

THE ONTOLOGICAL AND GNOSEOLOGICAL MODEL OF THE FORMATION OF LIFE GOALS OF MALADJUSTED YOUTH

Karina Szafrńska¹

¹ Ph.D., Academy of Justice/Szkoła Wyższa Wymiaru Sprawiedliwości, Poland

e-mail: karina.szafranska@sonica.pl

ORCID (0000-0002-8009-9383)

The theory of positive disintegration is a theory of personality development: it deals with the issues of structure, dynamics and assessment of personality within the model of its formation [Dąbrowski, 1964, p. 38]. It is based on the belief that the developmental instinct is given to every human being and makes him aware of the need for development. According to Dąbrowski, development "consists in building higher levels of behavior and conduct, but also in weakening and breaking down the basic impulsive forces without which the described tendencies could not develop" [Dąbrowski, 1979, p. 2]. As Dąbrowski says, as a result of changes in instinct, its "primitive manifestations loosen and break down, it aims at the sublimation of primitive tendencies into behavior linked with moral values. The sexual instinct develops for a lasting and exclusive relationship with a partner. The instinct of aggression manifests itself in moral, intellectual and social conflicts." [Dąbrowski, 1979, p. 2] Man tends from the egocentric, biologically and constitutionally determined level (man is similarly characterized in the philosophy of Immanuel Kant, described in more detail in chapter one) to the conscious and moral autonomous level by choosing "higher values in external and internal conflicts. The concept of transcendence is associated with this. First, we have the transcendence of the biological cycle: it is the crossing of the boundaries of the human race in the course of

accelerated development.” [St-Yves, 1977, p. 14] Kazimierz Dąbrowski writes: “It consists (transcendence) in the progressive release from the biological cycle and in the evolution of authentic and autonomous mental structures and activities, and in the development of one or more dispositional and management centers at a higher level, where they are independent of the biological life cycle.” [Dąbrowski, 1972b, p.124] And the transcendence itself is “Transcending the psychological type consists in acquiring features and psychological attitudes different, or even opposite to those determined by hereditary potential” [Dąbrowski, 1972b, p. 127]. Józef Koźielecki [Koźielecki, 1987] believed that man is naturally oriented towards external and internal development, and thanks to many transgressions, he shapes his own personality, creating culture. The meaning of his life is development, thanks to which he builds well-being and prosperity, while the driving force is the need (meta-need, heuristic need), confirming one's own value, satisfied through creative and expansive transgressions, by destroying old forms and creating new ones (more on Koźielecki's theory is discussed in chapter one).

According to Kazimierz Dąbrowski, [Dąbrowski, 1979] the main form of positive human development potential is contained in one of the five types of increased overexcitabilities:

- sensual (visual, tactile, auditory, olfactory, flavor - searching for this type of experience),
- emotional (increased emotional sensitivity, impulsive emotional reactions as well as the need for strong and exclusive emotional ties),
- imaginational - the wealth of plans and ideas, interest in the supernatural world, art, unrealistic attitude towards life,
- intellectual (cognitive approach to reality, theoretical over practical thinking, rational and objective behavior).

The dynamisms of disintegration include, among others, the subject-object in oneself, the "third factor", the personality ideal, self-education and autopsychotherapy, individual and social essences. These dynamisms can be attributed to the dynamisms studied in this paper as follows:

subject-object in oneself - the emergence of subjectivity, self-awareness

the third factor - self-awareness, self-esteem, self-determination

individual and social essences - agency and communion

personality ideal - morality (autonomy, dignity, etc.)

self-education and autotherapy - positive orientation, self-actualization

In the presented model, the stages of positive disintegration proposed by Dąbrowski were overlaid with dynamisms that had the strongest impact on the formation of life goals of maladjusted youth and the stages of developing three types of life goals (internal, external and self-fulfillment):

1. Unilevel adaptation to reality (primary integration) - external goals.

In order to develop materially, the subject must find himself in a position that allows him to satisfy his needs. Man in relation to the world experiences everything that affects the senses and experiences these sensations as pleasant (appropriate) or unpleasant (inappropriate). This feeling is an autotelic relationship with the world, which is a condition for development in both the naturalistic and personal dimensions. It results from the deep dependence of man on the environment and his needs do not end with the needs understood in substance, because in the psychological dimension he needs to experience specific relationships [Nuttin, 1968]. Autotelic relationships are references to the world experienced at the level of the senses and then lived by an individual, and their function comes down to assessing one's own situation in life as good or bad. Thus, they are subjective judgments in which the subject, in relation to the environment, feels and experiences them as valuable or without value [Jarosiewicz, 2013, p. 35].

In stage I, the personality is organized and integrated at the lowest level of reflex instincts and biologically and constitutionally determined behavior. Primary integration is characterized by increased excitability, manifested in primitive and psychopathic behaviors. An individual at this stage is characterized by self-confidence and has overstated hubristic needs. He treats others as objects as means to satisfy his sensual and psychomotor needs. At this stage of development, no internal conflicts are observed. There are many external conflicts, although they are often hidden under masking behaviors (flight attitudes, false submission). This phase is characterized by: egotism, narrow and rigid attitudes, personal ambitions, lack of self-control and self-criticism. The whole internal environment is uniform, of the type of biological instincts and is controlled by these instincts. An individual at this stage of development is characterized by mental rigidity, limited or non-existent empathy, and limited abilities. This is the most primitive level of development.

It should therefore be assumed that some of the maladjusted youth who are YEC pupils are at this level of development. Therefore, it is difficult to expect that they will fulfill their needs in accordance with socially applicable rules, with respect for the rights of others. At this stage, they can only formulate external goals related to possession (to have). According to the Social Cognitive Theory, life goals result from the hierarchy of values, needs and motivations. At this

stage of development, man does not have developed internal needs (as already mentioned in chapter three), often as a result of cultural deprivation. Consequently, he does not develop internal goals either. According to the Yerkes-Dodson law [Yerkes, 2000, p. 441-468], which indicates that any effective behavior is associated with the state of physiological arousal (in Dąbrowski's case - reactivity). If the physiological arousal increases, the activities are performed more easily, but only to a certain level. Difficult tasks require a lower level of arousal, as a result of which the effectiveness of a person with high physiological reactivity decreases, leading in extreme situations to disintegration of behaviour [Łukaszewski, Dolinski, 2000, p. 441-468].

2. Unilevel disintegration (pedagogical impact, willingness to change, decrease in self-esteem, personal development).

In the unilevel disintegration phase, personality organization disintegrates. The individual experiences a disturbance in functioning, the unity of action disintegrates and is not directed due to the diversified fragmentation of the cohesiveness of primary integration. As a result of a negative change in the level of satisfaction of a person, anxiety arises, and his psyche is in a state of conflict between values. However, this conflict is still horizontal, between drives and aspirations on the same level, and does not yet trigger a hierarchy of values that allows distinguishing between important and undesirable features. An individual at this stage experiences a difficult and tense situation. This is due to the struggle between the emerging need to pursue goals and the compulsion to satisfy numerous drives, perceived as having equal value and intensity. Internal conflicts arise. It is an extremely difficult stage of development, characterized by an internal struggle, which is, however, a symptom (indicator) of "growing". Conflicts lead to a state of imbalance that is needed to loosen rigid biological integration and alleviate primitive hyperactivity (reactivity), selfishness, and self-righteousness. According to Bandura [Bandura], external factors influence the formation of self-regulatory processes (self-observation, evaluation and reaction to oneself). Consequently, as the results of own research show, self-esteem decreases. If the pupil receives help, setting intermediate (stage) goals – ones that are achievable, may increase his sense of efficacy and allow him to remain motivated to achieve more difficult and long-term goals. The Social Cognitive Theory, like the theory of positive disintegration, indicates the interdependence of man and the environment. The effects of social learning determine the growth of the individual's potential and favor the functioning in accordance with the norms. Bandura's theory draws attention to the natural human striving for independence and managing one's own life.

A qualitative change in an individual's behavior causes the emergence of the ability to mentally reflect excitations and values. These motives (new in terms of quality), with a task structure, acting on the will and triggering task tension make the behavior become the ability to create a situation and create the possibility of change. There are also emotional themes associated with the feeling of desires, which are associated with the experience of the value of the situation as a better relationship with the world. Due to emotional feelings, a given behavior may improve or worsen a person's life situation. Then, in addition to natural reinforcements, there are penalties and rewards related to the deliberate actions of the environment on the subject. Internal development is associated with entering the world of values, which is also closely related to educating. Dąbrowski focuses more on self-education, although he sometimes points to education - he does not develop this topic more widely. Human development should be analyzed in parallel with the processes of education because the human factor is necessary to stimulate development. It can be assumed that where Dąbrowski "talks about the third factor, which is the participation of the person himself, it should be noted that this participation appears at the dawn of the history of the individual, only that it is another person who is an intermediary in the process of education focused on self-education. At the beginning, parents and then other people involved in the developmental stimulation and education of a human" [Jarosiewicz, 2013, p. 43].

Therefore, it is worth assuming that the awakening awareness of the situation of the YEC pupil and initial moral assessments of one's own behavior, resulting from educational interactions and psychological therapy in the center, cause a decrease in self-esteem and signal the need for change.

3. Multilevel disintegration. Imagining the goal and the probability of its implementation. The relationship between the states of dynamisms and the internal environment is explained by Dąbrowski as follows: both the internal and external environment is multilevel. At each level, analogous states of dynamisms appear (states of awareness, state of cognitive representations, and moral states) that can be objectified as an 'object'. The mental states that make up the 'inner environment' are conditioned by the state of human knowledge and aspirations. The state of subjective dynamisms creates a specific external environment, constituting 'material' for the planned activities of a person (concept of activities and products), the material product of which is behaviour. The behavior itself leaves a mark on changes in the material environment of man, but also in man. Behavior undertaken to prepare for action is therefore a process of organizing oneself. Preparing of an individual for specific actions, in other words acquiring by him

readiness to act. The variable states of the subject are states of disposition, otherwise it is a complex reality [Kreutz, 1949, p. 16]. Dispositions are "properties of living creatures, especially of man, on which psychic phenomena depend [Kreutz]. Twardowski lists such dispositions as "sensitivity, memory, disposition, inclinations, will, character" [Twardowski, 1965b, p. 244] We can distinguish the states of the three dynamisms of the subject (the dynamism of the body, the dynamism of the senses, the dynamism of the mind - intellect and will), as well as the dispositions of awareness (striving) and mental dispositions (relatively permanent image of the world). The idea of the goal and the analysis of expectations emerge as elements developing the motivation of action. Hope also seems to be very important, without which the sense of this reorganization of the individual disappears.

4. Multilevel disintegration (internal and moral development: dignity, autonomy, agency, communion, internal goals).

At this stage, the *ethos* factor begins to work, i.e. abandoning certain behaviors for the sake of other people. One has the ability to "control" one's spontaneous reactions. And also affection, related to moral development. Behavior motivated by action (tasks and emotions) becomes any behavior that the subject perceives as his own.

The maturation of a person is expressed in an increasingly better organization, meaning the organization of dynamisms and the relatively constant organization of mental states. Nuttin [Nuttin, 1968] treated this organization more broadly and included also relationships, which are part of the personality. Organization should be treated as a certain feature of the system, assuming, following Kulczycki [Kulczycki, 1985], that human life is an organized and developing activity. Development is a state of being in the process of transition from the possibility (potency) to the act (action) in an organized manner, and the change of this organization and its form depend on the mutual relations of the person with the environment. These relations condition external action and internal organization, while dependency relations can be treated as the most powerful development factor. The reactivity of the subject is organized in the structure of the action of the will (motivation), resulting in a specific mobility and then character, that is, the way in which a person acts on his environment [Jarosiewicz, 2013, p. 39].

Dąbrowski believes that "reality is a multidimensional and multilevel totality of phenomena occurring in the external and internal environment, perceived, understood logically and experienced" [Dąbrowski, 1986, p. 7]. A person, functioning in reality, perceives the world, experiences it, which builds his thinking about the world and relations with the world, as well

as understanding his dependence on the world. As a result of building a cognitive map of reality only objective thinking about life and logically-driven subjective thinking is possible, which allows for taking instrumental actions (evaluation relativism). The development of the intellect builds "knowledge" and directed action (to have) while the will is updated in relation to its own and social good, being a dynamism put at the disposal of man. Thanks to it, he can perform instrumental tasks, but also enter autotelic relations to understand what he needs for life and development. Autotelic relationships are critical to choosing goals for better living and functioning. And the will is, according to Józef Koziński, "the steering system of the personality, which enables the formulation of goals, the choice and execution of a transgressive action" [Koziński, 1987, p. 357]. The goal, according to Koziński, is essential for action, because "the basic type of activity are deliberate actions (...) these reasons support calling a man a telic system" [Koziński, 1987, p. 22].

This indicates that human activity begins with defining goals (future objective states), and then we plan ways and means of achieving them. The cognitive process determines the motives, while the volition is the human capacity to act. Thus, activity depends on motivation and will. Motivation is the essence of moral intellectualism, the influence of motives on will, which is confirmed by the theory of self-determination [Deci, Ryan, 2008, p. 182-185]. The goal, in turn, is a "projected state of affairs that an individual intends to achieve after taking action," [Koziński, 1987, p. 22] while the will is a kind of "drive", the ability to act.

Apart from the instrumental values, there appear autotelic values that allow a person to "fulfill himself". Actions triggered by these values (goals) give a chance to understand and realize the possibilities of a person, to use human resources in goal-oriented activities, in order to obtain the desired result of material values, satisfaction (pleasure) or the idea of an ideal "self". According to Kulczycki, the goal of life is to achieve the desired reactions with the environment [Kulczycki, 1990, p. 24]. Therefore, it is necessary to distinguish between decisions, which are intellectual activities, conditioned by material motivation, and choices, which are acts of will. Choices are a decision-making process influenced by experienced relationships, indicating the object of "wanting" and thus guiding human life. In determining the object of "wanting", emotions and desires are essential. They are a function of the value and the probability of achieving them [Kulczycki, 1990]. According to the Social Cognitive Theory, self-efficacy determines attempts to cope with the challenge. It is conducive to setting goals. In the case of a goal, it is the way from the knowledge of existence of the goal, an image, awareness of one's own competences to its implementation. Hope for its implementation leads to the

formation of a positive orientation. According to the the Social Cognitive Theory, the sense of agency modifies behavioral, cognitive and emotional patterns, and motivation and attribution of causality are formed.

Choosing a goal consists in experiencing a relationship that becomes an internal inspiration to think, or the truth about an object given in a mental form [Wojtyła, 1981]. Authentic choices are made on the basis of a felt relationship that becomes an inner impulse, usually made intuitively and quickly.

In a mature, model process of deciding about the goal, direction and object of action, distance from one's own desires is important, which allows "wanting without wanting", which in turn gives time to make a decision. At this stage, man formulates internal goals, related to the satisfaction of higher needs. It starts in the previous stage III, but develops and improves in stage IV.

5. Secondary integration (developing personality, individuality, self-awareness, goals of fulfillment).

In the theory of positive disintegration, we talk about self-awareness and self-discipline (self-mastery) at the level of the body, senses and reason. The Social Cognitive Theory points to self-regulation and self-reinforcement, consisting in controlling one's own organism so that the way of one's own activity leads to the expected results. Self-regulation of reinforcements is a source of motivation in the absence of external reinforcements. Bandura believes that the process of self-regulation depends on both internal and external factors and suggests the possibility of controlling one's own behavior through cognitive support and inducing positive effects of one's own behavior. This concept assumes the ability of a person to self-direct, related to the sense of self-efficacy. Bandura emphasizes that the determinant of behavior change is the sense of agency and high self-esteem, which can compensate for any deficits of the pupil and motivate him to act, regardless of its results. Social Cognitive Theory points to the importance of forming goals (external, internal and self-actualization).

In Dąbrowski's theory, at the level of the body, we distinguish mobility, i.e. the product of integration of the body within a person. At the level of the intellect, it is the possibility of creating concepts, judgments and beliefs - personality at the level of the subjective "self". Man acts freely, not being directed only by motives. If a person's actions are based on truth, understood as his own judgments about himself and the world, his action is an expression of

inner freedom. Action while making a decision is guided by causation and agency; it makes a person a creative (creating) and responsible person.

During the maturation of mental activities, behavior disintegrates, because self-awareness and self-discipline change, which in turn allows a person to improve and move to higher stages of development. Crossing boundaries (transcendence) takes place at the level of agency, which allows a person to reach the maximum level of secondary integration through self-awareness, self-regulation, self-confirmation and self-actualization. Integration occurs at the maximum level as a result of positive disintegration. Functional mechanisms emerge in which the participation of different levels of dynamisms is visible.

Experiencing new relationships and values is conditioned, on the one hand, by the appropriate influence of the environment, and on the other hand, by the person's readiness to have sensitivity (as a necessary condition). They are formed gradually in the maturation process, in interaction with the environment. As a result of development, a mature, individual personality is created. "Person" understood as a consciousness structure. Jarosiewicz says: "The subject reflected as 'self', as well as the subject imagined as a product of moral creativity, is expressed in certain ways of being, i.e. in instrumental relations. This is the moment of integration, the previously existing action structures are being integrated, i.e. merged within the 'self ideal'" [Jarosiewicz, 2013, p. 45] In the last stage, as a result of the secondary integration of the personality, the emergence of reflection and self-awareness, it is possible to set goals regarding self-fulfillment (self-actualization) at all levels of human functioning.

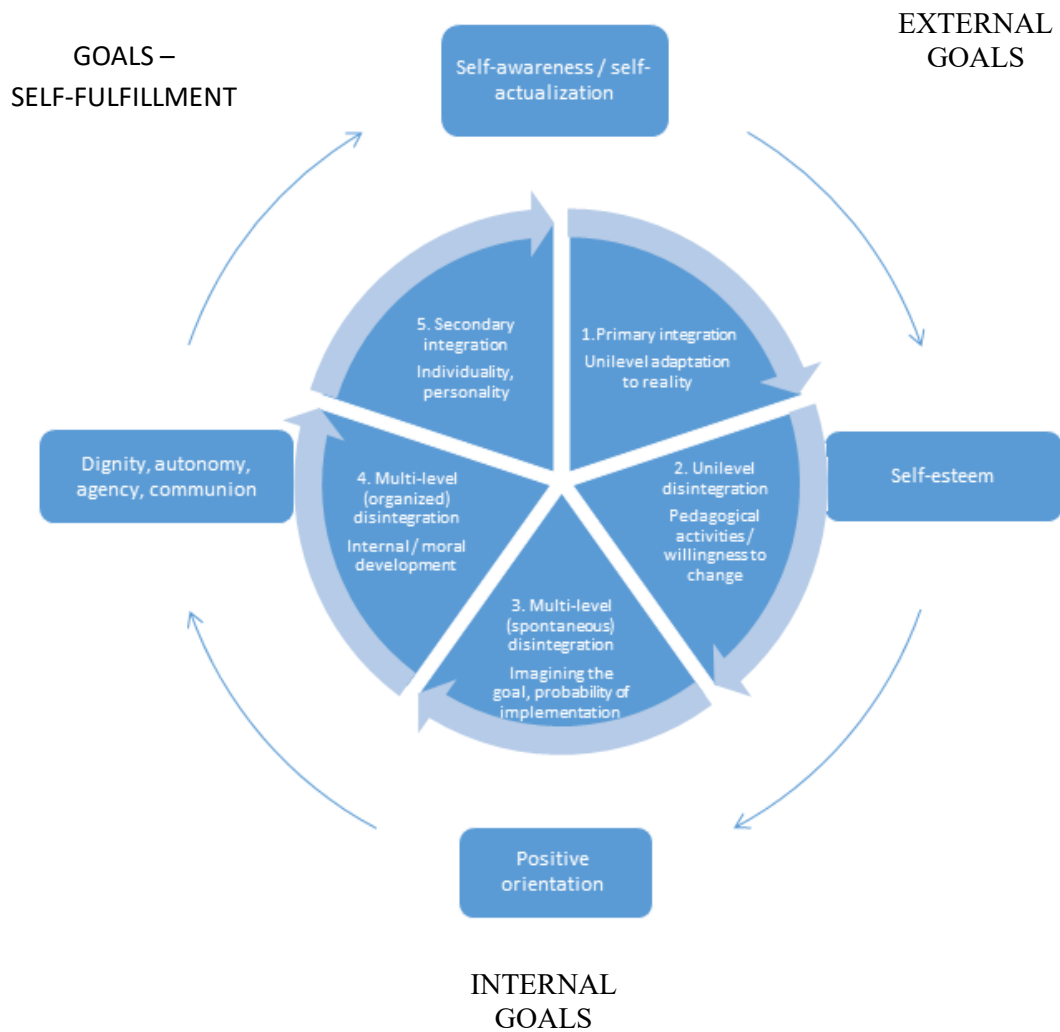


Figure 1. The ontological and gnoseological model of the formation of the life goals of socially maladjusted youth.

Source: own study

The presented model, based on Kazimierz Dąbrowski's theory of positive disintegration, illustrates the mechanism of constructing life goals (internal, external and related to self-fulfillment) through human mental development. The social environment (including the educational environment) has a significant impact on the changes taking place there. These changes are given empirically in the form of more and more perfect mental activities that create the inner environment of a person. The developmental change is caused by factors disintegrating the organization of the subject (experienced autotelic relations), which condition the maturation of subjective structures, while the integrating factor is the activities of the person

himself aimed at "self-mastery" (self-awareness, self-development, self-actualization - self-fulfillment). According to the theory of self-determination, an individual feels three universal needs: autonomy, competence (agency - understood as efficiency and efficacy) and relationships with other people (communion). In Dąbrowski's work [Jarosiewicz, 2013, p. 41], man in the course of development strives for individual and social essence, which he interprets as an individual good, and through communion, that is, participation of support - social good. Proper formation of life goals is the path to well-being and good functioning.

Verification of the multi-dimensional model of the formation of life goals of maladjusted adolescents

By means of the analysis of structural modeling, it was examined whether the assumed theoretical model fits the obtained empirical data. It was found that the overall model turned out to be fit at an acceptable level ($\chi^2(6) = 21.39$; $p = 0.002$; GFI = 0.99; CFI = 0.97; RMSEA = 0.08).

Table 59 presents the values of standardized estimates in the obtained model. It turned out that most of the analyzed relations are statistically significant. Significant predictors of the rating of the importance of internal goals are both an increase in self-esteem and positive orientation ($p < 0.001$). A thorough analysis of the Critical Ratios index showed that positive orientation is a significantly stronger predictor of the rating of the importance of these goals than self-esteem. In the case of rating the importance of goals related to self-fulfillment, it was found that the significant predictors are the increase in agency and the achievement of internal goals - in this case the value of the CR indicator, which indicates that the sense of agency plays the most important role in building this type of goal.

It also turned out that along with the level of positive orientation and the rating of the importance of internal life goals, the autonomy and dignity of YEC pupils increases. The increase in positive orientation can be explained by a decrease in self-esteem. The predictors of agency are all three analyzed predictors (positive orientation, dignity and self-esteem); the increase in communion can be explained by an increase in the scores on the scales of positive orientation, autonomy, rating of the importance of internal goals and a decrease in the scores on the self-esteem scale.

Table 1. The values of standardized estimates for the model explaining the development of the rating of the importance of life goals (all YEC pupils)

			<i>Beta</i>	<i>p</i>
autonomy	<---	positive orientation	0.176	<0.001
autonomy	<---	intern goals	0.202	<0.001
autonomy	<-->	dignity	0.792	<0.001
goals - self-fulfillment	<---	communion	-0.088	0.127
goals - self-fulfillment	<---	agency	0.318	<0.001
goals - self-fulfillment	<---	intern goals	0.113	0.031
goals - self-fulfillment	<---	dignity	0.009	0.860
intern goals	<---	self-esteem	0.209	<0.001
intern goals	<---	positive orientation	0.372	<0.001
dignity	<---	positive orientation	0.139	0.013
dignity	<---	intern goals	0.248	<0.001
dignity	<---	self-esteem	-0.111	0.002
positive orientation	<---	self-esteem	-0.506	<0.001
communion	<---	positive orientation	0.321	<0.001
agency	<---	dignity	0.25	<0.001
agency	<---	self-esteem	-0.187	0.004
communion	<---	positive orientation	0.163	0.021
communion	<---	dignity	0.091	0.199
communion	<---	autonomy	0.198	0.002
communion	<---	intern goals	0.121	0.002
communion	<---	self-esteem	-0.131	0.016
communion	<-->	agency	0.457	<0.001

Beta – standardized estimate; *p* – statistical significance

The next step was to test the fit of the model for boys and girls separately. In both groups, models well fitted to the data were obtained (for boys: $\chi^2(6) = 8.08$; $p = 0.232$; GFI = 0.99; CFI = 0.99; RMSEA = 0.04; for girls: $\chi^2(6) = 10.33$; $p = 0.112$; GFI = 0.99; CFI = 0.98; RMSEA = 0.06).

A thorough analysis of the standardized estimates in the model showed that there were no differences in the predictors explaining the rating of the importance of internal life goals - it is worth noting, however, that stronger relationships were observed in girls. In the case of the goal related to self-fulfillment, it turned out that among boys the significant predictors are: communion and agency, while in the group of girls - agency.

A thorough analysis of the CR index showed that the relationship between self-esteem and agency and community is stronger in boys; in the case of the other paths, the differences between the sexes were not statistically significant (see Table 60).

Table 2. The values of standardized estimates for the model explaining the development of the rating of the importance of life goals (all YEC pupils) - analysis broken down by gender

		Boys		Girls	
		<i>Beta</i>	<i>p</i>	<i>Beta</i>	<i>p</i>
autonomy	<--- positive orientation	0.136	0.028	0.312	<0.001
autonomy	<--- intern goals	0.183	0.002	0.132	0.056
autonomy	<-- > dignity	0.786	<0.001	0.773	<0.001
goals - self-fulfillment	<--- communion	-0.181	0.025	0.007	0.932
goals - self-fulfillment	<--- agency	0.269	<0.001	0.36	<0.001
goals - self-fulfillment	<--- intern goals	0.092	0.171	0.143	0.061
goals - self-fulfillment	<--- dignity	0.031	0.654	0.091	0.221
intern goals	<--- self-esteem	0.127	0.076	0.462	<0.001
intern goals	<--- positive orientation	0.276	<0.001	0.642	<0.001
dignity	<--- positive orientation	0.157	0.026	0.192	0.096

dignity	<---	intern goals	0.223	<0.001	0.201	0.006
dignity	<---	self-esteem	-0.112	0.011	-0.099	0.256
positive orientation	<---	self-esteem	-0.513	<0.001	-0.614	<0.001
agency	<---	positive orientation	0.242	0.002	0.616	<0.001
agency	<---	dignity	0.172	0.005	0.275	<0.001
agency	<---	self-esteem	-0.32	<0.001	0.182	0.178
communion	<---	positive orientation	0.066	0.395	0.326	0.058
communion	<---	dignity	0.093	0.278	0.072	0.456
communion	<---	autonomy	0.21	0.006	0.201	0.056
communion	<---	intern goals	0.111	0.03	0.121	0.097
communion	<---	self-esteem	-0.241	<0.001	0.085	0.497
communion	<-- >	agency	0.489	<0.001	0.418	<0.001

Beta – standardized estimate; *p* – statistical significance

Then, a division was made into the pupils who stayed at the YEC for the first or the subsequent time. In both cases, a model well-suited to the data was obtained (for people visiting for the first time: $\chi^2(6) = 20.51$; $p = 0.002$; GFI = 0.98; CFI = 0.96; RMSEA = 0.09; for the pupils who stayed at the YEC the subsequent time: $\chi^2(6) = 4.83$; $p = 0.566$; GFI = 0.99; CFI = 1.00; RMSEA = 0.00).

Significant differences between the groups (pupils who stayed at the YEC for the first time and those who stayed at the YEC for the subsequent time) were not observed for the predictors explaining the rating of the importance of internal goals. Moreover, irrespective of the above-mentioned groups of the pupils, along with the increase in agency, the rating of the importance of goals related to self-fulfillment grows; the relationship between the rating of the importance of internal goals and those related to self-fulfillment was visible only in the group of the pupils who stayed at the YEC for the first time (see Table 3).

A detailed analysis of the CR index showed that among individuals who stayed at the center for the first time, compared to those who stayed at the YEC for the subsequent time, stronger

relationships were observed between: positive orientation and autonomy, positive orientation and dignity, positive orientation and agency, positive and communion.

Table 3. The values of standardized estimates for the model explaining the development of the rating of the importance of life goals - all YEC pupils and the number of stays at YEC

			first time at YEC		next time at YEC	
			<i>Beta</i>	<i>p</i>	<i>Beta</i>	<i>p</i>
autonomy	<---	positive orientation	0.230	<0.001	0.047	0.631
autonomy	<---	intern goals	0.160	0.003	0.250	<0.001
autonomy	<-- >	dignity	0.795	<0.001	0.786	<0.001
goals - self-fulfillment	<---	communion	-0.071	0.292	-0.192	0.063
goals - self-fulfillment	<---	agency	0.307	<0.001	0.332	0.001
goals - self-fulfillment	<---	intern goals	0.135	0.023	0.089	0.415
goals - self-fulfillment	<---	dignity	0.053	0.366	-0.057	0.595
intern goals	<---	self-esteem	0.167	0.008	0.280	0.033
intern goals	<---	positive orientation	0.377	<0.001	0.377	0.001
dignity	<---	positive orientation	0.168	0.004	0.081	0.497
dignity	<---	intern goals	0.211	<0.001	0.316	<0.001
dignity	<---	self-esteem	-0.097	0.013	-0.137	0.038
positive orientation	<---	self-esteem	-0.494	<0.001	-0.463	0.003
agency	<---	positive orientation	0.381	<0.001	0.120	0.227
agency	<---	dignity	0.171	0.002	0.431	<0.001
agency	<---	self-esteem	-0.178	0.004	-0.268	0.008
communion	<---	positive orientation	0.217	<0.001	-0.029	0.842
communion	<---	dignity	0.058	0.483	0.170	0.210
communion	<---	autonomy	0.197	0.006	0.189	0.185
communion	<---	intern goals	0.131	<0.001	0.079	0.375
communion	<---	self-esteem	-0.143	0.006	-0.139	0.196

communion	<-- >	agency	0.496	<0.001	0.334	<0.001
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Beta – standardized estimate; *p* – statistical significance

To sum up: the obtained results allow for the adoption of the tested theoretical model explaining the formation of life goals in the group of YEC pupils. The adopted stages of positive integration and disintegration were confirmed, in line with the theory of Kazimierz Dąbrowski, and the assumed directions of the relationship between the variables determining the scales of ethics, communion, agency, self-esteem and positive orientation. The adopted model confirms the role played by positive orientation in building the rating of the importance of internal life goals in the surveyed pupils. In the case of rating the importance of goals related to self-fulfillment, agency turned out to be the strongest predictor.

The existence of a relationship between particular importance of life goals was also revealed. The rating of the importance of external life goals was more strongly correlated with the rating of the importance of internal life goals ($r = 0.571$; $p < 0.001$) than with self-fulfillment ($r = 0.471$; $p < 0.001$), which may result from the fact that, as a result of pedagogical interactions, the importance of external goals decreases at the expense of increasing the rating of the importance of internal goals at the stage of multilevel disintegration.

The impact of self-esteem on the increase in the rating of the importance of the pupils' life goals can be explained by the development of this predictor at the stage of unilevel disintegration, which in turn translates into the influence of the developed self-esteem on the rating of the importance of internal goals in the period of multilevel disintegration.

It is worth noting that at the stage of organized multilevel disintegration, the strongest influence on the rating of the importance of goals related to self-fulfillment was obtained for the level of agency.

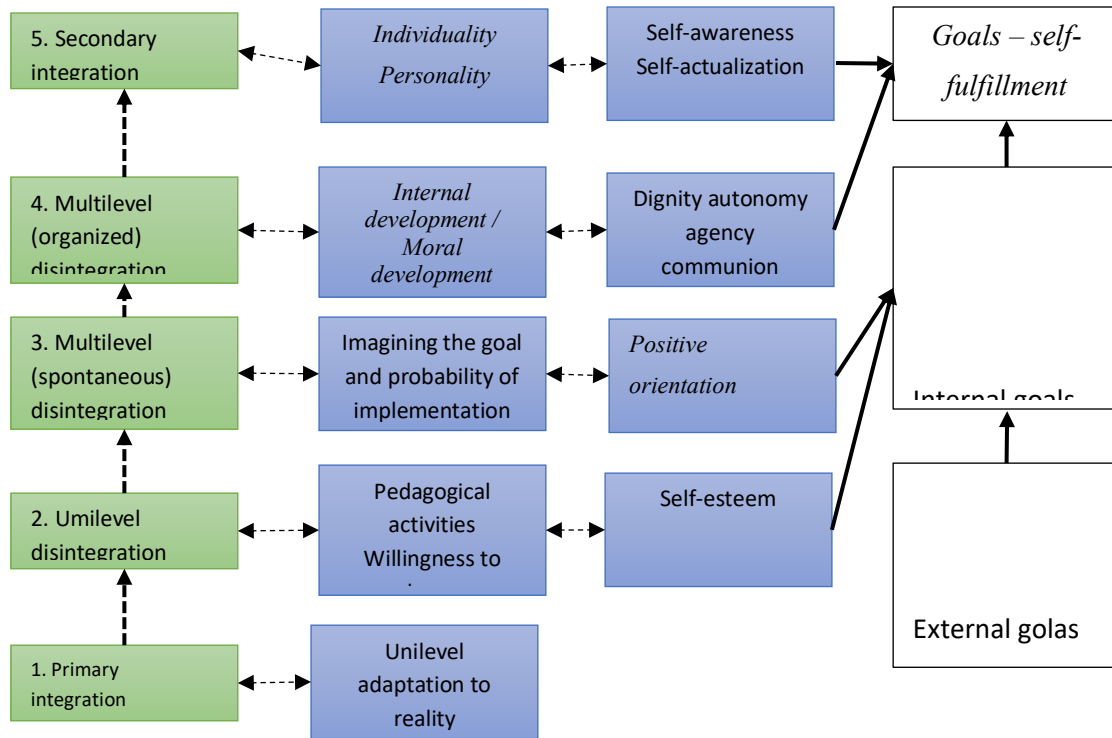


Figure 2. Verification of the multidimensional model of the formation of life goals of maladjusted youth (theoretical model).

The conducted analysis shows that agency is the strongest dynamism shaping the life goals of the respondents. According to the theoretical model, it is the foundation of the pupil's secondary integration. Agency should be treated as part of a larger whole, which consists of: human competences and the efficacy of his actions (efficiency and effectiveness). And the abovementioned competences - knowledge, skills, the ability of alternative thinking and aplasticity.

The second dynamism of the pupil's secondary integration turned out to be positive (life) orientation, the components of which are life satisfaction and self-esteem. They are relatively constant factors that can be influenced by increasing the sense of self-efficacy [Caprara, 2009, p. 46]. In a sense, positive orientation is related to agency, understood as efficiency and effectiveness. The belief in self-efficacy is a general disposition of a person, acquired and modified over the course of life by one's own activity, aspirations, and requirements that are placed on an individual [Matczak, 1996]. Human development does not end at a specific point in time if the individual is open to change and develops throughout life. Hope for a better future seems to play a role. It can be passive hope when a person is convinced that, after a period of

passive waiting, he will achieve the expected goal with a certain degree of probability. He believes that the future that is projected will become real [Fromm, 2000]. This belief is accompanied by positive emotions. Man does nothing to increase the chance of achieving a goal (good). Unfortunately, this type of hope often leads to frustration. It is important that the young person has a sense of subjectivity, because only the subject can be the perpetrator striving for difficult and distant goals, developing an active hope, defined as the belief that thanks to the ability to perform tasks and the power of motivation activating and supporting action, he will achieve the set goal with a high degree of probability [Caprara, 2009, p. 48]. Man is therefore an active and dynamic subject. This belief is based on two premises: the ability to plan and construct actions, to search for means enabling the achievement of a goal, and strong motivation, called will by psychologists. Thus, the interaction of skill (agency) and will is the basis of active hope [Kozielecki, 2006, p. 39]. Hope has many functions in human life. It influences the sense of meaning in life, even in difficult and dangerous situations (autotelic hope). It stimulates motivation to search for realistic goals that do not exceed the capabilities of the individual (particular hope), protecting against despair and hopelessness [Kozielecki, 2006, p. 42]. It seems that awakening this type of hope and a positive, open attitude to the world in the pupils may significantly contribute to changing the way they think about their own future. Other predictors are the autonomy ethics and dignity ethics [Wojciszke, Baryła, 2000, p. 39]. The ethics of autonomy is one of the most common ethical codes that appears in various cultures [Shweder, Ahapatra, 1987, p. 80]. Other predictors are the ethics of autonomy and dignity ethics. The ethics of autonomy is one of the most common ethical codes in various cultures. Bogdan Wojciszke and Wiesław Baryła take as probable the thesis that the ability to develop this code is a property of people, developed through evolution, similar to the ability to develop a language. Each culture develops some version of an ethics of autonomy because protecting the well-being of the individual “was a universal problem that the human species had to solve in order to survive” [O’Neil, 2000, p. 399]. Characteristic of the ethics of autonomy is respect for the good and rights of every human being, helping others and loyalty to others. The essence of the ethics of dignity is the command to live in a dignified way. The main sin is doing harm, breaking the rights of the individual (physical, moral, psychological) and disloyalty. Beliefs about the way of life we can consider worthy change depending on time and place [Ossowska, 1973]. There are, however, permanent elements, such as honor, spirituality, contempt for material values, or maintaining purity (classes, castes, races). The main sin is the loss of “honorable capacity”, the pursuit of material goods, and the change of states of affairs sanctified by tradition.

Thus, stimulating youth agency, their moral development and positive orientation may result in shaping socially acceptable life goals (internal, external and related to self-fulfillment).

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