

sociální pedagogika v souvislostech globální krize

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**Sociální pedagogika
v souvislostech globální krize**

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PIOTR MAZUR, IWONA OLEKSA

A man as a social being in philosophy of John Paul II

Abstract

The foundation of John Paul II's social philosophy is understanding a human being as a source and aim of social life. In his encyclicals *Laborem exercens* (14.09.1981), *Sollicitudo rei socialis* (30.12.1987), *Centesimus annus* (01.01.1991) the Pope has sent a message that keeping the social order is possible only if the basic human rights resulting from human existence are maintained. The aim of the article is to show the attitude of a Christian towards social values in the light of John Paul II's views.

The foundation of John Paul II's social philosophy is understanding a human being as a value due to their humanity. A man oneself should constitute a source and aim of social life. Keeping the social order is possible only if the basic human rights resulting from human existence are maintained: the sense of honor and dignity, freedom, equality, justice, solidarity and common welfare.

Social concern of the Church over the authentic development of a human being and society has its origin in John Paul II's encyclicals: *Laborem exercens* (14.09.1981), *Sollicitudo rei socialis* (30.12.1987), *Centesimus annus* (01.01.1991).

In all featured documents „the central role of the man in society” can be spotted. (*Centesimus annus*, 54) ¹, and both teaching and dissemination of social science constitute the essential part of evangelizing mission of the Church. Performing social duties in the spirit of justice and charity according to the encyclical *Centesimus annus* is an obligation of each Christian and an element of testifying about the Christ the Saviour. Only by being guided by the love of God and one's neighbour, a man is able to take care of „transcendent human dignity in oneself and others as well as choose proper solutions” (CA, 5.) ².

One of the main features of a socially-oriented man is turning to another man, to a neighbour. Therefore, a man stops being selfish and self-centred in order to be „for others”. John Paul II, referring to Vatican Council II's teaching, emphasized that „the only way for a man to realize oneself is by 'uninterested gift'. This gift constitutes full modified desirability which is characteristic for a man as a person. Thus, its autotheology does not mean „being for oneself”,

1 John Paul II, *Encyclical Centesimus annus* nr 54.

2 There as well, no 5.

being selfish and self-centred – but it means being „for others”, being a gift. Jesus Christ is unattainable and still the major example of such humanity”³.

Jesus causes that „in His light the horizons of human existence are widening, a man begins to be aware of people around and their needs. There appears a sense of connectedness with other people as well as awareness of the social dimension of human and consequently, a sense of justice.”⁴

The condition to be open for others is accepting the primacy of „to be not to have”, which means realising that the human's value does not depend on how much they own, but who they are. During his homily delivered in Plock, the Pope drew people's attention to the fact that by glorification of material goods „a man becomes to some extent a slave of possessing and using, ignoring their own dignity, ignoring a neighbour as well as social welfare and with no regard for the God.”⁵

A valuable function in society in terms of proper managing material goods is also emphasized in encyclic *Centesimus annus*: „A man who cares for nothing but possess and use and thus who is not able to control own instincts and passions and to subordinate them to oneself by obedience to the truth, cannot be free: the obedience to the truth about the God and a man is the prime condition of freedom and lets a man organize own needs, own wishes and the ways of satisfying them according to a proper hierarchy so that possessing goods could help them develop themselves.”(CA 41)⁶.

According to John Paul II, a man has the right to fair and honest work which lets them satisfy material needs and collect individual goods. In CA encyclic there is a notation: „A man realizes oneself by their intelligence and their freedom, and doing it a human treats goods of the world as an item and a device and appropriates them. Acting this way is a basis of the right to an initiative and individual property. By their work a man engages not only for oneself but also for others and with others: everyone cooperating is taking part in the work and good of the other. a man works to satisfy the needs of their own family and the community they belong to, as well as the needs of the Nation and finally all mankind.” (CA 43)⁷.

Work seems to be a value which should create harmony in life of a person and the society. John Paul II in his encyclic „*Laborem exercens*” writes that: „work constitutes a fundamental dimension of human's existence on the earth”,and is a determinant of our existence because

3 Zob. Jan Paweł II, *Przemówienie do przedstawicieli świata kultury zgromadzonych w Teatrze Narodowym*, Warszawa 8.06.1991, w: Jan Paweł II. *Pielgrzymki do Ojczyzny. Przemówienia homilie*, Kraków 2005, s. 735. za: P. Mazur, „Nowy człowiek” w nauczaniu Jana Pawła II wyzwaniem dla wychowania, w: *Wychowanie ku wartościom w świetle nauczania Jana Pawła II. Elementy teorii i praktyki*, K. Chałas (red.), Lublin – Kielce 2006, s.61.

4 Jan Paweł II, *Homilia w czasie Mszy św.*, Elk 8.06.1999 r., w: *Jan Paweł II. Pielgrzymki do...*, dz. cyt., s. 1060.

5 Jan Paweł II, *Homilia w czasie Mszy św.*, Płock 7.06.1999 r., w: *Jan Paweł II. Pielgrzymki do...*, dz. cyt., s.698.

6 Jan Paweł II, *Encyklika Centesimus annus* nr 41.

7 Tamże, nr 43.

„constitutes the highest point of solving the social issue”. Work is described in the encyclical as a process involving all the people „each generation, each stage of economic and cultural development” and at the same time as a process on each individual. A man is treated as a subject of the work who directs their effort towards external object, and therefore transforms the environment adjusting it to their own needs. Being the subject, an individual makes changes in the surrounding world in a planned and purposeful way, and thus realizing their humanity, which means fulfilling their vocation in life.

Considerations of John Paul II concerning work refer to general human values including the social ones. The work seems to be a social value because a man by their acting contributes to social and economic development of the world, but at the same time work can be treated as an individual value because by working a person improves oneself: „realizes oneself as a human and also in a way more becomes a human.”⁸

The process of work reveals a new formula of private property which includes ownership of knowledge, technology and skills the carrier of whose is a human. Therefore, it is important to gain proper competence and skills thanks to which a man becomes useful in the society. In the reverse situation there can appear marginalization and social degradation. (CA 32)⁹

At the same time the Pope encourages to respect the basic right of labour, which means personal right and free choice of work according to individual abilities and acquired skills as well as free choice of education so that everyone can be given a job.(LE 18)¹⁰. Because of not respecting those rights, the contemporary countries are flooded with unemployment.

According to John Paul II, an unemployment means social retardation of the country and is the reality of „the fourth world”. It also disrupts normal relations in a family and other social groups becoming even a cause of social exclusion. The internal drama of the unemployed and their families, which is connected with worsening their standards of life and disorder in relationships between family members should not be ignored by a country. It is the country's duty to seek efficient solutions of social problems by social insurance for the unemployed and by allowing them to retrain for another profession.¹¹

In his CA encyclical, John Paul II pays attention to creating a new type of countries, so-called „Welfare states”, otherwise known as „caring states”. Those states, whose aim was to care for social issues of the citizens were supposed to meet the numerous needs and to tackle poverty and deficiencies unworthy of a human being.

8 Jan Paweł II, *Encyklika Laborem exercens*.

9 Jan Paweł II, *Centesimus annus*, za: Karol J, *Encykliki społeczne*, w: *Jan Paweł II. Encyklopedia nauczania społecznego*, A. Zwoliński (red.), Radom 2005, s.137.

10 Jan Paweł II, *Encyklika Laborem exercens*, nr 18.

11 M. Duda, *Bezrobocie*, w: *Jan Paweł II. Encyklopedia nauczania społecznego*,...dz. cyt., s. 49 –56.

Failures and shortcomings in caring states resulted from not respecting the rule of subsidiarity which states that: "the community of a higher order should not interfere in internal issues of the community of a lower order depriving it of competence, but should rather support it if necessary and help with coordination of its activities with activities of other social groups, for common welfare." (CA 49)¹². The Pope also pays attention to a new dimension of a social order in the country based on responsibility for the fate of brothers: „Those who have greater significance disposing greater resources of goods and services ought to feel responsible for these who are weaker and ought to be ready to share everything they possess with them. On the other hand, the weaker ones, acting according to the same spirit of solidarity, should not remain passive but claiming to protect their legitimate rights should make their due contribution to the social welfare. The groups between the higher and the lower ones, the intermediate groups, should not selfishly support their own interests but respect the interests of others.” (SRS 39)¹³.

Also the Church should be responsible for harmony in the social life, and its aim is to be responsive to the needs of those the weakest ones in the spirit of justice and human solidarity. „The Church, faithful to the order of its founder Jesus Christ, through its work is always ready to offer material support to everyone in need in a way that does not humiliate anyone and does not reduce a man to the role of being a subject of care, but by helping a person go out of a difficult situation strengthening the dignity of the person. It is worth to mention that thanks to the God active love has never ended in the Church, what is more, it is increasing today and is manifested in many forms raising hope.”(CA 49)¹⁴.

The guarantor of overcoming individualistic mentality prevalent today is a conscious effort of solidarity and love. The Pope encourages the Church to take a special care of the unemployed, their families and others in need as “sharing the Eucharistic Bread is for the Christians a call to share everyday bread with those who do not have one”¹⁵. During his last apostolic trip to Poland, on 17th August 2002, the Pope urged: „The look of love if needed to notice a brother next to you; a brother who, with loss of job, the home, the possibility to support a family and to educate children can feel deserted, lost and hopeless. The „imagination of compassion” is needed to offer help to a child who is neglected spiritually and materially; not to ignore boys and girls who got lost in the world of different addictions or crime; to give advice, consolation, spiritual and moral support to those who undertake an internal fight against the evil”¹⁶.

In his encyclic *Sollicitudo rei socialis* the Pope emphasizes that „indeed, it seems that this one can satisfy the needs who knows them better and who feels a neighbour for a man in need. Very often some kinds of needs require the answer which goes beyond the material order, and

12 Jan Paweł II, *Encyklika Centesimus annus*, nr 41.

13 Jan Paweł II, *Encyklika Sollicitudo rei socialis*, nr 39.

14 Jan Paweł II, *Encyklika Centesimus annus*, nr 49.

15 Jan Paweł II, *Homilia w czasie Mszy św.*, Legnica 02.06 1997 r., w: *Jan Paweł II. Pielgrzymki do...*, dz. cyt., s.708.

16 Jan Paweł II, *Homilia w czasie Mszy św.*, Kraków 18.08.2002 r., w: *Jan Paweł II. Pielgrzymki do...*, dz. cyt., s. 1215.

which will be able to meet the deeper needs of human. In this place we should think about the situation of refugees, emigrants, elderly or ill people and about many more who require care like, for example, drug addicts; such people can get an efficient help from those who, in addition to necessary treatment, are able to offer them genuine fraternal support". (SRS 14)¹⁷. A Christian ought to be a person sensitive to human poverty and misery. The Pope reminded us that: „The scream and crying of the poor require from us substantial and magnanimous response as well as willingness to serve our neighbour. We are still being called by Jesus Christ, everyone in a different way because in different places a man is suffering and calling for a man, for their help and their presence. How important is this presence of the human heart and solidarity”¹⁸.

A fundamental rule of living according to Christian concept of social and political organization is the rule of solidarity which means „ a way of existing many of people, for example the nation, in unity and with respect to all the differences, all dissimilarities which appear between people, so the unity in multiplicity, pluralism, all of these are included in the concept of solidarity”¹⁹.

John Paul II in his encyclic *Sollicitudo rei socialis* points that „In the light of faith solidarity aims at exceeding itself and gaining specifically Christian dimensions of total disinterestedness, forgiveness and reconciliation. Therefore, a neighbour ought to be loved even if he is an enemy, by the same love as the God loves him.; one should be ready for making a sacrifice for a neighbour, even the supreme one: ‘give one's life for brothers’(see. 1 J 3,16)”(SRS 40)²⁰.

Human solidarity is the guarantor of building the social order according to the rules of Christian life, which the Pope stated: „The aim of solidarity must be creating more humane world for everyone – the world which will be constructed by every man in a positive and fruitful way and in which the welfare of some of the citizens will not be an obstacle in developing other people any more but which will be supported by this welfare”²¹.

„As the first and the basic dimension of social love should be regarded its superiority over justice. Speaking in Katowice the Pope argued: „Love is greater than justice. And social love is greater than social justice. If the truth is that justice must prepare the foundation for love – the deeper truth is that only love can secure the fullness of justice. So it is needed to trully love a man, if the human rights are to be fully secured”²².

17 Jan Paweł II, *Encyklika Sollicitudo rei socialis*, nr 14.

18 Jan Paweł II, *Homilia w czasie Mszy św.*, Elk 8.06.1999 r., w: *Jan Paweł II. Pielgrzymki do...*, dz. cyt., s. 1061.

19 Jan Paweł II, *Homilia w czasie liturgii słowa skierowana do ludzi morza*, Gdynia 11.06.1987, w: *Jan Paweł II. Pielgrzymki do...*, dz. cyt., s. 470.

20 Zob. F. Kampka, *Solidarność w nauczaniu Jana Pawła II*, Lublin 2005, s. 9.

21 *Solidarność w nauczaniu Jana Pawła II*, oprac. A. Rynio, Lublin 2005, s. 38-39.

22 Jan Paweł II, *Homilia w czasie nabożeństwa maryjnego odprawionego na lotnisku w Muchowcu*, Katowice 20.06.1983, w: *Jan Paweł II...*, dz. cyt., s. 314. za: A. Famuła – Jurczuk, P. Mazur, *Solidarność, jako wyraz miłości społecznej.* (w druku)

The sign of John Paul II's pontificate is the concern about the welfare, security and a dignified life of every man in every place and corner of the world, which are supposed to lead a man to eternal glory. The cardinal J. Ratzinger summarizing the mission of the Pope during sixteen years of his service stated: „The main subjects of the previous years of John Paul II's pontificate is liberation of a man from the alienation, oppression, slavery and their salvation. (...) Promoting human rights, freedom and protection of life and family, the Pope always wants to achieve at least the moral minimum and develop a consensus across the borders of religion, philosophy and cultures.(...) These Pope's efforts apply equally to the West as well as to the countries liberated from communist rule.”²³

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23 A. Zwoliński (red.), Jan Paweł II. Encyklopedia...dz. cyt., s. 8.

AGNIESZKA NOWICKA

The influence of non-pharmacological forms of therapy on the Alzheimer's patients' quality of life

Introduction

One of the most common condition that elderly patients suffer from is the Alzheimer's disease. It is estimated that all over the world there are between **15-21 million people** afflicted with the illness (Barcikowska M., 2006, p.34). The increasing number of patients suffering from the disease as well as the possibility to diagnose it at an early stage in order to undertake appropriate therapy make it a real challenge for the contemporary neurochemistry and neuropharmacology to stop or slow down the intensification of cognitive disorders found in the ill, and to establish effective preventive measures.

According to the present state of knowledge **there is no effective medicine to cure the Alzheimer's disease**. There are, however, numerous therapeutic measures which – when applied – have a positive influence on its course.

The basis for treating any form of dementia (including the one of the **Alzheimer's type**) is **pharmacotherapy**. According to S. Pużyński (1998) there are approximately 200 various drugs used in treating patients afflicted with dementia, which - on the one hand - indicates considerable interest in the therapy, but - on the other – shows how ineffective all the therapeutic strategies used so far are. The effect and efficacy of the drugs used in treating diagnosed Alzheimer's disease are still insufficiently recognized (see: T. Sobów, I. Kłoszewska, 2006; T. Parnowski, 2011, nr 1, p. 2). Experts estimate that only in case of 1/3 of the patients taking pharmacological substances there is an improvement of their functioning, another 1/3 of them experience temporary slowing down of the functional and/or cognitive disorders, whereas the remaining 1/3 of the patients do not seem to react to any medication (T. Sobów, I. Kłoszewska, 2006, p. 52). Unsatisfactory results of treating the Alzheimer's disease in so many patients may result from the multifaceted nature of the cognitive functions deficits observed in them.

In therapeutic-rehabilitation treatment of patients suffering from the Alzheimer's disease a crucial role is ascribed to non-pharmacological forms of therapy. T. Parnowski (2011, nr 1, s. 8) believes them to be in fact of the utmost importance (particularly in case of little or moderate dementia) with drugs being only an additional way of treatment aimed at reducing the intensification of disorders of cognitive processes, behaviour and everyday activities experienced by the patients. Non-pharmacological forms of therapy are also highly