based on building a bond between the student and the place of his residence. Due to the importance of the process of "rooting" young people in their "small" homeland, it is worth calling for the restoration of formal provisions in the field of education in literature, language and culture – the cultural heritage of the region – to school practice. The written statements collected from students on the project under discussion, which clearly left a permanent place in the consciousness of future Polish teachers, also speak in their favour. In total, they see a great potential for didactic and educational activities that combine the practice of reading and the culture of the region inhabited by the student, when they list the following features of the implemented project: 1) "a great way to engage students in learning through play and physical activity," 2) use of local resources (specific geographical locations that have historical and cultural significance), 3) integration of knowledge from various school subjects, i.e. the Polish language, history, geography, mathematics, and art; young people see how knowledge is combined with practice and helps to understand the world better, 4) the value of education conveyed by intrigued students, involving them in active participation in games and outdoor activities related to the content of the set book, 5) emotional involvement of project participants, which serves the comprehensive development of students and is a creative way of spending time¹⁰.

John Paul II once drew attention to the need for "wise management" of the culture of the region and the nation as fundamental values of a person living in a topographically defined community, where tradition, history and modernity coexist. The words of the saint express the timeless universal message that man is the heir, the host and the continuator of the cultural heritage that he co-creates. Today, let us recognize them as a particularly important request of the former resident of Wadowice and the Polish Pope: "Before I leave – I ask you to accept once again with faith, hope and love this entire heritage, which is called 'Poland,' (...) – so that you never doubt, tire or become discouraged, – so that you do not cut the roots from which we grow" (Modzielewski, Sadzik and Szumska 1980, 235).

¹⁰ I collected written statements from eight students a week after the project had ended. During that time, targeted conversations with students about the Polish language trip were also conducted. It is no exaggeration to say that the statements of seventh-graders allow us to think effectively about didactic projects that help contemporary teenagers understand the content of the set reading and, thanks to culture, understand themselves and the world around them.

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One Man, Two Dreams: Collaboration with Fr. Professor Andrzej Maryniarczyk SDB*

Jeden człowiek, dwa marzenia. Współpraca z ks. Profesorem Andrzejem Maryniarczykiem SDB

Robert Tomasz Ptaszek

John Paul II Catholic
University of Lublin,
Poland

ORCID: <https://orcid.org/0000-0001-9418-5517>
robert.ptaszek@kul.pl

Maciej Bogdan Stępień

Polish Society
of Thomas Aquinas

ORCID: <https://orcid.org/0000-0003-3062-2890>
maciejbstepien@gmail.com

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Abstract: This article consists of memoirs of two associates of late Fr. Andrzej Maryniarczyk, a Polish Salesian priest and a renowned representative of the Lublin Philosophical School. These recollections are but a part of a greater pool of insights, testimonies and reflections delivered at a conference in Zamość that commemorated the third anniversary of the Lublin philosopher's untimely death. Robert T. Ptaszek recalls Fr. Maryniarczyk as a colleague and mentor, impacting his own academic career. Maciej B. Stępień remembers the last four years of Fr. Maryniarczyk scholarly activity, filled to the brim with efforts to bring the legacy of the Lublin Philosophical School to the English-speaking audience. The two dreams they discuss are the metaphilosophical works of Stanisław Kamiński, successfully published in English before Fr. Maryniarczyk passed away, and the *Universal Encyclopedia of Philosophy* (UEP, the English translation of the Polish original), whose editorial team was appointed and assembled by the Editor-in-Chief just days before he was gone.

Keywords: history of philosophy, Polish philosophy, Lublin Philosophical School, theory of being, Andrzej Maryniarczyk, Stanisław Kamiński, Universal Encyclopedia of Philosophy

Abstrakt: Na niniejszy artykuł składają się wspomnienia dwóch współpracowników śp. ks. Andrzeja Maryniarczyka, polskiego salezjanina wybitnego przedstawiciela Lubelskiej Szkoły Filozoficznej. Wspomnienia te są tylko częścią większej puli spostrzeżeń, świadectw refleksji wygłoszonych podczas konferencji Zamościu, upamiętniającej trzecią rocznicę przedwczesnej śmierci lubelskiego filozofa. Robert T. Ptaszek wspomina ks. Maryniarczyka jako kolegę mentora, który wywarł wpływ na jego karierę naukową. Maciej B. Stępień wspomina ostatnie cztery lata działalności naukowej ks. Maryniarczyka, wypełnione po brzegi staraniami przybliżenia anglojęzycznej publiczności dorobku Lubelskiej Szkoły Filozoficznej. Dwa marzenia, których opowiadają, to metafizyczne dzieła Stanisława Kamińskiego, które udało się wydać języku



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* This paper was written in the wake of a conference organized by the Academy of Zamość on January 27, 2024 to commemorate the third anniversary of the death of Fr. Prof. Andrzej Maryniarczyk SDB. It was thus intended to be part of a larger whole. But the planned collective volume is not going to be published. Therefore, the authors of this article submit it to the attention of the confreres of the late Fr. Maryniarczyk—remembering the Lublin philosopher on the fourth anniversary of his untimely death.

angielskim jeszcze przed śmiercią ks. Maryniarczyka, oraz *Universal Encyclopedia of Philosophy* (UEP, angielskie tłumaczenie polskiego oryginału), której zespół redakcyjny został powołany skompletowany przez Redaktora Naczelnego na kilka dni przed jego odejściem.

Słowa kluczowe: historia filozofii, filozofia polska, Lubelska Szkoła Filozoficzna, teoria bytu, Andrzej Maryniarczyk, Stanisław Kamiński, *Powszechna Encyklopedia Filozofii*

INTRODUCTION (RTP)¹

This article concerns two of Father Professor Andrzej Maryniarczyk's many academic projects, which are referred to, in different proportions, through the recollections of the two authors. Both collaborated with the Father Professor in somewhat different areas and with different intensity. What unites these recollections is the fact that after many years of my collaboration with Fr. Maryniarczyk, I decided—in late summer 2016—to recommend to him a person who, in my opinion, could continue the extensive translation projects that Fr. Maryniarczyk managed and planned. The need has arisen: Fr. Maryniarczyk was looking for good English translators at the time, and having already become acquainted with the scientific and translation skills of Dr. Maciej Bogdan Stępień,² I was convinced that recommending him would be the right step. I was not mistaken. The effects were immediately apparent. What I did not expect, however, was that from such an exquisitely apt personnel decision would begin the last four years in which both of us would be able to work with Fr. Maryniarczyk.

In this text, therefore, the reader will find, combined in different proportions, the recollections of two authors, each of whom worked with the Father Professor in a slightly different way, with different intensity and over different years. The main part is the story of a translator (as well as a proofreader and editor) who, between 2016 and 2020, systematically yet intensively worked on texts written, edited or recommended by the Professor, starting from the works of Stanisław Kamiński up to the entries of the *Universal Encyclopedia of Philosophy*. In this way, Dr. Stępień helped to bring to fruition the two dreams which this article is about. This account is supplemented by my brief reflection—the reflection of a philosopher who, not very often, but quite regularly, met with the Head of the Department of Metaphysics, as this was the position Fr. Maryniarczyk held for years at the Faculty of Philosophy of the Catholic University of Lublin. These meetings were an important part of our collaboration, which had lasted since 2000, within the framework of the Polish Society of Thomas Aquinas, of which Fr. Professor was a co-founder and President for many years. During this period, I wrote, among other things, more than 50 entries published in the *Powszechna Encyklopedia Filozofii* (and now *Universal Encyclopedia of Philosophy*) and in the *Encyklopedia Filozofii Polskiej* [Encyclopedia of Polish

¹ Each section of the text is the work of each author individually (RTP, MBS).

² In 2013, he requested me to be one of reviewers of his doctoral thesis. However, due to certain circumstances, this honor eluded me. It remained for me to write the *Przedmowa* [Foreword] to the book edition of this exquisite dissertation (Ptaszek 2015b).

Philosophy].³ In this way, I contributed to some measurable extent to the realization of the second of the Professor's dreams that are described here.

I hope that these memoirs—recorded in this particular form and configuration I have chosen—will allow for a better understanding of how important a figure Father Professor Andrzej Maryniarczyk was for Polish philosophy.

1. WHAT IS IT LIKE TO BE A TRANSLATOR? (MBS)

The answer is: Being a translator is good, but certainly different from “being a scribe.” “Metaphysics was taught to me in the early 1990s by one Fr. Doctor Maryniarczyk, and not only taught, but taught well and thoroughly,” was the *dictum* heard in September 2016 by Fr. Professor Andrzej Maryniarczyk, when we met in the former premises of the Department of Metaphysics of the Catholic University of Lublin after more than a quarter of a century since his last entry in my student's record book. This meeting after many years had been planned, with an appointed place and time, and its topic was English translations of the achievements of the Lublin Philosophical School.

The meeting lasted about one lecture hour, and from then on this lecture hour was kept on every subsequent occasion. On my way out, I had in my hands a stack of “Notebooks on Metaphysics,”⁴ already translated and published, and in my inbox a huge but never completed translation of Mieczysław A. Krąpiec's *Understanding Philosophy*, in a version expanded by two chapters compared to the original (Krąpiec [in print]).⁵ For the previous translator of the Lublin Philosophical School, Hugh McDonald,⁶ this massive text (numbering more than 1.1 million characters) was for many years a kind of testing ground on which he practiced and honed his craft—often by trial and error, sometimes resorting to the mediation of Latin, but always in pursuit of some form of standardization of the vocabulary used—in order not only to “decipher” himself, but also to expose to the public in a coherent and readable form the discourse of the Polish philosopher-realist. But it was not Krąpiec's work that Fr. Maryniarczyk had in mind in the first place. We began our collaboration along the lines of his long-held dream of bringing to a worldwide (English-speaking) audience the complete works of Stanisław Kamiński on the metaphilosophy of the theory of being, i.e., the methodology of classical metaphysics cultivated by the Lublin Philosophical School.

Methodological reflection is an essential and distinctive feature of Thomism developed in Lublin; the philosophical thought of St. Thomas (thus not “neo-

³ I talk about this in a little more detail in the last part of this article.

⁴ These were the first four volumes in the English-language edition (Maryniarczyk 2010, 2011, 2015 and 2016). Later I received volumes 5 and 6, released in reverse order (Maryniarczyk 2017 and 2018)

⁵ The chapters added by the Author are: *Religion, the Focal Point of Culture* and *Human Dimension of Christian Culture*.

⁶ Hugh James Francis McDonald, son of Hector and Angela, one of four brothers, a Canadian from the parish of Our Lady of the Scapular in Niagara Falls, Ontario, a student of Mieczysław A. Krąpiec, b. September 30, 1956, d. January 31, 2015.

Thomism”, but also not “paleo-Thomism”, but rather “hopefully, Thomism”—referring to Jacques Maritain’s self-anecdote⁷) has been developed here from the methodological side with the help of the latest developments in the theory of sciences and modern logic.

Thus developed, Thomas’s metaphysics is the *theory of being*: a maximalist and realist (reality-based and reality-oriented) philosophy, constituting an independent domain of human knowledge, with its own object and method, autonomous from other types of human knowledge (including independence from any science and any religious faith), explaining the whole of reality in the aspect of its existence and formulating in this aspect indubitable statements—because for all beings existing independently of human thought (real beings) such factors/elements of their inner structure are indicated that render them free of contradiction (Cf. Kamiński 2019, 14–15).

At that time I was already extensively involved in Polish-English translations of academic papers and I had under my belt a significant number of translations in philosophy, theology, the humanities and social sciences.⁸ Now, however, the time had come for a completely new challenge, in the face of which all previous translation work had paled: to translate into English the very methodological backbone of the Lublin metaphysics, that is, the metaphilosophical works of Fr. Professor Stanisław Kamiński. This was the first of two great dreams that Fr. Prof. Maryniarczyk realized in collaboration with me between 2016 and 2020.

2. STANISŁAW KAMIŃSKI (MBS)

Fr. Maryniarczyk’s great respect for Kamiński’s achievements can be briefly characterized this way: he was Krąpiec’s successor in the Chair of Metaphysics at the John Paul II Catholic University of Lublin (KUL), but describing him as “Krąpiec’s disciple” is not enough. It is true, but the statement is an incomplete truth. As a metaphysician, he was also a “Kamiński’s disciple,” and the most diligent one at that. For Fr. Maryniarczyk, everything Kamiński published in the

⁷ “Je ne suis pas un néo-thomiste, à tout prendre j’aimerais mieux être un paléo-thomiste; je suis, j’espère être un thomiste” (Maritain 1947, 10, cf. Gliniecki 2022, 63). In English translation: “I am not a neo-Thomist. All in all, I would rather be a paleo-Thomist than a neo-Thomist. I am, or at least I hope I am, a Thomist” (Synan 1992, 44). On Thomism in Poland see: Stępień 1999. It has to be added that, as far as the matter can be traced, none of the four people of that surname doing classical philosophy in Poland, i.e. Prof. Antoni Bazyli Stępień (Lublin), Prof. Katarzyna Stępień (Lublin), Fr. Prof. Tomasz Paweł Stępień (Warsaw) and Dr. Maciej Bogdan Stępień (Lublin), are related.

⁸ I started by collaborating with the John Paul II Institute of the Catholic University of Lublin, the Pope John Paul II Institute in Warsaw, and the Center for the Thought of John Paul II—A Cultural Institution of the City of Warsaw. I took up English translations of Polish scientific works after obtaining my doctorate in 2014, which was completed in the Institute of Patrology and the History of the Church of the Catholic University of Lublin under the guidance of Fr. Prof. Zygmunt Zieliński, and was credited—by an exceptional coincidence—as theological, while it should have been recognized as a Ph.D. in the humanities. How such confusion could have occurred in such a renowned institution is a “good question for another time.”

field of the methodology of metaphysics was his beloved field of research and a constant point of reference in what he himself said and wrote as an academic. In particular, Kamiński's language and delivery—removed as far as possible from long-windedness and quaintness, condensed and precise, almost “compressed”—suited Fr. Maryniarczyk's intellectual sensibility. He himself tried to follow a path between the two: Krąpiec and Kamiński, and to expound metaphysics in the simplest possible language, not to dilate or escape into wordiness, but also not to condense the content to the limits of human perception. He smiled broadly, nodding as he heard a comment from one of the professors repeated to him: “I really read Kamiński and studied it all for a long time, but at some point I shelved it all, because I had the irresistible impression that, in order to understand everything Kamiński is talking about, I would have to know everything Kamiński knows—and if I knew everything Kamiński knows, why should I read it?”

Fortunately for readers of the translation that has now been produced, it is not necessary to know everything Kamiński knew in order to read it. It is enough to have a good grasp of English. Almost all the English paragraphs are longer than those on the other side. Kamiński's thought here has been “decompressed” from the linguistic garb in which it was originally conveyed. Fr. Maryniarczyk was absolutely delighted by this.

The plan to publish Kamiński in English came about a very long time ago, but earlier attempts did not meet Fr. Maryniarczyk's expectations. He knew his English, although he did not prepare English-language publications himself—he preferred to write metaphysics in Polish and give it then to a translator. However, he was able to easily assess the quality of an English translation of a metaphysics text in terms of terminology and style. In my case, Kamiński's “Explanation in Metaphysics” went first. A few weeks later, at the end of September 2016, after I had sent the Professor a third of the whole thing, I heard a reply in the phone receiver: “Sir, I have read it. Good. Good. Please continue.”

The continuation of this work resulted in three volumes, collecting everything Kamiński wrote about the methodology of metaphysics. Fr. Maryniarczyk appeared in them as the author of the “Introduction” (Volume 1) and “A Word from the Publisher” (Volumes 2 and 3), while Dr. hab. Wojciech Daszkiewicz was the supervising editor of all three volumes. Nevertheless, the selection and arrangement of the texts was strictly the idea of the Professor, and the final shape of the English text depended on his approval. Also by his decision, the format of the whole mini-series was adopted: the English and Polish texts in two parallel columns, with doubled footnotes, index, introductory texts and “Editor's Note” at the end. He said: “These are things too important to print the translation alone without its base.” And so, in 2018, a collection of five articles was published, with which Fr. Maryniarczyk decided to implement his plan: “The Theory of Being and Other Philosophical Disciplines. Teoria bytu a inne dyscypliny filozoficzne;”⁹ “The

⁹ Dear Reader, I draw your attention to the fact that these were mirrored, doubled texts. Such were also their titles—doubled, English and Polish—and it is difficult to abbreviate them without

Theory of Being and Its Domains. Dziedziny teorii bytu;” “On the Language of the Theory of Being. O języku teorii bytu;” “Explanation in Metaphysics. Wyjaśnianie w metafizyce” and “Methodological Peculiarity of the Theory of Being. Osobliwość metodologiczna teorii bytu.” Due to the format adopted, which doubled the content, this first volume was 273 pages long (Cf. Kamiński 2018).

The next volume (386 pages) took the title from its main text, occupying more than two-thirds of the whole: “Methods of Contemporary Metaphysics. Metody współczesnej metafizyki” (Kamiński 2019). This text (intended to be a standalone book) was not completed by Kamiński, and it was translated just as it was. The target structure of the work, planned by the Author, is specified in the “Editor’s Note” at the end. In volume two, the following are also included: “Contemporary Methods of Metaphysics. Współczesne metody metafizyki” (a very short text, and at the same time one that most profoundly demonstrates Kamiński’s great respect for anyone who may have attempted to grapple with the issues of the “first philosophy”¹⁰), “Method in Classical Philosophy. O metodzie filozofii klasycznej”¹¹ (these two are followed by the aforementioned main part of the volume, from page 69 to 304) and, as the final text, “The Feasibility of Axiomatization of Classical General Metaphysics. Aksjomatyzowalność klasycznej metafizyki ogólnej.” This one was of great interest to Fr. Maryniarczyk, but he emphasized that it is worth reading it together with the encyclopedic entry “Formalizing the Language of Metaphysics” by Krąpiec (the English version still in editing)—with the caveat that Kamiński should be read first, not later. These two texts form a peculiar pair and present an interesting question that has caught the attention of both philosophers, Kamiński’s in particular: Is it possible to make an exact science out of classical metaphysics? Or would it even be possible to formalize its entire system of statements and start philosophizing in this field *more geometrico*? (Baruch Spinoza announced at one time that this is what he would do with all philosophy, starting with ethics—and it came out as it did; in modern times, Kurt Gödel took a keen interest in this question with regard to metaphysics, but did not move from talking the talk to actually walking the walk.) “Axiomatization of general metaphysics, yes, is possible,” Kamiński replied. “But what for?” We will then have about forty axioms, selected according to different but strict rules (obviousness, certainty, ontological primacy, etc.), and only a handful of theses derived from them. This will be a curiosity, not a development in the field. Formalization, on the other hand

distorting the details of the bibliographic notation. So I quote both titles and separate them with a period. This looks long-winded, because *it is indeed long-winded*, but this is what happens in the rare case of mirror publications.

¹⁰ In addition, “Contemporary Methods...” is a short text, because few new methods have appeared in metaphysics today, “Methods of Contemporary...” is, in turn, a very lengthy article, because it deals with all the methods that modern metaphysics (all of it, not just classical one) uses—including the methods that have been added recently. In this way of titling one can clearly see Kamiński’s condensed, streamlined style: everything here follows strictly from the order in which the same three words are given.

¹¹ This text is also unfinished. It is one of the last publications Kamiński worked on.

(i.e. a step further) is impossible, Krąpiec said, pointing to the analogical character of the concepts used in metaphysics and the specificity of its object, which is each and every really existing being.

In the third volume, counting 247 pages (Kamiński 2020), Fr. Maryniarczyk has put together a beautiful mosaic of Kamiński's thought going out towards issues broader than the theory of being and its methodological side. After a lengthy article "The Specificity of Metaphysical Cognition. Specyficzność poznania metafizycznego" we move on to "Types of Human Knowledge. Typy ludzkiej wiedzy"—intended to be the context for the specificity explained previously—and we end with a comparison of the rationalism of modern science (deductive, inductive, formal, instrumental and model) with Thomas's intellectualism: "Rationalism of the Modern Methodology of Sciences and Intellectualism of the Epistemology of Thomas Aquinas. Racjonalizm we współczesnej metodologii nauk a intelektualizm w epistemologii Tomasza z Akwinu." But this is not the end of the volume. Its culmination (and the finale of dressing this entire collection in the English-language garb) are the texts: "On the Nature of Philosophy. O naturze filozofii" and "Science and Philosophy vis-à-vis Wisdom. Nauka i filozofia a mądrość." Paradoxically, in order to become familiar with Kamiński's intellectual culture, one would have to start reading everything discussed above with these two articles.

Thus, the Professor's dream of making the methodological key to Lublin's realist philosophy available to the world was fulfilled. In Poland, these key texts had readers numbering in the thousands, but only hundreds knew them well. Now they have tens of thousands of readers around the world, and potentially there will be hundreds of thousands, and eventually (certainly) millions. I have heard the words "this is important" in reference to this entire collection from Fr. Maryniarczyk almost every time we have met. And lo and behold, we did it. These important things appeared in print in quick succession, year by year, from 2018 to 2020. It seemed to us back then that this was some great (and important!) new opening for the worldwide presence and recognition of the Lublin Philosophical School.¹² But it was already 2020.

¹² Attempts to take the Lublin School of Philosophy out into wider waters had been made, but one at a time and with mixed results (cf. *Theory of Being* 1980 and Krąpiec 1983). A disaster struck with the publication of an English translation of Krąpiec's fundamental work, *Metaphysics: An Outline of the Theory of Being*. No one, not the translator, not the editors, not anyone on the team responsible for this publication noticed that the "theory of being" in the title was changed to "history" of being! (Cf. Krąpiec 1991). How such a gigantic debacle by such a reputable publishing house could have happened is again a "good question for another time." In this situation, KUL's philosophy of culture has acquired greater outreach thanks to the hard work of Prof. Piotr Jaroszyński (cf. Jaroszyński 2002, 2007, 2011, 2018 and 2024). Fr. Maryniarczyk planned to change this situation radically, starting with his "Notebooks on Metaphysics" (translated by Hugh), then through the edition of Kamiński's works (translated by me), up to the final and most profound project, which is the *Universal Encyclopedia of Philosophy* (2022–), translated by David Daniel, Justyna Japola, Hugh McDonald, Maciej B. Stepień and Karolina Sutton. (Importantly, Andrzej Maryniarczyk remains the Editor-in-Chief of this edition, while Wojciech Daszkiewicz took up his daily administrative duties from 2021 on). Along the way there was also a publication directly presenting the Lublin Philosophical School (Krąpiec and Maryniarczyk 2010).

The more the number of translations grew, the more often the subject of the method of translation and the question of its quality came up in conversations with Fr. Maryniarczyk. The translation of a literary work is quite different from the translation of a scientific one, not to say: fundamentally different, which is due to the radically different nature of these works. This difference does not present itself as a complicated issue, but knowing it is a *sine qua non* requirement for a thoughtful and consistent approach to this kind of work. Basic points of difference were keenly analyzed and described by Roman Ingarden, when, forced by circumstances, he took up translation work more extensively (Ingarden 1955).¹³ However, his phenomenological view of the issue (intelligent and by all means precise, but also quite tiresome), was not any particular subject of our discussion and analysis. To sum up this topic of discussion, I can point out what Fr. Maryniarczyk emphasized and what he expected from a translator. As far as the author's style is concerned—apart from his typical mannerisms, favorite phrases and terminological inventions for the sake of the subject (if any)¹⁴—it should not and cannot be rendered. What matters in the translation of a philosophical work is the thought with which the reader will interact, and this thought must absolutely be preserved, not its packaging. What is valued, therefore, in a translator is his understanding of the thought being translated, not his stylistic abilities, however high they may be, or his, perhaps great and underestimated, literary talent. And here is the crux of the matter, because a translator of a scientific work can only translate well what his own mental culture will allow him to understand. Without a full understanding of a philosophical text, there is no translation; instead, there is a falsification of the author's thought and chaos, in which the original, precisely stated thought is lost, replaced by an eloquent (but "eloquent otherwise") foreign-language babble that bears only the appearances

¹³ This was translated into English by Jolanta W. Wawrzycka (Ingarden 1991) and although the article was published in *Analecta Husserliana* (23: 131–92) it is often quoted as part of the *Ingardeniana III: Roman Ingarden's Aesthetics in a New Key and the Independent Approaches of Others: The Performing Arts, the Fine Arts, and Literature*, edited by his long-years associate, Anna-Teresa Tymieniecka (which is the title given to this particular volume/issue). Ingarden distinguished four strata of a text: the stratum of phonetic units, of semantic units, of represented objects and of accepted aspects of representation. He was not against giving literary value to works of a scientific nature, as long as this was a secondary goal for their authors. For he saw the first and fundamental difference precisely in the different purpose: on the one hand, literary self-expression being "the result of the author's complex yet specific states and psychological processes, mainly of an *emphatic nature*," and on the other hand, "the steps as well as the tools in a highly complex historical process, that of man's cognition of manifold reality (in its broadest sense)." In addition, he noted in a scientific work (a) lessening or even disappearance of the first stratum, (b) quite different shaping of the second stratum so that it leads directly to the objects cognized by the Author, (c) pursuit of transparency of these cognized ("intentional") objects so that the real ("out-of-text," i.e. autonomous) objects enter the Reader's field of perception, and (d) the requirement of open and clear presentation of aspects of representation, up to and including strict definitions of meanings (Cf. Ingarden 1955, 128–33; Ingarden 1991, 131–36).

¹⁴ *Vide*: "Krąpcisms" in *Understanding Philosophy* such as "upełnić," "ujaśnić," "zasycić," "poznawczość," "pytajność," "osobniczość" and many others. All of them have been indicated and explained in the editorial footnotes.

of coherence. In this regard, I have noted that the method of translation (seen from the practical side, in terms of the very process of creating a translated (“dependent”) work must take the form of “tailor’s craft”: the thought (which in Polish is a female noun) must be stripped of the linguistic garment in which she appeared, and then, having taken a good look at her, she must be dressed in such a tailored, new garment that her shape, in every detail, still remains visible, perfectly clear and recognizable. The new robe must not cover anything up, nor add anything more to her “appeal.” Fr. Professor liked this attitude (he also repeatedly demonstrated to me various translator’s slip-ups, mainly in English translations of source texts), and with all the more confidence and even some enthusiasm, he began to hand over his own scholarly publications to me for translation.¹⁵

3. UNIVERSAL ENCYCLOPEDIA OF PHILOSOPHY: REMARKS OF THE TRANSLATOR AND TEXT EDITOR (MBS)

Published between 2000 and 2010, the Polish-language *Powszechna Encyklopedia Filozofii* (PEF) contains the entire introductory exposition of the theory of being developed in Lublin. Entries such as “Essence,” “Existence,” “Being,” “Empiricism (Genetic),” “Intuition,” “Common Sense,” “Cognition (Metaphysical),” “Man,” “Freedom,” “Truth,” “Good,” “Beauty,” but also “Culture,” “Moral Norm,” “Ethics” and “Education,” as well as many, many others, take into account and explain the viewpoint of philosophical realism. Knowing the overall content (i.e., reading everything word by word, sentence by sentence, paragraph by paragraph, column by column and page by page), one can see that this was an excellent opportunity to present the theory of being—both in its general and particular department—to the public once again, but this time not alone, but in the company of the entire philosophical output of the humankind: of all people, of all times and all places.

Ever since the Polish project was completed, Fr. Maryniarczyk had been making efforts to show the world (in English) what had been accumulated in this collection, which is unique in the history of Polish culture. In particular, he wanted to show everything that pertains to the theory of being. But it was not until 2020, thanks to a decision by the Minister of Science and Education that the process of publishing the English version could get off the ground. Translation work had already been going on for years, so to speak, in the background of the efforts being made, and most of the content (up to the letter “P”) was translated in the fall of 2020. But it was not just the translation of the Polish text that this new project was about—this was only the beginning of the hard work. The *Universal Encyclopedia of Philosophy* (UEP) differs from PEF in five areas.¹⁶

¹⁵ In these publications, the name of the translator was not indicated. Therefore, it should be pointed out that the Author wrote originally in Polish, while submitting English translations written by me for printing (cf. Maryniarczyk 2019, 2020abc).

¹⁶ I am leaving aside the obvious difference in the alphabetical order of the entries due to

The first of these areas is the bibliography attached to the entries. In the third decade of the 21st century, the literature on many topics, but also on many biographies, needs to be supplemented compared to the state of research in the late 20th century and the 2000s. Almost every UEP entry differs from the one in PEF in this regard. The second area of differences is determined by the rapid development of certain fields of knowledge. Entries such as “Astrophysics” or “Engineering (Genetic)” had to be updated in the UEP. The third area of differences is caused by the authors of the entries themselves, who, years after writing the Polish version, now want to add or change something in their text when they receive the English translation of the original for authorization. This does not happen often, but nevertheless it does occur, including the entries concerning Lublin metaphysics (e.g., in the UEP, Fr. Maryniarczyk revised a substantial part of the entry “Being” by Fr. Mieczysław A. Krąpiec). The fourth area consists of the rarest cases of detecting an error or ambiguity in an entry (an omission, an understatement, a mental shortcut on the part of the author, followed by an error on the part of the translator, deepening the ambiguity). Such places are changed in the English text and, in the process, (most often) expanded compared to the original. Finally, the fifth area of difference between the PEF and the UEP is the vast field of Polish culture and history. First of all, this applies to biographies of Polish philosophers, but also to some issue-related entries, e.g. “Commission of National Education.” In the PEF, the historical background of many of the facts mentioned is given in a way that assumes in the reader a knowledge of Polish history and a reasonably good understanding of Polish realities, customs and traditions. This is not surprising, since these were Polish texts and were written for a Polish audience. However, when you take into account that the recipient of the same content will now be a Chinese, American, Indian, Australian or Brazilian reader, who knows next to nothing about the former Polish state districts, dynasties, unions, political structures, institutions, uprisings, partitions, etc., such a way of referring to Polish history and Polish culture will, instead of explaining and providing an understanding, create an insurmountable cognitive barrier.¹⁷ Most of the editorial work on the UEP entries

lexical differences: “Kultura” in the UEP will be in the letter “C” (Culture), “Koran” in the letter “Q” (Qur’an), and “Kwadrat logiczny” in the letter “S” (Square of Logical Opposition). Sometimes there will also be more subtle differences in the nomenclature used, e.g. what we refer to in Polish as “Deklaracja Praw Człowieka” is known in English as the *Universal Declaration of Human Rights* (because the adjective “Universal” is never omitted as it is the case in Polish) and, therefore, this entry in the UEP will be in the letter “U”

¹⁷ One of the more drastic examples of this was the sentence stating that someone “took part in the November and January uprisings.” In this case, the translator (Hugh McDonald) collided with the barrier of lack of knowledge and changed the order of the uprisings to “January and November,” thinking that these insurrections took place, respectively, in those very months of one year, and January is, after all, in the calendar before November (I suspect that Hugh associated this with the Irish “Easter Uprising,” which indeed began and ended in the octave of Easter of 1916). And yet, my dear Hugh, these were two great and bloody Polish-Russian wars! And they lasted for years. All the more reason why others, even highly educated ones, will not know what it means that, for example, “this issue ceased to matter after the Union of Horodło,” “this demand was raised again at the Four-

covers this area, and it must be remembered that all the prepared translations still have to undergo rigorous proofreading in several stages. The work on the UEP edition is a gigantic task, and its result is not only a new linguistic layout and a new alphabetical arrangement of the list of entries known from the PEF, but also the expansion and updating of many of these texts, according to the above-mentioned areas (aspects, requirements) dictating the need for changes.

The death of the Editor-in-Chief did not interrupt this project or hinder it in any way. It occurred precisely at the moment when the entire team of text editors, translators, proofreaders and others responsible for every aspect and element of the UEP was finally formed, and all tasks were assigned. Everyone knew what to do. It was only then that Fr. Maryniarczyk passed away. Therefore, the work on publishing the UEP did not stop, but, on the contrary, it commenced. Volume 1 (*A–Ch*) was published as early as 2022, and Volume 2 (*Ci–Ex*) was ready for printing at the end of 2023. Interestingly, the peculiarities of the English language led the two volumes (and especially Volume 2) to accumulate a number of entries of the heaviest weight; it is here that the “heart” of the entire Encyclopedia beats now, as it were, for here is “Philosophical Anthropology,” “Being,” “Cognition,” “Essence,” “Existence,” “Contingency of Being,” “Empiricism (Genetic),” “Common Sense,” “Act (Human),” “Decision,” “Civilization,” “Culture,” “Democracy,” “Evil,” “Conscience,” “Decalogue,” “Ethics,” “Education” and “Death” (there is also, of course, “Encyclopedia,” in here, even “Angel in Philosophy” in Volume 1 and “Demons” in Volume 2, as well as “Buddhism,” “Chinese Philosophy,” “Enlightenment Philosophy,” “Egyptian Philosophy,” “Ethnophilosophy” and “Esotericism”). This unique set of entries still has not seen the light of day, while the Editorial Board of the UEP is already finishing work on the entries of Volume 3 (letters “F,” “G” and “H”). Why the prepared for printing Volume 2 until today (November 2024) cannot be published—this is *a damn good question, asked at this very moment* and addressed to many people, with His Magnificence Rector of the John Paul II Catholic University of Lublin in the first place.

Under these circumstances, Fr. Maryniarczyk’s second great dream is still waiting, in great uncertainty, for its fulfillment. And yet no one needs to be persuaded that this is no longer even a presentation, however large-scale, of the achievements of the Lublin Philosophical School, but a historical event in which more than 600 Polish scholars, including the most eminent persons, have spoken out on fundamental issues such as the credibility of human cognition in general, the rationality of the world of persons and things, and the moral responsibility for the *logos* and *ethos* of human culture, that is, the responsibility for the rational and purposeful cultivation of the real world. It is, therefore, in a broad view, the most serious intervention in the history of Poles and Polish philosophy (now addressed to everyone, on a global scale) concerning the issues directly affecting the understanding us, human persons, and the world of things around us—an

Year *Sejm*,” and somewhere “Kościuszkowski traditions were vibrant,” or “Sarmatian customs were no longer honored.” All this needs to be unpacked and dissected.

intervention all the more important because today, in the dark era of “post-truth,” people are losing the memory of the fact that *understanding* is the highest cognitive act of the human person and the light of his or her purposeful action (cf. Kiereś 2022).

4. THE UNIVERSAL ENCYCLOPEDIA OF PHILOSOPHY AND ITS EDITOR-IN-CHIEF: SOME REMARKS FROM THE PERSPECTIVE OF THE AUTHOR OF THE ENTRIES (RTP)

Maciej B. Stępień presented his memories of working with the Professor through the prism of the work they co-created. My perspective will be more personal, because since 1999 I have met with Fr. Professor in various circumstances. Mainly these were meetings arranged for the author of the entries to the Encyclopedia with its Editor-in-Chief. I will talk about the manner in which Fr. Maryniarczyk performed this function a little later. The frequency of our encounters has increased significantly since I began working at the Faculty of Philosophy of the Catholic University of Lublin in 2009. At that time, I was able to meet him on many different occasions: at Faculty Councils, at conferences, and in the Chair of Metaphysics, where Fr. Professor spent many hours every day. And I eagerly took advantage of these opportunities.

Before all this happened, however, I got to know Fr. Maryniarczyk in more formal circumstances. For in 1999 he became one of the reviewers of my doctoral dissertation *Filozoficzne implikacje współczesnych polskich koncepcji religii* [Philosophical Implications of Contemporary Polish Concepts of Religion]. I keep a scan of this review to this day, because the specific and at the same time very clear guidelines and suggestions contained in it, concerning both formal issues and the meaning of specific metaphysical views, proved very useful in my further academic work.

Breaking the chronology a bit, I would like to mention that Fr. Professor in 2009 also became one of four reviewers of my habilitation dissertation *Nowa Era religii? Ruch New Age i jego doktryna – aspekt filozoficzny* [The New Age of Religion? The New Age Movement and Its Doctrine: Philosophical Aspect] (Ptaszek 2015a). His precise comments and questions once again showed that he was a very insightful and reliable reviewer.

However, it was 1999 that proved to be an exceptional year in terms of our scientific collaboration. Exactly in August of that year I received a request to prepare my first entry for the *Universal Encyclopedia of Philosophy* (PEF). Since I was not yet working at the Catholic University of Lublin at that time, I assume that the Professor made such a proposal to me because, as a reviewer of my doctoral dissertation, he got to know my research interests. And he gave me an opportunity that I had not even counted on. After all, I had only been a doctor of humanities in philosophy for a few months at the time. Meanwhile, I was invited to be one of the authors of a work that is unique in many respects.

Today, when the PEF is an important part of Polish humanist culture, we often forget that the idea and realization of this work required great courage and faith. This was expressed in the *Introduction* to the first volume of the Encyclopedia by Fr. Krąpiec and Fr. Maryniarczyk, writing, among other things, these words: “The initiative to compile and publish a multi-volume *Universal Encyclopedia of Philosophy* comes from a milieu that, in the most difficult times for Polish philosophy and humanities in the last fifty years, developed, protected and nurtured independent philosophical cognition, thus guarding Polish culture.

“The team initiating this undertaking is aware of the enormity of the work and the difficulties it entails, but at the same time is aware of the responsibility posed by the contemporary cultural and social setting, and approaches this task as a service to thinking and a service to truth” (PEF 2000, 10).

From the very beginning, the project seemed so ambitious that many doubted its feasibility. After all, an efficient and professional editorial team had to be formed, a list of entries had to be prepared, and competent authors and editors had to be found for them. In addition, many more mundane issues had to be resolved, such as obtaining financing or finding a professional printing house. All this combined made quite a burden for the Editor-in-Chief—and he managed to deal with it brilliantly. How and when, in the flurry of numerous responsibilities, he was able to do so will remain his secret.

The solemn presentation of the first volume of the Encyclopedia, containing entries for the letters “A” and “B,” and dedicated somewhat pathetically, but then again wholeheartedly: “To the Polish Nation and into the hands of His Holiness John Paul II, the Greatest Son of this Nation on the threshold of the Third Millennium of Christianity,” took place in December 2000. Subsequent volumes appeared every year, and in 2022 the first volume of the English version of the Encyclopedia was printed.

I can say without exaggeration that Fr. Maryniarczyk’s offer to join the team of authors of the PEF was extremely motivating for me. In response, he systematically commissioned me to prepare more and more entries. At first they were mostly not very extensive biographies of philosophers. Then I wrote entries explaining important concepts and terms, until finally Fr. Maryniarczyk began to commission me also to elaborate on significant philosophical issues.¹⁸

However, regardless of the topic of the entry, I remember well the procedure of creating it. First there was a letter from the Professor with a proposal to elaborate on another topic. When I accepted it, there was a working meeting during which I presented the way I wanted to write it. During these meetings, the Professor always came up with

¹⁸ There is no room here to recall them all. Let me only point out that the Editor-in-Chief appreciated my expertise in several areas, so that I had, for example, the privilege of writing the entry “Chesterton Gilbert Keith” (PEF 2001, 110–112, UEP 2022, 1266–1268), but also (among many others) “Cassirer Ernst,” “Engels Friedrich,” “Marx Karl,” “Kołakowski Leszek,” “Euhemer of Messina,” “Leeuw Gerardus van der,” “Deism,” “Fatalism,” “Homo (Man),” “Incarnation,” “Cult,” “Consumerism,” “Manichaeism” and “Millenarianism.”

valuable hints and suggestions whenever he thought there was something particularly relevant to the topic the entry was about. After such a conversation, I would write and send him the first version of the text. After some time I was invited to another meeting, at which I received my text with handwritten corrections by the Professor. They were very meticulous and showed not only his philosophical competence, but also his attention to the smallest details. At the meeting, Fr. Maryniarczyk would also make comments and remarks, to which I would respond the best I could. After such a discussion, it was enough, generally, to edit the text one more time and the entry went to editorial processing and then to print.

I am describing this procedure in a little more detail, because I have no doubt that these discussions with the Professor turned out to be the best lessons in philosophy for me. And for this I want to thank him in particular.

His unexpected death was a blow comparable to a death in the family. Denial, anger, bargaining, depression, acceptance and giving meaning—elements of all these stages of grief could be felt and indicated. The first days after the news of his death reached us, and the subsequent funeral—under inhumane conditions of “pandemic restrictions”—only deepened the sense of loss. On the side of those who concelebrated the Mass at the Church of Our Lady of the Help of the Faithful in Lublin on December 30, 2020, there were perhaps more people than the faithful allowed to participate in the Mass. Those invited were only Fr. Maryniarczyk’s closest associates. We were seated as far apart as possible, but in consecutive pews. Directly behind me was seated Dr. Stępień. This is a minor detail, but in the category of “coincidence” quite significant. I know—we both know—that this was not the end of the Professor’s dreams, but the beginning of a new stage of their realization.

CONCLUSION

This small glimpse of the most recent history of philosophy in Poland was intended to honor the memory of Fr. Andrzej Maryniarczyk SDB and his outstanding qualities as a mentor, organizer, editor and author. There is no doubt that his death on December 27, 2020 was a COVID 19-related calamity, one of many that struck Poland at the turn of the second decade of the 21st century. On the other hand, given what Fr. Maryniarczyk achieved in his lifetime, one cannot but wonder at how complete his legacy is as a person, as a priest, and as a philosopher. In each department, he is remembered with affection and gratefulness. We focused here on the philosophical side alone, and sampled just a few, rather busy years of his life and work. Understandably, it is way too early to even try to evaluate his academic significance, influence or impact.

As far as the theory of being is concerned (which is the realistic metaphysics of the Lublin Philosophical School), the methodology is clear, the overall content has been expounded in detail, and access for non-Polish speakers has been granted. How large a scale it will reach remains to be seen. Unblocking the project of the English-language *Universal Encyclopedia of Philosophy* will certainly be the deciding factor.

This is Maryniarczyk's Magnum Opus, and not only his, as it has been long years in the making, engaging hundreds of top Polish scholars. It puts classical philosophy in a much needed context, and presents Aquinas' metaphysics (fully comprehended only in the 20th century) as a true milestone in understanding reality, understanding human being, and, last but not least, understanding human cognition.

Classical metaphysic is doing well in Lublin, finding ever wider applications thanks to figures like Fr. Andrzej Maryniarczyk. It is a living, realistic, maximalistic and, most importantly, standalone domain of human knowledge that deserves to be studied, known and applied in this landscape of desolation and total confusion of recent decades. Fr. Maryniarczyk was not involved in some pious hobby of a bunch of Catholic intellectuals, but in *pugna universa*: the struggle that decides the future shape of human culture on a global scale. "What we need metaphysics for, since we have physics?" asked one of the more ignorant Professors of a Polish university quite recently, thus committing a public act of exceptional self-degrading. But there are even more basic questions, formulated in a less intellectually offending manner. To look for possible answers to them all, and to find all the answers already given or attempted at, an independently thinking person usually reaches for an encyclopedia to begin with. Seen from this angle, Fr. Maryniarczyk's legacy has barely even begun to make an impact. We will be watching these matters very closely.

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A Report on the Activities of the Francis de Sales Scientific Society in 2023

Sprawozdanie z działalności Towarzystwa Naukowego Franciszka Salezego w 2023 roku

Sylwester Jędrzejewski SDB
Secretary of the FSSS

The Pontifical University
of John Paul II in Kraków,
Poland

ORCID: <https://orcid.org/0000-0002-0619-1106>
redakcja@seminare.pl

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Scientific societies combine in their activities development of science, meeting their members' needs for social activity, familiarizing wider circles of society with contemporary scientific advancements as well as broadly understood dissemination of knowledge. They cultivate the tradition passed down by former generations and raise the awareness of the importance of scientific, cultural and civic activities. They are, therefore, a manifestation of social interest in science and its practice.

As stated in its Statute, the Francis de Sales Scientific Society (TNFS) declares as the primary area of its activity the "world of youth". The Society's main goal is to comprehend the realities of young people, including their needs, threats and hopes typical of this age group. Through research and popularization of its findings, organization of scientific events, cooperation with scientific, social and educational institutions, the Society integrates those environments that value the idea of forming the new generation. This task is specifically carried out in all environments gathered around the Francis de Sales Scientific Society.

In the reporting period from January 1 to December 31, 2023, the activity of the Francis de Sales Scientific Society included the following areas and associated events:

1. THE 15TH THE FRANCIS DE SALES SCIENTIFIC SOCIETY CONGRESS AND GENERAL MEETING OF THE SOCIETY'S MEMBERS

Organizational activities of the Francis de Sales Scientific Society were focused on the work of its members and authorities. They were carried out in various scientific fields and those dealing with the popularization of knowledge. Following the Statute, the General Meeting, the highest authority of the Society, gathers its members



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at the annual TNFS Congress. The 15th TNFS Congress combined with the annual scientific symposium was held on May 18-19, 2023, at the Dom Polonia - Hotel Zamek in Pułtusk. It began on May 18, 2023 with a joint meeting of the TNFS Board and the editorial office of the "Seminare. Poszukiwania Naukowe" [Seminare. Learned Investigations] journal as well as integration meetings. The working day of the Meeting began with the celebration of the Holy Mass in the Collegiate Basilica in Pułtusk on May 19, 2024. The prayer was led by the inspector of the Salesian Province of Wrocław, Rev. dr Bartłomiej Polański SDB. The formal part of the 15th Congress was opened by the President of the TNFS, Rev. prof. dr hab. Jerzy Gocko SDB. The Congress started with the implementation of the TNFS Board's Resolution of April 4, 2023, on granting the *Praemium Societatis Scientiarum Francisci Salesii* to the first president of the Society and one of its initiators, jubilarian, Rev. prof. Henryk Skorowski SDB. After reading the Resolution by Rev. prof. J. Gocko, the occasional laudation was given by Rev. dr Krzysztof Niegowski SDB. The award was presented to the Jubilarian by Inspector Rev. dr Bartłomiej Polański SDB, after which the Laureate expressed his gratitude for the award in a short speech.

After this ceremony, the General Meeting of the TNFS was constituted. On signing the attendance list, it turned out that the required quorum was not met, hence, pursuant to §17 point 2 of the Society's Statute, a break was ordered before the 2nd session of the General Meeting. According to the TNFS statute, during the second session, resolutions are adopted by simple majority of votes regardless of the number of attending members.

The main scientific point of the 15th Congress was the scientific conference: "Młodzież a wojna. Wyzwania w kontekście wojny na Ukrainie" [Youth and War. Challenges in the Context of the War in Ukraine]. In the first part of the conference, chaired by dr hab. Agnieszka Kulik, prof. KUL, the following participants presented their papers: Rev. prof. dr hab. Henryk Skorowski: "Problem wojny etycznie usprawiedliwionej w kontekście wojny na Ukrainie" [The Problem of Ethically Justified War in the Context of the War in Ukraine] and Wawrzyniec Roch Kowalski from the Ministry of Education and Science: "Wojna na Ukrainie jako wyzwania dla polskiego systemu edukacyjnego" [The War in Ukraine as Challenges for the Polish Education System]. The discussion after the presented papers concerned the difficulties with the precise distinction in the teaching of the Church between a just war and an ethically justified war, especially in the face of the extremely devastating experience of the war in Ukraine. The following question raised was the role of the Polish state in the complex problem of education and upbringing of children and youth from Ukraine staying in Poland.

The second part of the conference was titled: "Zaangażowanie instytucji i ośrodków salezjańskich na rzecz młodzieży ukraińskiej" [The Involvement of Salesian Institutions and Centers in the Interests of Ukrainian Youth]. Rev. dr hab. M. Chamarczuk SDB, prof. WSKM in Konin presented this issue from the Polish perspective, while Rev. dr hab. Peter Młynarczyk SDB from the University

of St. Elisabeth in Bratislava (Slovakia) presented the Slovak perspective. Rev. mgr Mateusz Kopaniecki SDB outlined the activities conducted by Salesian centres in Poland and Ukraine. During the discussion of the presentations, the participants raised the topic of the Salesian national centre for crisis management. This role was played by the Warsaw Salesian province. The following discussed topic were the potential and existing negative phenomena currently occurring in Poland in the realm of education and upbringing. Finally, the participants indicated important from the Church's perspective tasks to be carried out with respect to Ukrainian youth. These include maintaining their own religious identity as well as the existing and growing problem of crime and addictions among young Ukrainians staying in Poland.

The above part was followed by the second session of the TNFS General Meeting, chaired by Rev. R. Sadowski SDB. During this session, four resolutions recommended by the Board and made available in advance to all members of the Society, were put to a vote: *Uchwała WZ-2023/05/01 W sprawie zatwierdzenia sprawozdania finansowego* [Resolution WZ-2023/05/01 Regarding the approval of the financial statement]; *Uchwała WZ-2023/05/02 W sprawie podziału zysku* [Resolution WZ-2023/05/02 On the distribution of profits]; *Uchwała WZ-2023/05/03 W sprawie przyjęcia protokołu Komisji Rewizyjnej TNFS* [Resolution WZ-2023/05/03 On the adoption of the proceedings of the TNFS Audit Committee] and *Uchwała WZ-2023/05/04 W sprawie przyjęcia sprawozdania z działalności TNFS za rok 2022* [Resolution WZ-2023/05/04 On the adoption of the report on the TNFS activities for 2022]. All resolutions were adopted by the TNFS General Meeting, after which Rev. prof. J. Gocko announced the end of the formal part of the 15th General Meeting.

Subsequently, the participants discussed proposals for the venue and date of the next, 16th TNFS Congress and a possible modified formula for organizing a scientific symposium. The new formula would require a person or a group of people from among the TNFS members, together with a team selected by them, to present the topics for a future scientific symposium as well as the way of its organization. This proposal requires further thought and discussion.

2. BOARD MEETINGS OF THE FRANCIS DE SALES SCIENTIFIC SOCIETY IN 2023

During the reporting period, the Board of the Francis de Sales Scientific Society met four times. The Board meetings in 2023 were held in Łomianki, remotely using the MS Teams application, and in a hybrid form. They took place on February 7, April 4, May 19, and December 2, 2023.

2.1. During the Management Board meeting No. 1/2023 on February 7, 2023, the following issues were raised:

- The final topic and program of the scientific conference as part of the 15th TNFS Congress on May 18-19, 2023 in Pułtusk were adopted: "Młodzież a wojna. Wyzwania w kontekście wojny na Ukrainie" [Youth and War. Challenges in the

Context of the War in Ukraine]. Organizational issues, planned costs, and the state of preparations for the congress were discussed.

- The Management Board included mgr Marcin Bielecki among the TNFS members.

- The request to publish a monograph as part of the publishing series "Studia i rozprawy TNFS" [TNFS Studies and Dissertations] was considered positively: Rev. Łukasz Pawłowski SDB, *Model świętości kapłańskiej w pismach Czcigodnego Sługi Bożego ks. Józefa Ouadrio (1921-1963)* [Model of Priestly Holiness in the Writings of the Venerable Servant of God Rev. Józef Ouadrio (1921-1963)].

- The issue of the award of Rev. Adam Durak was raised and an application was reviewed for granting the 2023 award to dr Bogumiła Frontczak from the UPJPII in Kraków for her monograph on the source texts of early Christianity, important for research in the field of liturgics. The applicant is Rev. dr hab. Jarosław Superson from the UPJPII in Kraków.

- The Management Board accepted the TNFS budget estimate for 2023 submitted by the TNFS treasurer, Rev. Mariusz Chamarczuk.

2.2. During meeting no. 2/2023 on April 4, 2023, the Management Board dealt with the following issues:

- The TNFS financial report for 2022 prepared by the TNFS treasurer, Rev. M. Chamarczuk and Monika Dziuban - ALFA PLUS Accounting Office from Warsaw was discussed. After the discussion, the Management Board decided to adopt the TNFS financial report for 2022 and Uchwała nr 2023/04/04/01 *W sprawie rekomendacji przyjęcia tegoż sprawozdania finansowego i rekomendacji Walnemu Zebraniu TNFS* [Resolution No. 2023/04/04/01 on the recommendation to adopt the financial report and recommendation to the TNFS General Meeting].

- The TNFS Secretary, Rev. Sylwester Jędrzejewski, presented the Report on the Society's activities in 2022. After the discussion, the Management Board, by Resolution No. 2023/04/04/02, decided to adopt the presented document and recommend its adoption by the TNFS General Meeting.

- The Management Board adopted resolution 2023/04/04/03 on awarding the TNFS - PRAEMIUM SOCIETATIS SCIENTIARUM FRANCISCI SALESII prize to Rev. prof. dr hab. Henryk Skorowski, First President of the Society. The award and justification for the prize were presented by Rev. prof. dr hab. J. Gocko, who emphasized the organizational merits of the Laureate and his outstanding scientific achievements in the spirit of the Christian humanism of St. Francis de Sales. The award will be presented during the 15th TNFS Congress in Pułtusk.

- The application for admission to the Francis de Sales Scientific Society were positively considered: Rev. dr hab. Waldemar Bartocha, dr Ewa Jaglarz. dr hab. Piotr Gołdyn prof. UW, mgr. Krzysztof Kupiński.

- The Board agreed to publish two monographs in the *Biblie a et Theologica* publishing series: Andrzej Kosiński, - *Jetro - teść Mojżesza we wczesnej tradycji żydowskiej i chrześcijańskiej* [Jethro - Father-in-law of Moses in the Early Jewish

and Christian Tradition] and Rev. Adrian Mętel, *Drzewa w Edenie. Motyw drzewa (Rdz 3,1-24) w apokaliptycznych pismach judaizmu okresu Drugiej Świątyni*. [Trees in Eden. Motif of the Tree (Gen 3:1-24) in the Apocalyptic Writings of Judaism in the Second Temple Period].

- After discussion on indexing TNFS publications in the CEEOL repository, addressed to Eastern European countries, a decision was made to withdraw from this repository due to its commercialization.

- Decision was made to assume scientific patronage over the symposium organized on the occasion of the 100th anniversary of the Salesian parish of St. Joseph in Przemyśl. The organizers of the symposium are: the Parish of St. Joseph in Przemyśl and the National Museum of the Przemyśl Region in Przemyśl.

- The President of the Society presented information on the current use of the Ministry of Education and Science funds allocated for the “Seminare. Poszukiwania naukowe” journal under the “Rozwój Czasopism Naukowych” [Development of scientific journals] programme. The positive effects of promoting “Seminare” on Facebook were also indicated, i.e. the growing statistics of visits noted on the “Seminare” profile after switching to the UKSW journal platform in Warsaw.

2.3. Board meeting no. 3/2023 was held on May 19, 2023, in Pułtusk as part of the 15th Congress of the Society.

- The Management Board discussed the attendance in the annual TNFS Congresses, which was at the level of 1/3 of the Society’s members. Among other things, a possibility was pointed out to modify the current practice of defining the topics of scientific sessions as well as methods of their organization. It would consist in increasing the number of speakers, TNFS members, from various scientific centres. It was also suggested that during the General Meeting, TNFS members should be given the opportunity to develop an original concept of the conference, the content of which should refer to the fundamental mission of TNFS: “Youth and their world”. The Management Board would retain the right to the final acceptance of the submitted application, while providing full support in its organization.

- Arrangements were made regarding the prerogatives of the TNFS Management Board and the TNFS President towards the Chapter of the Father A. Durak Award and the award itself. They result, on the one hand, from the Chapter Statute, which is chaired by each subsequent President of the TNFS, and on the other hand, from the Chapter’s autonomy.

- The Chairman of the TNFS Audit Committee, Rev. Krzysztof Niegowski, presented the Committee’s minutes, which will be voted on during the General Meeting in Pułtusk.

- The TNFS Management Board held a discussion on improving the capabilities of the current TNFS treasurer, Rev. M. Chamarczuk.

- The Management Board agreed to assume the scientific patronage of the TNFS for the scientific session on the occasion of the 100th anniversary of the Salesian’s work in Czerwińsk.

– Rev. Mariusz Chamarczuk, the editor-in-chief of the TNFS “Seminare. Poszukiwania naukowe” journal, presented positive opinions on the changes that have taken place in the journal after adopting a new strategy, consisting in narrowing the profile of journal to topics revolving around the “world of youth” and placing the journal on the UKSW platform. As a result of the promotion of “Seminare” on Facebook, there is a systematic increase in the number of visits to the journal’s website. Efforts are underway to acquire authors for “Seminare” from outside Poland. The journal will be permanently deposited in the Public Knowledge Project (PKP) in Canada. Further preparations are being made for the next attempt to apply to the Scopus database. The editorial secretary presented information on the state of work on volume 45 (2023) of “Seminare”.

2.4. The Management Board meeting no. 4/2023 took place on December 2, 2023. It covered:

– Discussion of the state of preparations for the 16th TNFS congress combined with a scientific conference, scheduled for May 17-18, 2024, in Frombork. The choice of the venue is related to the celebration of the Copernican Year. The Management Board accepted prior arrangements.

– The Management Board discussion on the conference theme related to the presence of youth in cyberspace proposed by Prof. Zdzisława Kobylińska. Its theme was finally defined as “Młodzież w cyberprzestrzeni: szanse i zagrożenia” [Youth in cyberspace: opportunities and threats]. During the discussion on the presence of youth in cyberspace, it was indicated that the topic should be presented in both its negative and positive aspects. That means presentation of the topic by speakers who are experts in the field of psychology, pedagogy, and medicine. The Management Board approved the two-part structure of the conference. The theoretical part would include 3 papers and it would be supplemented by a panel discussion conducted by practitioners and experts.

– Proposal by Rev. dr hab. M. Wierzbicki, participating in the Board meeting on behalf of the Audit Committee, that the participants of the 16th Congress should develop and adopt an appeal regarding the discussed topic, in order to present it in various scientific, church and educational environments. This would aim to underlie the importance of the problem related to the presence of young people in cyberspace and the associated ideas developed during the conference. The Management Board accepted this proposal.

– The report of the President of the Society and at the same time the Chairman of the Chapter of the Rev. prof. Adam Durak Award on its last meeting. The Chapter awarded two equal prizes for 2023 in the amount of PLN 5,000: to Rev. dr Rafał Wasielewski and dr Bogusława Frontczak. The presentation of medals to this year’s laureates is planned during the next Liturgical Symposium in Łąd on April 12, 2024.

– Presentation of the possibility by Rev. M. Wierzbicki of adapting one of the rooms to the TNFS office in Łomianki as part of the plans to transform

the Education and Studies Centre at the Salesian community in Łomianki into a scientific and research institution addressed to other Salesian entities.

Pursuant to §13 point 4 of the Regulations of the Management Board of the Francis de Sales Scientific Society, an annual report on the Society's activities should include a complete list of attendance of the Board's members at its meetings. In the reporting year 2023, the TNFS Management Board met four times. Attendance at the meetings is presented in Table 1 and Table 2.

Table 1: Attendance at Audit Committee meetings

Member of the Management Board	7.02.2023	4.04.2023	19.05.2023	2.12.2023	Total attendance
Rev. J. Gocko	+	+	+	+	4
Rev. R. Sadowski	+	+	+	+	4
Rev. Stanisław Chrobak	+	+	+	+	4
Rev. Mariusz Chamarczuk	+	+	+	just.	3
Rev. P. Młynarczyk	+	+	+	just.	3
Rev. S. Jędrzejewski	+	+	+	+	4
Rev. Z. Lepko	+	+	+	+	4
Total number of present members	7	7	7	5	

Pursuant to §27 point 5 of the TNFS Statute, representatives of the Audit Committee and other persons invited by the President of the Francis de Sales Scientific Society may participate in the meetings of the Management Board with advisory capacity. The presence of members of the TNFS Audit Committee at the meetings of the Francis de Sales Scientific Society Management Board is presented in Table 2.

Table 2: Attendance at Audit Committee meetings

Audit Committee member	7.02.2023	4.04.2023	19.05.2023	2.12.2023	Total attendance
Rev. K. Niegowski	+	+	+	–	3
Rev. M. Wierzbicki	–	–	–	+	1
Rev. R. Błaszczuk	–	–	–	–	0

The Audit Committee of the Francis de Sales Scientific Society at its meeting on March 2, 2024, adopted a resolution confirming that the Society's activities in 2023 were conducted in accordance with the Statute and Regulations of the Francis de Sales Scientific Society. No irregularities during this period were found. During

the reporting period, at the invitation of the TNFS President, representatives of the Audit Committee participated in the meetings of the Management Board of the Francis de Sales Scientific Society as observers and served in an advisory capacity in decisions made by the Management Board. The Audit Committee did not submit any comments or recommendations.

2. MEMBERSHIP MATTERS

As of December 31, 2023, the Francis de Sales Scientific Society had 124 regular members. During the reporting year, Prof Barbara Baraniak passed away, 2 people resigned from their membership: Prof. Czesław Grajewski and dr hab. Barbara Kałdon. 5 new members were admitted to the TNFS: mgr. Marcin Bielecki, Rev. dr hab. Waldemar Bartocha, dr Ewa Jaglarz, dr hab. Piotr Gołdyn Prof. UW, mgr. Krzysztof Kupiński. The current list of the TNFS members is available on its website.

The number of honorary members of the Francis de Sales Scientific Society did not change in 2023. The current honorary members are: Rev. dr Pascual Chavez SDB - former Superior General of the Salesian Society (2002-2014); Rev. Cardinal Ángel Fernández Artime - current Superior General of the Salesian Society (since 2014). The supporting members of the TNFS are the Polish Salesian provinces and Wyższe Seminarium Duchowne Towarzystwa Salezjańskiego [the Higher Theological Seminary of the Salesian Society] in Kraków (since the 2022/2023 academic year the Salesian Theological Institute, affiliated with Uniwersytet Papieski Jana Pawła II [the Pontifical University of John Paul II] in Kraków. Until the 2022/2023 academic year, the Higher Theological Seminary of the Kraków and incorporated into the Salesian Theological Institute.

The Francis de Sales Scientific Society implements its statutory goals based on funds from membership fees, subsidies and donations. The annual membership fee is PLN 50. The income from fees in the period in question is presented in Table 3 below (payments status as of December 31, 2023).

Table No. 3: Membership fees in 2023 (number of members 124)

Payments made:	39
Overdue payments:	85
Percentage of arrears	64,54%
Total amount of payments	1950 PLN

2.1. Scientific and publishing activities

In 2023, the scientific activities of the TNFS focused on research work conducted by its members individually or in teams. A significant part of the activities focused on the topic of "Youth and their world". In addition, an important

event was the annual scientific conference, during which TNFS members had the opportunity to present their achievements, taking part in a panel discussion.

The publishing activity of the Francis de Sales Scientific Society focuses primarily on the "Seminare" journal and three published scientific series. The reporting year was a period of further changes related to the implementation of a new publishing strategy of the editorial board consisting in narrowing the journal's profile to "Youth and their world" related topics. The work of the editorial team, which met regularly, both at meetings of the entire editorial office or smaller editorial boards, is worth emphasizing as it has greatly contributed to raising the substantive and formal level of our journal. The process of reorganizing the editorial office, the scientific council and the team of reviewers was also continued with new members being appointed from among representatives of foreign research centres, specialists in areas related to the new profile of the journal. In the reporting year, two issues of the journal were published, first, in the Online First mode and then in print. They contain 21 articles, 1 report and 1 review. The journal, from 2023 published again as a semi-annual, was given a new layout and a new cover. All texts were published in English. In 2023, the Franciszek Sales Scientific Society published two monographs in the publishing series: "Studia i rozprawy TNFS" [the TNFS Studies and Dissertations]:

- Volume 16: *Historia - tożsamość - kultura. 100-lecie salezjańskiej Parafii Świętego Józefa w Przemyślu* [History - Identity - Culture. 100th Anniversary of the Salesian Parish of Saint Joseph in Przemyśl, ed. Jerzy Gocko SDB, Marta Trojanowska. Warszawa-Przemyśl: Towarzystwo Naukowe Franciszka Salezego, Muzeum Narodowe Ziemi Przemyskiej 2023, ISBN: 978-83-61451-35-8;

- volume 17: *Nayaśnieyszy Nieba y Ziemi Królówey Nayświetszey Maryi Panny Przecudowney w Obrazie Jasney Góry Czerwińskiej (...) na 20 stopniach z krótkim nabożeństwem wystawiony. Facsimile, tekst, opracowania* [The Most Wonderful Image of the Most Holy Queen of Heaven and Earth, Virgin Mary in the Painting of Jasna Góra Czerwińska. Facsimile, text, studies], ed. Rev. Janusz Nowiński SDB (2023).

In the *Biblica et Theologica* series three monographs were published:

- BiTh TNFS 8: Katarzyna Sługocka OP, *Pierwszy żydowski hellenistyczny historyk Eupolemos i jego koncepcja historiografii* [The First Jewish Hellenistic Historian Eupolemos and His Concept of Historiography], Towarzystwo Naukowe Franciszka Salezego, Wydawnictwo Salezjańskie, Warszawa 2023, 404 pages;

- BiTh TNFS 9: Andrzej Kosiński, *Jetro - teść Mojżesza we wczesnej tradycji chrześcijańskiej* [Jethro - Father-in-law of Moses in the Early Jewish and Christian Tradition], (BiTh TNFS 9), Towarzystwo Naukowe Franciszka Salezego, Wydawnictwo Salezjańskie, Warszawa 2023, 308 pages;

- BiTh TNFS 10: Adrian Mętel, *Drzewa w Edenie. Motyw drzewa (Rdz 3,1-24) w apokaliptycznych pismach judaizmu okresu Drugiej Świątyni* [Trees in Eden. Motif of the Tree (Gen 3:1-24) in the Apocalyptic Writings of Judaism in the Second Temple Period], Towarzystwo Naukowe Franciszka Salezego, Wydawnictwo Salezjańskie, Warszawa 2023, 271 pages.

The Francis de Sales Scientific Society assumed the scientific patronage of the symposium on the occasion of the 100th anniversary of the Salesian parish of St. Joseph in Przemyśl, organized by the Parish of St. Joseph in Przemyśl and the National Museum of the Przemyśl Region in Przemyśl, and of the scientific session on the occasion of the 100th anniversary of the Salesian work in Czerwińsk.

CONCLUSION

In the reporting year 2023, the Francis de Sales Scientific Society conducted its activities in accordance with its Statute. It is worth emphasizing the implemented strategy of focusing the Society's activities on youth issues, so important in the context of contemporary cultural challenges. The Board of the TNFS would like to express their gratitude to all members who contributed to the active functioning of the Francis de Sales Scientific Society in 2023.

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