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CALL FOR PRESERVING CULTURAL IDENTITY IN THE FACE OF TODAY'S THREATS

Originating from the American continent, *via postmoderna* tends not only to question the *raison d'être* of all cultural paths hitherto followed by Europe (i.e. *via antiqua*, *via Christiana*, *via moderna*), but also impels the contemporary man to question any possibility of understanding the existing reality in all its entirety. This outlook, accompanied by the design of universal deconstruction rejects the existence of such universal categories as *truth*, *world*, *history* and *community* on the presumption that they converge with totalitarianism and fundamentalism. One consequence of that approach is the questioning of what the modern teaching of the Church revolving around the idea of human identity in its cultural dimension, defines as the truth about man.

This identity can be analyzed from different perspectives. It becomes the subject of interest for cultural and social anthropology, cultural studies, sociology and other human sciences. The main point of reference for the present teleological and moral reflection on the cultural identity of man, and precisely, on the factors that may influence the loss of cultural identity, will be the need to respect the indicated by John Paul II and recalled by Benedict XVI "grammar" of dialogue and peace, understood as the universal moral law inscribed on the human heart. This law reveals itself as an essential *constants* describing human identity in the dimension of culture, however, it finds its deepest justification in God as the highest Good. Bearing that in mind, presentation of threats to cultural identity should commence with reference to the phenomenon of contemporary religious indifferentism understood as a specific type of threat to identity in vertical dimension, i.e. one of the major dimensions of cultural identity (John Paul II, 1993, 98). Religious indifferentism along with pluralism on axiological level are manifested as, to use the classification proper for classic aretology, a specific type of distortion of cultural identity *per defectum*, while fundamentalism and nationalism, described in the following part of the article, as distortion *per excessum*. The last part of the article will present the relationship between fidelity to cultural identity and deficits of modern democracy.

1. CONTEMPORARY RELIGIOUS INDIFFERENTISM AS A FALSIFIED FORM OF RELIGIOUS PLURALISM

The hitherto widely accepted anthropological vision of God as an archetype providing man with answers to the majority of fundamental questions related to the meaning of life and death, good and evil, past, present and future, is nowadays confronted with emerging ideas in which God gradually loses His personal dimension, His central position in history, or His unicity in inspiring the processes of liberation and salvation. Jesus has become one of many liberators and saviors, or one of many teachers of moral order and peace in the world. He is no longer, in all His prophetic fullness of humanity, a paradigm in which man could contemplate or find his identity (Sanna 2003, 815).

This weakening of the idea of God gave rise to the weakening of the idea of man and to the loss of his identity. Human *I* lost the autonomy and consistency of the inner sphere of conscience, traditionally referring to God, it broke off the relationship with the Absolute and thus, became easy prey for other people representing power and knowledge, who colonized his consciousness. Consequently, in the postmodern world, man is defined by a variety of reductionist and fragmentary categories parceling out his *I* into “thousands of masks, appearances, mannequins”. As a result, the loss of faith in God resulted in the fact that, instead of ceasing to believe in anything, people tend to believe in everything. However, if one believes in everything, nothing is worthy of absolute faith and there are no longer any binding models or icons serving educational and existential orientation. It is true that, when God vanishes, there arise idols, religion becomes superstition and man loses the sense of his dignity and destiny (Sanna 2003, 816).

Modern man affected by indifferent religious pluralism loses his identity in the basic dimensions of his own existence, since that pluralism inevitably leads to ethical relativism, gnoseologic subjectivism and religious individualism (Zabielski 1999). The efforts of human reason focused on the search for knowledge about man as a subject and seeking the ultimate truth in man himself, admittedly led to the development of complex systems of thought which, in turn, resulted in the development of different fields of knowledge and fostered progress in culture and history. However, at the same time, it has been forgotten that human vocation consists in the pursuit of truth which transcends man. “Sundered from that truth, individuals are at the mercy of caprice, and their state as person ends up being judged by pragmatic criteria based essentially upon experimental data, in the mistaken belief that technology must dominate all. It has happened therefore that reason, rather than voicing the human orientation towards truth, has wilted under the weight of so much knowledge and little by little has lost the capacity to lift its gaze to the heights, not daring to rise to the truth of being” (John Paul II 1998, 5).

This process gave rise to various forms of agnosticism and relativism, which made the questions about human identity and those about the identity of the phe-

nomena which are referred to as culture, get stuck on the shifting sands of widespread skepticism. Furthermore, "Recent times have seen the rise to prominence of various doctrines which tend to devalue even the truths which had been judged certain. A legitimate plurality of positions has yielded to an undifferentiated pluralism, based upon the assumption that all positions are equally valid, which is one of today's most widespread symptoms of the lack of confidence in truth." (John Paul II 1998, 5).

2. GLOBALISM AS PLURALISM OF OTHERNESS

The second form of pluralism constituting a threat to human identity, this time in horizontal dimension, is pluralism of otherness. This type of pluralism is seen as a direct result of globalization, which changed the concept of space and time. While the concept of space has been significantly expanded, the concept of time has been considerably reduced. The consequence of this process, in relation to the issues of identity and peaceful social coexistence, is the creation of multiethnic, multicultural and multireligious communities. So far, geographical distances allowed for peaceful coexistence of cultural, religious or ethnic differences. In this context, globalization has undoubtedly removed these obstacles, which is in itself positive. Formerly, a stranger was defined as someone living outside the borders of certain communities, nowadays, strangers arrive among those communities and become their members, as can be observed happening on a large scale in Europe (Gocko 2006, 363-387).

This situation, as noted by Ignazio Sanna, virtually revolutionizes the idea of cultural identity with respect to such aspects as the sense or forms of belonging, the processes of developing and recognizing one's identity, the ways and rules of defining citizenship, or the attitude towards remembrance and culture. Undoubtedly, reduction of protective barriers taking place due to immigration processes and cultural mix, provides an opportunity to reinforce various integrating factors in the scope of diverse religions, cultures and nationalities and can lead to cultural enrichment, strengthening of solidarity and expanding social horizons. The global village certainly fostered mutual understanding among various cultures traditions, customs and religions, which were brought closer to one another. On the other hand, globalization can lead to blurring one's own identity and losing one's own religious beliefs, value systems, etc. New factors, such as ethnic mixing, migration and global interdependence, challenge, or at least open up for discussion, the existing paradigms as well as impose high demands on culture and the law. The author quoted here, explicitly states that these factors "led to the crisis of identity of the Western subject and problematized the appearance of *the other*. The other that comes from the outside, from a different horizon of sense, exposes the incredible weakness of the *I* and then, immediately, becomes a threat, an intruder, due to the very identity retreating into itself to such an extent that it can no longer recognize

itself and becomes a stranger to itself. The question about one's neighbor's identity should henceforth be reformulated, because social space is no longer determined by territorial proximity, but by personal choices and cultural mediations"(Sanna 2003, 818).

3. HYBRIDIZATION OF CULTURE

The phenomenon of globalism referred to the shape of contemporary culture leads to the creation of substitutes for global culture, described in terms of hybridization (Kempny 2000, 15). Global culture becomes a form of hybrid, i.e. a phenomenon composed of a variety of mismatched parts, which amalgamates all the content of its component cultures producing a wholly new indeterminate quality (Stolarczyk 2003, 149). This leads to a gradual loss of cultural identity of societies and, eventually, to the disappearance of local cultures. This process raises reasonable objections on the part of societies, whose identity is closely linked to their culture developed over the history.

In the era of development of global communication technologies, homogenization and uniformization of many cultures is also, on an unprecedented scale, accompanied by the phenomenon of cultural confrontation. That diffusion of "values and models, including the so-called cultural activity or the widely understood consumption on the market of cultural goods" (Kempny and Woroniecka 1999, 10) is sometimes ambiguously perceived. Optimists see it as an opportunity for mutual enrichment of cultures, pessimists, in turn, as a threat, especially in view of the great influence exerted by American mass culture. Leon Dyczewski stresses in this context that the "culture of any society left to itself, or remaining in contact with only one type of culture, loses the momentum or does not develop comprehensively. Comprehensive development of culture requires contact with many cultures, because no culture is self-induced" (Dyczewski 2000, 32).

Harmonious intercultural communication most often remains an unrealized project. In fact, globalism generates a more mechanistic type of cultural transformation, defined as a model of *billiard balls*. This vision, in which cultures rather than coexisting together, collide with one another in the likeness of billiard balls, is well captioned by the term coined by an American political scientist, Samuel P. Huntington, i.e. *clash of civilizations* (Huntington 1996). It means an inevitable process of deterioration, stagnation and separation of cultures as well as abandonment of any kind of dialogue among them, which leads to the emergence of more and more powerful fundamentalisms.

Regardless of the direction in which the scenario of transformations in the sphere of culture will unfold, the dominance of global culture will lead to tensions between what is global and what is local. This, in turn, will lead to the loss of cultural identity in result of gradual dissuasion of individuals, groups and entire nations from their culture, from the unique spirit of their country that is an inherent

part of each language and each creation characteristic of a given nation, but also in result of inevitable and clumsy imitation, which loses at the same time originality and uniqueness of individuals, groups and entire nations (Ritzer 1997, 14). This by no means can lead to consolidation of peace and harmonious coexistence of states, nations or other communities.

4. FUNDAMENTALISM

One more, particularly significant modern threat associated with the issue of cultural identity can be identified as misunderstandings at the intersection of religion and politics. They are especially evident in those environments where there are no sufficiently distinct boundaries between the two powers. Without entering into a wider discussion about the origins of fundamentalism, it must be stated that many of its contemporary forms, which aggressively seek to emphasize the importance of local identity and cultural autonomy, emerged as a reaction to false claims issuing from the phenomenon of globalism, which can be brought down to favoring the need to recognize the ostensible, universal relevance and hegemony of the Western culture¹.

Fundamentalism should be considered as a falsified interpretation of cultural identity in the sense that it distorts religion which, as it has already been pointed out, is one of its essential elements, by reducing it to the function of a means, whose role is to justify nationalistic, political or economic interests. This hypocrisy is all the more painful that it stands in contradiction to the deepest and most authentic inspirations derived from religion.

There is no doubt that driven by false religious inspiration, the fundamentalist factor is one of the reasons behind the tensions in the modern world and thus one of the major threats to peace. However, it is necessary to raise objections against a thesis promoted in some circles that the main source of fundamentalism can be linked with the immanent structure of each religion as such. Similarly, a simplified view of reality too hastily deriving prerequisites for modern terrorism or other forms of violence ravaging the Muslim world from the doctrine of Islam should become subject to equally critical analysis.

The absolute character of references to God and the consequent necessity to respect the sanctity of His name prompted Benedict XVI, like his Predecessor, to a particular reaction towards those who, under the mask of religion, ultimately despise God and discredit religions. At the roots of fundamentalism lies not only dangerous contempt for man and human life, but also, eventually, contempt for God

¹ The aforementioned Huntington analyzing the origins of fundamentalism argues with the widely adopted assertion of cultural and moral superiority of the West, pointing out the fact that it did not conquer the world thanks to the superiority of ideals, values or religion (to which only a scarce number of members of other civilizations converted), but thanks to the superiority in applying organized violence. Westerners often forget about it, people from beyond the circle of this civilization - never (Huntington, 1996).

and distortion of the full truth about Him. "Fanatical fundamentalism disfigures his loving and merciful countenance, replacing him with idols made in its own image" (Benedict 2006, 10; cf. John Paul II 2002, 6). In fact, the use of violence against another person or another nation is always an insult offered to God Himself.

Events of recent years confirm that the diverse expressions of religious life, reinforced by globalization processes, are a source of conflicts, because they lead to radical encounters of religions and various traditions. A universal nature of the vision of the world proposed by the largest religions is also conducive to potential conflicts. It creates a kind of religious competition which, due to a missionary character of Islam and Christianity, is particularly noticeable in those two religions or cultural circles. Potential conflicts can stem from diversity of religious norms, rules of conduct and customs directly related both with the sphere of everyday life and politics.

Modern varieties of fundamentalism can be interpreted as a form of authoritarian reaction to the risks associated with the loss of one's own cultural identity and concerns about globalism and postmodernism. They are an example of "religious militancy, in which the self-proclaimed "the only faithful" seek to halt the erosion of religious identity fortifying the borders of a given religious community and creating alternatives to secularized structures and processes" (Otwinowski 2005, 139). Special environments in which fundamentalist attitudes find fertile ground are developing countries, or countries undergoing cultural and political transformations which do not have stable legal and state systems or a strong cultural identity.

5. NATIONALISM

Fundamentalism is often associated with the phenomenon of nationalism. Both of these trends are a socially articulated manner of nurturing one's own irrational visions, accompanied by indifference towards global problems. In other words, they are manifestations of misunderstood cultural identity, which is confirmed in isolationism. Nationalism, which John Paul II regarded as one of the most serious threats to peace and defined as new paganism, boils down to exalting one's own race or nation with respect to other communities. This is due to the fact that aggression-imbued presence of one nation on a plane on which interstate relations are formed, leads to an escalation of antagonisms and mutual claims. Questioning of nations' equality, also on the plane of cultural identity, must inevitably lead to the loss of the sense of equality among people and give birth to new totalitarianism, as can be illustrated by the fates of some states in the twentieth century. Nationalism results in progressive subordination of others to one's own vision of the world (John Paul II 1994, 7).

The internal structure of nationalism has, therefore, a totalitarian character, because its purpose is to allow a given state to adopt the role of an absolute hegemon, capable of thinking and acting for all. The primary task of the state in such case is to eliminate cultural diversity. Ultimately, the real threat issuing from adopting

the vision proposed by nationalism, is a serious deformation of a fair love of one's country and lack of respect for the identity of one's own nation.

6. DEFICITS OF MODERN DEMOCRACY AND FAITHFULNESS TO CULTURAL IDENTITY

In contemporary democracies, faithfulness to cultural identity encounters strong opposition, especially on the part of those supporting the so-called new ethics and new law. These trends, which feature themselves as tolerant and which are bolstered by the ideology of postmodernism, postulate freedom and arbitrariness in the choice of one's own truth, one's own ethical standards or values providing the basis for the culture and social life. What is more, such a tolerance towards beliefs is treated as an inalienable condition for peace and harmonious coexistence among people.

It must be remembered, however, that this tolerance towards beliefs is irreconcilable with civil tolerance, which assumes respect for every human being, because it deprives the society, as aptly described by Gaetano De Simone, of "all protection against the quantitative despotism of the so called *majority*". (De Simone 2003, 869). And it is not always the real majority, since it may turn out that a relatively small group, which in normal democratic procedures would be of minor importance, may gain a disproportionate impact on social life, for example by means of easier access to the media or in result of ideological imposition of certain standards associated with the so-called political correctness and in the situation where the media and publicly expressed opinions lack genuine pluralist character.

In this context, John Paul II pointed to one of the risks faced by contemporary democracy: the risk of transforming democracy into open or camouflaged totalitarianism. This situation takes place when democracy is divorced from the proper concept of the human person and when agnosticism and skeptical relativism become the philosophy and the attitude of democratic forms of politics. Those, in turn, who harbor the belief that they know the truth and firmly adhere to it, in other words, those who retain allegiance to their broadly understood cultural identity are not, from the democratic point of view, trustworthy, since they do not agree with the fact that the truth is defined by the majority, or that it changes depending on changeable political trends (John Paul II 1991, 46).

In order to enable proper functioning of modern democracies and make them a guarantor of social peace, the shaping of public opinion must proceed in terms of dialogue and discussion, because within a democratic political system all citizens should participate in the decision-making processes. This dialogue should support decision-making and that is why it is linked with the existence of common criteria of judgment and values which are recognized by all members of the public. Without them, the dialogue would be meaningless or even impossible, because epistemological agnosticism in the scope of the knowledge of truth and the associated ethical relativism would lapse into contradiction with their own ideas.

Thus, the prerequisite for democracy and social peace is the existence of defined consistent ethical conditions, and not only of legal procedures based on the majority principle. This situation imposes certain tasks with regard to preserving faithfulness to cultural identity on Christians involved in the social life. It is indicated in the so called *Political Note* of the Congregation for the Doctrine of the Faith, when it states: "It is insufficient and reductive to think that the commitment of Catholics in society can be limited to a simple transformation of structures, because if at the basic level there is no culture capable of receiving, justifying and putting into practice positions deriving from faith and morals, the changes will always rest on a weak foundation" (Congregation for the Doctrine of the Faith 2002, 7).

Rejection of that culture, which finds its deepest rationale in the dignity of the human person grasped integrally, makes it impossible to find any fixed points of reference, any universal ethical and cultural proposition, which would not be purely instrumental. This may result in the consolidating the model of liberal subjectivity which ignores the possibility of reconciling interests based on the axiological foundation of the person and in the frames of which it is difficult to develop and adopt a reliable concept of the common good. Without this, in turn, it is impossible to establish authentic peace in all areas of social life as we learn from one of the key motifs of the encyclical *Pacem in Terris* (John XXIII 1963, 55-59).

It seems, that loss of cultural identity issuing from a kind of cultural relativism and revealed in attempts at providing theoretical justification and defense of ethical pluralism which sanctions the fall and corruption of reason and rejects an objective moral order, is one of the most serious threats to peace and, therefore, an important challenge for Catholics involved in social life. In the situation when specifically understood ethical pluralism is accepted as a condition for democracy, reference to a clearly defined cultural identity, comprising also permanent principles of natural ethics, becomes its denial and manifestation of fundamentalism. Within this relativistic vision of culture, a legal and moral system is created which is dependent on fleeting and most vociferous cultural or moral trends, as if all concepts of life were of the same value. At the same time, a significant part of the society, including Catholics, are expected to "refrain from contributing to the socio-political life of their countries that input which, according to the concept of the human person and assessment of the common good, they humanely recognize as true and right, and which should be achieved through decent means, which a democratic legal order makes equally available to all members of the political community". In other words, despite the tragic experience, especially regarding the history of the twentieth century, they are required to resign from their own cultural identity, whereas, it is necessary to concede the point that the relativistic thesis assuming "that there is no moral law rooted in the nature of the human person, which must govern our understanding of man, the common good and the state" is totally false (Congregation for the Doctrine of the Faith 2002, 2).

The source of this relativistic concept of cultural pluralism which finds its clear manifestation in a theoretical approach towards, and defense of, ethical plu-

ralism leading ultimately to relativism and moral permissiveness, can be traced back to the separation of freedom from truth (John Paul II 1993, 32 and 35). As noted by the Congregation for the Doctrine of the Faith, “Political freedom is not – and cannot be – based upon the relativistic idea that all conceptions of the human person’s good have the same value and truth” and “Such relativism, of course, has nothing to do with the legitimate freedom of Catholic citizens to choose among the various political opinions that are compatible with faith and the natural moral law, and to select, according to their own criteria, what best corresponds to the needs of the common good” (Congregation for the Doctrine of the Faith 2002, 3).

Cultural pluralism in the scope of social life refers not so much to determining the essence of true human and social good, but rather to the ways of its realization in specific political undertakings taking into account the historical, geographical, economic, technological or, eventually, cultural context. It is this specific way of realization as well as this diversity of conditions that give rise to pluralism of orientation and solutions that can be accepted from a moral point of view. If Christians must “recognize the legitimacy of differing points of view about the organization of worldly affairs” (Second Vatican Council 1965, 75), they are also called „to reject, as injurious to democratic life, a conception of pluralism that reflects moral relativism. Democracy must be based on the true and solid foundation of non-negotiable ethical principles, which are the underpinning of life in society” (Congregation for the Doctrine of the Faith 2002, 3).

CONCLUSION

The above-described factors and phenomena affecting cultural identity of modern man should be seen in the wider context of the current problems of the world. This world faces an increasing social crisis understood as the end of the modern era characterized by its rationalism and scienticism and, at the same time, as the beginning of the post-historical and posthumanist times. The so-called *postmodern breakthrough* means departure from the current model of life and social order and rejection of the existing axiological system, including the whole truth about man, whose propagation and defense is one of the essential elements of the prophetic and critical mission of the Church in the Modern World. “The Church is the only historical *place* that guarantees the truth of theoretical cognition and practical implementation of the revealed identity of man [...]. Beyond the Church (*Extra Ecclesiam*) there is no another *place* in the human world which would allow for actualization of the historical fullness of that cognitive experience” (Cuda 1999, 200-201).

The whole truth about man provides also the foundation of the Church’s social doctrine. The fact that the Church offers the world a true and complete picture of man points to its solidarity with the world. The above mentioned threats to man’s cultural identity in the era of many unprecedented social phenomena as well as the crisis of modern culture and democracy show that this task is highly topical and important.

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CALL FOR PRESERVING CULTURAL IDENTITY
IN THE FACE OF TODAY'S THREATS

Summary

Cultural identity can be analyzed from different perspectives: cultural and social anthropology, cultural studies, sociology and other human and cultural sciences. The present study undertakes a reflection on the cultural identity of man in the view of Catholic moral theology and, more precisely, on the factors that may induce its loss. In the first place, the author discusses the issue of contemporary religious indifferentism, read as a specific type of threat to human identity in vertical dimension. Religious indifferentism along with pluralism on axiological level are manifested as, to use the classification proper for classic aretology, a specific type of distortion of cultural identity *per defectum*, while fundamentalism and nationalism, described in the later part of the article, as distortion *per excessum*. Finally, the study presents the relationship between fidelity to cultural identity and deficits of modern democracy.

Keywords: cultural identity, culture, anthropology, religious indifferentism, fundamentalism, nationalism, democracy

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WEZWANIE DO ZACHOWANIA TOŻSAMOŚCI KULTUROWEJ
W OBLICZU WSPÓŁCZESNYCH ZAGROŻEŃ

Abstrakt

Tożsamość kulturowa może być analizowana z różnych perspektyw: antropologii kulturowej i społecznej, kulturoznawstwa, socjologii i innych nauk o człowieku i kulturze. W niniejszym studium podjęto refleksję nad tożsamością kulturową człowieka w ujęciu katolickiej teologii moralnej, a precyzyjniej: nad czynnikami mogącymi mieć wpływ na jej utratę. W pierwszej kolejności ukazano współczesny indyferentyzm religijny, odczytany jako swoistego rodzaju zagrożenie dla tożsamości w wymiarze wertykalnym. Indyferentyzm religijny wraz z pluralizmem na płaszczyźnie aksjologicznej oraz hybrydyzacją kultury jawi się – używając podziału właściwego dla klasycznej aretologii – jako swoistego rodzaju wypaczenie *per defectum* tożsamości kulturowej, zaś opisany w dalszej kolejności fundamentalizm oraz nacjonalizm jako wypaczenie *per excessum*. W ostatniej części zaprezentowano związek między wiernością tożsamości kulturowej a deficytami współczesnej demokracji.

Słowa kluczowe: tożsamość kulturowa, kultura, antropologia, indyferentyzm religijny, fundamentalizm, nacjonalizm, demokracja

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“THERE YOU SHALL OFFER HIM UP AS A HOLOCAUST
ON THE HEIGHT THAT I WILL POINT OUT TO YOU” (GEN 22:2).
SELECTED METHODS OF PATRISTIC EXEGESIS. PART TWO.

Holy Scripture has a special role in the church. Although Christianity is not a religion of the book, the Scriptures are divinely inspired. As the Fathers of the Vatican Council underline: “Therefore, since everything asserted by the inspired authors or sacred writers must be held to be asserted by the Holy Spirit, it follows that the books of Scripture must be acknowledged as teaching solidly, faithfully and without error that truth which God wanted put into sacred writings for the sake of salvation. Therefore «all Scripture is divinely inspired and has its use for teaching the truth and refuting error, for reformation of manners and discipline in right living, so that the man who belongs to God may be efficient and equipped for good work of every kind» (2 Tim. 3:16-17, Greek text)”¹.

Henri de Lubac underlines the importance of patristic exegesis in the understanding of Scripture. He says that understanding the spiritual meaning of Scripture is equal to understanding Christ. In the works of the Fathers he notices that Scripture was for them something more than just a study. They lived through the Scripture, which led them to interiorisation. “That is where it leads; for to the extent that we have not arrived at it, we have not drawn a totally Christian interpretation from the Scriptures. It is certain that the Christian mystery is not something to be curiously contemplated like a pure object of science, but is something which must be interiorized and lived. It finds its own fullness in being fulfilled within soul”². De Lubac refers to Origen while he states that by considering him the founder of biblical science he did not study the bible for scientific reasons. “Origen’s work is a theological meditation on sacred history. It is not, to speak very precisely, the scientific study of a text”³.

¹ Vaticanum II, *Dogmatic Constitution on Divine Revelation*, „*Dei Verbum*” (10th November 1965), no. 11.

² H. de Lubac, *Scripture in the Tradition*, The Crossroads Publishing Company, New York 2000, p. 20.

³ *Ibid.*, p. 47.

This article is the second of a two-part paper on 'Patristic Exegesis'. In the previous article the author presented the introduction to the Development of Christian Doctrine, Literal Meaning, Allegory, Typology and Reading Scripture with Scripture. The Fathers have developed certain methods in their interpretations of the Scriptures which the author will continue to present and give examples of interpretation on the basis of the text from the Book of Genesis 22:1-15 – The Sacrifice of Isaac.

1. CANONICAL READING

Joseph Ratzinger tries to express that there is something more in the Scripture than its historical form. What is more he calls upon the exegesis of the Fathers to show that by using their method we can comprehend better God's Revelation. "Canonical exegesis – reading the individual texts of the Bible in the context of the whole – is an essential dimension of exegesis. It does not contradict historical-critical interpretation, but carries it forward in an organic way toward becoming theology in the proper sense. There are two further aspects of theological exegesis that I would like to underscore. Historical-critical interpretation of a text seeks to discover the precise sense the words were intended to convey at their time and place of origin. That is good and important. But - aside from the fact that such reconstructions can claim only a relative certainty – it is necessary to keep in mind that any human utterance of a certain weight contains more than the author may have been immediately aware of at the time"⁴.

Augustine disapproves of reading the books that are considered non canonical. Those books should be left to scholars who are stronger in faith. Therefore the canonical books are those that are accepted by all of the Catholic Church. There are however some books that are accepted in some churches and not accepted by others. We could benefit from those books but they should not be used before the canonical ones. Then Augustine provides the reader with the full list of those canonical books⁵.

According to Augustine God loves us and the divine Scriptures draw our attention to his love for us again and again. Love of God and neighbour is the sum of what Scripture teaches. For Augustine a person who negates that truth on purpose is a liar. A liar is a person who intentionally wants to misguide others. However there can be people who understand a passage in the Scriptures in the manner the author did not intend. Those people are obviously mistaken and yet they do not realise their own mistake. It does not mean that it is the Scriptures that have deceived them but their own judgment. Those people have to be set on the right path once again for their intention is the same as those who interpret the Scriptures correctly.

⁴ J. Ratzinger, *Jesus of Nazareth*, Bloomsbury Publishing, London 2007, p. xix.

⁵ See Augustine, *Teaching Christianity*, trans. E. Hill, J.H. Rotelle, New City Press, Hyde Park NY 1996, p. 133-135.

The important thing is that Scripture is not to be blamed for their mistakes. People who are supported by faith, hope and charity, and retaining a firm grip on them, have no need of the Scriptures except for instructing others⁶.

Augustine states that the Scriptures are full of signs therefore they should be studied with greater care because if they are not, we can make mistakes in our interpretation. However we can be sure of the help of the Holy Spirit in our deliberations. “Magnificent and salutary, therefore is the way the Holy Spirit has so adjusted the Holy Scriptures, that they ward off starvation with the clearer passages, while driving away boredom with the obscurer ones. There is almost nothing, in fact, that can be extracted from their obscurities, which cannot be found very plainly said somewhere else”⁷.

To understand the Scriptures a scholar has first to get to know the text. Although he might not understand it during the first reading, he has to become familiar with it. After familiarising himself with the Scriptures the scholar can proceed to try to open up and unravel its obscurities. The text however can be misunderstood. The reason for that is the incapacity to read the signs because either they are unknown or ambiguous. The signs can be proper if they signify the things they were originally intended for or metaphorical if they signify something else. To get to know the Scriptures it is useful to know languages like Latin, Hebrew and Greek. Augustine also states that it is important to have a good translation of the Scriptures since there are differences between them that change the meaning of the Scriptures. As an example he gives a passage from Isaiah 58:7 (do not despise household of your seed; do not despise your own flesh). There can be also minor mistakes in the translations that do not change the meaning however if we are able to correct them we should certainly do so regarding the pastoral effect⁸.

During the reading of the Scriptures a reader may encounter certain problems as Augustine has stated before. Therefore he should apply in such moments the rule of faith which has been given from the plainer passages of the Scriptures and from the authority of the Church. If that still does not help a reader should put the words into the wider context so as to look at what precedes and what follows the ambiguous passage. As an example Augustine gives the Prologue of John’s Gospel where he notices the refusal that the Word is God. To explain he applies the rule of faith and particularly the equality of the three divine persons. Moreover ambiguity can arise from phrasing, pronunciation, grammatical construction, metaphorical language. According to Augustine we apply the same rules as he explained before⁹.

⁶ See *ibid.*, p. 123-126

⁷ *Ibid.*, p. 132.

⁸ See *ibid.*, p. 136-140.

⁹ See *ibid.*, p. 169-174.

2. MYSTAGOGICAL UNDERSTANDING OF SCRIPTURE

In the description of his conversion by Justin Martyr we discover his appreciation for the prophets as people of faith who were living according to high moral standards and virtues. This can suggest his appreciation of typology and the finding of the moral sense of Scripture. Justin distinguishes the natural moral law which is eternal and was always binding to legalism. He does not contradict the importance of the literal law for the Jews because they were unable to follow the spiritual law¹⁰.

For Ambrose, a given passage of Scripture might be applied to every pastoral situation and all the events of the spiritual life. The reason that Ambrose could not confine his use of Scripture to a single literary category but applied the same passage to a variety of pastoral situations is that he views Scripture as a mystery. Specifically Ambrose distinguishes a threefold meaning in the text of Scripture. For Ambrose a Scriptural text can have a natural, mystical or moral sense. The investigation of the moral and mystical or divine wisdom is what really interested Ambrose. He described moral and mystical interpretations as the two eyes with which Christ is seen and the two kinds of nutrition by which the inner life is sustained – the former sweet and soothing, the latter strong meat, strengthening the human heart. Ambrose gave a number of sermons in which he presented a strict moral code based on the Scriptures¹¹.

The use of Scripture was extremely important both in theological discourse and in decisions affecting life. Scripture, both the Old and New Testaments, was the native setting in which the Church of the first centuries lived and worked. The application of the sacred text to the various purposes of communal life required a deeper grasp of its meaning and value, so that it could then be adapted to the needs and tasks which might well have no direct or obvious connection with the given passage¹².

3. ANAGOGICAL UNDERSTANDING OF SCRIPTURE

In life regarding Moses, Gregory of Nyssa reads the eschatological sense of the Scriptures. The meaning of the Paschal Vigil among the Israelites signifies the transition from this life to the next. The significance of this meal seems very important to the Father. Everything has its significance – the tunic suggests the full enjoyment of this life, the belt understood as prudence to control it, shoes as self-protection against sins. The food signifies the faith that we receive. The fire can signify a Spirit that is present among people¹³.

¹⁰ See Justin the Martyr, *Dialogue with Trypho*, in: *Writings of Saint Justin Martyr*, trans. T.B. Falls, Christian Heritage, New York 1948, no. 1-7.

¹¹ See C.A. Satterlee, *Ambrose of Milan's Method of Mystagogical Preaching*, Liturgical Press, Collegeville 2002, p. 207-248.

¹² See E. Mazza, *Mystagogy: a theology of liturgy in the patristic age*, Pueblo Publishing Company, New York 1989, p. 7-13.

¹³ See Gregory of Nyssa, *Life of Moses*, trans. A.J. Malherbe, E. Ferguson, Paulist Press, New

The Life of Moses is not a typical exegetical work but is written more as a spiritual guide. Gregory of Nyssa presents the Life of Moses as a spiritual path from sinfulness to full communion with God. It is remarkable that this book can be compared to the works of the great mystics who try to present the mysticism of Christian spirituality and actually teach people how to create a deep bond with Christ. For Moses God was infinite, so his relationship with God was a constant way, an active path – this Gregory names as True Being. However in this True Being there has to be a stable element, a rock. This rock is Christ and being in communion with Christ brings the fullness of life. Therefore when Moses saw the back of God it was an actual sign to follow him. “The perfect life was such that no description of its perfection hinders its progress; the continual development of life to what is better is the soul’s way to perfection”¹⁴.

Also Tyconius in his *Book of Rules* speaks about an eschatological meaning regarding the Scriptures. *The Devil and His Body* is the last chapter in Tyconius’ book. The Devil was cast down from heaven and he retains no hope that he can ascend to glory once more. Man can have a greater hope of ascending than the devil however neither of them has the ability to do so and be like God. However because of that fact Tyconius states that the understanding of the morning star can be bipartite. It can signify Christ but also the one who has fallen from the skies. For Tyconius then also the Church is bipartite and people can either follow Christ or the Devil who has built his kingdom on pride. The mountains on which the devil sits are the mountains of pride, both his and all sinners. For the mountain on which God sits is built by holy men so when Peter speaks about the church stones he speaks about those holy men. However if a person sins he/she is cast down from the mountain of the Lord. The cherubim who drives people out from among the stones of fire is a ministration of God, which has excluded all the evil from the church, but has done so spiritually. For when the Lord strikes down or unveils evil people, those who are accustomed to rely on his help for support are plunged into sorrow since a part of their own body is disabled¹⁵.

4. THE SACRIFICE OF ISAAC (GEN 22:1-15)

“Some time after these events, God put Abraham to the test. He called to him, «Abraham!» «Ready!» he replied” (Gen 22:1).

Origen underlines that this text is to be regarded with the greatest diligence. For Origen this test is very important therefore God has called Abraham by name¹⁶.

“Then God said: «Take your son Isaac, your only one, whom you love, and go to the land of Moriah. There you shall offer him up as a holocaust on a height that I will point out to you»” (Gen 22:2).

York 1978, no. 102-111.

¹⁴ See *ibid.*, no. 269-318.

¹⁵ See Tyconius, *The Book of Rules*, trans. W.S. Babcock, Scholars Press, Atlanta 1989, p. 130-145.

¹⁶ See Origen, *Homilies on Genesis*, in: *Homilies on Genesis and Exodus*, trans. R.E. Heine, The Catholic University of America Press, Washington DC 1982, no. 8:1.

In this verse Origen tries to interpret this passage with the passage from the Letter to the Hebrews (Heb 11:17.19). Abraham knew that God will raise his Son from the dead therefore he has decided to offer him to God as God had requested. What's more, his great faith saved his Son from death. Abraham already knew according to Origen about the real future, he knew that from his seed Christ will be born and he will rise from the dead¹⁷.

For Caesarius di Arles, Abraham here is a symbol of God the Father. Isaac is a symbol of Christ who will be offered as a sacrifice¹⁸.

For Origen the fact that the sacrifice has to take place on a mountain has its significance. The way up to the mountain is a symbolic way of escaping from the urges of the flesh and entering the place of faith. The way itself is a test for Abraham so he could win with his carnal need of saving the Son and not fulfilling the words of God. Therefore the way is long and lasts for three days¹⁹.

“Early the next morning Abraham saddled his donkey, took with him his son Isaac, and two of his servants as well, and with the wood that he had cut for the holocaust, set out for the place of which God had told him” (Gen 22:3).

“On the third day Abraham got sight of the place from afar” (Gen 22:4).

The third day is for Origen the symbol. Origen also relates this third day to the three day period of purification of the unclean (Es 19:11.15-16). It is also a symbol of the resurrection²⁰.

Caesarius di Arles underlines the symbolism of days. He compares the three days to the mystery of the Trinity²¹.

“Then he said to his servants: «Both of you stay here with the donkey, while the boy and I go on over yonder. We will worship and then come back to you»” (Gen 22:5).

For Origen the fact that Abraham said to his servants that he will return with his son does not mean that he had lied. He simply knew that God would spare his Son. Additionally he has put the wood on his Son's shoulders. This symbolises Jesus and his cross²².

For Caesarius di Arles the two servants that were left behind are the people of Israel who cannot ascend because they did not believe in Christ. The donkey is a symbol of a synagogue. Isaac who carries the wood is also a prefiguration of Christ. The fact that Abraham spoke about his return is also a symbol of his great faith in God who will raise his son from the dead²³.

¹⁷ See *ibid.*, no. 8:1.

¹⁸ See Caesarius of Arles, *Sermons*, vol. 2, trans. M.M. Mueller, The Catholic University of America Press, Washington D.C. 1964, no. 84:2.

¹⁹ See Origen, *Homilies on Genesis*, no. 8:3.

²⁰ See *ibid.*, no. 8:4.

²¹ See Caesarius of Arles, *Sermons*, vol. 2, no. 84:2.

²² See Origen, *Homilies on Genesis*, no. 8:5.

²³ See Caesarius of Arles, *Sermons*, vol. 2, no. 84:3-4.

“Thereupon Abraham took the wood for the holocaust and laid it on his son Isaac’s shoulders, while he himself carried the fire and the knife” (Gen 22:6).

The knife and the fire are a symbol of priestly ministry. Abraham is a priest who offers sacrifice on the altar as now a priest offers sacrifice in the Eucharist²⁴.

For Clement of Alexandria the sacrifice of Isaac prefigures Christ. The wood that he carries prefigures the cross²⁵.

“As the two walked on together, Isaac spoke to his father Abraham. «Father!» he said. «Yes, son,» he replied. Isaac continued, «Here are the fire and the wood, but where is the sheep for the holocaust?»” (Gen 22:7).

The question that Isaac asked his Father is a form of temptation. It is a test whether Abraham will withhold his son or not. What’s more Abraham here is a prophet when he tells that God will provide the sacrifice²⁶.

“«Son,» Abraham answered, «God himself will provide the sheep for the holocaust.» Then the two continued going forward” (Gen 22:8).

Abraham is sure that his son will be raised from death and will return. Therefore his descendants will bear the name of Isaac²⁷.

“When they came to the place of which God had told him, Abraham built an altar there and arranged the wood on it. Next he tied up his son Isaac, and put him on top of the wood on the altar” (Gen 22:9).

The fact that Abraham was prepared to offer his Son is a symbol that his faith in God is stronger than any human ties. He loved his son but this love was only carnal while his love of God was spiritual and greater than all else²⁸.

“Then he reached out and took the knife to slaughter his son” (Gen 22:10).

But the LORD’S messenger called to him from heaven, «Abraham, Abraham!» «Yes, Lord» he answered” (Gen 22:11).

“«Do not lay your hand on the boy,» said the messenger. «Do not do the least thing to him. I know now how devoted you are to God, since you did not withhold from me your own beloved son»” (Gen 22:12).

Abraham feared God because he obeyed all the commandments and did not stop in the time of trial. God accepted his sacrifice although the son was not offered. Instead God will offer his own Son and that will be the perfect offering. Those words were written for the ones who read the Scriptures so that they could also, like Abraham, be obedient to God²⁹.

²⁴ See Origen, *Homilies on Genesis*, no. 8:6.

²⁵ See Clement of Alexandria, *Il Pedagogo*, trans. A. Boatti, Società Editrice Internazionale, Torino 1937, no. 1, 5, 23.

²⁶ See Origen, *Homilies on Genesis*, no. 8:6.

²⁷ See Ephrem the Syrian, *Commentary on Genesis*, in *Selected Prose Works*, trans. E.G. Mathews Jr., J.P. Amar, The Catholic University of America Press, Washington D.C. 1994, no. 20:2.

²⁸ See Origen, *Homilies on Genesis*, no. 8:7.

²⁹ See *ibid*, no. 8:8.

The fact that God says that he knows how devoted Abraham is does not mean that God did not have that knowledge before. God knows people who are just and worthy and who are obedient³⁰.

“As Abraham looked about, he spied a ram caught by its horns in the thicket. So he went and took the ram and offered it up as a holocaust in place of his son” (Gen 22:13).

The ram is a symbol of the Incarnate Christ. It was innocent as Christ was innocent. What’s more, the ram was provided by God so it prefigured the Son’s offering. The ram symbolises the Incarnate Word³¹.

The death of Isaac would not provide the liberation of this world. Therefore for Athanasius Christ has to be offered as a perfect sacrifice³².

All that happened as a prefiguring of the cross according to John Chrysostom. As in this text the ram was offered instead of Isaac so will the Lamb be offered for the sins of the world. The only Son of God will be offered for the world and will purify the world and transform it³³.

“Abraham named the site Yahweh-yireh; hence people now say, «On the mountain the LORD will see» (Gen 22:14).

Origen uses this verse to alert the readers of the Scriptures so that they also could see everything that has been presented and be obedient to the Lord³⁴.

5. CONCLUSION

Since the most ancient of times it has been known that the same Holy Spirit by whose inspiration the Holy Scriptures are written also inspires the interpretation of those texts³⁵. The Fathers of the Church have played a specific role in the selection of the Canonical Books. They had and still have a great impact on the Tradition that accompanies the reading and interpretation of the texts of the Scriptures³⁶. The main impact of patristic exegesis is that it has extracted the meaning

³⁰ See Hilary of Poitiers, *The Trinity*, trans. S. McKenna, The Catholic University of America Press, Washington DC 1954, no. 9:64; Jerome, *Homilies*, vol. 1, trans. M.L. Ewald, The Catholic University of America Press, Washington DC 1990, no. 1; Bede the Venerable, *Homilies on the Gospels*, vol. 1, trans. L.T. Martin, D. Hurst, Cistercian Publications, Kalamazoo MI 1991, no. 2:13.

³¹ See Ambrose, *Letters to Bishops*, in: *Saint Ambrose Letters*, trans. M.M. Beyenka, The Catholic University of America Press, Washington DC 1954, no. 8:55:1-3.

³² See Athanasius, *Lettere festali*, trans. A. Camplani, Paoline, Milano 2003, no. 6.

³³ See John Chrysostom, *Homilies on Genesis 18-45*, trans. R.C. Hill, The Catholic University of America Press, Washington DC 1990, no. 47:14; Caesarius di Arles, *Sermons*, vol. 2, no. 84:5.

³⁴ See Origen, *Homilies on Genesis*, no. 8:10.

³⁵ See Irenaeus, *Against the Heresies*, vol. 3, trans. M.C. Steenberg, D. Unger, Paulist Press, New York 2012, no. 24.1; 1:1; Origen, *On First Principles*, trans. G.W. Butterworth, Wipf & Stock Publishers, Eugene OR 1979, no. 2:7:2; Tertullian, *De Praescriptionis haereticorum*, in: *Ante-Nicene Fathers*, vol. 3, ed. A. Roberts, J. Donaldson, A. Cleveland Coxe, Christian Literature Publishing, Buffalo NY 1885, no. 22.

³⁶ See Leo XIII, *Encyclical of Pope Leo XIII on the Study of Holy Scripture “Providentissimus Deus”* (18th November 1893), no. 110-111.

that was the basis of the formation of doctrine and was a source of theological guidelines, forming and sustaining the *societas fidelium*. The methods developed by the Fathers can still be a great source of wisdom for biblical studies. However patristic exegesis can have an even greater impact on every Christian who decides to read the Scriptures.

*THERE YOU SHALL OFFER HIM UP AS A HOLOCAUST ON THE HEIGHT
THAT I WILL POINT OUT TO YOU (GEN 22:2).*
SELECTED METHODS OF PATRISTIC EXEGESIS. PART TWO.

Summary

For the Church Fathers the Scriptures constituted more than just Words and they strived to go beyond literal understanding of the text. Therefore, the purpose of this article, which is the second one of a two-part study, is to give a brief explanation of various methods of patristic exegesis and its practical application using as an example the Sacrifice of Isaac in the Book of Genesis.

Keywords: patristic exegesis, exegesis, sacrifice, allegory, literal meaning, typology, anagogy, mystagogy, canonical reading, reading Scripture with Scripture

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„I TAM ZŁOŻ GO W OFIERZE NA JEDNYM Z PAGÓRKÓW, JAKI CI WSKAŻĘ”
(RDZ 22,2). WYBRANE METODY EGZEGEZY PATRYSTYCZNEJ. CZĘŚĆ DRUGA

Abstrakt

Ojcowie Kościoła widzieli w Piśmie Świętym coś więcej niż tylko SŁOWO, coś więcej niż tylko jego dosłowne znaczenie. Dlatego też, celem tego artykułu, który jest drugą częścią serii dwóch artykułów poświęconych egzegezie patrystycznej, jest krótkie przedstawienie różnych metod egzegezy patrystycznej i ich praktyczna aplikacja na przykładzie Ofiary Izaaka z Księgi Rodzaju.

Słowa kluczowe: egzegeza patrystyczna, egzegeza, ofiara, alegoria, dosłowne znaczenie, typologia, anagogia, mistagogia, czytanie kanoniczne, czytanie Pisma z Pismem

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IS JESUS CHRIST A “SYMBOL” OF GOD?

1. INTRODUCTION

On December 13, 2004, the Congregation for the Doctrine of the Faith (CDF) published a Notification¹ in regard to the book of the Jesuit theologian Fr. Roger Haight, according to which Rev. Haight was forbidden to teach Catholic theology in a Catholic school. The CDF declared that the book contains “serious doctrinal errors contrary to the divine and catholic faith of the Church”².

Following the Notification, Haight, an American Jesuit priest and professor of historical and systematic theology at the Weston Jesuit School of Theology, in Cambridge, Massachusetts, and a former president of the Catholic Theological Society of America, resigned from the Weston School of Theology. Though the Notification asserts that the book, *Jesus Symbol of God*, contains “serious doctrinal errors”, it does not apply the word *heresy* to its contents. In the meantime, the Notification does not prevent Roger Haight from publishing. However, currently Roger Haight teaches spirituality at Union Theological Seminary in New York.

The Vatican Notification, signed by Cardinal Joseph Ratzinger (Pope Benedict XVI) and Titular Archbishop of Sila Angelo Amato, S.D.B., prefect and secretary of the CDF, states that as a consequence, the author is prohibited from teaching Catholic theology as long as his positions are not rectified so as to be in full conformity with the doctrine of the Church³. The Notification was approved by St. John Paul II, who ordered it to be promulgated.

What were those “serious doctrinal errors” of the book that the CDF identified and which led to Roger Haight’s proscription from teaching Catholic theology in a Catholic School? What was Haight trying to do? How was his work received by the theological community?

¹ R. Haight, *Jesus Symbol of God*, Orbis Books, Maryknoll, New York 1999, p. 507-514.

² *Ibidem*, p. 513.

³ See *ibidem*.

According to the Notification, Haight makes affirmations contrary to the theological method, “the pre-existence of the Word, the divinity of Jesus, the Trinity [Haight depicts the Trinity with the lower case letter *t*], the salvific value of the death of Jesus, the unicity and universality of the salvific mediation of Jesus and of the Church, and the Resurrection of Jesus”⁴.

2. THEOLOGICAL METHOD

Haight begins his essay⁵ with the theological premise that “the tradition must be critically received into the present situation”⁶. The book insists from the beginning that theology must be done in dialogue with the postmodern world. The author argues that in a postmodern culture with its pluralistic consciousness one can no longer claim the superiority of Christianity to other religions, or Christ as the absolute center to which all other mediations of salvation are relative.

In regard to the dogmatic formulas, especially those related to Christ, the theologian affirms that they do not have the same meaning in our culture on these days as they had in the past when they were formulated. What is Haight planning to do?

The Christological question has become a new question for Haight that is not answered by the old formulas. Haight, therefore, needs new language. He wants to interpret the classical formulas, particularly in the area of Christology, in a sense that was not intended by them. He emphasizes that the dogmatic formulas or statements of the classical Councils have to be rethought and reinterpreted explicitly for our present time in a cultural and linguistic context different from the one in which they were first formulated: “The speaker today must not only try to estimate what such a view meant in the Johannine community; one who makes such an affirmation must also know what he or she means by such a statement and explain it”⁷. One more time he emphasizes that “the tradition, therefore, must be allowed to criticize the present situation”⁸.

3. HAIGHT’S THEOLOGY OF “SYMBOL-JESUS”

In this paper I aim to interpret and summarize Haight’s Christology based on *Symbol-Jesus*. What is symbol and how can we understand the meaning and significance of religious symbol in our life? How is it important or not for us? These kinds of questions are raised by Haight in his book, *Jesus Symbol of God*, where the core of his Christology is “Jesus symbol of God”.

⁴ R. Haight, *Jesus Symbol of God*, p. 508.

⁵ In the preface of his book Haight indicates that “this is an essay in systematic theology and Christology” (p. xiii).

⁶ R. Haight, *Jesus Symbol of God*, p. 46.

⁷ Ibidem.

⁸ Ibidem.

Haight is very accurate when he says that a religious symbol both is and is not what it symbolizes⁹. A religious symbol is something "through which something other than itself is made present and known"¹⁰; through which all experiences with God and talking about God are mediated. A symbol mediates awareness of something else.

Haight distinguishes two different kinds of religious symbols: concrete or material symbols and conscious or conceptual symbols¹¹. If the former are tangible entities of the world (they are objects and concrete events, things, and persons that make God present to the world and serve as media to communicate God to human consciousness), the latter are the human images of God (they are myths, words, notions, ideas, sayings, and other conceptions in which God is portrayed to human consciousness) that "reflect the reality of God because God is immanent and present to the concrete symbols from which they are drawn"¹². Hence God becomes both immanent and transcendent in our experience.

The idea of a symbol is essentially tensive and dialectical: "A symbol mediates something other than itself by drawing or leading beyond itself to a deeper or higher truth"¹³. In the phrase, "a symbol is and is not what it symbolizes", Haight sees a dialectical quality of religious symbols, because that *is* and *is not* are viewed from different perspectives. God is present to the symbol and, through it, to human consciousness: "Since God is both present to and transcendent of any finite symbol, the symbol both makes God present and points away from itself to a God who is other than itself"¹⁴.

A symbol is always located within this world of time and space; all symbols are finite¹⁵. However, the finite symbol attempts to convey to a human's imagination the infinite one, the transcendent God. As the symbol points to God, it envisions the transcendent, and while the symbol is a flawed envisioning, it is an envisioning nonetheless.

Thus, as a fuller definition for religious symbol Haight states that a religious symbol is anything finite that discloses and points to what is other than itself (the Transcendent Other), and makes that Transcendent Other present by participation in it.

Haight begins his method of Christology by asserting the necessity of a "critical correlation" stating that a method of critical correlation entails bringing together the present and the past, "bringing into conjunction our present situation and the tradition about Jesus from a past that extends right up to the present"¹⁶. Imagination is necessary to understand the symbol and its conditioned past.

⁹ See R. Haight, *Dynamics of Theology*, Orbis Books, Maryknoll, New York 2001, p. 135.

¹⁰ Ibidem, p. 130.

¹¹ See ibidem, p. 135.

¹² Ibidem, p. 140.

¹³ R. Haight, *Jesus Symbol of God*, p. 11.

¹⁴ R. Haight, *The Case for Spirit Christology*, Theological Studies 53(1992)2, p. 263.

¹⁵ See R. Haight, *Dynamics of Theology*, p. 133.

¹⁶ R. Haight, *Jesus Symbol of God*, p. 45.

If one wishes to reach back through time and re-experience or to actually meet the Transcendent from a position of finitude, the person cannot do it, because he/she does not have the experience of that time. Haight believes that it can occur only through the imagination, for “the effect of Jesus research on Christology can be understood in a dialectical way through the mediation of the concrete, historical imagination and the role of the imagination in all knowing”¹⁷. The imagination of a Christology from below is not, as Haight thinks, incomplete at conceiving the duality of Jesus, but has the ability to be mature and encompassing of all parts in Christology¹⁸.

What we can see in Haight’s approach to Christology is an attempt to proclaim the good news of God’s salvation in Jesus Christ in language that people living in a postmodern culture can hear and understand. On the other hand, Haight goes too far with his symbolic language in order to reinterpret Christological doctrines for the Christians of our present time.

4. THE PRE-EXISTENCE OF THE WORD

According to Haight, “Christian faith is encounter with God mediated through Jesus of Nazareth, so that the Christian conception of God is not, as Haight thinks, confirmed by Jesus, but is mediated by Jesus”¹⁹. God acts through Jesus as through a medium, so that the salvific event occurs in the drama of revelation and faith in each believer and in the community as a whole. Therefore Haight believes that as the Word of God, Jesus is the medium of God’s self-revelation and self-communication.

In his book Haight reflects more on Jesus’ humanity than His divinity, and can be seen in his theological vocabulary when he talks about the Word of God as Jesus but never as the Christ. It seems that Haight’s Christology derives from Antiochene Logos-Anthropos Christology, of which the focus or imaginative referent is the historical figure Jesus of Nazareth. In asserting that the Logos should be understood in a purely metaphorical sense, Haight seems to deny the preexistence and incarnation of the Word as well as the divinity of Jesus Christ.

5. THE DIVINITY OF JESUS CHRIST

Who and what is Jesus Christ for Roger Haight? The theologian first discusses the question from the perspective of Jesus’ own lifetime. For Haight, Jesus was a person in whom the people of Israel encountered God in the first century. Haight thinks that “the interpretation of Jesus for our time will have the same structure

¹⁷ Ibidem, p. 39.

¹⁸ See Haight, *The Future of Theology*, Continuum, New York and London 2005, p. 28.

¹⁹ Ibidem.

as it did when people first encountered Jesus²⁰. He believes that in Christian faith people still encounter God in and through Jesus. For Christian faith Jesus is the event in history where that encounter occurs. In the first century Jesus of Nazareth revealed God to the disciples and others. Jesus forms the central point of mediation for Christian revelation of and encounter with God. Haight's Jesus, as we see, revealed God the Father to his disciples and others, which means not all people but some of them.

Christians know the nature and character of God by focusing their attention on Jesus. What Haight wants to say in these words is to repeat the idea of Juan Luis Segundo, who used to capture functionally the meaning of Jesus' divinity, namely, by asserting that "God is like Jesus"²¹. Jesus is a witness, mediator, and parable of God. He is a prophet, teacher, healer, and savior or liberator. Jesus mediates the God of Jewish tradition by representing that God to his followers²². As a human being Jesus is Jesus. He is not God but points away from himself to God²³. Here we see that Haight's Jesus is a human being who only symbolized or mediated the saving presence of God, which is in contrast to the classical doctrines according to which Jesus Christ is truly divine and truly human.

Who is the God who is mediated through Jesus' ministry? For Haight, in Jesus God is Father and personal to Him. God's personal concern is love, which is universal and redemptive. As the Gospels indicate very clearly, Jesus is theocentric, but what He presents to His disciples and others is a God who is anthropocentric. God's cause is the cause of human existence. With God's unconditional and universal redemptive love God loves humanity, and as creator God wants to preserve and save God's creation.

6. THE UNICITY AND UNIVERSALITY OF THE SALVIFIC MEDIATION OF JESUS CHRIST

Coming to the doctrine of salvation, Haight states that salvation saves humanity from evil and meets human needs with the mediated God through Jesus and God's kingdom²⁴. The kingdom of God is a religious symbol that points to something else that is experienced religiously and thus specifically as other and transcendent²⁵. In other words, the symbol of the kingdom of God points to God who acts in history for our salvation.

Salvation, for Haight, is the point at which humanity meets with the divine, for it is salvation that lifts us beyond our unfulfilled humanity and captivity²⁶.

²⁰ R. Haight, *Jesus Symbol of God*, p. 87.

²¹ J.L. Segundo, *Christ in the Spiritual Exercises of St. Ignatius*, Orbis Books, Maryknoll, New York 1987, p. 26.

²² See R. Haight, *Jesus Symbol of God*, p. 89.

²³ See *ibidem*, p. 112.

²⁴ See *ibidem*, p. 365-82.

²⁵ See *ibidem*, p. 97.

²⁶ See *ibidem*, p. 455.

In the Christian context, Jesus is the Christian mediation of the transcendent God, “insofar as Jesus Christ is the central medium for Christianity’s conception of ultimate reality, it is impossible by definition for Christ to be less than normative for a Christian appropriation of ultimate reality”²⁷. This Christological focus has two dimensions: the objective, “the work of Jesus Christ”, and subjective, “the appropriation of this salvific effect by human beings”²⁸.

Historically Jesus preached and lived the kingdom of God, extending the divine to His immediate context. However, as contexts change, both in space and time, the liberative, salvific kingdom of God must be translated from the dynamic symbol of God²⁹. It is within the context of the need for salvation that Jesus of Nazareth mediates the liberative, transcendent God.

In his book, Haight makes to rethink the doctrine of salvation. Haight argues that Jesus is a teacher and exemplar but not the sole, universal Savior. Haight depicts Jesus Christ as Savior only for Christians: “Jesus is savior because he is the symbol of God for Christians; it is in Jesus that Christians encounter God”³⁰. For Haight, other mediators of salvation, including both Christian and non-Christian religions, also play very important role in the life of their own people and culture.

Hence Haight holds that Jesus is normative only for Christians but not constitutive for followers of other religions³¹. He believes that it is not necessary to believe that God saves only through Jesus. He argues that we need to look at the salvation not from the perspective of Christocentrism but that of theocentrism: “It is impossible in a postmodern culture to think that one group is a chosen people. Or that one religion can claim to inhabit the center into which all others are to be drawn”³². Therefore, Haight is very sure saying that “if God is as Jesus reveals God to be, i.e. universal savior, one must expect that there will be other historical mediations of this salvation”³³.

²⁷ Ibidem, p. 407.

²⁸ Ibidem, p. 336.

²⁹ See ibidem, p. 337.

³⁰ R. Haight, *Jesus and Salvation: an Essay in Interpretation*, Theological Studies 55(1994)2, p. 230.

³¹ Elizabeth Johnson identifies three positions in the modern theological debate about salvation in Jesus Christ and the peoples of the world. I am not going to introduce all three positions but only the third one according to which Jesus Christ is not constitutive for the salvation of all people, but rather he is normative. Christ is extremely important, because there are other savior figures like Buddha or Krishna who also have a role to reveal the divine mystery to their own cultures. Hence there is only one God, who saves the world in various ways. Jesus Christ can be salvation only for Christians, because other religions have their own mediators who lead them to salvation. Johnson adds that the theologians, who hold the third position, depict Christ as normative in a universal way. It means that “for those who believe in him, he is a norm for human behavior and even for the revelation of God. For those who do not, he functions to measure and correct whatever in their religion may be deficient” (E. Johnson, *Consider Jesus: Waves of Renewal in Christology*, Crossroad, New York 2005, p. 132-139).

³² R. Haight, *Jesus Symbol of God*, p. 333.

³³ R. Haight, *The Case for Spirit Christology*, p. 281.

As Christians, we recognize that at least God wishes everyone to be saved. Elizabeth Johnson is very correct saying that "while we may not be sure that everyone is saved, at least we can *hope* that everyone is"³⁴. Then she adds: "The universality of Jesus Christ gives ground for the hope that the power of God triumphs over sin in the life of every person, whether they are members of the visible church or not"³⁵. Johnson refers to the meditation of Hans Urs von Balthasar who had spoken of the mystery of universal salvation on Holy Saturday. Von Balthasar verifies the universality of the salvific mediation of Jesus Christ in the world. He is sure that "in the end through the cross the love of God wins what it has been after all along, namely, the return love of the beloved creatures, even those who had shut themselves off"³⁶. At least, says von Balthasar, "precisely this is something that we can only *hope for*"³⁷.

However, Haight's argument that "from a Christian theological standpoint Jesus is normative for the Christian imagination"³⁸ contradicts the church's traditional faith in Christ as the one and universal bearer of God's salvation for the entire humanity.

7. HAIGHT'S TRINITARIAN DOCTRINE

In regard to the Trinity, Haight believes that the Logos and Spirit are symbols representing two different historical, salvific mediations of the one God, rather than referring to the differentiated inner life of God. The theologian interprets Jesus Christ and the Holy Spirit as two different "mediations" of God in various times of human history.

My own sense is that Haight makes Jesus Christ a unique mediator of the Incarnate Spirit but not the Incarnate Word. Haight does not believe in the pre-existence of the Word. He regards Jesus of Nazareth as a human being, like Adam: "This is not a pre-existence Christology, but a two-stage Christology in which the one compared with Adam is Jesus of Nazareth who went to his death in obedience, was raised and exalted, and is now the one who determines humanity into the end-time. Jesus Christ, the human being, was the vehicle of God's action of love for human kind (Rom 5:8), and now Jesus Christ is risen and exalted with God"³⁹.

According to Haight, "God is single and one"⁴⁰, who is manifested in history as Father, Son and Spirit, but this language does not say anything about the divine

³⁴ E. Johnson, *Consider Jesus*, p. 138.

³⁵ *Ibidem*.

³⁶ *Ibidem*, p. 139.

³⁷ H. Urs von Balthasar, *The Von Balthasar Reader*, eds. M. Kehl, W. Löser, Crossroad, New York 1982, p. 147-156. See also H. Urs von Balthasar, *Dare We Hope "That All Men Be Saved"?: With a Short Discourse on Hell*, transl. D. Kipp, L. Krauth, Ignatius Press, San Francisco 1988, p. 210.

³⁸ R. Haight, *Jesus Symbol of God*, p. 410.

³⁹ *Ibidem*, p. 157.

⁴⁰ *Ibidem*, p. 482.

inner life. He thinks that they are different “persons” that compromise the oneness of God. This leads in turn to a diminished doctrine of the Trinity, which contradicts the classical doctrine of the church.

The way he would revise the Trinitarian doctrine is to say “the historical genesis and intrinsic structure of Christian faith, revelation, and salvation are functionally trinitarian”⁴¹, not that God is Trinitarian. The doctrine is not intended to provide information about the internal life of God, but is about how God relates to human beings. This formula guarantees that “the salvation experienced in Jesus is really God’s salvation; the Spirit is God as Spirit”⁴².

The Trinity, that Haight conceives, would be understood as God’s means of manifesting God’s salvation, not three “persons” or “Gods”. Symbols of God’s activity to save are seen in Word (Logos), Love, Breath, Wind, Spirit, Light, etc., but there is only one symbol that is the composite image of God and His means of salvation for humankind – Jesus Christ.

Talking about the “collection of terms” in the Gospel according to Matthew, “Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit” (Mat 28:19), Haight states that they “represent the fundamental structure of Christian faith, because it is the narrative structure of Christian faith’s experience of God’ salvation in history. The event of salvation for the Christian is precisely God saving, first through creation and providence, and then through the Son, Jesus, and in God as Spirit active anew in the community”⁴³.

As we see, Haight is confused in his created and interpreted Trinitarian doctrine. However, the classical doctrines of our faith have claimed that the Trinitarian communion of three persons of the Holy Trinity is at the very heart of the Christian understanding of God, and, indeed of the very essence of God.

8. THE SALVIFIC VALUE OF THE DEATH OF JESUS CHRIST

In the section, *Foundational Metaphor*, Haight presents the dialectical nature of Jesus as symbol. He suggests that “the metaphor that best expresses the insight of how God is present to and at work in Jesus in a Spirit Christology is empowerment”⁴⁴. “Jesus symbol of God” recognizes that it was not Jesus alone who was the symbol, but rather, Jesus was empowered. Haight quite simply states: “Empowerment presumes the indwelling of God as Spirit to the human person Jesus”⁴⁵. This is how Jesus saved, by being the mediating revelation of God in act and being, and “in this empowerment Christology Jesus is the reality of God”⁴⁶.

⁴¹ Ibidem, p. 484.

⁴² Ibidem, p. 485.

⁴³ Ibidem, p. 475.

⁴⁴ Ibidem, p. 454.

⁴⁵ Ibidem, p. 455.

⁴⁶ Ibidem.

Haight does not affirm the salvific value of the death of Jesus Christ and the universal salvific mission of the Son of God, which raises questions about His presentation of the resurrection. In our days, in our present post-modern consciousness, Haight is reluctant to accept "the language of Jesus suffering for us, of being a sacrifice to God, of absorbing punishment for sin in our place, of being required to die to render satisfaction to God"⁴⁷. Christ's voluntary passion, suffering and death are "symbolic of the strength of his attachment to God"⁴⁸.

Indeed Haight states his theology on the salvific death of Jesus Christ: "Jesus' physical death per se is not salvific, but represents the degree of God's love and Jesus' obedience which are salvific"⁴⁹. Thus, for Haight, salvation does not occur through the person of Jesus Christ but rather through His actions, namely, obedience.

9. THE RESURRECTION OF JESUS CHRIST

Undoubtedly, within the salvific mediation of Jesus Christ Haight would also reinterpret the resurrection of the Son of God. He proposes that "one should ordinarily not expect to have happened in the past what is presumed or proven to be impossible today"⁵⁰. For Haight, belief in an empty tomb and post-resurrection appearances of Jesus are not essential to the faith. All the biblical stories of the empty tomb, in their various forms, are symbolic: "They give expression to the faith of the community that Jesus is risen"⁵¹. This faith is faith-hope, therefore Haight states that the historicity of the empty tomb and appearance narratives of the Gospels are not essential to resurrection faith-hope.

If Haight is right, why then St. Paul did write to the Corinthians: "If Christ has not been raised, then our proclamation has been in vain and your faith has been in vain" (1 Cor. 15:14). As Christians, we believe that the appearances of the risen Jesus Christ and the empty tomb are the foundation of the faith of the disciples in the resurrection of the Lord⁵².

10. CONCLUSION

Consequently can we say that the Incarnate Son of God the Father, Jesus Christ, is a "symbol" of God? Haight's answer is yes, "for Christians Jesus is a concrete symbol of God" or Jesus Christ is a "sacrament for an interpersonal encounter with God"⁵³.

If we believe and declare in our Creed that Jesus Christ is "true God from true God", then how can we believe that He is the definitive concrete "symbol" of God

⁴⁷ Ibidem, p. 241.

⁴⁸ Ibidem, p. 241-242.

⁴⁹ Ibidem, p. 241.

⁵⁰ Ibidem, p. 127.

⁵¹ Ibidem, p. 135.

⁵² See ibidem, p. 513.

⁵³ R. Haight, *Jesus and Salvation*, p. 248.

in human history⁵⁴? By accepting Jesus Christ as a “concrete symbol of God”, then we will also need to accept that Jesus both is and is not God, because according to Haight “a symbol both is and is not what it symbolizes”⁵⁵. Hence rather than Jesus Christ being God, Haight says “Jesus is a classic symbol of God”.

However, after reading Roger Haight’s books on Christology, I do think that the former Catholic Jesuit priest lives or dies by his understanding of the word “symbol”. The terms “symbol” and “symbolic” are used frequently in his three books – *Dynamics of Theology*, *Jesus Symbol of God*, and *The Future of Christology*.

With a language appropriate to postmodern culture, Haight thinks that he has brought a new light to Christology, but actually he goes too far in reinterpreting core and traditional doctrines about Christ and salvation. As John L. Allen Jr. writes in his article, “Haight insisted that this work is a service to the church. ‘My fear is that educated Catholics will walk if there isn’t space for an open attitude to other religions,’ he said”⁵⁶.

Unfortunately, I think Haight’s work not only cannot be a service to the church, but rather it will confuse those Christians who do not have a strong faith in our Lord and God Jesus Christ. Haight’s Christology, I think, makes the Son of God a simple human, just Jesus but never the Christ.

It is crystal clear that Jesus Christ became the central, most beautiful, inspiring, and powerful symbol for understanding and knowing God but let us not forget that being God Christ represented, symbolized and mediated God to the humanity. The Son of God revealed His Father to humanity through His Incarnation.

God the Incarnate Logos entered fully into human history. In the past “God spoke to our ancestors in many and various ways by the prophets, but in these last days he has spoken to us by the Son, whom he appointed heir of all things, through whom he also created the worlds” (Heb 1:1-2).

Unlike prophets, the Son of God “is not simply a word *about* God, a word that no matter how saintly and full of grace it is, is in principle surpassable because it is a finite word about the infinite God”⁵⁷. Rather, Jesus Christ is the Word of God that took human flesh in a real, historical event of salvation. In biblical words, Christ “is the reflection of God’s glory and the exact imprint of God’s very being, and he sustains all things by his powerful word” (Heb 1:3).

We encounter God in the Son who is the perfect image of the invisible God the Father (Col 1:15). In other words, we can say that the only begotten Son of God embodied all the great symbols or personifications of God: Wisdom, Logos, Light, Life, Truth, and Spirit. As such being perfect God the Word of God became perfect human.

⁵⁴ See R. Haight, *Dynamics of Theology*, p. 138.

⁵⁵ *Ibidem*, p. 135.

⁵⁶ J. L. Allen Jr., *Vatican denounces Fr. Roger Haight’s book, bars him from teaching*, National Catholic Reporter, February 18, 2005.

⁵⁷ B. O. McDermott, *Word Become Flesh: Dimensions in Christology*, Liturgical Press, Collegeville, Minnesota 1993, p. 285.

God the Incarnate Word was touched and embraced all humanity in the incarnation: “We declare to you what was from the beginning, what we have heard, what we have seen with our eyes, what we have looked at and touched with our hands, concerning the Word of Life – this Life was revealed, and we have seen it and testify to it, and declare to you the eternal Life that was with the Father and was revealed to us – we declare to you what we have seen and heard so that you also may have fellowship with us; and truly our fellowship is with the Father and with his Son Jesus Christ” (1 John 1:1-3).

Do we need other evidences to claim that Jesus Christ is “true God from true God, true Light from true Light” who, on behalf of our salvation, became incarnate? The disciple shares his experience with us and testifies to the Son of God as a witness; therefore we trust him and continue to believe in the One who is our Lord and God, Jesus the Christ. Thus, “we proclaim no new thing; we proclaim the essential truth in everything that is old”⁵⁸.

IS JESUS CHRIST A SYMBOL OF GOD?

Summary

This is a critical review of the book by the American Jesuit theologian Fr. Roger Haight, *Jesus Symbol of God*. The terms *symbol* and *symbolic* are used frequently in Haight’s book, *Jesus Symbol of God*. For Christians, as Haight states, the Incarnate Logos of God is “a concrete” or “a classic symbol of God”. By accepting Jesus Christ as a concrete symbol of God, it follows that we need also to accept that Jesus Christ both is and is not God, because according to Haight “a symbol both is and is not what it symbolizes”.

With language appropriate to postmodern culture, Haight thinks that he has brought a new light to Christology, but actually he goes too far in reinterpreting core and traditional doctrines about Christ and salvation.

Unfortunately, Roger Haight’s work creates confusion among those Christians who do not have strong faith in Jesus Christ. He creates confusion even for Christians of strong faith. Haight’s Christology tries to make the Son of God a simple human, just Jesus but never the Christ, who revealed God to humanity through His Incarnation.

Keywords: Jesus, Christ, Holy Spirit, Holy Trinity, Symbol, Christology

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⁵⁸ K. Barth, *The Epistle to the Romans*, translated from the Sixth Edition by Edwyn C. Hoskyns, Oxford University Press, Oxford 1933, p. 95.

CZY JEZUS CHRYSZTUS JEST SYMBOLEM BOGA?

Abstrakt

Jest to polemika z książką amerykańskiego jezuitę i teologa ks. Rogera Haight'a pt. *Jezus Symbol Boga*. W swej książce ks. Haight często stosuje terminy: „symbol” i „symboliczny”. Stara się też dowodzić, że dla chrześcijan Wcielone Słowo Boga jest „konkretnym” lub „klasycznym symbolem Boga”. Przyjmując jednak takie twierdzenie, trzeba też przyjąć, że Jezus Chrystus zarówno jest i jednocześnie nie jest Bogiem, ponieważ – według Haight'a – „symbol jednocześnie jest i nie jest tym, co symbolizuje”.

Stosując język właściwy dla kultury postmodernistycznej, Haight uważa, że wniósł wiele nowego światła w pojęcie chrystologii. W rzeczywistości posunął się za daleko w reinterpretacji istoty i tradycyjnych doktryn o Chrystusie i zbawieniu.

Niestety, praca Rogera Haight'a może wprowadzić w błąd tych chrześcijan, którzy nie mają silnej wiary w Jezusa Chrystusa. Chrystologia Haight'a próbuje zrobić z Syna Bożego zwykłego człowieka, po prostu Jezusa, ale nie Chrystusa, który poprzez swe wcielenie objawił Boga ludziom.

Słowa kluczowe: Jezus, Chrystus, Duch Święty, Trójca Święta, symbol, chrystologia

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FROM MESOCOSMOS TO COSMOS: MAN IN SEARCH OF HIS *OIKOS*

1. INTRODUCTION

The present study draws on the cybernetic concept of the living being's presence in the natural environment formulated by Jakob von Uexküll. It is expressed in the so called "function-circle" and implies that the living being perceives only a small section of its surroundings. The perceived characteristics of the surroundings are, in turn, reported to the effecting organ which exerts a reverse impact on the carriers of the perceived features¹.

The cognitive bases of the living being's presence of in the surroundings comprised by the "function-circle", point to its subjective nature, because the living being transforms its surroundings into its environment, i.e. a world of average measures, called mesocosmos, which is optimal for its survival². Thus understood, mesocosmos is synonymous with both the ecological and cognitive niche of the living being. Consequently, it can be said that living beings, in their characteristic pursuit of a better world, find only such a world, which corresponds to their cognitive abilities and behavioral skills which are closely correlated with them. This means, in turn, that the scope of knowledge about the reality gained by entities belonging to various species, is typically defined by the utilitarian character of that knowledge; in this respect it is genetically determined and is, therefore, a function of a given species' efforts to survive in the mesocosmic environment. In this context, the uniqueness of man, who due to his remarkable cognitive abilities is able to transcend the mesocosmos, becomes clearly evident. This human transcendence is achieved, in particular, through scientific knowledge which is, in a sense, unlimited and implies that human environment comprises, in fact, the whole universe.³

¹ Conf. J. Uexküll, G. Kriszat, *Streifzüge durch die Umwelten von Tieren und Menschen. Ein Bilderbuch unsichtbarer Welten* [Sammlung: Verständliche Wissenschaft, Bd. 21], J. Springer Verlag, Berlin 1963, p. 28.

² Conf. G. Vollmer, *Mesocosmos und objektive Erkenntnis – Über Probleme, die von der evolutionären Erkenntnistheorie gelöst werden*, in: *Die Evolution des Denkens*, ed. K. Lorenz, F. M. Wuketits, R. Piper & Co. Verlag, München-Zürich 1983, pp. 51-59.

³ Conf. *ibidem*, p. 45.

2. FROM THE CONCEPT OF THE FUNCTION-CIRCLE TO THE CONCEPT OF NATURAL ENVIRONMENT

The work of J. von Uexküll, referred to in the introduction, provided an inspiration for the numerous scientific studies conducted in the early twentieth century, particularly in the area of zoopsychology and ethology, i.e. a comparative study about the behavior of living beings. According to Irenäus Eibl-Eibesfeldt, the full significance of J. von Uexküll's research achievements was first discovered by Konrad Lorenz, now almost universally recognized as the father of modern ethology⁴. An extensive inductive base of his own observations allowed him to create a coherent synthesis of the data, which nowadays provides the foundation for comparative research on animal behavior. In the first period, the majority of that research concentrated on innate behaviors of living beings. Owing to that, Lorenz could ascertain that the behaviors of living beings are inherited, and thus are subject to biological evolution and can be studied on the basis of the same methods which, since Charles Darwin's discoveries, have been applied to the morphological characteristics of the species⁵. The study of innate behaviors also allowed him to lead in-depth studies on the relationship between drive and instinct as well as on the very nature of instinct. Cooperation between Konrad Lorenz and Erich von Holst played a significant role in these studies, since it enabled Lorenz to abandon the reflexological theory of the behavior of living beings and turn to neurophysiology. Subsequently, Lorenz pointed out the dependence of certain behaviors on key stimuli and started research on the phylogeny and ontogenesis of innate behaviors of living beings. In the next step, in a model of crossing instinct and taming, Lorenz presented the nature of mutual interactions between innate and acquired components of behavior, and in the phenomenon of imprinting (*Prägung*), he discovered a particular importance of an innate predisposition to learn⁶.

As a result of research launched before the Second World War with Nikolaas Tinbergen on the gray goose and its characteristic rolling of eggs to the nest, Lorenz was also able to work out the basic concepts of ethology. The cooperation between K. Lorenz and N. Tinbergen, apart from consolidating and developing the fundamental for ethology discovery on the homologous nature of living beings' behavior, led to elaborating the ethological theory of instinct⁷. This, ultimately, allowed to define with precision the research area of ethology and its adequate re-

⁴ Conf. I. Eibl-Eibesfeldt, *Grundriß der vergleichenden Verhaltensforschung. Ethologie. Sechste und überarbeitete und erweiterte Auflage*, R. Piper & Co. Verlag, München-Zürich 1980, pp. 25-26.

⁵ Conf. K. Lorenz, *Vorwort*, in: K. Lorenz, *Über tierisches und menschliches Verhalten. Aus dem Werdegang der Verhaltenslehre. Gesammelte Abhandlungen*, Band I, R. Piper & Co. Verlag, München-Zürich 1984, pp. 9-10.

⁶ Conf. I. Eibl-Eibesfeldt, *Grundriß der vergleichenden Verhaltensforschung*, pp. 26-27.

⁷ Conf. A. Festetics, *Das „Du“ zwischen Mensch und Tier*, w: *Nichts ist schon dagewesen. Konrad Lorenz, seine Lehre und ihre Folgen*, red. F. Kreuzer, Piper & Co. Verlag, München-Zürich 1984, pp. 77-78.

search methods. Due to that, moreover, ethology found an enduring place among numerous branches of evolutionary biology. On this basis, we can talk about ethological paradigm of behavioral research, which characterized the ethological School of Lorenz-Tinbergen⁸.

The range of issues defined by the title of this study becomes the object of research conducted by many philosophizing biologists, while the results of that research are accounted for by representatives of various philosophical centers. A majority of scientists refer more or less directly to the achievements of the ethological School of Lorenz-Tinbergen as well as to the scientific output of the Austrian Institute of Konrad Lorenz. They also generally share the opinion of I. Eibl-Eibesfeldt that ethological analyses of animal behavior condition understanding of man, since research achievements of ethologists allowed to formulate a well-grounded theory of biological determinants of the profound uniqueness of man in the world of living beings⁹.

Reflection on the issues defined by the title of this paper directly touches upon the thought expressed in the title of Karl Popper's book *In Search of a Better World*, which sums up the epistemological position of the scientist¹⁰. This title sums up the results of numerous observations, according to which every living being strives for such a world, which will secure the survival of its species represented at the moment by an individual entangled in a particular environmental situation. This thought was continued by many researchers among whom special attention is due to philosophizing natural scientists. In their view, every living creature functions in an environment which is appropriate for its species, a world of "average measures", called "mesocosmos". The living being plays in this world the role of an active participant of life processes and constitutes the main factor of the development of thus understood living space¹¹.

At this point, it must be emphasized once again that the isolation and study of the mesocosmic living space is nowadays possible owing to the concept of the "function-circle" formulated in the early twentieth century by Jakob von Uexküll¹². According to that theory, the living being perceives only a limited scope of its environment, whose characteristics are reported to the effecting organ which, in turn, feeds back the effect on the carriers of the perceived environmental features. In this context, special attention is due to a book by J. von Uexküll *Umwelt und Innenwelt der Tiere*¹³. It provides a philosophical justification of biology as a science of ani-

⁸ Conf. A. Sut, *Paradygmat poznawczy etologicznej Szkoły Lorenza-Tinbergena*, *Seminare* 36(2015)2, pp. 61-62.

⁹ Conf. I. Eibl-Eibesfeldt, *Grundriss der vergleichenden Verhaltensforschung*, p. 27.

¹⁰ K. Popper, *Auf der Suche nach einer besseren Welt. Vorträge und Aufsätze aus dreißig Jahren*, R. Piper & Co. Verlag, München-Zürich 1984.

¹¹ Conf. G. Vollmer, *Mesokosmos und objektive Erkenntnis – Über Probleme, die von der evolutionären Erkenntnistheorie gelöst werden*, pp. 51-59.

¹² Conf. A. Pobjewska, *Istota żywa jako podmiot*, Studio Wydawnicze KARTA, Łódź 1998, pp. 13-75.

¹³ J. von Uexküll, *Umwelt und Innenwelt der Tiere*, Springer Verlag, Berlin 1909.

mate nature. Thanks to this seminal work, as noted by A. Pobojevska, the term “environment” (Umwelt), hitherto unused in everyday language, gained the status of terminology. Henceforth, it was possible to make a proper distinction between “surroundings” (Umgebung) and “environment” (Umwelt) of an organism, since the first one encompasses living beings as objects, whereas the latter conceives of them as subject which participate in its shaping¹⁴. Such a relationship of living beings to the environment, results in the fact that each of them is identified with its environment. The boundaries of a living being are not determined by its outer surface (skin) but by the scope of its ability to perceive as well as by the scope of its activity in space and time. In line with this approach, a living being cannot be perceived in isolation from its environment. This means that, for example, the spider comprises also its cobweb and the cobweb is a reflection of the behavioral picture of its future prey. On this basis, J. von Uexküll contends that each animal has its own special “subjective” time and its characteristic “subjective” space. In this sense, an given animal’s external world (Umwelt) corresponds to its inner world (Innenwelt), which consists of the world of perception (Merkwelt) and the world of action (Wirkwelt). Those two worlds of the living being are linked in a feedback loop, defined by J. von Uexküll as the “function-circle”¹⁵.

3. MESOCOSMIC PICTURE OF THE ENVIRONMENT

The work of J. von Uexküll is reflected in numerous theories put forward by philosophizing natural scientists on the relationship of living beings to the environment in which and through which they can survive, and which is perceived in its multifaceted aspect. For example, Klaus Michael Meyer-Abich claims that every species possesses a key which is different from the one of other species, and each of their kingdom has a lock which is different from the one of other species¹⁶. Hubert Markl expresses similar views when he states that “every form of life in nature has its definite limits of survival. While space and time can expand infinitely in the universe, the space and time of the species’ and biological specimens’ existence is finite and limited”¹⁷. Consequently, the concept of an ecological niche should not be understood as space allocated for given species to live, but as a place secured by this species, since in nature there is an ongoing rivalry among living beings for its energy and information resources. In other words, the success of a given species in this rivalry means at once the success of its being able to adapt to the life in a particular environment¹⁸.

¹⁴ Conf. A. Pobojevska, *Istota żywa jako podmiot*, p. 52-53.

¹⁵ Conf. J. von Uexküll, G. Kriszat, *Streifzüge durch die Umwelten von Tieren und Menschen*, p. 28.

¹⁶ Conf. K. M. Meyer-Abich, *From the Environment to the Connatural World*, transl. M. Armstrong, The White Horse Press, Cambridge 1993, p. 4.

¹⁷ H. Markl, *Natur als Kulturaufgabe. Über die Beziehung des Menschen zur lebendigen Natur*, Deutsche Verlags-Anstalt, Stuttgart 1986, p. 358.

¹⁸ Conf. K. Popper, K. Lorenz, *Die Zukunft ist offen. Das Altenberger Gespräch. Mit den Texten*

The statements of K. M. Meyer-Abich and H. Markle cited above, allow to conclude that the phenomenal theory of the natural living environment should also refer to the concept of an ecological niche. It is because, this ecological niche is the natural space to which every living being is matched (adapted), i.e. the niche is determined (specified) by the behavioral repertoire of a given living being, and, conversely, the behavioral repertoire is determined by the appropriate ecological niche¹⁹. According to J. von Uexküll, each animal, from the simplest to the most complex is in its own, characteristic way perfectly adapted to the environment. This means that simple organisms require simple environment, while complex organisms need complex environment. That general recapitulation of numerous observations of the animal world is the core idea of the book published in the late twenties of the last century by J. von Uexküll, entitled *Theoretical Biology*²⁰.

The ecological niche includes physical objects, defined both by their inherent features, as well as by the medium (e.g. water) in which these objects exist. This niche must, therefore, be organized in a specific structure of reality: it has its own characteristic frame of time, space and kind, through which the multidimensional multiplicity of sensory qualities experienced by animals (colors, sounds, smells, etc.) is combined into a meaningful whole. Construction of a given niche is determined, above all, by a number of challenges that it contains which motivate a given living creature to adequate behavior. The reality at which it directs its acts of perception, has the structure of a complex layered construction. Atoms at the microscopic level are linked in molecules, molecules in cells, cells in leaves, leaves in trees and trees in forests, etc. Time processes, beginning with neuronal stimulations at the microscopic level up to historical events at the macroscopic level, are also hierarchically interrelated in the same way. Due to evolutionary adaptation to objects and challenges, every living being is assigned a special place in this hierarchy. This results in spontaneous adaptation between animals and behavioral niches conjoined with them, as well as with the accompanying them object niches, i.e. smells, voices and mimicry. In other words, the niches and the behavioral repertoire of a living being are in case of such a spontaneous adaptation closely correlated²¹.

The existence and scope of such a correlation is confirmed by research conducted by biologists studying animal behavior. On the basis of that research, it can be argued that the picture of the world which is perceived through diverse cognitive apparatuses of various species, although real, is at the same time simplified in an utilitarian way, since the cognitive apparatus developed only because of those aspects of the world whose noticing serves to maintain the life of a given species. According to Konrad Lorenz, utilitarian simplification also applies to the

des Wiener Popper-Symposiums, R. Piper GmbH & Co. KG, München-Zürich 1985, pp. 20-25.

¹⁹ Conf. B. Smith, *Ontologie des Mesokosmos*, Zeitschrift für Philosophische Forschung 52(1998), pp. 521-540.

²⁰ Conf. J. von Uexküll, *Theoretische Biologie*, J. Springer Verlag, Berlin 1928.

²¹ Conf. J. J. Gibson, *The Senses Considered as Perceptual Systems*, George Allen and Unwin, London 1986, p. 101.

human world: "The efficiency of our cognitive apparatus is similar to the knowledge that an uncouth, primitive hunter of seals or whales may possess about the essence of his prey, namely, he knows only those facts which have a direct impact on his own interests. Still, this little bit of knowledge, which is made available for us by the organization of our organs and of the nervous system passed the exam of eons! As long as it suffices our needs, we can rely on it. For we must, of course, accept that what exists-in-itself, has many other aspects which, however, are not vital for us. We do not have any "organs" for them, because in the development of our species, there was no compulsion to adapt to them. We are obviously deaf to all the numerous "wavelengths" to which our "receiver" is not tuned - we do not know, we cannot know, how many of them there are. We are "limited" in the literal and figurative sense of the word."²² This means, that the most basic scope of the knowledge about the reality that can be achieved by diverse species, is typically defined by its utilitarian character; in this respect it is genetically determined and is, therefore, a function of the species' efforts to survive in the environment, and relates to the world of average measurements, i.e. the mesocosmos. Further scope of cognition and activity is characteristic only of man who is equipped with extraordinary cognitive abilities or the ability of conceptual thinking and producing syntactic speech. It expresses human desire to go beyond his cognitive and behavioral mesocosmos. This happens due to scientific cognition which, as such, exceeds mesocosmos and is, in a sense, unlimited. Such a dynamics of the scope of human cognition seems to indicate that human environment can, in fact, comprise the whole universe²³.

4. MESOCOSMIC MEASURE OF HUMANINTY IN MAN

Pointing to the cognitive and behavioral aspects as the basis on which the living being determines its mesocosmos, allows for the identification of that mesocosmos with both the cognitive as well as the ecological niche of the living being. We might, therefore, say that in the course of the pursuit of a better world which is so characteristic of living beings, they attain only such a world, which corresponds to their cognitive and behavioral abilities and thus secures their biological survival. Against this background, the uniqueness of man in reference to non-human living beings becomes evident. While non-human beings aspire to a world which secures the minimum conditions for their survival, man is in this respect a maximalist and, to put it in a negative light, is never fully satisfied in that pursuit of a better world. By seeking to know the whole universe and, therefore, radically exceeding the biologically measured mesocosmos, man clearly shows that his me-

²² K. Lorenz, *Odwrotna strona zwierciadła. Próba historii naturalnej ludzkiego poznania*, transl. K. Wolicki, Państwowy Instytut Wydawniczy, Warszawa 1977, pp. 38-39.

²³ Conf. G. Vollmer, *Mesocosmos und objektive Erkenntnis - Über Probleme, die von der evolutionären Erkenntnistheorie gelöst werden*, p. 45.

socosmos comprises (can comprise) the entire cosmos. Although, it is a measure of human success, an expression of his profound uniqueness in the world of living beings, it is, at the same time, a measure of the challenges facing man as *Homo sapiens sapiens*, i.e. a biological subspecies. Man's desire to extend his mesocosmos to the entire cosmos is closely associated with the danger of his undertaking actions without respect for human nature, which was formed in the conditions of his biological mesocosmos, i.e. the mesocosmos of a hunter and gatherer. Scientific and technical transgression of the human mesocosmos, can lead to the phenomenon, which Lorenz defined as destruction or "regression of humanity"²⁴ and which results from accumulation of processes defined by him as the "mortal sins of civilized mankind"²⁵ The deadly threats to civilized humanity identified by Lorenz forty years ago, are today confirmed by the results of recent observations made by Franz M. Wuketits, a prominent representative of the Austrian Institute of Konrad Lorenz. The research conducted by that institute draws upon the intellectual heritage of Konrad Lorenz, the awarded by the Nobel Prize founder of modern ethology and recognized analyst of the determinants precipitating the crisis of the civilized humanity²⁶.

Taking into account the civilizational possibilities that allow man to transcend his own biologically determined mesocosmos, F. M. Wuketits speaks of the "civilization in a blind alley"²⁷ and warns against its characteristic indifference towards the civilizational processes that break human nature, or, as Lorenz would put it, hamper it with a "civilization straitjacket"²⁸. Hence, the dramatic appeal made by F. M. Wuketits for respect for the human nature in the process of realizing civilizational aspirations of humanity. And, hence as well, the appeal for man to, in the face of the limitless possibilities, pursue his own *oikos* up to his own nature, understood in the twofold sense of the word, i.e. as his the biological and spiritual nature²⁹.

This demand, however, should lead to considering the possibility of shaping human *oikos*, i.e. the today's living space, in such a way that it could meet the demands of the heritage passed on to us by the Stone Age man still inherent in the contemporary man. At the same time, it is not the question of a romantic desire to portray the world and life of our prehistoric ancestors. It would, first of all, be inadvisable, because inconsistent with the facts. Rather, it is the question of realistic reference to facts that show that today's behavioral, intellectual as well as emotional and volitional abilities bear the traces of such behavioral strategies which have been

²⁴ K. Lorenz, *Der Abbau des Menschlichen*, Piper & Co. Verlag, München-Zürich 1983.

²⁵ Idem, *Die acht Todsünden der zivilisierten Menschheit*, R. Piper & Co. Verlag, München-Zürich 1984, pp. 19-106.

²⁶ Conf. Z. Łepko, *Od etologii zwierząt do ekologii człowieka*, *Studia Ecologiae et Bioethicae* UKSW 11(2013)3, pp. 9-27.

²⁷ F. M. Wuketits, *Zivilisation in der Sackgasse. Plädoyer für eine artgerechte Menschenhaltung*, Mankau Verlag GmbH, Murnau a. Staffelsee 2012.

²⁸ Conf. K. Lorenz, *Der Abbau des Menschlichen*, p. 148.

²⁹ Conf. F. M. Wuketits, *Zivilisation in der Sackgasse*, pp. 10-12.

embedded in man over the eons of years and which our ancestors evolved in the service of the survival of our species. That bio-psycho-spiritual *acquis* of *Homo sapiens* for its contemporary representatives constitutes a kind of unwritten commitment to work towards its protection, or an attempt to survive in a human manner³⁰.

5. IN LIEU OF A CONCLUSION

Ethological studies on the behavior of living beings in the natural environment inspired by the concept of the “function-circle” developed by J. von Uexküll, constitute an important contribution to the attempt at providing an answer to the bottom-up questions about the nature and essence of man. Although these questions include the full spectrum of classic anthropological research on the origins of man, his current position in the world of living beings and his future, they are, nevertheless, specified by taking into account the data of natural science about man and, in particular, the data on the various branches of human biology. It should be added, though, that the specifics of those bottom-up questions about the nature and essence of man, in no way limits the efforts to provide them with full answers. Namely, they do not focus on the numerous and obvious similarities of man to animals, but on his specificity understood in the broadest sense, which is most fully revealed in his outstanding cognitive abilities, i.e. in his conceptual thinking and syntactic speech³¹.

The results of that research, in a way confirm the heuristic topicality of the biological discussion on the place of man in the world of living beings initiated by Linnaeus in 1758. A little over one hundred years before Charles Darwin's *On the Origin of Species by Means of Natural Selection*, Linnaeus, in the final version of his *Systema Naturae*, characterized man as *Homo sapiens*. In this way, he pointed, on the one hand to the natural relationship of man with the world of living beings and, on the other, to his qualitative uniqueness. While he characterized the animal species known to him at that time, by a number of quantitative criteria, he addressed man with merely the Socratic *Nosce te ipsum*. Thus, Linnaeus initiated a specific cognitive tradition in biological research on the essence and nature of man, which has preserved its topicality till nowadays. For, it must both warn researchers against making hasty statements about man, and protect him against various attempts at formulating reductionist statements on his profound presence in the world of living beings³².

Recognition of his own virtual uniqueness in the world of living beings is a precondition of man's awareness committing him to combine the unlimited possibilities of realizing his extraordinary cognitive abilities with respect to the natural conditions of his existence. The essence of the human search for a better world in

³⁰ Conf. *ibidem*, pp. 198-199.

³¹ Conf. K. Lorenz, *Odwrotna strona zwierciadła*, p. 278.

³² Conf. St. J. Gould, *Niewczesny pogrzeb Darwina. Wybór esejów*, selection, annotation and preface by A. Hoffman, Państwowy Instytut Wydawniczy, Warszawa 1991, p. 242-243. See also: E. Winkler, J. Schweinkhardt, *Expedition Mensch. Streifzüge durch die Anthropologie. Mit einem Vorwort von Konrad Lorenz*, Karl Ueberreuter Verlag, Wien 1982, pp. 27-28.

the entire cosmos consists, therefore, in an attempt at finding such a world which would not quell the human nature of man, in its deepest layer formed in the conditions of his natural mesocosmos. This undertaking must be guided by the conviction that human nature cannot be fooled. Consequently, it is necessary to respect its needs before human nature stands up for itself in an extreme situation, which is often induced by unsurmountable threats to the survival of *Homo sapiens* in a human manner. Only then, there will arise realistic possibilities to meet the demands for a decent human life in a world full of technocratic challenges³³.

This means, first of all the need to give serious consideration to the widely understood knowledge of man, namely, to take into account a number of basic data about our species developed over the last few decades by such scientific disciplines as evolutionary biology, ethology, sociobiology and anthropology. As long as the decision-makers of social, economic and political structures persist in neglecting that data, it will not be possible to stop the process which is, as if, programmed in the framework of the technocratic civilization and which consists in the further loss of both biological and spiritual "humanity" of man and leads to unpredictable consequences for individuals, the whole populations and, finally, for the entire subspecies of *Homo sapiens sapiens*³⁴.

FROM MESOCOSMOS TO COSMOS: MAN IN SEARCH OF HIS OIKOS

Summary

This study draws on the cybernetic concept of living beings' presence in the natural environment formulated by Jakob von Uexküll, which points to the cognitive basis for the presence of a living being in its surroundings. In this perspective, living beings are perceived as subjects, since they transform their surroundings into an environment which is optimal for their survival in the world of average measurements, called mesocosmos. Thus understood, mesocosmos is synonymous with both the ecological and cognitive niche of a living being. Consequently, we can say that living beings, in the course of their characteristic pursuit of a better world, find only such a world that matches their cognitive and behavioral abilities. This, in turn, means that the basic level of knowledge about the reality achieved by living beings expresses the utilitarian nature of that knowledge; in this respect, it is genetically determined and is, therefore, a function of a species' aspiration to survive in the mesocosmic environment. In this context, the uniqueness of man, who due to his remarkable cognitive abilities is able to transcend the mesocosmos, becomes clearly evident. This transcendence is achieved, in particular, through scientific knowledge which is, in a sense, unlimited and points to the fact that human environment comprises (can comprise), in fact, the whole universe

Keywords: man, mesocosmos, cosmos, *oikos*, Jakob von Uexküll

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³³ Conf. I. Eibl-Eibesfeldt, *Wider die Mißtrauensgesellschaft. Streitschrift für eine bessere Zukunft*, R. Piper & Co. Verlag, München-Zürich 1995, p. 9-20.

³⁴ Conf. F. M. Wuketits, *Zivilisation in der Sackgasse*, p. 200-220.

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OD MESOKOSMOSU DO KOSMOSU: CZŁOWIEK W POSZUKIWANIU SWOJEGO OIKOS

Abstrakt

Niniejsze opracowanie nawiązuje do stworzonej przez Jakoba von Uexkülla cybernetycznej koncepcji obecności istoty żywej w środowisku naturalnym. Wskazuje ona na poznawcze podstawy obecności istoty żywej w otoczeniu. W tym ujęciu istota żywa jest podmiotem. Przekształca ona bowiem swoje otoczenie w swoje środowisko, czyli w optymalny dla swojego przetrwania świat średnich miar, zwany mesokosmosem. Tak rozumiany mesokosmos jest utożsamiany zarówno z niszą ekologiczną istoty żywej, jak i z jej niszą kognitywną. Można więc powiedzieć, że w charakterystycznym dla istot żywych dążeniu do świata coraz lepszego, znajdują one tylko taki świat, który odpowiada ich zdolnościom poznawczym i zdolnościom behawioralnym. Oznacza to, że podstawowy zakres poznania rzeczywistości przez istoty żywe wyraża jego utylitarny charakter; w tym zakresie jest ono uwarunkowane genetycznie, a więc jest funkcją dążenia gatunku do przetrwania w środowisku mesokosmicznym. Na tym tle ukazuje się wyjątkowość człowieka, który dzięki niezwykłym zdolnościom poznawczym jest w stanie przekraczać mesokosmos. W szczególności dokonuje się to dzięki poznaniu naukowemu, które w pewnym sensie jest nieograniczone i świadczy o tym, że środowiskiem człowieka jest (może być) cały wszechświat.

Słowa kluczowe: człowiek, mesokosmos, kosmos, oikos, Jakob von Uexküll

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ETHICS AND NIHILISM IN THE PHILOSOPHY OF WEAK THOUGHT OF GIANNI VATTIMO

1. INTRODUCTION

We keep encountering the word “nihilism” in our language more and more often now, appearing in various contexts and meanings. An in-depth philosophical interpretation of that concept is therefore urgently needed. Was Frederic Nietzsche right when he said, more than one hundred years ago, that nihilism was standing at the gates of Europe? Was he right in believing that the 21st century would be an age of nihilism as well? What did Martin Heidegger mean by interpreting nihilism as the inevitable destiny of the Western world?

Nihilism is an important philosophical concept that was established in the intellectual life of the Western world at the turn of the 18th and 19th centuries. In that period we have to find the roots of the contemporary dispute over nihilism. In its most profound meaning, nihilism is concerned with and rooted in modernity. It is present in the philosophy of German idealism, the revolutionary movement of 19th century Russia, the thought of Nietzsche, or the reflections of Heidegger. This article is an analysis of the relationship between ethics and nihilism according to Italian philosopher Gianni Vattimo (1936-) and his concept of weak thought.

2. THE PROBLEM OF NIHILISM IN ITALIAN PHILOSOPHY

Nihilism denotes a broadly-conceived cultural phenomenon in which the idea of nothingness plays a crucial role. Nihilism may thus be identified with a set of thoughts, beliefs and behaviours dominated by the concept of nothingness. It is a philosophical doctrine that suggests the negation of one or more reputedly meaningful aspects of life. The Greek philosopher Gorgias is perhaps the first to consider the Nihilistic belief. Most commonly, nihilism is presented in the form of existential nihilism, which argues that life is without objective meaning, purpose, or intrinsic value. In the interpretation on nihilism is very important to present

the relationship between nihilism and the concept of nothingness, as well as the cultural context in which that phenomenon first emerged, and its subsequent development through the ages. As a cultural phenomenon, nihilism is exceedingly complex and difficult to describe. To provide a reliable diagnosis, we therefore need an interdisciplinary approach¹.

Many authors stress that not only European nihilism exists today – contrary to what Frederic Nietzsche suggested, following in the footsteps of Jacob Burckhardt – but also a global, planetary nihilism. The phenomenon of nihilism is about humankind *tout court*, whose fate is marked with various manifestations of nothingness, such as the demise of permanent foundations of culture, the experience of emptiness or absurdity of existence. In our times, nihilism is no longer the subject of analyses performed exclusively in narrow intellectual circles, but has become an important element of the spirit of our times.

Over the past decades, the problem of nihilism has become the focus of interest for many representatives of Italian philosophy. It appears that much more attention is devoted to it in the country of Dante than anywhere else. This can be seen, for example, in the sheer number of books, articles, or scientific symposia organized on the subject. Italian philosophy has come up with many interesting attempts at capturing various manifestations of nihilism, as well as its theoretical analysis.

In Italy broadly understood philosophical problems are certainly much more present in culture and social life than in other societies. They are an evidence of the country's long and rich humanist tradition, in modern times continued by such authors as Giambattista Vico, Francesco De Sanctis, Antonio Gramsci, Luigi Sturzo, Giovanni Gentile or Benedetto Croce. One of the consequences of such abundant intellectual heritage today is the lively discussion of philosophical problems at universities, in high schools, in the press, politics, mass culture and public life. Indeed, it seems that in no other society its broadly conceived philosophy is afforded a similar status.

Over the past decades, a great number of Italian intellectuals, representing various philosophical directions, have devoted their attention to the issue of nihilism. Diverse interpretations of nihilism can be found in authors as varied as Massimo Cacciari, Sergio Givone, Vittorio Possenti, Emanuele Severino, Federico Verzellone, Vincenzo Vitiello or Franco Volpi. Perhaps the most original analysis of the phenomenon of nihilism can be found in the work of Gianni Vattimo, the contemporary Italian philosopher most frequently translated into other languages².

¹ Cf. E. Severino, *Essenza del nichilismo*, Adelphi Edizioni, Milano 1982, 1995²; W. Müller-Lauter, *Nihilismus. I. Der N.-Begriff in West- und Mitteleuropa*, in: *Historisches Wörterbuch der Philosophie*, VI, ed. J. Ritter, K. Gründer, Schwabe Verlag, Basel 1984, p. 846-853; S. Givone, *Storia del nulla*, Editori Laterza, Roma – Bari 1995, 2003²; D.A. Crosby, *Nihilism*, in: *Routledge Encyclopedia of Philosophy*, VII, ed. E. Craig, Oxford University Press, London – New York 1998, p. 1-5; W. Schröder, *Moralischer Nihilismus. Radikale Moralkritik von den Sophisten bis Nietzsche*, Reclam Verlag, Stuttgart 2005.

² Cf. G. Vattimo, P. Paterlini, *Not Being God: A Collaborative Autobiography*, trans. W. McCuaig,

Vattimo is emeritus professor of philosophy at the University of Turin. He studied in Turin under the existentialist Luigi Pareyson and graduated in 1959. After studying with Karl Löwith and Hans-Georg Gadamer in Heidelberg, he became assistant professor (1964) and later full professor of Aesthetics (1969), and finally full professor of Theoretical Philosophy (1982-2009) at the University of Turin, where he also served, in the Seventies, as dean of the Faculty of Letters and Philosophy.

In many circles, Vattimo is considered one of the most popular European thinkers, and one of the most important representatives of philosophical postmodernism. He has been a visiting professor at several American universities (Yale, Los Angeles, New York University, State University of New York). The philosopher of Turin has led academic seminars and given lectures all around the world and received many honorary degrees from numerous universities worldwide. Member of the Accademia delle Scienze in Turin and former editor of *Rivista di Estetica*, as well as member of the scientific committees of a number of international academic journals, Vattimo has been and still is a columnist of various Italian (*La Stampa*, *l'Espresso*, *l'Europeo*, *Il Manifesto*, *l'Unità*, *Il Fatto quotidiano*) and foreign (*El País*, *El Clarín*) newspapers.

His philosophy can be characterized as postmodern with his emphasis on “pensiero debole” (*weak thought*). This requires that the foundational certainties of modernity with its emphasis on objective truth founded in a rational unitary subject be relinquished for a more multi-faceted conception closer to that of the arts. The philosopher of Turin draws on the philosophy of Martin Heidegger with his critique of foundations and the hermeneutic philosophy of his teacher Hans-Georg Gadamer. In Poland, Vattimo is most often presented as a representative of hermeneutics and postmodernism, with publications analyzing his philosophy of religion and ethics. Ignorance of the broader context of the philosophical discussion going on in Italy is a significant drawback of the Polish reception.

Many Italian intellectuals propose their own strategies of overcoming nihilism, unlike Vattimo, who encourages us to adopt nihilism, to become even more nihilistic, in fact. What Vattimo and the other authors have in common is their belief that it is necessary to build an adequate ethics in the face of nihilism. Each of the authors – against the background of various philosophical concepts – proposes his own view of ethics. Ethical aspect of the dispute with nihilism is as an important feature of the Italian today's philosophical reflection³.

Columbia University Press, New York 2009.

³ Cf. *Interpretazione ed emancipazione. Studi in onore di Gianni Vattimo*, ed. G. Carchia, M. Ferraris, Raffaello Cortina Editore, Milano 1996; C. Dotolo, *La teologia fondamentale davanti alle sfide del pensiero debole di G. Vattimo*, Editrice LAS, Roma 1999; R. Pecoraro, *Nihilismo e Pós (Modernidade). Introdução ao pensamento fraco de Gianni Vattimo*, PUC – Loyola ED, Rio de Janeiro – San Paulo 2005; M. G. Weiss, *Gianni Vattimo. Einführung. Mit einem Interview mit Gianni Vattimo*, Passagen Verlag, Wien 2006; G. Giorgio, *Il pensiero di Gianni Vattimo. Lemancipazione dalla metafisica tra dialettica ed ermeneutica*, Franco Angeli Editore, Milano 2006; D. Monaco, *Gianni*

3. CONCEPT OF WEAK THOUGHT

Vattimo's interpretation of nihilism continues along the lines laid down by Nietzsche and Heidegger, but is also rooted to a large extent in the very rich intellectual tradition of Italy. Particularly prominent are relationships between Vattimo and his master Luigi Pareyson, the poetry of Giacomo Leopardi, and the philosophy of Benedetto Croce⁴. The concept of weak thought is a matrix for the entire philosophy of Vattimo. Perhaps his greatest influence though is the thought of Friedrich Nietzsche, whose "discovery of the 'lie', the discovery that alleged 'values' and metaphysical structures are just a play of forces"⁵ plays an important role in Vattimo's notion of weak thought⁶.

The provocative expression *pensiero debole* refers to the theory of a weakening of existence in the times of the end of metaphysics, and a questioning of the Cartesian concept of the subject. "Weak thought" is certainly an ambiguous term, containing paradoxes, and in some respects even contradictions. It is a type of metaphor illustrating the conviction that in order to experience the world, being must not be expressed as a complete and permanent presence, but become dispersed as a trace – in fragility and mortality.

Vattimo rejects any notion of a transcendental structure of reason or reality that would be given once and for all. This does not imply the loss of truth, but a Heideggerean reinterpretation of truth as the opening of horizons. Such truth is deeper than propositions which are made possible by such openings. Philosophies then are always responses to contingent questions, they are "ontologies of actuality", a thesis that can be confirmed by the historico-cultural links of particular philosophies. For hermeneutics to be consistent with its own rejection of metaphysics, it must present itself, argues Vattimo „as the most persuasive philosophical interpretation of a situation"⁷. To do this, the philosopher of Turin proposes a reading of hermeneutics as having a "nihilistic" vocation⁸.

Vattimo. *Ontologia ermeneutica, cristianesimo e postmodernità*, Edizioni ETS, Pisa 2006; *Weakening Philosophy. Essays in Honour of Gianni Vattimo*, ed. S. Zabala, McGill – Queen's University Press, Montreal 2007; E. Redaelli, *Il nodo dei nodi. L'esercizio del pensiero in Vattimo, Vitiello, Sini*, Edizioni ETS, Pisa 2008; M. Kopic, *Gianni Vattimo Čitanka*, Antibarbarus, Zagreb 2008; *Between Nihilism and Politics. The Hermeneutics of Gianni Vattimo*, ed. S. Benso, B. Schroeder, Suny Press, New York 2010; T. Franci, *Vattimo o del nichilismo. Provocazione alla filosofia*, Armando Editore, Roma 2011.

⁴ Cf. A. Kobyliński, *Is Nihilism our Destiny? The Postmetaphysical Ethics of Gianni Vattimo*, in: *The Dilemmas of Modern Ethics*, ed. A. Kobyliński, R. Moń, Wydawnictwo UKSW, Warsaw 2008, p. 97-116.

⁵ G. Vattimo, *The Adventure of Difference: Philosophy after Nietzsche and Heidegger*, trans. Th. Harrison, C.P. Blamires, Johns Hopkins University Press, Baltimore 1993, p. 93.

⁶ Cf. G. Vattimo, *Nietzsche: Philosophy as Cultural Criticism*, trans. N. Martin, Stanford University Press, Stanford 2000; idem, *Dialogue with Nietzsche*, trans. W. McCuaig, Columbia University Press, New York 2006.

⁷ Cf. G. Vattimo, *Beyond Interpretation: The Meaning of Hermeneutics for Philosophy*, trans. D. Webb, Stanford University Press, Stanford 1997, p. 10.

⁸ Cf. M. Riedl, *The Permanence of the Eschatological: Reflections on Gianni Vattimo's Hermeneutic*

His answer and proposal is to insist on the nihilistic consequences of hermeneutics⁹. The claim that “there are no facts only interpretations and this too is an interpretation” amounts to saying that hermeneutics cannot be seen as the most accurate/true description of the permanent structures of reality of human existence. Hermeneutics is not a metaphysical theory in this sense and so can only be “proved” by being presented as the response to a history of being, a history of the fabling of the world, of the weakening of structures, that is as the occurrence of nihilism. This nihilistic reading of history involves a certain attitude towards modernity, whereby modernity is dissolved from within through a twisting, distorting radicalisation of its premises. Vattimo uses Heidegger’s term *Verwindung* to capture this post-modern recovery from modernity.

Recently Vattimo endorsed Marxism, reassessing positively its projectual principles and wishing for a “return” to the thought of the Trier philosopher and to a communism, rid of distorted soviet developments, which have to be dialectically overcome. Vattimo asserts the continuity of his new choices with the weak thought, thus having changed many of his ideas. He namely refers to a “weakened Marx”, as ideological basis capable of showing the real nature of communism¹⁰. The new Marxist approach, therefore, emerges as a practical development of the weak thought into the frame of a political perspective. His new political book, co-authored with Santiago Zabala, is *Hermeneutic Communism: From Heidegger to Marx* (2011).

Separating communism from its metaphysical foundations, which include an abiding faith in the immutable laws of history and an almost holy conception of the proletariat, Gianni Vattimo and Santiago Zabala recast Marx’s theories at a time when capitalism’s metaphysical moorings--in technology, empire, and industrialization--are buckling. While Michael Hardt and Antonio Negri call for a return of the revolutionary left, Vattimo and Zabala fear this would lead only to more violence and failed political policy. Instead, they adopt an antifoundationalist stance drawn from the hermeneutic thought of Martin Heidegger, Jacques Derrida, and Richard Rorty¹¹.

Hermeneutic communism leaves aside the ideal of development and the general call for revolution; it relies on interpretation rather than truth and proves

Age, in: *Discoursing the Post-Secular: Essays on the Habermasian Post-Secular Turn*, ed. P. Losonczi, A. Singh, LIT Verlag, Münster 2010, p. 111-126.

⁹ Cf. G. Vattimo, *The End of Modernity: Nihilism and Hermeneutics in Post-modern Culture*, trans. J.R. Snyder, Polity Press, London 1991.

¹⁰ Cf. G. Vattimo, *Ecce comu. Come si ri-diventa ciò che si era*, Fazi Editore, Roma 2007.

¹¹ The authors explain the book *Hermeneutic Communism* as follows: “Although the material published here has never been released before, there are two books that have determined the production of this text: Gianni’s *Ecce comu: Come si ri-diventa ciò che si era* (2007) and Santiago’s *The Remains of Being: Hermeneutic Ontology After Metaphysics* (2009). In the former, Vattimo emphasized the political necessity of reevaluating communism; in the latter, Zabala insisted on the progressive nature of hermeneutics. *Hermeneutic Communism* can be considered a radical development of both” (G. Vattimo, S. Zabala, *Hermeneutic Communism: From Heidegger to Marx*, Columbia University Press, New York 2011, p. VII).

more flexible in different contexts. Hermeneutic communism motivates a resistance to capitalism's inequalities yet intervenes against violence and authoritarianism by emphasizing the interpretative nature of truth. Paralleling Vattimo and Zabala's well-known work on the weakening of religion, the book *Hermeneutic Communism* realizes the fully transformational, politically effective potential of Marxist thought¹².

4. CHRISTIANITY IN THE WEAK AND NIHILIST VERSION

Other very controversial element of Vattimo's philosophy is the reduction of Christian religion to a cultural process, the identification of Christianity with nihilism, and the redefinition of the traditional understanding of the Christian religion¹³. The philosopher of Turin is convinced that his diagnosis of nihilism is not inconsistent with the Christian religion perceived in a particular, specific way – essentially being a profound reinterpretation and demythification of the foundations of the Christian message. For Vattimo, weak thought and the ontology of a weakening of existence are, in many respects, the crowning achievement of the development of Christian thought in history.

The radical nihilist reinterpretation of the traditional understanding of the fundamentals of faith and morality, follows from the acceptance of an ontology of actuality. An entirely new approach to religion results; to use Nietzsche's language, religion is fictionalized. The Christian message, for centuries defending the real nature of its content, becomes a collection of metaphors and mythical stories. In our opinion, the identification of Christianity with nihilism is not justified, neither is the treatment of the Christian religion as a cultural tradition, or a form of consolation, as this imposes a reduced, pared-down vision of Christianity. That problem will require an in-depth analysis on the grounds of religion, theology, the history of ideas, and ethics¹⁴.

The great problem is the Vattimo's identification of Christianity with nihilism, and the adoption of a radical model of hermeneutics as hermeneutics *tout court*. How, then, should Vattimo's interpretation of Christianity in the weak and nihilist version be evaluated? The philosopher of Turin, just like Caracciolo and Pareyson, links the problem of nihilism with the phenomenon of religion, but goes much farther than either of them: he gives up any attempt to overcome nihilism,

¹² Cf. G. Vattimo, M. Marder, *Deconstructing Zionism: A Critique of Political Metaphysics*, Bloomsbury Publishing, London – New York 2014.

¹³ Cf. J. Derrida, G. Vattimo, *Religion*, trans. D. Webb, Stanford University Press, Stanford 1998; G. Vattimo, *After Christianity*, trans. L. d'Isanto, Columbia University Press, New York 2002; R. Rorty, G. Vattimo, *The Future of Religion*, Columbia University Press, New York 2005; J.D. Caputo, G. Vattimo, *After the Death of God*, Columbia University Press, New York 2006; G. Vattimo, R. Girard, *Christianity, Truth, and Weak Faith*, trans. W. McCuaig, Columbia University Press, New York 2010.

¹⁴ Cf. J. Tomaszewski, *Facing the Crisis of the Priesthood in the Catholic Church*, Studia Bobolanum 10(2014)4, p. 125-138.

and postulates its acceptance and identification with Christianity. In his nihilist reinterpretation of the Christian message, old concepts are provided with new, secularized content. A post-metaphysical Christianity results, based on an ontology of actuality and weak thought, breaking with tradition.

Vattimo's deliberations on modernity, nihilism and religion are related to the views of Jürgen Habermas. According to him, the contemporary societies of liberal democracy are not entirely secular, but are in fact post-secular societies, in which, surrounded by an environment that is subject to secularization, religious communities still exist. The death of the theory of global secularization does not mean a demise of secularizing processes. The post-secular society is aware that the "modernization of public awareness" encompasses both the religious and the secular mentality, leading to their mutual transformation. In the post-secular society, religious awareness must abandon its claim to monopoly in the interpretation of the whole of human existence in both the individual and the social dimension.

The post-secular state, directed towards liberty, is founded on normative assumptions which it can neither guarantee nor substantiate on its own. This means a democratic constitutional state is only able to renew the normative sources of its existence on the basis of ethical traditions rooted either in a particular worldview or religion. Liberally constituted pluralist societies should demand that believers and non-believers show mutual understanding to each other in the public space, and accept also certain dissonances which are a natural element of the pluralist society.

5. HOW TO CONSTRUCT A NIHILIST ETHICS?

An apology of nihilism, a nihilist reinterpretation of the Christian message, and the emergence of its weak version are of key importance for determining whether it is possible to construct a nihilist ethics of mercy in the times of a demise of metaphysical foundations. For the author of the concept of weak thought, this means that no metaphysical ethics is possible today as an application of the first principles. The only possible ethics is a post-metaphysical ethics, which takes the form of a nihilist ethics of mercy. It should respond to the challenges of contemporary science and technology, and provide grounds for a lay bioethics¹⁵.

History as a process of weakening (secularisation and disenchantment are other terms Vattimo uses) "assumes the form of a decision for non-violence"¹⁶. An ethics of communication along the lines suggested by Jürgen Habermas suffers from finding itself in a substantially ahistorical position, while oscillating between formalism and cultural relativism. For Vattimo it is only when hermeneutics accepts its nihilistic destiny that "it can find in 'negativity', in dissolution as the 'des-

¹⁵ Cf. G. Mucci, *La possibilità di costruire un'etica nichilistica secondo Gianni Vattimo*, *La Civiltà cattolica* 3944(2014), p. 188-193.

¹⁶ Cf. G. Vattimo, *The Transparent Society*, trans. David Webb, Johns Hopkins University Press, Baltimore 1994, p. 95.

tiny of Being'. The orientating principle that enables it to realize its own original inclination for ethics whilst neither restoring metaphysics nor surrendering to the futility of a relativistic philosophy of culture"¹⁷.

Ethics of mercy is a legitimate variety of lay ethics, but found the proposal put forward by Vattimo to be incoherent and ambiguous. The philosopher of Turin is clearly more concerned with pointing out problems than with identifying systemic solutions. Consequently, when attempting an analysis of his views, one runs the risk of ending up with many different interpretations. One of the major drawbacks of Vattimo's diagnosis of nihilism is his adoption of a Heideggerian notion of metaphysics. Considering the great tradition of existential metaphysics developed by Pascal, Kierkegaard, Blondel or Unamuno, we found it difficult to reconcile the profoundly sceptical nature of weak thought with its radical and categorical rejection of other models of metaphysics.

Is Vattimo right in encouraging us to accept it? The philosopher of Turin should be appreciated for his rejection of the popular understanding of nihilism as the acceptance of total anarchy and moral destruction. He protests against the identification of nihilism with the conviction about the nothingness of existence. In his interpretation, he relies mostly on a creative and fulfilled nihilism, proclaiming the need not so much to overcome nihilism, but to accept a nihilist awareness – abandoning all attempts to impose sense and meaning on things. Vattimo proposes a nihilism that is friendly to humans and familiar, while he rejects its tragic and negative version. His concept has ethical, political and religious dimensions, and in that sense provides a perspective for the emancipation of modern man. The philosopher of Turin stresses that the reason for our confusion and frustration is not the fact we are living in a time dominated by nihilism, but the fact we are not nihilist enough, that we are unable to fully and completely experience the disintegration of foundations and first principles.

Such an optimistic diagnosis of nihilism is difficult to accept. We join its critics – Mucci, Poppi, Possenti, Reale – in postulating that nihilism should be overcome on the grounds of the classical view of the world and man. For Vittorio Possenti, overcoming nihilism requires a return to a classical philosophy of existence, and a personalist view of man. A similar opinion has been expressed by Giandomenico Mucci, who argues that at the source of nihilism we always find oblivion of the actually existing reality, and the anti-realist paradigm. He recommends a return to classical philosophy as the best cure for nihilism. Just like Antonio Poppi, who distinguishes between theoretical and practical nihilism, and presents nihilism in ethics as an inevitable consequence of theoretical and metaphysical nihilism, it is a form of anti-humanism which may be overcome by restoring the classical concept of man. The same solution has been proposed by Giovanni Reale: nihilism may be overcome by going back to the ancient roots of our culture¹⁸.

¹⁷Ibidem, p. 119.

¹⁸ Cf. A. Kobylński, *O możliwości zbudowania etyki nihilistycznej. Propozycja Gianniego Vattima*, Wydawnictwo UKSW, Warszawa 2014, p. 240-277.

These critics are right in their description of the problem of nihilism, but the solutions they propose are largely alien to the main currents of contemporary philosophy, related more to social sciences than to metaphysics. Today's dominating philosophical currents push the classical view of man on to the sidelines and treat it as a concept that is *passé* and can no longer be reinstated. In Italy, that situation is illustrated by the case of Possenti, a leader of the classical camp. His diagnoses of nihilism and proposal of a personalist ethics have been ignored entirely in the two Italian monographs on nihilism compiled by Vercellone and Volpi. Italian scholarship shows much more regard for the interpretations of nihilism developed by Caracciolo and Pareyson. Both authors argue that it is necessary to rediscover the *sacrum* and religion. Pareyson's remarks on the role Bierdyaev's philosophy, predicting man's ultimate victory over evil, are particularly meaningful. Caracciolo and Pareyson, in our opinion, provide a correct diagnosis of nihilism, but their interpretations do not fit within the main current of contemporary philosophy which, while still referring to religion, increasingly treats it merely as a type of cultural tradition.

That current of contemporary thought includes the proposals for overcoming nihilism developed by Severino and Cacciari. The former refers to the philosophy of Parmenides, the return to the conviction that things are eternal and cannot be destroyed. The latter proposes a rather enigmatic way of overcoming nihilism with a humanist, secularized version of a mystical experience. Both interpretations of nihilism, that of Severino and Cacciari, resemble a pantheist view of the world and propose a very disputable form of overcoming nihilism.

Generally speaking, difficulties in overcoming nihilism in contemporary Italian philosophy confirm what we have established: we should try to build an ethics on an encounter with nihilism, rather than simply aim at overcoming nihilism. That would be our chance to leave the domain of nihilism, to cut the Gordian knot: instead of looking for a way of overcoming nihilism, we put at the centre of our reflection the question what model of ethics we can propose today. From that point of view, the dichotomous division of the contemporary diagnoses of nihilism into those who accept it as our destiny, and those who seek to overcome it, is no longer useful. It is far more important to look for a way of building an adequate form of ethics in dispute with nihilism. We believe that the ethics proposed by Vattimo, the ethics of mercy – despite its clear drawbacks and weaknesses – is a valuable achievement in that direction. The philosopher of Turin has provided the most important elements of hermeneutic ethics based on weak ontology.

In today's ever more secularized world, we need ethical models acceptable to emancipated people who reject the need for permanent foundations of morality and culture. Seeing that more and more often now the Western world, and many other cultures, are unable to accept a metaphysical ethics, we should look for new forms of post-metaphysical ethics, capable of standing up to the moral anarchy and dictatorship of relativism.

6. NIHILISTIC BIOETHICS WITHOUT DOGMAS

Vattimo's nihilist ethics of mercy resembles, to a certain degree, *toutes proportions gardées*, the formal ethics of Kant. The philosopher of Turin admits that the imperative of treating other persons as goals *per se*, and not as means to an end, does not result from nature but from Christian mercy. Without an attitude of mercy, we will be left without any convincing justification of placing universal principles over particular interests. In a nihilist ethics of mercy, the concepts of good and evil are replaced with compassion and violence; Vattimo claims that this leads to reducing violence and embracing compassion. In that sense, a hermeneutic ethics of mercy is a formal ethics, which inherits, in a way, all dilemmas related to the ethical system proposed by Kant. Thus, no form of particular ethics is possible within the framework of the ethics of mercy, such as would identify judgments and norms referring to particular kinds of human deeds. What remains is but a general imperative – the principle of mercy, and a practical rule of behaviour which says: one should do that which suppresses violence and enhances compassion.

Naturally, such an ethics cannot be fully satisfying; it is too abstract and not capable of defining any particular moral norms. We should remember, however, that Vattimo is developing his ethics with the contemporary secularized and multicultural societies in mind. It is, in fact, one of the few ethical models still acceptable to everyone. In our opinion, the ethics of mercy, while weak and limited, is a valuable achievement, considering the universal acceptance of complete axiological emptiness or extreme moral anarchy¹⁹.

The ethics of mercy provides correct solutions in the area of interpersonal relationships and social life: its demands include taking care of the weak, the outcast, those who have been affected by evil or violence. It is, however, quite helpless in the face of contemporary bioethical problems. This is clearly illustrated by the “bioethics without dogmas” proposed by Vattimo. This version of lay bioethics resembles Peter Singer's utilitarianism and justifies most of the extreme manifestations of the contemporary bioethical revolution.

“Bioethics without dogmas” proposed by Vattimo is concerned with bioethical issues, related mostly to the contemporary biotechnological revolution in looking for new ways of applying science and technology to the modification of living organisms: microorganisms, plants, animals and human beings. The philosopher of Turin participates in the contemporary dispute over the dignity and value of human life, referring to the debate on the methods of artificial insemination which has continued for years in Italy. After the referendum on *in vitro* held in Italy in 2005, the discussion on the status of the human embryo in numerous papers and journals proved to be a very inspiring phenomenon, engaging the most prominent Italian

¹⁹ Cf. G. Vattimo, *The Responsibility of the Philosopher*, trans. W. McCuaig, Columbia University Press, New York 2010; idem, *A Farewell to Truth*, trans. William McCuaig, Columbia University Press, New York 2011.

philosophers and intellectualists. The advocates of *in vitro* (including M. Cacciari, S. Givone, E. Severino, G. Vattimo, S. Veca) emphasized mainly that the human embryo does not have the same rights as the adult person, while the opponents of *in vitro* (including D. Antiseri, E. Berti, F. Botturi, V. Possenti, C. Vigna) underscored mostly the personal character of the conceived child²⁰.

The ethics of mercy is almost identical with the ethics proposed by Emanuele Severino and Massimo Cacciari. They have many valuable things to say, mainly at the level of interpersonal relationships and social life. Severino devotes much attention to the dangers of technology and mass media, the various forms of dehumanization in our lives. Cacciari, on the other hand, emphasizes the central position of the other person, who is to be placed “before ourselves” and accepted in his freedom as our travelling companion. As far as bioethical questions are concerned, the solutions proposed by Cacciari and Severino coincide with those suggested by Vattimo in that they accept most of the extreme aspects of the present biotechnological revolution.

7. RELATIVISM AND WEAK NORMATIVITY

What should we think about the normative dimension of the ethics of mercy? Is normativity possible at all with any form of post-metaphysical ethics? Vattimo claims it is. The nihilist ethics of mercy does not give up on normativity entirely. We must say, however, that Vattimo proposes a weak normativity, persuasion, without claims of universal applicability. Weak normativity grows out of dialogue and respect for tradition, recommends compliance with specific moral principles, but does not consider their applicability to be universal²¹.

Post-metaphysical ethics remains in agreement with cultural heritage, with the possibility of its diverse interpretations. Normativity is substantiated on the grounds of agreement and contract. In our opinion, such a version of normativity is but a poor substitute of normativity *sensu stricto*. We must not forget, however, that on the grounds of weak thought and a nihilist reinterpretation of Christianity, such a (weak) version of normativity is the only acceptable one. Isn't the nihilist ethics of mercy threatened by relativism, then? To an extent, yes, even though its author claims his ethics to be free from that danger. Vattimo may say so because he does not treat relativism as a strict philosophical theory, but mostly as a doctrine of social life which, in accordance with the principle of mercy, allows for the existence of various worldviews and ethical standpoints in the public sphere. The true strength of the West lies in science, ethics and religion. In that sense, Western civilization has never been dogmatic or absolutist, but simply relativist.

²⁰ Cf. A. Kobyliński, *Czy embrion jest osobą? Spór o sztuczne zapłodnienie we Włoszech*, *Studia Ecologiae et Bioethicae* 5(2007), p. 157-172.

²¹ Cf. G. Mucci, *La possibilità di costruire un'etica nichilistica...*, p. 192-193.

In Vattimo's view, epistemological, ethical, cultural or religious relativism is merely a guarantee of peaceful coexistence between people and the laity of the state. It appears that for the philosopher of Turin, relativism in social life means first of all respect for the principle of pluralism and worldview neutrality of the state; it is a principle of the multicultural society, affording various religions and worldviews equal right of citizenship. The author of the concept of weak thought does not accept relativism in absolute terms. Relativism with respect to the understanding of good and evil must be rejected; other relativisms – if their meaning coincides with the principle of pluralism – may be accepted. Relativism should never be absolute; and in that spirit the ethics of mercy allows for its weak version, in line with the limitations of normativity and lack of permanent grounds²².

8. CONCLUSIONS

In this article, we have attempted a critical analysis of the concept of nihilism proposed by Vattimo, outlining its originality against the background of other interpretations. The conclusions may be summarized as follows: one of the most important tasks, facing contemporary philosophy, is not so much overcoming nihilism, as understanding its essence and looking for appropriate forms of ethics. The widespread belief that a concept of ethics built on an encounter with nihilism depends, first of all, on whether the latter is rejected or accepted, in our view, is mistaken.

The above conclusion has been confirmed by our comparison of the ethical concepts of Cacciari, Severino and Vattimo. The first two are ardent supporters of the need to overcome nihilism; Vattimo, on the other hand, has suggested it may be creatively accepted. Despite profound differences between them, all of the above authors propose almost identical versions of lay ethics. In today's most heatedly discussed bioethical questions, ethics such as theirs justify attempts to modify the human genome and explain the advisability of euthanasia as a rational approach to human life.

Nowadays weak thought of Gianni Vattimo has not lost its significance; on the contrary, it still helps us better understand the times in which we are living. Its main elements, the ontology of actuality and a nihilist ethics of mercy, though problematic in many respects, do aptly express the mood of our times and the mentality of people living today – not only in the Western world, but in other cultures as well.

A nihilist ethics of mercy is possible, with the reservation that it is a variety of weak ethics, which ignores transcendence and is threatened by relativism. Such ethics is one of the many manifestations of a new humanism, which – in the face of radical challenges brought by the technological and bioethical revolution – representatives of very different philosophies, cultures and religions claim to be necessary.

²² Cf. R. Moń, *Warto czy naleŹy? Studium na temat istoty i Źródeł normatywnoŹci*, Wydawnictwo UKSW, Warszawa 2011, p. 475-543.

Future studies should take up, among other issues, the problem of finding a common ground for discrepant diagnoses of nihilism and their corresponding ethical concepts. Unfortunately, the interpretations that are provided today are clearly contradictory, with diagnoses of nihilism rendered within the framework of differing paradigms. In that context, the concept of veritative hermeneutics (*ermeneutica veritativa*) proposed by Italian intellectual Gaspare Mura seems promising²³. It may provide a bridge between very different diagnoses of nihilism: hermeneutic, existential or metaphysical. *Ermeneutica veritativa*, according to its author, is based on veritative foundations, and may thus be open to metaphysics as well. This makes it a meeting place for various interpretations of nihilism and the related attempts at creating new models of ethics.

ETHICS AND NIHILISM IN THE PHILOSOPHY OF WEAK THOUGHT OF GIANNI VATTIMO

Summary

The main aim of this article is to outline the relationship between nihilism and ethics according to an Italian philosopher Gianni Vattimo (1936–) and his concept of weak thought. Nihilism denotes a broadly-conceived cultural phenomenon in which the idea of nothingness plays a crucial role. One of the most important tasks, facing contemporary philosophy is not so much overcoming nihilism, as understanding its essence and looking for appropriate forms of ethics. Nihilist ethics of mercy is possible, with the reservation that it is a variety of weak ethics which ignores transcendence and is threatened by relativism.

Keywords: bioethics, ethics, nihilism, normativity, relativism, weak thought

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ETYKA I NIHILIZM W FILOZOFII MYŚLI SŁABEJ GIANNIEGO VATTIMA

Abstrakt

Głównym celem tego artykułu jest przedstawienie relacji pomiędzy etyką i nihilizmem w ujęciu włoskiego filozofa Gianniego Vattima (1936–) oraz jego koncepcji myśli słabej. Nihilizm oznacza szeroko rozprzestrzenione zjawisko kulturowe, w którym idea nicości odgrywa kluczową rolę. Jednym z najważniejszych zadań, stojących przed filozofią współczesną, jest nie tyle przezwyciężenie nihilizmu, ile zrozumienie jego istoty i szukanie odpowiednich form etyki. Nihilistyczna etyka miłosierdzia jest możliwa, z zastrzeżeniem, że jest formą etyki słabej, która ignoruje transcendencję i jest zagrożona relatywizmem.

Słowa kluczowe: bioetyka, etyka, nihilizm, normatywność, relatywizm, myśl słaba

²³ Cf. G. Mura, *Introduzione all'ermeneutica veritativa*, Edizioni PUSC, Roma 2005.

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INSPIRATIONS OF POPE FRANCIS' CONCEPT OF INTEGRAL ECOLOGY

1. INTRODUCTION

The scholarly atmosphere nowadays is conducive to undertaking interdisciplinary and integral research which allows us to grasp the complex character of the manifold interrelated civilizational processes and phenomena occurring in the natural world. This type of research has brought us to the realization of the fact that it is impossible to achieve a desired state of social life or homeostasis of the earth's ecosystems without taking into account the mutual links between nature and culture as well as their multiple conditionings. The concept of integral ecology proposed by Pope Francis constitutes an attempt at taking such a holistic view on human presence in the world and at demonstrating all possible dimensions of this presence. This study aims at tracing a wide range of possible inspirations for the Pope's concept of integral ecology to indicate its deep rooting in the Euro-Atlantic culture.

An analysis of *Laudato Si'* reveals both historical and contemporary inspirations of Pope Francis' integral ecology. The concept presented in the encyclical seems to have been substantially influenced by Saint Francis of Assisi, whose ideas, despite the passage of centuries, still remain valid for the Western culture. It is apparent that Pope Francis draws also from the earlier social teaching of the Church, and especially from the numerous statements made by John Paul II and Benedict XVI. Presumably, the philosophical thought of Jacques Maritain, which left its mark on the contemporary culture of our civilizational circle, also exerted its impact on Francis' concept. Maritain's idea of integral humanism had a significant influence on the social philosophy of the twentieth century as well as the social teaching of the Church. Even a cursory look at Pope Francis' concept of integral ecology in the perspective of Maritain's integral humanism reveals many points of convergence between the two concepts, although it is difficult to demonstrate

a clear and direct impact of Maritain's approach to environmental challenges faced by the contemporary humanity on the Pope's thoughts.

There are also many indications that the concept of integral ecology presented in the encyclical *Laudato Si'* was, at least indirectly, influenced by those twentieth-century conceptions of the reality which highlighted both the complexity and integrity of the world. Trends and scientific concepts representative of this approach include, among others, holism which was formulated in the 20-ties of the twentieth century by Jan Ch. Smuts, the General Systems Theory initiated in the 30-ties by Ludwig von Bertalanffy and the integral theory introduced by Ken Wilber in the 70-ties of the previous century¹. It seems that among the twentieth-century concepts of holistic and integral approach to the reality, the greatest influence on the thought of the Pope had the earlier versions of integral ecology which many scholars connected with Wilber's integral theory. Scientific literature usually refers to three versions of integral ecology, namely, the concept proposed by Ken Wilber which was developed by the followers of his thought, Sean Esbjörn-Hargens and Michael Zimmerman, the concept proposed by a liberation theologian Leonardo Boff and the concept of Thomas Berry, a cultural historian.

2. THE INFLUENCE OF ST. FRANCIS OF ASSISI ON THE CONCEPT OF POPE FRANCIS' INTEGRAL ECOLOGY

The impact of St. Francis' thought on the approach to the challenges of the contemporary world proposed in the encyclical *Laudate Si'*, is revealed in the very concept of the reality presented there. Pope Francis conceives of the reality in an integral way as the whole world created by God. Although, Francis accentuates human unique character among the creation, he still emphasizes that man constitutes only a part of nature. This view shows a clear influence of St. Francis who is recurrently referred to in the discussed encyclical. The Pope makes it clear that his papal name appeals to Francis of Assisi, who is, for him "the example par excellence of care for the vulnerable and of an integral ecology lived out joyfully and authentically. He is the patron saint of all who study and work in the area of ecology, and he is also much loved by non-Christians. He was particularly concerned for God's creation and for the poor and outcast. He loved, and was deeply loved for his joy, his generous self-giving, his openheartedness. He was a mystic and a pilgrim who lived in simplicity and in wonderful harmony with God, with others, with nature and with himself. He shows us just how inseparable the bond is between concern for nature, justice for the poor, commitment to society, and interior peace"². This short passage indicates that the Pope understands integrity as a comprehensive ap-

¹ See S. Y. Auyang, *Foundations of Complex-system Theories: in Economics, Evolutionary Biology, and Statistical Physics*, Cambridge University Press, Cambridge - New York 1998; L. von Bertalanffy, *General System Theory. Foundations, Development, Applications*, Braziller, New York 1969; K. Wilber, *The Spectrum of Consciousness*, Quest Books, Wheaton 2012.

² Francis (pope), Encyclical *Laudato Si'* (Rome, 24.05.2015), No. 10.

proach to the inseparably interrelated issues such as concern for the environment, justice with regard to the poor, social commitment and inner peace.

In addition, referring to St. Francis of Assisi, the Pope does not limit his understanding of integrity only to the realm of science, since he presents man in a truly integral way taking into account all his richness, i.e. the rational, emotional and spiritual aspects. At the same time, he points out that St. Francis, referring to nature was guided by “much more than intellectual appreciation or economic calculus, for to him each and every creature was a sister united to him by bonds of affection. That is why he felt called to care for all that exists. His disciple Saint Bonaventure tells us that, «from a reflection on the primary source of all things, filled with even more abundant piety, he would call creatures, no matter how small, by the name of ‘brother’ or ‘sister’»³. The Pope stresses also that St. Francis’ emotional attitude towards nature cannot be ignored as emotions have an impact on people’s choices. An approach towards nature, in which there is no room for wonder and admiration of the creation induces man to adopt an attitude of a ruler and consumer unable to make sacrifices that are necessary for the current or future benefit of others. In turn, the relationship to nature, in which a person has a deep sense of unity with all that exists, results in adopting a spontaneous attitude of moderation and concern for others⁴.

Inspirations derived from the ideas of St. Francis of Assisi can be clearly seen in the papal concern for the creation and for the poorest and most vulnerable, as well as in his emphasis on the ties between man and the rest of the created world. This is well illustrated by the Song of the sun quoted in the opening passage of the encyclical, in which Francis of Assisi highlights the relationship between man and nature both animate and inanimate, addressing the whole of creation as one big family⁵. In his commentary to this hymn praising the beauty of creation, the Pope states that “our common home is like a sister with whom we share our life and a beautiful mother who opens her arms to embrace us. «Praise be to you, my Lord, through our Sister, Mother Earth, who sustains and governs us, and who produces various fruit with coloured flowers and herbs»⁶. There are many indications that the Pope adopted St. Francis’ deep conviction of the interrelatedness of such issues as harmonious coexistence of man and nature, peaceful relations with other people and sensitivity to social issues⁷.

³ Ibid., No. 11.

⁴ See *ibid.*

⁵ See *ibid.*, No. 1, 221.

⁶ *Ibid.* No. 1.

⁷ See *ibid.*, No. 66, 91.

3. THE INFLUENCE OF THE PHILOSOPHY OF JACQUES MARITAIN ON POPE FRANCIS' CONCEPT OF INTEGRAL ECOLOGY

The philosophical thought of Jacques Maritain constitutes another source of inspiration for Francis' concept of integral ecology. Although in his encyclical *Laudato Si'*, the Pope makes no explicit references to Maritain's work, it seems that the Christian vision of integral humanism developed by the French philosopher had at least an indirect impact on the approach to the contemporary issues presented in the encyclical *Laudato Si'*⁸.

Maritain formulated his seminal concept of integral humanism in response to the currents of secular humanism emerging in the twentieth century, which he accused of reductionism on the grounds that they denied man his spiritual dimension. Integral humanism emphasizes the supreme human value in relation to the social and economic determinants of human existence. According to this conception, the human person is understood as a unified whole, which does not ignore nor diminish the value of any of its dimensions⁹. Maritain perceives man integrally in his natural and spiritual dimension¹⁰. He also emphasizes the social dimension of the human person and his or her right to participate in the common good.

In addition, as Maritain argued, the concept of integral humanism provided Christianity with a chance for to become actively involved in the social discourse and shape the policy towards the challenges faced by the modern pluralistic world. In his view, integral humanism laid the groundwork for working out ways of cooperation between people coming from different cultural and religious traditions in order to realize the common good. The integrity of Maritain's thought is also expressed in its concern for two dimensions of human existence. "The vertical movement toward eternal life (present and actually begun here below) and the horizontal movement whereby the substance and creative forces of man are progressively revealed in history. These two movements should be pursued at the same time"¹¹. Maritain stresses, however, that the vertical and horizontal aspects of human activity cannot be treated separately because they are intrinsically linked. The mutual relationship of both types of human activity should rather be understood integrally since the horizontal dimension of human life is inscribed in the vertical one. According to Maritain man shaped by integral humanism "does not look for a merely industrial civilization, but for a civilization integrally human (industrial as it may be as to its material conditions) and of evangelical inspiration"¹².

⁸ See J. J. Conley, *An Elusive Integral Ecology*, America. The National Catholic Review 213(2015)3, p. 27.

⁹ See J. Maritain, *Scholasticism and Politics*, Liberty Fund, Indianapolis 2011, p. 9.

¹⁰ See E. J. Echeverria, *Nature and Grace: The Theological Foundations of Jacques Maritain's Public Philosophy*, Journal of Markets & Morality 4(2001)2, p. 240.

¹¹ J. Maritain, *Scholasticism and Politics*, p. 10.

¹² J. Maritain, *Christian Humanism*, in: *The Social and Political Philosophy of Jacques Maritain: Selected Readings*, edited by J. W. Evans and L. R. Ward, Image Books, Garden City 1965, p. 168.

Maritain confirmed his integral concern for the spiritual and material dimension of human existence by expressing a conviction that as to the primacy of the first of them when he claimed that, "In the eyes of the Christian, culture and civilization, being ordered to a terrestrial end, must be referred and subordinated to the eternal life which is the end of religion, and must procure the terrestrial good and the development of the diverse natural activities of man according to an efficacious attention to the eternal interests of the person and in such a manner as to facilitate the access of the latter to his supernatural ultimate end: all of which thus super-elevates civilization in its own proper order"¹³.

Such an approach to the style of human presence in the world, is fully consistent with the thought of Pope Francis expressed in *Laudato Si'*. The Pope clearly points to God, as the ultimate goal of man but, at the same time, emphasizes that the achievement of this goal is realized in this world, i.e. in the earthly reality. However, as the Pope further accentuates, it is imperative that those "here" and "now" aspects of our lives must not obscure the primary purpose of man and his activity must not be limited only to the economic dimension. At the end of his life, says the Pope, man will meet his Creator face to face and will be able to read in awe the mysteries of the universe. "Eternal life will be a shared experience of awe, in which each creature, resplendently transfigured, will take its rightful place and have something to give those poor men and women who will have been liberated once and for all"¹⁴.

Many indications point to the fact that Jacques Maritain's concept of integral humanism exerted its influence on Pope Francis' concept of integral ecology. Most probably, however, this was an indirect impact exerted through the teaching of the Second Vatican Council, which, as it is sometimes argued, was to a large extent inspired by the thought of Jacques Maritain, especially, the Pastoral Constitution on the Church in the Modern World *Gaudium et Spes*, Dogmatic Constitution on the Church *Lumen Gentium* and the Decree on the Apostolate of the Laity *Apostolicam Actuositatem*¹⁵. According to these scholars, the council confirmed and developed Maritain's position on the temporal mission of Christians in the world and followed Maritain in his highlighting the integral character and the inseparability of the spiritual and material spheres of human life. It is well illustrated by the conciliar Constitution *Gaudium et Spes*. "One of the gravest errors of our time is the dichotomy between the faith that many profess and the practice of their daily lives"¹⁶.

¹³ J. Maritain, *Integral Humanism: Temporal and Spiritual Problems of a New Christendom*, University of Notre Dame Press, Notre Dame 1973, p. 97.

¹⁴ Francis (pope), Encyclical *Laudato Si'*, No. 243-245, 231.

¹⁵ See E. J. Echeverria, *Nature and Grace...*, p. 264-265.

¹⁶ II Vatican Council, Pastoral Constitution on the Church in the Modern World *Gaudium et Spes* (Rome, 7.12.1965), No. 43.

4. THE INFLUENCE OF THE SOCIAL TEACHING OF THE CHURCH ON POPE FRANCIS' CONCEPT OF INTEGRAL ECOLOGY

The conviction expressed by Pope Francis with regard to the need for working out a common solution to the growing global problems and adopting a comprehensive approach to man and the different spheres of his activity has long been present in the social teaching of the Church. An analysis of the modern world's development resulted in elaborating the Catholic position with respect to the model of this development. According to Christian intellectuals, this development should have an integral character, i.e. it should include all spheres of social and individual life. The need for such a model of development became particularly evident during an analysis of the phenomena taking place after World War II in postcolonial states. One of the first Church documents postulating the need for combined treatment of social, political and economic problems was a declaration published in 1958 by Catholic Bishops from the French-speaking countries of Africa. The bishops pointed to the risks associated both with the delusive Communist conception of the state, and with predatory liberalism, which recognized economic advantage as the superior value. The above declaration defined also the third danger which, in the bishops' opinion, poses the main threat to genuine growth, namely, boundless confidence in the development of science and technology. The bishops expressed their position on this issue in the following way: "We will not stop reiterating that economy, just like technology, is for man, and not otherwise. Indeed, economy and technology, notwithstanding the fact that they are necessary, represent only a part of human effort, aimed at integral development of man in his temporal and eternal dimension"¹⁷.

The archbishop of Paris, Cardinal Maurice Feltin during the International Congress of *Pax Christi* in Geneva in 1960 also drew attention to the necessity of adopting an integral approach to the growing problems of the world. He said that misconceived idea of development is a source of social conflicts and wars, and stressed the close relationship between given models of development and the world peace¹⁸. The belief prevailing among Christian intellectuals about the need for an integral model of development was popularized by Pope Paul VI in his encyclical *Populorum progressio*: "The development We speak of here cannot be restricted to economic growth alone. To be authentic, it must be well rounded; it must foster the development of each man and of the whole man. [...] We cannot allow economics to be separated from human realities, nor development from the civilization in which it takes place. What counts for us is man - each individual man, each human group, and humanity as a whole"¹⁹.

¹⁷ *La Documentation Catholique*, No. 1278, 25.05.1958, kol. 725-727, quoted after M. Stępiak, *Rozwój człowieka – rozwój świata – refleksja w rocznicę wielkich papieskich encyklik społecznych*, Annales. Etyka w życiu gospodarczym 11(2008)1, p. 150.

¹⁸ See M. Stępiak, *Rozwój człowieka – rozwój świata...*, p. 150.

¹⁹ Paul VI, Encyclical *Populorum Progressio* (Rome, 26.03.1967), No. 14.

Some people believe even that the model of integral development proposed by Paul VI influenced the idea of sustainable development worked out by the UN²⁰. Already in 1967, the Pope pointed out that development cannot be limited exclusively to economic progress and rejected separate treatment of economic and social issues, pointing to the dangers resulting from such a distinction. Propagation of integral development and comprehensive solution of social and economic problems was not limited to Catholic circles. Representatives of the Protestant communities clearly indicated their support in this regard. Norman Faramelli, an American Episcopal clergyman, was among the first who postulated that the only guarantee for solving the growing ecological crisis is a combined treatment of the problem of poverty and environmental destruction, while, considering those two problems separately, can make it difficult both to recognize the complexity of the ecological crisis and to find adequate strategies for counteracting it²¹.

The ecological thought of Pope Francis was greatly influenced by the teaching of John Paul II, to whom Francis refers in his encyclical almost forty times. The concept of "human ecology" formulated by John Paul II certainly influenced the proposed concept of "integral ecology". Pope John Paul II derived his concept from anthropology which, based on the data of natural science, philosophy and theology, emphasizes that the human person must be seen in personalistic terms, while acknowledging his or her relationship with nature. This concept explores and describes the natural environment of the human person, which allows his or her integral development and which comprises nature, society and man as an integral part of nature²².

Stanisław Jaromi presenting human ecology of John Paul II points to its broad and narrow interpretations. In a wider understanding, human ecology expands the scope of man's concern for social and family environment as well as for human nature to include the sphere of human responsibility for the whole nature, the ecological balance, and even the order in the cosmic perspective. This treatment has, admittedly, an anthropocentric character, but clearly highlights human obligations towards the created world and restrictions on the use of natural resources. The ecological approach proposed by John Paul II expands the scope of issues related to the relationship of man to nature and presents a harmonious fusion of natural and social theories with issues from the area of widely understood humanities, culture and Christian doctrine on the creation of the world²³. The thought expressed in the encyclical *Laudato Si'* is clearly harmonized with the approach to the care for the world that we find in the teaching of John Paul II.

²⁰ See A. Papuziński, *Koncepcja zrównoważonego rozwoju a nauka społeczna Kościoła*, Przegląd Religioznawczy 224(2007)2, p. 41-43.

²¹ See N. Faramelli, *Ecological Responsibility and Economic Justice*, Andover Newton Quarterly 11(1970)2, p. 81-93.

²² See M. Wyrrostkiewicz, *Ekologia ludzka. Osoba i jej środowisko z perspektywy teologicznomoralnej*, Wydawnictwo KUL, Lublin 2007, p. 54-55.

²³ See S. Jaromi, *Ecologia humana – chrześcijańska odpowiedź na kryzys ekologiczny*, Bratni Zew, Kraków 2004, p. 35-37.

When formulating his concept of integral ecology, Pope Francis was also inspired by the thought of Pope Benedict XVI, to whom he referred in his encyclical more than thirty times. In his teaching, Benedict XVI repeatedly discussed the issue of the ecological crisis especially highlighting such problems as: intergenerational responsibility and common solution of today's global problems (poverty, war, natural disasters). In the encyclical *Caritas in Veritate* Benedict XVI touches upon these issues: "Human beings interpret and shape the natural environment through culture, which in turn is given direction by the responsible use of freedom, in accordance with the dictates of the moral law. Consequently, projects for integral human development cannot ignore coming generations, but need to be marked by solidarity and inter-generational justice, while taking into account a variety of contexts: ecological, juridical, economic, political and cultural"²⁴.

The thought was expressed even more forcefully in his Message for the World Day of Peace in 2010, which accentuates the issue of intergenerational solidarity and underlines the obligation of the present generations towards those who will live on this planet in future. "A greater sense of intergenerational solidarity is urgently needed. Future generations cannot be saddled with the cost of our use of common environmental resources. «We have inherited from past generations, and we have benefited from the work of our contemporaries; for this reason we have obligations towards all, and we cannot refuse to interest ourselves in those who will come after us, to enlarge the human family. Universal solidarity represents a benefit as well as a duty. This is a responsibility that present generations have towards those of the future, a responsibility that also concerns individual States and the international community» [...] The ecological crisis shows the urgency of a solidarity which embraces time and space"²⁵.

The above outline of the rich teaching of Benedict XVI on the style of human presence in the world and problems related with that presence, clearly illustrates a wide confluence of Benedict XVI's and Pope Francis' ideas. The issues of social justice, intergenerational solidarity, concern for the poorest and common solution of the contemporary problems of the world, in fact, come to the fore of Pope Francis' encyclical *Laudato Si'*.

5. THE IMPACT OF EARLIER CONCEPTS OF INTEGRAL ECOLOGY ON POPE FRANCIS' CONCEPT OF INTEGRAL ECOLOGY

It can be assumed that the modern intellectual atmosphere that leads to recognition of the reality in a holistic, systemic and integral way has at least an indirect impact on the teaching of Pope Francis on the environmental issues. Ken Wilber's integral theory is particularly noteworthy in this regard, because of its being widely used in many branches of knowledge. This concept provided grounds for the emergence of such ideas as integral leadership, integral politics, integral psychology, integral City and integral ecology²⁶.

²⁴ Benedict XVI, Encyclical *Caritas in Veritate* (29.06.2009), No. 48.

²⁵ Benedict XVI, *Message for the Celebration of the World Day of Peace* (1.01.2010), No. 8.

²⁶ See K. Wilber, *A Theory of Everything. An Integral Vision for Business, Politics, Science,*

From the point of view of the present paper, the last concept seems of particular interest as it coincides terminologically with the expression used by Pope Francis in his encyclical. The term was probably used for the first time in 1958 by Hillary B. More²⁷. However, in scientific literature, the term “integral ecology” was clarified and popularized in the 90-ties of the twentieth century by three scientists who simultaneously conducted their independent research: Ken Wilber, Leonardo Boff and Thomas Berry²⁸.

Wilber presented his approach to integral ecology in a book entitled *Sex, Ecology, Spirituality. The Spirit of Evolution* (1995). Although, Wilber did not use the term “integral ecology” in his book, he developed a framework for an integral approach to ecology in the form of the AQAL model (all-quadrant, all-level). Wilber’s concept was transferred to the explicitly ecological ground by Sean Esbjörn-Hargens and Michael Zimmerman, who published a book, entitled *Integral Ecology: Uniting Multiple Perspectives on the Natural World* (2009)²⁹. The two scientists defined integral ecology as a “comprehensive framework for characterizing ecological dynamics and resolving environmental problems. It is comprehensive in that it both draws upon and provides a theoretical scheme for showing the relations among a variety of different methods, including those at work in the natural and social sciences, as well as in the arts and humanities. Integral ecology unites, coordinates, and mutually enriches knowledge generated from different major disciplines and approaches. Integral ecology can be: a) applied within a discipline (e.g., by integrating various schools of ecology); b) applied as a multidisciplinary approach (e.g., by investigating ecological problems from several disciplines); c) applied as an interdisciplinary approach (e.g., by using social science methods to shed light on economic or political aspects of environmental values); and d) applied as a transdisciplinary approach (e.g., by helping numerous approaches and their methodologies interface through a well grounded meta-framework)”³⁰.

It seems, however, that the concept of integral ecology as proposed by S. Esbjörn-Hargens and M. E. Zimmerman differs significantly from the one formulated by Pope Francis and it is difficult to find in it direct inspirations for the Pope’s idea. Without presenting a detailed analysis, it is evident that Francis’ practical approach to the ecological question contrasts with the theoretical approach adopted by Esbjörn-Hargens and Zimmerman. In his presentation of integral ecology, the Pope aims at inspiring the world opinion to responsible care for creation. In addition,

and Spirituality, Shambhala, Boston 2000; I. Sen, *Integral Psychology. The Psychological System of Aurobindo Ghose*, Sri Aurobindo Ashram, Pondicherry 1986; M. Hamilton, *Integral City. Evolutionary Intelligences for the Human Hive*, New Society Publishers, Gabriola Island 2008; S. Esbjörn-Hargens, M. E. Zimmerman, *Integral Ecology. Uniting Multiple Perspectives on the Natural World*, Integral Books, Boston 2009.

²⁷ See H. B. Moore, *Marine ecology*, J. Wiley, New York 1958.

²⁸ See S. Mickey, A. Robbert, L. Reddick, *The Quest for Integral Ecology*, Integral Review 9(2013)3, p. 16.

²⁹ See *ibid.* p. 17.

³⁰ S. Esbjörn-Hargens, M. E. Zimmerman, *An Overview of Integral Ecology. A Comprehensive Approach to Today’s Complex Planetary Issues*, Integral Institute Resource Paper (2009)2, p. 2.

Francis differs from Esbjörn-Hargens and Zimmerman in his understanding of integrity as he does not limit himself only to the material dimension, but extends the term to social, cultural and spiritual dimension and comprises also a concern for the poorest, for the environment and for prevention of violence³¹.

An analysis of the encyclical *Laudato Si'* allows us to advance a thesis that Pope Francis' writing about integral ecology was directly inspired by the thought of Leonardo Boff. This might be implied by South American roots of both Boff and Pope Francis as well as by their constant preoccupation with the issues of poverty and concern for the environment. The writings of Leonardo Boff, a controversial liberation theologian living in Brazil, a country neighboring on Argentina, must have been known to the Archbishop of Buenos Aires, Cardinal Jorge Mario Bergoglio. The fact that Boff provided a direct inspiration for Pope Francis can be evidenced by the use of an expression *cry of the earth and cry of the poor* in paragraph 49 of the encyclical, which is a characteristic element of the titles of several publications by Boff³².

The Brazilian liberation theologian, being aware of the fact that the manifold aspects of ecological theoretical concepts and practical environmental activities are treated separately, calls for adopting integral ecology, which in his opinion "can articulate all these aspects with a view to founding a new alliance between societies and nature, which will result in the conservation of the patrimony of the earth, socio-cosmic wellbeing, and the maintenance of conditions that will allow evolution to continue on the course it has now been following for some fifteen thousand million years"³³. The above idea seems to converge with the Pope's concept in the sense that it agrees with the overall purport of the encyclical which, basing on the findings of exact sciences and scientific theoretical concepts, combines them with practical changes which Francis calls for in this document³⁴.

In his latest works, Boff defines integral ecology as "an evolutionary vision that brings together three other approaches to ecology. First, there is an «environmental vision», which explores the exteriors of the members and the whole of the Earth community. «Social ecology» is next, raising socioeconomic and political issues about ecology, including implications of justice, democracy, violence, consumerism, etc. «Deep ecology», thirdly, investigates various kinds of interiority and mentality, including ethical and religious issues of responsibility and reverence for the natural world"³⁵.

³¹ See Francis (pope), Encyclical *Laudato Si'*, No. 10.

³² See L. Boff, V. P. Elizondo, *Ecology and Poverty: Cry of the Earth, Cry of the Poor*, Orbis Books, Maryknoll 1995; L. Boff, *Cry of the Earth, Cry of the Poor*, Orbis Books, Maryknoll 1997; L. Boff, V. P. Elizondo, *Ecology and Poverty: Cry of the Earth, Cry of the Poor*, Concilium: International Journal of Theology (1995)5, p. ix-xii.

³³ L. Boff, V. P. Elizondo, *Ecology and Poverty: Cry of the Earth, Cry of the Poor*, Concilium: International Journal of Theology (1995)5, p. ix.

³⁴ See Francis (pope), Encyclical *Laudato Si'*, No. 4, 23, 60, 197, 206, 208, 209, 215, 219.

³⁵ M. Hathaway, L. Boff, *The Tao of liberation: Exploring the ecology of transformation*, Orbis Books, Maryknoll 2009, s. 300-301.

In addition, Boff points to the need of developing a new perspective on the world which cannot be reduced to a treasure trove of raw materials and physical or chemical reservoir of minerals³⁶. In his opinion, the experience of the contemporary ecological crisis leads to greater sensitivity towards our planet as a whole. This results in a wider acceptance of new values, new dreams and new patterns of behavior. Today, those changes inspire in mankind the hope of “returning to the vast planetary and cosmic community. We are fascinated by the green forest, we pause before the majesty of the mountains, we are awed by the star-filled sky, and we admire the vitality of the animals. We are filled with admiration at the diversity of cultures, human habits, and ways of signifying the world. In some places a new compassion for all beings is coming into being, especially for those suffering most in nature and society”³⁷. The thought expressed here by Boff is clearly consistent with the words of Pope Francis on the importance of human emotions in relation to nature which exert their impact on the way man treats nature. Boff’s position is also congruent with the Pope’s concern for the most suffering and an incentive to be more sensitive both to “the cry of the earth, and the cry of the poor”³⁸.

Yet another approach to integral ecology has been proposed by an American Catholic priest, Thomas Berry. It is difficult to assess the impact of his ideas on the thought of Pope Francis, since the encyclical *Laudato Si'* contains no explicit references to Berry’s concept. Likewise, it is difficult to find in the encyclical any characteristic phrases as was the case with Leonardo Boff. It can, however, be assumed that the thought of the scientist provided an indirect inspiration for the Pope through Boff’s publications with which, as it seems, the Pope is familiar. While working on his concept of integral ecology, Boff largely appealed to Thomas Berry’s publications³⁹. The Pope’s repeated references to the concept of the universe and cosmos, which frequently appears in Berry’s publications, can point to the fact that the Pope drew his inspiration from the works of the American ecotheologian. This is well illustrated by the fact that Francis’ description of the community of creation surpasses the earth, i.e. our common home, as it is defined in the title of the encyclical. Francis takes a wider perspective of this community and assumes that it comprises not only man with the animate and inanimate nature present on our planet, but also the rest of the universe. The Pope referred to thus defined nature as splendid universal communion⁴⁰.

Thomas Berry’s attempt at adopting a cosmic perspective on man’s attitude to the creation is the result of his cooperation with a cosmologist, Brian Swimme, with whom he developed a cosmogenetic principle which provides the basis for his integral ecology. Under this principle, all evolutionary processes can be char-

³⁶ See L. Boff, *Cry of the Earth, Cry of the Poor*, p. 12.

³⁷ *Ibid.*, p. 11-12.

³⁸ Francis (pope), Encyclical *Laudato Si'*, No. 49, 11.

³⁹ See S. Mickey, A. Robbert, L. Reddick, *The Quest for Integral Ecology*, p. 16; L. Boff, *Cry of the Earth, Cry of the Poor*, p. 74, 106.

⁴⁰ See Francis (pope), Encyclical *Laudato Si'*, No. 220.

acterized by differentiation, subjectivity and communion⁴¹. Similarly to Leonardo Boff, Thomas Berry in his integral ecology emphasizes the importance of human admiration for the world and the impact of man's emotions on his attitude to the creation. "What do you see when you look up at the sky at night at the blazing stars against the midnight heavens? What do you see when the dawn breaks over the eastern horizon? What are your thoughts in the fading days of summer as the birds depart on their southward journey, or in the autumn when the leaves turn brown and are blown away? What are your thoughts when you look out over the ocean in the evening? What do you see?"⁴². A similar admiration for the work of creation can be perceived in Pope Francis, who has repeatedly encouraged us to contemplate the beauty of the created world⁴³.

According to Thomas Berry, one of the most important tasks that will enable introduction of integral ecology consists in developing a new story of the creation, so that humanity will be able to enter an era of self-reflection defined by Berry as the ecozoic era. This new stage in the history of humanity complements and overcomes the technological era, which brought about a radical disruption of the harmony between man and the world. According to Berry, the ecozoic era constitutes a return to the understanding of the world which has been lost by the modern man. An important role in this respect must be played by science which will allow man to rediscover the principles guiding the evolution of the universe starting from the beginning, through the formation of Earth, the origin of life, to the emergence of consciousness⁴⁴.

An analysis of Pope Francis' and Thomas Berry's concepts of integral ecology reveals their similarly optimistic vision of the future marked by profound hope for overcoming the ecological crisis. Concluding his essay entitled *The New Story*, Berry states: "If the dynamics of the universe from the beginning shaped the course of the heavens, lighted the sun, and formed the earth, if this same dynamism brought forth the continents and seas and atmosphere, if it awakened life in the primordial cell and then brought into being the unnumbered variety of living beings, and finally brought us into being and guided us safely through the turbulent centuries, there is reason to believe that this same guiding process is precisely what has awakened in us our present understanding of ourselves and our relation to this stupendous process. Sensitized to such guidance from the very structure and functioning of the universe, we can have confidence in the future that awaits the

⁴¹ See B. Swimme, T. Berry, *The Universe Story. From the Primordial Flaring Forth to the Ecozoic Era – A Celebration of the Unfolding of the Cosmos*, HarperCollins, San Francisco 1992, p. 66-78; T. Berry, *Evening Thoughts. Reflecting on Earth as Sacred Community*, Sierra Club Books, San Francisco 2006, p. 168-169.

⁴² T. Berry, *The Sacred Universe. Earth, Spirituality, and Religion in the Twenty-First Century*, Columbia University Press, New York 2009, p. 170.

⁴³ See Francis (pope), Encyclical *Laudato Si'*, No. 11, 12, 42, 78, 86, 97, 100, 214, 215, 233, 234, 240.

⁴⁴ See T. Berry, *The Dream of the Earth*, Sierra Club Books, San Francisco 1988, p. 44-45.

human venture”⁴⁵. In turn, the Pope buoys up the people discouraged by the state of the planet, saying “Hope would have us recognize that there is always a way out, that we can always redirect our steps, that we can always do something to solve our problems”⁴⁶. While, he concludes the encyclical with a postulate: “May our struggles and our concern for this planet never take away the joy of our hope”⁴⁷.

6. CONCLUSION

It seems that the thought of Saint Francis of Assisi and the teaching of John Paul II, Benedict XVI and other documents of the Church's social doctrine can be considered as unquestionable sources of inspiration for Pope Francis at his work on the concept of integral ecology. Moreover, it seems reasonable to claim that Jacques Maritain's integral humanism could, at least indirectly, exert its impact on the papal vision for diagnosing and solving the problems of the contemporary world. It is even more difficult to assess “whether” and if so, then “how” Pope Francis' concept of integral ecology was influenced by the concept of integrated ecology proposed by Ken Wilber, Leonardo Boff and Thomas Berry.

In addition, there are many indications that such a broad and integrated view of the Pope on the contemporary challenges of civilization must have equally broad sources of inspiration. Although, it is difficult to define explicitly the links between Pope Francis' concept of integral ecology and other versions of integral ecology or holistic or systemic approaches to the reality, the Pope's cooperation with representatives of many disciplines makes those links quite probable.

In fact, the entire first chapter of the encyclical results from Pope's cooperation with representatives of the exact sciences, so that the Pope could outline the current state of knowledge about the condition of our planet. In his work on the encyclical *Laudato Si'*, Pope Francis consulted the opinion of prominent representatives of mathematical and natural sciences who are members of the *Pontifical Academy of Sciences*. Those consultations were also attended by world-class experts in law, economics, social and political philosophy, political science, sociology, history, demography, psychology and international development, who are members of the *Pontifical Academy of Social Sciences*. Therefore, it seems that the scientific richness and diversity of perspectives of papal advisers have, at least indirectly transfer the modern integral vision of the world to Pope Francis' concept of integral ecology.

It can, therefore, be concluded that the papal position on the causes of the contemporary ecological crisis and ways to overcome them has been developed on the basis of the latest results of the natural sciences, current socio-political concepts, the social doctrine of the Church, rich ecophilosophical reflection and the cultural

⁴⁵ Ibid., p. 137.

⁴⁶ Francis (pope), Encyclical *Laudato Si'*, No. 61.

⁴⁷ Ibid., No. 244.

heritage of the West. Taking into account all these perspectives is an asset to the message of Pope Francis, which is thus not limited to Catholics or Christians as it refers to the argument, which to a large extent is also valid for the followers of other religions and people who do not identify with any religion. The encyclical *Laudato Si'* is a document that speaks both to scientists and all sorts of experts dealing daily with the environmental crisis, and to lay people who are sensitive to the contemporary challenges of humanity related to environmental degradation.

INSPIRATIONS OF POPE FRANCIS' CONCEPT OF INTEGRAL ECOLOGY

Summary

This article presents the cultural ideas as well as philosophical, social and scientific theories that shaped the concept of integral ecology presented by Pope Francis in his encyclical *Laudato Si'*. There are many indications that the direct impact on the thought of the Pope was St. Francis' of Assisi vision of the world and the social teaching of the Church, especially the teachings of John Paul II and Benedict XVI. It also seems that at least an indirect impact on the ecology of the Pope's vision expressed in the ecological encyclical was exerted by Jacques Maritain's integral humanism. Because of the similarity of ideas, we can also assume that the earlier versions of integral ecology proposed by Ken Wilber, Leonardo Boff and Thomas Berry also to some extent might have provided inspiration for Pope Francis.

Keywords: integral ecology, ecophilosophy, Francis (pope), encyclical, *Laudato Si'*, religion and ecology

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INSPIRACJE KONCEPCJI EKOLOGII INTEGRALNEJ PAPIEŻA FRANCISZKA

Abstrakt

Artykuł ten prezentuje idee kulturowe oraz koncepcje filozoficzne, społeczne i naukowe, które wpłynęły na kształt koncepcji ekologii integralnej zaprezentowanej przez papieża Franciszka w encyklice *Laudato Si'*. Wiele wskazuje na to, że bezpośredni wpływ na myśl papieską miała wizja święta św. Franciszka z Asyżu oraz społeczne nauczanie Kościoła, a szczególnie nauczanie Jana Pawła II i Benedykta XVI. Wydaje się też, że przynajmniej pośredni wpływ na papieską wizję ekologii wyrażoną w encyklice ekologicznej miał humanizm integralny Jacques'a Maritain'a. Ze względu na zbieżność można też przypuszczać, że wcześniejsze koncepcje ekologii integralnej w wersjach zaproponowanych przez Kena Wilbera, Leonarda Boff'a oraz Thomasa Berry'ego także mogły w jakimś stopniu zainspirować papieża Franciszka.

Słowa kluczowe: ekologia integralna, ekofilozofia, Franciszek (papież), encyklika, *Laudato Si'*

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ECOLOGICAL EDUCATION IN *LAUDATO SI'*

Laudato Si', Pope Francis' encyclical letter on care for our common home, has been widely hailed as a ground-breaking document. In the encyclical, Pope Francis urges the Catholic Church, the Christian communities around the world, followers of other religious tradition, and all people of good will, to earnestly begin to care for our common home that is beginning to crumble. One of the significant contributions of the encyclical is Pope Francis' invitation for education towards ecological citizenship. According to the Pope, the care of our imperilled common planetary home calls for a profound change of our lifestyles. He writes: "A great cultural, spiritual and educational challenge stands before us, and it will demand that we set out on the long path of renewal". (201)¹ The Pope proposes education towards ecological citizenship to bring about such a renewal and live more responsibly in our common home.

In this paper, we shall discuss about education towards ecological citizenship in *Laudato Si'*. In the encyclical, Pope Francis calls for a rethinking on environmental education to create a new covenant between humanity and the natural world. Ecological education should include a radical critique of the dominant cultural paradigms guiding our contemporary society, namely, rampant individualism and a mechanistic vision of the natural world. We need a holistic education that can re-establish harmony with nature, our fellow human beings and the Transcendent. The Pope also speaks of the variety of settings for ecological education: schools, families, media, catechesis, houses of religious formation, etc. We will conclude with a note on the importance of education for ecological citizenship in this crucial moment of planetary emergency.

1. THE CHALLENGE OF NEW LIFESTYLES AGAINST RAMPANT CONSUMERISM

Pope Francis states in the encyclical that "the precarious state of our common home requires that we be courageous to choose lifestyles which are "countercultural".

¹ The numbers in brackets throughout the paper refer to the paragraph numbers of Pope Francis' Encyclical Letter *Laudato Si'*.

(108) Given the gravity of the crisis, simple solutions like a bit of recycling or occasional bicycling will not do. As Mark Dowd writes: “We should not fool ourselves into thinking that ‘deckchair-rearranging’ activities such as giving up plastic bags and changing light bulbs will be enough to put the tanker that is environmental degradation off course”². We need nothing short of radically new lifestyles if we are to save our common planetary home for ourselves and for future generations.

In order to save our common home, will need to overcome especially our addiction to profligate consumption, so widespread in economically advanced societies and spreading like wildfire to the rest of the world with the globalization of the current neo-liberal economic model. Such lifestyles of excessive consumption, especially on the part of the rich and affluent sections of society, are depleting the natural resources of our common household. As the Pope notes in the encyclical, we are the victims of compulsive consumerism which is also a principal source of anxiety for the post-modern humanity. We quote him:

Since the market tends to promote extreme consumerism in an effort to sell its products, people can easily get caught up in a whirlwind of needless buying and spending. Compulsive consumerism is one example of how the techno-economic paradigm affects individuals. ... This paradigm leads people to believe that they are free as long as they have the supposed freedom to consume. But those really free are the minority who wield economic and financial power. Amid this confusion, postmodern humanity has not yet achieved a new self-awareness capable of offering guidance and direction, and this lack of identity is a source of anxiety. (203)

Our levels of rapacious consumption are indeed pillaging our common planetary home. The consumption of many important natural resources is clearly beyond their renewal capacity rates. In the case of important natural sources like fisheries, forests, biodiversity, and especially fresh water, we are fast approaching crucial thresholds. In the epoch of the Holocene and during most of the last 6,000 years since civilization began we have lived on the sustainable yield of the Earth’s natural systems. But in recent decades, it appears that we are overshooting the capacity of our home planet’s natural resources that sustain us. It is evident in the popular and widely used mechanism of the Ecological Footprint Analysis (EFA). The ecological footprint is an indicator of human pressure on the physical world in terms of humanity’s consumption of natural resources, use of ecological services and creation of pollution and waste. The ecological footprint analysis clearly shows a consistent trend of over consumption. Currently, humanity as a whole consumes or rather over-consumes 1.5 planets a year and the situation is projected to get even worse in the future looking at current levels of consumption and waste³.

Today, our unbridled consumption patterns have reached frenzied levels against all levels of sustainability. At the same time, we are subtly coaxed to consume ever more by media advertising - the poster boy of modern consumerism. Global

² M. Dowd, *For Every Living Creature on Earth*, The Tablet (13 June 2015), p. 4.

³ See in this regard Global Footprint Network, et al., *Living Planet Report 2014: Species and Spaces, People and Places* (Gland: WWF, 2014), p. 9.

advertising expenditures hit \$643 billion in 2008 as per data available, and in countries like China and India they are growing at 10 percent or more per year⁴. Like a tsunami, consumerism is engulfing human cultures and Earth's ecosystems. The modern consumerist lifestyle of the developed world, increasingly aspired to by the burgeoning upper and middle class populations in developing countries, is a profligately wasteful one. The sheer quantity of waste produced by modern economy and our consumerist life styles is striking. As Pope Francis points out in *Laudato Si'*, if we do not intervene, "the paradigm of consumerism will continue to advance, with the help of the media and the highly effective workings of the market". (215)

The rapid depletion of our home planet's natural resources in blissful ignorance of the larger ecological context is a sure recipe for global disaster. As Seán McDonagh notes: "the Earth's ledger, which in the final analysis is the only real one, tells us that the Earth is finite and vulnerable, and that natural systems will be seriously depleted and possibly collapse unless human beings begin to shape their lives in the light of this reality of ecological accounting"⁵. No previous generation has survived the ongoing destruction of its natural supports. Nor will ours. Instead, we go on liquidating our home planet's finite natural assets to fuel our reckless consumption. The global picture in this regard is a matter of grave concern.

As Pope Francis points out in the encyclical, citing his predecessor John Paul II, such a global situation can in turn become "a seedbed for collective selfishness"⁶. (204) The roots of greedy consumption and profligate waste can be found in modern anthropocentrism and widespread individualism. In a totally self-centred vision of reality, any consideration of the planet's sustainable limits or of the common good is seen as irrelevant. Overconsumption on the part of the rich elite minority it can lead to social unrest and violence given the limited availability of resources on a finite planet. We may cite here Pope Francis attentive diagnosis of the roots of our reckless consumption patterns:

When people become self-centred and self-enclosed, their greed increases. The emptier a person's heart is, the more he or she needs things to buy, own and consume. It becomes almost impossible to accept the limits imposed by reality. In this horizon, a genuine sense of the common good also disappears. As these attitudes become more widespread, social norms are respected only to the extent that they do not clash with personal needs. So our concern cannot be limited merely to the threat of extreme weather events, but must also extend to the catastrophic consequences of social unrest. Obsession with a consumerist lifestyle, above all when few people are capable of maintaining it, can only lead to violence and mutual destruction. (204)

⁴ See E. Assadourian, *The Rise and Fall of Consumer Cultures*, in: The World Watch Institute, *State of the World 2010: Transforming Cultures. From Consumerism to Sustainability*, W.W. Norton, New York – London 2010, p. 11.

⁵ S. McDonagh, *To Care for the Earth: A Call to a New Theology*, Geoffrey Chapman, London 1986, p. 45.

⁶ John Paul II, "Peace with God the Creator, Peace with All of Creation". *Message for the World Day of Peace* (1 January 1990), no. 1.

Against such unhealthy consumption patterns that tear down the physical and social pillars of our common home, Pope Francis calls for a radical “change in lifestyle” which “could bring healthy pressure to bear on those who wield political, economic and social power”. (206) He recalls in this regard examples of consumers movements who boycotted certain products which forced businesses “to consider their environmental footprint and their patterns of production”. (206) According to the Pope there is “great need for a sense of social responsibility on the part of consumers”. (206) Pope Francis recalls an important affirmation of Pope Benedict: “Purchasing is always a moral – and not simply economic – act”⁷. He concludes, citing again Pope Benedict in this regard, that today “the issue of environmental degradation challenges us to examine our lifestyle”⁸. (206) Such a radical change of lifestyle is indeed a tall order but indispensable to care for our planetary home and for our less fortunate brothers and sisters. Pope Francis writes:

Disinterested concern for others, and the rejection of every form of self-centeredness and self-absorption, are essential if we truly wish to care for our brothers and sisters and for the natural environment. These attitudes also attune us to the moral imperative of assessing the impact of our every action and personal decision on the world around us. If we can overcome individualism, we will truly be able to develop a different lifestyle and bring about significant changes in society. (208)

How can we overcome individualism and develop a different lifestyle in order to bring about significant changes in society and save our common planetary home? In *Laudato Si'*, Pope Francis suggests that education has a vital role to play in this important task. It is to the role of education in ushering in a radically new and harmonious relationship with our common home that we turn to now.

2. RETHINKING ECOLOGICAL EDUCATION FOR A NEW COVENANT WITH OUR PLANETARY HOME

According to Pope Francis, in the context of the imminent collapse of our common home and the increasing breakdown of social relationships, “we are faced with an educational challenge”. (209) Education is the path on which to accompany all, especially young people, to become responsible stewards of our common home. Pope Francis writes with hope regarding the young generations and the educational challenge they face. In this critical moment of planetary civilization, the silver lining in the clouds is that young people are increasingly becoming real protagonists of efforts to protect and preserve our common planetary home. However, as they live in an ambient of excessive consumerism they need to be helped to cultivate more sustainable lifestyles. The Pope writes:

⁷ Benedict XVI, *Encyclical Letter “Caritas in Veritate”* (29 June 2009), no. 66.

⁸ Benedict XVI, “*If You Want to Cultivate Peace, Protect Creation*”. *Message for the 2010 World Day of Peace* (1 January 2010), no. 11.

In those countries which should be making the greatest changes in consumer habits, young people have a new ecological sensitivity and a generous spirit, and some of them are making admirable efforts to protect the environment. At the same time, they have grown up in a milieu of extreme consumerism and affluence which makes it difficult to develop other habits. (209)

Young people are most vulnerable to the contemporary consumerist culture, but they can also be guided to make responsible ecological choices in terms of life-styles. We are thus faced with a challenge as well as an opportunity in the area of environmental education. Pope Francis notes how "environmental education has broadened its goals". (210) He refers to some of the new trends in environmental education: "Whereas in the beginning it was mainly centred on scientific information, consciousness-raising and the prevention of environmental risks, it tends now to include a critique of the "myths" of a modernity grounded in a utilitarian mindset (individualism, unlimited progress, competition, consumerism, the unregulated market)". (210)

The deeper sources of the utilitarian mindset characterized by individualism and consumerism are modern anthropocentrism and the mechanistic vision of the natural world. Significantly, Pope Francis identifies these in the third chapter of the encyclical as the underlying human roots of the ecological crisis. Anthropocentrism has led to the exaltation of individualism while the mechanistic perception of the natural world as a mere storehouse of resources has led to rampant consumerism which is the trademark of free market economy. It is worthwhile to reflect on them briefly in the context of ecological education.

As noted educationists like C.A. Bowers, David Orr, and others have pointed out, most of our current educational systems are based on these presuppositions inherited from Modernity, anthropocentrism and the mechanistic conception of nature, in particular. Modern anthropocentrism subtly permeates educational curricula in most parts of the world⁹. According to Bowers, the main cultural message propagated by the contemporary educational system is the western myth that accords human beings the status of independence and absolute centrality in relation to other forms of life within biotic communities. He writes: "In all public education students encounter in textbooks an image of the individual as an autonomous agent engaged in social and technological activities. The pronoun 'you' is ubiquitous from grade one through grade twelve"¹⁰. The greater part of the school and university curricula continue to suggest somewhat disingenuously that human beings are the one and only point of reference for all that exists in the world. The problem with modern education is that the autonomy of the self is seen as the perfect ideal and is given a central role within the conceptual basis of the educational curriculum. Modern and contemporary forms of educational theories and

⁹ C.A. Bowers provides an excellent review of how anthropocentrism subtly permeates educational curricula as in the case of school text-books. See C.A. Bowers, *Education, Cultural Myths and the Ecological Crisis: Toward Deep Changes*, State University of New York Press, Albany, N.Y. 1993, p. 117-153.

¹⁰ Ibidem, p. 125.

praxis are largely centred around the atomistic and reductive concept of the self, inherited from Modernity.

Modern educational curricula also continue to transmit the mechanistic conception of the natural world inherited from Modernity and indirectly subserve the instrumental rationality of modern industrial economy. In most textbooks Earth is represented more as a source of natural resources for human consumption rather than a home that hosts and sustains humanity along with myriads of others forms of life. The educational curricula and system mostly continue to work within a *Weltbild* or framework of unlimited economic expansion based on the myth of the infinite plenitude of natural resources and people as consumers¹¹. Some of the top-notch centres of higher education continue to spawn engineers, technicians and managers who measure their career success in terms of increased economic output, even at the cost of the wellbeing of the planet, and profit margins, even when it means depletion of the life-sustaining resources of our home planet and our common ecosystems. As David W. Orr points out the ecological crisis is not caused mainly by ignorant people, but by those who are literate (people with BAs, BSs, LLBs, MBAs and PhDs), some of the best educated people in society¹².

According to Orr, the main focus of current educational curricula appears only to prepare the students to compete in the world economy as economic growth is presented as the highest goal¹³. Such an outlook also promotes the *mantra* of technological mastery of the planet rather than the creed of sustainable living on Earth. Significantly, even programmes of “environmental” education in the educational curricula work within the mechanistic outlook of the natural world and the dream of the technological mastery of the planet and its resources. The underlying assumption of most environmental education curricula is that a bit of recycling, organic farming, occasional use of renewable forms of energy, etc. is all that it takes to ward off the ecological crisis, without having to fundamentally question our current mind-set and radically alter profligate consumerist life styles. As John Hilcoat and Eureka Janse van Rensburg point out there exists a conspicuous “silence about malconsumption in environmental education”¹⁴.

According to Pope Francis, the new ecological culture needed to care for our common home “cannot be reduced to a series of urgent and practical responses to the immediate problems of pollution, environmental decay and the depletion of natural resources”. (111) The changes required are much wider and far-reaching. “We need to develop a new synthesis capable of overcoming the false arguments

¹¹ See *ibidem*, p. 3, 127-30.

¹² See D.W. Orr, *Earth in Mind: On Education, Environment and the Human Prospect*, Island Press, Washington, DC 1994, p. 7. Orr makes a thoughtful comparison, taking cue from Elie Wiesel, between the ecological crisis and the Holocaust of which the designers and perpetrators were the heirs of Kant and Goethe, widely thought to be the best educated people on earth. See *ibidem*, p. 7, 18-20.

¹³ See *ibidem*, p. 16.

¹⁴ J. Hilcoat, E. Janse van Rensburg, *Consuming Passions: Educating the Empty Self*, Australian Journal of Environmental Education 30(2014)1, p. 88.

of recent centuries". (121) "We urgently need a humanism capable of bringing together the different fields of knowledge". (141) What is required is a new vision of reality, a new way of conceiving our relationship with our common home. Technical remedies will not do.

There needs to be a distinctive way of looking at things, a way of thinking, policies, an educational programme, a lifestyle and a spirituality which together generate resistance to the assault of the technocratic paradigm. Otherwise, even the best ecological initiatives can find themselves caught up in the same globalized logic. To seek only a technical remedy to each environmental problem which comes up is to separate what is in reality interconnected and to mask the true and deepest problems of the global system. (111)

The ultimate aim of all ecological education should be "bring about deep change" as "certain mindsets do influence our behavior". (215) According to Pope Francis, "our efforts at education will be inadequate and ineffectual unless we strive to promote a new way of thinking about human beings, life, society and our relationship with nature". (215) We stand in need of a holistic approach towards education for the care of our common home and our common household.

3. A HOLISTIC UNDERSTANDING OF ECOLOGICAL EDUCATION

In *Laudato Si'*, Pope Francis proposes a holistic model of ecological education, capable of re-establishing harmony with nature, with others and with God. He writes: "It [ecological education] seeks also to restore the various levels of ecological equilibrium, establishing harmony within ourselves, with others, with nature and other living creatures, and with God". (210)

It is important to reflect on the holistic model of education proposed by Pope Francis in *Laudato Si'*, which is also in line with the integral ecology of the encyclical. Holistic education, according to the Pope, should lead to a peaceful coexistence with the natural world, our fellow human beings, and ultimately our very Creator. Let us go on to reflect briefly on each of these constitutive dimensions of ecological education.

Ecological education should help, first of all, to re-establish an intimate link with the natural world, our common home. Unfortunately, educational training imparted in schools and universities often continue to promote a relationship of dualistic divide between humanity and the rest of the natural world. Such a dualistic divide is rooted in the epistemological separation of the self and object inherited from Modernity. Bowers points out how most textbooks perpetuate such a dualistic epistemology.

The preposition "on" ("The Earth You Live on" in the chapter heading) expresses the form of relationship that is consistent with the verb to "see" as the way of knowing about relationships. This reference to vision, which involves a viewer relationship, where the "outside" world is seen as a picture, further strengthens the sense of self as separate and self-contained¹⁵.

¹⁵ C.A. Bowers, *Education, Cultural Myths and the Ecological Crisis*, p. 126.

The educational curricula thus further reinforce the modern worldview that humans are totally separate from the natural world and are not dependent on the web of biological and ecosystems that sustain all life, including human life, on Earth. As F. Berkes and others have noted, our alienation from nature is a key component of environmental destruction¹⁶. Education towards sustainability requires a radical correction of such a “persistent and problematic ‘human versus nature’ binary”¹⁷, if we are to overcome our current ecological hazards¹⁸. A holistic educational curricula educates students to become responsible members of the wider human community and citizens of the biotic community. As the Pope writes: “there is a nobility in the duty to care for creation through little daily actions, and it is wonderful how education can bring about real changes in life-style”. (211) Ecological education entails simple and concrete measures of caring for the natural world which is our common home. Again Pope Francis writes in the encyclical:

Education in environmental responsibility can encourage ways of acting which directly and significantly affect the world around us, such as avoiding the use of plastic and paper, reducing water consumption, separating refuse, cooking only what can reasonably be consumed, showing care for other living beings, using public transport or car-pooling, planting trees, turning off unnecessary lights, or any number of other practices. (211)

Secondly, holistic ecological education should also lead to a greater sense of solidarity within the human family, especially with the more vulnerable members of our common household. To quote Pope Francis: “It [ecological education] needs educators capable of developing an ethics of ecology, and helping people, through effective pedagogy, to grow in solidarity, responsibility and compassionate care”. (210)

The contemporary ecological crisis points not only to the unsustainable physical state of our planetary home but also of our common household. Centuries of colonization and the unbridled reign of neo-liberal capitalism in the last few decades have led to the ruthless domination and rampant exploitation of ecosystems and human communities around the world. Education towards sustainability needs to inculcate precisely the virtues of kindness and solidarity in the young pupils if we are to construct a more equal and just world. The current educational scenario appears to be largely guided by the neo-liberal agenda of free market which is taking its toll on human communities and ecosystems. Against such a situation we need to create a civilization of love and kindness, performing those small daily acts of solidarity, in a world where power and wealth tend to dominate

¹⁶ See F. Berkes, *Sacred Ecology: Traditional Ecological Knowledge and Resource Management*, Taylor & Francis, Philadelphia 1999.

¹⁷ G. Di Chiro, *Response: Reengaging Environmental Education in the Anthropocene*, Australian Journal of Environmental Education 30(2014)1, p. 17.

¹⁸ See in this regard A. Cachelin, J. Rose, D. Dustin, *Sustainability in Outdoor Education: Rethinking Root Metaphors*, Journal of Sustainability Education 2(2011). See also W. Cronon, *Uncommon Ground: Rethinking the Human Place in Nature*, W. Norton & Company, New York 1996.

and monopolize¹⁹. Solidarity can be a perfect antidote for neo-liberal economic imperialism which is ravaging our home planet. Compassion and solidarity are indeed vital for the future of our planetary home and our common household.

Thirdly, holistic ecological education “should facilitate making the leap towards the transcendent which gives ecological ethics its deepest meaning” (210), as Pope Francis points out in the encyclical. Education is complete only when it succeeds in inculcating a profound sense of the awareness of the presence of God in the natural world and in the lives of people.

As we have noted in our third green commandment about the theological vision of *Laudato Si'*, the contemporary ecological crisis points to the forgetfulness of the deeper truth, namely, that the physical world is above all God's creation, and is permeated with the divine presence. The ecological crisis is, in fact, symptomatic of a deeper spiritual and religious crisis²⁰. The unsustainable situation of our common home, and of our common household, is ultimately caused by a profound rupture in our relationship with the Creator, the ground of all being, who has brought the entire material universe into existence and lovingly sustains it along with all forms of life. Humanity cannot expect to live in harmony with creation, if they are not at peace with the very Creator. Pope Benedict XVI offers a very poignant reflection in this regard:

The brutal consumption of creation begins where God is missing, where matter has become simply material for us, where we ourselves are the ultimate measure, where everything is simply our property ... The waste of creation begins where we no longer recognize any claim beyond ourselves, seeing only ourselves²¹.

The ecological crisis reveals how the gods of secular reason, technological prowess and economic profit have displaced faith in a divine Creator and sacred respect for the order of creation. As Michael S. Northcott writes: “the excess greenhouse gases produced by industrial capitalism are the fruits of the modern devotion to the gods of secular reason, technological power and monetary accumulation, and the sidelining of traditional understandings of community, justice and the sacred”²². The ecological crisis arises precisely from our inability to perceive the physical world as God's creation, to respect its integrity, and to appreciate its intrinsic goodness and beauty, beyond mere considerations of utility and consumption. Education towards sustainability needs to be anchored in a profound religious sense of God's goodness and His loving presence in the natural world and in human history.

¹⁹ See Francis, *Apostolic Exhortation “Evangelii Gaudium”* (24 November 2013), no. 188.

²⁰ See A. Cohen-Kiener, *Claiming Earth as A Common Ground: The Ecological Crisis through the Lens of Faith*, Skylight Paths Publishing, Woodstock, Vermont 2009, p. 2; D. Bookless, *Planet Wise: Dare to Care for God's World*, Inter-Varsity Press, Nottingham 2008, p. 41.

²¹ Benedict XVI, *Meeting with Priests, Deacons, and Seminarians of the Diocese of Bolzano-Bressanone* (6 August 2008).

²² M. S. Northcott, *A Moral Climate: The Ethics of Global Warming*, Darton, Longman, and Todd/Christian Aid, London 2007, p. 14.

Laudato Si' points to the direction of ecological education today as re-establishing harmony with the natural world, fellow human beings and the Creator. Such a holistic approach towards education is vital for the protection of our common planetary home in the context of the contemporary ecological crisis.

4. SETTINGS FOR ECOLOGICAL EDUCATION

In the encyclical, Pope Francis speaks of a variety of settings for ecological education: schools, families, media, catechesis, houses of religious formation, etc. He insists on imparting such education right from an early age. As he writes: “Good education plants seeds when we are young, and these continue to bear fruit throughout life”. (213) Ecological education therefore should cover the entire spectrum of our lives.

Pope Francis lays special emphasis on the role of the family in the arena of ecological education. He points out that the womb of the family is where one receives integral education. Here are some beautiful reflections from Pope Francis in this regard:

I would stress the great importance of the family, which is “the place in which life – the gift of God – can be properly welcomed and protected against the many attacks to which it is exposed, and can develop in accordance with what constitutes authentic human growth. In the face of the so-called culture of death, the family is the heart of the culture of life”²³. In the family we first learn how to show love and respect for life; we are taught the proper use of things, order and cleanliness, respect for the local ecosystem and care for all creatures. In the family we receive an integral education, which enables us to grow harmoniously in personal maturity. In the family we learn to ask without demanding, to say “thank you” as an expression of genuine gratitude for what we have been given, to control our aggressivity and greed, and to ask forgiveness when we have caused harm. These simple gestures of heartfelt courtesy help to create a culture of shared life and respect for our surroundings. (213)

According to Pope Francis, “political institutions and various other social groups are also entrusted with helping to raise people’s awareness” (214) about the need to care for and protect our common planetary home. The Pope proposes, given the importance of the question, that political institutions be “empowered to impose penalties for damage inflicted on the environment”. (214) He is aware that these measures are not sufficient in themselves. Ultimately “we also need the personal qualities of self-control and willingness to learn from one another”. (214)

Pope Francis points to the importance of educating towards the responsible stewardship of creation within the Catholic Church and in all Christian communities. He writes: “All Christian communities have an important role to play in ecological education”. (214). As for the Catholic Church, the call for ecological education on the part of Pope Francis is clear and will challenge all its members. We may cite from the editorial of “The Tablet” in the wake of the publication of *Laudato Si'*:

²³ John Paul II, *Encyclical Letter “Centesimus Annus”* (1 May 1991), no. 39.

How will the universal Church respond to this timely, resounding act of papal leadership, which touches life at every level, from turning off light switches and recycling paper, to major decisions regarding international investment, lobbying politicians and deciding how to vote? Local and national Churches will need to look to their lifestyles, bishops to their conference agendas, priests to their weekly preaching, schools to their textbooks, families to how they spend and what they enjoy²⁴.

Significantly, the Pope makes explicit the paramount role of seminaries and houses of formation in ecological education, the very first Papal statement ever to do so²⁵. It needs to be acknowledged that ecological questions do not receive the due attention in the formation of clergy and religious leaders around the world with detrimental consequences in their pastoral ministry when it comes to the question of the stewardship of creation. A 2014 survey by the Public Religion Research Institute and the American Academy of Religion stated: "Most Americans who attend religious services at least once or twice a month hear little from their clergy about the issue of climate change. Just over one-third of Americans say their clergy leader speaks about climate change often (11%) or sometimes (25%). More than 6-in-10 Americans say their clergy leader rarely (29%) or never (33%) references climate change"²⁶. These findings appear to hold good for clergy and religious in almost every other country or region in the world. Against this background, Pope Francis writes in *Laudato Si'* in the context of ecological education:

It is my hope that our seminaries and houses of formation will provide an education in responsible simplicity of life, in grateful contemplation of God's world, and in concern for the needs of the poor and the protection of the environment. (214)

Widening the scope of ecological education, Pope Francis speaks of the importance of aesthetic education, quoting Pope John Paul II: "the relationship between a good aesthetic education and the maintenance of a healthy environment cannot be overlooked"²⁷. Pope Francis observes with keen insight: "If someone has not learned to stop and admire something beautiful, we should not be surprised if he or she treats everything as an object to be used and abused without scruple". (215) According to him, "by learning to see and appreciate beauty, we learn to reject self-interested pragmatism". (215) We may recall in this regard the oft quoted saying of Fëdor Dostoevskij that "only beauty will save the world". We need to educate ourselves to appreciate the beauty of the natural world around us, if we are to save it for ourselves and for future generations to come.

²⁴ Editorial: *Laudato Si': World's Eyes are Opened to Creation*, The Tablet (20 June 2015), p. 2.

²⁵ See Y. Neril, J. Auciello, *Report on Faith and Ecology Courses in North American Seminaries*, The Interfaith Centre for Sustainable Development, Jerusalem 2015, p. 3.

²⁶ R. P. Jones, D. Cox, J. Navarro-Rivera, *Believers, Sympathizers, & Skeptics: Why Americans are Conflicted about Climate Change, Environmental Policy, and Science. Findings from the PRRI/AAR Religion, Values, and Climate Change Survey*, Public Religion Research Institute, Washington, DC 2014, p. 4.

²⁷ John Paul II, *Peace with God the Creator, Peace with All of Creation*, no. 14.

Pope Francis encourages us in the encyclical to make our small but precious contribution in the concrete settings of our lives towards the safeguarding of our common home. He writes in the context of ecological education:

We must not think that these efforts are not going to change the world. They benefit society, often unbeknown to us, for they call forth a goodness which, albeit unseen, inevitably tends to spread. Furthermore, such actions can restore our sense of self-esteem; they can enable us to live more fully and to feel that life on earth is worthwhile. (212)

5. IMPORTANCE OF EDUCATION FOR ECOLOGICAL CITIZENSHIP

The contemporary ecological crisis places humanity at crossroads with regard to its own future in our common home, Earth. The coming years will be crucial as we have precious little time left to pool together our resources and energies to protect and heal our common planetary home. Education towards sustainability is indeed one of the most urgent needs of our times. As Stephen Mulkey warns:

It is likely that we have only about a decade to take sustainability seriously or we will lose the window of opportunity to salvage a livable planet for our children and grandchildren. Humanity faces a central choice: Live more sustainably on this planet, or face consequences that are incompatible with civilization. The choice really is that stark²⁸.

Sustainability has certainly become a greater concern in the educational arena today. Education for sustainable development has moved from the periphery to a core component of quality education and has stimulated new approaches to pedagogy²⁹. However, the currently alarming state of our home planet is conspicuous evidence that we are far from living sustainably on Earth and that we have indeed a long way to go in this regard. Education itself, as Prithi Nambiar writes in the editorial of the “Journal of Education for Sustainable Development”, “is yet to be seen as the most powerful agent of sustainability”³⁰. Education towards sustainability is still largely stuck and moulded within the old environmental paradigm, and continues to be still considered “supplementary education”, a sort of an appendix, and as such incapable of leading to a more sustainable society³¹. A recent report on education to sustainability in higher centres of learning bluntly admits:

²⁸ S. Mulkey, *Sustainability Science as a Foundation for Higher Education in the Environmental Century*, Sustainability (December 2012), DOI: 10.1089/sus.2012.9918.

²⁹ See Ch. Hopkins, *Scope and Impact of Global Actions under UNDESD*, Journal of Education for Sustainable Development 8(2014), p. 113-19. For a review of the United Nations *Decade of Education for Sustainable Development* see also: F. Lenglet, *Can ESD Reach the Year 2020?*, Journal of Education for Sustainable Development 8(2014), p. 121-25; D. Tilbury, *Are We Learning to Change? Mapping Global Progress in Education for Sustainable Development in the Lead Up to ‘Rio Plus 20’*, Global Environmental Research 14(2010), p. 102.

³⁰ P. Nambiar, *Developing Learning Opportunities for Sustainability*, Journal of Education for Sustainable Development 8(2014), p. 87.

³¹ See S. Strife, *Reflecting on Environmental Education: Where Is Our Place in the Green Movement*, The Journal of Environmental Education 41(2010), p. 179-80.

... the global higher education system as a whole remains maladapted to the conditions that we face ... ever since the 1972 UN Conference on the Human Environment, education has been held to be a key agent of change throughout a series of high-level agreements and declarations ... but it remains largely part of the problem³².

Significantly, one of the earliest responses to *Laudato Si'* was the signing of a statement on the part of leaders in Catholic higher education, including nearly a hundred University Presidents from the United States alone, and others occupying significant posts in academic institutions around the world. The Statement of Leaders in Catholic Higher Education Globally praises the encyclical as a "timely, comprehensive, and inspiring" text and welcomes its "urgent call to action to address the climate and justice crises threatening the planet"³³. It also thanks Pope Francis "for his strong and courageous leadership in addressing the interrelated crises and ways of life threatening Earth in our times"³⁴. We may cite a few paragraphs from the Preamble to the above Statement, particularly relevant to the theme of ecological education.

Higher educational institutions globally must seek to provide influential leadership in discovering new and life-giving paths to address the pressing emergencies of climate change, social exclusion, and extreme poverty and in uncovering new paths to achieving peace, justice and environmental sustainability for the whole human family and the entire family of creation.

We commit ourselves as leaders in Catholic Higher Education to work together regionally and globally, through all the means available to and appropriate for our colleges and universities as institutions of higher learning, to study, promote, and act on the deals and vision of integral ecology laid out by Pope Francis.

More specifically, we commit ourselves as leaders in Catholic Higher Education globally to integrate care for the planet, integral human development, and concern for the poor within our research projects, our educational curricula and public programming, our institutional infrastructures, policies and practices, and our political and social involvements as colleges and universities³⁵.

It is heartening to realize that Pope Francis' call for ecological education in *Laudato Si'* is receiving such enthusiastic and high level endorsements like the one we have just quoted above. We cannot but augur more such responses from academic centres, churches and religions, and the wider civil society around the world in the area of ecological education. In the care of our increasingly imperilled common home, the role of education is indeed vital and indispensable. Educators of young people around the world will be challenged in the years to come not only to draw up appropriate syl-

³² *The Sustainable University: Progress and Prospects*, eds. S. Sterling, L. Maxey, H. Luna, Routledge Taylor & Francis Group, Abingdon, Oxon – New York 2012, p. xxii.

³³ *Laudato Si': On Care for Our Common Home. Statement of Leaders in Catholic Higher Education Globally*. For the statement and list of signatories see: <http://ignatiansolidarity.net/catholic-higher-ed-encyclical-sign-on/>.

³⁴ *Ibidem*.

³⁵ *Ibidem*.

labi to impart a holistic curricula of ecological education but also to revolutionize the entire educational process itself in order to care more responsibly for our common home. Educating towards ecological citizenship is indeed the need of the hour.

ECOLOGICAL EDUCATION IN *LAUDATO SI'*

Summary

Laudato Si', Pope Francis' recent encyclical on care for our common home, reminds us that ecological education is vital to becoming more responsible stewards of our home planet. In the face of the contemporary ecological crisis, we stand in need of a deep personal transformation and a radical renewal of our life-styles. Here the role of education is paramount. Pope Francis calls for an ecological education capable of establishing a new covenant between humanity and the natural world. According to the Pope, we need a holistic education that can re-establish harmony with nature, our fellow human beings and the Transcendent. The Pope also speaks of the variety of settings for education to ecological citizenship: schools, families, media, catechesis, houses of religious formation, etc. Education towards ecological citizenship is the need of the hour in this crucial moment of planetary emergency.

Keywords: ecological education, ecological crisis, ecological citizenship, stewardship, *Laudato Si'*

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EDUKACJA EKOLOGICZNA W *LAUDATO SI'*

Abstrakt

Wydana ostatnio encyklika papieża Franciszka *Laudato si'* poświęcona trosce o wspólny dom ludzkości, przypomina, że edukacja ekologiczna jest kluczową sprawą, aby ludzie stali się odpowiedzialnymi włodarzami planety. W obliczu współczesnego kryzysu ekologicznego, zauważa się potrzebę głębokiej osobistej przemiany i radykalnego odnowienia stylu życia. Tutaj rola edukacji jest nieoceniona. Papież Franciszek wzywa do edukacji ekologicznej zdolnej ustanowić nowe przymierze między ludzkością a światem natury. Według Papieża, człowiek potrzebuje holistycznej edukacji, która może przywrócić harmonię z naturą, z bliźnimi i z Transcendencją. Papież mówi także o całej gamie środowisk, w których wychowuje się do ekologicznego obywatelstwa: szkoły, rodziny, media, katecheza, domy formacji religijnej itp. Edukacja w kierunku ekologicznego obywatelstwa jest potrzebą chwili w tym kluczowym momencie zagrożenia planety.

Słowa kluczowe: edukacja ekologiczna, kryzys ekologiczny, ekologiczne obywatelstwo, włodarzowanie, *Laudato Si'*

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THE CONCEPT OF CREATIVITY: TOWARDS AN INTERGRATIVE VISION OF CREATIVITY IN THE PSYCHOEDUCATIONAL APPLICATION

1. THE CONCEPT OF CREATIVITY

Creativity is a positive word in a society that constantly aspires to innovation and progress¹. Conveying an image of dynamism, the concept of creativity arouses an ever-growing interest. As J. Piirto² (2007) stated, the term was used in over 16,500 references to titles of scholarly books and articles by late 2003. This result will multiply many times if the same inquiry is updated in 2015. Many topics referred to creativity in business, creativity in psychology, creativity for parents, creativity and spirituality, creativity and teaching, creativity and aging, creativity and the arts, creativity and the sciences, creativity and mathematics, creativity and problem finding, creativity and problem solving.

Actually, *what is creativity?* Exploring the review of literature, we realize that this question, very simple in formulation and in appearance, is very difficult to answer. Nevertheless, it represents the obliged gate we have to cross before going any further in our study of the concept of creativity. Concepts are important in research and theory. Clear conceptual understanding leads to well-designed research with clear operational definitions of variables and well-developed theories with clear theoretical definitions of concepts³.

¹ See DGEC (Directorate-General for Education and Culture), *The impact of culture on creativity. A Study prepared for the European Commission. European Affairs*, 2009, <http://www.acpcultures.eu/_upload/ocr_document/CE-KEA_CultureCreativity_CreativityIndex_2009.pdf>, (access: 21.10.2015).

² See J. Piirto, *Creativity*, in: *The Praeger Handbook of Education and Psychology*, eds. J. L. Kincheloe, R. A. Horn, Greenwood Press, Santa Barbara 2007, p. 310-320.

³ See E. Pedersen, K. Burton, *A Concept Analysis of Creativity: Uses of Creativity in Selected Design Journals*, *Journal of Interior Design* 15(2009)35(1), p. 15-32.

1.1. Etymological and semantic aspects

The noun *creativity* is not only a relatively new and fashionable but also confusing, even misunderstood term, which appeared for the first time in printed form in 1875⁴. “Creativity” derives from the Latin *creatus* (past participle of *creare*), which means, “to make, produce”⁵. A. Aleinikov⁶ evokes also the possibility to consider creativity as deriving from the Greek word ‘κραινειν’ (*krainen*) meaning, “to fulfill”.

According to W. Niu and R. Sternberg⁷, the word “creativity” the nominal form of the English word, “to create,” meaning “to bring something new into being” derived from the hypothesized Indo-European root, *ker, kere* (to know), via the Latin, *creare* (to make or grow). J. Piirto⁸ also mentioned the root *kere* but that according to him comes from the Old French base, and the Latin *crescere*, and *creber*. So P. Kampylis⁹ is right when he mentioned that the word *creativity* is related to *crescere*, which means *to arise, to grow*. Other words with these same roots are *cereal, crescent, creature, concrete, crescendo, decrease, increase, and recruit*. J. Piirto¹⁰ stated that “Creativity” is a relatively new noun since the word does not appear in the 1971 Oxford English Dictionary. The semantic content rather emerges from the various ways and multiple contexts in which the term has been used and evoked throughout history. Its modern meaning as an act of human creation did not emerge until after the Enlightenment¹¹.

1.2. Definitional attempts

The definition of *creativity* seems to depend on the worldview and the corresponding nature of the theory to which the proponent subscribes. Researchers state that various books and articles contain more than 1000 definitions of *creativity*. On the one hand, such a variety shows the complexity of the phenomenon and, on the other hand, it helps more or less adequately to explain it. Definitions and

⁴ See P. Kampylis, J. Valtanen, *Redefining Creativity — Analyzing Definitions, Collocations, and Consequences*, *The Journal of Creative Behavior* 44(2010)3, p. 191-214.

⁵ See A. Aleinikov, *Human creativity*, in: *Encyclopedia of Creativity*, vol. 1, eds. M. Runco, S. Pritzker, Academic Press, San Diego 1999, p.837-844; P. G. Kampylis, J. Valtanen, *Redefining Creativity...*, p. 191-192.

⁶ See A. Aleinikov, *Human creativity...*

⁷ See W. Niu, R. Sternberg, *The Philosophical Roots of Western and Eastern Conceptions of Creativity*, *Journal of Theoretical and Philosophical Psychology* 26(2006), p. 18-38.

⁸ See J. Piirto, *Creativity...*, p. 310-320.

⁹ See P. Kampylis, *Fostering Creative Thinking. The Role of Primary Teachers*, Jyväskylä University Printing House, Jyväskylä 2010.

¹⁰ See J. Piirto, *Creativity...*, p. 319.

¹¹ See M. Runco, R. Albert, *Creativity research: a historical view*, in: *The Cambridge handbook of creativity*, eds. J. C. Kaufman, R. J. Sternberg, Cambridge University Press, New York 2010, p. 3-19.

theories of creativity are always increasing¹², however as a psychological concept, creativity has resisted unequivocal definition or clear operationalization¹³.

The *Dictionary of Developmental and Educational Psychology* in 1986 defined creativity as “man’s capacity to produce new ideas, insights, inventions or artistic objects, which are accepted of being of social, spiritual, aesthetic, scientific, or technological value”¹⁴.

A. Aleinikov¹⁵ (1999) referring to humane creativity stated that it is individual social self-actualizing expansion through production of newness in the domain of humanity. Humane creativity includes any creative activity that promotes humane values and goals, humane communication and means, and humane products and processes. In other words, Creativity is an individual, social self-actualizing expansion realized through producing newness: the society teaches individuals through parents and school; it explains reality, gives instruments, and incorporates goals. Then, the individual moves where nobody yet has reached, thus expanding oneself and society to the new space.

Summarizing the contemporary definitions of creativity, P. Kolp¹⁶ suggested 3 main lines:

- a) *Act to create something new* (cognitive orientation).
- b) *Ability to find original solutions* (psychological orientation).
- c) *Willingness to change or transform the world* (conative orientation).

It is possible to continue quoting endlessly authors who have tried to define the concept of creativity. For now, for the sake of a global and synthetic panoramic, let’s adopt P. Kampylis and J. Valtanen’s table¹⁷. As we can notice, it is a nice collection of creativity definitions by different authors: in fact, P. Kampylis and J. Valtanen reviewed¹⁸ 42 explicit definitions (see table 1 below). The interesting in this is the change put in those definitions as years are going on. Like that, it is possible to view in a chronological course how psychologists define the concept of creativity.

¹² See A. Aleinikov, *Human creativity...*

¹³ See H. Parkhurst, *Confusion, lack of consensus, and the definition of creativity as a construct*, *The Journal of Creative Behavior* 33(1999)1, p. 1-21; M. Runco, *Creativity*, *Annual Review of Psychology* 55(2004), p. 657-687; M. Batey, A. Furnham, *Creativity, Intelligence, and Personality: A critical review of the Scattered Literature*, *Genetic, Social, and General Psychology Monographs* 132(2006)4, p. 355-429.

¹⁴ See J. Piirto, *Creativity...*, p. 310.

¹⁵ See A. Aleinikov, *Human creativity...*

¹⁶ See P. Kolp, *La créativité considérée d’un point de vue historique (évolution de ses formes dans le temps et jusqu’à présent) et considérée d’un point de vue actuel*, Académie des Beaux-Arts Braine-l’Alleud, Belgique 2009.

¹⁷ See P. Kampylis, J. Valtanen, *Redefining Creativity...*, p. 191-214.

¹⁸ See *ibidem*, p. 196-197.

Table 1: Forty-two explicit definitions of the term creativity.

	Author(s)	Years	Definitions
1	Guilford	1950	"[...] refers to the abilities that are most characteristic of creative people. Creative abilities determine whether the individual has the power to exhibit creative behavior to a noteworthy degree." (p. 444).
2	Stein	1953	"[...] is that process which results in a novel work that is accepted as tenable or useful or satisfying by a group at some point in time" (p. 311).
3	Rogers	1954	"[...] is the emergence in action of a novel relational product, growing out of the uniqueness of the individual on the one hand, and the materials, events, people, or circumstances of his life on the other." (p. 250).
4	Rhodes	1961	"[...] is a noun naming the phenomenon in which a person communicates a new concept (which is the product). Mental activity (or mental process) is implicit in the definition, and of course no one could conceive of a person living or operating in a vacuum, so the term press is also implicit" (p. 305).
5	Mednick	1962	"[...] is the forming of associative elements into new combinations which either meet specified requirements or are in some way useful. The more mutually remote the elements of the new combination, the more creative the process or solution." (p. 221).
6	Bruner	1962	"[...] is an act that produces effective surprise." (p. 18).
7	Koestler	1964	"The creative act is not an act of creation in the sense of the Old Testament. It does not create something out of nothing: it uncovers, selects, re-shuffles, combines and synthesizes already existing facts, ideas, faculties and skills." (p. 120).
8	Torrance	1966	"[...] a process of becoming sensitive to problems, deficiencies, gaps in knowledge, missing elements, disharmonies, and so on; identifying the difficult; searching for solutions, making guesses or formulating hypotheses about the deficiencies, testing and retesting these hypotheses and possibly modifying and retesting them, and finally communicating the results." (p. 8)
9	May	1975	"[...] the process of bringing something new into being." (p. 39).
10	Welsch	1980	"[...] the process of generating unique products by transformation of existing products. These products, tangible and intangible, must be unique only to the creator, and must meet the criteria of purpose and value established by the creator." (p. 97).
11	Amabile	1983	"[...] creativity can be regarded as the quality of products or responses judged to be creative by appropriate observers, and it can also be regarded as the process by which something so judged is produced" (p. 31).
12	Mumford & Gustafson	1988	"[...] creativity appears to be best conceptualized as a syndrome involving a number of elements: (a) the processes underlying the individual's capacity to generate new ideas or understandings, (b) the characteristics of the individual facilitating process operation, (c) the characteristics of the individual facilitating the translation of these ideas into action, (d) the attributes of the situation conditioning the individual's willingness to engage in creative behavior, and (e) the attributes of the situation influencing evaluation of the individual's productive efforts." (p. 28).
13	Vernon	1989	"[...] a person's capacity to produce new or original ideas, insights, restructurings, inventions, or artistic objects, which are accepted by experts as being of scientific, aesthetic, social or technological value." (p. 94).
14	Boone & Hollingsworth	1990	"[...] any form of action that leads to results that are novel, useful, and predictable." (p. 3).

	Author(s)	Years	Definitions
15	Ochse	1990	"[...] <i>creativity involves bringing something into being that is original (new, unusual, novel, unexpected) and also valuable (useful, good, adaptive, appropriate).</i> " (p. 2).
16	Mumford, Mobley, Reiter-Palmon, Uhlman, & Doares	1991	"[...] <i>does not represent a unitary psychological attribute, but rather an outcome of a dynamic interplay of certain individual and situational variables.</i> " (p. 91).
17	Csikszentmihalyi	1996	"[...] <i>any act, idea or product that changes an existing domain, or that transforms an existing domain into a new one.</i> " (p. 28).
18	Herrmann	1996	" <i>Among other things, it is an ability to challenge assumptions, recognize patterns, see in new ways, make connections, take risks, and seize upon a chance.</i> " (p. 245).
19	NACCCE	1999	"[...] <i>an imaginative activity fashioned so as to produce outcomes that are original and of value.</i> " (p. 29).
20	Parkhurst	1999	"[...] <i>is the ability or quality displayed when solving hitherto unsolved problems, when developing novel solutions to problems others have solved differently, or when developing original and novel (at least to the originator) products.</i> " (p. 18).
21	Candy & Edmonds	1999	"[...] <i>a set of activities that give rise to an outcome or product that is recognized to be innovative as judged by an external standard.</i> " (p. 4).
22	Seltzer & Bentley	1999	"[...] <i>is not an individual characteristic or innate talent. Creativity is the application of knowledge and skills in new ways to achieve a valued goal.</i> " (p. viii).
23	Eisenberger, Haskins & Gambleton	1999	"[...] <i>involves the generation of novel behavior that meets a standard of quality or utility.</i> " (p. 308).
24	Sternberg & Lubart	1999	"[...] <i>the ability to produce work that is both novel (i.e. original, unexpected) and appropriate (i.e. useful, adaptive concerning task constraints).</i> " (p. 3).
25	Corsini	1999	" <i>Ability to apply original ideas to the solution of problems; the development of theories, techniques or devices; or the production of novel forms of art, literature, philosophy or science.</i> " (p. 234).
26	Csikszentmihalyi	1999	"[...] <i>a phenomenon that is constructed through an interaction between producers and audience. Creativity is not the product of single individuals, but of social systems making judgments about individuals' products.</i> " (p. 314).
27	Aleinikov	1999	"[...] <i>the ability or the process of producing something new and useful.</i> " (p. 840).
28	Cropley & Urban	2000	"[...] <i>the production of relevant and effective novel ideas.</i> " (p. 486).
29	Boden	2001	"[...] <i>is the ability to come up with new ideas that are surprising yet intelligible, and also valuable in some way.</i> " (p. 95).
30	Van Hook & Tegano	2002	"[...] <i>the interpersonal and intrapersonal process by means of which original, high quality, and genuinely significant products are developed.</i> " (p. 3).
31	Feist & Barron	2003	"[...] <i>is a specific capacity to not only solve problems but to solve them originally and adaptively.</i> " (p. 63).

	Author(s)	Years	Definitions
32	Carayiannis & Gonzalez	2003	"[...] the ability to perceive new connections among objects and concepts – in effect, reordering reality by using a novel framework for organizing perceptions." (p. 588).
33	Mumford	2003	"[...] involves the production of novel, useful products." (p. 110).
34	Ward & Saunders	2003	"[...] is the result of the convergence of basic cognitive processes, core domain knowledge, and environmental, personal, and motivational factors which allow an individual to produce an object or behavior that is considered both novel and appropriate in a particular context." (p. 862).
35	Plucker, Beghetto & Dow	2004	"[...] the interaction among aptitude, process, and environment by which an individual or group produces a perceptible product that is both novel and useful as defined within a social context." (p. 90).
36	Boden	2004	"[...] the ability to come up with ideas or artifacts that are new, surprising and valuable." (p. 1).
37	Pope	2005	"[...] is extra/ordinary, original and fitting, fulfilling, in(ter)ventive, cooperative, un/conscious, female, re . . . creation." (p. 52).
38	Sawyer	2006	"[...] the emergence of something novel and appropriate, from a person, a group, or a society." (p. 33).
39	Runco	2007	"[...] a reflection of cognition, meta-cognition, attitude, motivation, affect, disposition, and temperament." (p. 320).
40	Barnes & Shirley	2007	"[...] the act of putting two or more ideas, materials or activities together in what feels (to the creators) like an original, surprising and valued way." (p. 164).
		2008 ¹⁹	
41	Ferrari, Cachia, & Punie	2009	"[...] is skill for everyone; ability to make new connections; capacity to generate new ideas; divergent thinking; ability to get out of the rails; capacity to produce original and valuable outcomes. (p. 14).
42	Kampylis, Berki & Saariluoma	2009	"[...] the activity (both mental and physical) that occurs in a specific time-space, social and cultural framework and leads to tangible or intangible outcomes that are original, useful, ethical and desirable, at least to the creator(s)". (p. 18).

Source: Kampylis & Valtanen, 2010, 199-203.

As it can be noted, P. Kampylis and J. Valtanen's table is limited to 2009. But what about the recent period from 2009 to 2014? We'll complete those lacking creativity definitions updating the information in the table 2 below.

¹⁹ In P. Kampylis and J. Valtanen's table, there is no reported definition in 2008. But in that 2008, Pontifical Salesian University edited *Dizionario di Scienze dell'Educazione* (2008) containing a creativity definition by K. Polacek. We are interested to mention here that definition: "Creativity is the rare capacity of some individuals to discover relationships between ideas, things and situations and to produce new ideas, to have insights and to conclude the mental process with a valid and useful product in scientific, aesthetic, social and technical in the field of a given culture; the product then exerts a certain influence on the lives of other enriching it or producing positive change in it. In creativity, there are three different aspects: the person, the process and the product" (K. Polacek, *Creatività*, in: *Dizionario di Scienze dell'Educazione*, eds. J. M. Prellezco, C. Nani, G. Malizia, LAS, Roma 2008, p. 277).

Table 2: Some creativity definitions, updated from 2009 to 2014.

	Author(s)	Year	Definitions
1	Glăveanu	2010	"As Cultural Participation, [...] creativity is a socio-cultural-psychological process. [...] Creativity is never a solitary affair. The "audience" is always there, helping, in explicit or more implicit ways, the externalization process, the socialization of the creative product, the internalization of new creations. It is social interaction that turns the wheels of creativity, and, along with it, of cultural change and transformation" (p.14).
2	Zeng, Proctor & Salendy	2011	"Creativity is broadly defined as the goal-oriented individual/team cognitive process that results in a product (idea, solution, service, etc.) that, being judged as novel and appropriate, evokes people's intention to purchase, adopt, use, and appreciate it" (p. 25).
3	Simonton	2012	"We can now define creativity as $C = NUS$ (or $N \times U \times S$), where N , U , and S indicate Novelty, Utility, and Surprise, respectively. Under this formulation, a maximally creative idea, where $C=1$, occurs when all three attributes are maximized, that is, $N=U=S=1$. However, an idea lacks any creativity if one or more of the three attributes are zero. [...] An idea is only creative if it can be credited with novelty, utility, and surprise" (p. 98-99).
4	Piffer	2012	"I regard a person's creativity as the total sum of the creativity of the products that he/she has generated. Thus, I argue that the definition of creativity corresponds to that of creative achievement. I assume that a product's creativity is a continuous rather than a categorical variable (a product is not simply either creative or not but it can be more or less creative than another product). Thus, a product's creativity depends on the degree to which it is useful/appropriate, influential and novel" (p. 259).
5	Kharkurin	2014	See the 4.in1 Model of creativity.

Source: Authors of the article.

In sum, the literature review of creativity is full of creativity definitions. But the problem is that creativity is one of those subjects for which consensus definition in the developed field of research is not taken for granted. For instance, one variable that affects much creativity definition is the cultural context and according to W. Niu and R. J. Sternberg²⁰, the influence of culture on people's conceptions of creativity has been one of the most exciting topics in the recent literature on creativity. It has attracted the interest of many psychologists²¹. With respect to individualism and collectivism or with respect to an independent and interdependent perspective, literature distinguishes between the West and the East²².

²⁰ See W. Niu, R. J. Sternberg, *The Philosophical Roots...*, p. 18-38.

²¹ See T. Lubart, *Creativity across cultures*, in: *Handbook of Creativity*, ed. R. Sternberg, Cambridge University Press, Cambridge 1999, p. 339-350; W. Niu, R. Sternberg, *Contemporary studies on the concept of creativity: The East and the West*, *The Journal of Creative Behavior* 36(2002)4, p. 269-288; E. Rudowicz, A. Hui, *Hong Kong Chinese people's view of creativity*, *Gifted Education International* 13(1998)2, p. 159-174; E. Rudowicz, X. D. Yue, *Concepts of creativity: Similarities and differences among mainland, Hong Kong and Taiwanese Chinese*, *The Journal of Creative Behavior* 34(2000)3, p. 175-192.

²² See A. Kharkurin, *Creativity.4in1: Four-Criterion Construct of Creativity*, *Creativity Research Journal* 26(2014)3, p. 338-352.

1.3. Western or Eastern creativity?

The same act can deeply change meaning according to the context where it has been made. In a similar logic, creativity varies across cultures. Actually, a review of contemporary research has shown that people from the East and West hold similar, yet not identical conceptions of creativity²³.

From a Western perspective, creativity can be defined as the ability to produce work that is novel and appropriate²⁴:

a) novel work is original, not predicted, and distinct from previous work,

b) appropriate work satisfies the problem constraints, is useful, or fulfills a need.

Creativity occurs in virtually any domain, including the visual arts, literature, music, business science, education, and everyday life²⁵. An important feature of Western creativity seems to be its relationship to an observable product. This product can be assessed by an appropriate group of either peers or experts. T. Amabile²⁶ proposes that the creativity of a product is, to a large extent, a social judgment.

The Eastern conception of creativity seems less focused on innovative products²⁷. Instead, creativity involves a state of personal fulfillment, a connection to a primordial realm, or the expression of an inner essence or ultimate reality. Creativity is related to meditation because it helps one to see the true nature of the self, an object, or an event²⁸. The Eastern conceptualization is similar to humanistic psychology's conception of creativity as part of self-actualization. In the Eastern view, creativity seems to involve the reinterpretation of traditional ideas - finding a new point of view - whereas in the Western approach, creativity involves a break with tradition. Culture encourages creativity in some situations and for some topics but discourages it for others. For the Ashanti, an African group, creativity is encouraged in carving of secular objects but discouraged for objects depicting religious motifs. Creativity may be stimulated or hindered by cultural features such as worldview and the value placed on conformity or tradition²⁹.

²³ See W. Niu, R. Sternberg, *The Philosophical Roots...*

²⁴ See F. Barron, *Putting creativity to work*, in: *The Nature of Creativity: Contemporary Psychological Perspectives*, ed. R. Sternberg, Cambridge University Press, Cambridge 1988, p. 76-98; T. Lubart, *Creativity*, in: *Thinking and problem solving*, ed. R. Sternberg, Academic Press, San Diego 1994, p. 290-332; idem, *Creativity across cultures*; idem, *La psychologie de la créativité*, Armand Colin, Paris 2003; D. MacKinnon, *The nature and nurture of creative talent*, *American Psychologist* 17(1962)7, p. 484-495; R. Ochse, *Before the gates of excellence: the determinants of creative genius*, Cambridge University Press, New York 1990; M. Stein, *Creativity and culture*, *Journal of Psychology* 36(1953), p. 311- 322.

²⁵ See T. Lubart, *Creativity across cultures...*

²⁶ See T. Amabile, *The social psychology of creativity*, Springer-Verlag, New York 1983.

²⁷ See T. Lubart, *Creativity across cultures...*

²⁸ See A. Onda, *Zen and creativity*, *Psychologia* 5(1962), p. 13-20.

²⁹ See T. Lubart, *Creativity across cultures...*

According to K. M. Raina³⁰, what characterizes the East is the subjectifying attitude, the West, the objectifying one. Creativity in the Occident would be more product-centered, whereas in the Orient, with a process-centered creativity, the person's aim is to be fully awake and alive, the ultimate goal being personal enlightenment. M. Batey and A. Furnham³¹ also make the same observation stating that the perception of creativity as the original product of an individual is a predominantly Western one; Eastern cultures have tended to view creativity as a process of understanding and enlightenment.

Given the different Western and Eastern views of creativity, the question of their origin can be raised and to better understand this, W. Niu and R. Sternberg³² compare two philosophical traditions representing the 'roots of thought' in the West and East. The results of their inquiring are synthesized below (see table 3).

Table 3: People's conceptions of Creativity across Times and Cultures.

	Western culture		Chinese culture	
	<i>Ancient</i>	<i>Modern</i>	<i>Ancient</i>	<i>Modern</i>
Genesis	God/gods/individual	Individual	Nature/individual	Individual
Defining features of creativity	Novelty	Novelty	-	Novelty
	Moral goodness	-	Moral goodness	Moral goodness
	Everlasting renovation	Usefulness	Everlasting renovation	Usefulness

Source: Niu and Sternberg, 2006, p. 19.

In general, Easterners are more likely to view creativity as having *social* and *moral* values, and as making a connection between the new and the old. Their Western counterparts focus more on some special *individual* characteristics in understanding the concept of creativity³³.

In sum, creativity does not occur in a vacuum, it is context dependent. The Western definition of creativity as a product-oriented, originality-based phenomenon can be compared with an Eastern view of creativity as a phenomenon of expressing an inner truth in a new way or of self-growth. Culture acts in a second fashion by channeling creativity. Finally, culture provides a set of facilitating and inhibiting conditions for creativity that influence the general level of creative activity³⁴.

³⁰ See K. M. Raina, *Cross-cultural differences*, in: *Encyclopedia of Creativity*, vol. I, eds. M. Runco, S. Pritzker, Academic Press, San Diego 1999, p. 453-469.

³¹ See M. Batey, A. Furnham, *Creativity, Intelligence, and Personality...*

³² See W. Niu, R. Sternberg, *The Philosophical Roots...*

³³ See W. Niu, R. Sternberg, *Contemporary studies on the concept of creativity: The East and the West*, *The Journal of Creative Behavior* 36(2002)4, p. 269-288.

³⁴ See T. Lubart, *Creativity across cultures...*

Definitely, this cross-cultural consideration to some extent shows how it is difficult to reach a consensus about creativity definition. Actually, from all the definitional attempts, what can we keep before going any further?

2. TOWARDS A RELATIVE CONSENSUS ON THE DEFINITION OF CREATIVITY

As far as creativity definition is concerned, it is the Western perspective that has dominated creativity research and academic psychological literature³⁵. The best example of this is Kampylis and Valtanen's table 1 that we earlier reported in this article.

But the problem is that even inside the dominant Western perspective, creativity definition has not gained a real consensus yet. What is surer is that some elements are most frequent in many definitions and permit to speak in terms of "most widely accepted definition".

Everyone agrees that creativity is the discovery or invention of something new. In 1999, A. Aleinikov stated that among all the definitions, philosophical and psychological, simple and extravagant, the most frequent used definition describes creativity as the ability or the process of producing something new and useful³⁶. This new-and-useful definition of creativity appears to have gained wide acceptance³⁷.

Eleven years later, i-e in 2010, P. Kampylis³⁸ argued that the ethical dimensions of creativity should be explicitly stated in its definitions. For this reason, he suggests a new definition that can be applied specifically in the context of education: "Creativity is the general term we use to describe an individual's attitude to, ability for, and style (s) of creative thinking that leads to a structured and intentional activity, mental and/or physical. This activity may be personal and/or collective, occurs in a specific space-time, political, economic, social, and cultural context, and interacts with it. The creative activity aims at realizing the creative potential of the creator(s) and leads to tangible or intangible product(s) that is (are) original, useful, and desirable at least for the creator(s). The creative product(s) should be used for ethical and constructive purposes"³⁹. This is creativity in the educative context, but in the general, more and more authors agree about the key elements or criteria of creativity definition.

³⁵ See M. Batey, A. Furnham, *Creativity, Intelligence, and Personality...*

³⁶ See A. Aleinikov, *Human creativity...*

³⁷ See T. Lubart, *Creativity...*; R. Ochse, *Before the gates...*; R. Sternberg, *A three-facet model of creativity*, in: *The nature of creativity. Contemporary Psychological Perspectives*, ed. R. Sternberg, Cambridge University Press, Cambridge 1988, p. 125-147; R. Sternberg, T. Lubart, *An investment theory of creativity and its development*, *Human Development* 34(1991)1, p. 1-31; R. Sternberg, T. Lubart, *Defying the crowd: Cultivating creativity in a culture of conformity*, Free Press, New York 1995; R. Sternberg, T. Lubart, *Investing in creativity*, *American Psychologist* 51(1996)7, p. 677-688; D. Mumford, *Where have we been, where are we going? Taking stock in creativity research*, *Creativity Research Journal* 15(2003)2-3, p. 107-120; M. Runco, *Creativity*, *Annual Review of Psychology* 55(2004), p. 657-687.

³⁸ See P. Kampylis, *Fostering Creative Thinking...*

³⁹ See *ibidem*, p. 92-93.

To underline the agreement among authors, V. P. Glăveanu⁴⁰ also stated that due to its complexity, creativity has been approached differently, either as achievement, as ability or as disposition or attitude, but very fruitful definitions for scientific investigation are those that focus on the *creative product* and, in this regard, there is quite a general consensus among specialists that something is creative when it is both new and useful, appropriate or meaningful⁴¹.

Based on J. Plucker, R. Beghetto, G. Dow⁴² and D. K. Simonton⁴³, M. Makel and J. Plucker⁴⁴ precise that the vast majority of such definitions and conceptualizations include novelty, originality, or uniqueness as one criterion, with usefulness or utility included as a second criterion.

Without a clear definition, creativity becomes a hollow construct, one that can easily be filled with an array of myths, co-opted to represent any number of divergent processes, and further confuse what is (and is not) known about the construct⁴⁵. Drawing on the articles that did explicitly define creativity, as well as those that provided enough contextual information from which a definition could be inferred, we were able to identify several reoccurring, constituent elements that could serve as a basis for generating a synthesized definition of creativity. Our proposed definition is: Creativity is the interaction among *aptitude, process, and environment* by which an individual or group produces a *perceptible product* that is both *novel and useful* as defined within a *social context*⁴⁶.

According to P. Kämpylis and J. Valtanen⁴⁷, creativity researchers and theorists have approached what could be termed an agreement, since the majority of their definitions intersect at the following key components:

⁴⁰ See V. P. Glăveanu, *Principles for a cultural psychology of creativity*, *Culture & Psychology* 16(2010)2, p. 147-163; idem, *Creativity in context: The ecology of creativity evaluations and practices in an artistic craft*, *Psychological Studies* 55(2010), p. 339-350; idem, *Paradigms in the study of creativity: Introducing the perspective of cultural psychology*, *New Ideas in Psychology* 28(2010), p. 79-93; idem, *Creativity as cultural participation*, *Journal for the Theory of Social Behaviour* 41(2011)1, p. 48-67; idem, *Habitual Creativity: Revising Habit, Reconceptualizing Creativity*, *Review of General Psychology* 16(2012)1, p. 78-92.

⁴¹ See M. Stein, *Creativity and culture*, *Journal of Psychology* 36(1953), p. 311-322; R. Richards, *Everyday Creativity*, in: *Encyclopedia of Creativity*, vol. I, eds. M. A. Runco, S. R. Pritzker, Academic Press San Diego 1999, p. 683-687.

⁴² See J. Plucker, R. Beghetto, G. Dow, *Why isn't creativity more important to educational psychologists? Potentials, pitfalls, and future directions in creativity research*, *Educational Psychologist* 39(2004)2, p. 83-96.

⁴³ See D. K. Simonton, *Creativity, problem solving, and solution set sightedness: Radically reformulating BVSR*, *The Journal of Creative Behavior* 46(2012)1, p. 48-65; idem, *Taking the US Patent Office criteria seriously: A quantitative three-criterion creativity definition and its implications*, *Creativity Research Journal* 24(2012)2-3, p. 97-106; idem, *Teaching Creativity Current Findings, Trends, and Controversies in the Psychology of Creativity*, *Teaching of Psychology* 39(2012)3, p. 217-222.

⁴⁴ See M. Makel, J. Plucker, *Response: Creativity Is More Than Novelty: Reconsidering Replication as a Creativity Act*, *Psychology of Aesthetics, Creativity, and the Arts* 8(2014)1, p. 27-29.

⁴⁵ See J. Plucker, R. Beghetto, G. Dow, *Why isn't creativity...*

⁴⁶ See *ibidem*, p. 90.

⁴⁷ See P. Kämpylis, J. Valtanen, *Redefining Creativity...*, p. 191-214.

- a) creativity is a key ability of *individual(s)*;
- b) creativity presumes an *intentional activity* (process);
- c) the creative process occurs *in a specific context* (environment);
- d) the creative process entails the generation of *product(s)* (tangible or intangible).

Creative product(s) must be *novel* (original, *unconventional*) and *appropriate* (valuable, useful) to some extent, *at least* for the creative individual(s). These key components are commonly referred to the literature as the 4 Ps of *creativity: person, process, press, and product*⁴⁸.

3. BEYOND WESTERN AND EASTERN POLARIZATION, AN INTEGRATIVE VISION OF CREATIVITY

Differences are not deficits, but rather richness that must be complemented. In this perspective, the best definition of creativity must attempt to integrate different cultural criteria and offer a unified vision of the concept. This attempt is possible because despite cultural differences, it is interesting that creativity is generally viewed as a positive construct (Chu, 1970; Joncich, 1964; Lubart, 1999). Evidence of this positive view of creativity in the West can be found in the desire of schools to promote creativity and in the large number of creativity self-help books in the popular press⁴⁹ (Adams, 1986). In non-Western settings, gods of originality receive worship and creative individuals are honoured and praised⁵⁰.

In search for similitude, A. J. Starko⁵¹ also stated that criteria for judging African ceremonial masks are very different from those for evaluating Italian *Commedia dell'arte* masks, nonetheless, the creative efforts in each case are eventually considered to meet some standard and be accepted by some audience.

For T. Lubart⁵², beyond the divergences, descriptions of the creative process exist for both the Western and Eastern views of creativity. The most widely cited Western description of the creative process involves four stages: *preparation, incubation, illumination, and verification*. Evidence for an alternative process model congruent with the Eastern definition of creativity comes, in part, from R. Maduro's⁵³ study of Indian painters who describe a four-stage model based on the

⁴⁸ See R. Richards, *Everyday Creativity...*

⁴⁹ See H. Walberg, *Creativity in learning*, in: *The nature of creativity. Psychological Perspectives*, ed. R. J. Sternberg, Cambridge University Press, Cambridge 1988, p. 340-361.

⁵⁰ For example, in the Benin culture, the deity *Olokun*, god of inspiration and idealism, is revered (P. Ben-Amos, *Artistic creativity in Benin Kingdom*, *African Arts* 19(1986)3, p. 60-63). *Olokun* can influence artists through dreams and enhance their originality. Similarly, the *Hindu* god *Vishvakarma*, spirit of the creative process, was described with great significance and stature by Indian artists (R. Maduro, *Artistic creativity in a Brahmin painter community*, Center for South and Southeast Asia Studies, California 1976).

⁵¹ See A. J. Starko, *Creativity in the classroom: schools of curious delight*, Lawrence Erlbaum Associates, Mahwah 2005.

⁵² See T. Lubart, *Creativity across cultures...*

⁵³ R. Maduro, *Artistic creativity...*

Yoga Sutras. The first stage is preparatory⁵⁴. Follow the achievement of an internal identification with the subject matter of the painting (second stage), the insight similar to illumination (third stage) and the social communication of personal realizations and is similar to the verification stage of the Western model (fourth stage). In contrast to the Western process description, emotional, personal, and intra-psychic elements are emphasized in the Eastern creative process⁵⁵.

According to A. Goswami⁵⁶, the culture in the West is highly polarized in valuing outer creativity, whereas Eastern culture still values inner creativity over outer, however an emphasis on both inner and outer creativity helps us to actualize our creative potential in both arenas as never before. So for A. Goswami⁵⁷, no polarization is necessary because both inner and outer activities are aspects of the play of consciousness to see itself, and both are important in this play. When we do not value inner creativity, outer creative actions are often destructive without ethics to guide them. When we do not value outer creativity, the material structure of societies suffers. Likewise, we can look forward to the time when people of inner creative wisdom will engage in outer creativity, science, arts, music, and so forth. Music, art, and science, dedicated toward the whole and flowing from the inspiration of wholeness and not just from social accomplishment orientation, will reach unprecedented levels of greatness. We can summarize those features in the table 4 below.

Table 4: Creativity in Western and Eastern conceptions.

Western conception	Eastern and other conceptions
a) create something <i>new and useful</i>	a) express <i>an inner essence</i>
b) find <i>original solutions</i> to problems	b) find <i>a new point in the tradition</i>
c) transform or <i>change the world</i>	c) <i>fulfill or enlight the self (self-actualisation)</i>
d) <i>break with</i> the tradition	d) <i>re-interpretation</i> of the tradition
e) <i>Product centered</i>	e) <i>Process/subject centered</i>
f) <i>Individual</i> orientation	f) <i>Ecological</i> orientation

Source: Authors of the article.

⁵⁴ “The artist attempts to contact by self-will and ceaseless effort the subjective region of his mind [...] The artist removes himself symbolically from the normal world by burning incense [...] to deities [and] [...] prays for inspiration from *Vishvakarma* [the patron of creativity]” (R. Maduro, *Artistic creativity...*, p. 143).

⁵⁵ See T. Lubart, *Creativity across cultures...*

⁵⁶ See A. Goswami, *Quantum theory of creativity*, in: *Encyclopedia of Creativity*, vol. II, eds. M. Runco, S. R. Pritzker, Academic Press, San Diego 1999, p. 491-499.

⁵⁷ See *ibidem*, p. 499.

In our personal point of view, these two types of conceptions need to be integrated and one of the best attempts responding to this integration, offering at the moment a consensus in creativity definition, is Kharkhurin's *Creativity.4in1 model*⁵⁸.

Actually in this model creativity is defined as a 4-criterion construct, which includes attributes of novelty, utility, aesthetics, and authenticity. Kharkhurin⁵⁹ explained each of these four attributes:

1) *Novelty* attribute stipulates that a creative work brings something new into being, which presents a new conceptual framework and/or modifies or violates an existing one.

2) *Utility* attribute stipulates that a creative work is what a producer or a recipient considers creative, what represents an important landmark in spiritual, cultural, social, and/or political environment, and what addresses moral issues.

3) *Aesthetics attribute* stipulates that a creative work presents the fundamental truth of nature, which is reflected in a perfect order, efficiently presents the essence of the phenomenal reality, and is satisfactorily complex, expressing both tension and intrinsic contradiction.

4) *Authenticity* attribute stipulates that a creative work expresses an individual's inner self and relates one's own values and believes to the world.

In sum, from the two traditional criteria of creativity (*novel and appropriate*) largely used in the literature of 19th and early 20th century⁶⁰, creativity definition will move to 3 criteria: *novelty, usefulness* and *nonobviousness*⁶¹, or *novel, valuable* and *surprising* (Boden, (2004) quoting Bruner, 1962) or *novelty, utility and impact*⁶² or *novel, appropriate, and of high quality*⁶³.

On the one hand, A. Kharkhurin⁶⁴ agrees for moving from the 2 criteria definition because reducing creativity to the 2 features of novelty and utility seems to devalue the rich constellation of meanings to which this construct refers, on the other hand, he remained unsatisfied with the 3 criteria features because they share one common epistemological orientation, that is they focus on *novelty* and the *pragmatic aspects of problem solving*, which appears to reflect a Western concept of creativity. In contrast, Eastern features as *inner growth, personal fulfillment*, and aesthetic aspects of creative problem solving⁶⁵ seem absent. So A. Karkhurin⁶⁶ attempts to account for different cultural perspectives and provides a theoretical framework combining both Western and Eastern orientations. For him, criteria of *novelty* and *utility* pervasive in the Western

⁵⁸ See A. Kharkhurin, *Creativity.4in1...*

⁵⁹ See ibidem.

⁶⁰ See M. Runco, G. J. Jaeger, *Comments and corrections: The standard definition of creativity*, *Creativity Research Journal* 24(2012)1, p. 92-96.

⁶¹ See D. K. Simonton, *Creativity, problem solving...*; idem, *Taking the US Patent Office...*; idem, *Teaching Creativity...*

⁶² D. Piffer, *Can creativity be measured? An attempt to clarify the notion of creativity and general directions for future research*, *Thinking Skills and Creativity* 7(2012)3, p. 258-264.

⁶³ See R. Sternberg, T. Lubart, *Defying the crowd...*, p. 6.

⁶⁴ See A. Kharkhurin, *Creativity.4in1...*

⁶⁵ See T. Lubart, *Creativity across cultures...*; K. M. Raina, *Cross-cultural differences...*

⁶⁶ See A. Kharkhurin, *Creativity.4in1...*

tradition should be complimented with criteria of *aesthetics* and *authenticity* typical for the Eastern perspective. Together, these four criteria construct a generic four-dimensional space, in which creative works from different domains and cultural perspectives can be assessed and compared. To recapitulate, we have the table 5 below.

Table 5: Four-dimensional matrix for evaluation of creative work.

Criterion	Conditions
Novelty	1) Creative work is new. 2) Creative work modifies existing paradigm. 3) Creative work rejects existing paradigm.
Utility	1) Creative work is perceived as such by a producer. 2) Creative work is perceived as such by a recipient. 3) Creative work represents an important landmark in spiritual, cultural, social, and/or political environment. 4) Creative work influences worldviews by addressing moral issues.
Aesthetics	1) Creative work presents the fundamental truth of nature. 2) Creative work strives to arrange expressive elements in a perfect order. 3) Creative work expresses the essence of the phenomenal reality in efficient manner. 4) Creative work is satisfactorily complex expressing both tension and intrinsic contradiction.
Authenticity	1) Creative work expresses a creative person's inner self.

Source: Kharkhurin, 2014, p. 347.

4. CONCLUSION

The understanding of the concept of creativity has immersed us in the vast “ocean” of creativity definitions. As a long and very challenging journey, the course has led us with A. Kharkhurin⁶⁷ to define creativity in base of four criteria:

1) *Novelty*: creative product is new, modifies existing paradigm or rejects existing paradigm.

2) *Utility*: creative product is perceived useful by the producer and the recipient; it represents an important landmark in spiritual, cultural, social, and political environment; it also influences worldviews by addressing moral issues.

3) *Aesthetics*: creative product presents the fundamental truth of nature, strives to arrange expressive elements in a perfect order, expresses the essence of the phenomenal reality in efficient manner, is satisfactorily complex expressing both tension and intrinsic contradiction.

4) *Authenticity*: creative product expresses a creative person's inner self.

Aware that this definition cannot exhaust all what can be known about the concept, we also tried to bring some more precision studying some attributes, collocations and related terms/concepts of creativity. Anyway, definitions of creativity are often misleading; they say too much and too little. They may, however, provide a point of departure for more extended and systematic investigation.

⁶⁷ See *ibidem*.

What makes this integrative vision interesting for a psychoeducational application is a real combination of what is useful with what constitutes human values.

THE CONCEPT OF CREATIVITY. TOWARDS A INTEGRATIVE VISION OF CREATIVITY IN THE PSYCHOEDUCATIONAL APPLICATION

Summary

Although it is a positive word, always attracting and increasing attention, creativity is a concept that defies definition. As a psychological concept, creativity has resisted unequivocal definition or clear operationalization. Nevertheless, after viewing its etymological and semantic aspects, we focus on some attempts of definitions. As “man’s capacity to produce new ideas, insights, inventions or artistic objects, or the act to create something new, to find original solutions, and the willingness to change or transform the world. Creativity has generated numerous definitions with the problem of the lack of consensus among creativity researchers. This seems more complicated when we focus on creativity in cultural context (be the Western or the Eastern one). However, since differences are not deficits, but rather richness that must be complemented, our proposal is to integrate different cultural criteria and offer a unified vision of the concept, which we illustrate referring to Kharkurin’s Creativity4in1 model based on the criteria of Novelty, Utility, Aesthetics and Authenticity. This integrative vision is not yet the last possible attempt, so the call for deeper research and better model is still active.

Keywords: Creativity, Definition, Conception, Culture, Self-actualisation

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KONCEPCJA KREATYWNOŚCI. W KIERUNKU INTEGRALNEJ WIZJI KREATYWNOŚCI W APLIKACJI PSYCHOWYCHOWAWCZEJ

Abstrakt

Kreatywność jest pojęciem, które wymyka się łatwemu zdefiniowaniu, choć od zawsze jest przedmiotem dużego zainteresowania. Ta problematyka jest dostrzegalna w koncepcjach psychologicznych, w których nie ma jednoznacznej definicji teoretycznej czy aplikacyjnej na temat koncepcji kreatywności. Niemniej jednak, po dokonaniu analizy etymologicznej i semantycznej niektórych aspektów, można podjąć się próby zdefiniowania jej jako zdolności człowieka do realizowania nowych pomysłów, spostrzeżeń, wynalazków, przedmiotów artystycznych lub aktów, w celu stworzenia coś nowego, znalezienia oryginalnego rozwiązania, gotowości do zmiany lub przemiany świata. Pojęcie kreatywność dostarcza licznych problemów koncepcyjnych, a to powoduje brak konsensusu wśród badaczy tego zagadnienia. Problem ten wydaje się najbardziej skomplikowany, gdy skupia się uwagę na kreatywności w kontekście kulturowym (zarówno kultury Zachodu, jak i Wschodu). Ponieważ istniejące różnice są źródłem bogactwa, a nie deficytu, Autorzy artykułu przedstawiają własną propozycję integracji różnych

kryteriów kulturowych oraz w miarę jednolitą wizję koncepcji kreatywności, którą zawiera, ich zdaniem, model A. Kharkhorina – Creativity.4in1, w oparciu o kryteria: Nowości, Użyteczności, Estetyki i Autentyczności. Ta integracyjna wizja nie jest jeszcze ostatnią możliwą próbą, zaprasza ona zatem do głębszego badania i ulepszania zaproponowanego modelu.

Słowa kluczowe: kreatywność, definicja, koncepcja, kultura, samo-aktualizacja

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EDUCATION OF SOCIAL WORKERS IN POLAND AND SLOVAKIA

1. INTRODUCTION

A dynamic development of social work began in the former Czechoslovakia in 1980 and was subsequently continued in the Czech Republic and the Slovak Republic. Significant transformations in the Slovakian education system were initiated after 1989. At that time, young people began to notice the importance of education, career advancement and involvement in public affairs. Similarly, numerous activities aimed at setting up and developing a democratic society were undertaken in Poland and embraced also the sphere of education. A gradual reform of social services commenced in both countries after 1989, was followed in the next years by the introduction of new solutions that had a significant impact both on education in the field of social work and on establishing the profession of social worker.

Education of social workers concentrates on transferring knowledge, developing skills and shaping attitudes that are conducive to effective work. Taking into account the evolvement of the education process in these countries, organized symposia, conferences and joint undertakings, as well as discussions on the emergence of social work as a scientific discipline in Poland, attempts were made to compare and present the ways of educating social workers developed in the neighbouring countries.

2. EDUCATION OF SOCIAL WORKERS IN POLAND (AFTER 1989)

Attempts to transform the system of vocational training of social workers in Poland, in the last years of the PRL (the Polish People's Republic), to some extent provided the basis for the modification of the legal regulations related to social assistance, which was carried out after 1989¹. In 1990, the Minister of Labour and

¹ See also: M. Brenk, *Od społecznika do profesjonalisty – ewolucja zawodu pracownika socjalnego w Polsce*, Kultura, Społeczeństwo, Edukacja 2(2012), p. 144-145; idem, *Kształcenie pracowników*

Social Policy (MLSP) in Poland was assigned the tasks from the scope of activity of the Minister of Health and Welfare (MHW) related to social assistance. In the next step, requirements were defined with respect to the qualification, roles and tasks of social workers². The adopted regulations stipulated that a person may be appointed a social worker if they “have appropriate qualifications, namely, they have completed education at a school of social workers or at a university in the fields of: social work, social policy, social rehabilitation, sociology, pedagogy, psychology or other related (Section 1). [...] it may also be a person having higher education in the fields not listed in Section 1, if they completed specialization in the organization of social assistance or related post-graduate studies (Section 2). A social worker is obliged to improve their professional qualifications (Section 3)”³. The adopted regulations specified the qualifications of social workers. Introduction of such legal provisions resulted in the fact that positions of social workers and heads of social welfare centres were held by people who completed the above mentioned fields of study in various specialties, sometimes quite different from the specialty of “social work” and, therefore, lacked the necessary knowledge and skills.

The study program in the field of “social work”, covering a total of 2,610 hours of classes, was introduced in fifteen schools in 1993. It had a multidisciplinary character and comprised: sociology, social pedagogy, social policy, social medicine, psychology, law, theory of organization and management, knowledge on the social dimension of work, the stages of human life, the structure and dynamics of social processes, problems and social issues, institutions solving social problems and social consequences of economic processes. The study program comprised also a social project (a novelty in the curriculum). Practical classes were planned to constitute 30% of the hours and be related with the theoretical subjects⁴. The study program

socjalnych w Polsce Ludowej, Studia Edukacyjne 31(2014), p. 245.

² Act of 04.06.1990 on assigning the Minister of Labour and Social Policy the tasks from the scope of the Minister of Health and Welfare concerning social assistance, Journal of Laws 1990 No. 29, item 172; Act of 29.11.1990 on social assistance, Journal of Laws of 1990 No. 87, item 506.

³ Pursuant to the provisions of the Act, Section 1 and 2 come into force on 01.01.1995. In the light of the applicable regulations completion of the above mentioned higher education (at the first and second degree studies) in the fields of specialties other than “social work”, or this specialty at the fields of study other than the specified, does not entitle to pursue the profession of social worker under the Act of 16.02.2007 on amending the Act on social assistance, Journal of Laws of 2007 No. 48, item 320, Article 5 Section 3. Persons who at the date of entry into force of the Act of 12.03.2004 on social assistance continued Master’s degree in pedagogy, psychology, sociology and political science, and completed these studies before 31.10.2007 – irrespective of the specialty completed in the course of the studies, or completed before the entry into force of the Act the above-mentioned fields of study and the field of political science and social sciences - may pursue the profession of social worker. Journal of Laws of 2013 item 182, Article 156, Section 1a, Section 3, Section 3a.

⁴ Conf. *Dokumentacja programowa dla zawodu pracownik socjalny 26 01, wdrożenie próbne*, Ministerstwo Pracy i Polityki Socjalnej, Warsaw 1993, vol. 1, p. 189; vol. 2, p. 190-320 [Print reproduced]; V. Biederman, *Problemy kształcenia pracowników socjalnych*, in: *Praca socjalna służbą człowiekowi*, eds. L. Malinowski, M. Orłowska, Wydawnictwo Akademickie „Żak”, Warsaw 1998, p. 40-41; J. Szmagański, *Kształcenie do pracy socjalnej w Polsce po 1989 r.*, in: *Pracownicy socjalni i praca socjalna w Polsce. Między służbą społeczną a urzędem*, ed. M. Rymśza, Wydawnictwo ISP,

designed for institutions educating future social workers was implemented in 1995 and it remained obligatory until 1997. Moreover, specialty education was introduced (first and second degree) together with preparation for future executives in the organization of social assistance⁵. That initiative was aimed at raising the competency level of social workers and of the management of assistance centres.

The need was recognized to train employees, which was associated with the development of education preparing graduates to the profession⁶. In 2005, colleges of social services were established⁷. It was assumed that those institutions would remain under the auspices of universities. Graduates of the colleges received the diploma of social workers, while relevant agreements with universities allowed them to obtain a bachelor's degree, which is the basis for further education at the second degree level and receiving a master's degree. One advantage of the colleges was the fact that they provided good practical preparation for future social workers. Education programs partly differed from those carried out in universities. With regard to obtaining the bachelor's degree, the qualifications of the faculty could raise doubts since they were not comparable to the requirements imposed on the staff of higher education institutions, which compelled the students to make up for the so called program differences.

The number of colleges was decreasing, i.e. the data of MLSP show that in 2009, there were 14 institutions of that type⁸, while at the end of 2014 their number amounted to only eight. Colleges in Bielsko-Biała, Chorzów, Gdańsk, Łódź, Rzeszów and Zamość closed down.

Warsaw 2012, pp. 284-285. E. Marynowicz-Hetka, K. Wódcz i K. Frysztański made special contribution to the work of the team preparing the program.

⁵ Decision No. 7 of the Minister of Labour and Social Policy of 10.04.1995, Journal of MLSP No. 6, item. 7; Regulation of the Minister of Labour and Social Policy of 03.05.1997 on the degree of specialization in the profession of "social worker", Journal of Laws of 1997 No. 24, item 125-126. The, so called, new professions were also pointed out in the Polish system of social assistance, these included, for example, assistant to a disabled person, community support worker, caregiver at the social welfare home. Regulation of the Minister of National Education of 29 March 2001 amending the Regulation on the classification of occupations for vocational education, Journal of Laws of 2001, No. 34, item 405, introducing to the group of professions marked 346 - Employees of social welfare and social work the following professions: 346 [02] - assistant to a disabled person; 346 [03] - community support worker; 346 [04] - caregiver at the social welfare home.

⁶ In 1993, the Ministry of Labour appointed 15 post-secondary schools of social workers. Conf. A. Zasada-Chorab, *Kształtowanie się zawodu pracownika socjalnego w Polsce*, Wydawnictwo Centrum AV, Częstochowa 2004, pp. 96-97.

⁷ Regulation of the Minister of Social Policy of 24.03.2005 on colleges of social workers, Journal of Laws of 2005 No. 61, item 544.

⁸ The colleges provided education for social workers in the following cities: Wrocław, Toruń, Lublin, Biłgoraj, Zamość, Łódź, Warsaw, Gdańsk, Rzeszów, Bielsko-Biała, Czeladź, Chorzów, Skarżysko-Kamienna, Poznań. According to data from the Ministry of Labour of 30.01.2009, source: M. Kozak, *Kształcenie w zakresie pracy socjalnej w Polsce – rys historyczny*, Roczniki Nauk o Rodzinie i Pracy Socjalnej 4(59)2012, p. 348.

Table 1: A list of colleges of social workers operating under the provisions of the Regulation of the Minister of Social Policy of 24.03.2005 on colleges of social workers, Journal of Laws of 2005 No. 61, item 544. As of 3 December 2014.

No.	Voivodeship/city	Public/non-public college Name of the university providing scientific and educational supervision
1.	Lower Silesia Wrocław	PUBLIC University of Opole
2.	Kuyavia- Pomerania Toruń	PUBLIC Kazimierz Wielki University in Bydgoszcz
3.	Lublin Lublin	PUBLIC Maria Curie-Skłodowska University in Lublin
4.	Lublin Biłgoraj	NON-PUBLIC Maria Curie-Skłodowska University in Lublin
5.	Masovia Warsaw	PUBLIC Warsaw University
6.	Silesia Czeladź	PUBLIC Uniwersity of Silesia
7.	Holy Cross Skarżysko Kamienna	PUBLIC Maria Curie-Skłodowska University in Lublin
8.	Greater Poland Poznań	PUBLIC Maria Grzegorzewska Academy of Special Education in Warsaw

Source: MLSP, Colleges of social workers, <<https://www.mpips.gov.pl/pomoc-spoeczna/kształcenie-i-doskonalenie-zawodowe-pracownikow-sluzb-spoecznych/kolegia-pracownikow-sluzb-spoecznych/>> (accessed on: 07.28.2015).

Subsequent colleges were either gradually closed down, e.g. on 30.09.2015 in Warsaw⁹, or there were attempts at converting them into institutions of higher education, e.g. in Czeladź. The Ministry of Science and Higher Education (MSHE) informed that from 1.10.2009 new colleges ceased to be opened. In 2011, the last recruitment to these schools took place, and in 2014 education in colleges was terminated. After 2015, colleges will be able to carry out recruitment, but their graduates will not be able to take the final exams ending higher education¹⁰. Social work

⁹ Resolution No. 109/13 of the Mazowieckie Provincial Parliament of 05.20.2013 on the elimination of the colleges of social service workers in Warsaw. Based on Article 18, point 19, point f, Act of 06.05.1998 on local governments, Journal of Laws of 2001, No. 142, item 1590, as amended, Article 9f Section 6 and Article 59 Section 1 and 2 of the Act of 09.07.1991 on the educational system, Journal of Laws of 2004, No. 256, item 2572, as amended, Article 12 Section 3 of the Act of 27.08.2009 on public finance, Journal of Laws of 2009 No. 157, item 1240, as amended § 10 Section 1, 2 and 3 of the Regulation of the Minister of Social Policy of 24.03.2005 on colleges of social work, Journal of Laws of 2005 No. 61, item 544.

¹⁰ The Ministry of Science and Higher Education, *Kształcenie w kolegiach – komunikat (Education in Colleges – communication)*, <<http://www.nauka.gov.pl/rada-nauki/kształcenie-w-kolegiach->

as a specialty in the fields of: pedagogy, special pedagogy, political science, social policy, psychology, sociology, family studies, entitling to commence professional practice could be carried out until 31.12.2013¹¹. A list of compulsory subjects was defined along with the specifications of the professional practice to be completed within a specialty preparing for the profession of social worker¹². Students pursuing education in the specialty preparing for the profession of social worker were obliged to complete the whole program minimum, i.e. 330 hours of subjects and 240 hours of practices, within one cycle of first degree or second degree studies. In 2006 in Poland, social work was introduced as a field of study in higher education institutions and the standards of education in this field were defined in the following year¹³. In 2012, the regulation that determined the above-mentioned educational standards was repealed. Institutions of higher education gained the freedom to work out their own study programs. The so called "National Framework for Higher Education Qualifications" came into force, and apart from general academic profile of education, also practical education profile was introduced¹⁴.

Creation of the above mentioned study programs, the quality of education offered to students in the field of social work as well as realization of practical classes, or other aspects such as participation of practitioners and preparation of the scientific staff involved in the implementation of the programs gave rise to a lot of doubt. J. Szmagałski posed two questions which need to be addressed, "Is the autonomy of higher education institutions in programming education in social work, which is a regulated profession, not going to excessively deregulate the theoretical basis and the specificity of functional skills for this profession? Are not the subsequent hasty systemic changes in education which are not followed by empirical verification of their functionality, going to cause scattering of the gained experience and blurring the identity of social work?"¹⁵.

Qualifications allowing to pursue the profession of social worker can now be obtained by commencing the first degree (BA) studies in the field of social work¹⁶ or

komunikat,archiwum,1.html>, (accessed on: 29.07.2015).

¹¹ The Social Assistance Act of 12.03.2004, Journal of Laws of 2009 No. 175, item 1362, Article 116.

¹² Appendix to the Regulation of the Minister of Labour and Social Policy of 25.01.2008 on the specialty preparing for the profession of social worker realized in universities, Journal of Laws of 2008, No. 27, item 158; in effect from 1.10.2008.

¹³ Regulation of the Minister of Science and Higher Education of 13.06.2006 on the names of fields of study, Journal of Laws No. 121, item 838; Regulation of the Minister of Science and Higher Education of 12.07.2007 on education standards for individual fields and levels of education, as well as the mode of formation and conditions to be met by the university to conduct interdisciplinary studies and macro-fields, Journal of Laws of 2007 No. 164, item 1166.

¹⁴ Act of 18.03.201 amending the Act - Law on Higher Education, the Law on Academic Degrees and Titles and on Degrees and Title in Art and amending certain other acts, Journal of Laws of 2011 No. 84, item 455, Article 2, Section 18a, Article 168a, Section 1.

¹⁵ J. Szmagałski, *Kształcenie do pracy socjalnej w Polsce po 1989 r.*, p. 297.

¹⁶ The word "or" means that qualifications are obtained after completing only the first degree studies, only the second degree studies, the first and the second degree studies (BA and MA degree). Doubt appeared in connection with the provision that enabled acquisition of a professional authorization

the second degree (complementary MA) studies in the field of social work or at a post-secondary college of social workers providing education in the profession of social worker¹⁷. Students can complete Bachelor studies in dozens of higher education institutions, and then continue their education at MA studies in several universities (Table 2).

Table 2: A list of universities (public and non-public) that provide a degree program in the field of social work in Poland. As at 10.01.2015.

No.	Name of the university	Ist degree studies	IIInd degree studies
1.	Jesuit University of Philosophy and Education Ignatianum in Cracow	X	-
2.	Jan Długosz University in Częstochowa	X	-
3.	Maria Grzegorzewska Academy of Special Education in Warsaw	X	-
4.	Pomeranian University in Śłupsk	X	-
5.	University of Lower Silesia in Wrocław	X	-
6.	Cardinal August Hlond University of Education in Myslowice	X	-
7.	John Paul II Catholic University of Lublin (KUL)	X	-
8.	Kujawy and Pomorze University in Bydgoszcz	X	-
9.	The Malopolska Higher Vocational School of J. Dietl in Cracow	X	-
10.	Łomża State University of Applied Sciences	X	-
11.	The Bronisław Markiewicz State Higher School of Technology and Economics in Jarosław	X	-
12.	The Jan Grodek State Vocational Academy in Sanok	X	X
13.	The S. Staszic State Vocational Academy in Piła	X	-
14.	The State Vocational Academy in Skierniewice	X	-
15.	The State Vocational Academy in Sulechów	X	-
16.	Pedagogium - Higher School of Social Sciences in Warsaw	X	-
17.	Social Sciences Academy in Łódź	X	-
18.	Paweł Włodkowiec Higher School in Warsaw	X	-
19.	Swietokrzyska Higher School in Kielce	X	-
20.	University of Gdańsk	X	-
21.	University of Adam Mickiewicz in Poznań	X	-
22.	Jagiellonian University in Kraków	-	X

only after finishing the second degree studies.

¹⁷ Act of 12.03.2004 on Social Assistance, Journal of Laws of 2013, item 182 as amended, Article 116, Section 1, point 1 and point 2.

No.	Name of the university	Ist degree studies	IInd degree studies
23.	The Jan Kochanowski University of Humanities and Sciences in Kielce	X	-
24.	University of Cardinal Stefan Wyszyński in Warsaw	X	-
25.	Kujawy and Pomorze University in Bydgoszcz	X	-
26.	University of Łódź	X	X
27.	University of Maria Skłodowska-Curie in Lublin	X	X
28.	University of Mikołaj Kopernik in Toruń	X	X
29.	Opole University	X	-
30.	The Pontifical University of John Paul II in Krakow	X	-
31.	Pedagogical University of Krakow	X	X
32.	University of Rzeszów	X	-
33.	University of Szczecin	X	-
34.	Silesian University in Katowice	X	X
35.	University of Białystok	X	-
36.	University of Warmia and Mazury in Olsztyn	X	-
37.	Warsaw University	X	-
38.	Wrocław University	X	-
39.	University of Zielona Góra	X	-
40.	Holy Cross University in Kielce	X	-
41.	Higher School of Health Education and Social Sciences in Łódź	X	-
42.	Higher School of Economics and Innovation in Lublin	X	-
43.	Higher School of Finance and Computer Science in Lodz	X	-
44.	Humanistic Higher School in Leszno	X	-
45.	The School of Higher Education in Humanities in Szczecin	X	-
46.	University of Humanities and Economics in Włocławek	X	-
47.	The College of Computer Science in Łódź	X	-
48.	Rzeszow School of Engineering and Economics	X	-
49.	Higher School of Social and Technical Sciences in Radom	X	-
50.	Higher School of Social Sciences in Lublin	X	-
51.	Janusz Korczak Pedagogical University in Warsaw	X	X
52.	Academy of Management and Administration in Opole	X	-

Source: Own elaboration.

Only few schools can offer their students to commence the second degree studies in social work thus allowing them to obtain a Master's degree. It is, moreover, still impossible to continue education in this field at the third level, i.e. to obtain a PhD, which is possible in other countries, e.g. in the neighbouring Slovakia. Social workers remain scattered in various institutions, their work experience does not enhance the image or the prestige of social services, neither are they sufficiently availed of in the process of education to social work.

2. EDUCATION OF SOCIAL WORKERS IN SLOVAKIA (AFTER 1989)

After 1989, Slovakia intensified its efforts to achieve independence and the Slovak Republic became an independent country on 01.01.1993. Under the new political, economic, and territorial conditions, it began gradual introduction of reforms. In 1996, Slovakia adopted a concept of reforming the social sphere, which was associated with the development of the profession of social worker (including the macro-level of social work).

Since 1991, with the creation of the School of Social Work at the Faculty of Education at the University of J.A. Komensky in Bratislava, social work developed in Slovakia in the form of a scientific discipline. In the Slovak discourse, the issue of identity and definition of social work is determined by comparison, by a referral to social pedagogy, at the same time both disciplines are perceived as independent fields of study¹⁸. A growing demand for social work as well as changes taking place in all spheres of social life resulted in the development of that discipline. Based on the act introduced in 2001, a civil servant must complete at least the first degree studies¹⁹. In result of its implementation, employees of social services and employment agencies undertook studies in institutions of higher education. They were followed by, e.g. judicial administration staff, customs offices, police officers, bank employees, private entrepreneurs, etc. Not all graduates followed the profession of social worker. Other universities formed the Departments of Social Work in the Slovak Republic (Table 3).

¹⁸ For more, see: A. Tokárová, *Sociálna práca ako vedná disciplína*, in: *Sociálna práca. Kapitoly z dejín, teórie a metodiky sociálnej práce*, ed. A. Tokárová, Akcent Print, Prešov 2003, pp. 45-72; L. Musil, *Různorodost pojetí, nejasná nabídka a kontrola výkonu „sociální práce“*, *Sociální práce/Sociálna práca* 2(2008), pp. 60-79; C. Határ, *Sociálna pedagogika, sociálna andragogika a sociálna práca. Teoretické, profesijné a vzťahové reflexie*, Česká andragogice společnost, Praha 2009; A. Tokárová, *Edukačné aspekty sociálnej práce*, *Pedagogika.SK* 3(2013)4, pp. 214-232.

¹⁹ Zákon č. 312/2001 Z.z., o štátnej službe a o zmene a doplnení niektorých zákonov.

Table 3: A list of universities (public and non-public) that provide a degree program in the field of social work in the Slovak Republic.

No.	Name of the university(public and non-public)	Ist degree studies	IInd degree studies
1.	Prešovská univerzita v Prešove	X	X
2.	Univerzita Komenského v Bratislave	X	X
3.	Trnavská univerzita v Trnave	X	X
4.	Katolícka univerzita v Ružomberku	X	X
5.	Univerzita Konštantína Filozofa v Nitre	X	X
6.	Vysoká škola zdravotníctva a sociálnej práce sv. Alžbety	X	X
7.	Univerzita Mateja Bela v Banskej Bystrici	X	-
8.	Vysoká škola Danubius v Sládkovičove	X	X
9.	Univerzita Pavla Jozefa Šafárika v Košiciach	X	X

Source: Data gathered by E. Mydlíková in 2011, cited by T. Matulayová, B. Balogová, *Education of Social Workers in Slovakia*, in: *Social Work, Education and Postmodernity. Theory and Studies in Selected Czech, Slovak and Polish Issues*, ed. L. Musil, T. Matulayová, Technical University of Liberec, Liberec 2013, p. 101.

Appointment of cathedrals in seven public and two non-public institutions of higher education, initiation of research and intensification of training of social workers provided a stimulus for the discussion on the evolution of the scientific discipline and the profession of social worker. On 05.31.1997, in Žilina, the *Code of Professional Ethics of Social Worker* was adopted²⁰. The document was modified and updated in subsequent years.

Although, Slovak scientists consider transformation in Slovakia as completed, the constitution of social work as a profession and scientific discipline has not yet been finished. In 1998, an act on social assistance (Act No. 195/1998) was adopted. It defined the concept of social work, the requirements associated with obtaining professional qualifications in that area and, moreover, emphasized the need for improving those qualifications²¹. Legal regulations concerning social work should

²⁰ For more, see: *Etický kódex sociálnych pracovníkov Slovenskej republiky*, <www.socprac8.sk/uploads/.../Eticky_kodex%20.doc>, (accessed on: 29.07.2015); A. Mátel, *Aktualizácia etického kódexu sociálnych pracovníkov Slovenskej republiky – základný náčrt*, <<http://www.prohuman.sk/social-na-praca/aktualizacia-etického-kodexu-socialnych-pracovnikov-slovenskej-republiky>>, (accessed on: 29.07.2015).

²¹ Conf. T. Matulayová, B. Balogová, *Education of Social Workers in Slovakia*, in: *Social Work, Education and Postmodernity. Theory and Studies in Selected Czech, Slovak and Polish Issues*, ed.

have a positive impact on the course of the above mentioned transformation process, especially in terms of defining the profession of social worker, educational standards²², specialization and the acquired competencies.

In 2014, the previously announced act on social work and the conditions for the exercise of certain professional activities in the field of social and family affairs was adopted in the Slovak Republic. Social work within the meaning of this act, is professional activity carried out by social workers and social assistants. Professional activity is a set of work activities, which require knowledge and skills gained in institutions of higher education and confirmed by appropriate qualifications in the profession of social worker. Social work is a specialized professional activity conducted by social workers and defined by relevant regulations²³. Special procedure is a set of activities related to work, in the narrower scope of social work, provided that a person has specialist preparation, the implementation of which is related to the acquisition of knowledge and skills in the course of completing an accredited program of specialization training. Social workers and social work assistants have proper competencies and may use appropriate methods depending on the scope of the performed social work. Social work is carried out in conjunction with other disciplines (interdisciplinarity), in the field of psychology, law, medicine, education, sociology, etc.²⁴.

The Slovak study programs comprise subjects from the scope of social work (social work, record number: 776100). Individual universities provide education in the area of: applied social work; ethics of social work; charity and missionary work; charity work and social services; integrational social work; missiology, diakonia and social work; management and organization of social services; development aid and missionary work; social and missionary work; social and missionary work with the Roma community; social work with children and youth; social work with missionary and charity; counselling; work with the family; work for the Roma community; work in the Roma community; social and health care work with seniors; social work in health care; social work in public administration and social services²⁵. The introduced legislation is at some points convergent with the

L. Musil, T. Matulayová, Technical University of Liberec, Liberec 2013, p. 90; O. Botek, A. Kállay, L. Pavelek, M. Slaná, *Transformation of society, social policy and social work in Slovakia*, ERIS Web Journal 5(2014), p. 9, <http://periodika.osu.cz/eris>, (accessed on: 2.08.2015).

²² *Štandardy vzdelávania v sociálnej práci*, cited by T. Matulayová, B. Balogová, *Education of Social Workers in Slovakia*, p. 95.

²³ Napríklad zákon č. 305/2005 Z. z. o sociálnoprávnej ochrane detí a o sociálnej kuratele a o zmene a doplnení niektorých zákonov v znení neskorších predpisov, zákon č. 448/2008 Z. z. o sociálnych službách a o zmene a doplnení zákona č. 455/1991 Zb. o živnostenskom podnikaní (živnostenský zákon) v znení neskorších predpisov v znení neskorších predpisov.

²⁴ Zákon z 9. júla 2014 o sociálnej práci a o podmienkach na výkon niektorých odborných činností v oblasti sociálnych vecí a rodiny a o zmene a doplnení niektorých zákonov, č. 219/2014, Article 1, § 2.

²⁵ *Zoznam akreditovaných študijných programov podľa IČŠ, titulu a názvu študijného programu*, 26.02.2013, <<http://www.uips.sk/sub/uips.sk/images/PKvs/ZberUdaj/za225.pdf>>, (accessed

provisions of the Polish legislation, i.e. the legal regulations provide the definition of social work, lay emphasis on the required qualifications and on the need of their improvement, specialist preparation and professional activity, as well as on interdisciplinary preparation of social workers.

According to the Slovak regulations, social work assistants are not qualified to conduct individual practice, as opposed to social workers. Those qualifications are obtained by social workers with the completion of the second degree studies, while assistants acquire those qualifications by obtaining a diploma of the first degree studies. Independent practice in the field of social work can be carried out by a person who has: proper qualifications (documented by a diploma), three years of professional work experience, a relevant authorization, has not been convicted or found guilty of criminal offence, has legal capacity, monitoring of the supervisor, has not been deprived of the license within five years for the breach in fulfilling the obligations²⁶. The legislator took into account the issue of non-compliance with the requirement of professional qualifications by professionally active workers who completed studies in e.g. psychology, law, social services and counselling, administration, social policy, education, or do not have the appropriate level of education. The deadline for obtaining those qualifications was set for 31.12.2020²⁷. The ongoing debate on educational standards and specialties included in programs of study which is carried out with reference to the demand for certain specialists in the labour market as well as to employers' opinions, proves to be an important task and a challenge for both scientists and practitioners.

A significant role in shaping and promoting social work in Slovakia is played by a non-governmental organization, the Association of Teachers of Social Work (*Asociácia vzdelávateľov v sociálnej práci*²⁸). Its activities contribute to the introduction of positive changes in the training of social workers, professionalization of the occupation and improvement of the quality of practical activities. The first president of the Association was Š. Strieženec, who formulated a definition of social work. Strieženec organized studies and conferences participated by scientists and practitioners, initiated publishing activities or meetings with social work practitioners and, moreover, led to the creation of Chambers of Social Workers. His successor in 2006 was M. Schavel and, today, this function is performed by B. Balogová. A major contribution to the functioning of the organization and development of social work in Slovakia was made by A. Tokárová.

The Association has established cooperation with the Accreditation Committee, participated by experts, which resulted in promoting that field of study,

on 1.08.2015).

²⁶ Zákon z 9. júla 2014 o sociálnej práci a o podmienkach na výkon niektorých odborných činností v oblasti sociálnych vecí a rodiny a o zmene a doplnení niektorých zákonov, č. 219/2014, § 3-5, 7, 36.

²⁷ *Ibidem*, § 45.

²⁸ *Asociácia vzdelávateľov v sociálnej práci*, <<http://avspsr.weebly.com/>>, (accessed on: 2.08.2015).

attracting attention to the education for social work, as well as enhanced professional advancement of social workers. The focus has been shifted towards, among others, accreditation procedures, exchange of experience in the field of education between universities, as well as to the initiative of creating an association of social workers²⁹. Schools delegate one representative to the European Association of Schools of Social Work, which represents the position of each country. For a couple of years, the Slovak organization, together with representatives of the Czech social work, participates in the issuance of an international journal³⁰, which provides a platform for the exchange of ideas, research, or discussions playing an important role in the shaping of that discipline and education of social workers.

3. CONCLUSION

The training of social workers in both countries is adapted to the needs of the labour market, which is conditioned by the needs of the society in the scope of social services, as well as by the educational policy of the states. An important role is played by associations of universities and representatives of the scientific community related to the education of social workers. Slovakian higher education prepares graduates of the first, second and third degree studies. Researchers can apply for the degree of associate professor, and professor. In Poland, despite the ongoing debate in the scientific community, social work has not yet been included among scientific disciplines. The debate addresses the question whether social work meets the requirements imposed on a scientific discipline. It seems that given the history of the formation, distinguished representatives who have made, and are still making a significant contribution to the development of scientific research, the emerging issues which are the subject of research and seeking means of practical implementation of their solutions, as well as the debate on the possible methods of research in social work, etc., it is worth taking a closer look at that important for Polish social work challenge.

²⁹ Conf. M. Schavel, *10 rokov od zalozenia občianskeho združenia „Asociácia vzdelávateľov v sociálnej práci” – reflexie a podnety do ďalšej činnosti*, <<http://www.prohuman.sk/socialna-praca/10-rokov-od-zalozenia-obcianskeho-zdruzenia-asociacia-vzdelavatelov-v-socialnej-praci>>, (accessed on: 23.08.2012); M. Schavel, T. Matulayová, *Vysokoškolské vzdelávanie sociálnych pracovníkov v kontexte štátnej sociálnej a vzdelávacej politiky Slovenskej Republiky*, in: *Výzvy a trendy vo vzdelávaní v sociálnej práci*, red. B. Balogová, E. Klimentová, Prešovská univerzita, Prešov 2012, pp. 15-17. In Poland, since 1990, there is also the Polish Association of Schools of Social Work which pursues goals consistent with the Slovak organization. Its initiator and first president was E. Marynowicz-Hetka. From 2011, this position is held by A. Kotlarska-Michalska. Organizations in Poland and Slovakia associate universities, represented by representatives of various institutions.

³⁰ For more, see: *Sociální práce/Sociálna práca*, <<http://www.socialniprace.cz/>>, (accessed on: 2.08.2015).

EDUCATION OF SOCIAL WORKERS IN POLAND AND SLOVAKIA

Summary

The presented article aims at clarifying the situation in the field of social workers university education in Poland and Slovakia, taking into account social and political transformations in both countries. The first part of the article presents the origins of the beginning and development of social workers university education in Poland. The second part, based on an analysis of available governmental conceptual and strategic documents, clarifies the crucial influence of the state policy in the field of university education on the current state of social workers education in Slovakia. The third part, outlines a vision and the priorities as well as points to appropriate tools adopted on the level of national association of educators in the field of social work.

Keywords: social work, social worker, education, the Slovak Republic, the Republic of Poland

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EDUKACJA PRACOWNIKÓW SOCJALNYCH W POLSCE I W SŁOWACJI

Abstrakt

Celem artykułu jest ukazanie edukacji pracowników socjalnych na poziomie uniwersyteckim w Polsce i na Słowacji, w kontekście zmian społecznych i politycznych. Pierwsza część artykułu ma na celu zobrazowanie rozwoju kształcenia pracowników socjalnych w Polsce. Druga część, oparta na analizie dostępnych rządowych dokumentów strategicznych i koncepcyjnych, ma wyjaśnić ich wpływ na politykę państwa w dziedzinie szkolnictwa wyższego, w zakresie aktualnego stanu edukacji pracowników socjalnych na Słowacji. W trzeciej części ukazano wizję, priorytety i odpowiednie narzędzia na poziomie krajowym, stowarzyszenia pedagogów działających w zakresie pracy socjalnej.

Słowa kluczowe: praca socjalna, pracownik socjalny, edukacja, Republika Słowacka, Polska

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THE ISSUE OF MIGRANTS AND REFUGEES IN THE LIGHT OF THE SOCIAL TEACHING OF THE CHURCH IN THE CONTEXT OF THE EVENTS OF 2015

Migration accompanies man from the very beginning. Nomadic way of life was associated with the conditions of the geographical environment. Survival depended on acquiring food, therefore, mobility of people grew steadily along with the development of transport. As a result, more and more people began to reach further and further areas¹. This resulted not only in improving life conditions, but also in opening to other cultural values.

A two thousand year history of the Church provides many depictions of migrating people. There also survived many interesting statements on this important social issue. Until now, the largest migration took place in Late Antiquity and the early Middle Ages (from the fourth to the sixth century). "This process radically changed the character of the European continent, it led to ethnic changes over large areas, marked the end of antiquity and brought about the fall of the Empire"².

In the last century, migration became a widespread phenomenon and now it encompasses all countries, including the countries of origin, transit and destination. It is becoming a big social problem which poses a particular challenge for politicians and economists, sociologists and demographers. Migration affects millions of people and it also constitutes a problem which must be faced and dealt with in the spirit of evangelical love by the Church which serves all humanity.

In the past year, 2015, migration increased on an unimaginable scale. Today, Europe faces an invasion of hundreds of thousands people from a different cultural and religious background. According to estimates by the Office of the UN High Commissioner for Refugees (UNHCR), since the end of August 2015 more

¹ Conf. A. Drela, *Migracje na świecie*, <http://www.geografia24.eu/geo_prezentacje_podst/370_2_ludnosc_i_urbanizacja/104a_druk.pdf>, (accessed on: 10.01.2016).

² *Wielka wędrówka ludów*, <https://pl.wikipedia.org/wiki/Wielka_w%C4%99dr%C3%B3wka_lud%C3%B3w>, (accessed on: 10.01.2016).

than 300,000 people from Africa and the Middle East have reached the shores of Europe. Among those, nearly 200,000 followed the route from Turkey to Greece and 110,000 the route from Libya to Italy. Many people who arrive in Italy, come through Austria or France to Germany. On the other hand, those from Greece travel to Germany through Macedonia and Serbia and then through Hungary and Austria. This route is also followed by inhabitants of the Western Balkans (42 per cent of asylum applications in Germany since 2015)³.

The refugees consist of Syrians and Iraqis, but also Eritreans, citizens of Nigeria, Sudan or Gambia. Many of them flee due to war in their country, but there is also a group of economic migrants. It should be noted that in order to finance a trip many people run into debt borrowing money from relatives or friends. Not everyone manages to reach the European continent in safety, some die on the way. Many Syrian refugees are staying in Turkey, Lebanon and Jordan, where they have earlier found shelter fleeing from war which engulfed their homeland. Among refugees from that country, whose number exceeds 4 million, more than 1.9 million took refuge in Turkey, 1.1 million live in Lebanon, 630,000 in Jordan and 250,000 in Iraq. Since the outbreak of the conflict in Syria in 2011 to July 2015, Europe accepted 348.5 thousand asylum applications submitted by Syrians.

However, up to 80 percent of refugees rather than coming to developed countries in Europe or North America, arrive in developing countries which often do not have the resources to maintain refugee camps. For many migrants, this implies the need to remain for several years in the camps, in difficult conditions, with no prospects for changing their situation and having no guarantee that all human rights will be respected there.

According to UNHCR, 75 percent of people who reached the EU via the Mediterranean Sea this year are men, while women constitute 2 per cent, children - 13 percent. On the Balkan route, that is, the one starting in Greece, men constitute 69 percent of migrants, women - 12 percent, children - 19 percent. However, in Turkey, which is a direct neighbor of Syria, the number of arriving men and women is equal. This suggests that the longer way to the EU is undertaken by stronger men, while some of them are thinking about bringing later their families whom they often do not leave in Syria, but in Turkey. In addition, cultural barriers make it difficult for young women (and their families) to decide on undertaking a solitary trip to the north.

According to the International Organization for Migration, approximately 2.5 thousand people have drowned in the Mediterranean since the beginning of 2015. In April 2015, the EU increased funding for patrols in this area and it has become a little safer, but tragedies still continue to happen. This exodus has not finished yet, but it constantly continues and even intensifies. It is estimated that

³ Conf. *Co powinniśmy wiedzieć o uchodźcach [15 WAŻNYCH PYTAŃ]*, <<http://wyborcza.pl/1,75477,18731087,co-powinnismy-wiedziec-o-uchodzcach.html#ixzz3wZaPL8nR>>, (accessed on: 10.01.2016).

approximately one million people, or possibly even two, will come to Europe in 2016. Europe seems to be at a loss with respect to the ways in which it should deal with that phenomenon in a sensible way. It appears, that European countries will not be able to handle the problem by themselves and that the whole world must involve in providing a solution to it.

The incidents that took place on the New Year's Eve of 2015 in some cities in Germany, but also in Austria, Finland, Sweden and Switzerland (according to the media report, there were hundreds of cases when groups of young men attacked women), shocked the public opinion in and beyond Germany, the more so that for a few days the police and other law enforcement agencies as well as the media concealed the fact from the public. Women were fleeing through the streets in city centers, near the train station and the cathedral, while the assailants molested, insulted and, finally, robbed them.

All this raises legitimate concerns and even righteous anger. It also gives rise to specific questions that demand right answers. In order to provide those answers, it is necessary to refer to the teaching of the Church.

1. TEACHING OF THE CHURCH

Among the effects of modern transformations, the increasing phenomenon of migrations is perceived by the Church as a "sign of the times", as Pope Benedict XVI defined it⁴. It is because, on the one hand, migration often points to the shortcomings and weaknesses of countries and of the international community, however, on the other hand, it reflects the mankind's desire to live in unity and to have respect for differences. Openness and hospitality allow for equitable distribution of goods of the earth, protection and strengthening of human dignity and ensure every human being a central place in society⁵.

"I was hungry and you gave me food; I was thirsty and you gave me drink; I was a stranger and you welcomed me" (Mt 25:35). With these words Jesus Christ calls each of us to come to the aid of refugees, He calls for Christian hospitality, especially at this time when so many people experience the drama of war, are in danger of losing their lives, suffer from cold and hunger, and fear for their future or the future of their relatives.

The situation of refugees is dramatic. Pope Francis referred to it in the following words: "Refugees, [...] are often deprived, sometimes for a long time, of basic goods: decent housing, health care, education, jobs. They had to abandon not only material goods but, above all, the freedom, the closeness of family members, their living environment and cultural traditions. The degrading conditions in which

⁴ Conf. Benedykt XVI, *Migracja znakiem czasu. Orędzie na Światowy Dzień Migranta i Uchodźcy 2006*, L'Osservatore Romano (Polish edition) 27(2006)1, p. 4.

⁵ Conf. Franciszek, *Migranci i uchodźcy: ku lepszemu światu. Orędzie na Światowy Dzień Migranta i Uchodźcy 2014*, L'Osservatore Romano (Polish edition) 34(2014)10, p. 5.

many refugees have to live, are unbearable! Therefore, you need to undertake all the trouble to remove the causes of this situation”⁶.

First of all, it is necessary to undertake far-sighted actions aimed at “eliminating the reasons why entire communities, forced by war and poverty, leave their native land”⁷. The main efforts of the world should be directed at resolving the conflicts due to which people are forced to flee from their own countries. Therefore, it is necessary to help those who suffer from wars in their countries of origin. It is imperative to spare no efforts to remedy that situation at root. What is indispensable, is greater international cooperation in an attempt at settling the conflicts that cause bloodshed and eliminating other causes inducing people to leave their homeland. Efforts should be made to provide people with conditions allowing them to remain in their own country, or if they have already left, to return to it.

From the very beginning, the Church cares for migrants and refugees. Pope Francis in his *Message for the World Day of Migrants and Refugees 2015* wrote that “The mission of the Church, which is a pilgrim on the earth and the mother of all, is, therefore, to love Jesus Christ, to worship Him and to love Him especially in the poorest and abandoned people; these undoubtedly include migrants and refugees”⁸. The Pope explains: “The Church without borders, the mother of all, spreads in the world the culture of acceptance and solidarity according to which no one can be regarded as unnecessary, as a misplaced person only to be rejected. If the Christian community really carries out its mission of motherhood, it strengthens, directs and leads the way, patiently accompanies its members and becomes close by prayer and works of charity”⁹.

Currently, the issue of helping migrants and refugees is of particular significance. In recent times, as has already been mentioned, more and more people are leaving their native lands and undertake a perilous journey in search of more humane living conditions. Not infrequently, however, the phenomenon of migration arouses mistrust and hostility, even in ecclesial communities. We must remember that believers are bound by the commandment of love that Jesus left us. He Himself identified with a stranger coming among us, with a suffering man, with all the innocent victims of violence and exploitation¹⁰.

On the other hand, due to the weakness of human nature, “we experience the temptation of being Christians, while maintaining a prudent distance in relation to the wounds of the Lord”¹¹. It is, therefore, necessary to recognize Him in migrants and refugees, in the displaced and in the fugitives. In this way, Christ also calls to

⁶ Franciszek, *Kościół was wspiera*, <<http://www.idziemy.com.pl/spoleczenstwo/papiez-domlodych-uchodzcow-kosciol-was-wspiera>>, (accessed on: 09.01.2015).

⁷ Franciszek, *Kościół bez granic matką wszystkich. Orędzie na Światowy Dzień Migranta i Uchodźcy 2015*, *L'Osservatore Romano* (Polish edition) 35(2014)10, p. 4.

⁸ *Ibidem*.

⁹ *Ibidem*.

¹⁰ *Conf. ibidem*.

¹¹ Franciszek, *Adhortacja apostołska „Evangelii gaudium”* (24 November 2013), No. 270.

share resources, sometimes giving up part of our own goods. It was reminded by Paul VI who stated that “the most privileged should give up some of their rights, so that they could with greater freedom give their goods to the service of others”¹².

The Church obliges believers to undertake new actions in the scope of solidarity, unity and evangelization. In fact, migrations demand a reaction on the part of all, not only because of the extent of this phenomenon, but also “because of social, economic, political, cultural and religious problems it raises, due to the dramatic challenges it poses both to national and to the international community”¹³.

Accepting forced migrants is an expression of solidarity and respect for human rights and human dignity. Therefore, migrants and refugees need special pastoral care on the part of the ecclesial community. The calling of the Church is to show hospitality to migrants and to serve them. The Church should work harder, be more alert, it should implement all relevant initiatives with great judiciousness and sensitivity. Migrants and refugees should not retreat into themselves and become isolated from pastoral life of dioceses and parishes that welcome them. The Church tries to incorporate migrants into their community, recognizing the value of their differences.

However, common work requires mutual and harmonious assistance of countries, provided readily and confidently, because it is well known that “no country can alone face the difficulties associated with this phenomenon, which is so vast that both immigration and emigration movements can already be observed on all continents”¹⁴. The phenomenon of migration globalization needs to be responded with globalization of love and cooperation in order to create more humane conditions for migrants.

At the same time, efforts should be intensified in order to gradually eliminate the causes that induce entire communities to flee from their native lands, forced by war and poverty, while often the first is the cause of the other¹⁵. This action for migrants and refugees undoubtedly requires courage and creativity; it is necessary to propagate worldwide a more just and sustainable economic and financial order, as well as increase efforts for peace, which is a prerequisite for any genuine progress¹⁶. Pope Francis in the *Message for the World Day of Migrants and Refugees 2015*, clearly stated that: “Migration flows have gained, after all, so great a size that only systematic and specific cooperation, joined by states and international organizations, may effectively regulate and direct them”¹⁷.

¹² Paweł VI, *List apostolski „Octogesima adveniens”* (14 May 1971), No. 23.

¹³ Benedykt XVI, *Encyklika „Caritas in veritate” o integralnym rozwoju ludzkim w miłości i w prawdzie* (29 June 2009), No. 62.

¹⁴ Franciszek, *Migranci i uchodźcy: ku lepszemu światu*, p. 5.

¹⁵ Conf. Franciszek, *Kościół bez granic matką wszystkich*, p. 4.

¹⁶ Conf. *ibidem*.

¹⁷ *Ibidem*.

2. SOME INDICATIONS

As moral theology teaches, providing help must conform to *ordo caritatis* (the order of merciful love). The following part will present the assumptions of this order.

In the case of a need of the same rank, priority should be given to the closest people, for example the Poles living in Donbas and Mariupol, because their life is also threatened. Scripture says: "So, as we have opportunity, let us do good to all, and especially to our brothers in the faith" (Gal 6:10). "And if anyone does not provide for his own, and especially for family members, he has denied the faith and is worse than an unbeliever" (1 Timothy 5.8). However, in the situation of diverse needs, if the needs of relatives consist in, for example, the needs of growth and the needs of others are the needs of existence, priority must be given to the latter, since the needs of existence are more important than the needs of growth.

It should be noted that Syrians or Iraqis, while they are accommodated in areas where there is no fighting (Turkey, Lebanon, Jordan), can be called refugees of war, but when they leave this place of safety, they cease to be refugees of war and become emigrants. Consequently, they should be assisted in the place of the first dislocation. It is, therefore, necessary to ask why they should be helped in the place of first dislocation.

In the first place, when the fighting ceases, refugees will be closer to their place of origin and, thus, it will be easier for them to return home. Moreover, countries where they stay are culturally and religiously closer to the ones they come from, so there is no danger of cultural eradication and social alienation and they remain in the sphere of the same or a related language. Finally, the standard of living in these countries is similar to their previous one. In Europe, on seeing higher standard of living, they formulate social claims or take the way of offense to ensure themselves similar conditions.

Discriminatory and imperious attitudes of men to women, including European women, are, unfortunately, motivated by Koran and they are difficult to eradicate. For the Europeans, such behavior is incompatible with applicable laws and centuries-old tradition. Past experience shows that due to fertility of these families, newcomers quickly begin to predominate in the local European communities and try to establish the Sharia law in the new places of their residence. Security must not be guaranteed to newcomers in Europe (especially when there is no danger of loss of life) at the cost of depriving our own people of the sense of security. The past experience shows that among refugees there are also (although, fortunately, occasionally) terrorists, as evidenced by last year's bombings in Paris.

There are also other, additional difficulties associated with admission of immigrants to Europe. They will be briefly presented below.

The majority of refugees are young men, which bids us to perceive this type of newcomers as economic migrants rather than refugees of war. Some of them cannot be identified, because they either do not have any documents, or have inten-

tionally destroyed them, while others have false documents. Even if the documents are valid, they are essentially unverifiable in war-torn countries.

Limited distribution of refugees is unrealistic, because they want to settle in developed countries (Germany, Scandinavian countries, countries with the highest level of social assistance) and, if they were settled somewhere else, it would be necessary to keep watch over them, limiting their personal freedom in order to prevent their escaping from those places as was the case with Syrians in Poland. Immigrants often try to live in the former colonial countries (France, England, Holland, Belgium, Germany), reckoning that since they were once exploited, they are now entitled to some compensation.

These people are reluctant to assimilate and tend to create a kind of ghettos: whoever enters their territory is treated like an intruder towards whom they adopt an aggressive attitude. It must be remembered, that they behave in a different way when they are in the minority, and in a different way, when they constitute the majority. Islam is incompatible with democracy. These are two totally distinct phenomena, distinct ways of thinking and perceiving the world.

Western, highly industrialized countries lead in this regard specific policies of segregation and do it under the banner of humanitarianism. It might be assumed, however, that they will choose for settlement in their country qualified and prospective personnel, necessary for further development of their economy and the rest will subsequently be allocated to the countries of Central and Eastern Europe.

In ordinary situations, assistance should be provided according to the “see – judge – act” principle. However, the situation referred to in this article, should be treated as *casi urgenti* (cases of urgency), which requires applying the “action – reflection – operation” principle, where reflection should be understood as verification of the ethical character and effectiveness of ongoing activities and possible modification of undertaken actions.

What immediate steps should, therefore, be taken in the current situation? The reason for such mass migration can be brought down to two factors: the ongoing war and, which obviously no longer raises any doubt, the fact that, to a large extent, it is also a controlled process.

To weaken the migratory movement, it is necessary to undertake actions to resolve the conflict and determine who inspires migration (today, it is a profitable business for many people). This is a task for international organizations (United Nations, European Union) as well as for such states as the US, Russia, China, Britain, France and the countries of the region.

Without tackling the reasons, it will not be possible to solve the problem, because countries in the Middle East, Asia and Africa are overcrowded and poor (there are only few beneficiaries of oil use, corruption is rife on the government level), therefore, the process of changing the living conditions of vast sections of the population in these countries will grow till it becomes unsolvable. The only ethical, solidarity solution must consist in eliminating developmental disparities between the rich North and the poor South.

3. CONCLUSION

Migration is becoming an increasingly complex problem, which encompasses almost the whole modern world. It is necessary to face it and try to find a suitable, ethical solution to that issue. Many countries are in a state of war which is taking its toll rising to hundreds and thousands of innocent people. It condemns them to escape to countries where there is relative peace. Unfortunately, almost all over the world there appears a disturbing tendency to close the borders and control them in a very rigorous way. In this context, both migrants and refugees encounter increasing difficulties.

The problem of migration should be seen also in the context of contemporary economic systems: on the one hand, they produce unemployment in the industrialized countries, especially among the unskilled and, on the other, they bring countries which are on the path to development rather fictitious than real benefits. In this context, migration is currently losing its historical value of being an incentive to development.

As a social problem, migration constitutes also a pastoral challenge for the Church. This fact should encourage reflection among the Christian community and prompt it to undertake deliberate, purposeful actions. These issue cannot be delayed. A great role in helping migrants can be played by parishes which, undoubtedly, are places where Christian evangelical solidarity towards migrants should not only be present in thought and prayer, but also concretely implemented in everyday life. Mindful of the *ordo caritatis*, one must not forget the need to ensure order in one's own home to host visitors, in order to prevent a situation in which guests should dominate their hosts and bring them to incapacitation.

THE ISSUE OF MIGRANTS AND REFUGEES IN THE LIGHT OF THE SOCIAL TEACHING OF THE CHURCH IN THE CONTEXT OF THE EVENTS OF 2015

Summary

In the past century, migration has become a widespread phenomenon that has an impact on the countries of origin, as well as on the countries of transit and destination. It is becoming a huge social problem and a particular challenge for politicians, economists, sociologists and demographers. Migration affects millions of people. It is also a problem for the Church, which serves all humanity, and which must cope with and meet all its demands in an evangelical spirit of love.

The unprecedented migration of the past year has reached dimensions previously unimaginable. Currently, we are dealing with an influx of hundreds of thousands of people from very different cultural and religious backgrounds. The migration represents an ethical and social issue as well as a pastoral challenge for the Church. This fact should encourage the Christian community to reflect on and undertake well-conceived and targeted actions. We cannot put off these issues until tomorrow.

The Church urges the faithful to stand in solidarity with the refugees. First of all, we need long-range actions aimed at eliminating the reasons of that phenomenon. It is necessary to make an effort to remove the causes of this situation. What is needed is greater international cooperation to resolve

the conflicts that caused bloodshed and diminish other causes that motivated people to leave their homes. Efforts are needed to promote conditions that would allow them to remain in their homeland or, if they have already left it, to encourage them to return to it.

Keywords: the Church, social teaching of the Church, refugees, migrants, *ordo caritatis*, *dig-nity*, *human rights*, *duties*, *threat to life*, *solidarity*

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PROBLEMATYKA MIGRANTÓW I UCHODźCÓW W ŚWIETLE SPOŁECZNEGO NAUCZANIA KOŚCIOŁA W KONTEKŚCIE WYDARZEŃ ROKU 2015

Abstrakt

W minionym wieku migracje stały się szeroko rozpowszechnionym zjawiskiem, które ma wpływ zarówno na kraj pochodzenia, jak również na kraje tranzytowe i docelowe migracji. Staje się to ogromnym problemem i szczególnym wyzwaniem dla polityków, ekonomistów, socjologów i demografów. Problem migracji dotyka milionów ludzi. Jest ona też problemem dla Kościoła, który służy całej ludzkości, i który musi sobie z nią radzić i wychodzić naprzeciw jej wymaganiom w duchu ewangelicznej miłości.

Bezprecedensowa zeszłoroczna migracja osiągnęła niewyobrażalne wcześniej rozmiary. Obecnie mamy do czynienia z napływem setek tysięcy ludzi pochodzących z zupełnie odmiennych kontekstów kulturowych i religijnych. Migracja jest problemem etycznym i społecznym, a także wyzwaniem duszpasterskim dla Kościoła. Ten fakt powinien zachęcić wspólnotę chrześcijańską do refleksji i przedsięwzięcia dobrze przemyślanych i celowych działań. Nie możemy odkładać tych spraw na jutro.

Kościół zachęca wiernych to solidarności z uchodźcami. W pierwszym rzędzie należy podjąć długofalowe działania eliminujące przyczyny migracji. Wymaga to pewnego wysiłku. W tym celu konieczna jest większa współpraca międzynarodowa, aby rozwiązać konflikty powodujące rozlew krwi i zmniejszyć inne przyczyny skłaniające ludzi do porzucenia swojej ojczyzny. Konieczne są wysiłki ukierunkowane na promocję takich warunków, które pozwolą im na pozostanie w ojczyźnie albo – w przypadku gdy już ją opuścili – zachęcą do powrotu.

Słowa kluczowe: Kościół, społeczne nauczanie Kościoła, uchodźcy, migranci, *ordo caritatis*, godność osoby, prawa człowieka, obowiązki, zagrożenia życia, solidarność

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SELECTED ASPECTS OF GROUNDED THEORY METHODOLOGY. A QUALITATIVE RESEARCH STRATEGY

1. ELEMENTARY ASSUMPTIONS OF GROUNDED THEORY

Each branch of social life is based on continual data collection. Collecting it in everyday life is routine and normative, whereas in science, collecting data depends on methodology. Using a specific methodology is associated with particular problems since it implies a certain type of data, the time taken to gather it, the nature of the analysis and the research results. The aim of this article is to analyse one of the strategies of qualitative research, which is the grounded theory methodology. In the circle of American sociology, this strategy opposes the positivist approach to social reality. The mainstream positivism sought to unify the methods of collecting and processing data without making a distinction, which had already been made in the European thought in sociology, between the terms “comprehension” and “explanation”. In the case of the dominant American approaches therefore, the models of the interpretation of processes and social phenomena were accepted by reference to the procedures of constructing hypothesis along with test implications, which were afterwards subject to the empirical, or based on logical exclusion verification. The ideal research included four stages: from the description of the facts, through their classification, generalisation of conclusions and re-inclusion in the testing cycle¹. The emergence in American sociological literature of translations and commentaries on the works of European thinkers, has shown an alternative way to study social reality through a radical change in a paradigmatic approach. It is based on an imperative paradigm or symbolic interaction. Grounded theory methodology allows the data relating to the experience and events to be examined in their context, and its primary goal (considered in a scientific context) is to build theories based on empirical data. This raises the question about the legitimacy of using grounded theory methodology.

The grounded theory methods were created following cooperation between Barney G. Glaser and Anselm L. Strauss who were studying people dying in hospi-

¹ Cf. C. G. Hempel, *Filozofia nauk przyrodniczych*, Athleteia, Warszawa 2001, p. 27.

tal in the USA. Their main assumptions were included in the work entitled *The Discovery of Grounded Theory* published in 1967. In their view, systematic qualitative analysis is logically arranged, and on this basis a theory can be generated. Since its publication, Glaser and Strauss's methodology has become one of the most widely used research strategies in qualitative research and is used by representatives of various disciplines². Krzysztof Konecki, who is the most famous supporter of this theory in Poland, explains that building a theory according to this methodology is a process. "The theory emerges out of empirical data that are directly related to the observed parts of social reality during systematically conducted field research. Hypotheses, concepts and the properties of concepts are built in the course of empirical studies, and in the course of study they are modified and verified. So building a theory is closely related to the long-term research process"³.

During the procedure to create the grounded theory, research effort is aimed at the development of components including⁴:

1) categories – elements of reality observed by the investigator according to certain criteria;

2) category features – characteristics attributed to this category;

3) hypotheses – relationships formulated between categories.

Generating the theory from data means that most hypotheses and concepts do not only come from data, but are systematically created in connection with the data during the study. Good analysis begins with regular data collection, coding and analysis. The study focuses from the start on conceptualization using the method of constant comparison. With grounded theory methodology it is very important to avoid pre-conceptions having an excessive impact on the study. These could arise from extensive reading related to the subject matter influencing the application of existing theories on the collection and analysis of data. Adopting a comprehensive review of the literature before the emergence of the central category violates the basic assumption that a theory emerges from data, and not from existing theories. The next step is to encode the data. The method used as the data collection process in this theory is theoretical sampling. This is aimed at generating a theory, by which the analyst collects, codes, and analyses the data and decides which data to collect next and where to find them, in order to develop a theory as it emerges. The next method used is constant comparison which allows a theory to be generated by systematic coding and analytical procedures. It involves writing theoretical notes, parallel to the data analysis process, and facilitating articulation of the theory. Theoretical notes are notes concerning the data and the conceptual connections between categories. Writing theoretical notes is an essential step in generating a theory⁵.

² Cf. K. Charmaz, *Teoria ugruntowana: praktyczny przewodnik po analizie jakościowej*, Wydawnictwo Naukowe PWN, Warszawa 2013, p. 10-11.

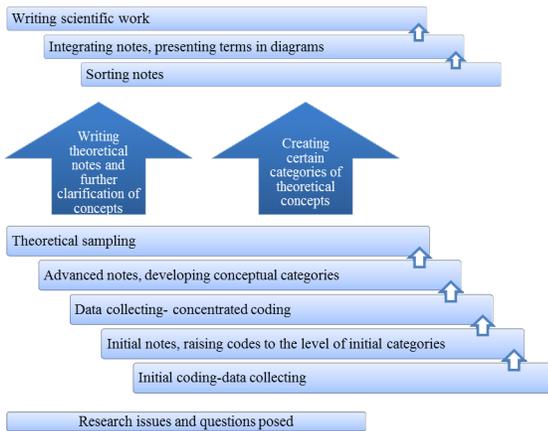
³ K. Konecki, *Studia z metodologii badań jakościowych. Teoria ugruntowana*, Wydawnictwo Naukowe PWN, Warszawa 2000, p. 26.

⁴ Cf. *Ibid.*, p. 29-30.

⁵ Cf. B. Glaser, J. Holton, *Remodelowanie teorii ugruntowanej*, Przegląd Socjologii Jakościowej,

According to Konecki the grounded theory methodology is the very opposite of the deskbound methods of building theories and the theory of capitalism. He says these “firmly direct and send students of social sciences down the well-trodden paths and canons of descriptions of social reality etc.” According to Kathy Charmaz the grounded theory methodology combines induction and deduction known as abductive reasoning. In the first stage, a researcher makes an analysis based on the empirical data, considering all the explanations of the observed data and forming hypotheses until the most probable interpretation appears. Abduction allows for the modification of existing elements of knowledge by new observations. According to Charmas there is a certain logic to grounded theory in the process of its creation. It begins with the collection of data and ends by writing analyses and reflections on both the collected material and the entire process⁶. The logic of creating continues to happen right until the moment of so-called *theoretical saturation* i.e. the point where additional cases do not bring anything new but merely confirm the generated generalization⁷. Logical scheme of that theory presented in Fig. 1.

Fig. 1 Constuction of a grounded theory.



Source: author's own study based on K. Charmaz, *Teoria ugruntowana...*, p. 19.

Strauss and Juliet Corbin suggest that grounded theory allows the investigator to be both scientific and creative provided that the three rules are applied:

- 1) Once in a while take a step back and ask yourself: What is going on? Does what I think I see match the reality stored in the data? The data themselves do not lie.
- 2) Be sceptical. All theoretical explanations, categories, hypotheses and questions regarding data, regardless of their origin, should be treated as provisional

Vol. VI, no. 2/2010, p. 91-98.

⁶ Cf. K. Charmaz, *Teoria ugruntowana...*, p. 239.

⁷ Cf. M.S. Lewis-Beck, A. Bryman, T.F. Futing Liao, *Encyclopedia of Social Science Research Methods*, SAGE Publications, 2004, Inc., <<http://knowledge.sagepub.com/view/socialscience/n1011.xml>>, (retrived: 10.11.2015).

ones. They always require verification based on the real data and should never be accepted as facts.

3) Use research procedures. The procedures for data collection and analysis are designed so as to give the research the value of accuracy⁸.

From this point of view Adele E. Clarke strongly criticizes the classical grounded theory. She disapproves of its “resistance” in many areas and relentlessly points out its flaws. “Resistance” in classical grounded theory is seen by the author primarily in:

- 1) the lack of profound reflection on the research process itself;
- 2) over-simplification – emphasis on what is shared and looking for cohesion “at a push”;
- 3) over-simplification – focusing more on the individual rather than on the many coexisting social processes;
- 4) interpretation of diverse data in terms of ‘negative cases’;
- 5) looking for the “purity of grounded theory”⁹.

The first objection directed against the grounded theory is the argument that it is not possible to suspend one’s consciousness and beliefs during the research process. The way in which researchers collect data, affects the phenomena they see, where and when they see them and what conclusions they draw from them¹⁰. According to Czech: “Approaching the subject of research, scientists are guided by their knowledge, which is a legacy of their predecessors and their own studies. They are empirically determined by their overall knowledge”¹¹.

2. GROUNDED THEORY AND ETHNOGRAPHY – A COMPARATIVE ANALYSIS

The grounded theory methodology describes the use of qualitative research strategies. This methodology has a strong relationship with ethnographic data collection techniques which include: participant observation, interviews, data collection from the subjects’ histories. Moreover, both approaches use comparative data analysis. The role of the researcher in the process of participating in the research field is the same. However, despite similarities one cannot clearly state that both approaches should be equated¹².

The ethnographic approach is one of the research strands named as interpretative and is often associated with qualitative research. The ethnographic approach was named after an ethnographic research method. Ethnomethodology is a differ-

⁸ Cf. E. Babbie, *Podstawy badań społecznych*, Wydawnictwo Naukowe PWN, Warszawa 2013, p. 332.

⁹ A. Kacperczyk, *Badacz i jego poszukiwania w świetle “Analizy Sytuacyjnej” Adele E. Clarke*, *Przegląd socjologii jakościowej*, Vol. III, no. 2/2007, p. 7.

¹⁰ Cf. K. Charmaz, *Teoria ugruntowana...*, p. 25.

¹¹ Cf. A. Czech, *Dedukcja vs indukcja w nauce o przedsiębiorstwie*, in: *Nowe kierunki w zarządzaniu przedsiębiorstwem – między teorią a praktyką*, eds. H. Jagoda, J. Lichtarski [Prace Naukowe Akademii Ekonomicznej im. O. Langego we Wrocławiu, No. 1014], Wydawnictwo AE im. O. Langego we Wrocławiu, Wrocław 2004, p. 125.

¹² Cf. K. Konecki, *Studia z metodologii badań jakościowych...*, p. 125.

ent process of approach to qualitative field research where researchers are sceptical about the ways in which people describe their experiences. The approach is based on the assumption that people do not describe the world as it is, but according to the meaning they attribute to it. Ethnographers believed that immersion in a particular culture and the stories of their informers represent reality. They focus their attention on determining the methods used to reach an understanding of reality¹³.

In the ethnographic method:

1) The study is exploratory. Its purpose is to explain and describe the nature of a social phenomenon. Researchers who use it rarely test any hypotheses previously posed.

2) The procedure uses unstructured data, that is, those which are not organized into analytical categories during the data collection phase.

3) A few cases are examined in such a way, but sometimes it is just one case considered in great detail.

4) Analysis of the data obtained involves the interpretation of the meaning of certain human activities and the functions they fulfil in the community. Research reports are in the form of descriptions and explanations, in which generalizations of quantitative and statistical analyses only play a supporting role¹⁴.

Ethnographic methods aim for the descriptive. The purpose of the analysis is to obtain numerous sources of data (records, products and diaries) and their condensation. They are less concerned with the conceptual or theoretical significance of these observations. Obviously, in the course of the decision-taking, what to leave, what to emphasize, in what order to present data, what to relate with what, which main ideas are important, are all part of a constant analytical decision making process¹⁵.

The most important characteristics of ethnography include:

1) The emphasis on research to explore not to test hypotheses.

2) Work on data that were not encoded into pre-determined categories after they were collected.

3) Studies involved a few cases or just one.

4) Interpretation of the analysed data is descriptive.

5) The main research technique is participant observation.

"Ethnography is focused on a description of the unit of analysis, i.e. people, groups, organizations and nations etc.". The unit of analysis itself is limited in time because it is done during the study. A researcher calls a unit of analysis "a case study". In contrast, the grounded theory methodology is not restricted by area or time while analyzing the research area. This is due to the assumed central category which is a social process. Furthermore analysis of the social process enables the preconceived as-

¹³ Cf. E. Babbie, *Podstawy badań społecznych...*, p. 330-331.

¹⁴ Cf. A. Górny, *Wybrane zagadnienia podejścia jakościowego w badaniach nad migracjami* [Prace Migracyjne, no. 20], Instytut Studiów Społecznych UW, p. 21.

¹⁵ Cf. A. Huberman, M. Miles, *Analiza danych jakościowych*, Trans Humana, Białystok 2000, p. 1.

sumptions and perspectives of researchers to be removed. The grounded theory does not require a full description of the facts in a particular research area. Theoretical sampling allows enough data to be chosen to generate a theory explaining the social process. Statements are usually hypotheses, not descriptions of facts or events¹⁶.

In addition, an ethnographic description is not the same as a trait of grounded theory methodology, which involves generating theory on the basis of the observed event. Descriptions of facts which are important in ethnography, are only valid for the grounded theory in the context of generating concepts and performed theoretical description of concepts, and in the final stage of generating a theory¹⁷.

A comparative analysis in ethnography differs from the grounded theory. Ethnographic data are used to verify theories or generate new hypotheses under an existing theory, and then verify the selected aspects. In contrast, grounded theory methodology is focused on generating theory and not only on the verification of many empirical cases "collected theoretically" to analyse from a research area, and not from an existing theory. The difference in the two approaches, despite some points in common, is the way in which the information collected is analysed. It concerns the way of generating categories and properties, the formulation of hypotheses and the writing of theoretical notes¹⁸.

3. THE ROLE OF THE GROUNDED THEORY RESEARCHER

The task of the researcher is to collect data that are analysed continuously. When a researcher is convinced that his or her conceptual frame is arranged into a systematic theory, the test ends. The researcher strives to create central categories that could be called "saturated". The researcher is immersed in the social world conducting observation of the reality in question. The investigator is required to provide both clear statements of theory and descriptions¹⁹.

Assumptions of the grounded theory methodology are presented using the example of the phenomenon of migration. The studies discussing the issue of migration have been based mainly on quantitative methods. However, in an attempt to study migrant communities in the selected context, this analysis was supported by a qualitative study. Thanks to this, specific mechanisms are described regarding people deciding to go abroad and information on the functioning of immigrant communities is collected.

It seems that quantitative research, whose strength is above all reliability, is more relevant in the search for universal standards, by creating statistical generalization, as well as in determining relationships between measurable events. The most important "weaknesses" of quantitative research, mentioned by David Silverman include:

¹⁶ Cf. K. Konecki, *Studia z metodologii badań jakościowych...*, p. 122-123.

¹⁷ Cf. *Ibid.*, p. 123

¹⁸ Cf. *Ibid.*, p. 124.

¹⁹ Cf. K. Charmaz, *Teoria ugruntowana...*, p. 182.

- 1) lack of deeper contact with the respondents and reflection on a given situation;
- 2) basing statistical correlation on arbitrarily defined variables;
- 3) interpreting in an arbitrary way the results of analyses, often on the basis of current popular knowledge, which may influence the attitude of researchers or the values recognized by them²⁰.

The use of quantitative methods, i.e. in a survey in the study into migrant groups is unreliable. The researcher faces many difficulties that could affect the data. The major obstacle to analysis is the proper selection of respondents, which results from a lack of reliable statistics on the extent of migration. Sampling of respondents by applying a qualitative research method is different. It does not have to meet the requirement of representativeness of the data collected. The focus is on the quality of information obtained during interviews, and the snowball method to reach people who do not appear in official statistics is used as a sampling of qualitative research methodology. Other difficulties during the research on migrant communities include:

- Lack of trust / fear. The investigator meets with fear and reluctance from respondents. This leads to refusals to participate in the study or to providing false information.

- Providing answers, which, in the opinion of respondents, the researcher would like to hear. It often happens that immigrants feel obliged to their host country.

- Embarrassment. Sincere and direct responses to some of the questions in the questionnaire may cause embarrassment not only among representatives of ethnic groups. Furthermore, cultural differences between respondents and researcher, and the questions appearing in the survey may unintentionally cause embarrassment among the respondents.

- Unfulfilled dreams. Answers to the questions in the survey may often have more in common with the unfulfilled dreams of respondents than with their life situation during the test. The differences between what the respondents would like to be true, and what really is, what they would like to believe, and what they really believe, can be very significant. Information derived from them can cause significant distortion of the reality under study.

- Inadequacy of questions. What often seems like an easy question, for an average member of the researcher's culture, can be difficult or completely incomprehensible for a member of an ethnic minority²¹.

A researcher using qualitative methods also faces such difficulties. The difference, however, stems from the observations made during the interview and may be identified and taken into account in the context of the study. During conversations the investigator may freely formulate questions so that they are understood by the

²⁰ Cf. D. Silverman, *Interpretacja danych jakościowych*, Wydawnictwo Naukowe PWN, Warszawa 2007, p. 34.

²¹ Cf. A. Górny, *Wybrane zagadnienia podejścia jakościowego...*, p. 14.

respondents. As a consequence more accurate and precise information, characterizing the functioning of the migrant community, may be obtained.

The author of this paper has conducted research on the social impact of labour migration, taking into account two research groups: people who left their home country for work purposes and currently do not reside permanently in Poland and students of pedagogy, law and administration from Rzeszow universities who due to the nature of their studies are sensitive to social problems, and who may have strong opinions on the social impact of population movement. According to the available statistics on the region it can be assumed that every resident will have encountered in their environment people who have emigrated for commercial purposes and left their families behind. In addition the students collected statements concerning the definition of the phenomenon of migration, including labour migration and its impact on the functioning of the family.

The basis of grounded theory is an adequate and systematic conceptualization of materials through coding. A preliminary analysis of the material collected has allowed the questions to generate explanations for the course of certain events e.g.:

1. What are the social consequences for people who have taken the decision to migrate for economic reasons?

and

2. How is this phenomenon (of labour migration and its consequences for the functioning of families and individuals) evaluated by young people, students who may make such a decision in the near future?

A further step has been taken to conceptualize a wider batch of materials to create categories and dimensions to describe them. The first of the categories refers to work done by the respondents which characterizes its compatibility with education, the conditioning of needs or the search for satisfaction. The second category described the migrants' contact with their home country and family. Further details concern cultural and social life and the parent-child relationship. The issues which could not be neglected in the research were the causes of migrating abroad and their effects, but also the very notion of migration. Another very important element of the method described was the preparation of notes during the study, which contained the researcher's questions and her comments and observations. The coding process and data collection were carried out at the same time. When encoding was introduced the collection of material became more organized. The next stage of research was theoretical sampling. On the basis of the notes, the questions asked and the codes created, the data collected filled the gaps to the questions as formulated. This process continues until the data collected cover the researcher's questions and the built theory can be satisfactorily consistent.

Research conducted by the author helped to formulate the definition of migration as a journey from the places we know and often love, in order to seek a better life or more frequently new sources of income and a better job. The interviewees also pointed out the consequences of this phenomenon. The most common character-

istic feature is Euro-orphanhood. A child left behind in the home country by one or both parents will have a problem in creating an image of appropriate family relations. In addition, such a child also lacks role models and is unhappy seeing the absent family members becoming estranged and the family unit falling apart. Nevertheless there are positive features of the phenomenon of migration. Above all, it gives people a chance of self-development and improved well-being, which young people cannot achieve, while remaining in Poland. Attention was drawn primarily to the opportunities to gain material resources but also to experience and independence. It is true that for many young people emigration is not a constraint, but an opportunity for a better job and a different life. Migration as an example of a specific way of dispersing populations helps develop societies. It sets in motion cultural exchange and is a natural phenomenon that drives today's world at every level of life.

The dominant reasons for leaving one's home country are professional (job loss) and family reasons (both positive e.g. getting married, as well as negative - the disintegration of married life). Employment abroad still allows the migrant to accumulate savings after satisfying their basic needs. The longer people stay abroad to work, the less frequently they return to their home country. Migration also affects relationships between spouses as well as parents and children. The most frequently cited consequence of parents' emigration was the imitation of such a family model by the "abandoned" children in their adult life. A serious effect arising from being the child of an immigrant is the lack of patterns of marriage and parenthood. The child cannot see how a regular family should function in daily life. The results appear in future life when they are trying to establish a lasting relationship. Some respondents noted a positive impact of migration on children. These people think that such a life situation forces the child to be more independent and also offers a better start in life. Emigration also affects spouses. Because of the separation they interact with each other mostly by phone or over the Internet. They visit the family more often, which may be caused by the need for contact with relatives who help them, e.g. in bringing up children.

The usefulness of grounded theory in the study of migration is of great importance. Its very big advantage is the fact that it assumes the building of a theory that may be subjected to generalizations. However, taking into account the fact that creating a unified theory of migration has not so far been successful, because migration is determined by a number of factors, the application of grounded theory to the study of migration can be a very difficult but promising undertaking.

4. CONCLUSION

Grounded theory is not so much a theory but a methodology emerging from the theory of data, in which the researcher is participating. This method may be supported by researchers using qualitative rather than quantitative research me-

thods. The methodology of grounded theory constructs the research process in a completely different way. The researcher does not remain a passive observer of phenomena or processes occurring in the community but he or she becomes part of the tested reality. Practical application of the grounded theory requires imposition of some rules which would enable its further implementation. Academic discourse should concentrate on matching the resulting theory with an area in which it has been studied. Moreover, this theory should be clear and sufficiently general to be applicable in other areas. The last feature of the theory is the possibility of subjecting it to control in relation to changing processes in everyday life. Fulfilment of these requirements allows for further discoveries and exploration in the context of structural changes. However, it should be considered as one of the possibilities of testing. Qualitative methods are not suitable for collecting representative data (qualitative studies are based on the selection of respondents in a purposeful, not random way, hence the lack of representativeness). Using in the assessment data from different sources and collected by different methods lead to the assumption that the conclusions are drawn correctly, logically and methodically.

SELECTED ASPECTS OF GROUNDED THEORY METHODOLOGY.
A QUALITATIVE RESEARCH STRATEGY

Summary

Scientists conducting research in the field of social sciences are constantly looking for new ways of analysing the social reality. For many years, scientific research has successfully used quantitative methods alongside qualitative research methods. The grounded theory methodology is a type of methodology providing a basis for systematic empirical research and analysis of the obtained qualitative data. The presented article reviews the main points of the grounded theory. It also aims at comparing this methodology with an ethnomethodological approach and at indicating the role of the researcher in qualitative research²².

Keywords: grounded theory, ethnography, category, ethnomethodology, research

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²² Cf. The article was written as the outcome of the author's surveys on economic migrants and/or family members of such persons and it concerned the impact of migration on functioning of the family as a result of further reflection on the analysis and evaluation of the empirical data obtained. See: B. Skoczyńska-Prokopowicz, *Społeczne skutki migracji zarobkowych. Na podstawie opinii mieszkańców Podkarpacia*, Wydawnictwo UR, Rzeszów 2015.

WYBRANE ASPEKTY METODOLOGII TEORII UGRUNTOWANEJ –
JAKOŚCIOWEJ STRATEGII BADAWCZEJ

Abstrakt

Osoby prowadzące badania naukowe w obszarze nauk społecznych ciągle poszukują nowych sposobów analizy rzeczywistości społecznej. W badaniach naukowych, obok metod ilościowych, od wielu lat chętnie wykorzystuje się metody badań jakościowych. Jedną z metodologii dostarczającej podstaw do systematycznego przeprowadzenia badań empirycznych i analizy uzyskanych danych jakościowych jest metodologia teorii ugruntowanej. Artykuł ma charakter przeglądowy, prezentujący główne założenia teorii ugruntowanej. Celem artykułu jest także porównanie metodologii z podejściem etnometodologicznym wraz ze wskazaniem roli badacza w badaniach jakościowych.

Słowa kluczowe: teoria ugruntowana, etnografia, kategoria, teoria

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„[MULIER] SALVABITUR PER FILIORUM GENERATIONEM” (1TM 2,15) IN THE INTERPRETATION OF SELECTED WORKS OF THE LATIN CHURCH FATHERS

1. INTRODUCTION

In 1 Timothy 2,8-15, the Apostle Paul teaches the members of the Church on the behavior of men¹ and women² during the prayers. Later on, the Apostle talks about the place and role of women in the Church community. Women, thus, should not teach, but listen quietly to the teaching³. In the subsequent two verses, St. Paul seems to substantiate the thesis of women's subjugated role with respect to their performing pastoral functions referring, in the first place, to the order in which man and woman were created:

“For Adam was first formed, then Eve”⁴.

The second argument advocating women's submission, is the reversed order with respect to the first human fall into sin:

“And Adam was not deceived, but the woman being deceived was in the transgression”⁵.

¹ 1 Timothy 2,8: *Βούλωμαι οὖν προσεύχεσθαι τοὺς ἀνδρας ἐν παντὶ τόπῳ, ἐπαίροντας ὁσίους χεῖρας χωρὶς ὀργῆς καὶ διαλογισμοῦ* („I will therefore that men pray everywhere, lifting up holy hands, without wrath and doubting”).

² 1 Timothy 2,9-10: *γυναῖκας ἐν καταστολῇ κοσμίῳ μετὰ αἰδοῦς καὶ σωφροσύνης κοσμεῖν ἑαυτάς, μὴ ἐν πλέγμασιν καὶ χρυσίῳ ἢ μαργαρίταις ἢ ἱματισμῶ πολυτελεῖ, ἀλλ' ὃ πρέπει γυναιξὶν ἐπαγγελλομέναις θεοσέβειαν, δι' ἔργων ἀγαθῶν.* (“In like manner also, that women adorn themselves in modest apparel, with shamefacedness and sobriety; not with braided hair, or gold, or pearls, or costly array; But (which becometh women professing godliness) with good works”).

³ 1 Timothy 2,11-12: *γυνὴ ἐν ἡσυχίᾳ μανθανέτω ἐν πάσῃ ὑποταγῇ· διδάσκειν δὲ γυναικὶ οὐκ ἐπιτρέπω, οὐδὲ ἀυθεντεῖν ἀνδρός, ἀλλ' εἶναι ἐν ἡσυχίᾳ.* (“Let the woman learn in silence with all subjection. But I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence”).

⁴ 1 Timothy 2,13: *Ἀδὰμ γὰρ πρῶτος ἐπλάσθη, εἶτα Εὕα.*

⁵ 1 Timothy 2,14: *καὶ Ἀδὰμ οὐκ ἠπατήθη, ἡ δὲ γυνὴ ἐξαπατηθεῖσα ἐν παραβάσει γέγονεν.*

The above quotation provides the context for words which are of particular interest for the present paper, and which are spoken by the Apostle immediately afterwards:

“Notwithstanding [woman] shall be saved in childbearing, if they continue in faith and charity and holiness with sobriety”⁶.

In the above sentence, Paul seems to point to the Christian vocation and the role of women in the Church community. A woman’s task, therefore, does not consist in teaching, since she finds her particular vocation in motherhood and in raising children. Pursuing that vocation, she can ensure salvation both to herself and her children, provided that they continue in “faith and charity and holiness”.

What does St. Paul mean when he speaks about salvation of women through childbearing? What is the true meaning of the word *τεκνογονία*? If we interpret the latter as “motherhood”, or “bearing children”, then, what about salvation of childless widows and virgins consecrated to God?⁷ Such questions pertaining to the words of the Apostle Paul were raised in Christian antiquity by, among others, St. Augustine⁸. So, how does St. Augustine and the other Latin Church Fathers, interpret the text of 1 Timothy 2,15? Let us take a look at the exegetical work of the following authors: Hilary of Poitiers, Ambrose, Ambrozjaster, Jerome, Augustine and Gregory the Great.

2. HILARY OF POITIERS

Hilary provides an interpretation of Paul the Apostle’s words about salvation of women through childbearing in his last work, *Tractatus Mysteriorum*, written at the end of his life. In this text, the bishop of Poitiers, refers to the example of several characters from the Old Testament and discusses the divine plan for humanity’s salvation, announced and gradually realized in the history by Jesus Christ. Those reflections are basically limited to the interpretation of the presented biblical figures made through the prism of theological ideas. That treaty is often referred to by scientists as the first textbook on the typological exegesis of the Scriptures⁹.

⁶ 1 Timothy 2,15: *σωθήσεται δὲ διὰ τῆς τεκνογονίας, ἐὰν μείνωσιν ἐν πίστει καὶ ἀγάπῃ καὶ ἀγιασμῷ μετὰ σωφροσύνης.*

⁷ It cannot be excluded that by such unique highlighting of the woman’s mission as a mother, Paul wanted to point to the impropriety of conduct on the part of various types of pseudoascetics and false teachers who forbade marriage, and about whom he wrote in the same letter to Timothy (1 Timothy 4,3): [...] *κωλύοντων γαμεῖν*, [...]. (Forbidding to marry [...]). Conf. *Biblia Tysiąclecia z komentarzami. Pismo Świąte Nowego Testamentu, Pierwszy List do Tymoteusza, 1 Tm 2,15*, Edition V, Wydawnictwo Pallotinum 2006, <<http://libertarianin.org/Ebooks/BIBLIA%20TYSI%20CLECIA%20Z%20KOMENTARZAMI.pdf>>, (data dostępu: 10.09.2015).

⁸ Augustinus Hipponensis, *Enarrationes in Psalmos* 83,7, ed. E. Dekkers, J. Fraipont, Turnholt 1956, Corpus Christianorum. Series Latina, vol. 39: *propterea quid ibi ait apostolus? salua autem erit per filiorum generationem. mulier uidua sine filiis, si perseueret, nonne beator erit? numquid salua non erit, quia non parit filios? uirgo dei non melior erit? numquid salua non erit, quia filios non habet?*

⁹ Conf. E. Stanula, *Wstęp: Życie i działalność św. Hilarego z Poitiers*, in: Hilary z Poitiers, *Traktat*

The above mentioned character of Hilary's work, also marks his interpretation of St. Paul's text, when he discusses the figures of Adam and Eve.

Hilary distances himself very pointedly from literal understanding of the words spoken by the Apostle. The Bishop of Poitiers claims that, notwithstanding the fact that it would be improper to suspect the Apostle of imputing anything of the kind, such a strictly literal interpretation, would deny the value of Christ's redemptive work, undermine the value of the sacrament of baptism for the salvation of man and, finally, it would make the woman's salvation conditional on her children's perseverance in faith¹⁰.

Referring to one more epistle of St. Paul (1 Corinthians 2,13¹¹), Hilary says that spiritual people should be taught in a spiritual way: *spiritalibus spiritualia comparantes*¹². The Bishop, thus, interprets St. Paul's text of 1 Timothy 2,15 from a typological and allegorical perspective. Following the Apostle¹³, Hilary establishes a parallel between the Old Testament history of Adam and Eve¹⁴ as well as the mystery of their creation, and the relation between Christ and the Church depicted in the New Testament¹⁵, contending that the words: "This is now bone of my bones, and flesh of my flesh!" were said not so much by Adam, but by Christ¹⁶. Thus, according to the Bishop of Poitiers, the reality which was realized in Adam anticipated later events, i.e. constituted a prophecy. All this, leads Hilary to formulating a spiritual interpretation of the relationship between Adam and Eve (man and woman) which is determined by the creation of man. Consequently, he also assigns spiritual significance the words from 1 Timothy 2,15. As has been mentioned above, such an interpretation is based on a typology, i.e. Adam and Eve typify Christ and the Church. The creation of man and woman (Adam and Eve)

o tajemnicach, translation, introduction, edition Emil Stanula, Wydawnictwo Uniwersytetu Kardynała Stefana Wyszyńskiego, Warszawa 2002, p. 37-38 [Pisma Starochrześcijańskich Pisarzy, vol. 63].

¹⁰ Hilaire de Poitiers, *Traité des mystères*, I,3, texte établi et traduit avec introduction et notes par Jean-Paul Brisson, Les Éditions du Cerf, Paris 1947 [Sources Chrétiennes, vol. 19]: *Ceterum intelligi ita non conuenit, quod mulier non sit a peccato suo redempta per Dominum, et superflue baptizabitur, si magis merito partus sit liberanda. Sed ne per ipsam quidem filiorum generationem erit tuta, cum salua non sit, nisi, qui geniti sunt, fideles perstiterint. Et nescio, qua æquum sit alieno aut peccato reum effici aut merito innocentem.*

¹¹ 1 Corinthians 2,13: ἃ καὶ λαλοῦμεν οὐκ ἐν διδακτοῖς ἀνθρωπίνης σοφίας λόγοις ἀλλ' ἐν διδακτοῖς πνεύματος, πνευματικοῖς πνευματικὰ συγκρίνοντες. ("Which things also we speak, not in words taught by human wisdom, but in those taught by the Holy Spirit, with spiritual things spiritual things comparing").

¹² Hilaire de Poitiers, *Traité des mystères*, I, 4.

¹³ Conf. Ephesians 5,32: τὸ μυστήριον τοῦτο μέγα ἐστίν, ἐγὼ δὲ λέγω εἰς Χριστὸν καὶ εἰς τὴν ἐκκλησίαν. ("This is a great mystery: but I speak concerning Christ and the church").

¹⁴ Genesis 2,23: "And Adam said, This is now bone of my bones, and flesh of my flesh: she shall be called Woman, because she was taken out of Man"

¹⁵ Hilaire de Poitiers, *Traité des mystères*, I, 4: *Sed tuto [...] ita sentiemus maxime apostolum gesta magni in Adam atque Eua mysterii referre se iam ad Christum atque ecclesiam prædicantem.*

¹⁶ Ibidem, I, 3: *Sed Dominus in euangelii, cum repudio dando a Iudæis temptatus esset, per se potius quam per Adam hoc ita dictum fuisse demonstrat dicens: «Non legistis, quia, qui fecit ab initio, masculinum et feminam fecit et dixit: propter hoc dimittet homo patrem et matrem et erunt duo in carne una?»*

was a visual foreshadowing of what was accomplished in Christ¹⁷. And, how was it done in Christ? When blood and water came out from the pierced side of the body of Christ, the Incarnate Word, the New Adam, it gave birth to the Church. And the Son of God continues in his Church¹⁸ through the sacrament¹⁹. Only through the second and heavenly Adam, who did not commit sin, the erring Church will be saved by giving birth to children who continue in faith²⁰. Emerged from the side of Christ, i.e. the Heavenly Adam, the Church gives birth to its children through the sacrament of baptism calling them to the life in faith, and consequently, to salvation provided they will persevere in faith. This is the typological and allegorical meaning assigned to the words of St. Paul by Hilary of Poitiers.

3. AMBROSE OF MILAN

St. Ambrose of Milan refers to 1 Timothy 2,15 in two of his works. The first of them, *De Paradiso*, is chronologically the first comment made by Ambrose with reference to the Scriptures, in which the bishop of Milan, under the influence of a Jewish exegete, Philo of Alexandria, makes an allegorical interpretation of the Genesis for the purposes of moral instruction. In this commentary, Ambrose refers to Paul's words on the salvation of women through childbearing, when he discusses the issues of, for example, creation of people as male and female, their responsibility for the fall, and the judgment passed on them for the original sin.

In the first place, St. Ambrose stresses the fact that the creation performed by God was defined as good only after the first parents were brought to life²¹. It was the creation of woman which decided upon the completeness of the whole act²², since man himself could not ensure procreation of the human race²³. The woman,

¹⁷ Ibidem: *Ergo rem, quæ in Adam perficiebatur, consecuta est prophetia. Cum enim hæc Dominus, qui fecit masculum et feminam, dixerit, quod ex osse eius os et ex carne ipsius caro (est), locutus ipse per Adam id, quod totum in ipso Adam erat factum, nec detraxit fidem rebus et præformari ex se id quod in altero gerebatur, ostendit.*

¹⁸ Hilaire de Poitiers, *Traité des mystères*, I, 3: *Cum enim uerbum factum sit caro et ecclesia membrum sit Christi, quæ ex latere eius et per aquam nata et uiuificata per sanguinem sit, rursus caro, in qua uerbum ante sæcula manens, quod est Filius Dei, natum sit, per sacramentum maneat in nobis, absolute docuit in Aciam atque Eua suam et ecclesiæ speciem contineri, quam post mortis suæ somnum sanctificatam esse carnis suæ communionem significet.*

¹⁹ The word *sacramentum*, should be understood here as the divine plan of human salvation, announced and gradually realized in the history by Jesus Christ.

²⁰ Ibidem: *Ecclesia igitur ex publicanis et peccatoribus et gentibus est; solo suo secundo et cælesti Adam non peccante ipsa peccatrix per generationem filiorum in fide manentium erit salua.*

²¹ Ambrosius Mediolanensis, *De paradiso*, X,47, ed. C. Schenkl, Præagae-Vindobonae-Lipsiæ 1897, *Corpus Scriptorum Ecclesiasticorum Latinorum*, vol. 32,1: *Quomodo enim quando solus factus Adam, non dictum est bonum esse factum Adam, quando autem et mulier ex eo facta est, tunc esse bona omnia comprehensum est?*

²² Ibidem: *uerbum si consideres quia deo uniuersitatis est cura, inuenies plus placere domino debuisse id in quo esset causa uniuersitatis [...].*

²³ Ibidem: *[...] quia ex uiro solo non poterat humani esse generis propagatio [...].*

thus, had to be added to man for the sake of begetting successive generations of people²⁴. For this reason, as St. Ambrose contends, even if the woman was the first to commit a sin, she could not be excluded from the work of redemption because, in view of God’s plan, she was meant to give birth²⁵. In this context, the theologian quotes 1 Timothy 2:15, stressing that the woman will be saved through childbearing and reminding the significance of the fact that among the children born from her was also Christ²⁶. The above analysis of St. Ambrose’s words, implies, therefore, that the woman held an important position in the plan of God because of her motherhood. She became a special instrument in the history of salvation and her culminating role was becoming the Mother of the Saviour Himself.

Like Hilary of Poitiers, Ambrose of Milan refers to St. Paul²⁷ and reads the creation of Adam and Eve as well as their condition after the original sin, in terms of a mystery of the relationship between Christ and the Church²⁸. In the interpretation proposed by the Bishop of Milan, the judgment passed on Eve who confessed her sin, was more lenient than the one inflicted on Adam, if we take into account her future situation in life²⁹. In God’s decree, the woman’s trespassing was condemned, but she herself was not denied a kind of indulgence, manifested in the fact that she was henceforth supposed to serve under the authority of her husband. This was meant, firstly, to prevent her from going astray too easily and, secondly, to counteract the possibility of her leading man into error. By making her subordinate to the stronger husband, she was meant to be guided by his advice³⁰. This situation is for Ambrose a clear foreboding of the future turning of the Church to Christ and the religious attitude of service to Him, which consists primarily in submission to the word of God³¹. This kind of service is a gift from God³². Bishop of Milan further develops his thought:

²⁴ Ibidem: *Ergo propter generationem successionis humanae debuit mulier adici uiro.*

²⁵ Ibidem: *Nam si mulier prior peccatura erat, tamen redemptionem sibi paritura non debuit ab usu diuinae operationis excludi.*

²⁶ Ibidem: [...] *salua tamen inquit erit per filiorum generationem, inter quos generauit et Christum.*

²⁷ Ephesians 5,32.

²⁸ Ambrosius Mediolanensis, *De paradiso*, XIV,72: *in quo quidem mysterium Christi et ecclesiae euidenter agnosco.*

²⁹ Genesis 3,16: “Unto the woman He said, ‘Multiplying I multiply thy sorrow and thy conception, in sorrow dost thou bear children, and toward thy husband [is] thy desire, and he doth rule over thee’. In comparison, the judgment passed upon man reads as follows: “And to the man He said, ‘Because thou hast hearkened to the voice of thy wife, and dost eat of the tree concerning which I have charged thee, saying, Thou dost not eat of it, cursed [is] the ground on thine account; in sorrow thou dost eat of it all days of thy life, and thorn and bramble it doth bring forth to thee, and thou hast eaten the herb of the field; by the sweat of thy face thou dost eat bread till thy return unto the ground, for out of it hast thou been taken, for dust thou [art], and unto dust thou turnest back”.

³⁰ Ambrosius Mediolanensis, *De paradiso*, XIV,72: *Ergo quia Eua ipsa confessa est delictum, mitior sequitur et profutura sententia, quae condemnaret errorem et ueniam non negaret, ut ad uirum suum conuersa seruiret. Primum ne eam facile delectaret errare, deinde ut sub fortiore uase locata non transduceret uirum, sed magis uiri consilio et ipsa regeretur.*

³¹ Ibidem: *Designatur enim ecclesiae ad Christum futura conuersio et religiosa seruitus subdita dei uerbo [...].*

³² Ibidem: *Haec igitur seruitus dei donum est.*

“By this kind of servitude Christian folk grow strong, as we have it expressed in the words of the Lord to His disciples: «Whoever wishes to be first among you, let him be the slave of all of you». (Matthew 20,27). Hence charity, which is greater than hope and faith, brings this servitude to pass, for it is written: «By charity serve one another» (Galatians 5,13)”³³.

This service of the Church to Christ, as the Bishop of Milan concludes referring once again to 1 Timothy 2,15, is also about bearing children in faith and charity and holiness with purity of morals³⁴.

De institutione virginis is the second work of St. Ambrose, in which he refers to 1 Timothy 2,15. In the passage where he addresses the above verse, Ambrose once again makes a comparative analysis of the attitude adopted by man and woman after the original sin, and the issuing difference in God’s judgment of them. Firstly, the Bishop of Milan finds man to be more blamable than the woman. Although, she indeed strayed and fell, the woman as the weaker sex, had an excuse for her sin, which man did not. The woman was seduced by an evil, but an angelic figure, while the man allowed himself to be misled by a woman. The woman was deceived by a higher creature, while the man by a lower. That is why, man’s fault was greater and that fact, to some extent, absolves the woman³⁵.

Secondly, the fact that the woman is less at fault is indicated by a milder judgement made upon her. In the case of the man, it is expressed in the following words: “For dust thou [art], and unto dust thou turnest back”³⁶. While the woman, on the other hand, was admonished in the following way: “Multiplying I multiply thy sorrow and thy conception, in sorrow dost thou bear children, and toward thy husband [is] thy desire, and he doth rule over thee”³⁷. Ambrose believes that it was a fair judgment, since the man failed to abide by what he heard from God, while the woman failed to abide by what she heard from her husband³⁸. According to

³³ Ibidem: *Hac enim seruitute pollet populus Christianus, sicut et dominus ad discipulos suos ait: qui uult inter uos primus esse sit omnium seruus. Denique hanc seruitutem operatur caritas, quae spe maior et fide est.* (The English text: Saint Ambrose, *Hexameron, Paradise, and Cain and Abel*, translated by John J. Savage, Fathers of the Church, ING, New York 1961, p. 350-351).

³⁴ Ibidem: [...] *sed salua erit per filiorum generationem in fide et caritate et sanctificatione cum castitate [...].*

³⁵ Ambrosius Mediolanensis, *De institutione uirginis et sanctae Mariae uirginitate perpetua ad Eusebium*, 25, ed. F. Gori, 1989, Biblioteca Ambrosiana, vol. 14/2: *Sane negare non possumus quod errauerit mulier. Quid miraris tamen si infirmior lapsus est sexus, cum sit lapsus etiam fortior? Mulier excusationem habet in peccato, uir non habet. Illa, ut scriptura asserit, a sapientissimo omnium serpente decepta est, tu a muliere; id est: illam superior creatura decepit, te inferior. Te enim mulier decepit, illam malus licet, tamen angelus. Si tu inferiori non potuisti resistere, quomodo illa potuit superiori? Culpa tua illam absoluit.*

³⁶ Genesis 3,19.

³⁷ Genesis 3,16.

³⁸ Ambrosius Mediolanensis, *De institutione uirginis*, 26: *Illi dictum est: In tristitia paries filios et ad uirum tuum conuersio tua et ipse tibi dominabitur. Viro autem dicitur: Terra es et in terram ibis. Et uere iusta sententia, quandoquidem si Adam quod a domino deo audierat seruare non potuit, quomodo potuit seruare mulier quod audiuit a uiro? Si illum dei uox non confirmauit, quomodo istam uox confirmaret humana?*

Ambrose, the woman who said: “The serpent beguiled me, and I did eat”³⁹ confessed her sin and that confession, consequently, constituted her remedy for the error she had committed⁴⁰. Her sentence: “in pain thou shalt bring forth children”⁴¹ makes her assume the entire burden of conviction and she subjugates herself to the obligation of serving her penalty. However, by carrying out this penalty, the woman stands a chance of receiving some kind of atonement (*remuneratio*). She may, thus, attain salvation through her children for whom she suffers. Ambrose substantiates this fact citing the words of the Apostle Paul from the 1st Letter to Timothy. This salvation is an act of grace towards her. The offspring that she brings to the world in pain, is born for the salvation and raised by her to glory⁴².

4. AMBROZJASTER

In his *In epistolam beati Pauli ad Thimoteum Primum*, Ambrozjaster, like the other authors discussed in the present paper, comments upon 1 Timothy 2,15, in the context of the creation of man and woman, and the issue of responsibility for the sin committed by them in Eden. Unlike St. Ambrose, the author places the woman in these events decidedly below the man. Adam was created by God before Eve and managed to resist the temptation. It was the woman who was brought to sin and then deceived the man. Being inferior to the man, she was created after him and out of him. By the fact that she brought death into the world, she should be subordinated to her husband in order to prevent any other audacity toward him⁴³.

Despite such great responsibility, the woman will be saved through child-bearing, provided, that she perseveres in faith, charity and purity of life⁴⁴. In addition, her children also need to be reborn through faith in Christ and persevere in faith. Only then, the woman will be delivered with them as well⁴⁵.

³⁹ Genesis 3,13.

⁴⁰ Ambrosius Mediolanensis, *De institutione uirginis*, 27: [...] *et prior culpam fatetur; etenim quae se dicit esse seductam, testatur errorem. Erroris igitur medicina confessio est.*

⁴¹ Genesis 3,16.

⁴² Ambrosius Mediolanensis, *De institutione uirginis*, 29: *Condamnationis suae pondus agnoscit, munus poenalis conditionis exsequitur. Pro te mulier doloribus suis militat et remunerationem ex poena inuenit, ut per filios per quos affligitur, liberetur. Facta est itaque gratia ex iniuria, salus ex infirmitate. Scriptum est enim quia salua erit per filiorum generationem. Cum salute itaque parit quos in tristitia parturiuit, et ad laudem educat quos peperit cum dolore.*

⁴³ Ambrozjaster, *In epistolam beati Pauli ad Thimoteum Primum*, II,13-15, *Patrologia Latina*, vol. 17: *Adam enim primus creatus est, deinde Eva: et Adam non est seductus, mulier autem seducta facta est in praeuocatione. Praefert virum mulieri, propter quod primus creatus est; ut inferior sit mulier, quia post virum et ex viro creata est. Adjicit et aliud, quia diabolus non virum seduxit, sed mulierem; vir autem per mulierem deceptus est: ac per hoc nulla illi concedenda audacia est, sed esse debet in humilitate; quia per illam mors intravit in mundum.*

⁴⁴ *Ibidem*: *Salua erit, inquit, per filiorum generationem; si tamen in fide manserit, et charitate, et pura vita.*

⁴⁵ *Ibidem*: *Hos enim filios dicit, qui regenerantur per fidem Christi; quia si in generatione sua hi*

5. JEROME

St. Jerome also makes recurrent references to 1 Timothy 2,15 in his literary works. Let us begin an analysis of Jerome's texts with respect to the topics discussed here from his *Commentarii in epistolas sancti Pauli, In primam epistolam ad Thimoteum*. Jerome begins his commentary on the verse 2,15 from St. Paul's Letter by highlighting the fact that in Eden, the woman repudiated God's commandment⁴⁶. However, she should not lose the hope of salvation, since a believing woman will be saved through baptism, that is, by childbearing. The words of St. Paul are therefore endowed with a moral and spiritual sense. Children who are born to the world, embody for Jerome the faith in Christ and the love for him, the sanctity of life and the accompanying temperance⁴⁷.

Jerome's letters contain two references to 1 Timothy 2,15. The first one can be found in his epistle to Leta, a Roman aristocrat, who was one of his spiritual daughters. In this text, Jerome provides his addressee with a series of teachings on how she should bring up her daughter in Christian piety. The letter somehow imposes the tenor of interpretation that St. Jerome gives to the text written by Paul. The words of St. Paul constitute an appeal to Christian parents to take responsibility for the religious education of their children⁴⁸. At this point, Jerome does not make any other in-depth exegesis of Paul.

The second reference to 1 Timothy 2,15 made by Jerome in his correspondence, can be found in an epistle to Algasia, a woman who came from a noble Gallic family. Jerome refers to the above text after citing other words by St. Paul the Apostle: "My little children, of whom again I travail in birth, till Christ may be formed in you"⁴⁹. Having quoted the above words, Jerome notes that, in the mystical sense, they can be applied to the woman of whom the Apostle writes that she had been deceived and committed a crime but was meant to be saved through bearing children if she continued in faith, charity and holiness combined with modesty⁵⁰. Jerome himself emphasized at that point that he read St. Paul's text in accordance with its mysti-

perseveraverint, cum his liberabitur mulier [...].

⁴⁶ Hieronymus, *Commentarii in epistolas sancti Pauli, In primam epistolam ad Thimoteum*, II, Patrologia Latina, vol. 26: *In praevaricatione fuit mandati*.

⁴⁷ Ibidem: *Notandum, quod sola fides ad salutem ei, qui post baptismum supervixerit, non sufficit, nisi sanctitatem mentis et corporis habeat: quae sine sobrietate difficile custoditur*.

⁴⁸ Hieronim, *Listy*, 107.6, in: Hieronim, *Listy III (80-115)*, elaborated on the basis of translation by rev. Jan Czuj, M. Ożóg, Wydawnictwo WAM, Kraków 2011 [Źródła Myśli Teologicznej, vol. 61], (Latin and Polish texts): *De muliere scribitur, quod salva fiet per filiorum generationem, si permanserint [al. permanserit] in fide, et caritate, et sanctificatione, cum pudicitia. Si perfecta aetas et sui juris imputatur parentibus, quanto magis lactens et fragilis, quae juxta sententiam Domini, ignorat dexteram et sinistram, id est, boni et mali differentiam?*

⁴⁹ Galatians 4,19.

⁵⁰ Hieronim, *Listy*, 107.6: *Has ergo reor juxta mysticos intellectus esse mulieres, de quibus idem Apostolus scribit: Mulier seducta in transgressione facta est. Salvabitur autem per filiorum generationem, si permanserint in fide et caritate et sanctitate cum pudicitia*.

cal sense. His interpretation, as in the case of the one proposed by Hilary of Poitiers and Ambrose of Milan, refers here to the relationship between Christ and the Church. Salvation will be attained by those believers who will help other people develop their faith in Christ.

Another work, in which Jerome refers to 1 Timothy 2,15, is a polemical treatise *Adversus Iovinianum*. In this text, the theologian, carries out a polemic against an adversary, defending the values of asceticism and the superiority of virginity over marriage. The overall tone of the above work is also reflected in the way Jerome uses the text of the Apostle Paul. In his letter, Jovinian, the person whom Jerome replies, cites 1 Timothy 2,15 as evidence for the superiority of marriage over virginity. What is the attitude of Jerome to the argument presented by Jovinian? The theologian states that, although the woman makes amends for her past mistake by childbearing, it is only under the condition that she will bring up her children in faith and the love of Christ and in holiness with purity that she will be saved. In this case, Jerome changes the ending in Paul's speech from *cum sobrietate* (in moderation) to *cum castitate* (in purity). Jerome was convinced that the phrase *cum sobrietate* was mistakenly used in Latin codes⁵¹. After this explanation, Jerome has less difficulty in launching an attack on his adversary.

“You see how you are mastered by the witness of this passage also, and cannot but be driven to admit that what you thought was on the side of marriage tells in favour of virginity. For if the woman is saved in child-bearing, and the more the children the greater the safety of the mothers, why did he add “if they continue in faith and love and sanctification with chastity?” The woman will then be saved, if she bear not children who will remain virgins: if what she has herself lost, she attains in her children, and makes up for the loss and decay, of the root by the excellence of the flower and fruit”⁵².

It seems, that the above statement provides a clear illustration of the essence of Jerome's outlook on the value of marriage. For Jerome, marriage has a value for one reason, namely, that it enables giving life to virgins.

6. ST. AUGUSTINE

St. Augustine recalls the words of Paul contained in 1 Timothy 2,15, in the work *Enarrationes in Psalmos*, a homily to Psalm 84(83). The bishop of Hippo, having

⁵¹ Hieronymus, *Adversus Iovinianum*, I,27, Patrologia Latina, vol. 23: *quodque errorem veterem illa quae semel connubio copulata est, et redacta in conditionem Evae, filiorum procreatione deleret: Ita tamen, si ipsos filios erudiret in fide et dilectione Christi, et in sanctificatione et pudicitia: non enim (ut male habetur in Latinis codicibus) sobrietas est legenda, sed castitas, id est, σωφροσύνη.*

⁵² Ibidem: *Vide igitur quomodo ex hoc quoque ipso testimonio supereris: et quod putabas esse pro nuptiis, pro virginitate sentire cogaris. Nam si salvatur mulier in filiorum generatione, et liberorum numerus salus matrum est, cur addidit, si permanserint filii in charitate et sanctificatione cum castitate? Tunc ergo salvabitur mulier, si illos genuerit filios, qui virgines permansuri sunt: si quod ipsa perdidit, acquirat in liberis, et damnum radicis et cariem, flore compenset et pomis.* (English text: Jerome, *Against Jovinianus*, Missoula 1945.).

specified the difficulties associated with literal interpretation of St. Paul's words, as indicated above, states that the woman who was in St. Paul's text presented as a type of body (*typus carnis*), will be saved through bearing children, that is, if the behavior of the body will result in good deeds⁵³. Augustine expresses similar views in his *opus, De Trinitate*. Good deeds are like children of our lives. They bear testimony to the life of particular men. Those deeds must be accompanied by faith, love and holiness⁵⁴.

The exegesis carried out by the bishop of Hippo has, therefore, a moral and a spiritual character. Not only women but, more broadly, all people will be redeemed, if they perform good deeds with respect to the body and, at the same time, continue in the faith of the Catholic Church, in the social ties with the community of the Church and if they raise their children in that faith.

7. GREGORY THE GREAT

Pope Gregory the Great refers to the text of St. Paul in his work *Moralia in Iob*. His interpretation actually completely coincides with the standpoint of St. Augustine. Gregory, like Augustine clearly distances himself from literal interpretation of the words of the Apostle Paul. They do not, as he concludes, mean that a childless woman will not be saved⁵⁵.

As other early Christian authors, Gregory interprets the above verse from the Letter of St. Paul in a spiritual way and, in a short, precise sentence seems to put in a nutshell the interpretation of the Bishop of Hippo: children symbolize deeds. The woman will be saved through childbearing, as a result of good works she will attain eternal salvation⁵⁶.

8. CONCLUSION

What is the meaning assigned to the word *τεκνογονία* in 1 Timothy 2,15, by early Christian Latin writers? Among the selected authors, only Ambrożyaster lim-

⁵³ Augustinus Hipponensis, *Enarrationes in Psalmos*, 83,7: *Salua ergo erit mulier, quae in typo carnis accipitur, per filiorum generationem, id est, si faciat opera bona.*

⁵⁴ Augustinus Hipponensis, *De Trinitate*, XII,7, ed. W.J. Mountain, Turnholti 1968 [Corpus Christianorum. Series Latina, vol. 50]: *Sed quia ea quae dicuntur opera bona tamquam filii sunt uitae nostrae secundum quam quaeritur cuius uitae sit quisque, id est quomodo agat haec temporalia, quam uitam graeci non g-zōln sed g-bion uocant, et haec opera bona maxime in officiis misericordiae frequentari solent (opera uero misericordiae nihil prosunt siue paganis siue iudaeis qui christo non credunt siue quibusque haereticis uel schismaticis ubi fides et dilectio et sobria sanctificatio non inuenitur), manifestum est quid apostolus significare uoluerit.*

⁵⁵ Gregorius Magnus, *Moralia in Iob*, XII, 26, ed. M. Adriaen, Turnholti 1980 [Corpus Christianorum. Series Latina, vol. 143 A]: *Neque enim mulier quae continentiae studens, nequaquam filios generat salua non erit [...].*

⁵⁶ Ibidem: *Quod tamen si intellegi spiritaliter debet, non incongrue filiorum nomine opera designantur. [...]sed per generationem filiorum saluari dicitur, quia per effectum bonorum operum perpetuae salutis sociatur.*

its his commentary to the actual words of St. Paul the Apostle contained in his letter to Timothy. The other writers like, for example, Hilary and Augustine, refrain very decidedly from such a literal interpretation, seeking for a deeper, spiritual meaning of the word *τεκνογονία* as well as the other passages of the whole text.

In the idea of attaining salvation by giving birth to children, both St. Augustine and St. Gregory the Great, interpret children as good, noble deeds. Perhaps such an understanding seems to be imposed by the Apostle Paul's words uttered earlier, that women participating in the liturgy at community meetings should be modestly clothed and decorated with not with gold or pearls, but, rather, with good deeds.

Hilary, in turn, makes a typological and allegorical interpretation of the text written by St. Paul the Apostle. Although, this strain of interpretation seems to be the most noticeable in his writings, it also comprises the comments by Ambrose and Jerome. The mystery of the creation of Adam and Eve, refers to Christ and the Church. Adam and Eve typify Christ and the Church. The woman saved by child-bearing, stands for the Church, which bears people to salvation through baptism.

[MULIER] SALVABITUR PER FILIORUM GENERATIONEM (1TM, 2, 15)
IN THE INTERPRETATION OF SELECTED WORKS OF THE LATIN CHURCH FATHERS

Summary

[Γυνή] σωθήσεται δὲ διὰ τῆς τεκνογονίας (1 Timothy 2:15). What does St. Paul mean when he speaks about salvation of women through childbearing? Does the word *τεκνογονία* mean something more than “motherhood,” or “bearing children”? How do the chosen Latin Church Fathers: Hilary of Poitiers, Ambrose, Ambrosiaster, Jerome, Augustine and Gregory the Great interpret the text of 1 Timothy 2:15? Ambrosiaster limits his commentary to the actual words of St. Paul the Apostle contained in his letter to Timothy. The other writers refrain very decidedly from such a literal interpretation, seeking for a deeper, spiritual meaning of the word *τεκνογονία* as well as of the other passages of the whole text. In the idea of attaining salvation by giving birth to children, both St. Augustine and St. Gregory the Great, interpret children as good, noble deeds. Hilary, Ambrose and Jerome, in turn, make a typological and allegorical interpretation of the text written by St. Paul the Apostle. The mystery of the creation of Adam and Eve, refers to Christ and the Church. Adam and Eve typify Christ and the Church. The woman saved by childbearing, stands for the Church, which bears people to salvation through baptism.

Keywords: the woman, the salvation, the patrology, St Paul the Apostle, the patristic exegesis, the literature early Christian, St. Hilary of Poitiers, Saint Ambrose of Milan, St. Jerome, St. Gregory the Great, St. Augustine

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„[MULIER] SALVABITUR PER FILIORUM GENERATIONEM”
(1TM 2,15) W INTERPRETACJI WYBRANYCH DZIEŁ ŁACIŃSKICH OJCÓW KOŚCIOŁA

Abstrakt

[Γυνή] σωθήσεται δὲ διὰ τῆς τεκνογονίας (1Tm 2,15). Jaki jest sens słów św. Pawła Apostoła o zbawieniu kobiety przez rodzenie dzieci? Czy słowo *τεκνογονία* znaczy coś więcej niż „macierzyństwo”, „rodzenie dzieci”? W jaki sposób tekst 1Tm 2,15 interpretują wybrani łaciniści ojcowie Kościoła: Hilary z Poitiers, Ambroży, Ambrozjaster, Hieronim, Augustyn i Grzegorz Wielki. Ambrozjaster nie wychodzi w swoim komentarzu poza to, co w Liście do Tymoteusza powiedział św. Paweł Apostoł. Pozostali pisarze dystansują się od myśli interpretowania tego tekstu wyłącznie w sposób literalny, szukają głębszego duchowego sensu i dla słowa *τεκνογονία*, i dla rozumienia całego wersetu. Św. Augustyn a za nim św. Grzegorz Wielki, w dzieciach, przez rodzenie których dostępuje się zbawienia, dopatrują się dobrych, szlachetnych uczynków. Hilary z Poitiers, Ambroży z Mediolanu i Hieronim dokonują typologiczno-alegorycznej interpretacji tekstu św. Pawła Apostoła. Tajemnica stworzenia Adama i Ewy odnosi się do Chrystusa i Kościoła. Adam i Ewa są typem Chrystusa i Kościoła. Kobieta zbawiona przez rodzenie dzieci, to Kościół, który przez chrzest rodzi ludzi do zbawienia.

Słowa kluczowe: kobieta, zbawienie, patrologia, Św. Paweł Apostoł, egzegeza patrystyczna, grzech pierworodny, literatura wczesnochrześcijańska, Św. Hilary z Poitiers, Św. Ambroży z Mediolanu, Św. Hieronim, Św. Grzegorz Wielki, Św. Augustyn

FR. JERZY ZAJĄC

THE GENESIS OF THE PAPAL EASTERN SEMINARY IN DUBNO AND ITS PATRONS

1. INTRODUCTION

The history of the city of Dubno in Volyn¹ can be traced back to the 11th century. Throughout the ages it has been related to such mighty families as Daniłowicz-Ostrogski, Zasławski and Lubomirski, well known both in the contemporary Republic of Poland and in the neighboring countries. The city was famous for its fairs known as contracts and its inhabitants and visitors included such distinguished historical figures as Seweryn Nalewajko, Prince Władysław Waza, Maksym Krzywnos, Hetman Stanisław Potocki, the Swedish King Karl XII, Tsar Peter I, King Stanisław August, Wojciech Bogusławski, Tadeusz Czacki, a poet Antoni Malczewski, Tsar Alexander III, or Budyonny with his Konarmiya. In the years 1931-1939 the city became the seat of the Papal Eastern Seminary. The Seminary in Dubno strongly influenced both the history of the city, the whole region of Volyn and the Second Republic of Poland on the one hand and the history of the Far East (Manchuria), throughout Catholic Europe (with Rome and the Vatican) to Finland and Far West (US and Canada).² When, therefore, a tourist guide sketching the sightseeing sites and the history of the Western Ukraine makes a laconic and brief mention of the Seminary³, it seems expedient to, as if in an annex to that

¹ It is worth noting that apart from Dubno in Volyn, there is also Dubno at Livonia – an eighteenth-century Jesuit mission previously residing in Dyneburg. See *Dubno*, in: *Encyklopedia wiedzy o jezuitach na ziemiach Polski i Litwy 1564-1995*, ed. L. Grzebień, WAM, Kraków 1996, p. 134.

² See *Dubno*, in: *Nowa encyklopedia powszechna PWN*, vol. 2, PWN, Warszawa 1995, p. 136; *Dubno*, in: *Wielka encyklopedia PWN*, vol. 7, PWN, Warszawa 2002, p. 407; B. Łomacz, M. Wrzeszcz, *Dubno*, in: *Encyklopedia katolicka*, [hereinafter: EK], vol. 4, ed. R. Łukaszyk, L. Bienkowski, F. Gryglewicz, TN KUL, Lublin 1983, c. 270-271; *Encyklopedia wiedzy o jezuitach...*, p.134; G. Rakowski, *Wołyń. Przewodnik krajoznawczo-historyczny po Ukrainie Zachodniej*, part I, wyd. Rewasz, Pruszków 2005, p. 20-21, 27-30, 45-48, 252-254, 382-293.

³ “From the religious monuments, the most interesting is the Bernardine monastery founded by Prince Janusz Ostrogski in 1608 [...]. In 1855 tsarist authorities closed the monastery and the church was turned into an Orthodox church. In 1921 Catholic Church regained it. Initially, the Bernardine brothers returned to the Monastery, in 1928 the buildings were assigned to the seat of the

work, recall the true origins of this institution, its objects, patrons, professors and students on the basis of whatever little or completely unknown sources we possess, as the contemporary papal university in Dubno has been long included in a group of objects representing the city's historical and cultural heritage of the state.

2. INSPIRATION AND INITIATIVES

The Seminary in Dubno was a unique institution in the Second Republic of Poland for the fact that it was opened to educate priests for pastoral work aimed at supporting the neounion movement, i.e. the environment of the former Uniates who in the years 1838 and 1875 were forced to join the Orthodox Church in result of tsarist decisions. The largest groups among those believers and their descendants, which decided to return to the Catholic Church (of the Byzantine-Slavic rite), inhabited the regions of Belarus, the Chełm Land, Polesie and Volyn, as well as Finland, Canada, USA, Russia and Manchuria.

The beginnings of the Seminary are bound with a series of documents issued by a great supporter and promoter of the neounion movement, Pope Pius XI, especially his encyclical *Ecclesia Dei* released in 1923 on the occasion of the jubilee of St. Jozafat Kuncewicz as well as the Pope's instruction *Zelum amplitudinis* of 1924 on the organization and development of the neounion movement. In the same year, the Bishop of Podlasie, Henryk Przeździecki, acting in agreement with the Holy Father and with W. Ledóchowski, the general of the Jesuits, brought to Albertin in the area of Slonim a multinational group of Jesuit monks who founded there a missionary outpost with a sanctuary and a parish of the Byzantine-Slavic rite. Apart from conducting pastoral work, the Jesuits also organized there a two-year novitiate, where "there were always about a dozen of novices. In the first decade more than 80 candidates graduated from it [...]. They included Poles, Belarusians, Ukrainians, Russians and Czechs. The Slavic languages such as Belarusian, Russian and Latin were taught [...]. After completing the novitiate, the seminarians continued their education at secondary school in Pinsk, or commenced philosophy studies in Cracow and theology in Lublin and Rome"⁴

Bishop Adolf Piotr Szelażek who undertook the pastoral care of the capital in Lutsk in 1925, followed in the footsteps of Bishop Przeździecki. Like his predecessor, the new bishop pointed out at the beginning of his pastorate "the need to organize the Eastern Rite. He was induced to that initiative, on the one hand, by a sense of duty towards those Orthodox who might have wanted a union with the Catholic Church while maintaining their native rites and customs and, on the other, by the fact that the Volyn region was exceptional for its being inhabited by a number of Greek-Catholics from Galicia who bought there lands or tried to earn their living in the neighboring cities. Not being able to find in that region [...]

seminary, conducted from 1931 by Jesuits." *Ibidem*, p. 289.

⁴ *Albertyn*, in: *Encyklopedia wiedzy o jezuitach...*, p. 6.

churches or clergy of their own rite, they were faced by the strong temptation [...] on the part of the Orthodox. That is why, already in the spring of 1926, the Bishop summoned to Volyn the Redemptorists of the Eastern Rite. [...]. They undertook the task of strengthening the several Orthodox priests who joined the neounion, as well as began visiting a colony of emigrants from Eastern Galicia”.⁵ Their missionary center was in 1927 in Kovel, managed by Mikołaj Czarnecki, appointed in 1931 “at the request of the Latin bishops of the Eastern Diocese, the titular Bishop and Apostolic Visitor of neounits of Eastern Byzantine rite for the Diocese of Lutsk, Lublin, Siedlce Pinsk and Vilnius”.⁶

These efforts only scarcely met the demand for priests of the Byzantine-Slavic rite. The Bishops in Vilnius referred to that question on 3 July 1927 during the conference of bishops in Vilnius and initiated a number of new projects. One of them was the opening of a neounion seminary. This task was undertaken by the Bishop of Lutsk, Adolf Szelażek, who took into consideration the two already existing seminaries for neounion in the eastern frontiers of the Republic: the Jesuit in Albertin and the Redemptorists in Kovel and thought about appropriate university buildings for the new school, i.e. the Bernardine convent in Dubno. The origins of this monastery date back to the seventeenth century, and its history which was in the meantime affected by the tsarist act of dissolution, was always associated with academic and educational activity. Rev. prof. H. E. Wyczawski drew attention to that fact, writing: “In the eighteenth and the early nineteenth century the monastery in Dubno was the site of a moral theology college, and later of a philosophy college. It was only in 1831 that, due to converting half of the monastery building into a hospital, it was transferred to the monastery in Chudnov [...]. At the end of the eighteenth century, Bernardine monks at the monastery opened an elementary school, which in 1805 educated 15 boys [...]. In 1924 the Bishop of Kamieniec, Piotr Mańkowski sent a request to the new provincial, Benedykt Wiercioch asking Bernardines to donate a monastery in Dubno for the seminary. Wiercioch accepted the proposal, but due to the fact that the diocese of Kamieniec was not created within the Polish borders in 1925, Mańkowski was compelled to withdraw his plea”.⁷ In turn, Bishop Szelażek, seeing that Bernardines could help in the pastoral care of the diocese, appealed to increase the number of monks, and when it turned out to be impossible, “demanded from Bernardines to leave the convent in Dubno in order to accommodate there the emerging seminar of Eastern Byzantine Rite. In return, he offered the fathers to take over the Carmelitan monastery together with the parish in Wiśniowiec. When [...] the Dubno’s superior, Manswet Majkut did not agree to this project, Szelażek gained from the nunciature in Warsaw a decree by which the Bernardines, while retaining the ownership of the monastery, were

⁵ *Rozwój akcji unijnej na Wołyniu*, Oriens 1(1933)3, p.76.

⁶ M. Brudzisz, *Czarnecki Mikołaj bp*, w: EK, vol. 3, ed. R. Łukaszyk, L. Bieńkowski, F. Gryglewicz, TN KUL, Lublin 1979, c. 757.

⁷ *Klasztory bernardyńskie w Polsce w jej granicach historycznych*, ed. H.E. Wyczawski, wyd. Calvarianum, Kalwaria Zebrzydowska 1985, p. 52.

forced to offer it for the use of the Diocese of Lutsk for an unlimited period of time. Consequently, on 19 May 1928 the monks left [...] this monastery”⁸

3. “EASTERN SEMINARY IN THE FUTURE” OR “SEMINARIUM ORIENTALE QUO CURSUS RERUM ORIENTALIUM...”

The first students and the first lecturers crossed the threshold of this monastery already in 1928. In a letter of 18 October, 1928 written by the Prefect of the District of Dubno to the Governor of Volyn, it was stated that: “The Uniate seminary in Dubno, officially named *Lutsk Seminary, Part III of the Eastern Seminary in Dubno* was officially opened at the moment of arrival of Father Rector Szuman⁹ to Dubno, but in fact it does not exist till now because graduates assigned to it began to arrive in Dubno only this week [...]. This year, the seminary will conduct a one-year refresher course for priests or Roman Catholic clerics intending to take on the Eastern rite”¹⁰. In turn, the Governor of Volyn in his letter of 30 October, 1928 addressed to the Ministry of Religion and Public Education reported, “that on 22 October, 1928 a Seminary for Eastern rite in Dubno was opened”¹¹. Those facts are quoted without any observations or comments, i.e. as completely reliable by F. Rzemieniuk, the author of a book entitled *The Catholic Church of the Byzantine-Slavic Rite (Neounion)*, published by the Scientific Society of the Catholic University of Lublin.¹² In the light of the above information, it seems interesting to read a report on the opening of classes in Dubno in “*Caritas*”, a periodical of the Seminary in Lutsk, published “with the permission of the Seminary’s management”, i.e. a one providing information from its own environment and of guaranteed reliability. Here is what was written by the seminarians from Lutsk on the topic so far only rarely referred to: “Eastern Seminary *in the future* [emphasis added], and currently a course of sciences related to the Eastern rite for the participants preparing to work for the Union, in Dubno, on *16 October* [emphasis added] began its one-year activity. The six participants of the course included three priests and one friar minor from the diocese of Podlasie and the two of us, deacons from the Diocese of Lutsk. The school year began with a speech by the Rev. Rector who stressed that he would not give the usual words of encouragement to work, as each of us knew what their goals were and why we had come there. He only pointed out the shortness of the course and stressed the issuing need of studying hard to be able to work efficiently for the benefit of the Union”¹³.

⁸ Ibidem.

⁹ Part I was believed to be Seminary in Dubno, and Part II – the Minor Seminary in Włodzimierz.

¹⁰ Archiwum Akt Nowych w Warszawie [hereinafter: AAN], MWRiOP, *Mayor of the District in Dubno to the Governor of Volyn 18 X 1928*, ref. 472 k. 16.

¹¹ AAN MWRiOP, *Governor of Volyn to the Ministry of Religious Affairs and Public Education of October 30, 1928*, ref. 472 k.17.

¹² F. Rzemieniuk, *Kościół katolicki obrządku bizantyjsko-słowiańskiego (neunia)*, TN KUL, Lublin 1999.

¹³ H. Dyakowski, *Z kursu wschodniego w Dubnie*, *Charitas* 8(1928)4, p. 21. See also *Seminarium*

The expression *Eastern Seminary in the future*, means, in fact, that the Seminary did not yet exist at that time and its name cannot be used even with reference to a course lasting a couple of months, which in fact began on 16 October. In the light of the information found in "Charitas", the above-quoted correspondence of the Governor of Volyn to MWRiOP of 30 October, 1928 (and not, as it was incorrectly stated, of 2 October, 1928) announcing "that the Seminary [?] for the Eastern Rite in Dubno was opened on 22 [?] October, 1928 is entirely wrong and misleading for the reader". The information provided by the already mentioned F. Rzemieniuk as well as some data from the *Catholic Encyclopedia* and the *Encyclopedia of knowledge about the Jesuits* cited here, should be interpreted in a similar way. G. Rakowski in his *Guide to Volyn* was also inconsistent in this respect: on page 285 he notices that "in 1928 [?] in the chambers of the Bernardine monastery the Jesuits [?!] organized a seminary" [?], and on p. 289 he was quite correct when he mentioned that "in 1928 the buildings were allocated for the seat of a seminary conducted since 1931 by the Jesuits".¹⁴ In the meantime, from May to October 1928, necessary renovations and alterations were made in order to create conditions for conducting an 8-month course, and from June 1929 to October 1931, efforts were made to raise funds and carry out preparatory work for a complex of buildings for at least 30 people (alumni and professors), providing them with boarding, place for education, practical classes and conditions for recreation.

4. THE PAPAL EASTERN SEMINARY

Therefore, the question returns about the real beginning of the Seminary in Dubno as a university providing five- or six-year studies in philosophy and theology meant to prepare priests of a particular rite. The answer is found in an article entitled "About Our Seminary", printed in the first booklet of a periodical "Druh-Другъ-Amicus", edited and published by the students of this Seminary.¹⁵ In the Latin *summarius* of this publication it was already mentioned that: "Anno 1928 Rev.mus et Excel.mus Episcopus Luceoriensis Dr. Adolphus Szelażek instituit Dubnae in antiquo monasterio PP. Bernardinorum *Seminarium Orientale, quo cursus rerum orientalium pro futuris operariis in ritu orientali complectebatur* [emphasis added]".¹⁶

A full interpretation of the above term, and the real date of opening the Seminary in Dubno as such can be found in the further passages of the quoted article. After the presentation of the most serious problems in the development of the neounion action and suggestions as to the ways of overcoming them, we can read further that: "The Holy Father Pius XI in the year 1931 brings to life our Eastern

Papieskie w Dubnie, Oriens 1(1933)1, p. 25-26.

¹⁴ See G. Rakowski, *Wołyń. Przewodnik krajoznawczo-historyczny po Ukrainie Zachodniej*, p. 285, 289.

¹⁵ J. Zajęc, "Druh-Другъ-Amicus", in: *Słowistyczni studii: lingwistyka, literaturoznawstwo, dydaktyka*, vol. 1, ed. J. Zajęc, K. Leśniewski, P. Kopiec, M. Torczyński, Chmielnicki 2015, p. 230-238.

¹⁶ *O naszym Seminarium*, Druh-Другъ-Amicus 1(1934)1, p. 5.

Papal Seminary in Dubno in Volyn. Prior to that, in the year 1928, His Excellency Rev. Bishop of Lutsk, A. Szelażek opened in the building of the Bernardine monastery the “Eastern Seminary”¹⁷[...]. It was founded to complement the knowledge needed for the future neounion workers from the area of the Eastern canon law, eastern liturgy, etc. [...]. But even those “Eastern courses” did not satisfy the needs of the neounion labor. It seemed expedient to open a regular eastern seminary providing a complete five- or six-year course of philosophy, theology, and all other disciplines of science either of the general-church sciences, or concerning specifically the Eastern Church [...]. Finally, as a result of the strenuous efforts made in 1929 by His Excellency, Rev. Bp Szelażek, the Holy Father took under his care the above-mentioned “Eastern Seminary” in Dubno and renamed it as The Papal Eastern Seminary [...] the management of the seminary was entrusted to the Jesuit Fathers”.¹⁸

Therefore, we might conclude that the Seminary in Dubno was founded in 1931 as *Pontificium Seminar Orientale* (The Papal Eastern Seminary). “Miesięcznik Diecezjalny Łucki” (“The Lutsk Diocese Monthly”) in the October issue of 1931 published an extensive account of the opening of the university, by printing a summary of the speech delivered there by Bishop A. Szelażek. This ceremony took place on 14 October, on Wednesday, gathering the highest hierarchy of the Catholic Church in Volyn and Dubno. Other participants, alongside Bishop Szelażek, included: Bishop Mikołaj Czarnecki, Apostolic Visitor for the East-Slavic rite of the Polish diocese in eastern borderlands, Bishop Stefan Walczykiewicz, suffragan of Lutsk, Father A. Jagłowski, rector of the Seminary in Lutsk, O. Machnicki, Provincial of the Society of Jesus in Warsaw, O. Sopuch, former Provincial of this Society, O. Piątkiewicz, superior of the Jesuits of Albertina. The local clergy of Dubno was represented by Rev. Stanisław Kuźmiński, a pastor in Dubno, Rev. Andrzej Kobierski, the local high school chaplain, Rev. Wisniewski, pastor of the military parish in Dubno, Fr. Dąbrowski, rector of the Pontifical Seminary and Fr. Józef Buraczewski, one of the professors of the university.

“Before the commencement of the academic year, the Rev. Bishop Czarnecki surrounded by numerous clergy celebrated a solemn mass of East-Slavic rite in the post-Bernardine Church of the Seminary followed by a speech delivered in the Ruthenian language, in which he explained the importance of the Eastern Seminary and insisted that it only served the purpose of God. Similar thoughts were developed by Rev. prof. Józef Buraczewski speaking after His Excellency in Polish. Religious songs were performed by a neounion choir from Kuskowiec [...]. The mass gathered a large crowd of people from among local Catholics and even a large part of the Orthodox church members”.¹⁹

¹⁷ This quote probably indicates that it covers the use of words in a sense other than their fundamental importance, as the additional names of Seminary in Dubno cited there are already without the quotation marks.

¹⁸ *O naszym Seminarium*, p. 5-6.

¹⁹ *Otwarcie Papieskiego Seminarium Wschodniego w Dubnie*, *Miesięcznik Diecezjalny Łucki*

The ceremony of inaugurating the work of the Seminary in Dubno was continued in the main site of the new school, where Bishop A. Szelażek gave an interesting speech in front of the clergy, a large group of lay people and 11 first-year students. In his speech, Bishop A. Szelażek stressed: "Although the institute is small and has only a few students at the moment, it has great prospects for the future. It constitutes the beginning of a great construction [...] here the will of God coincides with the will of the Vicar of Christ [...]. Our gratitude is due to Rev. Bishop Czarnecki, Rev. Rector Dąbrowski and all co-workers, who participated in the creation of this great project and undertook the challenge of its management".²⁰

Preparations for the opening of the Seminary in Dubno met with symptoms of growing reluctance on the part of the Orthodox clergy, who feared increased agitation of the faithful for the neounion movement or intensified activity towards regaining the church buildings that had been previously taken over by the Orthodox church. The new university remaining in the service of the neounion also aroused a keen interest on the part of the Polish state authorities, particularly the prefecture of Dubno and the office of the Volyn governor often affected by the social unrest arising in the borderlands on the grounds of national and religious conflicts. Moreover, the authorities recorded cases when the pastoral work carried out by priests took on a political character; hence they particularly feared that that form of activity would engage neounion ministers of Ukrainian origin.²¹ The Shepherd of the Volyn region was fully aware of fears and even addressed them indirectly during his inaugural speech in Dubno, when he postulated: "Here is a forge of love, a forge of reconciliation; it does not constitute danger to anyone, but a chance for rescue. No word of condemnation will be heard from here, nor of threat to anyone. Nobody will incite any dislike. Understanding and love will rule here, because this Seminar is an expression of love of the Holy Father. As the Pope brought an offer of help to Russia with love, so here he comes with love. Hence, this school is also a pledge of the general good. It will not infringe on the state rights, but it will contribute to the welfare of our country, spreading mutual understanding among its citizens".²²

[hereinafter: MDŁ], 6(1931)10, p. 276.

²⁰ *Przemówienie J. E. Ks. Biskupa D-ra Adolfa Szelażka podczas uroczystości otwarcia Papieskiego Seminarium Wschodniego w Dubnie (W streszczeniu)*, MDŁ 6(1931)10, p. 27.

²¹ See *Ukraińskie tendencje nacjonalistyczne w obrządku bizantyjsko-słowiańskim*, AAN, ref. 416, k. 337-340.

²² *Przemówienie J. E. Ks. Biskupa D-ra Adolfa Szelażka podczas uroczystości otwarcia Papieskiego Seminarium Wschodniego w Dubnie*, p. 279. Polish hierarchy also tried to deal with sometimes difficult reality for the Seminary, in the presence of its representatives and for their encouragement. Eg. 3 November 1933 r. during the stay in Dubno of several Polish bishops – Bishop Przeździecki "thanking for the welcome and ensuring that the Eastern Seminar is of particular concern and Episcopal care encouraged [...] professors and seminarians to nurture their great love of Christ to all those nations, with which they will in the future work; He warned against despondency and disheartening issuing from the crosses and difficulties in the work of the neounion priests". See *Wiadomości i notatki*, Oriens 1(1933)6, p. 188.

At the end of his speech Bishop Szelażek gave his blessing to everyone gathered. In turn, Rev. Rector Dąbrowski celebrated a pleading mass in the East-Slavic rite and Rev. prof. J. Buraczewski delivered a paper in Latin on the first Ecumenical Council in Nice. The opening ceremony of the Seminary in Dubno was concluded with a song *Mnohaja lita* in honor of the Holy Father and the bishops. Similar toasts were also made later in the refectory of the monastery during a ceremonial dinner.

On the same day, in the evening, under the leadership of Rev. Bishop M. Czarnecki the first 11 alumni of the Papal Eastern Seminary of Dubno started a three-day retreat, they “buried themselves in prayer and work to let the remains of the world in their souls and in their minds rot so that a new element could be born which would incite them to growth and bearing of the fruit”²³

And so, on 14 October of 1931, the Eastern Seminary in Dubno inscribed itself – after Braniewo, Vilnius, Lvov, Świerżeń and Krasław – to the noble family of papal seminaries in Poland.²⁴

5. PATRONS AND ALMONERS OF THE SEMINARY

St. Therese of the Child Jesus, the patron of missions and missionaries,²⁵ who had taken care of the whole diocese of Lutsk since 1927, was selected for the saint patron of the Papal Eastern Seminary. The “Little Saint” was also a patron of the seminary chapel in Dubno,²⁶ and the 3rd of October, the day dedicated to her in the Liturgy was each year celebrated in the seminary which was usually mentioned in the chronicle conducted in the clerical periodical. In October 1934,²⁷ it was written that: “The Seminary solemnly celebrated the day of St. Therese of the Child Jesus, their beloved Patroness,” and in 1934 we can find a following note: “No lectures. We celebrated the day of our Patron Saint, St. Therese of the Child Jesus”²⁸ In turn, the record of 1936 reads: “October 3rd. The first day (probably in this academic year) free from study for our little Patroness celebrates her triumph in the Kingdom of God. St. Teresa is not only the Patroness of the Neounion movement but also of the Lutsk diocese and, in a special way, the Guardian and Patroness of our Seminary, and the Seminary chapel was dedicated to her. It is only natural that also this year we devoted a series of meditations to our Little Saint”²⁹ A year later, on October 3 of 1937 it was written: “Special meditation in her honor, a separate devotion, kissing of the relics – and a special, festive dinner served – added to the

²³ *Otwarcie Papieskiego Seminarium Wschodniego w Dubnie*, p. 277.

²⁴ See J. Zajęc, *Alumnaty papieskie w Polsce* [in: *Leksykon haseł*], *Zeszyt Naukowy* (2014)2, p. 255.

²⁵ See *O naszym seminarium*, p. 6.

²⁶ The seminarian chroniclers write about it. See *Druh-Другъ-Amicus* 3(1936)2, p. 22; *Druh-Другъ-Amicus* 5(1938)12, p. 23.

²⁷ *Druh-Другъ-Amicus* 1(1934)1, p. 14.

²⁸ *Druh-Другъ-Amicus* 2(1935)1, p. 18.

²⁹ *Druh-Другъ-Amicus* 3(1936)2, p. 22.

splendor of this feast”,³⁰ and then in 1938: “a day off from school, as Saint Teresa is the Patroness of our home chapel”.³¹

“Druh-Другъ-Amicus” contained articles on St. Theresa of the Child Jesus beyond those belonging to the chronicle column. For example, in 1935, the periodical presented a detailed and comprehensive account of events organized in honor of the Patroness of the papal university in Dubno in 1934. The celebrations began already on the Eve of St. Theresa’s day with evening readings and meditations on the texts of the Little Saint. On October 3rd, in the Seminary chapel, bearing the name of the Saint, three priests professors celebrated the mass with the participation of a clerical choir according to the text approved on this day by the Holy See. After the liturgy, an image of the Little Saint painted in the Eastern style and Her relics adorned with flowers were carried in a solemn procession to the presbytery. Led by the rector of the university, the people gathered at the ceremony directed their steps towards its central location, they kissed the image and the relics of the Saint, filled with gratitude to the Holy Father for the fact that he not only entrusted to St. Theresa of the Child Jesus the patronage over the missions, but in a particular way the patronage of the missions in the East, commending to her care the nations of the Bolshevik Russia and the Seminary in Dubno over the affairs of which, including the material ones, she constantly watches.³²

The second, unofficial patron and extremely generous philanthropist of the Papal Eastern Seminary was the Holy Father, Pius XI. Students of Dubno expressed it every year by organizing solemn celebrations to mark the anniversary of Pius XI’s accession to the papacy. It was always a good and well used opportunity to present to the Orthodox world, the figure of this priest known for his exceptional warm-heartedness for the Eastern Church. For example, on 24 February, 1935, the academy was honored by the presence of the clergy, the state and military authorities and a large number of the Dubno society including the Orthodox citizens; so that a fairly large room beautifully decorated with papal emblems could not contain such a crowd.³³ When in 1937 the World was moved by the news of the Pope’s illness, Dubno inhabitants immediately started prayers for his recovery and when actually, to the delight of the world, the Vicar of Christ regained his health, the Dubno seminarians were overjoyed by that fact and shared their enthusiasm with the readers of their periodical, writing: “we are especially entitled to rejoice in the health of our beloved Father, for it is His seminar and the object of his particular care which he provides us to help us realize the testament of unity in Christ”.³⁴

When the world learned about the Pope’s death, the students of Dubno remembered him in “Druh”: “Almost every object in our seminar reminds us of his fatherly heart. Walking every day through its halls and corridors, living in the cells

³⁰ Druh-Другъ-Amicus 4(1937)10, p. 27.

³¹ Druh-Другъ-Amicus 5(1938)12, p. 23.

³² See *Служба преподобной Терезии имени Младенца Иисуса*, Druh-Другъ-Amicus 2(1935)1, p. 4.

³³ See *Kronika*, Druh-Другъ-Amicus 2(1935)2, p. 19.

³⁴ *Kronika seminaryjna*, Druh-Другъ-Amicus 4(1937)2, p. 31.

of our Seminary, we sometimes we do not recall that we owe it all to the Holy Father, Pius XI [...]. Would it be possible for us to work in those peaceful rooms, if the Holy Father, Pius XI had not founded this seminar, had not given us our professors – the Jesuits and provided its maintenance, etc.? In these difficult times when every grosz constitutes a large sum of money [...], when all studies are so exceedingly expensive [...] in which even the clerics from other seminaries have to pay dearly for their education and often in advance, we, the seminarians of the Papal Eastern Seminary, thanks to the Holy Father, Pius XI, are able to receive the necessary education and training to become priests for merely a small fee to be paid after graduation, after our ordination, [...] The Holy Father, Pius XI not only founded our Seminary, but he took interest in supporting its existence, both in its major and minor problems, and even in trifles...”³⁵.

At this point, one could give a thought to the question which of the three successive bishops: the Blessed Czarnecki, Przeździecki or the servant of God, Szelązek should take the place right after Pius XI. It seems that the place should be proposed to the Bishop of Lutsk, who early supported the neounion movement³⁶ came up with and, with the help of many, realized the idea of opening a seminary in Dubno to educate pastors of the Byzantine-Slavic rite. He always cared about the Seminary in Dubno and its fate providing it with financial support.³⁷ With his initiative, the eastern Redemptorists created its mission in Kovel, which later became the residence of Bishop M. Czarnecki, the Apostolic Visitor to parishes and other neounion institutions on the eastern borderlands of Poland.³⁸ Dubno, like a holy magnet attracted Bishop Szelązek. He traveled there often with guests and privately, always with his heart tenderly open to the needs of both professors and alumni. He often sent them his letters, written from the heart. Some extracts were sometimes printed in the periodical “Druh-Другъ-Amicus”.

The first issue of the periodical “Druh” opens with a letter written by Bishop Szelązek addressed to the editorial staff of the Papal Eastern Seminary in Dubno. We can read there: “I bless the new periodical with all my heart. I deeply desire and wish

³⁵ *Jeszcze kilka słów o ś.p. Papieżu Piusie XI*, *Druh-Другъ-Amicus* 6(1939)1, p. 2-3.

³⁶ Encountering difficulties with the preparation of obtained Bernardine objects in Dubno to the opening a seminary for the training of priests of the Byzantine-Slavic Rite, Bishop Szelązek organized there at least 8-month course preparing for this purpose 9 clergy. They were: M. Jędroz, St. Fudalewicz, P. Repesytkin, A. Majer, J. Foryś, L. Kuryanny, S. Monastyrski, J. Krukowski and K. Górecki – See AAN, MWRiOP, *Scripture Volyn Regional Office for MWRiOP of 25 May 1929*, ref. 472, k. 23. The group of faculty, besides the aforementioned Father. Szuman were: M. Czarnecki (as spiritual and prof. of pastoral theology), Fr. Buraczewski (comparative theology, synods history, Patristic, history of the liturgy), Fr. A. Kukuruziński (east right and Slavic language), Fr. Skalski (History of the Church and the neounion in Poland). See: H. Dyakowski, *Z kursu wschodniego w Dubnie*, p. 21.

³⁷ “According to the information available the Papal Eastern Seminary along with the parish church received a grant in the last year from Bishop of Lutsk of 10,000 zł”. See AAN, MWRiOP, *Papieskie Seminarium Wschodnie w Dubnie (Dane zaczerpnięte ze sprawozdań Urzędu Wojewódzkiego i Elenchusa za r. 1937)*. Note from 18. II. 1938, ref. 416, k. 319.

³⁸ See *Redemptoryści wschodni w Polsce*, *Oriens* 4(1936)5, p. 159.

it from all my heart that it would become a real friend, spreading brotherly love. Let all its pages be endowed with great and selfless love of the Holy Church. Let your periodical host great thoughts so they could be followed in future by great deeds”.³⁹

A letter from Bishop Szelażek also opens the first issue of the above periodical from 1935. In a publication entitled “Caring for the sacred cause of the Union”, the editor reports that “His Excellency, our Archshepherd X, Bishop Szelażek, thanking for our wishes, sent a long and cordial letter to the Father Rector and the whole of our Seminary on 2 January, 1935 which brought us a lot of joy”.⁴⁰ Further, a few passages of the letter were quoted, for example: “We should not delude ourselves that our work will become easier than so far, contrarily, we can be sure that in the realization of our great and holy designs we shall face more than once, and more than one obstacle and that the year which has just began will recurrently put us to the test, but do not let it discourage you... We believe that Christ the Lord, who told us to carry out this apostolic work, will help us in it, will grace His support and fulfill the promise that there would be *Unus Pastor* and *unum ovile*. Let the hope of bringing forward that moment animate our work and give us strength, and let the fulfillment of that moment become a reward for us in the future”.⁴¹

A Ukrainian Redemptorist, Bishop and Apostolic Visitor, Mikołaj Czarnecki, who visited and pastorally strengthened the faithful of the Byzantine-Slavic rite and, above all, ordained the Dubno seminarians, including priests may undoubtedly be regarded as one of the great Dubno patrons. The articles published in „Miesięcznik Diecezjalny Łucki” (“The Lutsk Diocese Monthly”), “Charitas” and “Caritas”, the clerical periodical “Druh-Другъ-Amicus” and, above all, the well-informed “Oriens” illustrate a steady and warm relationship of M. Czarnecki with his borderland fold, especially with its home in Dubno. It suffices to quote a few examples of his commitment: on 29 June, 1933, during the closing ceremony of the academic year, after a solemn service in the seminary chapel “Fr. Prefect of Studies read out the results of the annual, and HE Bishop Mikołaj, Chairman of the Examination Committee, congratulated the students and professors on their results”.⁴²

It became a habit that the Easter time was the time of M. Czarnecki’s visit in Dubno. “On Easter Monday (April 2) in the evening – a chronicler of “Druh” wrote in 1934: HE Bishop Czarnecki came from Kovel; the next day (April 3) he celebrated a solemn pontifical liturgy and Vespers. There were around 250 people. It is also worth mentioning that on the same day the Orthodox Church gathered probably about half of that number. This year’s newly ordained priests came to the altar surely very sanctified, because before ordination they took part in three retreats carried out by: HE Bishop, the Spiritual Father and Fr. Morillo. The ordina-

³⁹ Biskup Łucki A. Szelażek, *Do Redakcji Pisma “Druh” w Papieskim Seminarium Duchownym w Dubnie*, *Druh-Другъ-Amicus*, 1(1934)1, p. 3.

⁴⁰ *Troska o świętą sprawę Unii*, *Druh-Другъ-Amicus*, 2(1935)1, p. 1.

⁴¹ *Ibidem*, p. 1-2.

⁴² *Chronica*, *Druh-Другъ-Amicus* 1(1934)1, p. 13-14.

tion lasted from the Easter Friday (April 6) until the Tuesday after the Low Sunday (April 10). The grace of the Sacrament of Orders was given to three of our deacons (ordained during Christmas) and to Fr. Pryłucki, an inhabitant of Podlasie who received all ordinations including the orders of priest within 5 days. Ordination of Fr. Hermatiuk was attended by his family who came from Lviv. On Sunday, 15 April, the fathers Hermatiuk and Szarejko concelebrated with Fr. Bishop their first Mass⁴³. M. Czarnecki came to Dubno also during Lent on 16 April, 1935 “to give ordination to a few seminarians. Fr. Joseph Gaducewicz was ordained a deacon [...] on 18 April and a priest on 21 April. Other deacons that were ordained included a seminary student Eugene Melnyczuk a native inhabitant of Volyn, an ex-Orthodox and a young Jesuit of eastern rite, Adolf Sznip, a student of theology at Bobolanum in Lublin, born in Smolensk. Władysław Czarnecki came to Dubno after a long trip abroad, during which he visited Rome, and then toured around the Eastern countries, watching the religious relations, especially in Orthodox churches. He had, therefore, a lot to tell his students about, especially about the low-level and low-intensity of the religious life among the Orthodox [...]. The Bishop was thus attended with a great interest and compassion for the brothers separated from the stem of the Church of Christ⁴⁴. The chronicle of “Druh” from 1938 contains a note dated 3 February: “at the end of the retreat the HE Bishop Mikołaj Czarnecki arrived in our Seminary where he was warmly greeted by Fr. Rector with a group of professors and all alumni. The distinguished guest was interested in new Levites and gave them teaching for meditation⁴⁵; on 10 February we can read: “On the same day our Bishop shared with us his impressions from a trip to Belgium, France and England⁴⁶; on February 13: “On this day the Society of St. Jehoshaphat organized an academy in honor of Bishop Czarnecki. The program included cordial greetings, speeches and a performance of the choir⁴⁷. Finally, on the date of 17 February: “We bid farewell to Bishop Czarnecki, who promised to return in the same month and give our older colleagues ordination. The promise was kept... he came... ordained... and on 31 of March left for Kovel⁴⁸. One more report of the same editors from 1939: “On the second day of Passover came to us HE Bishop M. Czarnecki, Apostolic Visitor to ordain new priests and deacons. The candidates for sacramental graces were prepared personally by the Bishop during a six-day retreat, and the priests were ordained individually on the subsequent days from 21 to 26 of April in a separate liturgy. The grace of priesthood was received by the following graduates of the seminary: priests Ivan Łehkyj, Marian Jacewicz, Ed-

⁴³ *Kronika, Druh-Другъ-Amicus* 1(1934)2, p. 14. See also *Z Seminarium w Dubnie*, Oriens 2(1934)3, p. 90-91.

⁴⁴ *Wiadomości i notatki*, Oriens 3(1935)3, p. 95. See also *Kronika, Druh-Другъ-Amicus* 2(1935)2, p. 20.

⁴⁵ See *Kronika “Druha” za czas 3. II – 31. X. 1938 r.*, *Druh-Другъ-Amicus* 5(1938)2, p. 20.

⁴⁶ *Ibidem*.

⁴⁷ *Ibidem*.

⁴⁸ *Ibidem*, p. 21.

ward Przybylski, Jan Żak and Fr. Bogumił Horaczek [...]. Moreover, two alumni of the penultimate course Piotr Sobin and Włodzimierz Huryn were ordained deacons”.⁴⁹ All these annotations, filled with heartfelt references to the supreme superior of pro-neounion eastern provinces of the Republic of Poland, and above all its leading spiritual center in Dubno, in 1939 renamed as “Pontificium Seminar Interdioecasianum Orientale”.

Mentioning the patrons and almoners of the Papal Eastern Seminary in Dubno, we cannot forget about the bishop of Podlasie, Henryk Przeździecki, who is credited with perhaps the largest share in the initiation of the neounion movement in the eastern Polish dioceses due to his help in establishing in Albertin, the first Eastern Jesuit mission in Poland. This institution, operating in the Vilnius region and directing its own novitiate and a parish, as well as a Minor Seminary in Vilnius, in 1931 took over the Papal Eastern Seminary in Dubno.⁵⁰ Bishop Przeździecki, similar to the Bishop of Lutsk, Adolf Szelażek and the Apostolic Visitor Mikołaj Czarnecki, remained in regular and close contact with the Dubno university and not only educated pastors for neounion parishes of the diocese of Podlasie, but inscribed himself in the chronicles as a generous founder of many projects carried out for the benefit of Dubno’s students and professors.

6. CONCLUSION

This study, which makes an attempt at taking a new look at the origins of the Papal Eastern Seminary in Dubno and its patrons-almoners, who widely and intensively supported the establishment of that university, is based on the documentation that has so far been rarely quoted, or not quoted at all. The sources include clerical magazines, published in the seminaries of the Catholic Eastern Diocese of the Second Republic, mainly the Lutsk “Charitas” (later “Caritas”), and a Dubno periodical “Druh-Другъ-Amicus”.

Two other periodicals: “Monthly Pastoral of Lutsk” (1926-1939) and “Oriens” published in the years 1933-1939, a bimonthly devoted to religious affairs of the East constitute rich material sources that have not been used so far about the genesis of the Papal Eastern Seminary in Dubno. Close reading of these and similar clerical, diocesan or other thematically profiled magazines allows us to verify our knowledge on this specific topic and to expand that knowledge by adding to it new important facts, issues and areas.

⁴⁹ *Z Seminarium Wschodniego w Dubnie*, Oriens 7(1939)3, p. 91. See also *Kronika za czas od 30. X. 38 do 6. VI. 1939 r.*, Druh-Другъ-Amicus 6(1939)1, p. 26.

⁵⁰ See S. Łaski, *Jezuici a obrządek wschodni (Dokończenie)*, Oriens 3(1935)4, p. 103.

THE GENESIS OF THE PAPAL EASTERN SEMINARY IN DUBNO AND ITS PATRONS

Summary

The Papal Eastern Seminary in Dubno provides education for young men wanting to devote themselves to the clerical state. The author refers to the sources rarely quoted so far, or completely unused, and on their basis outlines the genesis of the University and shows its patrons-almoners. The documents unknown until today comprise among others: a seminarist periodical "Charitas" (later Caritas), and "Друх-Другъ-Amicus" issued in Dubno. Other sources previously unused are two further periodicals: "Miesięcznik Pasterski Łucki" ("Monthly Pastoral of Lutsk", 1926-1939) and "Oriens", a bimonthly devoted to the religious affairs of the East, published in the years 1933-1939. Perusal of seminarist, diocesan and thematically profiled periodicals, journals and documents from the Archives of New Records in Warsaw allows us not only to verify specific knowledge, but also to broaden our horizons by learning about new important facts, issues and areas.

Keywords: Papal Eastern Seminary, Dubno, student newspapers, diocesan magazines, archives

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GENEZA PAPIESKIEGO SEMINARIUM WSCHODNIEGO W DUBNIE I JEGO PATRONI

Abstrakt

Jednym z seminariów duchownych, gdzie studiowali młodzięncy chcący poświęcić się stanowi duchownemu, było Papieskie Seminarium Wschodnie w Dubnie. Autor, opierając się na źródłach dotychczas rzadko cytowanych, bądź zupełnie niewykorzystywanych, kreśli genezę tej uczelni i ukazuje jej patronów-jałmużników. Nieznane dotychczas dokumenty to m.in. czasopismo kleryckie łuckie „Charitas” (późniejszy „Caritas”) oraz wydawane w Dubnie pismo „Друх-Другъ-Amicus”. Niewykorzystanym w opracowaniach materiałem źródłowym są także dwa inne czasopisma: „Miesięcznik Pasterski Łucki” (1926-1939) oraz wydawany w latach 1933-1939 „Oriens” – dwumiesięcznik poświęcony sprawom religijnym Wschodu. Lektura czasopism kleryckich, diecezjalnych i tematycznie profilowanych oraz dokumentów z Archiwum Akt Nowych w Warszawie pozwala nie tylko zweryfikować określoną wiedzę, ale także poszerzyć horyzonty o nowe ważne fakty, tematy i obszary.

Słowa kluczowe: Papieskie Seminarium Wschodnie, Dubno, czasopisma studenckie, czasopisma diecezjalne, archiwalia

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