

Quarterly Journal

Fides et Ratio

1(5) 2011

Scientific Council:

Prof. Dr. hab. Franciszek Adamski, Prof. Dr. hab. Anna Doboszyńska,
F. Prof. UKSW Jan Krokos, Dr. Maria Jankowska, F. Prof. Andrzej Offmański,
Dr. Józef Placha, Prof. Dr. hab. Halina Grzmil-Tylutki

Editors:

Prof. UKSW Dr. hab. Maria Ryś
Dr Irena Grochowska
Dr Paweł Kwas

Index:

| | |
|---|-----------|
| Introduction..... | 4 |
| I. In care about hope..... | 5 |
| <i>Cardinal Dr. Kazimierz Nycz</i> John Paul II – a man of hope..... | 5 |
| <i>Abp. Henryk Hoser</i> The future of mankind goes through the family..... | 10 |
| <i>F. Prof. Dr. hab. Andrzej Offmański</i> Jesus Christ as the only source of hope. Educative inspirations of John Paul II in exhortation <i>Ecclesia in Europa</i>..... | 13 |
| <i>Dr. Irena Grochowska</i> How can NAPROTECHNOLOGY mean hope? NAPROTECHNOLOGY as a hope of connecting ethics of life with social ethics..... | 24 |
| <i>Dr. Maria Jankowska</i> Man as a creature seeking and deepening hope..... | 31 |
| II. Help in disability | |
| <i>Dr. hab. Maria Ryś</i> Rules and principles of life in a dysfunctional family. The inquiry form to examine children’s roles in a family with an alcohol abuse problem..... | 41 |
| <i>Dr. hab. Maria Ryś</i> Most important problems of adult children from dysfunctional families. Questionnaire for testing the syndrome ACOA..... | 62 |

Introduction

Quarterly Journal *Fides et Ratio* was set up in 2010 on the initiative of Academic Society *Fides et Ratio*. This Society was created in 2005 on the Primate's of Poland Ks. Kard. Józef Glemp initiative on Cardinal Stefan Wyszyński University in Warsaw.

The Society unites lecturers from various Universities, as well as artists and social activists around Christian values. Until today four issues of the Quarterly Journal *Fides et Ratio* have been published in Polish language.

This issue as the first number of the year – is a special issue, published in English, where apart from new articles, articles from previous Polish language editions, which were particularly popular among our readers, are also included.

Among topics raised by the journal the subject of hope has become a significant issue, which is worth magnifying to a wider circle.

In this number articles regarding an important problem – Adult Children of Alcoholics, a problem relevant to many environments on our globe are also included.

Journal's editors hope that getting to know their problems, proposals of research methods can mean a deeper understanding of such people's problems and therefore creating more successful methods of helping the Adult Children of Alcoholics.

The editorial staff would like to invite to cooperation all scientific circles for whom the message of John Paul II from the encyclical *Fides et Ratio*: "Faith and mind are like two wings, which rise human spirit towards contemplation of truth" is important.

Editors

I. In care about hope

Card. Dr. Kazimierz Nycz
Warsaw Metropolitan

JOHN PAUL II – A MAN OF HOPE

It is characteristic that one of the best biographies of John Paul II or even the best one written by Georg Weigl is entitled “The witness of hope”¹. It is not the matter of coincidence that the book, which in the bibliography had been attributed to the Pope, even though it sprung into existence from the dialog with Vittorio Messori, holds the title: ‘*Crossing the threshold of hope*’². I would like to come back to it, hence these works are not a coincidence. It accompanied the Pope during 27 years of experiencing the hope and it accompanied us all – the world, which perceived the Pope through the perspective of hope needed at that time not only among us, poles but also among a lot of people all over the world.

On October the 16th 1978 when cardinal Pericle Felici declared: *Habemus papam*, started the time of hope for ordinary people and for the Pope, who became the Peter of our times. Firstly he writes about himself – Karol Wojtyła was dead and John Paul II was born. A significant change came up but at the same time he underlines how many national features were left despite becoming the Pope. He complements the phrase: ‘Wojtyła was dead, the Pope was born’ by a thread of controversy during the whole pontificate, which is the main source of his hope.

One has to diverse between two factors, it means: the hope of pope (I would not like to dig in the theological discussion concerning hope as theological virtue) who by accepting the choice brought hope for the world. From the other hand it was the hope of world, Church and Poland – hope of us all. These are two different levels of discussing the subject *John Paul II as a man of hope*.

1. The pope’s hope

The book ‘*Crossing the threshold of hope*’ prompts the reflection on the Pope’s

¹ Weigl, Georg, *Witness of hope*. The biography of John Paul II was approved by the Pope and created with his partnership. The work contains the Holy Father’s talks with friends and coworkers, the speeches of personages from religious, political and artistic circles as well as some archive documents and the Pope’s private correspondence, which had been revealed by the Vatican for the first time. The polish version of the biography appeared in 2000. The developed version covers the events of the pontificate till October 2001.

² John Paul II – Karol Wojtyła, *Crossing the threshold of hoped*, The Editor’s office of Lublin Catholic University Publishing House, Lublin 1994.

speech on what happened on October 16th 1978, when 58 years old cardinal Karol Wojtyła was full of hope after being chosen for the Pope. Is there anybody, who at that time was not proud and deeply moved? *Habemus papam...*

We remember, when during the meeting with Poles in Rome on the 10th pontificate's anniversary the Pope recalled the importance of cardinal Stefan Wyszyński in his life, who encouraged him to accept the challenging selection. Also the first homily of John Paul II preached during the inauguration mass attest to the Pope's enormous amount of hope. The Pope says so in the book '*Crossing the threshold of hope*' : While on November the 22nd 1978 I expressed the phrase " Do not be afraid" I couldn't recognize how far will it get me and the whole Church. The message deriving from the phrase came (almost exclusively) from the Holy Spirit..."³

One year later, during the homily on the Victory Square the word of John Paul II were full of hope and strength: "Let the Holy Spirit descend and renew the image of the land, this land". And the spirit renewed it – in the remarkable year 1989, when the Berlin Wall fall and the communist system that subdued the nation for a long time started to erode. That Spirit still follows the mission.

The Pope was conscious that his invitations were not to be followed by all of the people according to the social impediments and obstacles. John Paul II is very patient, lenient and enduring to them. In the book '*Crossing the threshold of hope*' he appears as the master of dialogue and a very complicated dialogue. He condemns nobody but at the same time never conceals the truth about God and man, who accuses the Lord.

Hereby a personal digression is needed. How pathetic do the words in polish press sound contrasted to the Pope's words from his own book. I mean the opinions expressed in many sources and then discussed in different contexts, for example, that finally the pontificate of "being all over the word", the liberal word, a pontificate of cream-cakes has ended and the new one has begun. That is the way of interpreting the Pope's deep and meaningful opening to the word but at the same time a way of disparaging the time of John Paul II in the name of some pre-understandings and pre-assumptions stated by the authors of the texts who trivialize the problem and conclude it unserious.

When the Pope reveals his vision of the word's Church after several years of his pontificate then that both levels diverge and split up.

Finally the hope appeared to at the end of the difficult pontificate when he had to bear his cross. The deeper meaning of the Good Friday is as follows: the men that judges the God and justify in front of his tribunal. Thus isn't the judgment on God the judgment on the men himself? Isn't the judgment and the sentence – the cross, and then the Resurrection wouldn't be the only way of redemption and hope?

2. The world's hope, John Paul II as a hope for the Church

I will roughly pass to that hope, which is the hope of us, the hope of the world and of the Church. It means the hope that accompanied us at the beginning, during and at the end of his pontificate. It is the hope of the Slavic nations separated by the Iron Curtain, the nations of the divided Europe. That is the hope from the prophetic poem of Słowacki⁴, which came into being and that served as an example for John Paul II during

³ *Crossing...* p.160.

⁴ **OUR SLAVIC POPE**

God's bell the Conclave's petty strife has stilled :
Its mighty tone

Brings news of Slavic hope fulfilled –
The Papal Throne !
Pope who will not – Italian-like – take fright
At sabre-thrust
But, brave as God himself, stand and give fight :
His world – but dust !

Made radiant by the Word, the Pontiff's face –
A torch that guides
The faithful swarming towards that lighted place
Where God resides.
Obedient to his prayer and his command,
Not only men,
But, if he wills, the sun itself will stand :
Power beyond ken !

Now he approaches, he whose hand constrains
Globe – spanning forces –
He whose word turns back along our veins
The blood that courses.
Divine enlightenment, a mounting spate
Informs mankind ;
To think a thought therein is to create –
Power of the mind !

To bear our load – this world by God designed –
That power we need :
Our Slavic Pope, brother to all mankind,
Is there to lead !

With balm from all the world, our souls' torment
Is soothed by him ;
About his flower-decked throne a regiment
Of cherubim.
Love he dispenses as great powers today
Distribute arms ;
With sacramental power, his sole array,
The world he charms !

His word, like dove set free, takes instant flight,
The news proclaims :
That yet the Holy Spirit sheds its light,
Devotion claims !
The heavens above him open wide their gates,
While he, alone,
Sits on his throne and humbly re-creates
Both Earth and Throne !

Among the nations, with a brother's love,
He spreads the word :
Man must, to reach his final goal above,
Brave fire and sword.
The sacramental power of realms untold
His willing slave ;
Power that the soul of man may yet behold
Before the grave !

the meeting in Gniezno while making his first pilgrimage to Poland. The thirstiest anniversary of this events is upcoming. Twenty years later, in 1997, in the same place in Gniezno John Paul II returned to the words of hope from the year 1979, the hope that was realized ten years later. He recalled the topic also in the sense of critic assessment of the wall that is being constructed in our hearts through rejecting the wise opening to the neighbor.

Especially in the days of the crisis it is worth coming back to what John Paul II suggested us during his first and second pilgrimage to Poland. He warned then that the economic, political and military integration is not enough. It can be easily destroyed by the lack of fundamental virtues and roots from which we derive. It is not only the return in the written form in the constitution but a real searching for answering the question where do we come from. Today it is visible that when there is no solidarity fundament in the sense of helping weaker countries, in the days of crisis there begins the thinking only of your own country and one leaves the European "small" nations on their own in the name of non-Christian and unethical existence contrary to what was declared as common European way of thinking and acting.

The mentioned hopes of Slavic nations had been especially concentrated in Poland. We could experience the spirit of hope in 1979 during the Pope's meeting with the believers in Warsaw, Cracow, Czestochowa and Gniezno. This hope, which was centered not only in the Pope but also in the people in concrete countries following him emerged with great enthusiasm and vision of upcoming changes. It concerns the countries that were involved in the so called Falklands conflict, when the Pope's intervention was direct and effective. It concerns the hopes of the African, American and Cuban people - the hope of the leaders and ordinary people... It is the hope of people approaching the Pope during his pilgrimages and ceremonies held in Vatican, during the private and Wednesday's audiences. They came with the hope of consolation and renewing their own way of thinking or even with the hope for miracle of recovery, which they often experienced.

To conclude those two trains of hope: the people's and the Pope's one, it is crucial to remark that the hope connected with the Pope after his election bounds up directly with the Square of Victory in Warsaw. For me the pontificate of John Paul II seems to be a process completed here on earth. There is nothing new going to happen. We have to consider everything what happened by means of timelessness or only in one dimension like as the history of redemption is present in the Eucharist.

The connection of the hope of John Paul II and cardinal Wyszyński is precisely the square of Victory. Four years after the Pope passed away it is substantial for us to cherish those symbolic places for his pontificate, such places as Piłsudski's square, St. Paul's square in Rome and many other significant places. Let us look at that square through the prism of those four years: 1979 – cold outside, the crowd seems a little bit

From the world's wounds he laves corruption's blight,
The maggots teeming ;
Health he restores, fanning our love alight,
The world redeeming.
Sweeps out our churches, makes the portals gleam –
So that each one
May see his God within Creation's scheme,
Bright as the sun !
Written in 1848.
English translation by Noel Clark..

scared by the media. And then the enthusiasm and outbreak of hope a year later heading to the emergence of “Solidarity”. That was the emergence of hope at the side of John Paul II, who with his preachments was able to encourage and strengthen the people. He didn’t want them to be scared “ Do not be afraid”. That was the beginning of polish hope – the hope that was widely described in the works of Pr. Józef Tischner⁵.

Mai 1981 was one of the historic moments to be now easily and safely recalled. One who lived in those time remembers that from one hand we were accompanied by great hope expressed in the Churches’ and world’s praying but from the other hand by sadness. Exactly in the same month the lives of two great Poles were in danger. Cardinal Wyszyński was dying in Warsaw and John Paul II was shoot and suffered in Rome at the same time. On the Piłsudski’s square there was a coffin of cardinal Wyszyński and in Rome – already full of hope for recovery – John Paul II was praying for the Church and for his polish co-worker. That was the connection of hope and sadness. It could be said like this: if in 1979 there had been the hope *gaudium et spes* then in 1981 there had been sadness but still full of hope. Finally the year 1999 when the Pope stands another time on Pilsudski’s square, ten years after regaining liberty, he thanks God for what happened in 1989. He speaks about it on the square and in the Parliament but at the same time there emerges the first warning – there are serious conditions imposed by John Paul II to the politic world, to parliament and politicians. Those conditions were crucial to be fulfilled if we wanted our liberty and democracy to be based on virtues.

At last the year 2005 when at the same square in Warsaw thousands of people meet spontaneously accompanied by the others in Poznan and Krakow. There was a big holy mass at the day of the Pope’s death and the day after. Firstly there was a plan to arrange the mass in the park that surrounds the church in Kolo district in Warsaw but finally they decided to organize it on the square that was directly connected with the Pope, who was a man of hope. The reason was to pass on the message that derived from the Pope’s pontificate to the upcoming generations.

The main dimension of the Pope’s message to the people was to get the contemporary man out of sadness, agnosticism and doubts by means of hope passed on by God personalized by Jesus Christ. In 1979 there started the revolution of consciences that has led to the peaceful revolution in 1989. And not a politician, nor diplomat nor a military took part in it but the greatest priest, the pontiff.

⁵ Tischner Jozef: *The Word of man’s hope*. Znak, Cracow 1992.

Abp. Henryk Hoser
Ordinary Warsaw –Praga

FUTURE OF MANKIND GOES THROUG THE FAMILY

“Future of mankind goes through the family” (FC, 86) – that title derives from the last paragraph of apostolic Exhortation of John Paul II *“Familiaris consolatio”*. The deepness of this statement compares with drawing from the horn of plenty with a teaspoon. I would like to content myself with only a few paths from that area of human reality – the family, which is an incarnation of hope, not a static figure, monument or sculpture but a process of becoming directed to the future.

“Future of mankind goes through the family” (FC, 86) – this famous statement and the certainty of John Paul II responds to the image of harmony and happiness connected with family. The family is a place where love seems to be secured, where everybody feels being loved, noticed and needed. In the family there is a place for intimacy, effectiveness and fundamental interpersonal relations. Family is the most common human hope and longing.

Family is similar to paradise you enter but can easily get expelled from. No wonder that the Holy Father rooted his great catechesis on family on something we can call paleo-teology, trying to recreate in an archeological way the situation of a man before being expelled from paradise. It is a genius approach towards the issue. Nobody has ever done it before John Paul II. There is no other spatially-temporal area that would in such a profound way include all human needs, expectations and components.

Family as a source of life – it is substantial to remark that the source of water is not a creator of water. The source is a synthesizer of water. The source is a place where water appears, where you can see it, touch it and scoop it up. In that meaning we can state that family is a source of life. Family is not an author of life but its source.

“A meaningful duty is to transfer human life, thanks to which the married couple becomes free and responsible co-workers of God – the Creator. It fills them with great happiness which is sometimes connected with difficulties and troubles” (HV, 1). It is a kind of echo of the great council constitution *Gaudium et spes*. The first element of this source is conception of a man, which fulfills the condition that human life, the younger, the weaker, depends on the surrounding and is less independent. The beginning of human life – the moment of conception, creation of human genome is the moment of extreme dependence requiring at the same time great care and protection. One should in this context consider the veterinary attempts to reproduce human being by consequently violating the elementary biological co-processes. That is the reality. The assurance of the biological, human and social conditions for the beginning of human life is absolutely crucial for creating the man and his heading towards future, towards the hope.

Fatherhood and motherhood as the source of conception exemplify in my opinion the phase of sexual identification. The sexual maturity of a man and a woman manifest itself in fatherhood and motherhood. That is why the process of maturing lasts so long, is so difficult and requires such complex conditions. Pursuing this identity results in gaining social and personal balance. No wonder that the ones who did not reach the

state of maturity concerning fatherhood and motherhood, are people suffering from certain social and psychological problems.

Family is a place where both children and disabled family members can be accepted. The proper environment for disabled, weak and ill is the family. Home hospice are totally understandable because one feels best at home. The same happens with neonatologic and pediatric units where the presence of parents

Although they do not take a direct part in a treatment is one of the crucial elements of curing the patient. Thanks to their presence the diagnostically-therapeutic process is much faster and more effective. The child goes through the trauma of treatment in a more harmonic way. Denying the fulfillment of this social roles results in creation of such laboratory places for disabled and ill where there is no atmosphere of familiar environment.

The family is simultaneously a place for elderly people and I would like to draw the attention to the fact that the presence of grandfathers and grandmothers in a family realizes the vertical maternity whereas the parents realize it in a horizontal way.

Grandparents are witnesses of the past and grandchildren are promises for the future, they are the hope which is very important in the life of every man and every family. That is why the contact between generations is so significant and constructive for both: grandparents and grandchildren. This is what lacks in today's process of humanization, education and especially in mature love.

Considering such establishments one realizes to what extent the family influences human growth. Let us read the sentence from *Familiaris consortio*: "The task of education derives from the fundamental devotion of the married couple: giving birth to a person through and for love the parents take the responsibility to assure the child with the fullness of human life." (FC, 36). In the case of human being - and it is an only exception in the world - we can speak about the priority of spiritual paternity above the biological one. Only human possesses a dominant where spiritual education is more important than biological one.

Spiritual paternity is realized through educating towards future, love, interpersonal relations and human society. Through spiritual paternity in the family the social integration of children comes to pass because the family is a school of behavior in a society. If there is a shortage of family relations the society experiences common orphanage what is a significant problem in today's world. We observe the orphanage of adults, their loss, loneliness and extreme existential lack of sense and will of life. Hence, we talk about the social role of family.

"Family - what had been underlined in the Family Laws Charter - is a natural relation, fundamental to the country or any other social community; it possesses its own laws." (Family Laws Charter). Family as a unit is much older than a country or a Church. It has to be underlined because family is a pattern institution for all other existing. Family is a pattern for both country and Church.

On the last African synod there had been reminded that the Church is a family of God's children what is as important as the statement that Church consists of People of God. People of God are characterized by homogenization and family not. People of God are close to what we have observed in the after-council period - a certain syndicalization of Church. As we know, family is created as an icon of the Holy Trinity. That is why its importance is so high because it is placed in the middle of common wealth. The deficit of today's politic, national as well as international, consists in losing the feeling of common wealth. Nobody is able to define what the common wealth means.

Precisely, the centre of common wealth is the family. It is both the incarnation of natural laws and a criteria for human laws. By destroying the family we would not be able to find the universal human laws. That is the crucial issue we have to realize.

Contemporary attempts to formulate culturally conditioned human laws of changing geometry are the result of consensus and not the objective assertion of reality. This issue arises a problem which needs to be face and may lead us to a social catastrophe.

Demographical problems cannot be regulated by omitting the family. It results in demographical implosion in rich countries, which develop relatively slowly concerning the deficit of young generation. On the other hand however, the families in the countries of third world are pressured to delimit the number of births is observed. It drove to a fact that family had been disvalued and especially the importance of a child had been decreased. Child is presented as an elementary enemy of social development. It is a misanthropic tendency which led to human disasters in developing countries.

It is important to remark that family is natural and independent micro society. That is why all totalitarian regimes tried to destroy the family because she brings sovereignty. The fact that in Poland 80 % of the land was owned by peasants salvaged the familiar independence.

Family as a way to sainthood – a sacrament of blood and body can be compared to the Eucharist, which we must not forget. It is a fundamental bounding with the sacrament of marriage. Sanctifying through that sacrament is connected with the features that should characterize human love. Nobody understands the words “love” and “to cherish” but we repeat those words all the time. The encyclical *Humane vitae* contains an attempt to define the components of human love. There is a great demand on that in the modern times. We can observe love which is totally human hence it is sensual as well as spiritual. One cannot forget that the spiritual dimension of love guarantees its durability. Without spiritual dimension there will be no hope in the fullness of love. What it means? It means that love becomes a certain form of friendship and gives hope for future. If love of a married couple would not develop to a kind of friendship, it would not last long as it should from the definition – it is faithful and exclusive till the end of life. Finally it is love which is fertile and leads to extend life miracle.

Pure love should be characterized by three factors. First of all it needs to be just and fair. A person engaged in a love relation ought to think about it: do I have a right to somebody next to me and to God? St. John the Baptist said *You have no right to crave the wife of your brother* – no matter the affective reality and sentimental excitements. He love that is not just is not a pure love. Love need to be good. Good as a term can be defined as a posture of man serving the other person, the wife or the husband. Finally, love need to be merciful, understanding and allowing seventy seven times more than normally. It should notice that some lacks in the character of the second person also require warmness and loving.

Pr. Prof. Phd. hab. Andrzej Offmański
University of Szczecin

JESUS CHRIST AS THE ONLY SOURCE OF HOPE. EDUCATIONAL INSPIRATIONS OF JOHN PAUL II IN EXHORTATION *ECCLESIA IN EUROPE*

Searching for an optimal pattern of children education that could possibly help to discover the right way of living for contemporary human being, who lives in a pluralist society and looks for his identity, requires a deep analysis of the present times and its challenges as well as defining the criteria of its assessment and propositions of dissolving the emerging problems.

One of the last documents published by John Paul II was the after-synod exhortation '*Ecclesia in Europe*' about *Jesus Christ, who lives in the Church as a source of hope for Europe*¹. After the extraordinary Episcopal synod in Europe in 1999 the Pope prepared a document containing the directions for European pastoral respects at the verge of third millennium. He tried to pay attention on the changes which occurred on our continent since the last exhortation about the activities of European Church and claims that those changes are a challenge for the Church able to satisfy the desire for hope that contemporary Europe and World are searching for². He underlines however that some symptoms of renewing the hope are to be noticed insofar the Church restores for the Europeans the living contact with Christ as the source of any hope. The author through three keywords tries to describe the gentle material of rebuilding the hope by the Church in the course of: preaching, celebrating and serving the Gospel of hope. The realization of those three factors should lead to rebuilding the chains between Christ and the Divine Kingdom in every man, in Europe and in our homeland.

1. In the search for lost hope

Taking a deep reflection on the surrounding world it is substantial to take into account the environmental and traditional differences not only in Europe but also in several regions of our country. Although we can claim that today's evangelic service of the Church stays under a huge danger of faith and sense of human dignity but on the other hand it is challenged by the pluralistic modernity that requires from the Church to refresh the sense of identity and responsibility for its mission in the believers. (...) *The Church offers to Europe the precious good that cannot be offered by anyone else; it is the faith in Jesus Christ, the source of hope which never betrays. It is a gift that derives from the spiritual and cultural unity of European nations that can influence its the development and integrity today and tomorrow* (EE18).

¹ John Paul II: Apostolic exhortation *Ecclesia in Europe* about *Jesus Christ, who lives in the Church as a source of hope for Europe*, Cracow 2003 (later on ab. EE)

² Synod of Bishops, *End declaration from 13 Dezember1991*, L'Osservatore Romano, polish ed. (1992) nr 1.

On the verge of the third millennium more than two thousand years long and in our country more than one thousand years long Christian tradition had been widely discussed. Meanwhile a certain amnesia of the Christian roots of our culture is observed. The proposed project of European constitution can be a perfect example that conceals the Christian heritage and fundamentals of Europe. What is more, such way of perceiving the world without God is being imposed to the public.

John Paul II was never ashamed of his Polish and in the same time Christian roots. He claimed in his anthropology that he was a European, a Pole and a Christian at the same time. He drew the attention of his compatriots to his Christian identity³.

It is considered lately that a lot of Poles try even to exclude the Christian heritage of the social life. It is the proper thing to be proud of one's agnosticism or even to except the contribution of the Church to the national development by claiming that the Catholic instructions and theories disturb the world's progress. Maybe that is the reason why the Pope during his pontificate referred to several saints and beatified as the witnesses of belief who derived hope and love from the fundamental values which are lost in the contemporary world.

Would the fact be more threatening for the Christian hope that the contemporary man accepts some religious symbols and salutary events but considers them a sentimental reminiscence of the historic or even metaphysical character. One is not able to join the everyday life with the evangelic message. The Christianity is not treated personally – as a meeting with Christ who is alive and actively redeems the humankind, thanks to whom the Church has an opportunity to gain the firm fundament of hope⁴. In the creeping into life secularization of the Polish reality dominates the conviction that today the personal and social experiencing of faith in Jesus Christ is not possible. People claim that the changing world excludes the personal faith (EE7).

The described process causes that the religious issues are treated as cultural facts which does not influence the attitude towards life. Our German neighbors define such a selective approach to faith with a term *Aberkatholiker* (*catholic – but...*), "I believe, but...". Declaring the Catholic faith does not influence the changing of posture and behavior that should derive from the faith and authentic cling to Jesus Christ and be realized in the everyday life.

That is why the image of the future seems to be gray or even colorless, full of doubts concerning the man's influence on the world's changes and the hope for world's peace. The events of September the 11th in the USA suddenly made people aware of the fragile existence, the lack of its fundamentals independent from the changing external conditions. An unscrupulous man becomes a threat to the society. The lack of safety in one's own home gives rise to uncertainty or even anxiety. In the field of faith we can observe nowadays a significant emptiness which leads to loss of the sense of life.

One of the terrifying fruits of that existential emptiness in the decreasing number of births in the "old" Europe or even the questioning of marriage and family as a term. The sense of perspective and responsibility for the tomorrow's society has disappeared. The civilization of the present arises which will leave little behind – but "we do not care" – as many say.

³ See (...) *There is no other way of understanding a man as through the community. It is the most important community - family. There is no other way of understanding the Polish community as through the way of Christ. By rejecting Christ we would have lost the key to understand our nation.* – John Paul II, Homily 2nd of June 1979 r.

⁴ See c. Bartnik, Lublin 2000, p.367 – 369.

The real wisdom is characterized by the comprehensive perception of man and world, the synthesis of the spirit and the matter but also the awareness of the vocation to the world's changes⁵. The analyzing of the ecological threats is popular nowadays because we wish to have a human friendly environment. . Rarely do we reconsider the reasons of the demographic or ethical situation of the man. The contemporary man does not want to face the effect of social divisions and contrastive situations. Such a disintegration and fragmentarisation of the human existence leads to the feeling of loneliness and loss in the crowd. Even the process of education submits to that trends. John Paul II suggests the catholic tutors and teachers: (...) The education is degraded when it is limited only to "training". Collecting of methods, abilities and information does not satisfy the human hunger for truth. The appreciation of truth should live up the educational duties by placing them out of "scientism" and "laicism" . It should lead to the acquirement of what is true or false, fair and unfair, moral or immoral, manipulative or educating. The authentic education helps young people to consider the world in a comprehensive manner and find the propositions of values the could be internalized as one's own and integral from the point of view of liberty and truth⁶. The loss of that unity leads in its consequences to the loss of hope's fundamentals.

Leaving the collectivism of the past times we rightly established the individualization as the aim of transformation in our Homeland doing the best to respect the pride and dignity of each individual. The postmodern trends went a lot too far. Individualism dominates in the today's education with a lack of solidarity with other people and societies at the same time⁷, "everyone has one's own truth and values". As far as the Christianity is concerned, solidarity and brotherhood based on God's mystery and not on personal declarations are the main issue. The life of the first Christians were an authentic testimony of solidarity derived from the feeling of unity in Christ. Whereas nowadays we claim the lack of such a feeling even among model Catholics.

The so called "new culture" totally dependant on the changing social situation and concepts which omits the contribution of Christian culture to the human development is opposed to Christ who sets the sense of human life and the perspective of hope for the future and better life. The described tendencies are being influenced by the mass media whose essence consists of issues contradictory to the gospel and to the definition of dignity of the human being⁸. The religious agnosticisms belong also to this culture, which is related with the moral and legal relativism (...). The signs of loosing hope could be recognized in the forms of "death culture" (EE9). The "death culture" is the result of loosing love as a rule for life and loosing the sense of life and respect to it also in the form of unborn life and introducing abortion, euthanasia and dissolution of marriage and family.

Precisely to this dangerous situation John Paul II drew the attention of all of us by claiming "the return to Christ as the source of all hopes" (EE18-22). Stating Christ

⁵ Personalism is the vision not only of the existence but also of the culture, society, art and prakseology – C. Bartnik, *Personalizm*, 30.

⁶ John Paul II, Homily to teachers May the 4th 1983; see P. Bernardin *Machiavelli as a teacher. Manipulation in schooling. Reform or plan of destruction.*, Warsaw 1998, p. 61-62.

⁷ Paul VI, *Populorum progressio*, Vatikan 26.03.1967, 44.48.

⁸ See M. Więczkowska *Violence in several environment, especially in media.*, *Zeszyty Katechetyczne* 9 (2003), n. 2 (29), p. 63-83; T. Zasępa, *Cyber-communication as a challenge for Church*, in: *Internet and new technologies*, T. Zasępa, R. Chmura, Częstochowa 2003, s. 51-54; A. Lepa, *Media and postures*, Łódź 2002, p.80-91.

with his gospel of love in the centre of an adult Christian personality (the process of centralization) is the proper answer to internal disintegration and destruction of unity in the contemporary societies.

Analogically to three spheres of a person: somatic, psychic and spiritual we can talk about three spheres of culture: material, civilisational and spiritual. The unity of these sphere can be achieved only through the mature religiosity and the faith as a personal bond with God. Such a maturity is possible only by integrating the three sphere of culture and not by pledging allegiance to its substitutes in form of subculture⁹. The culture of death and hatred propagated in several media leads to the new style of living or even to the deep changes of mentality in the modern society. Still forty years ago F. Jozef Tischner claimed that (...) *everywhere we can hear talking about hope: science and technique refer to it as well as politicians and philosophers of hope*¹⁰. In the times of deep changes we can observe how the attitude towards hope changed in that time, how many people experience the feelings of hopelessness, frustration and senselessness of life.

In the context of the contemporary challenges we notice that they result in loss of hope without which it is impossible to believe or even to live. That is why in the mentioned document we find the statement that the Church has been entrusted with the gospel of hope and the realization of this mission belongs to every state in the Church in order to "implement the true image of the Church"(EE 26-29). Therefore the return to the fundamental mission of Church is crucial in order to show closer the mystery of Christ who gives the sense of the history¹¹

The living hope cannot be confirmed by the plain, false and magical religiosity. Unfortunately a lot of young people still search for hope in the religious syncretism, the eastern beliefs and esoteric phenomena. Only the Church the authentically (...) *celebrates the redemption of Christ (EE69)* and with humility and gratitude experiences (...) *the mystery of God's mercy*¹² can oppose such beliefs. Only the real fascination of Christ and Church and precisely the Christ in the Church would be able to arouse interest and admiration in the young people. It requires still from the priests and the whole Church the rebirth of the feeling of mystery and the hope in the evangelic service and way of love (see EE 70-85). *European Church* – states the Pope- *you have the mission of new evangelization! Find the enthusiasm of spreading it* (EE 45).

2. Religious education in the service of the Gospel of hope

The mission of the religious education, as it is stated in the documents of the Church,

should lead to the maturity in faith¹³. The Pope submits to that fact by referring to the European Church that more attention should be given to the uprising the youth in faith. Looking into the future – he states – it is substantial to drove our thoughts and hearts to the youth in order to reliably form them in the spirit of Christianity (EE61).

Emilio Alberich, a well known Italian educator claims that the factors of the grown up faith are the *integrity of faith with the way of thinking by organizing the*

⁹ C. Bartnik, *Personalizm*, p. 452-453.

¹⁰ J. Tischner, *The world of human hope*, Cracow 1975, p.310.

¹¹ See (EE66).

¹² See John Paul II and the Gospel to his compatriots: Rereading the Decalogue, Szczecin 1992, Rediscovering of blessings, Szczecin 2003; New vision of mercy, Szczecin 2005.

¹³ Yet in the Exhortation *about the catechization of the modern world* (CT 5), *Catechism of the catholic Church* (p.426) or in the conciliar *decree about the missionary character of the Church* (AG 14 a) there has been described the christocentral dimension of the mission of Gospel (DOK 80).

*personality of the individual while learning to adjust to the schema of interpreting existential situations*¹⁴. Therefore schooling and religious education should lead to such an integration in which the individuals could find the deeper sense of life and hope. It could not be something dependant from the aspirations or achieving the next steps of social promotion or gaining material goods but should be based on firm and timeless fundaments.

The experience of hope – according to F. Jozef Tischner – there is a special experience of maturity¹⁵. The fruiting proves the grown up personality by taking part in the changing of world. Two thousands years ago Christ came into the human world of hopelessness bringing his gospel of hope which let the people see the world as a mission left to be completed by each and every man.

The Christian hope derives from the personal contact with Christ who shows timeless values and leads to “axiological nothingness”¹⁶. Failures and defeats –in the human opinion- gain the value of victory considered from the perspective of Christian hope. As an example can serve the martyrs, witnesses of faith that failed in the human assessment but succeed in the face of God and history.

The biblical theology very strongly bounds the hope with Christ, who through the Holy Spirit is present in the Church in the intimate but authentic way. The unity with Christ constitutes the strength of the eternal hope. Still Christ gave the people his hope to spread the gospel to the whole world and to celebrate the evangel of hope. John Paul II reminds to the Church in the mentioned exhortation something that I suppose should be the inspiration for the Christian education – the mission of celebrating and spreading the words of hope.

2.1. Spreading the Evangel of hope

Referring to the Church the Pope claims that evangelization of the world belongs to its nature. The Church has been called into being in order to preach the full of hope words of God so it is substantial to *enthusiastically undertake that grace and vocation* (EE 45).

The preaching of Gospel to the “old Europe” John Paul II identifies with the “new evangelization” which aim is to lead the baptized but those who loose their faith into reformation and heading to Christ and his Evangel (EE 47).

The most important factor of the new evangelization of hope is the testimony of life. *That is the way everyone recognizes that you are my students* – it is said in the John’s Evangel- *if you love each other* (J 13, 45). This command of Jesus shows the real image of the Church that should display Christ to the world. It will be possible only when the Christians will accept the spirit of “missionary awareness” (EE 49) and their faith will be alive, dynamic, grown and hearty.

The Pope indicates that the mature evangelizator should claim the beneficial address of the faith and at the same time pursue it the aim to achieve sainthood. It is the sainthood that defines the strength of evangelic certificate. The way of life of the whole Church and its each and every member determines the acquisition of salutary values

¹⁴ G. Milanesi, *Integrazione tra fede e cultura, problem centrale della pastorale catechetica*, in: *Ricerche di psico-sociologia religiosa*, Zurich 1970, p. 70.

¹⁵ J. Tischner, *The Word of human hope*, op.cit. p. 295.

¹⁶ Op. cit. p.304.

when the man meets the real witnesses of the faith. Mother Theresa or John Paul II serve as perfect examples of such evangelizers who offered their life to the rest of us.

In the document of the council of European Bishops we can find the note that (...) the today's cultural and religious situation of Europe demands the presence of Catholics mature in their faith and their unity (...) ¹⁷. Not only the teachers but also the parents and educators have the task to show the special importance of closeness to Christ and his fundamentals in the everyday life ¹⁸. Searching for the described maturity of faith we can observe after Emilio Alberich that it launches the feeling of personal dignity and liberty and absorbed into culture lets the great engagement into the world's changes ¹⁹.

A special feature of a mature faith is the "sense of unity in *sensus Ecclesiae*" ²⁰. It demands from the Christian to experience the Church not only in his mystery but also in his structure in the sense of unity and solidarity with the community. The main aim of the religious education should consist of establishing the *communi* ²¹.

John Paul II pays a lot of attention in his "Hope of the world" to interpersonal unity and dialogue with the world as a feature of personal approach towards faith. It is impossible to spread the Gospel without the spirit of solidarity and unity with every man no matter the race, belief or opinion.

The idea of evangelization of the culture is also close to John Paul's II assumptions ²². No wonder that the third stage of preaching the Gospel noticed by the Pope is the evangelization of the social life and above all of the culture and science (EE 58). The HCurch is not allowed to influence the autonomy of scientific research because the methods of theological studies are different from the secular ones but it should watch over them so that consequently they would not violate the human dignity and his natural laws.

Such a problem emerges on the field of public schooling where the Church has no monopoly on the truth but should lead to the meeting with Jesus Christ who is the "truth leading to life" and ought to fascinate the youth. Respecting the whole autonomy of the school and dignity of the pupils the school is supposed to show the cultural heritage of Europe which is rooted in the Christianity.

"You are the hope of the Church, you are my hope" – that was the statement of the Pope directed several times to the world's youth ²³. It is not surprising that considering his opinions the Pope paid a lot of attention to the education of the youth in the trust of Christ who is the hope. He almost obliged the priests to renew the youth ministry thanks to which the young people will be able to show the Christian way of life in the search for authentic truth and authorities in every area of the life feeling the Christian source of hope (EE 62).

In the process of preaching the hope special attention should be paid to the means of mass communication which popularize the ideas and models of life which are not always Christian and sometimes claim a right to be the teachers for life. John Paul II

¹⁷ M. Czajkowski, *Wniebowstąpienie Jezusa*, in: Studies on theology of St. Lukas, F. Gryglewicz, Poznań 1973, p. 70.

¹⁸ Synod of Bishops, *Propositio* 8,1.

¹⁹ E. Alberich, *Catechesis today*, Warsaw 2003, p. 143-145.

²⁰ Op.cit. p. 145.

²¹ Op.cit. p. 234-242.

²² See Jan Paweł II, *Faith versus culture. Documents, speeches, homilies*, Rome 1986.

²³ John Paul II, The Epistle to the world's youth on the occasion of International Youth Lear, Typis Polyglottis Vaticanis 1985. no.T: see D. Alimenti, A. Michelini, You are my hope. The words of John Paul II to the youth, Warsaw 1987.

respecting the autonomy of the mass media describes their possibilities to serve the preaching of Gospel but also prevents its abuse of human rights and dignity (EE 63).

The Church is required to support the practice of spreading the Gospel of hope in the way adopted to the contemporary society and should have an educational and prophetic function which enables the people a close communication with God²⁴. That is the reason why the development of theology of communication is so important nowadays²⁵. Only the one who lives according to the rules of the Gospel can spread it among the people. Therefore the evangelization demands frequent reading and reconsidering of the Bible. The privileged place of discovering the mystery of the Gospel is the liturgy where the youth can face the biblical texts as “servants and students” which desire to learn how to live from their Master²⁶. One can acquire a taste of the holy text in the small groups and communities as well as in the family where the Bible can become a source of family reflection²⁷. Thanks to the inculturation the world can rediscover the sense of existence and the rule of life²⁸.

2.2. Celebrating the evangel of hope

John Paul II notices the liturgical and ecclesiastical dimension of hope in the term “celebrating”. The Christian approach towards hope has not only the intellectual but also the emotional character. The hope follows from experiencing the deepness of meeting with Christ who redeems the souls. Considering the contemporary secularization of Europe the Church is supposed to awake an authentic faith and hope by showing the real “image of the Church which lives according to the spirit of holiness and conversion.

The modern world should be faced with the image of the Church as a praying community. The Catechism of the Catholic Church claims: the Church delivers and celebrates the mystery of Christ in his liturgy in order to let the believers experience it and spread it in the world (CCC 1068). Experiencing the salutary mystery means the meeting with the Resurrected Christ or even establishing a firm union with him (see CT 20). The meeting ought to be so deep that it results in *metanoia*, in the transformation in the Holy Spirit (CCC 1091). Then the communion of all the baptized accomplishes in one Body of Christ (see CCC 1109).

In the Exhortation *Ecclesia in Europe* we find the incentive for a special celebrating of paschal mystery which is fulfilled in the sacraments. According to The Catechism of the Catholic Church they are “God’s masterpieces” (CCC 1116). The sacraments have two meanings : “for and through the Church” (CCC 1118). They are the signs of the salutary actions of Christ through the Holy spirit which leads to the sanctifying of the whole community and its every member. They are also the sacraments which construct the Church by displaying the mystery of Love and its merciful character.

It requires from the catechesis to prepare the young people the deepen the experience of liturgy through the Paschal Mystery. In the modern society the experience

²⁴ P. Donarski, *Communicating faith in the times of mass media*, *Zeszyty Katechetyczne* 9 (2003), part 1, p. 27.

²⁵ Op.cit., p.30, see K. Łuszczek, *Trend of research in the media-pedagogy*, *Zeszyty Katechetyczne* 9 (2003), part 1, s. 16 -24.

²⁶ S. Hareźga, *Bible in the Church*, Cracow 1998, p.63.

²⁷ Op.cit. p.62; see J. Charytański, *In the circle of the catechesis*, Cracow 1992, p.44-46.

²⁸ Op.cit, p.42-43.

of the Resurrected Christ is hindered through the loss of the mystery of God's mercy which should be awakened by the religious education in the everyday life (EE 70).

Placing the Christ in the centre of the Catechesis is especially stressed in the sacramental conception of the catechesis but also in the modern trends of catechesis faithful to God and Human Being. It demands from the sacramental catechesis a deep concentration on the Resurrected Christ. (EE 71). The special meaning is attributed to the Saint Congregation in the Eucharist through the sacraments and celebrating the Sunday.

The reform of the liturgy begun by the Vaticanum II claims in the new pluralistic reality to emphasize that the sacraments ground and build the faith. Receiving the sacraments is not enough but one should be grateful to God through the sacraments for the gift of redemption.

When the Christian achieves the religious initiation in full he should prove it by fathoming the mystery of Christ's endless love and generosity. That is the reason of postulating the search for the authentic sense of the liturgy. Its aim is to create postures that would prove the spirituality and willingness to get engaged in the celebrating of the salutary mysteries.

Placing Christ in the centre of the crucial elements of the sacramental catechesis should be deepened with one additional element. John Paul II describes it in that way: It is important to face with heart and with the mind the presence of His [Christ's] Sacrament, the mystery of the Church as a community of sinners but at the same time people honored with God's love and constituting the God's family (CT 29)²⁹. The community of the sinners and people who are lost in religious thought can show the path to Christ to those who still search for him and need help in experiencing the sacraments of Christ and the renewing of religious hope. The Church is the community of faith that develops the authentic celebration of hope which shows the people the sense of redemption through the eternal coexistence with God. According to the prophets (...) the people on the desert will be accompanied by the new one, messianic and more perfect³⁰. The new society is the Church of Christ who celebrates the staking of hope on the Lord.

As many as two paragraphs in his exhortation devotes John Paul II to celebrating the Sunday (EE 81-82). He pays attention to the Lord's Day as a paradigm of preaching to the world the gospel of hope. The one who claims that Sunday is the first day which begins the time of building life with the Resurrected fills the souls with hope that every day will be the day of Lord and his life will be a celebration of the Lord's presence in the grey reality. The Pope makes a plea to recreate the celebration of that day in the spirit of deep care of the people. Sunday which is deprived of the time for the holy mass, the time spent together or the act of mercy – claims the Pope – (...) *results in narrowing down the human horizons and prevents him from seeing "heaven"* (EE 82).

2.3. Serving the Evangel of hope

The third educational task of the modern Church is serving the Evangel of hope through the service to other people. In the Exhortation *Ecclesia in Europa* we can find the statement that if the Church is to serve the hope (...) it must *follow the path of love* (EE 83). Preaching the love rules through celebration of the liturgy is not enough. The most important is proving the love of Christ by one's own life and behavior. During the

²⁹ John Paul II, *Catechesi trendae* (1979).

³⁰ See J. Charytański: *Education In the consciousness of baptism*, in: *Nowe życie w Chrystusie. Materiały V kursu homiletyczno-katechetycznego*, S. A. Porębski, Warsaw 1973, p. 96-97.

pilgrimage to Poland on the occasion of consecration of the Basilica of God's Mercy in Łagiewniki John Paul II stated: (...) this confession [Jesus, I trust in you] which displays the trust in God's love is especially required in the modern times because the man feels lost in the surrounding acts of evil. The praying for the God's mercy needs to flow from the bottom of our hearts full of suffer, anxiety and doubts.

Talking about the "path of love" we have to take into account two dimensions of serving the man in need. Love as a rule for everyday life is not a disposable heroic act but should be a method to create the "civilization of mercy"³¹ in the world desiring for hope Every act of mercy has an evangelic facet. John Paul II stresses the meaning of "new evangelization" not only limited to its prophetic service. The statement from encyclical adagium "Redemptor hominis" : "man is the path of the Church" (RH 14) shows the importance of the man for the modern Church³².

Second dimension of the "path of love" is the showing of the supernatural character of the service to other man. The care for every man is not only the human strive for a better life but also an imitation of the service of the Master from Nazareth to his students. The scene from the Last Supper should make us aware that the Christ serving to his students and to the poor encourages the people to imitate his acts. We can see the eschatological dimension of the acts of love: I assure you, as often as you did it for one of my least brothers, you did it for me (Mt 25, 40).

The acts of mercy and care towards other people are the deeds of solidarity with every man. Such solidarity crosses the social barriers and leads to social community in Christ. The experience of this unity has its roots in God: Thanks to the gift of Holy Spirit we experience God's love is given to the believers what enables us to spread his love. Hence the love was given by God it becomes a commandment to people (EE 84). The Church had been founded in order to prove the love of God and the unity of all of us made by his love in the authentic communion (see EE 85). Therefore it requires a lot of changes on the level of local Church, parishes or even apostolic communities so that they have the common character by searching for the motives and sense of hope.

John Paul II emphasizes in his Exhortation the task of the modern Church of "bringing back hope to the poor". Becoming impoverished not only of some individuals but of the whole social groups faces the European community with a real challenge of the love of Christ³³. The Church must not be indifferent to poverty. The love of the Church may restore the hope among the poor, unemployed, ill or disabled. All of them are the challenge for the modern Church and for the Christian education that should prepare the young people to build responsibility for other people.

During the whole pontificate John Paul II accentuates the danger that derives from degradation of marriage and family what results in destructing human life. In the mentioned Exhortation the Pope enumerates directly the tendencies to legalize relations which are not marriages. They are influenced by the changing cultural, social, economical and even political conditions. They lead to distortion of the idea of family and can be even called "a second sexual revolution"³⁴. It is not assault on the firmness of

³¹ John Paul II, *Be the witnesses of mercy*, Homily on Błonia in Cracow 18 VIII 2002, L'Osservatore Romano, pol. ed., 23 (2002), 9, 20-22.

³² John Paul II, I trust the whole Word with the God's mercy, L'Osservatore Romano (polish edition) 23 (2002), p. 17.

³³ Yet Paul VI stressed the obligation of the richer nations to care about the poor ones as an act of humanitarianism but also of fairness; *Populorum progressio*, n 17.

³⁴ K. Romanowska, *Second sexual revolution*, Newsweek 23.11.2003, p.36

family and marriage but on the very idea of “community of life and love” (KDK 48). That is why the Church is obliged by its Master to (...) *spread with new energy what Evangel says about marriage and family* (EE 90), especially about the dignity of “home Church” and taking part in the of common Church and in the social life.

For that reason the priority of religious education of the young people should be put on strengthening the importance of marriage and family as a part of God’s salutary plan and promotion of theology and familiar spirituality. One can not disparage the problems of endangered unborn life or erosion of families but recall the Pope’s suggestions to educate the youth through showing them the path of love in everyday situations.

The violation of the family’s sainthood causes a great concern in the “old Europe”. After the Synod of Bishops the Pope claims that the decrease of birth and the aging of the European society is a result of loosing hope and a sign of the “death culture” that crosses the modern society (EE 95)³⁵. Therefore the catechesis should be opposed to the hidden tendencies to euthanasia, abortion and research on human embryos but first of all it should make an ethical effort to protect the human life (EE 96). It is a great challenge – according to John Paul II – because the future of the world depends mostly on defense and promotion of fundamental values and cultural heritage.

Referring to Apocalypse John Paul II uses the term “God’s novelty”, “contemplating of the God’s novelty” or “the Evangel of hope for new Europe” in order to accentuate that the old feeling of senselessness, loss or sin must be overcome by the “new heaven and new earth” (see Ap 21,3). Modern times demand from the whole Church, so that also from the parents and educators to promote “universal values” which are the roots of European culture. It should be done by showing a fascinating way to renew the image of Europe and rediscover the fundamental values in order to preach the transcendence of human dignity, liberty and democracy (EE 10)³⁶.

Considering the unifying tendencies in Europe John Paul II addresses the whole European community to derive new energy from the Evangel and come closer to “ones own personality”. The process of education should employ that appeal in the educating the young people. It requires the search for more effective models of education based on the message of culture and civilization of love and God’s mercy.

3. Inculturation as a process of education for life in hope

The term “inculturation” had been popularized after the Synod of Bishops in 1977 and is understood as absorbing the culture in the process of evangelization. It stresses the character of mutual penetration. Such meaning does not derive from the terms “adaptation” or “accommodation”³⁷. Evangelization of culture is not connected with destruction of established structures or discussion with the cultural heritage but “curing” its mistakes and caring about its good and beauty. *Catechesis [religious education] should be integrated in the culture of several nations in order to enlighten it and influence it at the same time*³⁸. John Paul II strongly underlines *the integration of evangelization in the culture itself and in its form* (CT 53). Whereas the language and not

³⁵ See *Propositio* 8,1. no. 32. It is interesting why the Pope uses the term “death culture” while the word *culture* means a positive action of a man for the good of the society and for the task of changing the world he uses the term “civilization of love”.

³⁶ *Propositio* no. 28.

³⁷ *Op.cit.* p. 89.

³⁸ *Discussion, Life and Thought* 28 (1978), nr 2, p. 81.

only its semantic level constitutes a selection of information and truth but also an approach toward the given truth and towards the addressee. It makes the public listen and forces them to reflect on the given information in order to accept or deny it. The language of religious transmission should keep up with the modern times and should build a "bridge" between the eternal truth and the modern mentality. Poetry, image and dramatic nature which we can find in the Bible encourages not to close the way of thinking by using the hermetic language only understandable for theologians. Faith does not emerge from theology but from the authentic meeting with faith of other people³⁹.

The second half of the 20.th century brought a revolution in the means of communication but also in the human mentality. We can observe changing in the way of perceiving reality: from more logospheric to the iconospheric. The programmers generate virtual environments or even virtual population that inhabits virtual world⁴⁰. The Evangel of Christ does not function in the virtual; world, it is authentic. The fact imposes new evangelic duties on Church so that it engages the mass media in evangelic practice⁴¹. That is also a service toward authentic hope.

The analysis of the modification of communication processes through electronic media makes us pay attention on the diversity of forms in communicating the faith and hope in the Church such as posture, gestures, silence but also music. This non-verbal forms of communication in faith require from the educational process the understanding of this gestures and contents. A special meaning in that communication have the symbols that illustrate the contents which cannot be verbalized.

In the 90' of 20.th century F.Wladyslaw Kubik tried to express the meaning of the symbol which was crucial for the process of Christian initiation and religious education. Apart from their literal meaning symbols are carriers of religious experience. Their create everlasting occurrences for the good of the religious community and help to understand the surrounding reality⁴². For the believers understanding of the symbols is a sign of discovering the hidden truths of faith and at the same time the hidden mysteries of God, what strengthens their need for hope⁴³.

Conclusion

Summing up our reflections we can observe that creating one model of education is hard to realize. Even the proposition of *Dyrektorium* to establish the pattern of modern educational catechesis on the basis of catechumen does not exhaust a subject that all dimensions of catechetical service: education, schooling and initiation should have evangelic character. The most important is to remember that the whole process is obliged to take into account the resurrection of hope based on Jesus Christ, its only source.

³⁹ M. Leist, *There is no faith without experience. Remarks on children education*, Warsaw 1986, p.10.

⁴⁰ W. Cwalina, *They are alive! Creation of virtual reality*, in: *Internet and new technologies...* op.cit, 94-95.

⁴¹ T. Zastępa, *Public media versus social bounds*, In: *Internet and New Technologies...*, p. 92.

⁴² W. Kubik, *The outline of catechetical didactic*, Cracow 1990, p. 141.

⁴³ Op.cit., p. 142.

Dr Irena Grochowska
S. Wyszyński University

HOW CAN NAPROTECHNOLOGY MEAN HOPE? NAPROTECHNOLOGY AS A HOPE OF CONNECTING ETHICS OF LIFE WITH SOCIAL ETHICS

Instoduction

Term NaProTechnology is on one hand associated with modern gynaecological – obstetric medicine, but on the other hand we know that it is a response to the social teaching of the Church, and especially the Pope Paul VI and his continuators.

In July 1968 Paul VI published encyclical *Humanae Vitae*, in which he taught about the approach of Catholic Church to contraception and abortion, which disturb and have a destructive influence on the truth of marriage and family. It was this encyclical that was the word, which influenced the professional career path of doctor Hilgers and started the new discipline which is NaProTechnology.

NaProTechnology [t. W. Hilgers, *The Medical and Surgical Practice of NaProTechnology*, 2004: 9] (NaProTechnology) is derived from English “Natural Procreative Technology” and is a discipline of medical sciences in the area of gynaecological –obstetric health. It deals with natural support of procreativity, solving problems of gynaecological- procreative nature of women. It can be characterized with a certain way of thinking, which is followed by action.

NaProTechnology harmonizes with the natural cycle of women and allows to specify the exact reasons for infertility, to diagnose it and finally treat it. It has also to be motioned that NaProTechnology is not only support of recognition of infertility reasons but also help in treating other illnesses of reproductive system.

It is a study of hormone physiology; it proposes hormonal treatment in accordance with individual needs of the patient. It is possible, thanks to a combination of technological advances in medicine with anatomy, biochemistry, physiology and human psychology. With such an interdisciplinary approach it is possible to listen to “the speech of women’s organism” and allow her to enjoy the possibility of motherhood and health, eliminating numerous diseases and reasons for infertility.

Acceptation, respect and implementation of rules formed by the creators of NaProTechnology leads to integral human development. Taking into consideration and understanding of human fertility, assumes progress in development, and therefore aspiration of integrity.

1. NAPROTECHNOLOGY – a proposal response to church teaching.

The church, seeing the latest developments of medical research reminds of ethical and social responsibility for undertaken activities.

Science proposed by Hilgers enlightened by the teaching of the Catholic Church is a proposal of an incarnation of Gospel in every day practice, regarding the area of human fertility. Paul VI wanted to stimulate and inspire scientists to search for the truth and

serve it through science. We can say that call of John Paul II through encyclical *Fides et Ratio* was accepted and applied by a team of doctors from the Paul VI institute.¹

Paul VI directed an appeal to the science people, social authorities, catholic marriages, secular apostolate, doctors and representatives of medical care, priests and bishops to make Church's teaching more visible.

If we were to compare the response of this appeal, for respect and care for life from conception to natural death complaisant with moral order propagated by the Pope, to the response given by scientists and supporters of contraception, abortion and reproductive technologies, then development and engagement of their programmes had further overtaken the development and propagating of natural methods of regulation of human fertility. Contraceptive and reproductive methods have found a wide response and usage in the modern world.

John Paul II recognizing the situation informed about the lostness and confusion of married couples, left with their problems without competent help and support, were at risk of weakness or lose of faith in God and became slaves of their own moral conflicts.

John Paul II in apostle adhortation *Familiaris Consortio* talked about the need to introduce studies of natural fertility and its rhythms for young married and engaged couples, prepared and run by doctors and specialists.

"Body Theology" by John Paul II was propagated among young people and its publicity was supposed to be translated into educational programmes, regarding natural family planning. Among many proposals of "natural methods" a method appeared which seems to be the most holistic and reliable from all proposals until now.

In the latest instruction *Dignitas personae* apart from the anthropological-ethical-theological part there is a chapter devoted to new problems related with giving life and new therapeutic propositions regarding embryo manipulation and human genetic heritage. The instructions mention the subject of three basic goods which should be respected by new medical techniques. These are:

- The right to life and physical integrity of every human being from conception to natural death;
- Unity of marriage resulting in mutual respect of the spouses to become father and mother only thanks to each other²;
- Specific human sexuality values, which "demand , marital act of love between spouses".

Encyclical *Humanae Vitae* and apostle adhortation *Evangelii muntiandi* are important in order to understand the human sense of development proposed by the church.

Most importantly the encyclical *Humanae Vitae* indicates strong connections existing between the ethics of life and social ethics. This relationship is also indicated by John Paul in *Evangelium Vitae*.

Full development is possible in correlation of Gospel with a specific personal and social life of humans, because there is a deep connection between human development and evangelism. John Paul II in *Sollicitudo rei socialis* highlighted, that the mission dimension of social teaching is based on certifying Christ's love, for whom the full human development is important.

Encyclical about the moral principles in the field of relaying human life is a call of Church for love. In this encyclical Paul VI highlights the meaning of unifying and

procreational dimension of sexuality. This approach highlights the meaning of a married couple who approach each other with love in their individuality and complementarities.

2. Adhortation - CHRISTIFIDELIS LAICI (Women and Men)

- It is important not only to specify the roles but also to be deeper in what regards the structure of a person and its meaning
- It is important to undertake consideration on anthropological and theological foundations of women.
- The Pope highlights that the Church takes part in historical process of promotion of women.
- “The most important reason for such activity of the Church is obedience to God--, acceptance of His call to recognition, admiration and living in the plan of the Creator. This plan was written at “the beginning” and forever in the very essence of human being –man and woman” – so therefore the most important elements of its structure and into its deepest dynamism. And it is this plan, full of love and wisdom that demands to recognize the whole richness of its contents.

The truth regarding Christ’s love is a mercy given to us and gives hope for “The development of the whole person and the people” [*Populorum Progressio* 42] Benedict XVI paying respect and tribute to Paul VI for undertaking this subject, wishes in his encyclical to modernize the teaching of Paul VI regarding the integral human development. The Pope highlights the value of integral human development that he treats the encyclical *Populorum Progressio* as a *Rerum Novarum* of the current age.

We can say that Benedict XVI calls for modern KNS ⁵ to take on human integrity, as a necessity for further development of human kind and the world, especially in the era of globalization. Benedict indicates the risk of our times, which is the fact that actual, mutual relationships between people and nations do not correspond to ethical cooperation of conscience and minds [*Caritas in veritate*, 9]. Sharing with goods and resources will not only provide scientific and technical progress but also intensive relationships, but there has to be love potential present.

It is the Church, who is responsible for the mission of preaching the love enlightened with the light of mind and faith, because only such love allows to reach the aims of more human and humane development. Paul VI in encyclical *Populorum Progressio* conveys 2 important truths:

- The Church preaching, celebrating and acting in love promotes integral human development
- Real human development concerns the wholeness of its person in all dimensions

The church also predicts the leading role of women in interaction and shaping of human and society. “Approaches an hour, the hour has approached in which the calling of the woman realises in full. The hour in which the woman radiates onto society and reaches power, never possessed before. That is why in the moment when humanity lives through deep changes, women brim-full of evangelical spirit can carry great help to human kind to prevent it from falling” [FINAL MESSAGE OF VATICAN COUNCIL II (8th of December 1967)]. If the infringement of equality means impairment of women at the same time it diminishes the true dignity of a man.

In 1976 after some preparations a science was created regarding women’s fertility and protecting that fertility, in accordance with the moral order proposed by the Catholic Social Science. NaProTechnology^R is a modern, complex method of diagnostic –

therapeutic conduct in the area of gynecology and obstetric medicine, based on the achievements of modern medicine and knowledge about women's health⁶. It is a challenge of the XXI century; this system also offers pharmacological treatment as well as surgical which is in harmony with women's reproductive system.

It is a connection of professional knowledge of women's physiology with practice which becomes a service to other person.

3. NAPROTECHNOLOGY – a proposal of professional medical solutions

Creighton Model used in NaProTechnology (Creighton Model Fertility Care) is based on bio indicators, which make possible and facilitate effective monitoring of occurrences in women's monthly hormonal cycle. Creighton Fertility Model System is a standardized modification of Billings's ovulation method based on research, teaching and a system of guiding married couples, providing education as well as quality to every couple. Naprotechnology as a science would not have developed without standardization. Creighton Model is a first system connecting family planning with monitoring and supporting women's gynaecological and procreative health. On a special observation card a correct monthly cycle is marked in the standardised Creighton Model system as well as progesterone and oestrogen levels.

NaProtracking, which is tracking of changes in the cycle, allows in an exhaustive way to familiarize with a correct functioning of women's organism, taking into consideration all aspects (psychological, spiritual, biological, social), in order to monitor and sustain women's health and fertility. This method allows finding irregularities and disturbances in woman's cycle and this information is for married couples, who want children as well to those who want to avoid having children. The education itself is individual, concentrating on the woman and the married couple. Each woman can use the Creighton Model from the first period to menopause. Standardized record in special CMS cards allows correct reading and understanding of the observations.

Hilgers really enhanced the understanding of fertility, as an ability to create a new human being. He specified few important aspects often belittled, which are obvious, but whilst diagnosing they have to be remembered. Woman's fertility depends on:

- Good sperm;
- Good egg cell;
- Good mucus (sperm without mucus die within hours, in good mucus they can live 3-5 days).

Oestrogen which is the hormone of pre-ovulation phase stimulates production of mucus in the mucus crypt of the cervix, its highest concentration is noted a day before ovulation. When discussing the valve it needs the role of "biological valve". The mucus makes the cervix alike to a "biological valve", which in certain times of the cycle (fertile period) facilitates the passage of sperm into the uterus and in other times (infertile period) stops the passage of sperm⁷. Creighton Model System (CMS) allows everyday information regarding fertility (about the valve's action) and can be used to delay conception or have children.

4. NAPROTECHNOLOGY as a method of a human and family

Following the social development of Church teachings from Pius XII to Benedict XVI we can note a care of the Church for integral human development. The last encyclical of Benedict XVI *Caritas et veritate* (about integral human development in truth and love) is an attempt to indicate necessary conditioning to reach maturity and harmony of man and whole human kind. The main message in the encyclical *Caritas et veritate* is the same like 40 years ago, the call of encyclical Paul VI *Populorum Progressio* about staying faithful to love and truth. This call Paul VI connected with the Vatican Council II (to be exact with priestly Constitution *Gaudium et spes*). In *Populorum Progressio* he enlightens that the most important factor in development is the propagating Christ.

- Woman stays in motherhood alone many times, whilst the man does not want to take responsibility;
- Woman is often under pressure also from the man and then “frees herself” from the child before it’s born;
- The price the woman pays is enormous- even though the current public opinion tries to “void” the evil of the sin;
- Woman’s pain after taking her child’ life away is enormous, because woman cannot annihilate the readiness to accept life, which is part of her ethos from the beginning.

The great need and challenge are anthropological studies based on Christian tradition, thorough science and culture. Independent of current ideology, views and culture, one is supposed to remember about God’s plan, who created human a man and a woman, and from the beginning gave the unity and fulfilling differences. Having the knowledge of duality of human nature in man and woman we can use it in practise, taking into account the existent predispositions and potential, to serve others better in those specific dual roles.

Moral teaching of the Church makes many people sceptical in terms of strictness and too many rules. Quite often we only know the teaching of the church superficially, having only stereotypes. In reality the Magisterium of the Church cares about the integral development of people, noticing the benefitting of gifts, which God gave man. Care of life, cognition, freedom and love are the main concern of the Church.

Following, understanding and incorporation of Church’s teaching are connected with significant difficulty and a decision for constant changes. Humans are designed both to cognitive activity and practical. Humans can reshape and put in order creation and resources, but so that it “serves dignity and wellbeing of all people and whole human, but also is supposed to protect its values and natural beauty”⁸.

“The Church aspires mainly to elaborate integral vision of human and his mission, capable of accepting great good, resulting from people’s achievements and various cultural traditions and religions, which very often show a great respect for life”⁹. Magisterium of the Church has great hopes in science regarded as a service for integral quality of life and dignity of each human being. A good opportunity for Christians is such practicing of science to note progress but at the same to show evidence in that area.

The call of Paul VI was understood and found response in practice with seeking doctors. Thomas Hilgers thanks to encyclical *Humanae Vitae* understood his medical mission in a new way. Institutions created to protect human laws are not sufficient, because human development is a mission, relaying on accepting responsibilities from

everybody. Human development needs God without Him the development is negated or given only in the hand of man [CinV 11]. As a doctor obstetrician he made a turn in his medical practice. The result of this change is NaProTechnology (Natural Procreation Technology) as a new study of women's health. NaProTechnology is in accordance with natural procreation methods, which means the relation of love between man and woman is possible without objective treatment.

5. MOTHERHOOD-as a certificate of woman's participation in the great secret of eternal birth is an intercourse with a secret of life

The fact that the period from conception until birth of a child is a bio-physiological and psychological process, that is characterized by dispositions from conception, pregnancy and birth should not have any influence on losing the most important thing in motherhood, which is its connection with a personal structure of femininity and personal dimension of gift.

Comparing biological functioning of both sexes it can be said that man's body is closed there is no rhythm or mystery. The woman's body however has a natural rhythm, and her fertility is cyclical. The biological rhythm is not dependant on man's body, the dependence is opposite, and it is the biological rhythm of a woman with its influence on psychology and spirituality and therefore on the personality of the woman is an indication for body and sexuality of a man.

Echivverd writes, that woman is an intermediary of beauty, intermediary between man and God, between man and nature and an intermediary of love. Woman's body is an intermediary between spouse and child.

He also attracts attention to the fact that biological fertility rhythm with its psychological and spiritual conditioning is a wisdom and route maker for the body and sexuality of man, it teaches man unconditional love, sacrifice and abstinence. Known and realized biological rhythm of fertility protects from halfway solutions shameful acceptance modelled on the original sin.

Woman's biology determines its constructive features it is a main structure of her psychology (personality). Personality, which we can call mature or integrated, is dependent on co-operation of different spheres (bodily, physiological, and spiritual). Changeability and periodicity of woman's physiology indicates its peculiarity.

6. New humanism and responsibility in NAPROTECHNOLOGY

"Real humanism is only the one, which faces in the direction of Absolute, accepting mission giving the true idea of human life [PP 13].

More and more often we can hear about a need of new responsibility and new humanism.

Benedict highlights, that only meeting with God allows not to "see in other human always only other"[Deus Caritas est, s. 232], but recognise in him an image of God and grow up to mature love discovering another human. Despite the differences and discussions on the subject of social teaching of the Church, Benedict highlights its integrity based on dynamic faithfulness to received world.

Not only human responsibility without accepting the transcendent leads to weakness, because human becomes only a medium leading to development. The Church

highlights the real autonomy of human, not the one based on illusion. Development, success and failures are therefore dependant on human responsibility.

Vision of development as a calling assumes central character of love. Paul VI attracted attention to reasons for backwardness in development and to the fact that they are only material, but one should seek them also in other human dimensions:

- In will, which neglects the responsibilities of solidarity;
- In thought, because in modern times humans need to seek new humanism to find their inner selves;
- In the lack of brotherhood between people and nations.

An important observation in Creighton Model System is a Creighton triangle, which shows three important elements centred on a married couple using this, method. These are education, science and practice.

Ethical value of biomedicine as described in instruction *Dignitas peronae* is measured through relation to unconditional respect that every human being should have during their whole lives and protection of particular character of personal acts for giving life.

The church excludes all techniques of artificial fertilization hetero and homo logical because it replaces the act of marriage. The church however supports in its teachings these methods, which support the act of marriage. Intervention of doctors is supposed to respect the person's dignity. All methods that aim to remove the obstacles making it impossible for natural fertility are promoted by the church.

BIBLIOGRAFIA

Jan Paweł II, Adhortacja o zadaniach rodziny chrześcijańskiej FAMILIARIS CONSORTIO.

Pius XI, Encyklika o małżeństwie chrześcijańskim CASTI CONNUBI.

Deklaracja o niektórych zagadnieniach etyki seksualnej PERSONA HUMANA.

Encyklika Jana Pawła II EVANGELIUM VITAE.

Deklaracja Papieskiej Rady ds. Rodziny w sprawie redukcji embrionów, Przemówienie Jana Pawła II, Badania biomedyczne w świetle rozumu i wiary.

Jan Paweł II, List o godności i powołaniu kobiety Mulieris Dignitatem.

List biskupów Kościoła Katolickiego o współdziałaniu kobiety i mężczyzny we współczesnym świecie.

Paweł VI, Encyklika Humane Vitae.

Kongregacja Nauki Wiary, Instrukcja o szacunku dla rodzącego się życia ludzkiego i o godności jego przekazywania – odpowiedzi na niektóre aktualne zagadnienia - *Donum vitae*.

Kongregacja Nauki Wiary, Instrukcja *Dignitas personae* dotycząca niektórych problemów bioetycznych.

Dr. Maria Jankowska
Academy of Special Psychology
Cardinal Stefan Wyszyński University

HUMAN BEING AS A CREATURE SEEKING AND DEEPENDING HOPE

There was written and said a lot about hope especially after editing the Encyclical *Spe Salvi* of the Pope Benedict XVI. Hope becomes more often a subject of scientific derivations in psychology, philosophy and theology. The term is also present in the artistic creation, especially in literature. Hope was the subject for saints, poets, candidates to altars, scientists but hope is also a term used by ordinary people in several different circumstances and life situations.

Hope is a natural state of human existence, is this psychic disposal, which lets set the sense to our lives and actions. It is an activating factor for human actions, because thanks to hope a man aims effectively his goals and at the same time may feel safe in life and expect fulfilling of his aspirations and plans. He may have a feeling that every difficulty, success and defeat as well as the death has a deep sense and meaning. Human hope covers several areas concerning human functioning and the spheres of spiritual experiences.

Hope concerns two realities. From one side it embraces everyday actions and situations. A man hopes that he will complete school, have a well paid job, an operation of somebody ill from the family will succeed, that his marriage will be happy, that the new government will protect rights of the poor. From the other side hope reaches also beyond human's death, which means it touches the reality giving sense to life's struggles, illnesses, sufferings and tragedies. Hope is realized through human existence and is connected with his functioning "in hope and with hope". People seek in life the realization of their aims, plans, desires, they pursue to self-realization, self-fullness in every action which is supported by hope. Therefore human being is a creature, who "possesses hope" and "lives through hope". A person full of hope crosses the borders of existence and searches for source of his being. A man heads also the understanding of his own destiny but also to understand all he is experiencing and was previously experiencing and what the people in future will experience.

1. Structure of hope as psychological disposition.

A person, who hopes, expects favorable circumstances enabling the achievement of certain valuable goal, that is the good. Heading a certain good, which means a realization of ones attempts, a person takes up specific actions. Therefore hope is an important motivator of human actions directing a person towards certain aim. An aim headed by a man is always of a certain value of good but its achieving is guarded by a kind of uncertainty. A man is never sure of achieving his goal but he *hopes* and the hope activates his operations. Thanks to hope a man rediscovers the sense of his particular actions but also of his life as such. Nevertheless it happens that people loose hope and they cease to believe they will achieve their goals which means the headed good. In that

situation they fall in despair and loose hope for realization of each and every action maintaining in the state of anxiety, despair, depression and apathy.

As a rule people are conscious that hope is indispensable in forming and realizing plans and goals. That is why they seek hope and its sources. That is the fundamental and in the same time the basic human need. There are several methods of recovering hope as well as its sources.

According to philosophical, theological, psychological and common tradition hope was classified as emotions. But in the convention of the modern cognitive psychology, according to the opinion of psychologist Józef Kozielski, that assumption should be revised. The author understands hope as "multidimensional cognitive structure, which central factor consists of the assumption that one in the future will gain the good as such with the certain level of assurance"¹. Hope as a dimensional structure contains many factors such as emotions, thoughts about future, affiliate assumptions, motives and causative factors. Therefore hope is a certain psychic constancy dominated by the cognition.

J. Kozielski distinguished four types of hope: passive, active, particular and general one basing them on two criteria: activity-passivity and particularity-generality.²

Passive hope can be characterized with the conviction of an individual that after a certain period of passive waiting will achieve the desired score or aim. Such convictions are usually accompanied by positive emotions. However in such situations man's behavior is passive, which means he does nothing in order to enlarge the chances of gaining the expected good. Still passive hope may lead to frustration in a case of not achieving the expected results, states of things or goals.³ I think such type of hope is defined as "mother of all fools".

Usually people in their actions apply active hope because they actively take part in obtaining what they wanted. Active hope is characterized by the strong conviction of an individual that thanks to personal abilities and strong motivation initiating and maintaining the activity, one will achieve the goal with the probability more than zero. In the active hope human will is very important and creates an interaction of searching abilities and constructing actions with strong motivation in obtaining the goal.⁴

Active and passive hope are of particular (single) character because they are connected with strictly established aim wanted to be achieved in particular time and place with previously estimated probability. According to particular hope a man is able to formulate several aims starting from the most simple to more complicated.⁵

Apart from particular hope we can distinguish main hope called also the general or the absolute one, which can be both passive and active. Such kind of hope does not refer to concrete result, state of things or goal but it is "a general conviction that in the future there will emerge new important tasks, which solutions will be full of positive values and goods"⁶.

Such hope allows to achieve substantial goals but also realize personal and social businesses. General hope, as the designation implies is not connected with concrete space, time or action but it is generalized, which means that a man lives according to hope and in hope. General hope has two basic functions in the human life. Firstly it

¹ Kozielski, J. *Psychology of hope*, Wydawnictwo Akademickie „Żak”, Warsaw 2006, p. 37.

² Kozielski, p. 38.

³ Kozielski, p. 39.

⁴ Kozielski, p. 39.

⁵ Kozielski, p. 40.

⁶ Kozielski, p. 41.

influences the sense of life also in tragic, dramatic and dangerous situations. Secondly it influences positively the particular hope. In such cases it is the general hope which prevents the man from despair and hopelessness.⁷

Hope as multidimensional cognitive structure consists of several integral elements. There should be distinguished: cognitive, emotional, temporal, affiliative and causative components.⁸

The cognitive component stays in the centre of hope according to J. Kozielski's concept and constitutes a system of beliefs, thought, opinions, associations, images of individuals about the future obtaining of an important and substantial aim, result or certain good.⁹

The emotional and affective components play in hope fundamental role because the conviction that one will achieve the goal is always full of emotions, feelings and sometimes desires. Human emotional experiences are connected with the sphere of human comprehension and expectations about the upcoming results. Generally hope connected with the future actions, situations and phenomena causes positive emotions such as happiness, joy, excitement, satisfaction, and pride.

Temporal component allows placing hope in the future time. It is obvious that human choices, beliefs and feelings are influenced by the past experiences but also by present situations and events; nevertheless hope is concentrated on the future. In hope the meaning of past and contemporary time is secondary comparing to the future one, which also influences the way of experiencing the present and interpreting the past. Hope has as well deeper dimension captured by J. Kozielski in the following phrase... "there is no hope without future and no future without hope"¹⁰. It concludes in joining the context of hope with the future and present time.

A substantial factor of hope is its affiliativeness, which is the reference to other people, for example parents, friends, neighbors, clericals, teachers, doctors or generally to mankind, social institutions, Church, tradition, natural phenomena or culture. Special position in experiencing and interpreting event and situations by people is their relation towards God, faith, beliefs and transcendental values¹¹.

Instrumental factor gives hope dynamic character and that is why it influences psychical and social human processes. It has motivating function directed to achieving goals and to succeed. That factor increases human activity, stimulates planning abilities, which help solving problems and creating works socially needed. It decides also on the durability of human activities which is why in many cases it influences the success of an individual. Above all, instrumental factor influences the sense of human life¹².

Psychologist E. Erikson states that hope is being created around the first year of life and is "a special conviction of an individual about two general characteristics of the world: that it is ordered and reasonable and that its attitude towards people is generally favorable"¹³. Hope has its cognitive character in the sense it allows interpreting and predicting events.

⁷ Kozielski, p. 42.

⁸ Compare Kozielski, p. 42-47.

⁹ Kozielski, p. 43.

¹⁰ Kozielski, p. 45.

¹¹ Kozielski, p. 45.

¹² Kozielski, p. 46.

¹³ J.Trzebiński, M.Zięba, Hope, loss and development, „Psychology of the Quality of Life”, 2003, II, no 1, p. 4.

E. Erikson distinguishes crisis moments, which are prime movers of human development¹⁴. Those crisis moments change human life and cause anger and conflicts but at the same time they allow achieving new competences to easily adopt to complicated reality. The ways of living through crisis moments depend on the energy accumulated by the individual, on the social forms of support and on the experience from the previous periods of development. No conflict is solved once and for all but it influence the future life and the development of one's ego. Each and every period of human development depends on the previous ones and prepares the upcoming ones¹⁵.

E. Erikson introduced into his concept the idea of basic virtue of ego. It is a vital force which is a result of solving the moments of crisis and development. As the first and fundamental one there emerges the virtue of hope (Trzebiński, Zięba, 2003).

The concept of Erikson's hope had been verified by J. Trzebiński and M. Zięba. They introduced the term of elemental hope which differs a little from the hope understood as the fact that "things are going to be all right (p. 4). The level of elemental hope is an important factor of personality.

Elemental hope enables two types of reactions on situations: on the situation of something new and reaction to the damage of previous order. In the situation of something new elemental hope increases abilities to new challenges and desires for building new order. Elemental hope may influence abilities to adopt to new circumstances more than an optimism or belief in ones own strength.

Trzebiński and Zięba claim that elemental hope constructs the solid structure of human personality. The fundamentals of hope arise in the early childhood and its level changes permanently during human life. The factors that influence those changes are turning points of human life which may increase as well as decrease the level of elemental hope. The research led by the authors had shown that in the situation of loss people who with higher level of hope rarely resign and in the situation of failure more often take the active posture. Trzebiński and Zięba in their research claimed that the level of hope influences "ability to adapt reactions to difficult situations". Authors stated the differential functionality of elemental hope and belief in one's own strength in the situation of irreversible loss and failure"¹⁶. Elemental hope influences also the cognitive and emotional human reaction and "is a decisive factor which influences the constructivism of pre-decision-making cognitive processes in difficult situations. Hope influences the positivism of thinking about situations and the positivity of emotions towards situations(...). However in the case of making decisions and its realization (behavioral reaction to loss) substantial factors are as follows: the level of elemental hope and the level of belief in one's own strength and abilities"¹⁷.

Trzebiński and Zięba had show also that the high level of elemental hope positively influences psychotherapy and facilitates the overcome of personality crisis caused by the rejection of close people. People with high level of hope are more likely to create new identity"¹⁸.

The higher level of hope influences positively the developmental consequences of difficult situations, abilities to constructively draw conclusions from failures and to reorganize new actions¹⁹.

14 R.J. Gerring, P. G. Zimbardo, Psychology and life, PWN, Warsaw 2006; p. 329-331.

15 Sękowska, 2000, p. 115.

16 Trzebiński, Zięba, p. 10.

17 There, p. 12.

18 There, p. 15.

19 There.

The lower the level of elemental hope the more one can suggest the crisis of hope. Hence the low level of elemental hope is often combined with somatic symptoms and with depression²⁰.

Hope understood as multidimensional psychological inclination does not only consist in faith that "things are going to be all right". It relates to transcendental and eternal value which suppresses even death. A man gives hope to God and give his the life hoping that God leads him towards eternal happiness. God who creates the life eternally connected with hope and who is a creator of human being not able to live without hope, is a God of love defeating death. God promised redemption to people, which should free people from death and sin. That promise had been express by Jesus Christ not only by the hope for God's Kingdom but also through his suffering and death. Resurrection of Jesus became a sign and guarantee of general resurrection. A Christian who lives with the hope of eternal life looks easily toward future because he expects the fulfilling of Jesus' promise and the possibility to become united with the Creator.

The posture of Christian hope is essentially a posture of unlimited faith in God who is the greatest love because he gave his life for each and every human being. From that belief there emerges the patience and persistence in achieving the Christian goal and taking path of Christ with your own cross. Those features of Christian hope allow waiting for fulfilling the good in human life. As a conclusion to that one can state that the hope the hope not only concerns eternal issues but also shapes the posture of Christian activity in life. The hope frees a man from senselessness of life and from fatalism. It defeats from doubts and resignation from life activities. It gives strength and spiritual resistance. Thanks to hope one has motivation to pursue God's Kingdom with the conviction that God leads us to achieving the last success.

Hope belongs to one of the three theological virtues, thanks to which by faith and love a man realizes the desire for eternal life, which means eternal happiness in the Kingdom of God. The virtue of hope corresponds as we can read in Cathicism: "to pursuing happiness, which is hidden in human hears by God; it acts as inspirations for human beings in order to free them and direct toward heaven; it defeats from doubts, resist in loss and defeats from egoism in order to bring love"²¹.

Faith, hope and love are connected as the Holy Trinity. Faith consists in cognition and acceptance of God and God the Creator, the Father God, Jesus Christ and the Holy Spirit. Hope and love derive from faith and are closely connected to faith that they are not able to exist separately. If the one develops the other develop as well; if the one collapses, collapse the rest.

2. The attributes of grown hope

Often people do not realize how deeply hope influences their lives. Only when they loose it they realize that it is almost impossible to live without it. The hope does not always emerges in the same level in all of people. Several life situations influence the level of human hope which implicates their decisions and existential actions.

J. Tischner claims that human hope consist in the heroism of people and in the maturity of their souls²². It is the hope which allows a man act heroically. A man who

²⁰ There.

²¹ Cathicism of Catholic Church, 1817, Pallottinum, Poznań 1994, p. 426.

²² J.Tischner 1994, p. 294.

hope for fulfilling important values acts extremely, for example as a soldier who is able to die defeating his motherland, a mother who is able to do everything for her child and a policeman catching a criminal. The human heroism can not only be defined through big and extreme acts. Rafał Kalinowski claimed that the heroism of hope consists above all in the ability to overcome everyday difficulties. Not only human can act heroically but the heroism had been seen in the posture of Jesus Christ in his suffering and death on the Cross. There would not be this heroic act without the hope for redemption of the human kind. People would also not act heroically and altruistically without the hope for fulfilling some general good and fundamental values. Finally the hope gives sense also to the death and even defeats it. J.Tischner states that "human heroism is as big as his hope"²³.

The maturity of hope is one of the most important personal values and the hope itself is the most important perspective in discovering the truth about the man and about the world by giving the life its elemental sense.

Czesław Miłosz in his poem *Hope* encourages to take pains in order to experience the hope *deeper and wiser*.

Hope

Hope is with you when you believe
The earth is not a dream but living flesh,
That sight, touch, and hearing do not lie,
That all things you have ever seen here
Are like a garden looked at from a gate.
You cannot enter. But you're sure it's there.
Could we but look more clearly and wisely
We might discover somewhere in the garden
A strange new flower and an unnamed star.
Some people say we should not trust our eyes,
That there is nothing, just a seeming,
These are the ones who have no hope.
They think that the moment we turn away,
The world, behind our backs, ceases to exist,
As if snatched up by the hands of thieves.

J. Tischner claims that "a man grows up parallelly with the growth of the level of hope. Hope grows up by becoming deeper and imperishable, it is strong and real"²⁴.

Psychologists also distinguish the mature and childish hope and characterize the mature one. They pay attention to the process of maturing concerning the hope.

J. Koziński states that the mature hope should be active, progressive, conscious, expansive, realistic, regulating and concentrated on the unique experiences. Active hope consists in whole involvement of human being into cognitive, emotional and motivating sphere in order to achieve the set goal. Achieving extraordinary purposes cannot be led without human consciousness, so that only conscious hope assures the realization of plans, aims and diverse actions. It is only possible when hope develops, which means that a man tries to reach higher the level of hope. The progress of hope is multidirectional because it consists in enlarging the sum of its activities. Thanks to that an individual is able to take choices, come up with smaller or bigger aims with several levels of difficulty.

²³ There, p. 295.

²⁴ J.Tischner, p. 308.

Such actions are based on facts and on rational thinking implicating an important attribute of realistic hope. Mature hope plays certain roles regulating behaviour in the direction to achieve real goals. Consequently it leads to the feeling of sense in your life. The last attribute of hope had been called by Kozielski as the unique and extraordinary experiences. It is combined with spiritual and cognitive states as well as with the emotional and transcendental ones which lead to full self-realization and to the spread of good in the close and far surroundings²⁵.

3. A man seeking the source of hope and spreading hope

Hope as the fundamental human psychic predisposition is one of the most important motivators of human actions, which can differ along the whole life. The level of hope can increase and decrease as well as become deeper embracing progressively several spheres of human functioning. Hope possesses also the power to change the living individual into the so called "man of hope". Several different situations in life, experiences, interpreting actions influence variously the level of hope. St. Ignace Loyola in his *Spiritual exercises* claims that "where various contradictions are to be found there exist more hope". However seriously dangerous for the human being is the decreasing level of hope because a man is not able to live without hope. It is hope which encourages human strengths and energies, engages into creation of better tomorrow, gives life sense even in difficult situations and suffering.

People are generally conscious of the importance of hope in their lives and therefore seek the sources of hope. Francis Futyma distinguishes the following sources of hope:

- inborn human faith that the future will be better than the contemporary times;
- human ability to anticipate the upcoming states, especially the desired ones; the knowledge gained by a human being authenticates his expectations of future, which leads to the conviction, that one can achieve the goal; great place taken in it the individual experiences of the one;
- attitude towards the surrounding reality as the derivative of the picture of the world and oneself;
- feeling of personal performativeness²⁶.

The world tries to set people the sources of sure happiness. It gives them easy clues such as money, fame, power, knowledge, beauty, health or material values. A man analysing the earthly "goods" is conscious that they are transitory. They not only lose their value but are easy to be lost for ever. Therefore hope as multidirectional psychic disposition should be related to fundamental values. That is why John Paul II repeated several times that God is the first source of happiness and human hope, that for a Christian the situation is never hopeless. Thomas A. Kempis in his *Imitating Jesus Christ* writes "Do not support yourself on your own strength but support yourself on the strengths of God". On one hand a man formulates goals likely to be achieved and on the other hand searches for the sources of hope sustaining his expectations to achieve it. Faustine Kowalska (2002, p. 116) writes "I lived often with hope against hope and I

²⁵ J. Kozielski, p. 136-138.

²⁶ http://www.tenjaras.webpark.pl/nadzieja_u_alkoholika.html

moved my hope towards eternal faith in God”²⁷. Karol Wojtyła (1999) in his poem *Hope which breaks boundaries* claimed the greatest essence and reason of hope in human existence:

*...And I am written into you with hope
aparta of you I cannot exist...*

Deep dimension of hope emerges not only as the substantial element in the personal life but also as the great value for the humankind. Concerning the fact according to st. Rafał Kalinowski hope is not only individual but also collective. It is a picture of covenant of God and human kind. In the sense of human individualism each and every man finds the feeling of somebody else's selflessness. That what st. Rafał expected for himself he expected also for everybody else. Such a cognition of reality and events which are the picture of God's actions discloses the truth that a man seeking constant happiness cannot find it in the earthly goods hence they are impermanent and transitory. However the essential issue of the authenticity of happiness is its persistence. According to R. Kalinowski a man is devoted to the co-acting in eternal happiness because he discovers permanently the need of possessing stable and permanent fortune. The sureness of such a state brings us God with the promise of eternal life, on the condition that he or she will follow the rules of God's regulations issued by the institution of the Church²⁸.

A man not only searches for the sources of hope but he shares his hope with others. A lot of people conscious of the meaning of hope in the human existence tries to sustain it in the life of other people don't letting them lose it. The posture of hope, especially the Christian one should be thought and one has to develop it by oneself. How to do that? In the encyclical *Spe Salvi* the Pope Benedict XVI gives us practical advice. The most important spiritual "places" of forming the Christian hope are prayer and suffering.

A man who possesses and deepens his hope with the internal calmness, optimism and openness expects good events till the end of his life.

A hoping man expects favourable circumstances enabling him the achievement of the set goal, which is the good itself. The hope is this psychic disposal which facilitates reaching the expected good. However when the level of uncertainty if the goal can be achieved emerges then the anxiety comes to play the main role. Generally if the probability to reach the aim is less and its importance is bigger, then the anxiety is stronger²⁹. Anxiety is a destructive power disabling the hope. Anxiety invokes several strong behavioral, physiological and psychological reactions such as feeling of danger which disables to reach valuable goal, destructs the development and the sense of self-realization. However hope as a positive power leads to the realization of one's plans which sympathize with personal development of the individual and enriches the culture. A man who searches for hope gets away from fear³⁰.

John Paul II in his pontificate declared a war on anxiety. His homily gave a lot of words of hope: "When on the April 22nd of October 1978 I have outspoken the words do not be afraid! I could not be conscious how those words would lead me and the whole Church. The essence of it came from the Holy Spirit [...]" (John Paul II 1994, p. 160). The main intention of the Holy Father was to invite the contemporary man to cross the borders of hope in order to get away from the state of fear, sadness, agnosticism and

²⁷ Kowalska, p. 116.

²⁸ Fudła, 2005.

²⁹ Koziński 2006, p. 60.

³⁰ Koziński, p. 73.

depair by entering the sphere of God's hope in your own heart. The Pope claimed not to be afraid because the man was redeemed by God and the *power of Christ's cross is always stronger than every evil force, which a man could not be afraid of* (John Paul II 1994, p. 161).

The posture of hope from its essence is the posture of believing God who is the greatest love because he gave his life for every one of us. From his faith there emerges the patience and persistence in the way to achieve the goal and to take the path of Christ with one's own cross. Therefore the man of love indefatigably expects the fulfillment of the good in life. From that there emerges the fact that hope is hidden in each and every life situation. Then the hope releases a man from the feeling of senselessness and fatalism in life. It defeats resignation and withdrawal from taking responsibility and leads to spreading of good and creating better future by creative development of oneself and other people. It strengthens against all obstacles and difficulties of life. It is the hope which motivates us to seek the Kingdom of God with the conviction that God shows us the best path to his eternity. Andrzej Sapkowski in his *Lady of the lake* (200, p. 382) clearly states the *by rejecting God you reject the hope. He hopes that you will not lose what you achieve. The hope for making good choice when it comes to decision making; that you will not be defenceless.*

True hope is directed above all towards Christ, who will lead every one of us to his glory³¹. However this aspect of hope based on faith defines for a human being certain actions consisting in making decisions with free will. Hope based on God, who prepared for us big issues, for those who love him and believe in him lets us live in peace and happiness even in difficult everyday situations and troubles. A man who develops hope inside his heart becomes himself a source of hope for the other people. According to the poet Phil Bosmans emerging hope in oneself means giving courage and giving your life.

Tadeusz Kotlewski in his book *Handful of hope* writes that "hope is like an evangelic seed, which needs to be diffused. There is nothing else as to spread the seeds of hope on everybody because hope gives blessed fruits"³².

God is the only source of hope for all the people. He came to us hidden in Jesus in order to give us back hope. The life of Jesus, his learning and above all his death and resurrection which defeated the main enemies such as the evil, sin and death, helps people to find back our everyday hope. St Paul Apostle in the Letter to Romans writes: "in hope thou are saved" (Rz 8, 24-25) which is recalled by Pope Benedict XVI in his Encyclical.

God is also my hope. He is present in my actions, decisions and relations. When the situation is difficult and I think I let everybody down he remains permanent. He is always on my side – with him I feel secure. Although sometimes there are moments of weakness, anxiety, fear, helplessness, my Lord never leaves me all by myself. He supports me in every second of my life; when I lose strength he sends me a man to support me and when I fell down he gives me his hand. Therefore I await with the meeting with Him.

³¹ Grun 2004, p. 28.

³² T. Kotlewski 2005, p. 9-10.

Bibliography:

- Benedict XVI (2007), *Encyclical Spe Salvi*.
- Bosmans P. (2001), *Sunrays of hope*, Warszawa: Wydawnictwo Salezjańskie.
- Erikson E. (2000), *Childhood and society*, Poznań: Rebis.
- Fudała S. (2005), *Hope according to Rafał Kalinowski*, in: C. Gil *Karmelici bosi w Polsce 1605-2005. : Księga jubileuszowa*. Kraków: Karmelici Bosi.
- Grun A. (2004), *Hopea*, Częstochowa: Edycja Świętego Pawła
http://www.tenjaras.webpark.pl/nadzieja_u_alkoholika.html
- Jan Paweł II (1994), *Crossing the borders of hope*, Lublin: Redakcja Wydawnictw KUL.
- Catechism of Catholic Church. (1994), Poznań: Pallottinum.
- Kalinowski J., (1978), *Letters*. C. Gil, t. 1, cz. 1-2 Lublin: KUL.
- Kotlewski T. (2005), *Handful of hope*, Łódź: OŚRODEK ODNOWY W DUCHU ŚWIĘTYM.
- Kowalska F. (2002), *Thoughts. Spirituals experiences. Preyers.*, Lublin: Gaudium.
- Loyola I. (2008). *Spiritual exercises*, Kraków: Wydawnictwo WAM.
- Miłosz C. (1985), *Poems* Kraków: Wydawnictwo Literackie.
- Nowak A. J. (1992), *Psychological aspekt of hope w: W. Słomka (red), Nadzieja w postawie ludzkiej*, Lublin: Towarzystwo Naukowe KUL, s. 79 - 94.
- New and Old Testament* (1982), Poznań – Warszawa: Wydawnictwo Pallottinum.
- Sapkowski A. (2000), *Lady of the Lake*, Warszawa: Wydawnictwo superNOWA
- Seligmann M. E. P. (1996), *Optimism can be thought. How to change your thinking and life*, Poznań: Media Rodzina.
- Sękowska M. (2000), *Neopschoanalytical concept of psychosocial development of Erika H. Eriksona*, in: P. Socha (red.), *Duchowy rozwój człowieka: fazy życia, osobowość, wiara, religijność. Stadialne koncepcje rozwoju w ciągu życia*, Kraków: Wydawnictwo UJ, s. 101 - 139.
- Socha P. (2000), *Teolog as psychologist: James W. Fowler's concept of faith's development*, in: P. Socha (red.), *Duchowy rozwój człowieka: fazy życia, osobowość, wiara, religijność. Stadialne koncepcje rozwoju w ciągu życia*, Kraków: Wydawnictwo UJ, s. 165 - 186.
- Tischner J. (1994). *The word of human hope*. Kraków: Wydawnictwo Znak.
- Tomasz A Kempis (1960), *Imitating Christ*. Opole: Wydawnictwo Św. Krzyża.
- Traczyk A. (2003), *Postscriptum to the article of Jerzy Trzebiński and M. Zięba: Hope ankiety and development*, „Psychologia Jakości Życia”, band 2, nr 1, s. 143 - 145.
- Trzebiński J., Zięba M. (2003), *Hope ankiety and development*, „Psychologia Jakości Życia” tom 2, nr 1, s. 5 - 33.
- Twardowski J. (2001), *Primer of Priest Twardowski*, Kraków: Wydawnictwo Literackie.
- Wojtyła K.- Jan Paweł II. (1999), *Hope, which reaches beyond the borders*. in: *Pieśń o Bogu ukrytym. Poezje*, Warszawa: Spółdzielnia Wydawnicza ANAGRAM.
- Zavalloni R. (1999), *Psychology of hope. In order to feel satisfied*, Kielce: Wydawnictwo Jedność.

II. Help in disability

Maria Ryś
*Director of Family Psychology Department,
Faculty of, Christian Philosophy,
Cardinal Stefan Wyszyński University in Warsaw*

RULES AND PRINCIPLES OF LIFE IN A DYSFUNCTIONAL FAMILY. THE INQUIRY FORM TO EXAMINE CHILDREN'S ROLES IN A FAMILY AND ALCOHOL ABUSE PROBLEM

INTRODUCTION

The experiences that one takes away from the immediate family, i.e. the family where he or she grew up in, have a significant influence on the development of means of communication, relationship building as well as building one's own family (Adler, Rosenfeld, Proctor II, 1992); in fact, relationships with others are so important that some theorists consider communication to be fundamental to human existence.

Patterns of behaviour, ways of experiencing reality and a person's ability to adapt to the environment are largely shaped by the family. A functional family contributes to the development of a well-rounded person, but a family functioning poorly - becomes a dysfunctional family.

Certainly one of the major problems leading a family system to become dysfunctional is alcohol addiction. Alcohol dependence of one of the parents is an important factor distorting the basic functions of the family, particularly its socio-educational function¹. The size of addictions in the contemporary world has created a pressing challenge to examine the effects of this situation, not only in the life of an addict and his or her spouse, but also in the lives of the children raised in such a family².

¹ This problem has been researched by, among others: Berkowitz, Perkins, 1988; Cierpialkowska, 1992; Clair, Genest, 1987; DiCicco, Davis, Orenstein, 1984; Fine, Yudin, Holmes, Heinemann, 1976; Gas, 1994; Klodecki, 1990, 2000; Moos, Billings, 1982; Potter, Williams, 1991; Rogosch, Chassin, Sher, 1990; Rys, 2001, 2002; Sztajner, 1994; Sztander, 1993, 1995; Werner, Broida, 1991; Woititz, 1989.

² This issue has been the subject of analysis of, among others: Black, 1988; 1989, 1993; Bradshaw, 1997; Cermak, Rutzky, 1998; Iwaniec, Sneddon, Monteith, 2002; Jona, 1997; Kmiecik-Baran, 1998, 2000; Kucinska, 2002, 2003; Mellibruda, 1995, 1997, 1999; Miller, Tuchfeld, 1990; Robinson, 1998; Robinson, Rhoden, 2003; Robinson, Woodside, 1998; Rys, Wodz, 2003; Sobolewska, 1992, 1997; Sztajner, 1994; Sztander, 1993, 2003; Woydylo, 1993; 1998.

1. Dysfunctional system of a family with an alcohol abuse problem

A family with alcohol problem is a family in which someone drinks in an excessive, destructive or uncontrolled manner. Such a family is recognized as a dysfunctional internal family system, a distorted scheme in which the drinking of one member is an integral part of this system. The alcoholism of the addicted person becomes a reference point for the experiences, attitudes, behaviours and processes occurring in this family. The drinking person in the family creates living, financial and emotional problems for other family members in a devastating manner, making the entire family suffer from a wider "alcohol problem"³.

In a family with alcohol problems, the drinking of one family member becomes an integral part of the system. The alcoholism of one parent becomes a point of reference for the gained experiences, attitudes and behaviours of the entire family system. This type of family tries to block the problem of alcohol abuse, so that they can function with it. Hence, "family with an alcoholic" changes to "alcoholic family". Pathological drinking is included in the homeostatic⁴ mechanism of family functioning.

In such a family, there are mechanisms of merging the family, i.e. integrating the family system. Very often, it is a process of pseudo-integration (discussed, among other, by Rys, 1998b, 2003).

Pseudo-integration is primarily caused by the denial of the existing problems, which prevents a search for solutions. Observations, thoughts, aspirations and fantasies, as well as feelings - particularly negative feelings, such as anxiety, loneliness, sadness, hurt and rejection, are denied here. People living in such families tend to control all interactions, feelings and behaviours of others. This control is an important defence strategy against the shame a dysfunctional family has to deal with. It provides, to some degree, of sense of security, it gives a sense of power and capacity to anticipate events. However, the effect of this type of control is the inflexibility of roles and the loss of spontaneity (Bradshaw, 1988).

Scientists analyzing the organizational functioning of a dysfunctional family with alcohol problems usually come to the following conclusions:

1) Such families are closed, its members live in isolation from the outside world, without close social contacts or friendships. Any contact with the outside world is superficial, conventional, dominated by false appearances, lacking in true feelings and dishonest. These families are unable to seek help.

2) Families with alcohol problems live in hypocrisy, lacking honesty, not speaking the truth about the problems when facing family members, falsifying and distorting the reality.

3) In such families, reciprocity is missing and no one helps anyone, there is a focus on the self, and the problems of other members are ignored. Or, conversely, relationships are based on overbearing care of one another.

³ Ackerman (1983, 1987, 1989, 2000); Keltner, McIntyre, Gee (1986), Rys (2007); Sztander (1995).

⁴ The concept of "family homeostasis" assumes that the family as a whole tends to maintain a sense of balance.

For this purpose it develops a variety of mechanisms to reject any change that could threaten the maintenance of stability. In the case of an alcoholic family these will be repetitive and stereotyped pathological behaviour patterns (Gas, 1993).

Areas of family life, which are particularly vulnerable to alcohol problems are the following:

- The emotional life. Alcohol destroys the emotional life of the family. Members of the family experience continuous fear and insecurity, accompanied by anger, shame, and a sense of injustice and guilt.
- Support and mutual assistance. In a family with alcohol problems, there is lack of support systems and mutual help. The family life is the major source of problems, including in the external social environment, and creating great burdens for the respective individuals.
- Contact and understanding. In an alcoholic family, a continuous simulation is observed with many lies and manipulations, which lead to the impoverishment and a lack of contact and mutual understanding between family members.
- Contact with the outside world. A family with alcohol problems closes off its tragedy and suffering, isolating it from the outside world and other people. This is due to feelings of shame, guilt, and social stereotypes concerning attitudes toward an alcoholic and his family.
- Material resources. Financial difficulties of varying dimensions often occur in alcoholic families (Mellibruda, 1999).

A dysfunctional family is characterized by a rigid division of roles and an inadequate vision of the world and of behaviour, which apply even when there is no longer a need to be guided by defensive reactions (Woydyllo, 1990, p. 77-80).

A characteristic feature of a poorly functioning family system is incorrect boundaries between its members. In contrast to a normal family, where the boundaries are flexible and each family member has the right to privacy and space, in a dysfunctional system, the boundaries between individuals are excessive, overlapping, or rigid and impermeable. In these cases, intimacy and the creation of normal ties are not possible. Family members are strangers to each other, they feel lonely and abandoned, and no one is in touch with their true feelings (Mellody, 1993, p. 27-36).

In dysfunctional families, there is no proper communication between members. People ignore problems with silence, although they are obvious. "The elephant in the room" representing the family problems, which everyone knows about but no one speaks of, prevents an open and honest exchange of ideas, isolating family members (Sztander, 1993).

According to J. Conway (1997), dysfunctional families are characterized by an inability to express emotions, a tendency toward emotional abuse, rigidity of rules and perfectionism. These families do not discuss topics related to significant problems in their lives with anyone outside their circle, and they lack the ability to work out painful interpersonal conflicts.

Dysfunctional families rather seek security than satisfaction from their own activities. Their members suppress emotions, deny them or express them in a milder form, assuming that emotional confrontation or expressing unpleasant feelings may lead to chaos in the family. Authentic feelings are never well recognized, nor are they expressed. Members of such families also cannot truly connect with their own internal experiences. Hence, there tend to be many inconsistencies between the verbal messages (spoken words) and the nonverbal expressions (gestures, facial expressions) when communicating. The rules by which disrupted families are guided are too rigid or undisclosed (Tryjarska, 1994).

The ties in a dysfunctional family are very often distorted, and the demands of parents are usually inadequate to the level of development and possibilities of the child. The lack of fulfilling the basic needs, chaos, inadequate communication and, on the other hand, the desire for some stability in the family system, force children to accept inadequate roles, most often as an attempt to rescue the stability of the family at any cost.

2. Children's roles performed in a family with an alcohol abuse problem

Children growing up in households where someone is abusing alcohol live with a constant sense of threat and acquire mechanisms to become as secure as possible in the alcoholic family. So they hide and suppress their feelings, and try at all costs to cope with the despair and helplessness that accompany them. They feel alone, both inside the family and outside of it. They try to keep the fact that a parent is drinking secret because they are ashamed of it, which creates feelings of inferiority, and in addition, they want to be loyal and protect the "good name" of the family (Mellibruda, 1996).

Children living in families with alcohol problems experience far more disruptions in their sense of security than other children. They experience more tension, anxiety, confusion and loneliness. These circumstances are conducive to the creation of a defensive attitude toward life⁵.

Undertaking specific roles within a dysfunctional family happens unconsciously. Expectations regarding the designated role shape relations with other family members, which perpetuates certain patterns of behaviours, and are ultimately transferred to the way a child functions outside of the family sphere; they also influence the type of experiences and activities that a child seeks out, and thus define the personality of the individual and his or her development (Cierpialkowska, 1992, p. 61).

Taking on and performing roles⁶ is the result of a defensive attitude against the risks of the daily life. The following roles are the most frequently mentioned ones: *Family Hero*, *Lost Child*, *Puppet* and *Scapegoat*⁷.

Family Hero

The Family Hero is usually the oldest among siblings in a family with alcohol problems. This person takes on the task of compensating for the deficits occurring as a result of the behaviour of their parents. So this child takes actions requiring sacrifice for the family, providing the family a sense of value. This child is overly mature and overly responsible. The actions are taken at the expense of his or her own needs (Woydylo, 1993, p. 111-113, see also: Woronowicz, 2001, p. 122).

The Family Hero tries to prove to the world that his family is ok. At school, this child stands out either in good marks or in sports. This child gives the impression of an independent person not needing any help, therefore he or she often does

⁵ A person with a defensive attitude – this is someone living in a constant emotional readiness, professing a philosophy of living "to survive", focused on not losing what he or she has, finding it more difficult to take the risk of change and of development (Sztander, 1993).

⁶ The four main roles performed by children in a family with alcohol problems were described for the first time by an American researcher Sharon Wegscheider in 1981. Her observations were also confirmed by other researchers (Deutsch, 1992).

⁷ The roles adopted by children in a family with alcohol problems are described by, among other: Cierpialkowska, 1992; Kucinska, 2003; Woydylo, 1993; Sztander, 1993; Woronowicz, 1993, Deutsch, 1994; Pacewicz, 1994; Sztajner, 1994; Connel, 1996; Robinson, 1998; Rys, Wodz, 2003.

not receive adequate support from adults. *Family Heroes* do not know how to rest or relax, they are becoming serious “young adults”. Their childhoods are dominated by difficult “adult” problems (Robinson, Rhoden, 2003, p. 55-57).

The Family Hero often undertakes important personal sacrifices and takes on many responsibilities to ease the responsibilities of others for their own good. This child serves, sacrificing his or her own needs and ignoring signals of fatigue, disease, the “inner voice of protest”, and opposition to this situation. The lack of care, inability to rest and the attitude of giving and sacrificing for others, often result in a lack of a private life in adulthood (Sztajner, 1994, p. 6).

Persons acting as a *Hero* often choose professions where they can help others. They often become perfectionists, workaholics and control others. Most often, they avoid alcohol completely (Woydylo, 1993, p. 111-113, see also: Woronowicz, 2001, p. 122).

Thus, grown-up *Family Heroes* often become workaholics. As they are used to perform a responsible role, they often have a successful career of their choice. However, since in the childhood in a family with alcohol problems the unwritten rule “do not say” was in force, these people have difficulties in establishing close interpersonal relationships or expressing their feelings toward another person. Often they also have problems with trusting other people. The *Family Heroes* may sometimes feel used by their family, especially by their younger siblings, toward whom they acted as overprotective “parents”. In such a situation they may become embittered, begin to blame fate and get angry at the thought that they had missed their childhood (see e.g. Robinson, 1998, p. 33-50). In adulthood the *Family Heroes* usually avoid alcohol, they do not know how to relax, play or be content with their achievements (Mellibruda, 1997, p. 7).

Lost Child

The Lost Child (also known as *Angel*, *Child in the Dark*, *Unseen Child*) is a child that copes with the alcohol problem by withdrawing into the world of fantasy, reading, daydreaming, internet, into their own world, in essence becoming “invisible”.

Lost Children hide their feelings very deeply - so deeply that it is difficult to reach them. Sometimes they turn their anger against themselves. The price they pay for withdrawal includes the atrophy of contact and coexistence skills with other human beings, the impulse to flee from difficult situations, and the willingness to negate existing problems.

The difficulties in keeping in touch with reality and the pain that accompanies it may, in consequence, trigger different forms of detachment from reality and numbness to the unpleasantness of life (Sztander, 2003, p. 18). These children live unnoticed, ignored, as if “non-existent.” Teachers have trouble with remembering them as students, because they do not draw attention to themselves, neither by good or bad behaviour. They have few friends and are mostly outsiders (Robinson, Rhoden, 2003, p. 60). In adult life, they will most likely not be able to maintain satisfactory emotional relationships.

Lost Children are people who often live in isolation from others in their adulthood. Many of them, on account of their childhood experiences, developed a lack of openness, excessive distance and taciturnity. They don't usually fight for their rights, so in their professional life they are often overlooked when it comes to promotion and pay rise. Also in their private lives, *Lost Children* have difficulty in establishing close relationships. As they are timid and often feel lonely, they cannot open up, being often

unable to cope with problems (Robinson, Rhoden, 2003, p. 61). According to Mellibruda (1997, p. 7), these people somehow live outside all relationships. *Lost Children* still remain "lost people", not adapted to living with others, or to the professional and social life. The tendency to isolate themselves from the world, which they learned in childhood, makes them reclusive adults who prefer their own company (Robinson, 1998, p. 33-50).

Puppet

The Family Puppet is a child who is able to discharge family tensions. This child diffuses tensions by being in the spotlight and focusing the attention of all household members. *The Puppet* is a child that is not taken seriously because of this role. With time, the child also loses a clear sense of the border between jokes and serious situations, laughter and tears. A disconnection from feelings of sorrow and suffering occurs, and the mechanism of "putting on a game face" is all the child has left. Children acting as *Puppets* are vulnerable to exploitation, including sexual abuse. Often, the mother's attitude fosters this ("go lie down with your father, only you can calm him down") (Sztajner, 1994, p. 6)

Later on in life, in order not to get hurt, those performing this role try to be liked in their environment and they try to get the approval of the environment through submissive attitudes. Usually, they cope poorly with stressful situations and situations that require taking responsible decisions (Woydylo, 1993, p. 111-113, see also: Woronowicz, 2001, p. 122). People who adopt the role of the *Puppet* are often perceived as cheerful people who amuse others. However, deep inside they suffer from permanent sadness, anxiety and uncertainty. Although they seem to be happy and bring joy to others, in fact they feel frustrated and lonely. Performing the role of the *Jester* makes it difficult for many of them to establish closer and deeper relations (Robinson, Rhoden, 2003, p. 62n). Although they are likeable, they are not taken seriously. Also employers are often suspicious of jesters and not sure whether they can count on them. Generally speaking, these people find it difficult to cope with stress. *Puppets* are not treated seriously as life partners (Robinson, 1998, p. 33-50).

Scapegoat

The Outcast (Deviant, Scapegoat) is a child that tries to divert the attention from the problems of the family by focusing attention on him or herself, especially through educational problems (truancy, theft, drinking alcohol, seeking the company of people from the margins of society). Diverting attention from the problems of the family and embodying family frustrations often gets the child into trouble (Pacewicz, 1994, p. 58n). The strategy of adopting this role is based on pulling the attention away from the real problem (alcoholism) of the parents, unifying the family through their own "ineptness". A child performing the role of an *Outcast* has a sense of loneliness, alienation, and thus looks for support outside the family home (Woydylo, 1993, p. 111-113, see also: Woronowicz, 2001, p. 122). Typically, they soon find themselves in conflict with the law and they often become addicted to alcohol or drugs.

Often, children performing the roles of an *Outcast* are the first family members to seek help. The *Family Outcast* - as C. Deutsch claims - refocuses all of the frustrations, anger and disappointment in the family away from the alcohol problems, and the difficult and awkward behaviour unites family members by attracting strong criticism and disapproval of all - parents and siblings, as well as other authorities (after: Pacewicz, 1994, p. 74).

The Outcast is a frequent recipient of aggression and humiliation, is known as a bad student, truant or runaway, and seeks approval from anti-socially oriented groups

(Sztander, 2003, p. 16N). According to Bradshaw (1997, p. 47) a *Scapegoat* usually becomes a very sensitive person, acting under the influence of feelings of fear, pain and loneliness. The initial attempts to draw the attention of the household members are a cry for love and care, and when they go unanswered, with time they can turn into an unconscious satisfaction and revenge on adults. A. Sztajner writes (1994, p. 6): "*In the end, the best way to punish your parents is to destroy something that is dearest to them - their own child, i.e. yourself.*"

People who performed the role of *Scapegoat* experience permanent failures due to their self-destructive tendencies. Not knowing how to live agreeably with others they are often not adapted to living in a community. Often they also encounter disapproval, because they behave in a manner that is difficult to accept. As they are unable to keep ties with people, they usually become outsiders (Robinson, Rhoden, 2003, p. 58n). *Scapegoats* somehow remain in their former role – they evoke and provoke conflicts, become social outcasts suffering from loneliness and isolation from others. These people feel deeply bruised, frightened and full of anger (Robinson, 1998, p. 33-50). Research shows that these people - if not given the right aid –tend to break the law, disobey social rules and often become alcoholics (Mellibruda, 1997, p. 7).

Caretaker

A. Sztajner (1994, p. 6) also describes the role of the *Caretaker*. This role concerns a co-addicted child. The *Caretaker*, by worrying about the alcoholic prevents the addicted person from taking a decision to stop drinking because he does not have an opportunity to realize the effects of his addiction. The *Caretaker* is convinced that the parent's drinking is his responsibility. At the time of failure, this child blames himself. This role is often called the "*Child-parent*", because of the fact that the child takes upon a caring attitude toward the drinker. This child's main goal is to protect the alcoholic against the effects of addiction, which in an unconscious way fosters the development of the disease (Sztander, 2003, p. 16). The *Caretaker* accompanies a person addicted to drinking (e.g. during family events) and looks after the safety of this person (e.g. hiding the car keys), buys beer so that the addict won't drink vodka, listens to the alcoholic's complaints about life. This person may also begin to drink alcohol for the addict, so that he does not get drunk, or drinks with him in order to protect him against leaving home or bad company.

Children brought up in dysfunctional families are often subject to the influence of stress and pathogenic factors, which are a source of severe psychological trauma, resulting in changes in the structure of personality, emotional problems and disturbances in behaviour⁸.

The more closed off the family system is in which the child grows up, the more severe the trauma experienced by the child and the lower the likelihood to overcome tensions and emotions related to it. This increases the probability of maintaining long-term effects of trauma and posttraumatic reactions in adulthood. The child looks at the

⁸ Abrahams (1994); Ackerman, Pickering (2001); Ackerman, Pickering (1989); Bardi, Borgogni-Tarli (2001); Barnett, LaViolette (1993); Buchanan (1996); Carrol, (1994); Dobash, Dobash (1992); English, Marshall, Stewart (2003); Hearn (1996); Lieberman, Van Horn, Ozer (2005); MacMillan, Fleming, Trocme, Boyle, Wong, Racine, Beardslee, Offord (1997); McKie (2005); Mezey, Bewley (1997); Onyskiw (2003); Pacewicz (1994); Radford, Kelly, Hester (1996); Ross (1996); Taylor-Browne (2001); Tonmyr (1998); Trocme, Wolfe (2001); Warrior (1999).

surrounding reality as if through a filter, suppressing the intensity of external events and its own experiences. As a result, the child loses self-confidence, perception and intellect, as well as faith in other people. This child will have a tendency to perceive events and information as unrealistic. Constant injury contributes to a child experiencing insecurity and chaos. A child escapes from reality, because he or she believes not having any influence on it. (Jona, 1997, p. 65).

A dysfunctional family represents a typical traumatic environment. A family with alcohol problems is a place of chronic minor injuries, as well as of incidental, acute violence. Children in such families are victims and witnesses of violence. They experience fear, concern for their lives or their loved ones, as well as rebellion and hatred. Often, emotions and feelings, which exceed the child's capability to assimilate, are repressed. Living in an "artificial" reality and denial becomes an important means of defence.

Children in alcoholic families can experience two types of injuries: acute and fuzzy. An acute trauma may be a single or repeated experience of pain, humiliation, violence (as victim or witness) or sexual exploitation. The child then feels fear, concern about his/her health and life, or other family members. Because children in such situations are often not able to assimilate these feelings, they use means of defence, such as isolation and repression of feelings, separating the situation from reality. A fuzzy trauma is characterized by the lack of a specific threatening situation. However, there is constant anxiety, confusion and a lack of support (Klodecki, 2000, p. 182).

Mostly people from alcoholic families suffer from fuzzy trauma, which is associated with that lack of order, insecurity, and defence readiness in view of what can happen. Children experiencing a fuzzy trauma are experiencing total chaos and confusion in their lives, they lose their sense of their impact on reality, and they escape from reality into magical thinking. Often, they believe that they can affect reality through images, words and symbolic acts (Jona, 1997, p. 65).

However, in many alcoholic families there are also acts of physical and verbal aggression on the part of alcoholics, or acts of abandonment, rape or incest, which lead to acute injuries. These severe injuries lead to the distortion of information and events, so that their own, painful experiences are suppressed (ibid.)⁹.

Some children from families with alcohol problems cope with tough and strong emotions through an emotional "freeze", meaning that on the outside their emotional state is not visible, while others react with over-sensitivity to stimuli indicating any, even the smallest risk. Many people have pushed feelings to the subconscious, trivializing them or denying their existence (Kucinska, 2002c, p. 46).

The devastating effects of trauma, in addition to direct physical damage, involve the destruction of ideas about the self and the world. The world ceases to be a safe place to live, events are unpredictable, uncontrollable, and there is no way to influence them. Traumatic experiences imprint emotional and physical stigma. Thus, they exert a profound impact on the lives of victims with post-traumatic stress disorder symptoms, which, in the case of victims of domestic violence - because of the length and repetition of the injuries - has all the characteristics of chronic trauma, and thus leads to profound personality changes. Post-traumatic stress here is the result of experiencing the risk of losing their own life and health, or the life and health of other relatives (mother, siblings), combined with a strong fear and helplessness (Badura-Madej, Dobrzynska-Mestsrhazy, 2000).

⁹ This is the so-called "defensive exclusion" mechanism, first described by John Bowlby (after: Jona, 1997, p. 65).

The way in which dysfunctional families function and what adaptation behaviours these families force on its members, contribute to the development of anxiety disorders in children. These disorders result from the roles adopted by the child and burdening the child with responsibility disproportionate to the child's age (Radochonska, Radochonski, 2001, p. 238n).

Children growing up in families that abuse alcoholic beverages must maintain their experiences, concerns and fears in secret, they “absorb” the destruction and chaos, because they try to adapt to the unusual environment of their family life (Mellibruda, 1999).

These children, B. Lulek writes (2000, p. 38), tend to adopt one of two types of attitudes. This may be over-maturity, responsibility for home and family, especially siblings, or the attitude of negation of everything and everyone, reflected in aggression, hooliganism and general asocial behaviour, as well as repeating the behavioural patterns of their parents.

The consequences of child abuse continue well into adulthood¹⁰. Adults who were abused in childhood tend to have negative expectations of others, they are suspicious, they run from past memories into addictions and even crime¹¹. The most drastic effect of the syndrome of an abused child is the subsequent use of violence against his or her own children or other persons (Kmieciak-Baran, 1998, p. 28n).

A particularly difficult problem in the families of addicts is the issue of sexual exploitation of children. The experience of incest is an act of betrayal of the basic trust in the parent, imprinting a lasting trace in the child's psychosocial functioning, leading to severe emotional devastation. Regardless of the nature of the sexual abuse, the child has a sense of cooperation and the belief that he or she has done something wrong¹².

The roles performed by ACA result from the adoption of certain attitudes toward the risks that they experience in their life with an addicted and co-addicted parent. The latter focuses mainly on the obsessive and unsuccessful attempts to control drinking and the behaviour of the alcoholic (Klodecki, 2000, p. 181).

Feelings and emotions of a childhood in a home with alcohol problems do not allow ACA to free oneself from an emotional connection with it, even if in their adulthood they leave their family home and are trying to live their own lives (Woititz, 1994, p. 43).

The roles that let them survive as a child hinder their functioning in adulthood. However, it is not easy for them to get rid of them, because they were built in and became an integral part of the personality of the ACA (Robinson, 1998, p. 33-50).

¹⁰ This has been discussed by, among others: Ammerman, Hersen, 1990; Berkowitz, 2001; Black, 1981; Crilly, Curran, 2001; Hester, Radford, 1996; Humphreys, 1997; McGee, 2000; McKie, 2005; Roosa, Sandler and others 1998; Ross, 1996.

¹¹ K. Kmieciak-Baran (2000, p. 31n) lists long-term consequences of physical and emotional violence experienced in childhood. In the somatic sphere these are: permanent organ damage, coronary artery disease, myocardial infarction, gastric and duodenal ulcers, asthma, dermatological diseases, organic brain damage, physical disability, permanent body muscle tension resulting in trembling hands, and tics. Cognitive, emotional and behavioural consequences may include: generalized feelings of guilt, low self-evaluation, low self-esteem, a tendency to addiction, neurosis, depressions, sense of alienation and isolation, perfectionism, a strong need to control and use violence against others.

¹² Fontanella, Harrington, Zuravin (2000); Haj-Yahia, Tamish (2001); Halperin, Bouvier, Jaffe, Mounoud, Pawlak, Laederach, Wicky, Astie, (1996); MacMillan, Fleming, Trocme, Boyle, Wong, Racine, Beardslee, Offord (1997); McMillen, Zuravin, Rideout (1995); Pilkington, Kremer (1995); Spiegel (2003); Sztander (2003); Tang (2002); Wright, Loiselle (1997).

Although the primary stressor disappears, they do not leave the role of *Family Hero, Jester, Puppet* or *Scapegoat*. This is because these roles represent the core of their identity, which had no chance to be formed naturally, but was formed for the purposes of a pathologically functioning family system¹³ (Robinson, Rhoden, 2003, p. 53).

According to C. Deutsch (1992), a child of an alcoholic adopting given roles helps the child survive in the alcoholic family and keep a kind of balance, but it does not result in any positive changes, neither in the life of the family with the alcohol problem, nor in the life of the child. In adulthood, people raised in dysfunctional families are still embroiled in stereotypes and patterns of behaviour, and in the roles from their childhood, which have been assimilated in their daily routine and often become a way of functioning of the ACA.

3. Scale - Alcoholic Family Roles

3.1. Basic assumptions

The basis for creating a method for determining a children's roles in the alcoholic's family has a rich literature concerning both- the functioning of families with an alcohol abuse problem and problems of adult children of alcoholics.

A dysfunction of a family system in alcoholics' families affect the distortions of a child development¹⁴. Children living in an alcoholic family are victims of an alcoholism of their relatives. They suffer many physical and emotional damages, that often become apparent in their adult life¹⁵. Children of alcoholic families are influenced by stressors and pathogenic factors, which are a source of a deep psychical trauma, causing changes in a structure of a personality, emotional problems and distraction of a behaviour.¹⁶

The need to create this type of method was mainly due to a fact of researching causes of far-reaching changes in the image of themselves as adults, that are often characterized by a low self-esteem and lack of supplying basic needs¹⁷.

3.2. Scale structure

The basis for establishing a method to determine the roles performed by children in alcoholic families was rich literature on the functioning of families with alcohol problems and on the problems of Adult Children of Alcoholics.

It took several years to develop the Questionnaire. Based on an analysis of the literature in the field, a set of items was created, which characterised various areas of behaviours seen in people raised in alcoholic families. Upon an evaluation by competent

¹³ Gas (1994, p. 38) and Sztajner (1994, p. 7) have distinguished three roles of ACA. These include: The Dreamer, The Conformist, and The Cute Scamp. The Dreamer is a person with enormous aspirations, desires for success and needs for achievements. At the same time he is full of fears and visions of failure, anxiety and a sense of low value. He does not believe in the possibility of the success of his plans or in his own strength. Ultimately, he does not pursue his desires and hopes, all that remains in the realm of dreams. The Conformist properly assesses the situation, opportunities, and expectations of others in relation to him. Since he attempts to adapt to them, he is preventing confrontation and displaying his needs. He resigns from himself and his own intentions. The Cute Scamp ignores his own needs and choices in order to obtain the approval, acceptance, understanding and sympathy of others. He lives for others, and thus he loses his own identity.

¹⁴ M. Ryś, Rodzina z problemem alkoholowym jako rodzina dysfunkcyjna. Studia nad Rodziną, 1998 nr 2.

¹⁵ J.G. Woititz, Małżeństwo na lodzie, Warsaw 1984, p.35.

¹⁶ A. Pacewicz, Dzieci... there, p.10.

¹⁷ M. Ryś, Wpływ dzieciństwa na późniejsze życie w małżeństwie i rodzinie, Warsaw 1992, part 2, p. 219.

FIDES ET RATIO

judges (psychologists, therapists) only the highest-rated questions were included for further research. A factor analysis conducted enabled to define items ascribed to specific roles. For each role, items of the highest discriminative power were used. The final version was developed when differential research was taken into account (50 ACA, 50 respondents from normal families). Also, consistency coefficients were calculated, such as Cronbach's alpha, where the following values were obtained: *A Lost Child* – 0.866; *Puppet* – 0.858, *Family Hero* – 0.877; *Scapegoat* – 0.866 and *Caretaker* – 0.803 as well as reliability using a two-way analysis of variance, which was Alpha – 0.84 for all the scales.

AFR

Maria Ryś

For each statement, tick a box to define how often in your childhood (up to 18 years of age), you behaved in this manner:

| Statement | Very often | Often | Sometimes | Rarely | Very rarely | Never |
|--|------------|-------|-----------|--------|-------------|-------|
| 1. In order to redirect others' attention from my parent's alcohol abuse, I behaved in a way unacceptable to adults (particularly to teachers) | | | | | | |
| 2. I cared for my siblings more than anybody else in my family | | | | | | |
| 3. I wanted to reduce tensions in my family caused by my parent's alcohol abuse, even at my own expense | | | | | | |
| 4. In order to compensate for unpleasant experiences in my family, I looked for intense stimulation from my peers and friends | | | | | | |
| 5. When I felt overwhelmed by my situation, I wanted to get drunk | | | | | | |
| 6. If I was yelled at, I knew it was a transfer of a reaction to my parent's alcohol abuse | | | | | | |
| 7. In order to reduce high tensions in my family, I joked around and faked being in a good mood, fully aware of the fact that my family did not know how much I suffered | | | | | | |
| 8. I had the impression that my bad behaviours, though leading my parents to argue, cleared the air in our family | | | | | | |
| 9. I sensed that I sacrificed a lot for my family while getting little in return | | | | | | |
| 10. I believed that the only solution in difficult situations was to pretend that there was no problem and to make a joke about them | | | | | | |
| 11. I sensed that I was in charge of the way our family functioned | | | | | | |

| | | | | | | |
|---|--|--|--|--|--|--|
| 12. I sensed that I was safe only if I was away from others | | | | | | |
| 13. My impression was that my siblings preferred to turn to me for help and advice, rather than to my parents | | | | | | |
| 14. I most enjoyed being alone | | | | | | |
| 15. In my family, I sensed a deep loneliness and a lack of understanding | | | | | | |
| 16. The abuse of alcohol by my parent made me angry and ready for revenge | | | | | | |
| 17. At times, when my alcohol abusing parent quarrelled with us, I felt guilty for my inability to prevent it | | | | | | |
| 18. With my sense of humour, I could sooth the bad mood of my drunk parent | | | | | | |
| 19. I attempted to protect my siblings from the drunk parent's actions | | | | | | |
| 20. To make my family function, I carried more responsibilities than other family members | | | | | | |
| 21. I wished my family had an easier life, at least a little bit easier, even at my own expense | | | | | | |
| 22. I wanted to bring some relief to my family with my jokes and pretended to be in a good mood | | | | | | |
| 23. I had to remind my alcohol abusing parent about his/her obligations to the family | | | | | | |
| 24. I was used to telling my parent that he/she drank too much | | | | | | |
| 25. My family expected me to sooth the bad moods of the alcohol abusing parent | | | | | | |
| 26. I controlled the money spending of the alcohol abusing parent | | | | | | |
| 27. As much as I could, I stayed out of family conflicts | | | | | | |
| 28. I tried to hide my sadness and despair, but I cried in solitude | | | | | | |
| 29. I attempted to keep my problems out of my family | | | | | | |
| 30. I attempted to compensate the parent's alcohol abuse to my siblings | | | | | | |
| 31. I tried to persuade the drunk parent to leave a party as soon as he/she started a dispute with someone | | | | | | |
| 32. I tried to live in a way that would exclude me from my family | | | | | | |
| 33. I tried to remove evidence of the parent's alcohol abuse episodes | | | | | | |
| 34. I tried to keep my parent busy in his/her time off so he/she had no time to drink alcohol | | | | | | |

FIDES ET RATIO

| | | | | | | |
|---|--|--|--|--|--|--|
| 35. Most of the time, I had to provide alcohol for my parent in order to avoid his additional arguments | | | | | | |
| 36. I had to care for my parent, when he/she returned home drunk | | | | | | |
| 37. I often escaped into the world of books and films - since that world was better than reality | | | | | | |
| 38. I thought that I had to solve my problems myself | | | | | | |
| 39. I thought one ought not to blame his/her own parent | | | | | | |
| 40. I preferred my parents yelling at me because of my misconduct than all pretending that there is nothing wrong in the family | | | | | | |

Different roles specified by the following questions numbers:

A Hero – 2; 9; 11; 13; 19; 20; 21; 30.

A Puppet – 7; 10; 17; 18; 22; 25; 28; 36.

A Lost Child– 12; 14; 15; 27; 29; 32; 37; 38.

A Scapegoat – 23; 24; 26; 31; 33; 34; 35; 39.

A Caretaker – 1; 3; 4; 5; 6; 8, 16; 40.

Each person can earn from 0 to 40 points in total. The research carried out on a group of 246 people brought up in families with an alcohol abuse problem, specified levels.

| levels | points |
|--------|--------|
| 10 | 37-40 |
| 9 | 33-36 |
| 8 | 29-32 |
| 7 | 25-28 |
| 6 | 21-24 |
| 5 | 17-20 |
| 4 | 13-16 |
| 3 | 9-12 |
| 2 | 5-8 |
| 1 | 0-4 |

There are five possible answers to these questions with corresponding scores:

very often – 5 points
often – 4 points
sometimes – 3 points
rarely – 2 points
very rarely – 1 point
never – 0 points

Each person can earn from 0 to 40 points in total.

Family Hero

The higher the results that a person obtains, the more he/she played the *Hero* in childhood. People with high results were convinced that they were responsible for the functioning of the family.

High results showed that the person was taking actions to protect siblings from the parent's drunkenness, and that the person was taking on the parents' tasks to make the family more proper and normal. It also shows actions taken to compensate the parent's drunkenness to the siblings. These people wanted to make the life of their loved ones easier. These desires were often pursued at their own expense.

Siblings preferred to ask the *Family Hero* for help or advice rather than the parents. However, these persons had a feeling that they gave a lot to the family, getting little in return.

Puppet

The higher the results that a person obtains, the more the person tried to alleviate tensions caused by the parent's drunkenness at home, by taking upon themselves the obligation to care about the drunk person, or by jokes and pretending that the family was not bad. Families often expected this type of behaviour from this person - softening the drunken parent's bad moods and involving a lot of sacrifice.

High results indicate a desire of bringing relief to the family by faking a good mood, by jokes, or by talking about irrelevant matters. The higher the results, the more a person was hiding from the family that he/she was suffering. This person tried not to show sadness or despair. People with high results usually felt guilty when they were unable to prevent domestic quarrels caused by the drunken parent.

Lost Child

High results on this scale indicate efforts to become a transparent, invisible person in the family. This person tried to live as if not being part of the family. This type of attitude has a large influence on the sense of loneliness and lack of understanding. This person felt that he/she must deal with problems all alone and could not be troublesome for the family, but also distancing himself from the conflicts in the family.

A *Lost Child* felt best in isolation, with a feeling that only distance from others could provide a relative sense of security. In these people's opinions, escaping to a world of books, films and dreams was much better than experiencing reality.

Scapegoat

A *Scapegoat* played the role of a person who developed negative behaviours in order to divert the attention away from family issues, and eliminate tensions and misunderstandings. High results in this scale show such trends.

A *Scapegoat*, in order to divert attention from the drinking parent, behaved in socially non-acceptable ways. A parent's drunkenness caused anger and the desire to revolt in the *Scapegoat*. This person preferred parents to yell at him/her for his/her behaviour rather than pretending that nothing was wrong in the family.

Parents' quarrels focusing on the bad behaviour of the *Scapegoat* cleared the atmosphere in the family. The higher the level of this behaviour, the more the person looked for intense experiences with peers and friends, including drinking alcohol, in order to make up for unpleasant family experiences.

Caretaker

A person with high results on this scale took over responsibility for the drinking person. All possible actions were taken to remove traces of the parent's drunkenness and to divert the alcoholic parent's attention from alcohol.

This person would tell the alcoholic parent that he or she drank too much, reminded the parent of his or her obligations to the family, took charge of the drinking parent's money spending, tried to persuade the drinking parent to leave a party as soon as he/she started to lose control of his/her drinking, tried to manage the parent's free time, etc. These people were usually very close with the addicted parent.

A *Caretaker's* behaviour could also be based on compassion, for example, trying to provide alcohol when the addicted parent was craving it, or also in order to avoid any major conflicts at home.

References

- Abrahams, C. (1994). *The Hidden Victims – Children and Domestic Violence*. London: NCH Action for Children.
- Ackerman, R. J. (1983). Alcoholic parents: reducing the impact. In: *Changing legacies: growing up in an alcoholic home*. 89-92. Pompano Beach, FL.
- Ackerman, R. J. (1987). *Same house, different homes: why adult children of alcoholics are not all the same*. Deerfield Park, FL.
- Ackerman, R. J. (1989). *Perfect daughters: adult daughters of alcoholics*. Deerfield Beach, FL.
- Ackerman, R. J. (1995). Dysfunctional families: myth, fact or somewhere in between. *Counsellor*, 13, no 6, 8-11.
- Ackerman, R. J. (2000). Alcoholism and the family. In: Abbott, S., (ed.). *Children of alcoholics: selected readings*. 265-287. Rockville, MD.
- Ackerman, R. J., Gondolf, E. W. (1991). Adult children of alcoholics: the effects of background and treatment on ACOA symptoms. *International Journal of the Addictions*, 26, 1159-1172.
- Ackerman, R. J., Pickering, S. E. (1989). *Abused no more: recovery for women from abusive or codependent relationships*. Blue Ridge Summit, PA.

- Ackerman, R. J., Pickering, S. E. (2001). *Zanim będzie za późno. Przemoc i kontrola w rodzinie*. Gdańsk: Gdańskie Wydawnictwo Psychologiczne.
- Adler, R.B., Rosenfeld, L.B., Proctor II, R.F. (2006). *Relacje interpersonalne. Proces porozumiewania się*. Poznań: Dom Wydawniczy Rebis.
- Ammerman, R.T., i Hersen, M.: (1990). *Treatment of Family Violence*. New York: Wiley.
- Badura-Madej, W., Dobrzyńska-Mesterhazy A. (2000). *Przemoc w rodzinie. Interwencja kryzysowa i psychoterapia*. Kraków: Wydawnictwo Uniwersytetu Jagiellońskiego.
- Bardi, M. and Borgogni-Tarli, M. (2001). A survey on parent-child conflict resolution: intrafamily violence in Italy. *Child Abuse and Neglect*, 25(6), 839-853.
- Barnett, M.L. (1955). Alcoholism in the Cantonese of New York City: An anthropological study. In O. Diethelm (Ed.), *Etiology of chronic alcoholism* (179-227). Springfield, IL: Charles C Thomas.
- Barnett, O.W., LaViolette A.D.: (1993). *It Could Happen to Anyone: Why Battered Women Stay*. Newbury Park, CA: Sage.
- Berkowitz, A., Perkins H.W. (1988). Personality characteristics of children of alcoholic. *The Journal of Consulting and Clinical Psychology*, 56, 206-209.
- Berkowitz, L. (2001). Skutki obserwowania przemocy. W.E. Aronson, (red.). *Człowiek istota społeczna. Wybór tekstów*. 363-376. Warszawa: PWN.
- Bertalanffy, L. (1984). *Ogólna teoria systemów*. Warszawa: PWN.
- Bielecki, J. (1986). *Wybrane zagadnienia psychologii*. Warszawa: ATK.
- Bielewicz, A. (1986). Problemy alkoholowe w stosunkach międzyludzkich. w: I. Wald (red.). *Alkohol oraz związane z nim problemy społeczne i zdrowotne*. Warszawa: PWN.
- Bilikiewicz, A. (red.). (1998). *Psychiatria (dla studentów medycyny)*. Warszawa: Wydawnictwo Lekarskie PZWL.
- Bińczycka, J. (1994). Stereotypy relacji interpersonalnych jako zarzewie przemocy. *Opieka, Wychowanie, Terapia*, 4, 5-7.
- Bińczycka, J. (red.). (2001). *Bici biją*. Warszawa: Wydawnictwo Akademickie „Żak”.
- Black, C. (1981). *It Will Never Happen to Me*. New York: Ballantyne Book.
- Black, C. (1989). *It's Never Too Late to Have a Happy Childhood: Inspirations for Adult Children*. New York: Ballantyne Book.
- Black, C. (1993). *Changing Course: Turning Points to Recovery*. San Francisco: MAC Publishing.
- Black, C. (1998). Być odpowiedzialnym, dopasowywać się, łagodzić sytuację albo odgrywać się. w: B. E. Robinson (red.). *Pomoc psychologiczna dla dzieci alkoholików*. 34-35. Warszawa: PARPA.
- Black, C.A., DeBlassie, R.R. (1993). Sexual abuse in male children and adolescents: indicators, effects, and treatment. *Adolescence*, 28, 123-133.
- Bradshaw, J. (1988). *The Family: A revolutionary Way of Self-Discovery*. New York: Health Communications, Inc.
- Bradshaw, J. (1990). *Homecoming: Reclaiming and Championing Your Inner Child*. New York: Bantam Book.
- Bradshaw, J. (1994). *Zrozumieć rodzinę. Rewolucyjna droga odnalezienia samego siebie*. Warszawa: Instytut Psychologii Zdrowia i Trzeźwości.
- Bradshaw, J. (1996). *Family Secrets: The Path to Self-Acceptance and Reunion*. New York: Bantam Book.
- Bradshaw, J. (1997). *Toksyczny wstyd*. Warszawa: Wydawnictwo Akuracik.

- Bradshaw, J. (1998). *Healing the Shame That Binds You*. New York: Health Communication.
- Buchanan, A. (1996). *Cycles in Maltreatment*. Chchester: Wiley.
- Carrol, J. (1994). The protection of children exposed to marital violence. *Child Abuse Review*, 3, 6-14.
- Carroll, J. (1977). The integrational transmission of family violence: the long term effects of aggressive behavior. *Aggressive Behavior*, 3, 289-299.
- Cierpiałkowska, L. (1992). Rodzina a alkoholizm. Studium rozwojowo-systemowe. *Przegląd Psychologiczny*, 1, 51-63.
- Cierpiałkowska, L. (1997). *Alkoholizm. Małżeństwo w procesie zdrowienia*. Poznań: Wyd. Nauk. UAM.
- Cierpiałkowska, L. (2000). *Alkoholizm. Przyczyny, leczenie, profilaktyka*. Poznań: Uniwersytetu im. Adama Mickiewicza.
- Clair, D., Genest, M. (1987). Variables associated with the adjustment of offspring of alcoholic father. *Journal of Studies on Alcohol*, 48, 345-355.
- Conway, J. (1997). *Dorośle dzieci rozwiedzionych rodziców*. Warszawa: Logos.
- Crilly, A., Curran, J. (2001). *Hurting, coping, growing: children and domestic violence*. Belfast: Northern Ireland Women's Aid Federation.
- Deutsch, C. (1992). Rozbite szkło, rozbite marzenia. O świecie przeżyć dzieci alkoholików. w: *Dzieci alkoholików. Jak je rozumieć, jak im pomagać*. A. Pacewicz (red.). 31-96. Warszawa: Ministerstwo Edukacji Narodowej.
- DiCicco, L., Davis, R., Orenstein, A. (1984). Identifying the children of alcoholic parents from survey response. *Journal of Alcohol Drug Education*, 30, 1-17.
- Dobash, R.E., Dobash, R.P. (1992). *Women, Violence and Social Change*. London: Routledge.
- English, D.J. Marshall, D.B. and Stewart, A.J. (2003). Effects of family violence on child behavior and health during early childhood. *Journal of Family Violence* 18 (1), 43-57.
- Fine, E.W., Yudin, L.W., Holmes, J., Heinemann, (1976). Behavioral disorders in children with parental alcoholism. *Annals of the New York Academy of Sciences*, 273, 507-517.
- Fontanella, C., Harrington, D., Zuravin, J. (2000). Gender differences in the characteristics and outcomes of sexually abused preschooler *Journal of Child Sexual Abuse* 9(2), 21-40.
- Gaś, Z.B. (1987). *Agresja a osobowość w uzależnieniach*. Rzeszów: WSP.
- Gaś, Z.B. (1993). *Rodzina a uzależnienia*. Lublin: Wydawnictwo UMCS.
- Gaś, Z.K. (1994). *Uzależnienia: skuteczność programów profilaktyki*. Warszawa: WSiP.
- Haj-Yahia, M., Tamish, M. (2001). The rates of child sexual abuse and its psychological consequences as revealed by a study among Palestinian university student *Child Abuse and Neglect*, 25, 1303-1327.
- Halperin, D., Bouvier, P., Jaffe, P.D., Mounoud, R-L, Pawlak, C.H., Laederach, J., Wicky, H.R., Astie, F. (1996). Prevalence of child sexual abuse among adolescents in Geneva: results of a cross sectional survey. *British Medical Journal*, 312, 1326-1329.
- Hearn, J. (1996). Men's violence to known women: historical, everyday and theoretical constructions by men. In: B. Fawcett, B. Featherstone, J. Hearn and C. Toft (ed). *Violence and Gender Relation*. London: Sage.
- Hester, M., Pearson, C. (1998). *From Periphery to Centre – Domestic Violence in Work with Abused Children*. Bristol: Policy Pres.

- Hester, M., Radford, L. (1996). *Domestic Violence and Child Contact Arrangements in England and Denmark*. Bristol: Policy Pres.
- Hester, M., Kelly, L., Radford, J. (eds). (1996). *Women, Violence and Male Power*. Buckingham: Open University Pres.
- Hester, M., Pearson, C., Harwin, N. (1998). *Making an Impact*. Barnardos. NSPCC, University of Bristol.
- Iwaniec, D., Sneddon H., Monteith M. (2002). Definicja i przejawy krzywdzenia emocjonalnego dzieci. w: D. Iwaniec, J. Szmigielski (red.). *Zaburzenia rozwojowe dzieci krzywdzonych emocjonalnie*. Warszawa: Wydawnictwo UW.
- Jona, I. (1997). Zespół stresu pourazowego u DDA. w: D. Kubacka-Jasiecka, A. Lipowska-Teutsch (red.). *Oblicza kryzysu psychologicznego i pracy interwencyjnej*. Kraków. PARPA.
- Keltner, N.L., McIntyre, C.W. and Gee, R. (1986). Birth order effects in second generation alcoholics. *Journal on Alcohol Studies*, 47, 495-497.
- Kłodecki, A. (1990). Funkcjonowanie rodziny z problemem alkoholowym i sugestie działań terapeutycznych. w: M. Orwid, C. Czabała (red.). *Terapia rodzin i małżeństw*. 83-92. Warszawa: Instytut Psychiatrii i Neurologii.
- Kłodecki, A. (2000). Funkcjonowanie rodziny z problemem alkoholowym. w: E. Milewska, A. Szymanowska (red.). *Rodzice i dzieci. Psychologiczny obraz sytuacji problemowych*. 170-184. Warszawa: Centrum Pomocy Psychologiczno-Pedagogicznej MEN.
- Kmiecik-Baran, K. (1998). Konsekwencje przemocy doświadczanej w dzieciństwie. *Problemy Opiekuńczo-Wychowawcze*, 4, 26-29.
- Kmiecik-Baran, K. (2000). *Młodzież i przemoc. Mechanizmy socjologiczno-psychologiczne*. Warszawa: PWN.
- Kucińska, M. (1997). Podwójny obraz. *Świat Problemów*, 10, 17-20.
- Kucińska, M., (1999). Alkoholowy dom i życie z alkoholikiem. *Świat Problemów*, 10 (81). 32-34.
- Kucińska, M. (2002a). Dorosłe Dzieci Alkoholików-kim są?, *Charaktery*, 8, 42-43.
- Kucińska, M. (2002b). Dom bez ścian dzieci bez rodziców. *Charaktery*, 9, 41-43.
- Kucińska, M. (2002c). Zamrożeni ludzie. *Charaktery*, 12, 46-45.
- Kucińska, M. (2003). DDA, czyli Dorosłe Dzieci Alkoholików. w: P. Żak (red.). *Gdzie się podziało moje dzieciństwo. O dorosłych Dzieciach Alkoholików*, 23-77. Kielce: Wydawnictwo „Charaktery”.
- Lieberman, A.F. Van Horn, P. and Ozer, E.J. (2005). Preschooler witnesses of marital violence: predictors and mediators of child behavior problem. *Development and Psychopathology*, 17 (2), 385-396.
- Lulek, B.(2000). *Rodzina i szkoła wobec rozwoju osobowości dziecka*. Kraków: Oficyna Wydawnicza „Impuls”.
- MacMillan, H.L., Fleming, J.E., Trocme, N., Boyle, M.H., Wong, M. Racine, Y.A. Beardslee, W. R. and Offord, D. R. (1997). Prevalence of child physical and sexual abuse in the community. Results from the Ontario Health Supplement. *Journal of the American Medical Association*, 278(2), 131-135.
- McKie, L. and M.T. (2005). *Families, violence and social change*. Maidenhead, Berkshire: Open University Press,
- Mellibruda, J. (1995). *Pałapka nie przebaczonej krzywdy*. Warszawa: Instytut Psychologii Zdrowia PTP.
- Mellibruda, J. (1996). *Ludzie z problemami alkoholowymi*. Warszawa: CRS
- Mellibruda, J. (1997a). DDA - kim właściwie są?, *Świat Problemów*, 10, 5-10.

- Mellibruda, J. (1997b). Psycho-bio-społeczny model uzależnienia od alkoholu. *Alkoholizm i Narkomani*, 3 (28), 277-306.
- Mellibruda, J. (1998). Patrząc na przemoc. *Świat Problemów*, 5, 4-10.
- Mellibruda, J. (1999). *Psychologiczna analiza funkcjonowania alkoholików i członków ich rodzin*. Warszawa: Wyd. IPZ.
- Mellibruda, J. (2003). *Tajemnice ETOH, Fundacja Rozwoju Profilaktyki, Edukacji i Terapii Problemów Alkoholowych*. Warszawa.
- Mellody, P. (1993). *Toksyczne związki. Anatomia i terapia współuzależnienia*. Warszawa: Jacek Santorski & Co Agencja Wydawnicza.
- Mellody, P. (2005). *Toksyczna miłość*. Warszawa: Wyd. J. Santorski & CO.
- Mellody, P., Wells M., Miller, J. K. (1989). *Facing Codependence: What It Is, Where It Comes From, How It Sabotages Our Live* New York: Harper & Row.
- Mellody, P., Wells, M-Miller A. (1989). *Breaking Free: A Recovery Workbook for Facing Codependence*. New York: HarperCollins Publisher .
- Mellody, P., Wells-Miller, A., Miller, K.J. (1989). *Facing Codependence: What it is, Where it Comes From, How it Sabotages our Live*. New York: HarperCollin.
- Mezey, G., Bewley, C. (1997). Domestic violence and pregnancy. *British Medical Journal*, 314.
- Miller, I., Tuchfeld, B. (1990). Dorosłe Dzieci Alkoholików, *Nowiny Psychologiczne*, 5-6, 142-145.
- Moos, R. H. Billings A. G.: (1982) Children's of alcoholics during the recovery process: Alcoholic and matched control families. *Addict. Behav.*, 7, 155-163.
- Moos, R.H. ,Finney, J.W., Cronkite, R.C. (1990). *Alcoholism treatment: Process and outcome*. New York: Oxford University Pres.
- Onyskiw, J.E. (2003). Domestic violence and children's adjustment: a review of research. *Journal of Emotional Abuse*, 3(1/2), 11-45.
- Pacewicz, A. (1992). *O nadużyciach seksualnych wobec dzieci*. Warszawa: Instytut Psychologii Zdrowia i Trzeźwości.
- Pacewicz, A. (1994). *Dzieci alkoholików. Jak je rozumieć, jak im pomagać?* Warszawa: PARPA.
- Pilkington, B., Kremer, J. (1995). A review of the epidemiological research on child sexual abuse: community and college student sample. *Child Abuse Review*, 4 (2), 84-98.
- Potter, A.E., Williams, D. E. (1991). Development of a measure examining children's roles in alcoholic families. *Journal of Studies on Alcohol*, 52, 70-77.
- Radford, J., Kelly, L., Hester, M. (1996). Introduction. in: M. Hester, L. Kelly and J. Radford (eds.). *Women, Violence and Male Power*. Buckingham: Open University Pres.
- Radochońska, A., Radochoński, M. (2001). Role of the family determinants in development of anxiety disorders in children and adolescents: a systematic perspective. w: Z. Tyszka (red.). *Rodzina w czasach przemian*. 235-244, Poznań: Wydawnictwo Uniwersytetu Adama Mickiewicza.
- Robinson, B.E. (1998). *Pomoc psychologiczna dla dzieci alkoholików*. Warszawa: PARPA.
- Robinson, B.E. Rhoden, J.L. (2003). *Pomoc psychologiczna dla dzieci alkoholików*. Warszawa: PARPA.
- Rogosch, F. Chassin, L. Sher, K. J. (1990). Personality variables as mediators and moderators of family history risk for alcoholism: Conceptual and methodological issue. *Journal of Studies on Alcohol*, 51, 310-318.

- Roosa, M.W., Sandler I.N., Gehring, M., Beals J., Cappel L. (1988). The Children of Alcoholics Life-Events Schedule: a stress scale for children of alcohol-abusing parent. *Journal of Studies on Alcohol*, 49, 422-429.
- Ross, M. (1996). Risk of physical abuse to children of spouse abusing parents. *Child Abuse and Neglect*, 20 (7), 589-598.
- Ryś, M. (1998a). *Konflikty w rodzinie. Niszczy czy budują?* Warszawa: Centrum Metodyczne Pomocy Psychologiczno-Pedagogicznej Ministerstwa Edukacji Narodowej.
- Ryś, M. (1998b). Rodzina z problemem alkoholowym jako rodzina dysfunkcyjna. *Studia nad Rodziną*, 2, 65-74.
- Ryś, M. (2001). *Systemy rodzinne. Metody badań struktury rodziny pochodzenia i rodziny własnej*. Warszawa: Centrum Metodyczne Pomocy Psychologiczno-Pedagogicznej.
- Ryś, M. (2002). Rodzinne uwarunkowania uzależnień. w: W. Bołoz, M. Ryś (red.). *Miedzy życiem a śmiercią. Uzależnienia, eutanazja, sytuacje graniczne*. 41-65. Warszawa: Wydawnictwo Uniwersytetu Kardynała Stefana Wyszyńskiego.
- Ryś, M. (2003). Integracja rodziny a uzależnienia. w: W. Nowak, M. Tunkiewicz (red.). *Rodzina w jednoczącej się Europie*. 17-34. Olsztyn: Wyd. Hosianum.
- Ryś, M. (2007). *Rodzinne uwarunkowania psychospołecznego funkcjonowania Dorosłych Dzieci Alkoholików*. Warszawa: PWN.
- Ryś, M., Wódz E. (2003). Role podejmowane w rodzinie alkoholowej a struktura potrzeb u dorosłych dzieci alkoholików. *Studia Psychologica*, 4, 107-122.
- Spiegel, J. (2003). *Sexual abuse of males: the SAM model of theory and practice*. New York: Brunner-Routledge.
- Sztajner, A. (1994). Dziecko w rodzinie z problemem alkoholowym. *Problemy Alkoholizmu*, 6, 3-7.
- Sztander, W. (1993). *Rodzina z problemem alkoholowym*. Warszawa: PARPA.
- Sztander, W. (1995). Co to jest rodzina alkoholowa? *Świat Problemów*, 12, 4-7.
- Sztander, W. (1997). *Poza kontrolą*. Warszawa: PARPA.
- Sztander, W. (2003). *Dzieci w rodzinie z problemem alkoholowym*. Warszawa: PARPA.
- Tang, C. (2002). Childhood experience of sexual abuse among Hong Kong Chinese college student. *Child Abuse and Neglect*, 26, 23-37.
- Taylor-Browne, J. (2001). *What works in reducing domestic violence? A comprehensive guide for professional*. London: Whiting and Birch.
- Tonmyr, L. (1998). *International studies on the incidence and prevalence of child maltreatment: Selected bibliography*. Child Maltreatment Division, Health Protection Board, Health Canada. Ottawa: Minister of Public Works and Government Services, Canada.
- Trocme, N., Wolfe, D. (2001). *Child Maltreatment in Canada: Selected Results from the Canadian Incidence Study of Reported Child Abuse and Neglect*. Ottawa, Ontario: Minister of Public Works and Government Services Canada.
- Tryjarska, B. (1994). Terapia rodzinna. w: L. Grzesiuk (red.). *Psychoterapia. Szkoły, zjawiska, techniki i specyficzne problemy*. 245-293. Warszawa: PWN.
- Tryjarska, B. (2003). Komunikacja między małżonkami niezadowolonymi ze związku. *Nowiny Psychologiczne*, 4, 5-14.
- Warrior, J. (1999). *Preventing family violence: a manual for action*. London: Save the Children.
- Werner, L.J., Broida, J.P. (1991). Adult self-esteem and locus of control as a function of familial alcoholism and dysfunction. *Journal of Studies on Alcohol*, 52, 249-252.

- Woititz, J. (1994b). *Dorosłe dzieci alkoholików*. Warszawa: Instytut Psychologii, Zdrowia i Trzeźwości PTP.
- Woititz, J. (2003). *Lęk przed bliskością*, Gdańsk: GWP.
- Woititz, J.G. (1986). *Struggle for Intimacy*. New York: Health Communication.
- Woititz, J.G. (1989). *Self-Sabotage Syndrome: Adult Children in the Workplace*. New York: Health Communication.
- Woititz, J.G. (1992). *Wymarzone dzieciństwo*. Gdańsk: GWP.
- Woititz, J.G. (1994a). *Małżeństwo na lodzie*. Warszawa: Instytut Psychologii Zdrowia i Trzeźwości, Polskie Towarzystwo Psychologiczne.
- Woronowicz, B.T. (1993). *Alkoholizm jako choroba*. Warszawa: PARPA.
- Woronowicz, B.T. (1994). *O czym powinien wiedzieć terapeuta uzależnień*. Warszawa: Instytut Psychologii Zdrowia PTP.
- Woronowicz, B.T. (1998). *Alkoholizm jest chorobą*. Warszawa: PARPA.
- Woronowicz, B.T. (2001). *Bez tajemnic. O uzależnieniach i ich leczeniu*. Warszawa: Instytut Psychiatrii i Neurologii.
- Woydyło, E. (1990). *Początek drogi*. Warszawa: Instytut Psychiatrii i Neurologii.
- Woydyło, E. (1993). *Aby wybaczyć. Poradnik dla rodzin alkoholików*. Warszawa: Instytut Psychiatrii i Neurologii.
- Woydyło, E. (1998). *Wybieram wolność*. Warszawa: Wydawnictwo „Akuracik”.
- Wright, L.B., Loiselle, M.B. (1997). *Back on track: boys dealing with sexual abuse*. Brandon, Vt.: Safer Society Press.

Maria Ryś
*Director of Family Psychology Department,
Faculty of, Christian Philosophy,
Cardinal Stefan Wyszyński University in Warsaw*

THE ADULT CHILDREN FROM DYSFUNCTIONAL FAMILIES SYNDROME'S QUESTIONNAIRE (ACDF)

Introduction

It transpires from numerous research projects and the experience of therapists that a pattern of reactions and behaviours becomes established in the human psyche, it is dominant in the childhood, especially among those, who had difficult or traumatic experiences¹⁸. It is so deeply ingrained (learned), that it is used even though it does not fit a new situation. Dysfunctional environment with the biggest impact on the development of children, who are brought up in it, is a family with alcohol problems in. The influence of the environment on children from alcoholic families proves so strong, that those adults are known as Adult Children of Alcoholics (ACA).

Experiences a person takes from the family of origin – the one in which he/she grew up – significantly influences the development of: ways of communicating, making relationships, building own family (Adler, Rosenfeld, Proctor II, 2004), Relations with others are so important that some theorists consider communication a basic aim of human existence (p. 8).

Patterns of behaviour, ways of experiencing reality and persons' ability to adapt to the environment are all shaped, to a significant extent, within the family. A family functioning correctly helps a human being to develop, badly functioning – becomes a dysfunctional family.

One of the most important problems influencing the dysfunctions of the family system is definitely alcohol addiction¹⁹. Alcohol addiction of one of the parents is a substantial element, disturbing basic family functions, and especially its social – educative function²⁰. The proportion of addiction in our reality, not only the Polish reality, is becoming an urgent challenge. Analysis of results of this situation should be addressed, not only in the life of the addicted person and their spouse but also in the life of the children who were brought up in such a family²¹.

¹⁸ S. Forward (1992, p. 10) introduced a term „toxic parents” ,describing parents who cause emotional and physical devastation of their children, who in their later adult life face various difficulties and live with traumatic marks of their past lived in the family home.

¹⁹ Alcoholism and primitiveness in family environment is one of the most frequent, in the recent year, danger for young people from the family environment. (Ryś, 2007).

²⁰ This problem was tackled by : Berkowitz, Perkins, 1988; Clair, Genest, 1987; DiCicco, Davis, Orenstein, 1984; Fine, Yudin, Holmes, Heinemann, 1976; Gaś, 1994; Jarosz, 1982; Kłodecki, 1990, 2000; Ledwoch, 1993; Moos, Billings, 1982; Potter, Williams, 1991; Rogosch, Chassin, Sher, 1990; Roosa, Sandler, Gehring, Beals, Cappo, 1988; Russell, Henderson, Blume, 1985; Ryś, 2001, 2002; Sztander, 1993, Werner, Broida, 1991; Woititz, 1989.

²¹ This issue was a subject of analyses by: Ackerman, 2002; Black, 1988; 1989, 1993; Bradshaw, 1997; Cermak, Rutzky, 1998; Jona, 1997; Kmiecik-Baran, 1998, 2000; Kobińska, Strzemięczny, 1988; Kucińska,

Efforts are being made to take up the issues regarding the influence of negative experiences from the childhood years on the later life, as parts of many areas of psychology.

Psychodynamic approach played an important part here, highlighting the seriousness of: childhood trauma, displacement of memories and the mechanisms of defence behaviours, in causing various types of disorders (Millon, Davis, 2000). According to representatives of this trend, early experiences with parents/guardians leave structural marks such as: memories, attitudes, emotions and perceptions. Representations of objects have a function of a primary exemplar for future interpersonal relations; they are a base of shaping the receipt of future experiences, or the perception of current events²².

Particularly important for analyses of the impact of childhood spent in a dysfunctional family, is the interpersonal approach. According to this approach, the current personality features of an individual, affect the first interactions with significant people from the environment. According to Lorna Smith Benjamin (1996, p. V) all important occurrences in life have an interpersonal character. Only in the context of these relations the development of personality can take place and only in the context of these relations person's personality can be understood²³.

Lorna Smith Benjamin highlights that the basic meaning in the relationship between the parent and the child is the problem of control and giving autonomy to the children. Benjamin leans towards these conceptions originating in the psycho dynamic trend, which institutes treating yourself according to a permanent model shaped by the influence of significant people of and the way they treat the child in the early childhood²⁴.

2002; Mellibruda, 1995, 2003; Miller, Tuchfeld, 1990; Niebrzydowski, 1999; Pacewicz, 1994; Robinson, 1998; Robinson, Rhoden, 2003; Robinson, Woodside, 1998, Sobolewska, 1992, 1997; Sztander, 1993, 2003.

²² It is important to highlight the meaning of current theory of relation with an object, having a cognitive character and therefore interpersonal. The outside world is known thanks to inner models (Bowlby, 1969, 1988), which are shaped in interpersonal relations mostly in early childhood, depending on the type of those relations. Nowadays it is highlighted that concept of relations with an object regards the influence of psychological representations of oneself and other people on current behaviour of an individual. (za: Milton, Davis, 2005, p. 40).

²³ Sullivan (1953), considered to be a author of the interactive approach, treated this problem widely supporting his work on both works about symbolic interactionism of G. Meada, and also an anthropologist E. Sapira. According to him the image of "me" is always defined and redefined by interactive communication. Therefore other people are crucial in order to shape the identity of a given individual. Incoherent messages are particularly important, endangering self esteem and reducing the sense of security. Works of Sullivan inspired research regarding models of communication in families.

⁷ Timothy Leary's (1957, p. 79n) publications are also important in the interactive trend, in which the author analyses the meaning of levels of communication for personal development of a person. The first level, public communication, includes observed and objective relations. The second level – conscious description- is expressed in a verbal content regarding own person and other people. At this level distortions can take place including subjective opinions. On the third level, being the world of private symbolisation, subconscious and unconscious attributions appear (nondirective expression of fantasies). Level four, according to Leary is the level of non expressed unconsciousness, including all content erased from other levels, with which the person avoids confrontation. Level five is the world of values, important not only for functioning of „ideal me”, but also important to define standards used in evaluation of oneself and others.

²⁴ Lorna Smith Benjamin proposed a model so called Structural Analysis of Social Behaviour – SASB, being an attempt to combine Leary's and Schaefer's model. (In Leary's model submission occurs as an opposition to control and at Shaefer's control is opposed to autonomy). Limitation of control and

Interpersonal attitudes encourage, persuade or even force others to certain reactions, especially in the event of attitudes, which have an aim to satisfy important human needs (Kiesler, 1996, p. 87n)²⁵.

Cognitive approach in psychology accounts for the fact of constant formation and creation of the world interpretation, of oneself and other people, but also their meaning in functioning as a person, in the mind of an individual. Internal cognitive structures mediate in perception, interpretation of reality and they are also important in relationships with others. People with different personalities process the image of reality in different ways. Cognitive disturbances can be arranged into certain patterns resulting in different cognitive schemes, working as a kind of filter imposing a way of viewing the world. These schemes often operate at the unconscious level, resulting in certain thoughts automatically, and these influence emotions and behaviours (Beck, Freeman, 1996). Protracted usage of mistakes in understanding leads to wrong interpretation of reality. Beck describes this scheme as a wrong cognitive – interpersonal circle.

In 1978 J.E. Lantz proposed a model, presenting intensification of dysfunctionalities in families. In this model, dysfunctional communication leads to a lack of satisfaction of basic psychological needs (love, closeness, intimacy). Dissatisfaction in the area of these needs becomes a reason for shaping low self esteem. And resulting from the lack of self esteem, signals of dysfunctionalities of the family become transparent (fears, depressions), which deepen the communication dysfunctionalities within the family (Lantz, 1978).

Analysing the negative interaction of dysfunctional families', particular attention was given to families with alcohol problem and their influence on development of children growing up in those families. The creation of groups of Adult Children of Alcoholics (ACA) in the seventies and eighties, of the previous century in the USA, led to research and have attracted attention to this problem²⁶.

However, as Seth D. Grossman writes in her foreword to a textbook by T. Millona and R. Davisa, entitled *Personality disorders in the modern world* (2000), there is still not enough attention given to "pioneering" the susceptibility to some problems, relived as a

eventually resignation from it for the independence and autonomy of the growing up children lets them to develop the position of responsibility. Benjamin distinguishes a dimension of control and opposes it to emancipation – separation of „me“. This process can take place in two dimensions – love and hate. Experiencing and showing love creates a space for affirmation of oneself, of openness and freedom. Emancipation of „me“ can also take place in the form of hostility, ignoring others, creating a barrier from others, attacking others (Benjamin, Rothweiler, Crutchfield, 2006).

²⁵ In a dysfunctional family, in distorted relations a person goes into a type of action called a vicious circle and therefore sees only a certain type of behaviours of other people from the environment, who, in a way opposite to intended with their behaviour, reinforce that behaviour (so called transactional escalation) i.e. pathologically rigid person definitely limits others, to an extent that other people from the environment try to free themselves from such a relationship. Fear experienced in such situations leads to stronger pressure, which in turn strengthens the need to the environment to separate themselves from this person. (Kiesler, 1996, p. 87n).

²⁶ First research in the USA, regarding children growing up in families with alcohol problem, was published in 1969. Research of M. Cork (1969) drew attention to the possibility of occurrence of posttraumatic disturbances among adults brought up in families with alcohol problem. More and more publications were being published, especially popular science publications and handbooks for ACA. Published publications used information from operating ACA groups and experience of therapists working with people brought up in families with alcohol problem i.e. Black (1981, 1989, 1993); Bradshaw (1988, 1990, 1998); Farmer (1989); Groening (1988); Katz and Liu (1991), Killinger (1991); Klaas (1982); Kritsberg (1985), Mellody, Wells (1989); Mellody, Wells, Miller (1989); Middleton-Moz (1986); Simon, Simon (1990); Whitfield (1987); Woititz (1986, 1989).

result of some experiences. According to researchers such as R.B. Adler, L.B. Rosenfeld, R.F. Proctor II, (2004) some dysfunctional family characteristics are passed from generation to generation.

A term, known in subject literature as Adult Children of Alcoholics presumes a double identity of those people: being chronologically an adult person and a child at the same time, often because the unsolved problems from childhood years have a significant influence on the current functioning of these people (por. np. Jona, 1997, p. 66).

More often than not people who grow up in a family with alcohol problems become Adult Children of Alcoholics (ACA). Signs of post traumatic stress (PTSD) can be confirmed among many of them, many feel the effects of roles played in their childhood in a dysfunctional family. In scientific literature there are attempts to specify the characteristics of the ACA.

The questionnaire to test for the syndrome of adult children from dysfunctional families (SACDF) helps to specify the consequences of life in a dysfunctional family.

Results of many research projects indicate both the permanence, and the depth of this influence on future life of children brought up in a family with alcohol problem. People, who feel the negative effects of influence from a family with alcohol problem, in order to free themselves from a painful past, should make a decision to start a therapy.

I. THE MOST IMPORTANT PROBLEMS OF ADULT CHILDREN FROM DYSFUNCTIONAL FAMILIES (SACDF)

It is highlighted in many publications that the problems of adults brought up in a dysfunctional family are: low self esteem, certain attitudes towards other people (taking on a role of a victim or a hero), reliving a sense of danger or emotional problems.

1. Low self esteem

One of the main problems, according to therapists who work with people brought up in families with alcohol problem, is low self esteem, it is worth to analyse the process of shaping the low self esteem and try to grasp the essence of this process.

1.1. The concept and meaning of self esteem

The concept of *feeling of self esteem* is often treated interchangeably with self assessment²⁷. Both these terms regard a way of thinking about a person, valuating oneself, the consequence of which is an arousal of positive emotions (with high self esteem) or negative (with low self esteem) (por. ie. Porebiak, 2005, p. 93).

²⁷ The term - self esteem is defined in different ways. In American literature words like: *self-picture, self-image*, or for highlighting the evaluative – assessing aspect of properties attached by a person: *self-esteem, self-appraisal, self-evaluation, self-rating*. Diversity of terms suggests that the concept of estimation of oneself is not easy to interchangeably define, especially that among psychologists there are different approaches regarding placing it in the human personality structure. Some include it to one of the elements of oneself (i.e. Niebrzydowski, 1976). J. Koziński (1981) talk of self estimation („real me”), next to self description and personal standards („me ideal”), as one of the elements of our own knowledge. According to him valuation is a kind of evaluative judgement and it concerns specific personal attributes such as physical features, personality features and relationships with other people.

According to Wojciszke (2002) self esteem is an affective response of a person to him/herself. Similarly to other affective response it can take a form of an intensive emotion, as well as a form of considered judgement. Self esteem can be treated as a relatively constant characteristic, as a current condition or motive of the subject.

M. Kofta and D. Doliński (2001, p 579) see self esteem as an evaluation of oneself, this can have several stages of generalisation: from estimations regarding particular aspects of oneself (i.e. intelligence, physical attractiveness, sense of humour, interpersonal competence) to the so called „general self esteem” or „global” which is a entire estimation of oneself.

R.Ł. Drwal (1995, p. 94) identifies the concept of self acceptance with general self esteem, adding that at the operational level the two concepts can be distinguished as a difference between “me real” and “me ideal”²⁸. przez samoocenę rozumie ogólny osąd swoich możliwości, system poglądów i ocen, które człowiek odnosi do siebie

However J. Reykowski (1987) by self esteem understands the general judgement of ones abilities, the system of views and values, which the person identifies with him/her self²⁹.

According to L. Niebrzydowski (1976, p. 44n) the image of own individual self is expressed in self esteem. It is a system of judgements and opinions, referring to various characteristics of the person. It is an important ingredient of self awareness, allowing us to describe our own being and to isolate ourselves from the environment. Adequate self esteem enables for a constructive confrontation of one’s abilities with the expectations of the environment, planning realistic goals, and it plays an important role in getting to know oneself and guiding one’s own behaviour.

In the subject literature claims appear, about indications of self esteem that not only disclose in the sphere of individual’s consciousness, but also in the area of unconscious processes³⁰.

²⁸ Self esteem can be regarded as a discrepancy that a person sees between “me real” and “me ideal” this explanation is supported by Farnham, Greenwald, Rogers (fol: Porębiak, 2005, p. 95). This discrepancy in other theories is called self acceptance and is connected with not fulfilling private wishes and aspirations, which then results in disappointment and frustration (Kofta, Doliński, 2001, p. 575). : “me ideal” relates to qualities that the person would like to posses, and “me real” relates to data taken from experiences throughout the person’s life and current information about him/herself. Some researchers also distinguish additional components in the “me” structure, among others : “me dutiful” in Higgins theory (fol: Pervin, John, 2002, p. 201)) and “me possible” desired and undesired (Oleś, 1989).

²⁹ The level of self esteem according to J. Reykowskiego (1970, p. 52) depends on the comparison of one’s person with the system of individual standards, created by „ me ideal” and also through comparison of one’s own achievements with successes of other people. The level of self esteem is determined not only through the comparison of the absolute level of individual’s aspiration but through the correlation between the acquired position and position to which the individual aspires. General assessment can be high or low. It is high among those people who think that the results achieved by them, in the area that is important for them, are good. And low self esteem among those who build it on the grounds of those areas in which according to their own standards their results are low.

³⁰ Presence of self esteem signs on two cognitive dimensions – open and hidden – was interesting for Greenwald and his co-workers. Their expression: implicate self – esteem is, an impossible to indentify, introspective influence of attitude towards oneself on to the estimation of objects related to „me” and objects not related to „me” (Porębiak, 2005, p. 97). In the trend of interest of existence of self esteem on two levels – open and hidden – author presents an analysis of occurrences described earlier by a social psychology, as an autonomic influence of hidden self esteem onto the individual’s behaviour. In this way we can explain: minimum group effect, post decision resonance, preference of letters present in own name, overvaluing the importance of arguments expressed by oneself. Additionally the thesis regarding the two ingredient character of self esteem is supported by data from research done by other authors. Results obtained in the measurements of self esteem on the open level showed high, positive correlation

Self esteem, understood as an evaluation of oneself, can have several degrees of generalisation: starting from valuation of particular aspects of oneself, i.e. physical attractiveness, intelligence, interpersonal competence, to the so called general self esteem (global), which is based on holistic self valuation³¹ (Kofta, Doliński, 2001).

L. Niebrzydowski (1976, p. 46) distinguished global and partial self esteem. Partial self esteem can have different levels, depending on the area of life and its importance in the individual's value system. Global evaluation is a sum of partial self esteems. It is quite often established based on a particular element, which is perceived by the person as the most relevant, it can also be neutralised or disturbed by competing self esteems. An individual does not assess him/herself equally over all aspects³². The same person can assess themselves very highly in some areas (i.e. musical talents, beauty) and in other regards – very low (i.e. physical condition, social competence). Moreover, depending on circumstances, each one of those elements can be assessed differently. That is the reason why it is difficult to judge the global self esteem, which in this perspective cannot be either a sum or an average of particular assessments.

Global self esteem is created by generalising partial self esteems. It is not yet determined what rules oblige in integrating the valuating information. Person's self esteem has a regulatory function³³.

Self esteem has a key role in everyday functioning of individuals. It takes part in undertaking and realising the intended aims, as well as in achieving social acceptance or reducing existential fear (Porębiak, 2005).

1.2 Development dynamics of self esteem in a dysfunctional family

The main source of information for a child about him/herself is the family, and especially the parents. From the moment of birth the parents determine who he/ she is, define his/ her behaviour, shape the sense of self esteem and build a certain emotional

with results regarding self cheating and creating a good impression, as opposed to results of measuring the hidden self esteem (p. 98).

According to Koziński (1986) latent self esteem is inaccessible to the individual on the level of conscious self esteem, represented in the cognitive structure regarding all possible aspects of "me" of a person, which automatically influences valuation of the objects related to "me" and not related to "me" by the person. Open self esteem is described as accessible for consciousness and the feeling of self esteem is passed directly to the environment, by a person. Both these levels form the global self-esteem of an individual.

³¹ Self esteem includes such characteristics as physical properties, character characteristics and character of relations with other people. It depends on: situation within the family (including the financial status) opinions and assessments of environment and others, and also the comparisons of results of one person's actions against other people's achievements. With "me ideal" such factors as parents value system (especially unanimous) relations present within the family, parental attitudes and parents education have an influence (Koziński, 1986, p. 77-96).

³² Self esteems, which people formulate about themselves are varied. They can be positive or negative, high, low or average. We can also consider them as a stable and unstable self esteems; adequate or inadequate (Niebrzydowski, 1976).

³³ The influence of self esteem onto an individual's behaviour is a key factor, because of its regulatory properties it has an important meaning for correct and effective functioning of the subject, which is why so much effort is invested in maintaining positive self esteem. Many research projects from the field of Psychology have proven that people are defensive against a decrease in self esteem in many ways. Those mechanisms are called auto valorisation, and most often are about underestimation of information regarding one's lacks and failures and overestimation the importance of one's advantages and successes (fol: Porębiak, 2005).

attitude towards him/ herself³⁴. His/hers future way of understanding him/herself is conditioned in a large proportion by the emotional climate of his/hers first years of life (Kon, 1987).

Incorrect attitude towards a child in a dysfunctional family, constant reliving of negative feelings, such as: shame, helplessness, fear, anxiety, feeling of guilt, anger, rage, aggression, lead to noticeable, in the adult age, difficulties in experiencing and expressing him/herself. These people when they are growing up are afraid of losing their own "me" in close emotional relationships, they are afraid to reveal the painful lack of own unattractiveness, they are afraid of rejection. These people are very susceptible to being emotionally hurt, they have low self esteem, negative attitude towards themselves, they are afraid to show their feelings, needs, expectations, they are afraid to show anger, they show extreme oppositions either being over responsible or they avoid responsibility completely, they have excessive feeling of loyalty. These people live with a sense of being different and isolate themselves from other people. Experiences originating from living in a dysfunctional family are permanent and cause building constructive relationships' in adult life more difficult. In adult life these people have a feeling of guilt, when they do something for themselves. These children being adults show many defensive attitudes related to emotional wounds, which they lived through in their family, they have fears of sharing feelings. The entirety of emotional reactions, schemes of behaviour, difficulties in relations with others causes such strong analysis of the hurtful past, that the actual reality is inadequately lived and assessed.

Unloved child, not accepted, can shape an image of him/ herself as somebody unsuccessful, worthless, (por. i.e.. Agryle, 1991; Niebrzydowski, 1976)³⁵.

From many research projects, performed on the factors influencing the shaping of own image, it seems that the biggest influence onto the image of a child are the interpersonal reactions in the family, especially in the area of accepting the child, respecting its rights and clearly defined boundaries (Januszewska, 1994).

According to A. Combs and D. Snygg image of oneself is shaped in the process of perception or self perception of one's own organism, under the influence of different factors operating. It is therefore a creation of what the child has learned about him/herself and how other people react to him/her and his /her behaviour, especially the parents (Bielecki, 1986, p. 57).

Also L. Niebrzydowski (1976, p. 151) mentions the importance of opinion of close people for shaping the persons self esteem. He highlights the fact that a child who experiences negative treatment from other people, who are important to him/her,

³⁴ L. Niebrzydowski (1976, p. 163-165) thinks that comparing oneself with other people, who are personal examples, is an important factor of forming the self esteem. Personal example is a group of concepts and ideas relating to: characteristics and behaviours of members of a given society, fulfilment of certain roles in the society, ideal images of personality which the individual is trying to copy. The example can be taken through direct observation and contacts or by mass media. An individual can create its own personal example by the way of synthesis of characteristics of various people, especially if they impress them. Because of comparing oneself with personal examples a person learns about positive and negative aspects, there is a possibility of judging both others and oneself. Thanks to the comparing process in a young person, there is an attitude expressing in questions such as "Am I worth anything?" "What can I do", "Can I be as good as others?". These questions are the foundation of self knowledge and self upbringing, which in effect leads to more mature and deeper self esteem.

³⁵ From the research of A. Jakubik and E. Zegarowicz (1998) it arises that growing up daughters of men who are addicted to alcohol are characterised by lower self esteem in comparison with daughters of men who are not addicted, they more often show a feeling of external placement of control and differ significantly from daughters of non addicted men within the general level of emotional control.

acquires a negative attitude to him/herself. Those types of attitudes of important people are the foundation of development of low self esteem.

According to J. Bradshaw (1994) dysfunctional parents, not having the contact with the real „me” and not accepting themselves in the relationship with their children, do not create an opportunity for the child to learn love for him/herself and correct contacts with other people. Instead the child is taught various forms of false love, resulting from weak and incompetent “ego”.

Self esteem is a part of the “me” structure, which over the years has become more and more complex and reflects in more detail the image of oneself. That is why grasping the shaping dynamics of it seems to be particularly important when analysing further changes, happening in interactions of Adult Children of Alcoholics³⁶.

Trying to explain the mechanism causing the development of low self esteem among children growing up in a family with alcohol problem, it is worth to mention the concept of H. Gasiul (1998) who is analysing the problem of the so called suspension of promotion of personal development, within the attachment and aspiration to happiness.

Relations of children brought up by an addicted person are not fulfilled – what H. Gasiul calls – „personality charge”. However, quoting the concept of Rosenberg, H. Gasiul verifies, that awareness of meaning is for a person a foundation of dignity and identity of him/herself. The awareness of the lack of „acting meaning” releases negative affective states (increased anxiety or tension). Lack of feeling of importance is also related to increased tendency to express feelings of hate, bitterness, and disappointment or feeling lack of connection with others.

In a family with alcohol problem there is often a feeling of lack of autonomy. Lack of autonomy often coexists with low sense of self dignity. A person with low level of autonomy has little ability to direct him/herself. Lack of autonomy leads to seeking

³⁶ Initially child does not identify itself as a separate being in the environment. Only the appearance of the word “me” in his/hers expressions between ages 2 and 3 is a significant moment from which the more conscious learning about him/herself takes place. The main factor, for shaping self esteem are: parent’s appraisals, or appraisals of people from the close environment, especially those people who are emotionally close to the children, who are an authority for the children (Januszevska, 1994, p. 31n).

Starting school, a child has more criteria for self esteem, peers, teachers, received grades (Saarni, 1999, p. 82). An important factor shaping self esteem is the relationships of the child with other children. During play time or doing activities the child compares their appearance and abilities with others, those comparisons are a material to formulate judgements about themselves. Around the age of 13 those judgements become more critical and differentiated, (Kozielecki, 1986). In the early phase of adolescence (12-15) remarks regarding the body become important, especially that a sudden biological acceleration in development occurs, related with sexual pubescence. They decide about the level of self acceptance, the sense of self esteem, identifying with own sex. Girls have a tendency to connect these physical tendencies with attractiveness, and they do not attach importance to own achievements or abilities, boys however assessing themselves chose criteria such as popularity, physical attractiveness or interpersonal relations. In shaping the image of one the peers become significantly more important. In the later phase of adolescence (16-18) the criteria important for assessing oneself change. Instead of the ones regarding looks, characteristics regarding personality features, attitude and values appear. Comparing oneself with others takes place in those areas and is more precise then at the earlier stages. The tendency to search not open motives of one’s behaviour increases, which means building more complex concept of oneself (Kon, 1987, p. 195). Fields regarding social and moral functioning become more important, the self esteem however does not have such an emotional character, like at the beginning of adolescence period (Kulas, 1986, p. 56). Expectations from one begin to be placed by the maturing people themselves (Porębska, 1991, p. 188n), who try to asses, weather it is really worth to try gain opinions, which other people might have (Saarni, 1999, p. 85).

objects, that would give a sense self dignity. In exchange for approval a loss of individualism occurs and adopting characteristics of other people.

Many scientists highlight, that in the childhood period a matrix of behaviours and treating oneself in a certain way is shaped. Entry in this period of life into an objective way of treating oneself and agreeing to being treated in this way by others, gives a chance to be rewarded by addicted or co addicted people from the environment, who expect certain behaviours. This process causes a loss of independence, a certain type of freedom. Liberation of disposition to objective treatment in a person, depends mostly on the meaningful people and ways of thinking and acting preferred by them.

W. Sztander (1993) draws attention to the fact that in a dysfunctional family it is impossible for a positive identity, based on self acceptance, to develop. Emotional atmosphere of a dysfunctional family focuses around shame, regret, anger, fear, feeling of guilt and harm. Everybody resents everyone else and each other, it is difficult to find acceptance, positive identity and realistic perception of own problems.

In an atmosphere of lack of affection and threat, every object of interest, also negative, is precious for a child. On this – according to D. Reilly (1978) – is based the mechanism of creating, in very emotionally disturbed families, strong enforcements for incorrect behaviour. In dysfunctional families, family members have a feeling of alienation and rejection. That is why they control the expression of emotions, whether they are positive or negative. Expressing negative emotions (i.e. anger or hostility) creates fear and feeling of guilt. But expressing positive emotions bears fear of rejection as well.

According to P. Mellody (1993, p. 80) a dysfunctional family is not capable of instilling a feeling of self worth in a child. Parents unconsciously put pressure on children, to renounce their natural needs and desires, they do not help children to behave according to their age, and they persuade them to behave according to pathological standards, present in their dysfunctional family. That is why an adolescent can feel worse form others; develop externally steered feeling of self esteem, dependant on the opinion of others.

J. Conway (1997, p. 91n) draws attention to the fact that children from dysfunctional families do not go through all the staged characteristics of correct personal development³⁷. Due to incorrect solution of children's development crisis's these do not to gain the basic abilities necessary to function correctly in life, these are: trusting others, autonomy regarding own boundaries, initiative, identity, closeness, predictability, integrity.

A child from a dysfunctional family lives believing that he/she is worse than others, less loved, less valuable. Such a child has less coherent and elevating experiences, parental models needed to shape positive attitudes towards him/herself and others, the world. A way in which the child is treated delivers negative assessment of him/herself. He/she does not feel important in his/hers family, because he/she receives information that the most important is the issue (alcohol), around which the life of the family is focused. Child's issues, his/hers problems and child itself do not matter. Because of that it is so typical for those children to be looking for conformation, that they are important, that they do have a right to live, to exist (Ryś, 1998).

Research results show that people, whose parents were not loving in the childhood period, did not show correct educational posture and were not supporting, kind, contribute to creation in the later period, deep changes in their children's own self

³⁷ J. Conway (1997) refers to stages specified by Erikson.

image. These children can be described by low feeling of self worth, the awareness of lack of satisfaction of basic needs; they have problems in making and keeping close relations with others (Ryś, 1992). Growing up, they carry the burden of guilt and inadequacy, which means that it is exceptionally difficult for them to build a positive image of themselves. As a result lack of feeling of self worth can have an influence on all aspects of life (Forward, 1992).

Low self esteem hinders achieving, necessary for normal feelings of recognition and respect for oneself. Such a state leads to lack of satisfaction from oneself and disbelief in own abilities. As a consequence it leads not only to fear, anxiety or feeling of worthlessness, but also in extreme conditions to self judgement in which a person can be, not only intolerant or ruthless, but ever cruel (Niebrzydowski, 1976).

With low self esteem a person assesses himself worse than it would be reasonable, he does not recognise his advantages and the value of his actions (Reykowski, 1982, p 792), rejects information regarding his importance to other people, which he receives from the environment, as contrary with set by himself point of view of himself, but information regarding his inadequacies he quickly integrates, additionally deepening its inadequacy. (Jakubik, 1999, p 177). Such a person is more sensitive to criticism and opinions expressed by others about himself, he does not actively strive to be actively involved in the group actions, and also has a tendency to isolate himself from society, which deepens his loneliness³⁸ (Niebrzydowski, 1976, s. 50n).

Consequences of low self esteem have very serious consequences in later life.

With low self esteem a person takes a defensive position, has a constant feeling that he cannot do anything well enough, that he is worse than other people and therefore tries not to undertake activities (Kulas, 196, p. 37), in his behaviour he will try to avoid the expected shame, connected with potential failure, which in effect stops spontaneity in all types of actions (Franken, 2005, p. 481).

A person with low self esteem can have difficulties in undertaking actions directed onto achieving an aim. The reason for this is the lack of involvement in the activity caused by disbelief in project's success (Porębiak, 2005, p. 94).

It quite often happens that people function professionally at a level lower than their abilities. It happens to people with high intelligence³⁹.

³⁸ According to S. Rosenberg individuals with low self esteem show a tendency to isolate from society and show themselves in a better light, than they are in reality. They do it because they try to hide their inadequacies and therefore they constantly stay in a condition of internal anxiety and fear of being found out about their true face. Moreover they react more strongly to criticism, reprimands, jokes even to reward, and most worrying for them is the bad opinion of the environment that is why they show limited abilities of making social contacts. Therefore the lower the self esteem the higher the probability that an individual goes through states of dissatisfaction from him, even contempt, which as a consequence leads to loneliness and social isolation. Among tested people, with low self esteem 65% felt loneliness, whilst among people with higher self esteem this was the case for only 14%. (Niebrzydowski, 1976, p. 50n).

³⁹ Research performed over the last few years showed that children who at the age of 12 presented critical attitude towards themselves, 19 years later had worse education, which meant that they had lower professional status and did not gain satisfaction from interpersonal relationships to the same extent as their peers, who accepted themselves at a younger age (Persuad, 1998, p. 198).

Quite often it happens that people function professionally on significantly lower level than their objective abilities. It happens to people who are very intelligent and possess certain talents. Based on various calculations we can assume that this problem concerns 15 to 50% of people (Gallagher, Łukaszewski, Doliński, 2001, p 465). Carr, Borkowski, Maxwell presenting profiles of such people claim that they can be characterized by low self-esteem and a tendency to explain results achieved by themselves in categories of external factors (za: tamże, s. 465).

According to B. Wojciszke (2002) self esteem works on the grounds of a vicious circle. In comparison with people with high self esteem people with low self esteem see the social world and their chances in it as less optimistic. It discourages them from making an effort, and this decreases the achieved results, leading to weakening an already low feeling of self worth. People with low self esteem, who feel unsure and fearful, more often avoid confrontation with themselves, than people who have a positive image of themselves (Kozielecki, 1981, p. 239).

Satir (2000, p. 25) thinks that people with low self esteem put high hopes into what they can expect from others, at the same time feeling strong fear, expecting disappointment in advance and they are not willing to trust other people. Low self esteem hinders entering of an individual into satisfying relationships with a partner, because such person is afraid of openness⁴⁰ (Collins, 2001).

Low self esteem results in attributing lower abilities than those which a person actually possesses. One does not appreciate one's abilities, talents, own social attractiveness. He/She assesses the moral value of own actions lower and expects less from other people, which is justified (Reykowski, 1982). Low self esteem results in limitation of activeness and therefore as a result archived results are lower (Bielecki, 1986, p. 57).

In terms of people with unstable self esteem the swings of opinions from the environment have its repercussions in the general mood of the individual and are a cause of constant „swing” when thinking about themselves (Reykowski, 1970, p. 57)

Adult children from dysfunctional families are often characterized by low self esteem, no matter how high their competence is. Such postures, towards themselves, could have been influenced by parents who were too critical, parents who did not express love for their children, but also by those who could not show their love or did not want to show it. Often these people are very critical of themselves (ie. Cermak, Rutzky, 1998). In extreme cases of low self esteem these people think that life would be better, if they did not exist at all (Woititz, 1994).

According to Bradshaw (1994, p. 112-115) many ACA ruthlessly assess themselves. They are convinced that they are worse than others. Kucińska (1997, p 18) highlights that a feeling of inferiority and incompetence is stronger among these people, not when they face something but in contacts with other people. Few factors come together here: negative image of themselves resulting from early childhood, lack of good experiences in close relationships with people and deficit of basic interpersonal skills, such as conversation, establishing close contacts, solving conflicts or disagreements.

Frequently, own achievements and successes were supposed to balance the deficit of positive experiences from the family life, however they did not make any difference, did not bring expected results, and therefore were not a foundation for self satisfaction (Sobolewska, 1992).

Adult children from dysfunctional families cope badly with criticism, are afraid of authority and anger, expressed by other people. Often they prefer to recede in a situation where an assertive position is necessary to protect own rights.

It happens that people brought up in a dysfunctional environment fight with low self esteem through such behaviours, which are seen by the environment as demonstrating own superiority, aggressive behaviour, humiliating others. The reaction

⁴⁰ Level of self esteem also determines the readiness of people to reveal information about themselves and its type. People with high self esteem are more prone to present their abilities and competence, however people with low self esteem are more likely to present altruism and socialisation (Szmajke, 2001). It is not without an influence on contacts and interpersonal relations.

of the environment is often rejection, which deepens the feeling of loneliness and low self esteem (i.e. Forward, 1992).

In the awareness of ACA positive expectations seem to be strictly connected with anticipation of disappointment. Tough in childhood they defend themselves in this way from feelings of disappointment, bitterness, sadness. In the past, promises were not kept, their basic needs were not met, their hopes and expectations not fulfilled. A tendency to be afraid of positive expectations in some ACA becomes generalised and concerns all types of expectations (i.e. Beattie, 1987, 1994). Adult children from dysfunctional families have a feeling that others should guess their expectations and see their thoughts (i.e. Sobolewska, 1992; Bradshaw, 1994).

Among many Adult children's from dysfunctional families the deep conviction about the lack of own attractiveness is present, and it is independent from real virtues of beauty or richness of personality. The foundation for these feeling is most likely the low level of self esteem. Children from dysfunctional families were frequently informed in their childhoods, either directly or not directly, that they are a cause of problems in the family, that they are not worth much and are not worthy of attention, on top of that there is the lack of appraisals and approval. Such conditions were suitable for development of conviction about lack of advantages, positive features and an awareness of being unattractive. (Sobolewska, 1992, p. 11n). Woititz (2003, p. 33) points out the fears of denouncing the lack of attractiveness, which in relations with others, adult children from dysfunctional families go through. Those fears are connected with a belief that if the partners found out what they are really like they would not want to have anything to do with them.

Low self esteem can be demotivating and cause an individual to struggle with problems regarding actions directed onto achieving an aim and act below own (Porębiak, 2005, s. 94).

2. The tendency to assume a pose of "an always brave person" taking on a role of "a hero"

Life in a dysfunctional family often included a lot of suffering and humiliation, which had to be suffered. Often, even the closest environment, did not know about this suffering (friends at school, even family). That is why people who grew up in those kinds of families had to be brave, not giving up in the face of difficulties or obstacles (Woititz, 1994). Sacrificing for others is for ACA often a source of conformation for their own self worth. If the environment does not want to accept the sacrifice, or rejects it, as to uncomfortable, imprudent, onerous or captivating, people brought up in dysfunctional families feel it as a rejection of themselves (i.e. Field, 1997).

Over developed sense of responsibility – over sensitiveness to the needs of others, developed in order to react as fast as possible to the families needs, results in their feeling of self esteem that is based on the satisfaction of being able to cope in difficult situations, and thus leads to a creation of internal compulsion to be perfect and constant "making others happy" (Cermak, Rutzky, 1998, p. 21-28).

Growing up, these people are: oversensitive, everything concerns them (often too much). It happens that these people choose professions requiring sacrifice, but also these people have low psychological resistance, therefore more often than others have the problem of burning out professionally.

Having low self esteem, inability to solve conflicts, setting out own boundaries; people brought up in dysfunctional families create relationships in which they allow for being mistreated or used. Even if such a relationship lasts for a longer period of time, these people do not make a decision to leave. If they undertake any action in their own self defence, it is often because of pressure from their own children or friends and not from their internal feeling. It frequently happens that leaving a destructive relationship, in which it is impossible to live any longer, such relationship is often ended by a new pathological arrangement with a person with incorrect personality (alcoholic, or drug addict).

3. Living life from the “victim’s perspective”

People, who were brought up in dysfunctional families, can see their life as a life of a victim in their later life, a victim who is not successful, who has to suffer, who does not deserve a better life. Repeatedly, submissive behaviours and lack of assertiveness provoke people from the environment to such behaviours, and these can be seen as exploiting or as negligence. A mechanism of vicious circle appears which works predominantly as a so called self assessed prophecy.

Often these people set themselves for constant failures and they present themselves as a person who is mistreated by life. It also results, to a certain extent, from a tendency to feel inadequately guilty and to take on too much responsibility (Woititz, 1994). Adult children from dysfunctional families can take a role of a victim and stay in it, regardless of current circumstances (Cermak, Rutzky, 1998, p. 21-28; Bradshaw, 1994, p. 112-115).

Many ACA people have no awareness of their own needs. They can predominantly specify the needs and wishes of people from their environment, their spouse, children, and parents; in laws and friends but they cannot recognise their own needs and wishes. ACA expect that the environment will take care of them more, approve of them more, they do not have a specified image, regarding what behaviours they wish for or what they expect. Because they are not in touch with their own desires and expectations they feel less approved than others, they wait for the situation to change without specifying how they would like it to change.

Among many adult children’s from dysfunctional families there is a lack of belief in the love of the closest people and therefore constant quest for process of this love. Frequently small incidents, unimportant for others are interpreted by them as lack of feelings or rejection. Such attitudes are characteristic of ACA irrespective of age, length of marriage, and irrespective of quality of the relationship. Because ACA are most frequently submissive people, delicate and kind, they often experience a great kindness from their environment, which however does not influence the strength of their conviction that they are people who are loved by others (por. i.e. Ryś, 1992, 1998).

Among people who grew up in a dysfunctional family (especially women) a feeling of guilt is frequently present, when doing something for themselves. Those types of feelings are conditioned by a particular position in a family home in the childhood years. A child, with its needs, was at the far end of family’s interests. The child itself and his/hers needs were not significant (Woititz, 1994). This feeling of guilt, when seeing to own needs, develops further into a lifelong habit of sacrificing own needs in the name of responsibility (Cermak, Rutzky, 1998, p. 21-28).

Many people from dysfunctional families have problems with assertive attitudes. Especially when they concern an ability to defend own rights and assertive refusals

(Bradshaw, 1994, p. 112-115). The foundation for such behaviours is low self esteem, which influences an incorrect way of setting out boundaries, both internally and externally, as a result ACA have a tendency to take on excessive responsibilities. When they are overloaded they “burn out”, and then feel guilty for letting somebody down. They are easily manipulated by people with strong personality. Often they do not know how to honour other people’s boundaries (Conway, 1997, p. 71-79).

Lack of ability to refuse among ACA occurs not only in contact with people from their environment, but also with superiors at work, and even subordinates, or even accidentally met people (i.e. beggars, or scroungers, people expecting support). The basis for such a stance is not only low self esteem but also a great desire for acceptance, “approval hunger”. For many ACA refusal is linked with lack of love, which is why they cope badly with all refusals from the environment, as well as a necessity for own refusal. This characteristic is a reason why they are taken advantage off, given too many responsibilities both at home and at work. Adult children from dysfunctional families react with sorrow, sadness, increased sense of being taken advantage off. However this feeling is deeply hidden. Regardless of many resolutions regarding refusal for future overloading, many ACA not only do not refuse the requests, but suggests, unfavourable for themselves, solution proposals.

Adult children from dysfunctional families living in a long-term stress, more frequently notice behaviours and attitudes of other people than their own (Cermak, Rutzky, 1998, p. 21-28). As a result they often have a feeling that their life is a „satellite”, a reflection of the life of others rather than a realisation of own life scenario.

Concentration on problems of others, spending time worrying, remembering other people’s behaviour and their words, interpretation of gestures (often incorrect), causes that ACA do not have enough time or energy to analyse their own behaviours (Bradshaw, 1994, p. 112-115).

Clinical observations indicate that many people among ACA are afraid to experience the pain of being abandoned by a close person. The fear of rejection, if such an eventuality becomes probable, almost paralyses the ACA, concealing problems, which should be dealt with at the time. This anxiety seems to result from the fear of experiencing pain, connected with the loss of a loved person or being abandoned by a close person. As a result the ACA show a tendency to take up behaviours aiming at keeping the relationship – often destructive for themselves, no matter what; to idealise their partner and relationship, or not getting involved themselves in relationships at all (Sobolewska, 1992, p. 5-10) in a fear of being rejected (Cermak, Rutzky, 1998, p. 21-28).

Among many ACA there is a way of seeing reality through a prism of hurtful experiences from their childhood. Conway (1997, p. 55n) describing adult children of dysfunctional parents, writes that many of them have a strong feeling of „being robbed of their own life”. They feel that they were deprived of something, because they did not have a normal home or models to follow. Their image of themselves, their school study, their professional career, marriage and parenthood was marked with a mark of a dysfunctional family, having the feeling of alienation, being different. These people often show anger, sometimes directed to specific people. They also show lack of trust towards the outside world and other people. They are afraid of the future; they often lead a double life trying to renounce the unsolved problems of their incorrectly functioning families from their memory

4. The lack of sense of security and feeling a sense of threat

According to J. Woititz (1994, p. 60-62) many ACA people live with a feeling of being different. This feeling is close to the feeling of alienation. The feeling of isolation, that these people experienced as children, immensely hinders establishing contacts with other people. They have not developed the social skills necessary to feel comfortable and feel a part of a group. They make an assumption that everyone from a group feels at ease whilst only they feel uncomfortable. The feeling of being different and in isolation is a part of their nature (Bradshaw, 1994, p. 112-115).

The feeling of loneliness and isolation is a consequence of distrust and distance, which ACA have towards their environment. They try to deal with it in one of two ways. Either they deliberately avoid others, or enter into relationships with accidental people, with who they do not have an emotional connection. The motion for such behaviour is the desire to avoid loneliness, no matter what (Sobolewska, 1992, p. 12). Isolating themselves from other people can be a way of realising the rigid rules present in a dysfunctional family: „Don't tell...”, „Don't feel...” and „Don't trust...”

The lack of sense of security is a consequence of being rejected by parents in the childhood period. Unsatisfied need of security also causes strong fears, mainly fear from being rejected by other people (Sobolewska, 1992)⁴¹. The external image of ACA does not match the internal image. Externally these people are seen as people who cope well at work, with their personal problems but internally they are full of anxiety, tension and sadness, they are going through feeling insecure. The world seems to be chaotic for them and full of dangerous incidents and challenges, that life puts on their path, which are seen as a painful weight. They are convinced that even when they are trying they are not able to cope with the difficulties brought by life. Those beliefs are not changed even by real experiences, when they cope better than others. (Kucińska, 1997, p. 17).

Adult children from dysfunctional families often are overwhelmed by an unexplained sadness. They have a tendency to fall into depressive moods. It is a sign of an unexpressed pain, which they had experienced in childhood, when they experienced many losses both physical and psychological. Symptoms, which are present with ACA, indicate lingering sorrow (Cermak and Rutzky, 1998, p. 21-28). Apart from suppressed and not entirely realized feeling of anger and mutiny, due to experienced pain, adult children from alcoholic families' almost constantly experience the feeling of lingering sadness, irritation, loneliness (Kucińska, 2002c, p. 47). Adult children from dysfunctional families, growing up have a feeling of losing something. They have lost their childhood. This feeling of loss is a very painful and difficult feeling (Woititz, 1994, p. 46-68). The feeling of danger is present even when nothing particular happens (Sobolewska, 1992).

The determinants of an atmosphere in an ACA family home can be acknowledged as: tension and mutual aggression, lack of consequence, unpredictability of events and reactions of other people and uncertainty.

ACA adapt to life in such conditions as they know (Woititz, 1994). In situations of stable, quiet life ACA often cannot find themselves. To normal everyday reality they can

⁴¹ Multidimensional wounds form, especially for people who as children were a witness or a victim of parents' aggression, regarding lack of security, sense of life, disbelief in oneself and own success, loneliness, lack of self acceptance, lack of ability to love, inability to be emphatic. Such people have no plans or perspectives for life, they are not interested in the future, they are stuck in events and wounds from childhood. They can show a tendency to attitude of dependence and staying a child, escaping from reality to the world of fiction (Lulek, 2000, p. 44).

react with a feeling of danger (thinking that this situation is just “peace before a storm”) or with a feeling of tiredness, pointlessness, or even boredom.

ACA have a tendency to react and behave in an impulsive manner. Most often it leads to undesired results. Impulsive making decisions, getting involved in an activity under the influence of momentary mood, impulsive reactions and behaviours often do not match what a person would do thinking it over carefully. ACA by being impulsive do not consider alternative solutions and do not think of consequences of the actions. The result is feeling guilty for recklessly, or hastily made decisions or actions (Woititz, 1994, p.65-70).

Adult children from dysfunctional families often react in an inadequate way, excessive for changes, which are not controlled by them, and therefore for unexpected, sudden events and situations that are a surprise for them (Bradshaw, 1994, p. 112-115). Z Sobolewska (1992) explains the genesis of such fear with experiences from childhood, in which usually significant changes brought deterioration in a situation.

5. Susceptibility to emotional vulnerability or (and) emotional numbness

Living life in a dysfunctional family, especially in one, where violence, or abuse or sexual exploitation was present, can lead to a creation of high susceptibility to being emotionally vulnerable, or to have states of emotional numbness. Jona (1997, p. 32) claims that a consequence of psychological numbness, which is an experience of children of alcoholics are difficulties in experiencing closeness in relations with people. Instead feelings of loneliness, emptiness, emotional exhaustion appear.

Susceptibility to being emotionally hurt regards many people, who experience harm in childhood. It is present in a particular deformation of emotional states and takes a character of “painful oversensitivity”. It is very easy to hurt such person’s feelings. He/she is often emotionally roused, because relatively weak stimuli are enough to rouse emotional reactions. The constant background of various experiences is hurtful irritation, which causes deformation of quality of experienced emotional states. Such person has problems with experiencing feelings and sometimes it can lead to blocking feelings.

A characteristic of ACA is also a very patient and long enduring of incorrect behaviours of other people and as a result building up unexpressed sorrow and bitterness, exploding in the most unexpected for the environment moment.

Adult children from dysfunctional families lived through their childhood feeling rejected by their parents, in an atmosphere of chaos, danger and tension. They were often witnesses or victims of the violence in the family. They did not receive support from the people close to them and often they did not have the basic guidelines as to the order of the world, because all their authorities were either twisted or ridiculed (Sobolewska, 1997, p. 15n). Situations experienced in childhood can lead to – as Bradshaw describes (1994, p. 112-115) – psychological paralysis and negating feelings (por. also: Woronowicz, 2001, p 123n). A freezing of feelings can happen among those people, both in the positive and negative sphere, which strengthens the feeling of loneliness.

Suppressing and blocking feelings is a quite frequently used, by ACA, method of coping with strong, intensive feelings, especially the negative ones. This method seems to have a character of a habit learned in childhood, where there were no conditions or possibility to express experienced feelings. The child, unable to cope with the feelings

by himself- especially if they were strong, unpleasant feelings – learned to act in this way in order to minimise the pain connected with it. Obeying the rule “don’t feel” was an optimal solution for those conditions (Woititz, 1994).

Therefore, the fear of feelings is connected with deeply developed system of negations, present in dysfunctional families. These people in their childhood deeply hid their feelings and as a result every real emotional reaction, even positive, causes fear and is seen as losing control over feelings (Cermak, Rutzky, 1998, p. 21-28).

Adult children from dysfunctional families were forced in their childhoods to hide feelings, especially the feelings of fear and sadness. They did not have the conditions to express them freely. Some of them lost the ability to show their feelings. Not restricted expression of feelings causes fear, feeling of insecurity. The fear of expressing feelings can also be interpreted as a form realising the obligatory rule “don’t say”.

Impulsive behaviour of ACA in various situations can be stronger than deciding on an action following consideration of alternative solutions and possible consequences. (por. Miller, Tuchfeld, 1990, p.144).

II. SCALE FOR ADULT CHILDREN FROM DYSFUNCTIONAL FAMILIES (ACDF)

1. The scale structure

The questionnaire is designed to test people, brought up in dysfunctional families.

Works on the Questionnaire’s method took a few years. The first stage was to establish the accuracy of statements, characterising adult children from dysfunctional families. Literature regarding this issue was used here. In the second stage tests of 140 people were performed. 70 people came from normal families and 70 from dysfunctional families. Following this all statements that did not differentiate the two groups were removed. The accuracy was established using a method of competent judges.

The questionnaire comprises of 30 statements. The task of the tested person is to mark each one on 5 mark scale. The results are calculated according to the point system explained below: (*definitely yes* – 4 points, *yes* – 3 points, *rather yes* -2 points, *rather no* – 1 point, *definitely no* -0 points). In this test between 0 and 24 points can be scored. Points are then converted into a sten scale. The higher the score received in the questionnaire the lower the self esteem, larger emotional problems and the need to use defence mechanisms (“being a hero”, “being a victim”).

ACDF

Maria Ryś

In the following statements, please indicate how you would react, in particular situations:

| Statements | definitely yes | yes | rather yes | rather not | definitely not |
|---|-------------------|-----|------------|------------|-------------------|
| 1. It is very easy to hurt or offend me | | | | | |
| 2. Most of the time, I poorly tolerate criticism towards me | | | | | |

FIDES ET RATIO

| | | | | | |
|--|--|--|--|--|--|
| 3. I hate radical changes, even if they are changes for the better | | | | | |
| 4. I accept more responsibilities than I can bear | | | | | |
| 5. I do not wait for anything positive to take in my life in order not to be disappointed | | | | | |
| 6. I feel it would be better if I never lived | | | | | |
| 7. Sometimes I sense an overwhelming sadness, even though there is no reason for it at that moment | | | | | |
| 8. If others manifest their anger or rage, I feel helpless and unloved | | | | | |
| 9. If someone asks me to do something, most of the time I say „Yes”, even if it means carrying on too many commitments | | | | | |
| 10. I work a lot, much more than anyone else in my family | | | | | |
| 11. If my life goes on too peacefully, I fear that „peace” precedes a storm in my life | | | | | |
| 12. It is easy to induce a sense of guilt in me | | | | | |
| 13. I often think of myself as worthless | | | | | |
| 14. Often, I fear of losing love of those dear to me | | | | | |
| 15. Mental anguish and a superficial calmness are my responses to painful experiences | | | | | |
| 16. Even if I do not meet any obstacles, I feel threatened | | | | | |
| 17. Despite of my achievements, I am not happy with myself | | | | | |
| 18. Even on my time off, I cannot stop worrying about something | | | | | |
| 19. I cannot be happy, even if others think that I have reasons to be happy | | | | | |
| 20. I believe I am unattractive to others | | | | | |
| 21. I feel guilt, if I put my needs in front of the needs of my loved ones | | | | | |
| 22. I sacrifice myself for others much more often than others do so for me | | | | | |
| 23. Continuously, I worry and I am fearful about my future | | | | | |
| 24. In difficult situations, I assume responsibility for other adults | | | | | |

| | | | | | |
|--|--|--|--|--|--|
| 25. I am terrified when I think of my situation and life | | | | | |
| 26. Often, I react impulsively | | | | | |
| 27. I am in a sad mood, often | | | | | |
| 28. In difficult situations, I continue to go on even if others have already stepped back | | | | | |
| 29. I cannot say „No” to a person who asks me for a favor, even if the request is too difficult for me to meet | | | | | |
| 30. When I think about my life in the past, I experience those past hurts again | | | | | |

2. ACDF - ADULT CHILDREN FROM DYSFUNCTIONAL FAMILIES

Key for the scale

Point system:

4 – definitely yes

3 – yes

2 – rather yes

1 – rather no

0 – definitely no

| SCALES | Question numbers |
|---|------------------------|
| I. Feeling of low self esteem | 2, 5, 6, 13, 17, 20 |
| Relations with others | |
| II. „being a hero” | 4, 9, 10, 22, 24, 28 |
| III „being a victim” | 8, 12, 14, 21, 29, 30 |
| IV. feeling of danger | 3, 11, 16, 18, 23, 25, |
| V. Emotional problems – oversensitivity or feeling of numbness | 1, 7, 15, 19, 26, 27 |

Norms were defined by theoretical criteria derived from assumed conception of particular dimensions of the Scale:

| STENS | POINTS |
|-----------|--------|
| 10 | 23-24 |
| 9 | 21-22 |
| 8 | 18-20 |
| 7 | 15-17 |
| 6 | 12-14 |
| 5 | 9-11 |
| 4 | 6-8 |
| 3 | 4-5 |
| 2 | 2-3 |
| 1 | 0-1 |

3. Interpretation of results

9-10 - very high results,
7-8 - high,
5-7 - medium,
3-4 - low results,
1-2 - very low results

Low self-esteem

The higher the results achieved by the person in this scale, the more self-esteem is reduced. Maximum score can mean that the person's belief is that the world would be a better place if they it were not there. The higher the results, the more a person seems him/herself in a negative way, and is not satisfied with him/herself, there is a profound conviction that he/she is not someone attractive and does not tolerate criticism from the environment.

„Being a hero”

High scores in this scale indicate a tendency to enter into the role of the always brave person, a hero who takes a lot more responsibilities than he/she can bear, taking on too many commitments. The high results show sacrificing for others, prioritizing the actions for others at their own expense, being in situations that are too difficult no matter what, taking responsibility for other adults from the environment.

„Being a victim”

The higher score in this scale, the more the person enters into the role of a victim, someone wronged, on the other hand unreasonably solicitous of others and experiencing feelings of guilt when doing something for him/herself. People with high results feel helpless, or feel that others do not love them, in situations where someone from their environment shows malice or anger. Among these people it is very easy to arouse the feelings of guilt. Often, they fear of losing the love of people around them, they cannot refuse complying with overly high expectations, demands or requests beyond the capabilities of their implementation.

Insecurity

The higher the results reached by the person doing the questionnaire the greater the concern and fears for the future. Very high scores mean even states of terror. People that achieve high results have a sense of danger even in situations where nothing difficult is happening, they ill tolerate radical changes, even if they are changes for the better. They are accompanied by a sense of danger even and in times of stability and peace. Even in their free time they cannot stop worrying about something.

Emotional problems - a sense of numbness or hypersensitivity

The high results obtained on this scale show emotional over sensitivity, the tendency to impulsive reactions. The higher results the higher is the susceptibility to being hurt, and being more prone to being unstable or have mood swings, no joy from the positive events. High results may also mean that a person reacts to the painful experiences with psychological numbness or apparent calm.

BIBIOGRAPHY

- Ackerman R. J. (2002). *Perfect Daughters: Adult Daughters of Alcoholics*. Health Communications, Inc.
- Adler, R. B., Rosenfeld, L. B. Proctor, R. F. (2004). *Interplay: The process of interpersonal communication (9th ed.)*. New York: Oxford University Press.
- Agnew E. (1998). *My Mamas Waltz: A Book for Daughters of Alcoholic Mothers*. Diane Pub Co.
- Agryle, M. (1991). Psychologia stosunków międzyludzkich. Warszawa: PWN.
- Agryle, M. (2004). Przyczyny i korelaty szczęścia. w: J. Czapiński, (red.). Psychologia pozytywna. 165-203. Warszawa: PWN.
- Alford, K. M. (1998). Family roles, alcoholism, and family dysfunction. *Journal of Mental Health Counseling*, 20(3), 250-261.
- Beattie, M. (1987). *Codependent No More: How to Stop Controlling Others and Start Caring for Yourself*. San Francisco: Harper.
- Beattie, M. (1994). Koniec współzależnienia. Jak przestać kontrolować życie innych i zacząć troszczyć się o siebie. Poznań: Wyd. Media Rodzina of Poznań.
- Beattie, M. (1996). *Beyond Codependency: And Getting Better All the Time*. New York: Hazelden Information Education.
- Beck, A.T. Freeman, A. (1996). *Cognitive Therapy of Personality Disorder*. New York: The Guilford Press.
- Benjamin, L. (1996). *Interpersonal diagnosis and treatment of personality disorder*. New York: Guilford Pres.
- Benjamin. L. , Rothweiler, J.R. & Critchfield, K.L. (2006). Use of Structural Analysis of Social Behavior as an Assessment Tool. *Annual Review of Clinical Psychology*, 2, 83-109.
- Berk, L. (2002). *Child Development (6th ed.)*. Boston: Pearson Allyn and Bacon.
- Bielecki, J. (1986). Wybrane zagadnienia psychologii. Warszawa: ATK.
- Bijur, P. E., Kurzon, M, Overpeck, M. D., & Scheidt, R C. (1992). Parental alcohol use, problem drinking and children's injuries. *The Journal of the American Medical Association*. , 267, 3166-3171.
- Bilikiewicz, A. (2001). *Psychiatria*. Warszawa: PZWL.
- Black C. (1982). *It Will Never Happen to Me*. Denver, Colorado: Medical Administration Press.
- Black, C. (1981). *It Will Never Happen to Me*. New York: Ballantyne Book.
- Black, C. (1989). *It's Never Too Late to Have a Happy Childhood: Inspirations for Adult Children*. New York: Ballantyne Book.
- Black, C. (1993). *Changing Course: Turning Points to Recovery*. San Francisco: MAC Publishing.
- Black, C. (1998). Być odpowiedzialnym, dopasowywać się, łagodzić sytuację albo odgrywać się. w: B. E. Robinson (red.). *Pomoc psychologiczna dla dzieci alkoholików*. 34–35. Warszawa: PARPA.
- Bowlby, J. (1969). *Attachment and loss*. New York: Basic Book.
- Bowlby, J. (1988). *A secure base. Parent-child attachment and healthy human development*. New York: Basic Book.
- Bradshaw, J. (1988). *The Family: A revolutionary Way of Self-Discovery*. New York: Health Communications, Inc.
- Bradshaw, J. (1990). *Homecoming: Reclaiming and Championing Your Inner Child*. New York: Bantam Book.
- Bradshaw, J. (1994). *Zrozumieć rodzinę. Rewolucyjna droga odnalezienia samego siebie*. Warszawa: Instytut Psychologii Zdrowia i Trzeźwości.
- Bradshaw, J. (1996). *Family Secrets: The Path to Self-Acceptance and Reunion*. New York: Bantam Book.
- Bradshaw, J. (1997). *Toksyczny wstyd*. Warszawa: Wydawnictwo Akuracik.
- Bradshaw, J. (1998). *Healing the Shame That Binds You*. New York: Health Communication.
- Brown S. (1992). *Safe Passage: Recovery for Adult Children of Alcoholics*. John Wiley & Sons, Inc.
- Brown, L. (1990). *Leczenie alkoholików. Rozwojowy model powrotu do zdrowia*. Warszawa: PZWL.
- Browne, K. Herbert, M. (1999). *Zapobieganie przemocy w rodzinie*. Warszawa: WSiP.
- Browne, K.D.: (1993). Violence in the family and its links to child abuse. *Beliers Clinical Pediatrics*, 1(1), 149-164.
- Cermak, T. (1986). *Diagnosing and treating co-dependence*. Minneapolis: Johnston Institute Book.
- Cermak, T.L. Rutzky, J. (1998). *Czas uzdrowić swoje życie*. Warszawa: PARPA.
- Collins B.C. (2001). *Emocjonalna niedostępność. Jak rozpoznać chłód emocjonalny, zrozumieć go i unikać w związku*. Gdańsk: GWP.
- Conway, J. (1997). *Dorośle dzieci rozwiedzionych rodziców*. Logos, Warszawa.

- Deutsch, C. (1992). Rozbite szkło, rozbite marzenia. w: A. Pacewicz (red.). O świecie przeżyć dzieci alkoholików: Dzieci alkoholików. Jak je rozumieć, jak im pomagać. 31-96. Warszawa: Ministerstwo Edukacji Narodowej.
- Drwal R.Ł., (1995), Adaptacja kwestionariuszy osobowości, Warszawa: Wydawnictwo Naukowe PWN.
- Field, D. (1996). Osobowości rodzinne (Family Personalities). Warszawa: Oficyna Wydawnicza „Logos”.
- Field, D. (1997). Osobowości małżeńskie (Marriage Personalities), Warszawa: Oficyna Wydawnicza „Logos”.
- Forward, S. (1992). Toksyczni rodzice. Warszawa: Jacek Santorski & CO Agencja Wydawnicza.
- Franken, R.E. (2005). Psychologia motywacji. Gdańsk: GWP.
- Friends in Recovery (1996). *12 Steps for Adult Children*. R P I Publishing, Inc.
- Gaś, Z.B. (1993). Rodzina a uzależnienia. Lublin: Wydawnictwo UMCS.
- Gasiul, H. (1998). Perspektywa osoby jako istoty emocjonalnie uwikłanej. *Studia nad Rodziną*. 2, 47-64.
- Gravitz H. and Bowden J. (1985). *Guide to Recovery, A Book for Adult Children of Alcoholics*. Pompano Beach, Florida: Health Communications, Inc.
- Greenburg, R. (1999). Substance abuse in families: Educational issues. *Childhood Education*, 76, 66-69.
- Hellsten, T. (2006). Wsparcie dla dorosłych dzieci alkoholików. Łódź: Ravi.
- Jakubik, A. (1999). Zaburzenia osobowości. Warszawa: Wydawnictwo Lekarskie PZWL.
- Jakubik, A. Zegarowicz, E. (1998). Samoocena, poczucie kontroli i kontrola emocjonalna u dorastających córek mężczyzn uzależnionych od alkoholu. *Alkoholizm i Narkomania*. 1 (30), 73-83.
- Januszewska, E. (1994). Czynniki warunkujące kształtowanie obrazu siebie. w: A. Januszewski, P. Oleś, T. Witkowski, (red.). Wykłady z psychologii KUL, tom 7. 27-46. Lublin: Redakcja Wydawnictw KUL.
- Jona, I. (1997). Zespół stresu pourazowego u DDA. w: D. Kubacka-Jasiecka, A. Lipowska-Teutsch (red.). Oblicza kryzysu psychologicznego i pracy interwencyjnej. 63-71. Kraków; Wydawnictwo Uniwersytetu Jagiellońskiego.
- Katz, J. and Liu, A.E. (1991). *The Codependency Conspiracy: How to Break The Recovery Habit and Take Charge of Your Life*. New York: Warner Book.
- Kiesler, D.J. (1996). Contemporary interpersonal theory and research: Personality, psychopathology and Psychotherapy. New York: Wiley.
- Kinney, J. Leaton, G. (1996). Zrozumieć alkohol. Warszawa: PARPA.
- Knight, S. M. (1994). Elementary-age children of substance abusers: Issues associated with identification and labeling. *Elementary School Guidance & Counseling*, 28(4), 274-285.
- Kofta M., Doliński D., (2001), Poznawcze podejście do osobowości. w: J. Strelau (red.). Psychologia. Podręcznik akademicki, tom 2. 561-600. Gdańsk: Gdańskie Wydawnictwo Psychologiczne.
- Kon I., (1987), Odkrycie „ja”. Warszawa: Państwowy Instytut Wydawniczy.
- Kozielecki J., (1981), Psychologiczna teoria samowiedzy. Warszawa: Wydawnictwo Naukowe PWN.
- Kritsberg W. (1988). *The Adult Children of Alcoholics Syndrome*. Bantam Books.
- Kucińska, M. (1997). Podwójny obraz. *Świat Problemów*, 10, 17-20.
- Kucińska, M. (2002). Zamrożeni ludzie. *Charaktery*, 12, 46-45.
- Lambie, G. W., & Rokutani, L. J. (2002). A systems approach to substance abuse identification and intervention for school counselors. *Professional School Counseling*, 5(5), 353-359.
- Lantz, J.E. (1978). Family and marital therapy: a transactional approach. New York: Appleton-Century-Croft.
- Lerner R. (1986). *Daily Affirmations; For Adult Children of Alcoholics*. Health Communications, Inc.
- Lowe, G. Foxcroft, D. Sibley, D. (2000). Picie młodzieży a style życia w rodzinie. Warszawa: PARPA.
- McAdams, D.P. (2001). *The Person: An Integrated Introduction to Personality Psychology*. Forth Worth: Harcourt Brace College Publisher.
- McConnel P. (1996). Po deszczu jest słońce. Poradnik terapeutyczny dla dorosłych dzieci alkoholików. Gdańsk. GWP.
- Mellibruda, J. (1995). Pułapka nie przebaczonej krzywdy. Warszawa: Instytut Psychologii Zdrowia PTP.
- Mellibruda, J. (2003). Tajemnice ETOH, Fundacja Rozwoju Profilaktyki. Warszawa: Edukacji i Terapii Problemów Alkoholowych.

- Mellody, P. (1993). Toksyczne związki. Anatomia i terapia współuzależnienia. Warszawa: Jacek Santorski & Co Agencja Wydawnicza.
- Mellody, P. (2005). Toksyczna miłość. Warszawa: Wyd. J. Santorski & CO.
- Mellody, P. Wells M-Miller A. (1989). Breaking Free: A Recovery Workbook for Facing Codependence. New York: Harper Collins Publisher.
- Mellody, P. Wells-Miller, A. Miller, K.J. (1989). Facing Codependence: What it is, Where it Comes From, How it Sabotages our Live. New York: Harper Collin Publisher.
- Mellody, P., Wells M. Miller, J. K. (1989). Facing Codependence: What It Is, Where It Comes From, How It Sabotages Our Live. New York: Harper & Row.
- Miller, I., Tuchfeld B. (1990). Dorosłe Dzieci Alkoholików. Nowiny Psychologiczne. 5-6, 142-145.
- Millon T, Davis R. (2000) Personality disorders in modern life. New York: John Wiley.
- National Association for Children of Alcoholics. (1995). When the teacher is knowledgeable and caring. Retrieved December 12, 2003, from <http://www.nacoa.net/teacher.htm>
- National Association for Children of Alcoholics. (1998). Children of alcoholics: Important facts. Retrieved December 12, 2003, from <http://www.nacoa.net/impfacts.htm>
- Nichols, M. P., & Schwartz, R. C. (2003). Family therapy: Concepts and methods (6th ed.). Boston: Pearson Allyn and Bacon.
- Niebrzydowski L., (1976), O poznawaniu i ocenie samego siebie, Warszawa: Nasza Księgarnia.
- Norwood, R. (2004). Kobiety, które kochają za bardzo i ciągle liczą, że on się zmieni. Poznań: Wyd. Rebis.
- O'Rourke, K. (1992). Young children of alcoholics: Little people with big needs. Journal of Alcohol and Drug Education, 37(2), 43-51.
- Pacewicz, A. (1994). Dzieci alkoholików. Jak je rozumieć, jak im pomagać? Warszawa: PARPA.
- Persuad, R. (1998). Pozostać przy zdrowych zmysłach. Jak nie stracić głowy w stresie współczesnego życia. Warszawa: Wydawnictwo Jacek Santorski & CO.
- Pervin L.P., John, O.P. (2002). Osobowość - teoria i badania. Kraków: Wydawnictwo Uniwersytetu Jagiellońskiego.
- Pitman, R. (1990). Children of alcoholics in schools: A call to compassion. Washington, DC: Council for Religion in Independent Schools. (ERIC Document Reproduction Service No. ED344180)
- Porębiak, M.I. (2005). Samoocena jawna i utajona: model dwuskładnikowy, Nowiny Psychologiczne, 2, 93-104.
- Reilly, D.M. (1978). Family factors in etiology and treatment of youthful drug abuse. Family Therapy. 2, 149-171.
- Reykowski J., (1987), Motywacja, postawy prospołeczne a osobowość. Warszawa: Wydawnictwo Naukowe PWN.
- Robinson, B.E. (1998). Pomoc psychologiczna dla dzieci alkoholików. Warszawa: PARPA.
- Robinson, B.E., Rhoden, J.L. (2003). Pomoc psychologiczna dla dzieci alkoholików. Warszawa: PARPA.
- Robinson, B.E., Woodside, M. (1998). Pomoc psychologiczna dla dzieci alkoholików. Warszawa: PARPA.
- Romano, E., De Luca, R.V. (2005). An individual treatment programmer for sexually abused adult males: description and preliminary finding. Child Abuse Review. 14(1), 40-56.
- Ross, M. (1996). Risk of physical abuse to children of spouse abusing parents. Child Abuse and Neglect. 20 (7). 589-598.
- Ryś, M. (1992). Wpływ dzieciństwa na późniejsze życie w małżeństwie i w rodzinie.
- Ryś, M. (1998). Rodzina z problemem alkoholowym jako rodzina dysfunkcyjna. Studia nad Rodziną. 2, 65-74.
- Ryś, M. (2001). Systemy rodzinne. Metody badań struktury rodziny pochodzenia i rodziny własnej. Warszawa: Centrum Metodyczne Pomocy Psychologiczno-Pedagogicznej.
- Ryś, M. (2002). Rodzinne uwarunkowania uzależnień. w: W. Bołoz, M. Ryś (red.). Między życiem a śmiercią. Uzależnienia, eutanazja, sytuacje graniczne. 41-65. Warszawa: Wydawnictwo Uniwersytetu Kardynała Stefana Wyszyńskiego.
- Ryś, M. (2007). Rodzinne uwarunkowania psychospołecznego funkcjonowania Dorosłych Dzieci Alkoholików. Warszawa: Państwowe Wydawnictwo Naukowe.
- Satir, V. (2000). Terapia rodziny. Gdańsk: GWP.
- Schaefer, A.W. (1986). Codependence: Misunderstood. Mistreated. San Francisco: Harper.
- Sciarra, D. T. (2004). School counseling: Foundations and contemporary issues. Pacific
- Sher, K. J. (1997). Psychological characteristics of children of alcoholics. Alcohol Health & Research World, 21 (3), 247-254.

- Sheridan, M. J., & Green, R. G. (1993). Family dynamics and individual characteristics of adult children of alcoholics: An empirical analysis. *Journal of Social Service Research*, 17(1-2), 73-97.
- Sigvardsson, , Bohman, M. Cloninger, C.R. (1996). Replication of the Stockholm Adoption Study of Alcoholism: Confirmatory cross-fostering analysis. *Arch. Gen. Psychiatry*. 53, 681-687.
- Sobolewska, Z. (1992). Odebrane dzieciństwo. Warszawa: Instytut Psychologii Zdrowia i Trzeźwości.
- Sobolewska, Z. (1997). Czy potrzebują terapii i jakiej? *Świat Problemów*. 10, 13-16.
- Sztander, W. (1993). Rodzina z problemem alkoholowym, Warszawa: PARPA.
- Sztander, W. (2003). Dzieci w rodzinie z problemem alkoholowym. Warszawa: PARPA.
- Taylor-Browne, J. (2001). What works in reducing domestic violence?: A comprehensive guide for professional. London: Whiting and Birch.
- Teeson, M. Degenhardt L. Hall W. (2005). Uzależnienia, Gdańsk: GWP.
- Tonmyr, L. (1998). International studies on the incidence and prevalence of child maltreatment: Selected bibliography. Child Maltreatment Division, Health Protection Board, Health Canada. Ottawa: Minister of Public Works and Government Services.
- Twerski, A.J. (2001). Uzależnione myślenie. Analiza samooszukiwania. Warszawa: Sanotorski & CO Wydawnictwo oraz Instytut Psychologii Zdrowia PTP.
- Wilson-Schaefer, A. (1986). Co-dependence. Misunderstood. San Francisco: Harper & Row, Pub.
- Wobiz, A. (2001). Współuzależnienie w rodzinie alkoholowej, Warszawa: Wyd. „Akuracik”.
- Woititz J. (1985). *The Struggle for Intimacy*. Pompano Beach, Florida: Health Communications, Inc.
- Woititz J., Garner A. (1990). *Lifeskills for Adult Children*. Health Communications.
- Woititz, J. (1994b). Dorosłe dzieci alkoholików. Warszawa: Instytut Psychologii, Zdrowia i Trzeźwości PTP.
- Woititz, J. (2003). Lęk przed bliskością, Gdańsk: GWP.
- Woititz, J.G. (1986). *Struggle for Intimacy*. New York: Health Communication.
- Woititz, J.G. (1989). *Self-Sabotage Syndrome: Adult Children in the Workplace*. New York: Health Communication.
- Woititz, J.G. (1992). *Wymarzone dzieciństwo*. Gdańsk: GWP.
- Woititz, J.G. (1994a). *Małżeństwo na lodzie*. Warszawa: Instytut Psychologii Zdrowia i Trzeźwości, Polskie Towarzystwo Psychologiczne.
- Wojciszke B., (2002), *Człowiek wśród ludzi. Zarys psychologii społecznej*, Warszawa: Wydawnictwo Naukowe „Scholar”.
- Woronowicz, B.T. (2001). *Bez tajemnic. O uzależnieniach i ich leczeniu*. Warszawa: Instytut Psychiatrii i Neurologii.