



Przemysław Żebrok

<https://orcid.org/0000-0003-3783-2217>

The Pontifical University of John Paul II in Krakow, Poland
przemyslaw@zebrok.pl

Jacek Stańdo

<https://orcid.org/0000-0002-0828-7267>

Lodz University of Technology, Poland
jacek.stando@p.lodz.pl

Żywilla Fechner

<https://orcid.org/0000-0001-7412-6544>

Lodz University of Technology, Poland
zywilla.fechner@p.lodz.pl

Teachers' authority in a decade of social changes, 2011–2022

Submitted: 26.06.2025

Accepted: 23.03.2026

Published: 30.06.2026



Abstract

Research objectives (aims) and problem(s): The study aims to examine how perceptions of teacher authority among 15-year-old students have changed over the last decade (2011/2012–2022). The research also seeks to identify the authority figures indicated by students and to capture changes in their understanding of authority in the context of socio-cultural transformations.

Research methods: A quantitative-qualitative approach was used, combining statistical analysis with a qualitative interpretation of students' responses. Data were collected through an electronic questionnaire administered on an e-learning platform. The key open-ended question – “Who is the greatest authority figure for you?” – allowed students to provide unrestricted answers without predefined categories.

Process of argumentation: The article presents selected theoretical perspectives on authority, emphasizing its personal and relational dimensions within educational contexts. This theoretical framework is followed by a comparative analysis of empirical data from two nationwide studies conducted in Poland in 2011/2012 and 2022.

Research findings and their impact on the development of educational sciences: The comparative analysis reveals significant changes

Keywords:

authority, teacher,
education,
social changes,
parents, school

in adolescents' perceptions of authority. The proportion of students indicating teachers as authority figures increased markedly, while the number identifying both parents as their main authority decreased substantially.

Conclusions and/or recommendations: The results suggest that teacher authority is undergoing transformation under the influence of social and cultural changes. Contemporary students increasingly value authenticity, empathy, and communication rather than authority based solely on formal position.

Introduction

The modern school is facing dynamic social, cultural, and technological transformations that significantly affect the way it functions. One of the most important areas of these transformations is the position of the teacher, whose previous perception as an unquestionable source of knowledge and a moral role model is gradually losing its relevance. The authority of the teacher, although indispensable for effective education and upbringing, is now increasingly contested both by students and the wider school environment, including parents. This process has serious implications for the atmosphere at school and, consequently, for the quality of didactic work and the effectiveness of educational influences. In the face of these changes, it becomes necessary to reflect on the essence and condition of teacher authority, as well as on the factors that determine its formation.

Reflecting on the authority of the teacher, the following questions arise: What qualities and behaviors are considered today as markers of authority? How has the perception of teacher authority among students changed over the years? Do changing social realities affect the way students define and evaluate authority? Seeking to answer these questions, this article is divided into two main parts: theoretical and empirical. The first part attempts to frame the issue of authority in a pedagogical and social context. It presents definitional approaches to authority and the difficulties associated with defining it unambiguously. The empirical part presents the results of quantitative surveys conducted in 2011/2012 and 2022 among elementary and middle school students from all over

Poland. A comparative analysis of the results allows us to identify changes in schoolchildren's perceptions of teachers' authority over more than a decade.

Characteristics of authority in the literature

The concept of authority is a complex category in both colloquial discourse and scientific approaches. This multidimensionality makes it difficult to define the term unambiguously or to reduce it to a single, universal interpretation. In common parlance, an authority is a person (or institution) who enjoys recognition and trust in some field primarily because of their knowledge, experience, morality, or influence. Stróżewski (1992), on the other hand, draws attention to another feature, namely, excellence in a particular field of knowledge or activity.

According to Bocheński (1993), the concept of authority functions in various cultural contexts and is described by various fields of science. For this reason, it is difficult to provide a clear, comprehensive definition of authority, as well as a precise definition of its generic affiliation. In a similar vein, Witkowski (2011) is of the opinion that authority is characterized by 'ontological fragility', and its very definition is becoming less and less clear, which indicates the blurring of this conceptual category.

Arendt (1961), on the other hand, believes that authority is a form of power based on voluntary recognition, requires neither violence nor persuasion, and derives its power from being rooted in traditions, institutions, or higher values that are universally accepted. Authority does not mean perfection. It is a person whose actions are authentic, though not free from mistakes. Moreover, admitting a mistake can paradoxically strengthen their position. Recognizing a mistake indicates deep knowledge and the willingness to acknowledge it, indicating strength of character (Stróżewski, 1997). This seems particularly relevant in the context of the issues raised related to teacher authority.

Authority does not derive from title or function but from the ability to reason logically, engage in dialogue, and justify one's views. This attitude

shapes citizens capable of independent thinking and informed participation in society, where the teacher becomes not a dogmatic source of knowledge but a guide in the search for truth.

The personal dimension of authority

In various debates, there is often talk of a 'crisis of authority'. This term is used simplistically, as if it were some kind of 'power' or 'status' that a person has or loses. Instead, it is worth asking a more fundamental question: can authority exist independently of the person? We suggest that authority is not an abstract or institutionalized phenomenon but a personal entity, rooted in a particular person, his or her values, actions, and relations with others.

According to the philosophy of personalism, represented by Emmanuel Mounier (1936), Karol Wojtyła (1969), and Jacques Maritain (1947), among others, a person is a unique being, capable of reflection, responsibility, and relationships with others. From this perspective, authority is not a function or property of an institution but an emanation of a person: their integrity, moral consistency, trustworthiness, and attitudes toward the other. Authority does not exist as a self-contained, independent phenomenon; it is inseparable from the person who embodies it.

In the philosophy of personalism, authority should not be understood in terms of domination, coercion, or subordination, but rather as a relationship based on the freedom, dignity, and mutual recognition of persons. This concept, while emphasizing the centrality of the human person, treats authority as the result of one person's natural recognition of another's spiritual, moral, or intellectual worth, rather than as an instrument of control or advantage. From this perspective, authority grows out of the authenticity of the life and responsibilities of any individual person, who then becomes a point of reference for others. It does not impose itself from the outside but is voluntarily accepted by the community or individual. It responds to the human need for meaning, guidance, and finding higher values rooted in the personal experience of truth and goodness.

The human person is a communal being who develops through relationships, dialogue, and reciprocity (Łangowski, 2016). True authority does not appropriate the freedom of the other but supports it, enabling development toward the fullness of humanity. It is therefore a servant authority, oriented not to obedience but to the formation of consciences and the building of responsible freedom.

Analyzing the structure of the human person, Wojtyła emphasized its causality, freedom, and responsibility. In the context of authority and its personal dimension, it can be assumed that it does not derive from social position, but from the authenticity of life and action. Authority does not consist in domination but flows from authentic action in accordance with conscience and truth. It attracts not by coercion, but by example. Authority does not exist in isolation, but in relation to the other person. In the 'I-you' encounter, a person recognizes the other as equal in dignity and freedom. Authority is born from this relationship, from recognition and voluntary acceptance (Martínez et al., 2021). It does not require institutional confirmation, since its source is righteous living and moral attitudes. In light of this analysis, authority turns out to be a manifestation of a person's maturity, expressed in freedom, truth, and responsibility (Wojtyła, 1969).

Relationality of authority

Educators are increasingly emphasizing the importance of relationality in the educational process, especially in the context of the formation of teacher authority. The teacher-student relationship is not just an auxiliary means of imparting knowledge; it is an essential part of education. In a world dominated by digital communication and superficial contacts on social media, young people are increasingly experiencing a sense of loneliness, despite being surrounded by hundreds of online 'friends' (Rewera, 2023). The lack of authentic interpersonal contact undermines socialization processes and hinders the formation of lasting values. A teacher who can establish a genuine relationship not only communicates educational content more effectively but also becomes a meaningful person. Only

within the framework of an authentic relationship is it possible to build authority.

Authority does not exist in isolation from the social context; it can be said that it does not 'exist in a vacuum'. Its essence lies in interpersonal relationships, not in formal attribution or external legitimacy, as is the case with job titles or hierarchical positions. This means that authority cannot be 'transferred' from one person to another. It does not operate by administrative succession but must be recognized and accepted within the framework of a specific interpersonal relationship. The fact that authority is a relationship means that it is a relationship between the one who is the source of authority and the one(s) being influenced, i.e., the 'recipient(s)' (Murawski, 1997).

The relationality of authority implies a two-way relationship: a person perceived as an authority interacts with another not through domination or coercion but through trust and credibility (Born & Vasbø, 2025). In this sense, authority is born and functions in a space built on voluntariness and recognition. Thus, it can be said that authority does not 'exist in itself' but is 'bestowed', so to speak, 'activated' in the context of a relationship in which someone perceives in another person a role model worthy of emulation.

Relationality also implies proximity – not necessarily physical, but emotional, axiological, or existential. It is this closeness that makes possible an influence that is effective because it is not based on coercion but on voluntary recognition. Therefore, authority is not based on force but on trust; it does not dominate but inspires. Only in a relationship in which there is mutual understanding is it possible for authority to exist.

Distinctive features of authority

Several studies have been conducted on authority figures in recent years. According to these explorations, it can be concluded that groups of people (family members, teachers, educators) and individuals (primarily John Paul II) are among the most frequently cited authorities. For

example, the Public Opinion Research Center reports that most respondents who admitted that there is a person in their lives whom they consider an authority and role model indicated their parents (52%). In second place was John Paul II, who is an authority for 17% of respondents (Stańdo et al., 2022), followed by grandparents (6%), spouses (6%), and teachers, professors, and educators (5%) (Centrum Badania Opinii Społecznej, 2009). These results are confirmed by our own research, presented in this paper.

Based on the above data, one may be tempted to identify the characteristics of authority. In doing so, one should be aware of certain oversimplifications and generalizations. In the case of an individual, such as John Paul II, identifying the characteristics of authority is relatively easy and precise, since each individual represents a specific, well-documented case. With regard to groups such as parents or teachers, the situation is more complex. These are very diverse categories, which makes it difficult to identify unambiguous, universal characteristics of authority. Even greater difficulties arise in the case of people generally referred to as 'well-known', since their authority status is often based on popularity rather than objective merit or ethics. However, despite these limitations, it is possible to identify some general, often recurring characteristics that are typical of those considered to be authorities. These include authenticity, a consistent and clear value system, knowledge and experience, morality, and influence based on conviction rather than pressure (no coercion). These categories will be used to further analyze the specific characteristics of authority, with particular emphasis on the authority of the teacher.

Authority is based on authenticity, without which it loses credibility and influence. Authenticity, understood as the congruence of words, actions, and values, is the foundation of trust, and thus of real authority. A teacher must be seen as authentic, competent, humane, accessible, empathetic, and fair. Authority is not something a teacher 'has' but something one constantly builds in their relationships with students. Authenticity is a deeply ethical attitude based on honesty, transparency, and the courage to be oneself, and is not merely equivalent to being 'cool' or 'laid back.' According to Rogers (1983), educators should act as personality role models worthy of imitation, embodying the values they convey. Teachers are not

mere transmitters of knowledge or enforcers of rules; students learn primarily through observation and relationships. Without authenticity and credibility, a teacher's influence is limited.

Knowledge and competence remain essential for authority. An authority is recognized for their deep understanding in a field, making their opinions respected and their guidance influential. Experts, professors, and master artisans gain trust through proven skills and experience. However, intellect alone is insufficient; moral integrity is equally important (Jagielska, 2022). A moral authority, guided by ethical principles, inspires responsibility, empathy, and courage. As Wojtyła notes (1957), the moral model is always a person whose moral perfection is visualized in his conduct, highlighting the necessity of aligning values with behavior.

Axiological aspects of authority are particularly complex, as norms, values, and sensitivities evolve over time. Respect and moral perception are culturally conditioned and generationally dynamic. Authority is therefore not a universal value but a socially and culturally constructed phenomenon, shaped by media, communication, and upbringing.

Teacher authority

It seems a truism to say that the authority of the teacher plays a fundamental role in the educational process, positively influencing students' motivation and involvement, as well as the effectiveness of teaching. A teacher who enjoys respect is first and foremost a person with a vocation, a high level of personal culture, extensive knowledge, and a commitment to moral principles. Surveys of students and their parents have shown that qualities such as fairness, a partnership approach to students, and the ability to inspire are the foundation of authority. In turn, a lack of commitment, unfairness, and harshness reduce its value, negatively affecting the teacher-student relationship and the effectiveness of teaching (Korbelak & Burkot, 2016).

In a school environment, it is particularly important to distinguish between two basic forms of authority that play an important role in the

relationship between teachers and students: formal authority and informal authority.

A teacher's formal authority stems directly from his or her professional role and place in the educational institution's structure. Employment as a teacher entails a certain set of duties, competencies, and responsibilities that gives him or her institutional prestige and legitimizes their authority in the school classroom (Zamir, 2021). The very fact that a teacher teaches classes, issues grades, enforces regulations, and shapes the teaching process makes students obliged to respect his or her decisions. Such authority is based on a system of norms and regulations governing the functioning of the school and the relationship between teacher and student.

However, in educational practice, formal authority often proves insufficient if it is not accompanied by informal authority derived from the teacher's personality, competence, work style, and manner. At the same time, it should be added that "[t]he image of authority is built over years, often through smaller or larger gestures or achievements, but it is primarily a long-term process" (Piórkowski, 2016).

According to Rybicki, an educator's authority does not derive only from his or her function or formal status but must also be earned through personal integrity, moral maturity, and a readiness to serve others. Such authority is based on sincerity, truth, consistency, and pedagogical love, and is aimed at forming a responsible, free personality in the student. A teacher with authority does not dominate, but leads by example, respect, and fidelity to the values he or she preaches. Rybicki warns against attitudes that destroy authority, such as favoritism, impulsiveness, a lack of self-control, or the instrumentalization of educational relations. In the spirit of the pedagogy of St. John de La Salle, Rybicki emphasizes the importance of seriousness, gentleness, and harmony in the attitude of the teacher, who then becomes not so much a manager as a spiritual guide (Rybicki, 1999). The importance of the mission of educators and the responsibility for the formation of the younger generation is emphasized by John Paul II:

I also address you, dear teachers and educators. You have undertaken the great task of transmitting knowledge and educating the children and youth entrusted to you. You face a difficult and serious task. The young need you. They expect role models who would be a point of reference for them. They expect answers to the many fundamental questions that trouble their minds and hearts, and above all they demand from you an example of life. It is necessary for you to be their friends, faithful companions and allies in their youthful struggle. Help them build the foundation for their future lives. (Jan Paweł II, 1999)

Research methodology

The purpose of the present study was to identify how 15-year-old students' perceptions of teacher authority have changed over the course of 10 years. The focus was on responses to the open-ended question, "Who is the greatest authority figure for you?" The research was designed not only to identify the people whom adolescents consider to be authorities but also to capture trends and changes in the values students ascribe to those authorities.

The study incorporates two measurements. The first took place in 2011/2012 as part of a nationwide mathematical diagnostics project, in which about 3,000 junior high school students from across Poland participated. The second measurement was carried out in 2022, enabling analysis of changes in schoolchildren's perceptions of authority over a decade. The study's subjects include junior high school students (2011/2012) and primary school students (2022) from all regions of Poland. By comparing the results, it was possible to identify changes in how young people think about authority: who it is, what features are important in this context, and what role the changing social, educational, and cultural realities play in this process.

In the study of students' perception of authority, a quantitative-qualitative approach was used, enabling both statistical analysis and content interpretation of students' responses. The research tool was an electronic

survey, made available to students as part of the e-learning platform. The survey contained several questions, one of which was: “Who is the greatest authority figure for you?” This question was a key element of the study and allowed students to express their opinions freely, without restrictions or predefined answer categories.

Description of research groups

E-diagnosis (online diagnostic assessment): In 2010–2012, the National Mathematical Diagnosis Campaign, *Let's Count It Together*, took place. About 3,000 students from all over Poland took part in the project. Based on the database of schools cooperating with Nowa Era, 62 of 173 junior high schools from all over Poland were selected for the study.

Eighth-grade trial exam: A nationwide study was conducted on May 10–20, 2022, using an eighth-grade mathematics trial exam. In total, 261 primary schools declared their participation, constituting approximately 1.7% of all primary schools in Poland. The study involved 6,827 eighth-grade students, accounting for 1.4% of the total student population at that level in Poland.

Research results

Two independent studies were conducted to compare categorical proportions. The first study, conducted in 2012, involved 1,277 participants, and the second study, conducted in 2022, included 2,310 participants. Only those responses where participants indicated an authority figure were included in the analysis; responses without an indicated authority were excluded.

To analyze the differences in proportions between the two studies, statistical methods from the ‘statsmodels’ library were applied. The difference in proportions ($\Delta = p_2 - p_1$) was calculated, and the ‘proportions_ztest’ function was used to assess statistical significance. Confidence intervals

for the difference were computed using the Wald method, and the effect size was estimated with Cohen's *h*. Table 1 provides a summary.

Table 1. Comparison of proportions by category between 2012 and 2022 studies

Category	Proportion study (p1)	Proportion study (p2)	Delta	p-value	95% CI lower	95% CI upper	Cohen's <i>h</i>
Teacher	0.0368	0.1710	0.1342	0.0000	-0.1527	-0.1157	0.4665
Dad	0.0352	0.0641	0.0288	0.0002	-0.0430	-0.0146	0.1341
Myself	0.0376	0.0511	0.0135	0.0655	-0.0273	0.0003	0.0657
Other	0.2843	0.2771	-0.0072	0.6453	-0.0235	0.0379	0.0160
Family member	0.0713	0.0580	-0.0133	0.1170	-0.0038	0.0303	0.0540
Mom	0.1480	0.1260	-0.0220	0.0635	-0.0017	0.0457	0.0641
Famous person	0.1762	0.1290	-0.0472	0.0001	0.0222	0.0722	0.1316
Parents	0.3148	0.1238	-0.1910	0.0000	0.1622	0.2198	0.4722

The growing trend of students identifying teachers as authority figures, alongside a decline in parental authority, may stem from a lack of quality time spent with children at home. Schools are increasingly taking over caregiving and educational roles traditionally fulfilled by the family.

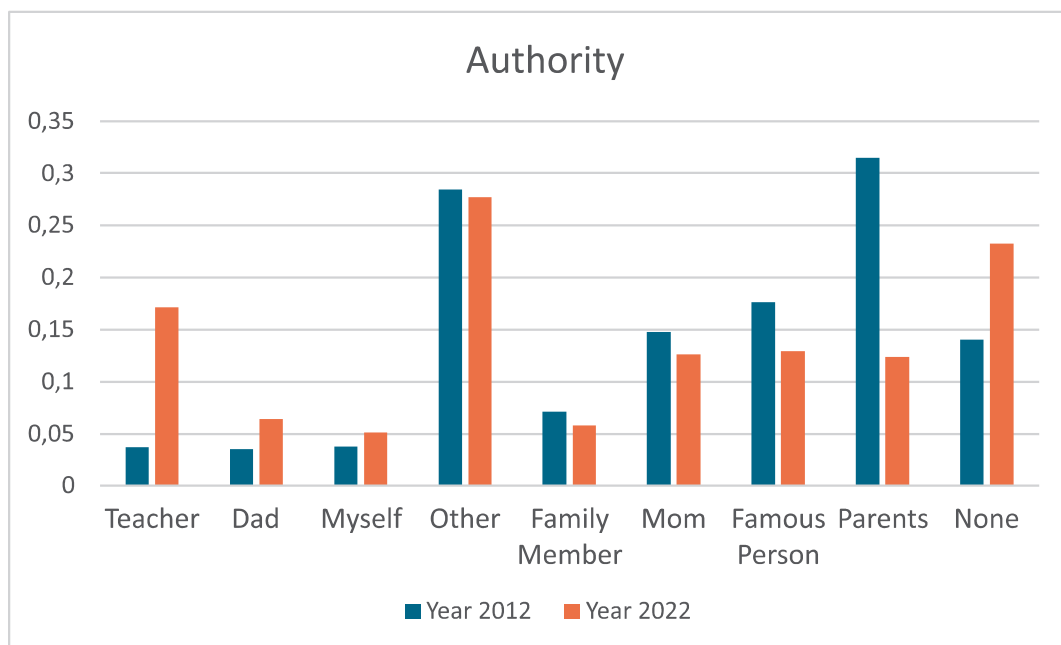
A statistical comparison of the two studies indicates meaningful changes in participants' perceived authority figures:

- Teacher: The proportion increased significantly from 3.68% to 17.10% ($p < .0001$), with a medium effect size (Cohen's $h = 0.4665$). The result is robust after Bonferroni correction, indicating both statistical and practical significance.
- Parents (both): Responses indicating both parents dropped from 31.48% to 12.38% ($p < .0001$), with an even larger Cohen's h (0.4722). This also meets the Bonferroni-adjusted threshold and reflects a substantial and meaningful decline in viewing parents as a unified authority.

- Dad: The proportion increased from 3.52% to 6.41% ($p = 0.0002$). This result remains statistically significant after Bonferroni correction ($\alpha = 0.00625$). However, the effect size is small (Cohen's $h = 0.1341$), suggesting the change, while reliable, is not strong in magnitude.
- Mom: A small decrease from 14.80% to 12.60% was observed ($p = 0.0635$), which is not statistically significant, even without correction. The effect size is minimal (Cohen's $h = 0.0641$).

These results indicate that the most meaningful shifts in perceived authority occurred for teachers (increasing influence) and parents (combined) (decreasing influence), both with large effect sizes. In contrast, individual figures show either no significant change or minor shifts that may reflect social or structural factors but not a deep reevaluation of their authority (see Figure 1).

Figure 1. Frequency of authority figure choices in 2012 and 2022 studies



Discussion

Are we really dealing with a decline of authority? The prevailing social and media perception is that this is the case, suggesting a decline in the need for role models and the collapse of traditional hierarchies. However, the results of the presented research show a more complex picture. First, we are observing significant changes in the way authorities are defined and indicated. In 2012, respondents most often indicated family members as the people with the greatest authority. At that time, parents were the main point of reference for values, norms, and attitudes toward life. However, a noticeable change occurred over the course of a decade. In 2022, the largest number of young respondents had no authority figure at all or considered “other” figures as such. Significantly, the number of references to parents as authorities decreased by more than half over the course of a decade, while references to teachers have increased severalfold. Such a clear flow of authority from the family space to the school is an interesting trend that may indicate profound changes in the model of upbringing and social trust.

It is worth emphasizing two phenomena here: the rapid increase in the number of respondents declaring a lack of any authority figure and the perception of oneself as an authority. In 2022, the percentage of people without an authority figure was almost twice as high as a decade earlier, which may indicate growing individualism, a crisis of trust in social institutions, and an increase in distance from traditional patterns. The scale of this phenomenon raises questions about the quality of interpersonal relationships and the mechanisms that shape the identity and values of the young generation today. What is particularly significant is that many young respondents are beginning to perceive themselves as authorities, which suggests a redefinition of this concept from relational to more egocentric. This phenomenon reflects a weakening need to refer to permanent, external patterns.

Another disturbing phenomenon is the weakening role of the family as the primary source of authority. This may be related to changes taking place in the structure and functioning of modern families. We are

increasingly seeing a loosening of family ties, a reduction in the time spent together, and an increase in the number of single-parent families (Grabowska, 2023). Data from the Central Statistical Office indicate that the number of divorces in Poland is increasing. In 2023, 56,892 divorces were granted, and this trend has been going on for years. As a result, more and more children and young people are growing up in conditions of family instability, which can lead to a weakening of trust in parents as unquestioned authority figures. In such circumstances, young people are more likely to look for role models outside the family home, including among teachers.

The above processes raise important questions about the axiological condition of the younger generation, the role of education, and the media's responsibility in shaping the normative sphere. In the face of these phenomena, educational institutions face a challenge to support young people in critically perceiving contemporary cultural patterns and in promoting authority figures based on knowledge, values, and social responsibility.

Conclusion

Teacher authority is one of the most important issues in educational theory and practice. It can be argued that authority is the foundation of effective teaching, upbringing, and building relationships in the school environment. In an era of dynamic socio-cultural and technological changes, traditional forms of authority are undergoing transformations, and their sources are increasingly being contested by students and reflected on by teachers themselves.

Contemporary cultural and technological changes have significantly influenced the mechanisms of shaping authority in postmodern societies. This is particularly visible among young people, where we can observe the progressive disappearance of traditional authorities, such as family members or representatives of scientific or religious institutions, in favor of others. These are often figures functioning mainly in the media space,

and their influence is based not on substantive competence but on popularity, self-promotion, and media appeal. If we assume that authority has a personal dimension, then its strength does not depend solely on systemic factors, but on whether the teacher is perceived as a person worthy of trust and emulation. The crisis that is so often talked about may therefore be more a crisis of trust in the person than in the professional role.

Brought up in a world of digital media, greater freedom of speech, and individualism, contemporary youth do not accept power resulting solely from a formal position. Therefore, a teacher, to be perceived as an authority, must demonstrate not only high substantive competences, but also communication skills, empathy, and coherence and authenticity in relationships with students. There is much evidence to suggest that difficulties in building authority result from the teacher's limited autonomy (e.g., pressure for results, rigid programs), increasingly rare personal contacts with students, changes in intergenerational relations, where the need for partnership instead of a model dominates, and general moral relativism, which weakens the social foundations of authority. Despite this, research shows that students still seek teachers they can trust and admire. The need for authority has not disappeared; it is just taking new forms. This means that instead of talking about the decline of authority, we should rather be talking about its transformation.

Funding: This research received no external funding.

Conflict of interest: The authors declare that there is no conflict of interest

References

- Arendt, H. (1961). What is authority? In H. Arendt, *Between past and future: Eight exercises in political thought* (pp. 91–141). Viking Press.
- Bocheński, J. (1993). Co to jest autorytet? [What is authority?]. In J. Bocheński, *Logika i filozofia. Wybór pism* [Logic and philosophy: Selected writings]. Wydawnictwo Naukowe PWN.
- Born, V. D. L., & Vasbø, K. B. (2025). "Doing authority": Stories of parental authority across three generations. *Journal of Marriage and Family*, 87(1), 114–133. <https://doi.org/10.1111/jomf.13028>.
- Centrum Badania Opinii Społecznej. (2009). *Wzory i autorytety Polaków* [Role models and authorities of Poles] (BS/134/2009).
- Grabowska, T. (2023). The modern family as a "school of social virtues" and its role in building parental authority in the process of education. *Journal of Educational Research*, 58(2), 123–134. <https://doi.org/10.62266/PK.1898-3685.2023.33a.14>
- Jagielska, K. (2022). Autorytet zawodu nauczyciela w opinii studentów studiów nauczycielskich [The authority of the teaching profession in the views of teacher education students]. *Annales Universitatis Mariae Curie-Skłodowska, Sectio J. Paedagogia-Psychologia*, 34(4), 153–170. <https://doi.org/10.17951/j.2021.34.4.153-170>
- Jan Paweł II. (1999, June 14). *Homilia podczas Mszy św. w Łowiczu* [Homily during Holy Mass in Łowicz]. https://opoka.org.pl/biblioteka/W/WP/jan_pawel_ii/homilie/lowicz_14061999
- Korbelak, M., & Burkot, J. (2016). Autorytet nauczyciela w percepcji uczniów i ich rodziców [Teacher authority in the perception of students and their parents]. *Problemy Współczesnej Pedagogiki*, 2(1), 7–16.
- Łangowski, M. (2016). Wulnerybilność w życiu i filozofii Emmanuela Mouniera [Vulnerability in the life and philosophy of Emmanuel Mounier]. *Studia Pelplińskie*, 49, 215–228.
- Maritain, J. (1947). *The person and the common good*. Charles Scribner's Sons.
- Martínez, I., Murgui, S., Garcia, O. F., & Garcia, F. (2021). Parenting and adolescent adjustment: The mediational role of family self-esteem. *Journal of Child and Family Studies*, 30, 1184–1197. <http://dx.doi.org/10.1007/s10826-021-01937-z>
- Mounier, E. (1936). Manifest w służbie personalizmu [Manifest in the service of personalism]. *Esprit (1932–1939)*, 5(49), 7–216.
- Murawski, K. (1997). Czy autorytety w Polsce upadają? przyczynek do teorii suwerenności [Are authorities in Poland collapsing? A contribution to the theory of sovereignty]. *Ethos*, 1, 133–143.

- Piórkowski, P. D. (2016). *Autorytety. Idole, pozory, eksperci i celebryci* [Authorities: Idols, appearances, experts and celebrities]. Wydawnictwo Witamet.
- Rewera, M. (2023). *Wzory i autorytety młodzieży* [Role models and authorities of youth]. Instytut Badań Edukacyjnych.
- Rogers, C. R. (1983). *Freedom to learn for the 80's*. C. E. Merrill Publishing Company.
- Rybicki, R. (1999). Autorytet nauczyciela [Teacher authority]. *Roczniki Nauk Społecznych*, 27(2), 5–12.
- Stańdo, J., Żebrok, P., Fechner, Ż., & Kopiczko, T. (2022). John Paul II and the family – the role of authority figures in the lives of young poles. *Religions*, 14(1), 55. <https://doi.org/10.3390/rel14010055>
- Stróżewski, W. (1992). *W kręgu wartości* [In the circle of values]. Znak.
- Stróżewski, W. (1997). Mała fenomenologia autorytetu [A small phenomenology of authority]. *Ethos*, 37(1), 32–35.
- Witkowski, L. (2011). *Historie autorytetu wobec kultury i edukacji* [Histories of authority in the face of culture and education]. Oficyna Wydawnicza Impuls.
- Wojtyła, K. (1957). Ewangeliczna zasada naśladowania. Nauka źródeł Objawienia a system filozoficzny Maxa Schefflera [The evangelical principle of imitation. The study of the sources of Revelation and Max Scheler's philosophical system]. *Ateneum Kapłańskie*, 55, 57–67.
- Wojtyła, K. (1969). *Osoba i czyn* [Person and Act]. Polskie Towarzystwo Teologiczne.
- Zamir, S. (2021). Teachers' authority in the postmodern era. *European Journal of Contemporary Education*, 10(3), 756–767. <https://doi.org/10.13187/ejced.2021.3.756>