

## **Moral Responsibility of the Psychologist in an Overinformed and Multilayered Reality**

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Introduction. Contemporary human beings exist in a world that remains in *statu nascendi* – a reality continuously emerging and transforming. The dynamic pace of social and technological change, the overwhelming flow of information, and the constant expansion of human existence through new artifacts increasingly contribute to a growing sense of disorientation. The multilayered nature of contemporary reality, accompanied by a feeling of «existential suspension in-between»[1], generates emotional tension that often evolves into fear, resignation, apathy, and, more broadly, emotional discomfort. As a consequence, individuals increasingly seek guides capable of helping them navigate the complexity of contemporary socio-spatial existence, leading them through the labyrinth of existential uncertainty and supporting the achievement of psychological well-being (Krzyżewski & Kazberuk, 2000). Development. At the outset, an important question should be posed: what constitutes the greater challenge for contemporary psychology – the need to redefine *homo sapiens* (Kapusta, 2010), or the necessity of properly understanding the reality in which human beings currently function? Although seemingly trivial, this question allows for a deeper understanding of why the «existentially exhausted»[2] individual increasingly searches for spaces of «emotional rest»[3]. In pursuit of such relief, individuals frequently move from the sphere of the profanum toward the sacrum, hoping to find emotional stability and existential reassurance. However, they often discover with anxiety that even within spaces sanctified by tradition, they remain unable to fully comprehend the dynamically redefined reality surrounding them. Symbolically speaking, the God in whom they sought refuge appears – much like Isaac in the Book of Genesis (The Jerusalem Bible, Genesis 22:1–18) – bound upon a «civilizational sacrificial altar,» while the contemporary individual, holding an illuminated knife constructed from AI algorithms, stands above and contemplates whether to strike the fatal blow. This symbolic condition contributes to an intergenerational departure from broadly understood sacred spaces (Ortega y Gasset, 1992). In response, individuals increasingly turn toward psychologists and psychotherapists. These professionals, functioning as «priests of postmodernity,» equipped with clinically verified methods, attempt to reduce patients' cognitive uncertainty, alleviate existential tension, and support adaptation to a dynamically changing, multidimensional reality. Their role includes helping individuals regulate emotional arousal and regain psychological balance. The tasks facing contemporary psychology therefore imply the necessity of continuously adapting research procedures and therapeutic methods to emerging challenges. Psychology must constantly seek and update approaches capable of addressing the problems generated by rapidly changing, multilayered reality. At the same time, however, it must be strongly emphasized that even when methodological rigor requires modification or flexibility, psychology must never lead to the dehumanization of the patient. The individual and their well-being must always remain more important than the theoretical or practical objectives pursued by researchers and practitioners. Psychology, psychologists, and psychotherapists should consistently follow the principle of *Primum non nocere* – «First, do no harm.»

Conclusions. The development of psychology, the refinement of research methodology, and ongoing scientific advances have significantly increased the effectiveness of psychological and psychotherapeutic interventions. Nevertheless, it must be remembered that the development of any scientific discipline - particularly psychology, whose findings are directly applied in helping individuals - necessarily implies: - a continuous process of ethical reflection and the practical implementation of its conclusions (moral dimension), - progressive humanization of research methods, therapeutic approaches, and the relationship between psychologist and patient, - the selection of therapeutic methods in accordance with ethical and bioethical standards, - the clear delineation of moral boundaries of therapeutic intervention based on professional ethical norms applicable to psychologists. [1] «Existential suspension in-between» refers to a state of uncertainty associated with functioning within a multidimensional socio-spatial reality. [2] «Existential exhaustion» refers to emotional tension resulting from epistemic uncertainty concerning the socio-cultural space of human existence. [3] «Emotional rest» refers to spaces in which individuals are able to restore meaning to their life efforts. References: The Jerusalem Bible. Retrieved from: <https://biblia.deon.pl> Jagiełło, J. (2011). Niedokończony spór o antropologię filozoficzną (Heidegger - Plessner). Warsaw: Wydawnictwo IFiS PAN. Kapusta, A. (2010). Szaleństwo i metoda. Granice rozumienia w filozofii i psychiatrii. Lublin: Wydawnictwo Uniwersytetu Marii Curie-Skłodowskiej. Krzyżewski, K., & Kazberuk, A. (2000). Specyfika psychologicznego ujmowania tożsamości. In A. Gałdowa (Ed.), *Tożsamość człowieka*. Kraków: Wydawnictwo Uniwersytetu Jagiellońskiego. Ortega y Gasset, J. (1992). *Po co wracamy do filozofii*. Warsaw: Wydawnictwo Spacja.