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Auto-abstract

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1. The name and surname

Kazimierz Pierzchała

2. Biography, overview of pastoral, didactic, organisational and popularised science activity

2.1. The biography



I was born 9th January 1968 in Kamienica near Szczawnica, in nowosądeckie district (currently małopolskie district). My master's thesis entitled: **The structure of Jesus from Nazareth own apology in the attempt of priest professor Wincenty Kwiatkowski**, written in Fundamental Theology's Seminary of Papal Theological Department (in section of John the Baptist) in Warsaw, was examined in 1993. After that I took up post-gradual studies in Seminary of Psychology Papal Theological Department (in section of John the Baptist) in Warsaw. My diploma essay entitled: ***Correlates of sense of responsibility and obligation*** among young people I examined in 1994. Meanwhile I entered into first researches about educational issues. From 1994 to 1997 I was studying religious sociology on the Social Science Faculty in John Paul II Catholic University in Lublin. At the same time, I taken up educational activity through creating Salesian Sport Organisation in Ursynów, one of Warsaw district which is dealing with growing up difficult young people by a sport. Leading this organisation and actively participating in it, I did many interesting observations and I gained the experience with working with adolescents. In my opinion, it was an excellent fundament for taking up doctoral dissertation. During the preparations to habilitation's process, I led also lectures of developmental psychology in the Institute of Studies of the Family on Catholic Theology's

Academy in Łomianki (now is known as Cardinal Stefan Wyszyński University, shortage UKSW).

The doctorate entitled: **The feeling of obligation and responsibility among young people** I wrote assisted by professor post-doctoral Aleksander Nalaskowski and I examined in 2001 in the Institute of Pedagogy Mikołaj Kopernik University in Torun. This work was published in the form of book by Adam Marszałek Publishing in 2001 in Torun (the second edition in 2006).

After the doctorate the conditions of pastoral service determined enlargement of my interests with educational issues. From 7th December 2011 to 31st August 2011 I was in a function of spokesman of National Chaplain Prison's Priesthood. During this time I was working in Custody of Warsaw Służewiec as a prison chaplain. Each year with priest prelate and doctor Paweł Wojtas (National Chaplain of Prison's Priesthood) I published a bulletin dedicated to religious and penitentiaries issues. This type of activity consists in mostly on some behaviours' observation among prisoners and holding talks with them; it lets me also to know the environment and make educational and developmental diagnosis but also for introducing variables which determined changes in their personality.

In this period, as an author or as a co-author I published some monography books and some articles in pedagogical and psychological issues but also in sociological, economical and theological ones. Most of them refers to penitentiary and pedagogical issues. In the result of this activity, I entered twice into getting degree of post-doctoral in the Maria Grzegorzewska Special Pedagogy Academy in Warsaw. Indicated by reviewers mistakes caused of cancelling the application (31st January 2013 and 30th January 2015), object is making essential corrections and complements.

2.2. Scientist and didactic, organizing and popularised the science activity

My research work I complemented by continuous didactic activity. As a lecturer I delivered discourses and practice at **six** colleges:

1. Higher School of the National Economy in Kutno- from 2006 to today – on the position of assistant professor, employment contract.
2. Marshal Józef Piłsudski Higher School of Protection and Security in Warsaw – from 2015 to today, contracted lecturers.
3. Bogdan Jański Higher School in Warsaw – from 2011 to 2013- employed as a lecturer and principal Social Pedagogy speciality with rehabilitation, employment contract.
4. Higher School of Commerce in Kielce – from 2009 to 2012 and from 1st October 2009 to 30th September 2010 employed as a docent, in next two years 2010-2011 and 2011-2012 employed on fee-for-task agreement. Moreover, in WSH between 2009-2001 I promoted 9 diploma essays on the field of Pedagogy and reviewed 15 essays on Pedagogy and Administration faculties.
5. Institute of Studies on The Family in Catholic Theology Academy (*now is UKSW*) in Warsaw – Łomianki – from 1996 to 1997, contracted lecturers.
6. Cardinal Stefan Wyszyński University in Warsaw, Christian Philosophy Faculty, Psychology Institute – 2005 – commissioned lecturers.

2.3. Membership and functions in institutions, organisations and scientific societies

Between 2013 and 2015 I participated three times in team work with organisations and institutions listed below:

1. Member of Warsaw Theological Society Papal Theology Faculty in Warsaw, Section of John the Baptist in 2015;

2. Member of Program and Science Committee of Science Magazine on Faculty of European Studies Higher School of National Economy in Kutno, entitled: *(Study on Central and Eastern Europe)*, Kutno 2015.
3. Member of Scientific Committee Man and Society and Country series for 2015 to 2016, by Adam Marszałek Publishing, Torun 2013.

2.4. Practical usage of my publications

Most of my scientific works in rehabilitation pedagogy find practical response in bellowed titles.

- *Sentenced but not reprehended;*
- *Fighting social pathologies in the penitentiary system of Poland and USA;*
- *A man and pathological societies;*
- *The prison chaplain in the process of penitentiary system;*
- *Destigmatisation of prisoners in the light of Church's Magistracy and views on rehabilitation.*

Some of Institutions were interested with those publications (its substantive usage). It was: Central Menagement of Prison Service, Mazovian Centre of Social Policy, Custody and Penitentiary in Warsaw- Białołęka, Julian Ursyn Niemcewicz Public Library in Warsaw- Ursynów. Because of substantive value they are used by the interested in their rehabilitation and destigmatisation work with jailed, used on conferences, symposia and trainings of prison service officers in special pedagogy but also they are used by those who deal with social readaptation of prisoners, by students who write their master' thesis.

2.5. The most important prizes and awards

“In appreciation of spiritual work in rehabilitation of psychology and pedagogy for Polish penology; difficulty taken into studies which became a key to proper recognizing of penitentiary system issues; involvement in long-term service in Custody in Warsaw Służewiec and reliable representing the Pastoral Prison Ministry in the role of its spokesman” I was honoured with two decorations: “Memorial Silver Medal of Justice Ministry called: *“Neminem captivabimus nisi iure victum”* and with brown badge of Justice Ministry: “For merit in penitentiary work in prison chaplain service for jailed. For special involvement in spiritual improvement of deprived of liberty people”, I’ve got many of prizes from Management of Custody in Warsaw – Służewiec.

I’ve got also a badge “Deserved to Warsaw City”, the Prize of the Warsaw City President, Memorial Medal of Mazovian Voivodship Marshal “Pro Masovia”.

3. ACADEMIC ACHIEVEMENTS

My scientific interests became more crystalized after beginning of priesthood work. At first they are focused ground issues connected with adolescents education, especially those difficult ones. Therefore, I was active in Local Association of Salesian Sport Organisation SALOS (I was its founder and the chairman for 5 years) who’s message referred to education through the sport an in the spirit of *fair play*. Underway of practical an educational activity, became to shape my views on obligation and responsibility in youth development. By the time of getting doctor’s degree, it was the main current of cognitive activity. Starting work in penitentiary significantly expended my scientific interests field. But generally I focused on some issues bounded up with rehabilitation problems of functioning polish penitentiary system, filling also pastoral duties.

3.1. Published books and articles.

My observations and study's researches I published in books, periodicals and I delivered speeches on congresses, conferences and symposia. On my academic achievement there are **16 books** (in which 5 is for evaluation) which I am the author or co-author, **50 articles** (in which 35 is for evaluation) published in collective releasing and scientific periodicals dedicated to legal matters ("Probation", "Clause on the road") penology ("Overview of Polish Penology") and prison pastoral service ("Seminary materials of Prison Pastoral Service"), fight with addictions ("The problems of alcoholism") in publication houses mostly pedagogical ones ("The culture and education") and over a dozen on psychological, theological and economical matter.

3.2. Participation in science conferences

From 2004 I participated in almost **4 international congresses** and in **54 conferences** and science seminars (also in internationals, in Poland and abroad) delivered **32 speeches** (mostly published as articles) but in the case of two conferences I had a co-host function.

3.3. Participation in researched projects

From 2010 I participated in **four** researched projects as a member of research group, who realised bellowed topics:

1. **Gran Law's Encyclopaedia**, edited by B. Hołyst. It is currently realised project by the Ubi Societas Foundation, Ibi Ius – the scientific and editorial project funded by National Centre of Studies and Development. I take part in it as an author 13 of items to volume called **Criminal law**.

2. **Legal, organisational and psychological aspects of crisis management** – the project realised under the leadership of professor post-doctoral J. Czerniakowicz, on the Social Studies Faculty in B. Markowski Higher School of Commerce in Kielce, between 2012 and 2014. Publication issued in this project's frames is entitled *Legal, organisational a psychological aspects of crisis management* (ISBN 978-83-89274-73-1).
3. **Comprehensive support of development Bolesław Markowski Higher School of Commerce** in Kielce. My publication on matter entitled: *Rehabilitation of prisoners through the work. Prisoners on levees* was published in collected edition of *Security of Poland in the national and international dimension* edited by M. Marszałek, G. Sobolewski, T. Konopki. A. Cyran. Bogdan Markowski Higher School of Commerce in Kielce, 2001 (ISBN 978-83-89274-66-3).
4. **PITWIN – the portal of innovative transfer of knowledge in science.** My publication entitled *Drug addiction as a multidimensional social problem*, released in collected edition *The role of informatics in the economic and social studies. Innovations and interdisciplinary implications*, edited by Z. E Zieliński, Bogdan Markowski Higher School of Commerce in Kielce, 2010 (ISBN 978-83-89274-50-2).

3.4. Written Reviews

Reviews of my publications and one of my written by me:

1. Pospiszyl I., *Review of Kazimierz Pierzchała, Czesław Cekiera's book. A man and social pathologies [A man and social pathologies] Is bad and good a scientist category?* Culture and Education, 2015, No 1(107).
2. Kotowski W., *Review of Kazimierz Pierzchała's book. Lost gift of liberty. Personality of imprisoned*, "Probation" 2012, no 1.
3. Jędrzejko M., *Review of Kazimierz Pierzchała, Czesław Cekiera's book. Fighting social pathologies in penitentiary system of Poland and USA*, "Overview of Polish Penology" 2008, no 60.

4. Budzyński S., Review of Kazimierz Pierzchała's book. *Sentenced but not reprehended*, "Overview of Polish Penology" 2005, no 49.
5. Pierzchała K., Review of Jan Śledzianowski's book. *Addictions among children and adolescents (on the example of świętokrzyskie district)*, "Overview of Polish Penology" 2006, no 52-53.

3.5. Short characteristic of first years of scientist activity

My first academic work was master's thesis on fundamental theology matter *The structure of Jesus from Nazareth own apology in the attempt of priest professor Wincenty Kwiatkowski*, **written** under leadership of priest professor post-doctoral Wojciech Tabaczyński and examined in 1993 on Papal Theological Department (Section of John Baptist). It was a trial of showing historical personage of Jesus from Nazareth as a Man being also the God's Son, in whose was manifested individual and religious consciousness, claiming, motivational and also dynamic in its specify and generality. The first who taken up the presentation of the structure of Jesus from Nazareth own apology in the innovative attempt was priest professor Wincenty Kwiatkowski. His work has a rich bibliography, both native and foreign.

In farther development of science interests I departed from theological matters to psychological and pedagogical matters examined in the social and denominational context. The work as a prefect in secondary school in Warsaw-Ursynów, similarly like contact with young and faithful people during meeting, preparations to confirmation sacrament and retreats, resulted in opportunity for leading own empirical researches on nowadays youth people" attitudes and views. Both experiences and post-gradual studies in Seminary of Psychology of Papal Theological Faculty resulted with work *Correlates of feeling of obligation and responsibility among young people*, which released in the booked form in Torun 1996. The subject of this work is shaping the personality structure in the light of different developmental theories with stressing the key role of higher

levelled feelings and values in the process of personality integration. Theoretical thinking was illustrated and filled with results of my researchers according to vividly described methods. It was shown dependence on family's situation (full family, not full and dysfunctional) its size and the age of a tested person, maturity of attitude to obligation and responsibility.

The most significant work from first years of my academic doctoral dissertation entitled: **The feeling of obligation and responsibility among catholic adolescents**, written under the leadership of professor post-doctoral Aleksander Nalaskowski and examined in 2001 in the Institute of Psychology Mikołaj Kopernik University in Torun; of which reviewers were priest professor post- doctoral Jerzy Bagrowicz, professor of UMK and professor post-doctoral Maria Czerepaniak – Walczak. The work consists of two parts: theoretical and empirical. The main aim of theoretical part is to precise and respectively close defining discussed term: **obligation and responsibility** in axiological, functional and juridical attempt, because moral and ethical categories to which obligation and responsibility belong, cannot be considered outside right context of specific human personality. The second part of work, based on won empirical researches, is dedicated to description of personal development, modelling and maturation of responsibility feeling in the secondary socialisation process (institutional one, especially on the religious institution's basics. In the research procedure were used suitable tools for psychology studies – J.C Crombaugh's and L.T Maholick's method and Sacks questionnaire. The work was released in the booked form in Adam Marszałek Publishing, in 2001 (first edition) and in 2006 (second edition).

3.6. Characteristic of scientist period after doctoral examination – without pointing to evaluation

After getting the doctor degree, I focused on pastoral activity for jailed in penal institutions, what influenced significantly on developing my interests. I am

going to present below some of my publication but without pointing to evaluation.

The academic achievement consists of many theological publications which are parallel direction of scientist and research interests.

The interesting aspect of the world around us is the necessity connected with looking for place for yourself. Such taken subject is shown by the article in religious sociology matter entitled: *The Church and sect in the current religion perspective* ("SVD stream" 2015, vol.138, no 2). "The term like sect, according with the etymology of word, grown up in the Christian context – in the negative sense: «sect», «cult» («cult group»), «new religious movement» have different thematic range and not so sharp borders. It is caused by huge differentiation of some formations and the multification of attempts and terms used to descriptions", we read with priest doctor Andrzej Wańka. On the other hand, professor post-doctoral Maria – Libiszowska Żółtkowska claimed "We can accept general description all of those phenomenons with the nam of «sect», from latin *sequi*-«following somebody's troop» or *sectare* «standing out of something». According to the first meaning latin word, sect become as a result of activity done by charismatic leader, around who are concentrated supporters of his teaching. A ccording to the second meaning – founding of sect is a result of some group of believers' protest against ignoring specific values (doctrinal, ethical, ritual, institutional), which are recognised as so important, that a unit stands out native religious organisation and create its own one". With the phenomenon of sects deal many science disciplines Although it to go wrong to find combining definition of sect and introduce its main types. Modern religious sociologists and psychologists and also catholic theologians like the new term like «*new religious movements*» rather than the term «sect». It is aimed firstly methodical directive of honesty which demands adopting objective attitude to described phenomenon, free of evaluative prejudices and secondly with character and genesis of such movements.

Scientific researches about social formation attempt, organizations, community or sects, often described in our age as new religious movements, become rapidly developed during last 20 years. The revival in Poland of such groups is caused by democracy, liberalisation and pluralisation of social and political life after falling of the communism. The answer for question about reasons of arising of sects and source of their attractiveness is assembled. Over the years, were many trials to answer on it. The phenomena of arising sects is really complicated. There is any model, on which the development is proceeded. Sects are reaction for many factors in the surrounding reality. Unfortunately, it is impossible to compliable and unambiguously explain the quiddity of sect "phenomenon".

The significant article at the confluence of rehabilitation and theology is the publication entitled *Reconciliation of prodigal son with merciful father* (Lukas's Gospel 15, 11-24) ("Homo Dei" No 1(318)). It is the specific article on destigmatisation matter even though the term destigmatisation doesn't appear.

I am also author of some articles in economy matters, published in Financial Journal (Kurier Finansowy). There are: *The security of buyer in the Internet* (2014, No2 (36)), *Tourist activity of Polish people in 2007-2012 with elements of 2013. Economy and its tendencies. Basics scientific results*, (2014, No 3(37)), *Inquiring claims in arbitration court*, (2014, no 4(38)), *The time for saving money for the future retirement*, (2016, No 1 (41)). Moreover, there is one article in Modern Cooperative Bank entitled *Operations for general good of local society* (2016, No 5). There are publications discussed economic matters, they have any correlation with my science interests.

It is really worth to mention about two of my book publications which have personal value for me. The first of them from the 2013, entitled *The salt of life is love* (The publishing and polygraph office "Adam", Warsaw 2013). The book refers to such values like: love, friendship and affection. In my thinking

I distinguish between the love divine typed *agape* from the human love typed *Eros*. Moreover, I highlight that the main purpose and rule of human life should be love, to which in most cases people strive for, because everybody want to love and being loved.

The second book- established to the previous one – is a personal album from 2015 entitled *The strength and honour* (The publishing and polygraph office “Adam”, Warsaw 2015). This album shown my life, my trouble and continuous striving for the goal on the way to individual and spiritual development.

4. INDICATION OF ACHIEVEMENTS under the Act from 14th March (2013) – art. 16, para. 2 - about degrees, titles in art matter. (Dz. U. Nr 65, poz. 595, ze zm.)

4.1. The basic for the initiation of habilitation procedure

The basic for the initiation of habilitation procedure is a series of publications (monographies and articles) in pedagogy, taking into account psychological and theological context referred in the essential point to issues connected with destigmatisation of criminals in the light broadly understanding rehabilitation, with reference to Church Ministry.

4.2. The discussion of some publications indicated for evaluation

After getting doctor’s degree I devoted to pastoral activity for jailed in custodies, what resulted in development of my science interests. Experiences which I gathered in work as a prison chaplain in custody in Warsaw Służewiec resulted in **five** publication dedicated to rehabilitation problems and the prison priesthood in this process.

The first of them, *Sentenced but not reprehended*, was released in Warsaw 2004 (first edition) and in 2015 (second and expanded edition published in Torun, reviewed by post-doctoral Anna Fidelus, the UKSW professor and post- doctoral Anna Kieszowska, UJK professor) and it is based on closely empirical data, collected during work with jailed, but also on studied results led by a method of personality questionnaire. Similarly like in doctor's thesis, in discussed publication I focused on especially interesting and significant question about the role of values and feeling of obligation and responsibility in the psychical structure of a man. This time the subject of researches was some very specific group of people, viz people derived from liberty, addicted to alcohol and drugs, people sentenced but not reprehended – according to John Paul II words. For those people rehabilitation which included the contact with prison chaplain opens new opportunities for transformation. The book may constitute valuable contribution to further studies in humanities and it also may be helpful with therapeutic, rehabilitation and pastoral activity.

Two next works I published in cooperation with priest professor post-doctoral Czesław Cekiera. The first entitled **Fighting with social pathologies in the penitentiary system of Poland and USA**, reviewed by PHD with habilitation Mariusz Jędrzejko and PHD with habilitation Jan Tylka, UKSW professor, released in Torun in 2008. Mentioned publication, resulted from cooperation with clinical psychologist and penitentiary pedagogue is constitutes an attempt for multilateral and complex concept of problematic such social pathologies like homelessness, prostitution, violence, crimes and activity around sects.

Intimated discussion of each mentioded pathologies accompanied the overwiewing causes and conditions their occurance but also, what is a key, showing rehabilitation perspectives I specific problems connected with the process of rehabilitation people affected with those pathologies. Special pressure is put on necessity of respecting personal dignity and authority both jailed one and prison service officer as essential and initial condition of successful

rehabilitation. As the title shows, the basic point of work is comparing of two penitentiary systems – Polish and American, pointing their advantages, disadvantages, developmental perspectives. The one part of the chapter was focused on difficult problem which is death penalty in legal, ethical and moral aspect and in the light of Catholic Church's teaching. Each chapter was endowed with separate bibliography, collated the most important publications, concerning individual problems what have essential meaning for Reader dealing with rehabilitation and serving to deepen the knowledge in this specific issue.

The title of the second book written with priest professor post- doctoral Czesław Cekiera, which reviewers were professor post-doctoral Zofia Ostrihańska and post-doctoral Wincenty Kołodziej, the professor of Agricultural University in Cracow, calls *A man and social pathologies*. The essay released in Torun in 2009 This publication consists of two parts, from which second is by Czesław Cekiera, dedicated is for individual pathologies issues and their influence on a man life also in social attempt. The first part of my authorship is an extensive and multilateral discussion about fundamental issues of knowledge about the man the term of humanity. There are elaborated different, especially psychological concepts of a man, his essence an ancestry especially – idea of a man as a social being. Particular attention is expended for family, its definition and functions, key meaning of primal socialisation, on familiar and environmental ground, in shaping man attitude and its influence on future life, correct and incorrect parental attitudes as a guarantor of good behaviour or a cause of hazardous behaviours children and adults.

Outside compacted publication discussed above, I am author some science articles, printed mostly in law, penitentiary and pastoral periodicals.

Serving a function of prison chaplain, I led several studies in pedagogy and rehabilitation on large group of prisoners. Most of those studies pointed, that the depriving of liberty penalty is not so effective. It has direct bond with the nature of this penalty, with its social effectiveness and isolation. So that from many years it is noticed different trials of its modernisation taking into account another forms

of sanctions against guilty person, ex: probation, means convicting sentenced for supervision and rehabilitation force without settlement in custody.

In contrast to prison, the probation penalty means much smaller danger for the psyche of criminal and much better rehabilitation perspective – reversion to crime sentenced pointed to probation varies between 10 and 20 percentages while in the case of prisoning between 56 and 92 percent. Taking them back again to the society is extremely difficult. So that it is necessary to use different means of impact for sentenced as a tools and methods of penitentiary impact. In methods – or manners of using impacts – are included work, cultural and educational activities and learning. As my studies show that employment has a basic meaning for the execution of depriving liberty penalty. Its essential meaning caused from the role of its role in the rehabilitation. It realised the educational, economical, therapeutic and ordered functions through the shaping pro – social attitudes, forming work habit, the feeling of responsibility etc. According to researches, so probation will be successful it largely must base on individual relations with sentenced. The positive relation between prison chaplain, educator or other staff member is a significant element of effective rehabilitation process. It gives a fundaments of sincere, based on mutual trust contact, thanks to what it is possible to determine accurately his needs and also for better adjusting penitentiary impact methods. Results of my studies also shown, that positives relations with prisoner and staff improve his motivation for self-development. It is worth to remember that vital condition correctly shaped relation between staff and prisoner is the authority of the staff which increases the strength of rehabilitation sense.

In the law newspaper “Probation” were released **six** articles written by me: *Probation as a chance for a “normal” life* (“Probation” 2011, no 2), *The crime. Probation as an alternative for depriving of liberty penalty* (“Probation” 2011, no 4), *European standards of initiating of infringement* (“Probation” 2012, no 2), *The attitude of deprived of liberty to prison chaplain service in the light of researches* (“Probation” 2012, no 4), *The theory of appropriate sentence. The analytic and*

synthetic overview of the matter in social readaptation ("Probation" 2015, no 2). The common subject is involving important issues of probation, which as I enlighten, gives much better perspective for rehabilitation than depriving liberty sentence which means "pushing out the sentenced one from his environment and family and putting him in artificial, insulating and based on institutional violence of prison environment what after serving the sentence is connected with the phenomenon of recidivism and filling of homeless and unemployed groups.

Fighting with social pathologies in penitentiary systems of Poland and USA and the **issue of death penalty** in the legal and moral attempt, the analysis its necessity of using in the light of law and Church's teaching I presented in Materials of Prison Priesthood (2008, no 34), in the article *The methods of fighting with social pathologies in the penitentiary system of Poland and USA*. In civilised societies, from the moment when national structures were carved, it is a necessity of punishing and in some cases "eliminating" of people violating the law, binding in the country and its culture. The histories of world exhibits that in every country were, are and will be some human's beings perpetrating the lawlessness. As such, those in power in the every political and constitutional country, had to and must now introduce some law and penalty sanctions for noncompliance. Taking into consideration all of the factors, circumstances and reason for increasing of delinquency is a difficult and expansive problem. The article shows general rules modelling the rehabilitation range of people having problem with law, concentrating on American models. I have been several times in USA while serving actively as a prison chaplain and I had an opportunity to observe how the American system works. I was interested especially with how American prisoned function; what rehabilitation methods they use. My experiences with serving prisoners in Warsaw I confronted with the penitentiary structure of USA. What draws attention of foreign observatory is that, thousands of penitentiaries belonging to different organisational, educational, legal systems in every state. Those structures include with federal jurisdiction all of custodies

no matter that where are they. Below the federal power there is state power. On the third place there are local centres under autonomic government of the city. Generally speaking, the standard of the penology is higher and better organised than in Poland.

All of penitentiary systems derive to creating such rehabilitation methods which would prepare sentenced prisoners for the normal life in the society. There are no totally sure, reliable and effective methods. Recidivists more often don't get tested with rehabilitation "treatments". The obvious example are psychopathic serial murderers for who killing is as genetically programmed. The aim of the article is the analysis of validity supporters of death penalty and its opponents and the presentation of theological doctrine of Church's Magistry. There is no doubt that the death penalty is the strictest and oldest penalty legally or illegally used in the all cultures in the world also in ancient times and currently.

The problem of **death penalty** in the legal and Church teaching I presented in the following article entitled: *The death penalty in the legal and ethical and moral aspect* (Seminar Materials of Prison Priesthood" 2007, no 32).

The next article entitled *In searching for correlations between risk of social awkwardness of adolescents and the quality of life. The interdisciplinary attempt*, edited by professor doctor Marek Jasiński, published in Non-State Higher Pedagogical School in Białystok, 2013. My publication concerned following issue: if risk of social awkwardness present youth may have connection with the "quality of life"? The quality of life is still very important aim of each social development, especially such social policy for which the common good is the most significant and realisation of common goals of a man is in the centre of the interests.

The problem of social awkwardness of adolescents I presented at the interface with family, peer group and in school environment. As a summary of this article I wrote: *The adolescents of the end of XX century and beginning of XXI largely exhibit the high level of social awkwardness on the familiar field, peril and*

schooling, what influences on the quality of their everyday functioning in the context of social and their own expectations about the life.

In three publications I raised a topic connected with Asian culture; I presented the functioning of Japan penitentiary system in the aspect of Japan culture and the overview of the Chinese world's order. Those article is and expression my active participation in Asian congresses organised in Torun. The first publication *The overiev of criminal and penitentiary law of Japan from the beginning of 21st century* was included in the joint publication *Current Japan. Dilemmas and challenges*, edited by post-doctoral Joanna Marszałek-Kawa, UMK professor and Karolina Skonieczka, the book was published by Adam Marszałek Publishing in Torun in 2014. Japan – after the USA and South Korea – one of highly- developed country in which on beginning of 21st century is still used a death penalty. Philippe Pons claims the government of the Blossom Cherry country is still thinking that so low range of crime, the lowest among OECD countries, is fully explained of its using. It is also a country with extremely difficult conditions in penitentiaries. For such public order Japan pays the highest price – the price of prisoned people' law innocence presumption. Execution in Japan through the gibbet take place in a deep secret. The families of sentenced people got to know about the execution after the fact. Jailed with the highest sentence have no right for communication with other ones. There are some cases (not so rare as we think) that some prisoners wait for such execution for over the years. Japan has much lower rate of crimes that developed West. There is similar situation with recidivism which is much more rarely than in other countries. Such low rate of crime have nothing in common with conditions of prisoners, it may be explained it by out- coercive factors in the penitentiary system. Current Japan's law (mainly crime law) is based on German's one. The rule, used in the crime law and called *nulla poena sine lege* (latin law's sentence means «there is no penalty without an act») is modified by precedents law. The Japan legislation does not vary delinquency and crimes but it defines minor offences, which physically refers to polish ones. The main characteristic of criminal law from the country of

Blossom Cherry is its clemency towards moral crimes. With the thinking of Japan law, the incest or sodomy are not punishable, but adultery of women was de-penalised after the war.

Post-doctoral Jacek Izydorczyk claims that “For people from the west civilisation the Japanese view or rule that a mother who is going to make a suicide firstly must kill own children – in other case she is a bad mother- is shocked. In Japan the most important is to “save the good face”. The criminal law in Japan does not fill basic role like in West countries what is a huge result of difference in culture between European and Asian countries. The characteristic of Japan law’s system is its permanency – changes are seldom and it obviously refers to the law and penal process.”

My next article raises a second Asian topic entitled **The overview of value system of Japanese people: tradidion and modernity**, published in the collected work *The civilisation of nowadays Japan. The law-values and culture*, edited by post-doctoral Joanna Marszałek – Kawa, UMK professor and Joanna Piechowiak-Lamparska, released by Adam Marszałek Publishing in Torun 2015. This publication shows Japanese people system of values in overview. It emphasises that Japan and its culture are not possible to copy in the practical point of view. Japanese are known from perfect work organisation and huge involment in filling their duties, they refer to their job with proud and it is resulted in employance people until their retirement. Customs, architecture, japan dishes are unique and it is difficult to believe that it overcome pervasive globalisation and whole ages of historical troubles. In the country of Rising Sun young people can choose a future for yourself, those one which is suitable for them, learning from older ones, who treats the past with respect and dignity. Japan is a country of dreams and opportunities, where the progress does not violate traditional values. Japanese are open for discovering, they are creators of future and guards of the past.

The third article in Asian theme showing the overview of Chinese world order – *Tao - Chinese world order* [Tao – Chinese word order] was published in

English collected work *Asian heritage culture, religion, education*, edited by post-doctoral Joanna Marszałek – Kawa, UMK professor, released by Adam Marszałek Publishing in Torun 2016. Taoism offers for a today man unique wisdom, which is indicated in the fact that – on the one hand - it wants to discover the truth about reality of nature by mind and science – on the other hand – uncommonly maturity Taoism knowledge is indicated in will of balancing between everyday life, spirituality, earthly, heavenly or spiritual aspect of each man. Discovering the spirituality in Taoism is not an intellectual, but rather intuitive and experimental so that the junction of spirituality with everyday life is possible, in such view spirituality becomes some more practical – it is a something what brings happiness and success and at the same time what extend beyond daily (compare with Absolut's Integration. Web portal about meditation).

Krzysztof Maćko stands for that in many countries Taoism's thinking is more popular than Confucianism's. The Taoism content shown in many books got a breeding ground. Nowadays most of people are looking for harmony, special internal peace, answers for really difficult questions refers to how to have happy life without harming others and the environment. The word "Tao" has made spectacular career, often enough is used as a marketing gimmick. For sure the fashion disappeared someday, leaving someone in a journey in continuous looking for truth and other one in contemplation of travelling water along the riverside. In contrast, post-doctoral Krzysztof Gawlikowski in his essay gave a which is not limited to thesis that studies and analysis of East Asian political traditions has a huge meaning for understanding human goods which do not limit only to heritage of west civilisation, based mainly on Judaism, Christian, Greco-Roman culture. However this civilisation as a one got in 19th century supremation in the world, connected with founding of industrial civilisation (economic, productive, industrial) and capitalism in Europe, on the world goods consisted variety of traditions. The civilisation in China formed through the centuries influenced on $\frac{1}{3}$ part of whole population, it is more that whole population belonging to Christian civilisation of West.

Historical aspects, current Christianity level in Europe (European Union), immigrations problems, influencing on Christianity, secularisation of European Union in contrast with religion in Poland, based on European studies and literature, I published in the article entitled **Religion in the European Union and its problems in Theological Overview** "Collectanea Theologica" (Quarterly of Polish Theologists LXXXII 2012, no 1). Poland – as Marcin Przeciszewski (journalist and Catholic activist) – is a country the most intensive in terms of religious in Europe. Our Catholicism, although claimed as quite traditional and popular, in last decades undergo changes. Sociologists highlighted that the "heritage faith" is replaced more often by the "faith from choose". Generally, Polish people seem to be resistant for secularization. However, there is other point of religious of Polish. Surveys, to order of *Newsweek*, led some years ago, showed that every three questioned man can say any of God's Commandments.

I dedicated the article - *Sentenced but not reprehended* published in "Alcoholism problems" (no 4-5/2005) – for the **addiction to alcohol problems** in the prison environment. I discussed in it some issues like general characteristic of addictions deprived of liberty people and the role of both secular prison priesthood organisations which deals with fighting with addictions and its prevention and treatment. I focused the attention on analogy between the methods of group and therapeutic organisation working with religious practices connected with profession of faith, atonement and aspiration to improvement. In the same periodical, my article entitled *The penitentiary as totalitarian institution* was released and it is dedicated to some other attempt. It is general analysis of penitentiary system sense as a tool of a total control and repressions which led more often not to improvement of the jailed but to further psyche disintegration and intensification for social alienation. The consequence of this state is aggression of jailed people, both verbal one and physical, movement aggression (demolishing flats) auto-aggression and different, sometimes drastic self – mutilation forms undertaken by prisoners.

The topic of addiction I continued in the article *Drug's addiction as a multidimensional social problem*, which released in collected publication of *The role of informatics in the economic and social sciences. Interdisciplinary innovations and implications*, edited by doctor Zbigniew E. Zieliński, WSH professor (Kielce 2010). The addiction problems were always in all of our history. However last time there are stronger. They begin including a range of wider social and age groups. More often the addiction problem refers to youngest members of our society. The article is a trial of presenting social reasons for taking drugs among adolescents.

Some elements of theological, psychological and pedagogical attempt to the issue of **religious of prisoners** I presented in the article *Religious basics deprived of liberty people* (Cracovian Studies 2006, no 10). The essential factor in development of some attitudes in a man are not only the conditions in which man grow up, dependent on the material status and intellectual and cultural level from family – house which basic may be social heritage but mainly growing up in the social group. For writing the article I used some studies about religious attitudes. One of the group were people deprived from liberty from prisons and custodies. In such groups were people addicted to drugs and alcohol. Some studies on people deprived from liberty took place in four penitentiaries. Jailed were questioned in 2003 with using two questionnaires “Value preferences” and “Personal Questionnaire” and in 204 with using “Survey for deprived from liberty”.

The next publication about similar problems is a publication *The Faith and religious practice deprived from liberty people* (“Seminary Materials of Prison Priesthood” 2003-2004, No 28).

To the topic of addictions, I came back in 2009 in the article *The spirituality and addiction problem* which released in collected publication *Drugs addition. The multidimensional view*, edited by post-doctoral Mariusz Jędrzejka (Warsaw 2009). The addiction problem I discussed possibly wide not limiting only

to alcoholism, smoking, drug addiction but focused also on addictions on gambling, sex, shopping or using modern technology devices. I consider in it some issues like destructive influence on every form of addiction man physics, the role of spirituality in prevention and addiction treatment and the problem of correlation between general moral maturity and the tendency to run into habit.

The extreme form of **self-harm** among people in penitentiaries I dedicated the article *Prevention with suicides in prison environment* released in Cracovian Studies (no14/2010). I have done some analysis in it, mostly on reasons for committing suicide by prisoners, I distinguished special group of higher risk but also those ones who had a suicide trials. I presented also some perspectives for prevention from this kind of self-harm.

In the collected work *A man against difficult life situation* (Sandomierz – Warsaw 2011), edited by post-doctoral Barbara Kołdon, UKSW professor, and professor post-doctoral Irena Kurlak, was my article *Rehabilitation role of the prison chaplain in the penitentiary*. The subject of the article is, the sense, aim, rehabilitation process and pastoral service in work with people sentenced for depriving of liberty. This publication is based on surveys result about expectations of prisoners to prison chaplain, was carried among prisoners of two penitentiaries in mazowieckie district.

The attempt about **role of religion, holy sacraments in prisoner's life** I presented in *The role of holy sacraments in life of deprived from liberty* ("Overview of Polish Penology" 2008, no58). As carried studies showed (*Sentenced but not reprehended*) almost all people deprived from liberty were rejected, mostly in childhood. Most of prisoners got a Holy Communion. Prisoners often participate in the prayer meetings, services, catechesis what let them to be close to God and Church. Prison chapels and common rooms are sometimes a place for marriage contract and in the hospital prisons chaplains dispense

sacraments for ill people. The availability on holy sacraments and other vary religious practices depends on prisoner's status (temporary arrested or sentenced). According to the polish law procedure temporary arresting is for ensurance of correct investigation procedure what is realised by maximal isolation and limitation of contacts. We may say that sentenced get some law and opportunities for using all available sacraments and religious practices.

In "Education and culture" (no 1/2008) was my article *Manifestations of religious life among people deprived from liberty*, dedicated to characteristic of religious attitudes of prisoners and jailed in the penitentiaries but also availability of religious practices in prisons, renewed after long break in PRL period.

The problem of **criminal "humanisation"** is a following element of rehabilitation and destigmatisation of prisoners which I characterised in *What Polish people have in common with "the silence of the lambs"? "Beasts" at large and their "humanisation". Analytical and syntetical overview of the problem*, ("Cracovian Studies" 2014, No 19). Karol Wojtyła said that : "(...) Among all of goods, only the moral good make a humanity perfect: the man become a better one through it, become better as a man – he actualise the opportunity in his soul to be like that. The moral perfectness is in such way main and central human nature act, thanks to this any other man's improvement boil down to and the become the perfect improvements in the proper sense."

"The basic activity of penitentiary systems is rehabilitation. Generally speaking, it can be treated as a socialising process taken place when a man is socially maladjustment. The fundamental rules of rehabilitation are based on claiming that human mind not only gather and save our experiences but also is able to reorganise those experiences by making some corrections, what may happen only when a man is in a good condition. Talking about suitable conditions, it is worth mentioning about custodies. Staying in custody we defined as a penalty what does not mean penalty in unit understanding – annoying for convicted – effect from the surrounding but place in which sentenced one stays for some

ten and or fifteen years, which become for him individual environment requiring of adaptation, so obtaining of ne motivation, efficiency and ability” – *The prison chaplain in the penitentiary rehabilitation process* (Adam Marszałek Publishing, Torun 2013, p. 14).

Most of committed murders in Poland are resulted from family misunderstandings especially after drinking alcohol, so claiming that murderers come back from prisons and will kill again has a weak bond with truth. However, there are some cases when murderers confess, even for momentary fame, to other crimes of which the criminal is still unknown. Not each criminal can be rehabilitated. Especially if the jailed one has a dysfunctional personality; it is common with paedophiles and serial murderers. On the other hand, not every psychical dysfunction – even that caused dysfunction of a brain – means that a man isn't able to guide his future life. And at the end – predicting a big probability that a concrete man come back to crime, may be just defective. Regain the humanity is enormously difficult but possible venture. Are people called colloquially as “BEASTS” able to believe in something and to transform yourself? Most of them have some birthmark, more often stigma from their childhood or youth, vary shortages, there are makers of evil, murders and raps. Those boards complicate direct access to them. The people who want to help them, must be sensitive with choosing appropriate methods. In all this, only the good sense can rule not fear – I write in the summary of the editorial.

The **prisoners characteristic** issue I presented in *Addendum to characteristic deprived from liberty* (“Overview of Polish penology” 2007, no 54). Who is the prisoner? Sentenced or reprehended man? During my long-term studies and observations, I dealt with the topic of deprived from liberty people to find an answer. As a prison chaplain I have met many people who could go off course and chose the life against the law. Most of us estimate jailed in unambiguous way, without thinking of reasons for living against the law. According to my studies results, not only willingness of having affluent life and private causes marginalise people socially. Prisoners are different between

them under many circumstances: There are: common thieves, petty crimes makers or serious ones like killers who did crimes consciously or unconsciously, professional criminals and accidental ones. There are also those who claim their fault and those who reject it, those who want to fix a done harm or those who don't want to do it. It is possible to distinguish many other divisions.

My work as a prison chaplain for many years had a character of systematic service among prisoners who are covered by pastoral care. The main goal of chaplain presence in prison is serving for jailed, having as a task of showing him true values and the sense of honest life. Prison chaplain pastoral service covers not only supporting sentenced in religious aspect, but also in the life because his role is bigger – he is a psychologist, sociologist and topologists joined in one person.

The continuation of **prisoners' characteristic** I presented in editorial *Prison personality. The differences in sentenced for the first time and recidivists* ("Seminar Materials of Prison Priesthood" 2006 and 2007, No 30). If criminals born as those one or they become like those? Some scientists claim that there is an aggressive type of personality and criminals were born as criminals, not become them. Another scientist than in other way. There are some empirical data which denote about some genetic factors influence on criminal's behaviour. Recidivists are a serious penitential, social problem. Coming back to the normal life, after many sentences is really difficult and sometimes impossible. Why do people overdose alcohol, drugs and why after therapy they come bac to the addictions? Alcoholics and drug addicts use contradiction mechanism to be able with the unpleasant feelings. The basic thesis in this issue is one thing to establish that alcohol reduces self- conscious and the alcoholics drink to reduce their conscious of negative life experiences.

Theological attempt of rehabilitation issue I described in article *The interdisciplinary approach of temporary rehabilitation theories in Poland in the context of global issue in British periodic: "Aspects of Contemporary Asia Culture,*

Education, Ethics” 2015 and in polish magazine “Cognitivism and Media in Education” 2015, no 1. *The interdisciplinary approach of temporary rehabilitation theories in Poland in the context of global issue*. The contemporary rehabilitation theories and resulted from them corrective and educational activity is depended on – like other functional (applicative) social sciences, on the other hand from new knowledge in sociology, psychology, psychiatry, criminology or even biology; on the other hand, it depends on practical experiences, mostly those with institutional character, resulted from commonly used law rules. The editorial consists of short overview (but not totally comprehensive) streams, concepts, methodizes in polish rehabilitation theory and practice. It is a trial of showing the most important and influential among them, or – as in symbolic interactionism - not so popular but rapidly developed and offer new perspectives. In the conclusion of this editorial: *The interdisciplinary approach of temporary rehabilitation theories in Poland in the context of global issue* I quoted words of professor post-doctoral that “It’ s necessary to hope that the development of psychological and pedagogical science resulted in coming into being more effectives prisoners’ rehabilitation methods”.

The readaptation social process (in which is destigmatisation) people deprived from liberty I presented in the following article: *The process of social reintegration of convicts on the background of world penitentiary system. The analytical and synthetic outline of the issue*, (Polish Political Science. Yearbook 2015, vol.44). In this text I outlined the basic terms and difficulties with social readaptation of ex-prisoned people, beginning from short explanation of a term, through presenting rehabilitation process characteristic to the main problems which a man coming back to the society meet and possible ways to solving them. **The main point of social readaptation** is – according to professor, post-doctoral Wieslaw Ambrozik – the change of social membership of a man, changes of his previous identifications, seen by society as unacceptable and repeating the whole process of identification with new social groups, positive ones, and new social

roles which filling will be desirable. The whole process is like it is rehabilitation activities done by the society to a man, its success is the goal is orientated the whole rehabilitation procedure. So that, the rehabilitation success to social conditions is only one measure of rehabilitation process effectiveness, its assumptions, used methods and tools. The level, in which a man after leaving penitentiary, is able to deal with everyday life, answer on social environment expectations and with success play a role gotten from society, is a indicator of successful rehabilitation. In the case of failure, when a man leaving the penitentiary accept his deviant identity I feel the bond with criminal environment, stigmatisation from society put him off trying to take the readaptation process. For whom the rehabilitation process was less or more effective, stigmatisation stays one of the most difficult obstacle to readaptation because for the long-time of their work in order to get back to society, they meet with lack of understanding and trust from the closest people. The help with overcoming the obstacles is a key element of post-penitentiary system. The process of negation deviant identity and replacing it by new one, being accepted by the society, is described as destigmatisation. When changes in the identity and behaviour become to be visible by the society, the negative reaction become weaker what is good for readaptation process and make a motivation for making effort of being accepted by society.

The following elaboration recognising **theoretical attempt of rehabilitation** is a publication in English speaking periodic, entitled *The interdisciplinary nature of the rehabilitation process of people deprived from liberty with Regard to Global Standards. Innovative Approach to this Attempt* (International Journal of Pedagogy, Innovation and New Technologies, 2015, vol. 2, No. 2). **Rehabilitation pedagogy**, as its name shows stands for one of pedagogy's branch. It stays in strong connection with another branches of science and it led a continuous dialogue, taking the inspirations from ideas appearing on the other disciplines fundamentals and its discoveries. In the following article I review the most important aspects

of this interdisciplinary cooperation, above of all bonds of rehabilitation pedagogy and philosophy but also with principal sciences like psychology, sociology and criminology (compare Françoise Parot, Marc Richelle). Professor, post-doctoral Hanna Świda-Zięba stands for “Rehabilitation process finds its explanation through the fact in prisoners there is different scheme of seeing the reality than those shaped colloquially. Rehabilitation is a restoration good and bad understanding by prisoner and change of his behaviours towards commonly acceptable values. The **basic aim of rehabilitation** – as I write in the article – is shaping human personality based on defined value system, often coincides with the system used in a society and claimed as universal one or suitable for such culture. So that it is necessary for a rehabilitation theorist is referring to existing axiological systems and transfer them on the rehabilitation pedagogy ground. To describe the rehabilitation goals we need to have something more than common sense and moral intuition: it is necessary to know also concepts and ethic theories. The article formulated some of terms, bond in subject – from the necessity of general for such publication – overview of the most important cooperation fields between rehabilitation pedagogy and the rest of humanistic and social sciences. It emerges the picture of close bond between disciplines interested for us. In such system of interrelationships and inspirations the rehabilitation pedagogy is above all “passive participant”, whose role is getting and using ideas and concepts described by representatives of another disciplines. It is connected with fact that this science is from the definition “applied science” with strongly defined goal. But also the methodological diversity is a consequence of pragmatic attempt – the goal, which is restoration of impaired unit the opportunity for having normal life, is more important than theoretical disputes - I conclude in the summary of article.

The problem of suicide people deprived from liberty I presented in the article *“The problem of suicide in prisons in the background of general trends”. The statistical and sociological problem’s outline* (Overview of Polish Penology” 2015, No 86). The subject of the article – as I recognise in the introduction – is scientific

analyse (statistical and sociological outline) chosen attempts in suicidology, presented in many science publications, in the context of doctor's studies, psychological and sociological. There is not so many researches but in the penitentiary bibliography is possible to find many of sources dedicated to such issue. In this group there are some refer to problem of suicide done by arrested people in confrontation with statistical information from Central Statistical Office and Central Management of Penitentiary Service and Polish Police Headquarter on which data were conducted lot of empirical analyses. However last year, thanks to taken by penology activities, the rate of suicide done by people arrested in custodies, penitentiaries has dropped a little but committed suicide by prisoned people are still serious problem. I hope that this article become also a voice in the discussion on such important matter.

The role of prison priesthood I presented with priest doctor Paweł Wojtas in publication edited by doctor Teodor Bulenda and professor post-doctoral Andrzej Rzepliński *Modernisation of Penology*, in article *Prison Priesthood in Poland* (5th Penitentiary Congress, The University of Warsaw Publishing, The Institute of Social Prevention and Rehabilitation, Central Management of Penitentiary Service, Warsaw 2015). Prison priesthood – according to colonel Jerzy Nikołajew – is treaten in meaning of law realisation of jailed for freely practice chosen religion ond use with prison chaplain service. The basic meaning is for rules from criminal, executive law. Due to John Paul II, the priesthood includes people, which are in the margin of life, often in stalemate, discouraged, unsettled and divided against God, with others and himself and the whole social – cultural order, moral and religious one. It is worth to remember that prison priesthood – as I described in the final part of the article – is beyond human right. The task for prison chaplain is to help weaker jailed people, obviously on condition that it will cause any illegal result. We must to admit that cooperation between priest and prison service led sometimes to circuits. But both sides should care about not to exacerbate those contacts but looking for some consensus for general good of prisoners. The priesthood service is strongly

connected with delivered God's word and the evangelisation. The beginning of chaplain work is the moment when prisoner start to talk with him about problems.

The role of prison priesthood I presented again, however from the other perspective in publication edited by Zbigniew Białobłocki and Antoli Romanyuk *The specification of political process in the middle east European countries: conceptual and institutional concepts. Polish and Ukrainian Science Conferencing*, in the article *The role of prison priesthood as an institutional in Polish penology on the background of general European conditions* (Higher School of National Economy in Kutno Publishing, Kutno 2015) Concluding the article, I stand for working out suitable relations between prison chaplain and the staff of prison unit but mainly with people deprived from liberty is an added value, irrational value of mission which is realised by Church (in understanding of many Churches and beliefs). All of that is for prison chaplain as a task for good and reliable preparation for work. From the involvement in filling all parts of pastoral service depends how will be the following days of sentenced. It involves from chaplains' enormous activity. Obviously, participation of prison chaplain in rehabilitation is meaningful. The priest is everyone who consciously I freely want to help somebody in becoming good, devout, able for dedication, loving the truth and giving selfless love, working for homeland and country. The connection of effort coming from penitentiary staff and priesthood may be the most important and potential means of aims realisation use of depriving from liberty penalty in conditions of current penology. The pastoral activity of prison chaplain is very essential element of rehabilitation process, not only the guarantor of proper realisation right for jailed to religious freedom. The task for penitentiary and pastoral service – according to priest Kazimierz Tyberski – is *de facto* finding of a man. Pastoral priesthood in 21st century is a necessity for professional work suitable for needs people, systematic and background work, corresponded real needs of people deprived from liberty. In contrast, according to statement of post-doctoral Iwona Niewiadomska "(...) the task

of prison priesthood should be giving the opportunity for making reflections about own behaviour, reconciling with yourself and accepting own life”

The Institutional factor of prison. Firstly, **the prison** is an organised public institution. Secondly, it is very specific social environment, focusing on limited space two antagonistically optimised to itself, community of **prisoners** and widely understood **prison staff**. Prison relations between people may be considered through the factual social bonds prism, especially given tasks, building strategical system and at the end through building standard and values, creating specific cultural agreement.

The attempt of prisoners' rehabilitation through the work I presented in the publication edited by Maciej Marszałek, Grzegorz Sobolewski, Tomasz Konopka and Anna Cyran *The security of Poland in the national dimension, in article: Rehabilitation of prisoners through the work. Prisoners on levees* (Bolesław Markowski Higher School of Economy Publishing, Kielce 2011). Over the centuries the work started to function as an integral part of correction and rehabilitation of prisoners (compare with doctor Jan Dzydyderusz Pol). The work was introduced next to such means like science and discipline. Introducing of new executive, criminal law after 1998 and reforms, which took place in following period caused some changes into employment for sentenced people. The new legal basic, enlargement of opportunities of taking up work, enlarge opportunities for rehabilitation development trough employment. Professor post-doctoral believe that work apart from realisation the education process and learning, ensure whole function of economy. The work may be a tool of people rehabilitation who come into crime way also for those one manifesting antagonist and destructive attitude to obligatory legal and moral law. Showing the role and meaning of employment people deprived from liberty, it is worth mentioning that work with using rehabilitation ways, which penitentiary system has, is claimed for basic method for influencing on. According to theory of professor Jan Dzydyderusz Pol among supporters of positive view on employment, it dominates some conviction that only creative work connected with educational

factors may give socially expected rehabilitation effects. Additionally, the important issue is sentenced opinion about the work. More often they think that work gives them self-confidence, fills them time, lets unload the energy, takes their mind about family, arouses interests, gets closer the liberty and improves mood.

The next editorial in the field of **prison chaplain service** in the light of own studies, published in Polish and English, is a elaboration *The Priestly Ministry of the Prison Chaplain as Perceived by Convicts in the Light of Own Research* (*Polish Journal of Social Rehabilitation*, 2015, vol. 10). The special position of chaplain in prison is due to fact he is a priest. No one else, who come to custody can be on this place. Volunteer, even very involved, needs many of years for gaining that in what priest is equipped. The asset which he has is the trust and authority (compare: professor post-doctoral Zbigniew Lasocik).

4.3 The discussion of leading elaboration presented for evaluation

The essential aim of monography published in 2013 in Torun entitled: *Prison chaplain in the process of penitentiary rehabilitation*, reviewed by the professor and post-doctoral Andrzej Bałandynowicz and priest professor post-doctoral Jan Śledzianowski, was presenting wide multitargered spectrum of questions connected with multiperspective problems with penitentiary rehabilitation based on qualitative and quantitative researches. The keynote of taken researches was the willingness of showing some changes are held in the personality of jailed people in the rehabilitation process with a simultaneous recommended influence of pastoral and educational prison chaplain's activity which also imposes for a range ad direction of those changes. Assuming that, the way of seeing the reality by prisoners is significantly different from that acceptable one, I claimed that the gist of rehabilitation in such social and psychological complicated prison environment is restitution commonly

understanding the term of good and bad. This work is really difficult, because requires both diagnosis – concerning reasons of social mal adjustment jailed person and using suitable means of therapeutic and educational nature.

The book has a theoretical and empirical character. It consists of five chapters. In the chapter one, I presented historical view of Polish penitentiary system and there were clarified goals and tasks for prison chaplain. The third chapter consists of theoretical and methodological basics of penitentiary rehabilitation. In the chapter four I presented methodological basics of own researches under the consideration of the main goal of researches' issues, research problems and hypotheses, research methods and techniques and also researches tools. The fifth chapter concerns analyse of rehabilitate role of the prison chaplain against personal, familiar and social conditions of jailed people.

The main part of thesis, based on empirical results, is a trial of answering for five key questions:

- I. About the level of prison chaplain participation in the rehabilitation process functioning in Polish penitentiary system.
- II. About conditions of personal variables coming from characteristics for the moral progression of prisoners.
- III. About meaning of personal variables resulting from proper social attitudes for the rehabilitation's effectiveness jailed people.
- IV. About the educational significance of prison chaplain's function for the moral progression of jailed, weighted also with dysfunctional family.
- V. About what factors determine the moral progression addicted people, prison sentenced through rehabilitation work of prison chaplain.

Formulated in this publication hypotheses affected those problems were verified by audit findings conducted with well-known pedagogic tools, mainly quantitative and qualitative researches. Quantitate attempt I based mainly

on studies about deprived of liberty. The qualified attempt I based on literature researches but also on studies sources material, classified by me as any formal and law documents, but primarily I focused on my own observation which comes from participation in the studying process. The significant meaning of the studied subject is always a basic for each research process. The subject of such study taken in this dissertation is an prison chaplain activity in the Polish penitentiary system and also his role in the rehabilitation process. The main aim taken is presenting the role of prison chaplain and proceeded rehabilitation changes jailed people in relation with modelling of personal dimension conditioning their moral progression. Researches were conducted in 2005 (with using 7 questionnaires from which 4 I am the author, two of them – co-author with a priest professor post-doctoral Czesław Cekiera and seventh by Milton Rokeach) in four penitentiaries.

1. Penitentiary no 2 in Grudziadz.
2. Penitentiary in Zabrze.
3. Custody in Warsaw – Białołęka;
4. Custody in Warsaw – Służewiec.

For the empirical analysis were qualified 385 people (men) serving the deprivation of liberty. In the final part of the book I present conclusions but also I point possible perspectives for further studies (for example: with using such method like long-distanced research or the analysing of ideographical material, interdisciplinary studies). I signalise also the necessity of looking for more effectiveness prevention programs, therapeutic ones or educational with participation of prison chaplain. In a certain extent it would be a reply on increasing crime rate and rise amount of final judgement for deprivation of liberty. Prevention and therapeutic programs should use the person of prison chaplain who should have the opportunity for active participation in direct work influenced on curing social relation and leading spiritual, which – what show

conducted researches by me – have crucial importance for the quality of their life as they assumed.

My main studying interests are concentrated around issues connected with rehabilitation in the context of destigmatisation of criminals in the light of Church Magistry. It has theoretical basic in the paradigm of restorative justice of jailed people. From such issues my main (but not only one) booked elaboration is a work: ***Destigmatisation of criminals in the light of the Church Magistry and views for rehabilitation***, published in 2016 by Oficyna Wydawnicza “Impuls”, to which reviews were written by professor post-doctoral Brunon Hołyst and professor, post-doctoral Kazimierz Pospiszyl.

The publication taken out- widely concerned in the pedagogy mainstream- problem of destigmatisation, in other words putting off stigma. Destigmatisation of rehabilitees people appears as multifaceted and multileveled process regarded to people’s relation, supported changes of criminal deviant identity on the way to its reconstruction and socialization. Most of researchers claimed indispensability of destigmatisation for gaining permanent social readaptation of ex-prisoners.

My intention is to join myself the debate from the perspective of Christian personalism treating each man as endowed with dignity human being, what affect also those people who bot in legal and psychological sense were qualified as criminals because of reasons of their social attitude against to general good of society. Rehabilitation of such people, their coming back to a normal law with outright and valuable rules from the point of view the general social participants have real chance for success – as I prove it – when we consider Christian astrological assumptions, implicating axiological sphere of a man. So that I conclude the necessity and deep sense for analysing and taking into account personalistic axiology and then developing the idea of **personalistic rehabilitation axiology**.

But destigmatisation as a condition and also fruition of effective rehabilitation process, requires rebuilding the rehabilitation is some way and also

- looking more widely - id needs to adherence healthy social life rules. Undertaken on this area trials were discussed by me using examples of chosen solutions: creative rehabilitation in offer from professor post-doctoral Marek Konopczyński, probation in Polish conditions in the attitude of professor post-doctoral Andrzej Bałandynowicz and prevent and rehabilitation function of local society in the interpretation of professor post-doctoral Wiesław Ambrozik. Mentioning attempts were confronted with the only matter stigmatisation as a defensive social reaction to criminal but also as a factor stopping the rehabilitation process.

Destigmatisation of criminals is an integral and specific part of rehabilitation and it should be read also as an integral part of fundamental realisation of social lives' rules which were pointed in Church's teaching. I dispute those specific rules one by one as those which specifying each rehabilitation contexts in which destigmatisation takes place. This presentation I fulfil with suggestions referred to prison pastoral tasks and notices connected with the social and law, communicative and linguistic context of destigmatisation. I thinking for inclusion it to the rehabilitation process in penitentiaries' conditions, correctional facilities and educational ones.

As a basic of habitation procedure I reported two elaborations: "*The prison chaplain in the penitentiary rehabilitation process*" (published in Torun 2013) and "*Destigmatisation of criminals in the light of Magistry of Church and views on rehabilitation*" (published in Cracow 2016). Selecting and ordering those works is not accidental. I tried that they will be both coherent but each of them taken out assumed problem in the other way. The effect was to like in the Picasso's paintings called "surrounding perspective" what means the possibility of knowing with target from all sites. Obviously in this moment there is only as a metaphor but accurately it gives my intentions.

The first elaboration has a "strong" character. I used in it some empirical tool with all of its attributes. The same, trying to find an answer for question "how is?", I set my thinking on practical fundaments. The basic term in this book

is rehabilitation process (prison one) and a chaplain of penitentiary unit is a one of executives this process (next to the management, educators, therapists, officers). It may be said that he is one of the prison's employee. Obviously the special one, destitute of opportunity and willingness using the violence.

The book called "*Prison chaplain in the penitentiary rehabilitation process*" builds some model of tangible process, it places the chaplain as a one of functioning and not only for caring about religious development of prisoners, but primarily because of the law which guarantees to prisoners the access to religious practices. The whole dissertation is placed also in the horizontal and vertical dimension. Both dimensions have purely human character, although there are not free of secrets.

On such constructed fundament I placed a matter of living after getting bac freedom. It is a point of stigmatisation. As it happens that in Church, the term "stigma", "stigmatic" is a sign of being specifically close to Jesus. It is a gift but also suffering, which is given only for someone (the best known are saint Francesco from Asyż and Father Pio). The term also functions but in negative meaning, among sociological sciences and special pedagogy fields and primarily its branches like rehabilitation pedagogy and penitentiary pedagogy which concerns about the theory and practice of education those who are socially deviant. In such meaning rehabilitation pedagogy makes some adjustments the education process. Stigmatisation is a pejorative term, close to rejection and even exclusion and really close to the term stigma, how often irremovable. The second of presented elaborations was dedicated to mentioned issues. I believe that is innovatory but also essential attempt to occurring problem. This publication entitled: "Destigmatisation of criminals in the light of Magistracy of Church and views on rehabilitation" is a trial of understanding how Teaching Department of Church speaks and treats stigmatisation and in what relations are the Church and rehabilitation's ideas.

It is not necessary to be proficient theologian to know gospel: "*Judge not that you not be judged*" or "*Who is not guilty let the first throw a stone*" or the papal:

“Prisoner, each one who serves for done crime is still a man, admittedly overstretched with weakness, treat and sins or crime – but even obstinate recurrence but not deprived of the wonderful opportunity which is improvement and returning to oneself, renewing an own picture of God. You are sentenced, that is true, but not blamed. Each of you may be a saint with the help of God’s favour. So that, I’m here today with us, through all of them who share your destiny” (words dedicated to the prisoners in the Penitentiary in Plock, 7th June 1991).

By extension and after conclusions pointed in the first of presented books and after knowing with some sample of reality in horizontal (*having horizontal direction like a giving the opportunity*) and vertical (*having vertical direction like imposing*) and also through the second discussed dissertation, we come into transcendental dimension (*being against borders of living and being against man’s knowing*). Stigmatisation and destigmatisation we see from the perspective of faith and salvation. It would not be possible without previous presentation of real role (*multispecies, expressed in percentage*) of penitentiary rehabilitation and the function of prison chaplain. In the first thesis the chaplain is almost one of the prison’s employee, the executor of priestly ministry. In the second he is the one who through the difficult destigmatisation process shows to the criminals the way to the normal live in a society, taking into account eschatological elements, presented in the official teaching Church’s Magistry. Both elaborations are coherent, they constructed Picasso “surrounding perspective”. Both also, what was my intention, located my person in the area of rehabilitation pedagogy strongly embedded in Church’s Magistry.

My contribution to mentioned issues, primarily points re-researching, clarification, systematization of rehabilitation process, in which prison chaplain services as a priest and educator, opening for the criminals the access to spiritual values. Moreover, this contribution is also making own, wide researches and comparing them – to confirm results – with the results coming from another

researchers. According to studies, there is a conviction about effective methods which I used in prisons' rehabilitation but also conviction about the valuable role of prison chaplain in gaining aims of rehabilitation, prevention of pathological behaviours , realized through using vary forms of educational affection. On this point, I think is my contribution to pedagogy science.

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