

JAROSŁAW JĘCZEŃ

SOCIAL REHABILITATION THROUGH THE EDUCATION

Abstract. The main issue related to social rehabilitation is its effectiveness. Is it possible to bridge the gulf that exists between a prisoner in custody and people who enjoy freedom? Are they alike? Or are they so very much different that social rehabilitation is impossible? There is a whole array of questions and answers. Most opinions hold that social rehabilitation is not possible. The author of the article suggests that a positive answer to these questions will only be possible when we reach for the concept of man and discover the truth that inmates and people outside corrective institutions are exactly the same. Thus our elementary task is to discover the truth about the excluded as well as to help the excluded discover the same truth. This discovery is attained through learning, i.e. education.

Key words: resocialization; education; freedom; truth

Is social rehabilitation possible? If we ask such a question today in public debates or in private conversations we usually hear the answer: no. If the question is asked in a survey or in debates conducted by academics there are many different answers, and this is due to the fact that they take into consideration numerous definitions of social rehabilitation, theories of human capital, models and ideas of “social rehabilitation”, university researches, conceptions and projects of socialization. The many answers confirm the thesis that there is not just one way of reaching social reintegration of an excluded person. In this context social rehabilitation is indicated as a modification of behaviors and elimination of disorders in behavior; a change of “social belonging” by rejecting “subcultural” roles to which the stigma of

a criminal is attached; the misfit's, or the helpless inmate's emotional restructuring; settling into the "culture" of satisfying the needs of the first and second order according to the standards of customs, morality and law; shaping proper, well integrated social attitudes. Social rehabilitation may be multidimensional (trans-disciplinary), understood as a system of influences exerted by mutually linked classes of actions; it may mean a peculiar kind of conversion to values of a higher order connected with realizing ideals; it may be understood as social reintegration of an individual by reconstructing his own personal (individual) and social identity, or as self-social rehabilitation, socially rehabilitating self-education.¹ Modern scientific conceptions and theories that are the theoretical basis of social rehabilitation may be divided into four groups: behavioral, interactive, multidimensional (multi-disciplinary) and cognitive ones. This is one of the currents in social rehabilitation. Another one, interesting for the present publication, is Sullivan and Grant's theory of the development of interpersonal maturity. Its fundamental assumption is the statement that a man in his socializing maturation achieves ever higher levels of interpersonal maturity, which means reaching ever higher stages of the competence of social coexistence with others (of participation). It is an irreversible phenomenon, so a man cannot go back to a lower level, he can only be blocked on a definite level, which proves his disturbed conditions of social rehabilitation. In the course of the socializing development the sense grows of one's identity that is the basic condition of his social adaptation.² It seems that proper education serves a man's identity, and so it serves his socialization.

It is interesting that a negative answer to the question: is social rehabilitation possible? Is given both by people who enjoy the citizen's liberty and in the circles of inmates. So what is the reason for such thinking, and do socializing actions of various kinds have to be unsuccessful? The author of the article tries to give an answer to this question on the basis of observations made during the realization of the project "New social rehabilitation" carried out by the Institute of Family Studies and Social Work of the Faculty of Theology of the John Paul II Catholic University of Lublin in cooperation with the Investigative Prison in Lublin. It is an educational project, offering inmates studies for the bachelor's degree in the area of the humanities, where cognizing oneself, cognizing the system of social values as well as

¹ Lesław Pytka, "Różne ujęcia definicji resocjalizacji," in Bronisław Urban, Jan Maria Stanik (ed.), *Resocjalizacja*, vol. I (Warszawa: Wydawnictwo Naukowe PWN 2008), 74-76.

² Marek Konopczyński, "Współczesne nurty w resocjalizacji," in *ibid*, 205-209.

getting to know about religious life is easier than in the sphere of social sciences. The studies allow cognizing oneself as well as cognizing others (the reality of the subjects of socialization) and establishing interpersonal relations with “free” students. In the course of the studies students have a chance to work for others (participation), to do student training, to realize social projects or to specialize in the field of streetworking. Academic debates on the very subject of streetworking started in the Institute in 2012 with the International Conference entitled “Streetworking. New Challenges for Social Work”. Studies with the participation of inmates started in the academic year 2013/2014. Research work connected with re-adaptation of prisoners who study in the conditions of being in prison, as well as other students who study together with them in the university buildings is conducted by the Institute of Psychology of the CUL. Results of this research will be published soon, but even today, after more than two years of realization of the project “New social rehabilitation,” together with the inmates, students and research workers we may ask the question concerning its validity. Is social rehabilitation through education possible? And if so, what parts of this education should be emphasized? Answering the questions the author suggests stopping at such issues as: the reality of the subjects of social rehabilitation, education, participation and identity.

1. THE REALITY OF THE SUBJECTS OF SOCIAL REHABILITATION

We have two subjects taking part in socialization, and they are: an inmate, and a person who is free. We often forget about reorganizing local circles as a necessary condition of efficiency of social rehabilitation actions. We first of all pay attention to the person who is in prison, and who, owing to his inner transformation, is supposed to be included in active social life, in the society. However, we often forget how greatly positive re-adaptation of people who have violated the law depends on the very society, on social support. A man, thanks to the support that he feels, experiences a sense of security, he feels that he belongs to a community, he establishes desired relations with others, he takes on social obligations, realizes the accepted cultural values and he acts according to his own convictions.³ Interactivity between these two subjects – inmates and free people – must be the starting

³ Cf. Leon Szot, *Znaczenie wsparcia społecznego w pozytywnej readaptacji osób wchodzących w konflikt z prawem. Studium z pracy socjalnej* (Lublin: Wydawnictwo KUL 2011), 7.

point in reflecting on efficiency of education in social rehabilitation. Interactivity encourages education and allows it; and education builds interactivity that is a man's fundamental need. Interactivity allows one to see himself in relations with others; acting for others and with others means "the happening" of something inside the man himself. This allows to see oneself, to inwardly reach an agreement with oneself, as inmate-students define the state in their first utterances during the lecture on "Anthropology of the mass media." Interactivity is the first step in the new socialization. Isolation, lack of interactivity is the most severe punishment that inmates suffer. Relations with others are so important that some theoreticians in their deliberations recognize that communication is the basic goal of human existence.⁴ It seems that a reflection devoted specifically to this model of communication between inmates and free people is necessary. At this moment I stop with the fact that interactivity is one of the first steps in social rehabilitation.

We have, then, two parallel subjects that remain in an interactive relation, their goal being efficient social rehabilitation. The first question that arises in interactive communication and to which an answer has to be found, is: how does a person in prison perceive reality and his situation, and how does a free person do it? Both the one and the other person say that they are free (Fig. 1). Why? What is the reason why both the subjects, although they are in different realities, say the same?



Fig. 1. Two subjects of social rehabilitation: an inmate and a free person

[**więzień** – inmate; **wolny** – free person; **wolność** – freedom]

⁴ Ronald B. Adler, Lawrence Rosenfeld, Russell Proctor II, *Relacje interpersonalne. Proces porozumiewania się (Interplay. The Process of Interpersonal Communication)* (Poznań: Dom Wydawniczy Rebis 2006), 8.

2. THE TRUTH – A MAN’S NAME

The view of one’s own freedom depends on the value that is the truth. A man is himself through the truth – earlier cognized and accepted with an act of free will. Next he actualizes himself in freedom through this truth. It is the truth that constitutes his humanity. We acquire this truth in the process of cognition throughout the whole life: the process of bringing up in the family, at school, participating actively in public life, active religious life. It is obvious that history of man is history of a searching man (*Homo quaerens*). It may be added that it is history of man who searches for himself (*Homo querens se ipsum*). A man incessantly searches and asks; he does it with respect to others and to himself. He does so at all the stages of civilization development, as if he felt the badge of the famous Platonic allegory called the “allegory of the cave.”⁵ So we cognize the truth ceaselessly, we accept it as our own, and then we live according to it. It is then that we are really free; but when we act in a way that is contrary to the truth that is cognized and accepted by us, and so also against ourselves, we are dealing with willfulness and with enslavement, and in consequence, with crime. The kind of truth is the kind of freedom! Both these values are present in the life of every man, and so in the life of both an inmate and of a free person (Fig 2).



Fig. 2. The two subjects of social rehabilitation are characterized by freedom and the truth

[więzień – inmate; wolny – free person; wolność – freedom; prawda – the truth]

⁵ Cf. Jarosław Jęczeń, *I communicate, therefore I AM* (Lublin: Wydawnictwo KUL 2014), 7; Giovanni Reale, *Historia filozofii starożytnej (A History of Ancient Philosophy)*, vol. II: *Od początków do Sokratesa* (Lublin: RW KUL 2000), 347-354. Cf. also John Paul II, encyclical *Fides et ratio*: In both East and West, we may trace a journey which has led humanity down the centuries to meet and engage truth more and more deeply. It is a journey which has unfolded – as it must – within the horizon of personal self-consciousness: the more human beings know reality and the world, the more they know themselves in their uniqueness, with the question of the meaning of things and of their very existence becoming ever more pressing. This is why all that is the object of our knowledge becomes a part of our life. The admonition *Know yourself* was carved on the temple portal at Delphi, as testimony to a basic truth to be adopted as a minimal norm by those who seek to set themselves apart from the rest of creation as “human beings”, that is as those who “know themselves (nr 1).

The levels of cognition, and so also of the truth in a free person and in an inmate are different, determined by various factors that form their identities, their interpersonal maturity. Sullivan and Grant's theory assumes that during his development a man puts in an order and integrates stimuli and reactions supplied by the socializing environment, transforming them into information structures. In the future these structures will have a fundamental significance in interpersonal contacts and have the character of elementary cognitive, emotional and behavioral structures.⁶

The ordering and integrating of stimuli and reactions that were mentioned above are done owing to the inner, immanent structure that for a man is self-determination inherent in him. We may also call it self-steerability that frees a man from constant supervision, stimulates rational actions, gives him a sense of competence in a clash with the whole of dilemmas towards the world and towards his own situation in it. A man's self-steerability is a feature that may stimulate social re-adaptation of people leaving correctional institutions.⁷

Self-steering explains the concept of self-determination more precisely. It is a human dynamism that in the correlation of a person and an act is built by two elements: "a man acts" and "something is happening in a man."⁸ The latter one indicates an extraordinarily important role in the process of forming identity played by awareness. The personal structure of self-determination is important both for the inmate and for the people who contact him in the social rehabilitation process. It is this structure that successful participation of inmates in the life of the society and participation of the society in social rehabilitation of inmates depends on. The relations between inmates and the society in the participation process are directed towards the common good that is facing the truth, just like any freedom of a man and his act face the truth. Wojtyła describes the relation person-truth in such a way: "the

⁶ Konopczyński, *Współczesne nurty w resocjalizacji*, 209.

⁷ Adam Szecówka, "Kształcenie resocjalizacyjne," in Bronisław Urban, Jan Maria Stanik (ed.), *Resocjalizacja*, vol. I, 251.

⁸ „They are two elements of a man's dynamism defined as self-determination, whose crux is the moment of causality: a man is the perpetrator, that is the one who acts consciously: «a man is a kind of an eyewitness of himself, his humanity and his person». Causality not only initiates acts and their effects in the life of a man (of a social worker and of a man who is his charge), but also by the fact that it is a work of freedom, it causes the becoming of a man both in the ontic and in the moral sense. The very structure of personal self-determination has two poles: on the one hand self-dependence, self-determination (I myself decide), and on the other – a much more important fact that I decide about myself. The decisive moment here is the moment of truth that our freedom faces. It is first of all the truth about a man" (Jarosław Jęczeń, "Praca socjalna w Instytucie Nauk o Rodzinie i Pracy Socjalnej KUL. Historia, paradygmat, innowacje," *Roczniki Teologiczne* 61 (2014), vol. 1, 17).

attitude towards truth determines humanity, it constitutes the dignity of a person.”⁹ And elsewhere: “A man is himself through truth. His attitude towards truth decides about his *humanum* and his dignity as a person.”¹⁰ Truth is another name of a man; it is reality towards which a man has to transcend himself ceaselessly, either on his own or with the help of somebody else.

3. EDUCATION – A TOOL FOR SOCIALIZATION

Education is transcending oneself towards truth, transcendence towards truth, a chance to cognize, a chance to correct the process of maturation that took place in the whole life up till now. This still concerns the two people who remain in interactive relations of the mentioned subjects: an inmate and a free person. The latter one also has a lot to do, even if in the sphere of the functioning stereotypes and stigmatizations (Fig. 3).



Fig. 3. Two subjects of socialization in the process of maturation

[**więzień** – inmate; **wolny** – free person; **poznanie siebie** – cognizing oneself; **poznanie drugiego** – cognizing the other person]

Education is a chance both for the inmate and for the free person to cognize himself, but also to cognize the other person. As part of the educational project “New socialization” inmate-students discovered for themselves the prospect of cognition that allowed them to look in a different way at the acts they had committed, acts that are not accepted by the society and the law.

⁹ Karol Wojtyła, *Znak sprzeciwu* (Paryż: Dialogue/znaki czasu 1980), 115.

¹⁰ Karol Wojtyła, *Segno di contraddizione. Esercizi nel Vaticano, Roma-Vaticano, Sede Apostolica 5-12 III 1976* (Milano: Vita e Pensiero 1977), 133.

The committed act, although unlawful, was for many of them in keeping with their truth about life, about man and the world that they had got to know and accepted. This is why many inmates do not see anything wrong with their behavior; as a rule they feel innocent and such a sense of innocence accompanies them when they serve their sentences. They are still free as they acted according to truth. We can understand this when we happen to break the traffic regulations. In a conversation with the police officer we always have an explanation; seldom do we feel guilty. Why does this happen if we know the regulations? The answer is: because in our lives the act of acceptance of the regulations with our free will has never happened; the truth cognized earlier has not been accepted. After paying the fine we still feel “free” (willfulness), we can break the regulations again and again, and we consider the fine as unfair and as a kind of social burden we have to carry. Is it not the way inmates think? For drivers the drama of suffering or of a loss of life is a shock; it allows one to verify his freedom by cognizing and accepting truth. For inmates social rehabilitation through education should be such an occasion. Lectures on ethics – in one of the inmates’ opinion – “opened” the eyes of many of them and they saw that it was lack of cognition that was the reason for committing a forbidden act. One of the inmates simply stated that at the moment of committing the act he did not see another alternative; for him everything was “in keeping with his conscience.” For him conscience was not a place where he had to “in a way transcend himself towards the real good,” and this is the basic condition of transcendence that is a property of the human person *proprium personae*. “Without this transcendence – as Karol Wojtyła writes in his works on anthropology, – without transgressing and in a way growing over oneself towards truth and towards the good that is wanted and chosen in the light of truth – a person, a personal subject, to some extent is not himself.”¹¹ Social rehabilitation or new socialization is to restore the fact that a man is himself, realizes himself, becomes himself through this transcending himself towards truth. The conscience united with the human person is supposed to be the place where the personal project of a man’s life is creatively formed; and the project characterizes him as a free and rational creature. Wojtyła calls this formation of the project of a man’s life vocation, fulfillment or self-determination. A well formed conscience protects the freedom of a person from willfulness. At the same time conscience is a tool for controlling oneself and possessing oneself, or in

¹¹ Karol Wojtyła, “Osoba: podmiot i wspólnota,” in *Ibid*, *Osoba i czyn oraz inne studia antropologiczne* (Lublin: TN KUL 1994), 389-390.

other words, it is a tool for self-determination.¹² For this reason it seems valid that the project “New socialization” is carried out in the area of the humanities. It is a pioneering project for Poland, or even for Europe. A large part of the world social rehabilitation is focused around enterprise, economy, professional work.¹³ Inmates-students from the Investigative Prison in Lublin have accepted the CUL’s offer – the first degree of studies of Social Work carried out at the Faculty of Theology. The studies are complemented by second degree studies, in the Faculty of Social Sciences of the CUL, started in the academic year 2015/2016.

It should be emphasized once again that what unites, and at the same time separates an inmate and a free person, is the understanding of freedom. Freedom is a man’s fundamental ontological property. It is rooted in the structure of self-determination as the power to choose and to make decisions. The power to choose is the will. It is the power of a person’s freedom, the power that is the cause why the structure and the relation of self-determination is actualized. “I want” as an act of actual self-determination is a dynamization characteristic of the will¹⁴. The experience of “I want” (and not “I would like”) is present in the experience of “I can – I do not have to,” between “I can” and “I do not have to.”¹⁵ Wojtyła argues that at the foundations of the will there is a man’s sensitivity to values, the desire of a real good. The dynamics of the will is assigned to truth and it is dependent on it. As it was stressed above, it is the conscience that reveals the dependence on truth that is an immanent feature of a man’s freedom. This dependence, on the one hand, is the foundation of a person’s self-dependence, dependence on one’s own “I”, and on the other, along with this dependence it is the foundation of the transcendence of a person in an act. A person’s freedom is not realized by subjecting truth to the person, but to being subjected to truth. Dependence on truth determines the limits of autonomy that is a property of a human person. A human person – Wojtyła writes – is vested with freedom not only as with pure independence, but also as with self-dependence in which dependence on truth is contained.”¹⁶ It constitutes a person’s spiritual dynamism

¹² Cf. Michał Drożdż, *Osoba i media. Personalistyczny paradygmat etyki mediów* (Tarnów: Biblos 2005), 173, 190-191

¹³ Holger Patzelt, Trenton A. Williams, Dean A. Sopher, “Overcoming the Walls That Constrain Us: The Role of Entrepreneurship Education Programs in Prison,” *Academy of Management Learning & Education* 13 (2014), vol. 4, 587.

¹⁴ Jan Galarowicz, *Imię własne człowieka* (Kraków: Wydawnictwo Naukowe Papieskiej Akademii Teologicznej 1996), 135.

¹⁵ Wojtyła, *Osoba i czyn*, 148.

¹⁶ *Ibid*, 198.

and it indicates the dynamics of the person's fulfillment in the ethical sense. Since a man is fulfilled as a person by a morally good act, the dividing line, the line of opposition between good and evil as a moral value and a moral counter-value is reduced to truth; it is the truth about good that is experienced in the conscience. Dependence on this truth – Wojtyła continues – “constitutes a person in his transcendence; the transcendence of freedom passes into the transcendence of morality.”¹⁷ Making oneself dependent on good in truth forms inside a person a kind of new reality that the author of *Person and Act* calls the normative reality formulating norms and influencing human acts by means of norms.¹⁸ This normative reality is supposed to change an individual who is imperfectly adapted to the requirements of social life into one who is socialized again, that is into a socialized, independent and creative individual.¹⁹

4. PARTICIPATION – REALIZING SOCIALIZATION

Education, cognition, truth lead to work on oneself, to a change in one's own attitudes and behaviors. They also lead to work with others (social rehabilitation assumes work for others, with others, it also assumes compensation to the society), to acting and communicating with others and for others (Fig. 4). Truth about man with his whole personal structure of self-determination should be the foundation of new activity, new communication, as result of new socialization comprising both inmates and the society. “*Truth*, in fact, is *lógos* which creates *diá-logos*, and hence communication and communion. Truth, by enabling men and women to let go of their subjective opinions and impressions, allows them to move beyond cultural and historical limitations and to come together in the assessment of the value and substance of things.”²⁰ Truth builds bridges between inmates and warders, between inmates and their families, then between inmates and research workers and students, and ultimately between them and other people in the society.

¹⁷ Ibid, 199.

¹⁸ Ibid, 200; Jarosław Jęczeń, “Osobowa struktura samostanowienia,” in Jarosław Jęczeń, *Człowiek i rodzina w przestrzeni medialnej* (Wydawnictwo Diecezjalne i Drukarnia w Sandomierzu, Sandomierz 2011), 34-35.

¹⁹ Marian Kalinowski, “Struktura procesu resocjalizacji,” in Bronisław Urban, Jan M. Stanik (ed.), *Resocjalizacja*, vol. I, 235.

²⁰ Benedict XVI, Encyclical *Caritas in veritate*, Kraków: Wydawnictwo M 2009, par. 4.

The consequence of cognition, work on oneself and work for others, is participation, return to the community, to the society, growing up to the truth saying that I am the same as others. Not only rights but also duties are connected with it. When a man discovers in himself the truth about every other man, he simply discovers in himself every other one. In this way he falls into the “trap” of the truth about every other person, getting tied to its normative power: he is no longer able to deny it or to ignore it without ignoring the truth about himself, that is without ignoring himself. The same is due to the other person. Hence the identity of a person (both of an inmate and of a free person) on the basis of the personalist norm proposed by Karol Wojtyła means that to be oneself is to feel solidarity with the other one. Each and every person discovering in himself the “trap of truth” is “doomed” to radical solidarity. To be oneself is to choose solidarity with the other one, it is to choose responsibility for the other one, it is to transcend oneself towards every other one.²¹ Such an attitude aims at participation in the humanity of others.²² This is the core of any participation. It determines the personalist value of any acting and being together with others for the common good.

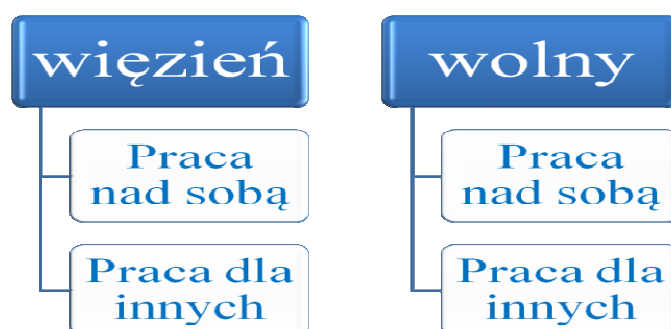


Fig. 4. Two subjects of socialization in the process of participation

[**więzień** – inmate; **wolny** – free person; **praca nad sobą** – work on oneself; **praca dla innych** – work for others]

²¹ Cf. Karol Wojtyła, *Osoba: podmiot i wspólnota*, 396-402; cf. Jarosław Jęczeń, “Wspólnotwórcza rola środków społecznego przekazu w rodzinie,” in Antoni Tomkiewicz, Włodzimierz Wieczorek (ed.), *Rodzina jako kościół domowy* (Lublin: Wydawnictwo KUL 2010), 617.

²² „A man – person is capable not only of participating in a community, in being and in acting together with others, but he is capable of participating in the very humanity of others” (Wojtyła, *Osoba i czyn*, 331).

Work on oneself and work for others is a conscious activity, but not only this. A man acts consciously, but he is also aware of the fact that he acts. This latter element, as it was mentioned above, in the education of inmates is unusually important. Most often we investigate the question if an inmate acted consciously or not when he committed the act against the law. We forget about the question if he was aware of what was going on inside him. It is just this element that is to be the subject of the education we offer. It is this element that should be submitted to evaluation in the studies of the problem if social rehabilitation is possible through education. During lectures in ethics many inmates-students make an accurate diagnosis of the reality we live in. They point to the threats for the development of a man and his fundamental values posed by the mass media, to manipulations and controversies around the understanding of truth, marriage, family. Many of them refer to religions and Christian values. And at the same time they stand somewhere beside all they are talking about. It seems that acceptance of the cognized truth, not only propagating it, but accepting it, making it one's own (part of oneself) and living according to it should be the most significant, crucial point of social rehabilitation through education. Consciousness of the fact that something is going on in oneself will later allow one to stay in the cognized and accepted truth. So the basic concepts of social re-adaptation, such as: adjustment, adaptation, accommodation or assimilation should be complemented with acceptance of the cognized truth.

5. IDENTITY OF A MAN

The question if we are different or the same would be answered by us both in the positive and negative way. Negative – because our living situations and the places we stay in are different. On the other hand, in the process of socialization we have the same dignity of a human person; we are equal subjects in interpersonal relations (Fig. 5). We all grow up to this truth through freedom, truth, cognition, work (participation); we all discover our identity. Such an understanding of socialization and social rehabilitation is more clearly inscribed in the conception of creative social rehabilitation than in the classically understood re-socialization pedagogy.²³ The final result of the social rehabilitation suggested in the present paper would be creating a new

²³ Marek Konopczyński, "Twórcza resocjalizacja. Kształtowanie nowych tożsamości," in Bronisław Urban, Jan M. Stanik (ed.), *Resocjalizacja*, vol. I, 279.

identity of a man who is himself through truth – earlier cognized and accepted with an act of free will. Next the man realizes himself in freedom through this truth. It is truth that constitutes his humanity. So the identity of a man, who he is, where he comes from and where he goes, is based on the two pillars: freedom and truth.



Fig. 5. Equality of subjects of socialization

[**więzień** – inmate; **wolny** – a free person; **wolność** – freedom; **prawda** – truth; **poznanie** – cognition; **praca** – work]

6. THE KIND OF TRUTH IS THE KIND OF FREEDOM!

It seems that to conclude the paper it is enough to repeat once again: a man in front of himself is himself owing to freedom and truth; a man in his relations with others is himself owing to truth and freedom. Education – “an interactive bridge between inmates and free persons” gives a chance to achieve this goal, and in this way to do the work of social rehabilitation – a set of ceaselessly undertaken (with the use of the accepted method) activities in order to achieve a definite goal (aim).²⁴ Maybe education will be only a way to leave prison for a moment for a certain group of inmates (a pass from prison to attend classes or a to attend teaching practice in social aid institu-

²⁴ Sławomir Sobczak, “Cele resocjalizacji,” in Bronisław Urban, Jan M. Stanik (ed.), *Resocjalizacja*, vol. I, 226; Joe Lockard, Sherry Rankins-Robertson, “The Right to Education, Prison-University Partnerships, and Online Writing Pedagogy in the US,” *Critical Survey* 23 (2011), vol. 3, 23.

tions), to shorten the time of serving a sentence or to add something new to prison life.²⁵ Just like there are various motivations that guide inmates when they make decisions about taking up studies, there may be various results of the planned social rehabilitation through education²⁶. Still, one should hope that many inmates will treat it as a way to find themselves in front of themselves and in the society. Truth and freedom are the foundation of people's comprehensive personal development, with the person undergoing the process of social rehabilitation included.

BIBLIOGRAPHY

- Adler, Ronald B., Rosenfeld, Lawrence B., Proctor II, Russell F. *Relacje interpersonalne. Proces porozumiewania się*. Poznań: Dom Wydawniczy Rebis, 2006.
- Bandini, Luigi. *Pensatori greci*. Firenze 1950.
- Galarowicz, Jan. *Imię własne człowieka. Klucz do myśli i nauczania Karola Wojtyły – Jana Pawła II*, Kraków: Wydawnictwo Naukowe Papieskiej Akademii Teologicznej, 1996.
- Drożdż, Michał. *Osoba i media. Personalistyczny paradygmat etyki mediów*. Tarnów: Biblos 2005.
- Hughes, Emma. *Education in Prison: Studying Through Distance Learning*. Fresno, USA: Ashgate, 2012.
- Jęczeń, Jarosław. *Człowiek i rodzina w przestrzeni medialnej*. Sandomierz: Wydawnictwo Diecezjalne i Drukarnia w Sandomierzu 2011.
- Jęczeń, Jarosław. *I Communicate, Therefore I AM*. Lublin: Wydawnictwo KUL, 2014.
- Jęczeń, Jarosław. "Osobowa struktura samostanowienia." In *Człowiek i rodzina w przestrzeni medialnej*, edited by Jarosław Jęczeń, 25-37. Sandomierz: Wydawnictwo Diecezjalne i Drukarnia w Sandomierzu, 2011.
- Jęczeń, Jarosław. "Praca socjalna w Instytucie Nauk o Rodzinie i Pracy Socjalnej KUL. Historia, paradygmat, innowacje." *Roczniki Teologiczne* 61 (2014), vol. 1, 5-25.
- Jęczeń, Jarosław. "Wspólnototwórcza rola środków społecznego przekazu w rodzinie." In *Rodzina jako kościół domowy*, edited by Antoni Tomkiewicz, Włodzimierz Wieczorek, 613-624. Lublin: Wydawnictwo KUL, 2010.
- Kalinowski, Marian. "Struktura procesu resocjalizacji." In *Resocjalizacja*, edited by Bronisław Urban, Jan M. Stanik, vol. I, 234-236. Warszawa: Wydawnictwo Naukowe PWN, 2008.
- Konopczyński, Marek. "Twórcza resocjalizacja. Kształtowanie nowych tożsamości." In *Resocjalizacja*, edited by Bronisław Urban, Jan M. Stanik, vol. I, 278-311. Warszawa: Wydawnictwo Naukowe PWN, 2008.

²⁵ Mark Tim Yates, *Prisoner Education Debates in Congress. Elite Discourse and Policymaking* (El Paso: LFB Scholarly Publishing LLC 2012), 40; Morgan V. Lewis, *Prison Education and Rehabilitation: Illusion or Reality? A Case Study of an Experimental Program* (Pennsylvania, USA: University Park 1973).

²⁶ Cf. Emma Hughes, *Education in Prison: Studying Through Distance Learning* (Fresno, USA: Ashgate 2012), 16-41.

- Konopczyński, Marek. "Współczesne nurty w resocjalizacji." In *Resocjalizacja*, edited by Bronisław Urban, Jan M. Stanik, vol. I, 203-212. Warszawa: Wydawnictwo Naukowe PWN, 2008.
- Lewis, Morgan V. *Prison Education and Rehabilitation: Illusion or Reality? A Case Study of an Experimental Program*. Pennsylvania: USA: University Park, 1973.
- Lockard, Joe, Rankins-Robertson, Sherry. "The Right to Education, Prison-University Partnerships, and Online Writing Pedagogy in the US." *Critical Survey* 23 (2011), vol. 3, 23-29.
- Patzelt, Holger, Williams, Trenton A., Sepherd, Dean A. "Overcoming the Walls That Constrain Us: The Role of Entrepreneurship Education Programs in Prison." *Academy of Management Learning & Education* 13 (2014), vol. 4, 587-621.
- Pytka, Lesław. "Różne ujęcia definicji resocjalizacji." In *Resocjalizacja*, edited by Bronisław Urban, Jan M. Stanik, vol. I, 73-76. Warszawa: Wydawnictwo Naukowe PWN, 2008.
- Reale, Giovanni. *Historia filozofii starożytnej, vol. I: Od początków do Sokratesa*. Translated by Edward I. Zieliński. Lublin: RW KUL, 2000.
- Sobczak, Sławomir. "Cele resocjalizacji." In *Resocjalizacja*, edited by Bronisław Urban, Jan M. Stanik, vol. I, 225-233. Warszawa: Wydawnictwo Naukowe PWN, 2008.
- Szczówka, Adam. "Kształcenie resocjalizacyjne." In *Resocjalizacja*, edited by Bronisław Urban, Jan M. Stanik, vol. I, 249-277. Warszawa: Wydawnictwo Naukowe PWN, 2008.
- Szot, Leon. *Znaczenie wsparcia społecznego w pozytywnej readaptacji osób wchodzących w konflikt z prawem. Studium z pracy socjalnej*. Lublin: Wydawnictwo KUL, 2011.
- Tim Yates, Mark. *Prisoner Education Debates in Congress. Elite Discourse and Policymaking*. El Paso: LFB Scholarly Publishing LLC, 2012.
- Wojtyła, Karol. *Osoba i czyn oraz inne studia antropologiczne*. Lublin: TN KUL, 1994.
- Wojtyła, Karol. *Segno di contraddizione. Esercizi nel Vaticano*. Roma-Vaticano, Sede Apostolica 5-12 III 1976, Milano: Vita e Pensiero, 1977.
- Wojtyła, Karol. *Znak sprzeciwu*. Paryż: Dialogue/znaki czasu, 1980.

The preparation of the English version of *Roczniki Teologiczne* (Annals of Theology) nos. 1 and 2 and its publication in electronic databases was financed under contract no. 723/P-DUN/2016 from the resources of the Minister of Science and Higher Education for the popularization of science.

