

Joseph Kozielecki's Project of Temporal Transgression and the Philosophy of Sustainable Development

Projekt transgresji temporalnej Józefa Kozieleckiego w perspektywie filozofii zrównoważonego rozwoju

Marek Tański

*Katedra Psychologii Zdrowia, Uniwersytet Pedagogiczny im. KEN w Krakowie
ul. Ingardena 4, 30-060 Kraków, Poland
E-mail: marek-tanski@wp.pl*

Abstract

In this article the author reconstructs the concept of time as understood by Joseph Kozielecki, which is bound with the philosophy of sustainable development. In conclusion he points to the ambiguity of that concept. The first meaning presupposes the flow of time, which cannot kill a man-perpetrator, as he is able to build, create himself and – at the same time – transcend his own being. In the second meaning, time and the changes in it are the only reality, and the man as if undergoes destruction as a result of these changes.

Key words: time, globalization, sustainable development, education

Streszczenie

W artykule autor rekonstruuje pojęcie czasu w ujęciu Józefa Kozieleckiego, które wiąże z filozofią zrównoważonego rozwoju. W konkluzji wskazuje na niejednoznaczność tak sformułowanego pojęcia. Pierwsze znaczenie zakłada upływ czasu, który nie może unicestwić człowieka-sprawcy, skoro sam siebie może budować, tworzyć, a zarazem siebie przekraczać. W drugim z kolei czas i dokonujące się w nim przemiany stanowią jedyną rzeczywistość, a człowiek jakby ulegał unicestwieniu w wyniku tych przemian.

Słowa klucze: czas, globalizacja, zrównoważony rozwój, edukacja.

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Introduction

According to Kozielecki, the concept of temporal transgression can be seen as an important reflection on the mental and physical development of man. Therefore, one might ask: what is the time in the understanding of Kozielecki? What is its significance for human development? These questions are posed to show the close relationship between the transgression, which records the biopsychological properties of the dynamics of life, and the phenomenon of time. We will also indicate the possibility of its reinterpretation in the context of sustainable development.

The concept of time in Kozielecki's model mainly stems from its processual, historical and ontogenetic understanding. A man is – in a sense – *chained to time*, as Kozielecki says, and beyond time there is

neither history nor the individual life biography. Both the ability to locate oneself in time and the ability to assess the passage of time appropriately play a very important role, not only in the process of adaptation to the world, but also in the development and creation of culture (Kozielecki, 1984, p. 74).

Thanks to its skillful use, people cross the borders of their actions, expand their control over nature, create new scientific theories, break literary conventions and make the attempts of self-creation (Tański, 2008, p. 3). In this model, the man-perpetrator wants to be *the master of time*, and not a tool to overcome its inevitable passage: he wants to go beyond what he possesses and what he is. Bearing the elapsing minutes, hours and days in his mind, he takes the actions going *beyond the material and the spiritual achievements*. As the possibility of extending the du-

ration of human nature is limited, *homo transgressivus* raises the fundamental question: *What will be after me?* Hence, he creates scientific, artistic, and technical works, mainly with the desire to leave a trace behind him. This is the human effort of a man-perpetrator to last in culture. He believes in the adage *non omnis moriar*, just as Horace did centuries ago.

Temporal transgression and time commercialization: towards a global society

Temporal transgression, i.e. time, as defined by Koziellecki, involves prolonging involves prolonging the biological life and going *beyond the statistical average*. A perpetrator takes a variety of actions, through which he tries to extend the duration of biological life (Orbik, 1996, p. 108). New forms of nutrition, a rational lifestyle, hygiene or the fight against heart disease and cancer are the way a human being lasts in nature (Koziellecki, 2002, p. 72). According to Koziellecki, time – in this case – is associated with protective actions, which would constitute a vector defining the aspirations of man from the beginning to the end of his life. It is an anticipation of his goals. These efforts are connected with an expansion, involving the extension of the biological life. The value of life is constituted by the time created by a man-perpetrator. Time understood this way does not define who a man is and what he should be, but rather what he can do, what he can achieve, and what he can serve. What counts, is his operational efficiency. The question how to develop and educate is linked with the disciplines that show the objective shape of reality, such as economics, politics, history or praxeology. The understanding of the development and education is shifting, in this case, to the one in terms of a narrow practicisim.

Thus understood time is most often subject to commercialization and becomes a commodity. Therefore, it is treated as a means to the creation of wealth (Sztumski, 2008, p.15). Hence, the author of the concept of temporal transgression is aware of the threats that may be carried by the excessive efforts of a man-perpetrator to prolong his biological life. Particularly, he draws the attention to the dangers associated with the nature of the technocratic vision of civilization. The future reality, related to all phenomena of life, is reduced to the data corresponding to the rules of technology. Relatively autonomous natural and cultural realities will be eliminated in the future, and their interpretation will be monistic and materialistic. In the time created by a technocrat, technolite and technopole (Koziellecki, 2004, p. 224, after Postmann, 1992; Postmann, 1985, p. 222), the borders between man and nature slowly disappear, including the opposition between man and society. Only one reality, which corresponds to the changes on the technocrat's clock face, will remain. This time seems to favor the possessive technocracy. All oppositions and autonomies in it are overcome; in such vision of

the future there is no room for pluralism of realities or for different modes of existence of relatively autonomous worlds. Only one reality, heterogeneous in terms of physical organization, is going to exist – a universal techno-reality. As the author of *The Transgressive Society* notes, although it is subjected to the process of symbolization, eventually it is made shallower, countable, and measurable. This reduction of the divided realities having separate development laws, separate internal times and internal rhythms, has led to their consolidation and universalism. Furthermore, the reduction in technocrat's consciousness appears in different forms and to varying degrees, proving beyond any doubt the *exaltation of the future*, which in turn requires a great effort to cleanse it: first of all, to get rid of the *burden* of the past.

For a technocrat, time is like a reigning monarch and its category corresponds to the social collectivities, such as global society. It organizes and crystallizes the entire axiological space of this global community, with its technocratic ideology at the forefront (Kurzewska, 1987, p. 204-237). It determines its order, gives a value to each of its sequences, prioritizes them and participates in the establishment of norms and values defining the direction of the information in the world. The nature of this ideology and its materialistic product – a consumer good – requires that every action be clearly defined in time and subordinated to the development of electronic means that reduce everything to data. This produces communities, *spider-like* institutions which over time create a megasystem known as the network society (Koziellecki, 2004, p. 243). The process of globalization, which most often includes a hidden mechanism for manipulating people, is not only the result of the globalization of thinking and acting but also of the globalization of stupidity. It can be expressed by the process of growing chaos in the world, which leads to an increased risks of civilizational threats along with the progressive degradation of the human environment. An alarming phenomenon of *globalization of evil* appears, among other things, as a result of the world chaotization which often overcomes good and *as a consequence, the world becomes a great risk to life, multiplied by the networking processes based on the expansion of Internet technologies that cause hybrid connections between the virtual and real worlds* (Fiut, 2010, p.147).

Counteracting the process of world chaotization occurs through a return to human values, which were discovered and also shaped for centuries by a man-perpetrator. Hence, the normative postulate for human activities towards sustainable development (made a specific temporal transgression) assumes the absolute primacy of human values over the economy, technology, politics, and generally all the clever tools in the hands of a technocrat. Science, technology, politics leading to the well-being of a transgressive man assume the realization of values such as solidarity, honesty, truth, creativity, which

can be translated into the quality of life of a man-perpetrator. The quality of life having a specific past, present and future is the result of a significant reduction in consumption and exploitation of entire ecosystems, as well as the final values of the industrial production.

The project of temporal transgression is a part of the issues of sustainable development, which assumes coincidences of the ecological, economic and social reasons based on specific values. Were it not for these reasons, which were derived from certain systems of values (ecological, social, and economic), it would be difficult to talk about sustainable development, for it is impossible without the moral transformation of a man. As it is known, a man-perpetrator builds and shapes his own humanity based on the agatonic criterion (conscience), which forms goodness and becomes the source of responsibility. Man-perpetrator's responsibility is to counteract the disease of the century, which is the separation of the pursuit of effective activity from the moral principles (Kozielecki, 2001, p. 46). Therefore, the mental prowess of a man-perpetrator, as well as his moral dispositions, through which he is able to recognize the reality in the coincidence of goods and technical values with humanistic values become essential in the implementation of sustainable development in a particular temporal transgression (Sarzała, 2003, p. 93). The author of the transgressive concept used to say that the development of a transgressive man requires not only knowledge, but also the *hot values*, humanistic values based on the crossing of his own hubris (Kozielecki J., 1995).

Advantages and disadvantages of temporal transgression in the perspective of values preservation

According to the author of the transgressive concept, liberation from the legacy of the past took place through the deed of the *first* mythical parents – Adam and Eve. They ate the forbidden fruit of the *tree of knowledge of good and evil*, located in the middle of Eden, which helped them to get rid of the shackles of dependence and design their own time, as well as determine their own destiny more independently. In this case, we are probably dealing with a certain vision of the future. It is built in the perspective of cultivating the vital, utilitarian values which can be assumed both by a technocrat and also a *homo transgressivus*. The future conceived this way is seen as ideal, absolute and enables the realization of utilitarian values. Time is then treated as the source of values not only utilitarian but also symbolic and spiritual. It does not constitute a closed system, associated with the changes on a technocrat's clock face, but rather constitutes entire enclaves of indeterminacy and unpredictability (Bartoszewski, p. 39). This is simply a property of transgression, the objectives of which are often distant and last for a

long time. *One could say that they colonize the unknown future* (Kozielecki, 2004, p. 47).

What gives a man-perpetrator satisfaction and pride is the activity determined by the linear time. In contrast to the protective actions associated with cyclical time, linear time is associated with the changes, the development not only of the man, but of all structures he is the creator and co-founder of. Experiencing this state of affairs can be a matter of concerns for a man-perpetrator. They arise from the pressure of time, which can lead to the feeling that time is running faster and faster. *It seems to a man that he is wasting time unnecessary activities, such as family, leisure or sport. Consequently, he changes the temporal budget, cuts it. He plays the game with time and finally loses it* (Kozielecki, 2004, p. 227-228). Afterwards, the temporal deviations may appear. One of them is the phenomenon of *temporal dissonance*, under which a man-perpetrator may feel like he is losing orientation in the course of events and processes. As a result, he no longer controls their course and becomes an enslaved tool of time. A man can also experience the future as if it was his presence here and now. Temporal deviations of this type are also a consequence of positive significance: they become delusions, which – as expressed by the psychologist – *allow one to live*. He stresses that the future anticipated state is thus made such a complete experience that only *objectively, it consists of something that does not exist*. This is a subjective, psychological experience of the moment, when they lack the systematic, empirical confirmation. In this context, Kozielecki mentions the hope of a cancer patient concerning the possibility of recovery, which does not need any external support of medical type and often leads to wishful thinking, actually overcoming, actually overcoming the disease or prolonging life (Kozielecki, 1984, p. 100).

The characterized temporal deviations most often arise from the far-reaching destruction of subjectively understood time, which I had previously mentioned in connection with the commercialization of time. A man-perpetrator may indeed be guided by economic, technological criteria of understanding it, thus upsetting the balance between the three pillars of sustainability (ecological, economic and social). The perpetrator begins to follow the economic time, becoming a slave to the *lack of time*. The domination of virtual over natural (real) time appears. This leads to certain consequences for the perpetrator for whom the experience of everyday life in the natural sense of time disappears, and at the same time takes its high density. From now on clock and economic time replace its natural rhythm, appropriate for human life. The rising monochromatic culture, as defined by Wiesław Sztumski, based on the clock time leads to the fact that a perpetrator becomes a robot, while his life – automatic, because in practical activities he acts as an *extension of machines*. The sphere of ra-

tionality is governed by the instrumentation and technologization (Fiut, 2010, p. 146-147).

According to Koziellecki, temporal transgression seems to be (similarly to the concept of technocratic time) the time of civilizational revolts, violent transformation of consciousness saturated with utilitarian, vital values also including the symbolic and spiritual ones. However, its reduction to the time measured only by the achievements of civilization, especially the technical ones (transgressions *towards things*), turns out to be a big misunderstanding and shallowing of the essence of transgressive time, according to the author of *Psychotransgressionism*. At its source lies a major driving force of a man in the form of appreciating oneself (hubristic need), as well as the longing and desire for immortality. However, in the transgressive concept of a man he notes – quoting the views of Erich Fromm and Leszek Kolakowski – that transgression is determined by, inter alia, the temporal world of myths, illusions and delusions. Time is then associated with the inner experience of a man-perpetrator. Being encoded in the internal representation it is defined as a subjective or psychological time.

In the monograph *The Multidimensional Man*, Koziellecki assigns the multidimensional concept of time to the *prospective orientation*, which essentially becomes a kind of *creative adaptation*. The life of a man-perpetrator always expires in a particular present and future is immersed in the realm of expectations and sometimes in the space of planning. In this waiting new aspirations and needs appear and creative forces are born. These forces are concentrated around the prospectivity and foresight, which in turn tend to recognize the reality in the long time perspective (Hull, 2003, p. 19). In this case, the life of a man-perpetrator should assume the sustainable development, which would cause the coincidence of dynamic balance (homeostasis) with the processes of creating a new reality in both social and natural dimension. Thus understood time is the result of the Albert Schweitzer's *ethics of reverence for life*, according to which the greatest good is to maintain life, support it by giving it the highest values, whereas the evil is to destroy, harm, and push it aside. The new reality which appears this way becomes a basis for planning and design. The future determined by prospective orientation is not related to the continuation of what exists, but appears in new experiences and aspirations, in short – in creativity. However, as Koziellecki noted, the postulate of prospective orientation does not seem to be clear. The future recognized this way is unknown and uncertain, and human possibility of anticipation seems to be negligible as predictions formulated seem to be either vague or false. Therefore, great visions of forming the man-perpetrator, as well as the society as a whole, tend to be unspecified. Along with the criticism of the prevailing development models based on adaptation and conformism, the attitudes inducing aggression ap-

pear, distorting the essence of the prospective orientation. Then, how does one bind the postulate of prospective orientation with the adaptation to the world existing *here and now*? Koziellecki does not give a clear answer to this question, except for just paying attention to the nature of the complexity of the social structures within which one would achieve the objectives of innovative and creative thinking. Besides, the history continually proves that great ideas of social development require long periods of time. However, the author of the transgressive concept is aware that the development of a man-perpetrator oriented prospectively should offer such type of mind training in which he would be able to recognize the reality not only in terms of a *fait accompli*, but also in terms of the opportunities, in order to enhance the role of anticipation processes, significantly developing the strategy of divergent and probabilistic thinking. Then, the process of entering into the future can be revealed in this model of shaping the mind, because the converted mind will tighten the control over a man-perpetrator in each *here and now* situation.

In thus understood development, which was made in a specific temporal transgression, reasoning in terms of sustainable development philosophy, assuming the way of thinking about reality that respects interactions, relationships between a man-perpetrator, society and the biosphere, becomes crucial. However, does this way of thinking indeed lead to the integral (Hull, 2003, p. 18), global and universalistic thinking (Tyburski, 2008), if embedded in the contemporary culture and the proper time, could appear to some people as dogmatism which is distant from reality and puts the requirements of alternativity before the temporal transgression, i.e. the rejection of nationalism, extremism and political and economic particularism, thus moving away from dividing the world into independent parts. A man-perpetrator lives in the cultural conditions, in which some tensions, contradictions, as well as operating temporary differences within the conflicting environmental, social and economic values – associated with the idea of the problems and practice of sustainable development – seem to be quite natural. The assumed integral thinking does not sound convincing and gives rise to certain doubts, due to the fact that the risk of temporal transgression also seems to be perceived as an opportunity for better, more in-depth solutions that are the conditions for the new and better in terms of harmony versions of the world (Prigogine, Stengers, 1990).

Temporal transgression and the possibility of education for sustainable development

Among other things, the aporia between the education set by the adaptation of presentism and the education toward the world, found in the notion of time associated with a prospective orientation, is overcome. The former is based on the continuation, serv-

ing the finished world, seeking only the utilitarian values. The essence of the latter model of education is the attitude of rebellion against the existing patterns of education and self-education. In this concept of time, the integration of both models of education – which is important from the perspective of education for sustainable development – becomes possible. Within them, one must see the important, but also – in some cases – shallow areas of the world criticism, as well as the constructive or destructive visions of education towards a new future (Tomczyk, Wąsiński, 2014, p. 4-16). Just as one cannot break up with education of fidelity to the universal and permanent values rooted in European culture, which form a kind of barrier, defending a man from self-destruction, one cannot agree to any kind of vision for the future of education based on the relativism of moral values and norms.

The ability to find oneself in the time, determined by the prospective orientation (which is a kind of creative adaptation) means to integrate and demonstrate the convergence of these models of education that are based: 1) on the fidelity to the universal values prejudged by the control of conscience, a separate moral deliberation, 2) on the commitment to the emerging world by the existential method of trial and error, not repealed by the adoption of the responsibility for the consequences of that engagement. Therefore, at the moment it seems reasonable to ask: was not the mission of education – which fosters the prospective orientation, emphasizing the time leaning towards the future – associated with the care and service for everything that comes from the conscience, respect for moral standards, as well as from mind, stimulating the self-motivation and skills? The prospective orientation associated with the future time is tantamount to the journey into the unknown deconstructs the existing arrangements forcing to project a new reality, and above all innovative behavior. These behaviors arise from the premises based on the philosophy of sustainable development (Tański, 2015, p. 61-62), respecting several interpretations of the same reality which is viewed from different angles and points. Thus, different actions assuming the coincidence of the order of reason (theory, description, explanation) and the order of heart (emotions, commitment, values), appear.

Conclusions: the ambiguity of the approach to the problem of temporal transgression

In summary, the concept of time according to the author of the transgressive concept does not seem to be unequivocal in the perspective of sustainable development. One can talk about its two main dimensions. In the first one, flow of time cannot kill a man since he can build, create and at the same time exceed himself, provided that he will not experience suffering or pleasure. Man is not a subject to destruction: he remains identical with himself. Time does not mean

waiting for achieving a goal which is to be preceded by a conscious assessment of the situation, project or plan. Also, time does not appear to be an inner experience of man, although it becomes present in the hope of infinity, which has a metaphysical dimension. Thanks to this dimension, a man-perpetrator can transcend his biological limitations (Kozielecki, 2001, p. 19). While experiencing this time, a transgressive man may take responsible actions and identify himself with the force, the spirit that can surpass himself without submission to suffering or hedonism, able to shape himself. Undoubtedly, in this case the sustainable development – assuming the man-perpetrator's relationship with other people, as well as with nature not only in the realm of facts but also at the deontological level – would be made inside him (Lipiec, 2001, p. 44). In the second dimension, time and changes occurring in it are the only reality; in these changes the man, as it were, undergoes annihilation (Ingarden, 1975, p. 43). Time is subordinated to hubristic behaviors arising from the need to confirm one's own value. A transgressive man, escaping from changes on the clock face, creates the sense and values. Thereby, he suppresses the fear of the inevitability of passing time and wishes to find and confirm himself by creating immortal works. Therefore, time plays a significant role since it becomes the source of the ontological anxiety of a transgressive man.

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