DIMENSIONS OF IMMATURITY. THE SYNDROME OF PETER PAN IN THE RESILIENCE PERSPECTIVE

Wymiary niedojrzałości. Syndrom Piotrusia Pana w perspektywie rezyliencji

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Abstract

In the following publication was introduced the category of the immaturity in the context of etymology *puer aeternus* presented, inter alia, by C. G. Jung and M.-L. von Franz. Moreover, I propose to consider the connection of *puer aeternus* attitude with Peter Pan syndrome described by D. Kiley.

The article shows the theoretical framework of the phenomenon of resilience in question and collate it with the functioning of young, adult men, 18–27 years old. Using narrative interview, the author researched 20 young men who spend all their free time in clubs, asking them about their childhood, relationships with parents, upbringing and present life. The paper presents the results of that research.

Based on literature studies was made theoretical part, where the author proved that a family and, in particular, an educational process and communication, as well as the frames of modern world, do not teach how to be an adult and a responsible person.

Thus, was found the application of resilience concepts to the constructive functioning of adults. Finally, was recognized that social-emotional development in adulthood is not only possible but especially desirable in the face of uncertainty, loneliness and the mental requirements of the postmodern world.

Key words: immaturity, *puer aeternus*, the syndrome of Peter Pan, family, resilience.

Streszczenie

W poniższej publikacji wprowadzono kategorię niedojrzałości w kontekście etymologii *puer aeternus* przedstawionej m.in. przez C. G. Junga i M.- L. von Franz. Ponadto rozważono związek postawy *puer aeternus* z syndromem Piotrusia Pana opisanym przez D. Kileya.

W artykule ukazano ramy teoretyczne omawianego zjawiska resilience i zestawiono je z funkcjonowaniem młodych, dorosłych mężczyzn w wieku 18–27 lat. Stwierdzono tym samym zastosowanie koncepcji *resilience* do konstruktywnego funkcjonowania osób dorosłych. Wreszcie, uznano, że rozwój społeczno-emocjonalny w dorosłości jest nie tylko możliwy, ale szczególnie pożądany w obliczu niepewności, samotności i wymagań psychicznych ponowoczesnego świata.

W oparciu o studia literaturowe powstała część teoretyczna, w której autorka udowodniła, że rodzina, a w szczególności proces wychowawczy i komunikacja, a także ramy współczesnego świata nie uczą, jak być dorosłym i odpowiedzialnym człowiekiem. Za pomocą wywiadu narracyjnego autorka przebadała 20 młodych mężczyzn, którzy cały swój wolny czas spędzają w klubach, pytając ich o dzieciństwo, relacje z rodzicami, wychowanie i obecne życie. W artykule przedstawiono wyniki tych badań.

Słowa kluczowe: niedojrzałość, *puer aeternus*, syndrom Piotrusia Pana, rodzina, rezyliencja.

1. Theory

1.1. The syndrome of Peter Pan

The contemporary world, focused on hurry, consumption and success, neither facilitates entering the adult life nor teaches responsibility. This being the case, the problem of immaturity of a human being is becoming more and more common. Thomas H. Eriksen (2003) wrote:

> Marriages are under direct pressure of tyranny of a while (…). As the family was deprived of some functions (…). In other words, the number of characters similar to Bridget Jones or Nick Hornby's characters – immature and indecisive Peter Pans of both genders, often much over thirty – is still growing. (p. 186–187).

On the other hand, Anthony Giddens (2002) says that modernity in which we exist is a risk culture: "[Postmodern] world is apocalyptical, not because it inevitably makes for disaster, but because it carries such forms of the risk which have not been known by previous generations" (p. 7). The life of the contemporary human being is generally the risk, she or he is surrounded by the consumption culture, mass culture and unification, the human being is stripped of individuality, pulled by the claws of free market, whose aim is the economic growth, not individual identity. The new risk, in my opinion – the reality of pandemics. This reality has become the source of the new fears resulting from the closure of the sphere of consumption, travel and close relationships.

Being interested in immaturity and its dimensions, the author studied literature concerning of immaturity subject. C. G. Jung (1993, 2002) introduced the idea of the archetype of *puer aeternus* (the eternal boy). The archetype constitutes the symbol of a divine child. In the positive sense *puer aeternus* means spontaneity, forces for regeneration, coming back to nature and prime happiness. The negative sense of *puer aeternus* is infantilism and immaturity. This state is worth keeping in the soul because it inspires positive potential of the eternal child. However, the negative sense of *puer aeternus* is infantilism and immaturity as in the case of Peter Pan. By introducing the term mentioned above, Jung started the debate, actually lasting up to day, about immaturity, which is at its apogee in the contemporary world. At the present time of constant transformation and fast speed of life the human being must be a world consumer. The reality does not force us to take up the trouble of the development of the individual, ability to express emotions in a meaningful way, making decisions and bearing responsibility for

them. *Puer aeternus* and Peter Pan also to prefer infantilism and immaturity. Still the both figures have a positive potential in the form of forces for regeneration, creativity or spontaneity.

Analysing the case of Little Prince, Marie-Louise von Franz writes that this boy has a mother complex, because his mother is dominating. Analysing the case of Little Prince, referring to the opinion of Marie-Louise von Franz, Zenon W. Dudek (1997), perceives the symbolism of immaturity in the figure of the boy that is so much present in the contemporary civilization in the west (p. 74). The boy can be characterised as having a mother complex and longing for her, which is expressed in a fascination with an ideal woman. Therefore, the eternal boy lives in the world of fantasy and perfect imagination. He cannot adapt his life to his desires. He feels that he is unique, the only sensitive being sole in the world. He does not care about the life "here and now", he lives the future. He sometimes has the feeling that one day he will save the world. He sets on a journey, which can be understood not only in a literal sense, but first of all as a metaphor. Those peregrinations are searches for a mother, an ideal woman who can replace the primary bond with a mother. According to von Franz (1995): "(…) in order to become a man, he must separate from his mother and come into being again in relationships of other kinds" (p. 102).

1.2. Resilience

The concept of *resilience* is derived from the studies conducted at the turn of the 1960s and 1970s, when pioneering research on children of parents with mental illnesses was first conducted (Werner, 1994, 2000; Masten, 2003). Understanding the causes of these illnesses set the foundation for the search of risk factors impacting the incidence of mental health disorders in children (Rutter, 1987).

Resilience encompasses the attempts to explain the phenomenon of positive adaptation, initially in children and adolescents exposed to various adversities and traumatic events (Masten, 2003; Borucka & Pisarska, 2012). It is defined as an individual's relatively good adaptation despite the experienced risks (Bond et al., 2003, p. 1–11). It is also the ability to overcome the effects of negative life events (Ogińska-Bulik & Jurczyński, 2008).

In social sciences, resilience is applied to good psychological and social functioning in difficult conditions. This term may also refer to adults who have been exposed to traumatic life experiences (Mancini & Bonamo, 2006). In view of the above, resilience means a certain kind of efficient functioning during difficult life periods, having age-appropriate skills, and implementing developmental tasks despite adversities. In a broader sense, resilience is a dynamic process which reflects relatively good adaptation despite the experienced threats or traumas. Finally, there is also resilience described as "bouncing off the bottom", when individuals gain back their mental health and function relatively well after a "highly stressful event" (Borucka & Ostaszewski, 2008). What is

more important, resilience is not synonymous with good mental health or strong social skills. This phenomenon encompasses exposure to a number of risk factors and relatively good mental health of an individual despite the effects of these factors, which is an aspect it refers later in this chapter. In one of his recent works, Michael Rutter (2000, 2006) emphasises the interactive nature of resilience. It is a concept which includes the exposure of an individual to several serious, disturbing factors and, at the same time, maintaining relatively good mental health despite these factors.

The studies in the area of resilience included the concepts related to ego-resiliency, personality-related elements of resilience, individual ability to deal with stress, personal coping resources and knowledge, skills, attitudes, and finally, creation of satisfying social bonds, which also constitute a source of positive emotions (Heszen & Sęk, 2007). Meanwhile, the concept of the interactive nature of resilience developed by researchers assumes the co-presence of risk factors and protective factors, as mentioned above. In this case, the resultant is an interaction of specific features, competencies and external factors, including both protective and risk factors.

Yet another important point is the comment made by Michael Rutter, who writes that the occurrence of the factors is related with the so-called turning points, not with the factors themselves (Rutter, 2006). Thus, the very occurrence of risk processes and protective processes is closely related to key moments in life, the effects of which are more significant – the processes triggered by an event, not by the factor itself. As it turns out, many traumatic events can constitute "educational opportunities", as a task that needs to be completed and which entails an educational value – help develop resilience potential in the context of lifelong learning. Help in springing up, rising, bouncing off the bottom – the ability to bounce back and return to the starting point or, sometimes, take a higher, longer leap, with new baggage constituting a "spring" for creative changes.

According to Boris Cyrulnik (2005), a psychiatrist, neurologist, and ethnologist, a remarkable expert in the field of resilience who introduced the term *rèsilience* to the French language, this subject matter is inherently related to the so-called *valuable emotional niche*. In his understanding, it is based on the safe sense of belonging to parents, who also experienced a strong emotional bond with their parents during their childhood (p. 122–123).

Unfavourable development conditions, understood as risk factors, pose a threat to healthy functioning, and thus they may cause mental disorders. The typical risk factors include prematurity, poverty, mental illnesses in parents, war, divorce, being placed under the care of institutions (Borucka & Ostaszewski, 2008). However, the presence of a single risk factor is not sufficient to disrupt an individual's functioning. The four identified risk measurement indices include 1. individual characteristics; 2. peer influence; 3. family relations; 4. place of residence, social relations. The protective factors are: 1. individual characteristics, such as self-esteem, positive attitude, faith, talents, sociability; 2. family factors: family integrity, close relationships, warmth, good financial

standing; 3. external factors: safe neighbourhood, belonging to a pro-social organisation (Borucka & Ostaszewski, 2008).

Despite the threats and adversities, positive adaptation also constitutes an important area (Borucka & Ostaszewski, 2008). In other words, they are certain psychosocial skills defined in terms of implementing developmental tasks appropriate to age, culture, society. An important question would be how to apply these categories to men with Peter Pan syndrome? I address this question in the final section of the article.

To sum up, as for the theoretical view of resilience, it should be noted that researchers define this category as:

-   a particular personal disposition enabling the process of flexible adaptation to dynamic circumstances, and, therefore, a personal trait allowing for adaptation, consistency in behaviour, and persistence in pursuits (Uchnast, 1997);

-   a dynamic process taking place in the area of experienced life adversities (Luthar & Cicchetti, 2000);

-   an interaction that can be learned, based on the interaction of an individual and her/his environment, adapted to the circumstances (Waller, 2001).

Competences, understood as the use of abilities and resources in development, in reference to the conservation of resources theory (Hobfoll, 2006), constitute another area. The issues of meeting social expectations and individual personal development may also be mentioned here.

Resilience as a particular personal disposition, a dynamic process and an interaction that can be learned in relation to Peter Pan syndrome will be found later in the article.

2. Dimensions of immaturity

Immaturity. An illness of our times was written by Francesco M. Cataluccio. This author wrote about perverse childhood. Psychoanalysis was born at the beginning of the 20th century and swiftly became one of the prime fields of thought: it is a probe of human drama, whose beginning is always in childhood. It "reaches for the sources", attempting to discover the key moments that cause torment and suffering. "The ill" is chained to his childhood since the early psychical injuries form a bar in his present life. Psychoanalysis is, in a sense, a spectacular return route to infantilism: it is remaining in childhood, constantly coming back to the situation of a child. Therefore, the Freudian legacy, which grants childhood a privileged central role in a psychic life, cannot serve psychology spanning a full human existence. F. M. Cattaluccio draws attention to the fact that along with Christianity the division into intellect associated with maturity and feelings identified with immaturity started to be created. Christianity presents the cult of the childhood and innocence, in the meaning of revival for a new spiritual life. Art development is combined with the development of opinions concerning childhood. F. M. Cataluccio writes that the epoch of the innocent child was established in the Renaissance.

The childhood absorbs pagan values, it is a contrary to the old age, identified with sadness.

The literary example of the eternal boy, Peter Pan, a cheerful, flying boy, who "avoided becoming a man. He escaped through a window when he was seven years old and he flew back to Kensington Gardens" (Barrie, 1991, p. 202). In the novel, Peter escapes from his family home, which is the avoidance from being mature: "I don't want to be a man (…) Nobody will catch me and make an adult out of me" (p. 176). It seems that there is no division between reality and fiction in his life. Mother is a taboo subject in his company, because as he left his home he cut off all ways to return as his mother forgot him and left an iron grid in a window.

2.1. Irresponsibility

Dan Kiley remarked that we could call the syndrome of Peter Pan an authentic contemporary illness. The world, and most importantly, family upbringing does not allow to grow up, get mature and take up responsibility for personal existence. The author describes a number of educational consequences deriving from the process mentioned above. The irresponsibility is one of the first that derives from the lack of duties and at the same time of conviction about one's own inefficiency and the lack of sense of authorship. Peter Pan in the book says that he must fly away because he heard "when his father and mother talked whom he will be when an adult" (Barrie, 1991, p. 55). The boy was terribly frightened by the vision given by the adults. He decides to always be only a little boy. It this case, responsibility becomes the synonym of maturity that the boy does not want to achieve. Therefore, the boy is still learning how to avoid responsibility and duties.

Kiley describes several cases of irresponsible young people growing up at homes where divergent educational methods of both parents, the lack of consequence and duties imposed on a child caused creating the framework of immature personality.

2.2. Anxiety

The next feature of the syndrome of Peter Pan is anxiety felt by an immature individual. The source of this psychological state may lie in the feeling of the lack of the father's acceptance and rejection by the mother. This rejection was symbolically described by Barrie, who quoted the episode from Peter's life, when he found an iron grid in the window while his mother cuddled another boy.

Then it is clear that in his mother's life there is no place for her son. The boy has nothing to do but return to the Neverland. Transmitting this symbolic act of rejection into reality, the author of *Syndrome of Peter Pan* remarks that upbringing atmosphere influences the human being's development. The theory of the system that searches for reasons of child's problems in a disturbed relationship between parents. Marriage problems cause suspense and anxiety atmosphere.

2.3. Loneliness

Besides irresponsibility and anxiety, the next dimension is loneliness combined with the feeling of rejection and lack of the feeling of belonging. Peter Pan's answer to Wendy's question where and who he lives with is that he lives with a lost children,

> who fell out of prams when their nannies were looking in other directions. If nobody reports a missing child within seven days, the children are sent back far to Neverland in order to save expenses. (Barrie, 1991, p. 39)

After a while he adds that although having great fun the boys miss their families. The hole of loneliness cannot be fulfilled with entertainments, sophisticated activities or never-ending adventures. The unalleviated necessity of being important and significant for others, especially during the time of adolescence, results in compensation in the form of fool, irresponsible or irrational behaviours, whose purpose is to be noticed, an attempt to get noticed by others.

That is what Peter Pan does as well as taking advantage of others, as a matter of fact, only to present his own uniqueness: "I' m so smart! – he shouted" (p. 33), attributing to himself achievements of others, telling proudly about his adventures in order to gain admiration or recognition, taking part in dangerous ventures whose purpose was to show Peter's splendour even with the cost of loss of safety of his friends. Meanwhile, under the layer of these actions he hides his loneliness, fear of rejection, and most importantly, the fear of rejection by the mother.

The problem of lonely children intensifies in adolescence maturity age when the lack of support and the feeling of confinement with his family forces to fight for positions in peer groups. The need of belonging compels to unconventional behaviours which are promoted in a given peer group but it also compels to resign from oneself in favour of this group.

2.4. Inhibition of sexual development

The presence of the elements mentioned above creates the next problem, whose name is inhibition of sexual development as a result of lack of social permission to show emotions, with the lack of support of the family. Barrie's Peter does not understand emotions, he is not able to show them, what is more, he does not even distinguish a kiss from a thimble. His relation with the opposite sex is anchored in a trauma experience with his mother and simultaneously denying the necessity of the mother's presence and importance. The boys in Neverland "could talk about mothers only during Peter's absence as this subject was forbidden as being unwise by him" (Barrie, 1991, p. 63). At the same time, Peter needs his mother very much and he expresses it to Wendy indirectly: "we need a nice person, full of maternity feelings" (p. 80). And all his contacts are aimed at finding a mother or compensating the lack of her.

Dan Kiley thinks that the conflict of sexual roles of a young man with the syndrome of Peter Pan means the inhibition of maturity process. Besides that, the lack of positive

home patterns concerning entering those roles and the power of culture stereotypes regarding femininity and masculinity decides about initiation fiasco. A young man afraid of revealing his sensitivity shows himself as a strong and victorious person. He cannot talk about his weaknesses because there is a threat of rejection from his perspective. According to Kiley (1993) the period of the greatest intensity of conflict of the roles is at the age of seventeen – eighteen. It is the time of solidification of attitudes and sex preferences, the time of numerous interior conflicts, inability to deal with one's own sexuality. That is why Peters decides to enter relationships with women who protect them from these conflicts, being as submissive and forbearing as Wendy. The continuous changes of mood from the state of depression to optimistic vision of life not only weakens a young boy but also allows him to survive. The lack of respect towards the opposite sex, often contempt and treating people instrumentally, usually accompanies the above.

As a result, a woman who cannot meet this man's expectations, unconscious of being treated as a replica of his mother, becomes a victim, on whom man's frustrations are concentrated. Unfortunately, the pursuit to find a woman – an ideal mother does not give favourable results to Peter, because this woman does not exist. It is a man's projection only. The author of the book writes about other problems deriving from the conflict of roles, too. He perceives that men with Peter's syndrome are pit down with their own loneliness, which they try to deaden in different ways. Infrequently they are the life and soul, but they also deeply hide their fear and loneliness.

It seems that Peter's share of singles is feeding into the ranks of singles. Surprisingly, on the other hand, that careful analysis of studies comparing single and married people finds that single people exercise more, have better health and, contrary to the stereotype of loneliness, have more friends. Other research shows that lifelong singletons have more fulfilling jobs and are more interested in self-improvement, while married people are more likely to agree statement, said De Paulo, a former professor at the meeting of the American Psychological Association University of Virginia. What is more:

> We all seem to share a faith that marriage makes us happier, healthier, better integrated into society, and better of in all sorts of physical, emotional, and interpersonal ways. Some of our most celebrated academic psychologists proclaim these things to be true. (Whipple, 2016, p. 31)

The conclusions are: „(…) most studies are unwittingly designed to exclude all those people for whom marriage was awful, as divorced people are counted as singletons" (p. 31).

2.5. Narcissism

The next dimension of the syndrome of Peter Pan is narcissism, which is a natural consequence of the sequence mentioned above. Narcissism is a pursuit for perfection, being against own uncertainty, fight deadening fear and loneliness. Peter in the book says: "I'm wonderful, aren't I? Oh, I'm wonderful, aren't I?" (Barrie, 1991, p. 94). This on-

going pursuit for perfection is a trial to deceive his own uncertainty, fear and uniqueness. Whatever he does, it must reveal his peculiarity and uniqueness irrespective of the aims and results. The less he believes in himself, the greater necessity for showing himself in an ideal light is. Therefore, he undertakes a lot of actions in order to see companions' admiration. The unawareness of this knowledge constitutes primary features of narcissism , such as: manipulating and taking advantage of others with the aim of strengthening one's own perfection, revalorizations, passing from the bliss state of conviction about own uniqueness to outbursts of fury, when outside factors that were meant to confirm this uniqueness disappointed. Next, attributing only good intentions, the conviction about one's own innocence and attributing one's own failures to other people or outside coincidence appears at the same time because confessing to one's own faults would mean separation from belief in one's own perfection.

2.6. Chauvinism

Chauvinism is the next element of the syndrome, and goes with the above. A young man is seen as mature and, as a consequence, responsible in a society. However, he needs to hide his own insufficiency in being an adult. Furthermore, chauvinism allows to blame women for one's own defeats. Thanks to chauvinism the distance between Peter and a father is reduced. The man who feels his own masculinity awaits the feeling of unity with a father, father's appreciations and his showing love. In the relation with a mother chauvinism allows reducing the guilty conscience that is a result of rejection of the mother by Peter. According to Kazimierz Pospiszyl (1986), the attitude of Don Juan towards women is the masculine revenge attitude, deriving from the aspiration to "undivided possession of a mother" (p. 99). His behaviors become a fight with the opposite sex. Don Juan wishes to feel masculine solidarity, belonging to masculine world, whatever he understands by this.

Chauvinism is a medicine for Peter's illness, too – his low self-esteem, lack of faith in his own sexuality. Finally, chauvinism hides man's uncertainty tightly when a man is thought to be adult, responsible and consequent, self-confident, accepting himself the way he is. As a result, chauvinism means illusory adoration of a woman, attending her and putting her on pedestal. Peter Pan states then: "(…) one girl is more useful than twenty boys" (Barrie, 1991, p. 34). Peter declares to attend and admire the girl, in reality he expects absolute obedience from her, agreement for his uncommon ideas and excesses she should be delighted with. In addition to that, she should perform the pack of all care – household functions, like sewing and darning socks, cooking, cuddling and telling fairy tales.

2.7. Social inefficiency

Social inefficiency is the last dimension of the syndrome of Peter Pan. Painful meetings with reality prove that existence brings so many problems that he is not able to solve.

The fear of bearing responsibility and consequence of his own actions intensifies as well. Those Peters who managed to establish their families fail to function within them, there they do not have a solid base to be able to construct the role of a husband or a father. They expect that somebody else will take care of them. Like Peter in the book, they seem to ask with fear: "Isn't it true that I'm only their supposedly father? (…) because you see (…) I would feel terribly old if I really were their father" (Barrie, 1991, p. 114). Fulfilling this role evokes anxiety and fear whose basis lie in low self-esteem and inability to cope with everyday life reality. Additionally, loneliness and fear of revealing his feelings to anybody intensify. This possibility seems to be too painful for him. Peter cannot talk about the problem because he is a risk of becoming ridiculous and chauvinism makes him deny its existence completely.

3. Methodology

By focusing on a human being immersed in contemporary culture and, at the same time, her/his own history, the method requires a qualitative approach. Qualitative research allows penetrating the reality as constructed by people. Paraphrasing Pierre Dominicè's opinion (2007), the contemporary realities of postmodernity (so distinctly validated by the global pandemic 2020–2021):

> (...) complicate life and often destroy the elementary values which made it possible to talk about the quality of life. Therefore, attention to one's biography becomes a way of opposing the standards of our society, for instance, in matters related to labour and consumption. (p. 28–29)

Thus, the shift of social sciences towards the humanities, as noted by Clifford Geertz (2005), indicates, *inter alia*, a new discourse style in social research and the need for a completely different perspective on human existence.

Thanks to Kurt Lewin, the emerging model of *action research* increased interest in scientific methods adopted in the research on social and educational issues. Wilfred Carr (2010), describes action research as a "postmodern manifestation of the premodern Aristotelian tradition of practical philosophy" (p. 31). In qualitative research, the research relationship is empowered, and the studied individual is perceived as a conscious and autonomous subject of actions.

Barney G. Glaser and Anselm L. Strauss's concept of grounded theory (1965, 2009; as cited in Konecki, 2009) questioned the dominant methodological assumptions of the 20th century. The theory is based on the assumption that people have serendipity patterns, the content and order which stem from the shared social world and are reflected in interactions.

Using the scientific background of the biographical method, the author references the sources of narrativism, which has its place in narrative psychology and philosophical anthropology at the turn of the 19th and 20th century. Reflecting on the reasons for the

use of the biographical method, Pierre Dominicè (2006) draws attention to the aging of the society and, in consequence, the new approach to the life cycle, as well as economic crises and unemployment, often prompting us to take a new look at our own biography. The researcher was mainly interested in the respondents' subjective point of view in relation to the possibilities of shaping resilience. Hence, on the basis of the biographical method, from which the biographical narrative methodology was derived, the invited senior citizens to creating a story focused on educational situations of building resilience. It was used this conceptualisation of resilience to find answers on the sources of resilience and the possibility of learning from difficult situations throughout life.

Telling life stories has healing power, as evidenced by numerous researchers who specialise in narrative biography (Skibińska, 2006). The therapeutic function accompanying narrations of the past allows for looking at one's own life from a completely different perspective and introducing changes. Additionally, Anthony Giddens (2002) states:

> Autobiography is not a simple chronicle of past events, it is rather a corrective intervention in the past. One of the exemplary aspects of such an intervention in one's own past is reparenting. (p. 101)

Finding one's inner child in need of support takes on therapeutic dimensions, provides a sense of strength and agency – "everyone who talks about their life holds it in their hands", as demonstrated by Duccio Demetrio (2000, p. 9).

Based on literature studies the theoretical part was written, where the author proved that a family and, in particular, an educational process and communication, as well as the frames of modern world, do not teach how to be an adult and a responsible person. Using narrative interviews, were researched 20 young men who spend all their free time in clubs, asking about men their childhood, relationships with parents, upbringing and present life. Furthermore, was used snowball sampling where every researched person knows the next respondent. The article presents shortly the results of this this article.

The research problem is captured below:

1. How – on the basis of the autobiographical narrative – did the process of social construction of the Peter Pan syndrome proceed in the male subjects (how did each male subject become Peter)?

2. What are the dimensions of immaturity that appear in the men's narratives?

3. Can resilience support a change in the respondents' attitudes?

I attempt to address the distinguished notions of resilience as a particular personal disposition, a dynamic process and an interaction that can be learned when I answer the questions posed later in the article. I assume the narrative interview used allows to give the indicated dimensions of resilience.

The method which was used is autobiographical interview that embraces life-story – it is a life-course containing childhood and its influence on the respondents' present

life. Qualitative research allows having interactions with people and getting to know their life-stories. Grounded theory is exactly a field which emphasizes the essence of the idea of interactions in the world. For these purpose was applied the biographical approach, which is a method developed in the field of sociology and then in pedagogy. Finally, there were distinguished the analysed categories, which is present below.

In the presentation of the results I don't do division into description of the results obtained and their interpretation. This is a deliberate intention is due to the comprehensiveness of the narrative. Hence, the analysis of the interviews.

3.1. The family atmosphere

To refer to the theory by A. Giza-Poleszczuk (2005) where the family is a laboratory and where young man learns the attitudes, the emotions and the bonds. According to A. Giza-Poleszczuk and M. Marody (2004), if there is a crisis in the family parents can't produce good children. The authors emphasize in the book *The change of social bond* that there are not bad children but only bad or not competent parents. All respondents grew at homes with bad and difficult atmosphere. Their parents were conflicted. One respondent told me that here was a silent war between his parents. In spite of living together they had nothing in common. Another respondent mentioned the worlds of mother: "you will understand when you grow up". There were the conflicts and arguments. What is more, the parents weren't authorities for respondents. And they didn't tell them about their problems and in most families there weren't any conversations about important questions for respondents.

3.2. The duties

The parents did not impose the duties on their children, everything was frequently made by mothers. One respondent said that his mother did not work so she could vacuum clean for him.

3.2.1. The father

The father was absent psychically or / and physically. All respondents experienced the lack of their father's presence. Furthermore, their fathers were not able to take to with theirs sons. Sometimes the father was a guest at home and he did nothing to learn anything about his son. One respondent told about the situation when his father told him about himself for the first time when he was 28 years old. They never talked like that before. Many respondents admitted that they experienced the lack of the father's absence and it was a painful experience in their lives.

3.2.2. The mother

The respondents told me about their mothers: strong, strict and dominating. She decided about everything. Sometimes the father was absent psychically or physically not because he did not know how to be a father, but because the mother was dominating. One respondent told that he had his wings clipped by his mother because she thought that he wouldn't be able to cope with many problems. He used to call himself mother's boy. Beside this, the mother was very important because the father was absent.

3.3. Femininity

Most of respondents want to have a woman who will be like their mothers. They created an ideal image of a woman who does not exist. In addition to this, they had unsuccessful relations with women. They perceived women either as perfect or totally in perfect. And they identify the femininity with the goodness, the sensitivity, the warmly and at the same time: the force, the intelligence and the independence. Many of respondents had accidental sexual contacts with women.

3.4. Myself

The respondents emphasized their individuality and achievements. All respondents value liberty and freedom of decision, well-being and convenience. One respondent called himself a critical hedonist who follows pleasure only. Most of the respondents told me about their individuality and independency. Beside this, they dislike cultural consumption which at the same time they participate in. One respondent thought that most people are worse than him, another was happy when somebody thought that he is a VIP.

3.5. The youth

All respondents declared that they were young and that they felt young. Everybody said that they wanted to enjoy life and they did not want to get married. Most of respondents rebelled against the picture of: the wife and the children. Furthermore, they chose the spare time with friends and they avoided permanent relations with women. They preferred having an easy life, a happy lot and loose morals.

3.6. The maturity

At the same time, respondents identified the maturity with responsibility and duties. There are the features that they do not accept in their lives. Also, job and their development are more important than finding family. In addition to this, they preferred economic security and economic status.

3.7. The spare time of Sopot

Sopot is the town with many clubs and entertainments. Every respondent prefers spending his spare time in the pubs and bars in Sopot. One respondent said that he had SOPOT TRIANGLE, that is the places where he goes when he has spare time. The triangle is a figure which does not let you out. After research was created the *Sopot map with significant places*, where respondent spends the spare time.

4. Final implications

Referring to the research's questions – based on the analysis of interviews, the key categories developed are the image of the respondents' childhood. These are homes with dominating mothers and absent psychically or / and physically fathers, in an atmosphere of silent war and conflicts, without duties. The lack of the father's absence was a painful experience in their lives.

Paradoxically respondents identified the maturity with responsibility and duties. They emphasized their individuality and achievements. They created an ideal image of a woman who does not exist and perceived women either as perfect or totally in perfect. In addition to this, Respondents prefers spending his spare time in the pubs and clubs in Sopot.

The dimensions of immaturity highlighted in the theoretical part find a place in the researchers' statements, which are included in the highlighted categories (irresponsibility and anxiety, loneliness, inhibition of sexual development, narcissism, chauvinism and social inefficiency).

To summarise these considerations, emphasises the importance of resilience Peter Pan's development. I consider resilience can support a change in respondents' attitudes. Hence, resilience can be referred to as:

4.1. A personal disposition enabling the process of flexible adaptation to dynamic circumstances, and, therefore, a personal trait allowing for adaptation, consistency in behaviour and persistence in pursuits (Uchnast, 1997). All the personal characteristics of the men citizens interviewed, determination in achieving career success and overcoming difficulties, motivation and perseverance. If these abilities are the source of professional success, why not consider them a resource in psychological development? This is an excellent exemplification of resilience as a personal disposition and lowering of anxiety and narcissism.

4.2. A dynamic process taking place in the experienced life adversities (Luthar & Cicchetti, 2000). It is a process of finding inner strength despite of the circumstances. However, at the same time, it is a process of searching for an internal change in terms of self-knowledge, knowledge of one's potential, abilities, opening oneself to accept a situation and bounce back from it. Finally, it is building education resilience to part ways with chauvinism and inhibition of sexual development.

4.3. An interaction that can be learned, based on the interaction of an individual and their environment depending on the circumstances (Waller, 2001). Here undoubtedly, the ideas of the aforementioned community resilience. Finally, it is the role of the compensation processes and the resilience guardian (Cyrulnik, 2005), such as a friend or neighbour. Perhaps it is an opportunity to build constructive relationships in opposition to loneliness, irresponsibility and social inefficiency.

If you look at the Peter Pan syndrome as an element of creativity (Jung 2002), you can see that the analytical categories distinguished in the research can become categories of his change. This change has the potential to happen continuously as a disposition, process and an interaction. Perhaps the following conclusions will be useful in changing?

4.4. Family resilience as the first protective influence in the resilience theory. This viewpoint is consistent with the importance of family bonds and close relationships that have been found in previous studies (Cyrulnik, 2005; Borucka & Ostaszewski, 2008). The concept of family resilience approaches lies in the ability of family members to cope effectively in difficult situations, creating mutual support and a sense of family bond (H. McCubbin, M. McCubbin 1988). Resilience is seen here as an adaptive feature evolving under hazardous circumstances, being a dynamic process, not an individually attributed trait. If so, the ideas of strengthening the resilience through programs such as American models are becoming increasingly valuable: "Families and Schools Together Program" addressed to the younger ones, or "Strengthening Family Program SFP 10-14", which turns out to be particularly effective in battling alcohol and drug abuse, mental behavior, school conduct, academic performance and reinforcing parenting skills.

4.5. Education resilience – the systemic concept of the work of Józef Kozielecki (1997) refers to the conscious setting material, social and symbolic boundaries. Undoubtedly, regarding the issues in question, focus should be put on deliberate undertaking of transgressive actions – against the adaptive actions opposed to them – protection. For separating these behaviours, Kozielecki suggests its classification, emphasizing the intrinsic properties combined with attitudes to change the former, intrinsic features and the status quo of the latter.

The creative interaction concept suggested by Edward Nęcka (1995) recognizes the mutuality of this process, and, most importantly, a continuous impact of its goal and constantly tentative constructs to achieve it. If creative interaction were to be related to resilience mechanisms, we could state that the goal of activity would be to reach a state of immunity or, in other words, the individual's sustainable development. The tentative structure might constitute specific actions building or shaping the state / condition of resilience (given, individual case), for example passing an exam, graduating from school, establishing a social relationship or relations with the opposite sex (Nęcka et al., 2006).

In the subject-related literature (Nęcka, 1995), one can find ideas for training adults' creative thinking in order to learn how to create innovative ideas or unconventional perception of reality, but also to remove obstacles towards creative thinking.

Due to the scope of the category in question, refrain from including broader contexts of resilience in the education and pedagogical sub-disciplines which is written about in the monograph (Bzymek, 2020).

K. R. Parkes (1986) writes about the use of adaptive coping strategies and certain adaptive flexibility, while S. E. Hobfoll 2006)writes about the possibility of increasing resources and using them rationally. In conclusion, Piotr Oleś (2011)describes this characteristics using the language of ego psychology – as resilience. Furthermore, he believes that the factors related to proper development in difficult conditions applicable to children are equally important in relation to adults. He dares to argue that these factors contribute to health and adaptive coping. They can therefore become agents of change in Peter Pan's development and functioning.

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