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**Loss of competence due to addictive pleasure seeking
– on the conflict between pleasure and gratification in personal development**

A proposal for a new theoretical model

An abridged version – full paper available in Polish

Abstract. The present work introduces a new model, aimed at description and graphical display of motivation-emotive processes which regulate one's behaviour. It concentrates on the ulterior processes which take place between the two observables: adversity (situation, opportunity) and the outgoing consequence (behavioural and/or emotive response). The author hopes that it may prove beneficial to counseling and psychotherapy clients. Apart from its compact and educational form, or its qualitative dimension, it also has a quantitative dimension, which encompasses a simple operation allowing for calculation and prediction of one's behaviour and thus helping in an assessment of a given response when decision-making is considered.

Author's intention was to develop a proper tool to describe and research the reality of mutually exclusive processes of pursuing physiological pleasure and cognitive satisfaction (gratification) with regard to the cognitive development of schoolchildren. It also explores the danger of behavioural addiction, as a result of immersing oneself in addictive activities of autoerotism and entertainment. It is crucial not only for the well-being of an individual, but also has a wider, social scope.

At school children are presented with yet another hazard to their cognitive development: the progressive sex-ed groups of leftist provenience, representing the principles of humanist Neomarxism. They endeavour to establish in their students a firm habit of reaching for physiological pleasure which becomes a counter-productive way of solving one's problems (coping directed at emotions). Moreover, they proceed in violation of parental rights and of the established cultural code of restrictive morality – necessary for developing one's life competences. The current model strives to allow an insight into dynamics of this process and its effect on kids and adolescents.

Keywords

Behavioural addiction – sexual education – cognitive development – hierarchy of needs

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I. Introduction

I.1. Necessity is the mother of invention

The need for transcendence, situated at the apex of the hierarchy of needs by Maslow (1971) and also constituting one of the cardinal virtues, according to Peterson & Seligman (2005), has accompanied the humanity since our ascendence above the animal world. There is an amassing evidence that it played a pivotal role in the foundation of human civilization and our social development.

Archaeological discoveries made by prof. Klaus Schmidt since 1994 (Curry, 2008) at Göbekli Tepe (South-eastern Turkey) have shed new light on the system of needs and motivations of mankind since the beginning of a social man. In the times when the knowledge of writing, of solid tools, sewing clothes, and even food cultivation were still beyond the grasp of our ancestors, circa 11,000 years beyond present, hundreds of them have undertaken an enormous collaborative effort to build a spacious, cunningly arranged and elegantly adorned sanctuary in the middle of nowhere – a temple consisting of solid stone walls and giant monoliths. Lack of technology or food storage facilities at disposal of the founders, makes the size and complexity of this building even more astonishing. From the perspective of human primal drives to consume and procreate, it was purely wasteful and counterproductive. Yet, the temple's foundation inspired a wide pilgrimage movement from around a 150 km radius, and predated the discovery of growing fields, which followed in its vicinity later on, as well as construction of solid huts and houses around it. 'First came the temple, then the city', as prof. Schmidt phrased it. Thus, the previously widely accepted theory of an Australian Marxist archaeologist, Childe (1936, "Man Makes Himself"), which suggested that the civilization had developed due to satisfying basic needs, such as need for growing food to eat, was ultimately shattered.

It has been shown that the higher need for transcendence, or spirituality, was responsible for erection of the centerpiece of a further settlement which followed, and all the subsequent discoveries of a settled down culture.

I.2. Social cognition

A social cognition of a person, built on implicit personality theories, is not limited to a knowledge about other people and relations with the society, which is encompassed by heuristics of social perception. It also includes an individual style of one's attitude towards a given person or social construct, awareness of authority, and general likeliness of conforming to, or cooperating with, significant persons. These concepts are at the core of the current work. The foundation for these were laid by such researchers as Bandura (1999) or Kofta & Doliński (2000), in whose works the

social-cognitive aspect of personality and of the process of learning and one's development is strongly emphasized.

In the world of psychological studies (Freud through Rogers) there persists a very strong implicit assumption which nowadays originates from the Neomarxist *critical theory* by Horkheimer (1967), challenging and questioning the role of a family, social structure and of authorities. It suggests that the whole adult development of a person remains somehow imprinted and encoded in a child, readily waiting to manifest itself, and it is not necessary to be conferred upon him, granted and painstakingly taught, rather than just be given the opportunity to exhibit itself (and therefore, it suffices when a school only *grows* graduates, instead of *forming* them). The value of an independent exploration and self-motivation of a youngster tends to be overstated. A psychological definition of stages of development would like to see them as inevitable, autonomic and automatic (eg., Erikson, 1997).

This evident error is due to a fact that in the field of research of the humanist and positive psychologies, there are always some outstanding and prominent specimens in their focus, whose traits interest the researchers and which are already fully developed. The scholars would then strive to understand the reason for those above the average development traits to have emerged and what circumstances stimulated and enabled their appearance. In case of psychological experiments or questionnaires, test subjects by default are fully grown-up persons, whose adult traits are already well developed and exhibited by the whole test group, and thus easily overlooked and neglected. It is only one step from there to assume that those traits should be taken for granted and that they appear naturally and automatically.

Meanwhile (Karoń, 2018), on an exemplary field of speech ability, the decisive evidence is provided by research of 'wild children' – ones pathologically deprived of any form of interactions with civilization and society – profoundly, 13-year-old Genie from California (PBS, 1997) and also so called 'Koluchova Twins' from Czech (British Medical Journal, 1976). Linguist Eric Lenneberg in his highly-acclaimed book "Biological Foundations of Language" (1967), propounds a thesis of a 'critical period', or a time threshold beyond which a person is unable to master the ability to speak in his primary language. Regardless of one's physical and mental growth, even being surrounded by best teachers at one's disposal and opportunities to sample and pick up a language, one is unable to develop the ability to communicate in this, or any, language, just like poor Genie.

Examples of children neglected by their alcoholic or otherwise pathological parents and who start to speak considerably later than their counterparts, and even in their adult lives they experience deficits of fluency of speech and narrowed range of vocabulary as well as difficulties in correctly expressing emotions (Hegedus et al., 1984), are well known to counselors and therapists.

With much confidence we can conclude that the development of one's speech is owed solely to the presence of people who already have mastered this ability (it cannot be obtained or invented gradually by those who do not possess it – 'the evolutionary paradox'), and in such an early age when a child does not yet have access to Piaget's mental operations necessary to grasp the higher concepts of the language (grammatical, semantic, cultural) in their complexity. The whole development is solely dependent on training under a certain age and the supervision of competent teachers who mastered the language structure, and the first of whom are naturally parents.

If, in the course of learning, discouragement takes upper hand and practice is discontinued, the effort spent that far is wasted and does not bring a lasting impact (the forgetting curve, Ebbinghaus, 1885). Edward Nęcka (2002) shows the crucial role of persistence in a creative thought process. During the period of idea incubation, which does not differ from a failure in its apparent form, it is the upload of the subconscious mind with pertinent material which allows for a breakthrough to come, and for one to reach the state of illumination, or sudden realization of a solution.

Before a student learns the taste of delayed gratification connected with mastering certain skills and being able to employ them to his advantage and to gain recognition, esteem and approval (an inner motivation), someone has to ensure that the student keeps making a continuous effort, so that he will not abandon the task early. This role – enforcing *compulsion*, which has nothing to do with violence, but assumes gaining trust and authority by an adult – is devolved to teachers (intellectual competences) and coaches or trainers (procedural competences). They appeal to the energy and time aspects of a student's temperament, particularly Endurance (Wytrzymałość, Strelau 1969) and, exclusively, Perseverance (Perseweratywność, ibid). The competences fall into two beams of traits, with respective competences strongly correlated within either, ie., agency (sprawczość; Wojciszke, 2010) and communion (wspólnotowość; ibid). On a side note, the peer judges tend to evaluate communion much higher over agency, and not the ability of others to serve myself, but quite contrary, of myself being capable of helping the others.

A teacher, from being an 'overseer' and 'taskmaster', becomes a 'promoter' and 'advisor', only when his student has reached a satisfactory potential of his own inner motivation, so that neither laziness and discouragement, nor inadaptative fundamental beliefs from one's infancy (Ellis, 1956) are decisive in one's range of choices. Two processes are constitutive: one being the development of a habit to learn and grasping the specific mechanism and rhythm of an educational process, and the other being the awareness of benefits of learning (at least in the form of being 'left in peace' and of

emotional comfort in view of upcoming exams). Self-motivation is a strong moderator of progress in learning (Zimmerman et al., 1992; Sansone & Harackiewicz, 2000).

I.3. Emotions' impact on motivation

Emotions play central and vital role in one's life, they define and arrange our self-narrative, as well as provoke our actions (Oatley & Jenkins, 2003). A life without emotions, as we well perceive, would be aimless, dull, and devoid of dynamics. Seligman (2005) proposes to visualise one's positive emotions as a sail of a boat which propels it and sets it in motion, whereas negative emotions constitute its keel and steer to keep it in a vertical position and on correct course.

Apart from their role in the approach-avoidance process (as in the theory of Kurt Lewin – Elliot & Covington, 2001), inherited from the animal world, human emotions grow complex and sophisticated, accompanying a wide range of cognitive processes (Smith & Lazarus, 1990), which include:

- Memorizing and recalling content;
- Learning – transferring content from the Working Memory into the Long-Term Memory;
- Associating facts and memories, strenghtening associative pathways;
- Playing an informational role as to one's state (including an information provided to self);
- Regulation of one's behaviour;
- Motivation and strategic planning.

One should realise a set of important differences between basic (simple) emotions and their complex (social) counterparts. The former are associated with basic drives, and as such, they tend to be very strong and primeval. A human being acquaints himself with those very early in his infancy. They may emerge and fade suddenly – along with a volatile effect which they accompany. Physiologic pleasure, as a somatic component of joy, falls into this category and encompasses such situations as:

- Satisfying hunger, soothing fear, eliminating a threat or a rival;
- Quenching a desire, releasing sexual tension;
- A somatic rest state (the domain of the parasympathetic nervous system);
- Enjoying and entertaining oneself.

Quite differently, long-term results, such as instrumental coping, problem-solving (while not entirely devoid of auxiliary coping directed at emotions; Gruszczyńska, 2007) are, by their nature, associated with complex emotions. Those social emotions, which are developed in specific social

situations and pertain to such, include: shame, guilt, disappointment, envy, pride, admiration, compassion, a sense of vocation, etc.

A specific beam of social emotions which can be identified as intellectual satisfaction, or gratification, promotes planning ahead and exercising patience and persistence. This gratification can appear as a result of:

- Transgression – reaching beyond oneself and one's limitations (Kozielecki, 1987), in accord with Carl Rogers' self-actualization concept; it is also typical of a religious perception of life (de Mello, 2009);
- Gratification proper – performing an activity not directly useful, but compliant with one's identity, which focuses the 'self', confirms and develops it (Seligman, 2005);
- Hubristic motivation – reaching an outcome with one's own effort, looking to one's laurels where others failed, emerging as a winner of a competition (Strzałecki, 2001);
- Gaining respect, approval and commendation from an authority – a parent, teacher, educator, master; passing a male initiation by an elder man (Eldredge, 2010);
- Gaining fame and respect among peers and society;
- Gaining new knowledge or a skill, a new point of view (positive reevaluation), or a new strategy of coping.

Pleasure, unlike gratification, does not evolve and neither does it involve increasing one's capacities, as it is generally experienced at the same level, until it fades with time, due to habituation (Sitkowska, 2000). It is opposite with gratification, which is rarely experienced by repeating the same action over again. It demands development, reaching higher and accomplishing better. An Olympic medal may not be awarded for the same score, a teacher's commendation will not be issued for solving repeatedly the same science problem, and a good engineering solution or patent must be constantly refit and upgraded in order to remain competitive and up to date.

What we are trying to emphasize here is a well known fact from the psychology of emotion and motivation, which covers the difference between pleasure and unrest. A person in the former state tends to just maintain and preserve it, whereas a person in the latter state is inspired to take action and to promote change (ibid). A change orientation grows weaker with increased complacency with the situation and resulting release of the tension, as well as broadening the field of attention (therefore losing its focus). In the terms of Julius Kuhl's action control theory (Strelau, 2004), this definitive difference is covered by state orientation vs. action orientation.

I.4. Psychical addiction mechanisms, behavioural addiction

Groundbreaking research on the dynamics of addiction is a merit of physician E.M. Jellinek, who in (1952) published his work, "Phases of alcohol addiction" (the concept of alcoholism as a disease). Even though he concentrated solely on the therapy of alcoholism, the same set of symptoms and the very mental mechanism he described may be applied to any addiction process in general. This is exemplified in the new 5th edition of DSM classification of 2013 by American Psychiatry Association (APA, 2013), which introduced a new nosological entity, 'Gambling Disorder', or an addictive disorder of the behaviour of gambling. Due to insufficient research data, an introduction of other behavioural disorder units, eg., the internet addiction (see Marciniak & Przybyszewska, 2017) was postponed to the future release of the catalog.

The psychological addiction theory has its robust cognitive interpretation by J. Mellibruda (1997), who defines the term of emotional states and shows the importance of their positive balance in one's mental health. However, when one finds a way to improve this balance in an artificial way – ie., one that does not really improve his situation – so that he experiences more positive states over the negative ones, the mechanism of *addictive regulation of emotions* takes place (ibid). From the education's point of view, such negatives are: effort, impatience, fatigue, frustration. The resources are being spent on work (Dudek et al., 2007). There appears a strong need to dismiss them, and to introduce pleasure, relief, and entertainment in their stead.

  The addiction is, by its nature, a process of competing between various methods of coping with negative emotional states and emerging of the one that is inadaptative but attractive, a positive reward in the terms of classical conditioning. As a principle, the closer proximity there is between a stimulus and a result, the conditioning becomes more efficient, and therefore an evasive behaviour bringing about an immediate pleasure will be reinforcing, even though it is also connected with a postponed dissatisfaction and problems. Especially, when there are no serious penalties on the horizon: a mediocre student will be promoted anyway, penalty homework may not be issued, and the material the student learns is clearly artificial and impracticable. A negligent behaviour will be reinforced, while others will be extinguished. The student will pay a price of inelasticity and inadaptivity to future adversities (Rowicka, 2015; Chodkiewicz & Gruszczyńska, 2018). **Seeking pleasure and relief, while natural in itself, will be employed in an unnaturally wide range of situations (eg., when one has to work), with harmful frequency or intensity.**

  One must clearly understand that a given behaviour does not have to be pathological, to produce pathological addiction (sexual educators fail to understand this, as they argue that 'an autoerotic pleasure is natural, and therefore harmless'). Pathogenic is its frequency, loss of self-discipline (or reasons) to refrain from it, and its increasing intensity. The *mechanism of illusion and denial* (Mellibruda, 1997) causes the addicted person to maintain that he is still in full control of the

behaviour, and that the circumstances for it to occur *are* natural. This is precisely why the permissive morality is so disruptive to young persons: it dilutes the ideas of good, health, and moderation, and reduces the chance of realising that wholesome boundaries have been crossed. In what name would a youngster refrain from achieving pleasure?

When the behaviour of which we speak becomes a strong habit, most activities and daily routines of a person will become subservient and adjusted to its pattern. The *mechanism of desintegration of 'Self'* ensues (ibid). It is the psychological equivalent of biochemical habituation to an addictive substance, as well as of the withdrawal syndrome. In the same way that the organism becomes habituated to the presence of a chemical compound, and requires it in order to perform its functions normally, the mind starts to require the addictive behaviour and its effects in order for the thought processes to proceed normally. The addictive pattern becomes the catalyst of normal (or any) functioning of a person. What follows is that this single thought becomes the focal point in one's planning and routines, as it becomes a necessity and outright compulsion. One suffers a loss of control.

At this stage, the question if the given behaviour still produces the pleasure and relief is irrelevant. On the contrary, just as the dosage of an addictive substance must be increased so that an organism reacts to its presence, the same goes with addictive behaviour: it must be ever enhanced and intensified in order to bring the same amount of enjoyment to the addict (Seligman, 2005).

In case of an intimate relationship, such an addiction would result in **viewing the other person from the angle of bringing us pleasure and delivering sensual satisfaction**, and whether she is still fun as she used to be. Such a relationship will not evolve or persevere, and will be prone to cheating. There will be no dedication and selfless faithfulness, which are the two factors which constitute the psychological axioms of love by Sternberg (Wojciszke, 2009); from the author's personal experience in psychotherapy of couples, one can expect that the main binding medium will only be a child (which, by the way, will suffer the costs of such a responsibility) and a common ownership of an apartment. Whereas 'Love is always a process of purification and renunciation, of painful alterations, leading to maturity', as indicated by Ratzinger (2007).

A relationship built solely on sexuality and attraction is unable to last, as an infatuation expends biochemically in the time scale of a couple of years, whereas sexuality is meant to be subservient to communion (Bader, 2010), not to exist for its own sake. This is a bone of contention between those with the culture-forming, transcendence-based understanding of reality (de Loyola, 1526; Leon XIII, 1891; Maslow, 1971; Ratzinger, 2007), which considers basic drives just a part of a whole system of a human hierarchy of needs, in fact the lowest one, and the ideologies which view the pleasure and satisfaction as the final goal and only aspiration of a human being (Marx,

1848; Freud, 1929; Marcuse, 1955). For further reference available in Polish, see (Karoń, a,b,2018). Also, see the Addendum (section V).

II. The SUPER-Z model

SUPER-Z stands for Scheme for Ulterior Processing and Emotional Regulation of Zest.
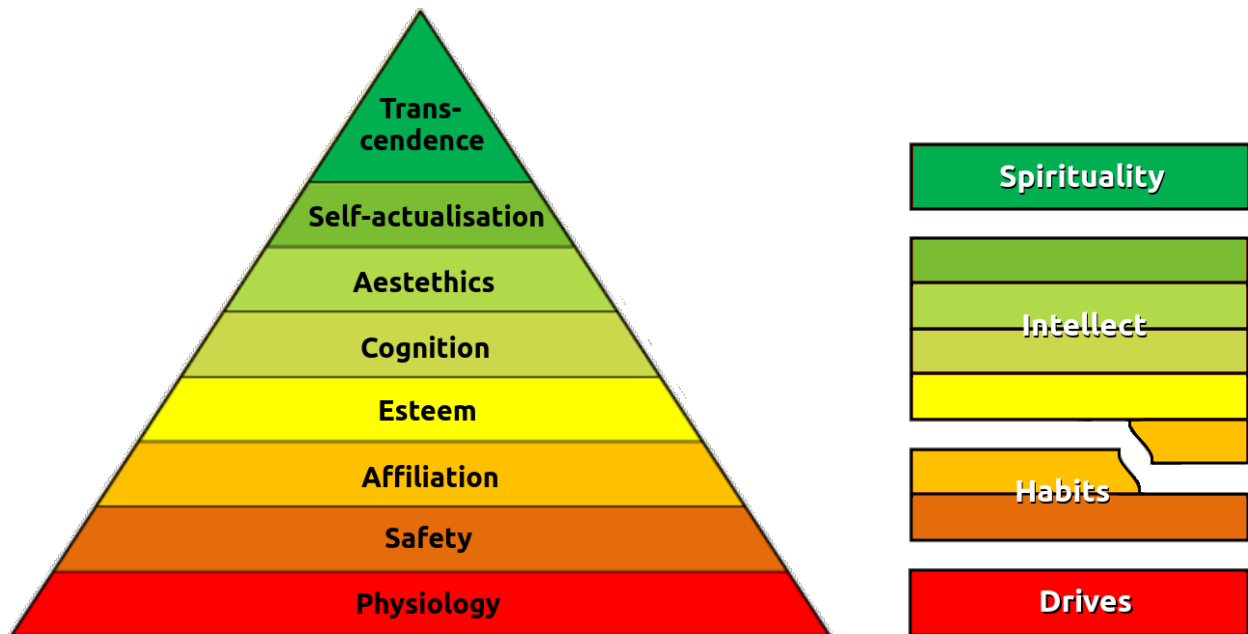
II.1. The vertical system of needs

The current model is based on the eight tier hierarchy of needs by Maslow (1971). The graphical concept of a pyramid originates from interpreters of Maslow. He abandoned his previous, five tier model which concentrated on self-reliance and self-realization, as he declared it invalid; instead, he emphasized the human need to surpass one's nature and capacities by opening oneself to the transcendence, via spirituality.

This vision corresponds with our discussion of the external origins of human development, as opposed to an illusion of 'a self-made man'. Even the curiosity of a child, as well as independent exploration of its environment, are due to its parents and caretakers (Wysocka & Ostafińska-Molik, 2015), who tend to its organic needs and present it with a safe and stimulating surroundings. Further continuation of this social learning encompasses the ability to take one's responsibilities and own decisions, which respect rights of the others.

The tiers of the SUPER-Z model are comprised of the aggregate tiers of Maslow's pyramid, as seen above. A portion of the Affiliation tier is advanced to the higher tier to represent this part of the need of belonging which is purely cognitive (abstract) and human in nature. This way, the two lower tiers are inherent to the animal world and – in their intrinsic human complexity – represent the nature, while the two higher tiers represent the culture – as a result of an external formation. Their names

reflect action; even the Intellect is defined by the dynamic qualities – fluency and capacity – of the thought process, rather than any static trait (Nęcka, 2000).

The tiers do not emerge simultaneously. First, we are born equipped with drives and some instinctive habits (sensomotor stage; Piaget, 1966a,b), then the cognition and abstract ideas (both cognitive and moral) become available (symbolic operations, ibid; post-conventional morality, Kohlberg, 1981). The higher the tier, the later it opens and requires more sublime formation and putting forth effort (Pervin, 2005). Effort inspires instinctive unpleasantness as a result of a need to conserve resources.

The model emphasizes the three main principles:

(1) Of a tiered, hierarchical nature of the human motivation system. Pleasure is not a sufficient prerequisite of taking action, as much as unpleasantness is not a sufficient reason to avoid effort. The Drives which govern pleasure are but a piece of a bigger whole, and this whole system works correctly only when fully developed and undivided. Each tier interacts with other tiers and balances itself against the remaining ones in a circular, mutual constraint. One cannot dismiss one of the tiers (say, Spirituality) without negative consequences for the whole system.

There are modern techniques which help make the communication between the tiers more permeable and allow to encompass them with one's self-awareness, neglecting and suppressing none. We refer here to mindfulness (Williams & Penman, 2014).

(2) Of the impossibility of simultaneous dedication to pursuing physiologic pleasure and intellectual satisfaction, the latter being the key to learning advanced competences. As their nature, goals, and dynamics are significantly contrastive, it is believed – and remains to be quantitatively researched (cf. section VI) – that those two are mutually exclusive, with one of the extremes (a high point) presenting itself in the form of behavioural addiction – where one exhibits an unrestrained urge to satisfy a desire, yet his everyday competences and coherent thoughts are in the state of disarray.

It is a well known fact that addiction therapy subjects must be taught a number of basic skills, which include daily schedule planning, and regaining interest in self-service activities (Grela-Parandyk, 2015).

(3) Of the critical importance of parents', teachers' and educators' influence on a young, developing mind. See discussion in section I.2. A human being cannot effect one's own cognitive

development unattended. Piaget's mental development of a child (Piaget, 1966a,b) – autonomic, however stimulated externally – only equips it with capabilities ('potentials'; 'potencje' – Karoń, 2018) to gain competences, and not the competences themselves. These come with a toilsome process of learning and training, under the supervision of competent and demanding adults. Some powers, such as the ability to speak, can only be conferred upon, never developed by one's own effort.

II.2. The correspondence principle

In this section, we cover the similarities (facade compliance) between the current model and other, well-established theories, which support its validity. A full list may be found in the unabridged paper in Polish, here we will limit ourselves to just a couple of significant examples:

- We observe close resemblance of the SUPER-Z tiers with the stages of moral development by Lawrence Kohlberg (1981):
  - 'I want' - the pre-conventional stage – corresponds with the tier of Drives;
  - 'I must' – the conventional stage – corresponds with the Habits tier;
  - 'I choose' – the post-conventional stage – corresponds with the tier of Intellect and Spirituality. It also shows, at what age a mature spirituality of a person starts to develop (as an independent and consciously codified and internalised entity, although originating externally).
- Our vertical model exhibits compliance with the time scale of behaviour consequences:
  - In its lower areas, the short-term and ad-hoc results are located. It corresponds with the principle of time and space proximity from a stimulus to a response in the classical conditioning (including addiction), and the temporary nature of satisfying the basic drives, as they unfailingly reemerge in a scale of hours (hunger, drowsiness, etc.).
  - In the higher areas, the long-term and deferred effects take lead. An intellectual effort must be planned and undertaken. Training must be endured and performed regularly, before the results start to show. With regard to Spirituality, or Transcendence, we can speak of the results which surpass and exceed both the scope of awareness and the lifetime of a person, or the society as a whole.

II.3. Primary sources of tier potentials

A relative level of activation of a given tier, its charge with information and level of arrangement, we will call its potential. It will determine a response strength (reactivity) of this tier to external interactions as well as those originating from other tiers.

The potential of each tier above the Drives and rudimentary innate Habits, always originates from outside the system. Originally, its source lies in heredity, curiosity when provided a safe and stimulating environment for an infant to explore, upbringing effectuated by parents, and early education.

II.4. Tier interactions

The potentials do not come into direct contact with each other and do not mutually neutralise. Following an electrostatic intuition of the word 'potential', one should imagine those more like charges on plates of a capacitor, which induce each other at a distance by causing polarisation.
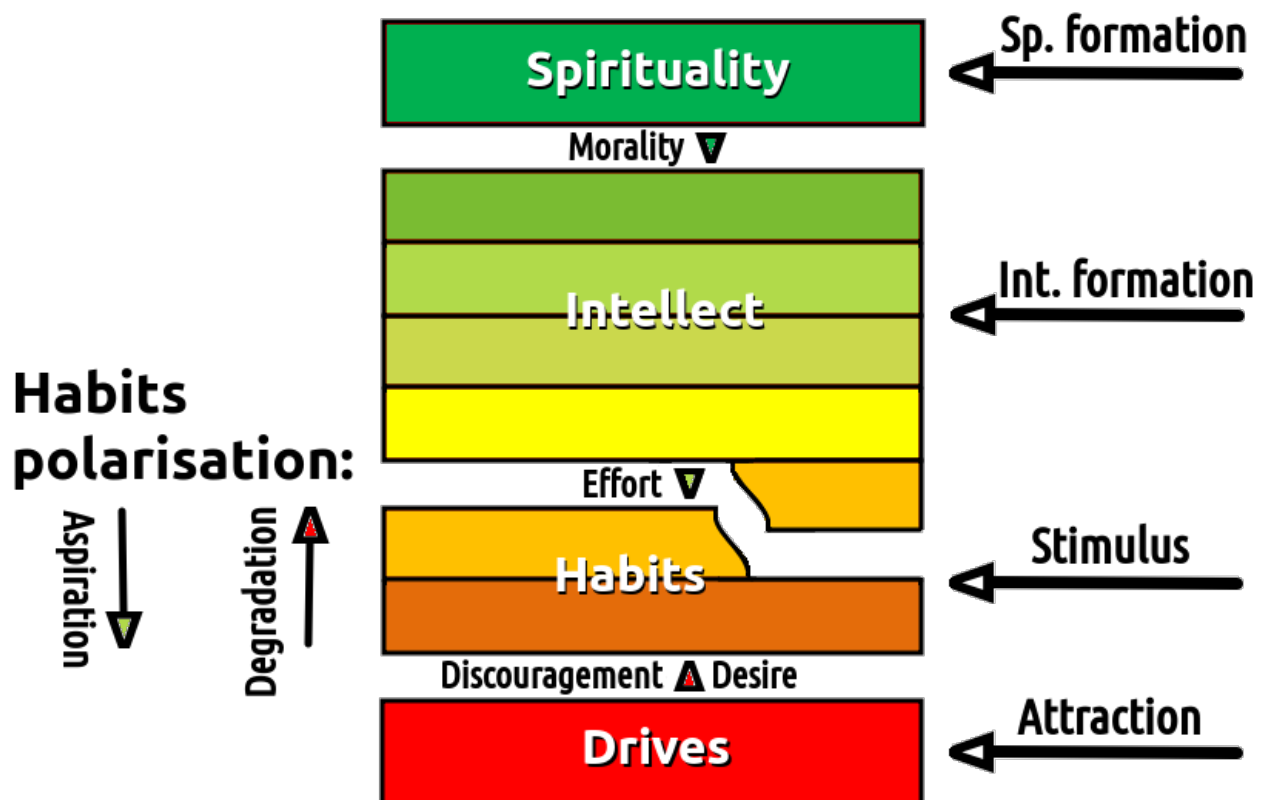
An influence of Spirituality on Intellect may be identified as morality (or work ethics). The Spirituality, when adequately developed, arranges the motivation system to follow one's higher purpose, or vocation (de Loyola, 1526; Heszen-Niejodek & Gruszczyńska, 2004).

- A restrictive morality is the only one which allows for an inflexible intellectual attitude towards an unpleasant activity of performing work, which brings about no immediate results save being tired and discouragement. In this case, our actions are subservient to the work ethics.
- A permissive morality allows for exceptions and compromises, which ensue a loss of persistence and justice (a moral appraisal will be circumstantial and relative to one's own interests, to the point it may even justify theft; Sumliński & Budzyński, 2018). As a result of

justifying one's actions rather than supervising them, strokes of conscience and unpleasantness will be removed, but at expense of effort and regularity. Intellect will cease to improve itself and govern the motivations, but instead it will conform to Habits.

One may conclude that the only morality which fulfills its definition, is the restrictive one. Applied to Intellect in the form of conscience, it will endorse undertaking and maintaining effort, which will become customary and therefore reflect upon Habits. Such an influence of the Intellect tier on the Habits tier we will call its polarisation in the direction of Aspiration.

From an opposite direction, a natural desire to discontinue effort and seek relief will originate from the Drives tier. It will be influencing the Habits tier in order to introduce a custom of avoiding work and concentrating on pleasure (say, in a form of an autoeroticism), and will attempt to polarise it in the direction of Degradation.

These two: Aspiration and Degradation coexist at the Habits tier and selectively enter applicable interactions. Their influences mutually contradict and the overall resultant potential of the tier is the average of both, ie., their subtraction difference. We will be using the value of either or the average, depending on the specific nature of the interaction, ie., to which one it applies.

II.4.1. Aspiration and Degradation

The proper goal of an education system (Parsons, 1959) is to develop in a student both a technique and a custom to improve one's competences. It does not aim at automatic reproduction of a given activity, as we would expect from instrumental conditioning, but is about developing a habit of employing one's mental powers and awakening his creativity for problem solving, without an external enforcement (which remains necessary early in the process). This becomes possible as the student develops a habit for regular work, accompanied by his realization of the prospects and benefits of studying. This, in turn, invokes an emotion of intellectual gratification (a result of an equitable system of marks, grants, commendations, and certificates, as well as a facility of after-school learning clubs, field trips, and so on), which is a precise opposite of training for obedience's sake and simply to carry out a programme. There is a degree of liberty in approach granted to Polish teachers, who should realise they are not doomed to follow inadequate and demotivating guidelines, but instead inspire pride in students of their history and their nation's considerable contribution to European identity, culture and science (Brambor, 2004). We are the architects of Europe, not its voiceless subjects, even though several European governing bodies would prefer it the other way.

Aspiration, therefore, stands for self-discipline, ambition, and the awareness of the wider perspective. In a hypothetical situation of a lack of discouragement due to expending attention resources (especially true for inexperienced students), and a lack of disappointment and cases of

unfair treatment (still being a part of learning the truth about adulthood), we would observe a 'behavioural perpetuum mobile' with characteristics of a 'gain spiral'. This is, however, unrealistic, as we have already established that the discouragement (the desire to conserve energy and experience relief) is an ever-present and natural element of the Drives tier.

In fact, an opposite trend is quite possible: due to dedication to enjoyment and not committing to work, one's Habits may become polarised in the direction of Degradation so strongly (ie., addiction-wise), that no external stimulae would return a positive response in the form of a meaningful effort.

Because of the instinctive and basic nature of the Drives, a situation of one being addicted to Aspiration, where no desire (like hunger) would produce a hesitation or reduction in productivity, in longer time intervals, is strictly impossible. Workaholism is formed around a compulsive need of evasion and repressing, and not one's aspirations or intellectual needs; on the contrary, a workaholic is increasingly aware of suffering personal and social losses due to his behaviour (Lipka, 2013; see chapter 4). A closest approximation of this theoretical state is covered by the term of a virtue, as defined by theology and, less precisely, by psychology (Peterson & Seligman, 2004).

In the present application to school education, our model assumes a positive role of intellectual satisfaction and demotivating influence of the desires. It is, however, a convention. When applied to upbringing in a pathological family, a participation in a criminal gang, or intolerant tribalistic religion, the roles of Aspiration and Degradation indeed are swapped. There, the Intellect dictates to be more efficient in theft and deception, to entertain the thought of one's supremacy through violence, and to exercise contempt – to the point of wasting one's life in a terrorist attack – while the survival instinct, the desire to be left in peace, and the basic positive interpersonal feelings all strive to inspire pity and refrain in an offender. What separates a healthy situation from this one, is the adopted model of Spirituality and morality (de Mello, 2015). We can therefore observe the importance of its proper development, with compliance to the greater social good and being purely impartial and all-inclusive ('Love thy enemies').

II.5. An arrow convention

Interactions between tiers of the system introduced in II.1. and the flow of the thought process (from causes to effects, or from adversities to emotional and behavioural reactions) are indicated by arrows drawn between the interacting tiers. There is a vague similarity between these and associative pathways in one's mind and memory – the flow pattern of a selected thought. In this case, the time scale of the process is milliseconds (implicit associations) or seconds (a conscious mind; Greenwald & Farnham, 2000). Alternatively, with an aid of the arrows we can follow the

socratic dialogue in one's mind, dillemas, hesitation, and the decision-making process – in the time scale of hours or days (Strelau, 2004) – or even the primary and secondary appraisal of coping resources (Lazarus & Folkman, 1984). Please refer to examples in sections III and IV.

Author's therapeutic intuition suggests that, when drawing such a graph during a counseling session, one should arrange and supply arrows with annotations in accordance with client's self-description, for the sake of visualisation and prognostics.

Whenever an arrow, or arrows, enter a given tier, an arrow must come out of it:
- pointing at another tier (or a number of arrows, each directed at a different tier) – the interaction progresses and carries on,

or
- leaving the system and indicating its final response (only one) – which ends the graph.

In this fashion, starting with arrow(s) entering the system externally (an adversity, opportunity, or someone's influence) and pointing at applicable tier(s), we consequently fill in the graph with one-directional arrows. These are identified during the therapeutic conversation between a counselor and his client, or a researcher and his subject.

II.5.1. A remark on scope and validity of the graph

One should understand that the model produces only tentative predictions as to one's behaviour. As it is true with any theory of personality traits, a set of tier potentials does not determine one's choices, only approximates the energy cost of a given choice and therefore its likeliness. On the contrary, seeing one's deficit, one may undertake an extra effort or training to compensate for it and fill in the gaps in one's resources.

II.6. A new tool for Cognitive-Behavioural Therapy?

Up to this point, the SUPER-Z graph functions as a tool for visual description of one's motivation system, his beliefs, emotions, needs, and their interactional influence on an overall response to a given situation or opportunity. An optional procedure of the 'motivation calculus' described below (II.7.) takes this description one step further, by allowing for an estimation of a relative strength of the response and their contributing factors.

In this fashion, the SUPER-Z graph may be viewed as an aid for further detailing of the knowledge derived, eg., from the all-popular handbook "Mind Over Mood" (Padesky & Greenberger, 2018), specifically its tables 6.1. (noting thoughts), 2.1. (situation description), and 11.2. (behavioural experiment), by the Polish edition's numbering. A rule being in effect that every

inbound interaction arrow must be accompanied by an outgoing arrow, is especially beneficial here, as it enforces some structure and consequence in the subject's narrative, and endorses looking for causalities in one's motivation.

The current model is simplified, in the respect that it was created for its brevity and easiness to use, as well as lack of psychological or arithmetic skills required to interpret and use the graph. It may be further developed as a therapeutic aid, or as a scientific tool.

II.7. Motivation calculus

Let each tier have its current potential assigned (assessed), by denoting it with a number of strokes – 0 through 3. This will indicate the reactive strength of a given tier, or the amount of effort already dedicated to load and improve it. Zero indicates a negligible level, and 1-3 indicate a low, moderate, and high level, respectively. The more developed a tier, the more (re)active it is in the cognitive process. Similarly, zero to three strokes should be assigned to external arrows entering the system, denoting their relative strength or relevance.

- In case of motivating and positive contents or factors (action-wise, not moral), we arbitrarily adopt a convention of a 'slash' stroke: /, //, ///. Arrows are additionally supplied with a plus '+' sign for the sake of clarity.
- In case of de-motivating and otherwise negative elements, we adopt a convention of a 'backslash' stroke: \, \\, \\\. Arrows are supplied with a minus '–' sign.
- When neither can be ascribed, or the content is strictly neutral, use vertical 'pipe' strokes: |, | |, | | |.

As indicated above in II.4., at the tier of Habits we will most likely be required to have both positive and negative influences simultaneously for our description to be complete. The average, or result of subtraction, of these two is the general polarisation of the Habits. We will be using either of the two components, depending which one is applicable to a given influence or stimulus.

One should begin the graph with placing external arrows, and determining their relative strength (0 through 3), as well as relevant strengths of the graph's tiers potentials. Subsequently, resulting arrow strengths are no longer arbitrary, but are a simple consequence of the arrow topology and relative strength of the current tier (see section III for examples):

- One has to calculate an average value of an arrow's strength falling into the given tier and the relevant tier's potential.

- In the field of Habits, for motivating effects (plus sign arrows), we consider positive potentials, and for de-motivative effects (minus sign arrows), we take into account negative potentials. If the interaction regards hesitation between either, the flow of arrows conforms to the mean potential (the general polarisation of the tier), for that choice is more likely for the system to follow.
- For the remaining tiers, where a single potential is assigned to it, it is activated by any interaction – both positive and negative. It shows the general reactivity, the level of activation of the given tier (whether constructive or destructive), as opposed to the desire to avoid interaction and not to act at all.
- A resulting (outgoing) arrow bears the sign and strength of the average of the tier's potential and the strength of the inbound arrow(s). Plus and minus contributions weaken each other, in the range of 0 through 3.

Half stroke is rounded up, according to the elementary arithmetic, so that / + /// = //, whereas / + // = //.

One should, however, remember to follow the order in which averages are calculated, so that they agree with the flow of the arrows. A mean value in our case is not an associative operation, as we forget about the number of elements (the average's weighs) which contributed to the average so far.

III. Examples

Examples were chosen from the area of male-female relationships, in accordance with other sections' focus on sexuality and virtue/vice development. The colour **blue** indicates primary potentials and external forces. These are determined arbitrarily in advance. Topology of arrows (their number and what tiers they connect) is then determined by a self-narrative of a patient or subject, with the rule remaining in effect that any number of incoming arrows must result in an outgoing arrow. The colour **dark grey** indicates numbers resulting from subsequent averaging, as those are calculated and never arbitrarily adopted.

Only two examples will follow; for more please refer to the unabridged version of the paper, which is available in Polish.

III.1. Example one: a shy youth picks up a girlfriend

The result is a timid and therefore probably unsuccessful romantic advance. Take note that the input arrow at the Drives tier has no minus or plus sign, as it does not conform to moral evaluation. A weak development of the Intellect tier causes extinction of either influence (rather apathy, than

taking action – whether the motivation is good or bad) and, as an outcome, we expect a weak and unpromising effect of the zero force, as (/// + |) – (\\\ + |) = // – \\ = 0.
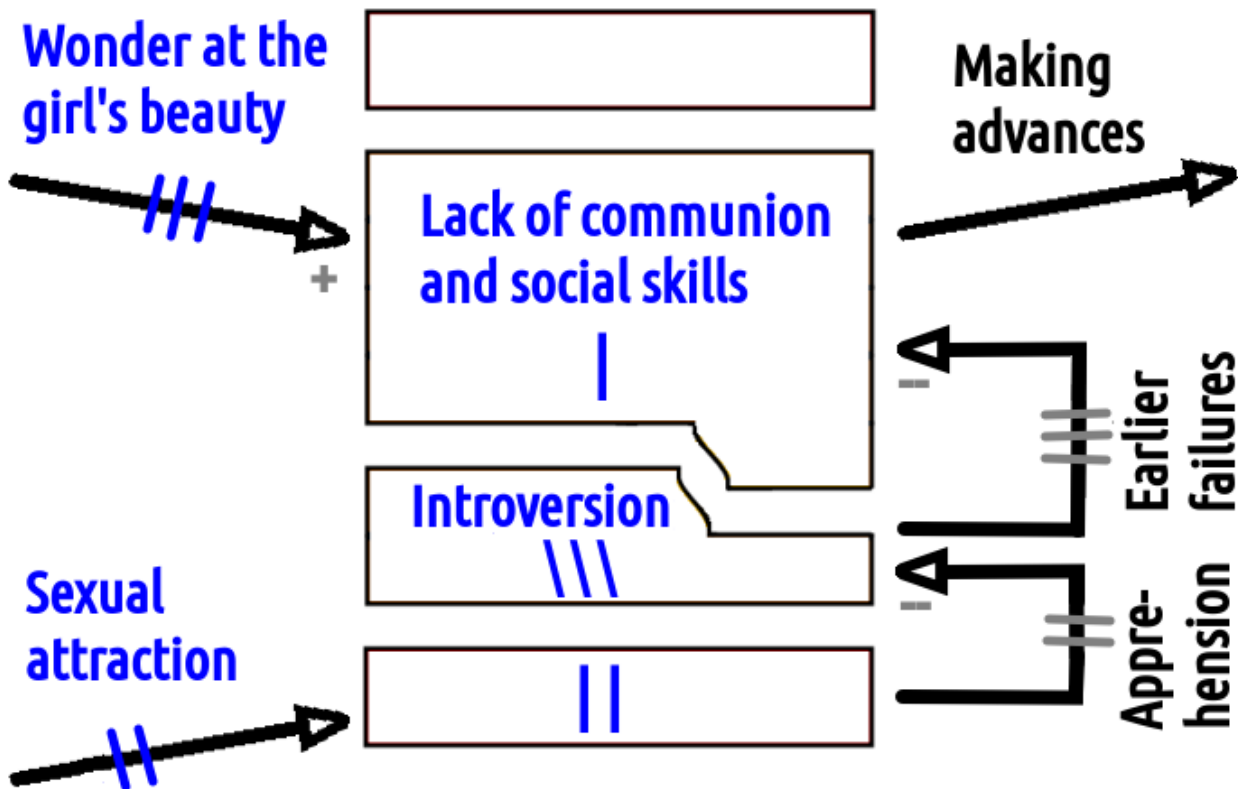

If the boy had some applicable passions in his arsenal (say, poetry, astronomy, or romantic strolls), in which the 'Wonder at the girl's beauty' could reflect and find reinforcement, entering the system at the Sense of Beauty level of the Intellect tier, then the outcome would be much more promising (a positive, non-zero force). He should also consider planning some workarounds of his introversion-related habits.

III.2. Example two: marital unfaithfulness with a female coworker

As a result, we obtain a strong inclination towards being unfaithful and taking advantage of the situation (5 / − 2 \ = 3 /). Lack of competence in the Spirituality tier (or restrictive morality) and previous experience with concealing facts from one's wife (Habits) lead to likely expression of the harmful behaviour.

As usual, inhibiting factors are shown with a minus sign, whereas stimulating factors bear the symbol of a plus sign. This has nothing to do with moral appraisal of the situation, nor with the Aspiration, in application to the education process (II.4.1., IV.1.).
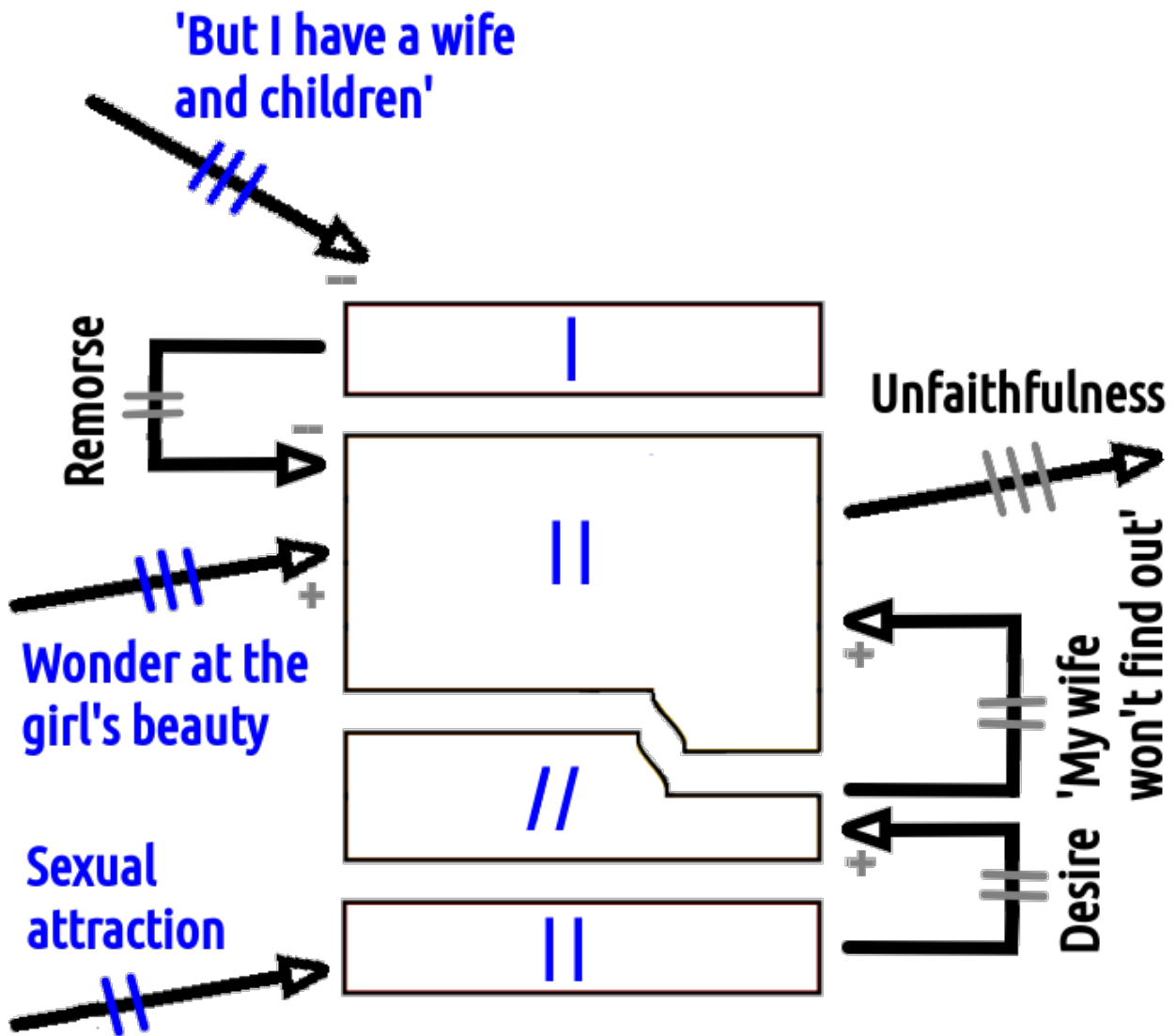
IV. School education

IV.1. A general SUPER-Z graph and analysis (example three)

An education process, described in the theoretical section, aims at developing the Intellect – knowledge and competences – by the means of habituation of thinking 'outside the box' and taking up challenge when facing an intellectual problem. It is opposed by a natural drive to conserve energy and to seek distractions. The conflict is played out at the tier of Habits.

Depending which habits are prevailing, and therefore, what is the average polarisation of the Habits tier, two outcomes are possible:

- In the case when negative habits (indicated by \\\ 'backslash' strokes) prevail over positive ones (/// 'slash' strokes score), we have the situation indicated on the graph below by the outgoing dotted horizontal arrow to the left – the behavioural addiction is being accumulated, and we risk strengthening of the negative polarisation score of the Habits tier.

This describes the situation when a student has not taken up effort and educational challenge (or has not been properly motivated/coerced to take them up), but instead, he or she focused on self-indulgence and entertainment, by skipping school, daydreaming during classes, not paying attention, or cribbing homework from someone else.

- In the case when positive habits outweigh or at least balance the negative ones, we have the situation of the outgoing arrow to the right, indicating that effort has been taken. (It is followed by the dotted line, as to signify the resulting accumulation of knowledge in the Intellect tier, and the feedback dotted line to the Habits tier, denoted Aspiration, which shows the possible increase of the positive Habits potential.) This applies to the situation when a student has either been properly obligated to take up effort, or is already accustomed to regular work and postponed rewards, and wishes to experience gratification again, therefore the effort.
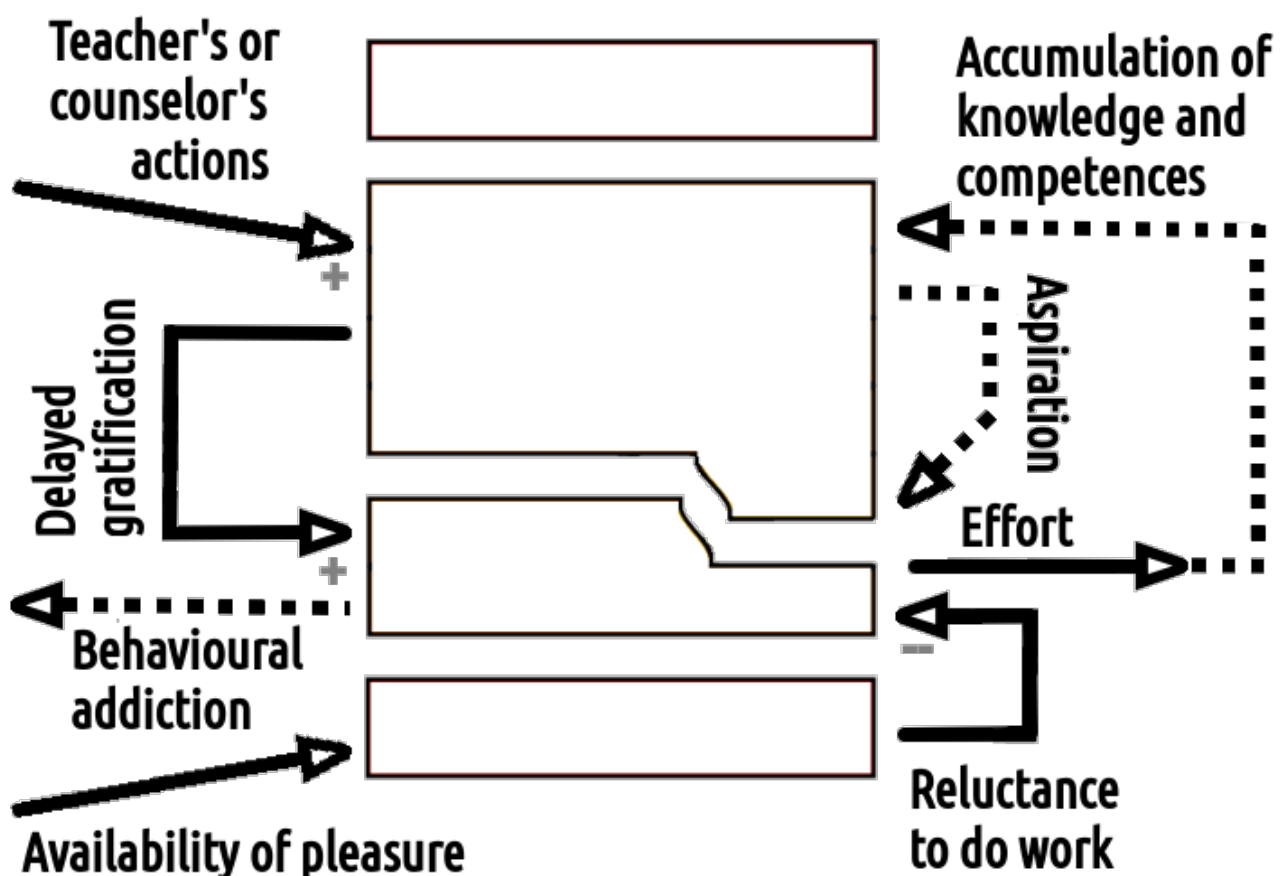
Naturally, the interaction described above is long-term and delayed as to its effects, in accordance to the time scale of the learning curve (Ebbinghaus, 1885; Wright, 1936) or the addiction curve (Jellinek, 1952).

Let us take note that, in agreement with the theory of the SUPER-Z model, an interaction took place in which the Habits were impacted by either the Drives tier (discouragement) or the

Intellect tier (effort), appropriately to the magnitude of its mean polarisation (on the Degradation-Aspiration scale).

Graph analysis presents us with a simple conclussion:

The outgoing motivation strength to gain cognitive or procedural competences is the function of the four following independent variables:

- Competence, justice in judgment, and tactics adopted by the teacher – the increasing function (graph: the upper external arrow);
- Already possessed resources by the student in the Intellect tier: moral guidelines, scientific proficiency, sense of beauty and symmetry, curiosity, and the awareness of delayed gratification – the increasing function (graph: the Intellect tier potential);
- Availability of distractions, physiologic pleasure, and the opportunity to abandon studying – the decreasing function (graph: the lower external arrow);
- The magnitude of already accumulated habits to exercise truancy, laziness and entertaining oneself – the decreasing function (graph: the Degradation polarisation of the Habits), *or,* on the contrary, student's enthusiasm to gain gratification and advance competences – the increasing function (graph: the Aspiration polarisation of the Habits).

We observe that two external manipulations may be employed to ensure results in the education process, and a wise teacher uses the combination of both. Firstly, it is awakening the students' interest and curiosity, by showing them the beauty and symmetry of the universe in its fascinating complexity and purposefulness, and by posing interesting and adequately challenging problems, as well as treating them fairly. And secondly, it is reducing the availability of pleasure which does not encompass studying, or in other words, enforcing discipline and dedication to one's studies. Entertainment, if employed, must be associated (positive conditioning) with learning and obtaining results, and never for its own sake. It should win students' interest and attention, not their favour by simply reducing their workload.

V. Progressive sexual education

Following the sexual revolution of 1968, conceptualised and patronised by the Frankfurt School, yet another hazard to the competence development process in education has arisen. It is the sexual educators groups, fulfilling the Neomarxist purpose and proving hazardous, even not as much to children's morality, as to their intellectual development, via behavioural addiction to (auto)eroticism.

V.1. Origins, goals, and tools of Neomarxism

After successfully enforcing their bloody revolutionary regime (the council of People's Commisars) in Russia, Marxists' eyes turned to the West. A military expedition to bring communism to Europe has been ultimately defeated at the battle of Warsaw in 1920. On the other hand, the social teachings of the Church (Leon XIII, 1891), along with christian work ethics, has efficiently counteracted its ideology. After WW2, a Marxist call to a worldwide communist revolution has fallen on deaf ears, as the post-war nations were more interested in rebuilding and restoring their countries, rather than engaging in another horrific bloodshed (Karoń, 2018). Additionally, the Eastern European communist block, challenged by NATO, had to remain competitive and could not adopt Marxism in its pure form, which assumes stripping the people of their higher competences and dissolving social structure, like the families.

To briefly quote the Communist Party Manifesto (Marx, 1848; more details in the full article available in Polish), the aim of Marxism is 'abolition of private property', 'abolishing families (…), replacing parenting with government upbringing', 'commonality of wives', destruction of 'contract work' as well as 'competition between workers', and of peoples' morality, nationality and history, which are seen as the tools of the bourgeoisie, used to enslave and deceive proletarians.

To sum up the Marxist thesis in one sentence, the Marxist communism is about overthrowing the culture, defined as an ascending-ordered set of instruments of effort and its fruits. The communists strive to reduce the people's capability of sustaining themselves on their own, with their own productive work (Karoń, 2018), instead of relying on socialist handouts and concentrating solely on the 'happiness of the primeval tribes' (to quote Marx) of sexual satisfaction. The people should be focused on satisfying their basic needs, and leave everything else to the Commisars, who will arrange the world for them (and make them a part of the system of the organised theft).

As the original Marxism, which assumed the massive pauper revolution and inevitable bloodshed, has failed to materialise, and the terrorist groups, like the Red Army's Faction or the Red Brigades, failed to paralyse and obstruct their respective national governments and social life, the Neomarxist ideology (a second generation of Marxism) was adopted, which emphasized the need for a peaceful revolution, without actual bloodshed. The Noemarxists tried to formulate a solution for an incentive, strong enough for the people to willingly abandon their freedom, professional competences, and private properties. Such a solution was found with an aid of Wilhelm Reich, a castaway from the Freud's society of psychoanalysts, who brought the idea of **sexual revolution,** according to the Freud's concepts of *id*, which stands for the only human's desire and ambition, that is, a need to satisfy the erotic drive, and of *superego*, which prohibits the free expression of libido,

and should be lifted and circumvented ('culture as a source of suffering'; Freud, 1929). It was him who strongly advocated the **Marxist freudism** to become the official line of the Frankfurt group, consisting of E. Fromm, another psychoanalyst, a revolutionary Th. Adorno, and thinker and writer, H. Marcuse, headquartered at the Institute of the Social Research, Goethe University in Frankfurt.

An alternative to strikes, obstruction and paralysis of the social system by the leftist activists has been conceived and employed. According to Max Horkheimer's (co-founder of the Frankfurt School) **critical theory** (1967), no evolution of the traditional system is possible. The current social paradigm and idiom must be rooted out (Karoń, a), along with all institutions which support it (government, religion, family, bipolar gender). This process is known as the **critical deconstruction** of a given construct. The arts is being critically deconstructed, as we observe in examples of dadaism, letterism, and situationism (Karoń, 2017). A German Neomarxist professor of monumental sculpture, Joseph Beuys (Niziołek, 2015) would accept as his students only the least competent and skilled candidates who failed the entrance exams, and then organise political demonstrations and philosophic discussions with them, instead of lecturing (Karoń, 2017). He believed that an artist, instead of creation of the pieces of art, should sculpt in the living organic matter of the society, reshaping it according to his liking (so called 'social plastics').

However, as the Neomarxists found out after the WW2, one cannot rely on the citizens to fuel the full-scale revolution against the state. Therefore, the idea of **march through institutions** was born, based on the concept that since the institutions may not be obstructed to a standstill, they should instead be hijacked and populated with Neomarxist acolytes, who would then support one another in their race up the social ladder. This way, the European Committee has been dominated by people of leftist and communist provenience (Białas-Zielińska, 2010), and, as a menacing symbol of it, the European Parliament building bears the name of an extreme trotskist communist, Altiero Spinelli, and the 'White Paper of the Future of Europe', the constitutive document for the EU policy, solely quotes his Ventotene Manifesto (Spinelli, 1941) as the source material. In his Manifesto, Spinelli proposes creation of a communist super-state, or the Soviet European Union, as a result of dissolution of national countries and creation of the international army to pacify the federal states. This sentiment is very much alive in the current EU government (see Merkel's public announcement of November, 2018, that European countries should prepare to surrender their sovereignty to the EU, against the will of their citizens, if necessary).

Simultaneously, the vocabulary and the space of thoughts and ideas are similarly being hijacked and, according to the principles of **Marxist dialectics,** substituted with new meaning of the

words (such as gender (Butler, 1990), tolerance, minority, equality, morality, women's rights, reproductive health (Ryś, 2014), patriotism, and so on), to serve the new Neomarxist purpose.

We arrived here at another important element of Neomarxist methodology, which is the **repressive tolerance** of Marcuse, originated from his essay under the same title. As the critical deconstruction progresses, the repressive morality must also be abolished. In its stead, a freedom morality (or permissive morality) must be adopted, which, by its nature, may not define any absolute truth or ruleset. Everything is subject to people's opinions and feelings, not the objective truth (**Habermas' discourse**; Habermas, 1973). But what to do if any traditional ideology resurfaces this way, and regain its followers? Paraphrasing Marcuse, only the leftist movements are guaranteed the freedom of speech and pluralism of opinion, whereas rightist concepts (Chirstianity, patriotism, traditional family, pro-life sentiments, and so on) must be rigidly eliminated and deprived of voice. The repressive tolerance is, by its definition, extreme intolerance to anything that is not leftist. Therefore, only leftist minorities have right to set the social norms and customs – for everyone. The 'hate speech' laws control and silence the rightists, never the leftists, etc. One may not oppose or challenge the leftist and progressivist concepts at school or university. It comes as no surprise, as Marxism and its derivatives can rule only through terror (by the principles of Marx, 1848).

4-6	Informacje (wiedza) Przekaż informacje na temat	Umiejętności Naucz dziecko	Postawy Pomóż dziecku rozwijać
Ciało człowieka i jego rozwój	■ Wszystkie części ciała i ich funkcje ■ Różne ciała i różne płcie ■ Higiena osobista	■ Nazywanie części ciała ■ Utrzymywanie higieny (mycie każdej części ciała) ■ Rozpoznawanie różnic dotyczących płci ■ Wyrażanie potrzeb i życzeń	■ Pozytywne podejście do własnej tożsamości płciowej ■ Pozytywny obraz swojego ciała i siebie: poczucie własnej wartości ■ Respektowanie różnic ■ Respektowanie równości płci
	• Różnice dotyczące ciała i rozwoju związane z płcią	• Uznawanie własnej i cudzej potrzeby prywatności	
Płodność i prokreacja	■ Mity związana z prokreacją (na przykład w niektórych krajach dzieciom mówi się, że nowe dziecko zostało „przyniesione przez bociana") ■ Cykl życia: ciąża, narodziny dzieci; koniec życia ■ Podstawy dotyczące prokreacji	■ Rozmowa dotycząca kwestii prokreacji z wykorzystaniem odpowiedniego poprawnego słownictwa	• Respektowanie różnic: niektóre osoby mają dzieci, inne nie
Seksualność	■ Radość i przyjemność z dotykania własnego ciała, masturbacja we wczesnym dzieciństwie ■ Odkrywanie własnego ciała i własnych narządów płciowych • Znaczenie i wyrażanie seksu-	■ Rozmowa dotycząca zagadnień związanych z seksualnością (umiejętność komunikowania się) ■ Umacnianie własnej tożsamości płciowej • Stosowanie języka dotyczącego seksualności w sposób nie-	■ Pozytywny obraz swojego ciała ■ Szacunek dla innych

This, in turn, impairs and violates the very fundamental construct in the human psychics – the need for impartial justice (Zaborowski, 1986).

The sexual revolution advocated by Reich, and on waves of which various feminist, LGBT, and sexual educators groups have emerged, financially supported by current European and international institutions, was primarily conceptualised and derived by Reich ("Sexual struggle of youth", 1932; "Sexuality in the cultural struggle: for socialist rebuild of people", 1936). His ideas were then carried on by Marcuse, who was enchanted by the philosophy of Lafargue's "Right to be lazy" (work as the worst misfortune and affliction of mankind). He openly suggested to the young generation in his works, "Eros and Civilisation" (1955) and "One-dimensional Man" (1964), that they should abandon their education and participation in the system, and instead, organise communes of free love, with unrestrained sexuality and freedom from obligations. His proposals took a real shape in the form of the hippie movement during the countercultural revolution of 1968.

It is also a fair example of **progressivism,** a social engineering current which sees progress as a value in itself, as opposed to a tradition and conservatism (rightist values). Sexual educators groups are progressivist, as they strive to develop a new morality and new sexuality in the young generation (in reality, it is a downgrade to early solutions which have been proven to be disadvantageous to the society, and therefore abandoned centuries ago by our civilisation; Ziemkiewicz, 2019). Even though they boast sexuology and psychology diplomas, they are not concerned with scientific truths (dynamics of the sexuality in the young generation and its undergoing changes are still mostly unclear and ambiguous; Sikora, 2014), as much as applying changes for changes' sake, even though (or especially because) they usually conflict with other values (moral virtues; Peterson & Seligman, 2004) and psychical mechanisms of traditional upbringing. Marxists, like all leftist activists (by definition), believe in conflict and deconstruction as the only way to make changes.

V.2. WHO sexual education directives. Impact on schoolchildren

The core curriculum for the progressive educators is provided by the Regional WHO Bureau for Europe and BzgA, in the document entitled 'Standards for Sexual Education in Europe'. Curiously enough, the document in Polish version is distributed by a Germany-based institution (see WHO). The document includes so called 'matrix' of subjects and ideas to be instilled in students at certain ages.

In the example below, one can see a guideline to teach 4-6-years-old children **'pleasure from touching oneself, and enjoyment from masturbating in early childhood'.** This particular item repeats at every single age interval of the matrix, from ages 0-4 (sic!) through 15+, so that

there would be a probability nearing certainty, that a child or preteen would adopt and imprint this habit so profoundly and deeply as though it was his second nature. The WHO's 'Standards' is by no means an academic paper, or purely theoretic. It is contained, eg., in sexuology repository of UJ (Jagiellonian University in Cracow), and there are also training courses for social workers based on its guidelines (see Pikulska, 2015, where we read about wholesomeness and benefits of masturbation in early childhood).

See the full paper in Polish for more. Other selected guidelines include:

- 'A positive attitude towards one's biological and social-cultural gender' (psychological nor sexuology sciences do not know the concept of a 'social-cultural gender', it is purely an ideological notion);
- 'Respect for various norms as to sexuality' (fluidity of norms, lack of the definite truth);
- 'Pleasure, masturbation, orgasm' (for 6-years-old children);
- 'First sexual experiences' (9-years-olds);
- 'Sexual rights as defined by International Planned Parenthood Federation' (an univocally Neomarxist organisation, promoting hardcore feminism and free access to abortion – whereas abortion has already been identified as the source of serious psychological traumatic syndromes; Ryś, 2014);
- 'Negotiating a safe and pleasant sex' (for 12-years-olds);
- 'Genetics and its procreative solutions' (considered extremely questionable by most authorities in philosophy, ethics, and religion worldwide);
- 'Critical approach to cultural norms regarding pregnancy and parenthood' (critical deconstruction);
- 'Personal views and being elastic towards sexuality in ever-changing world' (progressivism);
- 'Accepting various sexual orientations and identities' (not: tolerating, but fully accepting – an example of repressive tolerance).

What are the consequences of such concepts being taught and advertised to children and adolescents?

A child does not exhibit a sexual tension that needs be reduced, as do adults, but his sexuality is instead connected directly with a physiological pleasure (Gworys & Rut) – a pleasure with a very high addictive risk, according to the mechanisms described by Mellibruda (1997), see also I.4. During the adolescence years, the human brain experiences a rapid growth of associative pathways and myelinising and growing dendritic spikes in the prefrontal cortex. At this time, any coping strategy which brings about pleasure is internalised and imprinted into behavioural patterns

with an unequaled easiness (Grela-Parandyk, 2015) – this is exactly the reason why children and teens are strongly prohibited from drinking alcohol, smoking tobacco, and taking drugs.

The latency period of years 6 through adolescence, when the erotic drive is generally inhibited, is supposed to serve as a time to perfect one's social competences, school and peer alike (Piskorz, 2016). It is reserved for gaining intellectual and moral abilities. **Without any compliance to this natural cycle, the sexual educators come in and awake children's interest in sexuality, inconsistently with one's stage of development, thus counteracting it.**

Authors (Gworys & Rut) point out that usually, adults' initiatives and actions regarding the children's sphere of emotions and sexuality, are not carried out with good of the children in mind, but rather for the sake of adults' good frame of mind and satisfaction. It is no different with sexual educators, and the pleasure they take in exposing the defenseless children to sexual content. It may be conjectured that some of them delegate on the children their own feeling of guilt and shame (see Liśkiewicz), symbolically repressing them in their minds, as well as creating a false feeling of commonness of their erotic predilection, so that it seems more typical and becomes acceptable.

A child, exposed to content unsuitable for one's age (with regard to its intensity or subject) becomes traumatised, and the content is likely to profoundly internalise (Liśkiewicz). Such is the content presented by sexual educators to children (see examples in the section below). Even a single inappropriate image can haunt the child's memory and imagination for years, to say nothing about teaching children to seek them out and absorb them freely.

It must be stressed that there is **a proven correlation between sexualisation of teens, and the frequency of their suicidal thoughts** (Grzelak, 2013).

Naturally, the most obvious argument was neglected in the above discussion, which is the inadequacy of the content presented by the sex-educators, when confronted with traditional, Catholic upbringing and moral code, ever-present in modern Polish society. The sexual educators endorse taking actions which are considered immoral by the Christian ethics and sinful by the religion. This produces a conflict between one group of adults (family) and another group (school), who teach opposite versions of morality – restrictive and permissive, respectively. This inevitably leads to cognitive dissonances (eg., 'is masturbation good or wrong?') in a student, and taking the high psychical costs of choosing between sides (and being insincere or defiant to one of them). This stands in flagrant violation of modern principles of nonviolent communication (NVC; Rosenberg, 2009).

Modern psychology has appreciated the fundamental role of religion and morality for the wellness and psychological well-being of a person, and even declared it to be one of the main dimensions of mental health (Heszen-Niejodek & Gruszczyńska, 2004). Transcendence, apart from being an apex and ultimate goal of Maslow's (1971) hierarchy of needs, is also one of the cardinal virtues of a person (Peterson & Seligman, 2004).

We must remember that at the applicable stages of moral development (pre-conventional and conventional; Kohlbeg, 1981), it is *not* up to a child to develop one's own ruleset and beliefs, or gain elasticity, but on the contrary – the child is supposed to follow authorities and model their behaviours, only to ultimately challenge their codex (Korczak, 1996) at the post-conventional stage (ie., no sooner than at the age of 13), until when he or she requires a strict and unambiguous set of rules to grow normally.

Sexual educators seem to follow their own code of conduct and not to notice the existing one. The principle of the separation of the Church from the state is apparently seen as a permission – while outside the church – to publicly instruct different values. This is obviously harmful from the point of view of positive psychology, as we know that the human being is a wholly-perceiving entirety (Smolec & Kincel), and one's 'self' requires consistent and continuous narrative without internal conflicts (Jezierski, 2010). Discrepancies lead to distress and suffering.

Sex-educators, therefore, act inappropriately to the age of their students – and by that we do not mean misplaced rows or columns of the WHO's matrix, but the fact that the sexual educators treat a child and an adolescent alike as fully grown-up adults:

- by exposing them to the content, unsuitable for their cognitive and/or moral development stages,

as well as

- by delegating on them the responsibility for difficult moral choices, adequate no sooner than at the age of 13 years old or more (11 for the symbolic operation stage, and 13 or much later for the post-conventional morality stage).

In the course of such an education, one can expect that a young person will become self-centered, overconfident as to his or her own judgment, and concerned with pleasure and entertainment (profoundly, of the erotic nature) as the main method of emotive coping. He or she, as a result, will lack the strategies and virtues based on continence, purity, modesty, selflessness, self-discipline and persistence, indispensable in an adult life (Sochocka & van Laere, 2016). Righteousness, humility

and spirituality, strongly correlating with those listed above, are the cardinal strengths of character in (Peterson & Seligman, 2004).

Another research indicates **a direct connection between the state of the loss of virginity, and the considerable damage to self esteem and susceptibility to depression** (Sikora, 2014). An ability to retain innocence and sexual purity is a virtue, upon which considerable self esteem and positive self-narrative is founded. Undertaking sexual activity by an adolescent, permanently closes this path of gaining self esteem and in return, leaves the youngster with evanescent and volatile sexual satisfaction (Beaton, 2015). Yet, leftist sexual educators do not instruct their students to carefully weigh pros and cons of such an act, because they do not factor the temperance (defined as being capable of denying *oneself,* not refusing someone else!) into the balance at all. It is not a positive trait in their Neomarxist optics.

V.2.1. Infringements of law, customs, and children's sensitivity
The problem of the progressive sexual education leads to actual tensions and conflicts between the local government, parents and teachers, and continually undermines the authority of each. Following are the two examples, both from the year 2018, how the Neomarxist education causes harm and chaos. Many more examples are presented in the full text, available in Polish.

(1) Children, present at workshops, being a part of the IX Educational Forum (held in the primary school no. 2 in Błonie), by a sex-eduactor Bianca Kotoro, were exposed to content, which – according to their own words, when they decided to confess to their parents – was shocking and traumatising. Students tried to avert their eyes from presented pictures, they kept telling the educator that such content is 'far better for elder students, not for us', and they took considerable time before being able to speak to their parents about the issue at all. Only after joining several students' narratives together, did the parents have the clear and comprehensive picture of the situation. Any therapist, based of parents' recount (Pospieszalski, 2018) would ascertain that the children were most likely showing the symptoms of a psychological trauma, resulting from exposition to unsuitable content and drastic scenes. Ms. Kotoro lacked the elementary sensitivity to children's way of perception and psychological needs in a NVC way (Rosenberg, 2009).

The parents, having familirised themselves with the material and their children's narrative, concluded that it was a common pornography that was presented to their kids (Pospieszalski, 2018). The workshops trainer was publicly using in the presence of children brutal, profane terms to describe procreative organs and sexual activities – which by itself is a criminal act, according to the Polish law. Bianca Kotoro also advertised a book entitled "The Great Book of Vaginas" ("Wielka Księga Cipek") to the children.

On the graphics, included in Dr. Kotoro's book (ibid), one can see, eg., a girl sucking boy's penis, with a description: 'A blowjob, or fellatio'. On another picture we observe a boy, inserting his tongue into a conveniently presented girl's anus (a description: 'Rimming, or Anilingus').

Other parents, who learned beforehand about the workshops and had the opportunity of learning about the workshops' content, observed, that it had little to do with education, but a great deal with promoting gender and LGBT (ibid). Let us take note that the same workshops were held not for the first time, and not in this single primary school, and the target audience was always 12- and 14-year-old preteens (a 6th and 8th Polish primary school grade, respectively).

After numerous protests (Bianca Kotoro was kept being invited to schools, despite the parents' protests!) and several interventions of the Błonie's Family Circle '3 Plus' at the mayor's office, at the Department of Education as well as the school's principal and the school's guidance counselor, Ms. Kotoro's workshops were finally banned from the school, with the principal's promise that they would never return to the No. 2 Elementary School.

Please observe that at first, the protests were met with apathy and negligence from the authorities, so that the parents needed to continue exerting their pressure. We can clearly see the implementation of Marx's doctrine, stating that it is the state, not the parents, who should decide about the children's upbringing (Marx, 1848).

In the above mentioned TV programme, there was an example of alternative workshops for sexual education, widely accepted and already employed ('Archipelag Skarbów', or 'Treasure Archipelago'), which does not inspire such controversies and makes no use of profanity, nor does it concentrate on teaching sexual techniques to preteens. Also, as the opposite to dr. Kotoro's workshops formula, it is open to teachers and parents, who can overwatch. It is a false assumption, then, that the only alternative to the Neomarxist sexual education is ignorance and keeping children in the dark about sexuality.

(2) A Wrocław's theatre 'Formal Structure' (FS, 'Układ Formalny') has won the contest for a series of educational stage plays for children (Pospieszalski, 2018). It hosted their play in 30 schools in Opole district. According to their own slogan, the FS is about 'overthrowing many myths about sexuality currently being in effect'. One of their chief staff, a sexual educator Żenia Aleksandrowa, on her public vlog, promotes and considers normal such activities as BDSM (sado-maso practices, a sexual disorder F65.5 in ICD-10), as well as complementarity of several sexual partners at the same time, within a single relationship, so that they broaden their sexual techniques offer to their partner(s) – or, in plain terms, advertising sexual triangles and polyamorous relationships (see her interview in Polish, presented by the Internet television "7 metrów pod ziemią" on youtube).

A polyamorous relationship is nothing more than a poetic and elegant term for promiscuity and lack of tolerance for one partner's shortcomings. It exposes one's inability to demand of oneself the faithfulness to just one partner – which, in turn, constitutes the fundamental axiom of love (one of the three canonical axioms of Sternberg; Wojciszke, 2009). Polyamory is nothing else than the realisation of a Marxist vision of 'commonality of wives', as we read in his Manifesto of 1848.

The internet vlog of the leftist educator is sponsored by a sex-shop network (Pospieszalski, 2018). Żenia Aleksandrowa herself is a polyamorist, she lives in a multi-partner sexual relationship. Such a person is allowed in schools as an authority on sexual education.

V.3. Conclusions from Example three (IV.1.)

As we have shown in the previous sections, the progressive sexual education, apart from other goals, is aimed at:

- Depriving parents and teachers the freedom of cultural interpretation and the conscience clause – leftist axioms and values are to be introduced regardless;
- Introducing a strong habit of being interested in eroticism and experimenting with one's own sexuality on the common ground with other typical (pre)teen activities;
- Presenting students with availability, commonness, and easiness of engaging in physiologic pleasure;
- Individualising the student, freeing him from dependence upon any authoritarian influences (such as feeling of guilt, shame, cultural and religious restrictions, sense of obligation).

In the light of the scheme IV.1., we can clearly see that each of the above four list elements relates to respective independent variables in IV.1., and in such a fashion, that **the progressive sexual education constitutes hindrances, or impediments, to all four independent variables responsible for growing and accumulating the competences. Conversely, they increase the risk of behavioural addiction – with the presence of physiologic pleasure playing the role of the addictive medium.**

According to the principles of the Marxist dialectics, this evident harm to the children is called their good, whereas outright hindrance to one's intellectual development is called a solicitude for one's correct development.

VI. A quantitative approach

A tentative study based on a set of (Abele & Wojciszke, 2007; Wojciszke, 2010) socially appraised traits has been made. The results indicate that in each of the following areas: Competence, Agency, and Self-interest, a pack of traits defining the Aspiration (or seeking intellectual satisfaction) differs

significantly ($p < 0.001$ at $\alpha = 0.05$) from a respective pack of traits ascribed to the Degradation (or seeking physiological pleasure), in favour of the former. As a conclusion, these two modes of behaviour **cannot** coexist, and of the two, **only** an approach based on the Aspiration proves beneficial to gaining competences.

A complete material is available in the Polish unabridged version of the paper.

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A complete list of references used here can be found in the full version of the article, available in Polish. Following is a selection of the list, which only covers the works referenced in English.

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