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## Agency and community orientation and social participation of young people aged 14 to 19 – research report

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### Abstract

The aim of this article is to present the results of research diagnosing the agency and community orientations of young students aged 14 to 19 in relation to the social participation of young people in activities undertaken for the benefit of their communities. The commitment and social activity of members of a given community are one of the factors determining its development (Potoczek, 2001). The presented research results are an attempt to examine the importance of the sense of agency for conscious, responsible engagement in activities and social participation among students of selected secondary schools in a medium-sized city. It was assumed that the dimension of agency (the act of exerting or not exerting) by a person's influence on events can be an important aspect of building one's self-image, one's perception of one's role in the surrounding world, motivation to undertake specific activities, but also understanding and interpreting the world and the phenomena occurring in it. Ultimately, the issue raised seems to be important due to the social consequences of forming or not forming a belief in the possibility of constructing one's own biography, but also a belief in the possibility of influencing the surrounding reality. The

results can also be related to Eric Berne's transactional analysis theory, in which the Adult ego state enables conscious, rational assessment of situations and social activity, which may provide a better understanding of the mechanisms of building engagement and social responsibility among young people.

**Keywords:** agency orientation, community orientation, social participation, responsibility, social action, transactional analysis

## Introduction

The Anthropocene epoch of man! Man responsible for a changing world, aware of the changes taking place in his immediate environment. The era of humans burdened with responsibility for the planetary crisis, climate change, melting glaciers, cataclysms – mass extinction of various species, ocean acidification, cancer clusters, severe droughts, and torrential rains. The Anthropocene is identified with a sense of division between human domination of the world and a lack of control over environmental degradation processes. This places humans in a situation where they seem to be seriously losing their agency, maintaining the belief that their activities have set in motion a process of decay that humans can no longer stop or reverse (Andrzejewska, 2018, p. 124). As a result, the crisis becomes a kind of collective trauma that generates a mechanism of differentiation<sup>1</sup>: the human race as such faces the mortal threat of annihilation (Humeniuk, 2024, p. 29). The term “Anthropocene stagnation” is used in scientific discourse (Bińczyk, 2018). perfectly capturing the mood of the inevitable end of the human era, a conviction made present in the public sphere not only by scientists, but also (and perhaps above all) by representatives of the media, activists, artists, and ordinary participants in social life. On the other hand Jason W. Moore's analysis of anthropocentric theory allows us to see that

contemporary phenomena such as global warming and the financialization of the economy are neither purely social nor purely environmental processes, but rather [...] a dialectical combination of capital accumulation, the pursuit of power, and processes of nature production (Bińczyk, 2018, s. 158).

There is a fairly widespread belief that the way to solve problems related to caring for the environment is through reliable public education. Education that promotes the concept of sustainable development, leading to an understanding of the basics of sustainable management of the natural environment, the introduction of modern environmental protection technologies, promoting the economical use of natural resources, shaping cultural habits and creating moral atti-

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<sup>1</sup> A mechanism that pits people against each other while standardizing their behavior. The theory of mimicry and scapegoating Rene Girard R. Girard, *Kozioł ofiarny*, trans. M. Goszczyńska, Łódź, 1991.

tudes, and implementing holistic thinking skills based on understanding the needs of humans and nature (Sobczyk, 2003).

For many years, there has been scientific reflection on the shape of education for the future. The search for ways to prepare future generations for responsible participation in community life. Education that allows for the construction of individual biographies combining the fulfillment of one's own individual needs with the needs of the wider environment. Education that takes into account the offer coming from the current socially constructed system of values, negotiated in the context of meanings shaping the sphere of political and social life and contemporary culture (Melosik, 1998 pp. 54 – 56). Education that provides experiences that build a sense of agency, provides opportunities to carry out activities based on needs and expectations, and gives a sense of influence on the environment (Wawrzyniak-Beszterda 2018, p. 471).

**Education that incorporates the development of social awareness extending also to the natural environment manifests itself not only in individual thinking and experience but also in the socially established standards of perceiving, experiencing, and valuing the biosphere. This form of education, often referred to as civic education, combines the culturally conditioned content of human participation in the community with a broadly understood responsibility for the living environment.**

However, it may be that “too much of the literature on civic education borders on desperation and not only fails to construct a vision but also ‘freezes’ dreams, imagination, or the idea of a better world” (Giroux & Witkowski, 2010, p. 184). Therefore, our intention is not to delve into the complexity of the concept of citizenship but to confront the assumed goal of civic education in the context of developing a sense of agency among secondary school youth.

Those who co-create civil society participate consciously and autonomously in public life, engaging in (and initiating) grassroots actions that contribute to real changes in their surroundings. The idea of civil society assumes a consensus around values<sup>2</sup> and norms (especially fundamental ones<sup>3</sup>), as these are neces-

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<sup>2</sup> Fundamental values such as freedom, truth, solidarity, justice, and social equality are not only given to society but also entrusted to it as a task. They can develop properly only with the unchanging recognition of the transcendent dignity of the human person. As a social being, the human person is called to grow and fulfill their vocation within a community of others. A proper social order one that is indispensable in helping individuals realize their humanity is based on fundamental values. Granting a person absolute autonomy, contrary to the nature of things, is equivalent to taking a destructive path both for authentic freedom and for a society truly worthy of the human being. A democratic state exists, develops, or collapses along with the fundamental values it expresses and promotes. Fundamental values (Mariański, 2015, pp. 893–898).

<sup>3</sup> The lack of consensus regarding fundamental values, especially among young people, may determine the future of society. On the other hand, educating the youth in a spirit of fidelity to

sary for shaping a responsible and active civic attitude and for eventually achieving axiological maturity. Activities aimed at discovering and consciously affirming values strengthen orientation toward proper (desirable), ethical, and moral behavior, protecting individuals from manipulation by others (Wereszczyńska, 2011, p. 396), and guaranteeing internal cohesion within communities, collectives, nations, and states. Values that are understood and accepted by individuals can become a source of inspiration for activities undertaken for the common good. Activity, understood as an individual's action within society, results not only in their contribution to transforming reality but undoubtedly shapes their personal development<sup>4</sup>.

An individual's involvement expressed through civic actions and activities undertaken in the service of the public interest is considered beneficial both for the acting individual and for social cohesion (Millon-Delsol, 1995, p. 58). Building a civil society based on the awareness of collective action thus requires its members to demonstrate both individual and social civic engagement<sup>5</sup>.

Civic education becomes particularly significant in contemporary pluralistic societies, which are marked by individualistic, libertarian, rationalist, and hedonistic tendencies and often present people with extreme values: elitist and egalitarian, focused on work and pleasure, regional and national, or even supranational. We observe low social engagement among youth, who tend to be self-focused. Research and analyses indicate the need for actions aimed at guiding young people's activity within the realm of citizenship (IKE, 2022). Introducing the concept of citizenship, pointing out opportunities for involvement, and offering appropriate motivation can realistically translate into civic engagement (e.g., Chałas & Szewczak, 2021). There is a need, therefore, for an interdisciplinary reflection on how to prepare young people for conscious participation in community life.

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the fundamental values that should be present in society has a strong influence on the beliefs of the younger generation. It is therefore essential to determine which fundamental values hold a central place in the consciousness of young people both on the "operational" level (what exists in reality) and on the normative level (the reality that is desired or postulated) (Piwowski, 1991, p. 108).

<sup>4</sup> We consider intellectual, emotional, and practical activity as essential components of comprehensive education (Okoń, 1998; Wereszczyńska, 2011).

<sup>5</sup> Social civic activity involves the collective and conscious articulation, pursuit, and defense of the interests (needs and aspirations) of a given social group by its members. Individual activity refers to the fulfillment of civic duties particularly through voting behavior, participation in local government bodies, active engagement with administrative institutions, involvement in campaigns and non-governmental organizations, and demonstrating civic responsibility in undertaken actions, such as responding to threats to the state or providing assistance to fellow citizens in need. (Gliński & Palska, 1997, p. 365).

At the core of this multidimensional understanding of civic education should be, it seems, an authentic experience of having an impact on reality based on negotiated content that allows for critical analysis of current events and phenomena in real social life. This could foster the development of young people's sense of agency and authentic participation in community life. A key element of this is the inclusion of democratic principles, participation, and cooperation in everyday life.

Participation understood as a process involving dialogue and mutual respect among social actors, the sharing of information, the opportunity to express opinions, and the right to be heard allows individuals to experience a sense of agency. It teaches them that their actions can shape reality, influence others' decisions, and that their opinions matter. The concept of participation is closely related to transactional analysis theory, in which it should be an invitation to engage in dialogue and action from the Adult ego state and signify the ability to take real action. In other words, participation is a process conducive to generating transactions that should activate the Adult state (Wieczorek, 2013, p. 111). Eric Berne, the founder of Transactional Analysis, defines ego states as coherent systems of thoughts and emotions, which are manifested through consistent sets of behaviors (Pankowska, 2001, pp. 29 – 30). When communicating from the Adult ego state, the individual objectively evaluates reality and, based on incoming stimuli and experience, analyzes their options akin to the functioning of a machine (Berne, 2008, p. 31 – 32), or a self-programming computer (Pankowska, 2001, p. 32). This allows for objective perception and evaluation of reality. The Adult state is the sober, conscious part of the personality that gathers data about the external and internal world using the senses, then processes it according to logical rules and draws appropriate conclusions (Rogoll, 1989, p. 15), estimating probabilities (James & Jongeward, 1994, p. 44). Thanks to this, the person acts independently of emotions and moods, which is important for objective understanding of the environment. The Adult ego state can influence the other ego states. If it receives insufficient or false information, it cannot assess reality correctly (Rogoll, 1989, p. 15). This state is organized, flexible, and intelligent (James & Jongeward, 1994, p. 44). Although this ego state may not initially seem connected to emotions, some authors argue that emotions can be experienced in this state. These relate to the current situation and include emotions such as outrage in response to real injustice, despair resulting from a tragic situation, or genuine respect for another person (Pankowska, 2001, p. 32). With the development of this ego state, the so-called Integrated Adult may emerge. Within the Adult, certain ethical aspects (Ethos), personal attractiveness and emotional spontaneity (Pathos), as well as rationality (Logos) may be internalized. Ethos i.e., the Parent within the Adult contains well-processed and integrated commands and prohibitions inherited from the Parent state. Logos the

Adult within the Adult is the most rational part of the personality structure, responsible for objectively perceiving reality and interacting with the external environment. Pathos the Child within the Adult contains rethought and integrated feelings previously located in the Child ego state (Pankowska, 2001); (Pierzchała, 2012); (Jagięła, 2011). A person in the Integrated Adult state, without losing rationality, would demonstrate both “childlike” naturalness and ethical responsibility. Integrating the Adult state is a conscious process involving the transformation and incorporation of certain elements from the other ego states into this structure (Pankowska, 2001, p. 36; Łęski, 2016, p. 24).

We may therefore assume that one of the fundamental competencies paving the way toward social responsibility for oneself and others is the development of a sense of agency. The concept of agency is a subject of interest across various fields (philosophy, psychology, neuropsychology)<sup>6</sup>, though it does not belong to a single, dedicated field of study. It is the result of exploring various aspects of human experience and understanding of the world and oneself (Nowakowski & Komendziński, 2010, pp. 251 – 252). The sense of agency combines self-awareness with the experience of oneself as the initiator and controller of actions, processes, and events. This experience is essential not only for self-understanding but also for understanding perception and the world of social relationships (Whitson & Galinsky, 2008, pp. 115 – 117). Discussions on agency often distinguish between the sense of agency understood as a volitional act and the sense of ownership, i.e., the feeling that “I” am the recipient of certain experiences (Gallagher, 2000, pp. 14 – 21).

For the purpose of this study, we adopted (following D. Bakan) the assumption of two main aspects of human existence: agency meaning that every person is a pursuer of their own goals and communion the belief that every individual is also a member of a community and a participant in social relationships (Bakan, 1966). Vicki (Helgeson, 1994); (Helgeson, 2003) instead refers to agency orientation, which involves a focus on pursuing individual goals, and communion orientation, which is defined as a focus on others and one’s relationships with them. Both orientations can take extreme forms, lying on a continuum from unrestrained agency, where the focus on oneself and one’s goals is so strong that it disregards communal demands and leads to the denial of relationships with others (often ignoring their goals and causing conflicts) (Helgeson, 2003), to unrestrained communion, characterized by such intense focus on others and one’s relationships with them that it leads to the denial of one’s own agency (Helgeson, 1994); (Helgeson, 2003).

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<sup>6</sup> e.g. (Mrówka, 2002).

## Research Method

The survey was conducted in April 2025 in secondary schools (high schools and technical schools) in Koszalin using an online questionnaire, which students received for voluntary and anonymous completion. The study utilized a scale measuring agentic and communal orientations, developed by Bogdan Wojciszke and Monika A. Szlendak (Wojciszke & Szlendak, 2010, p. 69). The questionnaire included a demographic section with basic information: age, gender, and school profile. The scale consists of 22 statements to which participants responded on a scale from 1 to 7, ranging from “definitely no” to “definitely yes”. Additionally, we included 6 closed-ended questions concerning social engagement.

The study began with a thesis directly related to subsequent stages: agentic and communal orientations are factors associated with participation in social activities, including environmental protection actions.

The subject of the research was the agentic and communal orientations of young people and the social participation of students in social activities, including those related to environmental protection.

Purpose of the research were:

1. To determine the agentic and communal orientations of young students.
2. To identify differences in orientations between females and males.
3. To examine the relationship between orientations and students’ social participation in school-based activities.
4. To examine the relationship between agentic and communal orientations and participation in environmental protection activities.

We formulated four research questions:

1. What agentic and communal orientations do young students have?
2. Are there any differences in these orientations between genders, and if so, what are they?
3. Is there a relationship between these orientations and students’ social participation in school activities, and if so, what kind of relationship?
4. Is there a relationship between agentic and communal orientations and students’ social participation in environmental protection activities, and if so, what kind of relationship?

The study involved 117 students (70 females, 44 males, and 3 non-binary individuals) from two secondary schools. They included high school students (53 students) and technical school students (64 students) from third-year classes, aged 14 to 19. Among them, 58 were under 18 years old, and 59 were 18 or older.

## Research results

### 1. What type of orientation (agentic or communal) do young students have?

Table 1

*Distribution of the communality index in the studied group*

Communality	Girls		Boys		Non – binary		Total	
	Number	%	Number	%	Number	%	Number	%
1-1,99	0	0,0	2	1,7	0	0,0	2	1,7
2-2,99	9	7,7	6	5,1	0	0,0	15	12,8
3-3,99	20	17,1	17	14,5	0	0,0	37	31,6
4-4,99	28	23,9	12	10,3	1	0,9	41	35,0
5-5,99	10	8,5	7	6,0	2	1,7	19	16,2
6-7	3	2,6	0	0,0	0	0,0	3	2,6
Total	70	59,8	44	37,6	3	2,6	117	100,0

Median: 4; mean: 3.99; standard deviation: 1.054

Source: Own research.

Table 2

*Distribution of the agency index in the studied group*

Agency	Girls		Boys		Non-binary		Total	
	Number	%	Number	%	Number	%	Number	%
1-1,99	3	2,6	0	0,0	0	0,0	3	2,6
2-2,99	4	3,4	4	3,4	0	0,0	8	6,8
3-3,99	27	23,1	13	11,1	1	0,9	41	35,0
4-4,99	30	25,6	22	18,8	2	1,7	54	46,2
5-5,99	6	5,1	33	28,2	0	0,0	9	7,7
6-7	0	0,0	2	1,7	0	0,0	2	1,7
Total	70	59,8	44	37,6	3	2,6	117	100,0

Median: 4; mean: 4.01; standard deviation: 0.812

Source: Own research.

The distributions of both indices (communality and agency) follow a normal distribution, confirmed by the Kolmogorov – Smirnov test (for agency: test value 0.785,  $p=0.568$ ; for communality: test value 0.536,  $p=0.936$ ). Both distributions have similar central tendency measures, with average values near the middle of the scale and standard deviations around one point on the scale.

There is a strong negative correlation between the communality and agency indices: Spearman's rank correlation coefficient is  $-0.298$  ( $p=0.0011$ ). This means individuals with lower communality scores tend to have higher agency scores, and vice versa those with high communality have lower agency.



The negative correlation between agency and communality is stronger among older students. In the 18+ age group, the correlation coefficient is -0.333 ( $p=0.0107$ ), whereas in the under-18 group it is -0.280 ( $p=0.0316$ ). While no differences in agency were found between age groups, those aged 18 and over show a lower communality index. This difference was confirmed by a median test ( $p=0.033$ ), and Spearman's correlation between age and communality was -0.208 ( $p=0.0247$ ).

This negative correlation is evident both among technical school students (correlation -0.265,  $p=0.0343$ ) and high school students (correlation -0.318,  $p=0.0203$ ). These two subgroups do not differ significantly in agency or communality indices, which was also verified with a median test.

The negative correlation between agency and communality is much stronger among girls (-0.36) than among boys (-0.20), where it is statistically insignificant.

## **2. Are there any differences in these orientations between genders, and if so, what are they?**

Differences between gender groups were tested using the median test. No significant differences in agency or communality levels between girls and boys were found. Girls tend to have a slightly higher communality level (mean 4.11) than boys (mean 3.75), while boys have a slightly higher agency level (4.18) than girls (3.89). From Tables 1 and 2, it is also visible that extremely low communality values do not appear among girls, whereas extremely low agency values are absent among boys. A similar pattern is observed with extremely high values: girls do not show extremely high agency, and boys do not show extremely high communality. Thus, gender differences in these variables might exist but proving this would require a larger sample size.

As discussed in Problem 1, communality and agency are inversely related across the entire group, but this relation is much clearer among girls (Spearman's correlation -0.363,  $p=0.002$ ), and less so and statistically insignificant among boys.

## **3. Is there a relationship between these orientations and students' social participation in school activities, and if so, what kind of relationship?**

Students' social participation in the school environment was examined using three questions:

1. Have you ever been a member of the student council?
2. Have you ever held the role of class representative, deputy, or treasurer?
3. Have you been part of a school volunteer group?

For each question, respondents answered “yes” or “no,” dividing the sample into two subgroups. The median test was used to check for significant differences between these subgroups regarding agency and communality indices.

Table 3

*Distribution of responses to questions about students' social participation in the school space*

Question	Yes		No		Total	
	Number	%	Number	%	Number	%
1. Have you ever been a member of the student council?	33	28,2	84	71,8	117	100,0
2. Have you ever held the position of class president, vice-president, or treasurer?	60	51,3	57	48,7	117	100,0
3. Have you been a member of a school group involved in volunteering?	50	42,7	67	57,3	117	100,0

Source: Own research.

It is worth noting that as many as 37 students (32.5%) answered “no” to all three questions (including 17 girls and 20 boys). Eighteen students out of 117 gave a positive answer to all three questions, of whom only three were boys. These gender differences were particularly noticeable in questions 1 and 3.

A relationship was observed between the response to question 3 and the level of communal orientation. Students with a higher level of communal orientation were more likely to respond positively to this question than those with a low level. The arithmetic mean of the communal orientation index among students who participated in volunteering was 4.27, while among those who answered “no” to question 3, the average was 3.79. This difference, tested using the Student's t-test, is statistically significant at the 0.014 level. It is also noteworthy that younger students were significantly more likely to answer positively to the question about volunteering.

#### **4. Is there a relationship between agentic and communal orientations and students' social participation in environmental protection activities, and if so, what kind of relationship?**

Students' social participation in environmental protection activities was examined using three questions:

1. Have you participated in school activities for environmental protection?
2. Have you initiated any school activities for environmental protection?
3. Would you describe yourself as someone who cares about the natural environment?

Each of these questions could be answered with “yes” or “no.” Thus, each question divided the surveyed group into two subgroups. The median test was

used to assess the significance of differences between these subgroups in terms of two orientation indicators: agentic orientation and communal orientation. In addition, the significance of differences between the mean levels of these orientations in the subgroups was tested using the Student's t-test.

Table 4

*Distribution of responses to questions about students' social participation in environmental protection activities*

Question	Yes		No		Total	
	Number	%	Number	%	Number	%
4. Have you participated in school activities for environmental protection?	71	60,7	46	39,3	117	100,0
5. Have you initiated any school activities for environmental protection?	24	20,5	93	79,5	117	100,0
6. Would you describe yourself as someone who cares about the natural environment?	88	75,2	29	24,8	117	100,0

Source: Own research.

No significant relationship was found between the responses to questions regarding participation in environmental protection activities and the indicators of agency and communion. It can be assumed that neither agency nor communion is associated with activity in favor of the natural environment, at least within the studied group. No differences were found in the distribution of responses to questions 4 – 6 based on gender, age, or type of school either.

## Discussion of Results

Measurements of agency and communion levels among young people have been conducted using various tools, which makes it difficult to directly compare the results obtained with those from other populations. The scale of agency and communion by Wojciszke and Szlendak used in this study proved to be a tool that effectively differentiates the examined traits, as evidenced by the normal distribution of agency and communion scores in the studied group.

As for the sense of agency, previous studies (Valås, 2001; Jones, de-Wit, Fernyough et al., 2008; Donald, Koolwal, Annan et al., 2017; Wojciszke & Cieślak, 2014) have indicated higher levels of this trait among boys/men. Hurault, Broc, Crône et al. (2020) demonstrated that men show higher levels of so-called *positive agency* (capacity for active action), while women tend to report higher levels of *negative agency* (perception of limitations in action).

A study on adolescents from 14 countries showed higher agency levels among boys (Zimmerman, Moreau, Wilopo et al., 2019), although this pattern is likely shaped by cultural factors. For instance, Chinese girls displayed higher agency levels than boys, whereas in Muslim-majority countries (e.g., Egypt, Burkina Faso) and in India, boys showed significantly higher agency. Sczesny, Nater, and Eagly (2018) also highlighted the importance of cultural and economic contexts in shaping agency.

Communal orientation is also differentiated by gender and cultural background. In Spanish/Latino cultures, men demonstrated a higher sense of social integration than women (Lardler, Opara, Cantu et al., 2022).

According to existing research, social participation is a characteristic strongly influenced by life conditions and personal experiences. Speer, Peterson, Armstead et al. (2013) identified a positive relationship between social participation and agency, although one of the two examined aspects of agency – **interactional agency** – was linked to participation only among individuals with low income. Gender differences were also observed in the second aspect – **intrapersonal agency** – again, only within low-income populations.

Among the surveyed group, the level of communal orientation decreases with age. This pattern was also observed by Cicognani, Zani, and Albanesi (2012), who additionally pointed out ambiguities regarding the relationship between gender and communal orientation, suggesting the need for further research in this area.

The social engagement of the students studied can be described as average, with more declarations than actual participation. According to a comparative study covering 141 countries (Global Youth Participation Index), Poland ranks 37th in overall youth participation and 39th in the civic space component (score: 76/100, equal to Portugal and Slovenia), while the top scores (over 90/100) are held by New Zealand, Malta, and Norway.

## Conclusion

The results of this study allow for several conclusions regarding agency and communion, and their relationship to social participation among young people.

Most students demonstrated medium levels of both agency and communion, situated around the midpoint of the measurement scales. A strong inverse relationship was observed between agency and communion: individuals with low agency tended to have high communion, and vice versa. This pattern was particularly prominent among girls. Communal orientation decreases with age among the studied participants. Young people are increasingly focused on themselves and their own goals, often disregarding the needs of the community. Iso-

lation and the lack of social engagement for the common good can have disastrous consequences. Flood, earthquakes, wars, and terrorism are social phenomena that are easier to overcome within a group that communicates and cooperates with one another.

Girls showed higher levels of communion, while boys scored higher in agency, a pattern typical for Western cultural contexts. However, a changing trend can be observed. Young women are increasingly prioritizing their own needs over communal ones. This may, in the future, completely transform the structure of the family and the roles traditionally associated with it. A probable outcome of these changes may also be that the majority of women will abandon plans to start a family and become unwilling to devote part of their lives to caregiving and raising children. Professional development may become the primary life goal for woman.

Social participation among the surveyed students was moderate many had not engaged in any concrete activities for their school or local environment. Girls and younger students (regardless of gender) showed higher levels of social engagement.

Students with higher communion were more likely to report involvement in volunteering. No relationship was found between either agency or communion and involvement in environmental activities.

A potentially valuable next step would be to conduct a study using various tools for measuring agency and communion and to develop a conversion algorithm that would allow for comparison across different populations and measurement methods.

A more in-depth diagnosis of social participation attitudes could be achieved through the development of a more comprehensive diagnostic tool. Such a tool would enable the creation of a model linking motivational and volitional traits in young people with their behavior in the social sphere. This model should take into account socio-cultural determinants, which would also need to be diagnosed.

In the context of this study, it can be inferred that the level of agency is associated with the dominance of the Adult Ego State in an individual's personality this allows for responsible and conscious influence on and shaping of social reality. Similarly, communion understood here as the ability to build relationships and collaborate may result from the integration of the Adult Ego State with other ego states, allowing for a balance between individual agency and group needs.

One could also interpret that effective social participation among young people requires the functioning of the Integrated Adult a state that enables rational decision-making, adherence to social values and norms, and emotional engagement and creativity.

Given the results, the higher level of communion observed in girls, and the higher level of agency in boys, may be interpreted through the lens of differing dynamics in the development and use of ego states. Girls, when in social relations, may be more inclined to engage both the Parent and Child ego states alongside the Adult, while boys tend to prioritize the Adult Ego State, focusing more on task-oriented activity. The age-related decline in communion might reflect either development or limitations in the growth of the Integrated Adult, which is key to mature, conscious social participation.

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## Orientacja sprawcza i wspólnotowa oraz partycypacja społeczna młodzieży w wieku 14–19 lat – raport z badań

### Streszczenie

Celem artykułu jest przedstawienie wyników badań diagnozujących orientacje sprawcze i wspólnotowe młodych uczniów w wieku 14–19 lat w odniesieniu do partycypacji społecznej młodzieży w działaniach podejmowanych na rzecz ich społeczności. Zaangażowanie i aktywność społeczna członków danej społeczności są jednym z czynników warunkujących jej rozwój. Prezentowane wyniki badań stanowią próbę zbadania znaczenia poczucia sprawstwa dla świadomego, odpowiedzialnego angażowania się w działania i partycypację społeczną wśród uczniów wybranych szkół średnich w średniej wielkości mieście. Przyjęto założenie, że wymiar sprawczości (działania lub ich braku) jako wpływu osoby na wydarzenia może być istotnym aspektem budowania własnego obrazu siebie, postrzegania swojej roli w otaczającym świecie, motywacji do podejmowania określonych działań, ale także rozumienia i interpretowania świata oraz zachodzących w nim zjawisk. Ostatecznie poruszona problematyka wydaje się istotna ze względu na społeczne konsekwencje kształtowania lub niekształtowania przekonania o możliwości konstruowania własnej biografii, jak również przekonania o możliwości wpływania na otaczającą rzeczywistość. Wyniki można też odnieść do teorii analizy transakcyjnej Erica Berne'a, w której stan ego Dorosłego umożliwia świadomą, racjonalną ocenę sytuacji i aktywność społeczną, co może przyczynić się do lepszego zrozumienia mechanizmów budowania zaangażowania i odpowiedzialności społecznej wśród młodzieży.

**Słowa kluczowe:** orientacja sprawcza, orientacja wspólnotowa, partycypacja społeczna, odpowiedzialność, działanie społeczne, analiza transakcyjna.