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RESTORING A MAN

Keywords: social sciences, person, language, global processes, human face, rescue

Abstract

We lost a man - a person always rational, always free and gifted with the soul. We lost a man mainly in the space of language. Instead of a human is “individual” - a measure. This process has already accelerated in the second half of the 19th century. There is no human being anymore, there are individuals with a definable quality, and to segregate and destroy those who do not correspond to the desired image. Also in globally meant social aid. There is a need to go back to seeing the face of each human. Restore everyone.

Context

What does it mean to “restore a man” nowadays?

What has happened to him, or is happening, that he needs to be restored as he did not exist?

Well, firstly in the language space.

A unit.

At Linde's it is merely a ratio, nothing more. A match box contains approximately 36 or 64 units. I do remember this information on the box from the childhood in the 1950s.

“A human unit”. Is it a man? A unit establishing a mass or in opposition to it? A term “*unitarka*” was known in the military service. Leaving aside a complex and profound clarification of this term, it meant to transform John, Richard or Steve into a “unit”. It was important since a commander sending soldiers into

a battle knew that he might lose a certain per cent of units, and not John, Richard or Steve who he had been drinking beer or who he liked or not.

Modern times began to gain their shape with the dawn of industrial era. It was shown by Chaplin in 1936 in “Modern Times”. People like cogs of a machine.

Then the wars.

Soldiers are a weapon. Units are counted not as groups of people but “sabers” or “bayonets”. They are standing in front of, or marching towards quick-firing machines. It is no longer heroism but escaping forwards, like I was told by an officer, a veteran from Monte Casino. “Boys, heroes? We were escaping but forwards.”

At the peak period of the struggle against a mass of sabers or bayonets the term of “cannon meat” was established. Hence, not even fighting sabers or bayonets but meat, food for machines. It is so terrifying that the

operators of machine guns lost their minds in the event of the slaughter they were creators of.

It transferred to the way a society is perceived.

The language of big numbers. Polish sociologist Florian Zaniecki made an attempt to escape from this situation basing his research on individual biographies. Nowadays, similar direction is taken by methods of qualitative research based on narration analyses which are expanding.

Alas. Recently, the Science Club of Sociology Students-Critical Sociology Section of Jagiellonian University did not allow the lecture of Rebekka Kesling, conceived as a result of rape. Why? Since she would destroy an elegant image of rejecting the worth of people like her for the one coherent image of segregated individuals: ones worth surviving, whereas others not. "Lebenswurten Lebens", a term by Hoche and Binding (Binding, Hoche, 1920), which initiated T4 action, the mass murder of mentally ill, the disabled, referred to by Edwin Black (Black, 2004) and Maciej Zaremba-Bielawski (Zaremba-Bielawski, 2011).

According to Florian Znaniecki, a sociologist is supposed to interpret social phenomena as an object of someone's activities, perceive the reality through eyes of its participants, taking into account the context and experience.

And here sociology students separate from the source of recognizing the state of matters, by removing from the area of research its participant and subject.

In one of her statements Kiesslin's listener accused her of "subliminal" influence of her subjective narration. Well, the methodology of quantitative research possesses tools to distinguish scientifically the "elusive content" of narration in order to acquire the fullest "state of matters" in which they cannot be omitted, and formulate scientific judgements appropriate for it.

There is no man, there are individuals with quality that is possible to be determined and segregated and the destruction of those who do not fit in the desired image. Of what? The world or human mass? Mass can be shaped like plasticine.

The borders reach fairly far. It does not mean the destruction, but "excluding aid".

A retired missionary from Africa, whom I know, who spent their most of his priesthood, told me that at some point he could destroy what he had built there. He told his parishioners about a splendid achievement of the European civilization, namely retirement home, where families can sent their disabled parents

or grandparents, who they are no longer able to provide appropriate care with, to grant them better conditions, especially hygienic ones, there. Reaction was violent. Go where you came from, you want to destroy our elders and our families, which cannot exist without them. The elders of the village would go to the graves of their ancestors in order to receive useful advice from them while wanting to make a difficult decision.

Nowadays we are witnessing the phenomenon of globalization. I did not understand what it all was about.

Some time ago, in Bydgoszcz, I asked my students to describe their biggest fears. These were extramural students aware of daily social life reality. The prevailing response concerned the fear of losing work "overnight". In this case I understood "globalization" to some extent. Frequently they work for big institutions which do not take "neighbor" favouring decisions. Decisions are made somewhere far away, as a result of global cost and profit calculation. The calculation proves that if some cell, shop or plant, e.g. in Bydgoszcz, Toruń or Lipno is unnecessary or its existence is disadvantageous for a corporation. This is it. Overnight, there is no workplace.

Experience

A man from margin; man-margin.

I wish to believe this term no longer exists. It was a legal official term in the 1970s.

I used to teach then in a vocational school in classes G and H. These letters meant that these discards are a margin. The classes were established to make these girls stay at school till they are 16. I discovered in them extraordinary individualities, who in groups of 40 and more at primary schools made trouble with their individuality and intelligence. I was trying to come into terms with the school management to create conditions for them to continue education in technical high school. Unfortunately, this route could be followed by merely 2 or 3 of them. Why? And who is going to be blue collars? This was what I heard.

The great transformation of the economy system. Agriculture conglomerates vanish, and so do giant factories. Forced unemployment. After twenty years the authors of this large scale efficient breakthrough stated calmly-sadly, we did not take into account social factor.

Language itself accuses.

"Social factor". And why not: the effects of the job

opportunity deprivation and the sense of whole families?

In his work “The Lulled Society” Stanisław Kowalik writes:

(...) I could systematically observe economic behavior of the former employees of state agricultural farms. After liquidating work places each of them received a severance payment of several thousand. The money was spent promptly, most often to purchase electronic equipment and consumption. The income had soon vanished, and there was no work in the area (the rate of unemployment in some counties exceeded 30%) the former employees of PGR (State Agricultural Farms) who were better educated and more resourceful, took bank loans in order to establish private enterprises. In majority of cases they did not succeed. There were situations when a bailiff took away everything that bankrupting families possessed. A father would usually drown his failure in alcohol, attempt to commit a suicide in desperation or leave his family and vanish (the divorce rate in this voivodeship was the highest in Poland). I will never forget the children of these families living in poverty and permanent stress, frequently made a living on a small pension or disability benefit of a grandma or grandpa. I remember that I often asked myself: what fate are these small, globalized citizens going to experience in the future, and whether and how the assets of the nation would be multiplied. (Kowalik, 2015, p. 201–202).

In the same work professor Kowalik presents Haiti as an example of “globalisation aid”.

Haiti as a country colonised by France gained its independence in an unusual way. The leader of independence movement made an agreement with the French government, that Haiti would get independence provided it paid a high contribution to France for 100 years. The inhabitants of Haiti had suddenly become free citizens in the ruined country, but supposedly they were happier. They were gradually organising their state referring to economic and cultural traditions. When it comes to economy they concentrated on growing rice and breeding chickens. The production was based on traditional methods and did not provide the rapid growth of economy. However, paradoxically, both Haitian rice and chickens found markets abroad. They were simply tasty and compared to the production of other countries of Middle America, more worthy. The country gradually stabilised, people lived safely, although their country did not develop as fast as other countries (Diaz, Schneider, Mantal, 2012). In

1990 Haiti was struck by an earthquake. The country was in dreadful situation not only economic but also political. Aid from all over the world began to come to Haiti, most of it from international organisations. The World Bank was the leader, yet before it delivered substantial financial means it had guaranteed the opening of the Haitian market for itself. In this way the country got included into the whole world system of neo-liberal economy. The tax system was organised, private property was established, which was taken advantage of by a sure-footed smarty, education and health service were made widely available. Commodities from outside started to flow to Haiti, including cheap rice and chickens. The own export production of Haiti had rapidly plummeted down from 35% to 3%. People deprived of work places frequently had nothing to make the living on. Beautiful schools and hospitals had no students and patients since the Haitians had no financial means to take advantage of these blessings (Diaz, Schneider, Mantal, 2012). Widespread discontent led to the election of the new president, Jean Aristade, in 1991. In order to control general chaos he introduced authoritarian rule. On the pretext of putting things in order he began to dispose of his political opponents ruthlessly, and later on with anybody who were suspected of discontent with the authorities. The rule of terror was present in the whole country. Mainly men were murdered. Families deprived of fathers and husbands were not able to survive. Everybody, who could do that, emigrated. The country economy deteriorated even more, yet the globalisation flourished in this country (James, 2004). Humanitarian aid, mainly from the United States, started to flow to Haiti. As Erica Caple James, one of American volunteers, writes (James, 2004) so called humanitarian aid meant the growth of globalisation influence. This time it was about teaching the Haitian a new lifestyle. She writes that, “the apparatus of help has become the apparatus of violence.” The problem was that the Haitians were not really willing to accept the aid, which Americans could not comprehend. Therefore, there soon appeared an image of a Haitian as a morally degenerated, intellectually primitive individual with tendencies for aggression. However, we ought to appreciate also the positive aspect of globalisation presence in Haiti. People were no longer starving, they felt safe, and despite various conflicts the country started to develop again. At the end I would like to add, that the number of people with mental and psychosomatic disorders has grown remarkably in Haiti (Diaz, Schneider, Mantal,

2012). The first connection between globalisation and psychology has appeared. The second was the psychological aid which brought relief for many Haitians (James, 2004) (Kowalik, 2015, pp. 24–26).

While sharing her impressions associated with a therapeutic work in Haiti, James (James, 2004) describes a case of a patient who after her husband had emigrated for political reasons was left alone with two children. “I asked her, <What happened to you>, and then she described her situation in the following way, <I lost my house and my husband. I had to sleep at the gallery of a house in Martissant (a district of Port-au-Prince, a note by S.K.) Up to the last year I had to have intercourses with men to feed my children and pay for their education. There were numerous attempts to rape me. Do not tell anybody about that, please. I often slept with 10 men during one night. It happened that instead of money I got the beating. I used a condom if my customer wanted me to.> Then I asked her how long she had been suffering from backache. <One night when I was “at work” somebody poured a bucket of waste over me. When my body touched it I felt a sharp pain in the lower parts of my spine and pelvis. It is still present.>” (James, 2004) This is how globalisation translated to the life of an individual. (Kowalik, 2015, p. 32).

Eustachy Spiecha (Spiecha, 2012) an organiser of a safari in Africa, says that once he noticed a cloud of dust on the horizon. It turned out that these were Africans going from far away to a certain destination. It was where the aid transport arrived. As he found out the organisation of the aid had been extremely costly when it came to logistics, and those who had travelled far to acquire it received almost nothing but an immense effort. Whereas a missionary in one villages could not acquire a comparatively little help, which would enable him to run a school and hospital.

A chaplain of the prison in Mielęcin said during closed retreat that if we refuse to give someone begging 50 pence for bread, we do not protect him from alcohol, but we throw the 50 kilos on the weight of his hatred towards the society. And the 50 pence will soon be forgotten by us. In a discussion over this issue a student remarked that even though sending him to Caritas where he will receive much more than 50 pence is the right thing, we will reject the opportunity of meeting this man face to face.

Ryszard Feningsen, a cardiologist, presents:

A parable on a Bioethical Good Samaritan. The Good Samaritan educated in Bioethics was truly moved with the moaning of a man who was injured by criminals and left in a ditch to die. However, our Bioethical Good Samaritan understands merely that it was a pure coincidence that placed this man on his way. And what about the others hurt by thieves, ran over by carts, bitten by dogs on all other roads? We do not see them at this moment but all of them have the right for our compassion and help. Maybe some of them need more help than this man. Do we have any moral right to turn away from all of these people in need and take care just of this one, because he happened to be on our way? No, of course we have no right to act this way. And the Good Bioethical Samaritan went away, leaving the injured one in the ditch. (Feningsen, 2010, p. 17).

Once spending holidays at the seaside I sat at a table hoping to enjoy peacefully tasty seafood. Soon I noticed, let us call them, “little brethern”. To save my peace I took out 5 PLN from my pocket and placed the money under my table. I was right, a moment after that one of them approached me, and I pushed the money to the edge of the table for him. He did nothing. I said, “This is for you.” “I don’t want money.” “What do you want then?” “To chat.” I had already had experience from the period of my studies in Wrocław, that it might turn out to be an interesting conversation. And so it was. Obviously, as you could suspect, he got soup and so did his friend. But they met at a table, having conversation, people.

“The environment, space, surroundings may exist without a man. These are two independent beings. It is differently when it comes to a context. It does not exist without a man acting in it.” (Kowalik, 2015, p. 96)

Reflection

The problem seems to base on dividing people into a generally determined groups, without thinking that the groups consist of people who feel, suffer, but also pursue happiness, some success, etc.

It is nothing new. Dividing people into classes with borders difficult to cross has always been the factor of losing manhood. However, within classes people were able to find rich emotional relations, create the hierarchy of achievements.

What seem to distinguish the loss of a man nowadays, is the fact that he is not able to, or even cannot release himself from the pressure of imposed behaviour, missing the aim.

Professor Kowalik sees here a great danger for science, academic education, university. Discovering some truth is no longer the aim. What is the aim it is to participate in the rushing pack of points collectors.

The new rules of academic schools existence by exposing quantitative indicators of assessing scientific work are gradually contributing to the progress in the vanishing of so called scientific life. It shows in little interest taken in activity of scientific societies (meetings organised by these societies are not very popular), informal discussions on science wanes at universities, scientific authorities cease to be of importance. All in all scientific work takes place in large research teams, directed exclusively at completing an assignment or separately by isolated scientists. One may assume that discussions, polemics and scientific critics of olden days have been effectively displaced by the Internet. Easy access to scientific information makes it possible for anybody to get the knowledge of what is happening in his field. The knowledge available on the Internet makes now a basic social context for scientific activities. This context, however, is not clear since among a huge number of texts that do not contribute anything new to science, it is difficult to find valuable contents. Apart from this, authors of publications also do not receive a direct feedback regarding the value. One may state that the echo that is created as a result of scientific activity is weak or does not exist at all. In this situation, many scientists lose the real sense of their work. They cease to comprehend what the scientific activity is about. They mistake entirely to planes of evaluation: the direct one connected with receiving points for publications with a long-term one, i.e. accomplishing a significant scientific discovery or innovative approach towards the existing knowledge. (Kowalik, 2015, p. 108)

Also social help does not aim at strengthening a child's security amongst siblings and in family, but some vision of "its development welfare". When I drew attention of a civil servant I know at a dreadful, in my opinion, practice of taking away children from loving families due to poverty, I heard: but if the child stayed in the family it would not achieve a bachelor's degree.

There is no way but pondering upon the source of such beliefs.

In Tischner's "Philosophy of Drama" we can read, "The other one that I met and I along with him are in space in which something is better and something is worse, good or evil. This space is not a usual Euclidean geometry space, but hierarchical one. Good is called **agaton** in Greek. **Logos** means sapient, wise. We say then: the meeting is the opening of agathologic horizon of interpersonal experience." (Tischner, 1990, p. 53).

"Agathologic horizon is the one in which all expressions of the other's and mine are ruled by some logos-the logos of good and evil, the better and the worse, ups and downs, victory and defeat, salvation and condemnation." (Tischner 1990, p. 53).

In every case, also in the area of mutual approval, we still encounter the area of conflict.

As rev. Tischner points out, the drama of agathologic horizon, "opens the possibility of tragedy. The essence of tragedy is the victory of evil over the good." (Tischner, 1990, p. 53).

"Tragedy is ended with an event in which the good proves to be helpless in its struggle against the evil." (Tischner, 1990, p. 53).

In the 19th and 20th centuries, but also today, the encounter with the weakness takes the image of this tragedy: do not improve the fate of the weak, but destroy them, clearing the society, do not aim at the social agreement, but kill the rich in the name of the poor-madness that cannot be stopped, since from amongst the poor the rich will arise again-the opposition of the Christ's summon for incessant help, "you will always have poor amongst yourselves." To murder in order to win, also the ill, disabled and dying.

The drama holds in itself the germ of tragedy since it opens the way towards tragedy as its possibility. Whoever participates, in whatever manner, in a drama, encounters the likelihood of the tragic; has some part in it." (Tischner, 1990, p. 53).

The pondering of rev. Tischner leads us to the situation when experiencing tragedy of life is necessary, and impossible to be avoided.

In another piece rev. Tischner by wanting to show a man the road to salvation from the choice of evil, whose essence means denial of one's manhood and responsibility, makes a man admit to himself, thus admitting to his tragic.

Following history he says:

(...) we were looking at the evil through a man who was its victim. We know, however, that he is also its

maker. All in all, it was a man who created Auschwitz and Kolyma. When he was building them he must have felt satisfaction. When he has finished building he wishes to wash his hands. The builder of Auschwitz and Kolyma would like to prove that he participates in nothing, that everything has happened without his participation, behind his back. To make annihilation clear, the perspective of annihilating a man comes into existence. What the hell was not capable of accomplishing, a man himself attempts to achieve: he wants to prove that what he has done, has not been done by him. SINCE HE HAS NEVER EXISTED" (underlined by AW) (Tischner, 1999, p. 56–57).

"How come justice, how come damned? We are not us. We have not been. Our deeds are not ours. We have just been reciting our humanity!" (Tischner, 1999, p. 63).

"What does (...) evil do? Actually always the same: the evil throws to the hell." (Tischner, 1999, p. 64).

"If there is no man a demon has nothing to do (...) the man himself has annihilated himself, becoming a player in a game." (Tischner, 1999, p. 64).

Facing the drama of evil, says Tischner, a man has decided to deal with it on his own. He pushed the God away, maybe by replacing His integral, transcendental Deity with his Reason and Will. He did not have to wait long. He came face to face with Demon, Satan. Alone. With the demon of Auschwitz, Kolyma and countless other places of our everyday life. He got scared and decided to disappear. I am not here, I only act.

"Can we make a man out of a player?" asks Tischner. "Yes, we can" he answers, "if we show that from the inside of his play there comes out the longing for what is truly good, and this longing searches space for itself through freedom." (Tischner, 1999, p. 78).

Therefore, initiation of a meeting in its agathologic perspective, with all the consciousness of possibility inscribed in it or even certainty of the tragic, is a way towards rescuing forgotten humanity.

Rev. Józef Tischner writes further on following Scheler:

The phenomenon of the tragic is (...) conditioned by the fact that powers destroying higher positive value participate themselves in the subjects of positive values and exist there in their purest and most acutely outlined form, where the subjects of equally high values seem to be cursed with the obligation of crushing each other and disestablish. (Tischner, 1990, p. 55).

We are referring here to the phenomenon of the tragic, "in which not only is everybody right but also each of individuals and powers participating in the struggle represents equally elevated right, or seems to have and fulfill equally elevated obligation." (Tischner, 1990, p. 55).

Therefore, rev. Tischner assumes that the phenomenon of the tragic has two layers: the first being the clash of positive subjects of values, the agent of right and moral order, whereas the other one is **the intrigue of the evil**, which opposes **honest** people, or gods, and makes them fight. The evil lies in the fact that good creatures face each other as enemies. But what places them on the opposite sides? (Tischner, 1990, p. 55). "It is tragic that Prometheus offers people fire but gods **have to** punish him. Pilatus knows that Jesus is just, but he **has to** wash his hands. Henceforth, before good has become opposed to another good, the evil invades between them and became the essential rule of the tragic. (Tischner, 1990, p. 50).

There are various possible sources of the tragic, says Tischner, but all of them can be derived from two basic ones: helplessness and ignorance. The tragedy of Prometheus chained to the rock of Caucasus is the tragedy of helplessness-the tragic of bound freedom. For Prometheus his own situation holds no mystery. Prometheus suffers in full light, even in the excess of light. He is aware why and knows that there is no alternative. (...) The tragedy of Oedipus lies in (...) ignorance. Oedipus has enough power to escape his fate, however, since he is surrounded by delusion he soon becomes its victim. (Tischner 1990, p. 54–55).

Henceforth, says rev. Tischner:

the possibility of the tragic is accompanied with the possibility of triumph. By opening the first one, drama also opens the other. Triumph means victory of good over what opposes it. Through the idea of triumph the nature of good is discovered to us slightly more deeply. Good is what aims at existing in natural way. Letting good to exist means give it justice. Good which has existed despite evil is of heroic character (...) Heroic triumph of good over evil may come in various forms: it might be the triumph of force that uncovers the indestructibility of good or the triumph of truth which proves limitation if all delusions. The synthesis of one and the other would be the ideal: good would then turn out to be both indestructible and clear.

Yet, we must face the truth of good not the utopia of good. We must perceive the realism of good, which is manifested with encountering of the other.

Encountering the other is encountering what really exists beyond me. The other is directly

a transcendence. The other places me in the situation in which even omitting it is the form of admitting that it exists. The presence of the other is the living awareness of the existence intuition. However, the existence which is brought by the other, is not of neutral nature, pure, perfection that manifests the essence. This existence is determined by agathology. In other words: it is the existence that is problematised in its value with irremovable perspective of the tragic. (Tischner, 1990, p. 55).

Even omitting it is the form of admitting that it exists. One cannot then escape the tragic of meeting in any way. One may not be dismissed with a careless answer to the question: where is your brother?

“The existence of the other is happening. Time is not here the essential reality, yet it is what **his** time is happening towards. (...) But it is not only his existence that is like that but also mine if I **perceive it** in the perspective of a mutual drama.” (Tischner, 1990, p. 56).

Prometheus is suffering chained to the rock, exposed to be devoured by a vulture, sentenced to the endless dying, without the hope for death. The Promethean myth is the suggestion of understanding each human existence, as Paul Ricoeur wrote. Why is a human life like that? What is the punishment for? Where is the source of our guilt? (...) It was said about Judas, “He’d better not be born. And we?” (Tischner 1990, p. 55).

Complete freedom, complete clarity, the pure act of existence, or infinity become the measure of existence. But before one reaches for the measure, one needs to experience measurability. Measurability is given to us in the meeting. When we face it we ask: how is it possible? The question does not come out of curiosity, however, but from deep commitment. (Tischner, 1990, p. 55).

The one that we meet within agathologic horizon is neither a victorious good nor a victorious evil. It is the one in whom the good was exposed to the evil. Hence amazement. The amazement raises the question: how is it possible? How is it possible that Prometheus suffers because of the good, escaping Oedipus falls victim to fate, Judas betrays, and the just one die on cross. In this question rebellion is mixed with acceptance. (Tischner 1990, p. 57).

The essential reality is what his time is happening towards.

Towards what. So it is about reaching beyond presence with its fears, the sense of helplessness, obeying the common opinion and the like.

“We rebel against exposing good to the evil, we accept the good endangered with the evil. The question deriving from such roots refers to the essence of existence: **being**—is it good or evil? The existence is a mysterious category in which good and evil can connect and entwine.” (Tischner, 1990, p. 57).

In the meeting we may react spontaneously. For instance with an escape or attack at the one who disturbs our peace and threatens my worked out balance.

However, Levinas warns us, “The questioning of my spontaneity by the presence of the other is called ethics. The presence of the other, his inability of reducing himself to me, to my thoughts, my state of possession, realises itself as questioning my spontaneity, as ethics.” (Tischner 1990, p. 57).

Tischner explains:

Ethics is understood most often as a certain **praxis** of a man with a man—one or more. Ethics is wisdom and art serving action at the same time, preparing reprimand and praise, the way of being and dealing with people. In some cases it takes on the shape of the system, in others of aphorism, morality play, confession. Whereas, the agathologic horizon is more elementary than any other projects of action. It is more the horizon of light, than the horizon of power. While meeting the other I do not know yet what I ought or ought not to do; I do not know whether I ought to do anything, is there anything that can be done. I know but one thing: it ought not to be like that. (Tischner, 1990, p. 57).

The choice of a way is dramatic in itself, if not tragic, “the desire of Abraham had two aspects: discovering the promised land was associated with the discovery of the land of exile. One could in no way be separated from the other.”

Yet, we do have norms and normative sets of behaviour. “What is axiological presents the direction in which to act. (...) What is axiological presents the ways of salvation. (...) What is axiological is the space for freedom, reason and conscience to act. The size of this space depends on the sense of force of a man, hence once they are larger and once smaller.” (Tischner, 1990, p. 56).

Malgorzata Romaniec, a senior year student of Kujawsko-Pomorski University has written at the end of her thesis:

Lately, I have experienced hard times in my life. Nothing was as it should have and once I complained to my mother when my small brother was sitting on my lap, fidgeting. At some moment Jack put a handful of

candies in my mouth and I started to laugh. He was laughing with me. I forgot even about problems that were bothering me, since my brother had discovered a cure for all the evil of the world-candies. The next day I went to work (a shop-assistant) and there came two alcoholics. They were complaining about the cold outside, not having money and being miserable. I remembered about candies in my pocket, which my brother gave to me. I told the two to give me hands since I had a miraculous cure for all the evil of the world and I guaranteed that they would feel better, even if it was for a while. Even though slightly surprised they reached out their hands and I gave them a couple of candies each. They ate the sweets and smiled at me. Afterwards, they bought me a chocolate for my cure. I was happy because that day they did not buy any alcohol, since they spent all their money on chocolate. This simple story shows how important it is to give just a candy to even such a man. How it affects him and builds up the lost sense of dignity (...) These people value a warm smile, a gift like a candy or a handshake. Such gestures make weak people feel that somebody respects them, which they can build their self-esteem upon, and the mental state they have been in so far changes. For better. It happens because these little things directed at them help them believe that they are not the worst that nobody takes interest in. They start the hope for better future and opportunities in their hearts, for overcoming their addiction. Surprisingly, by doing these small things I received an award myself (Romaniec, 2014).

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