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Reasons of the Heart:

Childbearing in the Age of Abundance, Redistribution, and Planning

At the time of this writing, the total fertility rate in the United States is under 1.65 births per woman and falling. In the European Union it is at 1.53; in Japan, at 1.30; in Korea—a breathtaking 0.71. These numbers are the result of a decades-long collapse, the combined result of economic growth, social welfare, and family planning, each of which made children less needed by households. But five percent of US women defy these trends, having five, six, seven, or more children. Who are they, why do they do this, and what does it mean? The first qualitative study of the American women immune to low birth rates presents a portrait of women like the biblical Hannah who see their children as blessings from God, expressions of divine goodness, and the purpose of their marriages. Their “reasons of the heart” have profound relevance for the canvas of policy questions related to low birth rates, as well as for the greater public dialogue about lifestyle patterns of modernity.

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BEING A PARENT MEANS THERE IS NO IN BETWEEN

Parenthood seems inherent while speaking about the society, culture or politics – will it resist as we assume we understand it? Will the definition of family, mother and father stay actual in future? What are the models of the Polish family in the mid 20. of XXI century?

Nowadays parenthood seems to be increasingly perceived as one of many potential individually made life choices. Is this only a way of self-realization? If the answer might be approved, consequently parenthood may lose its universal and indisputable value – which it had for previous generations.

What kind of relationships is the most popular? Is marriage still the main choice for the fiancés? What are the models of sharing care obligation within women and men, what are their dreams and plans while thinking about having family and stay active at labour market? How (if the answer is positive) being a parent changes their perspective and the way of thinking? What differences can we observe (if there are any) between age cohorts?

I would like to look for the answers on the base on quantitative and qualitative data from GUS, international and national research centres.

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Family Life and Labour Market – Conflict or Synergy?

Parenthood as a Factor in the Development of Adults' Human and Social Capital

Family life and professional activity have long been issues discussed and seen as two areas where the tensions and conflicts take place. This problem has become even more important with the advent of the industrial revolution which largely placed work outside the household. In recent years this problem has been addressed mainly through the development of the Work-Life Balanced (WLB) concept which has become popular in debates and HR practices. However, there are many indications that this problem is still far from solved and the search for new solutions seems necessary.

In our presentation we propose a slightly different perspective than WLB on the relationship between family life and professional activity. In our view, these two areas do not constitute two competing domains, but rather overlapping and mutually complementing spaces for achieving important individual, familial and social goals.

We base our proposal on theories and research results that indicate relationships between the quality of family life, perceived satisfaction, and professional activity. They can be found, for example, in the *Happy Productive Worker* concept (Wright & Cropanzano 2007) or in the *Social Diagnosis* studies carried out in Poland (Czapiński 2015). As the team of authors we explored this field in the research project in 2023 on the effects of parenthood for parents in Poland to test if there are positive outcomes in parents in the areas connected with professional competences. According to one of the conclusions, 84% of respondents agree that parenting promotes the development of competences and skills in organizing time, distinguishing important from unimportant matters (81%), greater sensitivity to the needs of other people (79%), and better financial management (79%).

If there is enough evidence of positive influence of parenthood for professional development, this knowledge should be used in the process of developing or creating adequate regulations and measures.

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**Remote working performed from an employee's home
and the right to privacy of the employee and his/her family members**

The right to privacy is a fundamental human right guaranteed by a number of international legal instruments, in particular Article 17 of the International Covenant on Civil and Political Rights, Article 8 of the European Convention on Human Rights and Fundamental Freedoms, as well as the Constitution of the Republic of Poland. In addition, under Article 11¹ of the Labour Code, the employer is obliged to respect the dignity and other personal rights of the employee. Privacy is generally recognised as a personal right to which every person is entitled. Third parties have a duty to refrain from any action that could violate it. With the current development of information technology, the employer can exercise far-reaching control over the employee, with a high degree of intrusion into the employee's sphere of privacy. The privacy of an employee and his/her family members is most at risk of being violated in the case of remote work at the employee's home. This is because there is a collision of two legally protected values - on the one hand, the privacy of the employee and his/her household members and, on the other hand, the employer's right to control the performance of work. During the presentation, the speaker will discuss the legal aspects of protecting the privacy of the employee and his/her family members in the situation of remote working performed in the employee's home.

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How not to burn out and be well as an academic teacher

The topic of burnout has aroused interest among representatives of various scientific disciplines since the 1970s. This phenomenon is studied and described not only by psychologists, but also by educators, sociologists, doctors, and representatives of management sciences. The most well-known concept of burnout is the theory of Ch. Maslach, which assumes that burnout defines a syndrome of emotional exhaustion, depersonalization, and reduced personal achievement (Chirkowska-Smolak, 2018).

The special group affected by the problem of burnout are teachers, especially academic teachers. A modern academic teacher is entangled in many professional roles, and each of them requires one hundred percent perfection. The expectations and external pressures resulting from the evaluation of disciplines in universities mean that teachers, following the guidelines, succumb to point-scoring, trying to fill the slots with articles with a high citation index. A teacher is supposed to be not only a scientist, but also a great educator, designing and conducting classes in a transformative and constructivist spirit, which in turn requires investment in training, but also time to develop the concept of classes and the methodology of conducting it, and then implement innovations, testing them. Moreover, a modern teacher must also be a manager who can take care of research funds, obtain and manage grants. The tensions and ambivalences make many teachers experience symptoms of professional burnout (Lei et al., 2021; Li, Li, & Castaño, 2020). Therefore, the need to take care of teachers' well-being seems to be a priority today in view of their key role in relationships with students, who have also experienced many difficult, depressing and even traumatic moments in recent years.

The aim of my speech is to present ways of diagnosing burnout and its determinants among academics. I also intend to discuss ways of dealing with this phenomenon at both the organizational and individual level. In my speech, I will also present the methodological foundations and general results of the research project, which is being carried out by the Team for Burnout at the Poznań University of Economics and Business.

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From homo oeconomicus to homo personalis:

Theoretical Models of Work-Life Integration

The digital revolution has increasingly blurred the boundaries between personal and professional life, prompting researchers to explore concepts such as work-life blend, integration, and interface (Williams et al, 2016). This paper examines the interplay between the private sphere (home) and the public sphere (work) through the lens of management practices and organizational cultures, based on the interdependence narrative between home and work, outlined by Cunh'a et al. (2022). The analysis utilizes empirical data collected in May 2023 from 1,000 employees across various Polish organizations, highlighting the urgent need for management strategies that consider domestic factors like marital status, parenthood, age, gender, and mental well-being. Notably, data protection regulations, employment law, and anti-discrimination statutes restrict employers from probing or intervening in employees' personal lives. This paper navigates the complexities of catering to individual workers' needs within their domestic contexts while adhering to legal constraints.

The paper introduce two theoretical models: the "Worker–Avatar Model", derived from *homo oeconomicus* theories (Figure 1), and the "Worker–Home Dweller Model" (Figure 2), inspired by *homo personalis* theories. The practical and theoretical implications, as well as the limitations of these models, are thoroughly discussed.

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Laws that tell stories about culture:

A comparative analysis of the protection of motherhood in Poland and the United States

Laws have specific functions that develop within particular contexts. This premise underpins the comparative analysis of law which seeks to understand the rationales behind and justifications for different ways of addressing the same problem. To do that, it is necessary to look beneath the mere text of the law and explore the forces that influence it. They are sometimes referred to as “invisible powers” or “legal formants” and comprise factors such as history, religion, tradition or morals.

In the context of motherhood protection and broader social policies, the United States and Poland represent two contrasting approaches. These differences are not only evident in their current laws and regulations but are also deeply rooted in their distinct historical trajectories. The presentation provides an overview of motherhood protection in both countries but does not claim to exhaust all its complexities. Instead, it serves as a starting point for the discussion about how culture shapes law and vice versa and how ideas have tangible consequences for the situation of concrete individuals. It also raises a question about the universality of a human right to motherhood protection and the extent to which its elements can be modified without losing their function.

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**Musical genealogies: familial mentorships and singers
during the Ancien Régime in France**

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The Dispute over The Silence Argument against Pornography in Analytic Feminist Philosophy

In my lecture I will focus on some critical remarks directed against Silence Argument aimed at ordaining significant restrictions on producing, distributing and consuming pornography. The Silence Argument was invented by Catharine MacKinnon, in her book *Only Words*, and then substantially developed and defended by Jennifer Hornsby and Rae Langton in a series of, by now, classic articles.

The basic idea which lies behind The Silence Argument is that pornography creates and supports intellectual climate and surroundings which engender illocutionary disablement on the part woman who say “no” to an unwanted intercourse.

The Silence Argument borrows heavily from John L. Austin’s theory of speech acts which put hefty stress on distinguishing between locution, illocution and perlocution. Locution is uttering meaningful words. Illocution is an aspect of speech act which bring about change in the world *in saying* meaningful words. And perlocution consist in effects which are consequences brought about *by saying* words. One of the aspect of illocutionary disablement is the lack of the uptake which is defined by Austin as the appreciation by an audience of the intended illocution of the speaker.

R. Langton and J. Hornsby famously claim that when woman says “no” to sexual advances, she is unable to do this at the illocutionary level, because although, at the locutionary level, her word is “no”, pornography makes her utterance illocutionary disabled and perlocutionary frustrated.

The Langton-Hornsby Thesis has been challenged by, inter alia, Alexander Bird and Daniel Jacobson. In their critique they argue that accepting The Silence Argument would make refusing unwanted sex and rape impossible. In addition, even in the scenario described by Langton and Hornsby, pornography does not put women in the situation of incapability of refusing sex. Jacobson also argues that illocutionary disablement is not wrong per se and is not an infringement of the right to free speech.

In the talk at the conference I would like to assess the strength of the critique directed at The Langton – Hornsby Thesis.

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Changes in the marriage pattern in contemporary Poland

It is a characteristic feature of modern developed societies, including Poland, that changes are seen not only in the fertility pattern, consisting in its decline, which contributes to deepening the aging process in societies, but also with regard to contracting marriages and their breakdowns. A decline in the number of marriages contracted, increasing popularity of cohabitation and a rising number of divorces have undermined the durability of marital unions, and thus have led to changes in the sphere of matrimony [Gazińska, 2012: 69-70].

Demographic analyses indicate radical changes in the model of matrimony, which testifies to disturbances in the process of entering into marriage. These changes, along with a lower willingness to be married and an increasing frequency of divorces, result in the transition from a homogeneous family model to a heterogeneous one in Poland. This process will be continued and, as Krystyna Slany writes, we can talk about the emergence of a model of individualized axiological choices and departure from traditional values such as family [Slany, 2006: 13-14].

Therefore, a question arises of whether family and marriage are values held dear by the Poles anymore. The answer to this question is nothing but simple. The aim of my speech will be to show the changes in the sphere of matrimony from a demographic perspective since 2001, as well as to analyse the existing data showing the position of marriage and family in the axiological and normative system of the Polish nation.

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St. Thomas Aquinas on men and women

The output of St. Thomas Aquinas on the question of the relationship between man and woman gives an ambivalent impression. On the one hand, one can see an argumentation appearing from time to time that refers to the idea of equality between man and woman, while on the other hand one can see a compromise with the spirit of his own era and with the customs and even laws in force at the time. One may wonder if some contradictions in some passages were not intended to make the reader notice the incompatibility of the circulating views of the era with the equality argumentation. It can be hypothesized that Aquinas was trying to convey certain elements of the equality mentality, but he did so in such a way as not to discourage readers living with the stereotypes of his own era. To the extent that he conveyed appeals to the equality argument, to that extent he can be considered a precursor, but we should add: a tentative precursor. However, when we read the Aristotle-inspired passages, we have no doubt that the ancient philosopher had a negative impact on thinking in terms of equality in relations between men and women.

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Marriage and family in contemporary canon law

The primary aim of the lecture is to focus upon the meaning of marriage and family in the Code of canon law of 1983, the characteristic features of those legal relationships – as described in the Code and supplementary documents of the Holy See. The secondary aim would be to provide the theological, spiritual and cultural justification for those normative provisions. The third goal is to compare the canon law institutions with the family patterns within the contemporary culture.