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SELF-EDUCATION INTO MATURITY IN LIGHT OF THE THEORETICAL APPROACH OF ZDZISŁAW CHLEWIŃSKI

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Abstract. This paper aims to answer the research question: How to educate oneself towards maturity in light of the theoretical approach of Zdzisław Chlewiński? Chlewiński developed the theory of mature personality, identifying three components: reliable insight into oneself (authenticity), autonomy and a personalistic attitude towards other people. In this paper, self-education towards maturity is considered as developing the qualities listed by Chlewiński, thus becoming increasingly authentic and autonomous as well as increasingly human in one's relation to the other. Using Chlewiński's method of text analysis, the following areas (tasks) of self-education towards maturity were identified: (1) in terms of honest insight into oneself (authenticity): distancing oneself from the excessive, inflexible use of defence mechanisms that lead to the formation of a distorted self-image and playing inaccurate roles; a reliable answer to the question about the most important life values; the formation of an attitude of gratitude; (2) in terms of autonomy: the formation of pro-social and altruistic life plans; the development of a solid willpower and self-reliance; (3) in terms of the personalistic attitude towards other people: building empathic and supportive relations, distancing oneself from manipulative behaviour (including ingratiation). To illustrate self-education with respect to the aforementioned areas, the selected aspects of biographies of truly mature individuals, prominent Polish people representing different lifestyles, were referred to: Karol Wojtyła, who later became Pope John Paul II; General Fieldorf "Nil" – a hero of World War II; and Wanda Półtawska – a doctor of psychiatry, 102 years old in 2023 when this paper is being written. Their biographies provide inspiration for self-education towards maturity. On the basis of the analysis undertaken, it was concluded that Zdzisław Chlewiński's theory can serve as a source of guidance for further analyses of the biographies of truly mature people.

Keywords: maturity, self-education, autonomy, self-insight, personalism, Zdzisław Chlewiński.

1. INTRODUCTION

In the 21st-century postmodern reality, which is characterised by chaos, uncertainty and lack of clarity, the need for fully mature behaviour patterns is increasingly being recognised. This paper examines the concept of personal maturity in terms of psychopedagogy – a sub-discipline of pedagogy which analyses the mental processes involved in upbringing and education.

Personal maturity can be analysed in many ways. In this paper, an axiological perspective is adopted and maturity is considered as a value, constituting a goal worth pursuing (Nowak, 1999, p. 408). This approach was characteristic of the Polish psychologist Zdzisław Chlewiński, author of the three-dimensional theory of personal maturity. Chlewiński, referring to the work of the American psychologist Gordon Allport, indicated that a mature personality consists of three components: (1)

reliable insight into oneself, (2) autonomy and (3) a personalistic attitude towards the other (Chlewiński, 1991).

In the following analysis, personal maturity was examined in the context of self-education, which was defined as self-improvement in terms of the qualities identified by Chlewiński. Thus, it was assumed that self-educating oneself towards maturity is a process of becoming deliberately and consistently more and more authentic and autonomous as well as increasingly human in relation to other human beings (Calaprice, 2020; Balcer, 2017).

This paper aims to answer the following research question: How does one educate oneself towards maturity in light of the theoretical approach of Zdzisław Chlewiński?

The research procedure involved the method of text analysis. Such analysis was conducted on Zdzisław Chlewiński's writings on personal maturity, and several areas of developing one's own maturity were specified on its basis (Chlewiński, 1991). To exemplify this process, reference was made to the biographies of individuals representing different lifestyles: two historical persons – Karol Wojtyła / Pope John Paul II and General Fieldorf 'Nil' – and the still living, over 100-year-old Wanda Półtawska, MD PhD. Following the hermeneutics of their biographies, certain insights into self-education towards maturity were outlined using the criteria developed by Chlewiński.

Karol Józef Wojtyła was born on 18 May 1920 in Wadowice and died on 2 April 2005 in the Vatican. He was ordained a priest in 1946. From 1958 to 1964 he served in Kraków as Auxiliary Bishop, from 1967 to 1978 as Cardinal, and from 1978 until his death he was Pope. In 2014 he was declared a Saint of the Catholic Church (Pasterniak-Kobyłecka, 2021; John Paul II, 1996; Riccardi, 2014).

August Emil Fieldorf nicknamed "Nil" was born on 20 March 1885 in Kraków and died on 24 February 1953 in Warsaw. He was a commander of the Polish Army, organiser and commander of the *Kierownictwo Dywersji* of the Home Army Headquarters (Kedyw), brigadier general of the Polish Armed Forces and deputy commander of the Home Army Headquarters. In the 1950s, he was imprisoned by the communist authorities of the People's Republic of Poland and then, following false allegations, sentenced to death by hanging. It was not until 1989, after the fall of communism in Poland, that people in Poland could recognise his legacy and moral rehabilitation (Juroszek, 2022, 2023a).

Wanda Półtawska (née Wojtasik) was born on 2 November 1921 in Lublin. During World War II, as a teenage girl scout, she was initially imprisoned by the Gestapo in Lublin, where she was sentenced to death. For more than 4 years, she was held in German Nazi extermination camps: in Ravensbrück – where she was subjected to pseudo-medical experiments – and in Neustadt-Glewe. These experiences stimulated her desire to learn more about the human psyche. In post-war Poland, she became a psychiatrist and devoted her entire life to promoting the dignity of the human being, from conception to natural death (Półtawska, 2023; Kozubek, 2023).

2. THEORETICAL BACKGROUND – THE MATURITY CONCEPT OF ZDZISŁAW CHLEWIŃSKI

Chlewiński characterised personality as a structure of a relatively stable, but at the same time dynamic character which includes cooperating motivational-emotional and cognitive substructures that are integrated by the individual's mental acting centre called the Self (Chlewiński, 1991, p. 11). Personality incorporates particular person-specific thoughts, emotions, attitudes, feelings, behaviours and ways of coping with difficult situations.

Maturity of personality, on the other hand, is a lifelong process whereby individuals become increasingly themselves by developing towards autonomy, reliable insight into themselves and a personalistic (personal) relation to other human beings (Chlewiński, 1991, p. 47). Chlewiński defined these concepts as follows: (1) autonomy is the ability to take individual, autonomous, truly free actions requiring a solid willpower and overcoming oneself; (2) reliable insight into oneself is authenticity, the ability to recognise the reasons for one's actions, rejecting lies, hypocrisy and masks; (3) a personalistic

relation to the other person means treating a person as the highest value, being sensitive to their harm and suffering (Chlewiński, 1991, pp. 15-31).

Chlewiński's approach deserves special attention mainly for two reasons. Firstly, because it is anchored in a personalistic view of human beings, i.e. a view emphasising that human beings are the ultimate manifestation of being. As Chlewiński concludes: *"A human being is (...) the ultimate manifestation of existence, one attributes absolute value to each person for its own sake, recognising in a human being not only a biological, historical entity, but more importantly one that transcends nature and history. Therefore, a human being (person) can never be treated instrumentally as an object, but only as an objective"* (Chlewiński, 1991, pp. 11-12). The second reason why Chlewiński's theory merits special consideration is its eminently self-educating feature. Chlewiński emphasised that self-education, conceived as self-development, is a process that never ends, it continues until death, and therefore a person can never definitely state that they have already reached full maturity (Chlewiński, 1991, p. 38).

Developing one's own maturity involves asking ourselves about the most important issues, the fundamental values at hand in order to respect them later. These are the following questions: What is really important to me? What are the values I find most important in my life? The ability to ask questions of this kind and the will to answer them in a reliable way results in a more conscious life, making an effort not to make the same mistakes repeatedly, drawing conclusions and consequences from one's own actions. A mature person becomes aware of their impact on the surrounding reality and is able to see the consequences of their actions and to take responsibility for them, while distancing themselves from constantly shifting responsibility to others or blaming them (Chlewiński, 1991). In Chlewiński's view, a person often whitewashes and ennobles the reasons for their actions, giving them a more altruistic character than is the case in reality. Often the reasons for human activity are egocentric in nature. Recognising this discrepancy between statements made and one's own actions is a factor that initiates a positive change in growing towards maturity (1991).

3. ANALYSIS AND DISCUSSION – SELF-EDUCATION TOWARDS MATURITY IN LIGHT OF THE CRITERIA DEVELOPED BY ZDZISŁAW CHLEWIŃSKI

Based on an analysis of Zdzisław Chlewiński's paper on personal maturity (Chlewiński, 1991), several areas of self-improvement were specified.

Within the framework of "reliable insight into oneself", three specific domains (tasks) were identified. The first one is associated with developing an attitude of detachment from excessive, fixed use of defence mechanisms leading to the formation of a distorted self-image and playing inaccurate roles. The second area relates to developing an honest answer to the question of the most important life values, while the third area refers to developing an attitude of gratitude.

"Autonomy" includes two distinct domains of self-improvement activities: developing pro-social and altruistic life plans; fostering willpower and self-reliance.

As regards the "personalistic attitude towards the other", the following tasks were distinguished: building empathic and supportive relationships; distancing oneself from manipulative behaviour (including ingratiation)/

3.1. Self-education leading to reliable insight into oneself

A key, ground-breaking step for undertaking self-education as deliberate self-improvement is the willingness to face the truth about oneself, i.e. to gain adequate knowledge about oneself and to learn the true reasons for one's actions (Chlewiński, 1991, p. 33). The first attempts to gain reliable insight into oneself take place as early as adolescence. At this time, adolescents begin to take a closer look at themselves and perceive a discrepancy between the values they have been instilled with during the process of their upbringing and their own actions. This discrepancy between the real and ideal self may lead to a conscious decision to undertake self-education in order to get as close as possible to the ideal

self (Chlewiński, 1991; Śliwerski, 2010, p. 139; Kozubek, 2018, pp. 65-58).

On the basis of Chlewiński's theory, the following areas of self-education efforts concerning reliable insight into oneself have been identified: (1) distancing oneself from the excessive, fixed use of defence mechanisms leading to the formation of a distorted self-image and playing inaccurate roles; (2) a reliable answer to the question about the most important life values; (3) developing an attitude of gratitude.

3.1.1. Distancing oneself from excessive, fixed use of defence mechanisms as an area for developing oneself towards maturity

In the analysis of reliable self-insight, the issue of defence mechanisms cannot be overlooked. These mechanisms are defined as unconscious ways of dealing with internal conflicts in order to protect the Self and serve to reduce negative emotions (most often anxiety, guilt, aggression, frustration). They are, in principle, neither good nor bad. They frequently play an adaptive role, but if applied too often, in a fixed and maladaptive manner, they increase the extent of the problems an individual experiences instead of resolving them. In such cases, they contribute to the formation of an untrue, distorted self-image. Chlewiński emphasises that the degree to which an individual understands his or her motivation can be considered as a measure of maturity (1991, p. 30). An immature, infantile person remains unaware of the extent to which they use primitive self-deception mechanisms. The mature person, on the other hand, has insight into their own personal reasons. To resolve their problems, an individual is able to use such ways which, unlike defence mechanisms, are realistic and of a constructive nature (Chlewiński, 1991, p. 30).

Chlewiński's theory provides an inspiration for developing a scheme of self-education, where the first stage is to look at oneself and see one's own strengths and weaknesses. The next step involves accepting such a condition (which should not be confused with approval). As Chlewiński explains: *"A mature person knows how to accept themselves, their own intellectual limitations, they also know how to experience their own unpleasant emotional states (depression, anger, failures) in such a way that it does not interfere with the functioning of their personality. This involves developing an attitude that allows an individual to see some positive values even in failure. Self-acceptance does not mean consenting to the negative state, especially moral state, a person faces, but rather skilfully accepting this state without emotionally negative reactions, becoming aware of the moral evil that has taken place and recognising one's own fault"* (1991, p. 31).

Consequently, according to Chlewiński, a mature individual is able to make an honest insight into themselves consisting of an adequate (without distortion) perception of their strengths and weaknesses. In this process, it is important not to lower or overstate one's self-esteem. He writes: *"The mature individual neither lowers his or her self-worth nor attributes greater qualities to themselves than they actually is. Such a person knows themselves as an 'object' and understands the difference between what they are and what they would like to be, and what others think of them"* (1991, p. 31).

3.1.2. A reliable answer to the question about the most important life values as an area for developing the self towards maturity

Following self-reflection, the next step for a person undertaking self-education is to find out why they are who they are, what is most important to them and what values guide them in life. The question of values, i.e. life's signposts, is crucial because they guide a person towards their chosen goals, strengthening their sense of activity, commitment and determination (Juroszek, 2023a, p. 98; Kozubek, Silva, 2023). Those choices that lead human beings towards good play a special role. Sustained acts of self-education which consist in the voluntary internalisation of the good as a norm, constitute the growth of a human being as a person (Chudy, 2007, p. 28). In self-education towards maturity, it is important to discern to what extent the proclaimed, declared hierarchy of values has been internalised. Whether the internalisation of values has actually taken place is manifested in actions, especially those undertaken in challenging situations, requiring effort and overcoming oneself. Only then can it be determined whether a person really lives the values he or she proclaims. However, in such cases a

discrepancy between the declared values and the actual actions often occurs. It is significant that human greatness is confirmed, among other things, by this very fact of complete correspondence between the highest values proclaimed and the actions performed. With their lives, remarkable individuals prove that the fulfilment of the highest values is possible, whether in everyday life or under extremely difficult conditions, for example in prisons, in the gulag camps or under other conditions of forced labour.

John Paul II and General Fieldorf "Nil" lived the highest values they proclaimed, and Wanda Póltawska continues to do so tirelessly, despite the difficult experiences of life.

August Emil Fieldorf "Nil" was an exceptional patriot, one who risked his life every day to save his compatriots from the cruelty of the German and then Russian occupiers. After the war, in the 1950s, he was deported to *Gulag* for several years, then imprisoned and finally sentenced to death by hanging by the communists (Juroszek, 2023a). During the ruthless investigation and trial, he did not reveal the name of any of his former soldiers and strongly refused to cooperate with the communist authorities of the People's Republic of Poland. Even in the face of a death sentence, he remained steadfast, totally committed to the highest values he proclaimed. In the lifelong attitude of General Fieldorf "Nil", there was a complete correspondence between the values he proclaimed and the actions he took (Juroszek, 2023a).

As a 20-year-old girl scout, Wanda Póltawska was arrested by the Gestapo in Lublin in February 1941. While being interrogated in a bestial manner, beaten, and risking her own life, she did not denounce anyone, as she recalled years later: *"I left the investigation victorious [...]. I came out satisfied, with a clear conscience [...] I didn't rat anyone out"* (Póltawska 2023, p. 59; Kozubek, 2023a).

3.1.3. Developing an attitude of gratitude as an area of self-improvement

Reliable self-insight involves the ability to appreciate selfless gifts received from other people, which leads to an attitude of gratitude (Wolanin, 2019). An example of such an attitude is John Paul II, who repeatedly thanked others for the kindness he received. This is evident in his reflections on the World War II period: *"In the context of the great evil of the war, I found in my personal life that everything in some way turned in favour of the good that was the vocation. I cannot forget the good experienced during that difficult period from the people God placed on my path: either from my family or among my friends and colleagues"* (John Paul II, 2002, p. 51). His awareness of his life being saved nurtured his attitude of constant gratitude: *"In that great and terrible theatre of World War II, I found myself being spared much. After all, any day I could have been taken from a street, a quarry or a factory and deported to a camp. (...) In my homeland during World War II, priests and lay Christians were taken to death camps. In the camp of Dachau alone, about three thousand priests were imprisoned"* (ibid.). The life story of Wanda Póltawska fits into this experience of John Paul II. When, as a forty-year-old mother of four daughters, in a manner quite inexplicable from a medical point of view, she recovered from cancer in a short time, Wojtyła revealed to her the meaning of gratitude and the essence of forming such an attitude in herself: *"Gratitude always brings us in a particularly close way to the Person [...]. We should be able to incorporate this grace somehow into our lives [...], it seems to be a further extension of gratitude or even simply its proper fullness and depth. I think this is also the case in relationships between people"* (Póltawska, 2008, p. 79). Although Póltawska experienced the cruelty of the concentration camp, she continually emphasises that she always wants to *"thank God for everything"* (Kozubek, 2023b).

3.2. Self-education towards autonomy

Within the framework of autonomy, the following areas of self-development were detailed: the development of a strong willpower and self-reliance; the formation and realisation of distant, pro-social life plans.

3.2.1. Developing strong willpower and self-reliance as an area of self-improvement

Will is one of the crucial terms characteristic of self-education. Its fundamental role for self-improvement is emphasised by all theoreticians of self-education (Śliwerski, 2010; Chudy, 2007). Due to a strong willpower, a person is able to persistently strive to achieve a goal, it allows to maintain correspondence between the intention and its implementation. A strong willpower gives rise to such qualities as autonomy, self-reliance and the capacity for self-determination (Kupisiewicz, 2009, p. 15).

Chlewiński also emphasises that strong willpower is the determining factor for undertaking independent actions. Specifically, he argues that in order to undertake and perform truly unrestrained acts, a person needs to be equipped with a rational-volitional control centre (system) called 'will'. With this system, one is able to detach oneself from the present, to form future-oriented, distant plans (Chlewiński, 1991, p. 16). Due to a strong willpower, a person can also resist the influence of negative needs and emotions (such as fear) in extremely dangerous, catastrophic, warlike conditions (Póltawska, 2023, p.78; Eger 2018, p.7).

In earlier historical eras, a strong willpower was developed as part of culturally planned initiatives, such as the progressive initiation of young men into the state of chivalry. Another, much later initiative – as emphasised by Bogusław Śliwerski in his analysis of the theoretical and empirical foundations of self-education – was youth organisations (e.g. the Scouts), which shared a common self-education trait and a desire for Poland to regain its independence (Śliwerski, 2010, p. 191).

In the case of General Fieldorf "Nil", an important role in his self-education towards autonomy was played by the Riflemen's organisation (the famous *Związek Strzelecki* in Kraków), which he joined at the age of 14. This organisation, of a socio-educational and paramilitary profile, shaped the following qualities: strength and agility, technical efficiency, patriotism, courage, strong willpower and discipline. For Dr Póltawska, the place where she developed her autonomy, apart from her family, was the school setting of the Ursuline Sisters in Lublin (Póltawska, 2023, pp. 23-36) and the 4th Lublin Scout Troop dedicated to the Young Defenders of Lwów referred to as *Orleńta Lwowskie* (ibid., pp. 37-48). The formation she had acquired there, helped her to maintain her autonomy also in the death camp, in the midst of cruelty, brutality and mockery: *"And yet I had a nook of my 'ego' in which I preserved my internal freedom after all [...] internally I was, in fact, intact"* (Póltawska, 2009a, p. 24).

3.2.2. The development and realisation of distant, pro-social life plans as an area of self-improvement

Chlewiński states that developing personal autonomy involves forming plans – both everyday plans as well as key life plans. This is a further step in self-education, following a self-examination and answering the question regarding the most important values. People who consciously undertake the effort of self-education towards autonomy tend to focus on goal formation, i.e. life plans of a distant and pro-social nature. In other words, the more a person self-educates towards autonomy, the more they engage in a highly designed, altruistic activity for the benefit of other people: *"Personality develops especially when a person faces distant tasks. In the hierarchy of personal tasks, a person can rank high only those tasks that are demanding, transcend one's personal needs, are of a social, more general nature, and are derived from one's beliefs and highest values (...). Devoting ourselves to the work and experiencing our own identity in the course of creative activity increases the possibility of self-determination and stability in life"* (Chlewinski, 1991, p. 34).

This "dedication to the work", which is characteristic of autonomy, is clearly visible in the biographies of the personalities referred to. August Fieldorf is a model of an autonomous person in thinking and acting. As early as his adolescence, when he was a member of a paramilitary rifleman's association, he engaged in self-education, characterised by autonomy, self-reliance, determination and a strong will (Juroszek, 2023a). His life plans, predominantly those implemented in the framework of the *Kedyw* and subsequently the independence organisation "Nie", were of a pro-social, creative and distant

nature. Fieldorf "Nil", as a fully autonomous person, showed courage and a strong will. He realised the value of freedom, and confirmed that it is possible to remain internally free even in extremely difficult circumstances. He proved that a person is capable to choose freedom continuously and cannot be deprived of it by anyone, even in a concentration camp or prison (Juroszek, 2023a, p. 126). The biography of John Paul II is also noteworthy for his remarkable autonomy, which he consciously and patiently developed from an early age. Encouraged to be autonomous by his educators, including his father, he performed his numerous duties urgently and without complaint. Deprived of maternal care (his mother died when he was less than nine years old), he displayed a rare cheerfulness. In the process of self-education as presented by Karol Wojtyła, one notes a kind of self-implementation for overcoming difficulties, which at the same time took place in fulfilment of higher, ennobling goals.

Zdzisław Chlewiński emphasises that not every kind of suffering and hardship is ennobling. The refining influence comes from such experience of hardship that directs the individual's attention towards the good of other people (Chlewiński, 1991, p. 8-9; Juroszek, 2022, p. 47; Kozubek, 2014, p. 152-157). Such an altruistic, selfless attitude and an eminently pro-social personality that was characteristic of Wojtyła are shown in the memories of his schoolmates. His physical work, in extremely difficult conditions, at the Solvay factory in Kraków (first in a quarry and then in a water purification plant) was also a place where he could develop his own sense of empathy and search for the good of others: *"I knew what physical work was, because I was a factory worker. I met hard-working people every day, I became familiar with their environment, their families, their interests, their human value and dignity"* (John Paul II, 2002, p. 39). Wanda Póltawska has oriented her entire life, since her early youth, towards lofty goals: *"I was created to spread real and beautiful science to other people"* (2023, p. 641).

3.3. Self-education towards a personalistic approach to others

When formulating his theory, Zdzisław Chlewiński focused extensively on a personalistic approach to the other person. He emphasised that the other person should always be only the goal, and never the means of our actions. Morally reprehensible actions include relativising the value of humanity, dividing people into those who are inferior (e.g. those who are seriously ill, less productive) and superior (e.g. healthy, physically attractive, ambitious, enterprising).

On the basis of psycho-pedagogical considerations, it is stated that empathy is essential for a personalistic approach to another person. Empathy is defined as the ability to have compassion, to understand the other person and to see reality from his or her perspective (Chlewiński, 1991, p. 21).

3.3.1. Building empathic relationships as an area of self-improvement

Building social relationships on the basis of empathy is one of the challenges for self-education. In the life of remarkable people i.e. those who have not only left their mark on history but also in the hearts of the community around them, an empathetic and kindly attitude towards one's neighbour is a particularly compelling feature.

In the lives of Fieldorf "Nil", John Paul II and Wanda Póltawska, one can see their will to constantly nurture empathetic attitudes within themselves. Their biographies confirm that they were kind to others not only at a chosen, convenient time, only to turn against them later. That is how we can recognise that a person has truly been self-educating towards maturity, that they never stops this process. Every new day is another step in his or her process of developing a personal, empathetic relationship with the other (Juroszek, 2023b).

One of the areas in which John Paul II is manifested as a personal role model in self-education towards maturity is his attitude towards suffering and vulnerable people, those who rely on the assistance of others. In this regard, he showed the sense and importance of the personalistic norm under which the dignity of the human being, including a sick, less able, person in need of help, should be protected in all circumstances (Gorban, 2022; Kamau, Ikpe, Kitonga, 2020). During his pastoral visits, especially to patients, he felt it was his responsibility to stand courageously in front of the sick and

empathise with them in their pain. As he emphasised, when working on such an attitude, one should overcome intimidation and embarrassment, so as to be able to show love and compassion to the sick (John Paul II, 2004, p. 65).

Wanda Póltawska radiates empathy in every relationship. She acts not only as a doctor, but also as a teacher. She was able to “transform” the hate aimed at destroying human dignity into love for life, into unconditional defence of every human life as an inalienable value (Kozubek, 2023a).

3.3.2. Distancing oneself from manipulative behaviour as an area of self-improvement

Manipulation involves influencing other people in such a way that they voluntarily undertake to achieve the goals of the manipulator unconsciously. Relatively often, manipulators use ingratiation, which is a self-presentation technique involving creating an image of oneself in such a way as to arouse others’ sympathy (which is de facto not reflected in reality). The ingratiation wants to please others, usually significant others (a boss, teacher, supervisor). For this purpose, he or she flatters them, fawns over them and gives the impression of being a friendly and helpful person. In fact, however, these actions are strictly manipulative. Ingratiation directed towards a superior is all the more repulsive if it is simultaneously accompanied by the humiliation, repression of the other, possibly more vulnerable person, most often remaining dependent (an employee, pupil, child).

Moving towards maturity implies distancing oneself from manipulative actions. In the life of truly mature people, it is important to educate oneself towards maturity in such a way that one treats the other as a value per se, as the pinnacle of being. Efforts to self-educate towards the personal approach to others, therefore, exclude manipulation of others, whether in the form of ingratiation (usually towards a superior) or bullying others.

Such a personalistic, manipulation-free reference to others was constantly activated in people who were role models in self-education to maturity.

The attitude of Emil Fieldorf “Nil” is a perfect representation of the personalistic approach to the other person in military structures. In numerous opinions of both his superiors and subordinates, there was a thread of Fieldorf’s benevolent attitude towards everyone – both those standing lower and higher in the hierarchy (Juroszek, 2023a). The following comment is one of the many opinions about Fieldorf as a commander of the Polish Army in the interwar period: *“Individual qualities: lively, cheerful, excellent colleague. He enjoys his profession and social work. Skilful. In relation to superiors always tactful and eager. He does not need supervision. Sociable. An enthusiastic fisherman (...). Outstanding skills as a combat commander and combat exercise leader. As an educator, he does not need to punish, he cares about good atmosphere (...). He is perfectly suited to be a regimental commander. High qualities of character”* (Fieldorf, Zachuta, 1993, p. 13).

Dr Wanda Póltawska says with simplicity: *“My life is beautiful. It is not my merit that I have lived for a hundred years, of course, there is no my share in it, but people can choose their own lifestyle. I want to save the life of every human being who was created for Heaven. And there are no other people”* (Póltawska 2023, p. 644). Indeed, in spite of her advanced age, she is still active, constantly in self-giving, in her home in Kraków she welcomes everyone with simplicity and openness, personally answering the telephone and giving talks, meeting with young people¹

¹ On 22 September 2023, at the Malopolska Voivodship Office in Kraków, Dr Wanda Póltawska, at the age of 102, met with young people during the Summary of the 12th edition of the National Historical and Literary Competition entitled “Polish female prisoners at Ravensbrück” (“Polskie więźniarki w Ravensbrück”), organised under her patronage by the Primary School in Pińczyce. <https://www.malopolska.uw.gov.pl/PressArticlePage.aspx?id=15395>.

4. CONCLUSIONS

The results of the analysis carried out show that, in light of Zdzisław Chlewiński's theory, in the process of self-education towards maturity, one should develop the following qualities: reliable self-insight, autonomy and a personalistic attitude towards other people.

As part of reliable self-insight, one should: distance oneself from excessive, fixed use of defence mechanisms and face the truth about oneself; be aware of one's most important values and follow them in life; show gratitude to people for the gifts received from them.

In terms of autonomy, a person should form pro-social and altruistic life plans and develop a strong will and self-reliance.

In the framework of a personalistic attitude towards the other, a person should build empathic and supportive relationships; distance themselves from manipulative behaviour (including ingratiation).

The excerpts from biographies of the truly mature people mentioned in the paper – well-known historical personalities representing different lifestyles: Karol Wojtyła / John Paul II, General Fieldorf "Nil", and Dr Wanda Póltawska, an extraordinary woman of the third decade of the 21st century, can be an inspiration for the reader on how to self-educate towards maturity. Finally, the theory of Zdzisław Chlewiński may serve as a source of inspiration for subsequent researchers to analyse the biographies of truly mature people.

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Вероніка Юрошек, Маріола Тереза Козубек. Від самоосвіти до зрілості у світлі теоретичного підходу Здзіслава Хлевінського. *Журнал Прикарпатського університету імені Василя Стефаника*, 10 (3) (2023), 247-257.

Ця стаття має на меті відповісти на дослідницьке питання: Як виховувати себе до зрілості у світлі теоретичного підходу Здзіслава Хлевінського (Zdzisława Chlewińskiego)? Хлевінський розробив теорію зрілої особистості, виділивши три складові: достовірне розуміння себе (автентичність), автономію та персоналістичне ставлення до інших людей. У цій статті самовиховання на шляху до зрілості розглядається як розвиток якостей, перелічених Хлевінським, завдяки чому людина стає все більш автентичною та автономною, а також все більш людиною у ставленні до інших. Використовуючи метод аналізу тексту

Хлевінського, було визначено такі напрями (завдання) самовиховання на шляху до зрілості (1) з позиції чесного розуміння себе (автентичності): дистанціювання від надмірного, негнучкого використання захисних механізмів, які призводять до формування викривленого образу «Я» та програвання неточних ролей; достовірна відповідь на питання про найважливіші життєві цінності; формування ставлення вдячності; (2) з огляду автономії: формування просоціальних та альтруїстичних життєвих планів; розвиток міцної сили волі та впевненості в собі; (3) з позиції персоналістичного ставлення до інших людей: побудова емпатійних та дружніх відносин, дистанціювання від маніпулятивної поведінки (у тому числі підлабузництва). Для ілюстрації самовиховання у вищезгаданих сферах були наведені окремі аспекти біографій справді зрілих особистостей, видатних польських діячів, які представляють різні стилі життя: Кароля Войтили, майбутнього Папи Римського Івана Павла II; генерала Фіддорфа «Нуль» – героя Другої світової війни; Ванди Полтавської – доктора психіатрії, якій у 2023 році – коли писалася ця стаття – виповнилося 102 роки. Їхні біографії є натхненням для самоосвіти у зрілому віці. На основі проведеного аналізу було зроблено висновок, що теорія Здзіслава Хлевінського може слугувати джерелом орієнтирів для подальшого аналізу біографій по-справжньому відомих особистостей.

Ключові слова: зрілість, самоосвіта, автономія, самоінспірація, персоналізм, Здзіслав Хлевінський.