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EDUCATION IN ASSOCIATIONS AND THE THEORIES OF MODIFICATION OF HUMAN BEHAVIOUR

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Studies devoted to pedagogic aspects of the functioning of associations and similar organizations present various interpretations of the term 'education'. Some authors tend to identify the process of education in the institutions investigated with all other processes that occur there, i.e. civilization, expression, social integration, etc. This approach exists, for example, in Aleksander Kamiński's, Irena Lepalczyk's and Krzysztof Kabziński's writings.¹

Other authors distinguish the process of education from other social processes described in sociology as the processes of civilization, expression and integration. Moreover, they distinguish various kinds of anthropologically conceived educational processes. For example, they describe separately planned and intentional educational processes guided from outside, and the process of self-education as auto-creation of personality, because of their organizational and objective differences.²

From the point of view of the macro-structure of educational processes, the sociologists consider them to be essential components of the general social development, the main aim of which is to transmit culture from generation to generation, and to prepare generations to participate actively and creatively in the dynamics of socio-cultural advancement. The educational processes concerning an individual, studied from the point of view of cultural and civilizational macro-structures of differentiated societies, and their corresponding educational systems, and from the point of view of micro-structures, i.e. educational institutions of various types, are conceived as the individual's civilization through joining, as the years go by, an increasing number of social groups of various educational influence and playing in those groups' typical social roles a child in the family, a pupil at school, a member or a leader of a teenagers' group, an employee at work, etc.

As the scale of the individual's participation in groups and the number of his/her social roles increase, there appear appropriate features: skills and competencies, intellectual experiences, motives and attitudes, aspirations, traits of character, etc. In view of such a globally and socially conceived process the sociologists of education distinguish its double function:

1. at the level of social continuity: transmission and acquisition of elementary cultural values and corresponding forms of behaviour through participation in social life;

2. at the level of planned and institutionalized educational action: consolidation of the forces of development and social progress and directing them by forming in the new generations the consciousness of present and future tasks in the life of the society and appropriate attitudes, endowing them with useful systems of knowledge and capability of using them.

The premise of the identification of the process of education with the process of civilization in sociology is the thesis that the process of education on the level of the entire society is performed by its cells, which do not function in isolation from the whole, i.e. the educational function of every circle or educational institution is determined by general, socio-cultural as well as legal and formal regulators.³

Educational science distinguishes, however, the processes of civilization and of education, or at least postulates a wide or a narrow application of the concept of the action of forming the personality. In the latter case, the process of civilization takes place through the ward's participation in the social life which is controversially called 'planless' or 'natural' education and through purposefully planned institutionalized education.

The partisans of separating the notions of education and civilization prevail among the authors interested in normative problems of education, Muszyński considers on the basis of the Marxist pedagogy, that intentional education always constitutes an essential element of social life and can be subjected to the process of organization and planification. Education as a social phenomenon, i.e. a product and a part of collective life at the same time, should be examined in the context of the social group in which it takes place, its internal relations and social processes which occur in it. All that is relevant for sociologists, while the pedagogues should be concerned with education as a social activity submitted to assigned goals and determining internal/i.e. included in that activity/ and external conditions of the effectiveness of the planned educational processes.⁴ This eminent theorist of education also distinguishes between the processes of education and the processes of civilization. His definition of education comprises 'all intentional activities in form of social interactions aimed at production of permanent desirable changes in human personality'. The term 'civilization' he applies to 'the totality of processes of acquiring psychic dispositions enabling the individual to live in a civilized society, through the influence of his social environment'. The notion of civilization may, therefore, comprise all kind of influence, intentional and not.⁵

Muszyński also expresses his attitude towards the person of the ward who, according to ancient definitions, could belong only to the rising generation. He esteems such a narrow definition as unacceptable today, because every person, regardless of his age and social position, can be subjected to educational action. Similarly, he distinguishes the notion of education from that of training/teaching. Human personality consists of two principal groups of psychic dispositions: directional dispositions and instrumental dispositions. The former ones determine the person's attitude toward the world and himself, what he values and after which goals he strives. The latter ones determine the performance of human endeavors, i.e. what means of action will be

undertaken to realize the intentions. In the first case there are emotional and volitional processes, and in the second - intellectual and competential processes. Their course is determined by different psychologic rules. Therefore, in practice, there can occur training consisting only in transmission of knowledge and skills, without shaping directional dispositions, or training, which at the same time shapes human attitudes, the systems of value and motivation. But the domains of training and education are different from the point of view of practical interaction, and therefore the fields of their scientific study must be separated.

This duality of personality processes has been given different names in pedagogic theory. Teaching, i.e. the process of training, comprises such actions, which result in modification, creation or development of instrumental dispositions in the individual's personality, thus the name of 'instrumental education'. The 'directional education' means such actions which aim at durable modification, creation or development of emotional and volitional dispositions.

Apart from the principal educational and training influences there exist their different varieties. The educational results may appear in the domain of ideology, morality, social life or aesthetic, and the results of training may comprise general or professional knowledge.⁶ At the same time the methodologies of pedagogic and didactic actions also differ, are described in many books concerning those two scientific and practical disciplines.

In the light of the above considerations, it is clear that although, in all those examples, education is treated as an activity inseparable from the social form of human existence, there are different approaches towards it. If education is explained in terms of its connections with the structures of the community, in which it was applied, the context is of social nature and is characteristic of sociological reflections. If there is a description of the changes of practice in the course of time, the practices are presented in historical convention. If the focus is places on psychic structures of persons participating in the educational activity, the description belongs to the domain of psychology. But when education is conceived as a task and the researcher describes or plans certain activities to achieve a designed, personality-creating result, we have to do with pedagogy and praxiology.

Many experts in education maintain, that the characteristic feature of their approach is the criterion of intentionality. According to them, a design is the description of kinds of activities as well as their spatial and temporal order, which in certain conditions will allow to bring into effect a vision of a different and more desirable reality. That requires the consciousness of the goal and awareness of the results of undertaken operations. Therefore the domain of pedagogy should contain axiologic reflections about the formulas of the educational aims derived from the determined systems of values, including that sphere of reflection, which refers to ways and conditions of provoking changes in human personality, and which is contained in the theory of education.

It is also necessary to design the technical side of actions, to adequate by establish aims compatible with preferential values. In accordance with those three scopes of reflection the practical decisions will embrace:

- aims of the educational activity,
- choice of participating persons,
- constituting tasks,
- organization of the educational activity,
- situation, in which it is undertaken.

Describing education as a social activity in pedagogy means its characterization in each of the above-mentioned aspects.⁷

Particularly interesting for our subject are such parts of the pedagogical theory of education, which serve to describe and interpret the educational processes in association-like organizations as target groups. Extensive and synthetic works by Muszyński (1974, 1974, 1976), Miller (1966, 1981) and by Konarzewski (1982) present exhaustive characteristics of intrinsic educational processes, their conditioning and the complex questions of interpreting the results of education. They show how to distinguish the basic concepts of education and training, civilizing and psychotherapy, forms and methods of personality-creating interactions.

It is important to distinguish 'systemic' and 'simple' educational activities. The former are connected with educational systems of single institutions and small social groups, of big groups or social organizations, of systems of the whole society and, comprise all its systems, sections, institutions and social groups as their sub-systems. The simple educational activity means individual education/the educator's work with a single student, group education/work with a group of students/, collective education/ the educator's unrestrained work with a group of students/ and self-education/ identity of educational subject and object/.⁸

The analysis of works comprising not only pedagogical studies but also social psychology and sociology, convinces us, that an individual can be educated in a group. It has been proved that the source of psychic transformations of an individual may originate not only from the educator's action, but also from the behaviour of other persons constituting the social environment. In the group, the educator/the creator of education, the decider/abstains from direct educational influence, but endeavors to create the ward's /pupil's, employee's, tv-watcher's, son's, etc./ social environment, and especially his social group, in such a way, that its influence causes positive changes in the student, his views, attitudes and behaviour. To that end he employs the techniques of establishing the group composition or the techniques of exposing the groups of comparative reference, the techniques of group pressure by means of punishment and reward, possibilities of changing social norms and roles, and even the possibilities of modifying the cultural pattern of life. Much importance is given to methods which do not require the educator's presence.⁹

Organized association groups, which adopted educational principles in their programmes, can be treated therefore as educational collectivities, which apply the methods of personal situational or social influence and the methods of guided self-education. They are peculiar pedagogic micro-structures, which constitute specific sub-systems of the all-society educative system, and which are linked with other sub-systems.

The organizational and objective forms used by the directors of the discussed structures show great variety.¹⁰

All the forms of personal influence have a certain degree of intentionality and organization. The opinion, that there do not exist unintentional personal influences, once called 'natural education', becomes increasingly popular. Anywhere in the life of human collectivities, where exist any mechanisms of social control, in the political, economic, moral or educational sense, there is a certain degree of intentionality, i.e. purposefulness of the activities changing human personality. Such intentionality, with various sources, degrees and forms of articulation, can be overt or secretly paternalistic, can be competent or not, professional or amateurish, based on common experience, sanctional, etc. Intentional education can take place in the family, at work, or through mass-media. In the family, the goals of education are clearly articulated, there are specific techniques of influencing the child, the vision of its personality is designed. At work, employees have the possibility of auto-realization, training, emulation, participation in management, the creation of their working conditions and interpersonal relation is influenced. The mass media, as an instrument of political, administrative and economic power, propagate the intentions of power, agitate for acceptance of its political programmes, induce to respect the principles of political and legal order. All those examples show that there are various possibilities of intentional changing personality, because many institutions are interested in creating a determined profile of the person, although they are moved by different interests: political, economic, educational, or otherwise.¹¹

If, therefore, intentional education means the techniques of cultural or social influence on the personality of individuals living in human collectivities, it is legitimate to identify the process of education with the planned civilization. But it would be false to ascertain, that all civilizing influences have positive educational meaning. There also exist negative influences which hinder the processes of educational interactions. The effects of such influences are beyond the ideals formulated by pedagogical axiology. Miller was right therefore, to propose the distinction between positive and negative civilization and to separate the notions of education and civilization.¹² The controversies concerning that classification still exist but they are not vital for educationists. Therefore, regardless of semantic differences, it is necessary to examine what are the possibilities of changing the individual's behaviour by an organized social group to which she or he belongs.

In sociology, social psychology and other behavioural sciences, the group's capacity to create human behaviour and attitudes is called the capacity of changing the

pattern of behaviour and it is well known. There are theoretical models of behaviour of groups and of the individual's behaviour in groups, there are descriptions of structural and environmental determinants of those behaviours, i.e. designing tasks and organizational structures, application of formal systems of punishment and rewards, interpersonal processes, group ecology, leadership. The behaviour is estimated according to various criteria: productivity, innovations, satisfaction, loyalty, absence, etc. There are also strategies of guiding and changing human behaviour based upon various conceptions, such as theories of small group ecology, theories of group dynamics, theory of conditioning and modelling, theory of consulting and counselling. Human behaviour in groups depends also on the state of its members consciousness, so their systems of motivation, values and attitudes are also taken into consideration. That leads to the theories of motivation, perception, identification, etc.

The theories of the small group ecology, based on the investigations of specific spatial systems, that is internally order human configurations of the nature of an independent variable, started by the Americans in the fifties, explain the ways of internal organization of groups in various conditions, and quality their influence on the processes of communication, labour productiveness and social relations, explain the role of the leadership and of structures in modelling the group members behaviour. The main assumption of these theories is the thesis of the strong influence of the internal group ecology on its members sensations and the actions of the group. It has been proved, for example, that such a feature, as the number of the group members, influences the structure of the group, its coherence and certain dimensions of its activity. That feature also determines directly the behaviour and attitudes of its members. It turned out, that the mechanisms of control and the 'tools' of which disposes the group director are very important because they allow to develop, direct or limit the members activity. It also became possible to create conditions in which a person is ready to run a bigger risk when the decision is taken in the group. It was demonstrated, that special relations between persons, meaning specific ways of orientation among them, often determine the quality of the solutions of problems and tasks, the degree of submission to conformity pressures, and even the degree of satisfaction.¹³

The theories of group dynamics initiated by Lewin, who studied the processes occurring in groups by means of experiments and special techniques of 'action research', explain the strategies of causing changes in men, i.e. education, training, professional pre-orientation, guidance, attitude formation, therapy, etc. The Americans admit, that it is difficult to separate semantically all those terms, so they prefer to apply a more general term 'changes'. Group dynamics refers to forces operating in that group, and the study of group dynamics may inform us about the causes of those forces, the conditions of their modifications and their consequences. The principal statement of those theories is that the individuals behaviour attitudes, convictions and values are strongly connected with the groups to which they belong. The role of groups has three aspects:

- as a source of influence for its members,
- as the object of changes;

- as the agent of changes.

That theory was not formulated for contemplation, but it has operational goals, namely - a planned organizational change. Its programmes comprise such questions, as identification of tasks and values, collaboration and conflict, control and leadership, resistance and accommodation to changes, exploiting human resources, information exchange and management improvement. Most often it is applied to the dynamics of industrial organizations but the advocates of changes endeavour to apply their programmes also in rural sociology, economy, anthropology, and in such collectivities as a commune, a hospital or an educational and cultural organization. Bennis stated, that there are eight possible programmes in these domains:

- 1) 'presentation and propagation' based on 'the assumption that knowledge is power, and the acknowledgement that the man who possessed the Truth shall command the world';
- 2) 'programmes for the posts of authority' originating from the conviction, that the ideas do not constitute actions, but their strategic role arises from the need to realize the idea;
- 3) 'training in interpersonal relations' to acquaint persons at important posts with the knowledge of behaviour and convince them to apply it;
- 4) 'programmes for the staff' which constitute a source of wisdom in the commissioning system;
- 5) 'methodological consultation' comprising investigative inquisitiveness, scientific understanding, confrontation, discovering solutions and scientific advice for the customer;
- 6) 'transmission of ideas' to the posts of authority, based on the idea of the change through persons with authority;
- 7) 'development study' destined for the technological realization of the idea, regarding the solution of particular problems.
- 8) 'study in action' realized to solve the customer's problem.

There are also programmes called 'training', 'consultation' and 'applied study'. All the programmes of the planned change show rational and technocratic attitude and are conceived to be implemented by specialists, i.e. representatives of the science of behaviour.

The theory of conditioning and modelling was built mainly on the basic by Skinner and McGregor concerning the importance of environmental factors in the determination of behaviour. Both authors assume, that the frequency of given behaviour depends on the external conditions in which it takes place. The conditioning of human behaviour may be classic and instrumental, and generally it means reinforcement of desirable reaction and elimination of undesirable one by means of sanctions. The investigations carried out by other American behaviourists showed, that there are correlations between human behaviour and environmental variables. Treating the behaviour as a function of environmental interactions, they pointed out the role of purposeful regulation of behaviour through changes in the environment and the reinforcement conformable to certain principles.

Recently grows the possibility of application of that part of the conception of conditioning, which is based on the conviction, that the problems generated by strong reinforcements can be resolved by changing the conditions of reinforcement, for example by designing such an environment, in which the reinforcements which generate undesirable behaviour will not work, or by diminishing the effectiveness of the environmental influence and creating useful conditioning. The theory of positive reinforcement has particular importance in management, where it embraces such spheres, as the employee's training and development, payment and other possible rewards, control and leadership designing the scope of duties, designing the organization and changes in organization.¹⁴

The behavioural theory becomes useful also as the basis of consulting and guidance, because in teaching, unteaching and changing behaviours there is an increasing need of advising informing, interpreting and explaining, training and conditioning again, persuasion, encouraging and moral support, delicate directing towards certain things and pulling away from others. However, the directive procedures are not recommended, because telling people what is good and what is bad, and what they should do, is not an effective way of proceeding. In counselling it is better to influence the environment in a way to establish connections between strong reinforcing consequences and desirable environment. The consultants and advisers main question is: how a person can be 'motivated' to want to behave in a desirable manner?¹⁵

The theory of attitudes and motivations also presents considerations relevant to the domain of management and organization. As Peak ascertains, it is impossible to explain the results of reinforcement only by a study on the actual procedure of reinforcement. It is also necessary to take into account the history of previous reinforcement received by that individual. And the history of previous reinforcements is reflected in motives and attitudes, which constitute the human personality. It was proved that they can be influenced, even in adult life.¹⁶

The question of change is so widely discussed in reference studies, that it is presented on opposed planes of reasoning and with extreme views within each plane. On one hand, the theorists of management and organization propose the operations of modelling human behaviour in groups by specialists, and groups by groups, up to the vision of social planning at the macro-scale, and by which they hope to resolve a number of global and specific problems in various fields of economy, politics and culture of a given region. The specialists in designing practice and sociologists that the purposeful procedure is rational. The motive power of the social designing in a broad sense is the identification of a social need and the definition of a problem, and then the directions of research go towards the structuring of decision problems and methods of raising the right questions.

Resolving a social problem may, according to specialists, proceed through purposeful stages. For example:

- 1) groups undertake an attempt to state and describe the conditions that they judge offensive, harmful or otherwise undesirable: they publish those statements, arouse controversy and create a climate for a debate on that public question;
- 2) the rights of those groups are recognized by certain official organizations, agencies, institutions. That may lead to some official investigations, propositions of reforms and establishment of a unit obliged to respond to the reproaches and demands of those groups.
- 3) the reproaches and demands of the groups reappear, they manifest dissatisfaction with the official activity aimed at eradication of the evil, criticize the bureaucratic procedures of the units designed to handle the individuals certain affairs, refuse to trust them;
- 4) the lack of adequate answer or rejection of official propositions of change lead to creation of alternative anti-institutions.

The above example illustrates only one conception from among those which have already appeared in number. Some of them propose subtle strategies and games. There is an opinion that socio-technique may resemble 'the border area between the art and the science'.¹⁷

On the other hand the humanists and educationalists postulate the preservation of human individual identity, preferring dialectical education. For man is the subject of social life. As a social creature respecting above all everything that is common and similar, man resolves his problems according to accepted social patterns, thus contributing to social duration and identity. But a human being is also an individual, who resolves his vital problems in an original, innovative and creative way. That also contributes to social development. That is why it is important to protect that great value of human individuality and identity, conceived as phenomena of internal life and internal autonomy. The development of civilization and organizational forms of the society subjugate the individual, changing him into 'an externally controlled citizen and publicity-manipulated consumer, stupefied with propaganda, used for ends alien to him'. In spite of man's evident dependence upon the social groups to which he belongs and whose laws, customs and values he respects, the social world should give so much subjectivity to its members as corresponds to the scope of autonomy experienced by them. Szczepanski distinguishes thus the notion of subjectivity, especially in a political sense, from the individual identity. In his interpretation subjectivity is 'a phenomenon from the sphere of relations between an acting person and his social world, i.e. the groups and other forms of collectivity, to which he belongs and on which he depends'. Identity is 'a phenomenon of a person's internal life and internal autonomy, to a great extent independent of the relations of that person with society', This eminent representative of social sciences does not deny that man belongs to society, but he reveals the individual dimension of human existence, which is so important.¹⁸

The image of man, which results from theory and contemporary studies of social psychology, differs from the one established by former theories, especially the behavioural ones. It is still argued that man depends on his environment, but his conduct

is no longer explained in terms of such internal factors, as impulses, instincts, needs, etc., but in conformity with the decisional models of motivations, there appear studies of aims, tasks and values assigned to them. Also the notion of attitude in explanation of human activity is discarded, because there are very weak connections or no connection at all between verbal, behavioural and emotional indices used to define the attitude. The notion of motive is being replaced by the notion of aim.

According to the model of 'value and expectations', 'the model of subjectively expected utility', 'the social theory of learning' and the 'theory of achievement motivation' and, above all, 'the attribution theory', man is a creature who wants to have a possibility to choose, to decide independently and to experience the results of his own actions. Man does not want to act under constraint, feel helpless, dependent on others, but he desires to understand the world and to influence it. From the point of view of psychologists and sociologists, the most important in human characteristics is his aspiration to understand the world, i.e. the cognitive processes. It creates the interest for such questions, as the awareness of justice and equitable repartition of goods, the subjective criteria of responsibility, interpersonal confidence, free choice, the consciousness of authorship, risk and its perception, learned helplessness and human alienation.¹⁹

Also the strategists of the defence and the development of humanistic civilization indicate the decisive role of the human factor. That is why they propose a new programme of education and upbringing for the future, permanent education aiming at innovations and, generally speaking, 'dialectic education'. That means an education which will be the active factor of dialectic development, which consists mainly in the mutual interaction and conditioning of man and his world, creating the possibility of harmonious co-existence and multiplying their wealth, while the connections between the elements 'man - education - the world' change according to the dialectic spiral.

Man's relations with the world depend on such mechanisms, as:

- 1) learning from imagination and not only from experience, so that man carries out mental experiments, creates scenarios of changes, evaluates and anticipates his possibilities of action;
- 2) figurative and not only linear realization of opportunities, expressed by making possible the realization of possibility sets, according to individual chances and choices;
- 3) subjective choosing and realization of aims, not only yielding to adaptation, because the contemporary man's condition requires a radical growth of his certitude concerning his possibilities and autonomous force of regulation of the course of events;
- 4) releasing various pro-social and spontaneous co-operation, independent of rules, roles, norms and standards, but dependent on proper feeling of authorship. Because it is important to discover the senses of creative and not only stabilized action, and the existing world, and creating the dimensions of unknown.²⁰

The principal thesis is, that the individual's effective and full engagement in the problems of macro-world is possible only when it arises from his micro-world as a spontaneous and based on subjective regulation act, which results from his own conception of the world and his position in that world.²¹ That thesis indicates that sociotechnical conceptions present a certain danger for the individual, who should protect himself against it.

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