



The psychological and philosophical typology of personality by René Le Senne as the foundation of personal and existential pedagogy by Janusz Tarnowski

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The analysis included the reception of René Le Senne's theory of personality by psychology and pedagogy of the second half of the 20th century. The work reveals the extraordinary topicality of the typology in modern times, with still the observed lack of cooperation between psychologists and educators dealing with pedagogical axiology, the theory of upbringing and education. The typology survived thanks to the treatises of an outstanding scientist – Professor Janusz Tarnowski, whose dissertations in the field of personal-existential pedagogy of dialogue are reconstructed in this work and supplemented with philosophical interpretation by Tadeusz Gadacz in order to understand why the Le Senne's typology is absent from social sciences and humanities as the basis for modern upbringing and self-education.

KEY WORDS: personality psychology, character, personality typology, upbringing, socialization, self-education, theories of value

Introduction

The appearance in the mid-1980s of the monograph by Janusz Tarnowski entitled *The secrets of our "self"*¹ on the application of the theory of personality by French philosopher and psychologist René Le Senne in psycho-pedagogical diagnostics and educational practice has been completely ignored in today's educational sciences and this motivated me to seek the reasons for this state of affairs. My admiration for the excellently documented study of human characters made me apply this diagnostic tool in the 1970s in training scout instructors.² Over the years, however, I have noticed the astonishing absence of the theory from practical and scientific pedagogy, with minor exceptions, smuggled by some scholars. I wondered if this is not a more general question, i.e. treating psychological theories of personality as too hermetic to become the basis for pedagogical activities? Or maybe psychologists deny educators the right to use this theory, and treating pedagogy as a scientifically inferior area, and educators as unauthorized to apply psychological knowledge in their practice?

In order to study the relationship between psychological theories, typology of personality and pedagogy, it is worth recalling the unique – for totalitarian times – dissertation by Hanna Swida of 1970.³ Although the author did not know, or at least did not cite the works of the French psychologist and philosopher, her study is of great importance to resolve my dilemmas. As a sociologist, the author approached the problem from the point of view of the methodological determinants of pedagogical research and their importance for practical pedagogy. The author asked a question: what should

¹ J. Tarnowski, *The secrets of our "self"*. Typology of personality according to R. Le Senne, Poznan: The Saint Adalbert's bookstore, 1987.

² W. Śliwerski (1979), *Personality and character. You-Others-In the Team, "Proposals-Motives"* No. 35, 2nd September 1979, pp. 1-8.

³ H. Swida, *Personality as a problem of pedagogy*, Wrocław-Warsaw-Krakow: The Ossolinski National Institute, Publishing House of the Polish Academy of Sciences, 1970.

educators take into account in their research and educational practice: should they deal with human from a psychological perspective focused on the functioning of the psyche, or be guided by philosophical anthropology, which inclines to axiological reflection on the character and the meaning of human existence.

It seems that in order to establish the categories of description, we must combine these two points of view. At the same time, this combination should not be based on complete integration (which is probably impossible), but on the use of both of them to create a third dimension, methodological.⁴

Despite the attempts to establish cooperation between scientifically equivalent disciplines, such as psychology and pedagogy, according to Swida, pedagogy must formulate an educational ideal, with philosophical concepts of human determining values, superior to personality, and thus indicating a direction of development. Interestingly, as an example of classic philosophical anthropology, the author refers to the concept of a person in the philosophy of the Catholic neotomist Jacques Maritain who believes that human is created in the image of God as a spiritual and bodily unity, and thus as a part of the universe.

On the one hand, each human is free in the moral choice of God's laws, on the other, he is determined by nature and history. Each human being is a pawn of various dependences and influences. Human is therefore dual, on the one hand, with down-to-earth nature, unique individual experiences, weaknesses and vices – and this constitutes an individual. On the other hand, each human is aware of the universal divine good that can be pursued by gradually achieving perfection and becoming a "person". However, in order to become a person, first individuality must be conquered by means of strict discipline, or even asceticism, and innate tendencies and inclinations ought to be mastered.⁵

Here, Jacques Maritain's philosophical position approaches philosophical anthropology of Janusz Tarnowski, revealing the sense of the pedagogue reaching for the René Le Senne's typology of per-

⁴ H. Swida, *Personality as a problem of pedagogy...*, p. 5.

⁵ H. Swida, *Personality as a problem of pedagogy...*, p. 12.

sonality. Psycho-personal duality of an individual is based on an ideal that obliges human beings to develop themselves, a system of coherent values, which we should aim at when working on our personality. This leads to the necessary confrontation between this ideal, as an educational model, and subjective personality of the pupil.

This is also addressed by H. Swida who writes: (...) *each ideal offered by the external world is subject to an individual perception by the pupil, experienced and interpreted in a characteristic way. Each ideal is thus "internalized" in some way, as a part of the pupil's life, but the question remains, what is the nature of this "internalization"*.⁶ The author is aware that the educational ideal imposed from the outside does not have to be accepted by every pupil, and even if it is internalized, not in its pure form. If the ideal of upbringing established by educators is contrary to the personal content of pupils, then (...) *the ideal is thoroughly deformed, changed into the motivational system completely different from pedagogical intentions*.⁷

On the Absence of Rene Le Senne's Psychology of Personality from Contemporary Psychology

The excellent study by J. Tarnowski entitled *The secrets of our "self"* did not appear in Polish pedagogy despite a very large – for the reality of the Polish People's Republic – edition of copies (10.000). Perhaps, the book reached the circles of Catholic priests, theologians and pastoral psychologists, but it was completely absent from Polish pedagogy and psychology. In order to understand the reasons for this, I have analyzed the Polish psychological literature, including the history of psychology and psychology of personality. In the period of the Polish People's Republic, there is no mention or even reference to the Le Senne's theory of personality.⁸

⁶ H. Swida, *Personality as a problem of pedagogy...*, p. 21.

⁷ H. Swida, *Personality as a problem of pedagogy...*, p. 41.

⁸ J. Pieter, *The history of psychology*, PWN, Warsaw 1974; T. Tomaszewski (ed.), *Psychology*, PWN, Warsaw 1976; M.G. Jaroszewski, *The history of psychological*

It is also absent from contemporary treatises dealing with the theory of personality, both Polish monographs and the works translated from foreign languages. It was a surprise for me that a psychologist of the period of socialism, Olga Kolaříková from the Institute for Research on Social Awareness and Scientific Atheism of the Czechoslovak Academy of Sciences, mentioned the theory.⁹ However, the book does not indicate the author's interest in this theory. Kolaříková merely mentions one monograph by a French psychologist from 1945, referring to eight types of personality, and not, as it is assumed in this science, four types: melancholic, choleric, phlegmatic and sanguine. However, if it was not this dissertation of the psychologist from Prague, research on the character and personality by R. La Senne would be completely absent from the circles of psychologists. The fact that the Czech psychologist worked in this Institute could suggest that the reference to this theory of personality was inspired by the political need to cut off this discipline from the French author, who was a psychologist, but above all a professor of humanities dealing with pedagogical psychology, and later the philosophy of spirit and spiritualism at the *Sorbonne University*.

The absence of the theory from psychology must have resulted in its absence from the Polish pedagogical thought, the more so as from the second half of the 20th century, the typology of personality or works on the character development created in the interwar period were reduced or even superseded in order to be replaced with the category of attitudes.¹⁰ The real causes of this silence, however, have their source in Le Senne's philosophical anthropology, and this was particularly visible already in the 21st century.

thought, PWN, Warsaw 1987; S.L. Rubinsztein, *Fundamentals of general psychology*, Book and Knowledge Publishing House, Warsaw 1964; Z. Rosinska, C. Matusewicz, *Directions of contemporary psychology, their genesis and development*, PWN, Warsaw 1982; J. Strelau, *Temperament, personality, action*, PWN, Warsaw 1985.

⁹ O. Kolaříková, *Perspektivy teorie a výzkumu osobnostních vlastností*, Prague: ACADEMIA, 1986.

¹⁰ H. Muszynski, *The ideal and goals of upbringing*. Warsaw, WSiP, 1974.

Philosophical roots of Le Senne's typology of personality

It is not a coincidence that the existential-personalist philosopher reached for this typology, since the concept of „typology” was adopted by psychologists from the philosophy of Plato, for whom “type” (in Greek – typos) meant an imprint, a model for an individual and general being, transcendent, extrasensory and eternal. Aristotle gave this concept a realistic meaning, by indicating the qualities of individuals of a certain species. According to experimental psychologist Wilhelm Wundt, the term “type” meant various human personalities. The contemporary philosophical dissertation by Tadeusz Gadacz reveals to contemporaries the neglected anthropological dimension of this concept.¹¹ The reconstruction of philosophical sources of R. Le Senne's personality typology was possible thanks to the study of all the works dealing with philosophy of the spirit created by the French philosopher.

The researcher cites essential premises of Le Senne's philosophical anthropology: In order to answer the question: *who is a human being? we have to start with the matrix. According to Le Senne, the Spirit is a matrix, in which everyone is born to experience existence. Before we are human spirits, we are the Spirit itself. The spirit has two dimensions: objective and subjective. The objective spirit “is a relation, indefinitely differentiated, of any experience, past or possible, necessary and predictable or unexpected. Along with experience, the spirit oscillates between a definite situation, in which everything will be given to an individual, and another, where everything will be created by an individual”* [cited: Gadacz, p. 39]. *Le Senne's axiology is closely related to his concept of human and God. Each human being is, on the one hand, defined by character and situations, on the other hand, everyone ultimately strives to be themselves (soi). Soi is the result of our relation with values. Soi is also called by Le Senne a personality. It is shaped by values. It is the value of an individual human being, its axiological dimension. Personality is originality and nobleness of individuality.*

¹¹ T. Gadacz, René Le Senne's axiology and Jozef Tischner's axiology, Christian Philosophy, 2011, vol. 8, pp. 37–45.

To the question: who is human? Le Senne replied: "each human being is a self, who in a situation defined by inborn character (...), and becomes individuality that is manifested in the personal fate (T. Gadacz 2011, p. 38).

I believe that the transcendent nature of the philosophical and psychological concept of human made that the censorship of the period of the Polish People's Republic prevented J. Tarnowski from introducing the reader of his books into the secrets of spiritual philosophy and spiritual psychology of personality of the French humanist. This is my hypothesis, because the political control body of the Polish People's Republic could consent to the publication of the book on condition that the anthropological justifications of the translation and the adaptation of the Le Senne's typology were removed. Thanks to T. Gadacz, we can recognize the essence of the relationship between the world of spiritual values, human personality and individuality, which was unacceptable to the Marxist regime. This relationship became the foundation for the Le Senne's theory. *Le Senne distinguishes individuality (moi) from personality (soi). If a being (who I am) is expressed in an already defined individuality (moi), personality still contains an open obligation (soi). The undefined self (je) mediates between the defined self (moi) and soi. The "undefined self" is the mediating center between defined self (moi) and obligation (soi). A discrepancy between defined self and obligation means that "self" is still not "myself".*¹²

Gadacz describes this philosophy of human as *ambivert*; Lech Witkowski probably would call it the dual theory¹³, pointing to the ambivalent, mutually contradictory factors conditioning a person, such as the natural determinism of human life over which human has no full control and influence. On the one hand, a person has no power over himself, but on the other, he can control himself through free will, as a result of working on own character. In his work, J. Tarnowski strengthens this perception and appreciation of human potential power in the world in which oneself is not deter-

¹² T. Gadacz, René Le Senne's axiology..., p. 38.

¹³ L. Witkowski, A breakthrough in duality in Polish pedagogy. History, theory, criticism, Krakow: „Impuls” Publishing House, 2013.

mined only by nature, drives and senses, but also by the spirit. The personal “self” must be related to the extra- and intratranscendence that is outside and at the same time inside the person, in the bosom of our spirit.¹⁴

*The deepest human “self” cannot be contained in any psychological formula, because it is a reflection of God, a mystery which deserves the deepest respect. Therefore, the aim of typological procedures is not to “decode” oneself or another person, but to move towards the evangelical ideal, which, according to Le Senne, is mutual understanding leading to love. In the author’s opinion, these efforts would be worthless, if they could not help to perfect human deeds.*¹⁵

René Le Senne’s pedagogical axiology as a link between psychology and pedagogy

Let us return to the sociological reconstruction of the relationship between pedagogy and personality of human, a pupil, mentioned in the introduction. Hanna Swida believed that the concepts of personality should be placed equally with the concepts of philosophical anthropology. *This observation, which is already a cliché compared to, for example, Freud or Fromm, applies to any general concept of personality. Each of them – although used to describe the functioning of psyche – defines the essence of humanity, thus becoming less philosophical than the concepts that are clearly defined as such.*¹⁶ The sociologist analyzed the function of the concept of personality in pedagogy at the time when J. Tarnowski was adapting Le Senne’s typology to pedagogy.

A need to integrate the concept of personality and the educational ideal is important because pedagogy is to deal with shaping

¹⁴ J. Tarnowski, The secrets of our “self”. Typology of personality according to R. Le Senne, Poznan: The Saint Adalbert’s bookstore, 1987.

¹⁵ J. Tarnowski, The secrets of our “self” ..., p. 7.

¹⁶ H. Swida, Personality as a problem of pedagogy, Wrocław-Warsaw-Krakow: The Ossolinski National Institute, Publishing House of the Polish Academy of Sciences, 1970, p. 8.

and influencing children, adolescents and even adults, taking into account these factors. *The process of incorporating and realizing the ideal includes the so-called "stratification" of internal life onto mental life (i.e. spontaneous tendencies, emotions, perceptions, moods, aspirations) and personal life, the essence of which is to realize the ideal, and which subordinates or even combats the tendencies and needs of mental life.*¹⁷

While for Swida the psychological point of view was important to construct the goals of education located in the structures of human personality, and thus free pedagogy from philosophical considerations about human nature abstracting from objective empirical research, J. Tarnowski showed that the inclusion is possible. If we reach for a particular typology of personality, which has been verified diagnostically through experimental methods and in the work of psychologists and philosophers – moralists, we will be able to help people acquire spiritual personality. In my opinion, a scientific value of Le Senne's typology (...) *is primarily based on outlining types that are really close to reality. Openness and flexibility are the advantages of this system – which contains the richness of other classifications and theories (e.g. Corman's morphopsychology) without being torn apart, but improved. It is also valuable that, starting from the analysis of individual dispositions, it synthetically presents the tendencies of individual types, and this serves as a bridge to understanding a human being examined "idiologically", in its unique distinctiveness and exclusivity.*¹⁸

In his very detailed analysis of René Le Senne's personality typology based on psychobiographical examples, J. Tarnowski has a similar approach to upbringing and self-education. Even though this concept is of high diagnostic value in social sciences, it is not used in the way the author did it in his pastoral and educative mission. *The eight main types, with various subtypes, can be found in our today's home, school, university and workplace.*¹⁹ Tarnowski noticed the pedagogical potential of this tool, which required understanding

¹⁷ H. Swida, *Personality as a problem of pedagogy...*, p. 11.

¹⁸ J. Tarnowski, *The secrets of our "self"*. Typology of personality according to R. Le Senne, Poznan: The Saint Adalbert's bookstore, 1987, p. 42.

¹⁹ J. Tarnowski, *The secrets of our "self" ...*, p. 6.

various aspects of the pupils' lives, and supporting their development in discovering own humanity.

It is likely that the R. Le Senne's theory was adopted by J. Tarnowski as a leading theory of his scientific research and catechetical activity, because it proved successful in lectures given by the professor at the Academy of Catholic Theology in Warsaw. The theory was very enthusiastically received by students. This is how J. Tarnowski emphasis its importance: *I have obtained several dozen detailed psychographies, or descriptions of individual personalities, illustrated with facts. The texts prove a high diagnostic value of Le Senne's typology.*²⁰

The beginnings of psycho-pedagogical typology of spiritual personality

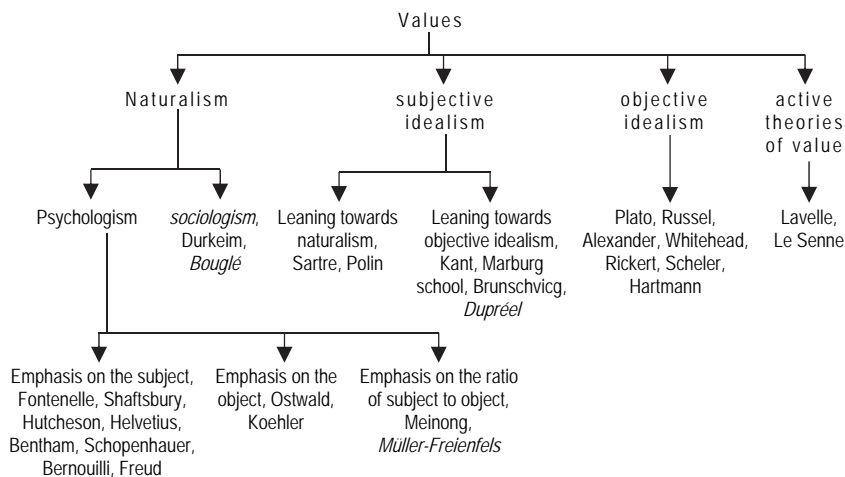
In this context, the absence of the psychology of spirit from the Polish conditions of dominant behaviourism, i.e. Marxist orthodoxy seems obvious. Today, it is partially hidden behind an allegedly scientific approach to research, scientism or neo-positivism. There is no doubt that doctrinal reasons are partially responsible for the absence of psychology of personality from psychology and pedagogy.²¹ The then authorities did not allow any references to religion, transcendence, or spirituality in psychology and pedagogy, because this approach was not considered scientific in the light of orthodox Marxism.

The peculiar absence of the Le Senne's typology from pedagogy stems from referring only to those psychological theories of personality which were consistent with the behavioural approach serving the Marxist-Leninist indoctrination that was the only acceptable in the science of that time. The latter is exemplified at the turn of the 1960s and 1970s by Heliodor Muszynski, who referring to the psy-

²⁰ J. Tarnowski, The secrets of our "self" ..., pp. 5-6.

²¹ B. Śliwerski, Pedagogy on the verge of other social sciences, or a need to return to hybrid scientific disciplines, [in:] Transgressions in education, ed. Wiktor Zlobicki, vol. I, Kraków: „Impuls” Publishing House, 2014.

chological concept of human by William Stern²², proposed his own typology of attitudes as directional goals of socialist education.²³ The author completely ignored the fact that in 1968 educational philosopher of Lodz, Karol Kotlowski, paid considerable attention to various theories of value, including the theory created by R. Le Senne.²⁴ Analyzing crystallization of the concept of “value” in non-Marxist philosophy, he was able to smuggle into general pedagogy and education theory of the time the need to include other, non-Marxist philosophies of values, in education. Though impossible to apply at that time, a part of the pedagogical community did not succumb to the indoctrination of communist authorities, and initiated actions of broadly understood contestation, or opposition.



Scheme 1. Non-Marxist theories of value

Source: K. Kotlowski 1968, p. 41.

²² H. Muszynski, Introduction to the methodology of pedagogy, Warsaw, PWN, 1970.

²³ H. Muszynski, The ideal and goals of upbringing. Warsaw, WSiP, 1974.

²⁴ K. Kotlowski, The philosophy of values and the tasks of pedagogy, Wrocław-Warsaw-Krakow: The Ossolinski National Institute, 1968.

The educator from the University of Lodz was not interested in characterizing the value systems of the authors presented in the diagram. He simply used their works as a source of a definition of values and classification depending on the axiological perspective. In his opinion, most of the typologies of values have roots in the sociology of Wilhelm Dilthey who adopted the trichotomous division of values: good (good of science), truth (ethical good) and beauty (good of art). As ideal beings, they can be understood by abstract thinking, experiencing values, understanding them, as well as through emotions and intuition.

According to Kotlowski, the first group of the theories of value is sociological or psychological naturalism, which (...) *denies all values an independent existence, locating them in the psyche of the subject as pleasures or unpleasantness, caused by various stimuli-objects.*²⁵ The second group of the philosophy of value consists of subjective theories; the third group are objective theories of value. The first, subjective approach is based on the existence of a perceiving mind, while the second trend points to the embedding of values in things as one of their essential elements, as they are a physical fact.

The Le Senne's philosophy is placed by K. Kotlowski among active theories of value, because they are the result of active formation in the human activity, which is subordinated to microcosmic phenomena aiming at the state of equilibrium. As he writes: (...) *the value can be determined only through living creatures, their needs and wishes, and yet it goes beyond the phenomena of life. Truth, beauty, justice, power and love are by no means ordinary products of organic life. Although spiritual vocation is born only in living people, it would be an absurd to reduce it to the organic development.*²⁶

Regardless of theories, the statement of K. Kotlowski is of key importance in the philosophy of value, both in philosophy, psychology, sociology, political science and pedagogy. It may reveal the need to use the pedagogical psychology of the French scientist

²⁵ K. Kotlowski, *The philosophy of values and the tasks of pedagogy...*, p. 34.

²⁶ K. Kotlowski, *The philosophy of values and the tasks of pedagogy...*, p. 39.

in educational practice. As Kotlowski wrote: *in fact, an educator does not care much about the more or less subtle differences between various shades of naturalism or idealism, but to what extent a given theory or set of theories of value supports his/her pedagogical postulates. It seems obvious that an idealist educator will try to use the achievements of idealistic thought in the field of axiology, avoiding the materialistic approach, and vice versa.*²⁷

René Le Senne's typology of characters

Let us briefly consider the typology of characters by Le Senne (1882–1954) adapted by J. Tarnowski for Polish diagnostics and pedagogical practice. Character *is a part (...) of the human psyche which does not change despite all external and internal circumstances. (...) it is a set of innate dispositions that create the mental structure of a person.*²⁸ Character is constant and unchanging, under constant influences it resists any attempt to be changed. Particular types constitute three basic mental dispositions (qualities) – emotionality, activity, primary and secondary function (responsiveness to stimuli), whose degree of mental energy (the lack or intensity) results in differentiation of human personality.

J. Tarnowski points out that the types of character do not exist in reality, but constitute a kind of scaffolding to partially reach the human personality and its secrets, which can be recognized also by referring to (...) *other sciences dealing with the human mental life, such as psychoanalysis, sociopsychology, reflexiology, etc.*²⁹ Characterizing eight types of personality is therefore the first step to recognize the secrets of our “self”, because it starts from understanding individual dispositions, synthetically presenting the tendencies of each of them. The types result from character dominants and make it possi-

²⁷ K. Kotlowski, *The philosophy of values and the tasks of pedagogy...*, p. 43.

²⁸ J. Tarnowski, *The secrets of our “self”*. Typology of personality according to R. Le Senne, Poznan: The Saint Adalbert's bookstore, 1987, p. 15.

²⁹ J. Tarnowski, *The secrets of our “self” ...*, p. 43.

ble to understand the direction in which the expression of each *person's individual life* can be shaped.

Nervous – emotional (E), inactive (nA), primary (P) type;
 Sentimental – emotional, inactive, secondary (S) type;
 Choleric – emotional, active (A), secondary type;
 Passionate – emotional, active, secondary type;
 Sanguine – unemotional (nE), active, primary type;
 Phlegmatic – unemotional, active, secondary type;
 Amorphous – unemotional, inactive, primary type;
 Apathetic – unemotional, inactive, secondary type [J. Tarnowski 1987, p. 30].

Basic personality dispositions are supplemented with the following qualities:

- polarity (Mars – the tendency to fight or Venus – the tendency to win people over, seduce),
- greed (to be – acquiring, absorbing or having – possessing, collecting),
- sensual experiences (autotelic-tasting, experiencing or hedonistic-seeking pleasure, impressions),
- tenderness (affection or the tendency to get excited)
- sociability (Jupiter – openness, talkativeness or Saturn – isolating from others, becoming withdrawn).

Pedagogical orientation, which J. Tarnowski included in the Le Senne's typology, is the most important and valuable for pedagogy. This includes:

- a) *Moral perspectives, i.e. a list of advantages and disadvantages for which a given type is particularly predisposed.*
- b) *Educational guidelines that can also be applied in self-education. They help to develop the possibilities contained in the psychological content of a given type, so that individual vocation of each human being is realized.*
- c) *Advice on choosing a profession in order to avoid mistakes, with the consequent disappointment, or even a breakdown.*³⁰

³⁰ J. Tarnowski, *The secrets of our "self" ...*, p. 46.

However, we should not demonize this theory, because there are many other factors that influence the formation of individuality, such as: biogenetic, social and personal influences of the environment of primary socialization, occurring in early childhood, institutional influences of kindergarten, schools and out-of-school impacts, as well as broadly understood social factors, such as nationality, social group and class, profession, material and cultural situation, education, etc.

However, according to the Professor, the atmosphere of childhood is crucial; it can be (...) *friendly, cool or brutal, religious, indifferent or anti-religious, cultural, semi-intellectual or crude*³¹ surrounding that leave a mark on child's individuality. Therefore, the author draws attention to the development of not only character as pre-personality, but also individual (subjective) personality, which consists of innate character dispositions and acquired features (individuality), which direct actions towards recognized and internalized values. Finally, the ontological development also includes spiritual personality, which was excluded by behavioural psychology and is nowadays debased by cognitive psychology. Meanwhile, just like subjective personality, it is (...) *not only a fact, but something more, a value. Every person has subjective personality, but only those who devote themselves to the beloved Value and allow themselves to be shaped by this value gain spiritual personality.*³²

Valuable education involves ethical actions of a person, and not the mere knowledge of values, because it is the values that activate an action. Gadacz quotes the axiological decahedron from one of Le Senne's treatises:

1. *We act for the purpose;*
2. *Every goal reflects the relationship between a value which makes it worthy and the situation which defines it;*
3. *All values exist for our good;*
4. *Each value has two faces: one is seen by the Absolute who made it a value, the other, which is turned towards human, is defined;*

³¹ J. Tarnowski, The secrets of our "self" ..., p. 16.

³² J. Tarnowski, The secrets of our "self" ..., p. 18.

Table 1. Characteristics of selected personality types and pedagogical indications

Type of character	Nervous	Phlegmatic	Sanguine	Sentimental
Traits of character	EnA P	nE A S	nE A P	EnA S
Emotionality	Mobility, vivacity, changing moods, hunger for feelings, affectation, reactive impulsivity, disorderly sexual activity	Coldness, composed, patience, sense of humour, unbiased	Absorbs emotions of others, self-control, internal vacuum, takes life as it is, becomes withdrawn, clear-headed, even-tempered	Fear of being ridiculed, misunderstood, strong psychological trauma after being criticized, easily hurt, explosive impulsiveness, hypersensitivity, with hang-ups, strong tendency to introversion and introspection
Activity	Neglects work, often postpones, pretend activity, works in spurts, easily discouraged, impulsive-ness, living in the moment, volatility, sociability	Apparent laziness, works solidly, regularly, quietly, secretly, slow pace, dutiful	Practical, likes experiments, chemistry, physics, skilful, sportsman type, likes to make a speech, ready to serve others, works reliably	Inability to compete, careless, indecisiveness, low ambition, tendency to asceticism
Moral perspectives	Magnanimity, joy of life, kindness, honesty, optimism, generosity	Persistent at work, reflectiveness, orderliness, principled, honesty, truthfulness, self-control, justice, prudence, courage, thrift	Diplomatic skills, sceptical, relativist, affectionate, well-behaved, kind, optimistic, polite, resourceful, even-tempered, agreeable	Delicacy, faithful, reflectiveness, seriousness, dignity, ability to self-analysis, natural distancing from others, nobleness, righteousness, truthfulness, inability to get out of oppression, isolating oneself from others, dislike of new experiences, adaptation, brooding over the past
Possible faults	Weak will, laziness, excessive curiosity, vanity, lying, a flash in the pan, willingness to impress others, disregard for authorities	Passive resistance, becomes withdrawn, avoiding collective activities, excessive criticism of others	Laziness, dislike of metaphysics, unreflecting, craving for money, cunning, tendency to manipulate others, easily loses self-confidence, opportunism, conformism,	Low ambition, excessive self-concern, using lies, arrogance caused by fear of being underestimated, lack of self-confidence, easily gives up, tendency to brooding over the same memories and experiences, fear of novelities

Educational indications	Motivating to fight against faults, care, encourage consistency and perseverance	Do not rush, activate, stimulating self-development, explaining the sense of actions	egoism, calculating, cynicism, malicious, comfort-seeking	Be careful not to make pedagogical errors, satisfying the need for friendship, awakening hope, stimulating activity, introduce into community, being supportive
Historical figures	Andersen, Chopin, Dostoyevsky, Mozart, Sartre	Bergson, Darwin, Hume, Leibniz, Montaigne, Shaw, Washington	Euripides, Bacon, Einstein, Horace, Machiavelli, Montesquieu, Voltaire	Buddha, Lucretius, Mann, Rousseau, Schopenhauer, Slowacki

Source: own study based on: J. Tarnowski 1987.

Table 2. Characteristics of selected personality types and pedagogical indications

Type of character	Passionate	Amorphous	Apathetic	Choleric
Traits of character	E A S	nE nA P	nE nA S	E A P
Emotionality	Passion is predominant, realization ambition, idealist, impulsiveness, tenderness, courage, lush sex life, disciplined energy	Very introverted, calm, composed	Low level of emotions, energy, vitality, poor inner life, cool sentimentally, gloomy	Enthusiast, boldness, madness, joy, optimism, intense feelings
Activity	Treats school and work seriously, does not like to waste time, asceticism, works for the long-term goals, natural eagerness to self-education, serving others	Inactivity, self-control in danger, likes to eat and drink, sleep, laziness, short-term efforts, artistic talent, likes team games	Reticence, lifelessness, works because of the sense of duty, plays because of the sense of duty, fleeting interests	Tireless, never bored, realist, puts ideals into practice, spontaneous, expansive, enormously diligent
Moral perspectives	A passion for family life, ambition, determination, willingness to sacrifice, self-control, patriotism, religiosity, authoritative, pride, always right, honest, truthful, punctual, thrifty, persistent, tough, kind-hearted	Carelessness, sluggishness, static courage, lives in the moment, connoisseur, conformist, sociable, optimist, disorderly life, obedience, objective	Calm, stable, serious, frugal, restrained, discretion, likes loneliness, faithful, honest, regular lifestyle, diligent, quiet, adheres to the rules	Trusting, silent, not gripping, passion for life, strength, vitality, regular lifestyle, openness, generosity, reformer, rebel, disregard for imposed rules, spontaneity, determination, enthusiasm, trust
Possible faults	Hot-headedness, keeping a distance, despising others, pride, criticism of superiors, reluctance to team work, striving for independence, severity, using unethical means to achieve goals	Egoism, succumbing to whims, laziness, carelessness, softness, extravagance, unpunctual, indifferent to ideals, hedonist	Apathy, inertia of mind and will, meanness, automatism, pedantry, stubbornness, pessimism, gloom, coldness, cruelty, aversion to novelty, selfishness	Impatience, hot-headedness, superficiality, overconfidence, willingness to gain honours, a tendency to order others, a desire for popularity, chaotic, a tendency to exaggerate

Educational indications	Dislike of interference in personal matters of others, an educator must be an authority, destructive to others and himself/herself; be careful not to develop hatred, help in sublimation of activities, calm down, prevent overworking, help in fighting prejudices, avoid competition, take advantage of natural pride and ambition	Strengthen ambition and aspirations, encourage spiritual development in order to reduce hedonism, do not pamper, prevent sexual abuse, introduce environmental changes, interact through a group, publicly	Kindle feelings, stimulate energy, ensure kindness, encourage friendship with living creatures, avoid formalism, develop courage, encourage effort	Inclusion in serving others, help to find vocation, sensitize to negative influences, encourage fair rivalry
Historical figures	St. Augustine, Beethoven, Napoleon Bonaparte, Saint John Bosco, Churchill, Dante, De Gaulle, Goethe, Descartes, Newton, Nietzsche, Paderewski, Pasteur, Pilsudski	Lafontaine, King of England George IV	King of France Louis XIV	Danton, Balzac, Casanova, Diderot, Dickens, Mussolini, Muhammad

Source: own study based on: J. Tarnowski 1987.

5. *Defining a value, understood as negation [any expression is negation], if we conform to it, transforms our attachment to values into fanaticism (an artist ridicules a moralist, a sage ignores love, etc.);*
6. *If we want to defend ourselves against fanaticism, recognizing the solidarity of values, we have to go beyond defined, humanized values, towards an indivisible and infinite value, an absolute value;*
7. *The supreme value is transcendent to our human experience;*
8. *Apart from adherence to certain values, human should deepen and enlarge unity with the Absolute Value;*
9. *Metaphysical life is mediated by metaphysical doctrines;*
10. *Therefore, beyond doctrinal metaphysics, there is a place for existential metaphysics aimed at giving human a dialectic in order to direct us towards the Absolute.*³³

There is no worthless education, therefore J. Tarnowski took into account the specificity of the psychological structure of individual "self" in order to support the pursuit of our (...) "*spiritual centre*", *that is God's dwelling, both in oneself and in another human.*³⁴ The author presents in the tabular form the main points of support, greatest danger, main direction and specific tasks for candidates for priests. A similar set can be prepared for work with students in school or with scouts in a scout team. Both upbringing and self-education should promote a fuller development of possibilities contained in the character, but without stigmatizing, because there are no pure personality types. The test result (...) *is not the finishing line, but merely the beginning of the cognitive work, in which putting labels like "choleric", "phlegmatic" etc. should be avoided.*³⁵

Understanding the secrets of "self" becomes the starting point for better self-understanding, high self-esteem and self-realization. It has been described in the tables below.

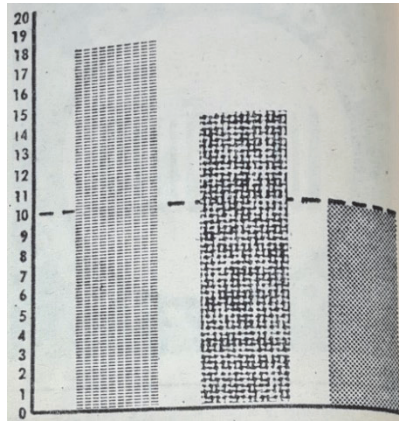
³³ T. Gadacz, René Le Senne's axiology and Jozef Tischner's axiology, *Christian Philosophy*, 2011, vol. 8, p. 40.

³⁴ J. Tarnowski, The secrets of our "self". Typology of personality according to R. Le Senne, Poznan: The Saint Adalbert's bookstore, 1987, p. 361.

³⁵ J. Tarnowski, The secrets of our "self" ..., p. 319.

Conclusions

The reconstruction of the sources of René Le Senne’s theory of personality, presenting its unique application in pedagogy published by Janusz Tarnowski [see J. Tarnowski 1984] and still unsatisfactory reception of the topic may be subject to secondary analysis, empirical verification, and, importantly, further psychobiographical research in the quantitative and qualitative research paradigm. I used the theory in my work with the Polish Scouting and Guiding Association instructors at the turn of the 1970s and 1980s. I remember the sense of adequacy they felt between the diagnosis of the result, self-awareness and self-esteem.



Scheme 2. An example of my psychogram – Passionate (E, A, S)

Source: W. Śliwowski 1979, p. 2.

I hope this typology will flourish and be practically applied in society, because over the last decades we have rather focused on partial understanding of human life determinants and developed through the prism of various types of intelligence and competences. Unfortunately, these actions were detached from the spiritual sphere, the world of values and prevented from internalisation of these aspects

in the process of upbringing and educating young generations. As J. Tarnowski writes: *the most important issue in the first contact with a pupil or a group is to enter their world with full, not pretended, but genuine interest and kindness. It is about showing empathy, so that they feel our respect and understanding, and making a good first impression.*³⁶

Janusz Tarnowski's study postulates getting rid of our false ideas about ourselves. *Building a positive image of ourselves is not only about increasing self-esteem, learning optimism and self-confidence, but also about learning how to change fixed convictions about ourselves, self-defining and overcoming fears of real or imaginary difficulties.*³⁷ In the course of ontogenesis, each person enters a relationship with values and creates individual personality. Pedagogy with its professional staff and social support should reach the inner depth, the core of a person, the bosom of the existence of pupils, students, etc. and help them in opening to the "depth of the essence" of humanity; in the case of believers, Christians, help them voluntarily submit to God's "guidance". *According to Le Senne, freedom is given to us for our good, but good can be achieved only through freedom.*³⁸

Nobody will learn to educate others if they do not respect freedom and spirituality. This process requires freedom as well as mutual openness of educators and pupils, not only to their own personality, but also to values and unpredictable situations created by unique personalities. *The "walker"-educator cannot move forward without a clear purpose. If not guided by particular values – a guiding star, he/she is in danger of wandering around the laps of life along with his/her students.*³⁹ Values oblige, encourage, inspire, guide a person along the paths of development. They guide us in our thinking and ac-

³⁶ J. Tarnowski, *How to educate? Cross-examination*, Zabki: Publishing House of the *Pallottinum* Apostolicum, 2003, p. 175.

³⁷ S. Siek, *The formation of personality*, Warsaw: Academy of Catholic Theology, 1986, p. 327.

³⁸ T. Gadacz, *René Le Senne's axiology and Jozef Tischner's axiology*, *Christian Philosophy*, 2011, vol. 8, p. 44.

³⁹ J. Tarnowski, *How to educate?* Warsaw: Publishing House of the Academy of Catholic Theology, 1993, p. 58.

tions on a daily basis, at the same time, they have a dialogical character allowing to create relations with ourselves, the world, others and God who is an absolute, transcendent and immanent value.

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