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## LUBLIN TEACHERS, LECTURERS AND MASTERS OF KAZIMIERZ DĄBROWSKI. DISCOVERING THE BIOGRAPHY

**S u m m a r y:** In the article I would like to show Prywatne Gimnazjum Męskie im. Stefana Batorego, the so-called ‘Lublin School’, as an educational environment which, on the threshold of formation of Polish statehood and in the first years of the young state’s functioning, was able to attract many scholars and create a climate friendly to the development of young people, many of whom became eminent scholars, writers, artists, clergy and lawyers. One of them was, among others, Kazimierz Dąbrowski (1902–1980), a psychiatrist, psychologist and pedagogue, doctor of medicine and philosophy, creator of the theory of positive disintegration, who between 1916 and 1923 studied in it. I would like to present people whom Dąbrowski encountered while studying in Lublin and who, thanks to their personality, charisma and scientific achievements, influenced the development of a young man, eager for knowledge.

**Key words:** Kazimierz Dąbrowski, Prywatne Gimnazjum Męskie im. Stefana Batorego w Lublinie, Catholic University of Lublin, education

### Introduction

When we conduct biographical research and write someone’s biography or just a short biography, we usually focus on the achievements and successes of the person, often shallowing, simplifying or skipping his/her childhood and school years. Sometimes it results from difficulties in finding materials that could

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reveal the beginnings of the biography being researched. At other times, we recognise childhood as a period that adds little to the story of the person described. This makes us skip, limit or downplay information about all those who had an impact on the child and young person, developed their interests, shaped their personality and motivated them to learn, work on themselves, study and develop their skills.

Conducting research on lecturers of the Catholic University of Lublin during the interwar period, I noticed that many university employees simultaneously taught in Lublin junior high schools. I wanted to take a closer look at Prywatne Gimnazjum Męskie im. Stefana Batorego, the so-called 'Lublin School'. I was looking for materials about the school, its employees and graduates. The longer I explored the subject, the more expressive and surprising an image I received of the school where many outstanding Polish intellectuals worked, and among its graduates were scholars, clergymen, lawyers and writers. One of them was Kazimierz Dąbrowski (1902–1980), a psychiatrist, psychologist and pedagogue, doctor of medicine and philosophy, creator of the theory of positive disintegration, who studied at the school from 1916–1923. In the article I would like to show the 'Lublin School' as an educational environment which, on the threshold of the formation of Polish statehood and in the first years of the functioning of the young state, was able to attract scholars and create a climate friendly to the development of young people (not only those drawn from school, but also many who contributed to it through their involvement in the work of circles, student organisations, cooperation with teachers and the parenting committee). I would like to present people whom Dąbrowski encountered while studying in Lublin, and whose personality, charisma, scientific achievements and teaching methods influenced the development of a young man eager for knowledge.

To date, little has been written about the 'Lublin School' and its graduates. In 1936, on the occasion of the institution's jubilee, its director at the time, and at the same time professor of the Catholic University of Lublin, Zygmunt Kukulski, prepared an anniversary publication<sup>2</sup>. Recently, Katarzyna Wołk dedicated to the school a chapter in the work *Zygmunt Bolesław Kukulski (1890–1944) – pedagog, wychowawca i społecznik*<sup>3</sup>. Dąbrowski's biographers usually ignore the fact that he learned and studied in Lublin or they narrow down only to providing the information that he attended the junior high school named after Stefan Batory, where his teacher was Roman Ingarden, and at the same time studied as a free student of Polish studies at the University of Lublin, where he came across,

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<sup>2</sup> Prywatne Męskie Gimnazjum imienia Stefana Batorego ("Szkoła Lubelska") w XXX-lecie. *Lublin 1906–1936*, red. Zygmunt Kukulski (Lublin: (n.p.) 1936).

<sup>3</sup> Katarzyna Wołk, "Sztuka wychowania Kukulskiego w Szkole Lubelskiej w latach 1930–1936", in: eadem, *Zygmunt Bolesław Kukulski (1890–1944) – pedagog, wychowawca i społecznik* (Lublin: Wydawnictwo Episteme 2018), 119–128.

among others, Fr. Jacek Woroniecki and Henryk Jakubanis<sup>4</sup>. Considering this brief information, I would like to present whom Dąbrowski came across during his studies in Lublin and what he was learning during this period.

## At the ‘Lublin School’

Kazimierz Dąbrowski, born on the 1<sup>st</sup> of September 1902 into the family of Antoni Dąbrowski, administrator of the estate in Klarów in the Lublin region belonging to Count Antoni Rostworowski, mastered the primary school programme in his family home. For further education he was sent to Lublin, to Prywatne Gimnazjum Męskie im. Stefana Batorego, the so-called the ‘Lublin School’<sup>5</sup>, in Rada Opiekuńcza, of which sat Rostworowski<sup>6</sup>.

Junior high school pupils who, like Dąbrowski, came to Lublin during the First World War, were from various social groups: they included sons of landowners, voivodes, estate managers, doctors and pharmacists as well as teachers of Polish, German and Jewish nationality. His classmates mention that “Lublin at that time was a nice city, but very quiet and still. It had a huge and rich agricultural base and minimal industry based on it. A beautiful old town, the beginning of the new one, and large, dirty suburbs, inhabited mostly by Polish and Jewish poor. A dozen stately ancient churches, a theatre, two cafes”<sup>7</sup>.

The school was located in a specially built building at ul. Powiatowa 11 (now Spokojna 1), but with the entry of Austrian troops into Lublin, the building and the dormitory were requisitioned for the needs of the army, and the youth were learning in private homes. Despite this, the school had extracurricular activities: environmental, chemical, psychological, self-help, II Lubelska Drużyna Harcerzy im. Zawisza Czarny [scout group], a school orchestra was established in 1914, and in the years 1915–1916 Lubelska Komisja Międzyszkolna Samopomocy Szkolnej was created, whose task was to arrange lectures, artistic events and exhibitions of pupils’ works. In 1915, when subjects imposed by Russia were removed from the curriculum, the ‘Lublin School’ became a thriving junior high school, giving young men the foundations of good, humanistic education and allowing

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<sup>4</sup> Tadeusz Kobierzycki, *Krótki biogram naukowy Kazimierza Dąbrowskiego*, <https://dezintegracja.pl> (access: 29.10.2019); idem, “Summaries: Profesor dr Kazimierz Dąbrowski (1902–1980)”, transl. by Anna Przybyłek, *Heksis: Scientific-didactic quarterly devoted to problems of person, health, creativity and spirituality* 1–3 (2000) (22–24), 276–279; Bohdan Gawroński, “Nota biograficzna”, in: Kazimierz Dąbrowski, *W poszukiwaniu zdrowia psychicznego* (Warszawa: PWN 1989), 7–13.

<sup>5</sup> Kobierzycki, *Krótki biogram naukowy Kazimierza Dąbrowskiego*.

<sup>6</sup> Władysław Godziszewski, Kazimierz Juszcakowski, “Historia Zakładu (1906–1936)”, in: *Prywatne Męskie Gimnazjum imienia Stefana Batorego...*, 3–4; Wojciech Roszkowski, “Rostworowski Antoni Jan”, in: PSB, vol. 32 (Kraków–Wrocław–Warszawa: Ossolineum 1989–1991), <https://www.ipzb.nina.gov.pl/a/biografia/antoni-jan-rostworowski> (access: 29.10.2019).

<sup>7</sup> Konrad Bielski, *Most nad czasem* (Lublin: Wydawnictwo Lubelskie 1963), 33.

development in many areas. The school taught Polish, Latin, Greek, German and French, Polish and universal history, geography, mathematics (arithmetic, algebra, geometry, trigonometry), cosmography, physics and chemistry, nature, jurisprudence, logic and psychology, gymnastics, drawing and calligraphy<sup>8</sup>.

The last years of the First World War and the first years of independence were not successful for Polish secondary education: older pupils went to the front, and social and political unrest distracted the youth from learning. On the 11<sup>th</sup> of February 1918, in connection with the signing of the Brest Treaty<sup>9</sup>, the youth from the Lublin schools issued an appeal by A. Zdanowicz, a pupil of the 'Lublin School', organised a demonstration and weapons exercises began at the school. In November 1918, after the city was liberated, some of the pupils joined the army, and this was repeated in 1919 and 1920<sup>10</sup>. An important event in the biography of the young junior high school pupil was also the war with Soviet Russia in 1920. After the initial successes of the Polish army, among others after the seizure of Kiev (8 May, 1920) by Edward Rydz-Śmigły, a counter-offensive of Soviet troops took place. On the 11<sup>th</sup> of July 1920, the "Ziemia Lubelska" daily announced the appeal of the then chairman of the scout organization, Fr. Jacek Woroniecki for the mobilization of scouts. Dąbrowski watched as classmates of his year, among others Józef Chałasiński belonging to the team named after Zawisza Czarny, joined the army and went to the front<sup>11</sup>. Over 150 armed pupils stood up to fight, many served in non-frontal formations; 32 pupils were killed in the fronts of the First War and during the invasion<sup>12</sup>. Dąbrowski was active in the underground organisations of Polish youth – Związek Młodzieży Polskiej "Przyszłość"<sup>13</sup> i Związek Młodzieży Polskiej "Zet"<sup>14</sup>. The experiences of

<sup>8</sup> Godziszewski, Juszcakowski, "Historia Zakładu (1906–1936)", 8.

<sup>9</sup> The peace treaty signed in Brest on the 9<sup>th</sup> of February, 1918 between the German Empire, Austria-Hungary, the Tsar of Bulgaria and the Ottoman Empire on the one hand, and the Ukrainian People's Republic on the other. A Polish delegation to the negotiations was not allowed. Under the treaty, Germany and Austria-Hungary gave up the historical region of Chełm, with the city of Chełm, and the part of Podlasie to the Ukrainian People's Republic, proclaimed on the 22<sup>nd</sup> of January 1918, and Austria-Hungary undertook to separate Eastern Galicia (with Lviv and Przemyśl as an autonomous crown country of the monarchy). The signing of the treaty meant the recognition of the Ukrainian state and giving up to Ukraine the land which Polish people claimed. The border set out in the treaty was to run along the line: Tarnogród, Biłgoraj, Szczepieszyn, Krasnystaw, Puchaczów, Radzyń, Międzyrzec, Sarnaki and Mielnik. Henryk Wereszycki, *Historia polityczna Polski 1864–1918*, wyd. 2 popr. i rozsz. (Paris: Wydawnictwo Libella 1979), 300.

<sup>10</sup> Godziszewski, Juszcakowski, "Historia Zakładu (1906–1936)", 1–30.

<sup>11</sup> Aneta Baranowska, "Józef Chałasiński – przypadek inteligenta postępowego", *Glaukopis* 9/10 (2007–2008), 274–287.

<sup>12</sup> Zygmunt Kukulski, "Wstęp", in: *Prywatne Męskie Gimnazjum imienia Stefana Batorego...*, 5–6.

<sup>13</sup> Związek Młodzieży Polskiej "Przyszłość" (PET) – a secret, three-part internal organisation of Organizacja Młodzieży Narodowej Szkół Średnich operating in the Russian and Austrian partitions in 1901–1922.

<sup>14</sup> Związek Młodzieży Polskiej "Zet" (ZMP, Zet) – an underground organisation of Polish academic youth operating in the three partitions.

the war, which brings death and suffering<sup>15</sup>, as well as patriotic awareness taken from the family home but grounded in Lublin in the post-war period, had an impact on Dąbrowski, who was strongly associated with the country and did not decide to leave Poland permanently, although in the People's Poland times he had trouble with work and also many friends who offered him a job abroad<sup>16</sup>.

In many of Dąbrowski's biographies there is repeated information that at school "he was learning with a constant sense of loss of time and delay in learning [...] He wanted to make up for it to compensate emotionally and morally for the death of his older brother and younger sister. First, he wants to become a journalist and a writer"<sup>17</sup>. As a pupil he showed extraordinary abilities and extensive interests. When the school returned to the former building, celebrations of the national anniversaries and the name-day of Marshal Józef Piłsudski began, usually combined with the name-day of the school's headmaster, Józef Arlitewicz (1907–1930), who taught mathematics. Despite his apparent roughness, he was a good and obliging man, sensitive to the needs of both pupils and teachers. He enjoyed the liking of the pupils who called him "Ciołek", after the last name of the famous mathematician Erasmus, and "a walking encyclopedia"<sup>18</sup>. The youth clung to him, "sensing their great friend in him", "able to understand all matters related to adolescence" they gave him "their complete not just confidence but also strong, almost filial, love". He was a man with versatile interests, a great sense of humour and uncommon knowledge, "he loved art in all its forms and strongly supported the sending the teaching staff to open young souls to the land of beauty"<sup>19</sup>. Dąbrowski participated in school ceremonies over which Waleria Pleszczyńska supervised; the latter formed a theatre club out of the youth involved in organising events.

In, more or less this period of time, Dąbrowski made his first poetic and dramatic attempts. Referring to his childhood dreams of journalism, he got involved in the creation and publication of a magazine titled "W Przyszłość: Miesięcznik Młodzieży Szkół Średnich", issued by Samopomoc Szkół Średnich Lubelskich. He became its editor-in-chief. The editorial staff, which included seven pupils, including Chałasiński, was tasked with taking care of the artistic and substantive level of the magazine. What is to be found there is a mixture of literary debuts and journalism, mainly concerning affairs of the youth, the relationship between

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<sup>15</sup> Dąbrowski wrote about this in the diary quoted by Kobierzycki: "Summaries: Profesor dr Kazimierz Dąbrowski (1902–1980)".

<sup>16</sup> Kobierzycki, *Krótki biogram naukowy Kazimierza Dąbrowskiego*.

<sup>17</sup> Ibidem; Ewa Zakościelna, "Życie i dzieła prof. dr. hab. medycyny/filozofii Kazimierza Dąbrowskiego, czyli pasja rozwoju i trud istnienia", *Zdrowie Psychiczne* 2–3 (1981); Gawroński, "Nota biograficzna", 7–13.

<sup>18</sup> Urszula Gierszon, *Zarys biografii Konrada Bielskiego*, <http://urszulagierszon.cba.pl/?p=229> (access: 29.10.2019).

<sup>19</sup> Stanisław Dulewicz, "Józef Zbigniew Arlitewicz", in: *Prywatne Męskie Gimnazjum imienia Stefana Batorego...*, 309–312.

education and personality development, and features and tasks of a good school which develops its pupils.

The article opening the second issue<sup>20</sup> contained a text in which, apart from criticism of contemporary school (the editors stipulated that they did not fully agree with this fragment of the text), there were postulates regarding the goal that a good school should be set in a country that “four years earlier regained independence, and only two years have passed since the echoes of war”. A pupil signed Al. Heski wrote: “The task of high school is to prepare the youth for life [...] bringing up independent and creative citizens who would once take an active part in social life. [...] The school’s goal is not only to provide the alumni with a certain amount of knowledge, but also their general spiritual and physical development”<sup>21</sup>. In the editorial, it was written that “Both in the first and in this issue of our magazine, the Editorial Board accepted texts whose artistic and substantive level satisfied them. In the future, the selection will be sharper, and the authors must work more on their works”<sup>22</sup>. Dąbrowski was faithful to the ideals expressed in the edited magazine throughout his life. In 1978, in the journal “Problemy Studenckiego Ruchu Naukowego”, he wrote: “scientific work and creativity [...] must always be associated with moral and social values, with service to the state and the nation. [...] acquiring knowledge should also become a process of acquiring personality, i.e. the highest human structure”<sup>23</sup>.

On behalf of the teachers, the journal supervisor was Prof. Feliks Kozubowski, a Polish philologist<sup>24</sup>. He was supported by another Polish teacher, Prof. Feliks Araszkiwicz (1895–1966) – in the future an expert on the works of Bolesław Prus and a lecturer at the University of Lublin. Observing the young men whom he taught, he wrote:

The brains were on fire for independence, everyone had a deep amorousness, everyone wanted to take an active part in the fight for independence as soon as possible [...] And these appeals spread across the city walls about the need to fight the invasion [...] Celebrations in honour of the poets and Konopnicka in some room next to the Hotel Europejski [...] The action of the so-called scholarship fund for poor classmates<sup>25</sup>.

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<sup>20</sup> I could not determine how many issues of the magazine were published, I managed to reach only the first two, published in 1922. Perhaps preparations for the final exams of many editorial staff prevented the magazine from developing.

<sup>21</sup> Al. Heski, “Młodzież a szkoła”, *W Przyszłość* 2 (1922), 1–2.

<sup>22</sup> “Do Kolegów i Koleżanek!”, *W Przyszłość* 2 (1922), 16.

<sup>23</sup> Kazimierz Dąbrowski, “Możliwości świadomego rozwoju”, *Problemy Studenckiego Ruchu Naukowego* 3 (1978), 7.

<sup>24</sup> “Redakcja”, *W Przyszłość* 2 (1922), 16.

<sup>25</sup> Feliks Araszkiwicz, “Feliks Kotowski (1895–1929)”, in: *Prywatne Męskie Gimnazjum imienia Stefana Batorego...*, 300–301.

From 1918, Arciszewski started a dynamic activity in the field of teaching. He worked in junior high school, but also in the Teachers' Seminary in Lublin. From the beginning he earned the reputation of a creative pedagogue because he decided to modernise Polish education and to train not only the youth but also their teachers. He belonged to the group of those who inspired, supported and co-created the movement of independent scientific creativity of students and teachers<sup>26</sup>.

In 1918, an aesthetics, philosopher and future well-known phenomenologist Roman W. Ingarden (1893–1970), who taught mathematics, propedeutics of philosophy, logic and the theory of knowledge, also started working at the Lublin School, although information appears in some of Dąbrowski's biographies that he also taught French. The young doctor of philosophy, a graduate from Göttingen, Vienna and Freiburg im Breisgau, and at the same time a talented violinist, a graduate from the Konserwatorium Polskiego Towarzystwa Muzycznego in Lviv, passionate about literature and the "affairs of the spirit" fascinated the pupils, who readily listened to lectures about David Hilbert, Adolf Reinach and Edmund Husserl, the creator of twentieth-century phenomenology, under whose guidance Ingarden wrote and defended his doctorate. Unfortunately, to the dissatisfaction of many pupils, after a year the young teacher left for Warsaw<sup>27</sup>.

At the same time, a junior high school named after Batory happened to accept Antoni Krzyżanowski, in the future a well-known regionalist and propagator, who worked as a teacher and the headmaster at the 'Lublin School' in 1919–1929. He was a member of the teaching committee at the Lublin division of Polskie Towarzystwo Historyczne and participated in the work of Lublin methodological centres on history and geography. He cared for the youth entrusted to him, believing that every teacher must be an educator at the same time, which is why he paid special attention to the personal example of teachers in bringing up the youth. He promoted the development of youth self-governance and co-operated with the parents because he was convinced that only a joint effort of the family and school would bring about the intended results<sup>28</sup>.

Chemistry and physics at school were taught by Kazimierz Juszczakowski (1884–3 May 1969), one of the older employees at the 'Lublin School', a scout activist, a member of the Scout Command in Lublin (1913–1916) and the Circle of Scouts Care in Lublin (1916–1918). From 1919 he no longer taught at school,

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<sup>26</sup> Stanisław Fita, "Feliks Araszkiwicz. Regionalista – naukowiec – pedagog", in: *W kręgu Hieronima Łopacińskiego*, under [editorial comitee] Henryk Gawarecki et al. (Lublin: Wojewódzka Biblioteka Publiczna im. H. Łopacińskiego 1977), 113–125.

<sup>27</sup> Monika Rogowska-Stangret, *Roman Wiktor Ingarden*, <https://culture.pl/pl/tworca/roman-witold-ingarden> (access: 29.10.2019).

<sup>28</sup> Barbara Kalinowska-Witek, "Antoni Krzyżanowski – nauczyciel i dyrektor prywatnego żeńskiego gimnazjum i liceum ogólnokształcącego Wacławy Arciszewskiej w Lublinie w latach 1929–1939", *Roczniki Teologiczne* 62 (2015), 11, 95–117.

but he co-operated with it as the commander of District XII A ZHP in Lublin (1917–1921) and was curator of the School District in Lublin (1923–1925). He was an excellent pedagogue and an expert in his lectured subjects; he had the extraordinary “ability to simplify in his lectures on the most difficult issues”. Pupils gave him the nickname “Motor” because “literally his work was burning in his hands”; “Loved by the youth, he was invited by them to participate in managerial co-operation in secret youth organisations”<sup>29</sup>. In the 1930s, Juszcakowski, together with the then headmaster of the school, Zygmunt Kukulski – the founder of the pedagogy institute at the Catholic University of Lublin – became very involved in organising the reunion of school graduates; he was also a co-author of the memorial book of the junior high school<sup>30</sup>.

### Among the students of the University of Lublin

From 1921, Dąbrowski divided his time between learning at junior high school and lectures at the University of Lublin, to which he enrolled as a free listener (hiding the fact that he was still a high school student) to the Faculty of Polish Studies at the University of Lublin. After classes at school, he ran to lectures by Wiktor Hahn (1871–1959), a historian of literature and bibliographer, who in 1921 became a full professor at the Catholic University of Lublin and took over the 1<sup>st</sup> Department of the History of Polish Literature; in the academic year 1922–1923 he was the dean of the Faculty of Humanities. Wiktor Hahn’s scientific interests included bibliography, classical philology, the history of literature and the history of theatre. He was an expert on the works by Juliusz Słowacki and Józef Ignacy Kraszewski. Together with Bronisław Gubrynowicz, he prepared the first critical edition of *Dzieła Słowackiego* (1909, 10 volumes), based on autographs or first editions published during the author’s lifetime. He also prepared the anthology *Juliusz Słowacki w poezji polskiej* (1910). He infected his pupil Kazimierz Dąbrowski with his love for Słowacki<sup>31</sup>.

In the years 1919–1925 one of the professors at the University of Lublin was Stanisław Ptaszycki, who was a historian, historian of Polish literature, publisher, archivist, the author of over 130 publications, primarily the *Encyklopedia nauk pomocniczych historii i literatury polskiej* (ed. 1919 and 1922). He lectured in Latin and Slavic-Russian paleography, diplomatics, chronology and the history of

<sup>29</sup> Rev. Florian Krasuski, “Kazimierz Juszcakowski”, in: *Prywatne Męskie Gimnazjum imienia Stefana Batorego...*, 315–331.

<sup>30</sup> *Prywatne Męskie Gimnazjum imienia Stefana Batorego...*

<sup>31</sup> Zdzisław Libera, “Wiktor Hahn (9 września 1871 – 2 listopada 1959) [obituary note]”, *Pamiętnik Literacki* 51 (1960), 2, 599–604.

Polish–Lithuanian relations. In his works he described, among others, the history of Polish literature, the history of Lithuania, printing and libraries<sup>32</sup>.

An extraordinary and extremely picturesque man, teaching classical philology at the University of Lublin in the years 1918–1923, whose lectures were attended by Dąbrowski, was Stefan Srebrny, a translator of Roman and Greek literature. In the years 1921–1922 and 1922–1923 he gave lectures on Greek prose, Roman romance, exercises in Greek stylistics, as well as lectures on translations around *The Birds* by Aristophanes and *The Libation Bearers* by Aeschylus<sup>33</sup>. His translations included, among others, all the surviving tragedies by Aeschylus, comedies by Aristophanes as well as *King Oedipus* by Sophocles and works by Euripides<sup>34</sup>.

At the university he received a great deal of support from Henryk Jakubanis (1878–1949)<sup>35</sup>, who lectured on the introduction to philosophy, history of philosophy, aesthetics and logic. The Rev. Józef Pastuszka wrote that he represented “a type of philosopher–poet who tries to solve the problem on an emotional and intuitive path. His lectures, given in a beautiful form, not free from pathos and emotional moments, made a great impression on the listeners. He was a good, obliging man with deep spiritual culture and pleasant in contact”<sup>36</sup>.

Dąbrowski also attended lectures on philosophy and psychology, which from 1919 were given by, among others, Fr. Jacek Woroniecki, a priest who also lectured on moral theology and ethics. In 1922, after the death of Rev. prof. Idzi Radziszewski, he was elected rector of the university. His most important writings were created in Lublin. The professor was reluctant to adopt “pedagogical novelties” and opposed the focus of pedagogy on childhood only. He advocated the need to focus its efforts also on the quest for full adult development. The purpose of upbringing in his approach should be to develop skills that help functioning in adulthood. Because moral assessment of a given act is determined by the compatibility of a man’s decisions with his own – fallible – conscience, he considered proper formation of conscience the most important task of pedagogy. In his writings and lectures, he emphasised not moral conduct and norms but character traits and upbringing, as well as self-upbringing through own effort. He was an opponent of individualism, which in his opinion contributed to the spread of egoism, the weakening of religiosity and the emergence of anti-social attitudes. He juxtaposed it with personalism<sup>37</sup>. Woroniecki’s views aroused the interest

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<sup>32</sup> Stanisław Konarski, “Ptaszycki Stanisław Ludwik”, in: PSB, vol. 29 (Kraków–Wrocław–Warszawa: Ossolineum 1986).

<sup>33</sup> List of lectures and list of university institutions (Lublin: Lublin University 1922–1923).

<sup>34</sup> Barbara Bibik, “O profesorze Stefanie Srebrnym – tłumaczu i inscenizatorze słów kilka”, *Rocznik Toruński* 39 (2012), 207–221.

<sup>35</sup> Gawroński, “Nota biograficzna”, 7–13.

<sup>36</sup> Ks. Józef Pastuszka, “Henryk Jakubanis (1879–1949). Wspomnienie pośmiertne”, *Roczniki Filozoficzne* 2/3 (1949/1950), 344–346.

<sup>37</sup> Maurycy Lucjan Niedziela OP, “Woroniecki OP i jego troska o nową świadomość chrześcijaństwa w Polsce”, in: *Człowiek – moralność – wychowanie. Życie i myśl Jacka Woronieckiego OP*

of the young junior high school student and later student, and their echoes are found in Dąbrowski's views on the Third Factor in the theory of positive disintegration, taking part in the self-improvement of man<sup>38</sup>.

By the time of the matura secondary school leaving examination, Kazimierz Dąbrowski passed the exams included in the programme for the first and second year of studies. In 1923, he passed the matura secondary school leaving examination and the university authorities granted him the completion of the first two years of study. From October 1923, he continued his Polish studies at the University of Lublin, unfortunately only for two semesters – winter and spring. In April 1924, he left Lublin and moved to Poznań, where his brother Stanisław studied under Florian Znaniecki, and in October 1923 a classmate, Józef Chałasiński, began his studies. In some ways, leaving Lublin interrupted Dąbrowski's life of focusing on literature and art. He was accepted at the University of Poznań for the second year in the department of philosophy. At the same time, although he was still finishing his Polish studies, he also devoted a lot of time to listening to lectures of scholars dealing with other fields of science: the psychologists Prof. Stefan Błachowski and Prof. Stefan Szuman, a sociologist Prof. Florian Znaniecki, a pedagogue Prof. Bogdan Nawroczyński, and the philosophers Prof. Czesław Znamierowski and Prof. Adam Żółtowski.

### Summary. Influence of the Lublin period on the biography of Dąbrowski

Kazimierz Dąbrowski's Lublin teachers, during the difficult times of the First World War and the Polish statehood being built in new conditions, instilled a love of literature and art, history and philosophy in him, and fascinated him with the biographies of great artists. This, in turn, became an impulse for Dąbrowski to work out a theory of positive disintegration, the thought that "the passion of life and development", despite the hardships and turmoil of everyday existence, should be an incentive to discover the path of authentic development in accordance with the specific message he left in a poem:

To storm up, to meditate in the whirlwind,  
To separate, to tear through, to wander out of oneself  
Ethereally, astrally, spiritually,  
But to be the same, the same  
Though higher, though new<sup>39</sup>.

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(praca zbiorowa) (Lublin: Towarzystwo Naukowe KUL 2000); Piotr Stanisław Mazur, Barbara Kiereś, Ryszard Skrzyniarz, Agata Płazińska, *Jacek Woroniecki* (Kraków: Akademia Ignatianum 2019).

<sup>38</sup> Tadeusz Kobierzycki, *Człowiek i osobowość w teorii dezintegracji pozytywnej. Analiza filozoficzna* (Warszawa: Biblioteka IFiS PAN 1988).

<sup>39</sup> Kazimierz Dąbrowski, "Burzą się podnieść", *ITD. Tygodnik Studencki* 2 (1981), 19.

The significance of the biographies of outstanding creators of culture that became known during Polish studies in Lublin was already recognised by Bohdan Urbankowski, who wrote that it is in them that “private” sources of the theory of positive disintegration should be sought. After examining 200 biographies of poets, philosophers and creators of social life (Lincoln, Gandhi, Piłsudski), Dąbrowski observed that 194 of them (i.e. 97%) were considered nervous, conflicting and even mentally unstable in their surroundings. “People with increased emotional excitability included both Pascal, weeping under the cross, and Nezval [...], Poe and Słowacki and, among the philosophers, Nietzsche showed excitability of imagination; Leonardo and Michelangelo showed hyperactivity of intellect expressed in (‘obsessive’) thirst for knowledge and throwing themselves into many fields at once”<sup>40</sup>.

Dąbrowski also had his own, internally torn life; after all, scientific and artistic work is a derivative of the artist’s personal experience, and he somehow illustrated the main assumption of the theory of positive disintegration he had worked out. Włodzimierz Świątek wrote that Dąbrowski “is a mysterious and tragic figure. He is a man whose life – full of love and goodness – was plagued by terrible ‘fate of evil’, some cruel force that constantly brings agonising suffering and pain”<sup>41</sup>. At the same time, he had an insatiable passion for development, visible already at school, when as a junior high school pupil he was running for lectures at a university less than a kilometre away, studied – in three specific development periods imposing such thematic blocks – Polish studies at the Catholic University of Lublin, continuing with philosophy, pedagogy, psychology and sociology at the University of Poznań and medicine at the University of Warsaw, then broadening his acquired knowledge at other universities in the country and around the world.

The analysis of his own biography, as well as the interest in the biographies of outstanding creators aroused in the Lublin period, “showed him that the hardship of existence that man struggles with interferes with his existence and functioning”<sup>42</sup>, and at the same time is the “driving force” of human development. The world spares no man chaos, changes, wars and cultural and social revolutions. These stressors lead to destabilisation of the world of values, emotions and social situation, causing changes in our development. Dąbrowski believed that man’s task is to face these negative feelings and to learn to cope with difficult situations.

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<sup>40</sup> Bohdan Urbankowski, “Człowiek, który rozumiał poetów (w piątą rocznicę śmierci profesora Kazimierza Dąbrowskiego)”, *Poezja* 11 (1985), 55–56.

<sup>41</sup> Włodzimierz Świątek, “Kazimierz Dąbrowski – dramat cierpienia i rozwoju”, *Zdrowie Psychiczne* 2 (1983), 68; Henryk Jarosiewicz, “O teorii dezintegracji pozytywnej K. Dąbrowskiego w świetle dynamiczno-egzystencjalnego modelu rozwoju osoby”, *Horyzonty Psychologii* 3 (2013), 7–52; Janusz Iwaniuk, “Życie i rozwój naukowy Kazimierza Dąbrowskiego”, *Zdrowie Psychiczne* 26 (2) (1985), 18–24.

<sup>42</sup> Joanna Mikołajczyk, *Rozwój w trudzie egzystencji. Aksjologiczno-egzystencjalne aspekty Teorii Dezintegracji Pozytywnej Kazimierza Dąbrowskiego* (Kraków: Uniwersytet Papieski Jana Pawła II 2012), 5–6.

**Streszczenie:** W artykule chciałem ukazać Prywatne Gimnazjum Męskie im. Stefana Batorego, tzw. szkołę lubelską jako środowisko edukacyjne, które u progu kształtowania się polskiej państwowości i w pierwszych latach funkcjonowania młodego państwa potrafiło przyciągnąć wielu uczonych i wytworzyć klimat przyjazny dla rozwoju młodych ludzi, z których wielu zostało wybitnymi uczonymi, literatami, artystami, duchownymi czy prawnikami. Jednym z nich był m.in. Kazimierz Dąbrowski (1902–1980), psychiatra, psycholog i pedagog, doktor medycyny i filozofii, twórca teorii dezintegracji pozytywnej, który uczył się w niej w latach 1916–1923. Pragnę przedstawić osoby, z którymi Dąbrowski zetknął się podczas nauki w Lublinie, a które swoją osobowością, charyzmą, dokonaniem naukowymi wpłynęły na rozwój młodego, żądnego wiedzy człowieka.

**Słowa kluczowe:** Kazimierz Dąbrowski, Prywatne Gimnazjum Męskie im. Stefana Batorego w Lublinie, Katolicki Uniwersytet Lubelski, edukacja

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