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## TRENDS OF THE SO-CALLED *NEW SPIRITUALITY* AND THE INCLUSION OF SPIRITUAL PROBLEMS IN THE AREA OF PEDAGOGICAL REFLECTION AND PRACTICE

### INTRODUCTION

In the history of mankind, spirituality had only one meaning referring to human religiousness (so-called traditional spirituality). It consisted of the inner experiences of the individual, whose ultimate reference was the Absolute. This sphere of individual experiences was constantly supported by the institutional form, i.e. the church that gathered the faithful, provided interpretations of religious dogmas, and was a support for man in his spiritual development, both in difficult and joyful moments of his life. Nowadays, however, due to the changes that have taken place in social life, including those relating to spiritual human matters, such an understanding of spirituality is considered to be reductive, too limited in meaning. For example, according to Irena Heszen-Niejodek and Ewa Gruszczyńska, traditional religiousness is “a very narrow, poor and insufficient concept of spirituality” or “reductionist view of spirituality” (Heszen-Niejodek, Gruszczyńska, 2004, p. 15, 24). Thus, nowadays, apart from the traditional spirituality described briefly above, there are a number of trends that we refer to as “new spirituality” or “post- spirituality.” These trends, however, are not uniform, introducing many, sometimes mutually exclusive interpretations of the term spirituality. The purpose of this article is a review of contemporary trends belonging to the new spirituality (which results in the author’s typology of these trends described below) and a reflection on their pedagogical application. The aim of the author’s research is to find such a formula of spirituality that would be a pedagogically significant category, applicable to general education. The author regards the situation dominant in the contemporary school as unfavorable, where the spirituality is not taken into account or the discourse about it is taken on the edge of pedagogy (Znanięcka, 2016), which is why its importance in the full development of man is not taken under consideration. The basis for discussion in this text constitutes the concept of man developed in the framework of humanistic psychology,

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which emphasizes that man is a holistic being composed of three mutually interacting dimensions – biological (responsible for the impulse sphere, satisfying the basic needs of man as a species belonging to the outside world), mental (responsible for emotions, but also aspirations, life roles, or social activity) and spiritual, otherwise known as a noetic dimension, which is a dimension characteristic only for man. Man can not be reduced to any of the above dimensions, but only the spiritual dimension gives fullness and meaning to his existence. “In other words, «spiritual» should be understood as human in man” (Frankl, 2012, p. 41). The fate of man is not limited only to the material dimension, the fulfillment of needs, i.e. “psychophysical reality,” which could be perceived as a kind of fatalism (Frankl, 2012, p. 46). His authentic existence is inside him, constituting the spiritual dimension of human existence, while psychophysical phenomena are its outside surface. According to researchers belonging to the mainstream of humanistic psychology, a person “[...] «possesses» a psychophysical sphere, while he himself «is» something spiritual” (Frankl, 2012, p. 46). On this basis, the final part of the text is devoted to conclusions for pedagogy, which arise from the considerations of understanding the concept of spirituality recognized in the trends of the new spirituality.

## CONTEMPORARY SEMANTIC SCOPES OF THE CONCEPT OF SPIRITUALITY

On the basis of the literature on the subject of spiritual transformations, the effect of which is a man’s departure from the spirituality associated with traditionally understood religion, we can distinguish the following understandings of the term “new spirituality” (“post-spirituality”):

**Spirituality as extended religiousness.** Contemporary man living in the culture of individualism is reluctant to accept the interpretations of faith given him by the institutional church. He believes that he has the right to understand faith “in his own way” and treat it selectively, that is, accept what he likes, while omitting elements that do not “suit” him, are inconsistent with his beliefs or lifestyle. It is worth noting that the beliefs of man, the system of his values no longer find their sources in the truths of faith, thinking based on religious dogmas. Therefore, the spirituality of modern man in this sense is not based solely on the dogmas of faith propagated by the institutional church, although the individual who favors this form of spirituality considers it as religiousness, because he defines himself as a believer, a representative of a specific institutional church. Man grants himself the right to individually interpret the content of the faith and gives himself the opportunity to discuss the interpretation of religious doctrine with representatives of the institutional church, as well as the right to criticize the official position of a particular church. Such a man is considered a searching and creative individual. As a result, he chooses what suits him from the religion he is a believer, at the same time rejecting what is too difficult

for him or does not match his system of values and beliefs. Man treats institutional religion as the basis of his spiritual thoughts, creating various forms of eclecticism or religious syncretism, which means that he does not avoid influences from other religions and religious traditions, even those that are distant from him culturally. This type of spirituality begins with irregular participation in religious practices, regarding himself for example as “a believer but a non-practicing person.” It is associated with the loss of faith in the authority of the institution of the church, on which spirituality is built as self-religiousness, which – according to Aldona Mikusińska: “[...] refuses to obey any external authorities. Instead of beliefs or dogmas, we talk about internal experiences and feelings. The individual freed from the valid versions of sanctity fills up his private cosmos himself, at the same time he is dealing with the progressive diversification of religiousness models” (after: Znaniecka, 2016, p. 43). What characterizes this type of spirituality is the reference to religiousness associated with a specific institutional church, and thus this traditional religiousness is the reference point for building this type of spirituality, which is why it permanently becomes connected with traditional spirituality. Its representatives still show a strong connection with the institutional church and have a specific religious identity (such a person describes himself e.g. as a Catholic, a person of an Orthodox religion, etc.). The belief system, professed truths of faith or values depend on the free will of man, the institution and its requirements are less and less important to him. This approach to spirituality can be found among the classics of pedagogy, for example at Johann H. Pestalozzi or Bronisław F. Trentowski. In the opinion of the first of them, a man does not need a church as an institution to realize the need of spirituality, but an inner spiritual attitude by means of which he is able not only to accept but also to interpret religious truths. Therefore, Pestalozzi emphasizes the strength and necessity of an individuated, internalized religion. In turn, according to the second of the authors mentioned, man realizes God in his life in an individual way, by revealing the divine ideal contained in his potency (Znaniecka, 2016, p. 69-75, 78-79).

**Post-church spirituality.** Post-church spirituality is also based on the existence of the sacred sphere and belief in non-empirical reality, including the afterlife. However, it is sought out of the institutional religion dominant in a given society, in which a given person was socialized. The religious tradition in which a given man was brought up seems unattractive to him, it is connected with too many limitations and duties, as a result of which the person presenting this kind of religiousness cuts himself off from it, searching for religious influences in completely different, foreign cultural traditions. People in this trend become followers of, for example, Buddhism, Zen, Taoism, New Age movements, in which they see attractive forms of the realization of spirituality, although they are so foreign to their cultures that knowledge of them and their observance also have a selective status, because their “followers” are not able to understand all the cultural achievements that accompany them. This form of spirituality also applies to the deity, the sacred. The fascination with a particular religious tradition or religion accompanies the process of self-educational

tion, independent exploration of the interesting tradition (both singular and plural, because also here there may be various kinds of syncretism of elements derived from different traditions that are fascinating for a human being). This form of spirituality is matched by the definition of Halina Mielicka-Pawłowska in whose opinion the concept of contemporary spirituality started to include all forms of faith in the existence of non-empiric reality of which people are convinced because of the intuitive, independent of the state of religious knowledge, experiencing the presence of supernatural power more powerful than they are [...]” (Mielicka-Pawłowska, 2017, p. 23). As critics of this approach emphasize, this is not finding oneself in the heretofore culturally foreign religious tradition, but “[...] simplifying and trivializing complex religious systems, treating them as instruments in therapy and means to achieve temporal purification and stress relief (catharsis)” (Dobroczyński, 2009, p. 24-25). Such a form of spirituality can be defined as “rejection of the transcendent sacred for the immanent, impersonal sacred, appearing pantheistic ideas, motifs and magical and occult practices, psychotechnologies centered around different states of consciousness, rejection of the modern idea of progress for traditional (thus ecological) methods of producing means to life” (Pasek, Skowronek, 2011, p. 74). This formula of spirituality is connected with the need for transcendental experiences understood as mystical experiences related to enlarged states of consciousness, i.e. “the feelings of opening horizons, greater power and at the same time greater helplessness, elation, amazement and fascinating fear” (Pasek, Skowronek, 2011, p. 76).

The above-described forms of spirituality result from the need of human contact with God, for which man does not need the mediation of an institution (church). Such approaches to spirituality arise from the phenomenon that is linked to the secularization of the Western world, and Halina Mielicka-Pawłowska calls it the “religiousness out of church” (Mielicka-Pawłowska, 2017, p. 20). Placing the new spirituality among the theories of secularization forms after Thomas Luckmann the view that “religion does not die, but changes its form” (Pasek, Skowronek, 2011, p. 72). If the above-described approaches to spirituality can be combined with religiousness (although it is currently described as spirituality, and the concept of religiousness is left to forms consistent with the teaching of churches), they have the character of a personal, private experience, hence the emphasis is put on the individual – his right to individual feeling and experiencing the sacred.

In turn, in relation to the individualism of modern man, we can distinguish:

**Spirituality as a psychological need of man.** Spirituality is considered to be a feature inherent in human nature, an attribute of a man, which is independent of his religious faith or its lack. Hence the popularity of the forms of spirituality described above, which have less and less in common with religiousness understood as attachment to church institutions. In spite of the progressing secularization, man does not cease in spiritual searches, because they are inherent in his nature. Spirituality, even if it has ceased to be associated with religiousness, is considered to be “inherent in the very core of humanity” (Jackowska, 2010, p. 46). Man has a strong need

for self-improvement concerning, for example, his moral existence, which translates into deepening his internal life. The spiritual development of the individual results not only from the need to learn about himself but also from the sense of functioning in the surrounding reality. It can be mentioned here after Trentowski that man is capable of developing his inner being that far exceeds the empirical world based on rational cognition. On this basis, man has the opportunity to realize himself through full, multifaceted cognition, including the non-empirical world (Znanięcka, 2016, p. 78-79). Thus, spirituality understood in this way is “the mental dimension of man” (Znanięcka, 2016, p. 29). Thus, “psychologists have noticed the spiritual dimension of the human psyche, treating it as the culmination of the evolutionary development of man” (Pasek, Skowronek, 2011, p. 75). We will include here the self-awareness of man, his striving for mysticism.

**Existential spirituality**, which is associated with spirituality as a man’s mental need. It is a need to give sense to the surrounding reality, which is not limited to short-sighted and short-term explanations. It is also a need to give meaning to life, not to limit human reality only to the rational, material dimension. The sense of existential spirituality is best reflected by the words of Zbigniew Bokszański, for whom it is “[...] such an attitude towards the world that aims at searching in connection with transcendence the sense of the existence of the world and the meaning of human existence.” In the author’s opinion, contemporary spirituality (the so-called “new spirituality”) “refers to unorthodox approaches to transcendence and non-institutionalized ways of achieving understanding of the sense of the existence of the world and the meaning of human existence” (Bokszański, 2010, p. 36-37). This form of spirituality is an expression of “realizing the need for meaning, belonging or ritual outside the religious sphere” (Pasek, Skowronek, 2011, p. 73). In this sense, man is left with the right to make himself the meaning of his life as a result of creating other meanings. Because the individual is a seeker for himself, he strives to become an authority for himself instead of looking for patterns outside (Pasek, Skowronek, 2011, p. 74). Existential spirituality is the self-development of man, the pursuit of wisdom; the will to understand both the world, his place in it, and the value and meaning in the existence of other people and their impact on our lives. In this sense, we will not avoid the emotionality of a human being. It means treating life as a passion, a gift given to us, seeking joy in it, while not avoiding suffering. Suffering is understood here as a necessary element that creates the fullness of humanity, giving meaning to his existence regardless of the external conditions in which he must function. In the described approach, a man is considered to be the creator of his own existence which is a purposeful and sensible phenomenon, i.e. it contains meaning in itself, but in addition man gives it an individual sense\* and purpose. The emphasis is put here on

\* In literature, the subject of which is the analysis of the meaning of life, there is no consensus as to whether man gives meaning to his existence, or whether this sense exists objectively, and the task of man is its discovery in specific circumstances, but this problem is not relevant to the considerations taken in this article.

sensitivity as the value of humanity. In this interpretation, there is a clear opposition to the perception of man only as part of the ideology of success which “flattens” his existence and exposes him to unnecessary stress and suffering. Instead, we observe the emphasis on noticing the beauty of life and the beauty of the world, and in its framework, on giving sense not only to goal-oriented activities, but to human existence as such. The emphasis is on the need for aesthetic and emotional experiences, admiration for life and the world in which man functions. This is accompanied by openness to knowledge, a willingness to learn (not institutional, but understood as an internal need to develop, translating into the understanding of his existence). It is a search for satisfying answers to existential questions about both life – its beautiful sides and dilemmas, as well as the sense of death as its end. Therefore, this approach emphasizes that the self-realization of man is not limited only to the material sphere. The spiritual development of man leads to the acceptance of himself and others. What is important here is the need for a deep life experience, which involves, among other things, creating deep, non-superficial relationships with other people.

**Spirituality as a culture in which man functions.** Although Zbigniew Bokszański wrote that “[...] an important feature of the new spirituality is that the spiritual dimension can include within its scope everything that is most important for the individual, and thus everything that constitutes a potential medium of the existential sense” (Bokszański, 2010, p. 39) and referred it to the above-defined existentialist spirituality, some authors go further in their deliberations, considering that the entire culture, all its aspects from mass, popular culture to higher culture can be considered spiritual. Hence the assumption that spirituality can and/or should “become one of the key concepts defining culture [...]” (Pasek, Skowronek, 2011, p. 71). On the one hand, the above position of authors not only clarifies the importance of the new spirituality for man in the modern world, but also stresses that the spirituality in the life of the individual can not and should not be limited to religious considerations, excluding people who do not identify themselves with a specific tradition. However, the scope to which the authors extend the concept of “spirituality” on the basis of the above assumption causes concern, for spirituality becomes e.g. spirituality of art, spirituality of literature, which is still understandable in the sense that these fields analyze the subject of spirituality, and their exploration serves to broaden the spiritual horizons of a human being, which favors his development in this area. The matter becomes problematic when we start talking about the spirituality of photography, the spirituality of mountaineering (or more generally: the spirituality of sport), ecological spirituality, fashion spirituality, and even the spirituality of business, management, sex, etc. (Pasek, Skowronek, 2011, p. 78-79). Specialists even claim that participation in techno parades, extreme sports, listening to trance rock, the cult of stars and pop culture idols, and even drug use or the pursuit of money – are manifestations of an unsatisfied spiritual need. In this sense, even sex is referred to as the only mysticism available to contemporary societies of material well-being (Dobroczyński, 2009, p. 27). Therefore, the field of spirituality is accompanied by

“ordinary, everyday, colloquial, seemingly «trivial» life practices” (Pasek, Skowronek, 2011, p. 76), which distort this term also in the pedagogical sense. Accepting this understanding of spirituality, we come to the conclusion that everything is, or may be, spirituality, and therefore spirituality has never been eliminated from pedagogical reflection. On the contrary, it has always been there, is and will be, after all – continuing the reasoning adopted in this point – we are dealing with the spirituality of pedagogy, spirituality of education, spirituality of didactics or, for example, the spirituality of teaching mathematics. Although according to the authors quoted above, the extension of the term spirituality described in this point testifies to the fact that “contemporary culture (at least in the European-American circle) is heading towards a specifically conceived «spiritualising». For spirituality dominates, as if «colonizing», more and more «new territories», hitherto seemingly inaccessible to it” (Pasek, Skowronek, 2011, p. 79-80), according to the author of this text, just as the narrowing of contemporary spirituality only to its religious meaning is not right, it is just as dangerous to expand this term too far. The concept of spirituality has such a wide range of meaning, which has been shown in this text, and at the same time is so inconsistent semantically that its careless expansion into more and more new fields will mean that instead of focusing on it as a man’s need (without which his existence is not fully valuable), we will make it just the empty name.

On the basis of the above, we can conclude that contemporary spirituality becomes a “blurred” concept, “semantically «capacious»,” “extremely broad in meaning,” which “may include many phenomena” (Mielicka-Pawłowska, 2017, p. 23).

Nowadays, in order to distinguish spirituality as religiousness from its new meanings, the common name “new spirituality” or “post-spirituality” is used for the latter. It is worth noting after Katarzyna Skowronek and Zbigniew Pasek that from today’s perspective we do not know whether the new approaches to spirituality described above can be considered a permanent phenomenon in human reality, or a temporary fashion resulting from the loss of meaning of the Church as an institution for a man (Pasek et al., 2013, p. 9). However, for the modern man, changes in spirituality which we are currently observing are important – as the above-cited authors write. They do not have “incidental, marginal or ephemeral character at all” (Pasek et al., 2013, p. 7). “One could say that spirituality in its ontological layer is a universal phenomenon, a generalized category that can be found in any culture. It is a kind of shared, fundamental being. Its ontic layer, on the other hand, directs us to the acknowledgement of its content as a different manifestation in various beings – culturally conditioned traditions” (Znanięcka, 2016, p. 48-49). Therefore, it is necessary not only to analyze them, but also – for the good of man – to include them in pedagogical activities.

## PEDAGOGICAL CONCLUSIONS RESULTING FROM REFLECTIONS ON THE CONTEMPORARY DEFINITION OF SPIRITUALITY

According to Halina Mielicka-Pawłowska (2017, p. 23), the notion of spirituality in its new, unreligious form has permanently entered the fields of humanities and social sciences, such as anthropology, sociology and psychology. On the basis of the above, it is also difficult to pretend that it has no reason to exist in pedagogy. Spirituality, regardless of its religious or non-religious connotations, becomes a phenomenon characteristic of people – all people regardless of their beliefs about the sacred. At the same time – according to Marta Znaniecka (2016, p. 29) – on the basis of its historical attachment to the religious sphere, this category is currently considered as “boundary” in pedagogy, which, losing its religious connotations, has become ambiguous in scientific discourse, which is why it can not regain its rightful place or “unconditional acceptability” in the scientific reflection. Hence, according to the author of the text, the following conclusions resulting from the division of the “new spirituality” trends are relevant for pedagogy.

1. From the above list it is clear that not every understanding of spirituality can be used in the activities of a public school. It results from the very character of scientific reflection and the division of science into particular scientific disciplines that deal with specific aspects of a given issue. “Due to the fact that the concept of spirituality is extremely broad in meaning and may include many phenomena, it is used by representatives of various scientific disciplines. Depending on the adopted research orientation, attention is paid to those aspects of spirituality that give the opportunity to operationalize the concept in accordance with the research issues and conceptual apparatus prevailing in a given discipline” – says Halina Mielicka-Pawłowska (2017, p. 23). Therefore, if we assume, as in this text, that the formula of spirituality that is possible to apply in the conditions of a public school is sought, then according to its spirit and institutional background (school as a state institution is neutral ideologically), its activities should exclude both the forms of traditional (i.e. religious) spirituality – apart from religious schools and voluntary religious classes – as well as the forms of the new spirituality which originate from changes and transformations in the sphere of religious spirituality (i.e. spirituality as extended religiousness and post-church spirituality). As shown above, also the excessive extension of the term spirituality (i.e. spirituality as culture) not only does not favor the achievement of a precise understanding of this concept, but also precludes such a definition of spirituality from the considerations in the field of pedagogy. Therefore, pedagogy should focus on a semantically limited (for some: reducing) term of understanding “spirituality.” Thus, the understanding of spirituality as



a mental need of man and existential spirituality is appropriate for pedagogy as a science of upbringing and education as well as for school practice. These dimensions of the notion of spirituality are not only part of the objectives of education implemented in a public school (understood as striving for the development of the full potential of a man), but even constitute a necessary dimension of pedagogical practice. Spirituality understood in this way, as well as pedagogical activities aimed at its development, will allow to develop the full potential of a human being, teach him to discover the meaning of his life. Because it is closely related to moral development, it is the values that a person actually internalizes in his life that will affect his individual choices in life, and thus will translate into taking actions that will give him real life satisfaction and a sense of happiness. Therefore, spirituality is responsible for the perception of the world by man, and above all for his self-knowledge. Thereupon, spirituality also builds one's own image, and also sets the directions in which a man is going. "Someone who develops spiritually is able not only to feel this spirituality, but also to use it as the sphere that can create the multiplicity and richness of completely new solutions inside us" (Stasiak, 2010, p. 6). Spirituality is the search for a man who goes beyond the material side of his existence, problematizing the reality that surrounds him, and not recognizing it as a certainty.

2. From the first point one can conclude that since the basis of pedagogical reflection on spirituality, as well as the basis of activities in pedagogy is spirituality as a psychological need and the existential spirituality connected with it, pedagogy should seek the foundations for its solutions in psychology. The same applies to other psychological theories that became the basis for building practical conceptions in pedagogy, e.g. Freudianism. Then psychology proposes the conception of man, answering the question of who the man is, and taking into account the most important elements in his development, while pedagogy builds practical solutions based on psychological theories. It would seem, then, that pedagogy should seek practical solutions for the development of human spirituality in psychological solutions. However, in this case the situation is more complicated. Of course, we have trends in psychology (humanistic psychology) that emphasize the essence of human development in the spiritual sphere, pointing out that its omission will make his full development impossible. However, there is no agreement in the psychological literature about the status of spirituality in human existence. For some of them, as for V.E. Frankl (2012), spirituality is one of the dimensions of humanity, so every human being must be equipped with this aspect. Hence, in contemporary psychology, most authors dealing with the subject of spirituality admit that "spirituality is an attribute of every human being" (Heszen-Niejodek, 2004, p. 19). At the same time, psychologists are

convinced – which is an important conclusion for pedagogy – that spirituality may be an unconscious aspect of humanity (Frankl, 2012, p. 43), and thus has the status of disposition (Heszen-Niejodek, 2004, p. 19). Thus, on the one hand, spirituality, without external stimulation (e.g. in the case of traditional spirituality – the church institution, or school in cases of certain forms of the new spirituality, and in all its forms – the family) may not exist at all. At the same time – as in the case of other human qualities – in the case of spirituality, different people have a differently developed need for its development, which results in a varied quality and intensity of spiritual life (Heszen-Niejodek, 2004, p. 19), and thus the same actions of the pedagogue, aiming at the development of the spiritual aspect of the student, will bring different results – in the case of some people, satisfying for the educator and motivating him to further work, and in other cases the lack of visible results of his actions may be discouraging. Thus, the educator must take into account the fact that the spiritual life is an individualized category, considered in the context of the life situation and the needs of a particular man, and therefore generalizations in the considered issue should be avoided. At the same time, spiritual life is a “dynamic category, evolving in time and space” (Walczak, 2017, p. 9).

3. Lack of recognition of spirituality in pedagogical considerations, teaching young people an appropriate, systematic approach to their development in this area causes the emergence of new, irrational practices, such as the popularity of guides describing this subject matter. This results from the fact that “[...] in matters of spirituality contemporary man is lost, distrustful, divided, insecure, torn between skeptical cynicism and denied needs and numerous fashions created by trendsetters and influential people of culture” (Dobroczyński, 2009, p. 26). On the other hand, as shown above, spirituality is a human need which can appear and “demand satisfaction” in various circumstances of life, previously remaining completely hidden. In this situation, the person who has not been taught how to deal with the reflection on inner life, begins to seek explanations of what is unexplainable, or discover the meaning of his life (give meaning to his life) through the means that are available to him. In the absence of pedagogical tools, it refers to mass culture. The market responds to all human needs, it also tries to respond to those of a spiritual nature. Therefore, the seeker will have at his disposal a lot of handbooks or books explaining distant religious systems in a simplified way (Pasek et al., 2013, p. 12). The multiplicity of literature in this respect and the works of mass culture that accompany it (films referring to finding harmony in life by rejecting the dominant model in the Western world, e.g. “Under the Tuscan Sun”) refer to the model of life attractive to modern man, which says that the change of the existing, unsatisfying existence, based on

a fast pace, the pursuit of duties and the lack of time for reflection, is within his reach, but in practice hardly anyone is able to realize it. Hence, a man experiencing spiritual needs, and deprived of pedagogical support, just as in other areas of his life, has at his disposal a variety of possible solutions that assumedly enable him spiritual development, but in practice he has no support to systematically realize himself in this development. Therefore contemporary man is exposed to various types of “bursts” in spiritual searches, which rarely translate into a coherent system of activities and permanent practices in this area.

4. Forms of new spirituality referring to religious experience and the possibility of seeking them are reserved exclusively for adults. Man as a solitary seeker is left on his own with this search, in the absence of any support, including pedagogical support. Thus, contemporary man is a person who is looking for the right way of life, not only in the material (e.g. professional career) or emotional (e.g. successful relationship, successful family life, circle of friends, etc.) dimension, but also in the area of spiritual search and the need for development in this regard. These considerations fall within the scope of the above-defined understanding of spirituality in pedagogy, because, according to Claudia Hammond in the preface to the book by V.E. Frankl *The Unconscious God...* – in difficult moments, spirituality allows man to change essential aspects of his existence, transforming existentially difficult experiences into satisfying ones, i.e. “[...] suffering into triumph, feeling guilty into working on oneself, and awareness of the inevitable end into an incentive to act” (Frankl, 2012, p. 10-11). Meanwhile, spirituality, even if we assume that it is the last stage of human development, it does not mean that it appears suddenly in his adult life. In earlier phases of life, spirituality is also shaped, but not as a separate type of development, but it is related to the emotional and moral development of a human being. Therefore, the period of independent search in adult life should be preceded by a coherent training, conducted under the guidance of an educator who will prepare a man for independent development in the discussed area.

## SUMMARY

Today, we can recognize that spirituality is “an extremely important predictor of psychological well-being, and in more general terms – psychological condition in subsequent stages of life” (Jackowska, 2010, p. 47). Spirituality is an indispensable element of life that we consider fulfilled (spirituality is realized in fulfillment), it is responsible for our life choices and its shape. At the same time, it is difficult to talk about a full program of spiritual development of a young man, which could be implemented in school life, and then it would become the basis for self-education in

this aspect. In this text, it was noticed that, among others, problems with consistent defining of spirituality are responsible for the above-mentioned state of affairs, which was influenced, inter alia, by the development of trends hidden under the common name of the “new spirituality” or post-spirituality. The article narrowed the concept of spirituality to the categories of pedagogical importance, i.e. spirituality as a psychological need of a human being and spirituality understood existentially. It also pointed to the basic conclusions that result from the current, broad understanding of spirituality for practical actions in this area within the field of pedagogy.

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## THE NEW SPIRITUALITY TRENDS AND THE INCLUSION OF SPIRITUAL PROBLEMS IN THE AREA OF PEDAGOGICAL REFLECTION AND PRACTICE

**Keywords:** new spirituality, spiritual development, pedagogy

**Abstract:** The author of the article in her research is looking for such an understanding of spirituality, which would become the basis for undertaking pedagogical activities in the conditions of a public, ideologically neutral school. For this purpose, in the text, she analyzed various understandings of spirituality, hidden under the common name of the so-called “new spirituality,” consisting in separating spirituality from its religious understanding. With this end in view, she identified the following approaches to the analyzed concept: spirituality as extended religiousness, post-church spirituality, spirituality as a psychological need of a human being, existential spirituality and spirituality as a culture. Based on the analysis carried out, it was stated that for pedagogical considerations which form the basis for activities aimed at the development of spirituality in a public school, it is useful to understand spirituality as a psychological need of man and existential spirituality. The last part of the article was devoted to conclusions for pedagogy that result from such understanding of spirituality.

## NURTY TZW. NOWEJ DUCHOWOŚCI A WŁĄCZANIE PROBLEMATYKI DUCHOWEJ W OBSZAR ROZWAŻAŃ I PRAKTYKI PEDAGOGICZNEJ

**Słowa kluczowe:** nowa duchowość, rozwój duchowy, pedagogika

**Streszczenie:** Autorka artykułu w swoich badaniach poszukuje takiego rozumienia duchowości, które stałoby się podstawą do podjęcia działań pedagogicznych w warunkach powszechnej, neutralnej światopoglądowo szkoły. W tym celu w niniejszym tekście zanalizowała różne rozumienia duchowości, kryjące się pod wspólną nazwą tzw. „nowej duchowości”, polegające na odłączeniu duchowości od jej rozumienia religijnego. W tym celu wyodrębniła następujące ujęcia analizowanego pojęcia: duchowość jako rozszerzona religijność, duchowość pozakościelna, duchowość jako psychiczna potrzeba człowieka, duchowość egzystencjalna i duchowość jako kultura. Na podstawie przeprowadzonej analizy stwierdzono, iż dla rozważań pedagogicznych, które stanowią podstawę działań na rzecz rozwoju duchowości w szkole powszechnej, użyteczne jest rozumienie duchowości jako psychicznej potrzeby człowieka oraz duchowości egzystencjalnej. Ostatnią część artykułu poświęcono wnioskowi dla pedagogiki, które wynikają z takiego rozumienia duchowości.

