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Kinga FÖLDVÁRY

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Reviewers:

András CSER
Kinga FÖLDVÁRY
Éva FÜLÖP
Gabriella LÁSZLÓ
Balázs MATUSZKA

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THE WORD-CATCHER: A CREATIVE WRITING EXPERIMENT

Estera Deželak
University of Ljubljana

Nicholas Sparks writes with his TV on as background noise (Charney, “Nicholas Sparks”), Maya Angelou twists her hair (Charney, “Maya Angelou”). My writing routine includes a cup of coffee, headphones and a Swiss ball. To each his own, but who taught them how to write? I have wanted to learn how to write well for years. Guidelines for academic writing were too restraining, and could only partly be applied to writing fiction and poetry. With their rigidity and fossilized format such rules left little space for creativity and individuality; they were an instruction manual for good form but did not allow innovation. I had to find a way and a voice of my own, on my own. What I lacked was a good start, which I then found in a creative writing workshop by Professor Jennifer Cognard-Black. The workshop atmosphere turned out to be the ledge before the skydive.

This paper offers a personal view on writing. It is organized in a series of questions and answers, and provides reflection on important aspects of writing viewed through the scheme of creative writing workshops and their value in establishing a writer’s sense of self. I expound on this significant facet of writerly development at the end of the paper, where I make the connection between voice, style and self. I titled the paper “the word-catcher” because it connects with the idea of what creative writing is. Essentially, creative writing consists of searching for the right word, the precise expression that captures the exact meaning we would like to convey; it is running after the butterfly with a net or, in this case a dictionary, and catching it, if we are in luck.

However, how is creative writing different from “regular” writing? Is not all writing creative?

All writing, be it fiction or non-fiction, is creative. Paradigmatic and syntagmatic processes are involved in the creation of any text. The selection of each word in each sentence is a process that occurs on the vertical axis called the paradigm; the selected words then subsequently enter into sequences on the linear axis or syntagm. This process is a highly creative, however, mostly a subconscious act. All writing involves making choices, whether conscious or not. When it comes to literature, this act of selecting and combining is much more deliberate and careful. And once certain choices are made, then other choices are closed off to the writer. Creative writing courses differ from literature courses in the respect that the in-depth study of literature is directly employed to develop the participants’ own work and establish their own personal style.

But can just anyone write? Can we all write, produce literature?

“There is more in your head than you know and by writing, you can access it. Things will emerge from your memory, from events earlier in the day, from your imagination, from your youth, your victories and troubles” (Morley and Neilsen 13). Everyone has the material for writing and each of us can dabble with words and enjoy the creative process; however, writing, producing literature, especially for print, is something very different; which is why the answer to the question whether everyone can write well is no. There is room for improvement, but not everyone is a born writer.

But do you really have to be born as a writer?

A popular but flawed belief about inborn writing abilities persists; it is believed that talent is innate and good writing just happens (Smith ix). The writing process is obscured by a mist of mystery where “most aspects . . . are inaccessible both to the writer and to outsiders” (*ibid.*). In fact, talent emerges partly from learning particular skills and understanding the craft of literature (*ibid.*).

Can writing literature be taught if even talent can be taught to some extent?

Writing can be taught in the sense that the word, or rather the text, can act as a teacher. The contact with literary examples serves as fertile ground for imagination to run wild. The close and detailed study of literary examples further teaches structure, form, genre, literary devices. In creative writing workshops, the examples are specially selected and used as a template for individual study and progress. The craft as such can be dissected, laid out for observation, taught and internalized; however, what cannot be taught is “the attention to detail and the empathy of imagining and feeling something you have never experienced. . . . Attention and empathy, more than diction, syntax, vocabulary, help us avoid the generic and stereotyped scenes we so often see in ‘good enough’ fiction” (Morley and Neilsen 14). If a person’s mind is not attuned to recognizing details, tracing connections and patterns to construct a character for example, you cannot teach somebody how to do this. If the writer lacks imagination and is not able to see the multitude of ways he could move the plot along and select the one which suits his story most; if he cannot select the most credible outcome, it is extremely difficult to configure this into his train of thought. You cannot use something to effect if you do not understand it, in spite of the example that might be laid out before you.

Is creative writing mere imitation and adaptation, if it is as simple as taking an existing piece of writing for the basis and re-working it?

Employing snippets of literature and various kinds of invocations in creative writing workshops is common practice. Mimicry leads to the improvement of style, and the examples as such enhance our understanding of “just what kind of goodness [literature] performs” (Fish 11). The examples stimulate imagination and are often adapted and reconfigured into new texts. Literary pieces which in this way purposefully emerge are indeed transformations, re-shapings, re-visions of existing pieces and are not strictly speaking original, but they are not necessarily of lesser value than texts created and thought out from scratch either. What is particularly interesting is how intertextuality is actually present in every literary work. “Language always bears the traces of former uses, other contexts and discourses” (Smith xi). Texts will allude to other texts, a certain structure or choice in wording may reveal the flavor of a particular author; the allusions may be infinite without even being planned.

Julia Kristeva, Roland Barthes and others talked about the concept of intertextuality (Smith 65). It describes the intertwining of all existing texts. No text is ever completely new, original or independent of other texts; “writers are always, to some degree, reinventing what has already been written (Wolfreys 120).

Writing is rather like recycling paper, you give the texts you have read another life through the way you reshape them. Or to put it another way, when we write we are constantly scavenging from what we have read in the past, either directly or obliquely. We pilfer (though in the most law-abiding way), not only from literary texts, but non-literary ones such as newspaper articles and a wide range of visual and oral media such as TV or radio. (Smith 65)

A text may connect to other texts intentionally or unintentionally; however, the principle of creative writing remains: “be creative, (but) be critical.” Creative writing is as much relinquishing control as it is regaining it. Imagination is left to wander at will, but is simultaneously tied down by revision. Word choice is always what a creative writer has at the forefront. Not only does a writer think about how the words convey the content and act as vehicles of information, but more importantly how they become representations of emotion, beauty, creativity. Creative writing emerges from creative and, most importantly, also critical thinking. A critical eye eliminates clichés, dead metaphors and any ineffective imagery or vocabulary. Each sentence or verse is intensely scrutinized and observed for ineffectiveness while the prime objective always remains innovation, originality, freshness.

But then why do clichés come so naturally and even creep into writing unnoticed?

The same or very similar environments, similar experiences in life, the same TV programs, the same songs on the radio; frequently heard groups of words, structures – clichés – come to be preconfigured in our brain and seep into our writing without our even thinking about them as something we have heard of or read before. The selection of precise, powerful, original, attractive imagery and words makes for quality writing, and therefore it is absolutely vital as a writer to rid yourself of clichés.

Although we share collective knowledge and experiences, we are ultimately individuals with unique imaginative processes, different backgrounds, experiences and allusions. Everyone sees something different in a densely clouded sky. We generate a multitude of voices when striving for originality, and if we try our hand at writing, dissimilar literary voices emerge. There will never be another Shelley, Eliot, or Henry.

However, does a writer only have one voice?

A writer is considered to have a particular voice and style, and “learning to write is a matter of finding that voice as if it were preexistent” (Smith xi). Style and voice in particular are seen as unalterable, defining features ingrained in the writer’s identity just waiting to be discovered. “In fact a writer does not have one voice but several, and these contrasting voices may emerge in different texts, at different times, or sometimes in the same text” (*ibid.*). The writer’s voice is as such an abstract and fluid notion – a manifestation of the writerly self which partly represents the author’s identity. The author, the man, the person behind the story shapes the voice to suit his needs and the needs of the story. The voice is molded into narrative, characters, motifs; it materializes in a text as the idea or viewpoint the writer generates and can take many forms. It represents the invisible core of a text.

What are style, voice, and self?

Voice comes very close to style. Style is “[t]he sum and substance of all elements of writing” (Cognard 317); that said, the crucial distinction between voice and style is that voice resides in the realm of the abstract while style is more concrete. Style can be observed, analyzed and categorized in terms of figures of speech, devices, sentence length, choice of words and much more. A writer’s individual style is composed of every conceivable aspect of writing he employs. Anything that finds its place in a text and particularly the way it is integrated into that text pertains to style. Everything that makes up style makes up voice as well. Another distinction between style and voice is that style must necessarily include the idea, but it does not originate from it like voice does. Voice is the abstract, the invisible core that encapsulates the idea, and style is its surface or realization. The substance of voice is the idea, but the substance of style is the expression, the aesthetic form.

If we deprive William Carlos Williams' "The Red Wheelbarrow" of its enjambment, its regularity of syllables per line, its Imagist features, and more still could be mentioned, we have taken away its stylistic component. What now remains is the writerly voice with the idea of the poem at its core. The idea involves the red wheelbarrow, the chickens, and even water as objects that could roughly be termed as characters or participants of a kind in the poem. The idea of the poem reaches further and connects to human existence. The critic Peter Barker says the poem revolves around perception and its necessity for life. The poem itself can thus "lead to a fuller understanding of one's experience" (Baker).

Voice and style are indeed "the centerpost[s] of an author's writerly self" (Cognard 317), but they are not the self alone. The writerly self is the identity of the person as a writer. It does not include the speaker, narrator or persona; these are created and contained in the realms of voice and style. The proposed hierarchy thus goes like this: first there was the man, and then there was the writer. The writer generated a voice, the core of which was the idea. The idea surfaced and was realized as style. The French rhetorician Comte de Buffon said that style was the man (Cuddon and Preston et al. 872). His statement internalizes the whole hierarchy from start to finish. "Style is, indeed, the writer, the person, the self" (Cognard 317). The man is the creator and his creation, in addition to the text, is style.

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MODERN MYTH BUILDING AFTER THE 2010 PRESIDENTIAL AIR CRASH

Paweł Sendyka
Jagiellonian University

In 2010, president of Poland, Lech Kaczynski died in an air crash near Smolensk in Russia. The image of the dead president, as portrayed in various media, has changed the moment this disaster struck. From a much disliked figure with a very low public support he was transformed into a hero. This paper examines his biography, as retold after the crash, and compares it against Joseph Campbell's benchmark of a hero's journey (from a book "The Hero with a Thousand Faces"). The paper also examines how the myth building is augmented by other means, such as the use of places of special national significance (in this case the Wawel royal castle and the Jasna Góra monastery).

The horrific air plane crash of April 10th 2010 was reported by all major networks all over the world. The plane that went down near the military airstrip of Smolensk in Russia, carried the president of Poland, Lech Kaczynski and 95 other passengers, including his wife, chiefs of staff of the Polish military, members of parliament, including its deputy speaker, as well as many other top level officials from a variety of institutions. Given the historical nature of the Polish–Russian relations, the reaction was, after the first shock and disbelief, suspicion: "The President is dead – is that just an accident? I think it was terrorists or Russians". This question and answer appeared two hours after the crash on the Internet, on zapytaj.onet.pl, a Polish service similar to Yahoo Answers, and the best answer chosen by users was: "I totally agree". Another interesting reaction comes from the blog of Zbigniew Girzynski, an MP who had this to say the morning after the crash:

God took Him, because good men were needed there. Took Him, so that the ones who did not understand Him and were destroying Him would stop doing so. Here, everything He held dear and holy was ridiculed. They derided his patriotism, the love for his Mother, wife and brother. He was not respected not as the holder of the high office and not even as a human being. The main aim of His presidency – to bring back the memory – was presented as a symptom of his pettiness and parochialism. They were counting down the minutes until, they thought, his mission would come to an end. But God undid it all. God gave him a death so full of symbolism, which crowned the work of His life with martyrdom on the Altar of Motherland. God garlanded His temples with the crown of thorns, so that we may understand the meaning of His life!

This blog entry, in its content, is representative of the ideas which started to circulate on the Internet and in certain newspapers. What is interesting about it is the fact that its author is not only an MP but a holder of a Ph.D. in history from one of the best Polish universities. It goes to show just how widespread the mythical thinking is and that it does not depend on whether a person is educated or not. The ideas present in this blog entry, either said outright or alluded to, are going to be repeated and used again and again in the weeks, months and years to come. Given their vivacity, it is important to ask oneself why? Why are these ideas, seemingly, so potent? Why do they persist?

A very important element of this mythical puzzle is the place where the accident happened: Smolensk in Russia. Or rather, the place it is close to, the final destination of the president and the accompanying officials, the one they never reached: Katyn. The military airstrip of Smolensk was the closest landing place to Katyn, where 70 years earlier, the Soviet NKVD –

Stalin's political police – murdered more than twenty thousand Polish nationals. They were mainly police or army officers and NCOs first detained in 1939 after the joint Soviet-German invasion of Poland, which had started the second World War. After the end of the war, when Poland found itself in the Soviet-dominated part of Europe, Katyn was a forbidden topic. The victims' families could not talk about what happened to their loved ones. The story of Katyn could only be whispered. It all changed after 1989, when the Solidarity brought about the crumbling of the Iron Curtain.

President Lech Kaczynski was going to where the genocide had been committed because Katyn was always of special interest to him; he regarded it as a “corner lie” in the creation of the People's Republic of Poland. The crime which was, in his words “a key element in the plan to destroy independent Poland: a country which stood – since 1920 – in the way of the conquest of Europe by the communist empire” (Kaczynski 14; my translation). These words come from a speech he never delivered in Katyn; it was printed in the press after the crash. Because Lech Kaczynski died at the Smolensk crash site so close to Katyn, and on the 70th anniversary of the genocide, the words Smolensk and Katyn became linked. And it is not just the words that become connected, a link is formed to the place's history and symbolism. And once a link like that is made, then the list of similarities opens up further, because if Smolensk is like Katyn, then if Katyn was genocide then Smolensk was an assassination, if it was Stalin who gave the order for the Katyn genocide, then it is Putin who is behind the Smolensk crash...

The Katyn-Smolensk link is where the transformation of historical into mythical begins. Many researchers have pointed out the fact that once a person is dead, his biography is torn down and then reassembled again. This new biography is similar to so many others, because it is a story of a hero's journey. Joseph Campbell in his book “The Hero with a Thousand Faces” had this to say:

The standard path of the mythological adventure of the hero is a magnification of the formula represented in the rites of passage: *separation-initiation-return*: which might be named the nuclear unit of the monomyth. *A hero ventures forth from the world of common day into a region of supernatural wonder: fabulous forces are there encountered and a decisive victory is won: the hero comes back from this mysterious adventure with the power to bestow boons on his fellow man.* Prometheus ascended to the heavens, stole fire from the gods and descended. (30) (emphasis by Campbell).

What will now follow is not a factual account of president Lech Kaczynski's life, but how he is seen through the eyes of the “natives”. It is based mainly on the exhibition (by Chojnowski) about his life and death that was presented in the cities in Poland around the second anniversary of the crash, but some information comes from other sources as well (these will be pointed out).

The hero's birth is usually accompanied by some signs, omens or even miraculous events. Polish Wikipedia offers a few of those. Not only was it a twin birth (his identical twin Jaroslaw is now the leader of the biggest opposition party), but also the midwife was a mother of a poet who died in the Warsaw Uprising. This poet, through his poetry and death exemplified the romantic and patriotic ideas. If such a detail is being presented, it is important for some reason. It is not difficult to see why. Lech Kaczynski is marked with these romantic and patriotic values at birth. His life (and possibly death) are going to be influenced, if not determined, by them.

An important moment in every hero's life is what Campbell calls the call to adventure. For Lech Kaczynski it was the Solidarity movement. The tableaux of the exhibition show him to be the giant of the era (although in reality his importance was next to none). The following quote, for example, builds him up to being a founding figure of Solidarity: “On 17th of

September 1980 he gave his support to the idea . . . that all newly formed unions should unite to form one Poland-wide union of *Solidarity*” (Chojnowski; my translation). Interestingly, Lech Walesa is not mentioned anywhere, nor is he shown on any of the photos, perhaps because Kaczynski and Walesa later became bitter antagonists.

The hero, during his journey must go through the road of trials, each one greater than the last, until he finally comes to the most difficult one. For Lech Kaczynski it was his trip to Georgia in the middle of the Russian-Georgian war in 2008. He had this to say during a rally against the Russian involvement in Abkhazia:

We are here, to express out total solidarity. We are the presidents of five countries: Poland, Ukraine, Estonia, Latvia and Lithuania. We are here to take up the fight. For the first time in a long time our neighbour from the North, for us from the East also, showed us its face that we have known for hundreds of years. This neighbour thinks that the nations that surround them should be their subjects. We're saying “no!” This country is Russia. This country thinks that the times of the fallen empire which fell almost 20 years ago are coming back; that this region will be dominated. But it won't be! (Chojnowski; my translation)

Lech Kaczynski tried to unmask the true motives of Russia and its imperial nature. To him, it does not matter whether tsarist or soviet or contemporary, Russia still employs the same methods and poses a real threat to European and world security. This speech links the past with the present. It points to a connection between the tsars, Stalin and now Putin. (And if Stalin is like Putin, to continue this train of thought past the crash date, the Smolensk catastrophe becomes something else: a present day version of the Katyn genocide.)

Being quite vocal with such opinions, it is easy to see, makes him an enemy of Putin, and a target of assassination attempts. The first one happened already in Georgia. President Kaczynski's detractors of course discounted it as just some random shots (this is to be expected, they said, when you travel into a war zone) fired next to the motorcade in which he and the president of Georgia travelled, but the “believers” know better. His fate was already sealed and the final chapter of that story is the Smolensk airstrip two years later. The earthly journey of the hero comes to an end.

But that, of course, is not the end. “The full round, the norm of the monomyth, requires that the hero shall now begin the labor of bringing the runes of wisdom, the Golden Fleece, or his sleeping princess, back into the kingdom of humanity, where the boon may be redound to the renewing of the community, the nation, the planet, or the ten thousand worlds” (Campbell 193).

From this moment on Lech Kaczynski, the president, becomes a mythical figure, but his gift will not renew “the planet” or “the ten thousand worlds”. This special gift is reserved for Poles alone; unlike Buddha or Jesus, he is a local hero who reinterprets the tradition, in this case the ideas of the Polish romanticism. Lech Kaczynski's life becomes a guiding post for many, or as Zbigniew Girzyński, the Polish MP quoted above, loftily put it: “God garlanded His temples with the crown of thorns, so that we may understand the meaning of His life!” (my translation)

To a great surprise of many, Lech Kaczynski was buried in the crypts of the Wawel royal castle, which is a very special place for Poles. The decision was divisive, but the “believers” were overjoyed. The Wawel castle became, in itself, an argument for his mythical status. The castle's cathedral is a resting place of kings, great poets and national heroes who fought for independence. The president and his wife share a crypt with Jozef Pilsudski, a great and most recent national hero, who after the first world war was instrumental in regaining the independence for Poland after the 123 year long period of partitions and then soon after, as the commander-in-chief defeated the Soviet invasion that sought to subdue Poland and make it a

satellite, and communist, state. Again, the physical proximity (like Smolensk and Katyn) becomes a flash point for analogies. If Lech Kaczynski is there, with all these great men, then he is also great. By using a place of special significance to the Polish nation, like the Wawel castle, the myth of Lech Kaczynski taps into the place's symbolism and history and through it connects with the history of the nation and the romantic ideas that every Pole is familiarised with during his education from the earliest years.

Besides Katyn and the Wawel castle, there is one more place that is being heavily appropriated by the Smolensk mythology. It is the monastery of Jasna Góra in Czestochowa (frequently, in the common parlance, the two are synonymous). It is as important to the Poles as the Wawel castle; it is often called “the spiritual capital of Poland”. It is because its history is also heavily connected to Polish history. In Jasna Góra resides the famous picture of the Black Madonna (who is also the country's patron with a special title of Queen of Poland) and many miracles have been reported there. In the seventeenth century a Swedish invasion engulfed the whole country, and the king had to escape abroad. All seemed to have been lost. But it was the Jasna Góra monastery, totally insignificant from a military point of view, that put up a resistance. Its defence became a signal for everyone to join the fight against the invaders.

Soon after the Smolensk catastrophe, a nun brought back from the crash site a piece of the plane and it was put into one of the robes of the Queen of Poland. In 2012 a so called “Smolensk Epitaph” is unveiled by the entrance to the church where the miraculous Black Madonna resides. Lech Kaczynski's identical twin Jaroslaw said at the unveiling:

Centuries pass, the times of triumphs and defeats pass, wars, revolutions, partitions but Czestochowa lasts and so does Poland. If this epitaph was unveiled here today, then it was unveiled for centuries to come, it was unveiled – I believe this deeply – for time everlasting. And this is that special quality, that among others, comes from this place; from the fact that this is the capital of the Queen of Poland, the spiritual capital of our nation (Wiadomosci.wp.pl; my translation)

For building the myth of his dead brother, connecting the dead president to a place everlasting is very important. It is a great way of achieving the connection with the existing national myths. The use of the special places of significance for the Polish nation which to some extent share this “everlasting” quality (such as Katyn and Wawel castle) serves just this purpose.

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NORMATIVE TURN IN POLITICAL SCIENCE

Łukasz Cięgotura

The John Paul II Catholic University of Lublin

Today's political science is dominated by an empirical attitude. According to this attitude, for political science to aspire for being called science it cannot be based on issues connected with philosophy and connected with ethics. Another reason for the dominance of the empirical attitude is the fact that political science, trying to be objective, wishes to be based only on facts. In this way since the 1950's there has been a tendency which excluded normativity from political science. The source of this artificial division was the behavioural revolution in the science of politics, which on the one hand enlivened and enriched political science internally, on the other hand closed political science away from essential problems. More specifically the problem of the relation between empiricity and normativity was concerned with the problem of value-free science¹. In the article "A normative turn in political science?" John Gering and Josuha Yesnovitz write:

Traditionally, the scientific study of politics has been associated with a value-neutral approach to politics. One seeks to uncover what is, not what ought to be, in the political realm. This is what distinguishes a "positive" science from opinionizing, social engineering, or for that matter from political philosophy. While Plato and Aristotle sought to identify the characteristics of a good polity, most modern political scientists seek to identify the characteristics of polities, their causes and effects, leaving aside moral judgments about their goodness or badness. In the other corner are "normative" theorists, those engaged in a study of the good—without explicit or sustained attention to empirical realities. Thus is the fact/value dichotomy reflected in the disciplinary subdivisions of political science. Empirical research is about facts, while normative theorizing ("political theory") is about values. The positivistic view of political science seems an apt description of the enterprise at least since the advent of the behaviorist movement in the 1950s (Gerring, Yesnowitz 2006, p.101).

Nowadays the study of politics is sometimes called empirical political science and it is still postulated for political science not to deal with issues of values, norms or and judgements. However the issue of normativity can not be exclude. In the article author attempts to show normative turn using Dahl,s works as an example. In 1961 Dahl wrote:

The empirical political scientist is concerned with what is . . . not with what ought to be. He finds it difficult and uncongenial to assume the historic burden of the political philosopher who attempted to determine, prescribe, elaborate, and employ ethical standards—values, to use the fashionable term—in appraising political acts and political systems. The behaviorally minded student of politics is prepared to describe values as empirical data; but, qua "scientist" he seeks to avoid prescription or inquiry

¹ The twentieth-century philosophy of science has been postulated to science, which aims to become the rationality and objectivity should be deprived of the value of. Freedom of value should be understood as the absence of valuations, the absence of value judgments – something is good, something is bad, General questions relating to this issue are: Is the researcher may legitimately - as a scientist - formulate value judgments?; Are those judgements are part of scientific knowledge?; What values should be in those judgements considered?

into the grounds on which judgments of value can properly be made (Dahl 1961, p. 770-71).

The basis for my paper and the subject of my analysis are the works of Robert Alan Dahl. The aim of the paper is to illustrate how Dahl conducts his research – it can be called a methodological analysis. To illustrate the research I will use the analysis of the notion of democracy which was conducted by Dahl. My analysis is to be metatheoretical, which means I will not be interested in how Robert Dahl understands democracy but how he conducts his considerations. Additionally I focus on the issues of normativity in Robert Dahl's research.

Robert Dahl is the greatest and most appreciated American political scientist in the world, he has a great impact on the direction and development of political science. Robert Dahl is considered to have developed political science in the second half of 20th c. in USA. Robert Alan Dahl is a retired professor of Yale University in New Haven, USA. He defended his thesis in 1940 and in 1946 he started his academic work at the Political Science Faculty of Yale University. He was the chairman of the American Political Science Association, which is a prestigious institution uniting the best American political scientists. Robert Dahl is classified as behaviorist, he was one of the representatives of the behavioral revolution which took place in the 1940s and 1950s in the United States. In 1953 (together with Charles Lindblom) he coined the term of polyarchy (the government of many), which allowed for differentiating modern societies from classical democracy. Dahl created a classical pluralistic standpoint, developed the radical form of liberalism – neopluralism which was highly interested in the influence of large capitalistic corporations. Robert Dahl is the author of many monographs and scientific articles which by now belong to the classics of political science, among others: “*Democracy and Its Critics*”, “*On Democracy*”, “*Modern Political Analysis*“. In his research he devoted a lot of attention to the issues of the status of political science and to the influence of different mental currents on political science's essence and character. Robert Dahl tends to be called the dean of American political scientists, not only because of his prolific production but also because he was a mentor for many outstanding scientists of political science.

The first example of normative turn in political science deliberation is the analysis of democracy theory proposed by Robert Dahl in his work “*Democracy and Its Critics*”. In the introduction for the book he writes:

I think, that democratic theory is not only a large enterprise – normative, empirical, philosophical, sympathetic, critical, historical, utopianistic, all at once – but complexly interconnected. The complex interconnections mean that we cannot construct a satisfactory democratic theory by starting off from an impregnable base and marching straight down the road to our conclusion (Dahl 1989, p. 8).

R. Dahl asks if it is possible to use both these aspects in one theoretical expression. His answer is he answers: although it is complicated, it is possible. R. Dahl pictures this possibility with a chart which in a few points shows some aspects of democracy theory. Thinking starts with the first point which is philosophical investigation, from searching for the basics of democracy, pointing out the values which characterise democracy. Next the features of associations which make decisions are determined. Moving on, the thought process will be more and more empirical in its character. And so the third point will be about pointing out criteria which distinguish fully democratic behaviour. The fourth point discusses the institutions indispensable for fulfilling criteria from the third point. The fifth point specifies the conditions favourable for development and existence of institutions indispensable for democratic order to exist. Dahl points out some more issues which characterise democracy, however, these few steps helped to show the aims and assumptions of this attitude. Finally he states:

now we seem to have moved into a part of democratic theory where we intend our inquiry to be almost entirely empirical and it may look like a long distance back to the philosophical northwest corner where we started. Yet not of the terrain we have explored lies outside the bounds of democratic theory (Dahl 1989, p. 14).

The thesis that some values should be realised in a/every? political system is an auxiliary hypothesis for determining not only the nature of democracy but also for pointing out why democracy is a good (desirable) political system. As it can be seen, the aspect of normativity in building meaningful political science theories cannot be missed. From democracy theory we move on to determining what democracy is – this is another argument showing the normative turn in political science. It seems to be one of the key issues of political science. On the one hand, no one can imagine today's political reality without democracy. On the other hand, the multiplicity of meanings, the great number of designations of the term of democracy make us lost in the thick of terms, meanings and definitions of what democracy really is. It is worth investigating briefly how the outstanding political scientist defined democracy. However, it is most important to pay attention to the fact that considering the notion of democracy Robert A. Dahl did not avoid normativity. Analyzing democracy in the ideal state Dahl did not present one concise definition of democracy but with the help of criteria he tried to highlight what is the most crucial or, in other words, he indicates the features which are indispensable while discussing democracy.

Dahl poses the question: “What is democracy?” and answers this question indicating the criteria of a democratic process:

- 1) *Effective participation*: Throughout the process of collective decision making, including the stage of putting matters on the agenda, each citizen ought to have adequate and equal opportunities for expressing his or her preferences as to the final outcome.
- 2) *Equality in voting*: In making collective binding decisions, the expressed preference of each citizen (citizens collectively constitute the demos) ought to be taken equally into account in determining the final solution.
- 3) *Enlightened understanding*: In the time permitted by the need for a decision, each citizen ought to have adequate and equal opportunities for arriving at his or her considered judgment as to the most desirable outcome.
- 4) *Final control over the agenda*: The members must have the exclusive opportunity to decide how and, if they choose, what matters are to be placed on the agenda. Thus the democratic process required by the preceding criteria is never closed. The policies of the association are always open to change by the members if they so choose. (Put in another way, provided the demos does not alienate its final control over the agenda it may delegate authority to others who may make decisions by nondemocratic processes.)
- 5) *Inclusion of adults*: the demos ought to include all adults subject to its laws, except transients. All, or at any rate most, adult permanent residents should have the full rights of citizens that are implied by the first four criteria.

However, as Dahl mentioned, democracy is the term which is differently understood (E.g. Joseph Shumpeter, William H. Riker, Adam Przeworski – minimalist theory of democracy; David Held, Daniele Archibugi – cosmopolitan democracy; Any Gutmann, Dennis Thompson – deliberative democracy). He also pointed out that his task is to design the set of rules and regulations regarding the ideas considering democracy. However, when we look more deeply there seems to be one more criterion which can be described as a meta-criterion. Dahl characterizes it by one elementary rule:

all members must be treated as if they were equally qualified to participate in the process of decision making by association. Whatever other solutions are, in governing the association all members must be treated as politically equal (Dahl 2000, p. 39).

Although eventually there are many questions of what this political equality is, Dahl points out that if association/state is to be governed democratically, it must fulfill all four criteria for all its members to be politically equal.

Specifying the criteria of democracy Dahl answers the question: “Why democracy?” by listing ten desired consequences of democracy: 1. Avoiding tyranny – democracy helps to avoid the reign of cruel and vicious autocrats; 2. Basic laws – democracy guarantees the citizens many basic laws which are not and cannot be allowed by undemocratic political systems; 3. General freedom – democracy guarantees its citizens a wider range of individual freedom than any other form of government; 4. Deciding upon your destination – democracy helps people accomplish their basic interests; 5. Moral independence – only a democratic government can assure maximum possibilities for individuals to decide on their faith themselves which means to live according to the laws of their choice; 6. Man's development – only democratic government can provide maximum opportunities for people to be morally responsible; 7. Protection of individual personal interests – democracy aids human development more than any other possible form of government; 8. Political equality – only a democratic system supports relatively large political equality; what is more, modern democracies bring; 9. Peace – modern representative democracies do not wage wars with one another; 10. Prosperity – countries with a democratic system prosper better economically than the ones with undemocratic governments.

It seems that some desired consequences of democracy mentioned by R. Dahl raise doubts, modern political reality shows that some are to be discussed – at least the last one. However, as R. Dahl puts it:

It would be a serious mistake to demand too much from any form of government, also from a democratic one. Democracy cannot make its citizens happy, wise, peacefully oriented and just. This cannot be achieved by any democratic government. Despite the drawbacks we cannot forget the advantages which make democracy more desirable than any other form of government (2000, 60).

The in-depth analysis of the topic is beyond the scope of the present work. I am aware that the opinions of R. Dahl presented here are partly incomplete and fragmentary. What is, however, worth highlighting are the criteria, the rules which allow us to assess specific democratic systems represented by specific countries. In a knowledgeable way Dahl shows the fusion of the theoretical aspect with the practical one, as well as the empirical aspect with the normative one. On the one hand, he analyzes the development of a democratic system, the development of democracy itself through the centuries; he accurately notices the changes in the modern world; he shows how his theories are submerged in empirical theories. On the other hand, he points out criteria, rules of what democracy should be or what its aim is. His elaborate theory of democracy becomes a kind of reference for us to accurately assess democracies in today's world. On the basis of Dahl's theory of democracy one can notice that political science uses practical sentences, delivers normatively-assessing judgments. This is another argument for political science to be practiced in a reliable scientific way where there is no opposition between empiricism and normativity. Those two worlds complement each other in order to get to know the analyzed reality better.

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FORESIGHT IN PLANNING AND PUBLIC POLICY

Emilie Richard
University of Poitiers

Mankind has always wanted to predict the future of the world to better understand what things will be like, to better anticipate changes, but more importantly, to find our place in the middle of areas that are constantly evolving. The need for anticipation is probably as old as we are. In the era of Ancient Greece, the Greeks went to Delphi to listen carefully to the prophecy that the Pythia gave to them. And their fascination for knowledge of the future continued with centuries of astrology, cartomancy and even fortune-telling. Examples taken from the realm of magic are manifold, but what keeps planners occupied nowadays does not have anything to do with magic or science-fiction, but foresight in a way to study what tomorrow will bring.

Foresight origins

Foresight practice was born in the United States at the start of the Cold War. A significant effort was made to predict the evolution of weapons that the Soviet bloc could use in a near or distant future. Indeed, the U.S. military started to develop strategic tools to anticipate feasible attacks from the USSR and started to develop at the same time research studies on technological developments that could have a military interest; these studies were depicted in the famous study *Towards New Horizons*, published in 1947 (Delcroix). Thus, formalized foresight methods were born, especially including Delphi and scenarios methods. Of course, at this time, foresight analyses were intimately linked to the war because they were solely used to develop new technologies to preserve the U.S. and its military.

In France, foresight practice appeared at the end of the 1950s, but in a different context: France was still deeply affected by the horrors of war. Certainties about humanity crumbled as nobody could imagine how humans could evolve at this point or how societies would be able to function. Beyond these reconsiderations on the meaning of History and societies, appeared the fact that the shape of European countries was quickly evolving. For example, France was entering a period of unprecedented levels of growth as new techniques and technologies developed the economy in a major way, and consequently society cogs were different. Also, urban structures grew and their connections between them and with the rest of the world changed: they were accelerated, intensified, and became more complex because of globalization. So, it was in this context of post-war physical and moral reconstruction, that the need arose for a discipline able to understand these new dynamics and also able to anticipate them. To meet this demand, a French industrialist named Gaston Berger, proposed to go beyond traditional methods of anticipation which were only based on statistics.

So what is foresight about?

Gaston Berger drew the first lines of a discipline that would “identify the underlying structures of phenomena, and, combining results obtained, provide a first sketch of situations in which men are engaged” (Durance). To put it simply, Gaston Berger wanted to rethink anticipation methods by putting mankind at the center of discussions. That means that French foresight is not just about anticipating economic and technological developments in a country, in a city, in a company, but it is more about an attempt to “determine general conditions under which man will be in the years to come” in order to make efficient decisions at the present time (Berger).

Gaston Berger saw in foresight the ability to release men from their past. Indeed, he used to think that men are locked in their past, and that this attitude weakens their propensity to plan for the future. In its general acceptance, French foresight is about to answer two interconnected basic questions: the first one is “what will happen?”, and the second one is “what can we do about that?”

The first question will require exploratory reflection, while the second one will be heavily tinged with strategy to develop an effective plan for completing the mission. More than a concept, foresight is an attitude: an attitude that planners must look toward the future, by choosing to act and do everything possible to realize a desirable future for citizens.

Although it is commonly accepted that foresight has a scientific dimension, foresight is not an exact science as we meant for mathematics or physics. Foresight is a term that has its roots in the Latin verb *prospicere* which means “to look away, or far, to discern something in front of you” (Berger). It is defined by Michel Godet (a French specialist) as a “reflection to illuminate the present action in the light of possible developments” (Musso). The use of the term *possible developments* is very important because it highlights the undefined nature of the future. Specialists go forward on the assumption that the future is not already drawn, it is a blank page which needs to be written. With this point of view in mind, we understand why the use of Foresight – with whatever methods chosen - always comes up against a wide range of probabilities and will not always tell us exactly what the future will look like.

However, this discipline is not devoid of a certain scientific dimension. If we practice foresight without a minimum of rigor and statistical techniques, if we practice foresight without demography, economics, urbanism, the transportation field, if we practice it in such a way that all we use is our imagination, then we could simply be labeled as science fiction writers.

Foresight in the Field of Planning

Nowadays, we realize that this method has become an indispensable tool for the discipline of urban planning and land use. Indeed, regional foresight serves to underline the broad guidelines that will expand and develop an area in a way that consistently meets the expectations of its inhabitants. We now live in an age where we understand the power of foresight in public policy. It is useful because it can alert us to possible developments before they truly become binding. Foresight allows us to remain a step ahead and to act accordingly to reach the vision of the future as desired. A lack of anticipation will only lead to disasters that will leave planners with little flexibility.

During an exploratory phase, planning foresight helps to reduce uncertainty about the future. The first question that must be asked is: How will this area change? What condition will it be in? Then, in a more strategic phase, it can make the vision of a desirable future emerge, as well as the path to get there. The second question is: What can we do about that?

European countries use planning foresight more and more because they know we will experience many changes in the coming decades. The first one is demographic and will have serious consequences on the economy and on the organization of society.

The second one is the medium-term depletion of fossil fuels. As a result this depletion, efficient energy management and the prevention of adverse effects of climate warming will become significant challenges that must be dealt with. A third issue is urbanized areas. Cities of metropolitan scale to medium and smaller cities are now torn between the challenges of a highly technological economy that requires very selective knowledge and the need of greater assistance to youth, seniors, families and low-income households.

In light of this, planning foresight appears as a special tool to assist in understanding the transformation of spaces, a culture of anticipation and public debate on tomorrow’s issues and the choices that have to be made today (this collective intelligent tool promotes shared

expression intended to build alternatives to future together) and a powerful technique which helps to engage local stakeholders towards ambitious strategies that are deliberate, proactive, reflected in the draft territory, and designed to regain control and influence the future.

Methods and tools of planning foresight:

According to planning objectives, methods and tools used are not the same to elaborate a foresight exercise. Before starting such a process, the first question that must be asked is “What do we expect of this?” By defining what direction they want to take, planners will put the first stones of the methodology they will use. Indeed, the purpose of the process can be multiple: to prepare to fight any challenges a city may face (demographic increase, unemployment due to job center closure), to finish with of a “culture of urgency” (creation of a business center, rehabilitation of a neighborhood, arrival of a high-speed line / airport), to make changes (desire to change the management of an area of social housing for example, increase the tourist appeal of the city) or to respond to a need to innovate together by promoting the expression of each and involving people at all levels (politicians, planners, economists, but also and especially citizens).

In addition to these broad guidelines, planners will have to choose which aspects of the exercise they particularly want to develop. For example, in a process centered on the objective to prepare to fight any challenges the city may face, planners may decide to specifically promote cooperation within a territory and encourage a new team of politicians and planning professionals. In this case, they will look for a working method centered on workshops and let the work be ‘internal’: How will the territory change? As a team, what do we expect from this territory? What can we do based on its inhabitant’s expectations? Tools attached to this approach could be prospective workshops, interviews with experts from the planning field or also analysis of actors’ strategies.

If the professional team in charge of the process wants to enhance the attractiveness of the city, planners will try to work with citizens by organizing open debate sessions that will increase lines of communication. They might create a dedicated website that uses images to illustrate their ideas for the city and ask citizens important questions such as: How do you imagine the city in 2040? What do you want for the city in 2040? Are you aware of this development project in this particular area of the city? What do you think about that? In order to emphasize this aspect of the foresight exercise, tools that will be chosen could be the “grid issues”, urban design or mapping practice.

Finally, still with this main goal in mind (prepare to fight any challenges the city may face), if planners want to bring a change within the city, if they want to bet on its future attractiveness, then they will start by working on a regional diagnostic in order to understand the territory as it appears at the present time. Then, through a series of combined variables and morphological analyses, they will work on developing different “foresight scenarios”.

Conclusion

Territories are space objects in perpetual motion. The acceleration of exchanges that we see between territories nowadays has blurred their boundaries. Indeed their boundaries exploded, reorganized and redesigned in a variety of flows (men transport stream, goods and services, informal flows from the world of economics and finance, Internet, etc). Faced with this intense reorganization of the world, territories change their identity.

Planners know territories that were drawn twenty years ago. They know their morphology, their internal logic, their integration in a regional or national hierarchy, their strengths and weaknesses. But faced with this new globalization context planners feel poor, especially because they do not have the time to understand these space objects that constantly change. To

overcome the complexity of cities, foresight practice in planning appears here and there and helps planners to anticipate future changes in order to meet people's demands. So we hear about "Madrid 2030", "Paris 2040", "Stockholm 2035", and realize that public policies try to go out of a culture of emergency. With this intelligence tool in hands, professionals create debate around the city and its problematic. Everything is not only about guessing what the future will bring, it is more about to learn how to plan a city in a collective way with only one motto in mind: plan today for tomorrow in the best possible way.

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EUROPEAN ENERGY MARKET INTEGRATION: EFFICIENCY IMPROVEMENTS IN ELECTRICITY PRODUCING FIRMS

Ferran Armada
University of Barcelona

Background and Problem Statement

Introduction

From the last few decades the energy sector in almost all countries, and particularly in Europe, has undergone a group of reforms; these reforms try to cope with mainly three aspects of the energy producing firms: the security of supply of raw materials, the control of shocks in prices and the efficiency improvements of firms in the energy sector. In this paper we try to explore the last one. We review different methods of measurement that have been proposed in the literature, we discuss the differences in the results obtained and finally, we speak about the efficiency improvements that might be directly related to the integration of Energy Markets in Europe. While efficiency improvements have been regarded as one of the main objectives in the design, development and deployment of European reforms in this sector, we believe that the greatest part of improvements can be better identified with other causes like technological improvements or new energy generation methods. A better identification of factors and their consequences is crucial to cope better with further reforms and policy design.

Research question

We propose a two-fold research question: Under what conditions does the efficiency of electricity-producing firms improve? And to which factors we may attribute the greater part of this improvement?

Hypotheses

Our general hypothesis is that efficiency has improved greatly in the last fifteen years but that there are important observations to make regarding the main factors of this improvement, thus we present such concerns in the form of particular hypotheses:

- In what concerns the overall improvements (at the country level), the improvements are consequences of a more diverse energy mix.
- A large proportion of the inefficiency detected in the less efficient countries is caused by unused capacity and not just by technical inefficiency.
- In what concerns particularly to energy producing firms, we believe that a greater part of their improvement is due to technological change (use of better technologies) and not just to increasing competence due to energy market integration, either at the regional or the European level.

Objectives

- Describe the most used measures of efficiency evolution in different companies and energy-producing firms in particular.

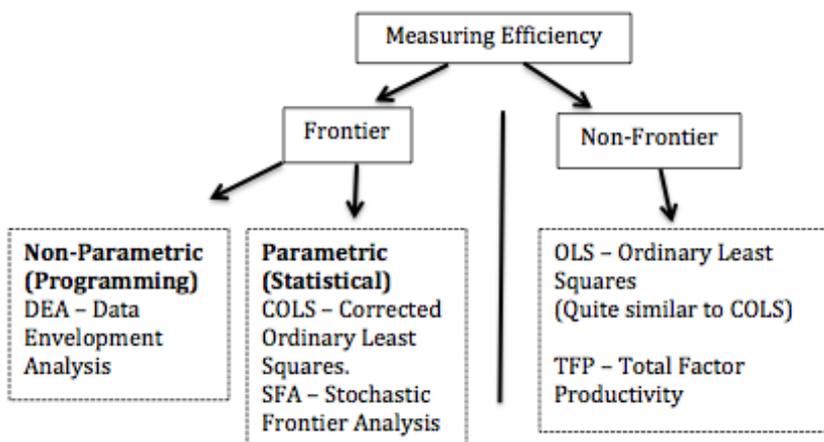
- Discuss some advantages and drawbacks of the different measures and point out the best ones.
- Outline a test in which we can compare different methods and techniques of efficiency measurement.
- Finally we would like to compare our results with the expectations at the beginning of the reform of the energy sector and the electricity-producing firms in particular.

Methods / Procedures

The literature in what concerns measuring the efficiency of firms is abundant, and we can divide the literature into two main groups; first the so-called non-frontier approach, which basically consists in estimate estimating a cost function without a stochastic component for inefficiency and thus it is assumed that all firms operate in the cost frontier. Once the cost functions have been estimated it is possible to calculate the inefficiency of scale and scope of the companies (Jamasp and Pollitt; Mehdi and Filippini). The most common methods of estimation of these cost functions are Ordinary Least Squares or Total Factor Productivity techniques. Both of these techniques use a mean or an average performance of companies to compare all firms and that is why this group is also known as the average performance approach.

The second part of the literature is the Frontier approach, which assumes that the full cost efficiency is limited to those companies that are identified as the best-practice producers (Mehdi and Filippini). It is also assumed that the rest of companies in the sector produce at higher costs and thus the inefficiency is higher than zero. In this case, it is possible to measure not just the scope and scale inefficiency but also the cost inefficiency. In what concerns the estimation methods, this second group can be also divided into two different categories that are the non-parametric and the parametric methods. In the first one we can find the Data Envelopment Analysis, which is a linear programming method; while in the second category we can find the Corrected Ordinary Least Squares method or the Stochastic Frontier Analysis, both of which are statistical approaches (Jamasp and Pollitt). In figure 1 we present a scheme of the literature and below we describe the most relevant ones.

Fig. 1



All these methods of measuring efficiency of the energy firms have been developed with a main objective, that is, to promote efficiency improvement by rewarding good performance relative to some pre-defined benchmark (either a frontier or a mean).

1. DEA - The first method we would like to comment on is the Data Envelopment Analysis (DEA). This method was first developed by Farrell and also by Coelli, and following their examples we will illustrate it with firms that use two inputs (x_1 and x_2) and produce a single output (y); we will sustain the assumption of constant returns to scale. The isoquant SS' represents the fully efficient firm in figure 2 and knowing this line we can measure the technical efficiency of a given firm. If such a firm uses quantities of inputs in the point P , to produce a unit of output, the distance QP can represent the technical inefficiency of that firm, which is the amount by which all inputs could be proportionally reduced without a reduction in output. We can also present that in percentages with the ratio QP/OP , which represents the percentage by which all inputs can be reduced. Finally we can define the Technical Efficiency (TE) of a firm like:

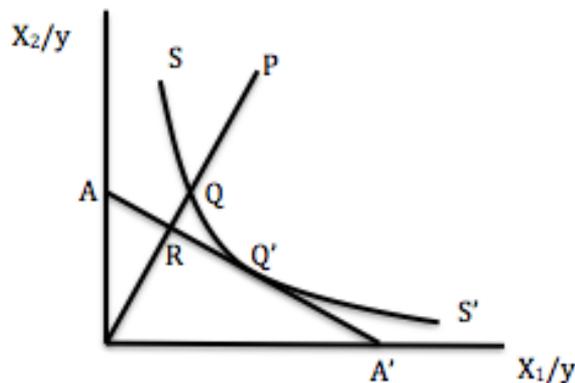
$$TE=OQ/OP$$

This measure takes values between zero and one and provides an indicator of the degree of technical inefficiency of the firm. If the firm is efficient it might obtain a value of one and it would be placed in the isoquant, like the point Q .

If we know also the input price ratio, here represented by line AA' it is possible to calculate the allocative efficiency (also referred to sometimes as price efficiency). The allocative efficiency (AE) of the firm operating at P is defined to be the ratio

$$AE=OR/OQ$$

Fig. 2



The distance RQ might be taken as the reduction in production costs that might occur if production takes place in the allocatively and technically efficient point Q' , instead of producing at the technically efficient but allocatively inefficient point Q .

The efficiency measures we have presented so far assume that the production function is known (or the cost function if such an approach is preferred), but in practice this is not the case, and thus, the efficient isoquant must be estimated from the available data. Two alternatives have been suggested to calculate the isoquant, either a pricewise-linear convex isoquant, or using a Cob-Douglas function fitted to the data.

2. SFA – The second method considered here is the Stochastic Frontier Analysis, which is a parametrical method. We prepared this explanation based mainly on Coelli et al. We might

say that one of the most important differences with the previously exposed method is that the envelopment of data is done by choosing an arbitrary function. The most common function used in applications is the Cobb-Douglas of the form:

$$\ln q_i = \mathbf{x}_i' \beta - u_i \quad i = 1, \dots, I$$

where q_i is the output of the firm i ; \mathbf{x}_i is a $K \times 1$ vector with the logarithm of inputs; β is a vector of unknown parameters and u_i is a non-negative random variable associated with technical inefficiency. For the estimation of these parameters different studies have used different methods like linear programming, maximum likelihood, least squares or a variation of this last one, modified least squares.

The problem with the frontiers like the one we have just described is that it does not take into account (like DEA) measurement errors or other sources of statistical noise and thus, all deviations of the frontier are assumed to be the result of technical inefficiency unless we introduce some modifications.

We can find in the literature stochastic frontier production functions like the following:

$$\ln q_i = \mathbf{x}_i' \beta + v_i - u_i$$

That is, more or less the same as described above but with a symmetric random error v_i , to acknowledge statistical noise.

In order to illustrate graphically how the stochastic frontier model works, we will use the transformation and simplification by Coelli in which only one input x_i is used. The Cobb-Douglas stochastic frontier model takes thus the following form:

$$\begin{aligned} \ln q_i &= \beta_0 + \beta_1 \ln x_i + v_i + u_i \\ \text{or} \quad q_i &= \exp(\beta_0 + \beta_1 \ln x_i + v_i + u_i) \\ \text{or} \quad q_i &= \exp(\beta_0 + \beta_1 \ln x_i) \times \exp(v_i) \times \exp(u_i) \end{aligned}$$

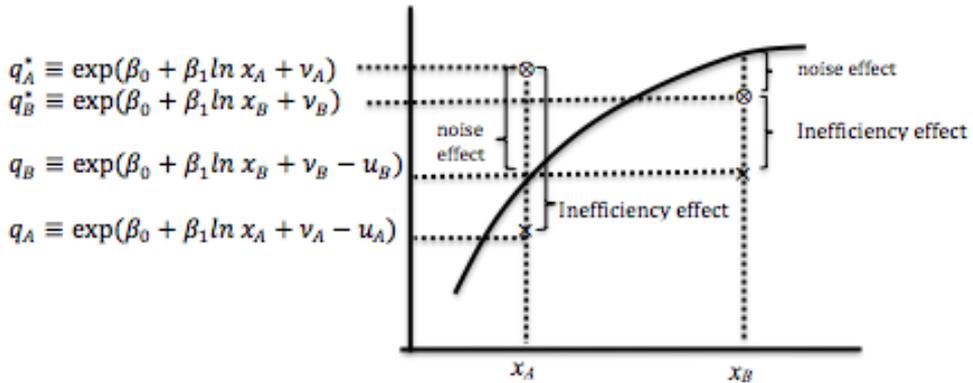
where: $\exp(\beta_0 + \beta_1 \ln x_i)$ is the deterministic component
 $\exp(v_i)$ is noise
and $\exp(u_i)$ is the inefficiency

Still following the example by Coelli we present below a graph where two firms are plotted, A and B, and where diminishing returns of scale are assumed. The horizontal axis corresponds to inputs and the vertical axis measures the outputs. x_A and q_A are the input level and output used and obtained by firm A, and thus x_B and q_B are the input level and the output of firm B. With no inefficiency effect, that is $u_A=0$ and $u_B=0$, the frontier outputs for firms A and B respectively will be

$$q_A^* \equiv \exp(\beta_0 + \beta_1 \ln x_A + v_A) \quad \text{and} \quad q_B^* \equiv \exp(\beta_0 + \beta_1 \ln x_B + v_B)$$

Observed values are indicated in the graph below by \times while frontier values are indicated by \otimes . Frontier output for firm A lies above the deterministic part of the production frontier only because the noise effect is positive ($v_A > 0$), while the frontier output of the for firm B lies below the deterministic part of the frontier because the noise effect is negative ($v_B < 0$). In the graph it is also represented that the observed output of firm A lies below the deterministic part of the frontier because noise and inefficiency summed up ($v_A - u_A < 0$) are negative.

Fig. 3



If we generalize this example to cases with firms using several inputs, observed outputs tend to lie below the deterministic part of the frontier. Indeed they can only lie above the deterministic part of the frontier when noise effect is positive and greater than the inefficiency effect ($q_i^* > \exp(\mathbf{x}_i' \boldsymbol{\beta})$ if $\epsilon_i \equiv v_i - u_i$).

3. Malmquist Productivity Index – Using this index we can decompose the productivity improvements into technological change and other productivity improvements (Førsund and Kittelsen)

The Malmquist efficiency index was first defined after Sten Malmquist and gained a great deal of popularity to measure not just productivity but also how this changes over time. Nonetheless, this index has been also criticized and reviewed by many scholars that have shed some light on its drawbacks, especially in some systematic bias and its dependence on the magnitude of scale economies (Grifell-Tatjé and Lovell); (Bjurek); also see (Halkos and Tzeremes).

Our plan

We would like to split our analysis into two clearly differentiated stages; first we will compare the overall efficiency of a group of countries; this group includes almost all European Union member states and some non-EU members like Switzerland, Norway or Turkey. In this stage of the analysis we will only conduct a DEA analysis to set a point of comparison.

In the second part of the analysis we will use micro-data; we will use a sample of power plants, to conduct a more specific analysis using not only DEA but also other specifications and methods to see how efficiency has evolved in the last few decades (or years). We plan to use also SFA and Malmquist-Index to see not just the evolution of efficiency but also to split the results into technical efficiency and improvements due to other factors.

Data

We will explain here the two datasets that we will use in the two steps of our analysis. The first dataset refers to countries (energy systems) while the second dataset refers to electricity generation facilities.

Table 1

Input variables	Output variables
Primary energy consumed	Solar Photovoltaic Produced
Energy Intensity	Nuclear Power Produced
Hydro Power Primary consumption	Hydro Power Produced
Wind Power Capacity	Wind Power Produced
Solar Power Capacity	Solar Power Consumed
Nuclear Power Capacity	
Combustible Fuel Capacity	
Hydro Power Capacity	

The first dataset we will use is a combination of eight input variables and five output variables and each variable is observed for sixteen years, from 1995 until 2010; this period of time covers almost the whole process of the integration of European energy markets, taking into account that the first package of liberalization measures were adopted in 1996.

The second dataset we use to perform the empirical part of this paper consists in a sample of power plants in EU countries. We do not need data for all the industry in all countries, since our main objective is to know if there have been changes in European firms in the last few decades (or years) and to which particular factors we may attribute those changes. In the case of our second database it has been constructed with data from different sources, mainly associations of producers or country regulators.

Table 2

Input variables	Output variables
Operating expenses (general expenses)	Units sold
Capital expenditure CAPEX	Number of costumers
Number of employees (Labour)	Sales (in monetary units)
Wages	Gross electricity production
Generation capacity	Net margin
Fuel (in Kcal)	Revenues from sales
Power purchases	
Fuel Efficiency*	
Installed capacity	
Losses	
Bulk power purchased	

Data accuracy is of capital importance in order to minimize further problems; frontier approaches are susceptible to shocks and data errors. This is specially the case when cross-sectional data is used and there is no allowance for errors as in DEA (Jamasb and Pollitt).

[Preliminary and Expected] Results & Conclusions

In this section we present the preliminary results we have so far obtained with the manipulation of the first dataset, we also speak of some expected results of the first and second stages of the analysis, and we close the section with some concluding remarks, related with what we have found so far.

a. Results

Energy efficiency has improved in the last fifteen years. This improvement has been of about two or three percent each year, depending on the year but also on the country. Different countries have faced different realities and that has important consequences in what concerns energy efficiency improvement.

We believe that the results, the position in the ranking (see Table 3) and the belonging to one group or another might be highly dependent on GDP growth during the period of study and on the deployment of certain generation methods.

We can clearly distinguish four groups of countries regarding the position each of them occupies in the ranking; in the table below we present the groups regarding the score obtained in our first analysis. These results, preliminary as they are, are about to be confirmed, contrasted or complemented with some other methods to identify reference subjects (Intensity Variables, Dominance or The Sphere Measure; see Mansson).

Table 3

Frontier Group	The follower Group	The non-Efficient	The less efficient
(0,85-1)	(0,50-0,85)	(0,20-0,49)	(0,07-0,19)
Switzerland	Italy	Malta*	Lithuania
Ireland	Norway	Sweden	Poland
Denmark	United Kingdom	Belgium	Latvia
	Austria	Cyprus	Slovakia
	Spain	Turkey	Czech Republic
	Luxemburg	Finland	Romania
	Germany	Iceland*	Estonia
	Greece	Croatia	Bulgaria
	France	Slovenia	
	Portugal	Hungary	
	Netherlands		

* Missing data may alter the result

a.1 Expected Results

The most important result we would like to find is that efficiency improvements can be associated more with technological change than with markets’ integration. Decomposing the scores obtained in the second part of our analysis we can isolate technical improvements from other parts of inefficiency scores.

We expect to find a relation between less diverse energy systems and inefficiency. Countries that focus only on one or few energy sources tend to perform worst in efficiency scores.

b. Conclusions

Efficiency measures are useful, not just for benchmarking but also for policy makers. Even when different regulators use different measures, it is important to know other possibilities and the drawbacks of all of them.

Different components of the efficiency improvements are also important for further improvements (it is important how we use different scores to different phenomena).

An important and shared drawback of all the measures is the relevance of accurate data. There is an important margin for improvement not just from the econometric point of view but also from the collection of data.

We are still suspicious about the origin of the efficiency improvements, and we strongly believe (we hope to prove it further), that the main factor is the technological change and the increasing participation of renewable energies, instead of the integration of European energy markets.

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THE EXPERIENCE OF THE ABSENCE OF GOD ACCORDING TO ST JOHN OF THE CROSS

Volodymyr Radko
Ukrainian Catholic University

Introduction

St John of the Cross was a Spanish mystic of the 16th century. He was a monk of the Carmelite Order and knew St Theresa of Avila, a famous Carmelite nun. St John was a reformer of Carmelite monasteries. His reforms caused a conflict with the Church authorities, which led to his arrest. Despite this, Pope Pius XI declared him as *Doctor Mysticus* of the Catholic Church in 1926. His most known works are *The Ascent of Mount Carmel*, *The Dark Night* and *The Spiritual Canticle*. There are the four nights on the way to the union with God in the teaching of the Mystic Doctor: two of which are active and located in *The Ascent of Mount Carmel*, two of which are passive and located in *The Dark Night*. Our focus is on the passive nights.

The feeling of the absence of God is not unique in the Spiritual Tradition of the Christian world. We can find some traces of this experience in the Scriptures. Even Christ has experienced these feelings on the Cross, when He cried “My Lord, My Lord, why have you forsaken me?” (*The Jerusalem Bible*, Mt.27,46; Ps.22,1). St John of the Cross describes this experience but from a different point of view. In the book *The Dark Night* he represents the soul who is searching for God to unite with Him (*Christian Spirituality*, 80).

In this essay I will show the doctrine of the Mystical Doctor which he laid out in the book *The Dark Night*. First of all I will demonstrate the understanding of the dark as it is described by St John of the Cross. Then I will analyze the phenomenon of the absence of God and its link to the experience of the dark night of the faith.

Brief review of *The Dark Night*

The Dark Night is composed of two books in which St John describes the night of passive purification of the senses and the night of passive purification of the spirit, in his first and second books, respectively. The goal of each is to prepare the soul for the union with God by passive purification. This means that the soul remains passive and the only act the soul commits is to allow God to purify it (Dicken, 229). This is due to the free will of humans which God never breaks. In the active nights there is the *synergia* of the human with God because the human purifies himself by his will with God’s grace, without which the soul could do nothing to reach the union with God.

In the night of the passive purification of the senses the soul has to be purified from the seven passions related to the spiritual aspect of life. The first is pride, which is against humility and obedience. The next is spiritual covetousness. This is the accumulation and attachment to the objects of worship. Spiritual lust is the third passion. Wrath against sin which becomes too fanatical is the next passion. The following passion is spiritual gluttony, which refers to the wish to do a lot of spiritual exercises. Two final passions are spiritual jealousy and spiritual laziness. It is easy to notice that these passions are related to the seven grave sins but here we see not just problems of behavior of the human himself but profound problems of spiritual life which a man cannot overcome by his own strength.

The night of the passive purification of the spirit is the “pure and dark contemplation” in which God purifies all feelings of human by allowing to man to experience grief, affliction and anxiety (*The Dark Night*, bk. 2, ch. 3, n. 3). When the soul passes through this night, it

does not feel these emotions the whole time. These feelings are temporary and cover the soul from time to time. The goal of this night is to purify the whole human from every imperfection, to transform the human for the union with God in love and to obtain peace. This night is “the dark night of the faith”, which strengthens the faith.

Concept of “the dark night of the faith” in spiritual life

The symbol of the night as the moment of spiritual experience is not unique to St John of the Cross. He took this idea from the Holy Scripture where it is used as the symbol of the moment of spiritual crisis of a human (Salvador, 278). Oriental Fathers of the Church also have used this symbol of the night to describe some spiritual experience on the way to God². St John of the Cross put the basis of his doctrine in the poem *The Dark Night*, which is located at the very beginning of his books *The Ascent to Mount Carmel* and *The Dark Night* and is similar to the *Song of Songs* in the Bible. From there he took the image of the bride looking for her fiancé in the night as the soul which seeks the Lord. At the end they are united in the *Song of Songs* as well as in St John’s poem. Here we find meaning of human life, which is to find God and to unite with Him. St John emphasized that the soul has to go through night in order to meet God (*The Ascent to Mount Carmel*, Pr.).

The Ascent to Mount Carmel and *The Dark Night* describe the four nights, but E.W. Trueman Dicken considers that there is only one night and these are the different parts of it (Dicken, 224). To explain this, Dicken goes into the classical oriental scheme of spiritual life which consists of three stages: purgative, illuminative and unitive. The beginning of the spiritual life is the Sacrament of Baptism. The active night of purification of the senses refers to the first stage. The passive night of the senses is the intermediate stage between the purgative and the illuminative. The active night of the spirit is the illuminative stage, and the passive night of the spirit is the moment of transition from the illuminative to the unitive stage. The last stage is the pure gift of the contemplation of God; it is the moment of union with God during this life to which every human is called after receiving the Sacrament of Baptism.

In this plan the passive night is the crisis point in some way, and in order to understand that psychology can be very helpful. The process of the formation of personality is a dynamic process as well as a life of faith. When a person goes through the different stages, there are crisis moments; sometimes they can be identified easy, sometimes not (Baranivskyy, Tereshchenko, 114).

There is one more link between spirituality and psychology. As it was mentioned above, a man experiences the emptiness, sadness, grief, affliction and anxiety during the night. Depression has the same symptoms (*Psikhologicheskaya encyklopediya*, 168) and for the person who experiences this feelings it is easy to be confused. None can diagnose the stage of the dark night by himself. Only a spiritual director can do that and St John of the Cross had emphasized that point. St John of the Cross also described the three characteristics of the true dark night. The first was already mentioned. The second is the discouragement of prayer and of life, but there is a dialogue with God because of that; the last is the dissatisfaction in prayer and an impossibility of spiritual recollection and reflection (*The Dark Night*, bk. 1, ch. 9). If all three characteristics are not present, then we can talk about depression or a spiritual illness (Dicken, 149).

Thereby, the dark night of the faith is an important part of a healthy spiritual life but is very difficult to be diagnosed because of its link with psychology. It is a crisis moment of the faith, although it is also the moment of formation, the moment of the study how to trust in

² Cf. St Gregory of Nyssa’s *Life of Moses*, Pseudo-Dionysius the Areopagite’s *Mystical Theology*. In these works Fathers described being in darkness as a necessary stage on the journey to see the face of God.

God, and the moment of purifying of the soul and filling it with God for a true contemplation of Him. To safely pass the night the Christian needs to have a spiritual director who will be guiding him, giving advices and solving the problems.

The phenomenon of the absence of God in the context of “the dark night”

The experience of the dark night is accompanied by the feeling of the absence of God. When a human enters the spiritual night, his spiritual eyes are overshadowed and he is not able to see the God (Salvador, 279, 685). A particularly strong feeling of the absence of God accompanies the passive night³. This experience is characterized by the spiritual dryness, namely the absence of satisfaction in prayers and of spiritual exaltation.

The experience of the absence of God is accompanied by these feelings: solitude in spiritual life and doubt in the love of God, in His true existence. These feelings human does not experience constantly because it could have very negative consequences⁴. At the same time, this experience should become the moment when a man studies to carry out the true dialogue with God in prayer (*The Dark Night*, bk. 1, ch. 12, n. 3). This is the reason for the necessity of this experience in the spiritual growth of the human because here he enters into an interpersonal relation with God.

During the passive night, God himself purifies soul, senses and spirit of the human to unite with him. He takes the soul into the darkness and it becomes blind. This is the reason why the human thinks that God has abandoned him.

To purify the human soul from every defect and passion, God grants to the soul a gift of contemplation of Himself. God is the light and His light is darkness for the human. This light blinds the human. This blindness and the characteristic of the dark night cause the fear that God abandons the human.

However, these are only feelings of the absence of God because God never abandons man especially during the passive night when He is purifying the human soul. St John of the Cross emphasized that if God truly abandoned a human it would cause the spiritual death as well as the physical death subsequently (*The Dark Night*, bk. 1, ch. 6, n. 6).

Thereby, God is always present near the human. However, man is created in the image of and likeness of God (Gen.1,26) and this caused the ontological link between man and God. This is evidence that God is always present in the human soul because of that link even if the human does not realize that (Salvador, 512,515).

Since God and the human are on different ontological levels, it is natural for the dark night that when God reveals to the soul He disappears in its feelings (Cugno, 38). The human soul does not stop experience Him because He abandons it, but because it needs to be prepared for this meeting, to enter into a close contact with God. The dark night is this preparation (Cugno, 41).

So, there is a need for the dark night of the faith because thanks to it a human becomes able to see God in God's light which He gives us. Contrary to the feelings of the absence of God in the darkness, God is not only present but is united with the soul in some ways; and this dark night helps one to find God again (Salvador, 699).

Therefore, the experience of the absence of God is the very important spiritual experience of every Christian. This phenomenon is only special experience but not a real state of man. It follows that the man would die spiritually if God really abandons man as St John stated. It is also only feelings because man, especially a Christian man, has a constant link with God. This feeling is good for man because through purifying the soul it leads to a unity with God, to a

³ In the active night, this feeling is not so strong, but there are a lot of temptations by visions and St John in *The Ascent to Mount Carmel* advises his readers not to trust visions anyway.

⁴ Even in psychology if someone is constantly in a bad mood it could cause the change of personality.

new level of their relations. It also shows that entering into the dark night or rather moment of dazzle by God's light is an act of God. The human is blinded by God's light because of his imperfection.

Conclusion

In conclusion, the essay presented only one of the aspects of the doctrine of St John of the Cross which he laid out in *The Dark Night*. At the beginning of the essay there was a description of two passive nights of purification of the human by God. One of the experiences which man passes during the night is the feeling of the absence of God but it is only a feeling.

The goal of human life is the union with God which is possible in this life by the gift of contemplation. A human has to be purified to be able to contemplate God. This desire is fulfilled during the active nights of the senses and the spirit; but man cannot fully prepare himself for this union and God helps man by leading him to the passive night. Here the soul begins to feel the absence of God, who at this very moment purifies the soul by giving His light. This light dazzles the human soul's eyes. This is the reason why the soul does not see God and feels that God has abandoned it. God does not abandon man but He is very close to him, He purifies the human soul to enter it fully. There is an ontological link between the human and God, so He cannot leave man; and if He did that a man would die spiritually. The experience of the absence of God is therefore very important for Christian life because that feeling causes man to begin to seek God, and when he finds Him, God and man will be united as the bride and her groom in the *Song of Songs*.

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THE PROBLEMS OF THE RELATIONSHIP OF THEOLOGY AND NATURAL (PHYSICAL–MATHEMATICAL) SCIENCES BASED ON MODERN INVESTIGATIONS

Andriy Bakushevych
Ukrainian Catholic University

The topic of my research is a kind of reflection on the sensational publications that have appeared on different web sites and spoke about the discovery made by a Templeton foundation laureate of 2008, Polish priest and scientist Michał Heller. The publications appeared under titles like “a Mathematician Proved the Existence of God” (I. Demidov), “Mathematic Methods Prove That God Exists” (Sushhestvovanie Boga dokazano matematicheski) etc. These publications appeared to be incompetent as they contained the private interpretations of Heller’s ideas made by separate people or journalists. Heller commented on this in one of his interviews:

I’ve never tried to prove the existence of God using mathematics. It would be nonsense. My point of view is close to that of Einstein’s, who stated that science does nothing but explores the idea of God which exists in the world. If God created the world and modern physics explores it successfully, then God thinks in a rational way. So the matter is not to prove the existence of God but to *investigate science from the point of view of religion*. (Dokazatel'stvo Boga)

Thus, the focus of my research interests is to discover the relation of theology and natural (physical-mathematical) sciences.

The relationship of physical-mathematical sciences and theology according to Ian Barbour and John Polkinghorne

Most scientists and theologians state four aspects of relation of sciences and theology. For example, Ian Barbour names the following: conflict, independence, dialogue and integration (Barbur 118). Polkinghorne considers dialogue and integration the main ways to investigate the relation of science and theology, giving them the terms “harmony” and “assimilation”. The synthesis of different authors’ points of view states that the most characteristic way of correlation is dialogue or harmony, as in it science and theology preserve their autonomy in their essence, while in the bordering areas their concepts correlate (Polkinhorn 31).

Methods of relation of science and theology by Michal Heller

The analyses of Heller’s research results shows that an important aspect of the relation of theology and science is the interaction with the holistic image of the world, rather than with a specific scientific theory which originated in a certain era. Heller reveals the following two examples in which the physical theories proposed by Professor Nancy Murphy, who is a professor of Christian Philosophy at Fuller Theological Seminary, book award winner of American Academy of Religion and the John Templeton Foundation, a member of the Center for Theology and the Natural Sciences can interact with theology or philosophy (Heller 36):

- 1) There is a possibility that under certain additional conditions some of the physical theories may provide a reasonable basis for the formulation of theological opinion.
- 2) Theological theory and scientific theory may derive conclusions that appear to be interdependent, or even equivalent (43).

Heller also proposes other way when physical theories can have an influence on philosophical-theological discourse, arguing that the very existence of these theories and their effectiveness in the development of our knowledge of the world, are much more important for theology than any particular theological interpretation of a certain theory (36). Thus, referring to E. McMullin's writings, Heller argues that the theological interpretations, particularly of cosmological theories, are useful for a Christian person as they help him or her to harmonize the theological and cosmological views of his/her world (37).

Another important aspect conveyed by Heller is the following question: "Does theologies have to take into account the scientific image of the world? We have two answers:" (43) **no**, as the scientific image of the world is subjected to changes and is far from rigorous scientific research; **yes**, at least for three reasons: a) it is necessary to speak and think in a certain image of the world, so if a theologian seeks to speak in modern language, he will use the image of the prevailing ideology; b) when theologian tries to avoid addressing to the modern image of the world it means he implicitly resorts to an ancient, outdated worldview; c) thus the outdated worldview limits the effectiveness of pastoral theological activity as those people who value the scientific image of the world are unable to accept theological truths which are in conflict with this image. Even St. Augustine noticed the importance of Christian knowledge of academic matters and matters of Christianity, especially when it comes to discussion with the pagans (44).

Therefore, Heller focuses on the fact that the dilemma of acceptance or rejection of the scientific image of the world is solved by the fact that theologians should take the dominant scientific image of the world, but keep it under control, making a distinction between certain scientific hypotheses and strong durable theories. Of course, one person can hardly cover all research and theological potential, so it is necessary to create interdisciplinary working groups or teams – that is the author's idea (44).

Heller's development program of "theology of science"

The starting point in Heller's ideas for the "theology of science" program is the point that empirical sciences explore the universe created by God, taking into account two important aspects: the optionality of the world on the one hand, and its values on the other.

Regarding the first aspect of the theology of science, Heller implies that in its existence the universe is entirely dependent on God, its Creator. Another aspect that Heller delivers using the ideas of McMullin contains the notion of values, as a purely scientific method does not take into consideration the understanding of values, so to consider the science in the light of values is the next task of the theology of science (Heller 46 - 47).

An example is Einstein's question or the problem of the so-called rationality of the world: why is the world so incomprehensible? The theology of science, proposed by Heller, can give a deeper answer. The scientific methods typically involve the inheritance of the world that helps to respond to the questions, provided that they are drafted in an accurate language, usually mathematical. Philosophical reflection will show non-trivial aspects, while the light of theological principles will show a deeper meaning (47). Therefore, "The world was created by God according to God's rational plan. Science is nothing more than a man's attempt to decipher the plan. Rationality of the world is very close to the concept of the Logos - the immanence of God to His creation" (47).

It's important to emphasize that according to Heller the task of the theology of science agrees with the aim of the Revelation, that is to lead a man into the sphere of saving values; thus it has the same goal as theology in general with one consideration that the subject of this discipline is to understand critically the facts of the Revelation which let us consider science as a specific human value (47). Thus, the author shows that in a theological perspective there is an internal relation between the spirit of rationality and the Christian understanding of the Logos.

Ian Barbur, considering the dialogue type of correlation refers to Catholic author Ernan McMullin and two other Catholics, Karl Rahner and David Tracy as supporters of a correlation of a dialogue type, specifying that their views differ. In such a relationship, the dialogue brings them to the border issues that is to the dialogue between science and religion and ontological questions that cannot be answered by scientific methods (Barbur 107-111).

The prospects of current research that might be interesting to religion and science

It should be noted that the answer to the question about the existence of God and "Where does God come from?" cannot be proved or disproved by science. His existence, according to the theorem of Kurt Gödel about the "incompleteness of our knowledge," known to science since 1931, in its popular formulation reads as follows: "Not a single system can be completely learned inside – not taking into account the context of other systems of a higher order." (Klimishin 78)

Therefore, it is impossible to describe the world in which man lives completely, in particular - to describe the cause of the existence of the universe without leaving beyond. To go beyond is impossible for us (at least – before our death...). Therefore, the question "Where does God come from?" cannot be answered. (78)

Therefore, the wording that Michał Heller gave in an interview to *Rossiyskaya Gazeta* (Dokazatel'stvo Boga) is appropriate, as it refutes the misconceptions regarding the relation between science and religion. We can see that his scientific view is somewhat similar to the idea of Einstein: "Science does not do anything else than read the plan of God that exists in the world." (Heller 47) In the interview, Heller speaks about the view of science from a religious point of view.

Among the many scientific theories that favor the cooperation of faith and science, we should pay attention to the theory of the "Big Bang", one of the physical - cosmological theories, which according to the director of the Vatican Astronomical Observatory and Pope Pius XII who said that this theory confirms the Biblical idea of creation (Pope Pius XII 182 - 192), do not contradict Biblical history and the Catholic idea of creation. (Barbur 241) Father Jose Gabriel Funes says:

Explanation of the Big Bang is the best theory we currently have to explain the creation of the universe. This theory suggests that the Big Bang started the creation of the world 14 billion years ago. During that Bang there where created space, time, matter and energy, the planets and the stars, which now are in constant expansion. (Bog I velikij vibuh)

Father Jose continues: "Finally there appears a question, why had that Big Bang happened? Actually here we find a place for God - in every moment of creation He had a specific plan for all our lives". (Bog I velikij vibuh)

The early Christians *ex nihilo* followed the Biblical view of creation – God made everything out of nothing – formulated by Holy Fathers Augustine, Irenaeus, and other

thinkers. At the time of Copernicus, Galileo and Newton the idea spread that the universe is infinite both in space and time (Guding, Lennoks 95). In 1970 Hawking and Penrose confirmed the assumption of Russian scientist Alexander Friedman that the universe had to have a beginning, as it contains the exact amount of matter that we see – the physicists and mathematicians call this beginning a singularity, a point where the theory of relativity is invalid. This beginning of the universe is called the Big Bang (96). Thus, the first division occurred: the scientists who do not philosophically accept the point of view that the world had a beginning represent the school of materialism, and those who accept the idea of the beginning of the world belong to the idealist camp (97-98). In addition, physics argues that to analyze the first fractions of a second of the universe existence we need to think in terms of quantum cosmology. David Gooding and John Lennox suggest that there is an astonishing agreement between scientists as for the idea that the universe had a beginning. “As we learn about the universe more and more, reveal it and find its harmonious structure, our faith in God strengthens – we begin to believe in the Creator, who created the world with a certain purpose. Faith becomes a conclusion that facilitates the best explanation for: why do we live in this world.” (100-101)

Allan Sandage, known as the father of modern astronomy, argues that it is impossible that a harmonious order began out of chaos, and points to the fact that a certain organizing principle is needed, so he makes a conclusion: “God for me is a mystery but He is also the explanation for the miracle of existence – why has it happened that the world exists instead of nothing” (102).

Finally, the actuality of the cooperation between faith and science is proved by the creation of the foundation and the project «Stoq» aimed at achieving the dialogue between faith and science, opening new opportunities for the dialogue between precise and philosophical-theological sciences. According to this line of dialogue, Gianfranco Ravasi, Cardinal of the Catholic Church sees three levels of a dialogue: “the first concerns the curricula and programs of teaching at Papal universities in Rome; the next is the search for the dialogue during working meetings and seminars; the last one is revealing the main content of the concept of dialogue between faith and science through public lectures, publications and the internet” (U Vatikani stvorili fond dlja dialogu mizh naukoju i viroju). The very project is directed at answering the questions that appeared in the scientific world but the science could not answer them by itself.

Conclusion

The starting point of essay is represented by Einstein’s point of view who stated that science does nothing but explores the idea of God which exists in the world. That’s why the main purpose of research is to investigate some aspect the relationship of theology and natural sciences, particularly physical–mathematical ones.

The mode of correlation of science and theology according to Heller, Polkinghorne, Barbour were presented by dialogue or harmony. It shows autonomy in their essence, while in the bordering areas their concepts correlate. According to Heller’s the task of “theology of science” agrees with the aim of the Revelation that is to lead a man into the sphere of saving values.

In the research there was given the theory of the “Big Bang”, like an example of correlation between science and theology.

Based on the work of the most famous naturalists and scientists on issues of interdisciplinary studies the value of the relationship of modern physics and theology has been shown, highlighting the scientific and religious points of view on the issues of the origin of the Universe and the conditions of existence of life on Earth in particular.

The relevance of the collaboration of faith and science will work more productively by interaction through the formation of interdisciplinary working groups.

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KERYGMA IN TELEVISION BROADCASTING

Rastislav Dluhý

The Catholic University in Ružomberok

Introduction

The Church wants to communicate her message by all possible means. In using new technologies many new questions arise that cannot be overlooked. Are these new communication channels appropriate for conveying the Church's basic message? Is not something vital to the message being lost in the communication process? What effects are created by the message being mediated in these ways? The aim of this paper is to introduce us to this topic of these effects. It will also show some of the preliminary results of research conducted with the audience of *Choices We Face*, a program made by the American Catholic television channel EWTN, Eternal Word Television Network. Our ultimate purpose was to find out about the effect the program has on the life of the viewers, whether a change eventually takes place simply on the level of new information, or if it leads to changed attitudes or even changes in behaviour and living.

The meaning and content of the term "kerygma"

The kerygma is the heart and core of the first proclamation, which takes place by the preached word as well as the witness of a life in harmony with this word. The content of the kerygma is Christ, who was crucified, died and rose again, and through whom a real and total deliverance from evil, sin and death is accomplished. The fruit of this event is forgiveness of our sins, the gift of the Spirit and the eternal life of glory in heaven (*My Daily Catholic Bible*, Acts. 13.38–39; 2.38). Life granted by God as a fruit of salvation is not just a natural life, but a "new life, divine and eternal" (John Paul II 44). Saint Paul describes the basis of the good news as the truth about Christ's suffering, death and resurrection (1 Cor. 15.3–5). Since kerygma is not mere information, but an appeal which aims to awaken living faith and to encourage people to conversion, an answer to the mission mandate "go and preach" (Matt. 28.19), it takes root by following certain steps, which are an answer to the appeal to "baptize" (Matt. 28.19) and to "do this in remembrance of me" (Luke 22.19; 1 Cor. 11.24–25). Consequently, kerygma has a privileged place mainly in the homily, which does not consist simply of rhetoric and but is a liturgical act which brings preached reality into reality. It is also the transmission of the gift of God Himself. Another privileged way to meet the Word of God is an encounter with believers who are witnesses (John Paul II 42). They are able to make that word present and alive (Celli).

Expected effects of the kerygma

We can trace the effects of the kerygma in the preaching of the apostles after Jesus's resurrection. In his sermon at Pentecost, Peter proclaimed the death and resurrection of Jesus Christ. He called people to conversion and baptism. His preaching pierced the hearts of the listeners (Acts 2.14–41). The apostle Paul also reminded Christians that proclamation has "a power" to trigger faith in the heart of people (Rom. 10.17). The Gospel is not just a narrative but a reality. "Using the vocabulary of contemporary theory of language we could say that the gospel is not simply informative but rather 'performative' speech. It is not only mere information but an act, an effective force that enters the world, heals and changes it" (Ratzinger 64). The spoken message is to be intelligently formulated, so that the truth

communicated can enlighten, so it can touch the heart and move the listener to concrete acts. Dulles says that “in the New Testament...the verb *evangelize* means to proclaim with authority and power the good news of salvation in Jesus Christ” (1). Pope John XXIII spoke of the same power when, in his Apostolic Constitution *Humanae salutis* convoking the Second Vatican Council, said that the Council should “bring the modern world into contact with the vivifying and perennial energies of the gospel” (703). The aim and expected effect of this proclamation with power is religious, it is the “interior conversion that is required for salvation” (Evangelii Nuntiandi 36).

The effects of kerygma when broadcast on TV

Pius XII writing about TV expected it to lead to a knowledge of spiritual things: “This manner of spreading pictures and sounds, so far as the spirit is concerned, is supremely adapted to the nature of men, as Aquinas says: ‘But it is natural for man to come to things of the understanding through things of sense; for all our knowledge has its origin in a sense’. Indeed, the sense of sight, as being more noble and more honourable than other senses, more easily leads to a knowledge of spiritual things” (Miranda prorsus). The transmission of the mystery has to take place both through word and image. We are to witness about what we have heard but also about “what we have seen with our own eyes and what we have touched with our own hands” (1 John 1.1).

Carlo M. Martini in his book *Conversations with my TV* points to a woman from the Gospel who was healed by touching the fringe of Jesus’s cloak. Martini thus construes his theology of TV contact: “TV can also be a bit like the fringe of the cloak of Jesus. But this fringe is only a little piece of his tunic. His tunic points to his person who wears it and who can also take it off if he no longer needs it” (Przyczyna 90). Martini clearly concedes that it is possible that grace works even through a medium such as TV. Inter Mirifica had already spoken of the need “to use new instruments of social communication in preaching the good news of redemption” (II Vatican Council 3, translation mine). Pope Paul VI added: “public proclamation cannot take the place of person-to-person contact, which remains indispensable for touching and transforming consciences” (Evangelii Nuntiandi 46).

The development of the understanding of the effects that television can have (by the Catholic Church and other ecclesial bodies)

One of the French Cardinals said in the 1950s that “television came at the right time and can join the plan of the salvation of the world” (Przyczyna 8). In 1957 Pius XII wrote an encyclical letter in which he called cinema, radio and television “gifts from God the Creator” (Miranda prorsus). In a document *Communio et progressio* the Church further explains her understanding and expectations regarding the evangelical message broadcast by television: “It is an invitation to participate in the life of the Church” (Documents of Vatican offices, translation mine). The Catholic Church used the medium of television from the beginning. The charismatic American Bishop Fulton Sheen began his television ministry after he was ordained a bishop. He presented a show called *Life Worth Living* (Vogt 16). This program became a show-stopper. The bishop used this medium long before televangelism. Sheen called his audience to conversion (Lapko 31). Sheen claimed that through his show many people converted to Christ. He mentioned people like “Henry Ford II, heir of the famous car company, musician Fritz Kreisler, highly recognized journalist Heywood Broun, film star Virginia Mayo and many others” (Lapko 32). Sheen would finish his show by telling his viewers: “God loves you”.

Interestingly, unlike Catholics, who accepted television with open hearts, mainline Protestants in USA were very hesitant about using this medium. They more or less ignored it.

Although at the beginning of sixties they were offered by the state free air time on major television networks, they declined the offer. The reason was that they did not want to violate their theology. They believed that the Christian message would be deformed by this medium (Rosenthal 14). The magazine *The Christian Century*, a flagship of mainline Protestantism, expressed its view on television. In the '60s its editors claimed that watching TV was, at best, a waste of time. At worst, it was an attack on America (i.e. the protestant faith). This magazine considered television as low culture, a transitional phenomenon and a negligible danger. It advised Christians to turn it off. Such was the attitude of mainline Protestantism at the time of the television boom at the beginning of sixties.

From amongst all Protestant denominations, the most positive and welcoming attitude came from American evangelicals, who had to pay for their air time. In the '80s in the USA, Christian television programs were dominated by televangelists. Evangelicals have as their priority spreading the Good News by proclamation. In their model of communication, in their vision of transmitting the message, we find phrases of battle and conquest. That is why much research tries to track the impact and effect of the message proclaimed and the possibilities of a message mediated in such a way. This model of communication has conversion as its ultimate goal. Merlin Carothers is a representative of this means of transmission. In 1949 he described TV as an epochal new opportunity. He talked about the persuasive capacity of a new medium that can go into places where not even the most eloquent speakers can go. He considered workers in TV and TV itself as missionaries. He believed that every viewer would accept the message. He trusted in the invasive power of TV that can bring the message to the living rooms of viewers. He viewed the message as irresistible and the viewers hungry to hear it.

A 464-page study published by BFC dampened the initial naive expectations about the potential effects of religious broadcasting. Authors Everett Parker, David Barry and Dallas Smythe published their research under the title *Television and Audience and Religion*. Smythe first pointed out that it is very difficult to measure media effects. They drew their data from research amongst citizens of New Haven in Connecticut. The book consisted of 20 chapters, 100 tables, 30 calculations and 6 insets. The methods used in the research ranged from statistics to content analysis, audience analysis and in-depth interviews. The general result of the audience research was expressed in a conviction that television is by no means a miraculous evangelistic tool.

Word and picture – audio-visual dimension of television

The transmission of the mystery has to take place both through word and image. We are to witness about what we have heard but also about 'what we have seen with our own eyes and what we have touched with our own hands (1 John 1.1). The first thing that was left after the Resurrection was not a word but an image. This is what Christ chose as a medium pointing to his death and glorious resurrection. It is opinion of many Catholics that the Shroud of Turin and the Manoppello image are not in the true sense creations of a human hand. These miraculous pictures are given as miracles of God which are connected with matter. The truth about the suffering of Christ can be strongly experienced in Jesus's burial Shroud as well as in the Gospels.

There is a lot of discussion about the proper relationship between word and picture in our audiovisual culture, between "logo sphere" and "iconic sphere". Some see word and picture in competition or in stark contrast. We understand them, however, as elements that complement each other in our audio-visual culture. Meaning that is communicated simultaneously by word and picture can have greater effects on the recipients. From the Christian perspective both spheres of communication, that of word as well as picture, have a theological significance. Christ came to this world not only as "Word of God" (John 1.1) but also as "image of the

invisible God” (Col. 1.15). We can say that, thanks to Christ, the area of image (that which is iconic) assumed a certain dignity: “Since the Word became flesh in assuming a true humanity, Christ’s body was finite. Therefore the human face of Jesus can be portrayed; . . . the Church recognized its representation in holy images to be legitimate” (Catechism of the Catholic Church 2131, translation mine). Christ worked signs and wonders that were visible. Christ in his teaching appealed to the human imagination when he explained religious and moral truths by the language of images. H. U. von Balthasar speaks about “conversion ad phantasma – Christian transition from abstraction and idea to physical image” (Zasepa, Olekšák a Rončáková 125, translation mine). Grabowski claims that “without pictures we can say nothing about God” (Zasepa, Olekšák a Rončáková 126, translation mine). Christian culture understands pictures as a beginning stage of knowing that which is spiritual and therefore hidden from our sight. St. John Damascene said: “It often happens that in moments when we do not think of the Lord’s suffering, when we glance at a picture of the Crucified Christ, we are immediately reminded of his salvific passion and we humbly call to mind not a material image but that which this picture represents” (Zasepa, Olekšák a Rončáková 127, translation mine). The visual in Christian culture plays a role of stimulation of the devotional imagination of believers.

Effects of kerygma broadcast by *Choices We Face*

We shall now present some of the preliminary results of the audience research that we conducted over the past year. We researched the effects of the kerygma on the TV audience of the program *Choices We Face*. In this stage we used the method of a quantitative - qualitative questionnaire, with closed and open questions.

Questionnaires were distributed by e-mail to 12,000 supporters of the Catholic evangelistic organisation *Renewal Ministries*. An appeal to complete the questionnaire was also published in an edition of *Criterion*, which is an official paper of the Archdiocese of Indiana, and also on its webpage. The questionnaire was published at the beginning of February 2012. It contained 34 questions, 8 of which were open. The questionnaire was completed by 470 respondents, of which 314 (66.8 %) were women, 151 (32.1%) men and 5 (1.1%) did not state their sex. Of those who gave their age (162 respondents or 34.5% of the total), the average age was 59.12 years. The youngest respondent was 13 and the eldest 86. 25 respondents were younger than 40. 73 respondents were between 41 and 50. Most respondents were between 55 and 65. The level of education achieved by respondents was as follows: secondary school 24.8%, University (degree level) 42%, University (Masters) 19.4% and Postgraduate 13.7%.

In our research of *Choices We Face* we came to the conclusion that viewers captured the basic (kerygmatic) message of the show. Almost half of the respondents (49.8%) perceived the Good News as the main message of the program. From the processed questionnaire data, we learnt, however, that conversion of the respondents happened elsewhere. The data acquired from answers shows that out of those who answered this question, the greatest number claimed to have come to faith by Christian upbringing and conversion into deeper faith (59.4%). *Choices We Face* is considered more of an additional help and encouragement that one needs on the continuous path of conversion. The largest group, (60.9%), is made up of those who assert that the program affected them on the level of new perceptions, new attitudes and new emotions. Many of the respondents (42.3%) claimed changes took place in the area of faith.

By correlating the data of these two questions, it can be seen that the program has a greater effect on the thinking and actions of those who saw the main message of the program as receiving and sharing of the Good News (49.6%). Respondents who expressed their view about the main message of the show (61.1%), asserted that the effects were felt at the level of interior experience and perception.

In our preliminary conclusion, we can say in summary that, although this study did not show that *Choices We Face* had lead anyone directly to conversion, it is, for most of the participants in the questionnaire, a valuable help and inspiration in their faith and a constant challenge to go deeper in their personal life, as well as an encouragement to share the Good News.

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CHURCH COMMUNICATION: RECENT CHALLENGES

Matúš Demko

The Catholic University in Ružomberok

Introduction

The Catholic Church has been dealing with media since 1832. In that year Pope Gregory XVI issued the encyclical letter, *Mirari vos*, criticizing liberalism and religious indifference. Books and writings were regarded as disseminators of erratic ideas: “We are horrified to see what monstrous doctrines and prodigious errors are disseminated far and wide in countless books, pamphlets, and other writings which, though small in weight, are very great in malice.” (*Mirari vos*)

This point of view has changed in the 180 years that have passed since the publication of *Mirari vos*. From this tough criticism the Church has moved to the recognition of media as “gifts of God” and of their irreplaceable role.

At least for Catholic journalists, Church documents became great inspiration after the Second Vatican Council. They illustrate what “the Church media policy” should look like and which characteristics Catholic TV stations, radio stations, newspapers, and magazines should have. This article shortly introduces key Church documents on media and discusses which notions could be introduced from those inspirational documents into the Church communication in Slovakia.

Media Documents of the Second Vatican Council (1962 – 1965)

Inter Mirifica

On December 4, 1963 Pope Paul VI promulgated a decree on the media of social communications, *Inter Mirifica*. The Church acknowledged that the correct use of media benefits the Church and that she is obliged to spread the gospel through those means.

Briefly, the Decree *Inter Mirifica* also states: The society has a right to proper information. Proper exercise of a right to information means that the news is true and complete, respecting the justice and charity. Moral order stands in the first place. The description of evil can bring a deeper knowledge of humanity, but moral standards cannot be forgotten. All members of society should try to form and spread the sound public opinion. It is necessary to choose media products aiding virtue, science, and art. Recipients should avoid such media activity which can lead to spiritual harm. Youths should be disciplined while using tools of communication. Media creators have special responsibility. A public authority has to secure freedom of information. Good press has to be supported. Clergymen, religious and lay people need to be prepared for the use of media to the objectives of the apostolate. Believers should financially secure and support Catholic dailies, magazines, film events, radio and TV stations. “Media Day” should be celebrated. National offices for press, radio, and television should be established. The tasks of *Inter Mirifica* must be brought into practice by new pastoral instruction. (*Inter Mirifica*)

Communio et Progressio

Eight years after the issuing of *Inter Mirifica* and six years after the Second Vatican Council, the pastoral instruction *Communio et Progressio (Community and Development)* was

published. This document, which is considered to be the “magna charta” of Catholic journalism, was issued on May 23, 1971 in Rome. The document was approved by Pope Paul VI.⁵

The document has three parts:

1. The Christian view on the means of social communication: Basic points of the doctrine
2. The contribution of the communications media to human progress
3. The commitment of Catholics to the media

In the introduction of *Communio et Progressio*, it is written that media are recognized – for the first time in the history of the Church – as “gifts of God” (CP 1–2).

The Church sees in Jesus Christ an example of ideal communication, a Perfect Announcer, a perfect Communicator. The document explains:

While He was on earth Christ revealed Himself as the Perfect Communicator. Through His "incarnation", He utterly identified Himself with those who were to receive His communication and He gave His message not only in words but in the whole manner of His life. He spoke from within, that is to say, from out of the press of His people. He preached the Divine message without fear or compromise. He adjusted to His people's way of talking and to their patterns of thought. And He spoke out of the predicament of their time. (CP 11)

On the basis of what has been said above it was recognized how “messages” should be communicated: honestly, accessibly, completely, effectively, and persistently. Jesus Christ's preaching was not only the presenting of thoughts, but – according to the pastoral instruction – it was “giving of self in love”, it was “spirit and life”. It is even possible to use the media of social communications as an instrument to foster love from which a fellowship can develop. “In the institution of the Holy Eucharist, Christ gave us the most perfect and most intimate form of communion between God and man possible in this life, and, out of this, the deepest possible unity between men.” (CP 11)

Not only has the Church a vision about Jesus Christ as a Perfect Communicator, but it also has a notion about perfect communication as honest, verified, and true activity. “The moral worth and validity of any communication does not lie solely in its theme or intellectual content. The way in which it is presented, the way in which it is spoken and treated and even the audience for which it is designed – all these factors must be taken into account.” (CP 17)

One of the key statements of *Communio et Progressio* is that the freedom to express ideas and attitudes is necessary to form public opinion. People exchange their opinions through media and thus public opinion is formed. Public opinion consists of many opinions varying in their importance. Only the most valuable and the most permanent opinions will remain in existence and lead to consensus (CP 26).

The pastoral instruction *Communio et Progressio* also discusses the right to information – as a right to inform and to be informed. The proper exercise of this right needs a variety of information sources. The right to information should not stand solitary, but it needs to take other rights into account: the right of privacy and the right of secrecy (CP 42).

Those working in media have a great deal of responsibility. In what sense? The Church illustrates that with the example of an “open window”. Mass media employees should stand at

⁵ *Communio et Progressio*. Pastoral instruction on the means of social communication written by the order of the Second Vatican Council. (Hereafter referred to as CP, numbers indicating § numbers.)

this window open to the world. They must understand the course of the world, events, tendencies, opinions, and human diversity (CP 75).

Not only media creators but also media recipients have their obligations. According to the Church, these obligations can be greater than it might be expected.

Whether or not the media can set up an authentic dialogue with society depends very largely upon these recipients. If they do not insist on expressing their views, if they are content with a merely passive role, all the efforts of the communicators to establish an uninhibited dialogue will be useless. (CP 81)

Pastoral Plan on Media: Example from Slovakia

In its *Pastoral and Evangelization Plan 2001-2006*, the Catholic Church in Slovakia paid attention to the media. According to this plan, the official office representing the Church in the media is the Press Agency of Bishops' Conference of Slovakia with a spokesman as its head. Other means of "Catholic media activity" were religious newsrooms of public media; media under the Church's influence (*Radio Lumen, Catholic News*), and media which are professed to belong to the Church (*Publishing House Lúč, Publishing House of Michal Vaško* and others). The aim of this pastoral plan was to present the Church to society, to create a unity and a feeling of community among believers, and to offer Christian values to inactive Christians, to seekers and nonbelievers.

The Pastoral plan 2001-2006 presented many recommendations, such as: to develop the Press Agency of Slovak Bishops' Conference (TKKBS); to secure a prompt contact of TKKBS to all influential secular media; to search for a way of official influence of the bishops' conference in nomination and designation of directors of public media; to strive for better broadcast times (quantitative and qualitative) for religious programs; to improve parish magazines; to carry out surveys on believers and nonbelievers' expectations from the Catholic media; etc.

The Catholic Church has also prepared a pastoral plan for the years 2007-2013 ("Pastoračný plán Katolíckej"). Unlike its predecessor, this plan does not make any recommendations for media activities. All it says concerning the media is: the media are subordinated to liberalism, but not to the extent as in other countries; the youth use internet and cell phones, many young people escape to the virtual world; Church activities for young people have to be promoted in the media; the Catholic media should be an alternative to the secular media. This pastoral plan had not offered anything more on the topic of Church and media relationship.

Only in this year, 2013, there is a chance again to evaluate the finished pastoral plan and to prepare the new one. The document which probably is being prepared should reflect the requests of pastoral instruction, *Aetatis novae*, in the field of relations between the Church and the media (see *Aetatis novae*).

New Challenges of Church Communication in Slovakia

The Church media landscape in Slovakia consists of:

1. established Catholic media: *Catholic News, TV Lux, Radio Lumen*,
2. press agency TKKBS,
3. religious broadcasting in public media (*Radio and Television of Slovakia – RTVS*),
4. various magazines: general (*Catholic news, ZRNO, ...*), theological and specialized (*New Horizons, Faith and Life, Dimension, Holy Word for Everybody*), juridical (*Tribunal*), seminarian (*Boromeo*), formational and missionary (*Word Among Us, Missionary*), children and youth (*Ladder*), family (*Family*), women (*Miriam*),

5. fellowship (*Network Slovakia, fellowship of Catholic journalists*)
6. online magazines (*Postoy.sk, Christ-net.sk, ...*)
7. online bulletins (*Vyveska.sk*)

The recently approved Norms of Bishops' Conference of Slovakia regarding Catholic media and presence of clergymen and religious and presenting of Catholic teaching via means of social communication is the new element in church communication in Slovakia ("Normy Konferencie biskupov). They were approved on March 12, 2013 at the 74th plenary assembly of the Bishops' conference of Slovakia. They came out of the canon law (§ 772, § 804, § 823, § 831).

The rights and obligations of bishops to oversee "ordered" and "effective" delivery of the Gospel, and "special care" of own media as well as Catholic programs in other media (both public and private) are acknowledged by the above mentioned norms. Of course, clergymen and monks/nuns are obliged to be faithful to the teaching of the Gospel.

They should forbear an appearance in media, especially in complicated and controversial issues. They are obliged to respect the opinion of the Bishops' Conference in Slovakia in questions which were subjects of its official stance. The stance of Bishops' Conference in Slovakia is presented by its spokesman. (Norms, § 6)

The Requirements go further, for example:

Nobody has a right to appear in the media in the name of the Church, if he was not appointed or authorized in accordance with canon law.

Or:

The Approval of the ordinary is required for enduring or single cooperation of the clergyman or the religious with radio or TV station, or other media.

Moreover:

In case of severe violation of those norms, the ordinary may admonish a clergyman or a member of an institute of consecrated life or a society of apostolic life and oblige him to remedy the harm, for example by means of correction or cancellation of mistaken or damaging statements. In legitimate and specific cases, the ordinary may forbid someone to appear in the media or can determine on other sanctions provided by canon law.

These Norms bring up many serious questions. One of them pertains to Article 6 – priests should forbear to appear in the media on controversial issues. But it is necessary to ask: Who determines what a "controversial issue" is? Do bishops feel confidence in priests when priests must require an approval?

There are more questions: Why discussion is not possible even in questions which are not dogmatic? Why can a priest not have a different opinion than another priest, for example about the disestablishment of Church and state? And why should we not read a polemic on this topic?

The online magazine *Postoy.sk*, interviewed a spokesman of the Bishops' Conference in Slovakia about media norms and standards for priests:

Postoy.sk: Bishop Andrej Imrich recently wrote an article for Postoy.sk about financial disestablishment of the Church and state. He shouldn't have done such a thing today, should he?

Spokesman: Look, he is a bishop and he has enough information to speak on this topic.

...

Postoy.sk: Should he need to ask for permission to write such an article?

Spokesman: Only if he spoke towards (?) the Vatican. (Obšitník)

But this statement needs clarification. What does "to speak towards Vatican" mean? And who can give a bishop this kind of permission?

One of the explanations for those norms is that a priest never appears as a private person. "It is important that only the Church, not the media, will determine what the Church speaks of. It is not good when the media call some priest and make him a spokesman of the Church. Church has to say who has the word or competency to speak in some question." (Obšitník)

On the other hand, there is a tendency to prevent clergymen from expressing different opinions from the opinions the Slovak Bishop's Conference has. "Any normal company would allow it. . . . For a Church communicating professionally, it needs to respect some criteria which professional communication expects. Otherwise we'll fall apart." (Obšitník)

The current media situation in Slovakia opens some questions, challenges, and topics for our times:

- communication consequences after the case of removed archbishop Róbert Bezák (lack of information about the reasons of his removal and the indignant public meaning reflecting his removal),
- after the ending of the publication of youth magazine *AHA!* there are no youth magazines in Slovakia,
- it is necessary to insert a topic on the media and church communication into the pastoral plan,
- church media should serve as a public forum to exchange opinions and ideas,
- The Catholic media cannot resign itself to the task to form public opinion,
- public religious and liturgical ceremonies should follow the rhetoric criteria,
- more than half of the *Catholic News*' readers are older than 60 years: how can they reach a younger audience? (Grochálová 28)
- do the Catholic media address their own believers, perhaps even nonbelievers?
- do the Christian media fulfill their role in society?
- what is the appropriate measure of neutrality for Catholic media in political, economic, and social issues?

As Anton Ziolkovský, executive secretary of the bishops' conference, said:

The Catholic Church seems to be more closed than an open fellowship. Introversion appears in two realities: the reduction of catholicity to spirituality (private or public) and the incompetence or unwillingness to present our/their own opinions on current social, cultural or economic problems in the public discourse. There is a notion coming from those opinions that the Catholic Church is a colossus with its abilities to offer spiritual or social therapy, but in reality it loses its influence on societal affairs and it will speak to (about?) it even to a lesser extent. (4-5)

Therefore Ziolkovský urged the creation of a communication strategy with two aims: an active entry into societal life and a reinforcement of Catholic identity (5).

For the Catholic public and Catholic media, an application and acceptance of a Church document in practice would bring common benefits, as they are stated in the “magna charta” of Catholic journalism, the pastoral instruction *Communio et Progressio*:

The means of social communication help Catholics in three ways. They help the Church reveal itself to the modern world. They foster dialogues within the Church. They make clear the Church’s contemporary opinions and attitudes. For the Church has been ordered by God to give people the message of salvation in a language they can understand, and to concern herself with the concerns of man. (CP 125)

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ORIGINS OF THE NOTION OF FREE WILL IN CLASSICAL ANTIQUITY

Michał Bizoń
Jagiellonian University

Introductory remarks

Historians of Greek philosophy have ascribed the invention of the notion of will (*boulesis*) to a number of thinkers, starting with Aristotle (Irwin 1992), the Stoics (Frede 2011), Alexander of Aphrodisias (Bobzien 1994) and St. Augustine (Dihle 1982). Others have denied that this concept existed in pagan philosophy before it was developed by Christian thinkers in the fifth and sixth centuries (Ross 2005, Reale 1996). This paper is a sketch of a proposal for a solution to the question of the origin of the notion of will, understood as a decision mechanism in moral psychology. The thesis laid down in this article is that the origin of this notion should be traced to Plato and his contention with the Sophists. It should be immediately noted that neither Plato, nor later pagan philosophers, nor even early Christian thinkers had a fully developed notion of the will, let alone of free will, as was later worked out in scholasticism, although this latter movement is deeply indebted to ancient authors for the conceptual layout and ethical foundation necessary for the developing of this crucial notion. The present paper is limited to a description of the origins of the notion of the will in the discussion between the Socratic concept of philosophy with the Sophists, based primarily on the text of the *Gorgias*, where Plato most completely describes the Socratic moral psychology and the competing Sophistic ethical ideas. A more comprehensive analysis of Plato's idea of the will requires taking into account the *Republic* (especially book IV), which cannot be done satisfactorily in this short space. I am currently working on such a comprehensive analysis in the form of a book.

The Sophists and normativity

The ethical problem of freedom (as opposed to its political dimension) is the problem of the capability of accepting (and rejecting) a norm of action. This encompasses the distinction between the norm and the object of the norm, i.e. that which is being normalized. In other words, the problem of freedom has a dualistic structure with an inherent hierarchical causal structure. That which is normalized is qualitatively different from the norm, which is independent from it and gives it form by subjecting it to a number of limits. From this follows the problem of the nature of the norm, which must be independent from all and any objects that are to be subjected to it.

Philosophers from the late fifth century, called somewhat arbitrarily the Sophists, have developed two classic solutions to this problem. These solutions are both radical and mutually contradictory. The first, ascribed to Protagoras of Abdera, recognizes complete subjectivity of all norms (thus being akin to modern nominalism): man is the measure of all things, DK74B1. Norms are therefore conventional, and any objective (non-human) source of normativity is rejected. This stance will be here termed for the sake of convenience normative internalism. An alternative solution is the postulation of some kind of natural law: "according to a law of nature", put forward by Callicles in the *Gorgias* (483e3). Here the source of normativity is an objective state of nature, in the case of Callicles the law of the fittest. Let us call this stance normative externalism.

Both solutions are laden with patent flaws. In the case of Protagoras' internalism the problem is the incapability of comparing competitive norms, for lack of an objective criterion.

Obviously, the postulation of a higher criterion (a norm!) for the comparison of norms would take away the edge from this solution, making it objective instead of subjective. On the other hand, the lack of such a criterion makes it impossible to favour some norms over others, which may be on intuition repulsive (the Greeks at least since Herodotus were fond of supplying ample examples of such offensive and exotic codes of laws). Of course within the Protagorean solution it is still possible to compare norms according to some external criterion, such as expediency or logical consistency. These are, however, extra-ethical criteria, and are capable at best to lay down necessary conditions for accepting a norm, but cannot ascribe a value to them. A commonly used criterion in internalistic ethics is that of future consequences. In fact, most subjectivist ethical systems are a form of consequentialism.

The problem inherent in the theory of natural law is perhaps more subtle, but at the same time more serious. This is because postulating an objective norm (in the present case nature) requires explicating a criterion for distinguishing the norm from its object, i.e. the whole of things to be normalized. If such a criterion cannot be presented the solution risks confusing the norm with its objects, which annihilates the notion of the norm as such. In the present case stating nature as the norm, yet leaving nature as its own object reduces the solution to the trivial conclusion that nature is its own norm, meaning that all being is equally good (or bad), without distinction. Postulating a law of nature is in other words only a postponing of the problem, but does not solve the crucial difficulty of giving a discriminating criterion.

This brief analysis of both solutions reveals their respective radicalism: both theories encounter grave difficulties trying to determine the boundary between norms and their objects, turning either to total subjectivism or objectivism in turn. In the first case, due to a lack of any objective criteria the norm becomes a subjective convention, losing any independent existence and nearing on the border of a non-entity. In the second case – being in fact a reaction to Protagoras – the norm is extended to the whole of being, gaining objective value, but losing any distinctive quality by which it would be differentiated from its object (which, being assimilated to the norm itself, ceases to be).

Early theories of action

The above solutions pertain to the first aspect of the problem of freedom, namely the problem of the source of normativity. Another aspect is the problem of acting in accordance with a given norm. The goal of normative ethics is to guide human action by subjecting it to limitations. From the point of view of a theory of action the concept of free action arises in opposition to determined action. In other words, an internal norm is opposed to an external one. We find an anticipation of such a distinction in Democritus: “Do not revere people more than yourself, nor rather do anything wrong, if no one would see, than if all the world would – but revere most of all yourself and lay this law onto your soul, to never do anything unseemly” (DK68B264). This conspicuous fragment, not mentioning the idea of moral freedom explicitly, suggests nonetheless an internalization of moral norm, i.e. basing moral evaluation not on external determinants (such as the opinion of others), but on subjective considerations (not to do anything unseemly). It is worthwhile to note Democritus’ lexical congruency with Protagoras, who in the eponymous Platonic dialogue invokes two fundamental, inborn qualities of man, enabling him to engage in social intercourse, these being *dike* (justice) and *aidos* (reverence, honour, shame). As we saw, in the fragment of Democritus the act of moral judgment is denoted with the verb *aideisthai* (to revere, to honour). We may also note that this concept is referred by Democritus not only to the sphere of opinion, but also to action.

The similarities between Democritus and Protagoras regarding the internalization of the moral psychic act is not accidental. The rejection of external criteria of normativity and the turning towards the moral subject follows from the fundamental stance shared by both thinkers, namely their subjectivist normative internalism. The above cited fragment of

Protagoras runs on as follows: man is the measure of all things, of those that are as existing, of those that are not as not existing). As we see, subjectivity stretches further than ethical theory, extending onto the field of epistemology and possibly ontology. Democritus voices a parallel sentiment: by convention the sweet and by convention the bitter, by convention cold, by convention hot, by convention colour, in truth [there are] atoms and the void (DK68B9).

It follows that the first turning towards the subject in ethics is a consequence of the relativisation of the ethical norm. It may finally be noted that an author regarded as belonging to the so-called second generation of Sophists and sharing the law of doctrine of Callicles, namely Antiphon of Athens, employs in two of his judicial speeches a reasoning founded on a distinction between internal and external motives for moral action (Cairns 2002: 344-345).

The solution of Socrates – the paradoxes of the *Hippias*

The turn towards subjectivism in normative ethics was the first step towards the discovery of freedom as an ethical category. This notion was developed by Plato in the midst of his contention with the Sophistic theories outlined above. The Platonic solution is in fact an attempt at reconciling these theories with each other, which required developing a grand ontological and ethical structure, to be supplied in the *Republic*.

Plato's ethical theory was developed in opposition to the Sophists. This is apparent already in an early Socratic dialogue, the *Hippias Minor*. The problem here hinges on the concept of a person good at his profession, i.e. possessing the ability to perform his task well. Such a person must be able to perform his task well intentionally, and can thus also intentionally perform it wrongly, in contrast to a person lacking the ability at hand, who performs this task wrongly unintentionally. When applied to morality, this reasoning poses an odd paradox. If the ability in question is justice, it can be stipulated that the just person can perform wrong acts intentionally. What is more, Socrates asserts the intuitive premise that justice is good, therefore the good man can do wrong intentionally. This of course assumes that someone possessing an ability may in fact perform the act in question at some time or other.

In the *Hippias* the problem is left as a paradox, but its solution is around the corner. This is to be sought in the proper understanding of the ambiguous Sophistic concept of ability, especially as one enters the ethical and normative sphere. In the *Hippias Minor* no distinction is made between a person possessing an ability and one acting using this ability. This equivocation follows from a radically subjectivistic ethical theory, which lacks the proper internal criterion for evaluating a norm of action, and therefore has to rely on an external criterion, usually the consequence of the action. In other words, no distinction is made between intention and act. For example, injustice is equated with the performance of unjust acts.

The solution of the *Gorgias*

This paradox is tackled in the *Gorgias*. In the discussion with Polos Socrates for the first time postulates the category of willing as an ethical concept. Polos agrees with Socrates regarding two crucial assumptions. Firstly, they agree that all people always will what is good (implicitly – for them). Secondly, they agree that if someone performs an act conducive to a given consequence, it is the consequence and not the act which is willed. Socrates then invokes the commonplace premise that people sometimes do things which have unwanted, detrimental results. It follows that people may perform acts which they do not want, although they thought that this is what they want. In other words, their acts may disagree with their willing. What is more, people may be wrong regarding what they want. From this Socrates infers the conclusion that, if the assumption according to which everybody always wants what is good is to be upheld, it must be conceded that it is one thing to will something (which may

be unconscious), and another to act, according to an apparent will (which is always conscious, but does not have to agree with the unconscious willing). This former act of willing is equated with intention – i.e. authentic willing, always aimed at the good. The second act of willing is always equated with the apparent aim of action.

Key to the reasoning of Socrates is the subjective and internalistic assumption of Polos regarding the infallibility of willing. According to Polos everybody wants exactly what one thinks he wants. Yet since the consequences of acting may be unexpected and detrimental, Polos is facing a troublesome alternative: he either accepts the possibility of willing what is wrong (which he just rejected), or he will be forced to accept a possibility of a divergence between willing and acting, thus rejecting his assumption that everybody always knows what he wants (since everybody always knows what he does). Unwillingly, he conceded the second alternative.

This is the second fundament of Plato's theory of freedom, the first being the internalization of the moral act, which, however, left the problem of consequentialism unsolved. The conclusions from the discussion with Polos supply a solution to the paradoxes of the *Hippias Minor*. Distinguishing between willing and acting Socrates makes room for a novel category of intention, pushing forward the idea of internalization pioneered by Democritus and Protagoras. The hypothetical person from the *Hippias*, who is able to intentionally do wrong may in fact never perform any intentional wrong act, and yet preserve his ability, which makes morality possible in the first place. His willing does not imply acting. His moral assessment is based not on an evaluation of his acts but on the congruence of his willing with his acts – it is therefore internal. He stands above a man performing wrong acts unintentionally due to his inherent ability, and therefore the paradox is avoided. When his willing is congruent with his actions he is by definition a free man – realizing the Delphic maxim of knowing oneself.

The discussion with Polos presents an almost ready theory of ethical freedom. Accepting the Sophistic postulate of the internalization of the moral act Socrates pushes the reasoning further, distinguishing between willing and acting and laying the emphasis on the former. As was made evident from the paradox of the *Hippias Minor*, morality requires the possibility of wrongdoing (but not actual wrongdoing), which is supplied by this distinction, which is conducive to a sound concept of Freedom. In fact, Socratic freedom consists precisely in the congruence of willing and acting (i.e. in doing what one really wants).

Towards the end of the conversation with Polos the stance of Socrates appears as an improved Protagorean ethics. Socrates saves the normative internalism of Protagoras, but enriches it with a novel category of willing, which is to defeat the difficulties following from consequentialism. It is intention (the act of willing) that is now subjected to ethical evaluation, and not the act (which may never occur). This act of willing is in turn equated with the soul agreeing (or not) with reason, i.e. with itself. If, however, the moral act cannot be the criterion of moral evaluation, it must be substituted with something. In other words, the theory of Socrates, just like the theory of Protagoras before him, is still in need of a criterion of moral evaluation.

This criterion is supplied in the final part of the dialogue, during the discussion with Callicles. Callicles postulates the law of nature as an objective norm of action. This, however, is an external criterion, and cannot be reconciled with Socrates' internalism. To solve this problem Socrates postulates the criterion of reason. This is in fact equated with the law of nature, but not as observed in the natural external world, but as cognized by each moral agent in his own soul. Since such law-giving reason is to have objective and universal validity it does not fall into the pitfalls of consequentialism. It is at the same time an internal criterion, avoiding the problems of the theory of the law of nature of Callicles and Antiphon.

Towards the end of the discussion with Callicles Plato's theory of ethical freedom is complete, save for its ontological base (to be supplied in the *Republic*). The normative

internalism of Protagoras has been enriched by a distinction between willing and acting, and the emphasis has been laid on the former. To avoid subjectivism and the following consequentialism Plato reaches for reason as the source of normativity, combining normative internalism with objectivism. This second move still requires justification: why should the law-giving function of reason be objective and universally valid? This is to be supplied by the ontology of the *Republic*. Yet already in the *Gorgias* Plato presents a full theory of ethical freedom (*eleutheria*), understood as being in accord with oneself, i.e. acting according to the norm supplied by reason.

Combining internalism with objectivism, at the same time avoiding subjectivism, Plato reconciles both Sophistic theories transcending them at the same time. This, however, is not a neat case of Hegelian *Aufhebung*. The subjectivist nature of the Sophists' ethical theory, which was according to Plato the main source of paradoxes, is thoroughly eradicated. Plato is steadfast in combatting this aspect of Sophistic thought and their relativism along with it. The *Republic*, in which the ethical theory of the *Gorgias* is developed and supplied with an ontological base begins with an emotional exchange between Socrates and Thrasymachus, who echoes the arguments put forward by Callicles (and also some of Polos). Throughout the discussion Thrasymachus maintains a radically reductionist, yet objectivist stance. In the subsequent nine books Socrates will endeavour to develop a theory which will allow to upkeep the latter, while avoiding the former aspect of the Sophist's position.

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HAPPINESS – DOES ATTENTION MAKE THE DIFFERENCE?

Annika Christine Brandt, Dr. Ron Dotsch, Prof. Dr. Ap Dijksterhuis
Radboud University Nijmegen

1. Introduction

When people are asked to list their most valuable goals in life, a commonly highly ranked answer is the pursuit of happiness (Diener, Suh, Smith, and Shao). However, some people seem to be happier than others (Freedman). But what is happiness and why do some people score higher on it than others?

1.1 Happiness and information processing

Happiness can be described in terms of stable subjective well-being or satisfaction with life. One way to gain more insight into the concept of happiness is to investigate differences between happy and unhappy individuals. Lyubomirsky and colleagues conducted an array of comparisons between happy and unhappy people. They gathered a large body of evidence suggesting that happy individuals construe their environment in more favorable ways than their less happy peers. For instance, happy people tend to ignore social comparisons, especially if such comparisons pose a threat to their self-image (Lyubomirsky and Ross). Also, happy people are more inclined to recall events in positive ways than unhappy individuals (Lyubomirsky and Tucker). Based on this evidence, Lyubomirsky proposed a construal approach to happiness, stressing the importance of investigating subjective cognitive and motivational processes that maintain or even increase happiness.

1.2 Attention as an underlying factor of information processing

Summarizing the work by Lyubomirsky and colleagues, the differences that have been found between happy and unhappy individuals mainly manifest themselves in a different style of information processing. Therefore, it would be interesting to get to know if they all stem from a common underlying source. Simply stated: Is there an underlying starting point to the biased processing in happy and unhappy people?

One factor that underlies and affects subsequent cognitive processes is attention (e.g. Wells, Beevers, Robison, and Ellis). Perhaps, happy individuals naturally attend more to positive stimuli, whereas unhappy individuals focus more on negative stimuli. These attentional biases may, then, result in different ways of information processing and, thus, explain the observed differences in cognitive biases (cf. Lyubomirsky).

1.3 Attention and relevance

Research investigating attentional processes supports the intuitively reasonable assumption that people preferably focus on stimuli that are relevant to them. It has frequently been demonstrated that people pay more attention to stimuli of high personal relevance compared to stimuli of low personal relevance (Scherer; Öhman and Mineka; Brosch, Sander, and Scherer). This finding might be explained in evolutionary terms as attentional biases toward relevant stimuli are adaptive. Because of this high functionality, attentional biases for relevant

compared to irrelevant stimuli are assumed to be dominant among multiple attentional biases that all may influence actual attention patterns.

1.4 Present study

As to our knowledge no research has compared attentional processes in happy and unhappy individuals, the present research aims at investigating the effect of happiness on attention for information that varies on valence and personal relevance. As it is adaptive to pay special attention to stimuli of high personal relevance (Scherer; Öhman and Mineka; Brosch, Sander, and Scherer), a main effect of relevance is expected. People should, generally, pay most attention to information that is relevant to the self.

Stimuli of low personal relevance have less adaptive value. Here we hypothesize that happiness determines attention. This bias should manifest itself in a three-way interaction between happiness, valence, and relevance. That is, for irrelevant information, happy people are expected to attend more to positive information, whereas unhappy individuals are expected to pay more attention to negative cues.

2. Method

2.1 Participants

A total of 75 ignorant participants (79% female, $M_{\text{age}} = 21.99$ years, $SD_{\text{age}} = 2.65$) were recruited. Sixteen participants were excluded from the analyses because of practical problems. Thus, 58 participants were included in the analyses (76% female, $M_{\text{age}} = 21.93$ years, $SD_{\text{age}} = 2.53$).

2.2 Materials and Procedure

Upon arrival in the lab, participants' happiness levels were assessed by means of a happiness Single-Target implicit association test (happiness ST-IAT; cf. Wigboldus, Holland, and van Knippenberg), the Satisfaction With Life Scale (SWLS; Diener, Emmons, Larsen, and Griffin) and the Subjective Happiness Scale (SHS; Lyubomirsky and Lepper).

The happiness ST-IAT was used as an implicit measure of happiness. It consisted of 5 blocks in which participants were asked to relate 'happy' and 'unhappy' attributes to themselves. Reaction times were thought to be indicative of the association strength between the two. The first block incorporated 20 trials, the remaining blocks consisted of 40 trials each.

The 4-item SHS and the 5-item SWLS were employed as assessments of participants' explicit happiness levels. For both questionnaires items had to be judged on a 7-point Likert scale. Cronbach's alphas indicate that both scales possess a high internal consistency ($\alpha = .86$ for the SHS; $\alpha = .84$ for the SWLS).

In the following natural viewing task (cf. Kellough, Beevers, Ellis, and Wells), pictures of human faces of the Radboud Faces Database (RaFD; Langner, Dotsch, Bijlstra, Wigboldus, Hawk, and van Knippenberg) were presented to participants. Thirty-six adult Caucasian targets were chosen as stimuli, half of them female and half male. For each target, 6 pictures were used, varying with regard to the target's emotion and the gaze direction. Emotional expressions of anger and happiness were used as a manipulation of valence, gaze directions (i.e., frontal, left, or right) were employed as a manipulation of relevance. Targets with a direct gaze should be of greater personal relevance than targets that look aside, as a direct gaze implies eye contact, which is a crucial aspect of non-verbal communication (Argyle and Dean). The selected pictures were divided into two sets, each containing 50% of the target

people. Each participant was presented with one of the two sets, with each picture only being presented once. The sets were alternately administered for consecutive participants.

Trials began with a blank screen (300 ms), followed by a fixation cross (1000 ms) and two facial stimuli of the Radboud Faces Database that were presented next to each other on the screen (15 sec). In most trials, the two stimuli on the screen varied on the dimensions of targets' gender, emotion, and gaze direction, but they did not necessarily vary on all dimensions at the same time. Further, there was a small imbalance of the type of trials caused by a bug in the randomization program, i.e., not all combinations of variables were presented equally often for each participant.

Participants received the instruction to look at the pictures as naturally as possible, as if they were watching television. During the task their eye-movements were recorded by a Tobii or an IView eye-tracking device. Two different eye tracking devices have been used due to the unavailability of the Tobii eye tracker for the entire period of the data collection.

Afterwards, participants were asked to rate the pictures of the natural viewing task on the dimensions of valence and relevance on a 7-point Likert scale. The ratings served as a manipulation check of the manipulation of valence and relevance in the pictures. Demographic questions followed concerning participants' gender, age and study. Finally, participants were debriefed and paid for their participation.

3. Results

3.1 Ratings of relevance and valence

To check whether the pictures of the natural viewing task differed on the dimensions of valence and relevance, paired-samples t-tests were conducted. These tests revealed significant differences on both dimensions, $t(57) = 2.89$, $p = .01$, $r = .36$ for the relevance ratings and $t(57) = 30.71$, $p < .001$, $r = .97$ for valence ratings. Pictures in which the target looked straight on were rated to be of higher personal relevance ($M = 3.48$, $SD = 1.06$) than pictures in which the target looked to the side ($M = 3.18$, $SD = 0.86$) and happy facial expressions were judged to be more positive ($M = 5.60$, $SD = 0.54$) than angry facial expressions ($M = 2.09$, $SD = 0.47$).

3.2 Gaze Durations

The relation between participants' happiness levels and attention has been investigated by mixed model analyses of participants' gaze patterns, employing the lmer function of the lme4 package (Bates, Maechler, and Bolker) of the statistical program R (R Core Team). An initial model was built to test only the main effects. It contained the three properties of the images (i.e., emotion, gaze direction, and gender) as fixed factors, as well as random intercepts for participant, trial, and image and uncorrelated random slopes for participant and image. The dependent variable was the proportion of gaze duration for an image. *P*-values were determined by means of Markov chain Monte Carlo simulations, using the pvals.fnc function in the R package languageR (Baayen). As an indicator of the effect size, estimates and 95% Highest Probability Density credible intervals (HPD-CI) are reported.

Significant effects were obtained for gaze direction, $p = .01$; $B = 69.13$, 95% HPD-CI [13.16, 124.28], and emotion, $p = .01$; $B = -85.72$, 95% HPD-CI [-147.317, 21.10]. Participants looked longer at frontally looking faces compared to faces with an averted gaze and they preferred looking at happy compared to angry faces.

In order to investigate a possible three-way interaction between emotion, valence, and happiness four further models were tested. Proportions of gaze durations were computed for the amount of time participants spent looking at the first fixated image of a trial in relation to

the second fixated image. For each property of the images, new variables were computed, indicating if an image exclusively possessed a certain level of the variable. This was done for the first and second fixated image of a trial.

In order to embed the idea that happiness determines attention only for irrelevant stimuli, two contrasts were computed, indicating if both pictures in a trial were of low personal relevance and differed on the dimension of valence. Only pictures with these qualities were considered to be relevant.

A simple model without any happiness measurements was tested with the six newly computed variables and the two contrasts as fixed factors. Random intercepts were added for the identities of the targets on the first and second fixated image and for participants. Due to convergence problems, no random slopes were added to the model.

P-values revealed a significant effect of the variable that indicated if only the second fixated image of a trial had an angry facial expression, $p = .01$, $B = 0.04$, 95% HPD-CI [0.01, 0.07]. Participants had significantly longer gaze durations for the first fixated image if only the second fixated image of a trial depicted a target with an angry facial emotion expression.

Three additional mixed models were analyzed in order to test if happiness is related to attention. Each of these models included one of the three happiness measurements. The models were the same as the previous simple model, with the happiness measurement and its interactions with the two contrasts being added as fixed factors. No significant effects were obtained for any of the happiness measurements.

4. Discussion

The present research was aimed at investigating the relation between happiness and attention for stimuli that vary on the dimensions of relevance and valence. In general, a main effect of relevance was expected. For irrelevant stimuli, happy people were expected to attend more to positive stimuli compared to unhappy individuals.

The data (partly) supports the hypothesis of a main effect of personal relevance on gaze durations. Participants preferred looking at faces with a direct gaze compared to faces that with an averted gaze. This finding was obtained, regardless of participants' happiness levels. However, no effects of relevance could be found in the analyses that were restricted to trials that differed on the dimension of interest. The failure to obtain an effect of relevance in these models might be considered as evidence against the expected effect of relevance on attention. However, it might also be explained in terms of lack of statistical power.

Concerning the second hypothesis of this research, no three-way interaction between happiness, relevance, and valence has been found. Thus, the hypothesis of a happiness congruency effect for irrelevant stimuli has not been confirmed by the present data. In general, no evidence has been obtained for any relation between happiness and attention.

Interestingly, a significant main effect of emotion was obtained as well as a significant preference to look at happy faces in trials in which only the first fixated image depicted a happy facial expression. These findings could be interpreted in terms of reward. Smiling faces have been found to increase activation of the medial orbitofrontal cortex in contrast to non-smiling faces (O'Doherty, Winston, Critchley, Perrett, Burt, and Dolan). As the medial orbitofrontal cortex is known to be involved in the processing of reward, this finding suggests a higher rewarding value of smiling faces.

As there was only partial support of a main effect of relevance on attention and no significant relation between attention and happiness, the hypotheses of this study have only partially been supported by the data of the present research. Perhaps happy and unhappy individuals do not differ with regard to how they attend to their environment. In this case, the cognitive and motivational differences that have been observed by, among others,

Lyubomirsky could stem from unrelated sources or be the result of another process that sets in at a later stadium of information processing.

Another explanation for the failure to find the expected relation between happiness and attention may be related to the methodological drawbacks of the present study. First, two eye-tracking devices have been used. The IView allowed for less freedom to move than the Tobii, which could have temporarily lowered participants' feeling of being happy.

Second, many participants were familiar with the fact that most studies consist of multiple interrelated parts. Some participants may, therefore, have expected another task following the natural viewing task that built on the information that was provided during the viewing task. It seems likely that these participants deliberately engaged in longer gazing for information they would have ignored in a natural setting in order to better remember this information.

Future research should focus on these points of concern as well as on the optimal stimulus material for the present purpose. Although facial emotion expressions are of enormous importance in daily social interactions, real world situations are often more complex. It may be considered to extend the sort of material to non-facial and more complex stimuli, that include both positive and negative information.

In a nutshell, the present research obtained partial evidence for the idea that relevance determines attention. Further, emotion plays a role, as participants attended more to happy compared to angry faces, which might be due to the rewarding nature of a smile. However, no relation has been found between happiness and attention. It is suggested to retest the idea in order to investigate if happiness is not related to attention at all or if the effect has not been found due to limitations of the present study.

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