

Heroism as the highest therapeutic possibility based on Antoni Kępiński

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Summary

Heroism is one of the most original concepts of Antoni Kępiński contained in his works. Due to low availability of sources of information it faces some interpretative problems. The aim of the article is to indicate heroism and concepts associated with it (heroic attitude, heroic tendency or heroic proportion) as the highest therapeutic possibility. The author thoroughly analyzed the literature on the subject both by Kępiński himself and other authors (e.g., Kokoszka) and also obtained some information from Kępiński's colleagues. He made the analysis of these contents, using the interpretative framework based on subject's superior potentiality – man's self acting and experiencing his action. This concept comes from Karol Wojtyła's realistic phenomenology, which brings a certain interpretative novelty in the form of phenomenologically framed will. As a result one can establish the essential connection between heroism and superior potentiality that is determined by the essence of freedom. The final discussion confirms the title thesis, which widens and completes the knowledge about studied therapeutic factor, which gains the new potential for therapeutic practice and its research. This work is a review work, which can put a foundation for further development of the studied subject based on the applied interpretive framework.

Key words: heroism, freedom, superior potentiality

Introduction

This year marks the 100th Birth Anniversary of Antoni Kępiński*, a prematurely deceased, great Polish humanist and psychiatrist. His work continues to inspire new generations of people interested in mental health and many others. His most interesting concepts are: the original concepts of axiological psychiatry and energetic-informational metabolism as well as the concept of heroism in therapy. The latter encounters some interpretational difficulties. Kępiński noted his thoughts during his deadly disease in

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years 1969–1972, hence they are often unfinished and scattered in various places in his works. The author deliberately limited the analysis of the subject to selected aspects of the therapeutic relationship which directly or indirectly refer to heroism. The thesis in the title of this article can be described and interpreted by superior potentiality based on specific realistic phenomenology of Karol Wojtyła [1–3]. Superior potentiality is a certain phenomenological novelty in relation to potentiality in the Aristotelian-Thomistic tradition [3, 4]. Wojtyła described the new potentiality in the first edition of the study *The Acting Person* in 1969. It is suitable for studying the phenomenon of heroism as the most potential therapeutic factor.

The author analyzed the literature in terms of Kępiński's explanations, but also other authors who interpreted the studied phenomenon. Some information has been obtained from Kępiński's living co-workers. The author described also the essence of the concept of superior potentiality and its usefulness as a new interpretive framework. In the final discussion, however, an attempt was made to broaden and supplement the existing knowledge. The studied problem is important because heroism is a source of strength for a real therapeutic change. Kępiński applied it in therapy as an important therapeutic factor. The author knew that the source of this factor is the inner freedom, which requires will to be initiated, a quality which had not been adequately phenomenologically interpreted till then.

This study, in an original way, supplements the knowledge about the studied issue and explains it. The application of the new interpretative framework creates further solutions and broadens the understanding of the studied therapeutic factor.

Heroism as a therapeutic factor according to Antoni Kępiński

Presumably, Kępiński linked the concept of heroism in therapy with notions of heroic attitude, heroic tendency or heroic proportion. The heroic attitude is the courage to be open in the attitude towards the patient in order to establish a therapeutic relationship. The heroic tendency is the therapist's volitional desire for the highest order of values adjusted to the patient. The heroic proportion is an idea – the therapeutic factor initiated by an act of will consistent with the ideal hierarchy of values. At the same time, it is incompatible with the limitations of the unconscious order of values. Perhaps Kępiński's source of inspiration for heroism was the specific experience of a prisoner of a concentration camp. In his works he considers the specifics of camp experiences which required heroic actions or attitudes, exceeding the ordinary capacity of a human being. Heroism often aroused willpower and ability to make decisions as a basic attribute of life [5]. It was necessary to gain freedom. "In a situation of the maximal enslavement of a person and trampling upon one's dignity, the ability to make choices, the will to survive plays the decisive role in survival [...], paradoxically, those who lived in an extreme situation, were still able to say: 'I want' or 'I don't want' [...]. If in the camp life there was so much sacrifice it was thanks to the internal freedom [...]. There is a heroic proportion grounded in every human being [...]" [5, p. 24–26]. In an essay *Dulce et decorum*, Kępiński describes the specific evolution of the concept of heroism, starting from the heroic death for one's homeland according to Horace,

through heroic tendencies in concentration camps, up to a new model of heroism in times of peace. He saw the last one as a heroic effort to organize the widened field of consciousness and to determine man's position in relation to tradition related to the past and his transcendent aspirations related to the future [5].

Undoubtedly, Kępiński knew that psychopathological symptoms enslaved his patients. In therapy he tried to restore the patient's process of making conscious choices by means of free will aroused by heroic attitude. In the therapeutic encounter, the patient is the main actor of the unfolding drama, he is the active subject. The therapeutic process is effective only when it comes from the subject, that is from the patient himself. The patient, so to speak, allows the therapist to enter his internal scene, the therapist being an important participant in the drama within the living human being. In this drama, cognition in the horizontal dimension (subject-subject) is usually burdened with a high emotional charge (feeling joy of cognition, creation and control) [6]. The space for this encounter is built by an animistic attitude 'towards' the patient, based on the advantage of positive feelings. According to Kępiński, in the therapeutic process, the space for free choice and conscious decision should be expanded [7]. For this purpose, he expected from the therapist the attitude of love, courage, faith, patience, self-knowledge [8]. He believed that life demands a moral effort, above all as a natural morality. Kępiński required proportional effort – both from therapist and the patient. In therapeutic relationship there appears the drama of human freedom, which is also a drama of love. Love is the most beautiful act of freedom, but also the greatest expression of active courage – heroism, which are needed for integration of the person. "Integration of 'self' takes place in heroic proportions. The old 'self' with its complexes and 'shadows', which originated from dislocation of harmony and its bias in one direction [...], must give in; a 'moral decision' is needed [...], an act of will has a significant meaning for personality development" [9, p. 108–109]. On the other hand, the therapist has to overcome his "fear of the unknown [...], of losing his individuality, of death of the 'old' self and of the 'birth' of the new one, fear of violent change caused by love" [9, p. 243]. The doctor awakens faith in the patient, and the patient, in turn, strengthens the faith of the doctor in himself. Kępiński understands faith as the essence of psychiatric treatment – as a belief in the patient but also faith in the applied method of therapy [9]. The therapeutic process requires from the therapist enormous mindfulness and great patience to maintain the animistic attitude 'towards' the patient [7]. Kępiński, as cited in Balint, considers the doctor to be "the most important medicine" in medicine, and the patient's disorder as a 'catalyst' for the development of the therapist's personality [5], where he gains his own cognition. [7]. That serves the restoration of the highest human potentiality in therapy, whose task is "to restore the patient's position (*stand*), to give him possibility to use his humanity to the maximum (*condition humaine*)" [5, p. 284]. This restoration proceeds gradually – in dialectical and proportional tension, until it is finally settled, that is, until one of the potential functional structures is implemented as a dynamic structure. "Contact with the patient [...] is like creating his new portraits. This element [...] makes the negative emotional attitude disappear [...]. In each conscious decision there is a moment of hesitation associated with the choice between two potential and contradictory functional structures

[...], from the moment of making the choice one of them will be implemented and the other will be rejected” [7, p. 271–283].

An important issue for this analysis of heroism is the potential freedom and the value system associated with the ability to choose as the basic feature of self-steering. Biologically, the value system is shaped by both the phylogenetic (hereditary) and ontogenetic memory (experiences acquired during the individual life). It also has a part which is not determined by the individual’s past or the past of the species – the area of freedom and unpredictability, which to a certain extent intertwines with the future. “This area is the wider, the more possibilities there are to create functional structures in a given system; only then they can break away from the concreteness of life and move freely in time and space [...]. This possibility of detachment seems to be the essence of freedom” [10, p. 33]. According to Kępiński, this detachment is enabled by faith being the main factor strengthening the value system. Faith is the emotional element which integrates the value system with ‘self’. It is always potential and associated with the future. In contrast to a habit, it is always conscious and contains an element of a creative act, which requires the effort of integration, fortitude and decision [10].

It is worthwhile to refer Kępiński’s thought to the relation between the value system and the consciousness and the subconsciousness. He believed that the value system is involved in decision-making on three levels: biological, emotional and socio-cultural one. The first two are under the threshold of consciousness and determine which values can really be achieved. They, definitely, take part in decision making together with will, which affects our behavior [10].

Heroism and the concept of corrective experience of values

Kokoszka’s work broadly refers to heroism as the main factor tightening the therapeutic bond during the phenomenon of encounter. According to him, the source of Kępiński’s heroic proportions’ idea lies in the “experience of freedom in the situation of extreme danger in a concentration camp” [11, p. 132]. In his opinion, the concept of a heroic proportion based on willpower is related to Kępiński’s belief in the possibility of its activation. It was to reconcile the contradiction between conscious action, taken in accordance with the ideal hierarchy of values, and defense mechanisms dependent on the subconsciousness [11]. Thanks to the will, the first element is implemented and the second one is suspended, which makes it independent of the subconsciousness when making the choice. In another place Kokoszka sees the heroic proportion indirectly on the continuum between the concept of humanistic psychology and psychoanalytic psychotherapy. The first one treats therapeutic contact as the intuitively original phenomenon of encounter [11, 12] and the second one concerns different proceedings depending on the patient’s psychopathology. Kokoszka, similarly to Kępiński, rightly distinguishes between the experience of a heroic proportion in the patient and in the therapist, proportionally to their roles in therapy. In the patient he sees it as a decision to confront with something inconvenient, which could be avoided [11, 13]. The therapist, on the other hand, has to employ will to arouse a heroic proportion in order to establish therapeutic contact, which should also enable the patient to do it. In this way, the

therapist can reveal to the patient his authentic and real face, without defensive masks, he can have the courage to uncover himself, suspend his therapeutic beliefs, overcome his fear of losing identity and to examine his own hierarchy of values. All this is to stimulate mutual trust and an intimate atmosphere. Kokoszka refers here to certain kind of love, described by Kępiński, achieved through auto-transcendence and a sense of humor, which he sees (as cited in: Bukowski) as “reaching out beyond oneself” [11]. It is the obligation of the therapist to take responsibility for himself, for the other and for the nascent community of experience. Kępiński, being an experienced therapist, had a mature personality, which enabled him to experience his emotions without fear during the encounter. However, Kokoszka warns against simple imitation of Kępiński, because it may lead to the emergence of narcissism in the therapist [11].

The author’s view on heroic proportion evolves over time. He understands it as therapeutic activation, eventually called the corrective axiological (value) experience [11, 13–15]. In his research on the phenomena in therapy described by Kępiński, Kokoszka is inspired by philosophy of drama and experience of values in an encounter according to Tischner. The latter, together with the agathological experience of love, favors the transcendence and otherness of the other person and enables participation in his personal existence. According to Kokoszka, the key words of the above mentioned philosopher – “if you want, you can” – are the basis for volitional activation of the heroic proportion as a disposition to love during the encounter. He uses these key words to analyze the axiological experience. This is the basis for psychotherapeutic influence, which facilitates the therapeutic closeness. It leads to “regaining hope, sense of strength and sense of reality” [15, p. 44]. The sense of reality reveals values and the possibility of their implementation. On the other hand, an experience of value can change the patient’s functioning and well-being, if it is preceded by the disclosure of the dialogic structure of man.

The proposal of corrective experience of values is the third major therapeutic factor next to the insight and corrective emotional experience. It is responsible for the change in the manner of experiencing values as a basis of human action, which results in the ability to fulfill one’s life plans previously often unrealistic [15]. This change is not limited by the time of therapeutic contact. This element in general does not remove psychopathological symptoms but gives them a new meaning which allows the person to achieve their goals as an expression of recognized and implemented values. For the corrective experience of values, the eclectic aspect was adopted from different concepts: psychodynamic psychotherapy, axiological psychology and finally Längle’s existential analysis, which complemented and expanded them. The conclusion of these studies is Yalom’s thought that virtually every therapist, regardless of his therapeutic paradigm within which he acts, makes the patient conscious of finiteness, and this activates the will needed to change in therapy [15]. It is worth noting that Kokoszka and his co-workers, through their research and publications, introduced Kępiński’s axiological problems and the factor of the corrective experience of values to international therapeutic literature [16, 17].

Kępiński's co-workers about heroism and related notions

Winid writes about Kępiński with respect about his heroic attitude which he had revealed during his serious illness. Second time he argues with Kępiński in the paper on boys' auto-eroticism in adolescence, which he himself regards as a natural phenomenon, and which, according to Kępiński, results from the non-existence of a heroic attitude towards one's life environment (world) [18]. Póttawska does not recollect Kępiński discussing the practical application of heroic proportion in the psychiatric clinic. She thinks these are his later ideas, which she was not aware of because he did not reveal any views on this issue [19]. Ryn also did not confirm the use of this idea. He mentioned only an exam question about heroic attitudes in schizophrenia, asked by Kępiński, which triggered a long discussion. According to Ryn, the heroic proportion was treated by the professor's students as his original concept [20]. Leśniak also did not refer to the use of this notion. She supposes that this concept as self-formation for heroism was created by Bogusz. According to her, Kępiński's heroism in contact appeared in his readiness to accept the other. She is convinced, that his essence was purity as in his presence one never felt unimportant [21]. Reguła also confirms the lack of use or explanation of heroic proportion by Kępiński. She considers this concept as a description of a personality component and human potential, which refers to a space different from that created by a disorder or disease. She also mentioned the doctor's helpfulness as being with the patient and providing him with his 'non-invasive' support, which strengthened the patient's freedom and his sense of identity [22].

The superior potentiality of freedom as the highest possibility of human realization

Wojtyła described his anthropology in the main work *The Acting Person*. It is a proposition of an original realistic phenomenology [2, 3]. Galarowicz calls this kind of phenomenology anthropodrama. It is stretched between two poles: the philosophy of being (metaphysics) and the philosophy of consciousness (phenomenology). Its originality arises from the philosophy of drama as the third pole associated with the drama (resolution) of the internal choice of man. It should be emphasized that in his youth, Wojtyła experienced himself as a scenic actor as well as a writer of dramas [3].

The starting point of this concept is trust in the experience of human subject, the person's own 'self' [1]. In this variant of phenomenology, it is recommended to experience a series of experiences, whose contents are extracted in subsequent approximations (*retractationes*), through which phenomena are discovered, until the essence of things is achieved. This process is preceded by induction, which explicitly captures the general truth contained in the details, like the intuition of being. Wojtyła calls this method inductive-reduction and applies it mainly to explore the personal and not intentional plane of a human being. By preservation of the term *suppositum*, this phenomenology presupposes the existence of an anonymous subject but not as a metaphysical object but cognizing 'self' that helps to distinguish between 'someone' and 'something' [1].

He retains only the metaphysical model of the network of concepts that await for the transphenomenal and experimental fulfillment [2].

In the above mentioned study, there is a proposal of the concept of self-determination as a superior potentiality, which provides the highest possibility and structure for becoming a free human person. Man is free when he is a free cause of the personal dynamization of his subject. "Self-determination is the essence of man's freedom" [1, p. 426–427]. His analysis of freedom originates in the experience of human dynamism as the subject where he distinguishes between his conscious action ("I act") and this what happens in him ("something happens in man"). These two dynamisms are rooted in the subject – a human being as a potentiality which is the source of these dynamisms. It is present in the subject and it 'pulsates' in him and is expressed in different dynamic forms. Every human act dynamizes the potentiality contained in him. "I act" is the field of conscious subject activity, and 'I' is here the subject that experiences its subjectivity and in this sense means a person. The main subject of the study is therefore the relationship between dynamism and potentiality [1]. In the relation potentiality-dynamism, the potentiality is a possibility, something in preparation, and dynamism is an act of implementing the potentiality. The difference between the mentioned dynamisms is determined by the moment of efficacy, which is experienced only in action ("I act"). Self-determination as a moment of freedom decides about the experience of efficacy (border experience) – a factor confirming that "a man acts" but also separates it from the structure "something happens in man" [1]. The moment of freedom is preceded by the tension between the potentiality of the subject, that is, the will understood as the power of self-determination and conscious decision as well as two natural potentialities of man. These have different relationships with consciousness: vegetative (experienced unconsciously) and psycho-emotive (experienced more consciously). They describe potentiality of the body, emotions and impulses. Superior potentiality is a new approach to the potentiality of freedom in relation to its traditional Aristotelian-Thomistic approach, which perceives free will as a quest for values, for the good or the absolute good [4]. In this tradition, freedom is a feature of will as one of the human powers. However, according to Wojtyła, this is "human freedom, not just freedom of will in the man – though, undoubtedly, human freedom through will" [1, p. 427]. In other words, the potentiality of will is the power of conscious resolving as the centre of the activity of free will, that is self-determination, which is a condition of being a gift. It is a moment of freedom between three experiences: "I can – I do not have to" and "I want". This last experience, as a bridge between the two previous ones, impacts who a person becomes as a person. There is no compulsion here, because "I want something" as a permanent structure of the will is free of necessity. It is outside the threshold of choice, and the desire is in turn determined by an intentional return to a specific value as a goal [1]. In every meeting, the man should be the goal – the highest value. Knowing the highest value, that is – the man, facilitates the obligation as a kind of desire. It is 'stronger' than other personal desires, because it is rooted in the very centre of the person [1, 3]. It is an act of freedom of a self-determined being that facilitates the central experience of self-worth. In this beautiful act of freedom

one becomes a full gift and a fully acting love. Wojtyła perceives love as a drama (Greek: *drao* – ‘action’) of acting and happening [23].

It is also important to discuss the relation of consciousness to potentiality. Wojtyła gives the subconscious an unique meaning because it indicates the priority of potentiality in relation to consciousness. According to him, potentiality stands before consciousness, and it is also the relation of consciousness to the subconsciousness. He does not differentiate the subconscious from the unconscious. It is the superior potentiality which designates the threshold in this relationship as will. It keeps guard over this threshold except for the moments of sleep. Wojtyła claims that the subconscious clearly shows the inner potentiality of human subject with its continuity and coherence within the subconscious itself as well as between the subconscious and consciousness. The subconscious reveals transition between what only happens in man (vegetative or emotive activations) and the experience of conscious action. The threshold of consciousness not only divides but also links consciousness with subconsciousness. The subconscious is in constant relation to the consciousness and reveals the inner determination of human being by time and its own internal history. It is determined and shaped by the coefficients of the dynamic structure of man. The subconscious also clearly underlines the hierarchy of human potentiality. It constantly emanates with pressure into consciousness, the desire to be aware and conscious of the experience. In its existence and fulfilled function, the subconscious reveals consciousness as the most appropriate terrain of self-realization. Predominantly, the consciousness forms the subconscious as a resource. In this resource the content of the ‘man’ subject waits for self-realization while transferring the suppressed content from the subconsciousness to the sphere of consciousness [1].

Discussion and conclusions

The above analysis can be summarized in the following points:

- (1) Heroism, based on superior potentiality as the essence of human freedom, works by activating the will in phenomenological terms and is so far a proposal for its deepest explanation.
- (2) The superior dynamism “I act” is associated with the responsibility for the greatest value – the man encountered in oneself and the other as a participant in the encounter. The moment of self-determination is a condition for being a gift, whose most beautiful form is love as acting and happening. It is own, the most harmonious gift of the act of freedom that serves, or heals (Greek: *terapeo* – ‘to serve’) the man.
- (3) Through self-determination the person in therapy becomes a ‘creator’ (someone) using mainly his own ‘creative matter’ (something – natural potentialities).
- (4) The understanding of heroism as a therapeutic factor is complemented by so-understood will, which reconciles the ideal and the real order of values on the threshold of the consciousness and the subconsciousness, which has been considered a contradiction. Potentiality controls the threshold of the consciousness through superior dynamism “I act”, and thus the action of the

superior factor of the will, guarding the threshold of consciousness. Treating potentiality of the subject as the starting point solves various contradictions in continuum between the intuitionism of humanistic trends and psychopathology of defense mechanisms of psychoanalytic schools.

Presumably, Kępiński knew a lot about heroism as the uppermost therapeutic possibility from practice, which his colleagues were not fully aware of during his life. It was only his deadly disease that made him attempt to describe this therapeutic factor. Premature death did not let him finish and organize his work and edit it by himself. Perhaps his negative experiences with publishing censorship did not allow him to fully express himself. In the conducted analysis, there are some similarities between Kępiński's phenomenological thoughts about heroism stimulated by will and Wojtyła's superior potentiality as self-determination. They both start from trust in the experience of man (the subject 'I') as the highest value. What Kępiński did not manage to explain about free will, freedom, love or heroism and associated concepts is completed by Wojtyła's thought. Probably, Kępiński took the notion of free will from Thomism as did Wojtyła. However, Wojtyła transfers this concept to a phenomenological plane, which enables an adequate complementation to Kępiński's content about the essence of freedom and heroism. Used notion of obligation clarifies the highest value of a person in encountering the other, which is useful for understanding in the context of heroic therapy [11].

The interpretation frame adopted by Kokoszka for heroic proportion and corrective experience of values, based on the words of Tischner: "If you want, you can" is a valuable attempt to understand the problem [15]. However, these words stress the drama of the interpersonal encounter more from the outside. There is the pronoun 'you' – in the second person there, as if present by default before each of the mentioned experiences. Their order is conditioned by 'if' with the emphasis on 'you want' as a desire (will), and finally 'you can' as potentiality. This is reverse to Wojtyła's order, in which the words "I can – I do not have to" and "I want" put the emphasis on the drama in the order of action first. There is a hidden pronoun 'I' in the first person, which is present by default before each person's experience, respectively: 'I can' – the subject's potentiality and "I do not have to" as freedom – "non-necessity" and finally "I want" (will) as a desire. The analysis that has been carried out complements the perspective of Kokoszka regarding the knowledge of the therapist-patient contact more from the inside. Kępiński expected the activation of heroic proportion in encounter first in the therapist and then in the patient. To begin with intrasubjectivity is closer to Kępiński's thought than to start from intersubjectivity. The point is to start from the subject's experience as a co-relation of the 'person-act' and reaching to interpersonal relations [1]. Kokoszka adequately indicates freedom as the source of heroic proportion, but he does not develop or describe it further in the aspect of the phenomenologically understood will, which also allows deeper look at the problem of freedom and 'psychopathology of power' [5] to which Kępiński attached importance. The axiological psychology applied by Kokoszka can be complemented by the realistic psychology of Harciarek as a science about life potentiality of a human subject. According to him,

the phenomenological experience restores the value of will in all human psychology and explains what is the experience of being and doing before cognition. The inclusion of human subject and its potentiality and dynamics in Wojtyła's sense can replace the concepts of Freud's pansexualism or Jung's archetypes as merging and unifying forces of the psyche, which may positively reformulate these therapeutic trends [24]. The advantage of activities and publications of Kokoszka and his co-workers is that they examine in a practical way the idea of heroic proportion through their concept of corrective experience of values. This is evidenced by numerous publications in Poland and abroad [10, 13, 15–17, 25].

Winid saw the auto-eroticism of maturing boys as a natural phenomenon. However, this is theoretically inconsistent with the accepted interpretation of heroism as the superior potentiality of the subject, the structure of freedom. Conscious action in freedom paradoxically integrates the natural potentials of emotions and sexual drives. As a result, they do not passively autonomize these drives in auto-erotic behaviors [18, 26]. From the information obtained from Kępiński's living co-workers, none of them confirmed that they had ever heard how he used or practically explained the concept of heroism (heroic proportion) as a therapeutic factor. Two persons (Reguła and Ryn) confirmed originality of this concept. In addition, two people also used other terms that were considered useful in this analysis. Leśniak talks about Kępiński's 'purity' [21] in the sense of fullness and clarity of the image and communication of his person (the essence of his person). It refers to the essence of freedom and to the dignity as the pure and non-gradual value of every man [3]. Reguła in turn talks about "the other space" associated with the patient's freedom, which Kępiński strengthened, as well as the sense of identity of the patient [22]. Ey considered the psychiatric patient's experiences as a "pathology of freedom", and his psychiatry was described as philosophical. In this sense, psychopathology gives access to knowledge about man as a free being at some stage of enslavement. It is worth mentioning that Ey referred to the potentiality of 'self' and the organization of 'conscious being' [27]. The fact that Kępiński made use of Ey's work is confirmed by the presence of his name in *Melancholy*. Półtawska also writes about freedom based on self-determination, considering that the disintegration of patient seeking therapy results from his "false idea of freedom or his belief in the lack of it" [28, p. 236].

The following conclusions result from the discussion:

- (1) The concept of superior potentiality as the essence of freedom is suitable for analyzing and deepening the understanding of heroism (and concepts related to it) as a therapeutic factor, which thus gains new potential for further research. The high probability of this statement results from the grasp of the relationship between heroism and superior potentiality, which is the essence of freedom.
- (2) The assumed interpretive frame can clearly but gradually bring us closer to a more integrated understanding of Kępiński's holistic concept and revision of the eclectic approach to his entire work.
- (3) The original vision of therapy as the implementation of a heroic attitude may be useful, although it should not be a general assumption of therapy according to Kępiński. The broad generalization resulting from this analysis does not

mean that in the case of the appearance of opposite cases, it will not be verified or limited. This is due to the lack of research in such an interpretative key.

The author hopes for future development of the topic based on the applied interpretive framework. According to the author, the idea of heroism permeates the work of Kępiński, which can be considered inspirational and still open to further therapeutic interpretation. Finally, it can be said that the analysis carried out by the author in the aspect of the superior potentiality of the human subject confirms the thesis of heroism as the highest therapeutic possibility, which according to Kępiński's expectation first comes from the intrapersonal correlation and then reaches an interpersonal relationship.

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