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NA LIŚCIE CZASOPISM  
PUNKTOWANYCH MNiSW  
6 PKT. (LISTA B, LP. 1365)

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WSPÓŁCZESNEJ HUMANISTYKI  
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CZŁONKAMI REDAKCJI  
I RADY NAUKOWEJ SĄ  
UZNANI BADACZE Z POLSKI  
I ZAGRANICZY

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## Majster hádaniek už nežije

Keľkým postavám analytickej filozofie častokrát patria osobnosti, ktoré sa nevenovali len filozofii. Mnoho rász sú to postavy, spojené s matematikou, fyzikou, lingvistikou etc. Začiatkom februára nás opustila osobnosť, pre ktorú bola takáto multižánrovosť signifikantná. 6. februára 2017 v ranných hodinách umrel v meste Hudson neďaleko New Yorku filozof, matematik, formálny logik, hudobník a profesionálny hráč kariet Raymond Merill Smullyan. Po odchode Hintikku (2015), Putnama (2016) odišla ďalšia významná postava filozofie, orientovaná analyticky.

Narodil sa 25. mája 1919 na Far Rockaway v New Yorku v rodine arménskeho pôvodu. Na tom istom mieste sa len niekoľko mesiacov pred ním narodil Richard Feynman. Talent pre hudbu a logiku prejavoval od útleho detstva. Zachovala sa anekdota, podľa ktorej prejavil brilantný úsudok už ako šesťročný. Keď mal šesť rokov, povedal mu jeho starší brat, že na prvého apríla ho nachytá tak, ako ho ešte nikto nikdy nenachytal. Celý prvý apríl si preto malý Raymond dával veľký pozor, brat ho však ničím nenachytal, a v tom to práve spočívalo. Brat ho totiž parádne nachytal práve tým, že ho vôbec nenachytal. Malý Smullyan v tom však našiel zaujímavý háčik. Ak ho brat nachytal tým, že ho nenachytal, tak je pravda, že ho nenachytal, čiže ho nenachytal.

Už ako dvanásťročný zvíťazil v interpretácii hudobných diel na klavíri a hudbe ostal verný celý život. Prvú strednú školu, Theodore Roosevelt High School, s ponukou kvalitných muzikálnych kurzov opustil z dôvodu, že neponúkala porovnateľné kurzy z matematiky. Mladý Smullyan postrádal na škole najmä kurzy základov matematiky a formálnej logiky. Následne študoval na niekoľkých školách (Reed College, Pacific University), aby pokračoval na University of Chicago a zavřil svoje štúdiá doktorátom z matematiky na Princeton University (1959). Tu našiel plnú možnosť realizácie v metamatematike. Nečudo, veď jeho školiteľom bol Alonzo Church. Medzitým vyštudoval klavír.

Filozoficky významný je jeho známy dialóg *Je boh taoista?*. Vtipný fiktívny dialóg medzi Bohom a Smrteľníkom možno vnímať ako intelektuálnu logickú hru, niekedy s cieľom zľahčovať niektoré dogmy kresťanskej teológie. Dialóg sa týka slobodnej vôle človeka. Človek dáva Bohu otázku, prečo dostal slobodnú vôľu. Súčasne nám pripomína, aby sme svoje predstavy (alebo učenie teológov) nebrali príliš vážne ani doslova, všetko môže byť inak, a všetko môže byť dokonca lepšie, než tušíme. Zlo je utrpenie a Boh sa vo Smullyanovom pohľade javí ako utilitarista. Boh nespôsobuje veci, ale veci sú ním. Je kozmickým procesom. Človek má slobodnú vôľu a zároveň deterministi majú pravdu. Činy človeka sú v súlade s prírodnými zákonmi, ale vôľa človeka nemôže ísť proti prírodným zákonom. Vôľa človeka jednoducho nemôže odporovať prírodným zákonom. Determinizmus (to že prírodné zákony určujú ľudské konanie a rozhodovanie) a slobodná vôľa sú tak vlastne zlučiteľné a platia spolu. Ak sa pokúsime odporovať prírode, práve tým konáme podľa prírodných zákonov. Determinizmus a voľba sú si navzájom omnoho bližšie než sa zdá. Človek a príroda tvoria spojitý celok. Predstava rozumnej bytosti bez slobodnej vôle je nezmyselná, rovnako ako predstava prírody bez jestvovania invariantných zákonov.

Sformuloval tzv. námietku intelektuálnej skromnosti. Raymond Smullyan ju formuluje ako dilemu. Buď človek považuje všetky svoje presvedčenia za pravdivé, čo je vnímané ako intelektuálna namyslenosť, alebo uzná, že sa vo svojich presvedčeniach môže myliť. V takom prípade však vlastne uznáva, že niektoré jeho presvedčenie, ktoré považuje za pravdivé, pravdivým nie je – a to je nekonzistentnosť.

Prioritným poľom záujmu Smullyana bola formálna logika. Už ako doktorand získal uznanie článkom *Languages in which self reference is possible*, ktorý publikoval v *The Journal of Symbolic Logic* roku 1957. Hovorí v ňom, že Gödelova neúplnosť je pre formálne systémy podstatne viac elementárna, než predpokladal sám Gödel.

Je autorom mnohých súborov logických hádaniek, mnohokrát založených na paradoxoch klamára, ako napr. Transylvánska hádanka. Riešiteľ hádaniek nevie, kedy postavy, ktoré v nich vystupujú používajú slová áno a nie v ich skutočných zmysloch, a kedy reálne znamenajú opozitum. Úloha sa môže skomplikovať tým, že niektoré z postáv sú duševne choré a veria v neskutočné veci (napr.  $2 + 2 \neq 4$ ), iné zasa klamú úmyselne. Vari najznámejšou zo série zbierok logických hádaniek, úloh a paradoxov je *What Is the Name of This Book?* (1978). Monografií zameralých na logické hádanky a úlohy vydal Smullyan za život viac, za všetky možno menovať *Alice in Puzzle-Land* (1982), *Satan, Cantor and Infinity* (1992), *The Magic Garden of George B and Other Logic Puzzles* (2009) atď. Popularizáciou Gödelových teorém je kniha *Forever Undecided* (1987).

Je známy zdokonalením metódy sémantických tabiel (tabuľková metóda zisťovania podmienok pravdivosti logických výrokov). Metóda sémantických tabiel je založená na systematickom postupe transformácie výrokovej formuly do tvaru DNF (disjunktívna normálna forma), ktorý má jednoduché podmienky pre kontradikčnosť alebo splniteľnosť. Metóda sémantických tabiel bola naformulovaná ako dôležitý a efektívny prostriedok pre jednoduchú konštrukciu pravdivostnej inter-

pretácie formúl nielen výrokovej logiky, ale hlavne neklasických logík, pre ktoré je táto technika vlastne jediným prístupom k získaniu pravdivostnej interpretácie. Raymond Smullyan v podstate vytvoril modernú verziu sémantických tabiel.

Bol publikačne činný aj v oblasti syntetických prác a učebníc formálnej logiky. Ide o práce zo 60. rokov *Theory of Formal Systems* (1961), *First-Order Logic* (1968). V poslednom decénií 20. storočia vydáva monografiu, uvádzajúcu do logiky prvého rádu a do problematiky elementárnych logických formúl *Gödel's Incompleteness Theorems* (1992). Smullyanov vzácny dar predstaví pomerne zložité témy, týkajúce sa matematiky a formálnej logiky čitateľom bez hlbšieho vzdelania vo formálnej logike a filozofii sa prejavil aj v nadväzných publikáciách *Recursion Theory for Metamathematics* (1993) a *Diagonalization and Self-Reference* (1994). Jeho pedagogickým názorom bolo naučiť žiaka tak, aby mu dal pri vlastnom výklade toľko, aby on sám už musel urobiť čo najmenej. Metamatematikou sa zaoberá aj ďalšia Smullyanova monografia *Set Theory and the Continuum Problem* (1996), v ktorej pojednáva o dôkazoch konzistentnosti a nezávislosti.

Mnohí, ktorí hodnotia Smullyanovo dielo sa domnievajú, že napriek faktu, že sa jednalo o významného logika a matematika, najväčšie dedičstvo jeho myslenia predstavujú logické hádanky, ktoré zanechal v mnohých monografiách, článkoch, alebo boli zaznamenané na základe rozhovoru. Bol nimi povestný, aj budúcej manželke rozprával na prvej schôdzke logické hádanky. Uvedomujeme si však jeho úlohu vo filozofii. Smullyan prepája metódy analytickej filozofie a niektoré východiská filozofie taoizmu. Jeho filozofické state nie sú separovanými článkami o logike a o taoizme, predstavujú skutočné využívanie analytickej metódy argumentácie, ktorú Smullyan používa pri riešení filozofických problémov. Nebojí sa príležitostne vyjadrovať i do oblasti *theologia naturalis*. Svoje filozofické názory vyjadril okrem spomínaného článku *Is God a Taoist?* (1977) najmä v monografiách *The Tao is Silent* (1977), *5000 B. C. and other philosophical fantasies* (1983), *Who Knows?: A Study of Religious Consciousness* (2003).

Smullyan delil filozofiu svojsky, smullyanovsky: na rozumnú a bláznivú, pričom dáva prednosť druhej. Rozumné vnímal ako triezve, slušné, racionálne, bláznivé zasa ako spontánne, šialené, humorné, slobodné od konvencií ako sú myslenie, božstvo, prirodzenosť etc. Ich výhoda spočíva v tom, že stoja bližšie pravde. Bláznivé filozofie uprednostňujú podľa Smullyana básnici, hudobníci, chemici, matematici, formálni logici. Vyšší stupeň pochopenia nastáva v prekročení duality medzi šialenstvom a zdravým rozumom, kde sú pokladané za to isté. Nebol pritom proti rozumným filozofiám, ktoré slúžia ako kontrast k bláznivým filozofiám. Ako príklady uvádza Aristotela a Čuang – c'.

Smullyan sa neodmlčal ani vo vysokom veku, práve naopak. Po svojej deväťdesiatke udivoval naozaj čulou publikačnou a vedeckou aktivitou, vystúpil napr. na konferencii *Computational Logic: A 70th Birthday Celebration Honoring Melvin Fitting* v októbri 2012 v New Yorku. V posledných štyroch rokoch života, akoby cítiac blízky koniec, mobilizuje azda všetky intelektuálne rezervy. Okrem odborných článkov publikuje ešte šesť monografií, *The Godelian Puzzle Book: Puzzles*,

*Paradoxes and Proofs* (2013), *A Beginner's Guide to Mathematical Logic* (2014), *Reflections: The Magic, Music, and Mathematics of Raymond Smullyan* (2015), *The Magic Garden of George B and Other Logic Puzzles* (2015), *A Mixed Bag: Jokes, Riddles, Puzzles and Memorabilia* (2016), *A Beginner's Further Guide to Mathematical Logic* (2016).

Pri príležitosti Smullyanových 95. narodenín vyšla monografia Jasona Rosenhouse *Four Lives: A Celebration of Raymond Smullyan* (2014). Pri rovnakej príležitosti zložila jeho priateľka Sylvia Bulett báseň:

*Smullyan, Smullyan, riddle me this:  
What is the Mobius without the twist?  
Without something can nothing exist?  
Can a year be measured by a trip around the sun?  
Could it be we were zero before we were one?  
Was it ever thus and do numbers ever lie?  
Can our souls be infinite like the decimal expansion of pi?  
And if I were to count your years  
--each one equaling five--I'd say  
"Congratulations! for these 19 years alive!  
Happy Birthday!*

Raymond M. Smullyan, filozof prepájajúci analytickú metódu, formálnu logiku, taoistickú filozofiu, odišiel vo vysokom veku takmer 98 rokov. Sám sa vyjadril, že smrť sa mu nestane počas jeho života. Určite by ako taoista povedal, že sa všetko udialo v súlade s prírodou. Nebuďme preto smutní ani my, a potešme sa neopakovateľnými filozofickými textami, logickými monografiami a zbierkami hádaniek, ktoré nám tento neobyčajne plodný mysliteľ zanechal.

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## A dinâmica relativista e a desconstrução

### Abstract

Energy and mass are generally interpreted as different properties of matter, for instance: the energy of a particle is generally interpreted as a measure of its capacity to do work. The law of the equivalence of mass and energy does not imply that mass is sometimes converted into energy or vice versa, but states that the changes in one are accompanied by corresponding changes in the other, inertial mass and energy being proportional to each other:  $E = m \cdot c^2$ . The law of conservation of mass is, therefore, equivalent to the law of conservation of energy and they are sometimes combined together and called the law of conservation of mass-energy. The proportionality between the relativistic mass and energy leads to the fact that the statement on the conservation of the total relativistic mass of particles is the statement on the conservation of the total energy using the relation between the relativistic mass and energy. Accordingly we can analyse the philosophical reasons of the relativistic dynamic. But this examination implicates a review on the causality principle, because we aspire to the new philosophical contained for the relativistic arguments. Meanwhile, the Relativistic Dynamics is also affected by the deconstruction.

**Key words:** Jacques Derrida, deconstruction, Physics, Relativistic Dynamics, method and foundation.

### INTRODUÇÃO

A desconstrução tem-se do lado do “sim”, da afirmação da vida, de tal forma que não deverá ceder ao poder ocupante, não cedendo, assim, a qualquer hegemonia. Desta feita, a desconstrução não constitui somente um “acto de resistência”, mas surge de um ato de fé. Ela não é, nem poderá ser unicamente uma análise dos discursos, de enunciados filosóficos ou de conceitos e de uma semântica. A desconstrução deverá ser considerada pelas instituições, pelas estruturas sociais e políticas e pelas mais duras tradições<sup>1</sup>. Um dos saberes, onde a “desconstrução” está presente, refere-se ao mundo da Relatividade, dado que faz a decomposição e reintegração da Mecânica de Newton e a Eletrodinâmica de

1 Cf. Fred POCHÉ - *Penser avec Jacques Derrida. Comprendre la déconstruction*, Lyon: Chronique Sociale, 2007, 55.

Maxwell. Toda ela é um projeto desconstrutivo, dado que busca permanentemente a “invenção” da doença e do doente. A desconstrução, como afirmação e reafirmação do sim do Outro, vive numa “experiência absoluta” do Outro, tal como se passa na relação médico-doente. A Física sofre, na sua evolução, do progresso e do insucesso. Constrói-se e desconstrói-se constantemente. Um processo desconstrutivo implica quatro pontos essenciais: 1 - Identificação da construção conceptual de um campo teórico determinado (religião, metafísica, teoria ética, medicina, etc.), que utiliza habitualmente uma ou mais pares irredutíveis; 2 - Coloca a ordem hierárquica dos pares; 3 - Apresenta-se por ordem inversa dos pares, mostrando que os termos de baixo (o material, o particular, o temporal, o feminino, o doente, etc.) poderão ser, com razão, dispostos em cima, no lugar do espiritual, do universal, do eterno, do masculino, da saúde); 4 - Finalmente, a inversão declara que o ordenamento hierárquico reflete certas escolhas ideológicas, mas que não correspondem a caracteres intrínsecos nos pares. Com efeito, se as duas primeiras ações consistem em descrever uma construção conceptual dada; as duas seguintes visam “déformer” (deformar, alterar), reformar e, conclusivamente, transformar<sup>2</sup>

A primeira inferência de Einstein sobre as relações entre massa e energia poderá modificar-se, atendendo ao sinal luminoso isotrópico, em vez de se considerar dois raios luminosos. Desta sorte, saliente-se que se estrutura uma “gedanken experiment” na linha da aberração luminosa. Esta experiência será uma desconstrução da Física. Todavia, negligenciando esta propriedade ótica, não determinaríamos o grupo de transformação de Lorentz sobre a energia do sinal luminoso na sua formulação correcta, caracterizando um limite à Dinâmica Relativista.

Porém, a “gedanken experiment” mostra que Einstein não teve necessidade de referir o efeito da aberração na sua crítica. De acordo com a Relatividade Especial, verifica-se *per se* o efeito da aberração numa versão generalizada da “gedankenexperiment”, segundo a radiação isotrópica num sistema inercial.

Considerando apropriadamente dois raios luminosos, Einstein obteve dois objectivos; por um lado, um corpo qualquer não sofre mudança de velocidade, em virtude da emissão do sinal luminoso, e, por outro, o efeito da aberração será levado em conta.

A dedução einsteiniana é válida relativamente à radiação isotrópica, de tal forma que o conjunto de raios definidos opostamente implicarão todas as direcções de radiação isotrópica.<sup>3</sup>

Se a aberração luminosa é negligenciada para uma radiação isotrópica, então seguir-se-á a equação seguinte:

$$K_0 - K_1 = -1/2 (L/c^2) v^2.$$

2 Cf. *Ibidem*, 54.

3 GROEN, O. – *A modification of Einstein's first deduction of the inertia-energy relationship*, in “European Journal of Physics”, 8, Bristol, 1987, 25-26.

Tal inferência determina um resultado paradoxal, segundo o qual a energia cinética aumenta devido à emissão do sinal luminoso, mantendo-se a velocidade “constante”.

O efeito Doppler e a aberração actuam conjuntamente, induzindo a transformação correcta da energia de radiação, como Einstein demonstrou, em 1905, através da relação fundamental entre massa e energia:  $E_c = m c^2$ .<sup>4</sup>

Atendendo à equação do efeito Doppler, a frequência de radiação emitida na direcção  $\theta'$ , e observada em  $I'$ , será:  $\nu' = \gamma^{-1} (1 - \beta \cos \theta')^{-1}$ . Mas, referindo dois fotões, que se movem em sentido oposto, no sistema inercial  $I'$ , a frequência aleatória dos mesmos será respectivamente:

$$\nu'_{av} = \frac{1}{2} \gamma^{-1} [(1 - \beta \cos \theta')^{-1} + (1 + \beta \cos \theta')^{-1}] \nu = \gamma^{-1} (1 - \beta^2 \cos^2 \theta')^{-1} \nu$$

A anterior equação mostra-nos que a “average frequency” de dois fotões, movimentando-se opostamente, depende da direcção  $\theta'$ . Contudo, a energia de radiação total medida em  $I$  será:

$$L = \int_0^\pi N h \nu \, dA$$

A energia de radiação ( $dL'$ ), passando através de uma área infinitamente pequena  $dA'$ , observa-se em  $I'$ , como se verifica pelo seguinte enunciado:  $dL' = h \nu' N' - dA'$ . Porém, a conexão, entre  $\theta$  e  $\theta'$ , é concretizada pela equação da observação relativística:

$$\cos \theta' = (\cos \theta + \beta) / (1 + \beta \cos \theta)$$

Na verdade, relacionando as anteriores equações, obteremos:

$$dL' = 2 \pi r^2 N h \nu \gamma^{-3} (1 - \beta \cos \theta')^{-3} \sin \theta' \, d\theta'$$

Fazendo uso de  $\int_0^\pi (1 - \beta \cos \theta')^{-3} \sin \theta' \, d\theta' = 2 \gamma^4$ , encontraremos o seguinte valor para a

energia total da radiação, tal como é medido pelos detectores, no sistema inercial  $I'$ :

$$L' = \int_0^\pi dL' = \gamma^4 4 \pi r^2 N h \nu$$

Se a energia de um corpo, antes de emitido o sinal luminoso, é dada por  $E_0$  em  $I$ , então a energia do corpo depois da emissão será:  $E_1$ , satisfazendo o resultado final:  $E_0 = E_1 + L$ .

De acordo com as medidas em  $I'$ , estabelecer-se-á que a referida equação energética se define pela seguinte relação:

$$E_0' = E_1' + L' = E_1' + \gamma L$$

4 MUIRHEAD, H. – *The special Theory of Relativity*, London, Macmillan, 1973, 72-74.

A equação da energia cinética relativista será uma generalização e aperfeiçoamento da energia cinética de Newton.

## 1 - A DESCONSTRUÇÃO : SENTIDO ANALÍTICO E SINTÉTICO

A impossibilidade é o idioma da desconstrução. A desconstrução é a anacronia na sincronia e será um modo de correspondermos a qualquer coisa “out of joint”.<sup>5</sup> Com efeito, segundo a carta a um “amigo japonês”, a desconstrução não se reduzirá a qualquer instrumentalidade metodológica, a um conjunto de regras e de procedimentos transponíveis. Surge, pois, como meta-método, segundo a nossa crítica. Esta não é mesmo um ato ou uma operação. Ela tem em si alguma coisa de “passivo”.<sup>6</sup> Na verdade, a desconstrução não é, simplesmente, a decomposição de uma estrutura arquitetural. Será antes uma questão sobre o fundamento, sobre a relação fundamento/fundado, referindo-se à vedação da estrutura, sobre toda uma arquitetura da filosofia, não sobre uma tal ou qual construção, mas sobre o motivo arquitetónico do sistema.<sup>7</sup> A desconstrução será formada como modalidade da autocrítica interna da filosofia.<sup>8</sup> Com efeito, a desconstrução conduz a um projeto generalizador da filosofia pela descoberta dos seus próprios limites. Em nome do Outro, a desconstrução afronta os edifícios do mesmo. Todavia, a desconstrução está em crise permanente, dado que é o próprio segredo da sua frágil identidade, da sua vida constantemente ameaçada, estando condenada a operar nos limites do abismo que separa o ser do não ser, entre o tudo e o nada. Toda a desconstrução é, também, uma lógica do espectral, do assombro, da sobrevivência, não sendo neutra.

Na verdade, esta procurará subverter a tradição metafísica ocidental, considerada logocêntrica e dominadora. De acordo com Derrida, a especificidade de uma desconstrução existe, não sendo necessariamente redutível à tradição luterano-heideggeriana. A operação desconstrutiva não é somente analítica ou somente crítica – quer dizer capaz de decidir entre dois termos simples, mas trans-analítica, ultra-analítica ou mais do que crítica.<sup>9</sup> A desconstrução é a marca da “différance”, como um movimento, no qual a distinção do espaço e do tempo ainda não chegou.<sup>10</sup> Com efeito, a “différance” é não somente irreduzível a toda a reapropriação ontológica ou teológica, mas abrindo o espaço no qual o onto-teológica produz o seu sistema e a sua história. A ordem da “différance”, a ordem da resistência a oposições, não será somente aquilo que resiste, mas aquilo que abre o jogo das forças opostas ou a própria resistência encontra o seu lugar. Juntamente com Roudinesco, poderemos asseverar que a desconstrução é, de certo modo, resistir à tirania do Um, do *logos*, da metafísica ocidental, na própria língua em que é enunciada com

5 Jacques DERRIDA/ Maurizio FERRARIS – *O Gosto do Segredo*. Tradução de Miguel Serras Pereira, Lisboa: Fim de Século, 1997, 138.

6 Cf. Jacques DERRIDA – *Psyché : Invention de l'autre - II*, Paris: Éditions Galilée, 12

7 Cf. Jacques DERRIDA – *Points de suspension, Entretiens*, Paris: Éditions Galilée, 1992, 224-225.

8 Cf. Jacques DERRIDA – *Du droit à la philosophie*, Paris: Éditions Galilée, 1990, 118.

9 Cf. Jacques DERRIDA/ Antoine SPIRE - *Au delà des apparences*, Paris: Le Bord de L'Eau, 2002, 20, 22.

10 Cf. *Ibidem*, 43.

a ajuda do próprio material deslocado, movida por fins de reconstruções cambiantes.<sup>11</sup> Com efeito, a desconstrução é entendida como uma expressão teórica, que pretende minar as correntes hierárquicas, sustentadoras do pensamento ocidental, tais como: dentro/fora, corpo/alma, fala/escrita, presença/ausência, etc.

A desconstrução é o caminho do “por vir” da Palavra. Desta feita, a desconstrução é uma “paixão inventiva”, tanto do criador literário quanto do filósofo. Pela desconstrução, o *venire* do *por-venire* revela-se ao *venire* do *in-venire*. Na verdade, a desconstrução apresenta-se, quer como uma resistência, quer como uma resposta. É a resposta a um “dever teórico”. Esta, como “invenção”, só pode ser pensada juntamente com o dom. Com efeito, a desconstrução é um pensamento catártico de contaminação. A desconstrução surge como aquilo que recusa toda a exterioridade à linguagem e ela reconduzirá tudo à interioridade da linguagem.<sup>12</sup> A desconstrução não se limita nem a uma reforma metodológica tranquilizadora, para uma dada organização, nem inversamente a uma exibição da destruição irresponsável.<sup>13</sup> A desconstrução não será jamais um conjunto de procedimentos discursivos e ainda menos um novo método hermenêutico, trabalhando sobre os arquivos ou exposições de refúgio de uma dada instituição<sup>14</sup>

A desconstrução derridiana revela-se como uma desconstrução dos fundamentos arqueo- onto- lógicos da ocidentalidade filosófico-cultural.<sup>15</sup> Não sou eu que desconstruo, é a experiência de um mundo, de uma cultura, de uma tradição filosófica, à qual “acontece” qualquer coisa a que se chama “desconstrução”. Aquilo que acontece, acontece desconstruindo-se.<sup>16</sup> Na perspectiva de Derrida, a desconstrução nem se poderá limitar ou passar imediatamente a uma neutralização, ela deverá ser, por um duplo gesto, uma dupla ciência, uma dupla escrita e praticar uma ruína da oposição clássica e um deslocamento geral do sistema. Talvez a desconstrução deva ser entendida como a tentativa de prestar contas de uma variedade heterogênea de contradições não-lógicas e de desigualdades discursivas, de todos os lados e de todas as sortes, que continua a assombrar o debate filosófico. A desconstrução é pensamento do “talvez”, um pensamento contaminado. É um pensamento do impossível, da incondicionalidade e da interrupção, da interrupção ininterrupta. Derrida lembra-nos que a desconstrução introduz um *e* de associação e de dissociação no próprio coração de cada coisa

A desconstrução será um “pensamento por vir”. Assim, a desconstrução manifesta-se como uma “meditação re-inventiva e re-criativa”. A desconstrução pode afirmar-se como pensamento da afirmação<sup>17</sup> A tarefa de uma memória histórica e interpretativa está no coração da desconstrução.<sup>18</sup> A desconstrução obedece ine-

11 Cf. Jaques DERRIDA / Elisabeth ROUDINESCO - *De quoi demain ... Dialogue*, 9.

12 Cf. Jacques DEERRIDA/ *Moscou Aller/Retour*, Paris : Éditions de l' Aube,1995,108.

13 Cf. Jacques DERRIDA – *Points de suspension*,224-225.

14 Cf. *Ibidem*, 424.

15 Cf. Fernanda BERNARDO - “A crença de Derrida na justiça: Para além do direito, a justiça”, *Agora, Papeles de Filosofia*, 28/2 (2009) 70.

16 Cf. Jacques DERRIDA/Maurizio FERRARIS – *O Gosto do Segredo*,135.

17 Cf. Jacques DERRIDA – *Points de suspension, Entretiens*, Paris: Éditions Galilée,1992,198.

18 Cf. Jacques DERRIDA – *Força de Lei*, 33.

gavelmente a uma “exigência analítica”. Ela é uma “dissociação hiperanalítica”.<sup>19</sup> A desconstrução é o pensamento do pensamento. É a meditação ou a imaginação inventiva. Acontece que, como pensamento da híper-responsabilidade, a desconstrução é, por isso, desde sempre, um híper-questionamento da origem, dos fundamentos e dos limites do aparelho conceptual e normativo da nossa cultura, como algo de incondicional.<sup>20</sup>

## 2- TEORIA DA DINÂMICA RELATIVISTA PELA DESCONSTRUÇÃO 1.1.

A lei geral da conexão mássico-energética, tal como Einstein a apresentou para a posterioridade, é a seguinte  $E_c = m c^2$  ou  $\Delta m = \Delta m_0 / [1 - v^2/c^2]^{1/2} = \Delta E/c^2 \cdot (1 - v^2/c^2)^{-1/2}$ .

A dedução desta tão célebre equação, muito antes da sua conformação experimental, fora obtida por Einstein e P. Langevin, respectivamente. Esta nova lei relativista é uma consequência da lei causal do movimento:  $F = d p / dt$ . Assim,  $p = m \cdot u \cdot v$ , transformar-se-á em:  $dE = F \cdot d r = d p / dt \cdot d r = d p \cdot v$ .

Mas, partindo de  $p = m u(v) v$  que relaciona  $p$  e  $v$ , determina-se  $d E$  e, usufruindo de uma propriedade do Cálculo Vectorial, evidencia-se o paralelismo entre  $p$  e  $v$ , surgindo:

$d p v = v d p$ . Com efeito, o produto escalar da velocidade e da mudança do momento infinitesimal iguala os tempos da velocidade e da mudança, relativamente ao momento cinético. Desta última equação segue-se:

$$d E = v \cdot d p \text{ ou } d E = d p \cdot v = v d p.$$

Se o momento não muda em grandeza, então não há mudança na energia. Assim, partindo da relação momento-velocidade:  $p = m \cdot u \cdot (v) v$ , e generalizando para valores relativos de massa, virá:

$$d p = d [m v / (1 - v^2/c^2)^{1/2}] = d [m v (1 - v^2/c^2)^{-1/2}] = m d v (1 - v^2/c^2)^{-1/2}.$$

Mas, aplicando em  $d E = v \cdot d p$ , obteremos:

$$\begin{aligned} d E &= m \cdot v \cdot d v (1 - v^2/c^2)^{-3/2} = -m c^2/2 (1 - v^2/c^2)^{-3/2} \cdot d (1 - v^2/c^2) = m c^2 d [(1 - v^2/c^2)^{-1/2}] \\ &= m \cdot c^2 / d (1 - v^2/c^2)^{1/2} = m \cdot c^2 \cdot d u. \end{aligned}$$

Todavia, substituindo o valor de  $u$ , obtém-se:

$$d E = m \cdot c^2 \cdot (1 - v^2/c^2)^{-1/2}$$

A energia cinética, definida como o incremento de um estado em repouso, exprime-se em função da constante arbitrária de integração:

$$K = \int (1 - v^2/c^2)^{-1/2} - 1; d E = m \cdot c^2 \cdot u - m c^2 = m_0 \cdot c^2 (u - 1).$$

19 Cf. Jacques DERRIDA - *Résistances de la psychanalyse*, Paris: Éditions Galilée, 1996. 41-42.

20 Cf. *ibidem*, 57.

Com o trabalho  $E$ , realizado num ponto material ou sistema de pontos materiais, associa-se o incremento da massa inercial ( $m$ ), proporcional a  $c^2$ , como se infere da integração:

$$\int d E = \int d (m c^2); m E = m c^2 + K; \Delta E = (m - m_0) c^2 = \Delta m \cdot c^2.^{21}$$

A lei geral da energia cinética de uma partícula ou de um sistema de pontos será então:

$$E = m \cdot c^2 / \sqrt{1 - v^2/c^2} = m c^2 / (1 - v^2/c^2)^{1/2} = m c^2 \cdot (1 - v^2/c^2)^{-1/2}$$

Este enunciado mostra que a energia total de uma partícula, segundo a Dinâmica Relativista, em vez de ser nula, sempre que  $v_0 = 0$ , possui valor finito para  $v = 0$  e determina para valor energético:

$$E_0 = m_0 \cdot c^2.$$

De acordo com a integração da anterior equação:  $m E = m c^2 + K$ , para  $K = 0$ , teremos a energia em repouso;  $E_0 = m_0 \cdot c^2$ .

Para um ponto material ou sistema de pontos, conclui-se que  $E_c = m c^2$ .

Porém, para a energia cinética total, virá:

$$\Delta E = E - E_0 = m_0 c^2 [(1 - v^2/c^2)^{-1/2} - 1] = m_0 c^2 \cdot [(1 - \beta^2)^{-1/2} - 1]; v^2/c^2 = \beta^2^{22}$$

## 1.2.

A fórmula da energia cinética da Dinâmica Clássica é um caso particular da Dinâmica Relativista, como se infere da aplicação do binómio de Newton. Partindo da relação, que traduz a energia cinética relativista, verifica-se:

$$\begin{aligned} E &= m c^2 = m_0 c^2 / (1 - v^2/c^2)^{1/2} = m_0 c^2 / (1 - v^2/c^2)^{-1/2} = \\ &= m_0 c^2 (1^{-1/2} + \frac{1}{2} \cdot 1^{-3/2} \cdot 1 \cdot v^2/c^2 + \frac{1}{2} \cdot \frac{1}{4} \cdot 1^{-1/2} \cdot v^4/c^4 + \dots) = \\ &= m_0 c^2 (1 + \frac{1}{2} v^2/c^2 + 1/8 v^4/c^4 + \dots) = m_0 c^2 + \frac{1}{2} m_0 v^2 + \\ &v^2/c^2 + 3/8 m_0 c_0^2 v^4/c^4 + \dots) = m_0 c^2 + \frac{1}{2} m_0 v^2 + 3/8 m_0 v^4 + \dots \end{aligned}$$

Assim, se conclui que  $E_c = \frac{1}{2} m v^2$  é isomorfismo da lei mais geral, relativa à formulação apresentada pela Dinâmica Relativista. A. Einstein é explícito quanto ao isomorfismo:  $E = m + m/2q^2 + 3/8 m q^4 + \dots$ <sup>23</sup>

Segundo o binómio de Newton, aplicado à energia  $E_c = m c^2$ , o primeiro da série representa a energia mecânica dos fenómenos da natureza, significando o segundo termo a força viva da Dinâmica Clássica.

21 Cf. SARD, R. D. – *Relativistic Mechanics*, New York, W. A Benjamin, 1970, 155-158.

22 PAULI, W. – *Collected Scientific Papers*, edited by R. Kronig and V. F. Weisskopf, Volume 1º, New York, John Wiley & Sons, 1964, 136.

23 EINSTEIN, A. – *The Meaning of Relativity*, New Jersey, Princeton University Press, 1945, 47.

As energias cinéticas da Dinâmica Relativista e da Mecânica Clássica representam-se, respectivamente em função de  $v/c$ . Para  $v/c \ll 1$ , as curvas da energia cinética (clássica e relativista) possuem formas quase equivalentes, dado que  $Mc^2 / 1-v^2/c^2 \approx Nc^2 + (1/2) M v^2$ . Sendo  $v/c \approx 1$ , a  $E_c$  cresce muito mais do que  $E_k$ , segundo se verifica pelo gráfico.<sup>24</sup>

Toda a energia comporta uma massa (sendo elevada, esta será pequena). A lei da conservação da massa e da energia, foi professada pela Mecânica Clássica.

Desta feita, surge um único princípio que traduz a equivalência mássico-energética. Assim, salientáramos sob a forma de aforismo: a matéria será energia condensada e a energia será massa transformada!...

### 1.3.

Segundo Einstein, a massa de um corpo é a medida do seu conteúdo energético. Se a energia sofrer uma variação, igual a  $L$ , a sua massa implicará, no mesmo sentido, uma variação igual a  $L/9 \cdot 10^{20}$ , medindo-se a energia em “ergs” e a massa em “gramas”.<sup>25</sup>

Contudo, pela Dinâmica Relativista, a energia do sistema fechado é sempre positiva, contrariando-se o pensamento da Mecânica Clássica, segundo a qual  $E_c$  pode ser positiva ou negativa.

Na verdade, a energia cinética interna de qualquer corpo compõe-se de energias próprias das partículas, componentes de massa  $m_i$ , bem como da energia cinética e, ainda, da energia de interacção. Por consequência,  $c^2$  não é igual a  $m_i c^2$  e então  $m \neq m_i$ .

Seguindo o esquema clássico, a lei da conservação da massa não é válida, porque a massa de um corpo qualquer não é equivalente à soma das massas das partículas, como se afirma e comprova pela estequiometria.

Não obstante, a diferença entre as massas dum corpo composto e a soma das massas dos componentes ( $\Delta m = m - m_i$ ) denomina-se “defeito de massa”. Tal como  $m \neq m_i$  implica uma inequação, assim também a massa longitudinal é diferente da massa transversal:  $m_c \neq m_i$ . A massa longitudinal (contraída) é menor do que a massa transversal, uma vez que implica duas relatividades, respectivamente:

- 1<sup>o</sup> em virtude do vector velocidade ( $v$ ), porque este está contido na expressão matemática relativa à dedução dos resultados negativos da experiência de Michelson-Morley;
- 2<sup>o</sup> finalmente porque refere a direcção e sentido da massa longitudinal.<sup>26</sup>

24 Cf. KIKTELCh., et al. – *Mechanics, Berkeley Physics Course*, Volume 1, New York, Mc-Graw Hill Book Company, 1965, 387.

25 Cf. LORENTZ, H. A et alii - H. – *O Princípio da Relatividade*, tradução de Mário José Saraiva, Lisboa, Fundação Calouste Gulbenkian, 1980, 212-214.

26 Cf. BERGMANN, P. G. – *Introduction to the Theory of Relativity*, New York, Prentice-Hall, 1946, 23-27.



Contudo, o formalismo da Relatividade Restrita poderá impor que a energia cinética se transcreve pelo tensor de simetria de 2ª ordem. Todavia, tais factores seriam necessários para se determinar o influxo de  $T_{ik}$ , no campo gravítico, como definira E. Mach, sendo-nos facultada, desta forma, a entrada na teoria da relatividade generalizada.<sup>27</sup> Porém, partindo dos dados da Dinâmica Relativista, e de forma específica do princípio da conservação mássico-energética, desenvolveu-se nova extensão para a Relatividade Generalizada, sustentada pelo cálculo tensorial nos termos seguintes:  $T_{ik} = (p.e) m_i \cdot m \cdot p \cdot g_{ik}$ . Esta nova generalização traduz a lei da impulsão-energia da matéria para os corpos macroscópicos.<sup>28</sup> Contudo, agora não será somente a do ponto material a sofrer novo aperfeiçoamento, tornando as leis covariantes, sob um grupo linear de transformação de coordenadas de Lorentz, mas também a Dinâmica, quer dos sistemas quer dos meios contínuos.

#### 1.4.

A Dinâmica Clássica serve-se do conceito de corpo rígido que, de acordo com a nova mecânica, será impensável.<sup>29</sup> Supondo, por conseguinte, que um corpo sólido se põe em movimento, através de uma força exterior, agindo num dos seus pontos, seguir-se-á que um corpo é rígido, colocando-se todos os pontos em movimento, no mesmo intervalo de tempo, relativamente ao ponto de aplicação da força. Se tal não acontecer, o corpo estará sujeito à deformação, seguindo a lei de Hooke:  $u_{ik} = dF/ds_{ik}$ .<sup>30</sup>

Mas, a teoria da relatividade restrita exclui a hipótese da propagação instantânea do efeito da força, dado que, num ponto particular, a velocidade se transmite com velocidade finita, de tal forma que todos os pontos não se colocariam em movimento, simultaneamente, em virtude do princípio da relatividade. Todas as leis generalizadas da Dinâmica implicam o factor de correcção da métrica. Assim, a quantidade de movimento será extensiva a toda a métrica da natureza:

$$d p = m d v / (1-v^2/c^2)^{1/2} = m v \cdot (1-v^2/c^2)^{-1/2}$$

Porém, aplicando a operação de passagem ao limite, quando  $c = \infty$  ou para pequenas velocidades, ( $v < c$ ), surgirá o formalismo da Mecânica Clássica. Em virtude da equação de Newton, a derivada da impulsão relativamente ao tempo é equivalente à força, que se exerce sobre uma partícula, como é dado pela equação:  $F = dp/dt = d/dt (m v / 1-v^2/c^2)$ . Daqui se infere que:  $F = m / (1-v^2/c^2)^{3/2} dv / dt + m v v / c^2 (1-v^2/c^2)^{3/2} dv \cdot dv/dt$ .

Se  $v$  não muda sem que se altere a grandeza  $dv/dt = 0$ ,  $F$  será normal a  $v$ , e a sua componente transversal à trajectória implicará:  $F = m / (1-v^2/c^2)^{3/2} \cdot dv/dt = m dv/dt / (1-v^2/c^2)$ .

27 Cf. MOECLLER, C. – *The Theory of Relativity*, Oxford, At the Clarendon Press, 1972, 453-459.

28 Cf. LANDAU, L. D.; LIFCHITZ, E. – *Théorie des Champs*, traduit du russe par E. Glorikhian, Moscou, Éditions Mir, 1970, 355.

29 Cf. HAWKING S. W.; ISRAEL, W. – *General Relativity*, London, Cambridge University Press, 1979, 26-39.

30 Cf. TONNECLAT, M. A. – *Les Principes de la Théorie Electromagnétique et de la Relativité*, Paris, Masson et Cie Éditeurs, 1959, 185-190.

Se, porém, a velocidade não muda de direção [ $dv/dt = 0$ ], então  $F$  será paralela a  $v$ , seguindo-se:  $F = m v \cdot v / c^2 (1-v^2/c^2)^{3/2} \cdot dv/dt$ .

Todavia, o quociente entre a força ( $F$ ) e a aceleração será diferente para os dois casos, nunca tendo a massa transversal e, no outro, a massa longitudinal, respectivamente.

Mas, fazendo  $v \rightarrow c$ , na equação da força, obteremos o esquematismo clássico:  $F = m dv/dt = m a$ , constituindo a lei geral e causal do movimento da Mecânica de Newton.<sup>31</sup>

### 3 - A DINÂMICA RELATIVISTA COMO “DESCONSTRUÇÃO”

A Teoria da Relatividade é a denominação dada ao conjunto de duas teorias científicas: a Relatividade Restrita (ou Especial) e a Relatividade Geral<sup>1</sup>.

A Relatividade Especial é uma teoria publicada em 1905 por Albert Einstein, concluindo estudos precedentes do matemático francês Henri Poincaré e do físico neerlandês Hendrik Lorentz, entre outros. Ela substitui os conceitos independentes de espaço e tempo da Teoria de Newton pela ideia de espaço-tempo como uma entidade geométrica unificada. O espaço-tempo na relatividade especial consiste de uma variedade diferenciável de 4 dimensões, três espaciais e uma temporal (a quarta dimensão), munida de uma métrica pseudo-riemanniana, o que permite que noções de geometria possam ser utilizadas. É nessa teoria, também, que surge a ideia de velocidade da luz invariante. A Dinâmica Relativista encontra-se integrada na Teoria da Relatividade Restrita de Einstein.

O termo *especial* é usado porque ela é um caso particular do princípio da relatividade em que efeitos da gravidade são ignorados. Dez anos após a publicação da teoria especial, Einstein publicou a Teoria Geral da Relatividade, que é a versão mais ampla da teoria, em que os efeitos da gravitação são integrados, surgindo a noção de espaço-tempo curvo.

Segundo *De la Grammatologie*, a linguagem é uma estrutura – um sistema de oposições de lugares e de valores – e uma “estrutura orientada”. Digamos antes, brincando um pouco, segundo Derrida, que a sua “orientação” é uma “desorientação”. Poder-se-ia dizer uma “polarização”<sup>32</sup>. Da mesma forma, a linguagem matemática será uma estrutura de oposições entre constantes e variáveis. Surge como uma estrutura orientada (da quantidade numérica passando pela linguagem figurativa. Trata-se, pois, de uma linguagem polarizada. Toda a Física sofre de uma polarização entre funtores e números. É uma linguagem indeterminística e determinística. Apresenta um texto que é “escrito”, que é um “passado”, numa falsa aparência de

31 Cf. LANDAU, L. D.; LIFCHITZ E. – *Theory of Elasticity*, translated from the russian by J. R. Sykes and W. H. Reid, London, Pergamon Press, 1959, 10-12.

32 Cf. Jacques DERRIDA – *Grammatologia*. Tradução do francês por Miriam Chnaiderman e Renato Janine Ribeiro, S.Paulo: Perspectiva, 2004,264. Cf. “Le langage est une *structure* – une système d’oppositions de lieux et de valeurs – et une structure *orientée*. Disons plutôt, en jouant à peine, que *son orientation* est une *désorientation*. On pourra dire une *polarization*.” (Jacques DERRIDA - *De la Grammatologie*, Paris: Les Éditions de Minuit, 1967,309).

presente, que é presente, segundo Derrida, ao leitor como seu “avenir” (futuro)<sup>33</sup>. Em primeiro lugar, há uma “linguagem operativa”, que se caracteriza pela recolha de operações formais: soma, potenciação, radiciação e logaritmação, etc. Assim, não basta dizer que, em Física, a desconstrução é uma maneira de bem estruturar a natureza. A desconstrução, como desedimentação de estruturas (teórica e prática), está presente em todos ramos da Física, nomeadamente a Física Relativista.

O princípio da relatividade foi surgindo ao longo da história da filosofia e da ciência como consequência da compreensão progressiva de que dois referenciais diferentes oferecem visões perfeitamente plausíveis, ainda que diferentes, de um mesmo efeito. Este princípio da relatividade é uma desconstrução da Física.

O princípio da relatividade foi introduzido na ciência moderna por Galileu e afirma que o movimento, ou pelo menos o movimento retilíneo uniforme, só tem algum significado quando comparado com algum outro ponto de referência. Segundo o princípio da relatividade de Galileu, *não existe sistema de referência absoluto* pelo qual todos os outros movimentos possam ser medidos. Galileu referia-se à posição relativa do Sol (ou sistema solar) com as estrelas de fundo. Com isso, elaborou um conjunto de transformações chamadas ‘transformadas de Galileu’, compostas de cinco leis, para sintetizar as leis do movimento quanto a mudanças de referenciais. Mas naquele tempo acreditava-se que a propagação eletromagnética, ou seja, a luz, fosse instantânea; e, portanto, Galileu e mesmo Newton não consideravam em seus cálculos que os acontecimentos observados fossem dissociados dos fatos. Esse fenómeno que separava a luz do som, aqui na Terra, seria mais acentuado quando observado a grandes distâncias, e já mostrava, em fins do século XIX, a importância de estabelecer normas aplicáveis a uma teoria do tempo.

A desconstrução é a tentativa não de negar as oposições (tais negações), mas de neutralizar depois de as ter derrubado. O exemplo mais conhecido é aquele que se refere à inversão, para Derrida, sobre a hierarquia tradicional entre a palavra e a escrita, sendo esta pensada como instrumento técnico inessencial, derivado da palavra falada e do presente. Esta subordinação metafísica da escrita à palavra, e o sistema de oposições que ela governa, é chamado por Derrida “fonocentrismo” ou “phonologocentrismo”. O “fonocentrismo” e sua estrutura de pressupostos estruturam constantemente a metafísica<sup>34</sup>.

O labor desconstrutivo realiza-se por uma espécie de “assédio” (hantise), que acontece dentro do pensamento filosófico e da escrita literária e que se aproveita das suas debilidades e contradições das suas aberturas, das suas aporias, das suas

33 Cf. “...le texte est un écrit-un passé - que, dans une fausse apparence de présent, un auteur caché et tout-puissant, en pleine maîtrise de son produit, présente au lecteur comme son avenir”. (Jacques DERRIDA - *La dissémination*, 13).

34 “La deconstruction est la tentative non de nier ces oppositions (ces negations) mais de les neutralizer après les avoir renversées. L'exemple le plus connu est celui de l'inversion, par Derrida, de la hiérarchie traditionnelle entre la parole et l'écriture, hiérarchie selon laquelle l'écriture est pensée comme un instrument et une technique inessentielle, dérivée de la parole vive et présente. Cette subordination métaphysique de l'écriture à la parole, et le système d'oppositions qu'elle régit, est appelée par Derrida “phonocentrisme” ou “phonologocentrisme”. Le “phonocentrisme” et ses presupposes structurent constamment la métaphysique.” (Marc GOLDSCHMIT - *Jacques Derrida, une introduction*, 21).

fissuras, para determinar uma possibilidade ao “por-vir”. Sempre que um sistema de pensamento (filosófico, literário, político ou jurídico) for tido por homogêneo, hegemônico e inatacável, erguendo-se como dominante, será então aí que a desconstrução actua. Esta não será com a ajuda de alguma técnica exterior ao texto, mas antes pela agitação das suas próprias forças interiores.

A desconstrução como “pensamento em acção”, vive simultaneamente sob as três formas de pensamento, a saber: teórico, prático e poético. Como pensamento contaminado, procede *per se* à descontaminação de todo o saber e do pensar. Na verdade, pela contaminação, a “desconstrução” surge como um pensamento cártico. É a purificação do pensamento. Revelar-se-á como pensamento do pensamento. A desconstrução reside no pensamento do pensamento.

Com efeito, a desconstrução não chega *ad extra* num determinado momento, recomendada por uma autoridade ou avisada por um determinado método. Ela é o método do método. A desconstrução é aquilo que está sempre a acontecer a todas as coisas (ça se déconstruit), a todo o momento. Assim, é o caminho para além do caminho. É *meta-meta-odos*

## CONCLUSÃO

A relatividade especial tem consequências consideradas bizarras por muitas pessoas. Esta opinião é perfeitamente compreensível, pois estas consequências estão relacionadas a comparações entre observadores movimentando-se a velocidades próximas à da luz, e o ser humano não tem nenhuma experiência com viagens a velocidades comparáveis à velocidade da luz. Eis algumas das consequências:

- ao observar qualquer relógio que se mova no referencial adotado, um observador estático na origem do citado referencial verá o relógio móvel atrasar-se em relação ao relógio estático que carrega consigo. O intervalo de tempo próprio corresponde ao menor dos intervalos de tempo separando dois eventos passíveis de serem mensurados mediante observação de relógios no referencial em questão. Ou de forma equivalente, o intervalo de tempo próprio de um dado referencial é usualmente menor que os correspondentes intervalos de tempo próprios de outros referenciais que encontrem-se animados em relação ao primeiro e que estejam a observar os mesmos eventos em consideração.
- Eventos que ocorrem simultaneamente em um referencial inercial não são necessariamente simultâneos em outro referencial em movimento relativo (falta de simultaneidade).
- Medidas acerca das dimensões de objetos que se movem em relação a um dado referencial serão inferidas com valores menores do que as determinadas para os mesmos objetos quando inferidas em referenciais nos quais estes encontrem-se inanimados. Se um corpo está em movimento ao longo de um eixo em um dado referencial, a dimensão do corpo ao longo **deste** eixo parecerá menor do que aquela determinada quando o mesmo corpo encontrava-se parado em relação ao referencial do observador (contração dos comprimentos)

A Física tematiza - se naturalmente pela desconstrução do conceito de estrutura”. O número é o centro desta desconstrução abstrata. O próprio número é uma desconstrução formal e abstrata da quantidade concreta. Um e outro (filósofo e matemático) devem aprender a “caminhar” (meta-método) pela desconstrução abstrata, debaixo daquilo que está, ou se julga estar, *in solidum*, adequadamente estabelecido. Desta feita, a desconstrução não recompõe os sistemas dedutivos, não os reabilita, mas também não os destrói, não promete soluções para os problemas, que constantemente levanta. Deixa-os em aberto. Com efeito, a desconstrução desfaz as sedimentações teóricas, práticas e poéticas e, também, das instituições, segundo o pensamento de Derrida, tal como se avalia em toda a Física. A desconstrução é pensamento em movimento. Toda a Física é uma desconstrução da natureza através das suas leis.

Um pensamento do “talvez”, um pensamento contaminado. A desconstrução leva sempre, num momento, ou a um outro, sobre a confiança realizada pela instância crítica, crítico-teórica, isto é, longe da possibilidade última do que se decide. Desta feita, a desconstrução será desconstrução da dogmática crítica<sup>35</sup>. A desconstrução não se constitui somente como ato de resistência.<sup>36</sup> A desconstrução obedece inegavelmente a uma “exigência analítica”. Ela é uma “dissociação híper-analítica”.<sup>37</sup> Naturalmente, a Física é uma construção híper-analítica de estruturas. Toda a estrutura química determina um sentido gnoseológico, inerente à desconstrução, dado que é uma “inovação estrutural” entre átomos e moléculas. Segundo a leitura de Higinio, uma das estratégias da desconstrução, delineada pelo estilo cortante e hiperconceptual cultivado por Derrida, encontra-se na desmontagem das oposições clássicas, elaboradas pelo pensamento ocidental, tais como teórico/prático, real/virtual, literal/metafórico, discurso filosófico/discurso literário, etc. A Ontologia Clássica radicou quase sempre numa lógica construtiva, tética, de consolidação dos saberes a partir de uma pretensão totalizante. Assim, pertence à desconstrução revelar o engano e a ilusão desta pretensão, visto que se os textos desta tradição filosófica forem analisados com cuidado, verificar-se-á a sua insegurança estrutural, uma vez que todos eles estão habitados pelo fantasma da ruína<sup>38</sup>.

35 Cf. Jacques DERRIDA – *Points de Suspension*, 60.

36 Cf. Jacques DERRIDA – *Papier Machine*, Paris: Éditions Galilée, 2001, 341.

37 Cf. Jacques DERRIDA - *Résistances de la psychanalyse*, 41-42.

38 Cf. Nuno HIGINO - “Entre filosofia e literatura :responsabilidade infinita”, in : *Humanistica e Teologia*, 32 - 2 (2011), 67- .





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## Kantian morality by the Freedom: the critic of critic

### Abstract

Freedom play a very important role in Kant's ethics, because the possibility of moral judgment presupposes it. Freedom is a regulator idea of reason that serves an indispensable practical function as *modus agendi* of practical reason. Without the assumption of freedom according to Kant reason cannot act. We cannot help but think of our actions as the result of an uncaused cause if we are to act at all and employ reason to accomplish ends and understand the moral world, that is the *agendi modus* of reason.

**Key words:** Kant, reason, freedom, *modus agendi*, regulator function and *modus essendi*.

### INTRODUCTION

The concept of Freedom constitutes the keystone (*Schlussstein*) of the whole system of pure reason of the speculative reason.<sup>1</sup> Such a system of concepts of pure reason is what Kant calls transcendental philosophy. Thus for Kant "freedom" constitutes the center of the new philosophy, a place it still continues to hold. The subsequent courses of transcendental idealism far from rejecting this place given by Kant to freedom did but deepen and develop it.<sup>2</sup> Since the change to *Freiheit* as fundamental in philosophical thinking occurs for the first time in the philosophy of Kant, it is as regards his concept of *Freiheit* that these problems properly arise and to which the study of his concept of *Freiheit* must provide the answer. Besides, being the first for whom *Freiheit* occupies this place in philosophy, his concept of *Freiheit* will have the marks of this transition: its newness will still be in relationship to "freedom" as it was formerly conceived and at the same time it will contain in germ the further developments it was to have in his succes-

1 Cf. I. KANT – *Kritik der praktischen Vernunft*, Preussische Wissenschaft Akademie, in: *Gesammelte Schriften*, Band V, Berlin, Verlag von G. Reimer, 1911, Vorrede, A 4.

2 Cf. I. KANT – *Kritik der reinen Vernunft*, Akademie Taschentext, Band IV, Berlin, Walter de Gruyter, 1968, B 25, A 12.

sors, and which development is largely unintelligible except it is brought back to this source from which it springs.

1 - Just as the *Critique of Pure Reason* establishes the conditions of possibility of the theoretical reason and the extend of its validity, the *Critique of Practical Reason* defines the conditions of possibility of the practical reason. The theoretical reason and the practical reason are not of course, two different ways of using one and the same reason. By the theoretical use of reason one knows *a priori* or as necessary that something, is by the practical use of reason, one knows *a priori* or as necessary that something ought to be. Because theoretical and practical reasons are different uses of the same reason, the *Critique of Practical Reason* cannot contradict the findings of the *Critique of Pure Reason*, but rather presupposes and completes them in so far as they are related to action. In this sense, the *Critique of Practical Reason* completes Kant's concept of Freedom (*Freiheit*) by proving transcendently its reality and determining exactly its positive sense. It is impossible to establish the Freedom (*Freiheit*) as psychological property found by empirically investigating the nature of the soul or by the supposed experience of human nature, because the Freedom use are dealing with is the transcendental predicate of a being that belongs to the world of sense and Freedom (*Freiheit*) can be known only *a priori*.<sup>3</sup> Yet theoretical reason as we saw cannot show the reality of Freedom (*Freiheit*), because *Freedom* is a concept of the unconditioned whose reality, therefore, cannot be empirically given or cannot be an object of experience. Therefore, can Freedom (*Freiheit*) be concluded from experience, for experience gives only the necessary laws of nature, which are the very opposite of Freedom (*Freiheit*). However, can Freedom be an object of psychological reflexion, by which man knows himself not as he is in himself, but only as he is for the inner sense which is empirical. But neither can we be immediately conscious of Freedom (*Freiheit*), because its first concept is negative.<sup>4</sup> If the reality of Freedom, *in stricto sensu*, cannot be known by itself nor by inner experience nor by being concluded from experience, and since it is antinomical for the theoretical reason, it can be known as certain only by knowing its necessary connection with something else not derived from experience that is known by itself. And Freedom is unconditioned causality, the something else with which it is necessarily connected must be *a priori*, and unconditional and can be nothing else than the unconditional law of its causality, the unconditional determination, according to which it acts. Thus it is the moral law alone which is the *ratio cognoscendi* for freedom (*Freiheit*) and hence ethics deal with the laws of freedom (*Freiheitsgesetz*).<sup>5</sup> Reason as representing the moral law, or reason as the unconditional objective determination of the Will (*Wille*) or of Freedom (*Freiheit*) is practical reason.<sup>6</sup> Just as the *Critique of Pure Reason* investigating the conditions of possibility of objective knowing, in a critique of the knowing subject as the theoretical reason, crystallized in the problem. How are the synthetic *a priori* judgments possible? Like wise the Critique of Practical

3 Cf. I. KANT – *Kritik der praktischen Vernunft*, in: *Gesammelte Schriften*, Band V, A 168.

4 Cf. I. KANT – *K. p. V.*, Band V, A 53.

5 Cf. I. KANT – *Grundlegung zur Metaphysik der Sitten*, Band IV, Akademie Taschentext, Berlin, W. de Gruyter, BA 100.

6 Cf. I. KANT – *Schriften zur Ethik und Religionsphilosophie*, Band II, Darmstadt, W. Buchgesellschaft, 1981, pp. 74-75.



Reason investigating the conditions of possibility of “moral action” in a critique of the acting subject, formulates itself in the problem.

For the moral law or categorical imperative is a synthetic practical proposition *a priori*? However, I unite the action *a priori*, and hence necessarily but objectively with the Will, but as an action that is not contained in the concept of the Will. Hence it is an *a priori* synthesis of the ought to be action with the Will.

Mean while a synthetic proposition is possible only by both terms of the proposition being united with a third in which they are united with one another. This third is provided by the positive concept of freedom (*Freiheit*).<sup>7</sup> Thus freedom (*Freiheit*) is the condition of possibility of the *moral law*.<sup>8</sup> Also, the reality of freedom (*Freiheit*) for Kant is the “moral freedom” of the Will.

2 –The *Grundlegung zur Metaphysik der Sitten* aims the Freedom (*Freiheit*) as the autonomy of reason. And that is the very important role played by the Freedom. With this formulation, we can now accept the formulation of freedom as a *modus agendi*, and not defined as *modus essendi*. However, this is the very important foundations of the freedom by the autonomy as end and principle. The Freedom depends from the autonomy, and autonomy comes from the very meaning of Freedom according the Kant’s transcendental idealism. This positive concept of freedom (*Freiheit*) as autonomy, which merits unreserved praise from Hegel as the decisive progress in the understanding of Freedom (*Freiheit*)<sup>9</sup> is, says Kant, rich and “fruitful”.<sup>10</sup>

We want to see why Freedom (*Freiheit*) must be conceived by Kant as the autonomy of the Will and then develop the meaning implied in this concept of autonomy. The universal form of the moral law, i. e., the law in abstraction from *a priori* to all objects of the Will and purely as it can be law for every rational being, is the sole objective determination of the practical reason, i. e., of the Will as Will the principle by which the practical reason itself is practical.

This universal form delimits the objects the Will is to Will and is the reason (*Vernunft*) or sole motive for willing them. So that in all the Will’s actions its motive, the determination which it gives itself is the universal form of the law or in all its actions it is a law for itself, or it gives itself its law, which is nothing else than the autonomy of the Will. Hence, freedom (*Freiheit*) as the necessary condition of the moral law cannot be conceived otherwise than as “autonomy”. Where the moral law to be founded in a necessary object of the Will, which could only be an object of desire, whether it be happiness or anything else, i. e., were such an object of the Will to be joined to the moral law as its condition of possibility, the result would be heteronomy of the Will. For it would mean dependence on the laws of nature to follow an inclination and the Will would not give itself the law, but only a percept to follow rationally sense laws. But if it were so, the moral law could not be uncon-

7 Cf. I. KANT – *Grundlegung der Metaphysik der Sitten*, Band IV, BA 99.

8 Cf. I. KANT – *Kritik der praktischen Vernunft*, Band V, A 5.

9 Cf. G.W. F. HEGEL – *Vorlesungen über die Geschichte der Philosophie*, III, Band 20, Frankfurt-am-Main, Suhrkamp, p. 367.

10 Cf. H. G. ACTON – *Kant’s Moral Philosophy*, London, Mac- Millan, 1970, pp. 35-37.

ditionally necessary, because it would not be purely *a priori*. Hence heteronomy of the Will would render the moral law impossible. According to Kant, the moral law and the autonomy of the Will are inseparable. The opposition indicated by Kant between autonomy and heteronomy of the Will helps to elaborate the sense of autonomy. In heteronomy (other-law), the Will, it is true, determines itself, but it takes the law, the determination according to which it determines itself from what is other than the subject willing, from what is object to the subject willing, and hence from the object of desire. It is not the Will which gives itself the law, but it is the object through its relation to the Will (as object of desire) which gives the law to the Will.<sup>11</sup> Thus the Will determines itself as dependent on other than itself, on the object of desire, and hence as dependent on empirical laws. The Will as heteronomes is the Will as empirically conditioned and not the Will as Will, not the Will as practical reason.

As autonomous self-ruling, the Will not only determines itself, but in determining itself it is independent of everything other than itself. It does not take its determination from any where else but from itself. However, the determination it takes from itself is the universal law as the form of whatever is object for it. It gives itself the law, it legislates for itself. The Will as giving itself its law is reason in its practical use or practical reason. The law, therefore, in autonomy does not destroy, but on the contrary constitutes the Freedom of the Will; because the Will is the faculty of determining itself to action according to the representation of certain laws, and the law represented can come only from man's freedom (*Freiheit*), so that the law springs from his own Will. Whatever, says Kant does not come from man himself and his Freedom (*Freiheit*) can give no substitute for morality.<sup>12</sup> Arbitrariness, therefore, lawlessness would be irrational and could not be Freedom for Kant. Arbitrariness is determining oneself according to the representation of the whim of the moment. Meanwhile, arbitrariness expresses the Will as empirically conditioned, as submitting itself to empirical conditions, as alienating its freedom (*Freiheit*). If the determination of the Will comes fully from within independently of all outside influence, it comes solely from practical reason. It is true, that acting morally man obeys the law but he obeys it not as imposed on his Will, but as what he himself, as reason in opposition to the inclination of his sensibility, imposes on himself. And hence his obeying is the consciousness of the free submission of his Will to the law.<sup>13</sup> That law less freedom (*Freiheit*) would be contradictory, a no-thing, as Kant says, follows from the consideration of freedom as action or causality. But the necessary connection of a result with its condition is a law. Hence causality without law is impossibility and therefore freedom (*Freiheit*) without law is contradictory. And freedom's law would be contradictory where was it not "autonomous". Freedom (*Freiheit*) therefore as "autonomy" is inseparable from the necessity which law denotes. Autonomy is a synthesis of necessity and Freedom. Since the Will or "practical reason" is autonomous, its Freedom is absolute spon-

11 Cf. M. LEGGAM – *La philosophie morale de Kant*, Paris, Editions du Seuil, 2001, 242-244.

12 Cf. I.KANT – *Die Religion innerhalb der blossen Vernunft*, Band III, Akademie Taschentext, Berlin, Walter de Gruyter, 1968, 16-76; G. M. S., AK, BA 73.

13 Cf. O. HÖFFE – *Introduction a la Philosophie Pratique de Kant*, tradução do alemão, Albeuve, Castella, 1985, 135.

taneity, an absolute beginning, determining itself to act from itself alone.<sup>14</sup> And since freedom (*Freiheit*) is self-determination by representing to itself its own law, it is the conscious beginning of action as fully from itself and thus as inalienably its own, for which it alone is fully responsible and merits in its own eyes praise or blame. Thus practical reason constitutes itself its own court to which it is responsible. Again, the freedom (*Freiheit*) of practical reason, because it is unconditional causality, is the activity of man in so far as he is in himself, or man as he is in himself is autonomous or is practical reason. It is man as he is himself who gives himself the law. He is the *autôs* (proper) in autonomy, and the *nomôs* is his own reason in its universality, or his own intelligible being as it is universally. The *nomôs* is the law of his being as he is in himself. Because autonomy is freedom (*Freiheit*) willing itself in its universality and thus determining what is good for man, his good is good not from a particular point of view, but universally from every point of view, i. e., his good is good not in opposition to others but as the same for all. But all that man wills and only what he wills according to practical reason, all that he wills autonomously is objectively good. For the moral law is the principle of the Will's autonomy, and the moral law determines what is objectively good. Besides, since autonomy is the pure active self-identity of man as he is in himself, willing himself, he himself in his totality is present to himself in his free willing, is present as giving to himself the sense of his whole life, the sense his life as a whole ought to have. And this sense is morality.<sup>15</sup>

Were freedom (*Freiheit*) interpreted not as autonomy but merely as freedom (*Freiheit*) of indifference, i. e., freedom (*Freiheit*) in relation to what I can judge as not necessarily connected with good *in genere*, freedom would not be serious nor decisive. Because it would be freedom in relation to something I can be without. Real freedom is to give meaning to my life as a whole, i. e., to give it its true meaning, the meaning I ought to give it. Real freedom is moral freedom, that ethically defines your *modus agendi* of practical reason. Finally, because the autonomy of the Will is the condition of possibility of the moral law and of the *modus agendi* of Freedom (*Freiheit*), it is the supreme condition of possibility of practical reason; and because autonomy is intelligible being as such willing itself, the self-willing of practical reason is the supreme condition of possibility of practical reason or practical is possible only as reason willing itself. On the other hand, the supreme condition of possibility of theoretical reason is the transcendental apperception, the transcendental unity of self-consciousness. However, theoretical and practical reasons are for Kant but two usages of the same reason. He should therefore conclude that reason itself is possible only as self-willing self-consciousness or as autonomous self-consciousness. He did not go so far but remained in the opposition of theoretical and practical reason, and left it as the task for his successors to overcome this opposition by developing reason as autonomous self-consciousness.<sup>16</sup> According to the *Grundlegung der Metaphysik der Sitten*, the freedom (*Freiheit*) is autonomy, and autonomy is freedom. Kant explains the transcendental formula-

14 Cf. I.KANT – *K. p. V.*, A 84; *Idem- K. r. V.*, B 474 ; A 446.

15 Cf. I.KANT – *Kritik der Urteilskraft*, Akademie Preussische Wissenschaft, Band VI, Berlin, Walter de Gruyter, 1968, B 381.

16 Cf. I.KANT – *Kritik der Urteilskraft*, B 396; A 392.

tion of freedom by the *a priori* sense of autonomy. There is, however, the possibility to define the freedom as *modus agendi* of practical reason, that is forever a “real freedom” as a complement and foundation of practical and transcendental freedom, according to the critique from Allison.<sup>17</sup>

However, the autonomy of the Will which is the condition of possibility of the moral law implies for Kant that man is an end in himself. But does not this render end and hence teleology the condition of possibility of the moral law, a position Kant constantly rejected as contradictory. It would be contradictory according to Kant to seek to found moral obligation (*Verbindlichkeit*) in the tendency to an end, since the end of a tendency is as such empirically conditioned but moral obligation is the unconditional ought, the ought without condition. To seek to bound the ought without condition in the conditioned is to seek a contradiction. On the other hand, the Will is the faculty of ends: it moves itself or determines itself to action by the representation of the end. That which distinguishes rational nature from all else is that it itself sets itself the end. Nothing can be end for it which it does not itself set as end: it is the exercise of its autonomy by freedom, as a *modus agendi* according the very real freedom. But if the Will is good by the end intended and the Will is unconditionally or simply good by conformity to the unconditional ought of the categorical imperative independently of and in precision from every subjective end, from every object proposed end of willing, an end which is not subjective and relative but objective and absolute. An end of willing, which is not an end to be effected and which is objective and absolute, is a subsisting end, or a being which exists as end in itself for every act of willing in every one who wills.<sup>18</sup> But subsisting end in every act of willing is the supreme condition conditioning and limiting the willing of every end to be effected or of every means by everyone who wills, in such a way that one must never act against it as end and hence in every action by everyone whatsoever ought never to be treated merely as a means, but must at all times and in every act of willing be regarded and valued as an end. Man, therefore, as subject of the moral law, humanity in him according to Kant, is holy, because the moral law is holy, and therefore inviolable. All rights of man are expressions of him as end in himself. Therefore, man is subject of the moral law as giving to himself the moral law as universal form of free willing of every rational being, and he is subject of the moral law only as autonomous.<sup>19</sup> Hence it is as autonomous that man is end in himself. All his rights therefore express the inviolability and absolute value of his autonomy.<sup>20</sup> Since man thinks himself as autonomous, and end in himself precisely as subject of the universal moral law, he must think himself as member of a world of ends in themselves.<sup>21</sup> The universal law as which is the law he gives himself, and so he must at the same time think every other subject of the moral law as autonomous, and end in himself and recognize and respect the same inviolability and dignity in every human being.

17 Cf. J. SCUMUCKER – *Die Ursprünge der Ethik Kants*, Meisenheim, Verlag A. Hain, 1961, 382-406.

18 Cf. I.KANT – *Grundelung der Metaphysik der Sitten*, AK, BA 66.

19 Cf. I.KANT – *G. M. S.*, BA 83.

20 Cf. I.KANT – *G. M. S.*, BA 65.

21 Cf. I.KANT – *G. M. S.*, BA 74 sq.

## CONCLUSION

According to Kant, the morality is the way of understanding the freedom (*Freiheit*) as autonomy follows inevitably from the deficiencies of the critique of pure reason. As a result of the Critique of Pure Reason the real is in function of the self-thinking subject only through the synthetic judgment *a priori*. As a consequence of this, the real in relation to the self-thinking subject is the phenomenal :it is not the real as it is in itself, but only as it appears to the senses.<sup>22</sup> The pure determination of the Will's autonomy, the form of the moral law must prescind from love just as it prescinds from all object of desire. Hence the oft noted cold rigorism of Kant's ethics, where duty is purely for duty's sake. By reason of the determination of the Will's autonomy being the categorical imperative in abstraction from all content, the good itself can be interpreted by Kant only as the perpetual ought to be or the good itself can be only as an ought to be and in this sense is not. Thus the union between being, and good falls apart. Because the real in function of the self-thinking subject is only the phenomenal, our knowing for Kant cannot attain what is true, or cannot attain the truth. The Will's autonomy cannot therefore be determined by the knowledge of the truth or its autonomy abstracts from the knowledge of the truth.

Hence autonomy for Kant is necessarily abstract and without content, as abstracted from knowing it is blind and inexplicable or inconceivable, and can provide only postulates for knowing. This autonomy is nothing else than the self-certainty of willing in abstraction from truth: it separates certainty from truth. Hence abstract autonomy corresponds to the spirit of Kant's time. But it does not correspond to the modern world as it is in its truth.<sup>23</sup> Kant arrives, as we have seen, at this notion of the abstract autonomy of Freedom with all its consequences as direct result of the Critique of Pure Reason. Freedom as abstract autonomy therefore expresses the unbridgeable hiatus between reason as knowing and reason as acting, between the self-conscious subject and the self-willing subject, and thus between the true and the good.<sup>24</sup> The autonomy to Kant is defining as "freedom", and "freedom is autonomy.

But this position is untenable, not only because it destroys the unity of reason which Kant himself affirms so strongly but also and more radically because it is excluded by the very exigency of the modern world it seeks to meet. If for the modern world the real is real in function of the conscious self-willing subject, the real can be real in relationship to the self-willing subject only in so far as and because it is in relations with to the self-thinking subject, only in so far therefore as the real in relation to self-thinking is the real in relation to self-real in relation to self-thinking is the real in relation to self-willing, only in so far as there is no hiatus between the self-conscious and the self-willing subject. Kant's argument for the moral law

22 Cf. S. LANDUCCI – *Sull' Etica di Kant*, Milano, Guerini, 1994, 242-256.

23 Cf. H. RÖTTGES – "Kants Auflösung der Freiheitsantinome", in: *Kant-Studien*, 65/1 ( New York,1974), pp. 33-39.

24 Cf. A. CORTINA – "El legado poético de Kant: La huella de Kant en nuestra ética política", in: *I. Kant nos 200 anos da sua morte*, Lisboa, Universidade Católica Portuguesa, 2006, pp.24-26.

is complex and difficult to interpret. The argument he presents in the *Groundwork* was obviously unsatisfying to him by the time he wrote the *Kritik der praktischen Vernunft* three years later. Insofar as it involves speculative issues about transcendental freedom, this argument also lies outside the intended scope of this book. It makes no pretense of being a close reading of any single text but tries instead to call attention to the elements of Kant's argument in the *Groundwork*, that seem most characteristic of his thinking throughout the critical period and also have the greatest lasting interest for moral philosophy. I will focus attention chiefly on what Allison has called the preparatory argument of Section three of *Groundwork*. The basis of Kant's deduction of the moral law is what Allison calls the reciprocity thesis. The reciprocity is a mutual entailment between the following two propositions: For short, we will refer to the reciprocity thesis as *Freedom* (F)  $\leftrightarrow$  *Morality* (M). The reciprocity between F and M is especially emphasized in the *Kritik der praktischen Vernunft*.<sup>25</sup> Where Kant seems to have abandoned the hope of deriving the moral law from the practical postulate of freedom. In the *Grundlegung*, on the other hand, the emphasis is on the inference from freedom of Will as a presupposition of the practical standpoint to the validity of the moral law.

In this respect, the argument as I present it will be closer to the procedure of the *Grundlegung*, since it will attempt to ground the moral law on  $F \rightarrow M$ , and on F as an indispensable presupposition of all rational judgment. I propose a new philosophical formulation to the sense of freedom as *modus agendi*, that she defines a very important reality to the moral situation as a complementary:  $F \equiv M$ . If and so the freedom, than I have the morality as *modus agendi*.<sup>26</sup> Kant distinguishes several senses of freedom. But, transcendental freedom is the capacity of a cause to produce a state spontaneously or from itself (*von selbst*). A transcendently free cause is a first cause, one that can be effective independently of any prior cause. This is distinguished from "practical freedom", which we attribute to ourselves as agents. Kant's metaphysical contention is that the will can be practically free only if it is transcendently free, and transcendental freedom could exist only in a noumenal world, not in the empirical world. Naturally the Freedom is the foundation of Kantian morality, and the Kantian morality requires the Freedom.

25 Cf. I. KANT – *Kritik der praktischen Vernunft*, AK, V, A 28-29.

26 Cf. A. W. WOOD – *Kant's Ethical Thought*, Cambridge, At the University Press, 1999, 172-173.



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Mecânica Quântica e  
Complementaridade: pela  
complementaridade filosófica / *Quantum  
Mechanics and Complementarity: by the  
philosophical complementarity*

**Abstract**

To this novel type of statistical causality Bohr gave the name complementarity; the two mutually exclusive modes of description were said to be complementary, and they then conditioned each other in a statistical way. This relation of complementarity, expressing the limitations of the classical concepts, made it possible to give a complete and consistent account of the atomic phenomena in terms of such classical concepts of physics. According to N. Bohr, there is effort to achieving a more and more precise formulation of the complementarity idea, and to developing its wider ontological or gnoseological implications as soon as possible the phenomenological applications to others sciences, on this article, by the Quantum Mechanics.

**Key words:** Niels Bohr, principle of complementarity, quantum mechanics, ontology, gnoseology, philosophy, and applications.

**INTRODUÇÃO**

Para sistematizar os estados estacionários do átomo, Heisenberg construiu a Mecânica das Matrizes, a qual parte do princípio da correspondência de Niels Bohr, ao aplicar à natureza física os dois novos conceitos matemáticos de matriz e de probabilidade. Foi nas “crises quânticas” (Solvay, 1927) que Heisenberg enunciou o célebre princípio do indeterminismo ou das relações de incerteza:

$$\delta x \cdot \delta p \geq h/2\pi$$

E, do mesmo modo, para as outras coordenadas diferenciais:  $\delta y, \delta z, \delta t$  e  $\delta E$ . Assim, segundo Heisenberg, não se pode definir, ao mesmo tempo, a posição e

a quantidade de movimento duma partícula. Surge sempre um erro que será igual ao valor dado pelo limite “h” ou *quantum actions* de M. Planck ( $h = 6,625 \cdot 10^{-27}$  erg). Este princípio possui relações métricas com o princípio da *complementaridade* de N. Bohr.<sup>1</sup>

Contudo, apesar de Sommerfeld ter aperfeiçoado o modelo bohareno do átomo de Hidrogénio, a órbita não é circular, mas elíptica, que pelos números quânticos (três graus de liberdade) desenha uma roseta de precessão.<sup>2</sup> Naturalmente, continuavam por resolver duas antinomias entre a mecânica clássica e a nova teoria quântica do átomo.

A segunda antinomia refere que o fenómeno da luz é ondulatório, porque origina franjas de interferência e é partícula, em movimento, porque produz o efeito fotoeléctrico e a dispersão de Compton. Esta antinomia é resolvida por Niels Bohr no princípio de “complementaridade”, que afirma ser a natureza dotada por duas imagens de onda e de partícula, como complementares, porque descrevem dois aspectos do mesmo fenómeno. N. Bohr já tinha enunciado, em 1923, o *princípio da correspondência* (para casos limites de grandes massas e de órbitas de grandes dimensões, a Mecânica Quântica coincide com a Mecânica Clássica) para resolver a antinomia quântica, segundo a qual o movimento dos electrões orbitais obedece às equações da Mecânica Clássica, mas as radiações de energia só satisfazem as condições quânticas.<sup>3</sup> As duas mecânicas estão entre si como a assíntota para uma curva. Niels Bohr escreveu a descoberta do  $H_1$ , ensinando-nos que as teorias clássicas da Física são idealizações, que não podem ser aplicadas sem ambiguidades, senão no limite, em que todas as acções, postas em jogo, são grandes por relação ao *quantum actionis*.

Procuramos, assim, determinar, além da exposição quântica do princípio da complementaridade, algumas posições críticas do princípio da complementaridade, para depois apresentar uma metateoria que interpreta e/ou fundamenta o valor e limites das teorias científicas, também chamada crítica ou filosofia das ciências (*epistemologia*). Além das aplicações do princípio apresentamos os fundamentos ontológicos e gnoseológicos.

## A COMPLEMENTARIDADE NA MECÂNICA QUÂNTICA : DA FÍSICA À FILOSOFIA

A partícula não é uma onda, e vice-versa, porque podemos localizá-la no decurso de uma observação e não é um corpúsculo porque, antes da observação, lhe é atribuído um conjunto de posições e de velocidades; não pode ser nem uma coisa, nem outra, mas assemelha-se a ambas ao mesmo tempo. Na verdade, a questão de saber como representar a partícula *per se* nem sequer tem sentido para Bohr e Heisenberg. Verificaram que os conceitos clássicos de onda e corpúsculo são ao

1 Cf. SOUSA ALVES, V. M. – “Crítica da Mecânica Quântica”, in: *Revista Portuguesa de Filosofia*, 50 (Braga, 1994), p. 39.

2 Cf. BORN, M. – *Física Atómica*, 3ª edição, tradução do inglês, Fundação Calouste Gulbenkian, Lisboa, 1969, pp. 114-116.

3 Cf. N. BOHR – “The structure of the atom”, in: *Nobel Lectures on Physics*, Elsevier Publishing Company, Amsterdam, 1965, pp. 5-6].



mesmo tempo incapazes e indispensáveis para descrever a realidade e concluem que toda a descrição unívoca de partícula se torna impossível no quadro do espaço e do tempo. Se medir é perturbar e conhecer é medir, como poderíamos definir uma partícula independentemente dos instrumentos de medida, através dos quais se manifesta a sua existência? A realidade de um electrão ou de um fóton restringe-se ao conjunto de possibilidades para obter certos resultados com o auxílio de medidas adequadas.

Teremos um conjunto de valores possíveis e de probabilidades de concretização pelas medidas de posição, um análogo para as medidas de velocidade, outro para as medidas de energia. Então verificamos que as probabilidades calculadas em Mecânica Quântica não correspondem às distribuições de valores das diferentes grandezas físicas, que coexistem objectivamente. É aquilo que Bohr e Heisenberg exprimem ao dizer que estas distribuições estatísticas só existem potencialmente e que é a própria medida, que torna efectiva esta ou aquela potencialidade. Para a Escola de Copenhagen, a partícula será apenas um conjunto das potencialidades de medida, contidas na sua função de onda:

$$|\psi|^2 dV$$

Esta é a conclusão fundamental que resulta da interpretação das relações de Heisenberg, como relações de indeterminação. Os modelos clássicos de onda e de corpúsculo perdem todo o significado nesta nova teoria quântica. Bohr tentou conservar estas imagens, na sua interpretação, assim será este o significado do seu famoso princípio de complementaridade, frequentemente considerado pelos seus discípulos como a chave conceptual da Mecânica Quântica. Com efeito, os conceitos clássicos de corpúsculo e de onda (monocromática) são incompatíveis e mesmo contraditórios. A natureza ondulatória da matéria e da luz implica um comprimento de onda e, portanto, uma velocidade bem definida, ao passo que a observação das propriedades corpusculares exige informações precisas sobre a posição do electrão e do fóton. Ora as relações de Heisenberg afirmam precisamente que os nossos conhecimentos sobre a velocidade e a posição se prejudicam mutuamente, isto significa que a natureza corpuscular só poderá afirmar-se numa experiência à custa do aspecto ondulatório e reciprocamente. Fenomenologicamente, graças às relações de indeterminação, Bohr poderá dizer que os conceitos de onda e de corpúsculo, em princípio contraditórios, nunca se chocam na nossa descrição da natureza, e, portanto, o problema de uma escolha insolúvel nunca se porá. O electrão e o fóton comportam-se, às vezes, como uma onda, outras como um corpúsculo e, ainda às vezes como grãos, outras como campos, conforme o conjunto experimental com que os observamos. Sendo ambos indispensáveis à descrição da realidade, aparecendo sempre um com prejuízo do outro, ambos mais ou menos potencialmente presentes. Bohr considerou complementares os conceitos de onda e de corpúsculo, assim como a velocidade e a posição de uma partícula, segundo o princípio de Heisenberg:

$$\Delta p_x \cdot \Delta x \sim h.$$

Apesar das suas imprecisões, o princípio da complementaridade fornece uma linguagem fenomenológica para a descrição dos microssistemas, segundo as ideias da Escola de Copenhagen. Não devemos, pois, esquecer que, mesmo no âmbito destas ideias, ele não esgota a interpretação do formalismo quântico. Em particular não é capaz de dar resposta ao problema mais delicado e controverso da teoria, conhecido por redução do grupo de ondas pela medida. Consideremos o caso simples de um electrão de massa  $m$ , deslocando-se livremente e acerca do qual possuímos certas informações respeitantes ao visitante  $t_0$ . Sabemos que se encontra entre os pontos de abcissas  $x_0$  e  $x_0 + \Delta_{x_0}$ , e está animado de uma velocidade compreendida entre  $v_0$  e  $v_0 + \Delta_{v_0}$ , entendendo-se que  $\Delta_{x_0}$  e  $\Delta_{v_0}$  satisfazem a relação de Heisenberg:

$$\Delta_{x_0} \Delta_{v_0} \geq h/m.$$

Mas, todos os nossos conhecimentos sobre o estado da partícula no  $t_0$  devem poder traduzir-se na expressão  $\psi_0$  da função de onda, nesse instante e, segundo os princípios das interferências e da decomposição espectral,  $\psi_0$  tem de ser aqui um grupo de ondas inserido, no intervalo de espaço  $(x_0, x_0 + \Delta_{x_0})$ , e conter, de acordo com a relação de De Broglie, todos os comprimentos de onda compreendidos entre:

$$\lambda_0 = h / mv_0; \lambda'_0 = h/m \cdot (v_0 + \Delta_{v_0})$$

A função  $\psi_0$ , que contém toda a nossa informação sobre o electrão, constitui a descrição do seu estado inicial. Uma vez fixada a forma deste grupo de ondas, no instante  $t_0$ , a sua evolução será rigorosamente definida pela equação de Schroedinger. É precisamente esta evolução determinista da onda, que permite prever o estado do electrão em qualquer instante posterior e formular, portanto, determinam previsões estatísticas sobre o resultado da medida de uma ou de outra grandeza.<sup>4</sup>

Poderemos calcular a intensidade da onda, num dado instante  $t$ , posterior a  $t_0$ , e de acordo com o princípio das interferências, ficaremos a saber a probabilidade de detectar o electrão, em qualquer ponto do espaço, onde a intensidade da onda não seja nula. Mas, admitamos agora que queremos por à prova essa previsão, medindo de facto a posição do electrão no instante  $t$ . Poderemos verificar a sua presença pelo aparecimento de uma pequena mancha num dado ponto  $x$  de uma chapa fotográfica, montada para o efeito e verificar tratar-se de um ponto, onde se previra que a intensidade da onda, não seria nula. Repitamos a experiência muitas vezes, com electrões sempre colocados nas mesmas condições iniciais, de modo que o seu estado seja sempre representado pelo mesmo grupo de ondas: veremos aparecer na chapa uma série de manchas nos pontos  $x_1, x_2$  e  $x_3$  e poderemos confirmar a exactidão do princípio das interferências, verificando que a densidade das manchas em cada região da chapa é na verdade proporcional à intensidade calculada para a onda. Recordemos que estas experiências, de que voltaremos a falar, confirmam a teoria. Com efeito, segundo a Escola de Copenhagen, o electrão não possui posição determinada antes da medida, visto que estão potencialmente

4 Cf. ANDRADE, J. A.; LOCHAK, G. – *Quanta, grãos e campos*, tradução do inglês, Sá da Costa, Lisboa, 1969, pp. 126-127.

espalhados por toda a extensão da onda  $\psi$ . Precisamos, então, de saber por que razão ele se manifesta como entidade bem localizada. A medida da posição de um electrão, com o auxílio de uma chapa fotográfica, leva-nos a representá-la por um grupo de ondas muito bem localizadas, correspondendo praticamente às dimensões da pequena mancha negra que observamos; mas, antes da medida, o electrão era representado por um outro grupo de ondas, cujas dimensões podiam ser muito grandes. É, pois, necessário compreender como pode este grupo de ondas tornar-se instantaneamente quase natural. É evidente que a interpretação imediata dada, do ponto de vista de Bohr, para esta redução do grupo de ondas (grupo de probabilidades), consiste em tornar responsável por ele o aparelho de medida. Constatamos assim que, em virtude da existência da constante  $h$ , não é possível observar uma partícula sem perturbar o seu estado. Dir-se-á então que a própria chapa fotográfica concretiza uma das localizações potenciais do electrão ou, mais genericamente, é a interação da partícula com o aparelho de medida, que produz a redução brutal do grupo de probabilidades. Esta explicação é perfilhada, mais ou menos explicitamente, por grande número de autores, que se reclamam da Escola de Copenhagen.<sup>5</sup> Deste modo, Bohr opõe à descrição unívoca da natureza, desenvolvida pela física clássica, uma descrição por pares de conceitos ou variáveis complementares, que ele considera consequência inevitável da lei dos *quanta*. Os dois exemplos que acabamos de citar (onda-corpúsculo e posição-velocidade) são os mais importantes, mas podem encontrar-se outros, muito embora se chegue, por vezes, a enunciados nebulosos como o do carácter complementar da causalidade e da descrição espacio-temporal. Tentou-se estender estas ideias a outras disciplinas, principalmente à biologia, à psicologia e à sociologia, mas o mínimo que podemos dizer é que o resultado destas extrapolações não é muito convincente,<sup>6</sup> como iremos analisar.

## A COMPLEMENTARIDADE DE BOHR: DA FILOSOFIA À TEOLOGIA

Niels Bohr terminou a sua comunicação no Congresso de Como, sugerindo que os novos conceitos encontravam aplicações fora da Física como referiu: “I hope ... that the idea of complementarity is suited to characterize the situation which bears a deep going analogy to general difficulty in the formation of human ideas inherent in the distinction between – subject and object – clearly an allusion to the ambiguities in psychological terminology which Bohr had thought so much about in his adolescence (...). At that time the analogy between Riemann, surfaces and planes of objectivity had served him as a source of inspiration. Now, the newly found tool of complementarity was, he hope, much better suited to cope with his earlier quandaries. If since then the tools had changed, the purpose had not, which, I think, explains why in the late 1920 s the psychologist. Rubin, a friend since the ekliptica days, once said after Bohr had explained to him some point about

5 Cf. MERZBACHER, E. – *Quantum Mechanics*, John Wiley and Sons, New York, 1963, pp. 7-8.

6 Cf. POPPER, K. – *La théorie quantique et le schisme en Physique*, traduction de l'anglais pour E. M. DISSAKI, Éditions des Sciences et des Arts, Hermann, 1996, p.173.

complementarity: But Niels? You told us all of that twenty years ago”<sup>7</sup>. As ideias sobre a complementaridade de Bohr referidas, em psicologia, poderão ser apontadas da seguinte forma: uma pessoa contempla, é espectador, quando planeia a sua acção, e, além disso, quando reflecte nos seus resultados. Entretanto, quando age, ele está também pensando, mas não de modo contemplativo. Para ser espectador é necessário executar e avaliar o papel do actor e como desempenhar o acto por si próprio. Estes dois modos de compromisso são ambos elementos necessários no contexto mental da pessoa, excluindo-se um ao outro, logo serão complementares.<sup>8</sup> O ponto decisivo está no estado de consciência, na descrição de palavras, como “I will”, encontram aplicação será a complementaridade para um estado em que nós estamos interessados com uma análise de estados emocionais, como um sentido de liberdade, complementar ao estado de raciocínio, no qual “I will” será analisado como uma cadeia de actos objectivos. Quando nós usamos o verbo “I will”, nós abandonamos a argumentação explanatória. Segundo a psicologia, nos escritos de Bohr, a complementaridade da emoção e da razão é toda penetrante. O uso de palavras como “pensamento” e “sentimento”, igualmente indispensável para ilustrar a diversidade da experiência psíquica, toca as situações mutuamente exclusivas, caracterizadas pelo esboço (desenho) da linha de separação entre sujeito e objecto, que aparece como uma sabedoria antiga numa nova linguagem. As palavras preferem pensamentos e sentimentos, como sendo a origem da linguagem usada de uma maneira complementar.<sup>9</sup>

Bohr fala uma única vez do sentimento/conhecimento íntimo, nos seus escritos, quando diz: “The fact that consciousness, as we know it is inseparably connected with life ought to prepare us for finding that the very problem of the distinction between the living and the dead escapes comprehension in the ordinary sense of the Word. That a physicist touches upon such question may perhaps be excused on the ground that the new situation in physics has so forcibly reminded us of the old truth that we are spectators as well as actors in the great drama of existence”.<sup>10</sup> Assim, N. Bohr não faz qualquer referência ao sentido da consciência e do conhecimento íntimo (sentimento) em mais nenhum texto e não apresenta qualquer extrapolação do seu complementarismo, no âmbito da consciência. Porém, Daniel. Serrão sugere que só o uso do princípio da complementaridade de Niels Bohr nos vai permitir, um dia, saber muito sobre a “consciência humana”, porque, ao acrescentar, é como acontece com a luz, os neurofisiologistas saberão tudo da consciência estudada como corpúsculo e os fenomenologistas do espírito saberão tudo sobre a consciência estudada como onda.<sup>11</sup>

António Damásio pode usar para consciência a metáfora da luz, coisa que já foi feita na Patrística, como está consignado no *Corpus Christianorum graece et latine*,

7 Cf. PAIS, A. – *Niels Bohr's Times: in Physics, Philosophy, and Polity*, Clarendon Press, Oxford, 1991, p. 439.

8 Cf. *Idem*, *Ibidem*, pp. 439-440.

9 Cf. GONZALEZ FERNANDES, M. P. – “Probabilidad y causalidad en la filosofía de Max Born”, in: *Logos Anales del Seminario de Metafísica*, 38 (Madrid, 2005), p. 254.

10 Cf. BOHR, N. – “On the constitution of atoms and molecular structure”, in: *Philosophical Magazine*, 26 (New York, 1913), pp. 857-875.

11 Cf. TORRES LIMA, A. C. – *Bioética e Antropologia*, Gráfica de Coimbra, Coimbra, 2004, p. 156.

desde há muitos séculos, como se refere genérica como a “voz de Deus” no coração do homem ou o santuário íntimo ao qual são repostados os actos humanos em ordem ao bem e ao mal. Até porque Damásio desconhece o que se refere, nesta matéria, em Patrologia. O primeiro passo seria ir às fontes, para conhecer e analisar os textos gregos e latinos, acompanhados da resposta hermenêutica. A crítica de Damásio insere-se no pensamento de Descartes, que coloca como essência da pessoa a consciência, e mais tarde Kant apresentá-la-á como *Freiheit*. Muito depois, Edmund Husserl referirá a “consciência marginal” e a “consciência eidética”, como dois graus analógicos, embora distintos, mas complementares. Segundo E. Husserl, a consciência é única, mas com dois aspectos complementares. Provavelmente, será esta reflexão fenomenológica de Husserl desconhecida pelos autores das anteriores expressões críticas.<sup>12</sup>

Nem os neurofisiologistas, nem os fenomenologistas poderão estudar a consciência como corpúsculo e os fenomenologistas nunca poderão saber algo da consciência como onda, respectivamente. Quando muito, segundo os dados da Mecânica Quântica, desenvolvidos neste artigo, poderiam apontar para que os neurofisiologistas estudassem a “consciência”, ora como corpúsculo, ora como onda. O princípio da complementaridade só se poderia aplicar neste caso, nunca no âmbito da fenomenologia do espírito. Mesmo que os neurofisiologistas estudem a “consciência” como corpúsculo-onda, seguindo *ipsis verbis* o enunciado quântico de N. Bohr, nunca lá chegariam, uma vez que só o suporte biológico da consciência, que é o cérebro e o seu funcionamento, poderá justificar-se no e pelo princípio de complementaridade devido à correlação sinóptica, segundo a neurofisiologia, que aqui simplificará o corpúsculo-onda, desde as partículas emitidas nos receptores quânticos, até à energia quântica, dimanada pelos contactos sinópticos, seguindo o valor métrico de M. Planck, de acordo com a “neurofísica”:  $\mathcal{E} = h \cdot \nu$ , que se refere à onda quântica, segundo Shroedinger.

Ainda porque, segundo a mais recente Mecânica Quântica não existem corpúsculos, nem ondas. Esta transforma-se em corpúsculo e, vice-versa, pela equação relativista da energia cinética:  $E = m \cdot c^2$ . Segundo a nova orientação da Mecânica Quântica, o princípio de N. Bohr não tem qualquer validade, ora na ordem gnoseológica, ora na ordem ontológica. A fenomenologia do espírito resolve a consciência, não como onda, mas como uma forma íntima de vivenciar e exprimir a essência do existir, de maneira comportamental, como refere Husserl. Considerar, segundo a fenomenologia, que se saberá sobre a consciência estudada como “onda” e um “físicalismo puro” e alterar o sentido do princípio de complementaridade de Niels Bohr. A consciência pura, segundo o Husserl, é o campo (nem partícula, nem onda) das evidências apodíticas em virtude da união íntima sujeito-objecto, que encontra a sua plena explicação no esclarecimento da constituição transcendental, relativa ao modo como o objecto se constitui ou forma na consciência pura. Como a consciência é designativa de algum objecto, encontra-se unificada pela referência a esse objecto, e esta unificação desenvolve-se no tempo imanente. O carácter imediato da consciência do objecto, onde me levou a “epo-

12 Cf. FRAGATA, J. S. J. – *A Fenomenologia de Husserl: como fundamento da Filosofia*, Livraria Cruz, Braga, 1985, pp. 119-128.

ché”, não se verifica apenas instantaneamente, mas numa sequência temporal. Este campo de fenómenos puros em que nos movemos, escreve Husserl, não é tanto um campo, mas antes um perene fluxo heraclitiano de fenómenos. A consciência está num contínuo fluxo. A consciência, apesar de temporal, não é, portanto, “dispersão”, dado que é uma síntese e esta determina que a vida consciente seja penetrada pela relação ao objecto.<sup>62</sup>

Como a “consciência decisora” é uma *consciência moral*, naturalmente podemos-la referir como: *practici intellectus dictamen su rationis de moralitate actus hic et nunc a nobis ponendi vel omittendi iudicium ultimo practicum, aut etiam positi aut omissi, secundum moralia principia*. A raiz e fundamento da consciência moral é a própria índole da razão, pronta para conhecer os princípios à volta da *recta ratio agibilium*, inicialmente dada pelo hábito natural *syndéresis*. Com efeito, o objecto e fim da consciência moral será afirmar a conformidade e a não adequação com a regra dos costumes a partir do acto próprio em particular, segundo as “fontes da moralidade”. Assim, a “consciência” é diferente da *synderesi*, como afirma toda a escolástica e neo-escolástica ao dizer: *synderesi quae est ingenitus habitus rationis practicae dans prima principia omnino universalia operabilium, vel etiam innata quaedam promptitudo ad ea perspicienda, cuius est dictare principia universalissima per se nota, praecise a particulari et actuali applicatione eorumdem, capacitando subiectum ad habendam conscientiam cuius scintilla seu igniculus dicitur synderesis*. A consciência ética apresenta-se como a norma subjectiva da moralidade, a qual compreende os seguintes elementos: a consciência directa (psicologia) da acção, que se refere directamente ao seu objecto, para o acto e para o objecto do acto, que tem a ver com a “decisão ética”; conhecimento da lei, segundo a ciência moral; comparação da acção com a lei natural; juízo partindo do valor moral. Naturalmente, a consciência julga do valor da acção ou da omissão em ordem às regras dos costumes e segundo as exigências da natureza humana. O princípio da complementaridade não poderá ser extrapolado para o domínio da consciência, uma vez que é da ordem do conhecimento prático, enquanto que o princípio de Bohr pertence ao conhecimento epistemológico.

A consciência é da área do *sofia*, necessariamente a complementaridade é do foro teórico, que muito dificilmente se comprovará cientificamente. O princípio da complementaridade de N. Bohr não se poderá aplicar e fundamentar no âmbito da consciência *recta* antecedente, como regra necessária dos actos humanos, quer próximos, quer subsecutivos. O mesmo princípio da complementaridade (relação de duas imagens recíprocas na natureza) não poderá indicar a consciência objectivamente verdadeira como regra subjectiva e próxima do agir humano. Finalmente, a complementaridade de Bohr não poderá orientar uma “consciência certa”, como regra legítima do agir humano, porque nenhuma forma de consciência poderá ser quer corpuscular, quer ondulatória. O complementarismo de N. Bohr só terá interesse epistemológico para ligar todas as formas de consciência entre si. Segundo Husserl, a ciência positiva é a ciência que se perdeu no mundo. Assim, necessita-se, em primeiro lugar, perder o mundo pela *epoché* para o recuperar de novo na mediação universal sobre si mesmo. Tal como dizia S. Agostinho: *Noli foras ire, in te redi, in interiore hominis habitat veritas*. À luz desta passa-

gem, deveremos entender que a fenomenologia de Husserl fora caracterizada, por Lévinas, como “fenomenologia da consciência”. Este santuário interior, ao qual faço aferência dos meus actos morais, como presupostos ineludíveis, por meio dos quais somos conduzidos pelos caminhos do pensar. A consciência, segundo Husserl, não é o ponto de partida de uma cadeia de demonstrações, mas esta consciência será um *absolutum* no sentido de ser uma região privilegiada do ser ( *ausgezeichnete Seinsregion* ). Husserl fez uma defesa da consciência, onde ela aparece como fonte de toda a razão, de toda a legitimidade e ilegitimidade, de toda a realidade e da ficção, de todo o valor e do contravalor, de todo o acto e do contra-acto. Nela encerra-se a quinta essência da alma, do espírito, da razão, na perspectiva husserliana. Assim, será, a existência de uma racionalidade pensada, sendo ademais uma capacidade máxima, que possui o ser humano para desentranhar o problema da realidade. A consciência nunca será nem realidade ondulatória, nem corpuscular. Três são as definições de consciência, que Husserl oferece, sem a pretensão de ser exaustivo, terminando por apresentar a terceira de uma forma mais afortunada, do que as restantes, sendo precisamente aquela que declara, em sentido transitivo, que a consciência mesma será a “complexão das vivências”. A caracterização da consciência, em Husserl, será dada pelas *Erlebnisse*, que possuem um modo de existência diferente, quando se compara com o mundo das coisas. A redução transcendental de Husserl continuou a autorgar carta de cidadania a um modelo contemplativo, no qual a proeminência absoluta da consciência se pressupõe já dada de antemão. Pela primeira vez, surge, segundo Husserl, a “consciência eidética”, como uma consciência pura, onde radicam todas as outras, a começar pela consciência sensiente e decisora. A consciência descreve-se como “esfera da existência absoluta”. O ser da consciência, de toda a corrente e ocorrência de vivências, seria, sem dúvida, modificada necessariamente por uma aniquilação do mundo das coisas, mas não ficaria afectado pela sua própria existência. A finalidade última de Husserl foi considerar a consciência como “região absoluta” frente ao mundo relativo das coisas transcendentais e não transcendentais, como a luz, o corpúsculo ou a onda. A consciência é uma esfera de posição absoluta, não relativa, como o corpúsculo ou como a onda da Mecânica Quântica. A consciência nada tem a ver com a dualidade de corpúsculo-onda, tal como é delineada pela Física Quântica, dos dias de hoje.

## CONCLUSÃO

Devemos reconhecer que a descoberta de Bohr, ao apresentar o princípio da complementaridade, leva-nos a compreender os aspectos contraditórios dos conceitos de onda e de partícula, ao descreverem a mesma realidade, que poderá ser apaziguada. Segundo Niels Bohr, esta reconciliação permite modificações dos atributos clássicos, com os quais nós dotamos as ondas e as partículas, porque uma das imagens apresenta-se como imprópria para a descrição dos acontecimentos. Conduzido pelo facto empírico da natureza dual da matéria, Bohr reduziu estes aspectos da dualidade de imagens da natureza a um princípio da complementaridade, que se pode enunciar matematicamente da seguinte forma:

$$\delta A \cdot \delta B > 1/2c. ^{13}$$

13 Cf. MERZBACHER, E. – *Quantum Mechanics*, John Wiley and Sons, New York, 1963, p. 7.

Assim, a natureza, como partícula e como onda, será considerada nos aspectos complementares da matéria. Ambas as imagens são necessárias para uma descrição da natureza, o que levou a que Bohr generalizasse o princípio da complementaridade a outras áreas da conduta humana, considerando-se de grandes potencialidades não só no mundo físico, como também, na história humana e na epistemologia. Mas, a batalha mais violenta que Bohr teve de travar foi no âmbito das implicações filosóficas do princípio da Mecânica Quântica e seus fundamentos conceptuais. A doutrina de Bohr ia na linha de que a mecânica quântica pressupõe a física clássica para a sua verdadeira formulação.<sup>14</sup> Mas, esta tentativa falhou com os mais recentes progressos da Mecânica Quântica, permitindo, assim, que a “complementaridade” se coloque somente como princípio filosófico e não como axioma da Mecânica Quântica. Niels Bohr confundiu os problemas ontológicos, com questões onde os conceitos estão relacionados com a “realidade”. Segundo a sua opinião a “comunicabilidade” é fundamental nas questões do conhecimento, tal como asseverava: “Our task is not to penetrate into the essence of things, the meaning of which we don't know anyway, but rather to develop concepts which allow us to talk in a productive way about phenomena in nature”.<sup>15</sup> Assim, se conclui tratar-se de um princípio gnoseológico, que determinou algumas generalizações e extrapolações, que não resolvem muitas questões, como as que se prendem com a temática da “consciência”, sendo uma tentativa mais epistemológica do que ontológica.

O princípio da complementaridade de N. Bohr marcou a evolução e os fundamentos filosóficos da Mecânica Quântica, enquadrando-se no espírito da Interpretação de Copenhagen. Tratou-se da procura de apresentar uma forma de “dualismo físico” (relação recíproca entre partícula-onda), que se poderá fundamentar no “dualismo ontológico

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14 Cf. *Ibidem*, pp. 8-9.

15 Cf. PAIS, A. – *Niels Bohr's Times: in Physics, Philosophy, and Polity*, p. 446.





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# Wpływ treningu wdrażającego młodzież do zdrowego stylu życia w świetle badania ankietowego uczestników / *Impact of a training program introducing junior high school students to healthy life style in the light of their questionnaire answers*

## Abstract

The paper presents a study based on the questionnaire given to participants of "Winners Training" – a training program which introduced healthy life style to junior high schools students in Mazovia province, and aimed to habituate them to it. The training program consisted of three simultaneous trainings: healthy nutrition training, fitness training and mental training concentrating mainly on development of positive thinking. Skills developed and practiced in these three dimensions were considered as competences necessary to develop a healthy life style and were promoted with the use of films. The paper provides the analysis of observations and opinions of students concerning their participation in the program, the difficulties they experienced and changes which they observed as a result.

**Key words:** Winners training, healthy lifestyle, film, teenager.

## 1. WSTĘP

Badania zostały przeprowadzone na jesieni 2013 r. wśród gimnazjalistów 4 szkół z woj. Mazowieckiego, którzy brali udział w treningu rozwoju osobistego uczącego zdrowego stylu życia. Trening Zwycięzców, został opracowany przez Aleksandrę i Józefa Chwedorowiczów przy współpracy ze specjalistami z AWF, Centrum Zdrowia Dziecka na potrzeby realizacji programu MEN Żyj-My z Pasją, skierowanego do młodzieży gimnazjalnej. Obejmował trzy treningi: trening zdrowego odżywiania, trening sprawności fizycznej i trening mentalny – skoncentrowany głównie na kształtowaniu pozytywnego myślenia. Zadaniem treningu była nauka zdrowego stylu życia wśród gimnazjalistów. Człowiek uczy się zdrowego stylu życia na różnych etapach swojego rozwoju, od dzieciństwa do starości. W gimnazjum u młodych ludzi budzi się świadomość potrzeby zarządzania sobą, swoim życiem. Młody człowiek w tym wieku otwarty jest na propo-

zycje działań ułatwiających mu zarządzanie sobą, gdyż w tej dziedzinie brakuje mu kompetencji szczególnie w okresie dorastania. Okres dorastania jest okresem krytycznym w rozwoju człowieka, gdyż jego szczególne doświadczenia mogą mieć duże i trwałe skutki na resztę życia. Fizycznie młody człowiek przypomina osobę dorosłą ale mentalnie jest jeszcze dzieckiem. Według fizjologów ta dysproporcja związana jest z nie w pełni jeszcze rozwiniętym mózgiem racjonalnym u młodego człowieka. Ale młody człowiek nie jest bezbronny w tym trudnym dla siebie okresie. Tym co pozwala mu przejść bezpiecznie przez okres dorastania są jego pozytywne nawyki i pozytywne środowisko, w którym wzrasta. Trening Zwycięzców stwarza środowisko, w którym nastolatek może rozwijać zdrowy styl życia biorąc jednocześnie za ten rozwój odpowiedzialność.

Uczestnicy treningu przez 21 dni mieli wykonywać następujące zadania:

1. Wypić kilku szklanek czystej wody.
2. Zjeść przynajmniej jeden zdrowy posiłek: sałatkę warzywną z warzyw lub owoców.
3. Wykonać min. 15 minut wybranych przez siebie ćwiczeń fizycznych.
4. Przeczytać 2-10 str. na interesujący go temat.
5. Podjąć przez 15 minut takie działanie, które pozwolą rozwinąć mu jego pasje.
6. Obejrzeć udostępniony w internecie film na temat zdrowego stylu życia.
7. Wieczorem ocenić i odnotować co udało się wykonać, a czego nie.

## 2. CELE BADANIA

Podstawowym celem przeprowadzonego badania było poznanie opinii uczestników Treningu Zwycięzców. Na konferencjach dla nauczycieli w roku 2012, 2013 przedstawiano wpływ treningu na wzrost samooceny, samopoczucia, pozytywnego myślenia oraz BMI (body mas index). W niniejszym opracowaniu analizujemy opinie samych uczestników nt. przebytego przez nich treningu.

Głównym celem analizy nie jest weryfikacja hipotez badawczych ale poznanie wpływu Treningu na rozwój osobisty uczestników tak by ulepszyć go w kolejnych edycjach.

W przeprowadzonej po 21 dniach treningu ankiecie uczestnicy odpowiedzieli, na jakim poziomie udało się im wykonać zaplanowane w treningu zadania, które potwierdziłyby utrwalenie się pożądaných nawyków prowadzących do zdrowego stylu życia.

Cele szczegółowe niniejszej ankiety koncentrowały się one na następujących aspektach:

1. Poznanie powodów uczestnictwa w Treningu Zwycięzców. Jakie argumenty przemawiały za uczestnictwem w treningu, który nie był obowiązkowy i wymagał dużego zaangażowania i poświęcenia swojego czasu wolnego.
2. Czy trening podobał się uczestnikom?
3. Dlaczego?

4. Czy dzięki treningowi uczestnicy odkryli w sobie nowe talenty?
5. Czy dzięki treningowi uczestnicy zainteresowali się swoim rozwojem osobistym
6. Czy dzięki treningowi uczestnicy poprawili swoją dietę?
7. Czy dzięki treningowi uczestnicy zaczęli więcej czytać?
8. Z realizacją, którego zadania uczestnicy mieli największe problemy?
9. W jaki sposób trening zmienił życie uczestników?
10. Czy chciałbyś w przyszłym roku uczestnicy wzięliby udział w podobnym projekcie ?

### 3. METODOLOGIA

Badanie zostało zaprojektowane w postaci ankiety opracowanej przy współpracy z uczestnikami Treningu. Ankietę wypełniały osoby biorące udział w Treningu Zwycięzców n=384. Zadaniem osób badanych było wybranie jednej z proponowanych w ankiecie odpowiedzi.

#### Konstrukcja ankiety

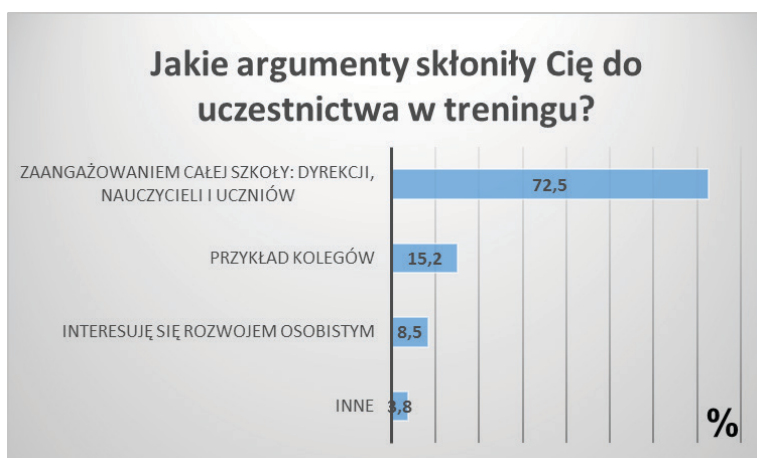
Ankieta składała się z 10 pytań dotyczących obszarów związanych z wpływem Treningu Zwycięzców na jego uczestników. Większość stanowiły pytania zamknięte (6 pytań), pozostałe były pytaniami polegającymi na wyborze jednej z kilku proponowanych opcji z możliwością udzielenia własnej odpowiedzi w polu „inne” w przypadku, gdy dana kategoria nie dostarczała dopasowanej do danej sytuacji odpowiedzi.

Ankieta poruszała krąg zapytań związanych z Treningiem i pozwalała na głębsze poznanie motywacji osób w nim uczestniczących.

### 4. OMÓWIENIE WYNIKÓW

Kolejno omawiane będą pytania ankiety skierowanej do uczestników Treningu.

#### 1. Jakie argumenty skłoniły Cię do uczestnictwa w treningu?



Szczególnie ważne jest podkreślenie zaangażowanie najwyższej dyrekcji w realizację Treningu. To zaangażowanie przekładało się na większe zaangażowanie nauczycieli pracujących przy jego realizacji i promocji, a ostatecznie przekładało się na większe zaangażowanie i staranność uczniów, otrzymujących nie tylko coaching związany z treningiem, ale i stały dopływ informacji o wartości i wadze programu, jak również wyrazy uznania dla dobrowolnie podejmujących go uczestników.

## 2. Czy trening podobał Ci się?

98% badanych odpowiedziało, że TAK

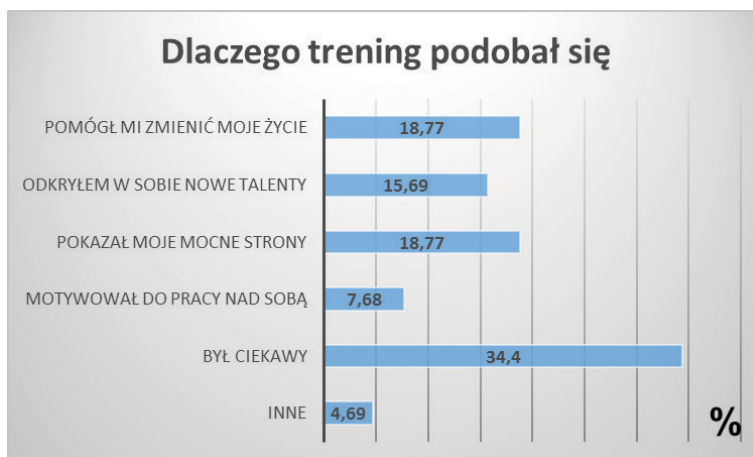
2% badanych odpowiedziało, że NIE.



Z przeprowadzonej analizy wpływu Treningu Zwycięzców na uczestników, który był realizowany w 2012 oraz wywiadach przeprowadzonych wśród uczestników treningu wynika, że udział całej szkoły – dyrekcji, nauczycieli, uczniów działa b. motywująco na uczniów. Nikt nie chciał być wykluczony z udziału we wspólnej zabawie z udziału w joggingu czy dniu „sałatkowym” (Chwedorowicz, 2016).

## 3. Dlaczego?

Na pytanie szczegółowe „Dlaczego” padły następujące odpowiedzi:



Trening był ciekawy bo odpowiadał na aktualne zapotrzebowanie młodego człowieka, na zarządzanie sobą w tych obszarach, na które on sam ma wpływ. Swoje zdrowie, wygląd, sprawność fizyczną.

*„W wyniku diety jaką stosowałam podczas treningu poprawiła mi się cera”.*

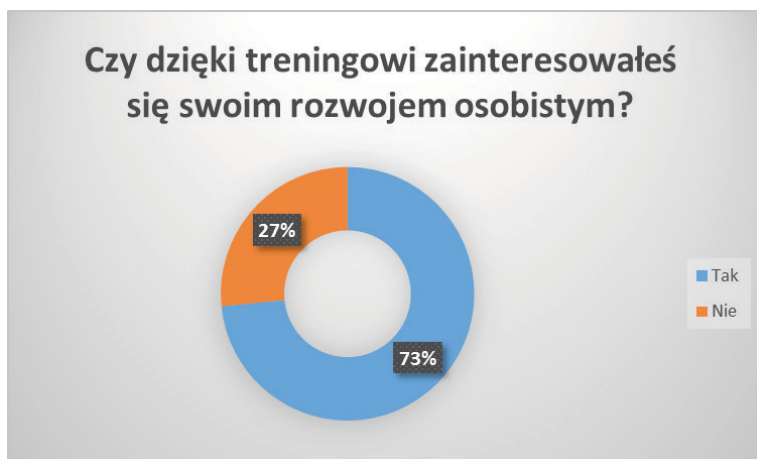
*„W wyniku treningu, zwiększyła się moja szybkość reakcji, co jest dla mnie bardzo istotne, bo gram w kosza w szkolnym zespole”.*

#### 4. Czy dzięki treningowi odkryłeś w sobie nowe talenty?



*„Trening Zwycięzców zmienił mój styl życia. Zawsze gdy wracałam ze szkoły do domu siadałam przed komputerem i przeglądałam portale społecznościowe. Teraz dzięki Treningowi mam codzienny plan działania; ćwiczę, odżywiam się zdrowo, rozwijam swoje pasje, tak że moje życie stało się lepsze”.*

#### 5. Czy dzięki treningowi zainteresowałeś się swoim rozwojem osobistym?



*„Trening Zwycięzców zmienił moje życie. Zacząłem wierzyć w siebie jak i w swoje siły. Dzięki treningowi odżywiam się zdrowo, dużo ćwiczę i dbam o swoje zdrowie.*

*Trening zmieniłem mój stosunek do bliskich mi osób, dbam o nich bardziej i mam dla nich więcej szacunku. Trening Zwycięzców bardzo mi pomógł w moim rozwoju osobistym”.*

#### 6. Czy dzięki treningowi poprawiłeś swoją dietę?



*„Dzięki Treningowi Zwycięzców nauczyłem się pić więcej wody i jeść na przekąską sałatkę zamiast czekolady i cukierków. Dzień zaczynam i kończę ćwiczeniami. Pod wpływem Trening Zwycięzców zmieniłem swoje złe nawyki i inaczej patrzę na świat”.*

#### 7. Czy dzięki treningowi zacząłeś więcej czytać?



*„Dzięki Treningowi Zwycięzców rozwijam swoją pasję – umiem coraz lepiej rysować oraz szybciej czytać. Dzięki filmom prezentowanym w treningu wiem jak poprawić swoje samopoczucie. Po Trening Zwycięzców czuję się zdrowszy”.*

## 8. Z realizacją, którego zadania w Treningu Zwycięzców miałeś największe problemy?



Okazało się, że dużym problemem dla uczestników (27,3% uczestników) było dotarcie do filmów, które były zamieszczone na portalu youtube. Jeszcze podczas treningu prosiliśmy szkolnych coachów by podczas godzin wychowawczych pokazywali i dyskutowali z uczniami nt. prezentowanych w Treningu Zwycięzców filmów.

Drugim ważnym problemem, który sygnalizowali uczestnicy były trudności z czytaniem (19%). Nie chodziło w tym przypadku o samą umiejętność czytania ale znalezienie dla każdego uczestnika indywidualnych publikacji nt. ich pasji i zainteresowań. Jest to dla nas sygnał na przyszłość by w kolejnych projektach angażować do współpracy biblioteki szkolne.

## 9. W jaki sposób trening zmienił Twoje życie?



Widać z tej ankiety, że najczęstszym obszarem zauważanych przez uczestników zmiany był efekt treningu zdrowego odżywiania 19,87% i treningu sprawności fizycznej 18,62%.

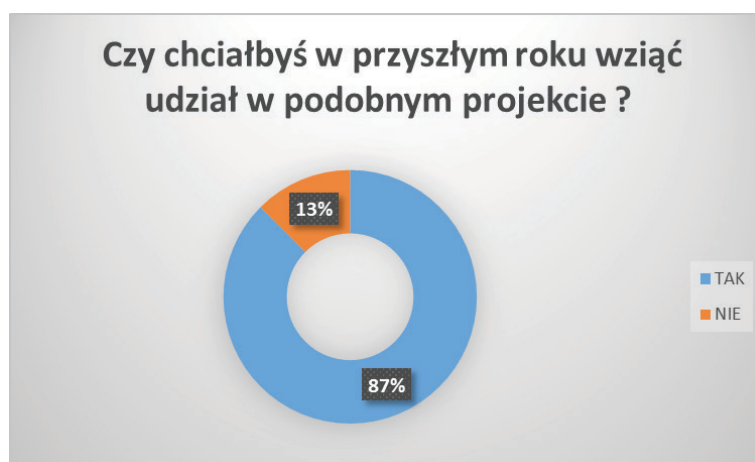
Efekty treningu mentalnego widać w:

lepszemu czytaniu 3,25%, lepszemu koncentracji 11,68%, łatwiejszemu uczeniu się 9,37%, większej samowiedzy o sobie 6,2%, lepszemu gospodarowaniu czasem 9,37%, lepszej pracy nad sobą 6,25%, pokonywaniu nieśmiałości 6,28% i rozwoju pasji 9,37%.

Widać z tych wyników, że uczestnicy zauważają u siebie wzrost samokontroli i planowego działania oraz systematyczności.

Badani wypisywali tylko jedną ich zdaniem wiodącą zmianę, którą zauważyli u siebie. W rzeczywistości tych zmian w trzech wymiarach było więcej.

#### 10. Czy chciałbyś w przyszłym roku wziąć udział w podobnym projekcie ?



Generalnie Trening Zwycięzców podobał się uczestnikom i prawie 90% z nich chciałaby uczestniczyć w podobnym projekcie w następnym roku.

## 5. OGRANICZENIA BADANIA

Niniejsze opracowanie jest jednym z pierwszych podejmujących tematykę wpływu treningu rozwoju osobistego na zdrowy styl życia u nastolatków.

Pewnym ograniczeniem niniejszego opracowania jest brak pełnej znajomości populacji uczestników. W treningu uczestniczyli zazwyczaj uczniowie drugich klas gimnazjum były to osoby w wieku 13, 14 lat. Nie zróżnicowano badanych osób pod względem płci i szkoły do której uczęszczali.

W pytaniach z wieloma odpowiedziami, zamiast jednokrotnego wyboru można było zaproponować wybór wielokrotny, który lepiej by oddał zmiany jakie Trening wywoływał wśród uczestników.



## PODSUMOWANIE

W pracy analizowana jest ankieta przeprowadzona w 2013 r. wśród uczestników Treningu Zwycięzców - programu treningowego, wdrażającego młodzież gimnazjalną z kilku szkół województwa mazowieckiego do zdrowego stylu życia. Program obejmował trzy równolegle realizowane treningi: trening zdrowego odżywiania, trening sprawności fizycznej i trening mentalny – skoncentrowany głównie na kształtowaniu pozytywnego myślenia. Umiejętności ćwiczone w tych trzech wymiarach traktowane były jako trzy kompetencje prowadzące do zdrowego stylu życia. Promocja tych kompetencji realizowana była z wykorzystaniem krótkich filmów.

Dzięki ankiecie dowiedzieliśmy się o trudnościach z jakimi uczestnicy treningu się spotykali.

Dużym problemem dla uczestników (27,3% uczestników) było dotarcie do filmów, które były zamieszczone na portalu youtube. Jeszcze podczas treningu prosiliśmy szkolnych coachów by podczas godzin wychowawczych pokazywali i dyskutowali z uczniami nt. prezentowanych w Treningu Zwycięzców filmów.

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Ankieta pozwoliła na uchwycenie w jakich obszarach uczestnicy zauważyli największy wpływ Treningu.

Najczęstszym obszarem zauważanych przez uczestników zmiany był efekt treningu zdrowego

odżywiania 19,87% i treningu sprawności fizycznej 18,62%.

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## The freedom of media

### Abstract

The freedom of media can be understood in different ways. One can speak of the freedom of media as an institution, connoting that there is an absence of any dependence of media on the legal and economic pressures. Secondly, the freedom of media can be understood as belonging to individual entities participating in media as such, their relationships and dependencies, and above all, the scope of their respective independence. Thirdly, the freedom of media can be understood as a rejection of any restrictions of ideological, philosophical, religious or moral character. In the last case, the discussion about the freedom of media is closely associated with the general, philosophical discussion about the limits and criteria of freedoms. Fourthly and finally, the freedom of media can be discussed in the context of various risks that the abuse of this freedom might create not only for an individual, but also for the society. In this article, I am going to discuss the freedom of media as it is understood under the last three definitions given above.

**Key words:** ethics, freedom, media.

The freedom of media can be understood in different ways. One can speak of the freedom of media as an institution, connoting that there is an absence of any dependence of media on the legal and economic pressures. Secondly, the freedom of media can be understood as belonging to individual entities participating in media as such, their relationships and dependencies, and above all, the scope of their respective independence. Thirdly, the freedom of media can be understood as a rejection of any restrictions of ideological, philosophical, religious or moral character. In the last case, the discussion about the freedom of media is closely associated with the general, philosophical discussion about the limits and criteria of freedoms. Fourthly and finally, the freedom of media can be discussed in the context of various risks that the abuse of this freedom might create not only for an individual, but also for the society. In this article, I am going to discuss the freedom of media as it is understood under the last three definitions given above.

First of all, it should be noted that these three areas where the freedom of media becomes problematic are partially related to one another. One kind of 'mi-

cro-ideology' seems to be, for example, the so-called programme line adopted by individual editors, being a set of beliefs and preferences (often political) whose acceptance forms a precondition for the employment in a given media house. The dependence of individual media employees on the place that they occupy in the whole media structure as well as the existing system of values and beliefs in such an organisation tends to be much greater than, for example, in cases of scientists.

Interestingly, many threats to the freedom of journalists resulting from their dependence on the employer in question are not always related to the economic or political interests. Quite often the independence of journalists is suppressed by their superiors for some irrational reasons. For example, a journalist of one of the newspapers belonging to the Norwegian syndicate *Orkla* said in a survey investigating the independence of journalists that he is allowed to take on essentially all subjects with the exception of those involving criticising their publishers and capital ownership. He also added that a much greater threat to his independence is posed by the prevailing relations in the editorial office. In his views, media employees are exploited by their employers, whereas the general interference in the press material is very far-reaching, sometimes leading to a factual change of its meaning. The journalists are also forced to strictly execute their given commands, even if these are contrary to their sense of dignity and ethical principles<sup>1</sup>. In many cases, journalists can realistically experience their freedoms only where they have the support of the editor-in-chief in question (or the director of a given programme in electronic media). In practice, therefore, the work of journalists and other media employees often comes down to carrying out someone else's freedoms.

Therefore, this raises the need to formulate certain ethical rules which would allow to distinguish between an authorised interference in the independence of journalists on one hand, and an unauthorised interference on the other. For this reason, many authors point out to a separate group of standards governing the relations between journalists, especially within the same editorial environment. These include, among others, the principle of companionship involving the acceptance of a particular type of formal and informal relationships prevailing in the editorial office, the principle of loyalty, according to which a journalist should accept the editorial line of a given programme, or the principle of respect for the authority, which plays a significant role especially in the editorial offices with well-established traditions. In practice, these principles often become a source of numerous conflicts arising from the simple fact that working in media is a creative undertaking, whereas any given system of values and beliefs can sometimes turn out to be contrary to the views of individual journalists when it comes to certain issues. The change of the political system in Poland after 1989 did not weaken this type of conflict, and so the conclusion formulated in the early sixties of the last century by Aleksander Matejko is still relevant today. It was stated that in order to work in media, one has to possess the ability to "plastically adapt to changing situations"<sup>2</sup>.

1 Compare with L. Pokrzycka, *Kapitał zagraniczny w regionalnej prasie – szanse i zagrożenia dla dziennikarzy (analiza na przykładzie Lubelszczyzny)*, in: *Media i demokracja...*, p. 250.

2 Compare with A. Matejko, *Postawy zawodowe dziennikarzy na tle systemu społecznego redakcji*, Kraków 1962 - 1963.

It seems that this rule applies only to the world of media, because no other professional environment does actually require to show respect to a given standpoint on social or political issues that prevail in certain contexts. Other professional ethical norms allow for the possibility of withdrawing from any given activity because of one's beliefs (for example, medical ethics). For all occupations, however, the rule requiring to care for the prestige of one's own working environment applies. And this principle requires, among other things, to undertake efforts to improve one's skills and to create specialised associations upholding the legitimate interests of a given profession<sup>3</sup>.

Another group of ethical standards should include various rules governing the relations of media with their social environment. Such standards seem to be particularly important for local media, which are subject to ostracism from their local environment to a much greater degree than national media. In this case, it is not just about the freedom to inform, but also about the freedom to present one's views, including the freedom of artistic expression in media. In local communities, there are often strong social ties (which, to quote one survey participant, are of "a journalistic, business and even cultural character") and any collegial criticism is very unwelcome<sup>4</sup>. Any clear formulation of standards relating to the relationship of media with their local communities is difficult due to the existence of clearly marked divisions on specific issues or even values that prevail in such societies. In these instances, ordering journalists to transfer information without paying any regard as to its consequences would not always be right. Such freedom, however, should prevail in relation to the expressed views and opinions. And also local communities should equally adhere to the principle obliging to show respect for the freedom of expression of such views and opinions, thus refraining from any form of pressure and ostracism.

## PRIVACY

The ethical responsibility of media relates, among others, to situations where someone's assets have been infringed. Such an asset could be the honour (the good name) or the image, and the way in which it can be infringed – the publication of information relating to the private life or false information. It is, therefore, necessary to limit media freedoms in these areas.

The privacy, as noted by T. Kononiuk, "is a value which cannot be clearly defined, but also a value without which human life would be unbearable"<sup>5</sup>. Despite this, the violation of privacy of public figures is sometimes justified by the common good. This happens when the respect for privacy might pose a threat to the common good of all. As noted by Z. Sareło, the more endangered the common good, the more justified the degree of invasion of privacy<sup>6</sup>. More controversy, however, can be raised in situations when the invasion of privacy does not harm the common

3 The first such association in Poland was the Association of Polish Journalists, established in 1895 and belonging to the International Association of Press. Compare with D. Nałęcz, *Zawód dziennikarza w Polsce 1918 – 1939*, Łódź 1982, p. 49 *et seq.*

4 Compare with L. Pokrzycka, *Kapitał zagraniczny...*, p. 246.

5 T. Kononiuk, *Prywatność w mediach*, „*Studia Medioznawcze*” 2005, No. 1 (20), p. 30.

6 Compare with Z. Sareło, *Etyka społecznego...*, p. 70.

good, but the disclosure of certain facts can actually serve it. This happens, for example, if the disclosure sheds a new, unfavourable light on a politician seeking a high state office position. The disclosure of this sort of information can help to change the decision of voters, and it is therefore fully justified.

What turns out to be more difficult is the ethical evaluation of the act of publishing of information about the life of publicly known persons who are not performing any public functions, for example, show-business celebrities, actors, artists, TV presenters and even well-known journalists. According to Z. Sareło, publishing of the details about their private lives is a violation of the dignity of a person, and so it is morally wrong. What is more, the author puts the blame here also on the consumers, because whether media publish this type of information depends on their interests. "This behaviour, as Sareło notes, is a kind of voyeurism and eavesdropping. (...) What is more, the recipients are to a certain extent the cause inspiring journalists to steal information, which other people rightly do not want to disclose"<sup>7</sup>. However, if the recipient accidentally stumbles across the information about one's private or intimate life, they should then behave in accordance with a principle governing secretive information which has been discovered by chance. This principle prohibits the disclosure of any such secret and it requires to behave as if one has forgotten about the uncovered facts<sup>8</sup>.

Another form of violation of the dignity of an individual seems to be the publication of information on the public life of a person who has given their consent to that, or who has even initiated it. This applies above all to those people who start their careers in the music industry or aspiring actors and who occasionally reveal some details about their private lives to media, hoping to attract attention. The degree of violation of the dignity is in such situations generally smaller, because these people do not disclose any embarrassing, libellous and unfavourable information. In addition to violating one's own dignity, these cases are also about a form of manipulation, because the recipient usually does not realise that a specific information constitutes in fact a fugitive marketing tactic used to accelerate one's career. It seems that this last reason is sufficient for media to refuse to publish any information submitted this way.

In Polish jurisprudence, the prevailing concept is that the right to privacy can be restricted only when it comes to people engaged in public work, and only when their activity is linked to the sphere of privacy. In other words, it is acceptable to publish only such information concerning their private lives which in some way relates to their activities undertaken in the public<sup>9</sup>. Without the consent of those in question, however, it is not allowed to publish any information relating to people who derive certain profits on account of their media image. It is worth noting that the latter prohibition may be the subject of a discussion, because some codes

7 *Op cit.* note 6, p. 123.

8 Compare with T. Ślipko, *Zarys etyki szczegółowej*, Kraków 1982, V. I, p. 360 *et seq.*

9 Compare with K. Pietrzykowski, *Tzw. „interpretacyjne wyroki Trybunału Konstytucyjnego, „Przełąd Sądowy” 2004, No. 3, p. 16 et seq.*

of ethics (for example, the Estonian Code<sup>10</sup>) do allow for the interference in the privacy of those who benefit from the publication of their image. It is also possible to extend the scope of meaning of the concept of public activity, so that it refers to all entities that have a definite impact on the public sphere, and thus also those in show-business.

An interesting ethical argumentation<sup>11</sup> was presented by the Court of Appeal in Warsaw in its judgment of 2004, in a case brought by a TV presenter, Monika Luft, against one of the newspapers. It was stated that: “no one has the right to a one-sided, hagiographic presentation of oneself and allowing to share information about one’s private life weakens this protection”<sup>12</sup>. On the surface this argument does not seem to be based on sufficient ethical grounds (nor legal, as the court did not specify them), but it is worth noting that media act according to this line of thinking. Therefore, it should be possible to identify a principle on which media could rely when publishing data on people known to the public but without their consent, or even against their will, or else all publications to which those persons did not consent should be considered morally reprehensible.

It should be noted that in the latter case we would have to consider media as a tool for promoting a positive image of celebrities (with the exception, at most, of a group of people undertaking public activities, but which is not tantamount to a group of people known publicly), because it is hard to imagine that anyone would agree to publish negative information about themselves. This position, however, seems to be an excessive restriction on the freedom of media. One can thus assume that the right of media to report on the private lives of those publicly known stems from a kind of ‘contract’ that is concluded between these two entities. The implication is that media are allowed to publish information about these people and their activities free of charge, so that they can derive certain benefits from it, while at the same time agreeing to be less protective when it comes to their privacy, thus driving certain benefits towards media (in a form of increased customer attention).

The adoption of this assumption would require to provide some answers to the question about the duration of the above-mentioned ‘contract’. Can any such benefit recipient be entitled to regain their rights to a complete privacy upon withdrawing from public activities, or is it that the right of media to inform about their private lives lasts longer (for example, as long as the general public interest in that person persists)? In other words, the question here is about the ‘border line’ separating the state of being publicly known from the state of being publicly unknown. It appears that any answers here are conceivable only with reference to specific people and circumstances.

10 The provisions of the Code of Ethics of the Estonian Press are different, however, from the laws in Estonia, and their publication caused much controversy. Compare with K. Kamińska, *Obiektywizm i samokontrola w wypowiedziach estońskiej prasy codziennej na początku XXI wieku*, in: *Media a demokracja...*, p. 289.

11 In assessing this merit, M. Zaremba writes that “despite the appearances of a legal style (...) these considerations do not meet the requirements of a legal argument”. Compare with M. Zaremba, *Granice prawa obywateli...*, p. 55.

12 *Ibid.*

In addition, there is also a form of conflict that exists between the rights of media to report on the private lives of some people and the public interest. This is related to the fact that the decision to engage in the public-life activities, in particular of a political character, means a *de facto* resignation from the protection of private life. In practice, it may turn out that some outstanding individuals will not be capable to undertake that resignation and therefore they will not decide to engage in any activities for the common good. This may further have the consequence that matters concerning the whole of the society will be decided upon by people to whom getting rid of their privacy protection does not constitute any problem due to certain psychological traits (for example, being prone to narcissism). The history does also show that some prominent politicians were not exemplary husbands and fathers, and if media had in advance made this information known, then perhaps they would have never been allowed to conduct any public activity.

Another commodity that may be affected by media publication is the image. The core problem with image rights is all the more complicated by the lack of a clear definition of the term 'image', what does not mean that it is a trivial issue. The formulation of clear ethical principles (and also possibly legal) to protect the right to media image is all the more important because the attitude of media to those people and institutions presented in their coverage is often biased, and what is worse, one can even have the impression that over time it becomes more and more cynical and contemptuous.

The attempt to formulate a correct definition of the media image goes beyond the scope of this work, yet it is worth noting that it is not identical with the real understanding of the person in question<sup>13</sup>. The image is a way of functioning in media in a particular role (as an actor, artist or a singer), and so it is comparable with advertising, or at least with the ordinary packaging of products or services. It therefore seems that the ethical evaluation of media images can be subject to similar rules which are applicable to advertising. These standards exclude lying to the recipient (the customer) in order to create a positive opinion about any given product, however certain conventionality is allowed and its intensity depends on the degree to which the recipient realises that he or she is involved in some kind of game which differs from reality and which should not be taken literally.

Another area where the freedom of media is restricted is the scope of the journalistic secrecy (i.e. the right of media employees<sup>14</sup> to withhold the disclosure of their information sources before a court). Precise regulations in this context are of particular importance, because the arrangement of relations between media and the political power depends on them. "The journalistic secrecy may become a tool to manipulate the public opinion, as pointed out by J. Sobczak, especially when it is in the hands of unethical and dishonest journalists. It is also impossible not

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13 The field of *pubic relations* deals with shaping the media image of companies and institutions, and this field is guided by its own relevant ethical principles. One of them is the true information about the condition of the company in question. Compare with *Media, reklama i public relations*, as edited by J. Olędzki, Warszawa 2005, p. 18. The above comments concern typically the image of people.

14 This right includes not only journalists, but all media employees, including the secretaries.



to notice that it can be used to achieve short-term political goals.”<sup>15</sup> The legal situation in Poland is all the more interesting because journalistic secrecy is in fact more a matter of ethical than legal issue. In Poland, a journalist does indeed hold the right to maintain the confidentiality of their information sources, but there is no such obligation, and so it is his or her free decision whether when testifying as a witness before a court the possibility of invoking the secrecy will be relied upon<sup>16</sup>. The court may compel a journalist to reveal their information sources only in cases of particularly serious offenses (as defined in separate regulations) and it is only when there is no possibility of collecting that information in any other way.

The solutions to be found in the Polish law are certainly there to guard media freedoms, however to leave the decision on journalistic confidentiality for reporters themselves may prove objectionable. What also seems relevant here is that this type of legal situation imposes on journalists an additional obligation to inform those people providing information that the principle of secrecy is the sole and discretionary responsibility of the journalists themselves. This obligation can be considered as related to another duty, namely to inform what purposes one’s answers in a questioning will be used for<sup>17</sup>.

Many authors note that the assumption according to which media are interested in the strengthening of democracy and the shaping of public opinion (or, in a broader sense, the good of humanity) turns out to be wrong. They believe that in practice media are interested primarily in the pursuit of their own economic and political interests (whereas the dependence on the politicians is treated as a way of securing economic interests), and any ethical demands are met only in so far as they contribute to the economic strengthening of media. The belief that tends to soar in various media and ethics literature is that the relationship of media with advertisers and politicians poses the greatest threat to their freedoms<sup>18</sup>.

Although it is obviously difficult to estimate the degree of dependence of media on various factors, generally speaking it seems that at least in some areas a greater threat to their freedom is posed by the prevailing belief in a given society<sup>19</sup>. One can indeed indicate several areas where such common views as to the ‘correct’ functions of media in the society can in fact become a cause of limitations to (or attempts to reduce) their very freedoms.

First of all, the whole concept of ‘media space’ can be treated as a product of a prevailing worldview of any given society or country. In this case, the conviction

15 J. Sobczak, *Tajemnica dziennikarska*, „Studia Medioznawcze” 2005, No. 1 (20), p. 28.

16 *Ibid.* p. 21

17 Compare with J. C. Bertrand, *Deontologia mediów...*, p. 96. The author also believes that “we should not reveal the questions that we intend to pose”. This principle seems questionable, since in many cases the public will be better informed if the journalist leaves the caller enough time to reflect on the answers. It seems that this principle should be limited only to investigative journalism, which is concerned with the knowledge of facts and not their interpretation.

18 Compare with A. Balsey, R. Chadwick, Ethics as a Vehicle for Media Quality, in: *The Media and Morality*, as edited by R. M. Baird, W. E. Loges, New York 2002, p. 56 et seq.

19 By the term “worldview” I understand the whole spectrum of views on the social and political life, including on the role of media.

might be said to consist of a set of beliefs as to what should be the subject of public debate (or even as to what should be subject to being made public) and what should appear in this discussion<sup>20</sup>. Having said that, it seems appropriate to formulate a standard requiring to maximise the sphere of public debate by presenting to customers the widest possible spectrum of views, assessments and arguments. An example of such an ideological marginalization of certain content is, for example, the exclusion from publication of any information concerning various minorities or providing information in a way that it augments prejudices against such groups<sup>21</sup>. Of a similar character is also the provision in the Act on the National Broadcasting Council ordering to respect Christian values in media. In practice, this provision prohibits media from broadcasting any content that is contrary to the principles of Christian ethics, so for example content appearing to shed positive light on abortion or euthanasia<sup>22</sup>.

Another set of beliefs applies to the concept of truth in media. Assuming that the duty of media is to provide truth and nothing but the truth, some people or institutions, with regard to whom media have provided false information, happened to file lawsuits for damages. In accordance with the applicable regulations and the interpretation of the principle of media freedoms in Poland, the courts ruled, however, that it is on the whole the duty of media to observe the process of due diligence in the collection and processing of information as well as the observance of subjectivity as to the veracity of the so collected material<sup>23</sup>. Accordingly, the ethical principle binding upon media is the principle of truthfulness and not the principle of an absolute truth. In the event that such information proves to be false, the duty of media is to publish a corrigendum.

These types of judgments are the result of the need to reconcile two contradictory arguments: the right of media to provide information and the right to gather it, whereas the latter is incomparably more modest when compared with the rights of the law enforcement for instance. Such a compromise solution, however, does seem to pose a threat to another basic value, namely the dignity of a person (in this case – the right to a good name). In one of its judgments, the Supreme Court ruled that “a person whose personal rights have been violated by the publication of a press release is entitled to protection even if the author of the publication has complied with due diligence in the collection and the use of such press material”<sup>24</sup>. In this case, personal rights should be understood as referring to the dignity of a person, which has been undermined by the publishing of false information, and

20 Compare with J. B. Thompson, *Media i nowoczesność. Społeczne teorie mediów*, Wrocław 1996, p. 135.

21 Compare with B. Klimkiewicz, *Mniejszości narodowe sferze publicznej: reprezentacje, praktyki i regulacje medialne*, Kraków 2003.

22 “The current law on radio and television, as L. Szot points out, contains the seeds of ‘a quasi-censorship’ relating to the out-of-court right of the National Broadcasting Council and its President to react in the event of a breach of Christian values and the Polish state interests (Art. 18 of the Act)”. L. Szot, *Niezależny dziennikarz – rzeczywistość czy fikcja?*, in: *Media a demokracja...*, p. 218

23 In one of the judgments, the court stated that “it is impossible to accept a situation in which a journalist may make critical assessments only if he can prove their veracity”. Quotation from A. Barć – Krupińska, *Wolność prasy a dobra osobiste*, in: *Media a demokracja...*, p. 200.

24 Quotation from A. Barć – Krupińska, *Wolność prasy a dobra osobiste...*, p. 196.

not to the right to privacy<sup>25</sup>, which, as it seems, can be violated only by the publication of a truthful information.

When discussing the position of courts in this context, it is worth noting that the relationship of media with the judiciary is not limited only to the possibility of limiting the freedom of the former by the latter. In practice, one can actually face a reverse situation. This is primarily about the publication of lawsuit reports. Such reports do often seem to exert a certain form of influence on the decisions of other courts, and sometimes one can have the impression that media are trying to exert such pressure on the independent judiciary. Any such attempts to consciously exercise influence on the law enforcement agencies and courts should be regarded as morally reprehensible.

The above-mentioned legal restrictions that can be placed on the freedom of media are a cause of much concern that this freedom, and thus the basic foundations of democracy, are threatened. But also the ethics of media itself is sometimes complained about as if it constituted a form of violation of media freedoms. Contrary to appearances, however, this assertion does not seem to be completely unfounded, and taking into account the fact that the goal of any ethical norm is to define the limits of freedom of one entity in order to protect the freedom of another, this 'violation' of freedom should be considered as a primary goal of the media ethics. Certainly, in practice the reason behind these concerns is not the desire for an unfettered and irresponsible freedom, but the fear of furnishing the code of ethical rules with a theory which principles cannot be accepted by all. In Poland, an example to this is the rule to respect Christian values in media, as proscribed in the Act on the National Broadcasting Council.

The view that press committees and ethical codes can become a tool to control media was also expressed by an American author, John C. Merrill. According to this author, there is no fundamental difference between the political and ethical dictate, because both of these means of control do sooner or later lead to the restriction being placed on the freedom and pluralism of media<sup>26</sup>. It should be noted, however, that this view applies to American conditions where there is a habit of signing commitments to be bound by the codes of ethics (generally, however, they are internal to all editorial offices), whereas the position of press committees is far stronger than in Poland.

But in order to provide the answer to questions on the ethical basis for any possible restrictions upon the freedom of media, one must first identify the rationale for the principle of freedom itself. This principle encompasses the right to have opinions as a precondition for other human rights. It is because human rights of individuals exist only when their enforcement is made possible and it is in turn only possible when free access to information is not denied. The right to freedom

25 In discussions on the meaning of the term "privacy" attention is drawn to its relationship with the concept of dignity, as pointed out by M. Zaremba in *Granice prawa obywateli do informacji o życiu prywatnym osób prowadzących działalność publiczną*, „Studia Medioznawcze” 2005, No. 1 (20), p. 40 et seq.

26 Compare with E. E. Dennis, J. C. Merrill, *Basic Issues in Mass Communication. A Debate*, New York, London 1984, p. 162 et seq.

of expression is not the entitlement of journalists and media, but it belongs to citizens of democratic states, and it is a fundamental right. In addition, this right is not only a moral principle, but it is anchored in international and national legal acts. The first such document, adopted by the UN in 1948, was the Universal Declaration of Human Rights. Its Article 19 states: "Everyone has the right to freedom of opinion and expression; this right includes freedom to hold opinions without interference and to seek, receive and impart information and ideas through any media and regardless of frontiers". The freedom of information and expression are treated herein as being subordinate to the freedom of opinion. In other words, therefore, as one might infer, the right to hold opinions is a fundamental tenet and the right to freely disseminate and access information is a consequence of that primary right.

This distinction seems to be particularly important when we discuss media freedoms as such (and not only in the context of current affairs broadcasts). The question that arises here is therefore to what extent is the interference in the freedom of media justified looking from the point of view of the freedom to hold opinions. There is no doubt that some restrictions, such as the prohibition on pornography or non-broadcast of programmes containing scenes of violence at certain times, are essential. But there are many situations causing controversy, and they are also of ethical character. One example could be restrictions imposed by the authorities of certain countries (for example, France) on importing foreign entertainment programmes in order to protect the native culture. As mentioned before, according to the supporters of this type of solution, an unlimited freedom of media is a threat to democracy.

The vast majority of pundits and media experts believe, however, that the freedom of media is one of the fundamental ethical principles, arising from the right to information that belongs to every individual. From this point of view, to say that the freedom of media is one of the foundations of modern democracy should be considered as too narrow, and with certain interpretations even as downright dangerous. If such freedom really was nothing more than one of the pillars supporting the democratic political system, then it would be enough to secure it only insofar as media come into contact with the political life. However, the majority of contemporary media<sup>27</sup> deals with neither the politics, nor democracy or civil society (or it does so only marginally), and so it is difficult to talk about their influence on the political system.

It seems that the principle of the freedom of media should be seen as a consequence of the freedom of an individual, according to which no one, especially those holding political powers, has the right to restrict one's freedom of thought and one's right to hold an independent opinion about the world. The freedom to hold opinions should be understood as encompassing the possibility of building one's own viewpoint about the world (and so one's own interpretations of the whole of reality), as well as the freedom to hold opinions about certain fragments

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27 What I mean here is the majority of press, radio and television titles as well as most of the media content.

of that reality. This last caveat is important, because those supporting the placing of restrictions on the freedom of media could protest here, claiming that there are certain areas about which only some people should know, whereas common access to them would bring more harm than good (an example to such restrictions was in the past a prohibition to read the Old Testament by anyone without a pastoral ordination). Therefore, Z. Sarefo rightly draws the attention to the fact that it is our moral obligation to ensure the freedom of all media, regardless of their nature, scale and type of impact<sup>28</sup>.

On the other hand, however, in some democratic countries, the principle of the freedom of media seem to become a form of dogma<sup>29</sup> that no one factually dares to criticise<sup>30</sup>. Certainly, this statement does not mean that the freedom of media does not deserve any acceptance as a tenet of modern democracy, yet there is no doubt that to treat freedoms this way does impose a number of risks<sup>31</sup>. It is worth noting that the existence of these threats was already known to the opponents of the freedom of press in the XVIII and XIX centuries, and so at the time when the press began to clearly articulate its plea for a total freedom. For example, Pope Gregory XVI claimed in the encyclical *Mirari vos* that to demand the freedom of press equals to a request of the 'freedom of error'. The freedom of press was compared in the encyclical to a poison being sold to the public. But the freedom of press was perceived in a similar way by the governments of various countries, which tried to suppress it by establishing censorship offices<sup>32</sup>.

H. Albrecht points out that currently media, and especially those electronic ones, become a kind of postmodern religion. According to this author, such a comparison is possible because of a number of similarities between media and religion as such, not least with reference to their functions and the ways of communicating with them. Media reproduce certain rituals whose purpose is to develop in the recipients (i.e. the followers) a set of fixed habits of response and perception of the

28 "The fundamental right of freedom of communication is indivisible. Therefore, it extends to media supporting the authority and those opposing it; serious and tabloid press". Z. Sarefo, *Media w służbie osoby...*, p. 75.

29 The fear of limiting media freedom sometimes takes a bizarre form. As J. Skrzypczak observes, the journalistic environment was until recently rather unfavourable to the idea of creating a professional journalistic self-government, arguing that this endeavour would endanger the freedom of speech. Compare with J. Skrzypczak, *W kwestii powołania samorządu zawodowego dziennikarzy uwag kilka*, in: *W kręgu mediów i polityki*, as edited by D. Pintek, Poznań 2003, p. 132.

30 According to H. Boventer, this dogma grows out of the prevailing culture model and therefore it is not a universal dogma. Compare with H. Boventer, *Pressenfreiheit ist nicht grenzenlos. Einführung in die Medienethik*, Bonn 1989, p. 76 et seq.

31 The conviction that free media is a prerequisite for the existence of democracy is in conflict with the mechanisms by which the very media operate. This issue was already discussed in the previous chapters, but it is worth adding here that it may be appropriate to distinguish between the freedom to fulfil an information function and the freedom to fulfil a factual function. This function, which consists of establishing and maintaining an emotional contact with the largest possible audience, is distinguished by W. Pisarek. It seems that the freedom of the latter category should also be subject to restrictions. Compare with W. Pisarek, *Język w mediach, media w języku*, in: *Język w mediach masowych*, as edited by J. Bralczyka, K. Mosiołek-Kosińskiej, Warszawa 2000, p. 16

32 Compare with S. Gęsiarz, A. Kudłaszyk, *Cenzura w Królestwie Polskim – Rzeczypospolitej szlacheckiej*, in: *Mass media w systemie komunikacji społecznej w Polsce*, Wrocław 1995, p. 5 et seq.

surrounding reality. In contrast to religion, however, media image of the world is not arranged in a coherent whole, but it consists of many chaotic fragments that appear in a random order. This also applies to values and ethical standards, which do not form a compact structure, but are presented by media as a form of 'buffet' from which everyone can choose what suits them best<sup>33</sup>.

In this case, although the recipient is indeed left alone to make a fully autonomous choice, he is not really equipped with any key that would allow him to choose those values serving his good and the good of the society. The fragmentary and chaotic picture of the world as presented in media creates the impression that such a single criterion (or criteria) does not in fact exist, and the true freedom comes down to a sense of confusion and disorientation. This is how media contribute to the strengthening of social attitudes of nihilism and certain convictions relating to the meaninglessness of living, not to mention about the treatment of consumption as the only way of gaining satisfaction from life. Through the selection of content and form of communication, media in fact discourage from the use of freedom, and so *de facto* they take this freedom away.

Some ethical doubts do also arise when it comes to the attempts by media to 'commercialise' some commonly accepted values of the society. Such a value is family, for example. According to an English author of guidebooks for housewives and a specialist in the field of history of societies, Christina Hardyment, the invention of television is one of the three factors (in addition to contraception and the invention of washing machines), which have had the greatest influence on the position of women in the family, and thus on the functioning of the whole family<sup>34</sup>. Although the author draws the attention to the mere existence of television as a factor responsible for changes in the functioning of families, yet currently media are trying to influence families in a manner that is fully conscious. This impact can occur, for example, by broadcasting 'family' programmes, which are addressed to whole families and which contain a model of an ideal household and its relations with its social environment, which some customers may see as a role model to follow. Another example of such an interference are magazines for women, which contain various forms of advice on wife-husband relationships as well as on raising the children or leisure activities. Finally, media affect families by their very presence in the households, where a TV set is typically centrally located, becoming the most important 'household member'.

It is part of a wider phenomenon, involving the replacement of the real world with media reality. The recipient treats various television characters as heroes, imitating their manners, speaking, thinking and finally their evaluation of the reality<sup>35</sup>. Although it is difficult to talk about a deliberate reduction in the degree of the freedom of choice here, certainly, the recipient's scope of autonomy is considerably narrowed. The recipient is not so much deprived of his liberty as he deprives himself of it on his own, allowing for the media to take control of his mind. Any

33 Compare with H. Albrecht, *Die Religion der Massenmedien...*, p. 107 et seq.

34 Compare with Ch. Hardyment, *Rodzina*, Warszawa 1999, p. 18.

35 L. W. Zacher, *Telewizja jako społecznie ryzykowne medium i forma przekazu informacji i wartości*, in: *Rewolucja informacyjna i społeczeństwo*, Warszawa 1997, p. 129.

such resignation from personal freedoms can cause an unmitigated dependence on media, leading to profound and negative changes occurring on the personality and behavioural level of the recipient (neglecting work, family breakdowns, loss of friends, etc.)<sup>36</sup>. Whereas an aware enslavement occurs when media try to influence their recipients as consumers, for example by artificially arousing their needs and then inciting them to satisfy these by buying specific products<sup>37</sup>. I will return to this problem in Chapter V.

The interference with the freedom of an individual may also take place by challenging certain values. This sort of dealings by media can be often found in the sphere of customs. And it is not only about challenging one custom or another, but rather about rejecting certain values altogether that give foundations to customs or traditions. This situation can be compared to the questioning of private property, because every person has the right to have one's own values, beliefs and convictions which cannot be subjected to ridicule or any other form of ostracism. To present certain behaviours and opinions in media as anachronistic, backward and outmoded should be regarded as contrary to the right of every man to hold opinions. The freedom of media, which is the realisation of this very right to hold opinions, turns itself in this way against its own foundations, and so therefore it questions itself.

The trend why certain values are 'commercialised' while others are questioned stems from a form of 'dualism' of media messages in a sense that such coverage does not only serve to inform and entertain (or both simultaneously), but also to urge its recipients for an increased media reception. In other words, media do not only inform or entertain, but they also say 'watch me'. This persuasive dimension of communication does not have to be expressed directly and sometimes it is imputed into the very content of the message itself. Its main goal is then to entice the recipient into staying at the receiver or buying the next issue of a magazine. From the point of view of an impact on the recipient, the form of communication seems to be more important than its content. "How we speak, according to J. Tischner, creates a bond between the speaker and the listener. (...) This 'how' decides whether I am talking 'to', 'against' or 'with' someone. And this is how we happen to touch upon the place from which the power of words grows."<sup>38</sup> As noted by W. Dreier, this urging does always contain a certain element of enslavement, which is all the more bigger depending on how camouflaged the persuasive message is and how much aware of it the sole recipient becomes<sup>39</sup>. This does not mean, though, that one should prohibit media from transferring their content in a form that will serve as an advertising impelling to 'buy' their products. Yet, it is worth insisting that this persuasive layer should be made readable and understandable for the recipient. Only when fully aware of the real objectives of individual media messages can

36 *Op cit.* at note 35 p. 134.

37 Compare with T. Kowalski, *Media i pieniądze. Ekonomiczne aspekty działalności środków komunikowania masowego*, Warszawa 1998, p. 37.

38 J. Tischner, *Siła słowa: Radio. Szanse i wyzwania. Materiały z konferencji 'Kulturotwórcza siła radia'*, Kraków 1997, p. 103.

39 W. Dreier, *Funktion und Ethos der Konsumwerbung*, Münster 1965, p. 270.

the recipient be in a position to take a stance in a fully autonomous manner, and this is also when it comes to his views on the media themselves.

A separate issue relating to the freedom of media concerns the ethical assessment of the ways to counter any restrictions placed upon this freedom. One should pay attention here to the relationship of media employees with their employing institutions. As I have mentioned, any relationship with one's employer is always associated with the risk of limiting the employee's personal freedoms, the scope of which is generally dependent on the good will of the superiors. On the other hand, however, even if renouncing some part of their independence, journalists do not bear full responsibility for the consequences of their work. As noted by S. Mocek, "a journalist, while identifying himself with the medium which he represents, perceives it by definition as a guarantor of his independence."<sup>40</sup> This means that the journalist does cede some part of his personal freedoms onto his employer, receiving in return the protection of this part of the freedom which he has not ceded.

The release from some part of personal responsibility, sometimes also from direct pressures, does indeed guarantee individual freedoms of journalists. This fact is particularly important for journalists providing information to news agencies, because they do not have to worry about unpleasant consequences if the information so provided turned out to be false. Such a guaranteed safety has also a positive effect on the freedom of expression of opinions, which seems to be at a higher risk because of a legal requirement to comply with the 'programme line' of the medium in question. And so alongside obvious abuses arising from the employment relationship, one can also indicate certain forms of mutual dependence. This in the world of media pluralism contributes to the growth of the general quality level of media and their reliability, even despite apparent contradictions with the principle of media independence.

These dependencies concerning individual journalists and their media employers should be distinguished from the relationship between an editorial office and the media owner. This dependence, particularly when turning into a source of restrictions on the freedom of media, is difficult to be justified in any way. The only limitation that cannot be assessed in an unambiguously negative way is a ban on publishing by media belonging to a specific owner certain material which would put that owner in an undesirable light or harm his interests. To demand that in such a situation the freedom of media should allow for the publishing of a harmful content is tantamount to allowing the owner to act to his own detriment.

It is worth noting that an analogous situation exists in the criminal judicial process, where neither the accused nor the witnesses must be compelled to testify if doing so would expose them to criminal liability. This prohibition, however, does not cover different types of damage, including financial, but it is an example to the rule allowing for the withdrawal of certain information due to one's own specific interests. This does not mean that media owners should be allowed to suppress any information and opinions, which if published would have an adverse effect

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40 S. Mocek, *Dziennikarze po komunizmie...*, p. 168.



on their social standing. It only means that under some reasonable limits one can accept the moral right of a media owner to influence their own media company in order to protect their evident interests. An example to this might be the intention to disclose certain data that could be used by one's business competitors.

What is not acceptable, however, is to treat one's media only as a form of profitable enterprise. Otherwise, we would have to agree that the owner has the right to defend not only his immediate interests but also those of his advertisers, upon whose profits he in fact depends. The tools used by media owners to restrict the freedom of media include, among others, the issuing of prohibitions on the publication of 'an inconvenient content' (with few exceptions), the reduction of funds for a given purpose, the hiring of editors (directors) professing certain beliefs while making redundant others or taking away bonuses and prizes.

The excessive amount of such prohibitions and restrictions leads to the appearance of various mechanisms of self-censorship in media, blocking the publication of certain content much more effectively than it could be done otherwise by formal censorship<sup>41</sup>. This is a fact well-known for various organised groups (which are not only political, but also cultural, religious, etc.), which try to pressurise media in order to subject specific content to further self-censorship. Letters to the editor, phone calls, fax messages and organised pickets to defend some values are all forms of this pressure. As noted by T. Goban-Klas, "even though most apparently it looks like a spontaneous outcry of the public opinion, in fact, however, it is an extremely well-organised campaign of pressure"<sup>42</sup>. Such a situation is contrary to both the principle of the freedom of media as well as the principle of openness and truthfulness, because its point is to lead media employees into error as to the real intentions of protesters. One should also mention about the activities of public relations specialists, who according to some sources produce the majority of information on the operation of various organisations, institutions and companies that are published in media. According to T. Goban-Klas, "the PR is like a theatre director – it does not show up on the scene and it remains in the shadows so that not to outshine the actors who, after all, play according to his concept". The ethics of public relations (just like the ethics of advertising) is not directly covered by the ethics of media, but it is worth noting that it does not allow to mislead anyone, especially the media. Yet another form of pressure is to publish a large amount of expensive advertisements in media and then to threaten their withdraw in the event of publication of certain content (for example ecological)<sup>43</sup>. In this case, however, it is no longer about the self-censorship but about a sheer blackmail, which is always a morally reprehensible deed.

A serious limitation to the freedom of media can finally be posed by a variety of 'technical' problems on the side of the recipient and the sender. In the first case

41 Also during the period of the Polish People's Republic media content was subject to censorship. "The journalists knew, as S. Mocek writes, what can and should not be written, what to put and what to avoid in television scripts of news programmes so as not to be exposed to the hardship and harassment of the power". S. Mocek, *Dziennikarze po komunizmie...*, p. 72.

42 T. Goban-Klas, *Granice wolności mediów*, in: *Dziennikarstwo i świat mediów...*, p. 419.

43 *Ibid.*

the issue concerns situations where the reception of media coverage is restricted on account of the lack of physical access to media (especially modern media, such as the Internet – a problem that currently affects most of the world's population) or inadequate intellectual preparation. In this context, J. Volek argues about the primary and secondary 'information illiteracy'. According to this author, the first category of 'information illiteracy' occurs when citizens have a limited access to information on account of their education, wealth or class affiliation. Such people cannot access information that would otherwise allow them to solve their problems, while at the same time not being able to realise that these problems can be solved through access to information. In turn, secondary 'information illiteracy' arises when individuals who have sufficient education and economic means tend to ignore all information that is not related to their specialisation. This makes them lack any knowledge that is beyond their field, and so they are on an equal footing with those who are affected by the primary 'information illiteracy'<sup>44</sup>. In an individual dimension these are not significant limitations, because both primary and secondary 'information illiteracy' can be relatively easily overcome by self-development. The problem becomes more serious in the social dimension and so it imposes on media an obligation to develop ways of overcoming this sort of illiteracy, for example, by broadcasting educational programmes for adults.

Analogous difficulties arise also on the side of media. The phenomenon of 'information illiteracy' here takes the form of a simple lack of professionalism<sup>45</sup>. This problem was particularly acute during the first years of political transition in Poland, when media people were recruited literally 'from the street'. Some of them have worked in media ever since, and some have become media celebrities. The incompetence of the Polish media employees is no longer an issue today, but it is difficult not to get the impression that its place was taken by a total lack of self-criticism. This attitude is summarised by C. J. Bertrand as follows: "a number of media people, who have after all decided for life in the spotlight, tend to continuously bismirch various important personalities while in fact showing no ability to accept their own criticism. Perhaps some people suffer from an oversensitive ego inflated as a result of being in the company of outstanding individuals. Considering that a form of mutual backbiting and slandering one's own profession is in the private lives of journalists a common phenomenon, one may ask if a prevailing inferiority complex is not hidden under this fear-induced journalistic arrogance"<sup>46</sup>. This attitude does obviously affect the content of media messages. The obligation of continuing education and improving one's quality of work is therefore in this context the result of a recipient's right to information.

The duty of media should also be to oppose any popular beliefs and stereotypes. The fulfilment of this obligation is certainly not easy, because a significant portion of these popular opinions and stereotypes has been created through media and continues to be maintained by them. Yet, what can be observed in media is a form

44 J. Volek, *Niezamierzone skutki „komunikacyjnej ideologii”...*, p. 53

45 The informational poverty on the part of the recipient can be defined, by analogy, as a lack of "receiving competence" or "media ignorance".

46 C. J. Bertrand, *Deontologia mediów...*, p. 238.

of reluctance to present any opinions which might be contrary to the views presented by the majority. Media tend to deal with the same themes (often simultaneously), presenting uniform and simplified assessments. This undermines the principle of media pluralism, which is in fact a different formulation of the principle of pluralism of views and assessments, which then is clearly contrary to one's right to hold free opinions. Paradoxically, this reluctance to present independent opinions may result from some sort of fear that these opinions will be treated as a critique of media freedoms, and thus as a breach of the principle of solidarity. And because the principle of solidarity serves the superior principle of freedom to express one's opinions, therefore in a situation of conflict with this latter overarching principle, the former ceases to apply.

Two important conclusions can be drawn from the foregoing analysis. Firstly, the classification of various threats to media freedoms seems particularly important in any ethical consideration. It is because it allows to formulate specific standards, the realisation of which can be demanded by the recipients. Secondly, media freedoms understood as the opportunity to pursue one's own goals (interests) does often come into conflict with the freedom of the recipient (the individual and the society) to obtain adequate information enabling to make the right decisions (for example to vote in elections). This conflict is not always resolved in favour of the public, although some authors are of the opinion that the interests of the society or the individual should take precedence over the principle of freedom of media<sup>47</sup>. Some restrictions on such freedoms, as imposed by different codes of ethics or by the law, may be in the long term fairly beneficial because they may force media to improve the quality of communication. Such function is fulfilled by a prohibition on the use of profanity in the entertainment programmes or the legal protection of privacy, etc.

There are also situations where on account of a prevailing set of views in a given society the suppression of the freedom of media is sanctioned. And the reverse is true – sometimes media might restrict the freedom of having opinions by those who do not share any such commonly accepted views. Any immoderate use of media might also sometimes become the cause of resignation from internal autonomy and a consequent voluntary submission to the external, chaotic stimuli, which can only entail negative consequences for all dimensions of human life. In such cases, the principle of the freedom of media turns against the philosophical basis from which it arises, namely – the right of every individual to freedom. On account of an intense process of changes taking place in the society and media themselves, one can formulate a rule requiring a continuous analysis of these changes in terms of any possible threats to both the freedom of media and the freedom of an individual.

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47 It should be emphasised, however, that social interest is not the same as the interest of the institutions representing the society. It would certainly be in the interests of justice to abolish the journalistic secrecy but not in the interest of the public. Such a position is prevailing in the current Polish law. Compare with J. Sobczak, *Tajemnica dziennikarska...*, p. 20.





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# Bezpieczeństwo człowieka – synergia wolności i odpowiedzialności jednostki */ Human security - the synergy of freedom and individual responsibility*

## Abstract

The aim of this article is to discuss social filiation of individual identity by presenting chosen theoretical trends in social sciences. Identity, often treated as an issue connected only to psychology, does not exist without its social dimension, which is exemplified by the attitude of an individual to prosocial actions. With regard to the multi-range specificity of responsibility, I will try to explain which components of the individual's identity and which stages of personal development are key in this field. I am also interested in identity as a source of socially expected and accepted behaviour, especially protective actions.

**Key words:** individual identity, social identity, social responsibility, social safety.

## WPROWADZENIE

Niniejszy artykuł jest próbą przybliżenia i wyjaśnienia zależności pomiędzy tożsamością indywidualną a zachowaniami prospołecznymi, ze szczególnym uwzględnieniem czynników determinujących te zachowania. W dalszej części chciałbym zasygnalizować znaczenie tożsamości dla bezpieczeństwa.<sup>1</sup> Tożsamość indywidualna ściśle koresponduje z tożsamością społeczną i kulturową a korespondencji tej nie należy pomijać, jest bowiem zapalnikiem ingerencji podmiotu w porządek społeczny. Najszerzej tożsamość jest analizowana przez nauki społeczne – w klasycznej formie przez psychologię i socjologię a współcześnie przez nauki o bezpieczeństwie czy nauki o polityce publicznej. Obecnie mamy do czynienia z mnogością podejść teoretycznych jak i empirycznych. Przyczynę tej sytuacji, można wyjaśniać tak w złożoności struktury i wielości komponentów zjawiska jak i przyjęcia przez badaczy różnych stanowisk teoretycznych.

1 J. Włodarek (red.) *Kręgi integracji i rodzaje tożsamości*, Scholar, Warszawa 2005

Nie pomijając różnic interpretacyjnych, daje się zauważyć zbliżoną klasyfikację kryteriów tożsamości: spójność osobnicza, trwałość i niezmienność owej spójności oraz świadomość niepowtarzalności i odrębności w społeczeństwie.<sup>2</sup> Erich Fromm postulował, żeby tożsamość definiować poprzez zdefiniowanie „ja” indywidualnego – rozumianego, jako ukształtowany byt rzeczywistniający się na szczeblu autoświadomości i świadomości. Konstytuowanie „ja” to proces dynamiczny i wielopłaszczyznowy, na który wpływają, tak czynniki zewnętrzne (kulturowe, społeczne) jak i wewnętrzne (intelekt, poziom motywacji, rozwój emocjonalny).<sup>3</sup> Inne podejście do kształtowania się tożsamości, jako procesu, możemy odnaleźć w teorii Maslach<sup>4</sup>, który opiera go na dwóch mechanizmach: identyfikacji i indywidualizacji. Identyfikacja to utożsamianie się ze społecznościami natomiast indywidualizacja to rozpoznawanie różnic między „ja” i „nie-ja”. I. Kon<sup>5</sup> twierdzi, że najbardziej komplementarne będzie poznawanie swojego „ja” w związku z jakimś stosunkiem „ja-nie ja”, „ja-inny”, „ja-my”, „ja-moje”, „ja-ja” i zależy od natury tego stosunku.

## TOŻSAMOŚĆ I JEJ IMPLIKACJE DLA ODPOWIEDZIALNOŚCI

Literatura przedmiotu jest bogata w rozpatrywanym zakresie. Moim zdaniem, na szczególną uwagę, zasługują koncepcje, w których tożsamość traktowana jest podmiotowo – jako uznanie przez podmiot własnej indywidualności. Wśród przedstawicieli takiego nurtu odnajdziemy Eriksona<sup>6</sup>, Jarymowicz<sup>7</sup> czy Reykowskiego<sup>8</sup>. Takie właśnie stanowisko w rozumieniu tożsamości indywidualnej jest – jak mi się wydaje – najbardziej optymalne dla zrozumienia tematu.

Można przyjąć, że „ja” powstaje i istnieje poprzez nieustający dialog z otoczeniem społecznym i kulturowym. Natomiast koherencja ze światem społecznym buduje spójność „ja”. Zależność ta, znajduje swoje odbicie we wspomnianych „podmiotowych” koncepcjach tożsamości – gdzie uwzględniany jest zarówno osobniczy/indywidualny oraz społeczny jej aspekt. Optyka Erika Eriksona<sup>9</sup> – mieszcząca się w nurcie neopsychoanalizy – definiuje „ego-tożsamość” jako *uświadomione uczucie indywidualnej tożsamości*” oraz „nieświadome dążenie charakteru do konsekwencji”. Odnajdujemy tu ścisłą korespondencję między ewolucją „ja” indywidualnego a etosem grupy odniesienia. Spójność i stabilność tożsamości jednostki jest warunkowana jej miejscem w strukturze społecznej, co nadaje sens egzystencji. Jakiegokolwiek zawirowania wokół owego sensu (a tym samym miejsca w społeczeństwie) prowadzą do dyfuzji tożsamości, konfliktu. Dysharmonia w sferze kontaktów interpersonalnych, ograniczenie znaczenia czy wartości tych relacji,

2 J. Mandrosz-Wróblewska, *Tożsamość i niespójność Ja a poszukiwanie własnej odrębności*, PAN, Warszawa 1988.

3 ibidem

4 A. Giddens, *Nowoczesność i tożsamość. „Ja” i społeczeństwo w epoce późnej nowoczesności*, PWN, Warszawa 2002

5 J. Mandrosz-Wróblewska, op. cit. s. 24

6 E. Erikson, *Tożsamość a cykl życia*, Wyd. Zysk i S-ka, Poznań 2004

7 M. Jarymowicz, *Poczucie własnej tożsamości – źródła, funkcje regulacyjne*, w: Reykowskiej J. [red], *Osobowość a społeczne zachowanie się ludzi*, KiW, Warszawa 1980.

8 J. Reykowskiej [red], *Osobowość a społeczne zachowanie się ludzi*, KiW, Warszawa 1980.

9 E. Erikson, op.cit.

uniemożliwiają pełne rozwinięcie i funkcjonowanie tożsamości indywidualnej a w konsekwencji tożsamości społecznej. Kręgosłupem dla tworzenia się i trwania tożsamości jest wypracowanie i udoskonalanie systemu wartości. Konstruowanie struktury wartości to proces długotrwały, podczas którego jednostka czerpie tak z „siebie” jak z otoczenia. Dezintegracja tej struktury nie wymaga czasu, często przebiega gwałtownie i jakby „poza jednostką”. Pewne okoliczności prowokują działania, których konsekwencje są dalekie od wcześniej przyjętych priorytetów.<sup>10</sup>

Brak spójności w sferze indywidualnej, uniemożliwia wykształcenie świadomej odpowiedzialności społecznej. Wielozakresowość pojęcia odpowiedzialność opiera się na wolności wyboru ale nie konweniuje z bezkrólewem wartości. Dezintegracja „ja”, nie wykształcona prawidłowo osobowość i często towarzysząca temu niska samoocena nie mogą być generatorem postaw odpowiedzialności społecznej. Źródłem dysfunkcji, szukać powinniśmy nie tyle w nieprawidłowo ukształtowanej tożsamości ale nieprawidłowym poczuciu podmiotowości jednostki. Człowiek, nie może ponosić odpowiedzialności za swoje działania (czy zaniechanie działania) jeżeli nie uważa się za podmiot działania.

Zatem, odpowiedzialnością społeczną podmiotu będzie odpowiedzialna aktywność, która ma swoje źródło w jasnym systemie wartości. Ingarden<sup>11</sup> uważał, że nie bez znaczenia, pozostaje jeszcze jeden – niezbędny – element działania podmiotu, a mianowicie przewidywanie. Wtedy aktywność podmiotu – kierowanego świadomością obejmującą cel, sens, środki działania i prognozująca konsekwencje – określa się jako odpowiedzialną społecznie.

Odpowiedzialnym jest się nie tylko za podjęcie określonej decyzji u której podstaw leżą zdefiniowane wartości ale również za selekcję tej konkretnej wartości. Wiąże się to z niezrealizowaniem czy „wytraceniem na siłę” innych wartości. Dlatego też „ciężar odpowiedzialności”, wynika bezpośrednio z samotności człowieka podczas podejmowania decyzji generujących odpowiedzialność, w szczególności odpowiedzialność wobec społeczności. Konfrontacja z rzeczywistością społeczną czy decyzjami osobistymi, z rzadka przebiega w sposób bezproblemowy czy pozbawiony konfliktów wewnętrznych. Konsekwencja w podejmowaniu odpowiedzialności za swoje czyny, czyli kondycja egzystencjalna niezmiennie wiąże się z „napięciem”, permanentną ewentualnością konfliktu.<sup>12</sup> Wielokrotnie wymaga to od człowieka poświęcenia, walki z samym sobą. Poświęcenie jest w pisane w życiorys, każdy pełni określone funkcje czy role, które nie zawsze są spójne, klarowne i bezkonfliktowe. Przyjmowanie kolejnych ról jest silnie powiązane z formowaniem się struktury tożsamości a w konsekwencji warunkującej sferę motywacyjną, wolicyjną czy emocjonalną. Należyte i zgodne z oczekiwaniami wypełnianie ról społecznych jest nierozzerwalne z ponoszeniem odpowiedzialności za swoje postępowanie. Konstytutywną częścią tożsamości jednostki staje się zatem implikowana przez pełnione role odpowiedzialność, która staje się wartością dla jednostki a nie nałożonym obowiązkiem.

10 J. Mandrosz-Wróblewska, op. cit. s. 24

11 Ingarden R., *Książeczka o człowieku*, WL, Kraków 2009.

12 E. Erikson, op.cit. s. 38.

Zagadnienie odpowiedzialności społecznej jest w zasadzie „zrośnięte” z koegzystencją społeczną – zachowaniami prospołecznymi. Przeświadczenie podmiotu o tym, że jego działania są odpowiedzialne a zatem odpowiadające społecznym oczekiwaniom, nie daje przepustki do pełnego uczestnictwa w życiu społecznym. Rudymentem tego stanu rzeczy jest aktywność podmiotu, która nie ogranicza się li tylko do zabezpieczenia jego potrzeb w sposób społecznie akceptowany, a taka, która przynosi profit społeczeństwu. Pełna partycypacja nie może ograniczać się do życia „w społeczeństwie”, powinnością człowieka jest życie „dla społeczeństwa”, którego jest częścią (nie wystarczy nie kraść – trzeba reagować na kradzież). Zachowania prospołeczne, były obiektem badań wielu dziedzin nauki. Skupię się, dokonując niemałych symplifikacji, na obszarze psychologii.

„Zachowania prospołeczne” zostało zdefiniowane wielorako. Moim zdaniem najbardziej czytelna jest propozycja L. Wispe, który uważa, że to takie zachowanie „*co do którego można się spodziewać, że przyczyni się do spowodowania dobra fizycznego lub psychicznego [...] innej osoby. Zachowanie tego rodzaju zmierza nie tylko do dobra innej osoby, lecz zakłada także gotowość do dzielenia się z nią jej cierpienia, frustracji, smutku, z tym że podmiot utrzymuje swą odrębność od innej osoby*”<sup>13</sup>. Zatem zachowanie społecznie użyteczne to takie, które skierowane jest na dobro innych przy zachowaniu własnej autonomii. Co istotnie dla tego artykułu, człowiek reprezentujący zachowania prospołeczne nie zatracą swojej tożsamości. Literatura naukowa dostarcza nam też innych stanowisk. Berkowitz czy Aronfreed<sup>14</sup> silnie akcentują rolę motywacji prospołecznej u podłoża której leży bezinteresowność (zachowanie nastawione na nagrodę nie jest prospołecznym a tym samym nie jest odpowiedzialnym spełnieniem bo nie wypływa z tożsamości jednostki a z chęci zysku). Natomiast Bar-Tal<sup>15</sup> proponuje następującą definicję: „*zachowanie dowolne, podejmowane po to, by przynieść korzyść komuś innemu nie oczekując w zamian zewnętrznej nagrody; jest ono podejmowane w dwojakich okolicznościach: jako zachowanie stanowiące cel sam w sobie lub jako akt restytucji*”<sup>16</sup>.

Za podłoże zachowań prospołecznych przyjmuje się „naturę” człowieka postulując, że altruizm jest immanentną cechą struktury osobowości. Społeczne uczenie się pozwala nabyć umiejętności maskowania egoizmu a manifestacji zachowań altruistycznych – nie bez szkody dla społeczeństwa acz ze szkodą dla jednostki. Bowiem jest to tylko maska, zachowanie nie ma aksjologicznego „zaplecza” ani teleologicznego charakteru. Reykowski<sup>17</sup>, uważa, że zachowania prospołeczne wynikają z wewnętrznych i specyficznych motywów. Motywy prospołeczne mają swoje źródło w „sieci poznawczej” jednostki. Sieć ta łączy: strukturę Ja z „pozaosobistymi” wartościami, które wynikają z interakcji. Podmiot angażuje się w sprawy innych, wykorzystując trzy drogi: poczucie tożsamości, poczucie własnej wartości i poczucie kontroli. Poczucie tożsamości opiera się na klasyfikowaniu ludzi na

13 za: Reykowi [red], *op. cit.* s. 72.

14 *ibidem*, s. 76

15 Bar-Tal. D. *Ethos of Conflict, The Beyond Intractability Project, The Conflict Information Consortium*, University of Colorado, 2004.

16 *ibidem* s. 16

17 Reykowi [red], *op. cit.*, s. 80.



blizszych i dalszych. Jak pokazują badania Arosnsona<sup>18</sup>, podobieństwo czy identyfikacja sprzyja udzielaniu pomocy.

Natomiast poczucie kontroli, ma nie mniejszy wpływ na orientację prospołeczną jednostki. Działanie podmiotu na rzecz innej osoby inklinowane jest zaangażowaniem obszaru kontroli tego podmiotu. Jest to niejako przejęcie odpowiedzialności za cudze dobro. Reykowski<sup>19</sup> powołuje się na badania Berkowitza i Connoy, które dowodzą, że im większa odpowiedzialność tym większy wysiłek na rzecz drugiej osoby. Sytuacja taka jest jednak skutecznie hamowana przez zjawisko zwane „rozłożeniem odpowiedzialności”. Lanetane i Darley<sup>20</sup> przeprowadzili w tej materii szereg eksperymentów. Jeden z nich opierał się na mnogości wariantów, odróżniających się inscenizowanymi sytuacjami, np.: dym w sali laboratoryjnej, pozorowany atak epileptyczny czy odgłosy demolowania sąsiedniej sali. W każdej z sytuacji udział świadków (często udających osoby badane) hamował kontrakcję. Pomoc w przypadku ataku epileptycznego, przy obecności jednej osoby, chciało nieść 85% badanych – natomiast gdy świadków zdarzenia było dwóch, tylko 62%. Analogicznie spadał odsetek reagujących na pojawiający się dym w pomieszczeniu – przy obecności jednej osoby interweniowało 75% a przy dwóch świadkach 38%. Sytuacja przedstawiała się podobnie w innych symulowanych sytuacjach w jakie zostali zaangażowani uczestnicy eksperymentu. Zatem obecność innych, „pozwała” podmiotowi na „wygluszenie” poczucia odpowiedzialności, czyli redukuje motywację do podejmowania interwencji w sytuacji zagrożenia. Zdaniem Reykowskiego genezą takiego zjawiska może być pojawienie się konfliktu wewnętrznego.

Stawianie się odpowiedzialnym (uznawanie odpowiedzialności) to proces zależny od wielu czynników czy kontekstów. Największa motywacja podmiotu (do działania prospołecznego czy zapewnienia komuś bezpieczeństwa) wypływa z przeświadczenia, że tylko on jest w stanie podjąć interwencję i ma do tego adekwatne kompetencje. Z tym, że kompetencje mają kluczowe znaczenia dla działań stricte prospołecznych, natomiast w sytuacji zapewnienia bezpieczeństwa jednostka działa pod wpływem impulsu (nie ma czasu na analizowanie umiejętności czy stanu wiedzy na jakiś temat). W momencie gdy w sytuacji uczestniczy więcej osób, jednostka może podjąć skuteczne działania gdy:<sup>21</sup>

- łączą ją z potrzebującym pomocy jakieś relacje;
- ma narzuconą odpowiedzialność za potrzebującego;
- pełni określone role społeczne (policjant, strażak, lekarz);
- podmiot doprowadził do sytuacji zagrożenia czyjegoś dobra czy zdrowia.

Czynniki kulturowe czy struktura osobowości mają nie małe znaczenie w przyjmowaniu odpowiedzialności. Schwartz<sup>22</sup>, który skonstruował kwestionariusz,

18 Robin M. Akert, Elliot Aronson, Timothy D. Wilson, *Psychologia społeczna - serce i umysł*, Zysk i S-ka, Warszawa, 1999, s. 169.

19 Reykowski [red], *op. cit.*, s. 93.

20 za: Robin M. Akert, Elliot Aronson, Timothy D. Wilson, *Psychologia społeczna - serce i umysł*, Zysk i S-ka, Warszawa, 1999, s. 373.

21 Reykowski [red], *op. cit.*, s. 93

22 Ciecuch, J. Zalewski, Z. (2011). Polska adaptacja Portretowego Kwestionariusza Wartości Shaloma Schwarza. *Czasopismo psychologiczne*, 17(2), 251-262

badający predyspozycje do przyjmowania odpowiedzialności, twierdzi, że są jednostki, które przypisują sobie odpowiedzialność częściej niż inne (nawet w sytuacjach, gdy nie ma takiego społecznego oczekiwania).

„**Rozłożenie odpowiedzialności**” jest problemem złożonym, zależnym od wielu czynników, kontekstu kulturowego czy zmiennych osobowościowych. Nie mniej, to właśnie ten wątek wydaje mi się najbardziej interesujący. Interpretacja wyników badań eksperymentów czy obserwacji podnosi, że niejasność sytuacji, niezrozumienie kontekstu czy pasywność świadków leżała u podłoża zaniechania działania. Zwrócono uwagę<sup>23</sup> na zniwelowanie kosztów pozostawania biernym – otoczenie nie interweniuje, więc ja też nie zostaną potępiony za brak interwencji. Reykowski określiła to jako „taktyka przetrzymania” – jeżeli ja nic nie robię to znajdzie się inny adresat uznający interwencję za konieczną. Uznanie przez jednostkę odpowiedzialności implikowane jest również (o czym wspominałem) na drodze postrzegania osoby wymagającej pomocy. Z badań Aronsona<sup>24</sup> wynika, że jeżeli osoba potrzebująca sama wywołał sytuację zagrożenia to motywacja u do interwencji jest mniejsza niż w przypadku osoby-ofiary czyjegoś działania. Inną interpretacją wzięcia na siebie odpowiedzialności jest ta, która mówi o „**włączeniu normy**”. Owa norma, obliuguje podmiot do podjęcia działania. Wspomniany Reykowski określa to jako „zaangażowanie struktury ja”<sup>25</sup> na drodze włączenia danego zdarzenia w płaszczyznę kontroli. Odstępstwem będzie sytuacja reakcji<sup>26</sup> (podmiot postrzega dane zjawisko, sytuację, działanie innych jako zagrożenie dla swojej wolności) ponieważ nacisk towarzyszący konieczności udzielenia pomocy może powodować reakcję obronną. Powstaje efekt bumerangu, gdzie motywacja do udzielania pomocy spada wraz ze zwiększeniem się przymusu. Istotną rolę w takim procesie odgrywają normy podmiotu. Schwartz<sup>27</sup>, podnosi, że normy społeczne są przestrzegane dlatego że są skorelowane z poczuciem wartości – a zatem zostały przed podmiot zakwalifikowane jako normy osobiste.

Płynie stąd wniosek, że u źródeł postaw i zachowań prospołecznych leży zakres osób postrzeganych jako bliskie; zakres uogólnionych norm (osobistych, społecznych, kulturowych). Podejmowanie działań prospołecznych na podstawie zinternalizowanych norm jest pożądanym społecznie. Przeciwwstawienie się normom czy brak możliwości działania według nich, powoduje stan lęku i zagrożenia co degeneruje system wartości.

## ODPOWIEDZIALNOŚĆ ZA BEPIECZEŃSTWO

Mechanizmy odpowiadające za zachowania prospołeczne mają różne źródła i działają na różne sposoby – wydaje się niemożliwym znalezienie wspólnego mianownika. Najbardziej komplementarna wydaje mi się jednak propozycja Boksańskiego<sup>28</sup>, który wylicza kilka takich mechanizmów. Ich wspólną cechą jest

23 Reykowi [red], op. cit., s 97

24 Robin M. Akert, Elliot Aronson, Timothy D. Wilson, op. cit. s. 473

25 Reykowi [red], op. cit., s 99

26 więcej w: Arthur S. Reber, *Słownik psychologii*, Wyd. Nauk. SCHOLAR, Warszawa, 2000, s.612

27 Ciecuch, J. Zalewski, Z. (2011), op. cit. s. 256.

28 Boksański Z., *Tożsamości zbiorowe*. - Wyd. 1 - 1 dodruk. - Warszawa : Wydawnictwo Naukowe PWN, 2006. - S. 101-135 : Tożsamość narodowa ; S. 168-188 : Ponowoczesność a tożsa-

opieranie się na poczuciu odpowiedzialności – tak na przyjmowaniu na siebie odpowiedzialności jak i na rozpraszaniu odpowiedzialności. Za najistotniejsze uważa on uruchomienie normy osobistej. Oprócz normy osobistych wymienia również empatię (zachowanie poza zasięgiem analizy poznawczej). Znaczący to tyle, że nie zawsze w sytuacji niesienia pomocy musimy czerpać z modelu decyzyjnego. Źródłem zachowań impulsywnych, spontanicznych jest bardziej empatia niż system norm. Empatia nijako znosi rozłożenie odpowiedzialności na innych. Przy uruchomieniu systemu poznawczego zawsze (w mniejszym lub większym stopniu) występuje efekt rozłożenia.

Była już mowa o rozłożeniu odpowiedzialności i przyjęciu odpowiedzialności – nie sposób nie wspomnieć o **zaprzeczeniu odpowiedzialności**, które całkowicie wygasza zachowania prospołeczne. Wspomniani już niejednokrotnie Lante i Darley<sup>29</sup>, badali również korelację pomiędzy reprezentowaniem zachowań prospołecznych a dającymi się przewidzieć kosztami działań poznawczych. Wynik był łatwy do przewidzenia – wzrost kosztów redukuje aktywność podmiotu. Potwierdził to Allen<sup>30</sup> w przeprowadzonym eksperymencie. W eksperymencie zaprojektowano kilka wariantów i zaobserwowano, że subiektywne postrzeganie kosztów pomocy jako większych (budzący strach wygląd czy nieuprzejme zachowanie informatora, który wprowadzał w błąd uczestników eksperymentu) wpływało na spadek odsetka chętnych do korygowania błędnych informacji. Mamy tu do czynienia ze zjawiskiem „zaprzeczenia odpowiedzialności”. Podmiot uznając, że koszty są niewspółmiernie wysokie w stosunku do ewentualnych profitów z udzielania pomocy czy zapewnienia bezpieczeństwa – modyfikuje obraz rzeczywistości, neutralizuje zagrożenie, zaniża swoje kompetencje. Dzieje się tak na drodze: zanegowania istnienia potrzeby działania na rzecz innych lub (jak wspomniałem) zanegowaniu możliwości zaangażowania się w sprawę. Zbycie odpowiedzialności, czyli jej zaprzeczenie skutecznie znosi motywację do podejmowania działań prospołecznych. Zaprzeczenie odpowiedzialności jest warunkowane całym szeregiem czynników zewnętrznych od związków interpersonalnych z podmiotem przez kontekst kulturowy po okoliczności sytuacyjne (opisane szerzej, przy analizie procesów przeczucia czy rozłożenia odpowiedzialności). Istotną rolę grają pierwiastki społeczno-kulturowe, które podnoszą aspekt wychowania jako budulec tożsamości wywodzący się z danej tradycji.

Niemniejszą, a w zasadzie kluczową rolę kreują czynniki wewnętrzne, osobowościowe a w szczególności struktura tożsamości podmiotu. Schwartz<sup>31</sup>, na podstawie badań, wyodrębnił konkretną zmienną *Responsibility Denial* (*RD*<sup>32</sup>) – odpowiadająca za tendencję do asekuracyjnego manipulowania informacjami. Owo manipulowanie informacjami, co zostało opisane powyżej, jest jednym z czynników powodujących odrzucenie odpowiedzialności przez podmiot. Pomiar tej zmiennej, możliwy jest przy zastosowaniu kwestionariusza, w którym opisanych jest 28 hipotetycznych sytuacji problemowych a ich rozwiązanie znosi zagrożenie. Bada-

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mość narodowa.

29 Reykowiak [red], op. cit., s. 102

30 ibidem

31 Ciecuch, J. Zalewski, Z. (2011), op. cit. s. 256.

32 ibidem

ny wyraża aprobację lub negację na skali czteropunktowej. Różnice indywidualne występujące względem zmiennej RD korespondują z formami i intensywnością społecznego zachowania się respondentów w sytuacji problemowej. Zauważono też inną zależność – pomiędzy deklaracjami a faktycznym zachowaniem. Niska tendencja do zaprzeczania odpowiedzialności powiązana jest z wysoką zgodnością norm deklarowanych i zachowań. Wątek ten można rozwinąć ale pomału wchodzimy na grunt postaw czy różnic indywidualnych, dlatego poprzestaną na tym miejscu.

Prawidłowo wykształcona tożsamość indywidualna jest nie tylko podstawą do aktywności w zakresie odpowiedzialności społecznej. Stanowi również odniesienie do działań za zakresu bezpieczeństwa społecznego (jest to niejako komunikat zwrotny społeczeństwa do konkretnej jednostki). Podstawowe sektory bezpieczeństwa to: polityczny, militarny, ekonomiczny, społeczny i ekologiczny. Jak dowodzi Brzeziński<sup>33</sup>, to właśnie z bezpieczeństwem społecznym jednostka jest najbardziej powiązana. Na gruncie **bezpieczeństwa społecznego** rozważa się dwa aspekty bezpieczeństwa i powiązane z nimi tożsamości: kolektywne i indywidualne. To właśnie tożsamość indywidualna przyjmowana jest jako nadrzędna wartość, której podporządkowane są działania w tym obszarze. Tożsamość indywidualna może definiować podziały (na tle etnicznym, religijnym, narodowościowym, etc) jednocześnie wpływa na poziom identyfikacji z danym społeczeństwem. To właśnie dzięki samookreśleniu się jednostki można projektować strategię na czas kryzysu i zapewnić jej bezpieczeństwo<sup>34</sup>.

Problematyki tożsamości podmiotu a w zasadzie traktowania tożsamości jako moderatora zachowań odpowiedzialnych czy skupionych na bezpieczeństwie, nie da się ująć na drodze przytoczenia fragmentarycznych badań czy ułamku stanowisk teoretycznych.

Niemniej na podstawie przytoczonych faktów, można stwierdzić, że nie możemy mówić o budowaniu tożsamości. Bardziej adekwatnym pojęciem będzie proces podczas którego konstytuuje się tożsamość (poprzez utożsamianie, porównywanie, identyfikacja). Oczywiście są stałe elementy osobowościowe, takie jak wyznawane wartości, temperament czy zasób wiedzy. Tożsamość indywidualną powinniśmy traktować w dwojnasób i jako strukturę i jako proces ze zmienną dynamiką. Konstytuowanie się tożsamości następuje na drodze łączenia się obu wymiarów). Dzieje się to na drodze pełnego uczestnictwa w życiu społeczeństwa. Rzecz jasna socjocentryczny wymiar odpowiedzialności pozwala nam zaproponować strukturę czy chociażby wzorcowy model odpowiedzialnej aktywności – niemniej jednak współczesność wymaga od nas elastyczności a nie dogmatyczności w postępowaniu.

Uważam, że każdy z nas powinien wypracować swój model – jednym z rudymentów powinna być świadomość istotności i specyfiki współczesnych stosunków

33 M. Brzeziński, *Rodzaje bezpieczeństwa państwa*, [w:] *Bezpieczeństwo wewnętrzne państwa. Wybrane zagadnienia*, pod red. S. Sulkowski, M. Brzeziński, Warszawa 2009,

34 M. Malec, *Percepcja bezpieczeństwa: definicje, wymiary, paradygmaty*, Warszawa 2006, s. 39

społecznych. Na gruncie socjologii, ciekawa wydaje się propozycja Giddensa<sup>35</sup>, który rozwinął koncepcję Meada. Postuluje on, że u podstaw zrównoważonej tożsamości leży tzw. **bezpieczeństwo ontologiczne**, determinowane w procesie zaufania. Za twórcę „bezpieczeństwa ontologicznego” przyjmuje się R. Lainga<sup>36</sup>, który rozumiał je jako pewność jednostki, że w pełni uczestniczy w życiu społeczeństwa. Taka właśnie pewność pozwała na podejmowania zachowań ryzykownych w sytuacjach zagrożenia. Giddens poszerza tę koncepcję o tzw. „świadomość praktyczną”, która pozwala podmiotowi na bezproblemowe poruszanie się w świecie społecznym. Wspomniana świadomość, jest zapleczem nie tylko dla aktywności rutynowych ale zajmuje znaczące miejsce w sytuacjach ekstremalnych, związanych z zapewnieniem bezpieczeństwa. Bezpieczeństwo ontologiczne nie jest stanem, jest procesem któremu zagraża min tzw. trauma globalizacyjna<sup>37</sup>. Działanie traumy globalizacyjnej degeneruje integralność tożsamości podmiotu. Poruszam wątek traumy globalizacyjnej, jako czynnika najbardziej deformującego tożsamość podmiotu. Jednocześnie zdaję sobie sprawę, z faktu, że sygnalizuję tylko jego znaczenie jako jednego z wielu aspektów dezorganizujących struktury osobowościowe jednostki.

## UWAGI KOŃCOWE

Przedstawione koncepcje, nie wyczerpują tematu. Ich wspólnym mianownikiem jest położenie akcentu na charakter relacji podmiotu ze społeczeństwem. Samoświadomość jednostki, u której podstaw leżą wartości, ideały czy poglądy znajduje swoje odbicie w interakcji. Znaniecki<sup>38</sup> uważa, że świadomość społeczna wiedzy prym nad świadomością indywidualną. Tym samym podmiot projektując swoją aktywność opiera się na wewnętrznym „przekonaniu”, że jego działanie przyniesie społeczeństwu korzyść.

Współczesność nie pomaga na zbudowanie trwałych dyspozycji związanych z odpowiedzialnością. Nieustanna arytmia struktur społecznych, defragmentacja relacji na poziomie grupy własnej czy też silne procesy globalizacyjne powodują kryzys tożsamości. Kryzys który dotyka nie tylko jednostkę w terażniejszości, jest to zjawisko które rzutuje na przyszłość społeczeństwa. Dlatego też uważam, że tylko silnie ukonstytuowana tożsamość na podstawie której jednostka reprezentuje zachowania odpowiedzialne i społecznie pożyteczne, może zapewnić stabilność społeczną.

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## Analysis of legislative background on the fight against human trafficking in the Slovak Republic / *Human security - the synergy of freedom and individual responsibility*

### Abstract

Human trafficking crosses borders between regions, countries and continents. Taking into account this fact, it is clear that the effort to improve the fight against this unwanted phenomenon requires international cooperation between Member States. This post presents an analysis of the current legal status of the fight against trafficking in human beings in the Slovak Republic in accordance with the rules of the Council of Europe. To make the fight against trafficking in human beings, the authors of the article proposed in the Slovak Republic special legislation aimed at combating trafficking in human beings with an emphasis to deal with the coordination area, but also in the identification of victims of trafficking in human beings and the provision of aid to these victims.

**Key words:** trafficking in human beings, the national coordinator, victim of human trafficking, identification of victims, victim assistance, support and protection of victims of trafficking in human beings, the national program.

Council of Europe Convention on action against trafficking in human beings (hereinafter referred to as “the Convention”) defines the obligation for the Contracting Parties to the Convention on the adoption of measures for the introduction or strengthening of national coordination between the various bodies responsible for preventing and combating trafficking in human beings. As a first step, to which the Slovak Republic has declared the fight against trafficking in human beings has been the resolution of the Government of the Slovak Republic No. 668 of the day 7. In September 2005, adopted the report on the activities of the Government of the Slovak Republic in 2005, aimed at preventing and combating trafficking in human beings. On the basis of the decision of the Government of the Slovak Republic was appointed national coordinator for the fight against trafficking in human beings was adopted by the first conceptual material at the national level in the form of a national action plan to combat trafficking in human

beings for the period 2006-2007. This document included among its primary tasks of creating a mechanism for the management and coordination of activities in the field of combating trafficking in human beings.

For the purpose of the fulfilment of the tasks set out at the end of 2006 was issued an internal regulation of the Ministry of Interior of the Slovak Republic on the establishment of the Expert group in the field of the fight against trafficking in human beings (hereinafter referred to as “the expert group”). This is a group of professionals, which is a consultative and coordinating body of the national coordinator, addressing the issue pro-actively, the fight against trafficking in human beings at the strategic level and composed of representatives of the relevant ministries, the Office of the Government of the Slovak Republic, the Office of representative Government of the Slovak Republic for Roma communities, the General Prosecution Office of the Slovak Republic, of the Association of towns and municipalities of Slovakia, the International Organization for Migration IOM and representatives of non-governmental organizations in Slovakia. With regard to the functioning of the expert group, the national coordinator of the roofing are its decisions binding on all of its members, and hence for the participating departments, offices, organizations and non-governmental organizations, which, however, is not explicitly expressed in the generally binding regulation.

For this reason, it is necessary to consider the drafting of the Bill, which would set a role for interested not only in the area of coordination, but also in other areas necessary to perform tasks in the fight against trafficking in human beings. On 23 July. In April 2008 the Government of the Slovak Republic approved the national programme for the fight against trafficking in human beings for the period 2008-2010 (hereinafter referred to as the “national program”). In terms of the performance of the tasks of the national programme are the Ministry of Interior of the Slovak Republic created the law of internal multidisciplinary working groups in the field of the fight against trafficking in human beings, which are focused on the provision of comprehensive care to people with prevention of trafficking victims of human trafficking and deal with problems arising from the “ad hoc” group in the field of the fight against trafficking in human beings, which are aimed at the prevention of trafficking in human beings and to provide comprehensive care for victims of human trafficking and deal with problems arising from the “ad hoc”.

In order to ensure a uniform procedure, published by the Ministry of Interior of the Slovak Republic in December 2006, the internal regulation of the security programme for the promotion and the protection of victims of trafficking in human beings (hereinafter referred to as “the programme”). It should be noted that the internal management of the Ministry of Interior of the Slovak Republic Act cannot bind other departments to carry out the tasks, therefore, recommends the adoption of a comprehensive legal norm of higher legal force, which ultimately derives from the draft assessment report of GRETA, in order to ensure an effective fight against trafficking in human beings with a multidisciplinary approach, as is apparent from the explanatory report to the Convention. It should also be taken of the extent of the phenomenon of trafficking in human beings, which requires



a response and countermeasures to comprehensive and systematic level, which implies the involvement of a wide range of public, private and third sector and their effective coordination, as defined in the current National program for the fight against trafficking in human beings for the years 2011-2014 which was approved by the Government of the Slovak Republic 16. February 2011.

Measures will be carried out in accordance with the performance of the tasks of the national programme to combat trafficking in human beings for the years 2011-2014 and in the framework of the implementation of the analysis of the situation in the area of prostitution and associated demand for sexual services in 2012 and the development of the conceptual material with suggestions for solutions; the implementation of the research focused on the lack of information concerning the forms of trafficking in human beings; increase awareness about trafficking in human beings on the demand side, as well as for potential offenders.

To ensure the prevention of trafficking in human beings demand used in the Slovak Republic the system of aid in material difficulty, which is a kind of safety net for people with low or absent TV. In Slovakia is composed of a wide range of measures, aid policy from the provision of direct financial transfers to increase income (e.g. assistance in material need, State social benefits) through a reduction in expenditure (material in the form of a subsidy for the child, the school, the provision of the services), to support active inclusion measures, direct access to employment, education and active participation in social life. The key is to ensure that income support measures (in particular families with children), promoting access to employment, education and integration into the labour market, access to public services and the development of human capital. The system of social protection (individuals, the family and its members) is ensured in particular through instruments assistance in material need. Within the meaning of the Constitution of the Slovak Republic to every person who is in need, have the right to such assistance, which is essential to ensure the basic living conditions of the above law is the constitutional guarantee — for every citizen. The goal is to aid in hardship should the nature of the preventive measures and temporary solution only for those whose potential can be activated. Families with children the State financially supports within the system of state social support and social benefits of the national recurrent lump.

The provision of benefits is governed by laws which lay down the legislative conditions for entitlement to individual benefits, their amount, method and procedure for their payment, including provisions aimed at minimizing the possible use of ineffective funds. According to the Act No 5/2004 Coll. on employment services and on amendments to certain laws, as amended by later regulations (hereinafter referred to as the “law on employment services”) is a citizen of the right to access to employment without any restrictions in accordance with the principle of equal treatment in labour relations and similar legal relations established by the anti-discrimination law. Control of illegal work and illegal employment is carried out and the penalties imposed by the Head Office of labour, social and Family Affairs (hereinafter referred to as “headquarters”) under the law on employment services

and labour inspectorates under the law No 125/2006 Coll. on labour inspection and on the amendment of the law on undeclared work and illegal employment. Control activities include, inter alia, permission to enter freely and at any time, subject to the control of illegal work and illegal employment and workplaces to the extent necessary to enter on private land and communications; to require proof of the identity of the natural person appearing at the workplace of the employer and an explanation of the reason for its presence. With a view to preventing and banning discrimination on the basis of sex, the Government of the Slovak Republic has adopted two strategic materials:

- The national strategy for the prevention and eradication of violence against women and in families
- The national strategy for gender equality

Of these strategic materials subsequently adopted action plans, which are based on the basic objectives and strategies formulated in specific tasks, including the determination of the responsibility of circuits for their implementation: The national action plan for the prevention and eradication of violence against women; The national action plan for the prevention and eradication of violence against women for years; National action plan on gender equality for the period.

The provision of education in any field is from the perspective of the subject of focus set out in law No 245/2008 Coll. on the upbringing and education (Education Act) and on the amendment of certain laws and from the perspective of the education they provide is the issue contained in Act No 317/2009 Coll. on the teaching staff and professional staff, and on amendments to certain laws. According to the Education Act, education in schools and educational establishments may be carried out solely on the basis of exchanges of socio-educational program. In the context of the Education Act, it is possible to distinguish between the State and the school teacher-training program. The State shall determine the content of the training programmes of education and training in schools under the law in order to obtain the necessary competences. These public education programs are published by the Ministry of education, science, research and the sport of the Slovak Republic (hereinafter referred to as “the Ministry”). If there was a specific national training program, where it would be possible to include the educational programmes in the field of combating trafficking in human beings, according to the Education Act, the scope of the competent central authority of the State Administration intended, within the scope of which the issue belongs in the cooperation with the Ministry. Public education programs are also the starting point for the development of school curricula, the creation and assessment of textbooks, instructional texts and a comprehensive assessment of the results achieved in the framework of the educational process. It is also the key for the content of individual items that make up the content of the lesson plans and curricula for individual schools according to § 9 of the Education Act. The school education program is the starting document, according to which education is carried out in a particular school and Director of the school after consultation in the Council of the school of education and the Council of the school. If you require a creator shall have the

right to approve of a particular school's curriculum. Maybe a tutorial on the fight against trafficking in human beings is not included in the national curriculum, and therefore cannot be included in the school curricula, which are concretization of state educational programs. Teaching-learning process in the field of combating trafficking in human beings, therefore, can be contained only within the curricula of selected specific socio-educational subjects, such as civics. For bodies which may provide different types of education is an essential Act of teaching staff and professional staff, which distinguishes between the different categories of educational and professional employees. In the framework of the teaching of the civil doctrine covering on the fight against trafficking in human beings, they play an essential role teachers, who must complete a course of study that focus so as required by law, or to continue in a continuous education, which is however voluntary and lies in the systematic acquisition of credits per unit completed the study programme. Just as it has in the educational process of the essential role of pedagogic assistant, or tutors.

An integral part of the problem of trafficking in human beings is the removal of organs. Its legal framework is in the conditions of the Slovak Republic provided for in title II of law no 576/2004 Coll. on health care, services related to the provision of health care and on amendments to certain laws, as amended by later regulations (hereinafter referred to as "the law of health care"). This law laid down all the essential attributes of a legal procedure to remove bodies (in particular the definition of entities which are authorized to undertake procurement, as well as the terms and conditions of the donation). Unauthorized subscription is included in the scope of the criminal law. In the case of the health care law provides that the removal of organs (as well as the donation, testing, processing, preservation, storage, transfer or distribution of organs, tissues or cells) may be carried out for the purposes of transplantation, as well as scientific research aims for just such a provider who has issued for these purposes, any authorization that is issued pursuant to the Act of 2004 on 578/health care providers, health care workers, trade organizations in the health sector and on amendments to certain laws, as amended by later regulations (hereinafter referred to as the "law on providers"). In accordance with the law on health care, it is forbidden to remove and transfer of organs, tissues and cells, as well as for the purpose of financial gain or other material benefit. The donation of organs, tissues or cells is voluntary and free of charge. The law clearly lays down the conditions for the care of the donation. Among the measures to facilitate the prevention of the establishment of a National Transplant Registry include the demand can be list of people waiting for a transplant, where the order of the medical aspect, and a list of potential donors exclusively. Also have a legal obligation to notify health care providers of all cases in which they have reasonable grounds for believing Also have a legal obligation to notify health care providers of all cases in which they have reasonable grounds to suspect that the damage to the health or death of a person may have the participation of the other person.

In addition to the already mentioned general binding rules are the professional guidelines issued by the Ministry of health of the Slovak Republic hereinafter provided for:

- donation, procurement of human organs from the bodies of the living and deceased donors, the donor testing and transfer of human organs to the recipient,
- transport in connection with the program of organ transplants, tissues, cells, and allocation of organs for transplant purposes,
- the choice of the recipient's body and mapping algorithm of the patients on the waiting list for transplantation

To prevent demand in relation to preventing sexual exploitation of children and adolescents, it is necessary to mention also the non-legislative measures, such as the publications concerning the syndrome CAN with an emphasis on how to prevent the sexual exploitation of children and adolescents.

The procedure for the identification of victims of trafficking in human beings in the Czech Republic, as well as their possible inclusion in the programme for the promotion and the protection of victims of trafficking in human beings is an essential part of the national frame of reference (i.e. the structure of cooperation, within which public authorities fulfil their obligation to protect the human rights of the victims of trafficking, and to coordinate these efforts in strategic partnerships with civil society). The basic aim is to ensure respect for the human rights of victims of trafficking in human beings and the provision of services. Secondary to the development of national policies and procedures can help for the victims of trafficking, such as the legalization of their stay, and then edit the for example legal establishment, their compensation and to provide protection. The provision of basic human rights and dignity of the victims shall be conditional upon their early identification, which is also a condition of their designation as victims. The measures must take into account the fact that the victims of trafficking in human beings often have problems relating to awareness of the situations in which they are located. Identify potential victim of trafficking in human beings may be any entity arising from public authorities or non-governmental organizations within the framework of the Slovak Republic, as well as from abroad, as well as the victim, and her family members through National help lines for victims of human trafficking 0800 800 818. Revealed potential victims are referred to the care of non-governmental organizations or IOM International Organization for migration in Slovakia, which initiate the procedure for the identification of potential victims of trafficking in human beings on the basis of the above initiatives through the identification of the questionnaire, the personal record of the client, which is based on the definition of trafficking in human beings. The Protocol to the Palermo international (additional protocol to prevent, Suppress and punish trafficking in persons, especially women and children, to the United Nations Convention against transnational organized crime).

In the scope of the current national programme to combat trafficking in human beings (hereinafter referred to as “NAP”) is:

- increasing the expertise of representatives of State and non-State actors working with “endangered” in relation to trafficking in human beings, groups
- ensure uniform identification of victims of trafficking by creating a single form of identification on the basis of which they will follow all the involved actors. Part of the tasks in this section also aims at improving and enhancing the ability of their own victims,
- coordination in the area of the stakeholders in the cases of trafficking in the case of a minor, and those aliens.

To facilitate the identification of victims of trafficking in persons Office of the International Organization for Migration IOM has developed a manual, which was approved by the Ministry of the Interior in Bratislava, the Slovak Republic and persons coming into contact with the victims was provide work activities has been explicitly included psychological counselling provided for victims of violence and has been processed “a methodical instruction to develop messages for psychologists and other professional staff, research and consultancy in the psychological services”.

The Act of teaching staff and professional staff provides an effective mechanism for the prevention, which consists of preventive measures in schools and educational establishments is carried out by psychologists, school psychologists, pedagogues, social educators, hospitals. The mechanism shall contribute to the early diagnosis of possible disturbances of behavior among children and students, who may be or are victims of trafficking in human beings. Professional staff to assist the process of identifying the victims of this serious crime. The identification of victims of trafficking in human beings is also possible in the framework of the curriculum, and it is therefore also important support activities of the teaching staff in the context of education.

In relation to the identification of victims of trafficking in human beings is a significant obligation to notify health care providers under the Act on providers. In addition to the provision of health care providers are required to notify the Prosecutor, investigator or police authority of reasonable grounds for believing that the damage to the health or death of another person, as well as participation might have suspected neglect, cruelty or abuse of a minor or other person, who is not eligible for legal acts or whose legal capacity has been restricted. This obligation covers only a limited part of the issues framed in trafficking in human beings. In addition to the above legal obligations is a professional guideline issued by the Ministry of health of the Slovak Republic prepared a procedure:

- health professionals in the provision of health care to a woman at risk of violence. It streamlines the procedure for acts of gender-based violence, which results in, or is directed to the fact that its result was a physical, sexual or psychological damage figures and women, including threats of such acts, coercion, or any suppression of freedom, whether in public or in private life;

- health care providers in cases of suspected sexual abuse of persons under eighteen years of age. Guidance builds on the mandatory reporting of health care providers within the meaning of section 79 (1). 2 of the Act on providers.

In order to ensure a uniform procedure for the entities involved in the identification of victims of trafficking, it is recommended to adjust the legislation to identify victims of trafficking in human beings in the field of health.

Generally binding legislation in the area of health, particularly in this area do not. Health activities are mainly focused on increasing the level of knowledge in the detection of possible victims of trafficking, as well as the ability to empathetic communication with victims, advisory services, and therapeutic options. Victims of trafficking in human beings, who are the beneficiaries of public health insurance, medical care is provided on the basis of law No 580/2004 Coll. on health insurance and on the amendment of Act No. 95/2002 Coll. on insurance and on amendments to certain laws, as amended by later regulations (hereinafter referred to as the “law about health insurance”) under the same conditions as the other policy holders. In the case of insurance claims incurred by the victims of trafficking in human beings, there is a possibility of an agreement with the health insurance company for rescheduling. At the same time, it is possible the agreement cancellation fee for late payment, interest on arrears, respectively.

Social and legal protection and social custody authority (the “authority” of social and legal protection) in the implementation of measures for the protection of victims of trafficking in human beings, in the meaning of socio legal of the Act No. 305/2005 Coll. on the protection of children and social custody and social and legal protection and on amendments to certain laws (hereinafter referred to as the “law for the protection of social and legal protection”), Act No. 36/2005 Coll. on the family and other applicable legal standards as well as in accordance with international conventions, which are Slovak Republic subscribes. Measures for the protection of children and social custody social and legal protection (hereinafter referred to as “social and legal”) shall be carried out for the child, a natural person, family, group and community an adult, in particular, through social work, methods, techniques and procedures appropriate to the knowledge of social sciences and knowledge on the status and the development of socio-pathological phenomena in the society. Authorities active in the provision of protection and social protection social and legal and social custody kids whose parents are unable or unwilling to discharge their parental rights and obligations, or whose parents are physically or psychologically or sexually abuse. Implementation of the measures for the protection of social and legal is focused on providing social counselling, social work, will be able to participate in the field programmes for assistance to victims of trafficking in human beings and, through advisory services provides, in particular, consultancy in the field of psychological treatise services and psychological assistance for the clean-up of the family. Enforcement authority performs the function of a guardian. In the performance measures for the protection of socio legal authority socio legal protection works closely with the police, the courts, the prosecution service, school, school facilities, municipalities, higher territorial

units, accredited bodies, medical devices, as well as other legal and natural persons operating in the area. From the point of view of the protection of social and legal protection we consider performance measures for minors victims of trafficking in human beings to be sufficiently modified, you need to use a sufficient amount of legislative instruments in the implementation of the measures for minors victims of trafficking in human beings.

In the field of international child abduction is the task of the States parties to the Convention on the civil aspects of international child abduction, and to protect children internationally from the harmful effects of their wrongful removal or retention and to establish procedures to ensure their prompt return to the country of their habitual residence. In the field of international adoption is for the States parties to the Convention on the protection of children and cooperation in inter-State adoption one of the main objectives the adoption of measures to ensure that, in order to act in the best interests of the child and the adoption of international respect for his fundamental rights and to prevent the abduction, sale or trafficking of children. The law on social services ensures and declares the fulfillment of the needs of victims of trafficking in the field of social services and, in particular, by ensuring the provision of specific forms of assistance and accommodation. Specifically for the dormitory room, shelter, emergency housing, which is also provided that the device is a physical person who is a victim of trafficking and the people and represents the most appropriate social services for victims of trafficking in human beings as a precaution against dangerous people by ensuring the confidentiality and anonymity of a natural person accommodation – victims of human trafficking. In the context of possible assistance to victims of trafficking in human beings, in respect of children or pupils in schools and school facilities are the essential provisions of the Education Act and the Act on teaching staff and professional staff, by means of which it is possible to help children or pupils if they are victims of trafficking in human beings. In the framework of the curriculum are the different forms of a specific way of schooling. It is possible to allow individual children education. In addition, if a student was abducted to a foreign country for the purpose of trafficking in human beings, and there are problems with its release to the home Member State, it is possible to ensure that the socio-educational process even in another State, the study results will be such a pupil. An important form of autonomous learning, which allows students to engage in a crime victim than a proper curriculum is an individualized learning plan that is an individual form of teaching-learning process and allows you to that is an individual form of teaching-learning process and enables students to engage in education and, therefore, is a form of assistance to the victim. The activity of the special educational establishments, which are diagnostic centre, re-education Centre and medical-education sanatorium is an essential form of assistance to victims. In the case of assistance to victims of trafficking in human beings can help educational staff and professional staff, its activities, and on the basis of the tasks entrusted to them in the context of education for teaching staff and professional staff laid down by law.

The internal legislation of the Ministry of Interior of the Slovak Republic, were created Programme for the promotion and the protection of victims of trafficking

in human beings (hereinafter referred to as “The Programme”). The Programme encompasses a wide range of assistance for victims of trafficking in human beings, as a Slovak, as well as foreign, whether stateless persons and entities involved in the fight against trafficking in human beings. The aim of the programme is to provide assistance to the victims, to ensure the protection of their basic human rights, freedoms and dignity, and to motivate the victim to witness statements, which make it easier for law enforcement authorities in the detection, prosecution and the perpetrators of the crime of trafficking in human beings reproof. For the effective functioning of the programme and qualified to provide services to victims according to their individual needs to conclude contracts with NGOs and the IOM in Bratislava on funding from the State budget. The recovery and reflection period under the Convention is seen in the Slovak Republic as a “recovery”, within the meaning of the internal law of the Ministry of Interior of the Slovak Republic lasts 90 days. During that period the foreign victim entitled to ensure comprehensive care, including legalization of stay on the territory of the Slovak Republic for a period of at least 90 days. Comprehensive care for victims of human trafficking – it is the citizens of the Slovak Republic, as well as foreigners granted during the period of crisis care and time to recover for a period of 90 days. After this time it is in the case of a decision on cooperation with law enforcement authorities, victims provided by the comprehensive care throughout the criminal proceedings. After the completion of the criminal proceedings, according to the needs of the care provided during the period of reintegration in the duration of 90 days. If the victim decides not to cooperate with law enforcement agencies in criminal proceedings is provided by the comprehensive care throughout the period of the criminal proceedings. After the completion of the criminal proceedings, according to the needs of the care provided during the period of reintegration in the duration of 90 days. If the victim decides not to cooperate with law enforcement agencies in criminal proceedings is provided by the comprehensive care of the victim, who is a citizen of the Slovak Republic during the period of 90 days and the reintegration of the victim of trafficking in human beings – an alien is provided during the period of preparation for the return to their country of origin.

Act No. 48/2002 Coll. on the residence of aliens and on amendments to certain laws (No 220/2010 Coll. full text of the law on aliens) deals with the permission of the tolerated residence permit, which is granted to an alien who is also, inter alia, the victim of a crime related to trafficking in human beings, where at least 18 years of age, to a maximum of 90 days. In the case of a minor alien be granted police permission to stay such an alien, if tolerated by the Department’s child found in the territory of the Slovak Republic. At the same time, the law also governs the issue of renewal of the authorization to stay for at least 180 days, tolerated and even repeatedly, if it takes the reason for which the authorization was granted and the presence of aliens in the territory of the Slovak Republic, it is necessary for the purposes of criminal proceedings. Authority or person entrusted with law enforcement by the Ministry of the Interior shall inform the alien, having been granted a tolerated residence permit on any programmes or projects whose aim is to enable its integration into the company during the duration of the stay. The



Ministry of the Interior may grant permission for permanent residence without fulfilling the conditions laid down in the law on aliens, if it is necessary for the provision of protection and assistance to witnesses under a special law (Act No. 256/1998 Coll. on the protection of witness in the wording of later regulations). Repatriation and return of victims of trafficking shall be carried out in accordance with the law on aliens (Act No. 48/2002 Coll. as amended) and the law on asylum (Act No. 480/2002 Coll., as amended). After the entry of the alien into the program it is the aid granted for the voluntary return to the country of origin, and mediation assistance service provider operating in the country of origin. Victims of human trafficking who are citizens or residents of the Slovak Republic that the usual competent authorities of another Member State identified as victims of trafficking and, subsequently, their repatriate in the Slovak Republic may apply for inclusion in the programme. Reintegration of victims into society is also subject to the provisions of the internal law of the Ministry of the Interior with respect to the specific needs of the particular victims of human trafficking. Due to the fact that the internal law of the Ministry of Interior of the Slovak Republic unable to commit to other entities involved in providing assistance to victims of trafficking in human beings, we recommend that you consider the edit area to fulfil the obligations for the provision of assistance to victims of trafficking in human beings, in the form of the legal act-the law.





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## Three Dimensions of Living Forms – brief look into parallels between Adolf Portmann and C.G. Jung<sup>1</sup>

### Abstract

This article shows correlation between two prominent thinkers of the 20th century, a biologist Adolf Portmann and a psychiatrist C.G. Jung. It shows a traditional problem of the biology and science in general, i.e. understanding its subject through a prism of function, regardless its meaning. Adolf Portmann, Swiss biologist and anthropologist, refers to many examples from the animal kingdom proving that function as an interpretative principle is not fully applicable. Portmann, similarly to Jung, distinguishes three primary levels of his subject, each of them has their own aims and values. At the same time, he emphasises that each of these levels can be comprehended only when regarded as a unity.

**Key words:** Living forms. C.G.Jung. A. Portmann. Aesthetics of Nature. Self-expression. Inwardness.

Adolf Portmann is a complicated figure in history of biology and anthropology. Although his work rests on huge empirical database of animal behavior and morphology amassed during his career (with special focus on sea molluscs and butterflies, but also all types of other animals including higher vertebrates), he continually questioned theoretical foundations of natural sciences. Portmann himself formulates his approach as an effort to “restore spiritual basis of biologist’s work” (Portmann 1997: 60) while remaining on the field of biology or rather at the edge of biology.

“He who stands on the frontier, sees another land,” writes Portmann (Portmann 1997:60) and explains that the deeper we plunge into biological structures the less they correlate with our traditional perception and utilitarian approach. Portmann questions not only concrete scientific methods of biological research of his time, but intelligibility itself when it comes to the most general biological dimension:

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The Life and its manifestation in living forms. According Portmann the frontier between traditional biology and the „another land“ lies between dimension of function – the apparent utility of bodily organs and behavioral patterns suitable for survival – and *Selbstdarstellung* (self-display) whose function for survival is often arguable. This self-display is generated not only in regard to the environment and other living beings but also by an individual itself, it is directly related to its *Innerlichkeit* (inwardness). Inner world of an animal – perception and processing capacity - develops hand in hand with its display. (Portmann 1997) Further development of the organic axis inwardness-display Does not necessarily mean better ability of a given species to survive in the environment. In *Animal Forms and Patterns* Portmann states quite the opposite: „What is more delicately organised is always in greater danger – and the same is true for humanity.“ (Portmann 1948: 67)

## PROBLEM OF MEANING

I will not plunge deep into the philosophy of meaning because I would digress from our primary subject which is Phenomenon of Life in the work of Adolf Portmann. I would get along with a common understanding of meaning as something good in itself, which does not exist solely to support something else. In his books Portmann never uses „meaning“ as a philosophical notion opposed to function, but he argues that research of all biological phenomena from the perspective of their function is not only reductive but even contradictory to what Life really is. Through extensive empirical research Portmann gives examples of life forms without obvious biological functions - phenomena without any possible implications for survival or reproduction but still meaningfully exposed to our senses (rather than reason). Adolf Portmann is not afraid to step out of his home discipline of biology and use the wider framework to describe complex processes of the living. He forms a definite opinion against reductive tendencies of his time, which are even more pressing nowadays. Portmann sees Life as something much more profound than the sum of the functions described by cybernetics and manipulated by genetic engineering. The Life is a multidimensional area with intelligible manifestations but unintelligible background or at least with background whose principles and so methods of research have to be radically different from everything we know today. (Wahlert 1999)

Portmann discovered that different dimensions of reality have different rules, at least in the domain of biology. Metabolism and locomotor system, for example, could be described and reproduced by cybernetics, but a phenomenon of Life itself cannot be understood in terms of function but something that Portmann called *Self-Expression*. Portmann coined the term *Self-expression* after decades of research of living forms, mainly the marine ones. He studied aesthetics and animal behaviour at all levels of complexity with a conclusion that significant portion of phenomena could not be explained by practical functions and what's more, the practical functions seem to be just necessary prerequisites for these phenomena, so this ‚unnecessary‘ aesthetics and patterns of behaviour appear to be an ultimate goal of living creature, not a tool for something else. Roughly speaking, Portmann distinguishes between three dimensions of Living Form fluently overlapping each

other and ruled by different laws. The level of appearance and interaction with its undisputed aesthetics governing every part of body exposed to other beings. The level of inner organs hidden from the outside view (and in many cases hidden from the being itself) which favours functions above aesthetic. Finally, the level of unknown structure from which all those forms emerge. It is really interesting to follow these thoughts and examples on the field of biology as they correlate with psychological notions of another great thinker C.G.Jung, whose most general psychological architecture would be: Consciousness with its logical content and aesthetic manifestations, Complexes whose logic could be tracked and decoded but they are lacking conscious aesthetic and finally Uncounscious from which all psychological phenomena emerge but which is inaccessible by both logical or aesthetic categories and the only way to approach it is to study its products: dreams and symbols. (Jung 1939)

Both Portmann and Jung tried in their home disciplines to draw complex, non-reductive frameworks with respect to this inaccessible background. Work of Adolf Portmann also draws the positive implications on scientific research nowadays since Portmann is one of the greatest and most profound advocates of ecological, non-reductive approach to the nature.

## FUNCTION AS A PARADIGM

In the search of Life phenomenon we have to start somewhere, be it macromolecular level of living form, level of organs or the appearance and behavior. The analytical method leads inevitably to disruption of the unity of the subject which seems to be a trivial statement in any science but it poses a major problem in biology. For Portmann, the unity is the essence of living forms or rather it leads to the essence (Portmann 1948, 1960) and so unity itself becomes subject of research. As a subject it requires its own appropriate methodology and this search for methodology stretches through Portmann's career.

There are two complications emblematic not only of the biology of the 20<sup>th</sup> century, but of science in general and both are connected to analytical method. The first complication is the effort to divide living form into the separate dimensions, although they overlap and grow up from each other (mainly the axis inside-outside and macromolecular-organic) and the second is the vulgar conception of the function which is purely mechanistic and darwinistic in a sense that all functions are subsequences of one metafunction: the survival.

In mainstream biology the function is not an aspect of living form, but its explanatory frame. Anything non-functional becomes non-existent or not yet explained (Grene 1974: 254–293). Moreover, our conception of the function itself is purely intuitive and archaic, it relies on common human experience, although it is applied in top research where it narrows our viewing angle even more and alters scientific openness into prejudice.

Vulgar conception of function also defines which dimension of living form we are most likely to choose as a starting point in our search of the Life phenomenon.

The only area in which we feel able to apply our principle of function are organs (digestive, sensory, locomotive etc.) according Portmann because only there we can find something remotely similar to our experience with the tools: squeezer, pump, lever. That is where organs get their name (organon as tool in Latin). Everything other than organs seem to be too small or too big for our imagination: macromolecular world with its own physical laws on the one hand and animal's compact outer appearance on the other. It seems that in biology we cope with the same anthropocentrism as we do in space research.

Dimension of organs as starting point for research also means that it is considered primal, while other dimensions are derived: Macromolecular is interpreted as construction material, appearance as container or package. After all it is organs which are executing individual functions leading to survival altogether.

Adolf Portmann made many observations showing that function and appearance are separate phenomena with their own goals and values. Each level requires a different approach because it consists of different principles. At the same time, none of them could be studied separately because they exist as a unity. The more developed the animal is, the clearer this independence becomes. Right against common human sense highly developed animals invest a huge portion of energy into forms and patterns which have no apparent function for survival. (Portmann 1942, 1948, 1953).

## ELEGANCE AS SCIENTIFIC CATEGORY

Unlike many human tools, bodies of animals are not only functional but also elegant. Lions, eagles or bulls on signs and flags show human fascination by this union of function and aesthetics. Portmann decided to study this aesthetic dimension scientifically, and discovered, that completely different laws govern over body parts designed to display and those designed to function. For example, law of symmetry is crucial for the dimension of display and at the same time irrelevant in the dimension of function. Just compare the shape of our body with the amorphous bundle of intestines hidden inside it. (Portmann 1997) In embryonic phase, both outer and inner organs are developing symmetrically, but the growth changes the order: inner organs start to bend and move so they can use maximum of limited space inside the body. (Komárek 2009: 197 – 224, ). However, the animal never becomes a bag for organs but builds its compact appearance. Everything amorphous and asymmetrical stays hidden. Portmann demonstrates this principle on sea cucumbers, worms and other animals which we normally do not associate with beauty and luxury. If their body is transparent and so their intestines could be seen from the outside, they are always symmetrical and even colourful. If they become too complicated and therefore lose the symmetry, the skin is no more transparent. We can find half-transparent species with symmetrical organs exposed and asymmetrical ones hidden. Inner organs are designed to stay hidden from perception of other beings and even from their owner. If we notice them, something is not right. Their goal is maximum interconnection and compression of working area into a small space. (Portmann 1960)

And thus an interesting parallel between biology and psychology arises. Both Portmann and Jung are talking about entities which should keep working but not appearing. In the same way, we don't want our kidneys to break into our lives, we do not want our unconscious to manifest freely. Horror of disembowelled intestines hanging from opened belly is similar to horror of disembowelled unconscious of an insane man. For Jung the psychological organs would be complexes whose function we do not notice if they work in harmony (Jung 1934). But when one of them swells up and breaks above the surface, our display dimension is disturbed - we become noticeably neurotic.

Symmetry as a dividing line between function and appearance is something more complex and important than sameness on both sides of an axis, it is intelligible proportion of what should be and could be both seen and understood. Organs and individual unconscious are working, appearance and consciousness is speaking and so the appearance and behaviour of living forms have their own syntax. Portmann is tries to translate it into a language of science and philosophy. To show the syntax of display, Portmann takes the classic Darwinistic example of a peacock and claims that it is not just a symbol of economical luxury for a man but also a true biological luxury in itself. Peacock's splendid body obviously does not help him to survive many experiments proved that it does not help him to reproduce either. Peacock female is not simply choosing a male with the biggest or most colourful tail but her readiness to mate results from complicated mutual mating ritual and this finding shook the world of many biologists. Peacock's body makes him vulnerable to predators and does not mean advantage in reproduction. Same as antlers of deer or crowns of some birds, peacock's colours and huge tail exist despite its functional drawbacks. It would even cause animal's extinction if it became more excessive. Such display exists not to support survival but simply because animal could afford it. And this would be definition of luxury in both animal and human world. (Portmann 1948, 1965)

For Portmann, luxury is not a superstructure but revelation of Nature's essence. It is stored in animal's DNA along with all biological functions and it even requires bigger energetic investment from an animal than more simple self preserving structures. Philosophy of Natural Sciences contributes in two major points here: Firstly, we critically look at science paradigm. Traditionally, only hidden and coded things are worthy of scientific exploration, but now we stand against something displayed and evident, yet unexplored. Secondly, we talk about the essence of Nature, which is immediately pushed aside as a philosophical term and so we need Philosophy of Nature as a translator between the two domains. (Grene 1974: 20)

## ORGANIC VERSUS GEOMETRIC

Portmann is establishes a hierarchy between animals based on their level of development, but at the same time equality because they share a common enigmatic background from which all life emerges. The more developed the animal is, the better we can see a difference between Life and anorganic Nature. On the contrary, the lower the animal is, the better we see the essence of Nature shared by every-

thing living and inanimate. The essence of life could not be described by functions of metabolism and reproduction - they are merely its prerequisites. Real display of Life emerging on the surface of Nature is individualization. (Portmann 1948) All life emerges from macromolecular level, but it is radically different from it. Chemical substances, as nucleic acids, for example, are not born nor they are dying, they are just transforming from and into other substances. Death and birth are characteristics of higher form of existence, they constitute a time and space limit inside which a being, an individual can exist, can experience what is outside and can express what is inside. (Portmann 1960) Those are two components of Portmann's inwardness. (nem. *Innerlichkeit*) And it is a different level of inwardness that makes animals higher and lower according to Portmann. (Portmann 1960) We cannot study inwardness directly, even to look inside the mind of another human being is impossible for us. But we can use a comparative science and go through different species in the same manner as Jung went through different cultures while examining human Psyché.

Portmann studied level of innervation, richness of the senses and the weight of brain-stem of different animals as indications of the richness of their inner world, their capability to receive and process impulses: generally the extent of their experience with the World.<sup>2</sup> He then compared the estimated level of inwardness with their appearance as ultimate self-expression and found a relation: inwardness correlates with self-expression: We can see the richness of inner life even from outside. (Portmann 1960)

It looks like a body is blooming hand in hand with its inner capacity. Blooming in a very special way unknown to inanimate nature. Head is the most valuable organic feature for Portmann. It concentrates most complicated distant senses such as smell, sound and hearing united with the brain. Head is the most serious violation of geometry typical for lower life forms. The more developed the brain and senses are, the more optically detached the head is from the overall shape of the body. Also the senses play such a sculptural role: eyes, nose and ears are getting more expressive shapes according to their importance and development. Laws of organic development are another surprise for our technically focused mind. (Portmann 1948)

We would expect that higher a form is neater it will be. But it is a Portmann's discovery that geometry is a typical attribute of primitive life forms. *One millimetre long Radiolarian is forms a shell which would satisfy and fascinate any architectural purist.* (Portmann 1948: 11) Same goes for oysters whose shells are beautifully shaped and coloured. Most primitive animals are symmetrical around multiple axes and their shape is often a result of repetition of similar segments. From an aesthetical point of view, their display is intuitive and predictable for the human

2 Contemporary studies focused on Portmann's biology: JAROŠ, F.: The ecological and ethological significance of felid coat patterns (Felidae), PhD. Thesis, Prague 2012, unpublished, KLEISNER, K.: „The Semantic Morphology of Adolf Portmann: A Starting Point for the Bio-semiotics of Organic Form?“ *Biosemitotics*, 1, 2008, č. 2, s. 207–219; KLEISNER, K.: „The Formation of the Theory of Homology in Biological Sciences.“ *Acta Biotheoretica*, 55, 2007, č. 4, s. 317–340.



mind. Highly developed animals, on the other hand, are hardly that intuitive. They refuse to obey our architectural mind, shapes of their forms are so complex, so unpredictable. (Portmann 1948: 91-97) Organic means, that we stand in front of an animal with amazement, not with understanding. Their display is intelligible, recognizable, but somehow, we are unable to analyse it further. (Portmann 1959)

## CONCLUSION

In the previous chapter, we introduced entities which produce amazement and sympathy, but in the same time inability to analyse them further. From therapeutical experience of Carl Gustav Jung, such reaction occurs when we meet a symbol, which is an audible or visual manifestation of an archetype. Symbol is understandable because it is designed for display. But at the same time symbol cannot be analysed, because it is the primal output of unintelligible dimension. That dimension is Life for Portmann and Collective Unconscious for Jung. (Jung 1939)

Almost forgotten Swiss scholar Adolf Portmann developed most serious arguments against reductive science; his arguments are valuable not only for their philosophical depth, but also because they are supported by vast empirical research making them relevant both for philosophers of nature and scientists.

Portmann showed that Life is enigmatic entity, which cannot be precisely localised anywhere in bodies and structures of living beings but can be only observed in its unity and complexity. His observations are opposed to scientific tradition which takes for granted that localisation and isolation of biological and psychological functions can reveal to us ‚mystery of life‘. With Portmann’s words: “A mystery is not simply what has not yet been understood, a secret is not what is at present unknown. The inner experience should lead us, is therefore not that delight experienced by an active person as he solves problems, a feeling which accompanies any scientific work. But rather, we are also regarding the animal with a strong emotion, in which there is something of the astonishment of a child at work; we regard plants and animals with amazement or horror, with joy but also with awe...” (Portmann 1948: 220)

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# Wolni czy zmanipulowani? Odbiorcy reklam w XXI wieku. Studium psychologii wpływu społecznego / *Free or manipulated? Recipient of advertising in the XXI century. Study of social impact psychology*

## Abstract

In the twenty-first century issue related to freedom, manipulation and advertising is an integral aspect of everyday life in society. The concept of freedom is very difficult to interpret. The literature is considered an interdisciplinary approach, therefore, is associated with many areas of psychology, philosophy, law or economics. Almost every step we meet with advertising, through which companies and institutions promote their products in a variety of ways. However, if consumers perceive them as objects or subjective? Often society is manipulated, lied to and misled by the use of various techniques of advertising on television, radio or the Internet. In view of the above, if society feel free? Is such behavior on the part of enterprises are ethical and lead to a balanced functioning of the civilization of the twenty-first century?

**Key words:** freedom, advertising, manipulation.

## WSTĘP

N owoczesność niesie ze sobą szereg pozytywnych aspektów związanych z rozwojem jednostki i otaczającego go środowiska. Człowiek może się rozwijać i samorealizować w wielu dziedzinach: nauce, sztuce, technologii czy w społeczeństwie. Dostęp do wiedzy w krajach Zachodu jest praktycznie nieograniczony. Jednostka może wybierać, doświadczać, uczyć się i odkrywać nowe horyzonty – czy można zatem uznać, że jest wolna? W XXI wieku bardzo często można spotkać się z terminami takimi jak „wolność”, „reklama” czy „manipulacja”. Czy zatem w obecnych czasach społeczeństwo czuje się wolne i odporne na aspekty związane z manipulacją? Warto dodać, że rozważania na temat manipulacji czy reklamy nie są zagadnieniami, które pojawiły się kilka lat temu, tak naprawdę reklama wzbudza liczne kontrowersje moralne już od kilku tysięcy lat. Jest ona jednym

z zasadniczych elementów, które promują i pomagają procesowi sprzedaży, a szerzej działalności gospodarczej danej instytucji czy przedsiębiorstwa.<sup>1</sup> W obecnych czasach spotykamy się z niewyobrażalnym rozwojem Internetu w działaniach *sensu stricto* marketingowych – dzięki tej platformie można kupować, zamawiać, recenzować, porównywać różnorodne produkty bez wychodzenia z domu. Jednakże, marketing internetowy skierowany jest do młodszej części społeczeństwa. Pojawia się zatem pytanie: co z tymi, którzy nie umieją bądź posiadają negatywne przekonania dotyczące korzystania z sieci? Najczęściej wykorzystywanym środkiem przekazu pozostaje w dalszym ciągu telewizja – człowiek przyzwyczajony jest już do reklam, często nawet nieświadomie je ogląda, a następnie w sklepie wybiera ten produkt, który już praktycznie zna. Dodatkowo telewizja kojarzy się z potrzebami wypoczynku i rozrywki, a więc jest to idealne miejsce do promowania swoich produktów.<sup>2</sup>

Kolejną istotną kwestią jest to, że człowiek podczas odpoczynku często nie jest w stanie realnie myśleć i się zachowywać. Nad reklamą praktycznie zawsze pracuje kilkadziesiąt osób oraz reżyser – to on decyduje o tym jakie obrazy mają być wykorzystane. Zatem widz nie odbiera przykładowych i rzeczywistych informacji, a wyselekcjonowane wcześniej założenia i punkty widzenia, które po wielu dyskusjach zostały wybrane i wykorzystane w materiale<sup>3</sup> W związku z tym, może to prowadzić do manipulacji i stosowania przekłamań w stosunku do społeczeństwa, które często jest tego nie świadome. Czy równocześnie można mówić o braku wolności i przekłamywaniu? Kwestie manipulacyjne mogą dotkliwie wpływać na funkcjonowanie człowieka, jego samoocenę, zachowanie czy poczucie wartości i sprawczości. Czy manipulacja rzeczywiście towarzyszy nam w codziennym życiu?

## WOLNOŚĆ

Pragnienie wolności stanowi jeden z najważniejszych wyznaczników dążeń człowieka już od niepamiętnych czasów. Niemalże każdy człowiek zdaje sobie sprawę z tego, że ma lub pragnie mieć władzę nad sobą, by móc o sobie decydować, realizować siebie i swoje zamierzenia. Dzięki możliwości samostanowienia o sobie jednostki czują się wolne, posiadają poczucie sprawczości oraz własnej godności. Powszechnie wolność uważana jest za jedną z najważniejszych wartości, której pragnienie manifestuje się we wszystkich dziedzinach aktywności ludzkiej. Stąd tak wiele wyróżnia się jej rodzajów: wolność negatywna, pozytywna, polityczna, prywatna, religijna (wyznania, sumienia), myśli i słowa, ekonomiczna itd.<sup>4</sup>

W rozważaniach J.S. Milla należy szukać korzeni koncepcji współczesnych związanych z wolnością oraz funkcjonowaniem w społeczeństwie. Utrzymywanie pewnych zasad, sprawowanie kontroli nad innymi, a tym samym wolność prowadzi do tego, aby zapobiegać krzywdzeniu innych osób. Dążenie do prawdy i wol-

1 M. Kochan, *Slogany w reklamie i polityce*, Warszawa 2003, s. 199.

2 P. Kofak, *Kultura masowa jako produkt reklamowo-marketingowy*, Toruń 2005, s. 37.

3 P. Nowakowski, *Fast Food dla mózgu czyli telewizja i okolice*, Tychy 2002, s. 23.

4 (red.) J.M. Byrska, W. Zuziak, *Wolność i władza w życiu publicznym*, Kraków 2008, s. 5.

ności musi polegać na nieustannym kontrolowaniu poglądów własnych z często sprzecznymi opiniami innych osób.<sup>5</sup>

Wolność nie może istnieć w państwie prawa absolutnego. Próba zakreślenia jej granic choćby w ogólnych ramach jest niewątpliwie bardzo trudna i skomplikowana. Ograniczeń wolności warto szukać w wielu gałęziach prawa, niewątpliwie wiele cennych informacji można uzyskać z zasad oraz aktów prawnych obowiązujących w danym kraju.<sup>6</sup>

## REKLAMA

Reklama zgodnie z definicją słownika języka polskiego *służy do rozpowszechniania informacji o towarach, ich zaletach, wartościach, miejscach i możliwościach ich nabycia. Dodatkowo celem reklamy jest chwalenie, zalecanie czegoś za pomocą mediów poprzez plakaty, napisy czy ogłoszenia w celu wzmocnienia przekazu i namówienia odbiorców do nabycia określonej rzeczy bądź usługi*<sup>7</sup>. Oddziaływanie na podmiot za pomocą komunikatu perswazyjnego odbywa się na przykład za pomocą przemówienia czy reklamy, które przekonują do zajęcia określonego stanowiska w danej sprawie.<sup>8</sup> Ewolucja współczesnej reklamy zmierza w kierunku ograniczenia czynnika czysto informacyjnego, odwołującego się do sfery sensownego poznania na rzecz odbioru estetycznego i emocjonalnego.<sup>9</sup> Reklamy codziennie atakują odbiorców: przerywają firmy, bilbordy zaślaniają krajobraz a ulotki rozdawane są niemalże wszędzie. Specjaliści do spraw marketingu uznają, że poprzez szum informacyjny mogą odnaleźć konkretne i zainteresowane ich produktem osoby. Dodatkowo dzięki reklamom konsumenci płacą mniej za radio, telewizję czy gazety.<sup>10</sup> Ponadto dla wywołania pożądanego efektu reklamy odwołują się również do sfery emocjonalnej konsumentów podkreślając głównie pozytywne emocje związane z konsumpcją dóbr i usług takie jak zmysłowość, radość, przyjemność i dobry smak.<sup>11</sup>

## MANIPULACJA

Manipulacja pojawiła się na świecie wraz z rozwojem społeczeństw. Ogólnym określeniem tego pojęcia jest sposób oddziaływania na zachowania innych osób, którego mechanizm jest utajony przed osobami manipulowanymi, zazwyczaj nie zdają sobie sprawy z zachodzącego procesu, odbywa się ono w sposób skryty.<sup>12</sup> Pojęcie manipulacji ma długą historię i złożoną treść, jest wieloznaczne i trudne do zdefiniowania. Jednak dopiero w XIX wieku pojawiło się w znaczeniu nieuczciwej czynności umysłowej, manipulowanie zaś człowiekiem odnotowano dopiero

5 J.S. Mill, *O wolności*, Warszawa, 1999, s. 30.

6 E. Nowińska, *Wolność wypowiedzi prasowej*, Warszawa 2007, s. 12.

7 *Słownik języka polskiego PWN*, Warszawa 2016

8 U. Werner, *Reklama*, Thaurus, Warszawa 1992, s. 11.

9 E. Szczęsna, *Poetyka reklamy*, Wydawnictwo Naukowe PWN, Warszawa 2003, s. 13.

10 K. Skowronek, *Reklama. Studium pragmatolingwistyczne*, Polska Akademia Nauk, Instytut Języka Polskiego, Kraków 1993, s. 5.

11 B. R., Cialdini, *Zasady wywierania wpływu na ludzi*. Szkoła Cialdiniego, Helion, Gliwice 2011,

12 J. Bralczyk, *Manipulacja językowa*, w: *Dziennikarstwo i świat mediów*, Zbigniew Bauer, Edward Chudzinski (red.), Studium Dziennikarskie Akademii Pedagogicznej w Krakowie oraz Universitas, wyd. II, Kraków 2000, s. 249

w latach sześćdziesiątych XX wieku.<sup>13</sup> Badacze uważają, że manipulacja zachodzi wszędzie tam, gdzie zdaniem osób podejmujących manipulację następuje rozbieżność między akceptowanym wzorem zachowania wykonawcy a podsukaną mu „drogą” wykonania danego zachowania. Ponadto manipulacja to wszelkie sposoby oddziaływania na jednostkę lub grupę osób, które prowadzą do powstania mylnego przekonania u osoby manipulowanej, że jest ona sprawcą (decydem) jakiegoś zachowania, podczas gdy jest ona tylko narzędziem w rękach rzeczywistego sprawcy.<sup>14</sup>

Ponadto, można uznać, że manipulacja to wytworzenie u człowieka fałszywej świadomości, poprzez którą paraliżowana jest jego zdolność do obiektywizowania i dystansowania, gdyż wywierany jest na niego taki wpływ by nie zdawał sobie sprawy, że jest poddawany jakimkolwiek oddziaływaniom. Jeśli człowiek nie potrafi samodzielnie zobiektywizować otaczającej go rzeczywistości wówczas ma ograniczoną wolność i jest szczególnie podatny na błędy.<sup>15</sup> Ponadto manipulacja jest zasadniczo skierowana przeciwko trzem wartościom osobowym. Po pierwsze, przeciwko swobodzie podejmowania samodzielnych decyzji, czyli przeciw wolności człowieka. Wymienić tu warto dwa aspekty: uderza w prawo osoby manipulowanej do własnego wyboru oraz w prawo do warunków umożliwiających dany wybór. Po drugie, manipulacja sprzeciwia się swobodnemu i nieograniczonemu rozwojowi człowieka. Wreszcie, po trzecie, manipulacja uderza w podmiotowość człowieka: z założenia staje się on w takim przypadku rzeczą.<sup>16</sup>

## WYNIKI BADAŃ WŁASNYCH

Osobami badanymi są przedstawiciele średniej i późnej dorosłości wg. Levinsona<sup>17</sup> w wieku 30 – 50 lat z województwa świętokrzyskiego, mazowieckiego i lubelskiego. Respondenci są zróżnicowani pod względem wykształcenia, statusu społeczno-ekonomicznego czy stanu cywilnego. Do ostatecznej analizy uwzględniono 100 osób równolicznie ze względu na płeć. Pozostałe osoby zostały wykluczone ze względu na brak zgody na wykorzystanie wyników ich pracy w publikacji, a także brak całkowitego wypełnienia ankiety.

Metodą badawczą stała się ankieta składająca się z 35 pozycji. Dotyczyła ona kwestii związanych z wolnością, manipulacją oraz reklamą w XXI wieku. Ankietowani zostali zapytani o ich stan emocjonalny związany z podanymi powyżej elementami, a także z ich odczuciami, które dotyczą wolności ludzkiej. Zapytano także o ich wiedzę na temat reklamy, manipulacji czy wolności.

Pytania badawcze:

1. Czy przedstawiciele średniej i późnej dorosłości posiadają wiedzę na temat wolności, manipulacji i reklamy w cywilizacji XXI wieku?

13 R. C. Cialdini, *Wywieranie wpływu na ludzi. Teoria i praktyka*, Gdańskie Wydawnictwo Psychologiczne, Gdańsk 1996.

14 A. Podgórecki, *Zasady socjotechniki*, Warszawa 1966, s. 139.

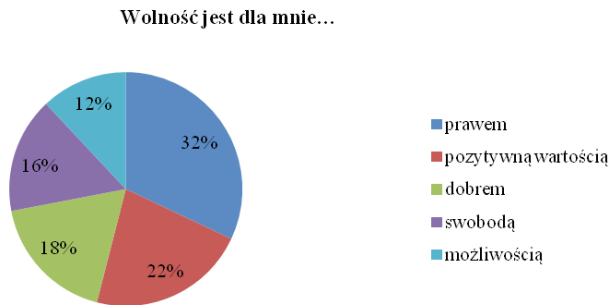
15 H. Luthé, *Co to jest manipulacja*, „Concilium” 1971, nr 1–10, s. 223.

16 M. Szulczewski, *Informacja i współdziałanie*, KIW, Warszawa 1982, s. 62

17 H. Bee, *Psychologia rozwoju człowieka*, Zysk i S-ka, Poznań 2004

2. Jak przedstawiciele średniej i późnej dorosłości interpretują kwestie związaną z manipulacją ludźmi? Czym się to przejawia?
3. Czy przedstawiciele średniej i późnej dorosłości czują się wolni w kraju, w którym żyją?

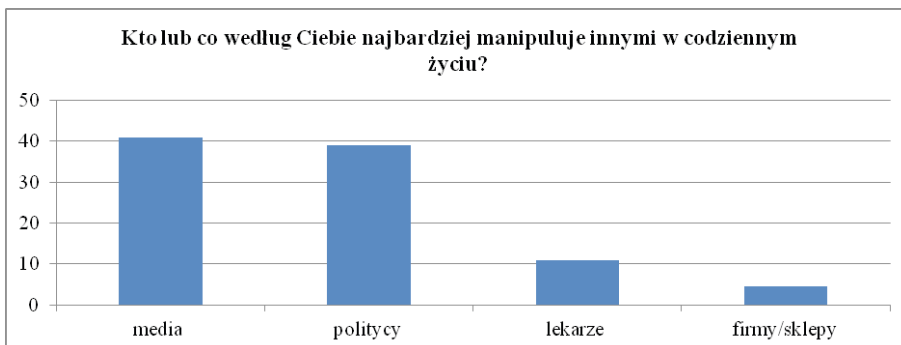
**Wykres 1.** Rozkład wyników na pytanie dotyczące opinii na temat wolności



(źródło: badania własne)

Ankietowani uważają, że wolność jest dla nich prawem (32%), gdyż każdy obywatel powinien czuć się wolny w swoim środowisku. Dodatkowo (22%) twierdzi, że wolność jest jedną z najbardziej pozytywnych wartości ludzkiego życia. Respondenci dodają, że jest to ważne w kategoriach przemieszczania się do innych państw czy na inne kontynenty. 18% uważa, że jest to dobro, a 16% mówi o swobodzie, która jest związana z tym, że możemy podejmować samodzielne decyzje odnośnie naszego funkcjonowania. W porównaniu do innych krajów w Polsce można mieć nieograniczoną ilość dzieci, mieszkań, domów czy zwierząt. Natomiast 12% osób badanych twierdzi, że wolność jest dla nich możliwością związaną z rozwojem finansowo-gospodarczym czy inwestycyjnym. Jeśli bowiem realizujemy się zgodnie z prawem oraz obowiązującymi normami prawnymi jesteśmy w stanie prowadzić własne przedsiębiorstwa, firmy, fundacje stowarzyszenia czy inne instytucje, które umożliwiają nam rozwój oraz samorealizację.

**Wykres 2.** Rozkład wyników na pytanie dotyczące opinii na temat manipulacji w codziennym funkcjonowaniu

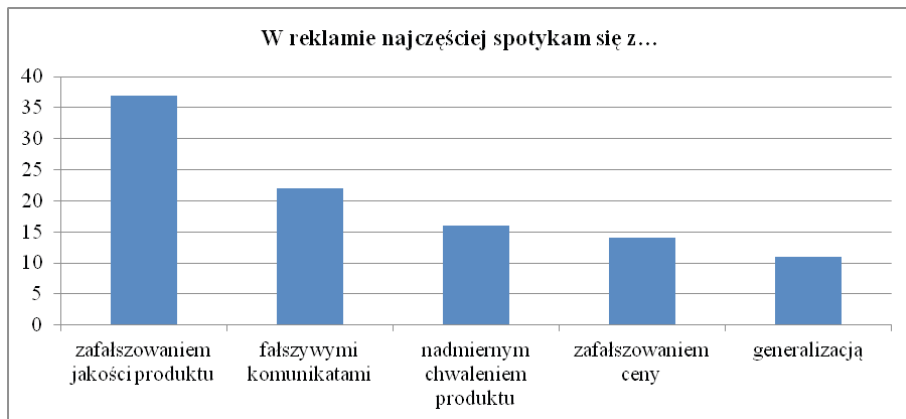


(źródło: badania własne)

Osoby badane uważają, że w codziennym funkcjonowaniu najbardziej manipulowani są przez media (41%) oraz przez polityków (39%). Respondenci stwierdzają, że wiele informacji jest zafałszowanych i źle interpretowanych przez dziennikarzy, a także polityków. Większość nieświadomych oraz nie posiadających wiedzy ludzi wierzy w każde słowo, a poprzez to tworzy się tzw. „cywilizację strachu” związaną np. z terroryzmem czy katastrofami ekologicznymi. Dodają, że często informacje „niewygodne” dla partii rządzących są wyciszane, a nagłaśniane inne, by niwelować i nie dopuszczać do negatywnego wpływu wizerunkowego danej organizacji. Zgodnie z wypowiedziami respondentów są manipulowani przez lekarzy, personel medyczny i farmaceutyczny związany ze sprzedażą leków i innych suplementów diety. Osoby badane wskazują także na firmy i sklepy (9%), uważają, że często są wprowadzani w błąd przez przedsiębiorstwa poprzez zafałszowane dane o cenie, jakości produktu czy wielkości danego wyrobu.

Dodatkowo badani twierdzą w 88%, że media manipulują praktycznie każdą informacją, uważają, że jest to wyjątkowo niebezpieczne dla społeczeństwa, gdyż część z osób w ogóle nie zastanawia się nad prawdziwością informacji, a to może prowadzić do powstawania stereotypów, braku tolerancji czy wykluczenia niektórych grup społecznych, regionów czy stowarzyszeń. Tylko 12% badanych twierdzi, że w Internecie, radio czy telewizji spotykamy się jedynie z prawdziwymi i zweryfikowanymi informacjami.

**Wykres 3.** Rozkład wyników na pytanie dotyczące manipulacji w reklamie



(źródło: badania własne)

Osoby badane przyznają, że w reklamie najczęściej spotykają się z zafałszowaniem jakości produktu (37%). Argumentują to tym, że w reklamie zanieczyszczenia czy plamy znikają za pierwszym razem, a w rzeczywistości i po samodzielnym przetestowaniu produktu zupełnie się to nie zgadza. Dodatkowo respondenci mieli do czynienia z fałszywymi komunikatami (22%) dotyczącymi użyteczności i zastosowania produktu. Często wspomniano o technikach związanych z nadmiernym chwaleniem własnego produktu i porównywaniu innych „w dół” np. „to jest najlepsza cena na rynku”, „produkt o wiele tańszy niż inne” itp. Kolejnym aspektem było to, że cena za produkt nie zawsze jest prawdziwa bądź podawana jest kwo-

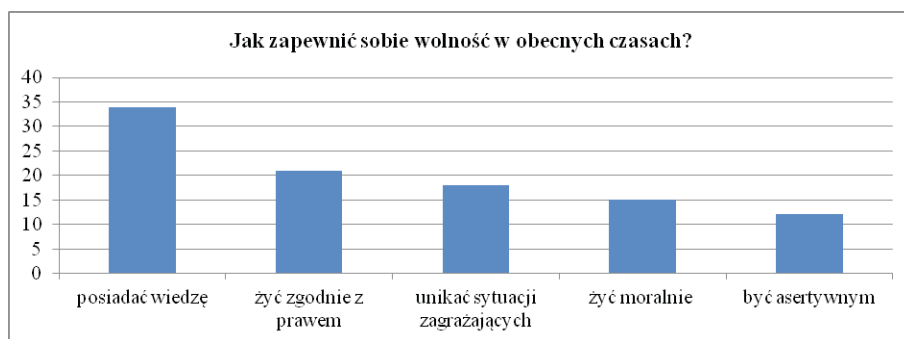


ta nie za kilogram a za dekagramy, co wprowadza klienta w błąd. 11% badanych uznało, że często w reklamach można spotkać się z generalizacją „ten produkt jest idealny dla wszystkich” czy nadmiernym udawaniem i sztucznością w odbiorze.

76% ankietowanych uważa, że w każdej reklamie można spotkać się z manipulacją i oszukiwaniem konsumenta. Dotyczy to niemalże każdego proponowanego produktu począwszy od produktów spożywczych – skład produktów, brak tłuszczów, a tak na prawdę po przeanalizowaniu etykiety nie są to prawdziwe dane. Kolejnym argumentem respondentów były raty oraz ich oprocentowanie oraz manipulacja dotycząca jakości czy wielkości produktu. Natomiast 24% osób badanych uważa, że nie ma podstaw do tego, aby nie wierzyć ludziom występującym w reklamie.

61% respondentów twierdzi, że nie uważa się za jednostkę wolną w społeczeństwie, argumentując to tym, że jest mnóstwo ograniczeń, które nie pozwalają na swobodne i wolne funkcjonowanie w państwie. Ograniczeniami są kwestie finansowe, społeczno-gospodarcze, polityczne czy moralne. Natomiast 24% stwierdza, że czuje się bardzo dobrze w nowoczesnym świecie, a dodatkowo nie czuje się w żaden sposób ograniczony. 15% osób badanych odpowiedziało, że nie zastanawia się nad kwestią wolności oraz ograniczeń związanych ze światem zewnętrznym np. polityka, społeczeństwo czy prawo. Argumentują to tym, że są skupieni na codziennym funkcjonowaniu związanym z wychowaniem dzieci, edukacją, pracą, codziennymi zajęciami czy planowaniem przyszłości swojej jak i dzieci.

**Wykres 4.** Rozkład wyników na pytanie dotyczące opinii na temat zapewnienia sobie wolności w obecnych czasach



(źródło: badania własne)

Ankietowani uważają, że w zapewnieniu sobie wolności w obecnych czasach może pomóc interdyscyplinarna wiedza (34%), znajomość prawa oraz życie zgodnie z obowiązującymi przepisami i normami (21%). Dodatkowo ankietowani wspominają o unikaniu i nie angażowaniu się w sytuacje zagrażające życiu i zdrowiu ludzkiemu (18%). Przykładami były demonstracje, uczestniczenie w nielegalnych przedsięwzięciach czy interesach. Kolejną kategorią było to, by postępować zgodnie ze swoim sumieniem oraz żyć moralnie. 12% uważa, że warto mieć własne zdanie i być asertywnym w XXI wieku, dzięki czemu można zagwarantować sobie wolność i poprawne funkcjonowanie w nowoczesności.

Dla ankietowanych wolność jest samodzielnością w podejmowaniu decyzji oraz brakiem uzależnienia od innych ludzi (35%). Wówczas osoby mogą podejmować decyzje i nie muszą konsultować każdej z nich z innymi ludźmi. Dla osób badanych (31%) nie ma wolności bez możliwości społeczno-finansowych. Brak wsparcia ze strony środowiska oraz brak odpowiedniego statutu społeczno-ekonomicznego jest dla respondentów elementem, który uniemożliwia bycie wolnym człowiekiem. Przejawem wolności według osób badanych (18%) może być wsparcie i akceptacja inicjatyw obywatelskich ze strony rządu. Ankietowani w tym pytaniu odnieśli się do wolności słowa (13%) oraz wolności wyznawania dowolnej religii (3%).

## ZAKOŃCZENIE

Tematyka wolności, manipulacji i reklamy z pewnością będzie kwestią poruszaną w przyszłości. Podobnie jak pojęcie wolności od wielu lat nie jest interpretowane w sposób jednoznaczny, tak i wolność społeczeństwa oraz jednostki nie jest możliwa do jednoznacznego określenia. Ważne jest jednak tutaj spostrzeżenie tych zjawisk przez pryzmat społeczeństwa i ich subiektywną opinię na zaproponowany temat. Ankietowani uważają, że wolność jest utożsamiana z prawem, gdyż odniesienia dotyczące tej kwestii można odnaleźć w konstytucji, dekretach czy innych aktach prawnych np.  *europejska konwencja o ochronie praw człowieka i podstawowych wolności, konwencja praw człowieka i obywatela* itp. Dodatkowo osoby badane uważają, że w codziennym funkcjonowaniu najbardziej manipulowani są przez media oraz polityków. Z mediami utożsamiają to, że mają do czynienia z zafałszowaną jakością produktu, fałszywymi komunikatami, a także technikami związanymi z porównywaniem produktów innych firm w „dół”. Ponadto w reklamach występują zazwyczaj osoby zdrowe, piękne, młode – co u starszych, chorych, niepełnosprawnych odbiorców może doprowadzić do zaniżenia samooceny czy próby zmiany siebie. Większość respondentów twierdzi, że nie uważa się za jednostkę wolną w społeczeństwie, argumentując to tym, że jest mnóstwo ograniczeń, które nie pozwalają na swobodne i wolne, w subiektywnym znaczeniu, funkcjonowanie w państwie. Ograniczeniami są kwestie finansowe, społeczno-gospodarcze, polityczne czy moralne, poprzez które nie są w stanie spełnić swoich podstawowych potrzeb, pragnień czy marzeń. Badani uważają, że wolność można zapewnić sobie dzięki wiedzy oraz życiem zgodnie z prawem i obowiązkami w państwie. Dla osób badanych wolność jest samodzielnością i brakiem uzależnienia od innych osób, ponadto związane jest z respektowaniem praw i obowiązków obywatela zarówno przez rząd jak i innych obywateli w państwie. Osiągnięcie satysfakcji oraz dodatkowych atutów związanych z wolnością nie jest możliwe, jeśli jednostka, nie ma zabezpieczeń społeczno-finansowych, dzięki którym osiągnięcie celu i realizacja zamierzeń jest w znacznej mierze ułatwiona.

W ogólnej ocenie respondenci czują się zmanipulowani przez media i otaczające reklamy. Nie czują się wolni, w kraju w którym ciągle mają do czynienia z pustymi obietnicami, kłamstwami czy niedomówieniami ze strony polityków, dziennikarzy czy sprzedawców.

Reasumując, człowiek nieodłącznie związany jest z mediami tzn. internetem, telewizją czy radio – informacje, przekaz medialny jest wszędzie. Reklamy otaczają jednostkę w domu, w pracy, w drodze, w czasie wolnym, w restauracjach, w kinie itp. Człowiek często nie rejestruje racjonalnie wszystkich bodźców. Jak sobie radzić z otaczającym jednostkę kłamstwem i generalizacją? Warto zastanowić się nad kwestią wolności w XXI wieku. Celem niniejszego artykułu było zwrócenie uwagi na postrzeganie wolności przez społeczeństwo. Przedstawiona tematyka prowadzi do wielu do wielu wniosków, które są podstawą do dalszej eksploracji zaproponowanego tematu.

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